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

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IN AN INTRODUCTION AND FOUR PARTS.

Book 3

ALLAHABAD:
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1894.
ADDITIONS AND CORRECTIONS.

P. 908, l. 5. Read "XXII. 37."—l. 11. Read "o.f."—l. 17.
Read ملأ —l. 25. Read فعال.
P. 928, l. 16. Read "Ma'rfūf".
P. 990, l. 17. Read مارسها.
P. 1015, l. 12. I supply في نظر فتام before لانه وما رمط من وهم سيبديه لانه (CD. 189).
P. 1090, l. 5. Read "But".
P. 1098, l. 10. Read "AlḤumām".
P. 1170, l. 8. Read سفيحج.
P. 1213, l. 1. Read "orig."
P. 1219, l. 13. Read "Jh, MAR".
P. 1258, l. 1. This "distinction" is the distinction between the signs of the du. and pl. and the ٌ of feminization as respects not being taken into account in forming the ٍdim.
P. 1334, l. 3. Read "the second".
P. 1339, l. 20. Read "peculiar".
P. 1396, l. l. Read مهمل.
P. 1416, l. 8. Read "upon".
P. 139A, l. 12. Read "l. 2."
P. 152A, l. 13. Read "Kḥṭt"—l. 14. Read "l'Égypte".
P. 150A, l. l. Read "of the Hamza, the".
P. 181A, l. 1. Read بربعم.
P. 182A, l. 7. So printed by Wüstenfeld (Bk. 671, l. 13); but the metre seems to require without Tanwin. See p. 29, ll. 9-10.
P. 187A, l. 6. Read "Ukl".
Additions and Corrections to the Abbreviations of References.


* ABlk. Read “d. 494”.

ALB. The Shaikh Muwaffak ad Din Abù Muḥammad ‘Abd Allāṣif Ibn Yūsuf alMausili by origin, alBaghdādī by birth, known as AlMuṭaḥhin and Ibn Allabād, the Grammarian, Lexicologist and Physician (d. 555 or 557, d. 629).

AMArb. Abù Muḥammad alḤasans Ibn Abī Ḥamid alGhundajānī, known as AlAswād alA‘rābī, the Lexicologist and Genealogist. He was lecturing in 428.

Amd. ABU-LKĀSIM AlḤasan Ibn Bishr Alāmidī, the Grammarian (d. 371), author of AlMukhtalīf wa-IMutālīf fī Āmid ash-Shu‘ārā’d.

AN. ABU-NADĀ Muḥammad Ibn Abī Ḥamid alGhundajānī, the Lexicologist and Genealogist.

* ARf. The Gloss of the Shaikh Abī Ḥamid AbīRāfī’ī upon the BY, printed in Egypt in 1297.

* Aud. The Commentary named Abū alMusālik ilā Alṣīya Ibn Mālik, and commonly called the Taqūdīb, by 1Hsh on the IM, printed in Egypt in 1804.

* AWM. The Kitāb alMusjid fī Talkhīṣ Akhāb r alMaghrīb (c.621), by the Ḥāfiz Muḥyī-dDīn Abū Muḥammad ʿAbd AlWāḥīd Ibn Abī Ṭamīmī AlMabrākūshī, the Jurist and Historian (d. 581), edited by Dozy (The History of the Almohades).
* BM. The Bughyat alMultaamin fi Tariikh Rijal Ahl al-Andalus by Abu Ja'far Ahmad Ibn Yahya Ibn Ahmad Ibn 'Amir ra adDabb alAndalusi, the Traditionist and Historian (d. 599), edited by Codera and Ribera.

* BY. The Commentary of the Shaikh Buhrur AYaman on the Lamiyat alAf'Al by IM, printed in Egypt with the Gloss of ARf in 1297.

* Dw. Before "and of Abu Nuwas" insert "of Abu-l'At comprehens," edited by one of the Jesuit Fathers at Bairut; of AlKhanse edited, with the Elegies of Sixty other Arab Poetesses, by one of the Jesuit Fathers at Bairut."

* Fkhr. The Chronicle entitled AlAdab asSultaniya wa-d-Duwal alIslamiya (c. 701), by Fakhr adDin Muhammed Ibn 'Ali Ibn Tabataba, known as Ibn A'TTIFA (b. 660 or 680, d. 703), edited by Ahlwardt.

* IAbr. The Kitab atTakmila li Kitab asSila, or, more shortly, the Takmilat asSila, by the Kadi and Hafiz Abu 'Abd Allah Muhammed Ibn 'Abd Allah alKudai alAndalusi alBalansi, known as Ibn AlABBAR, the Historian and Philologist (b. 595, k. 658 or 659), edited by Codera, being a supplement to the IBshk.

* IBshk. The Kitab asSila fi Tariikh A'imma alAndalus, etc. (c. 534), by the Hafiz Abu-l Kasim Khalaf Ibn 'Abd AlMalik, known as Ibn BASHKUWAL, alAnsari alKhazraji alAndalusi alKurtubi, the Traditionist and Historian (b. 490 or 493 or 494, d. 577 or 578 or 587), edited by Codera, being a continuation of the IFR.

* IFR. The Kitab Tariikh 'Ulama alAndalus by the Kadi and Hafiz Abu-lWalid, or Abu Muhammed, 'Abd Allah Ibn Muham-
mad Ibn Yusuf alAzdi alAndalusí alKurtubí, known as IBN AL-
Farabi, the celebrated Jurist, Historian, Traditionist and Philo-
logist (b. 351, d. 400 or 403), edited by Codera.

* IKhrd. The Kitáb alMasálik wa-lMamálik by Abu-Kásim
  Ubaíd Alláh Ibn 'Abd Alláh IBN KHURDÁHBA, the Historian
  and Geographer (d. about 300), edited by De Goeje.

IMda. The Kãdí Abu -l'Abbás, or Abù Ja'far, Aḥmad Ibn 'Abd
  ArRahmán alLakhmí alJayyání alKurtubí, known as IBN MAPÁ,
  the Grammarian and Lexicologist (b. 513, d. 592 or 593).

ITh. Abù Bakr Muḥammad IBN Ṭāhĩa alUmawí alIshbílí,
  the Philologist and Grammarian (b. 555, d. 618).

IW. One of two Grammarians, father and son, distinguished
  in the Index of Proper Names, vid.

(1) ABU-L'ḤUSAIN Muḥammad IBN WALLÁD, so known, though
  the real name was Alwalíd, atTamími alMíšrí, the
  Grammarian (d. 298); and

(2) ABU-L'ABBÁS Aḥmad IBN Muḥammad IBN AlWalíd at-
  Tamími alMíšrí alHanafí, known as IBN WALLÁD, the
  Grammarian (d. 332).

* Jrb. The Commentary of the Shaikh Fakhr adDín Aḥmad
  IBN AlḤasan ALJÁRÁBARDÍ, denizen of Tabríz, the Grammarian
  (d. 746), upon the SH of IH, cited from a MS, and from extracts
given in the MASH.

* Kh. Add "Also the Commentary (c. 388) of the same Author
  upon the IM, cited from extracts given in the Sn."
Khtb. Abu Sulaiman Hamd, or Ahmad, Ibn Muhammad al-
Busti, known as AlKhattabî, the Jurist, Traditionist and Philo-
logist (b. 319, d. 386 or 388).

* KIJ. An Extract from the Kitâb alKhawaj by Abu-IFaraj
Kudama Ibn Jafar al Baghda, the Secretary (d. 337), edited
by DeGoeje as an Appendix to the IKhur.

* LTA. The Kitab alLubab fi Tahdhib alAnsab (c. 615), an
Abridgment by IAsath from the Ansab of the Haiz Taq al-Islam
Abu Sa'id, or Abu Sa'id, 'Abd AlKarim Ibn Abu Bakr Muhammad
atTamimi asSam'ani, or asSim'ani, alMarwazi ashShafi'i, the
Genealogist (b. 506, d. 562), cited from a Specimen edited by
Wüstenfeldt.

* MAJh. The Marginal Annotations of N upon the Jh,
printed in Egypt, with the text of the Jh, in 1282.

* MASdf. The work called AlMutjam fi Ashab AlKadi
alImam Ali 'Ali asSadafi, a Biographical Dictionary of the Pupils
of Sdf, by IAbr, edited by Coder.

MII. Abu Bakr, or Abu 'Abd Allah, Muhammad Ibn Ishak
Ibn Yasar alKurashi alMuttalibi by enfranchisement, alMadini
(his grandfather Yasar having been taken prisoner by Khalid Ibn
AlWalid from 'Ain atTamr in the year 12, and sent to Abu Bakr
at AlMadina, where he became the freedman of Abu Muhammad,
or Abu -s-Sa'id, Kais Ibn Makhrama Ibn AlMuttalib Ibn 'Abd
Manaf alKurashi alMuttalibi alMakki asSahabi), the Biographer,
Historian and Traditionist (d. 144 or 150 or 151 or 152 or 153).

* MINR. The Mizan alItidâl fi Nakd arRijal, a Biographe-
cal Dictionary of Traditionists, by Dih, lithographed at Lucknow.
The Shaikh Najm ad-Din Abū Ḥafṣ 'Umar Ibn Muhāammad anNāsafi as-Samarḵandī, the Commentator, Traditionist and Glossarist (b. 461, d. 537), author of the TT.

The Kādī and Ḥafṣ Abū ‘Alī Al Ḥusain Ibn Muhāammad Ibn Fīru Ibn Ḥayyūn as-Sadāfī aIAndalusī as-Sarrākuṣṭī, known as Ibn Sikkāra, the Reader and Traditionist (d. 514).

The Sayyid Kūth ad-Dīn ‘Isā Ibn Muhāammad al-Ḥusainī as-Ṣafawī (d. 953), author of a Commentary on the IH.

* TR. The Tarājim Rījāl, etc., or Biographies of the Authorities cited by MI1, by Dh, edited by Fischer.

* TR. The Tārikh ar-Rusul wa-l-Mulūk by Abū Ja‘far Muḥāammad Ibn Jarīr at-Ṭabarī (b. 224 or 225, d. 810) cited from the Fifth Part edited by Kosegarten, and from the complete edition brought out by De Goeje and others, to which are appended Extracts from the Dhai al-Mudhayyal, a History of the Companions and Followers, by the same Author.

The Taḥkāt ash-Shīrāzī, or Classes of the Poets, by MIS and UISh.

* Also the Taḥkāt ash-Shu‘arā, or Classes of the Poets, named also the Kitāb ash-Shi‘r wa-sh-Shu‘arā, or Book of Poetry and the Poets, by IK1, cited from a Fragment edited by Rittershausen.

* TR. The Appendix, styled At-Taṣrīḥ bi Maḏmūn at-Tawdīḥ (c. 890), by Kh, to the Aud, cited from extracts given in the Sn and the MA1, and from a MS. The Author is sometimes called the Muṣarrīḥ.

* TT. The Tarīkh, or Tilbāt, at-Talābā fi-l-Lugaḥa by Nsf, a Glossary of the words mentioned in the works of the Hanafi Jurists.

* WI1. The Commentary entitled Al-Waṣyfa fi Sharh al-Kāfya by IH upon his own work the Kāfya, cited from a MS.
CORRECTION OF CHRONOLOGICAL LIST.

Dele No. 196 and Note 2. The proper place of ABk, belonged to the Spanish School, and died in 494, is between 109 and No. 110. He was pupil of Mkk (95), and master of (116). His biography is given by IBshk, but not in the BM
cation of the *du.*—the form of the *sing.* is
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§ 229. The form of the *sing.* when unaltered in the
*du.*—and when altered—dualization of the
abbreviated, when its ۰ is ۰rd—different
opinions on the mode of converting the *rad.*
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allowable when the ۰ has two ۰۰۰s.—dualization of the abbreviated when its ۰ is ۰th
or upwards—مدذرّان—elision of the ۰ in
the *du.* of the abbreviated transcending four
letters—خِوْرْلَانِی و تِهْقُرْانِی—summary
of the rules for converting the ۰ of the
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of co-ordination and ۰ converted from a
۰ rad. و ۰ or ی کِسَابِی—elision of the ۰ and Hamza of femininiza-
tion—summary of the anomalous *dus.* in
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§ 233. Number preferred in the pre., (1) when two parts are literally or ideally pre. to their two wholes, (a) if the two wholes be uniform in letter—the du. disapproved unless omission of dualization would lead to ambiguity—the pl. why preferred to the sing.—difference of opinion as to the number allowable when each whole contains more than one of each part—ex. of the du. and pl., and ex. of the du.—(b) if the two wholes be separated by a con.—(2) when the pre. is not part of the post. du.—number of the prom., qual., dem., and the like, belonging to the pre. n. whose letter differs from its sense—the sing. substituted for the du. or pl.—the du. for the sing.—the pl. for the sing. or du.—ex. of the sing. and pl. for the du. ... ... 856—861

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§ 234. Definition of pluralization—and of pl.—IH's definition of pl.—R's explanation of the
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puted—سَيْقَانْوُنَ—نَدَمَانُونَ
and— تصنيف المثل إلا لو نقلت المثل
pl. co-ordinated with perf.
pl. masc.—classification of such co-ordinates
—anomalous pl. masc. with the و
ن—irregular pl. with the و
ن common in one class of ns.—sometimes
found in others—all the beings mentioned
not necessarily masc. or rational—du. and
pl. of proper name, (1) when a synthetic
comp., if its second member be (a) infl. ل،
وب infl.—(2) when an att. comp.—(3) when a
du. or a pl. with the و and
ن other forms of
du. and pl. of
سَيْبِرْيَةٍ، وَذَخْسَةٍ عُشْرٍ، وَذَخْسَةٍ عُشْرٍ
as a proper name—(4) when a prothetic comp.—
pl. of ذَوْ كَذَا وَابِنُ كَذَا—and
sound pl. fem.
—significations of its ٌ and ٍ—its sing.
preserved—but the final ٍ elided in the pl.—
formation of this pl. from abbreviated—
predicament of prolonged and defective—pl.
اَبِنَةٌ or بَنْتٌ، and of the tril.
whose ٌ is elided; the ٍ being put as
compensation for it—this pl. uniform in gen.
and acc.—belongs to fem. substantives and
eps.—is regular or confined to hearsay
—fem. substantives that regularly have this
pl.—formation of this pl. from such names
of letters as end in ٍ—proper names that
universally have this *pl.* irrespectively of their gender—substantives that mostly have it—*masc.* *pl.* that have it—*fem.* *pl.* that universally have it—broken *pl.*—its classification—common to rational and irrational, substantive and *ep.*, *masc.* and *fem.*—*pl.* of the proper name of a man—and of a woman—*exs.*—number of formations in broken *pl.* 862—885

§ 235. Classification of broken *pl.*—*pl.* of paucity and *pl.* of multitude—*pl.* of paucity not a regular *pl.*—its four paradigms—other paradigms sometimes held to be *pl.* of paucity—dispute whether the two sound *pl.* are *pl.* of paucity—proof that the four paradigms are peculiar to paucity—other paradigms *pl.* of multitude—number of such formations—distinction between *pl.* of paucity and *pl.* of multitude found only in the *tril.*—*pl.* common to paucity and multitude—*pl.* of paucity when turned into *pl.* of multitude—each sometimes used instead of the other—*pl.* of paucity subject to many predicaments of *sing.* ... ... ... 885—888

§ 236. The *n* sometimes made the seat of inflection in irregular *pl.* with the *s* and *n*—mostly in poetry—and not universally in *perf.* *pl.* *masc.* and its co-ordinates—but only in what is improperly pluralized with the *s*
and as a compensation for a deficiency—
explanation of apparent instances to the
contrary—two *dials* in cat. of *سنين*—two
more mentioned by Syt—the ا or ɔ why
inséparable from it—this inflection allow-
able in prose in irregular *pl.* with the ɔ and
ع when used as proper names—usual
inflection of *دم* and *pl.* analogous to it,
and of their co-ordinates, when used as
proper names—exs.—the ع allowably made
the seat of inflection when the word has
not more than seven letters—the ا then
usually inseparable from the *دم*., and the
ع from the *pl.*—three *dials* in the name
formed from this *pl.* and its co-ordinates—
criticism on an ex. cited by R

§ 237. The sing. generally mentioned, and then its *pl.*
-paradigms of unaugmented *tril.* substan-
tive—and of its broken *pl.*—some of these
formations regular—and the rest anomalous
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anomalous—(2) ُفعلُ, (a) regular—(b) ano-
malous—*pl.* of the reduplicated ُفعلُ—(3)
ُفعلُ (4) ُفعلُ—(5) ُفعلُ, (a) regular—for-
mations sometimes used in paucity and multi-
tude—(b) anomalous—(6) ُفعلُ—(7) ُفعلُ
—(8) ُفعلُ, (a) regular—formation some-
times used in paucity and multitude— (b) anomalous— ٌفعل (10)  فعل (9) فعلان—
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§ 238. Unaugmented tril. substantive made fem.
with the ـ its formations—paradigms of
its broken pl.—pl. of (1) فعل، (a) in paucity—(b) in multitude—pl. of paucity sometimes
used in multitude— (2) فعل، (a) in paucity—(b) in multitude —the
فعل unbound in the ل— or reduplicated—
(3) فعل، (a) in paucity—(b) in multitude—
(4) فعل، (a) in paucity—(b) in multitude
— the فعل unbound in the ع or ل— or
reduplicated— حكيرز (5) فعل، (a) in paucity—(b) in multitude—pl. with the ل
and the فعل unbound in the ع— or
reduplicated—فعل (6) فعل—number
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lous ... ... ... 903—911

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—formations of tril. sp. that has a broken
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of (1) — number of their paradigms—
which regular, and which anomalous—cause
of their formation—(2)
and (3) — تَعَلَّنَ — تَعَلَّنَ and
تَعَلَّنَ — تَعَلَّنَ — تَعَلَّنَ
—(7) — comparative frequency of these
pl.—remaining paradigms of trill. ep.—no
broken pl. in them—sound pl. masc.—sound
pl. fem.—no broken pl. of any fem. but تَعَلَّنَ
—and, according to S, تَعَلَّنَ ...

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formations excluded by condition that the جِعَان should be sound—بَيْضَات جُرَّات
—pl. of تَعَلَّنَ unsound in the جِعَان — and of تَعَلَّنَ — (c) when the جِعَان is unsound—pl. of
such as تَعَلَّنَ or تَعَلَّنَ when either unsound
in the جِعَان or a quasi-ep.—(2) of the ep.—
تَعَلَّنَ — تَعَلَّنَ — تَعَلَّنَ and تَعَلَّنَ —
the جِعَان why made quiescent in the ep., and
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911—917

917—924
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§ 246. Augmented tril.—substantive or ep.—paradigms of broken pl. in augmented tril. substantive of four letters, whose augment
is a letter of prolongation, third—formations of sing. in such of these substantives as have a broken pl.—broken pls. of (1) قَعَال—(2) أَدَم—(3) فِعَال—(4) فِعَال—and
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broken pl. of substantive  فاعل — no sound pl.—paradigms of broken pl. in fem. eps.—
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§ 247. Paradigms of broken pl. of substantive  فاعل

-  فاعلان (2) —  فاعلاً (3)
-  فاعلة (4) —  فاعلة — fem. of this formation
- broken pl. of  فاعلة — and of  فاعلة — paradigms of broken
pl. of masc. ep.  فاعل — two regular, and
rest abnormal — (1)  فعل — (2)  فعل — (3)
-  فعل (4) —  فعل — (5)  فعل — (6)  فعل or  فعل — (7)  فعل
-  فعلان (8) —  فعلان — (9)  فعلان — (10) —  غيب —
-  فعلان (11) —  فعلة — (10) —  غيب — هلك
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THE RELATIVE NOUN.

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\( \text{§ 309.} \) \( \text{Rel. } n. \) of prothetic \( \text{comp.} \) to be formed from one of the two members—meaning of "prothetic \( \text{comp.} \)" here—\( \text{rel. } n. \) why formed from \( \text{pre.} \) or \( \text{post.} \) alone—\( \text{rel. } n. \) preferably formed from \( \text{pre.} \)—\( \text{exs.} \)—evidentiary verses—\( \text{rel. } n. \) necessarily formed from \( \text{post.} \) when ambiguity produced by forming it from \( \text{pre.} \) would be great—generally formed from \( \text{pre.} \), sometimes from \( \text{post.} \), when such ambiguity would not be great—this the rule laid down by S—different rule propounded by M\( \text{b} \), and adopted by Z—objection to it—Sf's refutation of it—true rule—IH's reply to Sf—rejoinder open to Sf—refutation of IH's statement—\( \text{rel. } n. \) sometimes anomalously compounded of \( \text{pre.} \) and \( \text{post.} \)—\( \text{rel. } n. \) of \( \text{instances of such composition—this formation adopted to avoid ambiguity—excuse for it—} \) تَعْبَشَمَ تَعْبَشَمَ تَعْبَشَمَ

\( \text{§ 10.} \) \( \text{Rel. } n. \) of collective generic \( n. \) and \( \text{quasi-pl.} \)

\( n. \)—\( \text{rel } n. \) of \( \text{dُفُر} \) and رَهْظ —\( \text{rel. } n. \)
§ 311. Anomalous rel. ns.—irregular alterations—
analysis of irregularities—irregular rel. ns.
numerous—some previously mentioned, and
the rest now given—ex. of irregular
alterations—some of these expressions more
anomalous than others—their reversion to
regular forms—two formations of rel. n.
indicative of bigness—neither regular—the
1 and ن affixed in rel. n. to limited number
of nns., to denote intensiveness—reversion of
their rel. ns. to regular form when intensi-
veness not intended—as when these ns. are
used as names

§ 312. Rel. n. sometimes formed upon measure of
فعل or فعل—فاعل here
not participial—فعال used for crafts or
trades—ex. of فعل—ex. of فعل—ex.
of 

—meaning of فاعل 

and of 

—use of فاعل in place of 

فَاعَلٍ, and the converse—the latter usage anomalous, according to some—dispute on this point—text so explained—difference in meaning between قاعل and 

فَاعَلٍ when used in the sense of possessor—

their form—sometimes both used—
sometimes only one—sometimes ordinary form of rel. n. used—

and why said to be i. q. the rel. n.—how distinguishable from act. part. and intensive form there-

of—

شَغِيلَ شَغِيلُ — تَمَ تَبَاءَةُ جَدَّة

— فَاعِلٍ also used in sense of rel. n.

—sense of rel. n. found in act. part. of unaugmented or augmented tril., and in three intensive forms of act. part.—opinion of Khl on 

طَاعَمُ كَاسٍ عَيْشَةٌ رَاضِيَة —

evidentiary verse—this verse alluded to by 

Z—other explanations of كَاسٍ طَاعَمٍ and 

مَفْعَل الْمَفْعَلُ also used as rel. ns.—

some of foregoing formations extensively used—but none regular—this the opinion of S—

جَالَ guar — regular, according to Mb—

وَالْفَرَا ... ... 1413–1423.
\( 
\text{du. (R, BS), a synecdoche being meant to be understood, as } \text{جَبَّ مَدَاكِرَةُ} \text{He cut off his penis and } \text{لَقَطَعَ اللَّهُ خَصَاصَهُ. }
\)

God cut off his two testicles! (R); and the substitutions of the sing. and pl. for the du. are combined in the saying of the Hudhalî [Abû Dhu'âib (N)]

\[ \text{قَالُّوا قَبَلُ وَعْوَنُهُمْ كَانَ يُدُنُّ بِعَيْنِهَا} \text{Then the eye after the death of them is as though its} \]

\[ \text{شَيَّيْتِ يَشُرُّكَ نَهِيَ عُورِ تَدْمَعُ} \text{blacks were put out with thorns, so that they are blind,}
\]

\[ \text{ذَلِكَ بَعْدُهُمْ كَانَ جَدَاتُهَا} \text{shedding tears. (BS).} \]

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CHAPTER VII.

THE PLURAL NOUN.

§ 234. Pluralization is the addition of a thing to more than [one of] it (IY). The pl. is a form constructed to indicate number exceeding two (AArb). It is that [n. (Jm)] which indicates [an aggregate of (Jm)] units intended [and indicated (R)] by the letters of its sing. with some alteration (IH), either apparent or assumed, in those letters. The apparent [alteration] is [produced] by consonants, as in مسليمون; or vowels, as in أسد; or both, as in جمال and the assumed alteration is like [that in] جماع [246] and جمال [below], which in the sing. are like خضر and قفّل; and in the pl. are like جمال and خضر, the vowels and aug. consonant being assumed to be different from the [corresponding] vowels and consonant of the sing. (R). Such as تمر [254] and ركاب [257] are not pl's., according to the soundest [opinion, which is that of S]; but the first is a generic n., and the second a quasi-pl. (Jm)] : while such as فلله [below] is a pl. (IH). The pl. is [of two kinds (IY, Jm),] sound and broken (IY, IH). The sound pl. is that pl. whose sing. is not altered except by affixion of the sign of the pl. to its final (R). The sound is also called perf. pl., because the form of its sing. is preserved from alteration (IY). The sound [pl. (IY, Jm)] is [of
two kinds (IY), masc. and fem. (IY, IH). The [sound pl. (Jm)] masc. is that [pl.] to the final [of the sing. (Jm)] of which [in the nom. (Jm)] a ُ, preceded by Ğamm, or [in the acc. and gen. (Jm)] a ی preceded by Kasr, and [in all three cases] a ن pronounced with Fath are affixed, in order that it may indicate that the [sing. of (Jm)] it is accompanied by more than it (IH) of its kind (Jm). This pl. is [also] called perf. pl. masc., because the formation of its sing. is preserved (A). The perf. pl. masc. is what indicates more than two, while the formation of its sing. is preserved (Fk), literally and constructively; so that the broken pl., the sing. of which is altered literally, like ُحِكَالْ, or constructively, like صُوْنُان [237], is excluded (YS). It is also called (1) pl. analogous to the du. (IY, A), because its first part is preserved, as in the du. [235] (IY), [or] because each of them is infl. with an unsound letter followed by a ن that is elided [16] because of prothesis [below] (A); (2) pl. with two spellings, because it is sometimes [spelt] with the ِ and ن, and sometimes with the ی and ن (IY). The predicament of the two augments in مُسَلِّبٍ [228] is the counterpart of their predicament in مُسَلِّبٍ [228], the first being a sign of the addition of two or more to the sing., and the second a compensation for the two things (M), the vowel and Tanwin in the sing. [110, 236] (IY). The ن is elided (1) on account of prothesis [110] (M, IH); (2) by poetic license, as in the du. [228]; (3) for abridgment of the conj., as

[by 'Amr Ibn Imra al'Kais alKhazrajî, a heathen, ancestor of 'Abd Allâh Ibn Rawâḥa, And (we are) they]
that guard the breach of the tribe, so that a cause of reproach for neglect of their frontier comes not to them from behind them (AKB) : and is sometimes dropped before a quiescent in a case of choice, as in the anomalous reading XXXVII. 37. Verily ye shall taste the grievous chastisement, by assimilation to the Tanwín in such as

حَدِّنِي خَالِي وَقَفَّتْ وَعَلَى ۖ وَحَانُمُ الْطَّائِفِي رَهْابُ الْمَيِّى

(R), from a Rajaz cited by AZ in his Nāwādir in two places, in the first of which he says that it is by a woman of the Banū 'Amir, and in the second that it is by a woman of the Banū 'Ukail boasting of her maternal uncles of AlYaman, Hāida is my maternal uncle, and Laḥīt, and 'Alī, and Ḥātim at'Tā'ī, the lavish bestower of the hundred or hundreds [316] (AKB), like [609] (K,B). The sing. of the perf. pl. masc. is either sound [in the final] or not (R). The [sing.] sound in the final has the sign [of the pl.] affixed to it without alteration, as ۲۴۰۰۰ from ۲۴۰۰۰ (IA). The unsound is defective, abbreviated, or otherwise unsound. That which is otherwise unsound is in the predicament of the sound, as ۲۴۰۰۰ and ۲۴۰۰۰ (R). The ی of the defective is elided in this pl. with its Kasra [before it (Sn)] ; and what precedes the ی is then pronounced with Damm, and what precedes the ی with Kasr, as ۱۱۱۱۱ and ۱۱۱۱۱ [720]. The ی of the abbreviated is elided because of the concurrence of two quiescents, [the
abbreviated ۱ and the ۰ or ۱ of the pl. (Sn) ; while the Fatha before the elided ۱ is retained as a notification of what is elided, vid. the ۱, as III. 133. When ye are the superiors and XXXVIII. 47. [115]. The looseness of IM's language implies that there is no difference in what has been mentioned between the abbreviated whose ۱ is aug., [like حَبْلَٰی when used as a name (Sn) for a male,] and the abbreviated whose ۱ is unaug., [like الْمُصْلَّفِی (Sn)] ; and this is the opinion of the BB(A). The KK allow the [abbreviated] possessed of the aug. ۱ to be coordinated with the defective, saying الْعِسْوَنَ with Damm, and الْعِسْوَنَ with Kasr of the س (R). As for the KK, it is transmitted from them that they allow what precedes the ۱ and ۱ to be pronounced with Damm and Kasr respectively, without restriction [of augmentativeness in the ۱] : while IM [in the CT (Sn)] transmits this pronunciation from them [as necessary (Sn)] in the case of the [non-foreign (Sn) abbreviated] possessed of the aug. ۱, [because it is the non-foreign the augmentativeness of whose aug. ۱ is known (Sn),] like حَبْلَٰی when used as a name [for a male ; contrary to the rad. ۱, before which the retention of the Fatha is necessary according to them, because the solicitude for the rad. is stronger than the solicitude for the aug. (Sn): he says in the CT "and, if the abbreviated be foreign, like عِيْسِی , they allow both pronunciations, because its ۱ may be aug. or unaug." The predicament of the prolonged is exactly the same as in the du. [280] : so that you say وَضَسْرُونَ with the Hamza sounded true from وَضَسْرُونَ, and
with the ꞌحِمَرَأ when a proper name for a male; and both pronunciations, [the Hamza sounded true and the ꞌ], (Sn),] are allowable in [the pls. of] such as عَلِبْحاء and كَسَأ when proper names for a male (A). What is pluralized with this pls. is [of two kinds (IA),] substantive and ep. (IA, A). This pls. is found [only (IY, MA)] in the proper names and eps. of rational beings (IY, Sh), as The Zaids and The professors of AllIslam. Z says “That [pls.] which is [formed] with the ꞌ, and ꞌ belongs to him that knows, in his eps. and proper names,” not “to him that reasons,” because this pls. is applied to the Ancient (extolled be His perfection !), as LI.48. [478] and LVI. 59. [548], which is frequent; so that Z deviates from prescribing reason as a condition to [prescribing] knowledge, since the Creator is characterized by knowledge, not by reason; and Z says “to him that knows,” not “to the possessors of knowledge,” because the Creator (extolled be His perfection !) is knowing by Himself, not by means of knowledge in His possession (IY). The same conditions are prescribed for this pls. as for the du. [228], with an addition, that its sing. be (1) a proper name for a rational male, devoid of the ꞌ of feminization other than the ꞌ of [such as (YS)] and [below] when proper names: (2) an ep. of a rational male, devoid of the ꞌ of feminization, [but] susceptible of it [in the fem.]; or [not susceptible of it, but (YS)] indicative of superiority [356] (Fk). Its [additional] conditions are [therefore] of two kinds, (1) common to substantives and eps., vid. (a) being
denuded of the s of feminization; (b) being [denotative of] a possessor of knowledge: (2) peculiar (a) to substantives, vid. the quality of proper name; (b) to eps., vid. susceptibility of the s of feminization [in the fem.]; though the 'فعل of superiority deviates from this rule, being pluralized with the, and υ notwithstanding that the s is not affixed to it (R). Such [ns.] then as the following are not pluralized with the, and υ (R, Fk):—

(1) among substantives (R), (a) رجل [1]; (b) زينب [18] (Fk); (c) نفر [6] (Fk); (d) طلمكة [8] (R, Fk); (e) سلوى [4] and برقی نفرة (Fk), a name of a man (Y on §. 4): (2) among eps. (R), (a) حاتم [268] (Fk); (b) فرس طوي [طويل] A long-bodied horse (R), [and] ساقي (Fk) when ep. of an irrational [object] (YS); (c) علامة [265] (R, Fk); (d) صُني و [269]; (e) سکران [272]; (f)شهر [273] (Fk). But some of these conditions are relaxed or disputed, for: (1) the dim. stands in the place of the ep., [because it indicates contempt and the like, according to the context (Sn),] as جأمل [25], pl. رجیلون (A): (2) the substantive possessed of the s (R), such as طلمكة (A), may be pluralized with the, and υ according to the KK (R, A), who allow طلمکى with quiescence of the ς of the word; and to IK, who allows طلمکى with Fath of the ς by analogy to the pl. with the and υ [240]: but what they say is contrary to usage, as
[by ‘Ubaid Allah Ibn Kais ar-Ru$kayyat, God have mercy upon bones that they have buried in Sijistän, the 'Tal'ha of the 'Talhasl (AKB)] ; and to analogy, because their elision of the ñ is a suppression without anything to indicate it [1], and, if allowable in the substantive, would be allowed in the ep., as عَلَامَةٌ (Sn) which is not allowable by common consent (R) : (3) the tril. in which the ñ of femininization is made a compensation for its ف, as عَدَةٌ or its ل, as تَثْبَى (above), when made a proper name, is excepted from [the prohibition applied to] what contains the ñ, for it may be pluralized with this pl., [according to the majority ; while Mb disallows this, and requires it to be pluralized in such a form as عَدَّةٌ (Sn)] : (4) some allow the synthetic comp. to be pluralized with this pl. (A), unrestrictedly : or, as is said, if it end in وَيْهِ, in which case the sign is said to be affixed to its final, as سَيْبَوَهُونَ [below] ; or to the first member, the second being elided, as سَيْبَرُونَ (Sn) : (5) objects not possessed of knowledge are sometimes assimilated to beings possessed of knowledge in the eps., when the inf. ns. of those eps. are [denotative of] acts of beings possessed of knowledge, as أَنْيَنَا طَلَّبَعَينَ XLI. 10. We [the heaven and the earth] have come, obedient, XXVI. 3. [449], and XII. 4. [442] ; and like it in the v. is وَكُلُّ فِي فَلَكٍ يُسَبَّحُونَ XXXVI. 40. And all of them [the sun, moon, and stars] swim in a firmament (R) : (6) the KK do not prescribe the condition that the ep. should not be of common gender, citing as evidence مِنَآَّلَدِى هَوْا لَحَتُ [571] ; for
is one of the common *eps., which do not receive the \( \mathfrak{s} \) when feminization is intended, because they are applied to the *masc. and *fem. in one form; but the *KK have no proof in the verse, because it is anomalous (A) : (7) since \( \mathfrak{s} \) and \( \mathfrak{m} \) respectively, occur extraordinarily among the *eps. of common gender, some say that \( \mathfrak{m} \) and \( \mathfrak{m} \) are allowable; but this is analogy, not hearsay, as S says of \( \mathfrak{m} \) and \( \mathfrak{m} \) respectively, occur extraordinarily among the *eps. of common gender, some say that \( \mathfrak{m} \) and \( \mathfrak{m} \) are allowable; but this is analogy, not hearsay, as S says of (8) the *ep. of five *rad. letters, like \( \mathfrak{m} \), deviates from this rule; for it is of common gender, notwithstanding that \( \mathfrak{m} \) is said (245) : (9) *IK allows \( \mathfrak{m} \) and \( \mathfrak{m} \) respectively, occur extraordinarily among the *eps. of common gender, some say that \( \mathfrak{m} \) and \( \mathfrak{m} \) are allowable; but this is analogy, not hearsay, as S says of \( \mathfrak{m} \) and \( \mathfrak{m} \) respectively, occur extraordinarily among the *eps. of common gender, some say that \( \mathfrak{m} \) and \( \mathfrak{m} \) are allowable; but this is analogy, not hearsay, as S says of \( \mathfrak{m} \) and \( \mathfrak{m} \) respectively, occur extraordinarily among the *eps. of common gender, some say that \( \mathfrak{m} \) and \( \mathfrak{m} \) are allowable; but this is analogy, not hearsay, as S says of \( \mathfrak{m} \) and \( \mathfrak{m} \) respectively, occur extraordinarily among the *eps. of common gender, some say that \( \mathfrak{m} \) and \( \mathfrak{m} \) are allowable; but this is analogy, not hearsay, as S says of \( \mathfrak{m} \) and \( \mathfrak{m} \) respectively, occur extraordinarily among the *eps. of common gender, some say that \( \mathfrak{m} \) and \( \mathfrak{m} \) are allowable; but this is analogy, not hearsay, as S says of \( \mathfrak{m} \) and \( \mathfrak{m} \) respectively, occur extraordinarily among the *eps. of common gender, some say that \( \mathfrak{m} \) and \( \mathfrak{m} \) are allowable; but this is analogy, not hearsay, as S says of \( \mathfrak{m} \) and \( \mathfrak{m} \) respectively, occur extraordinarily among the *eps. of common gender, some say that \( \mathfrak{m} \) and \( \mathfrak{m} \) are allowable; but this is analogy, not hearsay, as S says of \( \mathfrak{m} \) and \( \mathfrak{m} \) respectively, occur extraordinarily among the *eps. of common gender, some say that \( \mathfrak{m} \) and \( \mathfrak{m} \) are allowable; but this is analogy, not hearsay, as S says of \( \mathfrak{m} \) and \( \mathfrak{m} \) respectively, occur extraordinarily among the *eps. of common gender, some say that \( \mathfrak{m} \) and \( \mathfrak{m} \) are allowable; but this is analogy, not hearsay, as S says of \( \mathfrak{m} \) and \( \mathfrak{m} \) respectively, occur extraordinarily among the *eps. of common gender, some say that \( \mathfrak{m} \) and \( \mathfrak{m} \) are allowable; but this is analogy, not hearsay, as S says of \( \mathfrak{m} \) and \( \mathfrak{m} \) respectively, occur extraordinarily among the *eps. of common gender, some say that \( \mathfrak{m} \) and \( \mathfrak{m} \) are allowable; but this is analogy, not hearsay, as S says of \( \mathfrak{m} \) and \( \mathfrak{m} \) respectively, occur extraordinarily among the *eps. of common gender, some say that \( \mathfrak{m} \) and \( \mathfrak{m} \) are allowable; but this is analogy, not hearsay, as S says of \( \mathfrak{m} \) and \( \mathfrak{m} \) respectively, occur extraordinarily among the *eps. of common gender, some say that \( \mathfrak{m} \) and \( \mathfrak{m} \) are allowable; but this is analogy, not hearsay, as S says of \( \mathfrak{m} \) and \( \mathfrak{m} \) respectively, occur extraordinarily among the *eps. of common gender, some say that \( \mathfrak{m} \) and \( \mathfrak{m} \) are allowable; but this is analogy, not hearsay, as S says of (above), because [the sing. of] it is susceptible of the \( \mathfrak{s} \) [in the fem.], as \( \mathfrak{s} \) and \( \mathfrak{s} \); and similarly \( \mathfrak{s} \), because they say \( \mathfrak{s} \) [18]: S says “They do not say that,” because the general rule in the *ep. \( \mathfrak{s} \) is that the \( \mathfrak{s} \) should not be affixed to it, so that \( \mathfrak{s} \) and \( \mathfrak{s} \) are, as it were, anomalous; and therefore it is better that they should not be pluralized with this \( pl., in \) accordance with the gene-
ral rule. But عَرِيَانٍ and فِحْصَائُنَ are allowable by common consent, because the general rule of the ep. فُعَلُّنَ with ضم of the f is not non-affixion of the s (R). The perf. pl. masc. is that in which the formation of the sing. is preserved, and in which the conditions before mentioned are found; and therefore that [pl. with the , and ن] which has no sing. of its form, or has a sing. not fulfilling the conditions, is not a perf. pl. masc., but is coordinated with it [in inflection] (I A). The coordinates of the perf. pl. masc. in its inflection [16] are of four sorts, (1) quasi-pl. ns., vid. those which have no sing. of their form, whence (a) [below], i. q. أَسْكَابُ, a quasi-pl. having no sing. of its form, but [only] of its sense, vid. ذُوُّ [contrary to ذَوُّ, which is really pl. of ذَوُّ (YS)], as XXIV. 22. And let not the possessors of abundance among you, and of means, swear that they will (not) give unto kindred, [i. e., (B), and ًةً] لَدَى ذَلِكَ الْكِتَابُ XXXIX. 22. Verily in that is an admonition for the possessors of understandings: (b) عَشُروُنَ [below], a quasi-pl. عَشِّرَ not being its sing., otherwise it would be applicable to thirty, because the pl. must be applicable to three quantities of the sing., and عَشَرُونَ with fath of the ع and ش would necessarily be said; and its sisters from عَش́يِّرَونَ to كَلَفُونَ, the last included: (c) عَالِمُونَ [below], a quasi-pl. of عَالِمَ, not a pl. of it, because عَالِمُونَ is peculiar to the rational, whereas The World or Universe is
a proper name for the rational and irrational, and the pl. is not more peculiar than its sing. : this is the saying of IM and his followers; but, according to what others say, it is a sound pl. that does not satisfy the conditions, because ُعالَم is a generic n., and is not a proper name nor an ep. : (2) sound pl. s. that do not satisfy the conditions, whence [below] pl. of ُأَهْلُ، and pl. of ُوَابِلُونُ, and [below] pl. of ُأَهْلُ. heavy rain, because they are neither proper names nor eps.: (3) broken pl. s., vid. those [pl.]s. in which the formation of their sing. is not preserved, whence (a) ُأَرْضُونَ [below] pl. of ُأَرْضُ, which is pluralized with this pl. because it is sometimes employed on an occasion of great moment, [and, says IHsh (in the Sh), may be pronounced with quiescence of the ُ in poetry (YS),] as

**Assuredly the people of the lands shouted when there stood up, from the Band Ḥalād, a preacher above the boards of a pulpit (MAd)] : (b) ُسُنُونَ [below], pl. of ُسَنَةٌ, the ُl of which is a ُ or ُ، because they say in the pl. ُسَنَّاتُ [below] or ُسَنَّاتٌ, and because the ُr is ُسَنَّاتَ, and because the ُr is ُسَنَّاتٌ, and its cat. ُسَنُونَ (727); and its cat. ُسَنُونَ (244), vid. every pl. of a tril. the ُl of which is elided, the ُs of feminization being made a compensation for it, and which has no broken pl. [infl. with vowels (YS)], like ُعَرْضَةٌ, and ُعَضُّو ُنْ أَهْلُ، contrary to such as (α) ُتُوْرُ، because there is no elision; (β) ُعَدَةٌ and ُدُنْيَةٌ, because the elided is the ُف [below]; (γ) ُكَمَ and ُبُكَمُ، because there is no compensation, while ُأَخْرُونَ [below] and ُأَخْرُونَ are anomalous;
(872)

(d) [667] and [689], because the compensation is not the \( 0 \); (c) \( \text{شـ} \) and \( \text{شـ} \) [below], because they have a broken pl. [infl. with vowels], vid. \( \text{شـ} \) and \( \text{شـ} \) [260]: (c) \( \text{بـ} \) [below] pl. of \( \text{بـ} \); (4) perf. pl.s. masc. or their co-ordinates used as [proper] names, whence (a) \( \text{زـ} \) when a proper name [of a man]; (b) \( \text{عـ} \) [below], a name for the \textit{Highest part of Paradise} [236], which is orig. pl. of with Kasr of the \( \text{ف} \), its measure being \( \text{عـ} \) from \( \text{الـ} \) (Fk), but does not satisfy the conditions, because its sing. is neither a proper name nor an ep., so that it is co-ordinated with the pl. before it is made a proper name (YS). Anomalous pl.s. masc. with the \( \text{و} \) and \( \text{n} \) are numerous, whence (1) [286], as

[by Sulmi \{or Salmà (AKB)\} Ibn Rabì'a, of the Banu-s Sid \{Ibn Malik Ibn Bakr Ibn Sa'd (AKB)\} Ibn Ḍabba, \textit{Tumādir} asserts that, if I die, her youngest little sons will stop my gap, i. e., fill my place (T,AKB)], which, according to the BB, is pl. of \( \text{أبـ} \) \( \text{دـ} \) of \( \text{أبـ} \) \( \text{دـ} \) assumed, on the measure of \( \text{أبـ} \) \( \text{دـ} \) like \( \text{أبـ} \) \( \text{دـ} \); so that, according to them, it is anomalous as being pl. of a \( \text{دـ} \) whose \text{non-}\( \text{دـ} \) does not exist: while the KK say that it is pl. of \( \text{أبـ} \) \( \text{دـ} \) assumed, which is pl. of \( \text{أبـ} \) \( \text{دـ} \) like \( \text{أبـ} \) \( \text{دـ} \); so that, according to them, it is anomalous in two ways, its being a pl. of a \( \text{دـ} \) whose \text{non-}\( \text{دـ} \) does not exist, and the occurrence of \( \text{عـ} \) as pl. of \( \text{عـ} \), [because
is orig. 변 or 변 (KF),] which is anomalous, like

is as pl.

and 

[237]: but Jh says

that it is anomalous as being pl.

of

by

making the conj. Hamza disj. [669]; and AU says that

it is an irregular dim.

of

and

[285] in

[from a Rajaz cited by AUd, whose author is not known, They have drunk, except the little young camels, except thirty and forty, little young she-camels and little young he-camels (AKB),] for the first is pl.

of

, which means young camels, [and these are irrational objects]: while the second, according to the BB, is pl.

of

assumed, like

, so that it is anomalous in two ways, its being [plural-ized] with the , and 

in the case of irrational objects, and its being pl.

of a dim.

of an assumed non-dim.: but, according to the K.K, it is pl.

of 

pl.

a young he-camel; so that it is anomalous only as being pluralized with the , and 

in the case of irrational objects], like

[above],

which is a heteromorphous pl.

of

[above],

which is a name for the Record of Good [236], as apparently expounded by God in His saying

LXXXIII. 20. A written book; and, according to this, there is no anomaly in it, because it is a proper name
transferred from the \textit{pl.} of the \textit{rel.} \textit{n.} of 
\textit{عِلْيَةٌ}, which means \textit{an upper chamber}; whereas, if we say that 
\textit{عِلْيَةٌ} is not a proper name, but is \textit{pl.} of \textit{عِلْيَةٌ}, and is not a \textit{rel.} 
\textit{n.} of it, but means \textit{elevated places}, it is anomalous from the \textit{want of masculinization and reason}; and in that case the 
full phrase in \textit{LXXXIII}. 20. is \textit{The places of} (The \textit{places of}) \textit{a written} \textit{book}, by suppression of the \textit{pre.} \textit{n.}:
\textit{(5)} \textit{الْعَالَمُونَ} because it is neither an \textit{ep.} nor a \textit{proper name}; \textit{(6)} \textit{أَهْلُونَ} because it is not \textit{a proper name} or] an \textit{ep.}; \textit{while in}
\textit{by AshShanfarā, a} \textit{Kaḥtānī} \textit{heathen poet of AlAzd,}
\textit{And I have kinsfolk other than you, a swift wolf, and a} 
\textit{sleek leopard, and a shaggy-necked beast, a she-\textit{hyaena}} (AKB), \textit{it is pluralized with the} \textit{, and} \textit{notwithstanding the irrationality} [of the animals} \textit{mentioned (BS)}, \textit{because the poet makes the wolf, leopard, and she-\textit{hyaena} the substitute for his kinsfolk}:
\textit{(7) أَرْضُونَ} \textit{[above]}, \textit{where the} \textit{is pronounced with} \textit{Fāt} \textit{either because the} \textit{and} \textit{stand in the place of the} \textit{l} and \textit{w}, \textit{so that it is as though} \textit{أَرْضَات} \textit{[241] were said, or to intimate that it is not really a sound} \textit{pl.}; \textit{and the} \textit{of} \textit{أَرْضُونَ} \textit{may be made quiescent}:
\textit{(8) عِشْرُونَ} \textit{[above]}; \textit{(9) أَبْنُونَ} \textit{[above], and} \textit{عِشْرُونَ}, \textit{which are anomalous, because they are neither} \textit{eps.} \textit{nor proper names}; \textit{whereas} \textit{ذُرُو} \textit{[in} \textit{ذُرُ} \textit{[above]} \textit{is an} \textit{ep.}:
\textit{إِبْنُونَ} \textit{[above], because by rule it ought to be} \textit{بَنُونَ} \textit{[above], and it is pluralized according to the} \textit{o.} \textit{f.} \textit{of} \textit{إِبْنِ}}
[689], by elision of the ل as clean forgotten: (11) their saying

Thou hast extremely distressed us and with ذامع of the ف in both, and

I experienced from him, or it, disasters with ذامع and كسر of the ف, and similarly الأَفْتَكَارِينَ،

all of which mean calamities and distresses; and their saying

ليَبُعْ عَفْرِينَ The lion of 'يسرين or A lion of lions may

be an anomaly of this cat., the ن being made the seat of

inflection [236] (R). A poet [of the Banū Janāb of Bal-

Kain (MN)] says [to his wife] about a son of his [by a

handmaiden (MN)]

لاَ تَعْذَبْيِ فِي ٌ حُنْدِعْ بِإِن ٌ حُنْدَعِ جَا # ٌ لَيَبُعٌ عَفْرِينَ لَدَيْ سَوَاء

[Upbraid me not about Hunduj: verily Hunduj and the lion of 'يسرين are equal before me (MN)]; and they say

in the prov. أَشْكُعُ مَنْ لَيَبُعٌ عَفْرِينَ Braver than the lion of

'يسرين or than a lion of lions, cited by As and others:

some say that عَفْرِينَ is [a name of (MN)] a place [cele-

brated for huge lions (MN)]; but عَفْرِينَ may be pl. of عَفْرِينَ [236] meaning the lion, because he يَعْفَرُ اَلْفَرْنَ throws the adversary down in the dust, so that this expression is like their sayings لَيَبُعٌ لَيْوَتْ أَسْدُ أَسْدِ and this verse is

related with تانوين; but the prov. with فاتح of the ن, not otherwise (T). The pl. with the و and ن is common, notwithstanding that it is irregular, in those ns. which have no broken pl., and in which the ك of feminization preceded by فاتح is made a compensation for their ل, the initials of some of these pls. being altered as an intima-
tion that they are not really sound *pl*s: thus, in the case of the *n* pronounced with Fath of the ف, like سَنِّتْ, they say سَنُونَ [above] with Kasr of it; while سُنُونَ with Damm of it occurs, but is rare: and, in the case of the *n* pronounced with Damm of the ف, Kasr occurs with Damm, like طَبْعٍ and تُلْوَى; though it is not universal, since Kasr has not been heard in كَرْنَ and طَبْعٍ: but in the case of the *n* pronounced with Kasr of the ف, no alteration has been heard, as عَضْرٍ and مُثْوَى [244]. And sometimes the like of this *pl* occurs in the case of (1) the *n* which has a broken *pl* also, like ثُبْوَى *pl* and أَكْبَى (2) the *n* whose ف is elided [above], as لْدُونَ and لْدُونَ *pl*: (3) the *n* whose ل is converted into I, like أَصْانَ and قَنُونٍ: but [in forming the *pl*] its ل- is elided as clean forgotten, so that أَصْانَ and قَنُونٍ are said; whereas, if their ل s were regarded, قَنُونٍ and أَصْانَ would be said, like أَلْعَمْنَ [above], because after the elision of the s [in the sing.] they are abbreviated: and in accordance with this the poet [AlKumait Ibn Zaid (AKB)] says, [satirizing the people of AlYaman (AKB),]  

قَالَ أَعْمَى بِذِلِكَ أَسْفَلِيكُمْ # وَلَكُنِي أَرْيَدُ يَهَا الدَّوْبِنَا  

[Then I mean not by that, i.e., by my satirizing you, your lowest; but I mean by it the Dhu's, i.e., the Kings of AlYaman named Dhu Yazan, Dhu Jadan, Dhu Nuwas, and the like (AKB)]; whereas, if the ل were regarded, he would say الدَّوَبَيْنَ, like الْعَلْيَنَ, because دُوَّرٍ is pro-
nounced with Fath of the ١ according to S, [its o.f., says ABZ, being ٠, like َفقًا ١, like ٠زون ٠حرون ٠stones and ٠لَام ٠stony tracts; while Fath and Kasr of the Hamza is transmitted from Y: some say that ٠أَخْرُون occurs in the sing. ; and some that it does not, but that the Hamza is added in the pl. as an intimation of its being irregular. The masc. gender prevails over the fem., so that it suffices for some [of the beings mentioned] to be masc., as زَٰٰئِدّ ٠وُلَهْنٰدٰات ضاْرِبٰوُم.* Zaid and the Hinds are striking ; and similarly reason in some of them is sufficient, as زَٰٰئِدّ ٠وُلَهْنٰدٰات ضاْرِبٰوُم.* Zaid and the asses are approaching. The comp. proper name whose 1st member is uninfl. because of the composition may, if its 2nd member be not uninfl., as in Bَعْدُلْدٰ and [215], be dualized [228] and pluralized, as مُعَدْيِكَٰبٰي and البَعْدُلْبُكُوُمٰ, because the two members are like an infl. word. If, however, the 2nd member be uninfl. because of the composition, as in خَمْسَةِ عُشْرٰ, or of something else, as in سِبْبَوُعٰ, the rule is that دُوُوْ دُوُوْ سِبْبَوُعٰ and The two possessors, and The possessors, of the name سَبْبَوُعٰ [122], should be said, and similarly دُوُوْ دُوُوْ خَمْسَةِ عُشْرٰ and دُوُوْ دُوُوْ خَمْسَةِ عُشْرٰ; just as in the case of props. used as names دُوُوْ دُوُوْ قَابِثٰ شَّيَٰاٰ and دُوُوْ دُوُوْ قَابِثٰ شَّيَٰاٰ are said by common consent, and دُوُوْ دُوُوْ شَابٰ قَرَانٰهَا and دُوُوْ دُوُوْ شَابٰ قَرَانٰهَا, because props. must be imitated, so that the sign of the du. and pl. is not affixed to them. And similarly in the case of the du. and pl. [with
the and \( \text{ن} \) used as names, when you do not make their two seat of inflection [236], you must say \( \text{كُرُو مُسْلِمِينَ} \) or \( \text{مُسْلِمِينَ} \) in order that two inflections with the consonant may not be combined at the end of the \( n \). But \( \text{مُبَالِك} \) allows [above], notwithstanding the uninflectedness of the 2nd member; and ought to allow the like in خُبْسَة عُشر when a proper name. The prothetic comp. proper name has its pre. \( n. \) dualized and pluralized, as \( \text{عَبْدُ مُتَّنَافِي} \) and \( \text{عَبْدُ مَتَّنَافِي} \) and, when it is a surname, the pre. and post. ns. may be dualized [and pluralized] together, as \( \text{أَبْوَاء الْرَّيْدَانِ} \) and \( \text{أَبْوَاء الْرَّيْدَانِ} \); though here also it is better to restrict oneself to dualization and pluralization of the pre. As for the pl. of \( \text{مُتَّنَافِي} \) and \( \text{مُتَّنَافِي} \), whether proper names or not, (1) if they denote a rational being, you say \( \text{نُوْكَدَا} \) and \( \text{نُوْكَدَا} \) or \( \text{ذَاتُ كَدَا} \) and \( \text{ذَاتُ كَدَا} \) and \( \text{مُتَّنَافِي} \) and \( \text{مُتَّنَافِي} \) and \( \text{iَّنَتُ الْلَّبَونِ} \) and \( \text{iَّنَتُ الْلَّبَوْنِ} \) or have not, as \( \text{ذُو الْقُعْدَةِ} \) and \( \text{ذُو الْقُعْدَةِ} \) and \( \text{أَبْنُ عِرْسٍ} \) and \( \text{أَبْنُ عِرْسٍ} \) [below], they are pluralized in the forms \( \text{بَنَاتُ الْلَّبَونِ} \) [below] and \( \text{بَنَاتُ الْلَّبَونِ} \) and \( \text{جِبَالْ ذُرُّاتُ عُتَانْيَنِ} \) and \( \text{جِبَالْ ذُرُّاتُ عُتَانْيَنِ} \), because irrational objects are coordinated with the fem. in the pl., as \( \text{أَلْيَامٌ مَضْخِمَةٌ} \) [270];
but Akh transmits بنَوْ عَرْسٍ also, from regard to the letter of إِن، even though it be irrational: the poet says [161], as though he made it a pl. of رَابِنَ تَعُشٍ, although the latter is not used (R). The [sound pl. (R,Jm)] fem. is that [pl. (Jm)] to the final [of the sing. (Jm)] of which an I and a ت are affixed (IH). The GG dispute about this I and ت: some of the ancients say that the ت denotes pluralization and feminization, the I being introduced to distinguish the pl. from the sing.; and some say that the ت denotes feminization, and the I pluralization; but most hold that the I and ت denote pluralization and feminization without distinction. This kind of pl. is like the perf. pl. masc. in preservation of its sing. (IV). That [sing.] whose final is a ُئ [of feminization], whether the sing. be abbreviated [16] or unabbreviated, [or better, whether the ُئ be preceded by an I or not, because there is no abbreviated whose final is a ُئ (Sn),] has its ُئ elided in this pl., in order that two signs of feminization may not be combined. The I of the abbreviated is converted in the same way as in the du. [229]: so that you say حُبْلِيَةُكُهُ, [pl. of حُبْلِيَةِ (Sn),] مُسْتَدْعَةٌ, مُصْطَفَةٌ, and مُتَبَعَةٌ, [pls. of مُتَبَعَةٍ, مُصْطَفَةٍ, and مُسْتَدْعَةٌ, though these are not abbreviated, except according to the o. f., i.e., the masc. (Sn),] and مُتَبَعَةٌ, pl. of مُتَبَعَةٍ when used as a name of a female, with the ي; and you say إِذَا أَلَّا عَصَا, and أَلَّا عَصَاِلَيْتُ, pl. of أَلَّا عَصَاِلَيْتُ when used as names of females, with the [639,686]. The predicament of the prolonged and defective also
...is like their predicament in the du. [230, 229] (A). In the pl. of their o. f. بَنَوَأٍ [689], by elision of the ج as clean forgotten: and similarly آخَرَاتٍ is the pl. of the o. f. of آخَت, i.e. آخَرةٍ [689], without elision of the ج. The tril. of which the ج is elided, and which is compensated for it by the ی, is of 3 kinds, (1) pronounced with Fath of the ف in which kind the restoration of the ج in the pl. with the ل and و is most frequent, as سَنَوْاتٍ and هَنَوَاتٍ [above] in [the pl. of] سَنةٍ and سَنَة, because of the lightness of the Fatha; though it occurs with elision of the ج also, as یَرَاتَ and هَنَتَ; and in some cases it is not pluralized with the sound pl. either with the ل and و or with the ل and و, the broken pl. serving instead, like شَا and شَفْتَةٍ [above]: (2) pronounced with Kasr of the ف, in which kind the omission of the restoration is more frequent, as مَتَاتٍ and رَكَاتٍ, because of the heaviness of the Kasr; though عَضْوَاتٍ [244] occurs: (3) pronounced with Damm of the ف, in which kind the restoration does not occur, as ثَبَاتٍ and طَبَاتٍ, because Damm is the heaviest of the vowels (R). The [perf. pl. (IY)] fem. is made to accord with the [perf. pl. (IY)] masc. in having the same form for the gen. and acc. [17] (M): and this ل may not be pronounced with Fath [in the acc.] according to us; but the Bdd allow it [646], citing the verse of Abû Dhu’âib.
And, when he drove them forth from the hive with smoke, they withdrew in swarms, their humiliation and rout being upon them (IX). The sound pl. with the ٍ and ّ belongs to the fem. in its substantives and eps. (M). This pl. is (1) regular, like بَنَاتٍ pl. of بُنَّتٍ; (2) confined to hearsay, like سَمْوَاتٍ pl. of سَمَّى (Fk). The only fem. substantives regularly pluralized with this pl. are (1) the proper name of the fem., whether the sign [ of feminization] be expressed in it, as خَنْسَآهُ, عَرْةُ, or supplied, as ٍآِندٌ [264]: (2) the [substantive] possessed of the expressed ٍ of feminization, whether it be a proper masc., as حُمْرَةٌ; or not, as غَرَّةٌ, whence إِكْرَامَةٌ, تَصْرِيبَةٌ, and the like, because the sing. is إِكْرَام، and تَصْرِيبَةٌ with the ٍ of unity [336]: (3) the [substantive] possessed of the ٍ of feminization, as أَلْبَشَرَى، أَلْبَشَر، when it is not used as a name for the proper masc., in which case it is pluralized with the، and ن: (4) what may be fem. or masc., when it has no broken pl. and may not be pluralized with the، and ن، as أَلْفَاتٍ، أَلْبَاتٍ، أَلْبَاتٍ، etc., because [all] the cats. of the pls. are closed except this (R). Those letters of the alphabet which contain a [final (YS)] ٍ may by common consent be abbreviated or prolonged (Fk): so that ٍبَاتٍ is said by conversion of the abbreviated ٍ into ى، and ٍبَاتٍ by retention of the Hamza (YS). The proper name of the irrational object, when headed by the prefixion of أَبِسٍ or
as [above], is universally pluralized with this pl., even if it be not fem., as we have mentioned. And two sorts of substantives are mostly, not universally, pluralized with this pl., (1) the masc. irrational generic substantive, when it has no broken pl., as جمَّامات [261]; and similarly every quin. whose letters are rad., as سفرَجَلات [245]: but, according to Fr, this sort also is universal: (2) pls. that have no broken pl., as بْرَتَات, صرَاحِبات, رُبعات; but not أَكْلِبَات., because they say أَكْلِبُ [256]. If, however, the fem. be an ep., then, (1) if it contain the sign of feminization, it is pluralized with the and, whether it be an ep. of a proper masc., as وُلَاماتِ رُبعات men of middle height and علَامات [265]; or not, as نُفْسَواتِ حُبَيليات, ضَارِبات [273]: unless it be the of or the of فَعَلْانُ or the فَعَلْانُ فَعَلَان, being made to accord with their mascs., which are not pluralized with the, and ن: but IK allows سَكْرَانْ and حُجَرَات, as he allows above; and, if the quality of substantive predominate in either of them, this pl. is allowable by common consent, as in the saying of the Prophet ليس في الحَضْرَوات صَدِيقَة There is no poor-rate on greens [248]; and similarly in the case of every or used as a name for the proper masc.: (2) if it do not contain the sign of feminization expressed, whether it be of common gender or peculiar, to the fem., then, (a) if it be not a quin. whose
letters are $\text{rad.}$, like $\text{حَكَّامُ} \text{[269]}$, and like $\text{صَبِيرُ} \text{جرِيع} \text{[268]}$, and like $\text{مُطْعَمُ} \text{طَالِقُ}$. Having a young one with her, it is not pluralized with the $\text{i}$ and $\text{ت}$; $(b)$ if it be a $\text{quin.}$ whose letters are $\text{rad.}$, like $\text{الْمَرْأَةُ} \text{الْعَصْصِلٌةُ}$. The $\text{clamorous man}$ and $\text{woman}$ and $\text{الْمَرْأَةُ} \text{الْجَمْعَىُ}$. The decrepit woman, it is pluralized with the $\text{i}$ and $\text{ت}$, as $\text{سَيْسُدُ} \text{صَهْصَلِقَاتُ}$. The $\text{ep.}$ of the irrational $\text{masc.}$ also is universally pluralized with this $\text{pl.}$, whether the $\text{masc.}$ be proper, as the $\text{صَائِبَاتُ}$: standing upon three legs and the point of the toe of the fourth leg for the males of horses and $\text{سِبْطُرَاتُ} \text{[261]}$ and $\text{سِبْعُكَاتُ}$, and similarly $\text{جَيْمَالُ ذُرَاتُ عَنْتَانِيَّينُ}$ and $\text{بَنَاتُ الْلَّدَوِيَّنَ[above]}$; or improper, as $\text{أَلْيَامُ} \text{الْحَالِيَّاتِ}$[270] and similarly the $\text{dim.}$ of the irrational $\text{[masc.]}$, as $\text{جَيْمَالُ} \text{حَمْرَارَاتُ} \text{[289]}$ and $\text{جَيْمَالُ} \text{حَمْيرَاتُ}$, because the $\text{dim.}$ contains the sense of qualification: and in both these cases the $\text{masc.}$ is pluralized with the $\text{pl.}$ of the $\text{fem.}$ because in both they intend to distinguish between the rational and irrational; and the irrational is subordinate to the rational, as the $\text{fem.}$ is subordinate to the $\text{masc.}$; so that the irrational is coordinated with the $\text{fem.}$, and pluralized with its $\text{pl.}$ (R). The broken $\text{pl.}$ is that $\text{[pl. (Jm)]}$ the formation of whose $\text{sing.}$ is altered [otherwise than by affixion of the sign of the $\text{pl.}$ to its final (R)], like $\text{رُجَالٌ}$ and $\text{أَفْرَاسُ}$ (I H). It is of 4 kinds:— $(1)$ the $\text{pl.}$ has more consonants than the $\text{sing.}$, as $\text{رُجَالٌ}$ and $\text{رُجَالٌ}$.
(2) the sing. has more consonants than the pl., as كُتْبٌ and كَتَبِ:
(3) the pl. is like the sing. in consonants, not vowels, as أَسَدٌ and أَسْدَتْ:
(4) the pl. is like the sing. in consonants and vowels, as فُلُوكَ [above], which is sing. as in XXVI.119. [539]; and pl. [237], as in X.23. [1]
(AArb). It is common to him that knows and others, [to the rational and irrational (IY),] in their substantives and eps. (M); and to the masc. and fem. (IY).
When you pluralize a man's name, you have an option: if you will, you affix to it the، and ال in the nom., and the ى and ال in the gen. and acc.; and, if you will, you break it for the pl. in the same way as substantives are broken for the pl. And when you pluralize a woman's name, you have an option: if you will, you pluralize it with the [ ] and ت; and, if you will, you break it in the same way as substantives are broken for the pl. The poet Ru'ba says آنَا أَبْنُ سَعْدٍ السَّحْر
[13]; and the pl. so formed in these names is frequent, which is the saying of ي and Khl: and the poet Zaid AlKhail says

Now tell thou the Kaises, Kais Ibn Naufal, and Kais Ibn Ubayn, and Kais Ibn Jahir; the poet says

I have seen Sa'ds from many tribes, and have not seen a Sa'd like Sa'd Ibn Malik; the poet AlFarazdak says

And Zurara raised for me lofty eminences, and 'Amr AlKhair when the 'Amirs were mentioned, and he says
Then where are the Jundubs? of a number of men every one of whom was named Jundub; and the poet says

I repaired the breach of Ka‘b, when they had, from fierceness of hatred, already become Ka‘bs. The poet Jarir says

O Khalida, I have become attached to thee after Hind; and the Khālidas and the Hinds have made me hoary:

and they say al-‘ajdā‘u; and, if you will, you say al-‘ajdā‘u, as you say al-‘ajdā‘u (S). The broken pl. has 27 formations (Aud).

§ 235. The broken pl. is of 2 kinds, pl. of paucity and pl. of multitude. The pl. of paucity properly indicates three [and upwards] (IA1) to ten; and the pl. of multitude [properly (A)] indicates what is above ten to infinity (IA,A). The pl. of paucity is not a regular pl., because it is not mentioned except where explanation of paucity is meant, and is not used to denote mere plurality and genericity, as the pl. of multitude is: one says فَلَنَّ حَسْنُ الْثِّيَابِ. Such a one is well-clothed in the sense of حَسْنُ الْوَرَابِ, while حَسْنُ الْوَرَابِ is not good; and الْثِّيَابِ or كَمْ عَدَّلْ مِنِّ الْرَّبِّ How many clothes thou hast got!, while مِنِّ الْرَّبِّ is not good; and هُوَ أَثْنَىُ الْفَتِيَّاَيُ when explanation of the genus is intended (R on the SH). The paradigms of the pl. of paucity are four, (1)
Upon him shall be incumbent a fast of 3 days (D). 

\( \text{فَصْبِيَّمُ ثَلَاثَةٌ أَيَّامٌ} \), أَفْعَالٌ II. 192. [as XXXI. 26. (79,585) (D)] ; (2) أَفْعَالٌ, [as ABBAS (D)] ; (3) أَفْعَالٌ, [as ABBAS (D)] ; (4) فَعْلَةٌ عَشْرَةٌ غَلَبَةً Ten young men (D). Fr holds the following to be p.l.s. of paucity, (5) فَعْلُ "الْمَلَك" , as [237] ; and some, as IDn transmits, hold (8) فَعْلَةٌ بَرَّةً and AZ, as T transmits from him, holds (9) أَفْعَالٌ, as [237] : but the truth is that these are all p.l.s. of multitude (A). The two sound p.l.s. also are formations of paucity (IY, R, A), according to the GG (R), because they resemble the du. (IY, R) in preservation of the sing. [234] (R), and the du. denotes few (IY) : but this is of no account, since the resemblance of one thing to another in letter does not exact resemblance to it in sense also; though, if the story were authentic that, when Hassān [Ibn Thābit alAnṣārī (AKB)] recited his saying لَنَّا أَلْجَنَّاتُ الْغَرْبِ الْآخِرُ [below] to An Nābihā [adhdhūbyānī (AKB)], the latter said to him قَلْتُ لَجِنَّاتَكَ وَسَيْفُكَ Thou hast made thy bowls and thy swords few!, it would contain a proof that the pl. with the \( \text{I} \) and \( \text{w} \) is a pl. of paucity : while IKh says that the two sound p.l.s. are common to paucity and multitude; and apparently they denote unrestricted pluralization, without regard to paucity or multitude, so that they are applicable to both. For proof that these four paradigms of the broken pl. are peculiar to paucity the GG refer to the prevalence of their use in the sp. of 3 to 10 [317], and to the
preference shown for them in it, if they be found, above the rest of the pl. (R). The other paradigms of the broken pl. are pl. of multitude (IA). The pl. of multitude has 23 formations (Aud, A). This distinction between the formations of the few and the many occurs only in the tril., because of the lightness of its form and the extent of its circulation (IV). When the n. has only a pl. of paucity, as مَتْحَبَت [237], or of multitude, as مَتْحَبَت [237], this pl. is common to paucity and multitude; and so is every broken pl. of the quad. whose letters are رَجْل. [245]; or of what is pluralized only in the same way, as مَتْحَبَت [253] (R). When the pl. of paucity is conjoined with the أْلْبَات denoting totality [599], or is pre. to what indicates multitude, it is turned by that into a pl. of multitude, as إنَّ الْبِسْلَیْنَ وَالمِلْسَلَیْنَ XXXIII. 35. Verily the Muslim men and the Muslim women; and both matters are combined by the saying of Ḥassān [above]

لاَنَّ الْجَجِنَاتُ أَلْفٌ يَلِعْنُ بِالضَّلْكِ
وَاسْتَيْنَا يَتَطَرْنُونَ مِنْ نَجِيدَةٍ دُمَّا

[238] (A) We have the bright bowls (meaning shields) gleaming in the early forenoon, and our swords drop blood from battle (Jsh). Each of the two [pl. (K on II. 228)] is sometimes metaphorically used instead of the other, notwithstanding the existence of that other, as وأَلْبَات مَتْحَبَت بِالْبَيْضَةَ مَنْ نَجِيدَةٍ دُمَّا II. 228. And the divorced women shall compel themselves to wait during
three constructions [317, 406, 503], notwithstanding the existence of [نَفْس 'and (K)] أَنْتَأَل (R). The formations of paucity being nearer [in sense] to the sing. than those of multitude, many predicaments of the sing. apply to the pl. of paucity, whence the allowability of (1) the formation of its dim. according to its letter [285]; (2) the qualification of the sing. by it, as كُرُوب أَسْمَال [146]; (c) the relation of the pron. literally in the sing. to it, as XVI. 68. [146] (IV).

§ 236. The ن is sometimes made the seat of inflection in some of the irregular pl. with the، and ن [234], as a notification of their irregularity, in consequence of which they are, as it were, broken, and therefore follow the inflection of the broken pl.; so that the Tanwin is affixed to them, and the ن is not elided on account of prothesis, as

ذَرَائِيْنِ مِنْ نَجَدٍ فَانَ سِبْنِهِ لَعْبُنَ بِنَا شِيْبَا وَشِيْبَنَا مُرْدَا

(by As-Simma Ibn 'Abd Allāh al-Kushairī, Spare ye two me (the mention of) Nujd; for verily its years, or its droughts, made sport of us when hoary, and made us hoary when beardless (AKB)),

وَمَا دَسَى بِبَنْتِي الْشَّعْرَةِ مُنِيَ وَذَدَ جَارِتُ حَدَّ الْأَرْبَيْسِ

(by Suḥaim Ibn Wathīl ar-Riyāḥī, And what is this (thing which) the poets seek from me, when I have passed the limit of the forty (years)? (Jsh)),

حَسَنُ مَوَاضِعُ النَّقَبِ الأَكْثَلِيِّ ِغَرَّاتُ الْرَّشَمِ صَامِدَةُ الْبَرْسِ

(by At-Tirīmāh Ibn Ḥākim at-Tā'ī, Fair in the exposed places of the faces, slender in the waists, silent in the anklets (AKB)), and
O God [52], make Thou them to be upon them years like the years of Joseph, [an imprecation of drought and famine upon the people of Makka (MKh),] in one of the two versions, [the other being سنين كسابق يسف (MKh)]; and like it is دعاء من نجى آلل (IA), a version of دعاء نجى آلل [above] (AKB); and like دعاء آلل is the saying of the poet, as cited by AZ, سنين كفثها لآتيت حربا 1 أعد مع الصادمة الذكؤ.

In my years, all of them, I have encountered war, I being reckoned with the hardy, valiant warriors; and the other says...
And assuredly thou didst beget sons of goodness, lords; and assuredly thou, after God, wast the lord. It occurs only in what is [improperly (A Az.')] pluralized with the 

and 

as a compensation for a deficiency, like 

[ ], the inflection of the 

being allowable in this kind of pl. only because the 

here stands in the place of the departed letter, so that they make it like the of the word. As for 

some hold that the 

is the letter of inflection, and the Kasra in it the sign of the gen.: but the truth is that the 

is not a letter of inflection, nor the Kasra a sign of the gen., but only the vowel of the concurrence of two quiescents [664], vid. the 

and 

; because the vowel of the concurrence of two quiescents occurs sometimes as a Kasra, which is the o. f., sometimes as a Damma, and sometimes as a Fatha; and, since the poet is constrained, he pronounces with Kasr: and one proof that the Kasra in the 

is not a sign of the gen., but only the Kasra of the concurrence of two quiescents, is the saying of Dhu-Haša [Al'Adwānī (Mb, T)]

Verily I am unyielding, unyielding, scornful, and a son of an unyielding, unyielding father, sprung from unyielding sires, where it is undoubted that the Kasra of the 

is on account of the concurrence of two quiescents, because it is a [regular] sound pl., like 

; and
like it is the saying of the other, [vid. AlFarazdaq (Mb, AKB),]

Not a living being, nor a dead, has filled their place, save the Khalífás after the Prophets, the ن of the pl. being pronounced with Kasr only by poetic license[16](1Y). There are then two dials, in the cat. of سَنِينِ, (1) pronunciation of Tanwín, [the dial. of the Banú ‘Amir (MKh)]; (2) absence of it, [the dial. of Tamím (MKh),] as though its omission were from observance of the form of the pl., while I have seen IUK say in his Commentary on the Tushú that IM gives as the reason for omission of the Tanwín that its presence with this ن is like the presence of two Tanwín in one word [110, 234]: and, in the latter dial., as IM appears to say, the gen. is with Kasra expressed; but, as Fr appears to say, it is declined as a diptote, so that the gen. is with Fatha. And there remain two other dials mentioned by Syt, (1) inseparability of the ن and of the ن pronounced with Fatha, in which dial. the inflection is apparently with vowels assumed upon the ن; (2) inseparability of the ن, and inflection with vowels upon the ن (Sn). They make the ن inseparable from it only in order that it may become like غَلِبِينَ and similar sing. ns., غَلِبِينَ being نِعَلِينِ from أَلْفَاسَلَة; and Mb allows inseparability of the ن, in which case it is like زِيَحَتْنَ [below] (1Y). This is before the word is used as a proper name, after which the ن may be the seat of inflection by choice in this sort, as in the regular pls. when used as proper names (R). When you mean to use an
expression as a [proper] name, then, if that expression be a
*du.* or a *pl.* analogous to it, like ضَارِبِينَ and ضَارِبِيْنَ, or co-
ordinated with them, like عَشْرُونَ and عَشْرُونَ. [234], it is mostly
infl. with the inflection that belonged to it before it was used as a [proper] name (R on the proper name). You say

*This is Palestine* (Mb, Jk), *I saw Palestine* (Mb), and *We passed by Palestine* (Jk): this saying is the best; and similar are

*يَبْرَونَ* and *يَبْرِينَ*, and all that resembles this, like

*قَبْسُونَ* and *قَبْسَيْنَ*: and the best [saying] is in this verse [of

*AIA'shā* (Akh, Jk)]

وَشَاءَ عَلَيْنَا الْجُلُّ وَالْيَاسِرُ وَنَالْمُسَيَّاتِ يُقَصَابُهَا

*And our witness is the rose and the jasmin and the songs-
tresses with their flutes*; and the *Kur* contains a passage

*كَلَّا إِنَّ كَتَبَ الْأَمْوَلِ لِثَيْبِينٍ وَمَا أَدْرَاكَ مَا

LXXXIII. 18, 19. Now [598], *verily the record of the pious is in 'Ilīyūn*, [the proper name of the Record of Good

(234), in which all that is done by the angels and the righte-
ous men and Jinn is recorded (K)]. *And what hath made thee know what 'Ilīyūn is?* (Mb). But the *n* may be made

the seat of inflection [234], provided that the letters of the

word do not exceed 7, because the letters of such as

قَرْعِنَةُ are the extreme number of the letters of the

word, so that the *n* in مُسْتَعْتَبَّونَ and مُسْتَعْتَبَّانِ is not

made the seat of inflection. And, when the *n* is
infl., the \( t \) is inseparable from the \( du. \), because it is lighter than the \( y \), and because there is no sing. ending in an aug. \( y \) and with a Fathmah before the \( y \), as

\[
\text{الله يَدْيَرَ الْبَكْرَةُ بِالسَّبْعَةِ} \quad \\
\text{ثَامَّةً عَلَيْهَا بِالْبَيَحَاءِ} \quad \\
\text{الْمُلْلُوَةِ} \quad \\
\text{[by Tamim Ibn Mukhil, \textit{Now, O abodes of the tribe at Assabu‘an, the night and the day have wearied them} (an enallage from the 2nd to the 3rd pers.) \textit{with wear and tear (AKB)}; \textit{and the} \( y \) is inseparable from the \( pl. \) [above], because it is lighter than the \( y \), but \( \\text{الْبَكْرَةُ} \) occurs in the \( du. \) contrary to analogy; though, says Az, some of them say \( \\text{الْبَكْرَةُ} \) according to analogy: and the \( y \) sometimes occurs in the \( pl. \) [alternatively] with the \( y \), as \( \\
\text{يَبْرِينَ} \quad \text{وَقَتَّرُونَ} \quad \\
\text{ورَنْسُونَ} \quad \\
\text{because the like of} \quad \text{زَيْتُونَ} \quad \text{[above] is found in their language; while Zj says, quoting from Mb, that the} \ y \quad \\
\text{regularly allowable before the} \ y \quad \text{of the} \ pl. \quad \text{when it is} \\
\text{made the seat of inflection}: \text{he says} \quad \text{“and I do not know any one that has anticipated us in saying this”: but F} \quad \\
\text{says that there is no evidence of it, and that it is remote} \\
\text{from analogy; and he says on} \\
\]

\[
\text{رَبَّتُها بِالْمَطْرُونِ إِذَا} \quad \text{أَكَلَ} \quad \\
\text{أَنْتُلُ الَّذِي} \quad \\
\text{جَمَعَا} \quad \\
\text{حَرِيْهَا} \quad \text{حَتَّى} \quad \\
\text{إِذَا} \quad \\
\text{أَرْتَبَعَتُ} \quad \\
\text{ذَكَرْتُ مِن} \quad \\
\text{جَلِقٍ} \quad \\
\text{بِعَا} \quad \\
\text{[by Yazīd Ibn Mu‘āwiya Ibn Abī Sufyān aīKurashi alUmawi in a love-song about a Christian nun, who had} \\
\text{shut herself up in a ruined cell near AlMāṭirūn, which} \\
\text{was a garden on the outside of Damascus, \textit{And she has} at AlMāṭirūn in the days of winter, when the ant eats} \\
\text{what he has collected, some gathered fruit, until, when} \\
\]

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she passes the spring, she remembers churches of Jillib (MN)], with Kasr of the ن, that it is a foreign name (R on the proper name). The name formed from this pl. and from its coordinates may be treated like غسلين in inseparability of the ى and in inflection with vowels upon the ن pronounced with Tanwin; and worse than this is that it should be treated like عربون earnest-money in inseparability of the ى and in inflection with vowels upon the ن pronounced with Tanwin, as in

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by Abù Dahbal alJumalî, Long was my night, and I spent the night like the possessed; and cares assailed me at AlMāfirûn (MN)]; and worse than this is that the ى and Fath of the ن should be inseparable from it (Aud), by imitation in the nom. case, which is the noblest of the cases of the ن., as they say معاوية بن علي بن أبو طالب, and as some read تب بيدا أبو لهب CXI.1. [110] (MN), in order that nothing of it may be altered, so as to confuse the hearer (K). The verse يكلها يالبطرور ألح is related with Kasr of the ن (Akh, Jh on نظر); but the well-known version is with Fath (Akh): and, if R had cited in evidence طال ليلي ألح, as IHsh has done in the Aud, it would have been more appropriate; for the Kasr of the ن is plain, because of its occurrence in the rhyme (AKB).

§ 237. The conventional practice of [most (Sn)] GG is to mention the sing., and then say that its pl. is such
and such (A). The unaugmented tril.\([368]\) substantives have 10 paradigms, (1) كُبْرٌ, like فَعَلٌ; (2) كَعْبٌ, like قَرْسٌ; (3) كُبْرٌ, like فَعَلٌ; (4) كَفُّضٌ, like عَضُدٌ; (5) كَعْبٌ, like عَدْلٌ; (6) كَعْبٌ, like عَدْلٌ; (7) كَعْبٌ, like عَدْلٌ; (8) كَعْبٌ, like عَدْلٌ; (9) كَعْبٌ, like عَدْلٌ; (10) كَعْبٌ, like عَدْلٌ (IY). The broken pl. of the unaugmented tril. [substantive] has 10 paradigms, (1) كِفَّةٌ; (2) كَفُّةٌ; (3) كَفُّةٌ; (4) كَفُّةٌ; (5) كَفُّةٌ; (6) كَفُّةٌ; (7) كَفُّةٌ; (8) كَفُّةٌ; (9) كَفُّةٌ; (10) كَفُّةٌ (M). Five of these formations are regular, universal, vid. (a) كَفُّةٌ and كَفَّةٌ are formations denoting few [235]; (b) كَفُّةٌ and كَفَّةٌ are fellows, denoting many; and their fems. كَفَّةٌ and كَفَّةٌ [265] are used in the same way: but كَفَّةٌ and كَفَّةٌ are not fellows, because كَفَّةٌ occurs in [the pl. of] the very same [paradigms] as كَفَّةٌ [242]; whereas كَفَّةٌ and كَفَّةٌ are not like that. And the rest of the paradigms are anomalous in respect of usage, though some of them are more frequent than others (IY). The regular [broken (IY)] pl. of كَفَّةٌ are, (1) in paucity كَفُّةٌ, كَفُّةٌ (IY,R), as كَفُّةٌ and كَفُّةٌ (IY), except in the hollow كَفُّةٌ (R); (2) in multitude كَفَّةٌ [except in the cat. of كَفَّةٌ (R)] and كَفَّةٌ [except in the cat. of كَفَّةٌ (R)], as كَفُّةٌ and كَفُّةٌ (IY,R), whence كَفَّةٌ [411] (IY); and sometimes one of the two is isolated from its fellow, as
and similarly [these two paradigms occur] in the reduplicated, as صَكْرُوكُمُ and صَكْكَاكُمُ; and the defective, as ثَبَكَهُ, ثَبَكَاكُهُ, ثُبَّوُيُّ, and ثُبَّوُيَّةً (R).

The anomalous [broken (IY);] pls. of فَعَلُ are, (1) in paucity, (a) كَانَتْ (IY), كَانَاتِهَا (IY,R), and كَانَاتُ (IY), except in the hollow, where كَانَاتِهَا (R) is regular[242] (R) : while the two formations كَانُ (IY) and كَانَاتِ (IY,R) are sometimes concentrated upon one substantive, whence كَانُ and كَانَاتِ, as

وَكُلُّهُمَا إِذَا أَصَلَّكُمْ خِيرُهُمْ * وَرَزَقْكُمْ أَنْتَ أَنْدَهَا [by Al'A'shâ (S), Thou hast been found to be the best of them when they make peace, while thy fire-stick is the quickest of their fire-sticks to kindle fire, a met. for the quickness of his hastening to do good (MN)]; كُنْ أَفْرَخٌ and كُنْ أَفْرَخُ, as

لَا عَبْاَسَاتٍ مِّنْ أَذْهَبَيْشٍ * لِصَبْيَةِ كَافِرِ الخَشْوَة

But for earnings from collecting industriously for boys like the young birds of the nests [below], and

ما دَأْتَ تُقُولُ كَانَاتِهَا بَلِيَّ مَرَّةً * رَيْحُ الْتَكْرَمِي لَا مَلَأَ وَلَا شَجَرَ [by Al'Huṭai'a, addressing 'Umar, who had imprisoned him, What is this that thou sayest of young birds (meaning children) at Dhul Marakh (a valley near Fadak), downy in the crops? Neither water is there nor trees (MN)]; and كَانَاتِ and كَانَاتْ [below] has been heard (IY) : (b) كُنَّتِهَا كَانَاتِ [pl. of كَانَةَ, which is a high place (R), like كُنَّتِهَا كُنَّتِهَا pl. of كُنُّ (T): the poet [Muḥammad (T, KF), or] Ḥumā'id, Ibn Abī Shīḥād ad-Dabbī says
And sometimes poverty holds the youth back from attaining his purpose, when he would have been, but for poverty, an ascender of high places (T); and another, Ziyād [Ibn Ḥanbal, or (T)] Ibn Munkidh, says

An ascender of high places, in whose flank is slenderness, goes before them in the early morning in every peak of observation (T): Jh says (R), it is pl. of نَجَجْنُون (Jh,R) pl. of نُجَجْنُ (R), pl. of the pl. [256] (Jh), ُفُعَالْ being pluralized on the measure of ُفَعْلُة ء أَفْعَلْة like ُعَبْرُ pl. أَفْعَلْة [246] (R) ; and it is not impossible that أَفْعَلْة may be pl. of pl. of نَجَجْنُ, in which case [also] أَفْعَلْة is pl. of the pl. (T) : (2) in multitude, (a: ظُهَرَانِ, فَلَكَانِ, نَفَدْنُ, Gοοιοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοοο
with Kasr, which is rarer than with Damm. And sometimes is restricted to or in paucity and multitude, as أَرَانُ and أَكْفُ [above] (R). The regular [broken] pls. of are, (1) in paucity, [in the hollow or anything else, as أَبْيَاقَ (R)] : (2) in multitude, [(a) in everything but the hollow (R),] فَعْلُ and فَعُلْلُ (Y), (b) being more frequent (Y,R) than (Y) ; (b) in the hollow, سَبِيْكَانُ, شِيْبَانُ, تِيْكَانُ, فَعَلْلُ (R). The anomalous [broken] pls. of are, (1) in paucity, (a) as أَنْفُلُ [transmitted by S (Y)], and أَعْصَى (Y,R) ; (b) فَعْلُ, as إِخْوَةُ, جَيْرَةُ, تَبَعْتُ, جِيْرَةُ, (R) : (2) in multitude, [(a) in everything but the hollow (R),] (a) فَعَلْلُ, جَعْلُ, سُلْقَانُ, فَعَلْلُ and جَعْلُ and سُلْقَانُ, (R) ; (b) فَعْلُ, شِيْبَانُ, بَرْطَانُ, (R) ; (c) فَعْلُ [246] and أَسْوَدُ (Y,R), whence the reading of ‘Atā Ibn Abl Rabāh [683] (Y), 117. [550] Save idols, meaning "... the being made quiescent, as in and and كَتَبَ [246], and the, converted into Hamza, as in أَجْرَةُ [683] (Y), where ‘A’isha read أَسْوَدُ (K) ; (d-e) فَعْلُ and فَعْلَة (Y,R), and أَسْوَدُ (Y) ;
(899)

سُقُوق فَعَّلَ (b) in the hollow, (a) فَعَّلَ [below]: (b) in the hollow, (a) فَعَّلَ [246] and نِيْبَتَ [710] فَعَّلَ; (b) سُقُوق فَعَّلَ [683] and فَعَّلَ (714) (R). But in the reduplicated فَعَّلَ there is only one pl., which serves for paucity and multitude, vid. أَفْعَالَ, as فَعَّالَ and أَفْعَالَ, as is the case with [some of the sound, like (R)] أَفْعَالَ (R), and أَفْعَالَ (242). The broken pl. of فَعَّلَ [in paucity and multitude (R)] is فَعَّالَ, as أَفْعَالَ, أَفْعَالَ, أَفْعَالَ (IY) : but they say أُسْرُدَ [and أُسْرُدَ (IY)] by assimilation to [the cat. of (R)] أُسْرُدَ (IY, R); and أُسْرُدَ is contracted from it (R) : the رَجِيزِ [Hüka'im Ibn Mu'ayya ar-Raba'ī, describing his *cane spear-shaft* (Jsh),] says

فحّت بِأَطُواقد چَباَلا وَسُرُرُ ⋆ِ فِئِ اَشَب َِّاَلٌّيَكَانِ مُلَعْفَ َِّالخِطْرِ فيها عَيْبَا تُبِثُ أَسْرُدَ وَنَمْرَ

[715] (S) That was surrounded by mountains, hills and gum-acacia trees, in the tangled copses of wide low grounds, intertwined in branches, بُخَطْرَ wherein were prowling beasts, lions and leopards (Jsh). The [broken] pl. of فَعَّلَ [in paucity and multitude (R)] is فَعَّالَ, [as أَعِجَارَ (R), and أَعِجَارَ (IY)]: but sometimes فَعَّالَ أَعِجَارَ occurs, as جَالٌ [235] and سَبَاعٌ, by assimilation [of فَعَّلَ to فَعَّلَ; whereas [with Fath of the (R)] is not a broken pl. [of جَالٌ (IY)], but a quasi-pl. n. (IY, R), because فَعَّلَ is not one of the measures of the pls. (R). The regular [broken (IY)] pls. of فَعَّلَ are, (1) in paucity, أَفْعَالَ [in the sound, hollow,
or anything else (R), as أَكَابِرٍ, أَعْدَاءٍ, أَحَسَالٍ (IY) : (2) in multitude, فَعُولٌ and فَعَالٌ [as بَتَارٍ, عُدْوُلٍ, حُمْوُلٍ and ذَكَابٍ (IY)] ; [says S (R)] being more frequent (IY,R) : while فَعُولِ is always used if its medial be a ي, as جُيَوُنٍ and فَعَالٌ ; and فَعَالٌ if its medial be a و, as ِبَحٍّ [242] (R). Sometimes أَعْتَالٌ is used in paucity and multitude, as أَشَابُ and أَحَسَى and أَخْيَسُ (IY,R) ; and similarly فَعُولٌ or فَعَالٌ (R). The anomalous [broken] pls. of فَعَالٌ are (1) أَعْتَالٌ [in paucity, which is rare (IY)], as [أَكَوبٍ and (IY)] تَرَّدَةٌ [235] (IY,R), used in paucity, as [تَرَّدَةٌ تَرَّدَةٌ] تَرَّدَةٌ Three apes, instead of (IY) [234], كَانَةٌ فَعَالُ, both sometimes pronounced with Damm [of the ف (R), and فَعَالُ (IY)) : (2) كَوْبٌ and فَعَالُ (IY,R) : ضَرْمَا حُجَبٌ (4) كَوْبٌ and فَعَالُ (IY,R) : ضَرْمَا حُجَبٌ (5) كَوْبٌ and فَعَالُ (R). The [broken] pls. of فَعَالٌ are (1) أَعْتَالٌ in paucity (IY,R) and multitude (R), as صَحِيْحٌ and أَعْتَالٌ; and [in paucity alone,] as أَضْلاَعٌ and أَمْعَاءٌ (IY) : (2) أَعْتَالٌ in paucity, as أَضْلاَعٌ فيَأْرَامٍ (IY) : (3) أَعْتَالٌ in multitude, as أمْعَاءٌ فَطَّوٌ (IY,R) ; but not فَطُوٌ فَطُوٌ nor مَعُى [243], because they use the paradigm of paucity instead. (IY). The [broken (IY)] pl. of فَعَالٌ is in paucity and multitude (IY,R), as آَكَابِرٍ and آَطَالَ (IY). The regular [broken (R)] pl. of فَعَالٌ are, (1) in paucity, أَعْتَالٌ, [in the hollow, as أَكَابِرٍ and آَكَواَرٌ ;
or in anything else (R), as *افعال (IY)* ] : (2) in multitude, *فعالْنَعُولَ (IY)* [except in the hollow,] as *برَج فِعَالْنَعُولَ*, *قِرَاط فِعَالْنَعُولَ*, *جِبَاد فِعَالْنَعُولَ*, and *جنون (IY)* being more frequent; though *فعَالْنَعُول* is more frequent in the reduplicated, as *قَفَافْ خَصْاص (IY)*, and *عِشاش (IY,لَا) ;* while they say *عِوشَة also, as says Ru’ba*

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[above] (IY). Sometimes *افعال* is used in paucity and multitude, as *أَرْكَان (R)* ; and they say in the unsound *الْمُدْي (Jl)* ] and *فَعَالْسُمَّ (R)* [248], and do not exceed this *فَعَالَ* , because of the rarity of this *نَفَعَ* (IY).

The anomalous [broken] *فَعَالَ* are [(1) in paucity, *أَرْكَان (R)* ; (2) in multitude, (a) *فَعَالْه (R)* , *فَعَالْ تَرْفَةَ* (R)] and *فَعَالْ خُرْجَةَ* (R); (b) *فَعَالْ بُخْرَة* , as in one word (IY) ] [234], which is *نَفَعَ* as XXVI. 119 [539], and *فَعَالَ* as X. 23 [1] (IY,لَا). When *نَفَعَ* is hollow, its only *فَعَالَ* of multitude is *فِعَالْنَعُولَ* , as *فِعَالْ عِيدَان* and *فِعَالْنَعُولَ* ; and other [cats. of *فَعَالَ* ] also share with the hollow in *فِعَالْنَعُولَ* , as *فِعَالْ جَهَانَ* [256], which, S says, is *فَعَالَ* of *حَسَن a garden (R)* . The regular [broken] *فَعَالَ* in paucity and multitude is *فِعَالْنَعُولَ* , [as *فِعَالْ جَرَان (IY)* ] ; while *فِعَالِه (R)* , and [similarly (R)] *أَرْطَابَ (R)* , are anomalous. The
[broken] pl. of نُعِمَالُ is نَعِمَالُ in paucity and multitude (IY,R), as أَعْمَالُ (IY). The commonest of these paradigms of the broken pl. is أَعْمَالُ, [because it occurs in the 10 formations (of the sing.), being anomalous in two of them, as أَرْطَابُ, and أَرْطَابُ, regular in the rest (IY)]; next, [because it occurs in 6 paradigms, فَعَلُ, فَعَلُ, فَعَلُ, فَعَلُ, and فَعَلُ (IY),] as قَدَاحُ, زَنَادُ, خَفَافُ, فَعَلُ, فَعَلُ, and فَعَلُ (IY); next, and فَعَلَاكُمُ, which are equal, [because they occur in 5 paradigms (IY),] as عِرْقَ, فَلَسُ, نَمْورُ, أُسْوَى, جَرْحُ, عُرُقُ, فُلْسُ, نَيْرُ, أَسْنُ, جَرْحُ (IY),] and عِبَدٌ, صَنُورُ, زَكَانُ, [pls. of Jh], جَرْحُ, جَرْحُ, and صَرْحُ, [pls. of Jh], جَرْحُ, جَرْحُ, and جَرْحُ, جَرْحُ (IY); next أَفْعَلُ, [because it occurs in 4 paradigms (IY),] as رَجُلُ, فَلَسُ, أَرْجُلُ, أَفْلُسُ, رَمُسُ, دَزَقَانُ, بَطَنُانُ, and حُمَلُ (IY),] and رَمُسُ [pl. of Jh, KF, says Fr (Jh)], [pls. of Jh, خُرُونُ (IY)]; next, and فَعَلْتَ, as قَتْفُكُ, فَعَلْتَ, and جَبَرْتُ, جَبَرْتُ, and نَمُرُ (M). The opinion of S is that كَلْبِيَبُ[above] and the like are qua“-pl. ns., like جَامِعُ and بَائِقُ جَامِعٍ [257], and similarly فَعَلْتَ [above] and فَعَلْتَ, not broken pl.; but Akh holds
that all of them are broken pl., though seldom used (IY).
And حَجْجَلَى occurs as pl. of حَجْجَلٌ, [being the only pl. of this measure in the tril. (IY, AAz), for which reason Z does not mention it with the paradigms of the pl. (IY)] : the poet [‘Abd Allāh Ibn AlḤajjāj (IY), (or) AlḤuṭai’ā (AAz),] says

(M) Have mercy upon my little boys [286], who are as weak as though they were partridges stepping along in Asḥ Bin Ṣharābba, a place [belonging to the Banū Ja’far Ibn Kilāb (Bk)], falling from their inability to fly (IY). فَعَلَى does not occur as a pl. except in [two words (Jh),] حَجْجَلَى pl. of حَجْجَلٌ A partridge and pl. of حَجْجَلُ A polecat (Jh, A); and IS holds that it is a quasi-pl. n., not a pl. (A): As says that حَجْجَلِي is a dial. var. of حَجْجَلٌ (IY, A); but the truth is that it is a pl., like طَرَبٌ: and what proves that حَجْجَلِي and حَجْجَلٌ are pl. is their feminization, as حَجْجَلِي is a dial. var. of حَجْجَلٌ. They are the partridges and أَلْحَجْجَلُ the polecats and أَلْحَجْجَلُ It is the partridge, that being transmitted by AZ; whereas, if حَجْجَلٌ were a dial. var. of حَجْجَلِي, as As says, it would be masc., like the latter: and Akh says that حَجْجَلِي is sing. and pl., like نَلُّك and حَجْجَلِي [234] (IY).

§ 238. Having finished the pl. of the formations of the unaugmented tril., when it is a masc. substantive, [Z
followed by] IH enters upon the explanation of its pl. when it is [a substantive] made fem. with the š (R). The tril. [substantive] that the š is affixed to has 6 formations, (1) فَعْلَةٌ (IY); (2) فَعْلَةٌ (IY); (3) فَعْلَةٌ (IY); (4) فَعْلَةٌ (IY); (5) فَعْلَةٌ (IY); (6) فَعْلَةٌ (IY). The paradigms of its broken pl. are فَعْلَةٌ (M). The pl. of فَعْلَةٌ in paucity is with the l and ب, as جَفْنَاتُ and تَجْعَنَاتُ [240] ; and the unsound and reduplicated are like the sound in that : they say, in the case of (1) the unsound in (a) the unsound صَيَعَاتٌ, as في رَضْنَاتِ الصَّيَعَاتٍ XLII.21. In the lawns of the gardens [240] ; (b) the reduplicated, جَرَاتٌ and جَرَاتٌ (IY). The broken pl. of فَعْلَةٌ [in multitude (IY)] are فَعْلَاتٌ (1) regularly, in the sound, unsound, and reduplicated, as ٌفَعْلَةٌ (IY), [as though it were (R)] contracted from ٌفَعَالٌ, هُضَبْ, جَفْنَاتُ (R), جَرَاتٌ, and قِصَائُ (IY) ; but that is not regular [in the sound or anything else (R)] : (3) فَعُولُ, as ٌفُعُولُ (R), ٌفُعُولُ (R), جَفْنَاتُ (IY) ; because ٌفَعَالُ and ٌفُعُولُ and ٌفَعَالُ are fellows in the pl. of فَعْلَةٌ فَعْلَةٌ (R), except that ٌفُعُولُ in the pl. of فَعْلَةٌ is rare, and in the pl. of ٌفَعُولُ is frequent [237] : (4) ٌفُعُولُ, [when ٌفَعْلَةٌ is hollow, of the cat. of the ٌفَعْلَةٌ (R), as ٌفُعُولُ.
[and دُرِّ (R)] ; and [similarly (IY), though anomalously, when it is defective (R),] as قَرَى, [and, says F, بَرِىَّ pl. of بُرُّ which, says he, is what is put in the nose of the camel, whereas the well-known (form) in this sense is بُرُّ (R) :] but that is not regular, فَعْلْـة فو [here (R)] being [only (IY)] made to accord with فَعْلْـة (IY,R) ; and, when it is hollow, of the cat. of the ی, its ف may not be pronounced with دَامم in the pl., but is pronounced with كَسَر, as جَيْب فو [above] and ضِبْع (R). Sometimes, however, they content themselves with the pl. of paucity, and do not exceed it: S says (IY), And they sometimes pluralize with the [١ and ] when they mean multitude (S,IY) ; and the poet حَسَّان says لِنَأَلْجِفَنَاُّ أَلْجَر [235], where he does not mean paucity (S). فَعْلْـة is pluralized in paucity with the [١ and ] رَجَبَاتَ courts ; and the unsound is similar, as تَفْقَاهُ (IY). The [broken] pls. of فَعْلْـة [in multitude (IY)] are (1) وَقَبْ ، [regularly (R),] as مَعَلَ [٦٥٦], and (2) تَيْرُ [٧١٣] and فِيْمُ (IY,R), as says the رَجِيز

He stands at times, and walks at times (IY); the o. f. of which is فَعَلَ (R), فَعَلَ here being contracted from فَعَلَ (IY), as نَرَق (IY,R) and تُرَ (3) فَعَلَ (IY,R) and as in the saying of the رَجِيز [cited by As (Jh)]
Dost thou know the dwelling at the top of the mountain full of knolls? It has become effaced, except ashes covered with dust (IY) ; and [similarly in the sound (IY)] and (IY,R), as in (IY) (XXII 37. And (We have made) the sacrificial camels, We have made them for you to be of the signs of the religion of God, [read by HB Ṭālīḥān] with two Ṭammās, like pl. of (Kb) and in (Kb) LXIII.4. [516], read with quiescence [of the š by IAl, Ks, and, as is reported, Ibn Kathîr (B),] and with Ṭamm : but that [quiescence] is not the o.f. (IY) : (IY) is not frequent ; and, in the sound, the (IY) may be pronounced with Ṭamm, on the ground that the Ṭamm is either a deriv. of the quiescence or its o.f. [711]. And [in paucity] it is pluralized upon the measure of (IY), as in the sound, [256] in the hollow, and (IY) [244] in the defective. [I.e., the unsound in the J,] is frequent (R) : as for the unsound in the J (IY), like (IY) and (IY) , it, when in [the sense of (R)] the pl., mostly occurs [curtailed of the š (R), like the pl. of generic ns. (254) (IY),] as (IY), and (R) ; or [like the sound pl. (IY)] with the (R) and (IY) : but is sometimes pluralized upon the measure of (IY) , as (IY) and (IY) [722] ; and (IY) , as says the poet [AnNâbigha (Jh, Abk, Jk) adh-Dhubỳâni (Abk), describing coats of mail (Jk),]
That have been rubbed over with dregs of oil, and scoured inside with rotten camel's dung; so that they are bright, like pools of water, clean as to the linings (IY); and [as] occurs, like إخْوَان (R), [as] says [the poet (S)] Al-Kattāl [al-Kilābī (S)]

As for the bondswomen, they call me not child, when the sons of the bondswomen upbraid one another with shame (S, Jh). The predicament of the reduplicated is the same as that of the sound; but it is scarce. The pl. of 

in paucity is with the l and ت and نقيةات and معدات (IY). The [broken (IY)] pl. of 

[in multitude (IY)] is 

(IV),] with Kasr of the ف and Fath of the ع, as نقم and معد (IV, R); but that is not regular (IV): Sf says, And the like of it is rare, not invariable; for كلف and خلف are not said in the case of معدة and معدة and معدة of a pregnant she-camel (R): while نقية and معدة are so pluralized only because they say نقية and معدة, [with quiescence of the 2nd (IV) rad.,] like كسرة (IV, R) and حترة (IV), according to the Banū Tamīm and others [468]; so that نقم and معد are really pls. of 

[below], not of 

: whereas other
words, like كِرْبَةِ and خَلْفَةِ, [whose 2nd rad. is not a guttural letter] do not occur upon the measure of كَسِيرَةِ, except according to the Banū Tamīm [758] (R). فَعْلَةٌ is pluralized in paucity with the ٰ and ٰ, as رُكَبَاتِ and طَلَباَتِ [240], whence مِنْ وَرَآءِ الْحُجَّاجِ XLIX.4. From outside the chambers, [also read جَمْعْلاَتِ (K,B),] and طَلَباَتِ بعضها بعض ببعض XXIV.40. (These are) dark- nesses, some of which are above others (IY). The [broken (R)] pls. of فَعْلَةٌ [in multitude (IY)] are (1) فَعْلٌ, [mostly (R), regularly, as طُلمَ, رُكَبَ, غَرَفٌ (IY)] ; which is sometimes used in paucity also, as تَلَثُّ غَرَفٍ Three upper-chambers,[though this is rare (R)] : (2) فَعْلُ, [except in the hollow (R),] as جَفَأَرٌ (IY), جَفَأَرٌ (R),] and يْرَاقٌ ; which is frequent in the reduplicated, as حَلَالٌ, جَبَابٌ (R),] and تِبُابٌ (IY,R) ; while in the hollow they restrict themselves to فَعْلٌ, as دُولَ سُورٍ and دُولَاتِ (R). In the unsound in the ع they say دُولَاتِ and دُولَاتِ ; and in the one unsound in the ل they say خَطَّوَاتِ and خَطَّى ; while the one whose unsound ل is a ي is similar in multitude, as كُلِّي and مدَّي ; but they hardly ever pluralize it with the ٰ, contenting themselves with the formation of multitude instead. And the reduplicated
is similar, as سرّ and مّدن (IY). As for pl. of the حَجَرَة waistband of the trousers, i.e., place of tying them, it is anomalous (R). فَعْلٌ is pluralized in paucity with the ٰل and ب، as سِكَّرَاتُ and كَسَرَاتُ (IY). The broken pl. of فَعْل [in multitude (IY)] is فَعْل، [in the sound or anything else (R)] as سِدْرَ and (IY) رَشْقَّي تِمْ and ٰدْنَ (IY), and كَسرَ and لَهِيْي لَهِيْي Three fragments (IY,R): and others than S mention with ِ-demand of the فَ، like لُنكَى and حُلْتى فَعْلَ فَعْلَ; but Kasr is better in both of them: and sometimes occurs, like لَفْاحَ and جِفّاقَى فَعْلَ; so S mentions, but it is extremely rare. S says that the pl. with the ٰل and ب is rare, whether in the sound or in anything else, because, in this pl., [vocalic] alliteration of the ا to the ف is the rule [240]; whereas فَعْلٌ، like لَفْاحِسِلْفٌ is a scarce formation (R): and [S says that (R)] they hardly ever pluralize [the defective (R), (i.e.) the unsound in the ج (IY), whether it belong to the cat. of the ٰل or ح (R),] with the ٰل and ب (IY,R), because its 2nd [rad.] would then be pronounced with Kasr, as رَسْرَاتُ، and, since they dislike the combination of two Kasras in the sound, they dislike it more in the unsound (IY); so that they content themselves with فَعْلٌ in paucity and multitude (R). But the unsound in
the \( \mathfrak{e} \) is pluralized [in paucity (IY)] with the \( \mathfrak{t} \) and \( \mathfrak{t} \), because [its \( \mathfrak{e} \) must be made quiescent, so that (R)] two Kasras are not combined (IY,R) in it. And they say in the reduplicated \( \mathfrak{d} \) and (IY). S says (R), And sometimes has a [broken (S,IY)] pl. [of paucity] upon the measure of \( \mathfrak{f} \), as \( \mathfrak{f} \) and \( \mathfrak{f} \). And it must be made quiescent, that (R) two Kasras are not combined (IY,R) in it. Therefore phrased upon the measure of \( \mathfrak{f} \) (R): but that is rare, [scarcely] (S,R), not the rule. \( \mathfrak{f} \), [if not pluralized with the (I) and (S), (i.e.) in multitude (IY),] has a [broken (S,IY)] pl. upon the measure of \( \mathfrak{f} \), as (S) \( \mathfrak{t} \) and \( \mathfrak{t} \), [being assimilated to \( \mathfrak{f} \) (IY,R), like \( \mathfrak{f} \) and \( \mathfrak{f} \) (IY), and therefore pluralized upon the measure of \( \mathfrak{f} \) (R):] but that is not like \( \mathfrak{f} \) and (S,R) [254], because \( \mathfrak{r} \) is masc., [like \( \mathfrak{r} \) and \( \mathfrak{r} \) (S,R)] ; while this is fem. (S,IY,R), like \( \mathfrak{r} \) and (S) \( \mathfrak{r} \) and (S,R) : and [because] the dim. of \( \mathfrak{r} \) is \( \mathfrak{r} \); while the dim. of \( \mathfrak{r} \) [and \( \mathfrak{r} \) (R)] is \( \mathfrak{r} \) [and \( \mathfrak{r} \) (R)], the word being restored to the sing. (IY,R), and then pluralized with the (I) and (R), because it is a broken pl. [255]. Thus the whole number of formations of the [broken] pl. of these substantives is 6, as above mentioned. The commonest of them is \( \mathfrak{f} \), because it occurs in 4 substantives, \( \mathfrak{f} \), \( \mathfrak{f} \), and \( \mathfrak{f} \): and \( \mathfrak{f} \) is regular, universal, in and \( \mathfrak{f} \), and \( \mathfrak{f} \), anomalous in the [two] others; \( \mathfrak{f} \) is
regular in ْفَعْلَةُ and ْفَعْلَةٌ, any other [broken pl.] being anomalous in them] ; and ْفَعْلُ is regular in ْفَعْلَةٌ, any other [broken pl.] being anomalous in it, while the predicament of [ْفَعْلُ in ْفَعْلَةٌ has been mentioned above (I Y).

§ 239. The rule in eps. is that they should not receive a broken pl., because they bear a resemblance to, and exercise the same government as, vs. ; so that their finals receive the same affix for the pl. as the finals of the v., vid. the ٓ and َٰ; and it is then followed by the ٰ and َٰٰ, which are subordinate to it : and also [because] the latent prons. are attached to them, and the rule is that their form should contain something to indicate those prons., whereas that is not found in the broken pl.; so that it is better that they should be pluralized with the ٓ and َٰٰ to indicate the latency of the pron. of rational males [below], and with the ٰ and َٰٰ to indicate a plurality of other objects. Notwithstanding this, however, some eps. receive a broken pl., because they are َٰٰٰ, like substantives, although they resemble the v.: and the broken pl. is more frequent in the assimilate eps. than in the act. part. of the tril., since the former resemble the v. less than the latter does; and more frequent in the act. part. of the tril. than in the pass. part. of the tril. and the act. and pass. parts. of the non-tril., because the two last resemble their aors. in form more than the act. part. of the tril. resembles its aor., while the pass. part. of the tril. is treated like the act. and pass. parts. of the non-tril. in rarity of the broken pl. on account of the ٓ in its beginning (R). The formations of the tril. eps. [that have a
broken pl. (R)] are 7 (IY,R), mostly, [universally, as mean, and (IY)] 7 (IY,R), and [242] (R) : (3) or & 2 of these two formations being apparently a deriv. of the other (R), as white garments (IY) or Steady in the encounter or (IY) or (R), and [sometimes only one of them being used (R),] as 8, [bright bay horses (IY,R) ; but this is rare (IY) : (4) [by assimilation of to (R), because munificent is i. q. the act. part. (IY),] like pl. [247] (IY,R) ; or to , like pl. (R) : (5) , as is [ordinarily] not used as a broken pl. of [the ep.] in paucity (IY), because the ep. in most cases has a qualified explaining the paucity and multitude, and the o. f. in pl. is the pl. of multitude (R) ; so that, when a pl. of paucity is needed, they use the sound pl. (IY) : but, since some eps. are used as substantives, like , they are pluralized [in paucity (R)] upon the measure of , as ; and, if or
(R) any [other (R)] sp. be used as a name [for a man (IY)], it is pluralized as a substantive [240] (IY,R) : (6) 


any (R) is the [formation of paucity] prevalent in the hollow belonging to the cl. of the ى, as َّيُصِبَّ and (R) نُعُلَانُ (7) [242] (IY,R) : in the hollow and anything else, as (R) شَيْخُةَنُ, ضِفَانُ (IY), and وُجَدَانُ (IY,R), like وُجَدَانُ نُعُلَانُ (8) (IY) : (237) (IY,R) ; while such as ضِفَانُ and شَيْخُةَنُ may be orig. pronounced with Damm of the ف, which is then pronounced with Kasr for preservation of the ى : نُعَلَةُ (9), as رِطَالَة (R) [and] شَيْخَة (IY); while فَعَلَةُ with quiescence of the ِع occurs, as شَيْخَة (R). Thus the paradigms of the broken pl. of نَعُلُ have 9 formations, of which one, vid. فَعَلُ, is regular; and the remainder are anomalous, heard, but not copied, though some of them are more frequent than others. That is because they are treated as substantives; for they are hardly ever used with their qualifieds, so that رجل عبد and رجل شيخ are not said (IY). And they say حَبِيد [and كَلَب (S)], as they say كَلِيب (237) (S,IY) and كَلِب (S). The broken pl. of فَعَلُ is نَعُلُتُ, as نَعَلاَنَتُ skinned carcasses of sheep without heads or legs, أَنْضَاء [jaded(S,R),] and أَنْضَاء [emaciated (S,IY,R); while AZ transmits ْأَحَلَةُ free or
quit (IY) : [here (IY)] is made a substitute for فعل [in multitude] (S,IY) ; and therefore does not occur with [either of] them, so that جَلَفُ جَلْفَ or is not said (IY) : while is said [by some of the Arabs (S,IY), upon the measure of أَفْعَلُ (S)], by assimilation to substantives, like بَذَرُ [237] (S,IY,R) ; but it is extraordinary in eps. (R). The broken pl. of فعل is أَفْعَلَ, as and أَحْرَارُ. The broken pl. of فعل is (1) (IY,R), mostly, as S appears to say (R), as سِبَاطُ, سِبَاطُ lank hair, and قِطَاطُ very curly hair (IY) : (2) sometimes, [says S (R),] used instead of فعل (IY,R), as أَبْطَالٌ, أَخْلَاقٌ, أَعْرَابٌ [146,235] : Labid says تَهْدِي أَوْ أَتِلْهُنَّ كَلِ طَيْرًا # جَرْدَاء مَثِلِ هِرَاةِ الأُعْرَابِ (IY) Whose van shall be led by every fleet mare, short-haired, like the mare Hirâwa of the unmarried men, as though they used to borrow this mare to go hunting on, or like the staff of the herdsmen going fur afield with their camels to pasture (Dw). But فعلان and فعلان, like ذَكَرْان and ذَكَرْان, are because أَخَذُ and ذُكَرُان are used as substantives ; so that they are like ذُرِّبَان male bustards and حَصَالِيَّن lambs [237] : and similarly [ فعل and فعل, like] نَصْف and نَصْف, because middle-aged is like a substantive, and is reckoned by S among sub-
stantives; so that they are like [237, 246], according to him (R). The broken pl. of فعل are (1) أَنْتَكَانِ (IY, R), while Jr transmits أَفْعَالُ (IY): (2) فَرَاحُ [IY, R] and فَرَاحُ (IY, R) and فَرَاحُ: the poet says

The faces of men, so long as thou art preserved alive, are white, cheerful; and their spirits are joyful (IY): (3) رَجُاعِي (IY, R), as رَجُاعِي (R): (5) حُسْنُ دُرْعَي (IY): (6) فَعُلُّ (IY), which is rare, as فَعَلُّ (R). The broken pl. of فعل is أَفْعَالُ (IY, R) and أَفْعَالُ (R): the poet [AlKumait Ibn Zaid (MN, EC) alAsadi (MN)] says

Assuredly the wakeful as to the coverings of drowsiness, meaning the lids of the eyes, have known their being adorned and anointed with black [collyrium] (MN, EC): and are said to be the only two words of this cat. that have a broken pl., the remainder being pluralized with the sound pl.: and A Ash transmits يَقْطُرُ pl. يَقْطُرُ pl. يَقْطُرُ pl. سِبْعُ pl. سِبْعُ in the substantive [237]; but the truth is that يَقْطُرُ is pl. of يَقْطَانُ, because يَقْطَانُ is prevalent in [the pl. of] أَجْنَابُ [250] (R). The broken pl. of فعل is أَفْعَالُ (IY, R); but some of the Arabs put جَنَبُ always into
the sing., as ṭātībā ʿaṭṭāḥemra V. 9. And, if ye be unclean, purify yourselves, making it an inf. n. [148] (IY). The commonest of these pls. is ʿānāl, because it is applied to all [the formations of (IY)] the eps., [vid. ʿḍūl, ʿḍūl, ʿḍūl, ʿḍūl, and ʿḍūl (IY),] as ʿāṣūān, and ʿajnāb and ʿāqbat, ʿāqbat, ʿāqbat, ʿāqbat, ʿāqbat, and the next ʿḍūl, because it is applied to 3 [formations (IY)] of them, ʿḍūl, ʿḍūl, (IY),] as ʿiḥṣān, ʿṣūb, and ʿiḥṣān; while the rest of the pls. are equal (IY,R). As for the remaining paradigms of the [tril.] eps. [368], they are (1) ʿḍūl, as ʿḥāṭum and ʿḥāṭum [skilful guide (Jh)]; (2) ʿḍūl, as ʿṣūb prolific she-ass and ʿṣūb stout woman, there being no other; (3) ʿṣūb, as ʿṣūb and ʿṣūb, there being no other: and no broken pl. has been heard in them, ʿaʿda, being pl. of ʿaʿda, pl. of ʿaʿda [246], not of ʿaʿda (R). The [sound (SH)] pl. [with the, and (M)] is allowable in all [of these eps. (M)] that denote rational males [234] (M,SH); nay, is the rule [above] (IY), as ʿṣūb, ʿṣūb, ʿṣūb, ʿṣūb, ʿṣūb, ʿṣūb, ʿṣūb, ʿṣūb, ʿṣūb, ʿṣūb, ʿṣūb, ʿṣūb, ʿṣūb, ʿṣūb, ʿṣūb, ʿṣūb, ʿṣūb [intelligent, and ʿṣūb (M) : the poet says Sulaimān said, I love not the frizzly-haired men, nor the lank-haired: verily they are stinkers [252] (IY). And as
for [the pl. of (M)] their fem., it is with the final [\(\mathbf{f}()\)], and not otherwise, as [\(\mathbf{f}()\)] (M), [\(\mathbf{f}()\)] (IY), عبّلات [\(\mathbf{f}()\)], and [\(\mathbf{f}()\)], except the paradigm of [\(\mathbf{f}()\)], all of (R)] which, [says S (R),] receives the broken pl. [\(\mathbf{f}()\)], as [\(\mathbf{f}()\)] (M, R),] كِبَانُ (IY), quick, sharp, and [\(\mathbf{f}()\)], [because this formation occurs so frequently that they allow themselves to vary it (IY, R) in the pl. (R)] ; while they say علَّجَة [\(\mathbf{f}()\)] (M, SH), because they treat it as a substantive, like كيْسَة[\(\mathbf{f}()\)] pl. [\(\mathbf{f}()\)] (IY, R). S says that جَمِينَ, as حَمْسَة, is pluralized upon the measure of [\(\mathbf{f}()\)], and not of [\(\mathbf{f}()\)], except when its masc. is pluralized upon that measure, as you say حَمْسَة and حَمْسَة, pl. بَطَال, since you do not say بَطَال pl. بَطَال: and therefore every ep. upon the measure of [\(\mathbf{f}()\)], which is pluralized [in the masc.] upon the measure of [\(\mathbf{f}()\)], is pluralized in the fem. also upon that measure; so that this saying of S is contrary to the saying of [Z followed by] IH (R). [See § 251.]

§ 240. The fem. [tril. n. (IY)] quiescent in the medial, [upon the measure of [\(\mathbf{f}()\)], or [\(\mathbf{f}()\)],] is either a substantive [238] or an ep. [239]. When it is a substantive, its [\(\mathbf{f}()\)], in the [sound (AAz)] pl., is, when sound [below], (1) vocalized with (a) Fath
[for alliteration to the vowel of its ف (AKB)] in the [measure] pronounced with Fath of the ف, as ﹝جَمَّرَاتٍ ﻓِّي (أكسودة) ﹞; (b) Fath [for alleviation (IY)] or Kasr [for alliteration (IY)] in the [measure] pronounced with Kasr of the ف, as ﹝سَدَرَاتٍ ﻓِّي ﹞[17,238] ; (c) Fath [for lightness (IY)] or Damm [for alliteration (IY)] in the [measure] pronounced with Damm of the ف, as ﹝ْغَرَنَاتِ ﻓِّي (أكسودة) ﹞. (2) sometimes made quiescent, (a) by poetic license in the first, [though some say that this is a dial. var. (II Y)] ; (b) in a case of choice in the remaining two, in the dial. of Tamīm (M), as ﹝سَدَرَاتٍ ﻓِّي ﹞, and ﹝ْغَرَنَاتِ ﻓِّي (أكسودة) ﹞. The Kur has II. 162. [434], and the poet ['Abd Allāh Ibn ‘Umar Ibn ‘Amr al‘Arjī (MN)] says

اللهِ يَا طَبِيبَاتِ الْقَاعِدِ فَتَلَّنِ أَنَا ﻟِيَلْبَسُ اِمْ لِيْلَيِ مِنْ الْبَشَرِ (Aud) (I adjure you) by God, O doe-gazelles of the plain, say ye to us, Is my Lailā one of you, or is Lailā one of mortals? (MN) : while the saying [of an Arab of the desert, of the Banū ‘Udhra (MN),]

وَحُمِلْتُ رَبَّاتِ الْضَّكِّي فَأَطْلَقْتُهَا ﻟِي ﺗُرْبِضُ اِبْكُي ﺍِبْكُي [And I was laden with the sighs of the early forenoon, and was able to bear them; but I have not hands, i. e., strength, for the sighs of the late afternoon (MN)] is a [pretty (Aud, MN, Sn)] poetic license ([A, Aud, A], as also is the saying of the [unknown (FA)] Rajīz [قَتِّسبُ يُحِبُّ اَلْلَّهُ ﺍِلْفَتْنَ دُلِّلْهُ ْعَلَّ] [537] (A)-cited by Fr (MN), because the غ is some-
times made quiescent by poetic license even in the sing. and masc. (Aud, MN, Sn), as

(Qud) O 'Amr, O son of the noblest in lineage (MN), so that its quiescence is more appropriate in the pl. (MN, Sn) and fem. because of their heaviness (Sn) ; and Dhu-r-Rumma says, [addressing himself (AKB),]

(If a thing is worth seeing or hearing, and I am not acquainted with it, then I shall abide with him who has it, and I shall hear of it; and I shall eschew him who has not it, and I shall shun him.) If he says, "Bid farewell to meeting with Kharká, and shun visiting her: (if thou shun visiting her,) thou wilt wear out the cords of the ties," memories refuse, or come, that have accustomed the sides of his heart to throbbing, while the loosenesses of love are in the joints (AKB) ; and the other says, or the soul will find rest etc. [537] (IY); and, says IJ, Labíd says

(If a thing is worth seeing or hearing, and I am not acquainted with it, then I shall abide with him who has it, and I shall hear of it; and I shall eschew him who has not it, and I shall shun him.) That (referring to camels) were saddled for a long journey, and were urged to their utmost pace for the intense heats of the noons and the hot wind (Dw). And [the saying of the poet (S)]
And, when they saw us in such a state that our knees were showing, on a battle-ground wherein we mingle not earnestness with jest has been (S, IY) heard by us (S) recited [with the e of ] pronounced with Fath (IY) ; and in II. 16. [440] HB reads طُلَّمَاؤُ with quiescence of the ل (K). But, when unsound, the e is made quiescent, as دَمَاتٍ, جَزَاتٍ, بِيَسَاتٍ, دُوَلاَتٍ, and in II. 16. except in the dial. of Hudhail (M), who pronounce [the e of ] in the pl. (AKB)] with Fath (IY, AKB), which, IJ declares, is not a poetic license ; while, according to others than Hudhail, Fath is a poetic license (AKB).

The Kur has تَلُّثُ عُوْرَاتٍ كَمْ XXIV. 57. [(They are) three times of exposing the person for you (K, B)] and XLII. 21. [236] (IY) : while the poet [of Hudhail (M, A)] says, [describing his he-camel (MN, Jsh, Sn),]

أخْرَ بَيَّسَاتٍ رَآئِفَ مَتَاوْبَ * رَيْفِ بِبِسْحٍ الْمَكْمَبَيِّ سَبْحُ (M, R, A) (My he-camel in the swiftness of his journeying is like the male ostrich, who is) a possessor of eggs, going [home to his nest (Jsh)] at night, journeying in the beginning of the night, clever at moving the two shoulders in journeying, stretching the fore-legs in running (MN, Jsh, Sn) ; and تَلُّثُ عُوْرَاتٍ كَمْ XXIV. 57. [above] is [anomalously (R, Sn)] read (R, A) in their dial. (A) by
AIA’mash (K); but that is rare, the first being the [pronunciation] frequently used (IY). The condition that the ٰ should be sound [above] is meant to exclude two things, (1) the reduplicated, as ُجُنَّةٌ, ُجُنَّةٌ, and ُجُنَّةٌ, in [the pl. of] which the ٰ is only made quiescent, [because vocalization would necessarily involve dissolution conducive to heaviness (Sn)] : (2) that [substantive] whose ٰ is an unsound letter, which is of two kinds, (a) a kind in which the unsound letter is preceded by a vowel homogeneous [with it], as ُدُولَةٌ, ُدُولَةٌ, and ُدُولَةٌ, [in the pl. of] which [the ٰ remains in its state [of quiescence]) ; (b) a kind in which the unsound letter is preceded by a Fatha, as ُجُرْرَاتٌ and ُبَيْضَةٌ, in [the pl. of] which there are two dial. vars., the dial. of Hudhail being alliteration, and the dial. of others being quiescence (A). The ٰ in such as ُجُرْرَاتٌ and ُبَيْضَةٌ, according to Hudhail, is not converted into ٰ because the vowel in the pl. is accidental [684], as the of ُخُطْرَاتٍ preceded by a letter pronounced with ّDamm is not converted into ٰ because the ّDamma is accidental. If ُفَعْلَةٌ be unsound in the ٰ, which is only a َ، either rad., as in ُبيْعَةٌ, or converted, as in ُدِيْمَةٌ [685], alliteration is not allowable by common consent; nor Fath, except by analogy to the dial. of Hudhail. And, if ُفَعْلَةٌ be unsound in the ٰ, which is only a َ، as in ُسُورَةٌ, allitera-
tion is not allowable by common consent: while, by analogy to the *dialect* of Hudhail, Fath is allowable, as in "لَبض" and "لْبضات", because they account for it by the lightness of Fath upon the unsound letter, and by its being accidental [684]; but S says (R), "You do not vocalize the ۶" (S,R) in "ذلَك" (R) "because it is second" (S), though he apparently means "with Damm" (R)

As for the [substantive] unsound in the ۝ [below], such as "مَنْعَة" and "مَنْعَة", you treat it like the sound, as "مَنْعَة" and "مَنْعَة" (IY): but they disallow alliteration [in the *plural* (Sn)] of such as "ذَرَّة" and "ذَرَّة", [because Kasra before the ۝ and Damma before the ۝ are deemed heavy; and there is no dispute about that (A),] the Kasr [of the ۝ in "جِبْرَت" transmitted by Y as *plural* (A)] of "جِبْرَت" being [extremely (A)] anomalous (IM): while it is understood from the language of IM that quiescence and Fath are allowable in such as "ذَرَّة" and "ذَرَّة", which he expressly declares in the CK; and that the three *dialect* *variants* are allowable in such as "خَلْكَة" and "خَلْكَة", though some of the BB disallow alliteration in such as "لْحِيّة", because it involves a succession of two Kasras before the ۝, and IM follows them in the Tashil. It is understood from his language that quiescence is not allowable in such as "ذَعَد" [241] or "جِفَنَة" unrestrictedly, [i.e. whether it be unsound in the ۝ or not,
and whether it be a quasi-ep. or not (Sn): but in the Tashil he excepts the unsound in the J [above], as طَبْيَات, and the quasi-ep., as أُهِلَات [241], allowing quiescence in both of them as matter of choice (A). In the ep., however, [as حَلْوَة, جَلْفَة, and حَلْوَة (A),] the أ is always made quiescent (M,A) in the pl. (Sn), whether the ف be pronounced with Fath, Kasr, or Damm (AAz), as عَبْلَات [239] (IY), because the ep. is heavy [248] by reason of [its] derivation [142] and [consequent] assumption of the pron. [26] (Sn): and it is vocalized in [لْجِبْبَات (IY,AAz,A) and رَعْعَات (AAz,A),] the pl. of لِجْبَة and رِعْعَة (M,A), only because they are, as it were, orig. substantives, which are used as eps., as they say مَأْمَة كَلِبة a depraved woman and هَلْعَة غَمَّ a murky night (M), meaning دِينْة and مُظِلْيَة; or (IY) because some of the Arabs say لَجْبَة (IY,A) and رَعْعَة (A) : while a people of Kuraish are named because their mother's name was عَبْلة, and the ep., when used as a name, becomes excluded from the predicament of the ep., and is pluralized as a substantive [239], for which reason they say. الْحَجَوْض [249] (IY); and كَلِبة [transmitted by AHm (A) as pl. of كَلِبة (R,Sn),] is extraordinary, [because it is an ep. (A)]; and is not to be copied, contrary to the opinion of Ktb (R,A). The أ of the ep. is made quiescent; while the أ of the substantive is pronounced with Fath, only for the sake of distinction, the ep. being more fit for quiescence because of its heaviness [248], by reason of its requiring the qualified and of its resembling the v,
on which account it is one of the causes of diptote declension [17,18] (R).

§ 241. The predicament of the fem. which contains no $ [264] is like [the predicament of (IY)] that which contains the $ [240] ; they say [دِعَادَات ] (IY), and أَرْسَات , and أَهْلَكُت [below] in the pl. of [دِعَادَات a woman's name (IY),] أَرْض , and أَهْلُ , as says the poet [AlMukhabbal asSa'dī, describing, says Am, the gathering of the Banū Mīnḳār and other clans of Sa'd round Kāis Ibn 'Āṣim alMīnḳārī, their chief (AKB),]

فَهُمْ أَهْلُكُتْ حَرْل قُبْس بَيْنَ عَاصمٍ * إِذَا أَدُلُّجْبَ بأَلْلَيْلِ يَدْعَونَ كُوْنُرَ [Then they are kinsfolk around Kāis Ibn 'Āṣim. When they journey by night, they call upon a bountiful lord, i.e. they sing his praise to the camels (AKB)]; and they say عِبَارَات and عِرْسَات [below] in the pl. of عِرْسَات and غَيْر , as says AlKumait, [praising the family of the Apostle of God (AAz),]

عِبَارَات أَلفَاعِلَ وَالسَّوْدَد أَعْلَنَ إِلَيْهِمْ مَحْطُوْطَةُ الأَعْكَامُ (M) The camels carrying provisions of generosity and inexhaustible princeliness are unloaded of the burdens beside them, * إِلَيْهِمْ says IH, being dependent upon مَحْطُوْطَةُ arriving (AAz). أَهْلَكُت , however, is pl. of أَهْلُ with the $, not, as Z thinks, of أَهْلُ , which is a masc. pluralized with the ,
and ُن, as ِأَهْلُ أَلْحَم ٌ [234]; for, since they qualify with it, they treat it as an *ep.* in the affixion of the ُن of feminization for distinction [265], saying ُرُجُلٌ أَهْلُ and ُعِمْرَةٌ أَهْلُ a worthy man and ُعِمْرَةٌ أَهْلُ a worthy woman, as says the poet [Abu-†Tamahān al-Kaini (AKB)] ُعِمْرَةٌ وَقَدْ تَبَرَّتُ وَدَهْمُ # وَأَبْلِيْتُهُمُ فِي ِالْحُبُّ ِجُهَّدُي وَنَاَلَيِّي [And (many) a (جمعَة company) worthy of love have I applied myself to gain the love of, and have I conferred my diligence. and my bounty upon in praise! (AKB)] ; and, since they say in the masc. ُأَهْلُ and ُأَهْلُ and in the fem. ُعِمْرَةٌ and ُعِمْرَةٌ, it resembles ُعِمْرَةٌ in the *eps.*, so that they make its second [rad.] quiescent, saying ُعِمْرَةٌ [240], as they do in the rest of the *eps.*, as ُعِمْرَةٌ; while some of the Arabs say ُعِمْرَةٌ, pronouncing the second with Fath, as they pronounce it in ُأَرْضَاتٍ, because ُأَهْلُ is a substantive like ُأَرْضٌ, although it resembles the *ep.* (IY) : and ُعِبَرَاتٍ, pl. of ُعِبَرَةٍ,[which is fem. (A),] is anomalous (R, A), according to others than Hudhail (R), analogy requiring the ُن to be made quiescent, because its sing. is unsound in the ُن and pronounced with Kasr of the ُن [240] (Sn).

§ 242. In the [tril.] unsound in the ُن, they abstain from [forming] ُعِمْرَةٌ (M, SH) from these 10 paradigms [of the sing.] mentioned [237], whether the hollow [tril.] be of the cat. of the ُن, or ُن (R), the pl. of paucity
being then [mostly (R)], as [235] أَكْرَوْبُ أَعْنَابُ, and [239], because the Damma upon the unsound letter, even though preceded by a quiescent, is deemed heavy (IY,R); and similarly, when the unsound [237] has an ʼ for its ʼ in the sing. as ُنِيَابُ أَجْرَوْبُ and ُنِيَابُ, because, its ʼ being converted from a ʼ or ʼ orig. mobile [711], it is virtually of the cat. of ُقَلِلِ, like ُقَرِس، and ُقَلِمِ, the normal form of [the pl. of paucity in] which is ُعَنَّالِ, as ُقَلَّمِ and ُعَنَّالِ [237], not ُعَنَّالِ (IY): while [such as (M)] ُعَنْوَسُ, ُعَنْوَرُ, ُعَنْدُورُ, ُعَيْمُ, ُعَنْوِبُ, ُعَنْوُسُ (R),] and ُمِئَبُ are anomalous (M,SH): AlAzraḳ ʿalʿAmbarī says

طَرِنَ اقتِطَاعَةٌ أَوْتَارٌ مُحَضِّرَةٌ ٌ فِي أَقْوَسَ دَأْرُعْتُهَا أَيْبَنْ شَمْلًا

[246] They flew at a starting of strings firmly fastened on bows that right hands strove to pull away from left hands (IY); the Ṣajīz [Maʿrūf Ibn ʿAbd ArRahmān, or, as is said, Ḥumaid Ibn Thaur (MN),] says

لِكُلِّ دِهْرٍ قَدْ لَيْسَ أَقْوَسٌ قِبْطًا ْوَبَرَدَ اِعْصَيْيْ أَنْشَيًا

[683] (S,Aud) For every time, meaning eternal time, I have put on clothes, mantles and wrappers, my striped wrappers of AlYaman marked with the figures of arrows (MN); and the other says

كَأْثَنُمُ أَسِيفُ بَيْضٌ ِيُمَانِيَةٌ ِعَصْبُ مَضَارِبَهُ بَأَيْ بالِأَثْرُ

(Aud) As though they were white Yamānī swords, whose edges are sharp, the scar left by which is lasting (MN);
though some distinguish between the masc. and fem., making the pl. of the masc. 

النْعَالُ, as 

 Após, and the pl. of the fem. 

النْعَالُ، as 

أذُورُ and 

أذُورُ (IY) ; [for] Y says that 

فَعَالُ is [regular as (R)] the [broken (S)] pl. of [paucity in (S)] 

فَعَالُ, when fem. (S,R) without a ی, as it is regular in [the pl. of] 

فَعَالُ and 

فَعَالُ when fem. [246] (R) ; but that is not universal, according to S, nor regular, as is proved by 

أنيُبُ (IY) : S says, Nay, 

فَعَالُ is anomalous in 

فَعَالُ [237], even though it be fem. (R) ; and, if it were [regular (R) only because of the femininization (S)], they would not say 

أذُورُ, [broken according to those who make 

fem. (S)]. ] 

فَعَالُ and 

أذُورُ (S,R) : (2) 

in [ the cat. of (IY,R)] the 

 и, not the 

(М,S,H), the pl. of multitude being then [mostly (R)] 

فَعَالُ, as 

حَيَّاض 

فَعَالُ [713] ; (IY, R), 

سِبْاط (IY), and 

أنيُبُ (R), on account of the ذَمَمَا upon the unsound letter together with the 

و, of the pl. (IY), because ذَمَمَا upon a 

و, followed by a 

و, is deemed heavy in the pl.; though not in the 

i. n., as 

شَمْزُ [688,714] and 

شَمْرُ ; whereas in 

فَعَالُ the word is lightened by conversion of the 

و, into 

(Р) : while [such as (М)] 

سَمْرُ [pl. of 

فَرْجُ (R)] and 

سَمْرُ [714] are anomalous : (3) 

فَعَالُ in [the cat. of (IY,R)] the 

ى, not the, (М,S,H), in the whole of the paradigms [of the sing.] mentioned [237] (R), the pl. [of multitude] being then [mostly (IY)] 

فَعَالُ (IY,R), as 

فَلْوُ and 

شُمَيْحُ [239,714] (IY), like
couriers, [pl. of نَـيَـج (Jh), which is Persian (Jh, Jk), not genuine Arabic (Jk), arabicized (Jh, KF) from بَـيِـك (KF),] and سِـيْر (R), in order that the cat. of the ی may not be confounded with that of the ی (IY), because, if were said, like حِيَام [above], the cat. of the ی would be confounded with that of the ی (R), since the ی in عَـيَـل passes into ی [713]; while the Damma [on the ی in عَـيَـل] is lighter with the ی than with the ی (IY).
The initial of ی (i.e., when its ی is a ی, like الغَـيْبَ] in the saying of Ka'āb

“ثَـرَمُ مَـيِـبَبَ بَـعْيَنَى مَـفَّرَد يَـهِقَُ # إِذَا تَرَتَّدَتِ الْحَكْرَانَ وَالْبَيْدَ”

That [referring to the ی mentioned in a previous verse cited in § 253] throws upon the hiding-places two eyes (in keenness of sight like the two eyes) of a (wild bull) separated (from his son), a white bull, even when the rugged grounds and the huge heaps of sand glow with heat, (and the eyes are dazzled,) may be pronounced with Kasr, in order that it may become light, and may approximate to the ی; and Kasr is read among the Seven in such as یَـتْبُوُت، [which IAl, Warsh, and Ḥafs read with Damm of the ب in II. 185, and the remainder with Kasr (B),] and یَـتْبُوُت، [which Nāṣī', IAl, Ḥafs, and Hishām read with Damm of the م wherever it occurs, and the remainder with Kasr (B on XV. 45),] and یَـتْبُوُت،
[which Abū Bakr and Ḥamza read with Kasr of the ُعَلَل wherever it occurs (B on V. 108)] : though Zj mentions that most of the GG do not recognize this ; and that, according to the BB, it is very corrupt, because there is no ُعَلَل in Arabic : while F points out, as evidence of its allowability, that in the *dim.* of ُعَلَل, ُبِتَّ, ُعِين, and the like the initial may be pronounced with Kasr, S being one of those who transmit that, although ُعَلَل is not one of the formations of the *dim.* [274] (HS). Fr holds that ُعَلَّل is regular in the *فعل* whose ُبَنَ is a Hamza, as ُلَفّ; or a ُرَّمْم: and IM shows by his language in the CK that he agrees with Fr in the second ; for he says that ُعَلَّل is more frequent than ُعَلَّل in the *فعل* whose ُبَنَ is a ُطَّمّ, as ُفَّتَّ, ُفَّتَّ, ُفَّتَّ, ُفَّتَّ, ُفَّتَّ, ُفَّتَّ, ُفَّتَّ, ُفَّتَّ, and ُفَّتَّ, because, deeming the Damm of the ُع of ُعَلَّل heavy after the ُو, they deviate to ُعَلَّل, as they deviate to it in the *فعل* whose ُع is unsound ; and that, as ُعَلَّل and ُعَلَّل are anomalous in the *فعل* whose ُع is unsound, so ُعَلَّل is anomalous in the *فعل* whose ُبَنَ is a ُطَّمّ: these are his very words : then he says that the re- duplicated ُعَلَّل is like the *فعل* whose ُبَنَ is a ُطَّمّ in that ُعَلَّل is more frequent in its pl. than ُعَلَّل, as ُعَلَّل pl. ُعَلَّل, ُعَلَّل pl. ُعَلَّل, ُعَلَّل pl. ُعَلَّل, and ُعَلَّل pl. ُعَلَّل: these also are his words (A).
§ 243. In and َعُرُفُ from the [tril.] unsound in the ل, [as َقُرُفُ حَقُّ or َجُرُفُ (Jh,KF).] they say [244, 685, 721] (M), and similarly whence

(1Y), by Malik Ibn Khalid alKhunäi, A lion, mighty, bold, at his den in ArRakmatän, having whelps and mates (DH), and [260]; and َذَلِكَ [237, 685, 722] and َذَلِكَ [260] (M), and similarly ٍعُصَّا عَصِى (IY) :

and they say َتَكُرُ [722] and َقُتُوُرُ [according to the o.f. (IY)]; though conversion [ of the, into ى ] is more frequent: and sometimes the initial [ of َعُرُفُ ] is pronounced with Kasr, as َعَصِى (IY),] and َنَكَرَ while ُقُسُى or (IY) ُقُسِى ُقُسُى bows [transposed from ُقُصُسُ, its measure being ُقُلْءُ transposed from َعُرُفُ, (IY),] is, as it were, constructively pl. of ُقُسُسُ [transposed from ُقُسُسُ (M), the in it being then converted into ى, as in َذَلِكَ َذَلِكَ (IY). The pls. of َدُلُو دُلُو َذَلِكَ (IY), ُذَلِكَ ُذَلِكَ (Jh),, like َعُصَّا عَصِى (IY), ُذَلِكَ ُذَلِكَ (Jh,BS) : the two first are in the Book of God, And he said to his young men [not traceable in the Kur, though َقُتُوُرُ occurs in XVIII. 12. and َقُتُوُرُ in XVIII. 9.]

and َذَلِكَ َذَلِكَ XII. 62. And he said to his young men; but the third is anomalous, because its o.f. is َقُتُوُرُ
upon the measure of a ج, as is proved by جع(229) (T), so that they ought to charge its ج, and incorporate it into the ج (BS):

Jadhima [Ibn Malik Ibn Fahm at Tanükhi (AKB)] al Azdi, {the last of the Kings of كد at Al Hira (AKB)}, called Al Waddas (The Fair) and Al Abrash (The Speckled) in allusion to his being leprous (MN, AKB),] says

في فتير أنا رابثهم من كل حال غرسة مانوا

(Jh, BS), as Jh [followed by IHsh] quotes this verse (AKB), which comes after 505, 612 (MN), Among youths that I was the scout of, that died, i.e., endured terrors and hardships, from the fatigue of a foray; or

في فتير أنا كاذبهم 3 إلى بلاي غزوة باتوا

as Amd says, Among youths that I was the guard of, that passed the night in the trials of a dreaded breach in a frontier (AKB): and the counterpart of it in anomalous-ness is في the inf. n. (BS): S says that they anomalously substitute the ج, in the pl. and inf. n. (Jh). فعول, is irregular as pl. of the ج unpl sound in the ج (Aud): the regularity of جع as pl. of جع is subject to the condition that its ج be not a ج (A), as in مدي a measure of capacity used in Syria and Egypt [237]; while ج

[with Damm of the ج and Kasr of the Hamza
It has become desolate, except short ropes used to fasten the bottom of the tent to the pegs, or shallow trenches dug round the tent to prevent the rain-water from coming in (Sn).

§ 244. The [or substantive (IY) (R)] curtailed of the ج, [and containing the س (M) of femininization (IY),] is pluralized (1) with the ج and س, [as a reparation for what is elided from it (R),] its initial being (a) [sometimes (IY,R)] altered (M,R) by pronouncing with kasr what is pronounced with fath or damm [in the sing.] (R), as تَلُونَ and سِفُونَ; (b) [sometimes] unaltered, as تَبُونَ and قَلُونَ (M): (a) the في the cat. of سنة [234], when pronounced with fath [in the sing. (Sn)], is pronounced with kasr in the pl., as سِفُونَ; and, when pronounced with kasr [in the sing. (Sn)], is not altered in the pl., as مُسُفُونَ: this being the chastest [usage]; while سُفُونَ, مُوْرونَ, and مُعْرُونَ are transmitted; and, when pronounced with damm [in the sing. (Sn)], is pronounced with kasr or damm [in the pl. (Sn)], as تَبُونَ and قَلُونَ (A), damm being, in my opinion, preferable in the nom., [as تُبُونَ, ] for affinity to the ج, and for avoidance of the transition from kasr [of the في] to damm [of the ع]; and kasr in the acc. and gen., [as تُبَيْنَ, ] for affinity to the م, and for avoidance of the transition from damm [of the في] to
Kasr [of the ع] (Sn): (2) with the ل and ث, the ل being (a) restored, as عضوات وسنوات [234]; (b) not restored, as دبات (M,R): (a) Jr says that the pl. with the ل and ث denotes few, and with the و and ن denotes many, so that they say هذى دبات كليلة. These are few companies and ثرون كثيرة many companies; but I see no foundation for that: (b) they sometimes pluralize with the ل and ث what they do not pluralize with the و, and ن, saying دبات and سيات [pl. of a curved part of a tip of a bow, the د in the sing. being a compensation for the و (Jh)], but not طبرون [below] nor سيون; and in that is a proof that the pl. with the ل and ث is the o.f. in these ns., because you pluralize with the ل and ث all of them that you pluralize with the و, and ن, but do not pluralize with the و and ن all of them that you pluralize with the ل and ث (IY): (3) upon the measure of {فعل [in paucity (IY)], as آم, [orig. آمر (IY,R)], like آكم [238] (M,R), the و being converted into د, and the دامما into كسرا, as in دل [243] (IY,R) and جر (IY), and the د being [then] elided, as in تمد [16] (R); while in multitude they say إماه [238], as they say آكم: but they do not say سبون, as they say سبون, because it has a broken pl., and [in this cat.] the pl. with the و and ن is only a compensation for the broken pl. (IY); while طبرون [with
Damm and Kasr (KF),] pl. of an edge of an arrow-head, and of a sword, [and of a spear-head (T,KF) and the like (KF), or, as is said (T), an end of a sword (Jh,T), and of an arrow-head (Jh), or, as AFR mentions, a striking-place of a sword, and, when an edge an edge is pre. to it, a whole sword, or its striking-place (T), as in

by Ka'b (Jh) Ibn Malik, describing the day of Uhud, Their right hands interchange among them the cups of the fates with the edge of the swords (SR),] is anomalous, because it has broken pls. أُطب and ظبي [243] (A), orig. أطب, like أُجل [235,237], its ل being a و (Sn) ; nor do they say أمَاثت, as they say سئنات, because they dispense with that by availing themselves of م, since it likewise is a pl. of paucity (IY).

§ 245. The [broken (IY)] pl. of the [unaugmented (IA, A)] quad. [n. (IA)] is upon the measure of [only (IY) one paradigm (M)] تمثلل (M,R,IA,A), in paucity and multitude [235] (IY,R), whether the quad. [392] be a substantive or an ep., bare of the ñ of feminization or not bare (M), as foxes and long (679), dirhams and tall (679) (M), claws (M,IA,A) and huge [camels (IY)], frogs and [pl. of] a sea having much water and a boun-
tiful man (IY)], and ُقَبَطَرْ (M) pl. of ُقَبَطَرَ a book-case, whence the saying of the poet


What the book-case stores up is not knowledge: knowledge is not aught but what the breast has stored up (IY) and ُسَبَطُرْ (M, A) pl. of ُسَبَطَرَ (IY, A) stretched out (IY) at the spring, said of a lion (Jh, KF), [or] sharp-tongued, as in the KF (Sn), [which, however, has] sharp-witted (KF) : and similarly, [as is said, in multitude (R),] when it contains the ُسَبَطُرْ of feminization, as [ُعَكَّٰل] pl. of ُعَكَّٰلَة a wind-pipe and (IY) ُعَكَّٰل جَمَّة pl. of ُعَكَّٰل جَمَّة a skull, [because the ُسَبَطُرْ is an aug. that drops off in the formation of the broken pl. (IY)] ; while, in paucity, it is pluralized with the ُسَبَطُرْ and as ُعَكَّٰل جَمَّة (IY, R). The measure of this [pl.], then, is تَعَالُ, because its letters are all of them rads. [253] (IY)]. The broken pl. of the quin. [n. (IY)] is disapproved (M, SH), like its dim. [274] (SH), from dislike to the elision of any of the rads. (IY, R), these two formations being practicable only (MASH) by elision of its 5th [rad.] (SH) : and its broken pl., if it have one, does not exceed this paradigm after elision of its 5th [and last letter, the last being elided for two reasons, because the pl. is complete by the time it is reached, so that there is no place for it, and because the last letter is what makes the word heavy, so that, but for the 5th, it
would not be heavy (IY), as [a collective generic n. (Sn), meaning lumps of dough (Jh, IKhn, Sn), AlFaraz-dak being so called (Jh, IKhn), says IKb, because he was rough in the face, having been attacked by small-pox in his face, which remained rough, puckered (IKhn),] pl. ٣٢٤٤٧[quince, pl. سَفَارَج (IY),] and جَعْفِر decrepit, pl. جَعْفَارُ (M); and similarly, in the whole of the quin., you elide the ج, and form it upon one of the paradigms of the quad., as جَعْفِر [392], and the like, and then pluralize it in the same way as the quad. (IY). IM intimates by his saying “And, from an unaugmented quin., the last remove by rule” that the [broken] pl. of the unaugmented quin. [401] is upon the measure of regularly, its 5th being elided, as سَفَارَج [above], pl. of سَفَارَج, and pl. of حَدَامِر a spider (IA). The 4th of the [unaugmented (IA)] quin., however, if quasi-aug., [in form (A),] as being one of the letters of augmentation [671], like the ن of حَدَامِر, or [in source (A),] as being from the same source [782] as one of the letters of augmentation, like the ج of حَدَامِر [below], may be elided, the 5th being retained, as حَدَامِر and حَدَامِر; though [elision of the 5th; and retention of the 4th, as (IA)] حَدَامِر and حَدَامِر, are (IA, A) more frequent (IA) [and] better (A). They say حَدَامِر as pl. of حَدَامِر [above], elid-
ing the ِـ [for two reasons], because it is [quasi-aug., as being] from the same source as the ُ [732], which is one of the letters of augmentation [671], and because it is near the end (IY): whereas, if the 4th be not quasi-aug., it may not be elided, so that ُسَفَارِلُ is not allowable as pl. of ُسَفَرَجُلُ, [because the ج, though near the end, is not quasi-aug.]

(IA); while ُجَكَكَارِشُ is not said as pl. of ُجَكَكَارِشُ, because the ِـ, [though quasi-aug., as being one of the letters of augmentation,] is far from the end (IY). This is the opinion of S; while Mb says that only the the 5th is elided, ُحَدَادِئٌ and ُعَرَاقِيٌ, being wrong; and the KK and Akh allow elision of the 3rd, as though they regarded it as easier, because the ِـ of the pl. takes its place, so that they say ُعَرَاقِيٌ and ُحَدَادِئٌ (A). The [unaugmented quad. or] quin. n., when it it is a proper name, receives the sound pl. [with the ِـ and ِـ], as ُجَعْفَرُونَ and ُنَرَدَقُونَ (IY); and [similarly when it is an ep. of a rational being, so that (IY)] هَنِإْجَعْفُونَ easy-tempered, هَنِإْجَعْفُونَ tall [and slight (KF)], and ُسَمَـصْلِفُونَ clamorous [234] are said: and [the quad. and quin. ns., when they contain the ُـ of feminization, are pluralized in paucity with the ِـ and ِـ, as (IY)] ُسَفَرَجُلُاتُ short women, ُسَفَرَجُلُاتُ colocynths, ُعَرَاقِيٌ short women, ُعَرَاقِيٌ quinces [234], and ُجَكَكَارِشُاتُ decrepit [234] (M), ُجَكَكَارِشُ a decrepit old woman being pluralized with the ِـ, because
it is fem., though there is no sign [of feminization] in it (IY).

§ 246. Having finished the unaugmented tril., [quad., and quin., Z followed by] IH commences the augmented [tril.], of which those kinds that have a broken pl., according to what he mentions, are four [in number], because the augment is either a letter of prolongation [246-248] or a Hamza at the beginning [249], or on and ن at the end [250], or a quiescent ی second [251] : and, if it be a letter of prolongation, it is either second [247], or third [246], or fourth [248], or fifth [247,248] ; and he gives precedence to the tril. whose augment is a letter of prolongation, third, because it involves many discussions. It is either a substantive or an ep. (Jrb). The [augmented tril.] substantives [of 4 letters (IY)], whose augment is third [374], a letter of prolongation, have 11 [or rather 12] paradigms in the [broken (IY)] pl., (1) فُلُكُلُى (5) فَتَكَلِّلُ (4) فَتَكُلُّ (3) فَتْلُ (2) فَتْلُ (6) فَتْلُ (11) فَتْلُ (12) [M]. The substantives of this formation that have a broken pl. are of 5 formations, (1) غَرَابُ (3) جَمَارُ, like نُعَال (2), like نُعَال, like نُعَال; (5) زَغْيَفُ, like عَمَّة (IY). The [broken] pls. of نَعَال are, (1) in paucity, نَعَالُ, [univers-
ally (R), when فعال is masc. (IY),] as ُعَمِّتِكَة (R), ُعَمِّتِلِّكَة (IY),] and while it is sometimes used in multitude also, as ُعَمِّتِكَة and اْرْسَمْتَة (IY): (2) in multitude, (a) فَعَلُّ, mostly, as (R) ُدَكَّل and نُدُّن (IY,R); while, if you like, you abbreviate it, in the dial. of Tamīm [below], by making the ع quiescent (R): (b) عَنْوَق [below] (IY): (c) فَاعَلُّ, as غَرْبَان; though it is not a normal form [in the pl.] of فعال, but is an assimilation of فعال to فعال, like جَرَاب and حُرَاب, pls. of جَرَاب and حُرَاب [below] (R). The [broken] pls. of فعال are the same as those of فعال in paucity and multitude: so that you say اْحَمْرَة [and ُعَمِّتِكي (IY)] in paucity; and خَمْر, حُمْر, and ُعَمِّتِكي (IY)] in multitude (IY,R), while ُنْعُلُ is sometimes abbreviated among Tamīm; and sometimes the pl. of multitude supplies the place of the pl. of paucity, as ُعَمِّتِلكَ and ُعَمِّتِلكُنَّ occurs, as صَوْرَان pl. of صَوْرِ a herd of wild cattle, [َعَمِّلُ] being made to accord with فعال (R): and they say شَمَالُ (IY,R), upon the measure of فعال (IY), because شَمَالُ is fem., in the sense of ّيَد a hand; while the regular pl. is شَمَالُ [below]; but, شَمَالُ فَعَلَتْ [below], since the ُ is supplied in it [264], is treated as though the ُ were expressed in it (R). The [broken (S,IY)] pls. of
are, (1) in paucity, (a) اَنْعِلَاءُ (S,IY,R), اَنْعِلَاءُ (S,R), اِنْعِلَاءُ (S), while is sometimes the only pl. used, [in paucity and multitude (R),] as اَنْعِلَاءُ (S,R); but they do not say اَنْعِلَاءُ (S,IY) : (b) اَنْعِلَاءُ (S,IY,R), as (IY) غُلْمَة , which is a substitute for اَنْعِلَاءُ (S,IY,R), as اِنْعِلَاءُ (S), because of their resemblance in denoting paucity and in form (R); while [the proof that غُلْمَة is a substitute for اَنْعِلَاءُ (R)] in the dim. it is [sometimes (IY)] restored to the regular form, as اَنْعِلَاءُ [286] (IY,R): (2) in multitude, (a) غَرْبَانِ, غِرْبَانِ (S,R), [the normal form (R),] as غْرَبُ، غَرْبَانِ (S,IY,R), َذَبَابُنَ (S,R), and جُيَّرَانِ (S), because, as is said, when the ꠙ, which is aug., is elided, غُلْمَة becomes, as it were, غْرَبُ, غَرْبَانِ, غْرَبُ, غَرْبَانِ, غْرَبُ, غَرْبَانِ, like سُرْدُ and جُرْدُ, where they say جُدْرَانِ and جُدْرَانِ [237] (IY) : (b) نَعَالُ, in two words only (R), جُرْرَانِ، جُرْرَانِ, [which some say (S),] and قُرْقَانِ, [which we have heard the Arabs say (S),] pl. of حُوْار [above] and رَيْقٌ, فِنْعَلُ, [as] جُدْرَانُ, جُدْرَانُ, فِنْعَلُ, جُدْرَانُ, حُوْار [with Damm (R)] being made to accord with فِنْعَلُ [with Kasr, because of the affinity of the two vowels; but it is rare, extraordinary (R)]; and like it is [the saying of some (S)] ذِبُ [below] (S,R), orig. ذِبُ, the incorporation being based upon the practice of the Banū Tamim in abbrevi-
ating such as عِنْقُ (R) ; while in سُوءُ those who say a bracelet agree with those who say سَوَاءً (S): (d) دَخَانٌ، عَرَقَانٌ، دَواجنٌ and plur. of دَخُانٌ烟 and its syn. عُتَانٌ, which have no third (R). The [broken (S, IY)] plur. of فعلُ is, (1) in paucity, (a) فعلةٌ (S, IY), as أنَّفْسِيَهُ (S, IY, R), أُثْرَةُ (S, IY), أَكْثَبَةً (S, IY, R), and عَرَبَةً (R), and similarly, in the reduplicated, أَسْرَةٌ, أَجْرَةٌ, [and أَجْنَةٌ (Jh, KF),] and, in [the unsound in the ل belonging to] the cats. of the ى and أَقْرَعُ and أَسْرِهِ [247], but not أَصْبِيَةٌ [below] (S) ; (b) فعلةٌ, as (IY) صَبِيَّةٌ (S, IY, R), like غَلْبَةٌ [above] (IY), being a substitute for أَصْبِيَةٌ [above] (S, R), as we said of غَلْبَةٌ, for which reason its dim. is [286] (R) ; (c) إِيْمَانٌ (IY) ; (d) فعلُ, anomalously, the masc. فعلُ being made to accord with the fem. [below], as

حتى رمي مَّنْجَزَةً بالأخْنِن

Until he accused a maiden of having young ones in the womb (R) : (2) in multitude, (a) فعلُ (S, IY, R), regularly (IY), when فُعْلٌ is a substantive or quasi-substantive (Mb), as رَغْفُ (S, Mb, IY, R), قُضْبُ (S), قُلْبُ (Mb, IY, R), كُتْبُ (S, IY), عَبْسُ (S, R), صُلْبُ (S, R), and ِمْلُ moun.
tains of sand (S), and [similarly (Mb), in the reduplicat-
ed (S)], [below] (S, Mb, R), [below] new [below], because it follows the course of substantives, and جراب ropes (Mb);

(b) فعالان (IY), as commonly as فعل (R), as regularly (IY), as commonly as فعال (R), [below] (S, MB, R), (IY, R), فضل (IY, R), فضل (S), جربان, تضبان (IY, R), كشبان, غفان (IY, R), افعال (S); [below] (S, IY, R), [below] (S, MB, R), افعال (S), [below] (IY), though they assimilated it to the ep., where they say اسم (S, MB, R), and اسم (S, MB, R), [below] (IY), though has not been heard as pl. of [the substantive] سري (Jh); (d) فعالان (IY), which also is rare, فعال here being [as it were (IY)] assimilated to فعال, as (S, IY) male ostriches and عرضان male goats, [both transmitted by Th (R)], تضبان (S, IY, R), فضل (S, IY), which we have heard some of them say (S), صيبان, جران said by some as pl. of حريز rugged ground (S, R), though here Damm is better known; (e) فعال (S, R), and similarly (S) فيعان (S, IY), by assimilation to [فعال in (R)] the ep. [below] (S, R); (f) [طالب (S, IY, R) and the like, the masc. ٍ being made to accord with [فعل [below] (R), as they say اسم [above]. And they say اسم [257] and
but these are quasi-pl. ns., not broken pls. of the sing. (IY). The broken pls. of فعل are, (1) in paucity, (a) فعل (IY,R), as أبَعْدَة، أَخرِجةٌ [237], and (b) فعل (IY), as أَكَلَدُ، أَعْيَالَ and أَعْيَالَ. (2) in multitude (IY,R), (a, b) فعل, mostly (R), [as] عَرْد، وَمَعْدَة، and [as] عِلَالَ، كُرَانَ (IY), except in the defective belonging to the cat. of the \[below\] (R); (c) كَلْتَبُ [Fussolls] [below]. All of these [pls.] upon the measure of فعل may be made quiescent [in the medial] for abbreviation, as كُتِبَ for رسول [711].

This is the dial. of Tamim [247], who say that every [medial] orig. mobilized may be made quiescent for abbreviation; while it is transmitted from Akh that every فعل in the language may be mobilized [in the medial], except what is an ep., as حَمْرَ [248,249], or unsound in the ع, as سَوِقَ [237]: but the 1st, [i. e., quiescence of the ع in فعل,] is allowable in prose; and the 2nd, [i. e., mobilization of the ع in فعل,] only in poetry. Thus (1) فعل is regular in paucity, being common to the 5 formations, (a) فعل، فَعَالٌ، فَعَالٌ، فَعَالٌ; (b) فُعَالٌ، فَعَالٌ، فَعَالٌ; (c) فُعَالٌ، فَعَالٌ، فَعَالٌ; (d) فُعَالٌ، فَعَالٌ، فَعَالٌ; (e) فُعَالٌ, فَعَالٌ is regular in multitude, occurring in the 5 paradigms, (a) فَعَالٌ, فَعَالٌ, which is the back of a horse's
head, where the head-stall is fastened, [behind the forelook (Jh, KF)] ; (b) فعال, as حصر, as فعال, as tioks ; (c) فعال, as كتب فعال, as sand-heaps ; (d) فعال, as زبر books ; (e) فعال, as صوار pl. of a herd of [wild] cattle [above] and a musk-bag, as says the poet

When the herd of wild cattle appears, I remember Lailâ ; and I remember her when the musk-bag wafts its odour, combining the two [senses] ; (c) فعال ; (d) فعال, as غربان, as فعال, as معلق occurs in 2 formations, (a) فعال as young camels ; (b) فعال, as دكابط buckets full, [or, says ISk, nearly full, of water (Jh)] ;

also occurs in the 5 paradigms, (a) فعال, as [found] in 2 formations, (a) فعال, as فعال, as معلق فعال [257] also is [found] in 2 formations, (a) فعال, as غلمة, as فعال, as صبية (7) فعال, as فعال [below]; (b) فعال, as أمكان [below] ; (b) فعال, as كتب [below] : (8) فعال occurs in only one paradigm, فعال, as فعال young weaned camels [below] : (b) فعال, as فعال, as عينق she-kids [below] : (10) فعال also occurs in one formation, فعال, as فيسطل, فعال, as [below] ; (11) معلق [below] is not used as a pl. except for what is fem.
while, in the masc., *apparatus* *p*.* of* ْمَتَّاَمْاَنْ أَعْنََتْ* pl. of ْمَتَّاَمْاَنْ أَعْنََتْ* pl. of ْمَيْخَالْ أَطْحُلْ* spleen [264] ْمَغْرَابٍ أَعْنََتْ* pl. of ْمَيْخَالْ أَطْحُلْ* raven, ْمَيْخَالْ أَطْحُلْ [above], and the like, [as ْمَيْخَالْ أَطْحُلْ* pl. of ْمَيْخَالْ أَطْحُلْ* flame (Sn),] are extraordinary: (12) also occurs anomalously in [one paradigm, ْفَعَّالُ, as] ْدَرَاجُنُ [above] ْمَيْخَالْ أَطْحُلْ (A). ْمَيْخَالْ أَطْحُلْ occurs [only (M)] in the fem. (M,R) exclusively (M), whether the fem. be upon the measure of ْمَيْخَالْ أَطْحُلْ or ْمَيْخَالْ أَطْحُلْ (IY,R), as ْعَنْقَةً (Jh,KF), [and ْعَنْقَةً (Jh,KF)] ْمَيْخَالْ أَطْحُلْ [and ْمَيْخَالْ أَطْحُلْ] ْمَيْخَالْ أَطْحُلْ (Jh,KF), and ْمَيْخَالْ أَطْحُلْ (Jh,KF)]; while ْمَيْخَالْ أَطْحُلْ is said because, ْلَسَانُ having two dial. vars., fem. and masc., he that makes it fem. says ْمَيْخَالْ أَطْحُلْ, and he that makes it masc. says ْمَيْخَالْ أَطْحُلْ (IY) : and ْمَيْخَالْ أَطْحُلْ [255] is anomalous (M,R), ْمَيْخَالْ أَطْحُلْ being masc. ; but is allowed because the ْمَيْخَالْ أَطْحُلْ ْمَيْخَالْ أَطْحُلْ ْمَيْخَالْ أَطْحُلْ place is ْمَيْخَالْ أَطْحُلْ ْمَيْخَالْ أَطْحُلْ ْمَيْخَالْ أَطْحُلْ ground, which is fem. (IY) ; and ْمَيْخَالْ أَطْحُلْ may be like it, being pl. of ْرَسَانُ, not of ْمَيْخَالْ أَطْحُلْ [234, 237] : while ْمَيْخَالْ أَطْحُلْ is allowable as pl. of these two, only because they are made to accord with the fem. ْمَيْخَالْ أَطْحُلْ, notwithstanding their being masc., as the fem. ْمَيْخَالْ أَطْحُلْ bare of the ْمَيْخَالْ أَطْحُلْ is made to accord (1) with the [fem. ْمَيْخَالْ أَطْحُلْ] containing the ْمَيْخَالْ أَطْحُلْ, as ْمَيْخَالْ أَطْحُلْ [above] is said, like ْمَيْخَالْ أَطْحُلْ [below]; and (2) with the masc. ْفَعَّالُ also, so that ْمَيْخَالْ أَطْحُلْ is said, as ْمَيْخَالْ أَطْحُلْ [242] : and as
the fem. عَقَبُ, like عَقَبِ, is made to accord with the masc., like غَرَبُ, so that عَقَبْانُ is said, like غَرَبَانُ (R).

And for that reason they say عُرْقُ [above] in multitude, because عُرْقُ and عَلُوُّ follow one another in the tril., as فَلْسُ and أَنَفُّسُ, pls. فَلْسُ and أَنَفُّسُ, pl. فَلْسُ and أَنَفُّسُ (IY) : there is a prov. عُرْقُ عُرْقٌ بَعْضَ الْأُوْقِيُّ She-kids after she-camels, applied to him that is reduced to want after wealth ; and similarly they say سَيِّى [below] as pl. of سَيِّاء meaning rain, because it is masc. and fem., and أَصَابَتْنَا سَيِّاء Rain fell on us is said, i.e., مَطرُ (R) : and sometimes they say عُنْقُ, contracting عُلُوُّ, as they say أُسْدُ for أَسْدُ [237] ; and sometimes it also is abbreviated, so that they say عُنْقُ [237], as they say أُسْدُ (IY). And the fem. نَعِيلُ bare of the s is like the fem. of the three mentioned [242], as يِمِين pl. يِمِين [and طُرِيق pl. طُرِيق (KF)] ; and sometimes the broken pl. of يِمِين is أَيَّمان also [above], because عَلُوُّ and أَنَفُّسُ share many cats. of the tril. in common, like أَفْرَخُ and فَعْلُ [237] (R) : while pl. of فَعْلُ of this class, [i.e., fem. without any sign expressed (Sn),] does not occur, so far as I know, as pl. of (Sn) a generic substantive ; but, according to analogy, it would be pl. of a fem. proper name, like سَعْيَانُ pl. of سَعْيَانُ Sa‘id when a woman's name (A). The [broken pl. of the ] fem.
is, as ذَنَكِبُ (Jh, KF); and sometimes فُنُولُ, [as قَدْمُ and قُلْصٌ (Jh, KF)] : so that فُنُولُ in the fem. is different from فُنُولُ and فُنُولُ when fem., being co-ordinated in the pl. with فُنُولُ [below], because it is heavier than its fellows on account of the فُنُولُ, as فُنُولُ pl. of تَقْرَقْ a noisy female frog [248], is confined to hearsay (A). As for كُنَوْبُ pl. of كُنَوْبُ, it [is because كُنَوْبُ has two dial. vars., masc. and fem.] so that he that makes it masc. says كَنَوْبُ, while he that makes it fem. says ذَنَكِبُ: and it is related that, when ['Amr Ibn. Sha’s (K on LI. 59), or rather] ‘Alkama [Ibn ‘Abada (Mb, AAz, N, FDw) atTamimi (FDw),] said [to AlHārith Ibn Abi Shamir, {or, as others say, Shimr, and, as some say, Shamr (Akh)},] alGhassāní, to whom his brother Sha’s {Ibn ‘Abada (Mb)} was a prisoner (Mb, N), having been taken prisoner by him at the battle of ‘Ain Ubāgh (Mb), or, as IAр says, Abāgh (Bk), or, as others say, Ibāgh (Akh), between Ghassān led by AlHārith and Lakhm led by AlMundbir Ibn Má asSamā, who was killed on that day, while Lakhm were put to flight, and pursued by Ghassān to AlHira with great slaughter (AF),]

[And upon every tribe hast thou lavished bounty. Then
a portion of thy largesse has been found due to Sha's (AAz,N), he [the king (Mb,K) AlḤarīth (N)] said [ْنَعَم وَأَذْنِبَة Nay, portions, and set his brother Shu's [and the whole of the prisoners of the Banū Tamīm (N)] free, and was liberal to him (IY). As regards the regularity of فعل, however, there is [according to some authorities] no difference between the masc. and fem., as أَتَّانَ [and أَتَّانَ a she-ass, pl. أَتَنَ (A) or أَتَنَ (Jh,KF)] and دِراَعٌ a forearm, pl. دِراَعٌ [below], and كَرّاعٌ pl. كَرّاعٌ a branch or wand, pl. كَرَّبٌ [and طريق a road, pl. طِرْقَة (Jh,KF)], and مُبَوْعَ a pillar, pl. مُبْوَعَ (IA), and كَلْوُصَ a young she-camel, pl. كَلْوُصَ [above], فعل being regular in both of them (A); and it is deducible from this, together with what has passed, that and are regular in the masc., as تَرَآَدٌ تَرَآَدٌ, كَتَبٌ, قَتِيبٌ, and عِمْرٌ, وَمَعِشرٌ, قَتَدَالٌ; and في the fem., as [and [and [and كَرّاعٌ كَرّاعٌ, شِتَالٌ, except in كَرَّبٌ كَرَّبٌ طريق, كَرَّبٌ, كَرَّبٌ, كَرَّبٌ, كَرَّبٌ, كَرَّبٌ as a regular pl.] (MKh). The looseness of IM's language here seems to imply that فعل is regular in فعَلَ; and so he clearly states in the CK, since he gives كَرَّبٌ كَرَّبٌ [above] as
exam. of the regular; and he is followed by [his son BD,] the [earliest] Commentator [after IM himself upon the Alfiya]: but he mentions in the Tashil that قم is extraordinary in فعال, which is the truth; so that غرب does not say as pl. of [the masc.] غراب, nor عقب as pl. of [the fem.] عقاب (A). قم does not occur in (1) the reduplicated (M): (a) the pl. of the reduplicated, in paucity and multitude, is only كِتَة coverings (1Y),] رعاية reins, and جم toothpicks (1Y, R), because they deem the reduplication heavy, while incorporation is not allowable (R): (b) the reduplicated of قم, however, sometimes occurs upon the measure of [قما, like (Jrb)] سر [above] (SH); and AZ and AU relate that some people pronounce the في of سر [731] with Fath, saying سر, though Damm is better known (R): [for] in the reduplicated exclusively a Fatha may be substituted for its [second] Damma, because the reduplication is deemed heavy; while, Fatha being lighter than Damma, one may deviate to it for the sake of alleviation, saying حَرْز (Kf),] and سر; and some of the Readers read على سر موضوئة LVI.15. Upon couches embroidered with gold (Mb): some of the Tammis and Kalbis, deeming Damm of the في of قم too heavy in the reduplicated, put a Fatha in its place, saying جذن [731] and دل, [the substantive and ep. being alike in that, according to them, as
IJ and Shl say (Sn)]; so that, according to this dial. [248], َنَعُلَ is regular in this sort (A) : (c) as for the reduplicated, if its letter of prolongation be an ا, then َنَعُلَ is irregular in its pl., as ٌعَنْ عَنَّ, and َحَكْجَجَ [with Fath or Kasr of the َح, the bone that the eyebrow grows upon (MKh),] pl. َحُكْجَجَ, the only instances heard; but, if its letter of prolongation be anything else than an ا, then َنَعُلَ is regular in its pl., as َسَرَرَ a rein, pl. َسِرَرَ, and َذَلُّ a riding-beast easy to manage, [though this seems to be an ep.,] pl. َذَلُّ (IA) : (d) such as (M) َذَبَّ [above] is anomalous (M, SH), because َنَعُلَ ought not to be incorporated (R); and the pl. of َذَبَّ in paucity is َذَبَّةٍ, and in multitude َذَبَّانِ [above]: AnNābigha [adhDhubyānī] says

ٌخَاتَمُ أَمْ سَامِعُ دَوْ أَقْبَهُ كَاَسِبُ الْيَرِدِ الْأَنْقُبَةُ قَصْرَةٌ بَالْمُسْفَرِ الدُّلْبَةِ

Is the Lord of the Pavilion sleeping or listening, the giver of the hardy white, or thorough-bred, she-camels, wont to strike the flies with the lip? (Jh, IY) : (2) the unsound in the ل (M), such as َسَسْاءٌ [and َدَوْأَ], َكَسَاءٌ and َرَدْأَ (IY) : (a) the [broken] pl. of the defective َفَعَالُ, like َسَسْاءٌ َفَعَالُ, meaning {sky, or heaven, and (Jh) rain and َدَوْأَ, and similarly of the defective َفَعَالُ, whether they be of the cat. of the ُعَلَّ, or ُعَلَّ (R),] is only َفَعَالُ in paucity and multitude, as ِسْبِيْلةٍ.
(951)

(IY,R) and ʿأَرْدُيَةَ (R), ʿАссі́я (IY), from dislike to the alteration that the formation of َنَعْلُ would lead to, since, if they said ُهُدٌ and ُذَوٌ, like ُهَذٌ [243], the pl. of multitude would be of [only] two letters (R); though ُسَمَاء, when it means rain, takes the broken pl. ُعَصِّي ُفَعُولُ [above] in multitude, which is ُعَصِّي ُفَعُولُ treated like ُعَصِّي ُفَعُولُ and ُذَلِي [243] (IY); while [Ns says in the Commentary on the Evidentiary Verses of S, quoting from Akh, and similarly IJ says in the Commentary on the Taṣrīf of Mz, the wording being IJ's, that (AKB)] the poet [Umayya Ibn Abī-Ṣalt ʿAbd Allāh ath-Thākāft (AKB)] in his saying

لَهُ ما أَرَى عَيْنُ الْبَصِيرِ َخَوْقَةٌ ُسَمَأَةَ ُأَلْلَهِ ُفَوْقُ ُسَبْعَ ُسَبَائِيْةٍ

[To Him, i.e., our Lord, belongs what the eye of the seer has seen; and above it is the empyrean, or throne, of God above seven heavens, departs from established usage in three ways, because he (AKB),] (a) gives ُسَمَأَةَ sky or heaven, [here meaning the َعُرْشُ (AKB),] the pl. َقَعَاثْلُ (Jh,AKB), assimilating it to ُقَعَاثْلُ [above] (AKB), as you give the pl. َعَشَائْلُ (Jh); whereas the pl. [of multitude] known in it is only ُعَنْرُقُ upon the measure of ُعَنْرُقُ, like ُعَنْرُقُ pl. of َعَنْرُقُ, because ُسَمَأَةَ sky or heaven is fem., as َعَنْمَاقٌ ُسَمَأَةَ ُسَمَأَةَ (AKB); (b) restores it to the a.ṣ.: (Jh), [i.e.] retains the Ḫamza supervening in the pl. notwithstanding that the J is unsound [726]
(AKB); (c) does not pronounce [it] with Tanwin [in the gen.], as ـُجنِر [18,720] is pronounced, but pronounces the last ی with Fath, because he treats it like the sound [in the ی ], which is diptote [17] (Jh); [so that he] treats the ی in ب in ضَوَرَب ـب, pronouncing it with Fath in the position of the gen. (AKB), as you say مَرْتُ بِصَكِّيْتَ فِيَا قَنَى I passed by letters.,

O youth (Jh): all of this is from the Usul of IS, except that IJ has expanded what IS has summarized (AKB): (h) the normal form of [broken pl. in] the defective فعل belonging to the cat. of the ـل, [above] is ـْلَأ فَعَلَ[239,255] and ـْلَأ فَعُولَ [below]; and فعل occurs, though rarely, as ـْلَى with Damm or Kasr of the ـل [243]; but they do not say ـْلُرَلَل with two Dammas, because of what we mentioned in the cat. of ـْلَأ and ـْلَأ; and ـْلُرَلَل also, like ـْلُرَلَل, does not occur, because it is deemed heavy (R). As for the unsound in the ع, (I) if it belong to the cat. of the ـل, [as رَأَاق a table and a portico, its broken pl. in paucity is ـْلَأ فَعَلَأ, like that of the sound, as ـْلَأ فَعَلَأ and ـْلَأ فَعُولَأ: while in multitude (IY)] the ع [of its pl. فعل] is made quiescent, [according to the dial. of the Banû Tamīm (IY),] as ـْلَأ فَعَلَأ [and رَأَاق, orig. رَأَاق and رَأَاق (IY), because the Damma on the ع is deemed heavy (R)]; but sometimes the poet, being
constrained, restores it to (R) its o. f. [of Ḍamm (R)], as [says 'Adi (IY) Ibn Zaid (AAz)]

It has grown time, if thou hadst come to thy senses, that thou shouldst desist, when time has exhausted that pristine vigor which thou knewest, from the love of women brilliant with anklets, and of those on the arms of whose gleaming hands appear bracelets, i.e. 

وَأَلَّا لَكُمْ تَبْدُوْنَ في الأَلْكَفِ اللَّالِمَعَاكِ سُورَ

By those horses of the warriors that run panting, and that produce fire striking, and whose people make a sudden raid upon the foe at daybreak, etc. [538] (AAz); and an [additional] ex. of Ḍamm of the ع in metric exigence is the saying

(A) She is white in the front teeth, dark-red in the gums, which tooth-sticks of the tamarisk beautify (MN): (2) if it belong to the cat. of the ی, as a ploughshare, [its
predicament is that of the sound: so that in paucity is said: while in multitude (IY) the ی is [left (R)] pronounced with دامم, as بِيَضْ عَْیَن, [like بَيَض pl. of laying many eggs (R),] because the دامم on the ی is not so heavy as on the ْ; but those [of the بنو Tamīm (R)] who abbreviate, [saying رُسُل for رُسُل (IY),] say ْعَين, as they say بِيَض [711] (IY,R) for بِيَض (IY). Such of these [substantives (IY)] as have the ُ of feminization affixed to them, [which are upon the measure of عَبَامَة, like دُجَاجة and فَعَالَة, like رَسَالَة and or دُرْابَة and دُبْاَبَة, or صَحِيفَة and فَعَالَة, or كِرْوَة (IY),] have two paradigms [of broken pl. (IY)], [which is the normal form (IY),] as رِدَائِم [and دُجَاجِ (IY)], [and عِبَامِ (IY)], [and دُوَّابِ (IY)], [and صَحِيفِ (IY)], [and كِرْأَبِ (IY)], [and حَمَاءِلِ (IY)]; and (2) [sometimes (IY)] فَعَلُ, [which is rare (S),] as سَفَن (M) and صَحِف: and in paucity are pluralized with the ت, as حُمَلَات, صَحِيفَتْ, دُوَّابٍ, رَسَالَات, حَمَاءِل; though sometimes they say رُسُلُ صَحِيفَتْ three letters and رَسُلُ ثَلَاثُ صَحِيفَتْ messages, using this formation in paucity. The normal form in the [broken] pl. of these formations is نَعَتْلِلُ, only because the Arabs want to distinguish between the masc.
and *fem.* of these formations, as they distinguish between the *pls.* of خَصَعَةٌ [238] and خَلَسٌ [237], and of رَحْبَة [238] and خَلَمْ [237]; and therefore treat the *aug.* vid. the letter of prolongation, in them as equivalent to a *rad.*; so that these formations become like *quads.*, such as جُحَدُ بُ a *green locust* and جُرَّتْ بُ [245, 392]; and therefore, as they say بِرَائِنْ جُحَدَابِ and بِرَائِنْ حَمَامِ, so they say حَمَامِ and رِسَّاَكِلْ; because follows the course of فَعَالَل، being like it in the number [of letters] and the [arrangement of] vowels; although the two differ in measure, the measure of جُحَدَابِ [248] and بِرَائِنْ being فَعَالَل, while the measure of حَمَامِ and رِسَّاَكِلْ is فَعَالَل; because the 3rd letter of these formations, being an *aug.* letter of prolon­gation, is represented in the paradigm [of the broken *pl.*] by its like [converted into Hamza], while the 3rd [letter] of جُحَدُ بُ, being a *rad.*, is represented in the paradigm [of the broken *pl.*] by the ل: and the letter of prolongation is converted into Hamza in the [broken] *pl.*, because the ل of حَمَامِ, and دَرْابُ follows the ل of the broken *pl.*, and the ل of the broken *pl.* causes what follows it to be pronounced with كَسْر, as in بِرَائِنْ جُعَادِرٌ [248], and بِرَائِنْ جُعَادِرٌ [245]; whereas the ل [of حَمَامِ, etc.] is an *aug.* letter of prolongation, which has no share in any vowel; so that it is converted into the consonant nearest to it, whereby
its mobilization may become possible, vid. the Hamza, as دخَّلُ, سَكُّنُ, خَوَاتِمُ, while the ي of سَفِينَة and the حَوَاتِلُ, being [also] aug. letters of prolongation, which have no share in any vowel, are made to accord in the [conversion into] Hamza with the ّ in رَسَالَة, حِمَامةُ, and دُوَابَة, since they are like it in augmentation and prolongation: for you do not convert such as the ي of مَعِيشَة [717] into Hamza, but leave it in the pl. in its [original] state as a ي, saying مَعِيَشَه, because the ي in مَعِيشَة is rad., orig. mobile; and conversion of it into Hamza is corrupt, though explained and justified by the [apparent] resemblance [ of مَعِيشَة and كَتِبَة, whereas it is not [really] like them (IY). IM mentions in the Tashil that نَعَائِل is also pl. of such as شَرَآكة [steadiness in fight (Sn)], قَرِينَةٌ [an excellent kind of dried dates and of full-grown unripe dates (Sn)], and جُلُولة [a town in the country of Persia (Sn)]; and apparently it is regular in what is commensurable with these words (A), because the prolonged й of feminization is like its ّ [248] (Sn).

The еps. of this formation have 9 paradigms [of broken pl.], فَعُلْ (2); فَعَلَ (1) [sometimes contracted into َفَعَلَ]; أَفْعَلَةٌ (7); أَفْعَالُ (6); فَعَلَانْ (5); فَعَلَانِ (4); فَعَلْ (3); فَعْلُ (9) [717]; أَفْعَلَةٌ (8). The [broken] pls. of َفَعَالَ are
of 3 formations (IY),] (1) فعل، which is [pronounced by S to be (R)] regular in [the whole of (R)], because, [says he (R),] it is like فعل (IY,R) as respects qualification, number [of letters], and refusal of the َ of feminization (IY), as جَبَانُ niggardly [men and (KF) women, and droughty years, and صَنُعُ skilful women (IY)]; and [in the cat. of the، (R), in the unsound (IY) in the ع.] فعل، [with quiescence of the ع (R),] as نَورُ modest [711], جُوزُ middle-aged, [جرَّ libral, the ع being made quiescent for alleviation, because of the heaviness of the Damma on the unsound letter (IY)]: (2) فعللة, جُبِنَانِ cowardly [247], فعللاء، جُبِنَانِ, says S, being assimilated to فعلل, فَعَّلُ below, because like it in qualification, measure, and augment, [the aug. in the two formations being a letter of prolongation and softness (IY)]: (3) فُعَّلُ, rarely (R), as pl. of جَوَانُ fleet (IY, R), masc. and fem. (Jh), said of the horse or mare (R). جَعَانِ is not found in the pl. of the fem. فَعَلُ, like إِمْرَةٌ جَبَانُ a cowardly woman; but the masc. and fem. of فَعَلُ are alike in the pl. (R): while إِمْرَةٌ جَبَانُ a cowardly woman is transmitted [from S (IY)]; and, according to this, it is not forbidden to pluralize جَبَانُ with the و and ن (IY, R), and, in the fem., with the ي and ن (IY).
The [broken (IY)] pls. of فعال, which is like تاال, the s of femininization not being affixed to its fem. (IY), like ناقة كنار (R), as جمل كنار (R), a she-camel, [and he-camel (R),] firm in flesh, [and similarly رجل لكال, and a man, and woman, spare in flesh, and جمل دلائ (R)] and ناقة دلائ a swift [he-camel and (R)] she-camel, are [of 3 formations (IY),] (1) فعال (IY,R) in most cases, like the pl. of فعال (R), as كنر [كنك (S),] and دلت (IY); (2) فعال, as هيجبان [234] thorough-bred, [being sing. and pl. (IY),] according to KhI [and S (R)]; so that you say هذان هيجبان These are, [and هولا هيجبان These are, thoroughbred, being here assimilated to تعبيل, and therefore taking the pl. فعال; while Jr mentions that (R)] هذان هيجبان and هولا هيجبان are said, [the sing., du., and pl. being uniform (R),] because it is treated as an inf. n.: and [similarly (IY) there are the same two opinions upon (R)] glittering (IY,R) as upon هيجبان (R); and they say ذرع دلائ, a glittering coat, and دلائ, glittering coats, of mail, when pl., being the broken pl. of دلائ, which is sing. (IY): and ISd relates that some of the
Arabs say she-camels firm in flesh, in the form of the sing.; so that is of the cat. of DAG (A): and [similarly, among substantives (R),] meaning characteristic is sing. and pl., [as Akl says (R),] whence the saying of the poet ['Abd Yaghūth Ibn Waḵkāṣ alḤāriṭī (MN)]

[Know not ye two that the profit of censure is small? Nor is censure of my brother one of my characteristics (MN)], i.e., [IY, R], taking the pl. [below], because the masc. is made to accord with the fem.; while both [below] may be pl's. of the two sings. or of the two pl's. [256] (R): [below], [in the fem., though it is rare (R),] as thorough-bred she-camels (IY, R), being made to accord with [below], [says S (R),] is on an equality with [below], because they are fellows [in some positions (R),] as and tall, and distant, [below] and light, and the is affixed to the fem. of , as to the fem. of , as [below] and a tall woman; so that the [broken] pl's. of are like those of (1) [below].
as [below] (R). The broken pls. of as [below] (R). (3) as [below] (R). as [below] (R). [of 9 formations,] (1, 2) and mostly, as [below] (R), [of] (S, Jh, KF) and (IY); and, in the reduplicated, (IY, R) and (R) : (a) is regular in (b) regular in [every (IA)] when an ep. of a rational male (IA, A), neither reduplicated nor unsound [in the ] (Aud, A], and when [i. q. the act. part., which includes what is (A)] i. q. , like , and like making to hear, i. q. , and what is i. q. , like intimate, i. q. , [and fellow-sitter, i. q. , all of which take the pl. (A), as , and and [and ] : while , imprisoned, , imported, and veiled, modest, all transmitted by Lh, are anomalous, [i. e., contrary to analogy, and little used (Sn)] ; and [below] is extraordinary (A), i. e., contrary to analogy, but much used (Sn) : (b) is (a) regular in [every (IA)] when an ep. i. q. , and in (IA, Aud, A) its fem. (Aud, A) generous, pl. of and
and sick, pl. of مَريضٍ (IA); provided that their ج be sound, as witty [below], pl. of طَرَافٍ and طَرَافْةٍ; so that قواع is not said as pl. of قويُّ قوَيْةٍ and (b) dependent upon memory in i. q. مْفَعُولٍ, as pl. of رَبِّيَتْ سُلُوماَلْ [above] bound (A), i. e., مَرْبُوطٍ (Sn), like pl. of فِصِيلٍ [above] (B on VIII. 62): ۳ which is [rare in the sound, as أَصْدِتْاء, being (R)] used instead of فُعَالٍ in the reduplicated, as إِلْبَاءٍ (IY), أَشْقَيَا (Jh, KF) learned in physic, the pl. of multitude (Jh),] and أَشْكَام: and [similarly (R)] in the unsound in the ج, [whether it belong to the cat. of the ی or (R),] as أَشْكَيَا, أَشْقَيَا, أَشْقَيَا (KF),] and أَشْقَيَا (IY, R); while pious [properly تَطَيَّبٍ, because it belongs to the cat. of the ی (IY), سُعْكَوَا liberal (A),] and سَرُوْئُ noble, [the last transmitted by Fr (IY, R), these being the only pls. of this kind (IY),] are anomalous (IY, R, A), for which reason they alter the ی of قُوَّاءٍ into ی (R): whereas, in the unsound in the ع, [whether it belong to the cat. of the ی or (R),] neither فَعَالٍ nor فَعَالٍ occurs, but طُوالٍ فَعَالٍ أَفْعَالٍ and قُوَّامٍ (IY, R); or طَيِّبٍ and تَيَيَا which are rare, as says the poet
It has become plain to me that smallness is lowness, and that the mighty ones of men are their tall ones (MN): 'فعل is the only [broken (Sn)] pl. used in فعل (i. q. فعل (A)) and its fem. فعلته, when their ع is a, and their ل is sound, like طويله طويله (Aud, A); so that you say طويله as pl. of both, except when you use the sound pl., as طويله and طويله in the reduplicated, [as أر, and which, whence وجعلوا أمة أهلها أنة XXVII. 34. And make the mighty ones of its inhabitants low (IY), and أطبة (Jh, KF), the pl. of paucity (Jh)] : فع (5) فعل, by assimilation to the substantive فعل (R), as فع, whence تكليف كان عداي ونذير LIV. 16. Then how severe were My chastisement and My warnings? (IY), and سدن (IY, R), whence the saying of the poet [Mansur Ibn Misjah ad-Dbabi (T)] فظاف كسا طاف الصيد وتستها يخبير منها في اليوارى والسدن [Then he went round, as the collector of the poor-rate goes round, in their midst, being allowed to choose from them among the nine-year-old and the six-year-old camels (T), and and فصنع (IY); and [similarly in the reduplicated (R),] as
abbreviated like ُرَسُل [above] (IY,R), and ُجُدَّ [above] (IY); and [in the defective belonging to the cat. of the ى (Rt),] as ُثُنِّي, orig. ُثُنِّى, [like ُسُدِّس (R)], where he abbreviates [فعل] says ُثُنِّى, [with retention of the ى (IY), like ُسُدِّس (R)] [above], by assimilation to [the substantive, like ُرَفْفَان and (R)] [above]: (6) ُجُرَّبُان, ُفُعَلُان ٌ, by assimilation to ُظُلْمان [above]: (7), ُآَشْرَاف [فعل] [above], as (R) ُأَفْعَال, ُآَشْرَاف [أيَّام (IY),] and ُآَبْأَل, by assimilation [of ُتَعَبُ (IY)] to [فعل], as (IY) ُسَاحِب ُشَاهِد ُضِلْنَات (R), ُضِلْنَات (251) and ُضِلْنَات pl. ُضِلْنَات (247, 255), is a priest, and Jesus (peace be upon Him!) used to be called ُأَبْيَلَ ُالأَلِيْمِينَ (IY): the [heathen (MN)] poet [‘Amr Ibn ‘Abd AlJinn (MN)] says

أَمَا ٌرَدَمَهُ َمَآَدْرَتْهُ َتَكَالِهَا َعَلَى ُقُطْنَةٍ ُعَرَّى ُوَيْلَتْسَرْ ُعَنَّهَا ُوَمَا ٞسَيْعَ ٌرَهْبَانٍ ٌفِى ُكُلِّ بُيَعَةٍ ُأَبْيَلُ ٌالأَلِيْمِينَ ُمَسْجِعٍ ُأَبْيَلٍ ُمَرِيَّمٌ ُلُقُدُّ ٌذَٰلِكَ ٌمَا ٌعُمِّرُ َيَّمَ ٌلُعَلُّ ٌحُسَامَا ٌاَذَٰمَا ٌأَذَا ِمَا ٞهُرُّ ِبَلَكَٰنِفْ ُصُمِّهَا ٌمَا ٞهُرُّ ِبَلَكَٰنِفْ ُصُمِّهَا ٌمَا ٞهُرُّ ِبَلَكَٰنِفْ ُصُمِّهَا ٌمَا ٞهُرُّ ِبَلَكَٰنِفْ ُصُمِّهَا (Jb, IY) Now, by bloods flowing about, that thou wouldst think to be, upon the top of Al ‘Uzza and upon (the being i. q. ُعَلَى) the top of An Nasr, dragon’s blood, and by the fact that (ما being infinitival) the monks extol as holy, in every church, the Priest of the Priests, the Messiah Son of Mary, assuredly ‘Amir tasted from us, on the day of
mount La'la', a sword such that, whenever it is shaken by the hand, it cuts through the bone (MN) : (9) [فَعَلُ], as ] طَرُفُ [255], which, as Jr says, is an irregular pl. of طَرِفُ (1 Y, R). And they say سَرَّة [257]; but apparently it is a quasi-pl. n., not a [broken] pl. (R). And فِعِيلُ takes the sound pl., [with the, and when belonging to a rational being, and masc. (IY),] as كُرِبَمُونَ، [كَبْيِبَرُونَ (IY)] ; and [with the ! and when fem. (IY),] as لَبَبَمُاتُ (M), لَبَبَمُاتُ (IY). The [broken] pls. of فَعَلُ are [of 3 formations (IY),] فَعَلُ (1) mostly, in the masc. and fem., as ضِبْرُ (IY, R), غُفْرُ (Jh), خُضُّعُ (Jh, KF), as [247] [زِيْدًا أَلْجَانَ آهَرْ] (Jh, KF), because this formation is of common gender [269] (IY, R) in the sing. (IY), the جَيْبُ جَيْبِيْلُ جَيْبُ جَيْبِيْلُ being intensive [265] (R), and is therefore of common gender in the pl. (IY); while he that says فَرْقُتْ [below] says فَرْقُتْ, and he that says فَرْقُتْ in the pl. (R) : فَعَلُ is regular in the ep. not i. q, مَفْعُولُ، as صَبِرُ patient, pl. صَبَرُ: whereas, if it be i. q. مَفْعُولُ, it does not take the pl. فَعَلُ, as رُكَوْبُ ridden [below] (A); [though] مُرْسَلُ envoy, i. q. مَسْرُولُ sent, has the pl. مُسْرَلُ (Jh, KF) or مُسْرَلُ [above] (Jh): مَسْعَائِلُ (2), جَدَّدَ آنَدَ, عَجُبَكَرُ [below],
[and الفئدة (R),] because the sign of the fem. is supplied in it (IY, R); so that it is, as it were, الفعولة (R): (a) they assimilate the [fem.] كُرُولُ to the substantive, and therefore pluralize it in the same way as the latter; so that, as they say أَلْجُرُمُ an adze, pl. أَلْجُرُمُ and أَلْجُرُمُ, and أَلْجُرُمُ a young she-camel, [which IY regards as a substantive,] pl. أَلْجُرُمُ and أَلْجُرُمُ, so they say أَلْجُرُمُ, pl. أَلْجُرُمُ and أَلْجُرُمُ (IY), and أَلْجُرُمُ distracted by the loss of her little one (Jh,KF), pl. أَلْجُرُمُ and أَلْجُرُمُ [below] (KF); but sometimes they dispense with one of the two [formations] by the help of the other, saying أَلْجُرُمُ, but not أَلْجُرُمُ, and أَلْجُرُمُ [249], but not أَلْجُرُمُ [above] (S,IY); and أَلْجُرُمُ is more frequent in the fem. than أَلْجُرُمُ, and especially in what is peculiar to the fem., like أَلْجُرُمُ, [which R regards as an ep.,] and أَلْجُرُمُ جَدُونُ having little milk: and they say أَلْجُرُمُ having much milk, pl. أَلْجُرُمُ [726], which may be أَلْجُرُمُ pl. أَلْجُرُمُ فَعُولُ, like أَلْجُرُمُ فَعُولُ pl. أَلْجُرُمُ فَعُولُ; or فَعُولُ made to accord with فَعِيلَةُ [below], because it is fem. (R): (b) Ḥātim at-Tā’i says نَوَامَ أَنَا بِالسَّاعَةِ يَفْضِلُ زُمَامِيُّ # لَتَشْرَبَ مَا أَلْحَمُٰضُ قَبْلَ الرَّكَأٌ Nor am I the man to be busy with the end of her nose-rein, in order that she may drink the water of the trough before the riding-beasts [of my fellow-travellers], where
is pl. of ركوب [above] (T), which (a) is [a substantive denoting (T)] that [she-camel (KF)] which is ridden, as also is ركوبة [above] (T, Jh,K on XXXVI. 72., KF), which is applicable to the sing. and the pl. [267] (T); or (b) is [an ep. of beast understood, meaning] the beast [actually] ridden, while ركوبة [265,269] is [a substantive, meaning] the beast set apart for riding, and constantly at work: [so that pl. of ركوب is like pl. of كفوب in the 1st case, and like عمل بالمأ in the 2nd] (KF): (c) they say in the masc. ثیر (IY,A), which is extraordinary (A): (3) فعیلة, which is rare, as (IY) فعیلة, which is anomalous in two ways, because فعیلة is not a pl. of فعل, but, by rule, of فعل; and because it does not occur in the reduplicated even of فعل (IY,R), but اشیاء [above] (R): and similarly رسال as pl. of رسول is extraordinary (A). فعل has no sound pl. (R): they do not pluralize it with the . and ن [234], even if it belong to a rational being, because its fem. is not pluralized with the ٰ and ﺔ [234], since it is not used in the fem. with the sign of femininization [269]; so that, the ٰ being rejected in the sing., notwithstanding that the femininization necessitates it, they dislike to employ a pl. that would necessitate what they disallow; and therefore they deviate [in the fem.] from the sound to the
broken pl., and make the masc. follow the same course (IY). But ٠َعَدُوٍٍٍ , like [its opp. (IY)] صَدِيقٍ , is applied to the pl. [under the form of the sing. (IY)], as XXVI.77. [38] (IY,R), إِنَّا أَكَفَّرْنَا كَانَوا كُتُبٍ عَدُوٍٍٍ مِّيَئًا , IV.102. Verily the unbelievers are manifest foes to you (IY), and

وَتَصْحِبُ عَلَى ذُوٍٍٍ مَّيْثَرَةٍ * أُرَ أَكُونَ عَدُوٍٍٍ كَانُوا صَدِيقًا

[And many a people full of hostility against me do I think to be foes, when they are friends (N)], being assimilated to inf. ns., because of the commensurability, like قَبُولُ and ٠َعَدُوٍٍٍ , and حَنِينُ and حَنِينُ (K on XXVI.77.) and ٠َعَدُوٍٍٍ has a [broken] pl. أَكَفَّرْنَا [above], though this is not its normal form [of broken pl. as an ep.], because it is used as a substantive (R) ; while, according to him that says [234], it is not forbidden to pluralize it with the ل and و , and its masc. with the و and ن (IY). As for مَفْعُولٍ [269], its normal form [of broken pl. (M), when it denotes one of the calamities and disagreeables that afflict the living being (IY,R),] is ٠َجُرْحَىٍ and ٠َجُرْحَىٍ قَتَلَىٍ [259] slain (M,SH), and ٠َمُصْحَاتٍ slain (IY), and ٠َجُرْحَىٍ and ٠َجُرْحَىٍ قَتَلَىٍ stung (IY), and ٠َمُصْحَاتٍ ٠َمُصْحَاتٍ stung (IY), and ٠َمُصْحَاتٍ ٠َمُصْحَاتٍ captive ; and ٠َمُصْحَاتٍ ٠َمُصْحَاتٍ [250] occurs (SH) ; while [such as (IY)] ٠َمُصْحَاتٍ ٠َمُصْحَاتٍ and ٠َمُصْحَاتٍ ٠َمُصْحَاتٍ [above] are anomalous : and it does not take the sound pl. [with the و and ن when it is masc., or with the ل and ن when it is fem. (IY)] ; so that ٠َجُرْحَىٍ is not said, nor ٠َجُرْحَىٍ (M,SH) ;
in order that it may be discriminated from the original ْنَعِمُ (SH), which is i. q. ْنَعِمَ (MASH); [or] because they do not distinguish between the masc. and fem. in the sing. by the sign [of feminization], and therefore dislike to distinguish between them in the pl. (IY). The fem. eps. of this formation have 3 paradigms [of broken pl.], ْفَعَالَ (1) ْفَعَالَ (2) ْفَعَالَ (3) ْفَعَالَ (M). The [broken] pl. of the [fem. (IY) ep. (R)] ْفَعَالَ [not i. q. ْمَفْعُولَ (IY), when the ْسُ is affixed to it (R),] are [of 3 formations (IY),] (1) ْفَعَالَ, [like its pl. before the affixion of the ْسُ (R),] as witty [above] and pretty, [like the masc. (IY)] : (2) ْفَعَالَ (IY,R), which is mostly peculiar to the [fem. ep. ْفَعِيلَ] containing the ْسُ, whether it be i. q. ْمَفْعُولَ, like slaughtered [below], or not, like ْكِرَّةَ great sin (R), as ْصَبَاحَ pretty, ْصِبَاحَ sound, and ْطَبَّانِيَّ ْضِرَافُ skilful (IY), to the exclusion of the masc. bare [of the ْسُ]; while ْكِرَّةَ and ْضِرَافُ are anomalous as pl. of ْسِئَاتُ similar and ْدِعَاءَ detestable (R), this pl. [in the ep. (R)] being like ْسِئَاتُ (IY) in the substantive (IY,R): (a) the substantive and ep. ْفَعِيلَةَ both take the pl. ْسِئَاتِ, the substantive as ْسَحِيَّةُ a letter or epistle, pl. ْسِئَاتِ, and ْسَحِيَّةُ a ship or boat, pl. ْسِئَاتِ;
and the ep. as َعَفِيْلَةُ excellent, pl. ْعَفَاطِلُ generous, pl. َكَرَأَمُ (Mb) : but the condition of [the ep.] َعَفِيْلَةُ is that it should not be i. q. مَفْعُولَةٌ, like wounded and َقَتَائُلْ slain [269] ; so that َقَتَائُلْ and َجُرَاءَمُ are not said, while َدَبَائِحُ pl. of َدَبَائِحَةُ [above] is anomal­ous (A) : (b) sometimes they dispense with َتَعَالَلْ by the help of َفَعَالُ, as ِفَعَالُ young, and َكِبَارُ old ; not َفَعَالُ (R) or َكِبَانُ or ِصَغَارُ, [the last word being allowable only in the sense of great sins (IY), not of old women] : (3) َفَعَالُ, in two words only, َفَقَارُ needy [women (R)] and َسَفِهَاءٌ silly (IY,R) ; while they say َفَقَارُ and (KF) َسَفِئِكُهُ, as they say َصَحِيَّةُ [above] : and, as for َحَلَائِفَةُ, they say in its pl. َحَلَائِفَ and َحَلَائِفُ, as َكَلاَفُ X. 15. Then We made you to be successors on the earth and َخَلَافُ VII. 67. He made you to be successors : so he that says َكَلاَفُ plura­lizes it according to the rule mentioned, like َفَقَارُ pl. َفَقَارُ ; while he that says َخَلَافُ makes it like َسَفِهَاءٌ (IY) : but [they say that (R)] َخَلَافُ occurs [more easily (IY)] here, because َخَلَائِفَةُ, [though containing the s (R),] is [only (IY)] masc. (IY,R) ; so that it is
in the sense of the [فعل] bare [of the i], like كَرَسَاهُ pl. كَرَسَاهُ (R); and is therefore pluralized according to the sense, not the form (IY), as though they made حُلفَةَ pl. of حَلْفَةَ (R); and حَلْفَةَ also occurs, as

إنَّ مِنَ الْقُوَّمِ مُوجِدًا حَلِيفَةَ * وَمَا حَلْفَةَ أَبِي وَهُمْ بِمُوجِدٍ

Verily of the people are some whose successor is found, while the successor of Abu Wahb is not to be found, so that حُلفّةَ may be its pl. (IY,R), except that the pl. is well known, contrary to its sing. The [broken] pl. of إِمَّةُ طَوْالَةٍ [above], should, by analogy, be like the pl. of فُعُولَةٍ, because of the equality of their mascs., as we mentioned. And فَعُولُ, when the i is affixed to it for intensiveness, as in فَرْقَةٍ [above], is pluralized with the l and و (R).

§ 247. فِعَالٍ (IY), when a substantive, has 3 paradigms in the [broken (IY)] pl., فُعَالُ, (1); فِعَالَانُ (2); فِعَالُانُ (3). The [broken (S, IY)] pl. of the substantive is فِعَالُ (S, IY, R), with unbroken regularity (R), this being the normal form (IY), as فِعَالٍ pl. of حَاجَبٌ an eyebrow (Jh, KF), pl. of كَسِيلٍ the space between the shoulders (IY), pl. of حَوَائِجٍ a wall, fence, walled garden (S, IY), pl. of حَوَائِجٍ [below] (S), نُوَائِلٍ pl. of
a gift (IY), pl. of طَابِقٍ (S, IY) or طَابِقٍ (IY), a frying-pan (Jk), Persian (Jh, Jk), arabicized (Jh, KF) from تَابِقٍ (KF), and تَابِقٍ pl. of تَابِقٍ seeds used for seasoning (S) or تَابِقٍ (Jh, KF): (a) تَابِقٍ is [regular as (Aud, A)] pl. of (α) [the substantive (IA, Aud)] كَأَمَل جَبَیر جَبَیر جَبَیر جَبَیر (IA, Aud, A), as pl. of طَابِقٍ a seal or stamp (IA, A), like [pl. of (KF)] خَ شِمٍ a signet-ring and [pl. of] تَابِقٍ a mould (Aud): (b) the substantive كَأَمَل جَبَیر جَبَیر جَبَیر جَبَیر, [whether a proper name, as pl. of جَبَیر جَبَیر جَبَیر جَبَیر; or not (A, MKh),] as [pl. of (IA, A)] كَأَمَل جَبَیر جَبَیر جَبَیر جَبَیر (IA, Aud, A) and [pl. of (KF)] جَبَیر جَبَیر جَبَیر جَبَیر a beam of a roof (Aud): (b) that is because this كَأَمَل consists of four letters by reason of the augment [373], so that its predicament in the pl. is that of quads.; and it is assimilated to what contains the augment of coordination, as جَوَهَر جَوَهَر جَوَهَر جَوَهَر [253, 369], because like it in the number [of letters] and in the augment's being second, a letter of prolongation: while the ٰ of كَأَمَل is converted into, in this pl. because it is followed by the ٰ of the broken pl., and the two cannot be combined, because they are both quiescent; so that elision or conversion of one of them is unavoidable; and, elision not being permissible, because it would spoil the indication of the pl., conversion is necessary: and they convert
it into ی, not into ی, because they make it accord with the *dim.*, so that, as they say ِحَرَّيْطَت , so they say ُحَرَّيْطَت and ُحَرَّيْظِهٍ , since the *dim.* and the broken *pl.* follow one course [274]; and because they want to distinguish between the ی of *نَاعِل* and the ی of *نَعَل* , as ْ صَٰرِف and ْ صَٰرِف, since, if were said as *pl.* of ْ صَٰرِف it might be mistaken for the *pl.* of ْ صَٰرِف [253]: (c) there is no difference in that [broken *pl.*] between the *det.* and the *indet.*, for you say ُخَالِد ْ قَوْاَسْمُ ქَالِد ِخَالِد and ِكُهَّالِد and ِكُهَّالِد ِخَالِد, as you say ُكُرُّنْل of ُكُرُّنْل; while the *det.* is not debarred from [the sound *pl.* with] the ُن [234], as ُخَالِد ِخَالِد and ِكُهَّالِد (1َY) : (d) sometimes ُفَرَعِبْل occurs, [by impl. of the *Kasr* (R),] as ُدَرَفْبُقُ, [255] دَرَفْبُق, and ُدَرَفْبُقُ [252] (1َY, R), *pl.s.* of ُدَرَفْبُقُ a *sixth part of a dirham*, ُطَارِبُقُ [above], and ُخَاتِمُ, as though they pluralized it according to a *sing.* not used, as ُطَارِبُقُ, ُخَاتِمُ, and ُخَاتِمُ (IَY); but that is not universal: while some say [that ُخَاتِمُ is *pl.* of (R)] ُخَاتِمُ, which occurs in the saying [of the رَعِيْز (Mِب)]:

یَأ مَّي ِذَاتُ ۖ ِذَاتُ ۖ ِذَاتُ ۖ ِذَاتُ حَاتِمَةٌ ۚ ِذَاتُ ۖ حَاتِمَةٌ

ُء أَخْذَبُ حَاتِمَةٍ ۚ ِذَاتُ ۖ حَاتِمَةٌ

*O Mayya, mistress of the torn sock, thou hast taken my signet-ring without any right*; and, according to this, ُخَاتِمُ is regular (IَY, R): (e) Fr says that ُخَاتِمُ does not
occur in [the ep ] ْتَعَلَّلٍ [253], except in something from the speech of the post-classical poets, who say ْتَعَلَّلٍ as pl. of ْتَعَالَلَ، assimilating it to ْتَعَالَلٍ (IY) : (2) ْحَاجِرَةٌ، فَعَلَانٌ, [sometimes (S),] as ْحَجرَانٌ (S,IY,R), pl. of ْحَاجِرَةٌ (IY), a round place retaining water, and forming part of the brink of a valley (IY), فَعَلَانٌ pl. of ْتَعَلَّلٍ a wide tract of land between two extensive tracts of sand (S), فَعَلَانٌ pl. of ْتَعَلَّلٍ [a narrow bed of a torrent in a valley (IY), فَعَلَانٌ pl. of ْتَعَلَّلٍ low ground overgrown with trees (S)]; and ْحَائِرٌ (S,IY), a garden [below], which the vulgar call ْحَيْرٌ (IY) : (3) فَعَلَانٌ (S,IY,R), pl. of ْحَائِرٌ (S,Jrb), which means a father of Jinn, and also a great [white (Jb)] serpent (Jrb), and ْحَيْرَانٌ [said by some (S), pl. of ْحَائِرٌ (IY)] ; and similarly ْفِيئَانٌ and ْجِبَطَانٌ, [said by some (S),] pls. of ْحَائِرٌ wide low ground and ْحَائِرٌ [above], the being converted (S,IY) into ْىَ (IY) after a Kasra (S), as in ْمِيَّانٍ [685] : (a) that is because they assimilate فَعَلَانٍ to ْتَعَلَّلٍ, as ْحَيْرَانٌ and ْفَعَلَانٌ [246]; and similarly they say here ْحَيْرَانٌ and ْفَعَلَانٌ [as they say ْحَيْرَانٌ and ْفَعَلَانٌ (IY) : (b) pl. of ْتَعَلَّلٍ, like pl. of ْحَائِرٌ a barrier, is dependent upon memory (A) : but فَعَلَانٌ is more frequent (IY,R) here than ْفَعَلَانٌ.
because فَعَل is made to accord with فَعَل, in which the normal form is فَعَل, as جُرَّب and فُكِّل. While فَعَل is rare, as طَلُبان and فَكِّل. [246]: (c) he that pluralizes فَعَل upon the measure فَعَل pluralizes it as a quad., treating the aug. in it as equivalent to a rad.; while he that pluralizes it upon the measure فَعَل or فَعَل does so by elision of the aug., pluralizing it as a tril., like حُمْكُن lambs [237] and وَرَلَن (IY) pl. of وَرَلَن a kind of lizard (Jh, KF); but nothing of this [formation] is debarred from [the pl. ] فَعَل plural [in paucity (IY)], as أُرُدُّ pl. of وَرَد a valley (IY, R), irregularly, as though pl. of أَسْرُي a stream [246] (Jh); but only in this word unsound [in the J ], extraordinarily (IY): (5) [فَعَال, for] they say أُرُدُّ as pl. of وَرَد (A). The fem. of this formation is of two kinds, (1) made fem. by a ـ, like the top of the withers of the horse and جَعَر an anus; and (2) made fem. by a prolonged ٰ, as فَعَل, and فَعَل [below] (IY). The [1st kind of(IY)] fem., [vid. فَعَل], has one paradigm [of broken pl.], فَعَل (M), because, in forming the broken pl., you elide the ـ, since it is separable from the n. [266]; and then pluralize [the remainder] like
the masc., converting its 1 into (IY), as كُوَاثِبُ (M) and جُمَاعُ (IY). And they treat قَافِلاَةٍ (SH), because (R) they treat the 1 of feminization as equivalent to its 3 (M, R), since the former is a sign of feminization [263], like the latter (R); so that قَافِلاَةُ and قَافِلاَةٌ [below] are equivalent to قَافِلاَةٍ (IY): and therefore they say قَوَاعِلُ in the pl. of [the 2nd kind of fem. also, vid. (IY)] قَافِلاَةٍ (M), as though it were pl. of قَافِلاَةٍ (K on LXXIV. 38.), eliding the 1 of feminization in forming the broken pl., as they elide the 3 (IY), as قَافِلاَةٍ, دَوَامٍ, قَوَاعِلُ, [pl. of Qaifa, Qaif, Qaif], and which all mean a hole, or burrow, of the jerboa (IY, R), and سَوْب (M, SH), pl. of سَابِيَّة (IY, R), which is the piece of skin that comes forth with the young one [at its birth] (R), and also (Jh, KF) the increase of animals, whence the tradition تَسْعَةُ أَعْشَارُ الْمُكَرَّةِ فِي الْبَدْرِ Nīne tenths of blessing, or prosperity, are in merchandise, [i. e. in trading], and one tenth in increase of animals, [i. e. in breeding stock] (IY). And similarly they say خَنْفَسٍ [248] in the pl. of خَنْفَسٌ a black beetle [273, 390] (IY, R), as though pl. of خَنْفَسٍ (IY), like قَنَادِيرٍ pl. of قَنَادِيرٍ a lark [373] (R). The ep. [廉价 (IY)] has 9 [paradigms of broken pl.], قَلَعَةٌ (3); فُعَالٌ (2); فَعْلٍ (1);
which is peculiar to the unsound in the ل ; (5) فعال (ل) [ vy ] or (IY) [ ي ] (6) فعال (7) فعال (8) فعال (M). The regular formations, out of these [nine], are نُعال and نُعال; and نُعال seems to be abbreviated from نُعال, because, wherever نُعال is allowable, there نُعال is allowable: but, beyond these two formations, all are abnormal (IY). The broken pls. of the [masc. (IY)] ep. فعال are (1) فعال, [mostly (R),] as شهد present, [mostly (R),] nine-year-old camels, شده five-year-old solid-hoofed animals (S, IY), شهد taking fright, and running away, سبق outstripping (S), سام conversing by night (Mb), and ركbowing down (B on II.119 )]: and [similarly, in the unsound (S, IY) in the ع (S), ] as صوم fasting (S, IY, R), صوم sleeping (S, IY), and قوم standing (R); or صوم [715] (IY, R), نوم (IY), and قيم (IY), and نوم [79c] (IY, R), and قيم (الخفى) with Kasr of the ب on account of the ى, like شيخ and شيخ for شيخ and شيخ [242] (R); and as غيب absent or hidden, [ Hann: عيب failing to conceive (KF),] and حيض menstruating (S): and [similarly (S)], in the unsound in the ل, as غرب raiding [below] (S, IY, R) and غفي effaced (S, IY) : (2) نعال, often (S, IY, R), as جهال present, ignorant, ركاب riding (S, IY), عراض happening or intervening (S),
reading, and settling in a country (Jh, KF), like dwelling (KF); and hence, [in the unsound in the] visiting and absent or hidden (S, R): (a) and are regular in [the pl. of (R)] the ep. (R, IA, Aud, A) sound in the J; and extraordinary in the unsound [in the J (IA, A)], as [عُقِّبَ, غَرِّي, سَرِي, journeying by night (IA),] and as (IA, Aud, A) and (IA, Aud): (3), [also often (S, R), but not like the first two (R),] as برّة pious (S, IY, R), كُفرَ unbelieving (IY, R), هَدْرَة of no account, worthless (KF, Sn), فِنْسَة wicked (S, IY), جَهْلَة ignorant, طَلْخة wronging, فَخَجْرَة vicious, كَذْبَة lying (S), عُكْرَة powerless (R), and تَرَّه reading (Jh, KF): and [similarly (S) in the unsound in the ع (IY),] as عَمْلَة unfaithful [684, 711], حُرْكة weaving (S, IY, R), and بَاعَة selling (S, R), by rule حَانَة and حَاكَة (IY); while they [sometimes (IY)] say [حَانَة and (IY)] حَاكَة (IY, R) also (R), as they say بَاعَة (IY); (a) is a [common (Aud), regular (IA, A)] pl. of فِنْسَة when ep. of a rational masc., and sound in the J (IA, Aud, A), as كَبْلَة perfect, (IA, A), سَكْرَة sorcerers (IA), and بَرّة [above]; while نَعَقَة crows, pl. of نَعَق croaking, is anomalous (A): (4), [when the J is unsound (S, B), in which case the فِنْسَة
must be pronounced with Damm (R), as غَرَبَة raiding, فَضْفَة cupbearers, waterers (Kf), and نُعَلِّم announcers of death, as says Jarir [bewailing 'Umar Ibn 'Abd Al-'Aziz (N)] نَعَلَ النُنْعَةُ إِمَّرَ الْبَيْتِ لَدَّا يَا خَيْرَ مِنْ حَنْجٍ بِيتِ اللَّهِ وَأَعْتِمَ (BS) The heralds have announced the death of the Commander of the Believers. O best of them that have gone on pilgrimage to the House of God, and have visited the Holy Places! (N): (a) this is a formation peculiar to the unsound (IY, Jrb): (b) نُعَلِّم is regular as pl. of فَضْفَة when ep. of a rational [masc. (IA, A)], and unsound in the ل (IA, Aud, A), as فَضْفَة [above], غَرَبَة (IA, A), and عُرَيْان; while pl. of كَيْبَى mail-clad, فَضْفَة pl. of بَاز a hawk or falcon, and حَدَر pl. of هَادِر a man of no account, worthless [below] are anomalous; as عُرْبَة pl. of خَرْيَة erring, عُرْبَة pl. of عُرْبَة a foe, and رَذَة pl. of رُذَة [upon the measure of فَعَلَ, a camel broken down, disabled, from fatigue, and a man made heavy by disease (Sn)] are extraordinary (A): but, in my opinion, this requires consideration, because عُدْر may be pl. of عَدُر an aggressor, a foe, not of عُدْر; nay, that is said by more than one [authority] on such as لَا يَبْعَدُنْ قُرْعُيَ آلَ حْمَٰر [146]; and the like is said on غَرَبَة and عُرْبَة (Sn): فَعَلْ (5): or فَعَلْ (IY), often (S, R), as بَرْل nine-year-old camels and شَرْفٍ
aged camels, [or ]\(\text{شَرَف} \) (IY); and as \(\text{عُرَّد} \) having recently brought forth, \(\text{حُول} \) failing to conceive, and \(\text{عِينَط} \) (S, IY) i. q. \(\text{حُول} \) (IY): (a) that is because they assimilate \(\text{نَعَّول} \) to \(\text{قَالِل} \), on account of its resemblance to the latter in [measure (S), augment, and (S, IY)] number (S, IY, R) of letters (S, R); and therefore, as they say \(\text{غُفَر} \) and \(\text{صَبَر} \) \(\text{شَرَف} \) (IY); and then \(\text{فعل} \) \(\text{قَالِل} \), so they say \(\text{برَل} \) and \(\text{قَالِل} \) (IY); and then \(\text{فعل} \) \(\text{قَالِل} \) is lightened, according to the Banu Tamim [246], by making \(\text{عِينَط} \) quiescent: (b) the \(\text{فعل} \) of the hollow must be made quiescent, according to all, as \(\text{عُرَّد} \) \(\text{عُرَّد} \), and \(\text{حُول} \) (R); the o. f. of \(\text{عُرَّد} \), \(\text{عُرَّد} \), \(\text{حُول} \) being \(\text{عُرَّد} \), \(\text{عُرَّد} \), \(\text{حُول} \) and \(\text{حُول} \); and the \(\text{فعل} \) being then made quiescent (IY), because [the Damma upon (IY)] it is deemed heavy: while in \(\text{عِينَط} \) [i. q. \(\text{عُرَّد} \), which is of the cat. of the \(\text{i} \) (R), its o. f. being \(\text{عِينَط} \), the \(\text{ي} \) is made quiescent because (the Damma upon) it is deemed heavy; and (IY) the \(\text{ب} \) is pronounced, with Kasr in order that the \(\text{ي} \) may be preserved, as in \(\text{پل} \) of \(\text{لِب} \) [248, 249, 710, 711] (IY, R): (c) \(\text{فعل} \) [\(\text{ليغَض} \) \(\text{ليغَض} \) \(\text{ليغَض} \)]; or ]\(\text{فعل} \) as \(\text{پل} \) of \(\text{ناَلْ بُلٍ} \) is rare, dependent upon memory (EM): [as ]\(\text{نَعَّلَةٌ} \) \(\text{شَعَرَة} \) \(\text{poets,} \) ignorant, [\(\text{لاًلاًلا} \) learned, \(\text{صَلَّكَةٌ} \) \(\text{righteous} \) (S, IY), and \(\text{عُقْدَةٌ} \) rational, \(\text{نَمَىٰ} \) \(\text{intelligent} \) (IY),] because \(\text{نَامِل} \) is assimilated to [the ep. (S)] \(\text{نَمَىٰ} \) (S, IY, R), like \(\text{كَرَمَةٍ} \) [246] (IY, R): (a) \(\text{فعل} \) \(\text{كَرَمَةٍ} \) \(\text{ناَلْ بُلٍ} \) and \(\text{عِينَط} \) are not regular, so that they should be copied,
because they are rare, what the Arabs say [as instances of these pl.] being only heard, and not exceeded: S says (IY), نُفَعَلَ and نُفَعَلُ are not [the (S, IY)] established [rule (S, IY)] in this cat. (S, IY, R); but they are caused by assimilation to another cat., as before explained: (b) نُفَعَلُ in this cat. and others mostly occurs when it indicates a natural quality, praiseworthy or blameworthy, like جهلك ُignorant, جباثاء cowardly, and شجاعة brave [246] (R); and is frequent in فاعل when indicating a sense like the natural quality, as صالح righteous, and شاعر a poet (Aud); and also often occurs as pl. of فاعل i. q. [246], like جلسات جُلَّسات (R): (7) مَفَاعِلُ جُعَانان pastors, herdsmen[below], شبان youthful, (S, IY, R), صُحبان companions (IY), and having recently brought forth (BS), by assimilation to the substantive [نَفَعْلُ (R)], like حَفْرَان (IY, R) pl. of حَافِرُ and نَفَعْلُ [above] (IY); but it is rare (IY, Aud): (8) نَعَالُ نِمَّام sleeping (S, IY, R), جُباثاء hungry (S, R), صيام fasting (K on XXVIII. 23, KF), ثَيام standing (Mb, K), صَحَاب companions [below] (IY, R), as says the poet Imra al-Kais.

Then I threw the bit into his mouth, when they passed beyond me; and my companions said "They have gone
ahead of thee: then give chase" (Jh), traders, unbelieving, as says the poet

And the sea was divided from the companions of Moses, and the unbelieving Pharaohs were drowned (IY), and the herdsmen (IY, R), whence herdsman (IY, R), whence the herdsmen take away (IY) their beasts from the water (B) :

(a) فعال is dependent upon memory as pl. of the ep. فاعِل, like صَلَّتُمُ (A):
(b) as for what is orig. an ep., and is then treated as a substantive (S), when كِافَلُ is transferred from the ep. to the substantive (R), like رَكَب [peculiar to the rider of the camel (R)], فَآس [peculiar to the rider (R) of the horse (Jh, KF)], رَأَع [peculiar to the pastor, or herdsman, of a particular sort (R), صَلَحُ, a companion (S), and رَأَب an anchorite, monk (EM), it is not like what follows the course of the v. in generality: for, in most cases (R)], it takes the pl. فعال [as صَنَعَانُ, رَغِيَانُ, فَرْسَانُ, رَكَبَانُ (S), and حُجَرَانُ (EM), like in the genuine substantive (R)]; and sometimes فعال [also (R)], as صَكَابُ [and رَغَيُ (R)] : but, [says S (R),] فَرَأَيْلُ is not allowable in this [prevalent (R)] ep., [as it is in the genuine substantive
(R), as in حاضر, تابل (S).] because this [is orig. an cp., and (S) has a fem. [that takes the pl. فَعَلٍ (R.)]; so that they distinguish [the pl. of (R)] the masc. from [the pl. of (R)] the fem. (S, R), except in فَوَرَس [below] (S) : (9) witnesses (IY, R), as says the poet وَبَيَعَت لِي لَى فِي حَلَّة وَلَمْ يَكْنَ شَهُودٌ عَلَى لِي لَى عُدُولٍ مَّقَانِعِ And I made a covenant with Laila in a lonely place, when there were not just, sufficient witnesses against Laila, sitting down, جُلُوس sitting up (IY), حضُر present, سُجُود lowering the head, bowing down (R), and prostrate in prayer (B on II.119) : (a) S says that it is not frequent (IY); [for] it occurs [only] where the inf. n. also is upon the measure فَعُلَ فَعَلُ فَعُلْ (R) : (b) IM in the Tashil makes فَعُلْ confined to hearsay in [the pl. of ] فَعَلٍ; [and allowable only] when فَعَلَ is ] an cp., not reduplicated, like رَأى, nor unsound in the the (e) being a (m.) like قَامِث, as pl. of شاهد (A) : (c) [Hish says in the pl. either of غائب, like شهود pl. of شاهد; or of غائب: and the first is better; though I have not seen them mention any but the second, notwithstanding that it is a trope, since غائب is orig. the inf. n. of غاب, and is then applied to denote the غائب absent or hidden as unrestrictedly as
is applied to denote the sinking or sunken in LXVII.30. [419] (B3). ḥālāt is [rare (Aud), dependent upon memory (A)], in such as [ṣūraḍa of (A)] [above] (Aud, A). ḥālāt also, in the pl. of, is dependent upon memory, as .jboss (A) and ignorant (A) and companions [246, 255] (Kf). And they say ḥālāt as pl. of perishing, assimilating it to i. q. مَفْعُولٌ, as جَرْحِي and ِقَتْلی [246, 259], since it is a trial and an affliction. But, as for حَذَمٌ and [257], they are quasi-pl. ns., not pls (IY). If فَاعْل denote others than men (S), [i. e.] if فَاعْل be cp. of an irrational object (IY, R, IA, Aud, BS, A), it takes the [broken (S)] pl. فَاعْل (S, IY, R, IA, Aud, BS, A), regularly (R, Aud, A), even if it be masc. (S, IY, IA, A), because the irrational is treated like the äm. in the pl. (IY, R), since the and ُن, which are allowable in [the pl. of denoting] men, are not allowable in it [234], so that it is quasi-fem. (S), as جَمَالُ ِتُوْاَلْ n’nr-year-old he-camels (S, IY, R) and ِأَيَامُ ِمَوَاصِ past days [234, 270] (R), like ِصُوْاهِل pl. of (IY, IA, A) ِصُوْاهِل neighing (IY, IA, Aud, A), said of a horse (IY), and ِشَوْاهِل pl. of (IY) lofty (IY, Aud), said of a mountain (IY), whence the saying of Al-Farazdaq [satirizing Jarîr (Jsh)]

لَحَذَمْ مَا نَافَلْتِ ِلسَّبِبَا عَلَيْنكُمُ لَنَا تَسْرَأَهَا وَتَسْجُّمَ ِالطَّرَأْعَ
We have held, i. e. stopped the way to, the regions of the sky of eminence against you, i. e. Jarîr and his kinsfolk, the Banû Kulaib Ibn Yarbûr Ibn Ḥanîfâ. Ours are its sun and moon, i. e. Muḥammad and 'Alî, and the rising planets, i. e. the eleven Executors, of the children of 'Alî Ibn Abî Ṭâlib (Jsh). Many of the moderns say that this sort [of فوّاعلُ] is anomalous: but IM in the CK charges them with blundering in that; and says that S distinctly declares the regularity of فوّاعلُ in the pl. of قائم when ال of an irrational masc. ; and that the anomalous [فوّاعلُ] is only in such as قاتَس فوّاسُ [below] pl. of قاتِس, i. e. where قائم is ep. of a rational masc. (A). If قائم be an ep. [of a rational masc. (IA)], it does not take the pl. فوّاعلُ (Mb, IY, IA), although this is the o. f. (IY), in order that it may not be confounded with the fem. [below] (Mb, IY); while [S says that (R) such as (M)] فوّاسُ, horse-riders, نواكس lowering, hanging down (Aud, A), هنالك, perishing (IY, R, Aud, A), صوابيَّ absent, شرائِهِنْ present (A), and خراُج heretics, schismatics (T), all of which are eps. of rational mascs. (A), as also is followers,] are [rare (IY,) anomalous (M, R, IA, Aud, A), as IM intimates by his saying “and [فوّاعلُ] is anomalous in [the pl. of] الفارِس with what resembles it” (A); and I have seen in the Commentary
of Jk on the Adab alKatib [of IKb (HKb)] keepers, guards and door-keepers, chamberlains from the office of door-keeper or chamberlain, both transmitted by him from IAr; and hence, says he, the prov. With the missers is an arrow going straight to the mark and their saying: A'ama ruzzoaj nibi Allah wendojeha Now, by the pilgrims of the House of God, and its commercial visitors, vid. the assistants, and those who let out beasts on hire; while givers is transmitted by MD, who cites

إذا قلت في الكحي الجياعي الزوائيد

When few are the givers in the whole tribe (AKB). But, if a poet be constrained, he may give قاعل because it is the o. ر. (IY), as لولا فوئس مين نعم آلهم [548] (AKB on the verse next below): the poet (S, R) AlFarazdak (S, Mb, IY), being constrained (S, Mb), says [of men (S)]

وإذا الرجال رأوا يزيد رأيتهم خضع الرتبان دواكس الأجلس [246,256] (S, Mb, IY, R) And, when men see Yazid, thou seest them bent in the necks, lowering the eyes (AKB), meaning Yazid Ibn AlMuhallab (Mb), because you say هى ال الجمال They are the men, as you say هى الجمال They are the he-camels, so that is assimilated to الجمال
(S); but the like of this is never found except in poetic license (Mb): the poet [Ahu-lGhul al-Tuhawi (T)] says

فَذَّنَتْ نَفْسِي وَمَا مَلَكَتْ يَبِينِي # فَوْاَسَ صَدَقَتْ فِيهِمْ طَنْنَى

فُوْاَسَ لاَ يُمْلِدَنَّ الْمَانِيَةِ # إِذَا دَارَتْ رُحَّامُ الْحَرِّ الْرَّبُّوِيِّ

[Myself and what my right hand owns ransom horsemen that have verified my thoughts of them; horsemen that abhor not the fates, when the mill of stubborn war turns round! (T)]; and another says

فَأَقْفَيْتْ أَنَا قَارِئُ أَيْبِينِ مَكْدَمِ # غَدَأَتْنِى أَوْ هَالِكَ فِي الْحُمَالِكَ

Then I made sure that I should be the avenger of Ibn Mukaddum on that morning, or be perishing among the perishing (IY), cited by IAl as by Ibn Juathed al-TIrun (Jh) al-Kinani (Mb) al-Firani, of the Banu Kinana, lamenting his brother Malik (T); and, says Sh, the saying

أَحَمِّي عَنْ دِيْكَ بَنِي أَيْبِكُمْ # وَمَنِّي فِي غَوْاثِكَمْ قَلِيلٌ

[I defend the homes of the sons of your father; and the like of me among your absent ones is rare (AKB)] occurs in poetry (K), said by [Utaiba or (1)] Utha Ibn AlHarith [al-Yarbuit (T, IAth)] to Jaz Ibn Sa'd, who replied تَعُمُّ # وَحَتَى ُسْرَاهِدْنَا Yes, and among our present ones (AKB); and the poet, in his saying

وَإِذَا طَلَبْتْ إِلَى الْمَهْلَكِ حَاجَةً # عَرَضَتْ تُوْزِيعُ دُرْنَةٌ وَمَعْمِدٌ

And, when thou pursuest a need to Al-Mahallah, followers intervene before him, and slaves, mean men by تَرَايِعُ, this
being allowable in poetry, and it is only by poetic license that he restores it to the o. f. (Mb). These anomalous words are variously explained: (1) S attributes to regard for the feminization in theْرَجَالِ [above] (AKB) : (2) Mb [followed by IY] mentions that قَواعِلْ is an o. f. in [the pl. of (T.)] the prevalent قَواعِلْ [when ep. of what is rational (T)] ; and that in poetry it is allowable, good (R): (3) according to [S and] Mb, [followed by IY] (AKB), they say قَوَارِسَ, as they say حَوَارِسَ (S), firstly because قَوَارِسَ is treated as a substantive, on account of its being frequently used alone, unqualified : and secondly (IY] because this word is not used [in their speech (S)] except for men, [and orig. denotes none but them (S, IY)] ; so that there is no fear of confusion (S, Mb, IY), since the fem. has no part in it (IY) ; and therefore they say قَوَارِسَ, as they say حَوَارِسَ حَوَارِسَ when is a proper name (S) : while حَوَارِسَ is [treated as (IY)] a pron. [in their speech, and -provs. are current in a stereotyped form (IY)] ; so that it occurs in its o. f. (Mb, IY), from frequency of usage (Mb) : (4) some explain such instances on the theory that قَوَارِسَ is ep. of bodies or bands, in which case it is regular (A), being then pl. of قَوَارِسَ (Sn) : and I say
that there is no evidence in all [the exs.] that they mention, since 'al-hurūk may be pl. of 'al-hurūk, i. e. 'al-hurūk and similarly the others, as ʿal-fīq 'al-hurūj, i. e. 'al-fīq 'al-hurūj, the heretical, or schismatical, (sects), like ʿa-thānāt bīna ʿa-thānāt ʿa-thānāt XXXVII.1. By the (bands of Angels) standing in ranks, i. e., ʿa-thānāt al-balākka (R) And no ep. of this formation, when denoting men, is debarred from [the sound pl. with] the and ʿa-thānāt (S), and ʿa-thānāt reading (KF): and [similarly]

in Ka'āb's saying

Wailing much, loose in the two upper arms, so that her two hands are quick in movement, that had no reason [388] left when the messengers announced the death of her first-born, being in the gen. as ep. of ʿubaylī in the preceding verse

At the time of the day's becoming high [65], were the rapid shifting of the two fore arms of a middle-aged tall woman that stood up, and was answered by childless women, bereft of many children, where ʿa-thānāt ʿubaylī is the prod. of ʿa-thānāt in [75], by suppression of a pre. n., i. e., ʿa-thānāt ʿubaylī, is pl. of ʿa-thānāt, its o. f.
being the judges and the herdsmen (BS). The fem. of this formation has 2 paradigms [of broken pl.], sitting and sitting, what contains the š and what has no š in it being equal in that respect (M). The [regular (R)] broken pls. of the fem. (S, IY) of the ep. sitting, whether the š [of feminization (S)] be expressed in it, [as in pl. (S, R),]
or supplied, [as in pl. (IY, R),] are (1) sitting, [as in going out (S),] and [similarly (S)] as sitting up (IY) ; and [similarly (S)] as menstruating, stripped of clothes (S, IY) and menstruating for the first time (IY) ; (2) sitting (S, IY, R), like the masc. (IY), by elision of the š (R), while they trust to the context for distinction (IY), as sleeping and visiting; and as menstruating, [as seized with the pains of labour (S),] and stripped of clothes (S, IY). is a [regular (Aud, A)] pl. (1) of when ep. of a [rational (IA, A)] fem., as [pl. of (IA, A) ] menstruating (IA, Aud, A) and [pl. of divorced (Aud) ; and (2) of (IA, Aud, A) also (IA), when an ep. (Aud, Sn), unrestrictedly (A), i.e., of a rational being or irrational object (Sn), as
pl. of meaning (IA, A), pl. of a companion (IA), and pl. of striking (A). It is disputed whether the sing. of عوارض in Ka‘b’s saying تغلحت عوارض الحن [74] be as ALB says in the Exposition of the Gharib al-Hadith, or عارض ; and whether, in the latter case, عوارض be an anomalous pl., as NS mentions in the exposition of ‘Antara’s saying

[And it is as though a musk-bag of a merchant, i.e., perfumer, in a scent-basket, had preceded her side-teeth to thee from the mouth, meaning that her fragrant breath precedes her side-teeth, when thou seestest to kiss her (EM)], declaring that دَوَاعُ hardly ever occurs as pl. of دِمَأَلِيّ [or be regular]: but the correct opinion is that جُعُورُ is pl. of جعور, because of Jarir’s saying [in an ode satirizing the poet AlAkhtal (Jsh)]

[ Dost thou remember the day that she was polishing her two sets of side-teeth with a twig of a tree of the balsam of Makka? May the trees of balsam of Makka be watered! (Jsh), where he means by عوارض , as ANB says, the teeth after the central incisors, the central incisors not being included in the عارض , or, as ISk says,
the canine tooth and the bicuspid next to it, or, as some say, what is between the central incisor and the bicuspid (Jh) ; and that it is regular, because it is a substantive: while كايلُ كَنَّوايْلُ is anomalous only when كايلُ كَنَّوايْلُ is an ep. of a rational [masc.], like فارس [above], مَلَكُ and نَّاَكِسُ and رَجُلُ سَابِقُ; whereas, if كايلُ كَنَّوايْلُ be a substantive, like حَاجِبُ [above], دَائِقُ حَانُطُ and كَعِيدُ, or an ep. of a [rational] fem., like طَالِقُ [above], طَامِئُ, and or of an irrational [masc.], like جَبِيلُ شَاهِقُ طَالِعُ [above], then كَنَّوايْلُ as its pl. is regular (BS). كَنَّوايْلُ is also [regular as (Aud, A)] pl. of [the substantive (Aud)] جَوْهُر, كَلَّوَعَ [above]. جَوْهُر [IA, A, Aud, A] and كَوْنَر [253] pl. of (IA, A) جَوْهُر (IA, Aud, A) and كَوْنَر pl. of [253] (Aud); or, [as IM adds in the كَفِيْنا (A),] كَنَّوايْلُ pl. of (A) كَنَّوايْلُ a monk's cell [253] (Aud, A) and كَنَّوايْلُ pl. of [253] a whirlwind of dust (Aud). And in the تاشِل he mentions a rule for the sorts in which it is regular, saying "كَنَّوايْلُ belongs to the n. whose 2nd is (1) an aug. 1, except كايلُ كَنَّوايْلُ when ep. of a rational masc.; or (2) a , not co-ordinating [it] with a quin.,” meaning to exclude [by “aug.” such as the 1 of آدمُ (684), pl. آوُدُمُ (686) upon the measure of كَنَّوايْلُ (249); and (Sn)] by “not co-ordinating [it] with a quin.” such as [the 1 in (Sn)]
Their eyes are [continually (J)] turning towards the youths; and sometimes I see, i.e., know, them to be not averse from me (MN,J), where صدّاد is [meant to be (IA)] pl. of صادّة (IA, Sn), the [acc.] pron. [in آشَنْ (MN)] belonging to the women (MN, Sn): but [apparently (Aud), as some explain the verse (A)], صدّاد averted is pl. of صادّة, [not of صادّة (Aud),] the [acc.] pron. [in آشَنْ (MN, J)] belonging to the eyes (Aud, A), not to the women (Aud), because بصر صانُ an averted eye is said, like بصر حاكن a sharp eye (A); and in that case there is nothing extraordinary in it, because it is then agreeable with analogy (J). يقال is dependent upon memory as pl. of the ep. صائِمْ فَاقِيلَة, like pl. of fasting (A). And none of these eps. containing the s is debarred from the [sound pl. with the ] ْت, as ْضَرَبْتُ and حَارِجَتُ (S)
§ 248. The n. ending in an t of feminization, fourth, abbreviated or prolonged, (1) when a substantive, has 2 paradigms [of broken pl. (IY)], (a) فعالی (pl. دْنِرَى) صَحَارَى of a prominent bone behind the ear and (IY) [pl. of دْنِرَى a desert (IY)] ; (b) فعال (pl. دْنِرَى (IY)] : and (2) when an ep, has 4 paradigms, (a) فعال as [pl. of عطَاشی thirsty (IY)] [pl. of بَطْحاء a wide place and بَطْحاء a wide desert, said of what is spacious (IY)], and بَطْحاء [pl. of بَطْحاء having been ten months pregnant, said of a she-camel (Jh, KF), and نفَّاس pl. of فعال in the state following child-birth (IY), said of a woman, the only two instances of فعال (Jh, KF) in the language (Jh)] ; (b) حْبُر [below] ; (c) فعال as حْبُر [below] ; (d) فعال as حْبُر pl. of حْبَارى longing for the male, said of a ewe (IY). Its broken pl. is of two kinds, (1) the ultimate pl. [18,256], in which case you say, (a) in the abbreviated, فعال and فعال in the substantive; as كعَاری and كعَاری [pl. of فعال a claim] ; and [according to R] only فيتَالى in the ep., as فيتَالى pl. of حْبَارى pregnant (Jh, KF), فيتَالى pl. of أنَّتَى female, فيتَالى pl. of حْبَارى a hermaphrodite : (b) in the prolonged, فيتَالى and فيتَالى ; while is allowable,
but rare, though it is the o. f. as [ذکار] فعالّ (2), [عثاق] جرامٌ (Jh, KF), and [عثاق] خنانثٌ (KF). Pls. of [عثاق] خنانثٌ (KF), [عثاق] خنانثٌ (Jh, KF), and [عثاق] خنانثٌ (Jh, KF): but according to R, this pl. occurs only where the ultimate pl. does not occur [250]; so that, since they say [ذکار], they do not say [ذکار] above; and, since they say خنانثٌ, they do not say خنانثٌ above (R). Pls. خنانثٌ and [فعل] خنانثٌ are common to the substantive and the ep. (IY). The o. f. in this cat. is the ultimate pl., the l of feminization being taken into account because of its inseparability (R). Since the l of feminization is not separable from the word, as the s is [266], they consider it as part of the word itself; and therefore, when it is fourth, the n., being by means of it like the quad., takes the pl. of the latter; so that they say [in the substantive] pl. خنانثٌ an ever-green plant of which brooms are made and ذكرى ذكرى pl. ذكرى ذكرى; and, in the ep., pl. ذكرى ذكرى and pl. مشي مشي drunken: thus and pl. مشي مشي and pl. مشي مشي correspond to لتمدخنٍ [246] and لتمدخنٍ [245]; and the final l in [ذکار] and [ذکار] is not like the l in [ذکار] and [ذکار], because the latter is for feminization, while the former is converted from a into is a pl. upon the model of جعافر [246], in which the letter after the l [of the broken pl.] is pro-
nounced only with Kasr, so that حَبَالى is constructively حَبَالى, a Fatha being substituted for the Kasra, and an I for the ي, because the I is lighter in pronunciation; and therefore the preventive of triptote declension in حَبَالى and حَبَالى is not like its preventive in حُبَّللى and جَعَافِرُ جَسَادُ and دَفَارى [18] (IY). Conversion of the ي into I is necessary, [according to R.,] in the ep. whose I is abbreviated, contrary to the substantive, because the ep. is heavier [240], as respects the sense, than the substantive, so that necessary alleviation is more appropriate to it; and the I is more frequent than the ي in the substantive also. They flee from the ي to the I in these pls., contrary to such as حَوَى pl. of جَبَلْي [726], in order to match the pl. with the sing. in the two positions, i.e., حَبَالى and حَوَى; and to distinguish the I of femininization from others, vid. the converted I, as in مَنَُّهُ [229, 727], and the I of co-ordination, as in أَرْطَى a kind of tree growing in sands [272]. The same conversion, however, of the ي into I that occurs in [what ends in] the I of femininization sometimes occurs in what ends in a converted I, by assimilation of the latter to the former, as مَدَارٍ and مَدَارٍ [256, 661, 726], pls. of مَدَرٍ a comb or hair-pin; but it is not regular: while Sf says that it is regular, whether the I in the sing. be converted or co-ordinative, though the o. r. is نَثَالى with retention of the ي; and,
according to this, you say مَلاْحَةٌ and مَلاْحَةٌ as плs. of مَلْحَةٍ, and أَرْطَةٌ and أَرْطَةٌ as плs. of أَرْطَةٍ, because, says he, it is impervious to ambiguity; but it is better to stop at what has been heard. As for the n. ending in the prolonged ٤ fourth, three forms occur in it, the most frequent being فَعَالٍ (R). In the broken пл. of what ends in the two pl. of feminization [263,683], as عَذَّرَةٍ and صَحَّارَةٌ, you say عَذَّرَةٍ and صَحَّارَةٌ (1) and عَذَّرَةٍ and صَحَّارَةٌ (2); عَذَّرَةٍ and صَحَّارَةٌ (3), which is the о.ф.: the poet says

لَنَفَدْ أَفْدُوُّ عَلَى أَشْقَانََّ يُجْنَبُ الصَّحَّارِيَّة

cited by Mb as by Al Walid Ibn Yazid [Ibn ‘Abd Al Malik Ibn Marwan, Assuredly I sometimes go forth in the early morning upon a sorrel that traverses the deserts (AKB)]; another says البَطَاهِيَّة البُطَاهِيَّة, the wide pebbly watercourses, meaning the пл. of صَلْفَةٌ; and As transmits صَلْفَةٌ as пл. of صَلْفَةٌ hard ground, and خَبْرَةٌ as пл. of خَبْرَةٌ level ground, producing פֶּטֶּרֶה and its like, as خَبْرَةٌ and خَبْرَةٌ, are of five letters; and the [of prolongation], when it occurs fourth in a word containing this number [of letters], is not elided in the broken пл., being elided only when you find elision to be unavoidable [253]; and, when retained, it must be converted into ى, because the [ or other letter] before it is pronounced with كَسْر [685]; and therefore the هَامِزَة
becomes an ی, since it was converted into Hamza only because it was preceded by the ی of prolongation [683]; so that, when the ی is removed by its conversion into ی, the Hamza reverts to its former state as an ی [of feminization]; and then they convert the ی of [feminization] into ی because of the quiescence of the ی before it, the letter before ی being never quiescent; and incorporate the [first] ی converted from the ی of prolongation into the [second] ی converted from the ی of feminization, as یسکرایی، یصلالییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییییі
(Jh, KF), and مَهَارَى (KF), and مَهَارَى (KF),] are allowable in them, though the double ی is preferable: but they are not to be copied; so that عَوْارَى and آتانى are not said as pl. of a stone, one of three, supporting the cooking pot and a loan, [but ओ and ओ; and (Jh, KF) and عوار (KF)]: and one word of the defective, vid. معْي tired, weary said of a he-camel, or مْ inexperienced said of a she-camel, pl. مَا said of he-camels or she-camels. is co-ordinated with such as [661,726] said of he-camels or she-camels, is co-ordinated with such as [a legal opinion, pl. مَا and فَعَلَى [تَأْرِ (R). مَا and فَعَلَى are associated in the pl. of (1) when (a) a substantive, as مَثَرِ and مَثَرِ, pl. مَثَرِ, مَثَرِ; (b) a fem. ep., [not being fem. of (Sn),] as عَدَّارِ and عَدَّارِ, pl. of [253] and عَلَقَى [272,375] and فَعَلَى, when a substantive, as عَلَقَى and عَلَقَى, pl. of [272,375] and جَفَرِ or (Jh) جَفَرِ or [272,375] جَفَرِ, when a substantive, as جَفَرِ and جَفَرِ, pl. of ज्ञात or (Jh, BS, KF)] ज्ञात (4) when a fem. ep., not being fem. of ज्ञात, as ज्ञात, Jabal, جَبَالِ, pl. of جَبَالِ: and these sorts are all regular, as IM intimates, except فَعَلَ when a fem. ep., like عَدَّارِ, in which and فَعَلَ are not regular, but dependent upon memory,
as IM plainly declares in the Tashil, contrary to what is implied by his language here and in the CK:

\[\text{below,}\] where they say مَهْاَرِي and مَهْارَيْ לצ. but these two [pls.] are not to be copied. نَظَال is separate [from نَظَال in the pl. of such as سَعْلاَة, a she-devil, عَرْطُة a piece of wood fixed across the rim of the leathern bucket (Sn), to prevent it from collapsing], and المَلَّي [with كَـسِر of the ق, the end of the eye next to the nose (Sn)] ; and, when the 1st of the two augs. is elided, in such as عَدْرُلَي [253 city in AlBahrain (Dm), [a small arrow (Dm), ثَلَّسِة, [677 بُلُـْهِيَة, [253,390,675], and حُبَارَي [below]. And نَظَال is separate [from نَظَال] in the pl of the ـَْلَي, as سَكْرَان, فَعْلَان and سَكْرَي [250 غَـضْي] and فَعْلَي (A). نَظَال is [regular as (Aud)] pl. of every ـِل. [substantive (IA) quiescent in the غ (A)], whose final is an [aug. (A)] double ـَْل not denoting fresh relation, [there being no relation in it at all, like مَُْلِي, or a relation not fresh, i.e., not regarded now, because forgotten or like the forgotten, so that it is co-ordinated with what contains no relation at all, that مَُْلِي (Sn). as [نَظِّل pl. of (IA,A)] نَظِّل a chair or throne [294] (IA, Aud, A), بَرَادِيِّ pl. of بَرَادِيِّ a bulrush (IA), pl. of (Jh,KF) نَظِّل a turtle-dove,
pl. of (Jh, KF), crane; but not pl. of a Turk (A) As for Ansâsi, it is [said to be (R)] pl. of, [not of, being orig A manslaughter (Aud, A),] a ی being substituted for the

while some of the Arabs say ṭârâbi, and according to the

o.f. (Sn): but [AH says that, if a man were to adopt the opinion that (Sn)] it is pl. of ṭârâbi (R, Sn), like ṭârâbi (It), he would adopt a good opinion, and would get rid of the assertion of substitution, since the Arabs say ṭârâbi a human being, man in the sense of ṭârâbi; and AH thus seems to intimate that the relation is forgotten, as is known from his words “in the sense of ṭârâbi” (Sn). The sign of the fresh relation is that the ی may be elided, while the indication of a sense understood before its elision remains. The ی sometimes denotes real relation, but the n. containing it is afterwards so much used that the relation becomes forgotten,

[i.e., when the relation is not regarded at all (Sn),] or like the forgotten, [i.e., when it is sometimes regarded (Sn),] so that the n. is treated like what is not rel., as مَهَارَی pl. of مَهْرَی [above], which was orig. the camel relating to Mahra [Ibn Ḥaidān (ID, Jh, KF), father of (Jh)] a tribe [of Kuḍa‘a (Dh, LL)] in AlYaman, and was
afterwards so much used that it became a substantive denoting the *well-bred camel*. IM mentions in the Tashil that this *pl.* belongs also to such as عَلْبَة a *certain sinew in the neck* [273,385], خَرَبَة, ringworm [273,385], and [282]; and that it is dependent upon memory in such as عَلْبَة and ظُرْبَانُ (A). As for [the second paradigm (I Y),] فَعَالَ, it is because the l of femininization, being like the s, is elided in the [broken (I Y)] *pl.*, as is done with the s; so that [عَطَاشُ (R),] جَفَارُ, and فَبَلْجُ [238] (I Y,R), إِنْكَاطُ are like قَصَاع (I Y), and يَرَمُ (I Y), and فَعَالَ: and this [paradigm فَعَالَ] is chosen from among all the [broken] *pl.*s of فَعَالَ because it most resembles فَعَالَ, which is the o. *f.*; while such as أَنْتَى and عَشْرَة, being made to accord with such as أَنْتَى, take the *pl.*, although فَعَالَ is not a broken *pl.* of فَعَالَ [238], because of the aforesaid affinity of فَعَالَ to فَعَالَ, which is the o. *f.* in its like, as we mentioned. Such as نَفْسَة, does not take the ultimate *pl.*, as the [formation] quiescent in the e does, because the l is like the fifth, on account of the vowel of the e: and neither the ultimate *pl.* nor فَعَالَ has been heard as *pl.* of فَعَالَ, like أَرْبَى [272] and دَتْرَى [272, 375]; or فَعَالَ, like السَّرَطَى [272] and شُعْبَى [272,375]; or فَعَالَ, like كَانَدْه [385]; but, if they took a
broken *pl.*, it would by analogy be فعال, as we mentioned in the case of such as فَفَاسَة، although the most suitable *pl.* of the whole is with the ل and [below] (R). فعال is dependent upon memory as *pl.* of (1) the ep. فَعَلَى، as رَبَّابُ [below] ; (2) the ep. فَعَلَانَة، as غَجَافُ *pl.* of غَجِفَانَة lean (A). The *pl.* of رَبَّابُ having recently brought forth, [applied, as AZ says, to a she-goat, but, as others say, to a she-goat and a ewe, and sometimes to a she-camel also (Jh),] ought to be رَبَّابُ with Kasr of the ر; but رَبَّابُ with Damm is said, which is not a *pl.*, but a quasi-*pl. n.* like رَخَالُ and تَوَامَ [257] (R): and some of the Arabs say فَفَاسُ [pl. of فَفَاسَة، (KF)], like رَبَّابُ (S); but there is no other instance of فعال *pl.* of فعال (KF).

Fr holds فعال to be regular as *pl.* of فعال (1) فعال when a substantive, as pl. of ذِكر ٌ ذِكرُ remembrance [272], and (2) فعال when its ك is a ك, as pl. of ضِيعَة an estate [238], as he holds فعال to be regular in such as فَرْيَا and نُوَّة [below]; and Mb holds it to be regular in such as جَعْل [18], as he holds فعال to be regular in such as جَعْل [below]: while the opinion of the majority is that such instances of the foregoing as occur are dependent upon memory, and not regular. Neither فعال nor فعال occurs as *pl.* of any
n. whose is a یٰ, except what is extraordinary, like یٰ٣٢, which, says IM in the Tashil, is pl. of یٰ٣٢, i. e., the male kid tied up [as a bait] in the pitfall dug for the lion, and of یٰ٣٢ (A). یٰ٣٢ and یٰ٣٢ are peculiar to the ep. (IY). یٰ٣٢ is the pl. of آٓ [when an ep. (IY),] fem. of یٰ٣٢, as یٰ٣٢ (IY), یٰ٣٢ (D,IV), یٰ٣٢ (D), pl.s. of یٰ٣٢ red, یٰ٣٢ yellow, یٰ٣٢ green, and یٰ٣٢ black] (IY), whence یٰ٣٢, which, says یٰ٣٢, and of یٰ٣٢, and of یٰ٣٢ (D), XXV. 25 (D) And of the mountains are some having streaks, white and red, whose colors are varying [in intenseness and faintness (B)], and some intensely black (K,B), or, according to 'Ikrina, and long, or high, black mountains (K). یٰ٣٢ is regular as pl. of یٰ٣٢, when eps., either corresponding one to the other, as یٰ٣٢ pl. of یٰ٣٢ [249] and یٰ٣٢; or isolated by a preventive in nature, as یٰ٣٢ having a big gland to the penis and یٰ٣٢ having a swollen testicle, یٰ٣٢ having the passage of the vagina closed up and یٰ٣٢ having a thickening of the vulva: but, if they be isolated by a preventive in usage exclusively, as یٰ٣٢ a man having a big rump and یٰ٣٢ a woman having a big rump, since they do not say یٰ٣٢ nor یٰ٣٢ in the best known dial., the regularity of یٰ٣٢ is disputed; for IM in the CK distinctly declares that it is regular, and he
is followed by BD; while in the Tashil he distinctly declares that it is dependent upon memory; and here the looseness of his language agrees with the former. The ٌ of this pl. must be pronounced with Kasr when the ٣ is a ٣, as بیض٣ [710] (A). The medial of this [pl.] may not be mobilized, except in poetry, as in Tārāfa’s saying

أیها ٌ فتیان در مشیلا نا جردوا منها ورداؤ رُشْقَر

O ye youths in our assembly, detach from them bright bays and sorrels, in order that [the pl. of] انعل٣ when an ep. may be distinguished from [the pl. of] the substantives that take this pl., as ٌ رس٣ and ٌ كتب٣ [246,711]: for the ٣ of the latter is pronounced with ُDamم, but may be made quiescent; while [the ٣ of] the former is quiescent, and may not be pronounced with ُDamم, except by poetic license, when they assimilate it to the substantive (IY). Its ٣ may be pronounced with ُDamم in poetry [249] on three conditions, soundness of its ٣, soundness of its ٌ, and absence of reduplication, as in the saying

[The night and the day folded up what I had been wont to unfold; and the mistresses of wide-opened eyes disliked me (MN)], which is frequent; whereas, if its ٣ be unsound, as in بیض white and سود black, or its ٌ, as in عَنْی blind and عَنْ عَشْرَ blind by night, or it be reduplicated, as in ْعَرِ pl.
of white, illustrious, Damm is not allowable (A). And \text{nafs} and \text{نفس} are pl. of \text{كَتَب} and \text{كتُب} (KF). And is the pl. of \text{فَعَلِي} \text{fem. of الأنْفَعَل} [355], not being indet., but always accompanied by the determinative \text{I} and \text{J} or the particularizing \text{من}, falls short of the course of \text{eps.}, and follows the course of substantives, since the normal form of \text{eps.} is indeterminateness, inasmuch as they follow the course of the v.; and therefore it takes the broken pl. of substantives, so that you say, in the masc. \text{الأَكْبَرُ} and \text{الأَكْبَرَ} \text{the greatest} and \text{الأَصْغَرُ} \text{the smallest}, like \text{الأَكْبَرُ} \text{الْأَجَابِدُ} \text{and the greatest} and \text{الأَصْغَرُ} \text{the smallest} [249], as \text{تَكُونُ} in \text{كَبِيرٌ} \text{أَكْبَرُ} \text{مَكُونَةُ} \text{الْأَكْبَرُ} \text{VI.123.}

And so have We set in every city the greatest of its sinners [356]; and, in the fem., \text{الْكُبْرَى} \text{pl. of الكُبْرَى} and \text{يَوْمًا} \text{pl. of الصَّغَّرَى} \text{as إِنَّها لَأَحْدَثُ} \text{الْكُبْرَى} \text{LXXIV. 38.}

Verily it, i.e., Hell, is one of the greatest [trials (K,B) and calamities (K)], because they treat the \text{I} of feminization in it as equivalent to the \text{ة} (IY); so that, since \text{تَكُونُ} taken the pl. \text{تَكُونُ} also takes it (K). \text{فَعَل} is regular as pl. of \text{فَعَلِي} [388], when \text{فَعَلِي} \text{fem. of الأنْفَعَل} \text{as \text{فَعَلِي} \text{كَبْرَى}} \text{pl. of الكُبْرَى} \text{whereas, if \text{فَعَلِي} \text{be not the fem of \text{فَعَلِي}} \text{كَبْرَى} \text{be regular as pl. of \text{فَعَلِي} [258] and a return, reply, answer [272], it does not take the pl. \text{فَعَل} : (a) Fr holds \text{فَعَل} to be regular as pl. of (1) when an inf. n., like \text{رَجُعَى}
[above], and (2) اَنْفَعْلَة when its 2nd [rad.] is a quiescent 
, like جَرَّجَرّ جُزَّ جُزَّ [254], so that you say جَرَّ and جُزَّ in their 
pl., like جُرْي جُرْي [238] in [the pl. of] رَايْبَا and رَايْبَا 
[above] ; while others hold جُرْي and جُرْي to be instances 
of what is dependent upon memory, and not regular : 
(b) Mb holds اَنْفَعْلٌ to be regular as pl. of اَنْفَعْلٌ when fem. 
without a ٰ, as جُمَّل Juml [18] ; while others confine it 
to hearsay : but IM's language in the Kāhiya and 
its Commentary necessarily implies agreement with Mb ; 
for he says in the Kāhiya "And ْهَنْدَد is like كَسْرَة a frag-
ment [ 238, 239] in اَنْفَعْلٌ [above], and جُمَّل is like بَرْمٌ a 
cooking-pot, [pl. جُرْم (Kf),] in اَنْفَعْلٌ" ; and says in its 
Commentary "And اَنْفَعْلٌ and اَنْفَعْلٌ, when fem., are co-ordi-
nated with اَنْفَعْلٌ and اَنْفَعْلٌ [238], so that ْهَنْدَد pl. ْهَنْدَد and 
ْجُمَّل ْجُمَّل are said'. And ISd transmits ْنَفْسُ and ْنَفْسُ as pl.s. of اُنْفَعْلٌ (A). Every n. ending in the l of feminin-
zation, [abbreviated or prolonged (IY),] may be plural-
lized with the [ l and (IY)] تّ, [because the n., when 
it ends in the l of feminization, follows the course 
of that which contains the ٰ of feminization, on account 
of their agreement in being aug. and in importing the 
sense of feminization (IY),] except the اَنْفَعْلٌ of اَنْفَعْلٌ 
[234, 249] and the اَنْفَعْلٌ of اَنْفَعْلٌ [234, 250] (SYI) ; and
[thus], when paucity is meant, [pl. of دُنْفِرِيَاتِ (IY,BS), like عَلْقِيَاتِ (BS) pl. of حُبْبَيْاتِ, pl. of the الصَّفَرِيَّاتِ (IY)) [pl. of خَبْرَائِاتِ (S) pl. of عُشْرَائِاتِ (Jh,KF)]. pl. of صَعْرَائِاتِ (IY), pl. of عُشْرَائِاتِ, and pl. of نَفْسَائِاتِ (S)] are said (S,M); but not عَلْقِيَاتِ, while the Prophet's saying لَيْسَ فِي أَلْخَضْرَائِاتِ صَدْقَةً [234] is because it is treated as a substantive (M), since [by greens] he means vegetables [below] (IY). The فَعْلَآءُ [fem. (D)] of أَفْعَلَ is not pluralized with the ل and ت, nor its masc. with the ن and (I,Y), because it is not conformable to the v. : for eps. are of two kinds: (1) conformable to the v., like ضَارِبٌ and ضَارِبَةٌ [343]; and (2) not conformable [to the v.], like أَهْرِ and its like: and the first kind takes the sound pl., as ٌضَارِبٌ and ٌضَارِبَةٌ in the masc. [247], and ٌضَارِبَةٌ in the fem. [247], because, being conformable to the v., it is assimilated to the form of the v., to which the pron. of the pl. is attached, since the v. is preserved, being altered by means of what is attached to it; so that ضَارِبٌ is treated like ضَارِبَونَ, and pl. like ضَارِبَاتٌ: while the second kind does not take the sound pl., except by poetic license, as ٌضَارِبٌ [234,249], though IK used to say "I do not see any harm in it."
(1008)

(IY). This is subject to the condition that be not transferred to the cat. of the substantive, really, like Sauda, when it is made a proper name; or virtually, like in the tradition above, because it is so prevalently applied to vegetables that it includes the green and others: and, as it occurs in the tradition, has been expressly declared to be correct, for Mb says so in the Muktafab; but, as for with Damm of the , which is current upon the tongues of men, there is said in the TT to be no reason for it, while some say that the correct form of it is pl. of a green plant (CD). And for the same reason the does not take the sound pl. with the , nor its masc. the [sound] pl. with the , and (IY). When the [of feminization (IY,R)] is fifth, the n. containing it (M,R), if it be prolonged, may be pluralized with the and as the being elided, may take the ultimate pl., as and of and [247]; and similarly and pl. of : but, if it be abbreviated (R), is pluralized, [says S, only (IY,R)] with the as [pl. of a bustard (IY)] and (M) pl. of a quail, even if you mean multitude (IY), because, if you said
[and after eliding the 1 of feminization (IY)], or [and after eliding the 1st (IY)], the former would be liable to be mistaken for the pl. of فُعَالَة [246], and the latter for the pl. of فَعْلٍ or (R) [above] (IY, R). 1M, however, mentions in the Tashil that is pl. of such as حُبَارٍ [378] and حَرَابِيّ [stout, inclining to shortness (Dm)], if the augment after their J be elided [253]; and apparently it is regular in what is commensurable with these words; while he restricts حُبَارٍ and حَرَابِيّ to the case where the 2nd of their two augs. is elided, in which you say حُبَارٍ [above] and حَرَابِيّ, only in order to exclude the case where the 1st of the two augs. is elided, in which you say حَبَارٍ [above] and حَرَابِ (A).

§ 249. (1) when a substantive, has one paradigm [of broken pl.], أَفْعَلُ, أَفْعَلَ, أَفْعَلٍ, أَفْعَلْ, أَفْعَلْ, أَفْعَلْ, أَفْعَلْ, أَفْعَلْ, أَفْعَلْ, أَفْعَلْ, أَفْعَلْ, أَفْعَلْ, أَفْعَلْ, أَفْعَلْ, أَفْعَلْ, أَفْعَلْ, أَفْعَلْ, أَفْعَلْ, أَفْعَلْ, أَفْعَلْ, أَفْعَلْ, أَفْعَلْ, أَفْعَلْ, أَفْعَلْ, أَفْعَلْ, أَفْعَلْ, أَفْعَلْ, أَفْعَلْ, أَفْعَلْ, أَفْعَلْ, أَفْعَلْ, أَفْعَلْ, أَفْعَلْ, أَفْعَلْ, أَفْعَلْ, أَفْعَلْ, أَفْعَلْ, أَفْعَلْ, أَفْعَلْ, أَفْعَلْ, أَفْعَلْ, أَفْعَلْ, أَفْعَلْ, أَفْعَلْ, أَفْعَلْ, أَفْعَلْ, أَفْعَلْ, أَفْعَلْ, أَفْعَلْ, أَفْعَلْ, أَفْعَلْ, A fit of quaking or shivering [369, 372, 672], a kind of red gum [672], and أَنْتَ أَنْتَ a hare [18, 672], because, being like the quad. in number [of letters], it takes the pl. thereof [245], so that أَفْعَلْ is like جَعَادُ [248] : (a) every tril. substantive beginning with an aug. Hamza taken the broken pl. أَفْعَلْ, even if its vowels vary
[255], as pl. of pl. of اَبْلَمُ [372] اَلَّامِ, [1010] [253] (IY) : (2) when an ep., has 3 paradigms, (a) فعل (M), which is the [regular (R) broken (S, R)] pl. of [every (IY)] فعل [when it is an ep. (S), whose fem. is حمر (S, M), خضر (S, M), and سُود (S, M), and pl. of حمر (IY), pl. of أحمر red (S, IY), أحضر green, أبيض white, أسود black (S), and فُصْر yellow (IY); and of its fem. (S,R), as حمر and صفر [248] (S) : (a) they assimilate it to فعل (S,IY en § 248), where they say pl. of red (S, M, R), as حمر and فُصْر [246] (IY ), because it is a tril. (S, IY), as فعل is (IY); and contains an aug., as فعل does; and the number of its letters is like the number of the letters of فُعُول (S) : (b) its فُعُول may not be pronounced with دامم, except by poetic license (S, IY on § 249, R) : (b) فعلان (M), which [often (S, R)] occurs as pl. of this فعل (S, IY, R), as حمران red (S, M, R), بَيِّضان white, سُودان black (S,IY,R), شَبْطان having grizzled hair (S,IY on § 248), and أَثْمَان тawny (S) : the poet says

[673] And shaggy goats that mount the hillocks of the ground, black (IY on § 249) : (a) that is because, since they give it the pl. فعل, like the pl. of the unaugmented [ep. فُعُول], they give it the pl. فُعُول also, like فُعُول.
mean or so-did, and weak [239] (IY on § 248) : (b) 

is dependent upon memory as *pl. of the *فعلانْ فَعَلْتِهَا،* like سْوُدْانْ أُسْوَى black and *pl. of أَعْيَانْ عَيْيَانْ* blind (A) : (c) *أَفْعَلْتُ أَنْفَعَلْتَ أَنْفَعَلْتُهَا أَنْفَعَلْتِهَا the smallest* (M). The ep. is either the *فعلانْ فَعَلْتِهَا أَنْفَعَلْتُهَا* or the *فعلانْ فَعَلْتِهَا أَنْفَعَلْتَهَا* (R) : but only the *فعلانْ فَعَلْتِهَا أَنْفَعَلْتُهَا* whose *fem.* is *فعلانْ فَعَلْتِهَا* takes the *pl. أَفْعَلْتُ أَنْفَعَلْتَ أَنْفَعَلْتُهَا* (M), because this *فعلانْ فَعَلْتِهَا* when synarthrous [356], follows the course of the substantive, and therefore takes the broken *pl. of substantives* (IY on § 249). And, says S (Jh), we have heard the Arabs say "الأَصَغْرَة (S,Jh), as you say [465] and [253] (S). And you say (S,Jh) and "الأَكْبَرَة* (S) [because] it takes the [sound (IY)] *pl. with the , and also (M), as XVIII. 103. [85, 248] (S, M), the , and and the broken *pl. being combined here, as you and "الأَصَغْرَة* are combined [in the *فعلانْ فَعَلْتِهَا* (S)]. When an ep., such as أَحَكَامُ and أَسْعَدُ أَحَكَامُ أَسْعَدُ أَحَكَامُ أَسْعَدُهَا أَحَكَامُهَا* is used as a [proper] name, it becomes a substantive, and takes the [broken] *pl. of substantives, as أَحَكَامُ أَسْعَدُ and أَسْعَدُهَا أَحَكَامُهَا*; and the sound *pl. also, as أَسْعَدُونْ أَحَكَامُونْ أَسْعَدُونْ أَحَكَامُونْ* because the sense of qualification is removed from it by its use as a [proper] name (IY). But أَحَكَامْ أَسْعَدُونْ is not said [234], in order that it may be distinguished from the *فعلانْ فَعَلْتِهَا أَنْفَعَلْتُهَا أَنْفَعَلْتَهَا* of superiority; nor *حَمْرَأَتْ [234]*, because the *fem.* is subordinate to the masc. (SH) : though أَفْعَلْنَ أَفْعَلْنُ أَفْعَلْنَ and
are allowable by poetic license, as 

[234, 248], and IK allows that in a case of choice (R); while occurs [248], because of its prevalence as a substantive (SH), since the prevalence of application kills the sense of qualification (R). And, as for the saying [of AlA'shi'a, when threatened with death by 'Alkama Ibn 'Ulāthā Ibn 'Auf Ibn AlAḥwās (IY, AKB) Ibn Ja'far Ibn Kilāb Ibn Rabī'a Ibn 'Amir Ibn Sa'ṣa'a alKilābī al'Amīrī asSaḥābī (AKB)]

[The threat of the Ahwasıes (meaning the children of Rabī'a Ibn Ja'far, named Al Aḥwās because of a narrowness in his eye), of the race of Ja'far, has come to me. Then, O 'Abd 'Amr Ibn Shuraiḥ Ibn AlAḥwās, if thou hadst forbidden the Ahwasıes, (it would have been better for them), 'Abd 'Amr being addressed because he was then their chief (AKB)], the two sides of qualificativity and substantivity [240] are regarded in it (M). أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ 

being orig. of the cat. of أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ أَحْرَصُ A
needy and ضاربٌون١٨], because they are like ضاربٌ [234, 247](R) ; while [or ضاربٌ (KF)] is the [broken] pl. of ضاربٌ (T, KF), because it applies to the masc. and fem. (T), ضاربٌ, says ISk, being the needy, both men and women (Jh).

§ 250. When قوَّالٌ is a substantive, its [broken (IY)] pl. is شیاطین [pl. of شیاطین a devil (IY)], سلطان [pl. of سلطان a sovereign (IY)], and سِرْحَان١ a wolf (IY), whether it be quiescent in the ع, [as mentioned (MASH)] ; or mobile, as [pl. of MASH] زِرْشَان١ a kind of pigeon, طَرْبَان١ pl. of (MASH) [236, 385], and ضِبْطُان١ pl. of (MASH) [237, 248, 385] (R, MASH) : because, being a tril. substantive co-ordinated with he [augmented] quad., it must have the same pl. as what it is co-ordinated with [253] (IY) ; unless it be a coined proper name, like خَطْفَان١, سِلْمان١, and خَطْفَان١, سِلْمان١ [4], because the broken pl. is deemed strange in the coined, contrary to the transferred, which was previously familiar with the broken pl., especially when the coined contains the [aug.] and ن, which ought to be preserved because of their resemblance to the [prolonged] of feminization [248, 282] (R). And they say: سَرُبٌ.
(S, M, SH) and ضباع (S, R) in the [broken (IY)] pl. of ضباع (IY, R) and ضبعان a male hyena, by assimilation to غرطان pl. of غرطان [below]; and also in the pl. of طرطان (R). And strangely occurs [as pl. of كروان (CD)] in pl. of كروان as says Dhu-r-Rumma, [praising Bilal (Mh, SM, CD) Ibn Abi Burda Ibn Abi Musa alAsh'ari (SM, CD),]

But I have arrived from the two sides of Kasâ, visiting an exulted generous Yamâni youth of the family of Abû Musa, such that thou wilt see the people flocking round him, as though they were partridges, that have seen, or when they have seen, a hawk or falcon (SM)]; and some mention that صفران a stone takes the pl. صفران (D). IBr says that other words of this measure occur, besides what H mentions, vid. (above), pl. رعشان (1) ورشعان; (2) نلتان lively, spirited, said of a horse, pl. نلتان; (3) صتتان sharp in affairs, [pl. صتتان (Md) ]; (4) صتبان brave, bold, [pl. صتبان (Md) ]; (5) شقذان a male chameleon, [pl. شقذان (KF) ]; (6) غذبان lively, cheerful said of a man, pl. غذبان (Md), which seems from the context to
have been accidentally omitted from the CD] so that these [six] together with صفارُان and گرُزان mentioned by H, make eight. IA says, in his Commentary [named AlMusā'īd (HKh) ] on the Tashil [of IM (HKh)], "S says "that they say گرَزان; and for the pl. گرَزان, which is only "the broken pl. of گرَاء, like یَخُوان [255] : but this is "a mistake, for it is only in the prov. [below] that they "say گرَاء, which is curtailed; and the pl. of گرَزان ought by "analogy to be کَرَپیم[below]." What is [here] transmitted, however, from S is approved in the Muḥkam by ISd; and he is followed by the author of the KF : and what IA asserts as to S's mistake [requires consideration], because, even if it were admitted that گرَاء in the prov. is curtailed, this would not harm S; since he means that گرِزان is pl. of an assumed sing., conformable to analogy ; and this is expressly declared by Mb, who says in the Kāmil (CD), گرِزان is pl. of گرَزان, which is a well-known bird; and this pl. does not belong to this substantive when complete; but is formed by elision of the augment, گرِزان being assumed to be pl. of گرَاء, like یَخُوان pl. of یَخُوان [239,260], pl. of گرِزان [247] (Mb, CD), and pl. of گرِزان pl. of گرِزان a lamb [237] (Mb); and گرِزان is similarly treated in the sing., as say the Arabs in one of their provs. [applied to the self-conceited (CD) ]
(Mb, CD) Lower thy neck, partridge! Lower thy neck, partridge! Verily the ostriches are in the towns, i.e., contract thine eyelids, for verily the great are in the towns, the partridge being a low bird (AKB), meaning the كَرَانٌ (Mb). And, according to what is mentioned by S, and approved by Mb, this is not strange, extraordinary, as H says (CD). The كَرَانُ is variously said to be the كَرَانْ (Md); The pl. of كَرَانٍ are [like] كَرَانْ (Jh) [and bas (8, 9) for its fem. (IY), like كَرَانْ (R),] its [broken (S)] pl. are (1) كَرَانْ (S, M, R), as غَضَابٌ [below] (M), by elision of the augs., as though pl. of كَرَانُ (Jh). When is an ep., [and has كَرَانْ (S, IY, R) for its fem. (IY), like كَرَانْ fem. كَرَانْ (R),] its [broken (S)] pl. are (1) كَارَانْ (S, M, R), as غَضَابٌ [below] (M), by elision of the augment from its termination, as the [of أَنْتُ and أَنْتَ (IY)] is elided in [forming] [248] and [248] إنْكَ [248] إنْكَ [248] and [248], [so that غَشَالْ and غَشَالْ, becoming, as it were, عُطِشَنَ and عُطِشَنَ, take the pl. غَشَالْ (IY),] as غَشَالْ, غَشَالْ, غَشَالْ, غَشَالْ, غَشَالْ, غَشَالْ, غَشَالْ, غَشَالْ pl. of غَشَالْ (IY); hasty, thirsty, and hungry غَشَالْ (S, IY), like غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَالْ غَشَا
bles through the two augs. and the [sense of] qualification (R), as حَرَايَا, حِيَارَا (S, M), [and خَرَايَا (S)], pl. of سِكْرَان drunken, خَرِيرَا perplexed; خَرَايَا abased (S, IY), and خَرِيرَا jealous (S); and similar is [the pl. of (R)] the fem. (S, IY, R), as حَرَايَا and حَرِيرَا, pl. of سِكْرَان (IY): (a) they assimilate the ] and ُن to the prolonged ُ[of feminization, because they are both aug. together, and the first of them is a letter of prolongation (IY)]; so that they say سِكْرَان pl. [and حَرَايَا] عَطْشَانُ (IY), like pl. صْحَرَا (IY, R) and عَذْرَا [248] (IY). And حَرَايَا جَرَّمَى, pl. حَرَّمَى, is said, because حَرَّمُ [here] is an ep., like that which has حُرُمان, as though, if this [word] were used in the masc., حُرُمان would be said [248] (S). And the pl. of fem. عَطْشَانُ (R),] are the same as those of fem. نَدْمَانُ (S, R), as نَدَامِى, and نُداَمِى, pl. of نَدْمَانُ (S). Neither of the two pl. is regular, either in the عَطْشَانُ of نَدْمَانُ, or in the عَطْشَانُ of نَدْمَانُ (R); but عَطْشَانُ is more frequent (S, IY) than عَطْشَانُ (S). The two are sometimes combined in the عَطْشَانُ of نَدْمَانُ, like نَدَامِى نَدَامُ; [and in the عَطْشَانُ of نَدْمَانُ, like نَدَامِى نَدَامُ and عَطْشَانُ] but not with the ُ[of feminization, as we
mentioned [248], being said, but not \( \text{ بكاء } \); and
\( \text{ أضَعَفُ } \), but not \( \text{ صَكَّارَ } \) (R). And they sometimes give
some [\( \text{ نُعَالَ } \)] of this [measure] the broken pl.
\( \text{ سُكَّارَ } \), and \( \text{ نُعَالَ } \) \( \text{ حَاسِ } \yr \); while some say [\( \text{ سُكَّارَ } \) and]
\( \text{ عُجَابَ } \) (S). IH says that [only] (R) four are [optionally
\( \text{ مُشَيَّ } \)) pronounced with \( \text{ دَامَ } \) [of the \( \text{ ف } \) (MASH)],
\( \text{ كُسَا } \) lazy, [pl. of \( \text{ كَسْكَةٌ } \) (Jh, KF), \( \text{ فَمَ} \)]
\( \text{ كَسْلَةٌ } \) (KF),] and some \( \text{ جَيَابَ } \) (SH) ; but I have not
seen any one [else] restrict \( \text{ نُعَالَ } \) to four. Z indeed says
in the M that (R) some of the Arabs say
\( \text{ سُكَّارَ } \), \( \text{ كُسَا } \) lazy, \( \text{ عُجَابَ } \) and with \( \text{ دَامَ } \) (M, R) ; but even in this
passage there is no express declaration of restriction ;
while in the K on IV. 10. [585] he mentions that (R)
\( \text{ مُعَالَ } \) and \( \text{ سُكَّارَ } \) (K, R).
This \( \text{ دَامَ } \) is found in the pl. of [some \( \text{ نُعَالَ } \)] exclusively (IY, R), in order that it may
be known to be the pl. of \( \text{ نُعَالَ } \), not of \( \text{ نُعَالَ } \) (IY),
because the ultimate pl. as broken pl. of \( \text{ نُعَالَ } \) is con-
trary to the o. f., since \( \text{ نُعَالَ } \) takes it only because of the
resemblance of the \( \text{ ل } \) and \( \text{ ن } \) to the [prolonged] \( \text{ ل } \) of femi-
ninization ; so that [the vowel of] the initial of the irreg-
ular pl. is altered from what it ought to be, in order
to notify from the very first that this pl. is contrary to
rule. \( \text{ دَامَ } \) is (1) preferable to \( \text{ فَث } \) in and
necessary in the anterior wing-feathers, and in the birds; and this shows how very different they are from what the broken pl. of these two [sings.] ought to be: (3) not allowable in anything else. Some GG, seeing the difference of the case from the ultimate pl., by reason of the Dam in the initial, say that it is a quasi-pl. n., like [248] 29, pl. [257]. When an ep. is upon the measure, like and , it does not take the pl. , because with quiescence of the does not occur fem. [273], so that should be assimilated to it; and therefore they say [below] as pl. of and , by assimilation to pl. of [above] (R). is common, [i.e., regular (IA),] as pl. of (1) the ep. and its two fems. (IM), [fem. of the diptote (Sn)] and as [fem. of the triptote (Sn)], as [above], pl. of angry, wrathful and [above], pl. of repentant and (IA) (IA, A); (2) the ep. and likewise [its fem. (A)] as [above], pl. of lank-bellied and (IA, A). IM intimates by his saying "common" that it is not regular; and so he expressly declares
in the CK; but his language in the Tashīl necessarily implies that it is regular (A); and so he expressly declares in the U, as Syt says (Sn). Some of the Arabs say (R), and you may say (S), [234] and خَحِصَاءُونَ [234] and خَحِصَائِنَاتُ [from regard to the fact that خَحِصَاءَةً is not of common gender (R)]; and [similarly (R)] [نَدَمَانِونَ (S,R) and نَدَمَانَاتِ (R); and عَرْيَانَانَ [246],] because the 5 is affixed to the mas. formation, when you mean to form the fem. (S), but they do not say [عَرْيَانَ (S,R), because they use وَعَرْيَانَةُ [pl. of عَرَأُ (R)] instead (S, R), since عَرْيَانَ and عَرْيَانَةُ are synonymous (R). The [ad] نَعْلَى of نَعْلَةَ does not take the [sound (R)] pl. [with the 5 or 6 (S)], except in poetic license (S, R), because the 5 does not occur in its fem. (S).

§ 251. فَيِعُلِّ is one of the formations peculiar to the unsound, like the pl. فَعَلُةٌ [247] (IY). فَيِعُلُ occurs only in the unsound in the ع [373], like سَيِّدٌ; and فَيِعُلُ only in the sound in the ع, like حِيْدُرُ a lion, except in one word: the poet [Ru’ba (Jh)] says

ما بَالَ عَيْبِي كَالْحَسَبِ الْعَيْبِيِّ

[What is the matter with mine eye, that it runs like the dripping water-skin? (MAR)]. This is the opinion of S, who says that some measures are peculiar to some sorts, as نَعْلَةٌ is peculiar to the pl. of the defective, and
to [the pl. of] the non-defective (R). \( \text{nīʿūl} \), like \( \text{qīm} \) upright, \( \text{sīl} \) a lord, and \( \text{būʿ} \) a seller, is treated like \( \text{nīʿūl} \) [252] (S) : and [therefore] its regular [and frequent (IY)] pl. is the sound (IY, R), in the masc. and fem. (R), because it is an cp. [239] to whose fem. the \( s \) is affixed for distinction [265], as \( \text{mīt} \) dead, fem. \( \text{mīṭa} \), and \( \text{būʿ} \) ; and because it is comformable to \( \text{nīʿūl} \), since it contains the same number [of letters], and the position of the augment in both [measures] is the same ; so that, as the normal pl. of \( \text{nīʿūl} \) is the sound, like \( \text{ṣārību}n \) and \( \text{nīʿūlāt} \) [247], so the most frequent pl. of \( \text{būʿ} \) is the sound (IY). For the masc., then (S), they say (S, M) \( \text{būʿunn} \) (S), \( \text{ḥīṣūn} \) (M), and [for the fem. (S)] \( \text{mīṭūn} \) (IY) ; and [for the fem. (S)] \( \text{ḥīṣūt} \) (S, M), \( \text{mīṭūt} \) : and in tradition is \( \text{ṣārību}n \) \( \text{ḥīṣūn} \) \( \text{līnūn} \) \( \text{The believers are quiet, gentle} \) [below] (IY). And they say \( \text{līn} \) \( \text{ḥīṣūn} \) and \( \text{pl. ḥīṣūn} \) \( \text{līnūn} \), because \( \text{nīʿūl} \) is abbreviated, and subjected to elision [703] (S) ; and similarly \( \text{mīṭūn} \) and \( \text{mīṭūt} \) are abbreviated by elision of the \( \text{fīhīn} \) \( \text{ḥīṣūt} \) \( \text{ḥūsan} \). In LV. 70. \( \text{Therein shall be good, beautiful maidens} \) \( \text{ḥīṣūt} \), \( \text{ḥīṣūt} \) being abbreviated (K, B), as in the Prophet's saying \( \text{ḥīṣūn} \) \( \text{līnūn} \) [above] (K) ; while \( \text{ḥīṣūt} \) is read,
according to the o.f. (K, B): and in the saying of Sabra Ibn 'Amr alAsadi [alFak'asi (T)], lamenting 'Amr Ibn Mas'ud [alAsadi (SR)] and Khalid Ibn Na'ila [alAsadi (SR, IAth)]

Now the herald has come early in the morning with the tidings of the death of the two good men of the Banu Asad, of 'Amr Ibn Mas'ud and of the sovereign lord, the poet means ميتٌ حُبٌّ; and then abbreviates it, like ميتٌ and ميتٌ and ميتٌ (Jb). When فَبِلْحُبٍ is meant to have a broken pl., it is made to accord with some other [measure] containing the same number of letters (IY) The broken pls. of فَبِلْحُبٍ [like ميتٌ (SH)], are (1) أتِّعَالُ [in the masc. and fem. (R),] like أيّامٍ (S, M, SH), pl. of أتِّعَال (S, IY, R), أتِّعَال being assimilated to فَبِلْحُبٍ, like أتِّعَالٌ [246] (S, IY), by elision of the aug., as though أتِّعَالٌ مُّوَّلٌ [242] and pl. of سَوَاطٍ a whip [242] and pl. of حُكَّمٍ حُكَّمْ [below] (IY); (b) ميّتةٌ (S, IY, R), which is like the masc. (S, IY), because in forming the broken pl. you elide the ٍ (IY): (a) similarly they say pl. of حيّةٍ living and (IY, R)] [239], pl. of نَصْرٍ and (IY, R) [239] pl. of نَصْرٍ and
(R) nouns (S, R), that being frequent (IY); and like [أَنْصَاء] pl. of [نَصْرة] pl. of women [255], as though broken pl. of [نَسْوَة] (S): (b) they say [آَتَوْل] and sometimes (IY), as pl. of [قَبْل] a king (S, IY), orig. [قَبْل], which is from the [الْقُول] being said of the king because of the execution of his word: so he that says [بِأَتَوْل] pluralizes it according to the o.f., like [أَمُورَ] pl. of [مَيْت]; while he that says [أَتَوْل] pluralizes it according to its form; but the first is the right way (IY): and [they say (IY)] [أَكِيَّات] pl. of [كَيْس] (S, IY), meaning [كِيْس] clever, upon the measure of [كِيْس], as is shown by their often pluralizing it with the and [ن] (IY); for, [the broken pl. being more frequent in [فَعَل], and the and [ن] in [فَعَل] (S),] if and and were [فَعَل], [and not orig. [فَعَل]] (S),] the broken pl. would be more usual, like [سَيْعَاب] صَعَاب, and [سَيْسَال] (S),] in the pl. of [سَعُب] (S, IY), and [حَدْث] (239, 250) (S): (2) like [جَيِّد] جَيِّد, pl. of [جَيِّد] excellent (S, IY), and pl. of [طَيِّب] طَيِّب, pl. of [نِسَب] nice (S), being assimilated to [نِسَب] (IY), like [جِيَان] and [تَجَار] [247] (S): (a) similarly they say [سَاَدَة] سَادَة as pl. of [سَيْد] سَيْد, like [قَادِئ] pl. of [قَاتِئ] a leader and [حَاكِم] pl. of [حَاكِم] a weaver [247] (IY): (3) like أَفْعِكَة, like [بَيِّس] [فَسْنَت], eloquent (S), and
§ 252. The sound pl. is considered sufficient in (I)
FALSE 
and (unattested) [and SH]
these being intensive formations, which are not of
common gender, the being affixed to them because
of their resemblance to in letter through the
reduplication, and in sense through the intensiveness. (R) ; so that these three measures have no bro-
ken pl. (S, M, R, Jrb) : (a) they treat like

We quicken therewith a dead land and a restive she-camel : ArRā'i says And as though the restive one of them, when thou art gentle with her, were accustomed to the journey, well broken (S).
because both are intensive, being conformable to the he broke in pieces, act. part. and he cut to pieces, act. part. [489]; and because the ی of feminization is affixed to the مُفَعَّل, as مُفَعَّل and مقُطُّع, and مُفَعَّل is similar, as شَرَاب great drinker and شَرَابیة slaughterers and قتالیت, as you say مُقْتَلین and قتالیت, (b) the predicament of فَعَّال, as very beautiful, كَرَم very generous, تَّرَاء a devotee, and غَیْب clean, in the pl. is the same as that of فَعَّال, because it is like فَعَّال in intensiveness, and the ی is affixed to its fem. : AshShammākh says داراً لفتاة التي كننا نقول لها يا طيبة عطاءه الحبيبة [The abode, or (I mean) the abode, of the girl, to whom we were wont to say, O doe-gazelle unadorned, very beautiful in the neck, where, says S, دار is governed in the occ. by subaudition of فَعَّال, and there is a version with the nom. (Jb)): (c) فَعَّال as profligate, شَرَابی wine-bibber, and شَبْر سِکْرَب drugged, is like that, because it is like فَعَّال in intensiveness, and the ی of feminization is affixed to its fem. (JY) : (d) similarly, كَرَم cowardly and جَبَّا afraid, fearful, and سُکْبَث cowardly [and سُکْبَث] taciturn (253), being intensive paradigms, to which
the š is affixed for the fem. (R)], have [only (R)] the sound pl. : (e) as for [the intensive formations (R)] مَفْعُولٌ, [like مُهَدَّار babbler (R)], [like مُكُصَّر running hard (R),] [like مُدَعَّس piercing much with the lance, (e) as for (R)] like مُفَاعِيلَة clever, skilful, in work, like white, well-bred camel, and like very patient (R),] they are of common gender [269] (S,R); and not one of them has a sound pl., except in poetic license: and we have mentioned the broken p's. of مَفْعُولٌ and مَفْعَال when ops. [246] (R); while the broken pl. of مَفْعَال is مَفَاعِيلُ مَفَاعِيلُ a she-camel that brings forth one, and afterwards does not conceive, and a woman no child of whom lives, [and مَهْدَار pl. of مَشْيَّر lively, spirited she-camel or courser [and مَكُصُّر pl. of مَكُصَّر (S)]; and [similarly (S) the pl. of (R)] مَدَعَّس [مَفْعَال (R)], like مَدَعَّس pl. of مَقْول talkative (S): but they say مَسْكَينَة (R) because they say مَسْكَينَة (R) by assimilation to [فَقِيرَة and (R)] مُسْكَينَة [234] (S, R); while they say مُسْكَينَة, as they say مُشْيَّر, مُضْرَّوُونُ مَفْعُولٌ, مَفْعَال, مُفْعَالٌ مُكَرَّمُونَ, honoring, and مُكَرَّمُونَ honored.
(M, SII), i.e., every act. part. or pass. part. that is conformable to the v., and whose initial is [an aug.] (1027)

its normal pl., being the sound, because of its resemblance to the v., in letter and sense (R): (n) مَضْرَوبٌ, like تَعَالُ, because it is virtually conformable to the v. [347]; and because the s of feminization is affixed to it, as مَضْرَوبَةٌ: and therefore its normal pl. is the sound, as مَلْعُونَينَ أَيْنَسَّا نَفْسَوا أَحْذَا X.X.X.VII. 172. Verily, they, assuredly they are the holpen and X.X.X.III. 61. Accursed, wherever they be found, they shall be taken, and slaughtered with great slaughter: (b) similarly what is [actually] conformable to the v., like مُفْعَلٍ [above] and مُكَسَّرٌ breaking in pieces and مُكَسَّرٌ broken in pieces, مُكَسَّرٌ being an act. part. conformable to the act. [aor.] يَقْسَرُ [343], and مُكَسَّرٌ a pass. part. conformable to the pass. [aor.] يَقْسَرُ [347]; and the s of feminization being affixed to its fem. (IY): while مَخْتَارٌ and مَخْتَارُونَ [also] are like مَضْرَوبٌ and مُخْتَارُونَ: so that مُخْتَارُونَ and مُنْقَذُونَ are said, and they do not form a broken pl.: so IM mentions in the U: and it involves a contradiction of A's assertion that مَخْتَازُ and مَنْافِضَ are said [253] (Sn). But they say (1) مَأْوَيُ (S, M, SH) as pl. of مَأْوَاءٌ a coward (S, IY, R), assimilating it to نَقَازُ pl. of نَقَاذٍ a kind of
small sparrow (S), because they treat it as a substantive (IY, R), since they seldom qualify the *fem.* by it (S); for they do not say عَرْوَةُ of a woman, because bravery and cowardice are [mostly (R)] qualities of men (IY, R): AlA‘shâ says

{جَنِّبُ الْقَلَافِ الْقَلِيدِ مَنْ آسَأْ ذَاتَ أَهْلِ الْهَبَابِ وَأَلْجَالِ}

Thy host, old and new, of chiefs worthy of grants and of the portions of the spoil set aside for the chiefs, are not afraid, nor cowards in war, nor weaponless, nor unable to keep their seats on horseback (IY); and in poetry you may say [715], as says Labîd

{وَفِي كُلِّ يَوْمٍ ذِي حُفَاذَةٍ يُلْبَسُ مَغْيَرُثا مَتَّى تُقَيْمُ العَوْرَةُ}

And, on every day containing an occasion of defence, he upbraids me: therefore have I stood, or may I stand, in a place that cowards stand not in! (Jh) : this, then, is anomalous in [IY]: (2) in the pass. part. of the [unaugmented] tril. [482] (R), [M, SH], S, M, SH as says the poet [AlAkhwasalYarbûfi (AKB) [426] (IY), and [similarly (R)] مَشَائِيْمُ كُسَاْلَوْكَم, [broken (IY)] pls. of مَلْعُونٌ, مَكَاسِبُ, accursed, fortunate (IY, R), [IY] ill-omened, مَشْوَرٌ broken, and مَسْكُورَة a skinned carcass of a sheep or goat (S, IY, R), as though assimilating them to the substantive
(S, IY) of this measure (S), [i.e.,] of five letters, the fourth of which is a letter of prolongation and softness [253] (IY), like a kind of truffle [379] (IY, R) and a noble: and this is anomalous in (IY) : (3) in the masc. [or ] and (S, M, SH), as pl. of wealthy [686, 710] breaking his fast (S, IY, R, Jrb), and (IY, R), act. part. of (IY), [or ] cunning (S), making the obligatory in them, in order to manifest that their broken pl. is contrary to rule, analogy requiring the sound pl. (R); [but ] in [204] is pl. of ease, prosperity [333] (SM): (4) in the peculiar to the fem. (S, R), and not having the s affixed to it (S), (S, M, SH), and a mother having a little one with her, a doe-gazelle whose young one has grown strong, and become able to do without its mother (S, IY), and sukkling (K, B on XXVIII. 11.), because this cat., [being mostly denuded of the s, has no sound pl., but (R)] takes the [broken (S)] pl. (S, R) ; though it sometimes occurs with the s also, as and , said of a she-camel, followed by her little one,
and مَّعْجِرِیَةٍ and مُّحَرِّیةٍ, said of a bitch, having a whelp or puppy, the ی being expressed in the defective from fear of catachresis through elision of the sign of feminization and of the ی of the word (R) : and [they allow the addition of ی in the pl. of this fem., in order that it may be a quasi-compensation for the supplied ی ; so that (R)] they [sometimes (S, IY)] say مَّشَادِینُ ، مَطَافِیلُ (S, IY, R), and مَرَاضِیعُ (R), irregularly (S, IY) : (a) the ی in مَطَافِیلُ is an impletion, as in the saying [of AlFarazdaḵ, describing his she-camel (AKB),]

تنَفِی یَدَاهَا الْحَصَّصِی فِی كِلُّ هَاجِرَةٍ ۗ نُفَّی الْدِّرَاهِمِ تَنْفَادُ الصَّیْارِفِ [339] (BS) Her two forelegs scatter the pebbles in every hot noon, with the scattering of the dirhams by the testing of the money-changers (Jsh, EC, AKB, J), the evidence being in the الصَّیْارِفِ, pl. of صَیرَف‌[253] ; while it is pl. of الْدِّرَاهِمِ, a dial. var. of دَرَهَامُ، as

ٍلَوْ كَانَ عَنْدِي مَائَتَا دِرَهَامٍ كَأَبْتَغَتْ دَارًا فِی بَنی حَرَامٍ

If I had two hundred dirhams, I would buy a mansion among the Banū Ḥarām (BS) : (b) it may be omitted, as وَحْرَمَنَا عَلَیّ الْبَرَاضِعَ XXVIII. 11. And We forbade him the suckling women and جَنِی الْنَحْلِ فِی أَلْبَانِ الْعَلَیّ [below] (R). in Kaʻb’s saying اَطَسْتُ سُعَادَ بِأَرْضِ الْعَلَیّ [452] is pl. of مَرسَالُ, which is مَفعَالٌ from نَائَتَةٌ رَسلَةٌ a she-camel
quick in returning the two forelegs in journeying; and the counterpart of it is the pl. of مُطَعَّمٍ, مَطَعٌ: and the poet says

مَطَعَّمٍ فِي الْهِيْيَكَا مَطَعَّمٍ فِي الْقَرَى
إِذَا أَصَفَّ أَنَّاقَ الْسَّهَامَ مِنَ الْقَرَس

Spearing much in war, entertaining much in hospitality, when the regions of the sky become yellow from intense cold; and Ka'b says in this ode

لا يُفَرْحُونَ إذا نَالَت رَماحُهُم * تَمَّا وَلَبِسَوا مَجَارِبَهُا إِذَا دَيْلَوا

They rejoice not when their spears reach a hostile people, nor are they given to repining when they are reached by the foe, making مَجَارِبَهُا إِذَا دَيْلَوا triptote by poetic license [18]:

and the ep. beginning with م is debarred from the broken pl. in only two cases, (1) when it is upon the measure of مَفْعُولٌ, مَضْرُوبٌ, such as مَسْأَكَيْمٍ and مَلاَعَيْنَ being anomalous: (2) when the م is pronounced with Damm, like مَتْنَلْيَةٌ, مَّكْرِمٌ [253]; but from this are excepted the مَفْعُولٌ and مَفْعُولٌ peculiar to the fem., like مُرْضَع suckling and مُكَعَّب having swelling breasts, the broken pl. being allowable in these two [measures], as in XXVII.11. and the saying of Abū Dhu‘aib

وَإِنَّ حَدِيْقَةٍ مِنْكَ لَوِ تَبَادَلَيْنَهُ # جَنِيْ أَلْهَٰلِهِ # مَطَافَبٍ # مَطَافَبٍ أَبْكَارُ حَدِيِّبٍ يَثَّابُهَا # يُشَابُ بِيْكَ مَثَلٌ مَّثَلٌ أَلْفَاءٍ
[above] And verily a discourse from thee, if thou wouldst vouchsafe it, would be the honey of the bees in milk of she-camels recently delivered, having little ones with them, having little ones with them, such as have brought forth only once, whose bringing forth is recent, when it is mixed with water like the water of the مَفْصِل (Jh), which, says As, means the place of parting of the mountain from the tract of sand, gravel and small pebbles being between the two, for the water of that [ground] is clear, sparkling (BS). And they say مَنْتَنْ مَنَّاتِينَ as pl. of مَنْتَنْ stinking, and مَنْتَنْ (Jh, KF) with two Kasras (KF), the م being pronounced with Kasr for alliteration to the Kasra of the ب, because مَفْعُولٌ is not one of the formations (Jh), and مَنْتَنْ with two Dammas, and مَنْتَنْ (KF), as قَالَتْ سُلَيْمَيْنَ أَلَّهُ [239] (Jh).

§ 253. The preceding [broken] plgs. [except فَنَّالِلْ] all belong to the unaugmented and augmented tril.; and [those given in the IM] consist of 25 formations, four of which denote paucity [235], and the remainder multitude (MKh). The formations of paucity are (1) [235, 237-239, 242-244, 246, 254-256, 260] ; (2) [235, 237, 289, 242, 246, 247, 251, 254-257, 260, 261] ; (3) [235, 237, 246, 247, 250, 257] ; (4) [235, 237, 246, 255, 257]. And the formations of multitude are (1) [237-239, 246-249,
(1038)

256, 259, 261]; (2) [237-239, 246-248, 256]; (3) [235, 238, 244, 248, 254, 257, 260]; (4) [235, 238, 248, 254]; (5) [247, 251]; (6) [235, 247, 251, 257]; (7) [239, 246, 247, 259]; (8) [235, 237, 239, 247, 254]; (9) [247, 248]; (10) [247, 259]; (11) [237-239, 242, 244, 246-248, 250, 251, 254-256, 259, 260]; (12) [237-239, 242, 243, 246, 247, 254-256, 260]; (13) [237-239, 246, 247, 250, 254-256]; (14) [237, 239, 246, 247, 249, 256]; (15) [239, 246, 247]; (16) [235, 246, 251]; (17) [246-248, 254, 255]; (18) [246, 248, 256, 261]; (19) [248, 255]; (20) [239, 248, 250, 259]; (21) [248]; (22) [239, 248, 250, 259]; (23) the like of [below] (Aud): this is the last of the [25] paradigms mentioned by IM in the Alfiya for the broken pl. of the unaugmented tril. and of the tril. augmented by a letter neither co-ordinative (A), like [the ي in [369, 373, 674], pl. ضَرَف on the measure of قبلَل [below] (Sn), nor quasi-co-ordinative (A), like [the Hamza in إِصْعَب [372, 672], pl. أَصَابُ on the measure of أَفَأَلُ [249] (Sn): (22) فَعَالْ [below]; (23) the like of [below] (Aud): [and so far the total number of formations in paucity and multitude is 27, as stated in § 234;] while there
remains one formation of the ṣa'il., (24) [239, 246, 250], which IM has omitted [here]; so that the total is 28 : these are the well-known formations of the broken pl.; and there remain some other formations, which are disputed (MKh). IM adds in the Kāfiya 4 formations [of multitude], (24) [237, 239, 255, 257]; (25) [247, 248, 250, 255, 257]; (27) [237, 250, 272]; [raising the total to 31]. As for ḍu'āl‘, it is the pl. of every n. whose rads. exceed three. And by its like is meant what resembles ṣu‘āl‘ in number [of letters] and conformation, though differing from it in measure, as ḍu‘āl‘ and ṣu‘āl‘ [above] (A). It is every pl. [other than ḍu‘āl‘ itself] whose third [letter] is an l followed by two letters (IA). ṣu‘al‘ is the regular pl. of four [sorts (Sn)], (1) the quad., (a) unaugmented [245], like ḍu‘āl‘ and ṣu‘āl‘ (Aud)]; (b) augmented, like ḍu‘āl‘ and ṣu‘āl‘ [below]: (2) the quin., (a) unaugmented [245], like ḍu‘āl‘ and ṣu‘āl‘ (Aud)]; (b) augmented (Aud, Sn), like ḍu‘āl‘ and ṣu‘āl‘ (Aud); (Aud) [and] like ḍu‘āl‘ [below] (Sn). And the like of ṣu‘al‘ is the [regular (Aud)] pl. of every augmented ṣa’il., [like ḍu‘āl‘, ṣu‘āl‘, and ḍu‘āl‘ (IA),] other than what has been previously mentioned [246-251] (IA, Aud, A).
such as [the cat. of] (A), and
الحمراء [Sukrī] جبّری (A),] and the like (IA, A), in which there
exist broken pls. of other formations (A). Every tril.
containing an augment for co-ordination (S, M, A) with
the quad. (S, M), like جمّر [369, 675], صَبْرُ [above], and
[248, 272, 375] (A), [and] like كَوكْبُ [373] (S, M),
سُمْلَقٍ [373, 677, 373], جَنَّدبُ [689], عِلْمٍ [373, 673],
[373], قَسْوُرَ [675], جَدْوَلَ [369, 374, 675, 374]
(S, M), سُلْطَمْ [below], دُمْلَ a purulent pustule or boil, and
[375, 392, 731] (S), or not for co-ordination (S,M,A),
but not a letter of prolongation (S, M), like إِصْبَع [above]
[361], and سُلْطَمْ [374] (A), [and] like أَجَدَلُ [249, 372],
مُدْعَسَ (M), which is a solid
spear (Jh, IY), as related by AUd (Jh), forms its [broken
(S)] pl. like (S, M, A) فَقَالَلُ (A),
[broken] pl. of the quad. [245] (M), so that you pro-
nounce its initial with Fath, augment it by an | third,
and pronounce the letter [next] after the | with Kasr (IY),
as صَبْرُ [above], and عَلَانِي [248], and as
[above], مُسْجَدُ [18, 248, 376], and سَكَلْمُ, so long
as it is not one of the aggregate previously excepted (A),
vid. the cat. of, etc (S): you say [كَوَاّبُ (S, IY),
كُبْرَى جَدَوْلُ (383) جَنّدَبُ (383) عَابِلُ (247), and
وَكْرُ (S),]
That augmented tril. (R) which is upon the measure of the quad., [i.e., equal to the quad. in number of letters (R),] whether it be co-ordinated [with the quad. (R)], like جذب, جذب, and جذب, or not co-ordinated, like مَدْعَع, مَدْعَع, and مَدْعَع, [and whether it be (R)] with a letter of prolongation [fourth (R)], like تَرْكَب, تَرْكَب, and تَرْكَب, or without a letter of prolongation [fourth, like the ess. from مَدْعَع to كَوْكَب (R)], follows the course of the quad. [245] (SH), provided that the equality [in number of letters] be not caused by augmentation with a letter of prolongation, as in ثاء [247], كَعْب, كَعْب, and كَعْب, because the broken pl. of these paradigms is not like the broken pl. of the quad.; but they have special pl.s., as before shown. This saying of IH, however, is tropical, because the special vowels and the quiescences are considered in the measure; so that it is not said to be upon the measure of كَعْب from regard to [the arrangement of] the vowels without restriction [of sort], except by a far-fetched trope: and similarly the augmentativeness and the radicalness of the letters are considered; but by a near trope the co-ordinated is said to be on the measure of the standard, as كَوْكَب and كَوْكَب are said to be on the measure of كَعْب (R).
When such an augmented trill contains the s of feminization, like مَكَرْمَةٌ a generous deed (S, IY on § 245, R), مَكَرْدَةٌ a grapnel [having three flukes (Jh)], with which the bucket is drawn out (S) of the well (Jh), and أَنْثَى a finger tip (R), then, [in multitude, as is said (R),] it forms its broken pl. in the same way, like مَكَارِمُ, مَكَارِمٌ (S), and أَنْتَمُلُ (R); and in paucity it takes the [sound (R)] pl. (S, IY, R) with the [I and (IY)] ت (S, IY), like مَكُرُمَاتٌ (IY, R) and أَنْسَلَكَاتٌ [256] (R), because of the influence of the s of feminization (IY). This is when the augmented trill is not foreign nor rel. (Jrb). When it is foreign (S, M, Jrb), arabicized (S), like جُبَرَ a sock (S, IY, Jrb) and مَوْجُ a boot (S, IY), both Persian (IY), مَوْكَرْبَةٌ a crook, or hooked stick, used in playing polo, [Persian (Jh),] كَرْبَجٌ a [green-grocer's (Jk)] shop (S), orig. كَرْبَجَةٌ in Persian (Jk), طَيْلَاسٌ a hood or scarf (S, IY), Persian (Jh), orig. طَيْلَاسُ (KF), and كَيْدَةٌ a certain measure of capacity (IY), or rel. (S, M, Jrb), like أَشْعَّيٌ (Jrb) related to AlAsh'ath (LTA, LL), an ancestor (LL), [and] like مَنْدِرَيٌ related to AlMundhir Ibn Má asSamá, مَسْعِيٌ related to Misma', [a father of a clan (KF),] سَبِيكَيٌ [below], Persian, بَرْتُوٍ [below], مَهَدْيُ related to AlMuhalab Ibn Abi Şufra, بَتُوٍ related to AlAhmar, [which,
AsSam'ani, is, I think (LTA), a sub-tribe of AlAzd (LTA,LL)]; and \( \text{أَرْطَى} \) related to [Nafi' Ibn (LTA,LL)]

\( \text{AlAzra\={k}} \) [309] (IY), the \( \sqrt{ـ} \) is [in most cases (S, IY), as Khl. asserts (S),] affixed to its final (S, M, Jrb) in the [broken (S, Jrb)] pl. (S, IY, Jrb), which is formed like (S, IY)

\( ـ \text{مُقَاعِلُ} \) [or rather \( \text{مَعَالِلُ} \)] (S), the preceding [broken] pl. of the quad. [245] (IY) : they say (1) [265] (S, M),

\( \text{كَبَالَةُ} \), طَبْيَةُ [S], and \( \text{مُزَجَّة} \) ; while the counterpart of that in Arabic is \( \text{مُصْدِقُ} \) a polisher, furnisher, pl. [18, 265] (IY),

\( \text{صَيْفَة} \), [249] \( \text{مُقَالَة} \) an angel, pl. [below] (S, IY), and \( \text{إِنْسَان} \) p.l. [below] (S) [265] (M),

\( \text{مُسَاَبِقَة} \), مَسَامِعَة, مَنَادِرَة a people from AsSind at AlBasra, who were policemen and warders of the gaol, \( \text{دِرَابِة} \) (IY),

\( ـ \text{أَحَامِرة، مَهَالِبَة} \), \( \text{أَرْقَة} \) (S, IY), because they elide the two \( \sqrt{ـ} \) s of relation, and then pluralize \( \sqrt{ـ} \text{مَنَادِرُ} \) in the form \( \sqrt{ـ} \text{مَنَادِرُ} \), since it is of four letters, and affix the \( \sqrt{ـ} \) as a compensation for the elided ; and similarly in \( \text{سَبَبْيَ} \) and \( \text{مَسْبَعُ} \); while in \( \sqrt{ـ} \text{مُهَلَّبُ} \) the \( \sqrt{ـ} \) being double, they elide one of the two \( \sqrt{ـ} \) s, so that there remains \( \sqrt{ـ} \text{مُهَلَّبُ} \), a word of four letters, which they then pluralize like the quad. ; and similarly in \( \sqrt{ـ} \text{أَرْقَة} \) and \( \sqrt{ـ} \text{أَحَامِرَة} \), which they pluralize as substantives [249], since they do not mean them to be eps. (IY).
For, the foreign being subordinate to the Arabic, the sign of subordination, vid. the ی, is added, to indicate its foreignness; and, the ی of relation being like the ی [below], inasmuch as both are applied to denote distinction between the individual and the genus, as ی and تسم [254, 265], and ی and ی [294], it is meet that the ی should take the place of the ی in the pl. (Jrb). Foreignness and relation are combined in ی بربر [pl. of ی بربر an inhabitant of Barbary (R)] and سیاپیجه (S, R) a people from India, who convoy vessels on the sea, pl. of سینیجه (R), meaning Barbaris and Saibajis, as مسامة means Mismaitis, the inhabitants of a country being like a tribe (S). But they sometimes say ی مواج (265) (Jh, KF), ی مواج (Jk), and ی میل (S, IY, R), by assimilation to the Arabic pl. (R), like ی مواج and ی میل [247] (S, IY); and similarly the Ash'athîs and (KF) the Ash'arîs [below] (S). According to S, in the pl. of the rel., the ی is a compensation for the ی of relation necessarily elided in the pl., because the ultimate pl., being heavy in form and sense, is not compounded, and made like one ین, with any but a light thing; while the ی is lighter than the double ی, and there is an affinity between them [above]; so that it is chosen for the compensation: whereas, in the pl. of the foreign, the ی, not being a compensation for any thing, is not necessary,
as in the pl. of the rel.; but is an indication that its sing. is arabicized. Sometimes the ی in the ultimate pl. is (1) substituted for a ی other than the ی of relation, as جَعْجَاجَة جَعْجَاجَة a chief [265], the o.f. being جَعْجَاجِم; while the ی in زِنادة and زِناديق may be either a substitute for the ی [265], since زِنادة or زِناديق and زِنادوينَ or زِنادوينَ are said; or an indication of foreignness: (2) applied to denote corroborati on of plurality, as مَلََّكَة and مَلََّكَة [265], as in other pl.s., like جَجَارة and مَيائلة [237, 265]: while the ی in أَنْسِيَة [above] is said either to be a compensation for one of the two یs in أَنْسِيَة [248, 685], as رَكِّبَ أَنْسِيَة كَثَرًا XXV.51. And many men; or to denote corroborati on of plurality, as in مَلََّكَة, on the ground that أَنْسِيَة is pl. of إنْسِان or إنْسِان [286], the ی and ین being elided in the pl., as in زُعْنَان pl. of زَعْنَاء [397]. It is said, however, that in the pl. of the rel., as أَشَاعَهُ، the ی is not a compensation for the ی, since the ی is not in its sing.; but the ی in the pl. is an indication that you name every one of the related by the name of the [ancestor] related to; so that أَشَاعَهُ is pl. of أَشَاعَتِ، every one of the tribe being named by the name of the oldest ancestor, as is said on سَلَامُ عَلَيَّ أَلِيَاسِينَ XXXVII. 130. Peace [25] be upon the Eliases, [read with
the conj. Hamza as a pl., meaning Elias and his people, like خُبَيْبٍ and his adherents and الْمُهَالِبُونَ AlMu-
hallab and his partisans, ٰإِنْ إِلِيَّاَسَ And verily Elias being read for إِلِيَّاَسَ in XXXVII. 123 (K),] and the Ash'ars, [AlAsh'ar being the father of a clan in AlYaman (Jb, KF), whence Abù Mūsà alAsh'arí (KF)]: but this explanation is weak, because it does not extend to the [person] related to a place, like الْمُسَاَعِدَةُ the inhabitants of AlMashhad [265] and the inhabitants of Bagh-
dad, since a person is not named by the name of his town, as he is by the name of his ancestor, though even that is rare (R). When the quad. is augment­ed by (S, M, R, IA, Aud, A) a soft letter (S, M, Aud, A ), which is [generally] (S ) a letter of pro-
longation (S, IY, R, IA ), what is meant being a quiescent unsound letter (MKh), fourth (S, M), [and] penultimate (R, IA, Aud, A), whether preceded by a vowel homogeneous (A, MKh) with it, in which case it is conventionally termed letter of prolongation (MKh), as in ُخَنْدِیِّل a candle or lamp [396,674] (S, IY, R, IA, Aud, A) and عُصْفَرْ a galochè (IY) and جُمْرَقَ a sparrow [396] (R, IA, Aud, A), ِسْرَدَّاح a fleshy she-camel [396, 673] (M, Aud) and ِقَرْطَلَسَ a roll, scroll, or sheet of paper or papyrus (R, IA, A), or by a heterogeneous vowel, [in which case it is named soft (MKh),] as in غَرْنِقَ and
DO, .

This aug. is not elided [283] (IY, IA, Aud, A), but [is sounded true if it be a ی; and (Aud )] is converted into ی if it be a ی, or I (IY, Aud, Sn), because it is [quiescent and (IY)] preceded by a letter pronounced with Kasr [685] (IY, Sn): for you do not elide anything when you find any means of avoiding elision [248] (IY). And similarly the tril. (1) co-ordinated with the quad. (S, M), and then augmented by a letter of prolongation fourth, like ترطَّطَّطَّط [384] and ترطَّطَّط [385] (S, IY), as ترطَّطَّط [388] and ترطَّطَّط (S, M); while the saying of the poet [Suwaid Ibn AsSaimit (Jh)]

I lend; and my debt is not secured upon thee, but upon the tall, hardy, long-legged she-camels is analogous to the saying of the other, [Jandal {Ibn AlMuthanna (MN)} atTuhawi (AAz, MN), addressing his wife (AAz),]

[715] (IY), or in another version (MN), It
hath emboldened thee [to upbraid and thwart me (AAz)]
that my camels have dwindled down to few, and that
thou hast seen time to be the author of vicissitudes, so
that it has bowed my bones, and I see it to be breaking my
front teeth, and it has anointed the two eyes, [or and
anointing my two eyes (MN),] with motes (AAz, MN), or
severe opthalmias, orig. مُضْبَحٍ (MN), as though he eli-
ded the ی for abbreviation, as is indicated by the soundness
of the و (IY) : (2) containing an augment not a letter of
prolongation (S, M), whereby it becomes of four letters
(IY), and having for its fourth a letter of prolongation,
but not formed like the quad. whose fourth is a letter of
prolongation (S), the augment not being for co-ordina-
tion, like مُضْبَحٍ [366, 379] and مُضْبَحٍ [256], where the
[or the Hamza] is aug., not a letter of prolongation, and
the ل is aug., a letter of prolongation and softness, and
(IY) like مُضْبَحٍ [379] and مُضْبَحٍ كُلْبُ [384] (S, IY) or مُضْبَحٍ كُلْبُ [384] (IY), as مُضْبَحٍ [18] and مُضْبَحٍ [256], and (M) as مُضْبَحٍ كُلْبُ [386] and مُضْبَحٍ كُلْبُ (S, M). These ess. form their
broken pl. like that of the quad. whose penultimate is
a letter of prolongation, like مُضْبَحٍ ثْرَطْسٌ, although they are
not quads. : and so do other ess., not mentioned by [S, Z,
or] IH, of the tril. augmented by two letters, one of
which is a soft letter fourth, whether a letter of pro-
longation, as in مُضْبَحٍ [379, 672], and مُضْبَحٍ; or
not a letter of prolongation, as in سُكِّيت [252, 384] and سُكِّيت [384] (R). The condition that the soft letter, which is retained, should be fourth is prescribed only where the ف and ع are not repeated [370]: so that مِرَامِس ٍ[below] is said with retention of the ى, although it is not fourth in مِرَامِس; and the latter may not be treated like مِرَامِس [below] by saying مِرَامِس: but you may say that the ى is fourth after the elision of what is elided, vid. the second م، by analogy to what أ says below on حُيَيْبُونُ (Sn). The dim. of مُسْرَولُ feathered down the legs being مُسْرَولُ, its broken pl., when it has one, ought to be مَسْرَولُ; and similarly كَنْهُرُ[below], pl. كَنْهَيْرُ, since its dim. is كَنْهَيْرُ (R). But that [augmented quad. or tril.] in which the unsound letter [fourth] is mobile, like كَنْهَرُ [396] and كَنْهَرُ[384], is excluded from that[predicament]; for the unsound letter in it is not converted into ى, but elided, as كَنْهَرُ and كَنْهَرُ, because the unsound letter is then not a soft letter. And such [augmented trils. (Sn)] كَنْهَرُ and مُمْتَلَقُ also are excluded: for مُمْتَلَقُ and مُمْتَلَقُ are not said, by conversion of the 1 into ى, because the 1 is not aug., but converted from a rad.; so that مُمْتَلَقُ and مُمْتَلَقُ are said [252] (A): so in the A; but it obviously requires consideration, since by analogy مُمْتَلَقُ
and مقارن should be said, by elision of the ث and ن, because they are aug., not of the ٌ, which should, on the contrary, be restored to its o.f., vid. the ى[and ٌ] (MKh). When the [tril. or other (MKh)] n. contains an augment whose retention would spoil the formation of the [ultimate (IA)] pl. [by excluding it from (Sn)] and what resembles them in number and conformation, though it differ from them in measure (Sn), this augment is elided (IA,A). You elide from the augmented tril., like مُتَعَنَّيس, مُسَتْخْرَج, going backwards, jibbing [252, 382], [387], [332, 680], etc., and from the augmented quad., like مُحَرَّنِّيج مُدَحَّرَج, [393, 676], [495], and [below], what you elide in the dim. [283] (R). The augment of the tril., if single, as in أَفْضَلَ, صَبَّرَ, جَعَرَ, مَسْجِدُ, is not elided: but what exceeds one [letter] is elided; so that one is elided from such as مُسْتَخْرَج [below], and two from such as مُسْتَخْرَج [above] and مَتَذَاكَرْ (Aud). If the [augmented tril.] n. can be pluralized in one of the two forms by eliding part of the augment and retaining part, then it has two states, (1) that one part should be superior to the other, and (2) that the case should not be so (IA). Superiority [of one part over another] is reduced by IM in the Tashil to three matters,
(1) superiority in respect of sense; (2) superiority in respect of form; (3) insufficiency of its elision to avert the elision of the other (Sn). If one of the two paradigms be attainable by elision of part [of the augment] and retention of part (A), you [must (Aud)] retain that which is superior (R, Aud, A) in sense or form (A); and elide the other, whose presence would spoil the formation of مَفَاعِيلٌ or مَفَاعِيلٌ: while, if neither be superior, as in حَبْنَطَى [below], you are allowed an option, exactly as in the dim. [283] (R). Thus in [the pl. of (IA, Sn)] مُسْتَذْعَعْ you say سَبْعَ [below], eliding the س and ت [together, because their retention would spoil the formation of the pl. (A)]; and retaining the م, because it [is initial, and (IA)] is [superior to them in sense, being (A)] added to indicate a sense (IA, A) peculiar to ns. [676] (A, MKh), since it indicates an act. or pass. part. (Sn, MKh), contrary to them, since they are added in ns. and vs.: and similarly in [the pl. of (Sn)] إِسْتَخْرَاجٌ [when a proper name, because the inf. n. is not pluralized (Sn),] you say تَتَخَرَّجُ, retaining the د in preference to the س, because the د is superior in form to the س, since its retention does not produce an unprecedented paradigm, because it exists in the language, like سَتَتَخَرَّجُ [386]; whereas سَتَتَخَرَّجُ would be unprecedented, because there is no سَتَتَخَرَّجُ in the language: and another instance of lit. superiority is
the pl. of مَارَمِيسٍ [370] where you say مَارَمِيسٍ [above], with elision of the [second] م and retention of the ر, because with that the n.'s being orig. tril. cannot be ignored; whereas, if you elided the [second] ر and retained the م, saying مَارَمِيسٍ, that would give rise to the notion that the n. was orig. quad., and that مَارَمِيسٍ was مَالِيْلٍ, not مَالِيْلٍ (A). The م [676] is worthier of remaining than anything else (IM), because of its superiority to the other aug. letters (A, MKh): so that you say مَالِقٌ, مُتَطاَقٌ, as pl. of مُتَطاَقٌ; and مَدَعٌ [above], not مَدَعٌ, nor مَلَعٌ, as pl. of مُسْتَدَعٍ (Aud).

There is no dispute about this when the second of the two augs. is non-co-ordinative, like the م of مُتَطاَقٌ, in the pl. of which you say مَالِقٌ, eliding the م, and retaining the م: and, when the second of the two, [by which A means the non-co-ordinative and the co-ordinative (Sn),] augs. is co-ordinative, like the م of مُتَعانِسٍ, [which is not the second of two augs., but the third of three, vid. the م, the ن, and one of the two م م (Sn),] then, according to S, the case is similar, so that مَذَامٌ is said; while Mb disputes this, eliding the م, and retaining the co-ordinative, vid. the م, because it is quasi-rad., so that مَذَامٌ is said: but the opinion of S is preferable, because the م, being initial, and denoting a sense peculiar to the n., is worthier of remaining (A); and [according to IHsh also] the م is unrestrictedly superior, contrary to the opinion of Mb
(Aud). By worthiness here IM does not mean preferability of one of the two matters with allowability of either, because retention of the م is necessary in what has been mentioned, on account of its being worthier, [the practice of the worthier being obligatory here (Sn),] so that it must not be deviated from (A). And the [disj. (MKh)] Hamza [672] and the ى [674] are like the م [in being worthier of remaining (A)], if they precede (IM), i. e., if they be initial (Aud, A), as in يَلَدُ and يَلَدُ [376], in the pl. of which you say يَلَدُ (IA, Aud, A), orig. يَلَدُ (Sn, MKh) and يَلَدُ (Sn), eliding the ى, and retaining the Hamza and the ى, because they are initial; and because they occupy a position, [vid. the first (Sn),] wherein they are applied to indicate a sense, [vid. speaking in the case of the Hamza, and absence in that of the ى (Sn), as in I stand and He stands (IA),] contrary to the ى, which occupies a position wherein it does not indicate any sense at all (IA, A). The retention of the م، ى، and Hamza in the exs. mentioned is on account of id. superiority (A), notwithstanding the existence of the lit. also, vid. initiality, because the id., being stronger, is more entitled to consideration, wherever it exists (Sn). And, [when the elision of one of the two augs. is sufficient to avert the elision of the other, while the converse does not hold good, as (Aud, Sn)] if you pluralize what is like a cunning old woman, then elide [the one
whose elision is sufficient, like (Aud) the ى, not [the one whose elision is insufficient, like] the ى, this being an established rule (IM); so that you say حَرَأَبِينَ, eliding the ى, and converting the ى into ى, because, [when the ى is elided, its elision is sufficient to avert the elision of the ى, which then remains fourth, penultimate, and may therefore be treated like the ى of عَصْفِرْرُ; whereas (A),]

if you elided the ى (IA, Aud, A), saying حَبَارِيًّن (Aud, Sn), its elision would not be sufficient to avert the elision of the ى (IA, A), because the ى would not be in a position securing it from elision (A), or more plainly, in the words of IUK [and IA] (Sn), because the retention of the ى would make the form of the [ultimate (IA)] pl. unattainable (IA, Sn), and (Sn) that would necessitate your eliding the ى [also (Sn)], and saying حَبَارِيًّن (Aud, Sn), since the ى of the broken pl. is not followed by three letters, the middle one of which is quiescent, except when the middle one is unsound (Aud). And they allow an option, [when neither of the two augs. is superior to the other, as (IA)] in the two augs., [vid. the ن and ى (Aud, A),] of سَرَنْدَى, and all that resemble it [in containing two augs. for co-ordination of the tril. with the quin. (A)], like عَلِّنْدَى coarse (IM), حَبَّنْطَى [283, 395] (IA, A), and مَقْرَنْيَّ [378, 677] (A); so that you [may (A)] say حَبَّنَطَى, عَلِّنْدَى, سَرَنْدَى (IA, A), and مَقْرَنْيَّ (A), eliding
the ٰحَبَاطٰا، ٰعَكَانٰث، ٰسَرَادٰ(IA, A), and retaining the ٰن (IA, A), and retaining the ٰل (IA, A), which is then converted into ٰي (A, MKh), as in ٰجَرَرٰل (MKh)]: while the reason for allowing an option in these two augs. is (IA, Aud, A) that they are equal (Aud, A), because they are added simultaneously for coordination [of the tril. (A)] with the quin., and neither of them has any superiority over the other (IA, A). The augment of the quad. (Jrb, IA, Aud, A), like حَبْرُّكِي [397] and عَنْكَبُورَت [399, 678] (Jrb), whether it be a final, as in فَذُوكُس [272, 397], or not, as in مُدْخَرَج [395] and مُدْخَرَج [398, 676] (A), one letter, as in مُدْخَرَج, or two, as in مُدْخَرَج, or three [392], as in إِحْرَنَجَّاَم [283] (MKh), is [necessarily (Aud, Sn)] elided when not [a letter of prolongation (Jrb, IA), (nor) a soft letter (Aud, A),] penultimate (Jrb, IA, Aud, A), [and] fourth (Sn), as فَذَاكْسُ، سَبُاطُرٰ، and ٰعَنَاكُبٰ (Jrb); [and] as ٰفَذَاكْسُ، سَبُاطُرٰ، and ٰدُحَارٰج (IA, A), pl. of مُدْخَرَج and مُدْخَرَج (Sn, MKh); and as ٰحَرَاجِمٰ، where the last [aug., vid. the] ٰل is converted into ٰي, and the others are elided (MKh). The pl. of عَدَاءَةٰ [395] in Ka‘b’s saying

َوَلَكَ ِيَبْلِغُهَا إِلَّا عُدَاءَةٰ َفِيهَا عَلَى َالآيَ ِإِرَتَالٰ وَتَبْيِبٰلَ

And that not aught will convey me to, or reach, this ِيَبْلِغُهَا being coupled to the ِيَبْلِغُهَا in the preceding verse ٰأَمَسَتَ
save a big, [strong (Jh, KF),] hardy she-camel, wherein are ambling and easy running notwithstanding fatigue, is ُعَلَّافِةٍ, the ḍ of which is like the ḍ of ُمُسَاجِدَب [above]; and is not that which was in the sing., but the latter is elided: and in this broken pl. are combined the two alterations, lit. and id., which are separated in such as ُنَّلْكَ and ُكُنْب preferences. The augmentation of the quin. (Aud, A, MKh), like ُتَرْطُبُسِ and ُخَنْدَرِسِ [401] (MKh), [and] like ُتَبْعُثْرِي [401, 673] (A), is necessarily (Aud, Sn) elided (Aud, A, MKh), together with the 5th [rad.] (Sn), two letters being elided from the augmented quin., [when it is pluralized (A),] the aug. and the 5th rad. (A, MKh), as ُتَرْطُبُسِ and ُخَنْدَرِسِ (MKh), [and] as ُقَمَاعِتُ (A). Some say that, the elision of the 5th rad. being known from IM's previous saying "And, from an unaugmented quin., etc." [245], the choice [there] allowed between the 5th and 4th may not improbably occur here, subject to its condition; but this is open to the objection that “quin.” in IM's saying is restricted by “unaugmented”, unless knowledge by way of analogy be meant (Sn). After the elision (R), a ُي may be added [fourth (R), in the penultimate (A),] as a compensation for the elided (R, A), whether rad. or aug. (A), as in the dim. (R), if the word be not entitled to it otherwise than for compensation, as in ُلَقَافِيَةٍ pl. of ُلَقَافِيَةٍ.
[272], the \( \text{س} \) of which is elided without compensation, because its \( \text{س} \), which belonged to [it in] the sing., is retained, as \( \text{س} \) will mention in the dim. [284] (Sn): you say \( \text{س} \) [and \( \text{س} \) (A)] in the [broken (IY)] pl. of \( \text{س} \) [245] (IY, A) and \( \text{س} \) [above]. The KK allow the \( \text{س} \) to be added in the like of \( \text{س} \) [مَمَالِيِّق (A)], and elided from the like of \( \text{س} \) [جَعْفَانِيْر], and \( \text{س} \) [مَمَالِيِّق], and \( \text{س} \) for \( \text{س} \); and, according to them, this is allowable in prose, where they hold \( \text{س} \) LXXV. 15. Even though he put forward his excuses, [pl. of \( \text{س} \)], by rule \( \text{س} \) (B,Sn),] to be an instance of the first, and \( \text{س} \) (Sn),] to be an instance of the second: while \( \text{س} \) agrees with them in the Tashil as to the allowability of both matters; though he excepts [the ep. (Dm)] [247], for which \( \text{س} \) is not said, except anomalously, as in the saying [of Zuhair Ibn Abl Sulmà (MN)].

\[ \text{س} \] [Upon them, i.e., the horses, are ravenous lions, whose garb is white, i.e., polished, ample coats of mail that arrows will not pierce (MN), where \( \text{س} \) is pl. of \( \text{س} \) (119) (Dm), by rule \( \text{س} \) (MN)]; but the BB hold
that the ی may not be added in the like of مَفَاعِلٍ, nor elided in the like of مَفَاعِیلْ, except by poetic license [255] (A), as says the رَجیز

۳۹۸ (Jh) ; while in the two texts (Dm) is pl. of مَعَذَار (B, Dm), and is pl. of مَفَاعِیل (K, B, Dm). They say قَرَادِیْدُ (S, Jh, KF), from dislike to the repetition (S, Jh) of the ۳ (Jh) ; and ۹۵ ۲امیل (سَلاکَیم) [388] (Jh, KF). And, when you mean men, it is not forbidden to say ۹۵ ۲امرُون and , as its f-m. has the ی affixed to it, and is pluralized with the [ ] (S).

§ 254. The sing. n. is [sometimes] applied to the genus, its n. un. being then distinguished from it by the ی [265], as تُثْرَاء dates and ۳۹۵ a date, شَعْیْبَرْ a bar- ley-corn (IX),] ۹۵ ۲وْذَلْه a colocynths and ۹۵ ۲وْذَلْه a colocynth, ۹۵ ۲وْذِیْحَة melons [384] and ۹۵ ۲وْذِیْحَة a melon, ۹۵ ۲وْذِیْحَة a quinces and ۹۵ ۲وْذِیْحَة a quince (M). The n. which, in the form of the sing., is applied to the few and the many, and in which the ی is put when unequivocal designation of the sing. is intended, is named [collective] generic n. [257]
(1054)

(R). The n. whose n. un. is distinguished by the š [is, according to us, only a sing. n. applied to the genus, as to the individual; and (IV)] is not [really (IV)] a [broken (IV)] pl. [234, 257] (IV, SH), according to the soundest [opinion] (SH), though multitude be imported from it, because the import of multitude is not from the expression, but only from its indicated, since it is indicative of genus, which imports multitude (IV). The generic n., whose n. un. is distinguished from it either by the š, as in " to ْتَمَّر and ْتَمَّر, or by the ی, as in ٰرّمی and ّرّم [294], is excluded [from IH's definition of the pl.], because it does not indicate units [234], since the expression is not constituted to denote units, but to denote what contains the special quiddity, whether it be sing., du. or pl.; and, even if we admit [its] indication of them, it does not indicate them with any alteration of the letters of its sing.: for, if it be said "Are not its sing. taken, and their letters altered by elision of the š or ی?" I say that the formation containing the š or ی is not a sing. of the generic n., for the three reasons mentioned in the case of the quasi-pl. [257], to which we will add that the generic n. is applied to the few and the many, ْتَمَّر being applied to a date, two dates, and dates, and similarly ّرّم; so that, if you eat a date or two dates, or deal with a Greek or two Greeks, you may say اَكُنْتُ ْتَمَّر I have eaten dates and ْعَامَلُتُ ْرُومُ I have dealt with Greeks; whereas, if they were pl., that would not be
allowable, as ٍرِجَالُ ٍmen is not applied to a man or two men. Some generic ٍns. indeed are so notorious in the sense of the ٍpl. that they are not unrestrictedly applicable to the sing. or du.: but that is according to usage, not by constitution, like ٌکَلَمْ words [below] (R on IH, and ٍأَکْنَمْ hills or mounds [below]; and is rare (R on SH). According to the KK, however, it is a broken ٍpl. (IY, R), whose sing. is the formation containing the ٍة (R): but what we have mentioned is corroborated by two [or rather four] matters (IY); and their saying is vicious, (1) as respects the form (R), because (a) this ٍn. is [mostly (R) qualified by the sing. (IY)] masc. [271], as ٍأَعْمَجَارُ نَحْضُلُ ٍمَنْتَقُعُر. LIV. 20. Trunks of uprooted palm-trees (IY, R); while ٍأَعْمَجَآرُ نَحْضُلُ ٍخَاوْيَةٍ LXIX. 7. Trunks of hollow palm-trees, where it is made fem., and ٍأَلْسَحَلُ ٍبَسَقَابٍ L. 10. And the palm-trees when tall, the d. s. being like the ep., and ٍأَلْسَحَلُ ٍبَسَقَابٍ XIII. 13. The heavy clouds, where it is qualified by the ٍpl., are sylleptic, because the meaning of genus is generality and multitude, and syllepsis is frequent (IY): (b) its dim. is made conformable to it, [by common consent, as ٍسُعْبَيْرُ (IY)]; whereas, if it were a [broken (IY)] ٍpl., [then, not being in the shape of the ٍpl. of paucity (R),] it would [necessarily (R)] be restored to its sing. (IY, R) in forming the dim., and pluralized with the ٍة and ٍشُعْبَيْرَاتُ and ٍتَمْيِرَاتٌ [285]: (c) if it were a ٍpl., there
would be some difference between it and its sing. either in consonants or in vowels [234]; whereas the ə is equivalent to a n. joined on to a n. [266], so that its elision does not indicate the broken pl. (ІV) : (2) as respects the sense, because it is applied to the sing. and du. also [above] (R). These ns. are (1) of three letters, [upon the measure of] (a) تَّمَرَةٌ [and تَمَرَةٌ (S)], طَلْخَةٌ (S, R) and ذِيَّلةٌ (S), نَّبِلٌ ants [and نَّبِلٌ an ant (Jh, KF)], ُبَهَمَةٌ lambs (R) and بَهَمَةٌ a lamb (Jh, KF), صَخْرٌ rock and صَخْرٌ a rock (S) : (a) when you intend paucity, you pluralize the n. [un. (S)] with the [I and (R)]ت: and, when you intend multitude (S, R), you have recourse to the n. that is applied to the collection, and do not give the n. َحَدَرَةٌ a broken pl. of another formation [256] (S); [but] you denude it of the ə, the generic n. being i. q. the pl. of multitude, as ذِيَّلةٌ [above], ُبَهَمَةٌ and ذِيَّلةٌ (R) : (b) the ُتَفْلُةٌ of this cat. sometimes takes the [broken (R)] pl. فَعَالٌ, طَلْخَةٌ [below], بَهَمَةٌ pl. فَعَالٌ [and سَخْصَلْةٌ a kid, pl. سَخْصَلْةٌ (S),] by assimilation to pl. قَصْعَةٌ [below]; while some say صَخْرٌ pl. صَخْرٌ [below], by assimilation to بَدْرَةٌ a lamb's skin used to hold milk, pl. بَدْرَةٌ, and مَثْنَا an abdomen, a paunch, pl. مَرْكَزٌ [238]: (c) similarly in the hollow (S, R), as جُوةٌ a walnut
and hazelnuts, and an egg, and eggs (S); and [here also sometimes takes the pl. فُعُول (R),] as [فيما a tent or booth, خيام and tents or booths, and روست and meadows or lawns [238, 713] (S,R); and فُعُول, as بيوس (K.F): (d) similarly in the defective, [as سرو a cypress and سرو cypresses, وُرَّة a colocynthis and سرو enlocynthys, and (S)] as صغْرْ a small sparrow, [صغْرْ and (S) small sparrows (S, R); and the reduplicated, as حبة a grain and حبة grains (S): (e) the broken pl. is not regular in it, nor in any other [measure] of this cat. (R): (b) فُعُول, the predicament of which is like that of فُعُول (S, R), in that the generic n. denotes multitude, and the land paucity (R), as سدرا a lot-tree, سدرا بسط [17, 238, 240] and سدرا lot-trees, and بيئة a straw, بيئة straws and بيئة straw (S); while sometimes takes the broken pl. فُعُول, as سدر [238], by assimilation to كسر pl. (R) فُعُول [238]: (c) فُعُول, [the predicament of which is like that of فُعُول (S),] as دَخَنَة a grain of millet, دَخَنَة grains of millet and دَخْنَة millet (S); and [similarly the reduplicated (S),] as دَرَا a pearl, دَرَا دَرَا and دَرَا pearls (S), and بَرَّ a grain of wheat, بَرَّ grains of wheat and بَرَّ
wheat; and similarly the hollow, as ِ(foundament) a silver bead, ِ(foundament) silver beads (S): while ِ(foundament) sometimes takes the broken pl. ِ(foundament) and ِ(foundament) (S, R), by assimilation to ِ(foundament) [238] (R): (d) ِ(foundament), [the predicament of which is like that of ِ(foundament) (S),] as ِ(foundament) a cow, bull, or ox, ِ(foundament) bulls, or oxen and ِ(foundament) cattle (S),] and ِ(foundament) a tree (S, R), ِ(foundament) and ِ(foundament) trees; and similarly in the hollow, as ِ(foundament) an owl, ِ(foundament) and ِ(foundament) owls, ِ(foundament) a palm of a hand, ِ(foundament) and ِ(foundament) palms of hands, [as says a poet, describing some cloud drawing near to the ground,

\[\text{Then we were like fire that, or when it, has reached beds of reeds, so that it sinks down at one time, and rises up at times (S), and we have a want or need,} \]

\[\text{And sometimes wants, or needs, elicit, O Umm Mālik, noble deeds from a master niggardly of them and the saying of} \]
And many a sender, and unsuspected messenger, and want not light in burden, of the wants, have I yielded to after the secret colloquy with us has lasted long, and he has thought that I am not inclined towards him, not حَرَائِج، [which is not of the speech of the Arabs, notwithstanding its frequency upon the tongues of post-classical poets (Mb),] as in the saying of one of the moderns

Wherever I enter the mansion one day, and thy curtains are raised for me, then consider thou what I shall go out with. For equal are the web of the spider and a lofty palace when the wants are not satisfied in it [255] (D); and the defective, as حَصْيَات a pebble, حَصَّات and pebbles [238], and a sand-grouse, قَطَا and تنْتَوَات and sand-grouse (S): (a) فَعْلَة sometimes takes the broken pl. as, اكَمْ اكَمْ a hill or mound, and (S) [238] hills or mounds, اِكَمْ a thicket, أحْجَم ُم and (S) [238] thicket, and اِكَمْ fruit and (S) [256], by assimilation to a courtyard, pl. (R) [238] (S, R); and اَشْجَار and آَكَمْ and اَكَمْ, as [238] and اَكَمْ or اَكَمْ (R); and they say a pool, اَكَمْ (KF), اَكَمْ.
pools [238] (S, R) ; for we have heard that from the Arabs (S) ; but the broken pl. in the defective is rare : (b) S says that فَعَّلَةَ with quiescence, and رَفَعَلُ with Fath, of the ع sometimes occur (R) ; they say حَلْقَةَ rings and فَلْكَةَ whirls of spindles, [for the genus (R)] ; and حَلْقَةَ a ring and فَلْكَةَ a whirl of a spindle, lightening, [says he (R),] the n. un. [by making the ع quiescent (R)], when they affix the augment, [i.e., the ئ (R)] to it, [and alter the sense (S),] as they lighten [such as تَرْوَى (R)] in [affixing the ئ of (R)] relation (S, R) to it [296], since the ئ is akin to the ئ [258, 294] (R) : but this is rare (S) ; while حَلْقَةَ [with Fath of the ع (R)] is transmitted [by Y (S)] on the authority of IAIl (S, R), in which case حَلْقَةَ is not anomalous ; and some of the Arabs say حَلْقَةَ with quiescence of the ع, and حَلْقَةَ [238] with Kasr of the ف in the generic n., like بَدْرَةَ pl. بَدْرُ : (c) the reason why, in the whole of this cat., we have assigned the broken pl. to the n. un., not to the generic n., is only that the generic n., being i. q. the pl. of multitude, ought not to be pluralized (R) ; (e) فَعَّلُ, in which [the predicament is the same as in فَعَّلُ, except that (S)] the broken pl. [of the n. un. (S)] does not occur, [as it does in فَعَّلُ (R),] because of the rarity of فَعَّلُ [in comparison with فَعَّلُ (S)], as حَلْقَةَ a fruit of a lote-tree, [ذَبَقَاتُ and
fruit of a lote-tree, a brick, a grape, a kite (S, R), and a word [238] (S, R), which [is treated like, but (S)] is rarer than, as a gum-acacia tree (S, R), and a fruit, and a full-grown unripe date, [which also is rare (R),] as a shrub named gigantio swallow-wort, and a fresh ripe date (S, R), and seed of the stallion in the she-camel's womb, while Akh asserts that the n.

un. of necks is; and, if you mean paucity, you pluralize with the [1 and] (S): (a) the rule in all these measures is, as we mentioned first, that in paucity they
are pluralized with the ٍ and ٌ, while in multitude the ِ is elided: (2) of more than three letters, as ُنَعَامُ ostriches and ُنَعَامَةُ an ostrich, ُسَفْرَجُّ and ُسَفْرَجَّةُ [above] (R). This ُن. (R) mostly occurs in things [created (M, R) by God (IY),] not manufactured (M, SH), because, [say the GG (R),] the former are [often (R) a genus (IY)] created by God in an aggregate, like ُتَمُّ حُرُمْ dates [and ُفُفِحُ جَةُ apples (R)]; so that, [the aggregate being anterior to the individual (IY), a ُن. is constituted to denote the genus; and afterwards (R),] when the individual is required to be distinguished, the ِ is affixed (IY, R) to it (R), as ُتَمُّ حُرُمْ a date [and ُفُفِحُ جَةُ an apple (Jh)]: while the counterpart of that is the ُم. ٍ, such as ُقِمَّرْ striking and ُكَلْلُ eating, which is a generic ُن. indicative of multitude, denoting ُم. ٍ; but, when they affix the ِ, saying ُقِمَّرْ a stroke and ُكَلْلُ a meal, repast, becomes limited, and indicates a singular instance [336] (IY): whereas in manufactured things the individual is anterior to the aggregate (IY, R); so that in the expression also their sing. is anterior to their pl. But this requires consideration, because the generic ُ م. mentioned are not constituted to denote the collection, as the GG imagine, so that their reasoning should be correct; but denote mere quiddity, whether it be with paucity or with multitude (R). And [the few that occur in manufactured things (R),] such as
ships or boats [and a ship or boat (M, R)], bricks (M, SH) and a brick (M, R), for which, says ISk, some of the Arabs say felt and a piece of felt (Jh), note-rings for camels and anklets and caps [238, 721] (M, SH) and a cap (M, R), are [anomalous (Jrb),] not regular (M, SH), the rule in such ns. being to form a broken pl., as [above], and a dish or platter, pl. [above], and a bowl, pl. [238]; but are assimilated to created things. And sometimes they assimilate created to manufactured things, giving them a broken pl., as [above], pl. (IY). But a truffle or mushroom and a truffle or mushroom, white truffles and a white truffle (R), red truffles and a red truffle are the converse of (M, SH), and are extraordinary (IY), because they [generally (R)] denote the collection when they contain the ٌ, and the individual when they are denuded of it (IY, R); though sometimes the reverse (R). And sometimes they have broken pls., according to analogy, as [above]; and, like [237], whence [504, 599] (IY).

§ 255. The [broken (S, IY)] pl. is sometimes not formed from the sing. [used (M), but from an assumed
expression *syn. with it* (IY), whence (1) أَرْهَطُ (S, M, SH), as *أَرْهَطُ يَا بُوسُ لِْلَّحْرِ السَّمَالِ* (IY), *pl. of* أَرْهَطُ, as though [broken (S)] *pl. of* أَرْهَطُ (S, IY, R, Jrb) *i. q. أَرْهَطُ [256] (IY), *a pl. pl. (T), because the substantive أَنْفُرُ, however it may vary, takes the pl. أَنْفُرُ [249] (Jrb): (a) أَرْهَطُ, [according to S (T), is not used, not being *pl. of* أَرْهَطُ, since, if it were so, أَرْهَطُ would not be anomalous; but (IY), as is said (R) by others (T),] is used [by the poet, when he needs it (IY)], as

*وَنَاسِمُ مُمَتَّسِمٍ فِي أَرْهَطٍ # من أَرْهَطِ الْوَادِي وَلَا مِنْ بَعْضِهَا*.

*And many a disgrace:* [of others (MAR)], *disgraced among his [own (MAR)] kinsfolk, from the highest part of the valley, and not from the middle of it* (IY, R), in which case أَرْهَطُ is regular (R): (b) similarly كَرَآْعُ أَكَرِعُ *pl. of* كَرَآْعُ أَكَرِعُ a shank (S, R), as though broken *pl. of* كَرَآْعُ أَكَرِعُ [246] (S): (2) أَبْطَيْلُ (S, M, SH), *pl. of* أَبْطَيْلُ بَاطِلٍ false (S, IY, R, Jrb), as though [broken (S)] *pl. of* أَبْطَيْلُ (S, IY, Jrb) or أَبْطَيْلُ [256], *i. q. بَاطِلٍ, though they are not used (IY), by rule أَبْطَيْلُ [247] (IY, R): أَحَدَىْبُ (3) [أَحَدَيْبِ, أَحَدَّيْبُ], and أَطَيْطَعُ (S, M, SH), *pl. of* أَطَيْطَعُ a tradition, كَرُرُشُ a herd or flock* last foot of first hemistich of a verse, and أَحَدُرُهُ أَحَدُدُْرُهُ [257] أَحَدُدُْرُهُ, أَحَدُدُْرُهُ,
and حذائِتُ (IY, Jrb), which are not used, by rule حذائِتُ, قطائِع (IY), because their broken pl., the number of their letters being four by reason of the augment in them, would be سؤاتُ (S), like ثلاثُ and خئائِتُ (S, M, SH), pl. of أهلُ (S, IY, R, Jrb), as though pl. of أهلِة (IY, R, Jrb), which is not used, by rule أهلُ, like كعابُ [237]; while أهلُ [below] occurs in poetry, like أهلُ [237], Akh citing

وَبَدْدِيَّ ما آلقُهُ من آهاليها

And many a land such that man is not one of its inhabitants (IY): and [similarly (IY)] لَبَالِ (S, M, SH), pl. of ليل (S, Jrb) or كيبة (IY), as though pl. of ليل (IY, R, Jrb), which [sometimes (IY)] occurs in poetry, as

في كلٍ ما يَرمِيَ وَدْدِيَّ ليلة

In every day and every night (IY, R), though it is strange: and similarly أرضٍ [pl. of أرض (Jh, KF)], by rule pl. of أرض (R); while Akh asserts that they say آمال [upon the measure of]، as they say أمال [above] (S); and أرض is [sometimes used as (Jh)] a pl. (Jh, KF): (a) is extraordinary in آمال [and أرض], and in a night and كيبة an agg. (A), pl. of كيال (KF): حميرٌ (5) حميرٌ (S, M, SH), pl. of حمير a he-ass (S, IY, Jrb), as though
pl. of حمار (IY), because فعل, according to S [257], is one of the pl. forms, but by rule is pl. of فعل (R), like حليب dogs [237, 257] (IY, R), غبيت slaves [237, 239] (IY), عمير غؤایds [257], and ضئین sheep (R): أصحاب (6) a companion and أطباق (S, IY), pl. of صاحب a companion and طائر a bird, as though broken pl. of صاحب and طائر [257] (IY); and pl. of بلاء ممكن (7) [239, 246] (S) : (8) [246, 264] (S, M, SH), pl. of ممكان (R, Jrb), as though pl. of ممكان (S, IY), not ممكان (S); and أرسم [246], pl. of رسم (R); because we do not see فعل [or فعل (S)] take the [broken (S)] pl. except when fem. (S, IY), like مغاب an eagle, pl. مغاب [246] (IY) : (8) مظلم [257], pl. of بلاء a twin, [says S (R), as though broken pl. of بلاء (S), because, according to him, فعل also is one of the pl. formations, but by rule is pl. of فعل or فعل (R).] like طائر pl. of طائر a foster-mother, and pl. of رحال pl. of (S, R) or (KF) رحال a ewe-lamb [257] pl. of حسن beauty, and مشابه pl. of شبه a likeness [257] (R) : (10) طهاري pl. of طهار clean [259], as though pl. of طهوان (Jh). طرف [246] is [said by Khl to be (R), as it were (IY).] pl. of طرف clean i. q. طرف, though طرف is not used in this sense
(IY on § 246, R), as 

\[ \text{a penis} \]

\[ [257] \]

though \[ \text{is not used [in this sense]} \] (R). They say \( \text{is pl. of } \), and for the \( \text{which is only the broken pl. of } \), like \( [250] \) (S). And \( \text{is pl. of } \), as though pl. of \( \text{is pl. of } \) (Jh, KF, A), as though pl. of \( \text{is orig. } \), and therefore takes the pl. \( \), and so say IAI and ID: and, as all three say (CD), \( \text{has been heard (Dm, CD) in this sing. (Dm) from the Arabs, like } \) (CD); so that \( \text{may be pl. of it, the pl. of } \), the pl. of \( \text{being dispensed with (Dm): except that the well-kown form is } \), the use of \( \text{being very rare, for which reason IJ says that it has not been heard, and that } \), is pl. of an assumed sing. ; while some lexicologists hold that \( \text{is pl. of } \), which also is a sing. used, as in the saying of Kais Ibn Rifā'a [al Wākif al Anṣārī (Is)]

\[ \text{He in whose mind is a need that he seeks beside me, verily } \]

\[ \text{I am responsible to him for disclosure, the pl. of } \]

\[ \text{being by rule } \], like \( \text{is } \text{put before the } \) by transposition (CD). And [the use of
(CD)] [حرفنا] is frequent in the [correct and chaste (CD)] language (Jh, CD) of the Arabs (Jh), as in the saying of the Prophet

Seek ye help for the accomplishment of your needs in concealment of them, and in [another] tradition

أطلِبْوا الحرفاء عند حسن الوُجُود Seek ye your needs beside the handsome in face, and in the saying of AlA'šāh

Men round his court-yard are needy and petitioners, and the saying of AlFarazdak

وَلَي بَيْلَاد السَّنَدُ عَنْدَ أَمْيِرِهَا حَرَفَا تَجْمَّعَ جَمِيع وَعَنْدَيْ ثَرَابِهَا

And I have, in the countries of Assind, at the court of its governor, many needs; and in my power is their recompense, and countless other exs. in prose and verse (CD), as

The man's day is more convenient, when his wants are satisfied, than the long night (Jh), which, if all were cited, would make a thick book (CD). It is disapproved, however, by As, who says that it is post-classical [254] (Jh); while H, as [pointed out] in the Masā'il of IBr, follows As in what he mentions (CD): but As disapproves it only because it is irregular (Jh); and this is reckoned one of his slips and blunders; while [his pupils] AHm
and AFR report, on his authority, that he retracted this saying (CD). And similarly حَرَائِمٍ, رَأْيٍ, and البِرْقُ, دَائِقٍ, دَائِقٍ, رَأْيٍ, a skiff, the rule being to omit theِ یٰ [253]; so that the anomaly in these is the implosion of the Kasr. The preceding are all плs. in form and sense, having sings. of their form, except that they are irregular. And approximate to this cat. are (1) the mascs. which, having no broken пл., are pluralized with theِ یٰ and تٰ, as جَمَالٌ بُسْبِحَاتٌ [234, 261] and حَمَامَاتٌ [17, 234], and سِرَدَانِاتٌ [234, 261]: (2) تُمْسِنَ, طَمْسُون, and the like плs. pluralized with theِ یٰ and نٰ [234, 244, 260] (R). نِسْأَةٌ is a [heteromorphous (Jh, KF)] пл. of إِمَرَةٌ a woman (Jrb), like пл. of مَخْضَاضٍ [238] and пл. of دَانٌ [171, 172] (Jh); as also are نِسْوَةٌ or نِسْوَةَ, نِسْوَةٌ [251] (Jh, KF), and نِسْوَةٍ (KF). And sometimes a пл. occurs that has no sing. at all, regular or irregular, like عَبَدِيْدٌ and عَبَبِيدُ [257] (R). Jh says (RS), I have not heard the sing. of عَسَائِيْلٍ meaning mirage, as in كَانَ عَسَائِيْلٌ: but the sing. of عَسَائِيْلٍ meaning a kind of large white truffles or mushrooms is عَسَقُولٍ; while the poet says رَلْقَدْ جَنِينَةَ آهٰ, the letter of prolongation being elided by poetic license.

Until, when he reacheth his strongest, or his full powers or strength, (1) is pl. of ́אשד́ by elision of the augment, as AU asserts, citing in evidence  עהדיי ביה שד אלنهار answering at the time of the highest part of the day [65], orig. ́אשד́, according to him, the Hamza having been elided; and, according to this, ́אשד́ pl. is like ́אב pasture, pl. ́אב [661, 686]: and this is one of Sf's two saying (BS): (a) critical judges hold that 238 is pl. of the inf. n. 238, [from their saying יומ נעמ a day of enjoyment (Jh),] according to analogy; and that 2 אָשָׂד is pl. of ́שד́, like 2 אָדב pl. of ́תֹו a kid's skin (1Y on § 238): (2) is pl. of ́שד́ [238], as S says, like 2 ענמ pl. of 2 ענמ (BS); and this is good in respect of the sense, because The young man reached his full vigor is said (Jh); but does not take the pl. ענמ (Jh, KF): (3) occurs [as pl. of ́שד́ (Jh, KF),] by elision of the ́א in 2 ענמ, as IJ says (BS), like pl. of 2 ענמ [237] (Jh, KF): (4) is a pl. having no sing. [of its own crude-form (Jh, KF)], as Mz says; and this is the second of Sf's two sayings (BS): (5) is [said to be (B)] a sing. [in the form of a pl. (Jh, KF, AKB)], like pure lead [256] (Jh, B on VI. 153, KF, AKB), these two having no counterpart (Jh, KF, AKB); and
[this is the saying of AZ, who relates that (AKB)]
its Hamza is pronounced with Damm (KF, AKB) as a
dial. var. of Fath (AKB).

§ 256. Necessity sometimes leads to pluralization, as
to dualization [232], of the pl. (A). The [broken] pl.
is [sometimes (SH)] pluralized (M, SH), when they mean
to intensify the multiplication, and to notify different
kinds of that sort, by assimilation of the pl. expression to
the sing. (IY). The pl. pl. is of two kinds, sound and
broken (Jrb). When they mean to form a broken pl. of a
[broken (A)] pl., they [assume it to be a sing., and (Jrb)]
form its [broken (A)] pl. like that of the sing. resembling
it (Jrb, A) in measure (Jrb), i. e., in number of
letters, and [arrangement of] vowels and quiescences,
even if differing from it in the sort of vowel (Sn), as [239] and كَفَّٰلُ أَفْوَلُ speech, pls. أَفْوَلٌ أَفْوَلٌ and because
assimilated to أَفْوَلٌ أَفْوَلٌ and أَفْوَلٌ [379], pls. أَفْوَلٌ أَفْوَلٌ [249] and
[253] جَمَالَاتُ حَمْزَانٌ , pl. جَمَالَاتُ حَمْزَانٌ by assimilation
to [Jh, KF] جَمَالَاتُ حَمْزَانٌ [250] (A). And, when
they mean to form a sound pl. of a [broken] pl., they
affix the ل and ب to its final, as جَمَالٌ جَمَالٌ [237], pl.
 جَمَالَاتُ جَمَالَاتُ , and similarly the rest (Jrb). The pl. is pluralized
with the ل and ب because the broken pl. is fem. [270]
(IY, B). A seems to say that the pl. of the pl. not ex-
cepted [below] is regular; but AH says that, in the pl.
of multitude, it is not regular, by common consent; and that, in the pl. of paucity, its regularity is disputed, the majority holding it to be regular, while IU adopts the opinion that it is not regular (Dm). IH says "sometimes" in order to make known that (Jrb), as S and others say (R), the pl. pl. is not regular (IY, R, Jrb), universal (R, Jrb), whether it be broken, like اکلپ [below]; or sound, like يَمْوَاتُ [below] (R): but is confined to what the Arabs have pluralized, and does not exceed that (IY, R), because the object of the pl. is to indicate multitude; and, this being realized by the pl. expression, we have no need of a second pluralization: S says that (IY) every pl. is not pluralized, as every inf. n. is not pluralized (S, IY), nor every n. that is applied to the collection [254] (S); and [Jr says that (IY)], if you said اکلپ as pl. of اکلپ [and اکلپ as pl. of اکلپ (IY)], it would not be allowable (IY, R): and, that being the case, the pl. pl. is anomalous (IY). Similarly the pl. of the generic n. is not regular (R, Sn), by common consent, if its sorts do not differ, whether it have a n. un. distinguished by the s [254], or not: while, if they do differ, the majority hold that its pl. is not regular, because of its rarity; but Mb, Rm, and others hold it to be regular (Sn). And similarly the inf. n., because it also is a generic n. [386]: so that you do not say شَمْعَمُ and نُصَر, as pl. of شَمْعَم and نُصَر, nor ابْرَار as pl. of بَرُّ [254]; but confine
yourself to what has been heard, except that the poet, if constrained, pluralizes the pl., as

With eyes that notes have not troubled (R). And, as for the quasi-pl. n., S seems to say that its pl. is not regular; while أَهْيَسَتُ [1074] and أَهْيَسَتُتُ [255, 257], are instances of what has been heard: so [says Syt] in the Ham' (Sn). The pl. pl. occurs in the pl. of paucity, and in the pl. of multitude (IY): but is frequent in the pl. of paucity; and rare in the pl. of multitude, except [when the pl. pl. is formed] with the land ث (Jrb): being easier in the pl. of paucity, because this indicates few; so that, when many are meant, they pluralize it a second time (IY). It has been often heard in أَفْعَلَة , أَفْعَلَة , and أَفْعَلَة (R): but, as for Z's saying "every أَفْعَلْ or أَفْعَلْ" and "every أَفْعَلْ" [below], it is a careless expression, the correct doctrine being what we have mentioned (IY). In the pl. of paucity (S, IY), (1) every (M) أَفْعَلْ or أَفْعَلْ takes the [broken (S)] pl. أَفْعَلْ (S, M), because أَفْعَلْ is assimilated to أَفْعَلْ (IY), [like أَرْبَب (IY),] and أَفْعَلْ to أَفْعَلْ (S, IY), like أَرْبَب [249] (IY), as (a) أَبْيَاد [248, 260] (S, IY, R), pl. of أَبْيَاد a hand (IY), as says the Rājiz, [describing snow (Jh)]

كَانَتُ بِالضَّحَّاَكَحَانِ أَثْنَاءِلُ # تَطْلِبُ سَعْدَةً بِأَبْيَادِ غَرَّ
As though it, on the broad plain, were cotton soft to the feel, in hands of spinners (1Y); and اَوْطَبُ pl. of اَوْطَبَ (S, IY, R), pl. of وَطَبٌ a skin for holding milk (1Y), as says the Rajiz

The six skins of milk are milked from her (S, IY): [and] as أَكْلُبُ (M, SH), which, I think, does not occur, for which reason Jr says [above] that, if you said أَكْلُبُ, it would not be allowable; though Jh has transmitted it as (1Y) pl. of أَكْلُبُ dogs [237] (1Y, Jrb): and أَبِانْقُ pl. of أَجْنَبُ [238] (Jh, KF, HH): (a) Jh says (HH), the pl. of دَّاَخَةٍ in paucity is أَنْقُ; and then, deeming the Damma too heavy upon the, they make the, precede [the], saying أَأْنْقُ, which is transmitted by ISk from some of the Ta’is; and then they substitute اَي for the, saying أَأَنْقُ (Jh, HH): (b) أَسْقَ٦ pl. of أَسْقَ٦ة Sالع a skin used to hold water or milk (1Y); and أَسْوَرُ (M), pl. of أَسْوَرُ, pl. of سَوْارٍ a bracelet, as يُحَلُّونَ ذَهَبٍ مِّن أَسْوَرٍ مِّن ذَهَبٍ XVIII. 30. They shall be adorned therein with bracelets of gold (1Y); and [sometimes (1Y)] أَسْوَرُ (S, IY, R), pl. of أَسْوَرُ (S, R), the ⼠ being affixed for feminization of the pl. [265], as ذَهَبٌ أَسْوَرْةٍ مِّن ذَهَبٍ XLIII. 53. Then wherefore have not bracelets of gold been put upon him? (1Y), so read by some (K, B): (2) every (M) أَعْمَالٍ
takes the [broken (S)] pl. أَوْلَادُ (S, M), because أَقْلِعَ (S, IY), as أَقْلَعُ أَمْلَعُ (S,M, SH), pl. of أَقْلَعُ أَقْلَعَتُ [379] (S, IY), as أَقْلَعُ أَقْلَعَ (S,M, SH), pl. of أَقْلَعُ جَمْلَةً (IY) ;

and أَقْلَعَ (S, IY, R), pl. of أَقْلَعَتُ أَقْلَعَتِ (S) أَقْلَعَتُ أَقْلَعَتْ (S, R) ;

and أَقْلَعَتُ أَقْلَعَتَ (S, IY, R), pl. of أَقْلَعَتُ أَقْلَعَتْ (S) أَقْلَعَتُ أَقْلَعَتْ (S, R) ;

pl. of أَقْلَعَتُ أَقْلَعَتْ (S) أَقْلَعَتُ أَقْلَعَتْ (S, R) ;

while a poet says

ত্রুক্ত অন্যান্য মিন হুসেন হক্কিস

Emaciated camels browse off the rugged ground of the salt plants, pluralizing أَنْصَلُ [239, 251], pl. of نَصْلُ [and contracting أَعْطَيْتُ أَعْطَيْتَ ] (S). And they say أَعْطَيْتُ أَعْطَيْتَ [pl. of أَعْطَيْتُ أَعْطَيْتَ] a gift (KF) and أَسْقَيْتُ أَسْقَيْتَ , using the sound pl. [of أَعْطَيْتُ أَعْطَيْتَ (S, IY)], like أَنْصَلُ [253] (S, IY, R). And [in the pl. of multitude (IY)] they say (1) [in جَمْلَةً (S, R),] (a) جَمَالُ (S, M, SH), pl. of جَمَالُ جَمَالَاتٌ [237] (S, IY, R, Jrb), pl. of جَمَالُ جَمَالَاتٌ (Jrb), using the [broken (S)] pl. جَمَالُ جَمَالَاتٌ (S, R), like جَمَالُ جَمَالَاتٌ (S, IY, R, Jrb), pl. of جَمَالُ جَمَالَاتٌ (S, Jrb), which is the wind that blows from the direction of the pole-star (Jrb), [or] pl. of جَمَالُ جَمَالَاتٌ [246] (IY, R), as though they meant different kinds of he-camels, not intending multiplication here, because the q. f. imports multitude (IY) ; (b) كَانَتُ جَمَالَاتٌ كَانَتْ جَمَالَاتٌ كَانَتْ جَمَالَاتٌ كَانَتْ جَمَالَاتٌ [LXXVII. 23. As though they were yellow he-camels (IY), as they say (S)) كَلَابٍ (S, M, SH), pl. of كَلَابٍ (S, M, SH).
(1076)

(KF), pl. of رَجَالَاتٍ [235, 237] (Jh, KF), and pl. of دِبَيَاتٍ she camels [238] (KF), using the sound pl. (S, IY, R), which is frequent in comparison with the broken (IY) : (2) in فَ عُلُقُ (S, R), دِبَيَاتٍ (S, M, SH), pl. of بِيذَاتٍ tents or houses [242] (S) : (3) in فُعِلُ (S, R), حَمْرَاتٍ and جُرْرَاتِ (S, M, SH), pl. of حَمْرٍ a he-ass and جُرْرٍ a camel for slaughter (IY), pl. of طُرُقاتٍ roads [246] (S, IY), and مَعِينٍ, pl. of مَعِينٍ running water (IY):

(4) in فَعِلُ (R), عَرْدَاتٍ (S, M, R), pl. of عُرْدٍ [247] (S, IY), пл. of عَطَائِل (IY, R), as says the poet [ArRāf (IY)]

lei yā i-ha lî hāqîbî l-tâlîmîrâh min zil tuhrî l-wozîsh Îrādâh yîh vàshâliyâa

She has in Ḥakîl and AnNumaira an abode, wherein she sees the wild animals when recently delivered, and followed by their little ones (S, IY) ; and [similarly (S, IY)] دُوَّرَاتِ (S, M, R), pl. of دَوْرٍ [285] (IY), pl. of دَوْرِ a house, dwelling, or abode (IY, R) : (5) in فَعَلٍ [250] مَصَارِبٍ (S, M, R), pl. of مَصَارِبٍ (S, IY, R), pl. of مَصَارِبٍ a gut or bowel (IY, R), like كَتِبَانٍ pl. of كَتِبٍ [246] (IY) ; and حَشَاشِينَ (S, M, R), pl. of حَشَاشٍ (S, R), pl. of حَشِّ pl. of حُشَ [237] (IY), which may be
(1077)

(R) pl. of حش [above] (1Y, R), because it is a dial. var. of حش [237], like تر a bull (R). And, says ISd, it is my opinion that بـك and بـك are pl. of بكر, which is pl. of بكر, as says Zuhair, describing a sand-grouse fleeing from a hawk to some water flowing on the surface of the earth.

Until she took refuge on some water that had no well-rope, among the wide pebbly water-courses, at whose sides were ducks or frogs (HH). But none of that is to be copied (R on § 256). The pl. pl., [says Jrb (Sn),] is not unrestrictedly applicable to less than nine, as the pl. of the sing. is not unrestrictedly applicable to less than three [234], except by a trope (Jrb, Sn). If you said عندي أنتاعم, I have several camels, the least number necessarily implied would be twenty-seven, because the least that the quasi-pl. n. is unrestrictedly applicable to is three; so that, when you pluralize أنعام, saying أنعام, it, being multiplied at least three times, becomes [at least] nine; and therefore, when you pluralize أنعام, it becomes [at least] twenty-seven (1Y). The pl. pl. is sometimes pluralized, as أصيل, أصيل, أصيل an evening; but some disapprove of that (MASH). أظم is pl. of أظم, like أظم أعظم. [237]; and أظم is pl. of أظم, like أظم أعظم. 140
of مَّجْبَرَةٌ [246]; and مَّجْبَرَةٌ is pl. of مَّجْبَرَةٌ, like pl. of مَّجْبَرَةٌ a mountain; and مَّجْبَرَةٌ is pl. of مَّجْبَرَةٌ; and the counterpart of this is مَّجْبَرَةٌ pl. مَّجْبَرَةٌ; and مَّجْبَرَةٌ [254]; and مَّجْبَرَةٌ pl. مَّجْبَرَةٌ [238]; and مَّجْبَرَةٌ pl. مَّجْبَرَةٌ. Jh mentions them, transmitting the second from Fr; and I know no counterpart of them in Arabic (BS). The [ultimate, i.e., ultimate broken (R),] pl. (R on IH upon the diptote, A) upon the measure of مَّفَاعِيلْ or مَفَاعِيلْ (A), i.e., agreeing with them in number [of letters] and conformation, even though differing from them in conventional measure (Sn), is named "ultimate" because the n. forms broken pls., pl. after pl., until it reaches this measure, when it (R) refuses to form a [further] broken pl. (R, A), because it has no counterpart among sings., that it might be made to accord with (A): but it sometimes forms a [sound (R)] pl. (R, A), as F mentions in the هَجَّاج (R), with the, and ن, like نَعْوَسُونَ pl. of نَعْوَسُ (A), as in the saying [of Al'Ajjaj, describing a ship or boat (AKB),]

لاَيَا يَنَبِئُهَا مِنِّ الْجُهُورِ جَذَبَ الْصَّرَارِيِّنْ يَالْكُروُرِ

[Slowly and laboriously does the hauling of the sailors on the sheets keep her away from yawing (AKB)], being the sound pl. of صَرَارِيِّ, pl. of صَرَارْي, pl. of صَرَارْي a sailor, and in

وَإِذَا الْرِّجَالُ رَأوا يَبِينَ رَأْبِهِمْ ﴿حُضُّ الرَّتَّابُ نَوْاَسُي الْبَصْرَ﴾ [247] (R), with the ى being transmitted by many
Verily ye, assuredly ye are the mistresses of Joseph (R, A) : though the sound pl. is not regular, universal (R). And IM adds in the Tashih and فَعْلَةٌ فَعْلَةٌ ; so that, says Dm, whatever is commensurable with any of these four paradigms does not form a [broken] pl. (Sn). The ultimate pl. [18] is the pl. whose initial is pronounced with Fath : and whose third is a [non-compensatory (A, Fk)] Й followed by two letters, [whether one of them be incorporated into the other, as in كَرَابٍ, or not, as in مَسَاجِدٍ (R)] ; or by three, the middle one of which is quiescent (R, Jm, A, Fk, upon the diptote), such that it and what follows it are not meant to be understood as separable [from the Й] (A) : while the letter next after the Й is pronounced with Kasr not accidental (A, Fk), either expressed, [as in مَسَاجِدٍ and مَدَارَ (YS)] ; or understood, as in مَدَارِ [and مَدَارِ (YS), orig. مَدَارٍ [731] (A, YS) and مَدَارِ [248] (YS). When the pl. is of this description, it is excluded from the forms of Arabic sing., because you do not find a sing. whose third is an Й followed by two or three letters except when (1) its initial is pronounced with Damm, as [395] : or (2) its Й is a compensation for one of the

٢٨٠٨١ of relation, (a) really, as in يُباَيِنِ and شَكِّ, orig.
and ۱ٍ١۱۱١، one of the two یٍ١ of relation being elided, and the ۱ put as a compensation for it, [while the Hamza of ۱١١١١١١ is pronounced with Fath for affinity to the ۱ (Sn)]; or constructively, as in ۰٠١٠١١١١١ (A), the ۱ of which was present before [the formation of the rel., so that it is a quasi-compensation (YS)], as though the rel. were formed from ۱٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠
(A,YS), because [the second and third, i.e. the two ım's, being found in the sing. [248], are not accidental in the pl. (YS)] : or (5) the letter next after the ̀ [is not pronounced with an original Kasr, but (A)] is (a) pronounced with (a) Fath, as in ـةٍ (246) ; (b) Damm, as in [the inf. n. (YS)] ـتْدَارْكٌ ; (c) an accidental Kasr on account of the unsoundness [of the final (YS)], as in ـتْدِانٌ and ـتْدِانٌ, [orig. ـتْدِانٌ and ـتْدِانٌ, the Damma being converted into Kasra (YS, Sn) for affinity to the ım (Sn)] : (b) quiescent, as in ـبْعَالْةٍ pl. of ـبْعَالْةٍ a weight, as in the saying ـلِقٌ عَلْيَهُ ـبْعَالْةٍ ـبْعَالْةٍ. He threw his weight upon him (A,YS), ـبْعَالْةٍ being triptote because the quiescent in it next after the ̀ has no share in any vowel (A), since ـبْعَالْ has no ـع لٍ, in which the quiescent was mobile, contrary to such as ـَءَابَتْ (Sn). The reason why the ultimate pl. is so strong as to be equivalent to two causes [18] is, (1) as the majority hold, because it has no counterpart among Arabic sings. : (a) as for such as ـَأَكْبُلٌ and ـَأَجْمَالٌ, which also have no counterpart among sings., the strength of their plurality is broken by their being pl. of paucity, the predicament of which is that of sings [235] : (b) the opinion is attributed to S that ـَأَمْعَالٌ is a sing. ; and that for this reason the text has ما ـَأَمْعَالٌ خِي بُطْوَنِ في XVI. 68. [146], though the pron. refers to ـَأَمْعَالٌ ; and the sing. may be qualified by it [146,235,257], though not by any other pl. measure : but it would not be
correct to urge that 
occurs as a sing. in 
a name of a place, because it is transferred [4] from the pl., like 
like 
like 
baked bricks and 
[255], because they are foreign; nor in 
[255], because it is a corrupt, anomalous, dial. var., the chaste pronunciation being 
the Hamza [372]; nor in 
[238, 255], because it is an irregular pl. of 
or a pl. having no sing., as is proved by the saying

I was brought to it, when my strength was collected, the v. being made fem. [270] (R): (c) R's argument, in which he follows IH in the CM, that the feminization of the v. proves 
to be a pl., is controvertible; for, the Commentators and Lexicologists being agreed upon interpreting it by 
strength, the feminization of its v. may be from regard to its meaning, not to its being pl.: while the true version of the saying, which is by Abù Nukhaila, praising Hishām Ibn 'Abd AlMalik, is

in the 2nd pers., not the 1st, Thou wast brought to it (the Khilāfa), when collected as to thy strength; and, when thou didst rise to the throne, the thunder-shower poured down, i. e., the doors of bounty were opened; though it may be from another Rajaz poem, and God knows!

(AKB): (2) as some say, because it is the ultimate
broken *pl.* [as explained above]: (3) as others say, because, having no counterpart among *sings.*, it resembles the foreign, which has no counterpart in the Arabic language; but, according to this, it contains two causes, pluralization and quasi-foreignness, not one cause equivalent to two causes: (4) as Jz says, because it contains pluralization and want of a counterpart among *sings.*, want of a counterpart being, according to him, an independent cause, not needing [to be combined with] plurality; so that, according to him also, it contains two causes; and the causes, according to him, are more than nine: (5) as IH says, because the pluralization is really repeated, as in كَالِبُ; or because this *pl.* is on the measure of the *pl. pl.*, as in مَسَاجِدُ: so that, according to him, its being the ultimate *pl.* has no effect. This form [of *pl.*], however, [in order to be an independent preventive of triptote declension,] must be without a ١, a condition intended to exclude such as مَلاَنتَةٌ [253, 265], because the ١ approximates the expression to the measure of the *sing.*, as كَرَاهِيةٌ [above], عَلَانيَةٌ *publicity*, and كَرَاهِيةٌ, so that the strength of its plurality is somewhat broken (R).

§ 257. What [Z followed by] H mentions in this section is the quasi-*pl. n.* (R on SH). The *n.* is [sometimes] applied to the collection, though it is not a broken *pl.* of its *sing.* (S, M), but is [only a *sing. n.* applied to a mul-
titude (IY),] like men, a member of men from three to ten, [and a number of men less than ten (Jh, KF),] except that it has the same crude-form [and composition (IY)] as its sing. (S, IY), while [273] have crude-forms different from those of the sing, because their sing. is a man (IY), as (1) [owners of camels on a journey, exclusively, from ten upwards (IY), sing. footmen, pedestrians, sing. (Jh, K, B on XVII. 66)], travellers (S, M, sing. سفر (IY), like companions, sing. طائر birds, sing. طائرات (S), sing. ركاب (IY), and drinkers [below] (S): (2) [tanned hides (IY), sing. أرام (IY), and partly tanned hides, sing. أمهاف, and untanned hides, sing. عمد (S)] ; poles of tents (IY), sing. عمود (S, IY)] ; servants (S, M), sing. حاصل, and absent, sing. غائب (S), like guards, [sing. حارس Mلئت حرسًا شديدًا (KF),] as LXXII. 8. Filled with strong guards (K, B), where, being sing., it is qualified by شديدًا, whereas, if its sense were regarded, would be said; while a similar construction occurs in

I dread a small band of footmen or a small troop of camelriders going out early in the morning; and (dread) the
wolf, dread him [62], and a howling dog, [where the poet says وَلَوْفٍ (N),] because رَكْبٌ and رَجْلٌ are sings. (K): (3)

[273] [a herd of camels with their herdsmen and owners, as قَرْنُ تَأْمُدُ دَا شَأْنَ كِتَابٍ ۚ فَأَنْتُمْ # دُوَّرُ جَامِلٌ مَا يُهْدَى الْلَّيْلُ سَامِرًا (IY), by AlHutai'a, satirizing AzZibrikân Ibn Badr at-Tamîmi aṣṢâhâbî, And, if thou be owner of many sheep, verily they are owners of a herd of camels, whose talkers rest not in the night, meaning that the herdsmen stay awake all night to keep watch over the camels (AKB),] and بَيَّرٌ (S, M) a herd of cows [with their herdsmen (Jh)], as in the reading إنَّ الْبَيْرَ تَشَابِهَ عَلِيْبًا II. 65. Verily the herd of cows described are so much alike as to confuse us (IY), sings. بُقَرَةٌ جَامِلٌ a he-camel and بَقَرَةٌ a cow (S, IY); and جَانَ genii, sing. جَانٍ (KF):

[240] nobles, chiefs [84] (S, M), orig. سَرُّةٌ (IY), sing. سَرُّةٌ (S, IY); (5) شَرِّي سَرِئَةٌ (S, M) sharp in pace, said of he-asses (IY), sing. صَارِبٌ, like صَكِبَةٌ companions, sing. صَارِبٌ (S, IY); (6) شَأْنُ (S, M), sing. مَغرُ مؤَجَّرٌ (S, IY); and sometimes مَغرُ ضَّأْنٌ and مَغرُ ضَأْنٌ, like رَكْبٌ (IY): (7) غَيْرُ (S, M) raiders (S, M), as

سُرِينَتْ يَهُمُ حَتَّى تَكَيْلُ غَيْرُهُمْ ۖ وَحَتَّى أَلْحَبَاءٌ مَا يُقَدْنَ بَأَسُسٍ Have I made to journey by night, so that even their raiders are weary, and so that even the generous coursers etc.
[501], sing. عَرِبَ [camels that do not return to the tribe at evening (IY)], sing. عَرِبَ , and [similarly (IY)] [camels that do not return to the tribe at evening (IY)], sing. عَرِبَ , and inhabitants, sing. قَاطِنٌ (S, IY) : قَاطِنٌ (M), sing. قَاطِنٌ [255] (IY); عَتْرَةٌ, sing. عَتْرَةٌ (S), ائذان [255] (IY). And tribe (K on VII. 160), sing. ائذان (KF on نوئوس ) , and she-camels that have brought forth twice, sing. قَاطِنٌ (S); قَاطِنٌ (M), sing. قَاطِنٌ [255] (IY); and رُكَّبَهُ [255] (IY) ; and رُكَّبَهُ herdsman, [sing. رُكَّبَهُ , ] as the الرُّكَّبَهُ read in XXVIII. 23. [247] (K, B): (9) أٌعَلَى brothers [237], sing. أٌعَلَى (S) : أٌعَلَى [368] (KF). This kind of n. (IY), such as رَكَب [above], جَامِل , etc. (SH), though it indicates multitude (IY), is not a [broken (IY)] pl. (IY, SH) of the sing. (IY), according to the soundest [opinion] (SH); but is a quasi-pl. n. (MASH). The quasi-pl. n., as جُيل camels [232, 273] and غَنم sheep, is excluded [from IH’s definition of the pl.], because, although it indicates units [234], still those units are not intended [and indicated] by taking the letters of its sing., and subjecting them to some alteration; but its sing. is a heteromorphous expression, like بِعير a camel and طَلْب a sheep: for, if it be said that رَكَب [above], طَلْب pursuers, and جَامِل are included in the definition, since their sings. طَالِب , رَكَب , and جَامِل are of their crude-forms,
as you see, \(^{90}رَكْبُ\), c. g., being taken, and its letters altered, so that it becomes \(^{90}رَكْبُ\), I say that \(^{90}رَكْبُ\) is not the sing. of \(^{90}رَكْبُ\), though they happen to have the same rad. letters, because, if they were pl. of these sings., (1) they would not be pl. of paucity, since the measures of the latter are limited [235], but pl. of multitude; and the pl. of multitude does not make its dim. according to its own form, but is restored to its sing., while these are not restored, as \(^{285}جَمْيَلُْ رَكْبَيْ\) and \(^{285}جَمْيَلِيْ رَكْبَيْ\) [285]: (2) they would be restored to their sings. in forming the rel. [310], and \(^{271}(R\ on\ IH)\) from the ode celebrated as the Lāmiyat al'Arab, by Ash Shanfārā, Then they (the sand-grouse) gulped water down hastily, and afterwards passed, as though they were, with the daww, camel-riders from, or of, Uḥāza, hurrying along, where the pron. relating to \(^{90}رَكْبُ\) from its ep. \(^{271}\) is sing. (AKB). But Akh [below] says that every n. which imports the sense of the pl., and whose sing. is an act. part., like \(^{90}شَرِبُ \text{ and } صَحَبُ \) [above], sings. \(^{90}صَحَبُ \text{ and } شَرِبُ\), is a broken pl., whose sing. is that act. part.; and it follows from the opinion of Akh,
although he does not expressly declare it, that **distant, sing.** [237, 255], *sings.* **מְשִׁיחַּתָּה, קָלָּב, מַעְר, יֵשָׁה, מַעְר, יֵשָׁה* elders, *sings.* and מַעְר, יֵשָׁה, מַעְר, יֵשָׁה* elders [273], and מַעְר, יֵשָׁה, מַעְר, יֵשָׁה* ases [273], and מַעְר, יֵשָׁה, מַעְר, יֵשָׁה* she-asses, *sings.* **עֶר, שְׂיִיח,** and מַעְר, יֵשָׁה, מַעְר, יֵשָׁה* are all broken *pl.s., since they resemble מְשִׁיחַּתָּה, קָלָּב,* and the like, because the *pl.* has an expression of its own composition applicable to an individual (R on SH); and [thus], according to Akh, the whole of the quasi-pl. *n.s., that have *sings.* of their own composition, are *pl.s., contrary to the opinion of S: while, according to Fr, whatever has a *sing.* of its own composition, whether it be a quasi-pl. *n., like קָ לָּב, רָקָ ב, or a generic *n., like צוּרָ ב, צוּר, צוּר [254], is a *pl.*; and whatever has not [such a *sing.*] is not [a *pl.*], such a *n. as אֵיל, being a *sing., according to him. As for the quasi-pl. *n. and the generic *n., that have no *sing.* of their own crude-form, they are not *pl.s., by common consent; as אֵיל camels and טֶרֶבַּב dust; while the reason that a *n. like טֶרֶבַּב and חֲלָל vinegar has no *n. un.* with the *s is that it has no individual distinguishable from another, as תפוח apples and זַרְזַר dates have [254] (R on IH). This sort [of quasi-pl. *n.], which has no *sing.* of its own crude-form, is mostly *fem.* [271] (R on SH). If it be said that some *pl.s. also, i. e.; the
pl. of the assumed sing., as عباديد and عبایید [255], meaning [horsemen, and (KF)] parties [of people, going in every direction (Jh, KF)], and pl. of إمراة [21, 255, 275], being excluded by the saying “intended [and indicated] by the letters of its sing.” [234], ought to be quasi-pl. ns., like إیل and عنّم, I say that the quasi-pl. ns. are such as import the sense of the pl., while differing from the measures peculiar to, or notorious in, the pl.; whereas, the measure of such as عباديد and عبایید being peculiar to [256], and [the measure] of such as نسوة being notorious in [235], the pl., their measure necessitates their being plas.; so that, a sing. being assumed for them, as عبّدتون, and as نسأ, like علّمة pl. علّمة [246], they have, as it were, a sing. subjected to some alteration. And such as مذکر pl. of حسن [255], محاسن, and pl. of ذکر [255, 285], and pl. of شبهة مشاءة, are co-ordinated with the pl. of the assumed sing., although they have a sing. of their own crude-form, because it is not regular; so that their sing. is, as it were, مذکر or مشاهه, and similarly the traditions of the Prophet [255], pl. of حدیث, not of the أحاديث used, because the latter denotes a facetious, low story (may the like of it be shunned!) (R on IH). The difference between the pl., the quasi-pl. n., and the collective generic n. [254] is (1)
id. : for the n. indicative of more than two is (a) applied to denote an aggregate of units collected, indicating them as the repetition of the sing. with coupling [228] would indicate them; (b) applied to denote an aggregate of units, indicating them as the sing. indicates the whole of the parts of its named; (c) applied to denote the essence, the consideration of individuality being neglected in it: so the first is the pl., whether it have a sing. of its own crude-form used, like ٌٔٓ and ٌٔٓ [237]; or not, like ٌٔٓ separate companie s, flocks, or hevies: the second is the quasi-pl. n., whether it have a sing. of its own crude-form, like ٌٔٓ and ٌٔٓ; or not, like ٌٔٓ and ٌٔٓ: and the third is the collective generic n., which is distinguished from its n. un. mostly by the ی, as ٌٔٓ and ٌٔٓ [254]; and sometimes by the ی of relation, as ٌٔٓ and ٌٔٓ [294] : (2) lit. : for, (a) if the n. indicative of more than two have no sing. of its own crude-form, then, (a) if it be upon a measure peculiar to the pl., as ٌٔٓ and ٌٔٓ, or prevalent in the pl., as ٌٔٓ, it is a pl. of an assumed sing. : (a) we say that ٌٔٓ is upon a prevalent measure, because ٌٔٓ is extraordinary in sings., as ٌٔٓ [146]: this is the opinion of some GG; but most of them hold that ٌٔٓ is a measure peculiar to the pl., and make ٌٔٓ a qualification of the
sing. by the pl. [235, 256], for which reason IM in the Kafiya mentions only the [measure] peculiar to the pl. : (b) is not pl. of عرب, because عرب is common to the settled Arabs and the nomad Arabs, whereas عرب is peculiar to the nomads : (b) if not, it is a quasi-pl. n., as فه and بل : (b) if it have a sing. of its own crude-form, then, (a) if it be distinguished from its sing. by [elision of (Sn)] the ی of relation or the s of feminization, [which is in its sing. (Sn),] it is, when not invariably fem., a collective generic n., as تُرم [254, 294]; and, when invariably fem., a pl., as تُهم [238]: (b) if it be not so [distinguished (Sn)], then, if it accord with the preceding measures of the pl. [235, 237-258], it is a pl., so long as it is not equal with the sing. in being masc. [270], and in having a rel. n. formed to it [310], in which case it is a quasi-pl. n., for which reason غالي is decided to be a quasi-pl. n. of غاز, because it is equal with the sing. in being masc.; and ركاب riding-camels is decided to be a quasi-pl. n. of ركبة [246], because they say ركاب: while, if it differ from the preceding measures of the pl., it is a quasi-pl. n., as صحب and ركاب, because فعل is not one of the pl. formations, contrary to the opinion of Akh [above]. As for the integral generic n., like كَمْ milk, مَاء water, and ضَرْبُ striking, it does not indi-
cate more than two, [nor two (Sn)]: for it is applicable to little and much; though, when ُنَّالُ is said, with the ُ, it is an unequivocal designation of unity [254, 336] (A). ُنَّالُ is not regular in [the quasi-pl. of] ُعَلِّ ، so that ُكَتَبُ and ُجَلْسَ are not said (R on SH). As for ُعَلَّ and ُعَلَّ عَيْسَ، ُعَلَّ طَوَارُ، some mention that they are quasi-pl. ns.; but IM says in the Tashil that, according to the soundest [opinion], they are paradigms of the broken pl. [237, 239, 255]. IS holds that ُنَّالُ is a quasi-pl., not a broken pl., because it is not regular in any formation [of sing. (Sn)], but is remembered in six measures, (1) ُنَّالُ as ُشِيْخَة (2) ُنَّالُ as ُثَبَرَة (3) ُنَّالُ pl. of ُثَبَرَة as ُثَبَرَة pl. of ُثَبَرَة second in rank as a chief, [like the Minister in relation to the Sovereign (Sn)]; (4) ُنَّالُ as ُغَرَالَة (5) ُنَّالُ as ُغَرَالَة (6) ُنَّالُ as ُغَرَالَة: the source of all that being report, not analogy (A).

§ 258. The [sing. (S, R)] n. containing the sign of femininization is [sometimes (R)] applied to [the individual and (S, M)] the collection [under one form (S, M)], as ُحَنْوَة Saint John’s wort (M), an odoriferous plant (IY), ُهُمْيَ wall-barley grass [248, 272], ُتَمْارِكَة tamarisk trees, and ُحَلْفَاء [273] (S, M, R), a plant [growing] in water (IY),
the n. un. being distinguished by the ep. \[\text{\textbullet \text{\textbullet \text{\textbullet}}} (S,R)\], as \[\text{\textbullet \text{\textbullet \text{\textbullet}}} (IY)\], and \[\text{\textbullet \text{\textbullet \text{\textbullet}}} (S, IY, R)\]; not by the \$ \[254\], because two signs of femininization are not combined (IY, R) in one word (IY). But \(\text{\textbullet \text{\textbullet \text{\textbullet}}}\) is transmitted, which, according to S, is anomalous, because the \(\text{\textbullet \text{\textbullet \text{\textbullet}}}\) in \(\text{\textbullet \text{\textbullet \text{\textbullet}}}\), according to him, is for femininization: while, according to Akh, the \(\text{\textbullet \text{\textbullet \text{\textbullet}}}\) is for co-ordination with \[\text{\textbullet \text{\textbullet \text{\textbullet}}}\] \[392\]; so that, according to him, \(\text{\textbullet \text{\textbullet \text{\textbullet}}}\) is pronounced with Tanwîn, triptote; and \(\text{\textbullet \text{\textbullet \text{\textbullet}}}\) is not anomalous \(\text{\textbullet \text{\textbullet \text{\textbullet}}}\). You say \(\text{\textbullet \text{\textbullet \text{\textbullet}}}\) and \(\text{\textbullet \text{\textbullet \text{\textbullet}}}\) \[272\], because the \(\text{\textbullet \text{\textbullet \text{\textbullet}}}\) of \(\text{\textbullet \text{\textbullet \text{\textbullet}}}\) and \(\text{\textbullet \text{\textbullet \text{\textbullet}}}\) is [for co-ordination (IY, R),] not for femininization (S, IY, R); but some of the Arabs pronounce \(\text{\textbullet \text{\textbullet \text{\textbullet}}}\) without Tanwîn, holding the \(\text{\textbullet \text{\textbullet \text{\textbullet}}}\) to be for femininization; so that they say \(\text{\textbullet \text{\textbullet \text{\textbullet}}}\) \(\text{\textbullet \text{\textbullet \text{\textbullet}}}\). Some \[\text{\textbullet \text{\textbullet \text{\textbullet}}}\] mention that the n. un. of \(\text{\textbullet \text{\textbullet \text{\textbullet}}}\) and \(\text{\textbullet \text{\textbullet \text{\textbullet}}}\) reeds or canes \[273\] is \(\text{\textbullet \text{\textbullet \text{\textbullet}}}\) and \(\text{\textbullet \text{\textbullet \text{\textbullet}}}\) [with mobilization of the \(\text{\textbullet \text{\textbullet \text{\textbullet}}}\)] : and, as for \(\text{\textbullet \text{\textbullet \text{\textbullet}}}\), its n. un. is said by As to be \(\text{\textbullet \text{\textbullet \text{\textbullet}}}\), and by A\(\text{\textbullet \text{\textbullet \text{\textbullet}}}\) \(\text{\textbullet \text{\textbullet \text{\textbullet}}}\) \(\text{\textbullet \text{\textbullet \text{\textbullet}}}\) to be \(\text{\textbullet \text{\textbullet \text{\textbullet}}}\) \(\text{\textbullet \text{\textbullet \text{\textbullet}}}\) \(\text{\textbullet \text{\textbullet \text{\textbullet}}}\) \(\text{\textbullet \text{\textbullet \text{\textbullet}}}\). And \(\text{\textbullet \text{\textbullet \text{\textbullet}}}\) sometimes forms the broken \(\text{\textbullet \text{\textbullet \text{\textbullet}}}\). § 259. The n. is \[\text{\textbullet \text{\textbullet \text{\textbullet}}}\] made to accord with another \[\text{\textbullet \text{\textbullet \text{\textbullet}}}\] because of their approximation (IY) in sense; and therefore takes its \(\text{\textbullet \text{\textbullet \text{\textbullet}}}\), as \(\text{\textbullet \text{\textbullet \text{\textbullet}}}\) sick, \(\text{\textbullet \text{\textbullet \text{\textbullet}}}\) mangy.
crippled (IY), perishing, мёртвый dead, страдающий (IY), stupid, [and foolish (IY),] which are made to accord with хамструнг, لدغي, عقرى, فبلى, [246]只不过是 (M), because they participate with it in the [sense of] disagreeable (IY). 0

is orig. pl. of مَطَعْلُ in the sense of afflicted (R). And what resembles i. q. مَطَعْلُ in [this (R)] sense is made to accord with it, vid. (1), which is the nearest, because of its resemblance to the former مَطَعْلُ in form and sense (R), as مَرْضِي(pl.

مَطَعْلُ; (2) as مَطَعْلُ (3); رَسِّنَى(pl.

مَطَعْلُ, فَعَلْ (4) as مَطَعْلُ (R, IA, A); (5) as [مَطَعْلُ (R, A) and [مَطَعْلُ (R, A)] حِمَتِى (R, A) and [مَطَعْلُ (Jh)] أَحْبَيْ (R); (6) as مَطَعْلُ (R, A), whence وَدْرَى الْأَلْسَن سَكْرِى رَمَى ما سَكْرَى

XXII. 2. And thou shalt see men as though they were drunken, when they are not really drunken, as read by Hamza and Ks (A), and weakened by journeying, [so that he is heavy with sleep (Jh).] pl. سَكْرَى (R), as [نَامَا تَبَيَّنَ الْحَقَّ (Jh). But that does not occur regularly, so that مَسْقَى and مَسْقَى are not said (IY, R) as pl. of سَقْيِ نَغَارْدِي and سَقْيِ ailing (IY). And مَسْقَى in other cases is dependent upon memory, as كَمِسِ clever, pl.
which does not contain that sense; and ُكَرِبُ sharp, pl. ُذَرْيَ (A). As for ُكُبْسَى, it is made to accord with ُ حَمْطَى as being its opp. (R). And such words, though often made to accord with the sense, are sometimes made to accord with the form, as (1) ُمَرَاضُ جَرِيبُون. (2) ُجَرَابُ جَرِيبُون, ُعَمِّسُ جَرِيبُون, ُحَسْنُ جَرِيبُون, because ُقَعُّلُ and ُقَعُّلَ approxi-mate one to the other: (3) ُهَلاَكُون, ُمَهْلَكُون, ُمُهْلَكُون, like ُهَلاَكُون, ُمَهْلَكُون (4) ُجْرِبُ ُآَجَرَبَ (Jh, AAz), according to analogy [249], whence the saying [of Duraid Ibn As-Simma (AAz)]

ما إن رأيت ولا سمعت به كأَلِيمٌ هَائِنِي أَنيِنِي جَرِبَ

(IY) *I have not seen, nor have I heard of, like the one that I have seen today, a smearer of many she-camels with pitch (AAz). Similarly ُآَيَامِ widows and ُوَجَاعَى orphans are made to accord with ُرَجَاعَى suffering pain and ُحَبَاطَى having pain in the belly (M). ُفَعَالِى [in the masc. (R)] is orig. pl. of ُفَعَالٌ [250]; while ُبَعَلُ ُبَعَلَانُ and ُبَعَلٍ ُبَعَلَانِ are often associated, like ُعَطْشانَ (IY, R) so that ُبَعَلُ sometimes takes the pl. ُفَعَالِى, as ُبَعَلٌ ُبَعَلَانُ ُوَجَاعَى ُحَبَاطَى ُرَجَاعَى, because made to accord with ُسَكَرَانُ pl. ُسَكَرَانِ ُسَكَرَان (R): and then ُأَيَمَ ُأَيَمَ and
[participating with the cat. of the in sense, because the widow and orphan must suffer grief and pain, and also approximating to it in form, take the pl. آینی and يتم; so that they (R)] are made to accord with (IY, R), which is made to accord with (R). but is dependent upon memory as pl. of such as , حبّ , رؤبي , يتم , آیم hurt in the head, said of a sheep, [pl. راسی (Sn), and طاهر [255] (A).

§ 260. The elided [letter] is restored in the broken pl., as شقة pl. یشید and pl. یشید [234] یشید, [667], pl. یشید and یشید (M), and کم pl. [and $ دمک ]. That [tril.] which is curtailed of a letter, and remains bil. is of two kinds, (1) what has the $ of femininization affixed to it as a quasi-compensation for the elided, like سبعة , شامة , and شامة ; (2) what has no $ in it, like یت (IY), and دم (IY). What is bil., and contains the $ of femininization [244], is [ordinarily (IY)] pluralized with the [ ] and (IY), ت, [as of سنوات and تلاحت, through the influence of the $ at its end (IY)]; and [sometimes (IY)] with the and , [as سنتر and تلون (IY), like the masc., as مسلبون (S)] : but occasionally makes a broken pl., in which [case (IY)] the elided [letter (S)] is restored, as شفة a lip, pl. شفتا, and شامة a sheep, pl. شيابه (S, IY). The measure of شفة and شامة is فَعْلَة , the o. r. being
and [275, 683], with quiescence of the ع, for which reason the pl. is ٌ in and ؑ pl. جفَان, and the ل being a س; and, when the ل is elided, the ع is pronounced with فاث, because of the vicinity of the س of feminization, so that the س of ٌ is converted into ٍ [684, 719]: while شفَة holds that their ك.م. is ٌ and ٌ with mobilization of the ع, their broken pl. being upon the measure ٌ, like رِثب pl. [288]; but the right view is what we have mentioned, because the cat. of جفَة is more numerous than that of قصبة (IY). And they say ٌ pl. لغى [238, 254], and ٌ pl. لعى, making their broken pl. according to the ك.م., like the broken pl. of their counterparts that are not curtailed, as ٌ pl. ٌ [238]. What is bil., and does not contain the sign of feminization [719], (1) when its ك.م. is ٌ, has for its broken pl., in paucity, ٌ, as ٌ pl. ٌ [243, 256]; and, in multitude, ٌ و ٌ, as ٌ and ٌ دَمَدَم, pl. ٌ [243]: (2) when its ك.م. is ٌ, has for its broken pl., in paucity, ٌ, as ٌ pl. ٌ آب, and, as ي asserts, ٌ, as ٌ pl. ٌ آْحُر, while [in multitude] they say ٌ ٌ ٌ, like ٌ خربان pl. ٌ [239] (S). As for ٌ [667], its ك.م. is ٌ, with فاث of the ع, as is shown by their saying ٌ in its pl. of paucity; whereas,
if it were وُلَلْ[237] would be said. The o. f. of يُدَدُ is وُلَلْ with quiescence of the ج, without dispute: and, because it is وُلَلْ, its pl. of paucity is وُلَلْ[237], as الیدُ and الیدُ [243]; while [in multitude] they say يُدُدُ (IY). According to S (Jh), the o. f. of كُمْ is كُمْ, (Jh, IY); while Akh and Mb hold that its o. f. is كُمْ, as is shown, say they, by the fact that the poet, when constrained, reverts to the o. f., as in

[by AlHussain Ibn AlHumam alMurri, Then we are not such that our wounds bleed upon the heels; but upon our feet drops the blood (T, AKB),] and

[Like a wild cow that missed her calf, when the ashen wolves, or dogs, had brought loss of him upon her. She was heedless; and afterwards came, seeking him; and lo, she was alone with bones and blood! (AKB)]; but the right view is the first (IY), because its pl. [of multitude (IY)] are كُلمْنَا and كُلمْنَا دِمَةٌ, like طَبْيَةٌ pl. طَبْيَةٍ[237] and طَيْبٌ, and دُلْيِّ pl. دُلْيِّ [237, 243] (Jh, IY); whereas, says S, if it were like تَقَفَ and عَصا, it would not have those pl. (Jh); while لَكِنْ عَلَى أَقْدَامِنَا الحَجِّ, [like نَذَا هِيَ آلَهِهِ, ]
is according to the dial. of those who abbreviate (AKB). The broken plts. of the bils., therefore, are analogous to those of their counterparts that are not curtailed; but the bils. in the language are few (S).

§ 261. The [irrational] masc. [n. (IY)] that has no broken pl. is pluralized with the [f and (M)] السِّرَادِقُ [234, 255] (S, M), حدَّامُكَاتُ [17, 234, 255], and سِرَادِقُ (S), sing. حَمَامٌ a tent of cotton (IY), حَمَامٌ a hot bath (Jh,KF), and دِيوانُ a portico, palace (KF); and [hence (S)] سَبْطَرُفَاتُ bulky he-camels [234, 255] and سَبْطَرُفَاتُ long-bodied [234] (S, M) and دِيَحَالَاتُ big [255] (S), sing. سِبْطَرْفُ (S, IY) and سَبْطَرْفَ (IY) and دِيَحَالُ (KF). In such cases they are constrained to have recourse to the pl. with the f and د, though it is not the regular form, because the broken pl. does not occur, while the pl. with the د and ن is disallowed for want of its condition [234] (R). But they do not say جُرَاليقُ, since they say جُرَاليقُ (S, M, R), sing. جُرَاليقُ [below] (S, IY) a sack of wool or other material (IY). And the fem. not containing the sign of femininization is treated in this way (S): you do not say مَعْلَمَاتُ or مَعْلَمَاتُ or مَعْلَمَاتُ [or فَرِسَاتُ (S)], since you say نَواَسُنَى hoofs of camels (S, R), خَنَاصِرُ little
fingers, and مَحْلِيَّة rolling-pins; while they say عُيْرَات [241], since they do not give عُيْرُ a broken pl. (S). They say, however, بُوَانُ (S, IY, R) a tent-pole (IY, R), notwithstanding their saying بُوَانُ (S, M, R), a broken pl. (IY, R), as they say عُرُسَات weddings or wedding-feasts [241] and اَعْرَاس; and some of them say شَمَالِت [and شُمَال (Jh)] as pl. of شَمَال a north wind (S): but that is rare, to be remembered, and not copied (IY).

As for جُرَائِق [above], S mentions that only جُرَائِق has been heard from them in its pl. ; but others allow جُرَائِق like جُرَائِق a handsome youth, حَلَكِحَل pl. of عَرَائِق a grave chief, حُكَمِحَل pl. of عَوْرَعِر a captain of the people (D), and عَدَائِر pl. of عَدَائِر [395] (CD).
CHAPTER VIII.

THE INDETERMINATE NOUN AND THE DETERMINATE.

§ 262. The n. is [of two kinds (Sh, KN),] indet. and det. (Aud, Sh, KN). The det. means the known thing, and the indet. the unknown (IY). The indeterminate-ness of a thing means its being common to [the individuals of] its genus, and being an unknown part of a whole, except in the non-aff. [sentence], as مَا جَاءَنِي رَجُلٌ Not a man has come to me, where it denotes totality of the genus [below] (R on IH). The indet. is the primary form (IY, Aud, Sh, A, Fk), because [the n. at first is indet., like رَجُلٌ a man, which denotes every one of the genus; and afterwards what particularizes it by determination is prefixed to it, in order that it may denote one, to the exclusion of the rest, of its genus, like the man, which is restricted to a particular man: so that (IY)] no det. is found, but has an indet. (IY, A); except the name of God [52], because He has no partner (IY); whereas many indets. are found that have no det. (A). And the det. is secondary (IY, Aud, Sh, Fk). The indet. is what is common to [the individuals of (YS)] a genus (M, KN) objectively (Fk) existing (KN), like
a man (M, Fk), which is applicable to every [adult (Fk)] male [speaking animal (Fk)] of the sons of Adam (IY, Fk), and a horse (M), which is applicable to every neighing quadruped (IY); or assumed (KN) to be objectively existing, like شمس a sun, which is applicable to a multiple, because it is applied to denote the diurnal star whose appearance effaces the presence of night, although only this single individual is objectively existing: what is considered in the indet. being its applicability to, not the existence of, multiplicity; while the pluralization of شمس, as in the saying [of AlAshtar an Nakha'i (T)]

Upon whom the iron will be hot, so that it will be as though it were a flash of lightning or a beam of suns (T)], is from regard to the renewal [of the rising (T)] of the sun on every day (Fk). The indet., (1) when it occurs in the suite of negation, prohibition, or interrogation, (a) apparently denotes totality of the genus [above], whether it be sing., du., or pl.: (b) possibly does not denote totality, because of the context, as مَا جَآءَنِي رَجُلٌ رَأَيْدَ بَلْ رَجُلاً One man has not come to me, but two men or brothers have not come to me, and Two men that are thy brothers have not come to me, and
Have any men that are thy brothers come to thee?; or, but less probably, with no restriction [by the context], for which reason لَا رَجُلٌ Not a man (is) or A man (is) not [547], apparently denotes totality, but possibly something else: (c) unequivocally denotes totality, when مَنْ is prefixed to it, as مَا رَجُلٌ مِنْ رَجُلٍ [499], for which reason لَا not any man, which implies مَنْ [99, 547], is a designation of totality: (a) this مَنْ, though red., as the GG predicate of it, still imports designation of totality [499], because it is orig. the inceptive مَنْ; and, when totality of the genus is meant, you begin at the finite end, which is one, and omit the higher end, which is infinite, because it is unlimited, as though you said This genus has not come to me, from one of them to infinity: (2) when it occurs in something else than negation, prohibition, and interrogation, (a) apparently lacks totality: (b) sometimes denotes totality, by a trope, often if it be an inch., as مَنْ رَجُلٌ خَيْرُ مِنْ أَمْلِهِ [25]; seldom in any other case, as مَنْ عَلِمَتْ نَفْسُ مَا قَدَّمَتْ LXXXII. 5. A soul shall know what it hath committed: (a) the proof that, in the aff. sentence, it is tropical in [the signification of] generality, contrary to the n. made literally [not ideally] det. by the ل [599], as in آلِ يَبِنَانَرِ خَيْرُ مِنْ أَلِلْدُرْهمِ The dinar is better than the dirham, is that the totality is preconceiva-
ble with that ل without the context [explanatory] of particularity, while the lack of totality is preconceivable with the indet. without the context [explanatory] of generality, preconceivability without an [explanatory] content being one of the strongest proofs of the proper [as opposed to the tropical] signification (R). The indet. [is what (IA, Aud)] (1) receives رجل, when determinative (IM), like رجل (IA, Aud, A), as the رجل (IA): (2) occurs in the place of what has been mentioned (IM), i. e., what receives [the determinative (Aud)] رجل, like الدو [i. q. صاحب (IA, Aud), because it occurs in the place of صاحب (IA, Aud, A); and like مين and ما, when cond. and interrog., contrary to the opinion of IK upon the two interrogs., which, according to him, are det., and when qualified indets. also (A),] because they occur in the place of إنسان [or شخص] and شيء [182, 180]; and like مه with Tanwin [187, 198, 609], because it occurs in the place of سكوتا (Aud, A). Its sign is that it receives رجل (1) [like رجل (Sh),] as رب رجل [505] (IY, Sh): for, if you object that you say زينة رجل [168, 498], and the poet says زينة نيفة آلم [160], while the pron. is det., I say that we do not admit the pron., in what you have cited, to be det.; but on the contrary, it is indet., because it relates to what follows it, vid. رجل and نيفة, which are indet.
Some indets. are more indet. than others (IY, Fk), what is more general being more extreme in indeterminateness: and according to this, a thing is more indet. than a body, because every body is a thing, but every thing is not a body; an animal than a human being; and a man and a woman (IY). The rule is that, when the indet. has other indets. included under it, then, if it be not included under any other, it is the most indet. of the indets.; but, if it be included under another, it is more general in relation to what is included under it, and more particular in relation to what it is included under (Fk). The det. is what denotes a particular thing (M, IH), being peculiar to one of the genus, and not extending to others. That depends upon the knowledge of the person addressed, not of the speaker, since the speaker sometimes mentions what is known to him, but unknown to the person addressed, as لی بَسْتَان In my house is a man and I have a garden, when he knows the man and garden; while even the speaker sometimes does not know it, as نِی تَفْلَتُ عَلَمَ آَشْتَرُیه وَ دَارُ أَکْتُرُیه I am in search of a male slave to buy, and of a house to hire, when he does not intend any particular thing (IY). The det,
is (1) what does not receive \( \mathbb{J} \) at all, nor occur in the place of what receives it, like \( \text{زَيْنَتُ} \) Zaid and \( \text{عَمَّرُ} \), \( \text{أَمْرُ} \) Amr [599]; (2) what receives \( \mathbb{J} \), but when not determinative, like \( \text{عَبْسُ} \), and \( \text{مُسْحَانُ} \), \( \text{حَارِثُ} \), the \( \mathbb{J} \) prefixed to which denotes \textit{allusion to an original meaning} in them [599] (Aud). It is (1) the \textit{pron.} [160]: (2) the proper name [4] (M, IH, IA, Aud, Sh, A, Fk): (3) the vague (M, IH) \( n. \) (IY), which is [one of] two things (M), (a) the \textit{dem} [171]; (b) the conjunct [176] (M, R, IA, Aud, Sh, A, Fk): (4) the synarthrous [599]: (5) the \( n. \) [ideally (M, IH)] \textit{pre.} to one of these [111] (M, IH, IA, Aud, Sh, A, Fk): (6) the [\textit{indet.} (Sn)] \textit{voc.} (IH, Aud, A, Fk) specifically intended [48], which is added [in the CK(A)] by IM (A, Fk), who is followed in the Aud by IHsh (Fk); while some GG do not reckon it [separately] among the \textit{dets.}, because it is a branch of the \textit{pron.}, since it is \textit{det.} because of its occurrence in the place of the \( \text{ال} \) of the second \textit{pers.} (R): (7) the \textit{interrog.} \( مَأَنَّٰ \), which are added by IK (A). Some \textit{dets.} are more \textit{det.} [than others], the \( n. \) being more \textit{det.} whenever it is more particular (IY). The most \textit{det.} of them is the \textit{pron.} (M, A), according to the [most (A)] correct opinion (IY, A), which is that of S and the majority, who argue that there is no \textit{homonymy} in the \textit{pron.}, because it is particularized by what it relates to, for which reason it is not qualified, and does not qua-
lify [147] (IY) : then the proper name (M, A), because, though homonymy occurs in it, and it is qualified, it does not qualify (IY) : then the vague (M), [first] the dem. (A), because the dem. is qualified and qualifies, and the ep. is not more particular than the qualified [148] (IY) ; and then the conjunct (A) : then the synarthrous (N, A), which is the vaguest of the dets., and the nearest of them to the indets., that being shown by the fact that it is sometimes equal in sense to the anarthrous, as I drank water or the baa (IY). As for the pre. [to a det. (Sh)], it (1) ranks with what it is pre. to (M, Sh), except only the pre. to the pron., which ranks not with the pron., but with the proper name : this is the correct opinion : (2) as some assert, always ranks with what is [next] below that det. : (3) as others hold, ranks with that det. unrestrictedly, the pron. not being excepted : but the second opinion is falsified by the saying [of Imra al-Kais (Ab1)]

Then he overtook them, when the place where the headstall is fastened had not sweated, passing swiftly, like the perforated whirling plaything of the boy, the pre. to the synarthrous being here qualified by the synarthrous, though the ep. is not more det. than the qualified [148] ; and the third by their saying I passed
by Zaid thy companion (Sh). Some one has arranged
the *dets.* in a metrical table of precedence

The most det. of them is the pron.; after it the proper
name; then the dem.; then a conjunct that has com-
pleted the tale of vague *ns.*; and after it the synarth-
rous; while the *pre.* ranks with what it is *pre.* to, except
that which has been *pre.* to the pron., for verily it is
like the well known proper name (MAd). The most det.
of the *prons.* is the pron. of the 1st pers.; then [the
pron.] of the 2nd pers., [because sometimes two or
more persons are in the speaker's presence, so that one
does not know which of them he is addressing (IY)];
then [the pron. (IY)] of the 3rd pers. (M, A) free from
vagueness (A), i. e., relating to a *det.*, or to an *indet.*
particularized by the ep. (Sn). As to [whether (Sh)]
the pron. [of the 3rd pers. (Sn)] relating to the *indet.*
[be *indet.* or *det.* (Sh)], the GG hold different opinions
(Sh, Sn), (1) that it is *indet.*, unrestrictedly (Sh): (2) that
it is *det.*, unrestrictedly (Sh, Sn), which is the opinion
of the majority (Sn): (3) that it is (a) *indet.*, if the
*indet.* that it relates to is necessarily *indet.*, as in
র্দা যার জালা  
and র্দা যার আল্লাম (above), because the *indet.* here is a *sp.*, 
and the *sp.* [according to the BB (MAd)] is only *indet.*
[83]; and (b) det., if the indet. that it relates to is allow-ably indet., as in جَاءَنِي رَجُلٌ تَأَكَّرَمْتُهُ A man came to me, and I honored him, because the indet. here is an ag., and the ag may be indet. or det. (Sn): (4) that, as is said [by R] (Sn), the pron., when it relates to an indet. [previously (R on § 262, Sn)] particularized by some predi-cament, is det., as جَاءَنِي رَجُلٌ قَضَرَتْهُ A man came to me, and I beat him, [because this pron. relates to this man, who came to me, not to any other man R on § 262]) and otherwise is indet. (R on §§ 262, 449, Sn), as أَطْبَى كَانَ أَمْكَ (449) (R on § 262), where the pron. latent in أَطْبَى كَانَ أَمْكَ relates to رَجُلٍ (AKB), whence [above] (R, Sn), يُقَمُّ رَجُلًا and نَعْمُ رَجُلًا Most evil, and Most excellent, is he as a man! (R), يَبُلُّهَا قَصَةً O marvel at it as a story or fact! [48, 84], رَبُّ شَأَةٍ وَسُكَّلَّنَّهَا Many a sheep etc! [223, 538], where the pronvs. are all indet., since the indet. related to is not previously particularized by any predicament; whereas رَبُّ رَجُلَ كَرِيمٍ وَأَخِيَّهُ would not be allowable, and similarly رَبُّ رَجُلَ كَرِيمٍ وَأَخِيَّهُ [538], because the pron. becomes det. by its relating to an indet. particularized by an ep. (R): and this is pref-erred by دم (Sn). Inflectionists say that, when the indet. is repeated indet., the second is different from the first; but that, when the indet. is repeated det., or the det. is
repeated as det. or indecl., the second is identical with the first. They so explain the tradition [that the Apostle of God went out one day laughing, and saying (K) لَن يَغَلِبَ عَسَرِ يَسْرِيِّن] A difficulty shall not prevail over double ease: for Zj says that the يُسَرُّ is mentioned [in XCIV. 5. (134) (DM)] with the art., and then its mention [with the art. (DM)] is repeated [in XCIV. 6., while يُسَرُّ is mentioned twice indecl.; so that there must be one يُسَر and two يُسَر (DM)], and therefore the sense becomes Verily with the difficulty shall be double ease. The first two cases are evidenced by your saying إِشْتَرَأْتَ قَرْسَةَ ثُمَّ بَعِيتُ قَرْسَةَ I bought a horse, and afterwards I sold a horse, the second being different from the first; whereas, if you said ثُمَّ بَعِيتُ الْفُرْسَ and afterwards I sold the horse, the second would be identical with the first: [the third by what IJsh has transmitted from Zj (DM):] and the fourth by the saying of the Ḥāmash [AlFind azZimmūnī (T, Jsh)]

[We forgave the Banū Dhuĥl Ibn Shaiban, and said "The folk and we are brethren. May-be the days will bring back a folk to a state of friendship and brotherhood like that which they were in" (Jsh).] But that involves three difficulties: (1) in the text the second prop. is apparently
a repetition of the first, as you say: 

Verily Zaid has a mansion! Verily Zaid has a mansion!; and, according to this, the second is identical with the first: (2) Ibn Mas'ūd says [وَأَلَّذِي نَفْسِي بِدِيدِهِ (K)]

ئَلَّا كَانَ الْعُسْرُ فِي جَحِيرٍ لَّتَلْبِيَ الْيَسْرَ حَتَّى يَدْخُلَ عَلَيْهِ إِنَّ سَنَ يُغَلِّبَ عَسْرَ بَسَرِيِّي [By Him in Whose hand is my soul (K),]

if difficulty were in a burrow, ease would pursue it, until it entered upon it! Verily the case is this, a difficulty etc., although the text in his reading, and in his Codex, occurs only once; so that this proves what we have asserted about the corroboration, and shows that the doubling of [لا يُغَلِبَ الْيَسْرُ (DM)] is not derived from the repetition of [يُسْرَ (in the text (DM)], but from something else, as thought he had caught the idea of it from the solemnity in the indeterminateness [يُسْرَ in the text], and interpreted it by the ease of the two abodes, [i.e.,

The difficulty of the present abode shall not prevail over the ease of the present abode and the ease of the last abode, but over the ease of the present abode only (DM)]: (3) the Revelation contains texts that refute these four rules: for XLIII. 84. [177] is difficult to reconcile with the first, God being one: and [رَدَّدُاهُمُ عَدَابًا فَرَقَ العَدَابَاتِ XVI. 90. We will add unto them a chastisement [for their per version (B) of others] above the chastisement [due
to their unbelief (B)] with the second, a thing not being above itself: and LV. 60. [581] with the third, the first [الإحسان] being the work, and the second the recompense: and

اِسْتَالِكُوهُ أُحِلَّ الْكِتَابَ أَنْ تَنْتَيِّهَا عَلَيْهِمْ كَتَابًا مِنْهُ

فِي النَّاسِ IV. 152. The people of Scripture will ask thee to bring down upon them a Scripture from heaven with the fourth; as also is the saying [of a man of ‘Ad (Jsh)]

بِلَادُ بِهَا كَنَّا وَنَحِسُّ نَحِيبَهَا # إِنَّ الْنَّاسَ نَاسٌ وَالرَّمَانُ رَمَانُ

[Countries that we were dwelling in, while we were loving them, when the men were perfect men, and the time was a perfect time (Jsh)]; for, if the second were equal to the first in its sense, there would be no use in predicating it of the first; and this is only of the cat. of أَنَا [30], i.e., and my poetry does not alter from its state, [and so in the verse, when the men were not altered, and the time was not altered (DM)]. If, however, it be asserted that the rule holds good only in the absence of circumstantial evidence, and that circumstantial evidence, if present, is to be relied upon, then the matter is easy (ML).
CHAPTER IX.

THE MASCUline NOUN AND THE FEMININE.

§ 263. The n. is orig. masc., the fem. gender being a deriv. from the masc. (IA). The masc. is what is free from the three [or four (IY)] signs (M) of femininization (IY). The fem. is what contains a sign of femininization (M, IH), literally or constructively (IH), whether the femininization be proper, as in حبلى [247], خَلَّة [248, 272], and نَفْسَة [248, 273], where the sign is expressed; and in زَينَبُ Zainab and سُعْدَ Su‘ad [18], where the sign is supplied: or improper, as in بَشْرَى [238], غَرْفَة [272], and صَحْرَاة [248, 273], where the sign is expressed; and in دَارُ and كَار [264], where the sign is supplied (R). The signs [of femininization (IY, IH, IM)] are (1) the s (M, IH, IM), either mobile, which is peculiar to n.s., as in تَائِمَة; or quiescent, which is peculiar to vs. [607], as in تَائِمَة (Aud, A): (a) the s of femininization is original in the n., and deriv. in the v., because it is affixed to the v. on account of the femininization of the n., i.e., its ag. [or prv-ag.], and the sign is orig. affixed to the word that contains what the sign denotes; and therefore the nominal
is more plastic [than the verbal], in its assumption of vowels and its conversion into a in pause [646]: (b) the of feminization is sometimes affixed to the p. [402], like (a) [505], when the gen. governed by it is fem., [in order to indicate from the very first that the gen. is fem., though the is generally held to be added to ps. for feminization of the word (AKB),] as

[Then I said to her, Thou hast hit the kernel of my heart. And many a shot is from one not a shooter (AKB)]; while

O my companion, many a goodly man will beg of thee to-day, or beg (of me), i.e., عَتْبَى (AKB) occurs, though the poet may mean the fem. by إِنسَانٍ a human being : (b) [540], when it couples a story to a story, not a single term to a single term: [this is the general opinion; but I have seen in a poem of Ru’ba Ibn Al‘Aijij]

Then in peace, and again peace; and so IM uses it in the Alfiya on the Broken Plurals, saying

افْعَلْ لَكَ أَفْعَلَ ثُمَّ فَعَلَهُ فَتَّبَأَ أَفْعَلَ جَمْعَ تَلِثةَ أَفْعَلَ فَعَلَهُ، then, then أَفْعَلَ أَفْعَلَ are plurals of paucity (AKB):] (c) [109], because of its resemblance to (d) لَيْسَ (689, 277) يَنْتُ (587) لَفَلَ
and does not merely denote feminization, but is a substitute for the ل in the state of feminization, for which reason the letter before it is quiescent; while in [183] it is a quasi-substitute for the ل, because its sing., vid. مَنَّة, is like شَفَة [260] (R): (2) the ل [497] (M, IH, IM), (a) single [272] (Aud, A), which is the (A) abbreviated (IH, IA, A), as in حُبُّلي (IY, Aud, A); (b) preceded by an ل [272], and therefore converted into Hamza [248, 683] (Aud, A), which is the (A) prolonged (IH, IA, A), as in حُمْرُه (IY, Aud, A), the ل of feminization being the second, which is converted into Hamza, not the first (Sn): (a) as for the saying of some GG “the two لs [here meaning the double, i.e., prolonged, ل] of feminization”, it is an approximation and a trope; for, since the two are associated, and the word is formed with both, these GG apply the term “ل of feminization” unrestrictedly to the ل of prolongation, and say “the two لs of feminization” (IY): (3) the ذي [171] (M, R), says Z (R), though it is not a sign of feminization, as he thinks; but is only the د of the word, the feminization being imported from the formation itself: (a) according to the KK, the د is the د alone, the س being added to denote feminization (IY); but it is better to say that this entire formation is applied to denote the fem., like را, there being no unil. dem. (R): (4) the Kasra in such as [161 402], which is added
by some (IY). The fem. [gender (M)] is [of two kinds (M).] (1) proper, which is [the gender of (M)] what has a male corresponding to it, among animals, as ضَمَرْ أَمْرَة a woman [265], كَافِتْ a she-camel (M, IH), and the like (M); but if [Z and] IH had said “The proper [fem.] is the possessor of the فَرْج [21] among animals”, it would have been better, since it is conceivable that there may be a female animal that has no male (R): (2) improper (M), lit. (IY, IH), which is the contrary thereof (IH), like [the gender of (M)] ظَلْمَة darkness [265] (M, IH), نَعْلَ a sandal (M), عَيْنَ an eye (IH), and the like, which depend upon application and convention (M); while the lit. fem. is sometimes an animal, as in حَمَاةَ ٌذِكْر [54, 271], since there is no male corresponding to it (R). The proper, [id., fem. gender (IY)] is stronger (M) than the lit., because the proper fem. is fem. in form and sense, and the improper in form exclusively (IY). And therefore (1) ِجَاءَ عَنْدُ is disallowed in a case of choice [21, 271]; while [below] is allowable, though طَلِيفَة تَطْلِيفِ is preferable [21]: (2) if a separation occur, then such as the saying of Jarîr [disparaging Taghlib, and satirizing AlAkhtal (MN).] لُقِدْ وَلَدَ الْأَخْبِيطِ أَمْ سُوَى عَلَى بَابٍ أَسْتَهَا صُلِبَ وَشَامَ [Assuredly a mother of evil, upon the door of whose anus are crosses and moles, has given birth to AlAkhtal the little (MN, N)] is deemed allowable (M), and similarly
though this [elision of the sign of femininization from the \(v\), when the \(ag\). is a proper \(fem. (IY)\)] is not extensively used, and is rejected by \(Mb (M)\), who argues that men and women sometimes share names in common, as

\[ I \text{ have passed on from Hind, through dislike to fighting with him, to Malik, betaking myself to the light of his fire (MN)}, \]

where \(Hen\) is a man's name, and

\[ O \text{ Ja'far, O Ja'far, O Ja'far, if I be dwarfish, thou art shorter, where } \text{Ja'far is a woman's name (IY): while } \text{فِسْنْ } \text{is better, as } H) \]

II. 276. Then to whomsoever an admonition cometh from his Lord, \[ لَوْلُوْتُكَانَ بِهِمْ خَصَاصَةٌ \]

XI. 70. And chastisement laid hold on them that had done wrong (IY),] and \[ لَوْلُوْتُكَانَ بِهِمْ خَصَاصَةٌ \]

LIX. 9. Even though want be with them are deemed good (M); though expression of the \(w\) is better, as \[ قَدْ جَاءَ نَكُمْ مُعَظْمَةً مِنْ رَيْشَمْ \]

X. 58. An admonition hath come to you from your Lord (IY). This is [the predicament (IY, R)] when the \(v\). [or its like (R)] is attribute of the [\(fem. (IY)\)] explicit \(n. (M, R)\) in the \(sing.\) or \(du. (R)\). If, however, it be attribute of a [\(fem. (IY)\)] pron. [in the \(sing.\) or \(du. (R)\)], then, (1) [if the pron. be attached (R),] the sign must be affixed, [whether the femininization
be proper or improper (IY, R), except in poetic license (R),] the saying [below] being [rare and ugly, but (IY)] explained by a paraphrase (M, R) of (IY, R), which is masc. [246]; and similarly the saying [613], because is i. q. : (a) this is made permissible by two matters, that the feminization is improper, and that this involves a restoration to the o. f., vid. the masc.; whereas would not be allowable, because the feminization is proper: (b) uglier is the saying of Ruwaishid [Ibn Kathir atTas'i (Jh)]

O thou camel-rider, urging thy beast along, ask thou the Banu Asad "What is this cry?", as though he meant the clamour and call for help: and like it is the saying [of Jarir, praising Hisham Ibn 'Abd Al Malik (Mb, AKB) Ibn Marwan (AKB)]

إذا بعث السَّيِّبُينَ تَعَرَّتْنَا # كِنْيَايَتُمْ نَفْعَ أَيَّتِيُّ الْيَمِّمِ

[When one, or some, of the droughts gnaws, or gnaw, the flesh off our bones, i.e., destroys, or destroy, our goods and our beasts, he makes good to the orphans the loss of the orphan's father (AKB)], which, [says IJ (AKB),] is [a little (AKB)] easier than the preceding [feminization of] (AKB), because is a drought (IY) or, says Mb in the Kāmil (AKB), are droughts
(Mb, AKB), as Al A'shâ says [111], because كُنَّاُ تَشْرَقُ بِالقَوْلِ الْحَمَى (Mb); though the best saying is that in sense the enunc. belongs to the post., the pre. being interpolated for corroboration (Mb, AKB): (2) if the pron., be detached, it is like the explicit n. [above] (R). Inflectionists say that the masc. or fem. is allowable with the tropical fem.; and this is a stock phrase among Jurists. But it ought properly to be restricted to the attribute of the tropical fem., and to the case where the attribute is a v. or its like, and the fem. an explicit n., as بِضَالُعُ الْشَّمْسُ طَلَّعَ الْشَّمْسُ [above], بِضَالُعُ الْشَّمْسُ Is the sun rising? while حُوْرُ الْشَّمْسُ or هَذَا الْشَّمْسُ is not allowable, nor حُوْرُ الْشَّمْسُ or هَذَا الْشَّمْسُ حُوْرُ [but هُنِّئَدُ or هُنِّئَدُ حُوْرُ is necessary (DM)]; nor is الْشَّمْسُ طَلَّعَ, except in poetic license, contrary to the opinion of IK, who cites as evidence مَرْأَتِي أَرْضٌ أَيْضَ مَتَّى الْحَمَا [21], saying that it is not a poetic license, because the poet might have said أَيْضَ مَتَّى الْحَمَا by transfer [of the vowel of the Hamza to the preceding quiescent (DM)], which is refuted by our not admitting that alleviation of the Hamza, by transfer or otherwise, is practised in the dial. of this poet (ML). As for the pls. [270] and the [generic n. and] quasi-pl. n. [271], their predicament will be explained hereafter (R).

§ 264. The is (M, IM, R) (1) literally, expressed (M), which is the general rule, to distinguish the fem
from the masc., as ܐܒܪܐ and ܐܡܪܐ, and ܐܩܬܘܢܗ trägt (IY): (2) supplied, [meant (IY),] in some ns. (M, IM, R), like ܐܒܝܛܐ a shoulder (IM), (a) tril. (M, R), like ܐܒܝܢܐ an eye (M, IA, A), ܐܒܝܢܐ a ear (M), ܐܒܝܢܐ a hand (A), ܐܒܝܢܐ Hind, ܐܒܝܢܐ a cooking-pot, ܐܒܝܢܐ [262] (IY); (b) quad. (M), [or, otherwise] exceeding three letters, by analogy to the tril., which is the o.f. (R), like ܐܒܝܢܐ [246] and ܐܒܝܢܐ a scorpion (M), ܐܒܝܢܐ and ܐܒܝܢܐ [263]: being elided from the expression because the peculiarity of the n. to the fem. makes the sign unnecessary (IY). The ܐܒܪܐ is [the only sign (R, Sn)] supplied (R, IA, Sn), says R (Sn), (1) because, being constitutionally adventitious and separable [266], it may be elided and supplied (R, Sn), contrary to the ܐܒܪܐ (R); (2) because it is more frequent [in usage (IA), and more plain in indication (Sn),] than the ܐܒܪܐ (IA, Sn): while the proof that the ܐܒܪܐ, and not the ܐܒܪܐ, is supplied is its restoration in the dim., as ܐܒܪܐ ܝܢܕܐ [274, 282] (R). But the source of this is hearsay (IY, IA). The gender of that [fem. n. (IA)] which has no sign expressed (R, IA), [in consequence of] the supply (IY, IM) of the ܐܒܪܐ (IY, Sn), is made known by (1) [the restoration {of the ܐܒܪܐ (IY, IA, Aud, Sn}) in (IY, IM)] the dim. (IY, IM, R) of the tril. [282] (IY, R, Dm), exclusively (Dm), says Dm (Sn), as ܐܒܪܐ ܗܢܛܕܬܐ [above] (IY); and similarly of the quad., when its dim. is formed by curtailment [282,
291], as عَنْقَةٌ دَرْعَةٌ and عَنْقَةٌ دَرْعَةٌ (Sn); and sometimes, anomalously, in what exceeds three letters, [when its dim. is not so formed,] as وَرَيْعَةٌ and فَرْغِيَّةٌ [282] (R): (2) the affixion of the sign of feminization to (R, A) the v. [or similar word (R)] attributed (a) to the fem. n. (IY, R, Aud, A), as ذَلَّةٌ فَصَلْتَ الْعَرْبَ XII. 94. And, when the caravan set out from Egypt (Aud), whence لَنْفِتْ أَلسَانِ LXXV. 29. And the leg is folded; or (b) to its pron., whence لَنْفِتْ نَرَائِةٍ LXX. 15, 16. Hell-fire will be dragg-ing, يَكْتُسُ مِنْ مَعْبِيِّ بَيْضَاءِ لَهَّةٍ XXXVII. 45, 46. With a cup of flowing wine, white, delicious, and رَسْلُكُمْ آلِهَةٍ الْرَّحْمَةَ عَاصِفَةٌ XXI. 81. And We subjected to Solomon the wind, when blowing hard (R): (3) the feminization of its [enunc. (IY, A), as Al-عَقْرَبُ مُرْدِيَةٍ The scorpion is noxi-ous (IY),] ep. (IY, IA, A), as أَكْلُتْ كَفِيَّةً مُشْرِوَةٍ I ate a roasted shoulder (IA), or d. s., [all included by R under 2 (b)] (A): (4) the gender of (IA, Sn) the pron. (IM, R) relating to the n. (R, IA, Aud, A); as XCI. 1. [538] (R), whence أَنَاذُرُ عَزَّةَ أَلْلَةِ الَّذِينَ كَفَرُوا XXII. 71. (It is) the fire. God hath promised it to them that disbelieve, حَتَّى تَضَعَ الْحَرْبُ أَوْارَهَا XLVIII. 5. Until the war lay down its burdens, and وَإِنْ جَنَّحْوا لِلْسَلْمِ فَاجْنَحُ لَهَا VIII. 63. And, if they incline to peace, incline thou to it (Aud, Sn): (5) the use
of the [\textit{fem.} (Sn)] \textit{dem.}, [\textit{as} ٍ جَهَّلُ] XXXVI. 63. \textit{This is} \textit{Hell} (Aud): (6) the elision of the \( \bar{s} \) from its \textit{num.} (R, Aud, A), from 3 to 10 (R), as

\[
\text{أَرْمَىٰ عَلَيْهَا رَبُّ ٍ فَرَّجَ أُبْعَج} \quad ٍ وَرَحَىٰ ثَلَاثُ أُذْرُعُ َء أَصْبُعَ
\]

(Aud), by Ḥumaid al-Arqāṭ, describing a bow, \textit{I shoot with it}; and it is a whole branch, and it is three cubits and a finger, where the elision of the \( \bar{s} \) from \( ٍ ذَرَعُ \) shows that \( ٍ ذَرَعُ \) is \textit{fem.} (MN): (7) its \textit{pl.}'s being of a paradigm peculiar to the \textit{fem.}, like حَرَّأَضُ طَوَالِيَةٍ and \textit{تواءَلُ} [247]: or prevalent in the \textit{fem.}, like أَنْعَلُ, which is \textit{pl.} of the \textit{fem.} on the measure of بُكْرَاعُ, زِرَاعُ, عَناَنٌ; seldom of the \textit{masc.}, as أَمْكَنُ \textit{pl.} [246, 255], and أُطْحِلُ \textit{pl.} أَجْبِينَ (R).

§ 265. The \( \bar{s} \) is affixed [to \textit{ns.} (A)] for various reasons (M), (1) to distinguish the \textit{fem.} from the \textit{masc.}, (a) in the \textit{ep.} (M, R, IA, Aud, A), being regular in four sorts, (a) the \textit{act. part.} (R), as ٍ ضَارِبَةٍ [267, 343] (M, R); (b) the \textit{pass. part.}, as ٍ مُعْصِرٍ [347]; (c) the assimilate \textit{ep.}, other than the \textit{rel. n.} of superiority and the \textit{ep.} اَنْعَلُ [348]; (d) the \textit{rel. n.} with the ى [268], as ٍ بَصْرَةٍ [295]: while such as ٍ رَبْعَةٍ [54, 266] and ٍ يَفْعَةٍ \textit{adult}, in the \textit{masc.} and \textit{fem.}, are orig. \textit{eps.} of ٍ نَفْسٍ ٍ يَفْعَةٍ and ٍ نَفْسٍ ٍ رَبْعَةٍ \textit{a middle-sized, and an adult, soul or person} [268] (R): (b) in
the substantive, as ﻣَرأَي ﺔ ﺔ a woman(391,499),(463,595) [(IY), نَرِّيANTE ﻣَرأَي ﺔ (M),] ﺔ نَرِّيANTE ﻣَرأَي ﺔ (M); [Gَーター ﺔ a young woman(521,280),(788,402) (M, R, A),] ﺔ ﺔ Gَーター ﺔ ﺔ Rَーター (A), ﺔ Gَーター (M),] ﺔ Gَーター (M),] which is rare (M, R, I, A), irregular (SB), confined to hearsay (R), because the fem. [generally] has a substantive to itself; while the opp. of this is the affixion of the ُ in the num., as ﺔ ﺔ [314], to distinguish the masc. from the fem. in the generic n. [313] (IY): (2) to distinguish (a) the n. un. from the generic n., [ordinarily (IY) in things created (IY, R, A),] as ﺔ [254, 267] (M, R, A), and [in inf. ns. (R),] as ﺔ [336] (M, R), being regular in both (R); seldom in things manufactured, as ﺔ ﺔ [254]: b) the generic n. from the n. un., as ﺔ (254, 267) (R, A), which is rare: (a) the ُ mostly occurs in the two senses mentioned [in 1 and 2]; and in them it is adventitious, not inseparable [266]: (3) to indicate the pl., in the eps. whose qualifieds are not used, and that are (a) on the measure of ﻮَأْد ﺔ or ﻮَأْد ﺔ, as ﺔ ﺔ ﺔ ﻮَأْد ﺔ ﺔ ﺔ ﺔ ﺔ: Some rebels rebelled against the governor, ﺔ ﺔ [267], and ﺔ ﺔ [246, 267]; (b) rel. eps. with the ﺔ [294], or on the measure of ﺔ [312], as ﺔ ﺔ ﺔ [267]: (4) to corroborate the ep., being
used (R) to import *intensiveness* [in the *ep.* (M, R) on the measure of *فعل* (R), as نَعَالُ a *great reciter* (M, R, Aud, A) of poetry (IY); and [ to corroborate the *intensiveness* (Aud, A) in the *ep.* on the measure of مَفْعُولٌ, نَعَالُ or فعل (R),] as نَعَالُ a profound genealogist (M, R, Aud, A), *highly emotional* (R), and نَفْرُة very timid [246, 269] (M, R) : (a) the \( i \) here denotes *femininization* [in the *ep.*]; and the suppressed qualified is جَمَاعَة a *multitude*, the single thing being treated as a multitude of its genus, as in آتت الرجلُ كلَّ الرُّجُلِ [142] (R); [or] they feminize the *masc.*, because they mean that he is a *غَلَبة* extreme in that [quality], *غَلَبة* being *fem.* (Sn): and here the \( i \) is separable: (b) the \( i \) is often affixed to فعل i. q. فَعَلُ, as مَفْعُولُ, as *great reviler* and سَبْبَة much reviled, لَعْتَة* great curser and لَعْتَة* much cursed: and in these two measures it is inseparable (R): (5) to corroborate the [sense of (R)] *femininization* [in a word peculiar to the *fem.* (A)], as نَعَجْحَة a *ewe* (M, R, Aud, A) and نَعَجْحَة [263] (M, R, A), which is rare (IY): (a) this \( i \) is inseparable: (b) the \( i \) is said to be sometimes put to corroborate the sense of *femininization* in the *ep.*, as عَكْبُرُ on *old woman*, عَكْبُرُ being applied to denote the *fem.*; and here the \( i \) is not inseparable (R): (6) to corroborate [the sense of (M) *femininization* in (IY, R, A)]
the pl. [270] (M, R, A), as طُكرّة (M); صَعِّارة, حَبَّارة, and ذَكَرّة (M); عُرومة, and حُوِّرة (M, A); and حُوِّرة صِيَائَلَة and صِيَائَلَة vultures [249] (M): it is then affixed, (a) necessarily, in two formations, (α) فَعْلَة, as غُلْبَة [246]; (β) فَعْلَة, as فَعْلَة [246]: (β) allowably, in three formations, (α) فَعْلَة, as حَبَّارة he-camels, being sometimes inseparable here, as in طُكرّة [237, 253]; (β) صَعِّارة حَبَّارة [237, 253]; (β) hawks, being sometimes inseparable, as in عُرومة [237, 253] and حُوِّرة; (c) the ultimate pl., as صَعِّارة and مِلْكَة [253], not being inseparable here: (7) in the ultimate pl. (R), as a compensation for a significant aug. [existing in the sing.] (Aud), [and] as an indication [that its sing. is a n. (R)] of relation (M, R, A), as أُشْاَعِة (M, R, Aud, A) and مَسْتَعِدة [253]: (α) the i here inseparable, because it is a substitute for the إ: (β) it is affixed to the ultimate pl., exclusively, in order that, by its means, the n. may return to its o. f. of triptote declension [18, 256]: (8) in the ultimate pl. (R), to indicate arabicization [of its sing. (R)], as مَوْاْرَة (M, R, A), جُوْرَة (M, R), and كِبَالِجَة [253] (R, A): (a) the i here is said to be the sign of foreignness, because the foreign n. is transferred to Arabic, as the fem. gender is transferred from the masc. : (β) the i in this kind is not inseparable; but, on the contrary, مَوْاْرَة.
and ٍ[٢٥٣] are allowable (R) : (9) in the [ultimate (R)] pl. (IY, R) upon the measure of مَفَاعِيلٍ (IY), as a compensation (M, R, Aud) for an unmeaning aug. (Aud), [i. e.] for the ی elided (IY, R) before the final (R), [or in fewer words] as an alternative to the ی of مَفَاعِيلٍ (A), as ٍجَبَحَجَحَةٍ [٢٥٣] (M, R, A), pl. of ْفِرْزَانَةُ a queen at chess (IY), and ْبَنَائَةٍ (Aud, A), pl. of ْرَنِدَيْنَی a Dualist (Aud) : for, when the ی is put, the ی is not put, but ْرَنِدَيْنَی and ْجَبَحَجَحَةٍ are said ; so that the ی and ی are alternatives (A) : (a) as for ْفِرْزَانَةٍ and ْبَنَائَةٍ [٢٥٣], the ی in them may be a compensation for the elided ی, or a sign of the arabicization of the sing. : (b) the ی and the ی not being elided together, nor expressed together, the ی is inseparable with elision of the ی : (10) not to denote any meaning, but (R) for mere multiplication of the letters of the word (A), and (Sn) for lit. femininization (R, Sn) also (Sn), as ٍغَرْفَةٍ (R, A) and ٍظَلْمَةٍ [٢٣٨, ٢٦٣, ٢٦٦], ٍعَسَامَةٍ [٢٥٤] a turban [٢٤٦] (R) and ٍسِقَابَةٍ [٢٦٦] (A), and ِمُلْحَفَةٍ َّٰa wrapper ; and here it is inseparable (R) : (11) as a compensation for (a) the ٍف [of the v. (R)], as ٍعَدَةٍ [٦٩٩] (R, Aud, A) ; (b) the َعِ , as ِإِقَامَةٍ [٣٣٨] (A) ; (c) the ٍج (R, Aud, A), as ِسَنَةٍ [٢٦٠] (Aud, A) : and here it is insep-
rable (R) : (12) as a compensation for the letter of prolongation in 

\[\text{Taq\'il} \] (A) : (13) as a compensation for the ى of prothesis, vid. in ى and ى only [54] : (14) as a mark of transfer from the state of ep. to that of substantive, and a sign that the ep. is prevalent [149], not needing the qualified, as ى a sheep, or goat, gored to death and ى a sheep, or goat, for slaughter [246, 267, 269] : (a) this ى is mostly inseparable : (b) the ى in ى and ى is most probably like this, because the qualified is not mentioned at all with them [267, 269] : (c) every ى that has this ى affixed to it is applied to the male and female alike : (15) as a compensation, says IA\(\), for the ى of feminization, as in ى حبرة .

\[\text{dim. of حبّارى} \] (R) : (16) in such [transferred proper names] as ى تلّها and ى هامزة, which are really of the cat. of ى تبّرة [above], ى تلّحة being a tree [254], and ى حّرّة a herb, and both being afterwards used as names : Anas [Ibn Malik (Nw)] who was surnamed Abù هامزة, says "The Apostle of God surnamed me from a herb that I used to gather" : so that, when any such [name] occurs, one looks at its o. f., before the transfer [4] and use as a name, in order to know which of the kinds it is of (IX). And [Z says that (R)] these reasons may be combined by saying that the ى is affixed for feminization and quasi-feminization (M, R).
§ 266. The  is (1) mostly separable, [because it is affixed to a complete n., producing feminization in it, as  and  and  and  ; and therefore is equivalent to a n. joined on to a n. (IY)] : (2) seldom a fundamental part of the word, [inseparable, like the 1, as though the word were formed fem., and had no share in the masc. gender, so that the  is like one of the letters of the n. (IY),] whence  a woollen robe [721],  a lizard, [ scăli	a a stone used to crack nuts,  extremity,  a cup, goblet, or tankard (IY),]  something over and above,  wretchedness [229] (M), and  want of intelligence (IY). The  in these ns., being for lit. feminization, is in this respect inseparable, as in  and  [265] ; and, even though in some of them it occurs separable, like  and  [683, 721, 723], still in the lit. fem. it is constitutionally inseparable (R). The  is sometimes inseparable in what is (1) of common gender, like  middle-sized [54, 265], said of men and women; (2) peculiar to the masc., as  valiant, said of a man (A).

§ 267. Their saying  [265] in the pl. of  [312] is i. q.  and similarly  and  , [meaning a multitude owning camels and mules and asses, or working as servants, and attending, upon them, though not
their owners (IY)]; and [similarly (IY)] \[\text{ شاریة } [265] \text{ and }\]

\[\text{ سلیة } , [\text{ meaning a multitude dwelling upon }\]

the side of the river, to whom its water belongs and arriving at water and travelling upon the road (IY)]: and hence \[\text{ الكویة } [265] \text{ and }\]

\[\text{ البصریة } , [\text{ meaning the Basri, and Kufi, }\]

multitude (IY)], and \[\text{ الرضا } \text{ and } \text{ الرضا } [265], \text{ and }\]

\[\text{ البصریة } , [\text{ meaning the multitude related to Marwan Ibn AlHakam and to Az-Zubair (IY)]: and hence }\]

\[\text{ الكویة } [246, 265], \text{ as }\]

\[\text{ فینه } \text{ رکوبهم } XXXVI. 72. \text{ And of them is their ridden }\]

one, where \[\text{ رکوب }\text{ رکوب }\] are their ridden ones is read (M) by 

\[ \text{ ‘A‘isha (Jh), and }\]

\[\text{ حملة } , \text{ meaning the multitude milked and }\]

saddled with a pack-saddle and ridden and laden (IY). \[\text{ The } \text{ in all of these really denotes feminization, as in }\]

\[\text{ ضاریة } [265], \text{ not being as in }\]

\[\text{ کمیة } [254, 265], \text{ because the }\]

\[\text{ n. containing the } \text{ is constructively } \text{ ep. of }\]

\[\text{ جماعة } , \text{ the }\]

qualified being necessarily suppressed, because known (R). \[\text{ As for }\]

\[\text{ حملة } \text{ for the individual, and }\]

\[\text{ حملة } \text{ for the genus, they are like }\]

\[\text{ تمر } [254, 265]\text{ (M, R); and }\]

\[\text{ here the } \text{ denotes unity, not feminization. }\]

\[\text{ And it is }\]

\[\text{ sometimes said that }\]

\[\text{ زینه } \text{ and } \text{ زینه }\] are synonymous [246],

\[\text{ and similarly }\]

\[\text{ زینه } \text{ and }\]

\[\text{ حملة } ; \text{ and, in that case, the } \text{ denotes transfer to the state of substantive, as in }\]

\[\text{ زینه } [246, 265] \text{ and }\]

\[\text{ ظ } \text{ a sheep set apart, and fattened, to be eaten } [269] (R).} \]
268. They say despairing of menstruating, and whence

\( \text{ приятное утихание} \)

whence (X. 23). \( \text{ A wind blowing hard shall come upon them, not putting the } i \text{ in the ep., though the ep. belongs to the fem., because it is not conformable to the } v., \text{ but is i. q. the rel. } n. \) [below], i. e., and

\( \text{ полный развод в ней} \)

meaning that divorce is permanent in her, [and similarly \( \text{ полная наступившаяся} \) \( \text{(B)} \); and similarly \( \text{ полное мужское} \) \( \text{ в ней} \); and hence LXXIII. 18. [below], i. e.,

\( \text{ и непостоянная} \) \( \text{ женская} \)

not meaning ；... ; and hence XXII. 2. On the day that ye shall see it, every woman giving suck shall forget what she hath suckled and XXI. 81. [264] (IY). The general rule in eps. is that their fem. is distinguished from their masc. by the \( i \) [265] : but (1) in eps. peculiar to the fem., and being on the measure of فاعل and مفعل, the \( i \) is (a) commonly not affixed, if the sense of origination be not intended in them, as حاسة and مطلق [247, 282]; (b) inseparable, if the sense of origination be intended in them, as حاسة and مطلقة She menstruated, so that she was menstruating; (c) sometimes affixed, even if origination be not
intended, as حاملة and حinvitation pregnant: (2) an ep. common to the masc. and fem. is sometimes denuded of the s, when origination is not intended, as لماحرا lank-bellied said of a he-camel or she-camel, and عائسه unmarried at mature age said of a man or woman. And, as to the reason for denuding these eps. of the s, when origination is not intended, there are three opinions:— (1) the KK say that the s is put to distinguish between the masc. and the fem., and that the distinction is needed only when homonymy exists: but this reason (a) does not extend to such as صامرا and عائسه: (b) requires that the eps. peculiar to the fem. should be denuded of the s even when origination is intended; nay, that the v. also, when there is no homonymy, as in حاضت she menstruated, should be denuded [of the ل] : (c) requires that only موضع should be said; whereas موضع is authorized even when origination is not intended: (2) S says that حاتض is to be paraphrased by شية a menstruating human being or thing, as انسان حاتض is by نفسه ربة [265]; but the agreement of the GG that the s is affixed, when origination is intended, proves that the reason is not this paraphrase: (3) Khl says that the ep. is denuded of the s because it is renderable by the rel. n., meaning, says IH, that, when unrestrictedness is intended, not
origination, the ep., though in the form of the act. part., is not in the sense of the v., but of the rel. n. [above], like دُوْ لَبَنْ and تَامِرْ [312]; so that, as these two mean unrestrictedly, not with the sense of origination, i. e., لَبَنْ and حَآئِضْ and تَمِرْ and طَالِقْ, so that the حَآئِضْ and طَالِقْ, i. e., حَیْضِيَّةَ and طَالِقِّيَّةَ: but, even if it be granted that such as حَآئِضْ and طَالِقَ [247] are formations of the rel. n., how can it to be said that such as مُتَفِيْضٌ and مَرْضَعٌ and مَرْضَعٌ in LXXIII. 18. Whereby the heaven shall be rent in sunder and مَرْضَعٍ Such a woman is suckling belong to the cat. of the rel. n., when مُتَفِيْضٍ and مَرْضَعٍ are not among its authorized formations? The most probable reason is that the distinction between the masc. and fem. by the الْقَامِثْ prevails especially in the v.: then the act. and pass. parts. are made to accord with the v. because of their resemblance to it in form and sense; so that the is affixed to them, as the الْقَامِثْ is to the v.: then some eps. on the measure of the act. part. are so used that at one time origination is intended by them as by the v., and at another unrestrictedness; and therefore, designing to distinguish between the two senses, the Arabs femininize with the is that in which they intend origination, because of its resemblance to the v. in sense, contrary to that in which they intend unrestrictedness; while the assimilate ep. and the rel. n.
with the ی, which always denote unrestrictedness, have the ى affixed to them [265] not because they resemble the ى, but because they resemble the act. and pass. parts., since they are ىs containing the sense of the ep., like the act. and pass. parts. (R).

§ 269. The ى is not affixed to the following eps., [which are of common gender (R)]: — (1) [246, 252](IY, R, IA, Aud, A), when i. q. قَعَلْ (R, IA, Aud, A), as ى عُمْرَة صَبْرُ and ى عُمْرَة a very patient man and woman (IY, IA, Aud, A), whence وما كَانَتْ أَمْلَكَ بَغيَّة XIX. 29.

Nor hath thy mother been a harlot, orig. بُغُّيَّة (Aud) :
(a) the ى in ى مُتَوَلَة [and ى قُورُقة (A)] is intensive [246, 265] (Aud, A); and is therefore affixed to the fem. and masc. (A), as is proved by ى رَجُل مُتَوَلَة a man much bored (Aud):
(b) they say ى عُدْرَة [234, 246] (R, IA, Aud, A), which is anomalous (IA, Aud, A), made to accord with صِيغَة (Aud): (c) when ى فَعُول, the ى is i. q. مَفْعُول, the ى is affixed to it (IA, Aud, A) in the fem. (IA), as ى مُكْوَة i. q. مَكْوَة [246] (IA, A), ى مُكْوَة i. q. مَكْوَة [267], and ى مَكْوَة i. q. مَكْوَة (A), whence ى جَمَال رُكْب and ى جَمَال a he-camel, and a she-camel, ridden (Aud): or, as R says (Sn), ى فَعُول i. q. مَفْعُول also is of common gender, as ى جُزَور [256], and ى جُزَور; but (R) the ى is [often (R)] affixed to it as a sign of transfer to the state of substantive [265, 267] (R, Sn),
not for feminization; so that, even after affixion of the 
\( \text{مَعَالَة} \), it is applicable to the masc. and fem. (R): (2) 
\([252]\) (IY, R, IA, Aud, A), as 
\( \text{إِمْرَأَةُ مِهَدَارُ} \) and 
\( \text{مِهَدَارُ} \), like 
\( \text{مُعَاطُ} \) 
\( \text{مُذَكَّرُ} \); a babbling man and woman (IA, A), like 
\( \text{مُعَاطُ} \) 
\( \text{مُذَكَّرُ} \); (a) knowing with certainty is anomalous 
(IY, Aud, A): (3) 
\([252]\) (IY, R, IA, Aud, A), as 
\( \text{مُعَاطُ} \) 
\( \text{مُغَطَّبُ} \); using much perfume (IY, IA, Aud, A), said of 
a [man and (A)] woman (IA, A), like 
\( \text{مُطِيقً} \) 
\( \text{مَقْتَدِكُ} \); eloquent 
(IY, R): (a) they say 
\([234]\) (R, IA, Aud, A), which is anomalous (IA, Aud, A); while 
\( \text{إِمْرَأَةُ مَسْكِينَ} \), 
a needy woman has been heard, according to analogy 
(Aud, A), being transmitted by S (A): (4) 
\([252]\) (R, IA, Aud, A), as 
\( \text{مُغَطَّبُ} \) 
\( \text{دَاَكْنَ} \); dauntless (IA, Aud, A), said of 
a man and woman (A), and 
\( \text{مَدَعَسُ} \) (Aud): (5) 
\([246, 252]\), as 
\( \text{حُصَانَ} \) 
\( \text{صَايْرَةُ} \) 
\( \text{جَبَانَةُ} \); though S transmits 
\( \text{إِمْرَأَةُ جَبَانَةُ} \) and 
\( \text{جَبَانَةُ} \) 
\([246, 252]\), as 
\( \text{كَافِةُ} \) 
\( \text{دِلَّةُ} \); 
\( \text{يُنْفَعُ} \) (7) (IY, Aud, A), as 
\( \text{مُفَعُوْلُ} \) 
\([246]\) (IY, R, IA, Aud, A), if it [is not used as a 
substantive, but (IA)] follows a qualified (R, IA, A), as 
\( \text{جَرَيبُ} \) 
\( \text{قَتَيْلُ} \) 
\( \text{مُذَكَّرُ} \); wounded [and 
\( \text{تَتَيَلُ} \) 
\( \text{s} \) \( \text{l} \) \( \text{i} \) \( \text{n} \) (A)], said of a [man and 
(Aud, A)] woman (IA, Aud, A), whence 
\( \text{عَيْنُ} \) 
\( \text{كَعْبِيْلُ} \).
an eye anointed with collyrium (IY, IA); or rather, if its qualified be known, so that such as

I saw a slain one of women may be included, the ِ being elided here because its qualified is known, for which reason IM says in the CK “if qualificativity be intended, and the qualified be known, it is denuded of the ِ” (A): (a) the ِ is sometimes affixed to it (R, IA, A), notwithstanding the mention of the qualified (R), as a blameworthy quality, i.e., مَدْمَودةٌ and فَعْلَةٌ حَبِيدَةٌ a praiseworthy kind of deed (IA), because it is made to accord with ِ فَعِيلٍ i. q. فَعِيلٍ, [on account of their resemblance in form (R)], as فَعِيلٍ فَعِيلٍ is made to accord with it in being denuded [of the ِ (R)], whence VII. 54. [111] (R, A), as is said (R), and XXXVI. 78 [below] (A): (b) if it [is used as a substantive, and (IA, A)] does not follow a qualified, [expressed, or meant to be understood from some indication (A),] the ِ is affixed to it (IA, Aud, A), as هِيَ دَبِيَتَةٌ and نَطْيَتَةٌ [246, 265, 267] and مَأَكَلَةٌ eaten by a wild beast (IA), from fear of ambiguity (IA, Aud, A): (c) IḤsh says that this reasoning holds good in the remaining cps. [of common gender], when you say ِ صَبْرًا or the like: so that, if what the GG say be founded upon analogy, the whole are alike; but, if their authority be hearsay, which appears to be the case, there
is no difficulty (Sn): [and IY says that] the š is not put in these ns. when they follow their qualified; but, when the qualified is not mentioned, the š is expressed, from fear of ambiguity, as and معُطَارة and رأيت صبرة (IY): (d) if فِعَّلْ (IY, IA, Aud, A), (α) the š is affixed to it (IA, Aud, A) in the fem. (IA), as ظُرِيقة a merciful, and witty, woman (Aud, A): (b) it is sometimes assimilated to فِعَّلْ i. q. مَنْعَوْل, so that (IY) the š is elided from it, [which is rare (IA),] as VII. 54. [111] (IY, IA) and مَنْ يُخْبِيِ العِظَامَ والُهُدَا رَحْمَةٌ زَيْمَيْنْ XXXVI. 78. Who will quicken the bones, when they are decayed? [above] (IA); or, as is said, the š is elided in VII. 54. because رَحْمَةٌ and هُدَا are one, which is corroborated by هُدَا رَحْمَةٌ مِنْ رَزِيْيَ XVIII. 97. This is a mercy from my Lord (IY): (e) جَدِيدُ in their saying مُلْحَقَة جَدِيدَ a new wrapper is, (α) as the KK say, i. q. مَجُودُ cut off (IY, R) from the web at the finish of its weaving (IY), from جَدِيدَ he cut it off (R); and [this seems to be the opinion of IHsh, who says that] مُلْحَقَة جَدِيدَة is anomalous (Aud): (b) as the BB say, [i. q. تَعَلَّمَ, i. e., جَدِّت that has become new (IY),] from جَدَت aor. بَيَّنَ (IY, R), inf. n. جَدَدَ (R); and, according to them, the elision of the š is anomalous: (f)
hence a violent wind, as though it tore up the
ground; and a six-year-old sheep (IY) : (g)
occurs i. q. (a)مَفْعُولُ، though frequent, is not regular: and
the un-
ambiguous admonition, i. e., (b) مَعَالِ مُّن، often,
as جَلِيسُ sat with [246, 247] and confederate : (8)
occasionally, as نَافِقَةُ رُيِضُ [251] (R).

§ 270. The feminization of the pl. is not proper,
[because it is a feminization of the n., not of the thing
meant (IY)]: and therefore the sign [of feminization]
may be either affixed to the attribute of the pl., [on the
ground that جَمِعَةُ is meant (IY),] or omitted, [on the
ground that جَمِعُ is meant (IY),] as نَعْلُتٌ الْرِّجَالُ
and the men, and The Muslim women, and
The days, have done, or نَعْلُ (M), no regard being paid to
the gender of its sing., as XLIX. 14. and XII. 30.
[21]; and no distinction being made between the rational
and irrational, because the feminization [of the pl.]
belongs to the n., not to the thing named. The KK
assert that the masc. belongs to multitude, and the
fem. to paucity [235]. If the pl. be broken, you are
allowed an option in the gender of its v., as قَامَ الْرِّجَالُ
or قَامَت [21], neither being preferable, because the
form of the sing. disappears in the broken pl. [234].
But, if the pl. be sound, then, if it belong to a fem., the fem. gender is preferable in the v.; and, if it belong to a masc., the masc. is preferable: while some make the first masc., which is rare, as كَلِمَةٌ رَبِّي XVIII. 109. Before the words of my Lord should fail, read by Hamza, Ks, and Ibn 'Amir with the ی; and some make the second fem., which is a poetic license, as

قَالَتْ بَنُو عَامِرَ حَالَوْا بَنَٰی أَسْدٍ ﴿۲۵۷﴾ ﴿۱۳۴﴾ ﴿۲۸۹﴾ ﴿۲۳۴﴾ ﴿۲۶۳﴾ ﴿۲۴۰﴾ ﴿۲۱﴾. The Banū 'Amir said, Forsake ye the Banū Asad. O the calamity of ignorance, when very hurtful to peoples! (AKB). As for the broken pl. and the sound pl. with the and the, whether the sing. be a proper masc., as in رَجَالُ or a proper fem., as in نَسْوَةٍ [257] and الزَّيْبَاتُ, or a tropical masc., as in أَيْمَ وتَمَلِّي [234], or a tropical fem., as in دُور [256] and غَرَنَاتٍ [240], the predicament of their attribute is the same as that of the attribute of the improper fem. [in the sing. or du.], except in one thing, that, without separation, the elision of the sign from the governing the nom. is better with the pl., as قَالَ أَلَّمَا رَجَالٍ or الزَّيْبَاتُ, than with the sing. or du. [263], because the femininization of the pl. is by reason of a paraphrase, vid. its being i. q. [21]. They do not regard the proper femininization, which was in the sing., because the
adventitious tropical femininization removes the predicament of the proper, as it removes the predicament of the proper masculinization in adhāl. But the proper masculinization in the pl. with the و and ن, as الزيدون, is not annulled, because the form of the sing., remaining in it, is respected by them. And, by analogy to this, the proper femininization in the pl. with the ل and ب also, as الهندات, should remain, because the form of the sing. remains in it: but, since that sing. containing the sign is altered either by elision of the sign, if it be a ظ, as غَرَبْتَ, or by conversion of it, if it be an ر, as صُعْرَؤْتَ and حُبْليَاتَ [234, 248], that alteration makes the pl. like a sort of broken pl.; and it is as though the femininization of the sing. had disappeared with the disappearance of the sign: and then that [kind of proper fem.] in which the ظ is supplied [264], so that the alteration is not apparent upon it, as الزيدات and الهندات, is made to accord with the former, because the supplied, according to them, is in the predicament of the expressed. And the proof that the femininization of such as الزيدات is tropical is the saying of the Ḥanāsī ['Ārik atṬā'i (T, AKB), addressing 'Amr Ibn Hind, king of AlHira, or, as is said, his brother AlMundhir Ibn AlMundhir Ibn Má asSamá (AKB).]

حَلَّفَتُ يَهْدَيَ مَشْعَرَ بِكُدرَاتِهِ # تَضُبْ بِصَكْرَةِ الْغَيْبِيَّةِ دِرَادَةً

(R) I swear by sacrificial victims whose young she-camels are marked by stabs on the humps, and whose young
Camels amble in the plain of AlGhabît, where the attribute of a young she-camel is not made fem. [146] (AKB). The predicament of the pl. of pl. of the 3rd pers. sing. fem. [594] لَوْ كَنَتْ مِنْ مَارِيٍّ آلٍ is the same as that of its sing. [594] لَوْ كَنَتْ مِنْ مَارِيٍّ آلٍ and similarly the predicament of the pl. with the, and ن, whose sing. is fem., like سِنْوَنْ, is the same as that of the pl. with the and ت, because it ought to be with the and ت, the, and ن in it being a compensation for the and ت [244, 260]. The ت of the 3rd pers. sing. fem. of the aor. [404], and the ن of femininization, when a p. [21, 161, 497], as in

[by AlFarazdak, But thou art a man whose father and mother are of Diyâf (a town in Syria), whose next of kin press out olive-oil in Haurân (a district of Damascus) (AKB)] are equal to the ت of the 3rd pers. sing. fem. of the pret.] in separability and inseparability. As for the pron. of the pl., (1) if the pl. belong to the rational masc., its pron., (a) when the pl. is formed with the, and ن, is the, alone, as أَلْفَادْرُونْ, not قَالَتْ, because the form of the proper masc. remains: (b) when the pl. is not formed with the, and ن, is either a, as أَلْجَالُ مَزَبْرُوا, or the, from
regard to the rationality; or the pron. of the 3rd pers. sing. fem., asbuilders and builders and builders, and similarly builders, from regard to the invasion of the expression by the femininization of the sense builders (2) if the pl. belong to something else than the rational masc., which is of three kinds, irrational masc., like أيام and الزَنَبَات, rational fem., like نسوة and الزَنَبَات, and irrational fem., like دور and طُلمَات, its pron. may be either the pron. of the 3rd pers. sing. fem., because of the paraphrase جماعة; or the ن, because the ن is applied to denote everything but the rational masc.: so that you say تعلت الأيام or تعلت, and similarly الدور والزَنَبَات والنساء والجِملة and the giorno: (a) what is added [to denote the attached nom. pron.] is one of the soft letters: but the ج is taken by the الد, the ج is appropriated to the rational masc. in the pl., and the ر is used to denote the fem. sing. in تفعيلين and إفعالي [161, 402]; so that, none of the letters of prolongation being left for the pl. of everything but the rational masc., the ن is put, because of its affinity to the ج in nasality (R): (b) the poet [Mutammim Ibn Nuwaira bewailing his brother Mālik (Mb),] says

And, if the days have parted us, my brother has passed away praised, on the day he bade farewell: but the pl. in
where the poet ought to say 

or 

is treated like the rational; and similar is 

XXVII. 18. An ant said, O ye etc [161, 271, 612] (IY) : (c) one says [or (K)] or , whence 

And in them shall they have purified wives, where is read (K, B) by Zaid Ibn 'Alî (K), both chaste dials. (B), the pl. being according to the form, and the sing. according to the paraphrase (N): the poet [Sulmî Ibn Rabî‘a (T, IY, AAz) a'dDabî (IY)] says

(M, K, B) And, when the maidens veil themselves in the smoke, and are in a hurry for the food notwithstanding the setting on of the cooking-pots, so that they bake some meat in hot ashes (AAz). According to Mz, the Arabs say The trunks broke of few, and [of many (IY)] : and hence [in dating (IY)] After [504] five nights that have passed [and On the last night but four (IY)], and After fifteen nights that have passed [and On the last night but thirteen (IY)] are said (M). Various reasons have been assigned for that; but, in my opinion, it is because, many predicaments of the sing. being applicable to the forma-
tion of paucity [235, 256], they speak of it in the fem. by the و peculiar to the pl., in order that it may not be fancied to be a sing. (IY). That [construction], however, is not a constant infliction (M) : but you are allowed the option of putting it, which is good ; or not putting it, which is excellent Arabic (IY).

§ 271. The generic n. (IY, R), such as ُتَمَّ (M), whose n. un. is distinguished [from it (M)] by the و, is made masc. [by the حجاز (R), according to the form (IY) ;] and fem. [by others (R), according to the sense جَمْعَة (IY) : and both genders occur in the نُع (R), as LXIX. 7. and LIV. 20. [254] (M, R) : while its ep. may be a pl., broken or sound, as XIII. 13. and L. 10. [254] (IY). It and its pron. may be treated like the sing., masc. and fem., and their prons. [263], while its pron. may be treated like the pron. of the broken pl. [270], as إنَفَعَرْ or إنَفَعْرْ or انَفُعْرْ or إنَفَعْرْ (R). The fem. of this cat. has no masc. of its crude-form, in order that the n. un. may not be confounded with the collective, [because, if you said, حُبَام for the fem., and حُبَام for the masc., the latter would be confounded with the collective (IY)] ; and therefore, says Y, when they mean that [distinction of gender (IY)], they [content themselves with the ep., and (IY)] say هذِهِ شَأْنَ دَخَر This is a male sheep and حَسَامَةٌ ذَكْر. a male pigeon [54, 263] (M), and similarly
a female sheep and a female pigeon (IIY). One may say A male pigeon cooed
and I possess three male ducks; so that in XXVII. 18. [270] may be a male, its form
being regarded, and its attribute therefore made fem. : but the like of that [regard to the form] is not allow­
able in the proper name of the proper masc., which
contains the sign of feminization, like طَلْحَةُ : so that
نَثِيَةُ طَلْحَةُ is not said, except according to some
of the KK, against whom the lack of hearsay, not­
withstanding investigation, is decisive. And, when the
lit. fem. is a proper masc., as in شَاةُ ذَكرَ, and not a
proper name, [like طَلْحَةُ, ] its pron. and its dem. may
be masc. or fem., as I possess a beautiful pigeon of the males or حَسَنَة , as says Tarafa,
[describing the ears of his she-camel (AKB),]
مُرَّلَتَانِ تَعِرِّفُ الْعَقِقَ فِيهَا كَسَامَعَتِي شَاةُ يَكْتُومُ مَفْرَدَ
[Pointed, wherein thou wilt recognize high breeding, like the two ears of a solitary wild bull in هَوْمَل (AKB)] : whereas such as غَرْنَةُ حَسَنَ is not allowable, in what is
not a proper masc. ; nor may you say صَاحُ دَجَاجَةُ أَنثى دَجَاجَةُ on the ground
that the أ denotes unity, not feminization, because, even
if you reject it, the proper feminization remains, so that
it is like قَلْمٌ عَنْدُ، which is extremely unusual [21, 263] (R). As for the quasi-pl. n., some [specimens] of it are necessarily fem., like إِبْلٌ [257], خَبِيلٌ, and عَمّ، in which case its state is like that of the broken pl. [270], in the explicit n. and the pron.; and some of it may be masc. or fem., like مَعَ الْصَّبَعَ رَكْبٌ الْحُمْرَةِ [257], in which case it is like the generic n. [above], as مَصْبُورٌ or مَصْبُرٌ مَصْبُورٌ, and مَصْبُرَةً or مَصْبُرَةً مَصْبُرَةً (R).

§ 272. As before remarked [263] (IA), the l of feminization is [of two kinds (IY, IA),] (1) abbreviated (IY, IM), as سَكْرَى [248] (IA), which is the o. f. (A); i. e., single, not accompanied by another l, so that it should be prolonged; but only one l, quiescent in continuity and pause [643], so that no inflection enters it [16] (IY): (2) prolonged (IY, IM), as حَمْرَةَ [248] (IA), preceded by an l of prolongation [248, 683] (IY). The [aug. abbreviated (R)] l added to the termination [of the n. (R)] is of three kinds, (1) for feminization, [as in دَنْيَا حَبْلَي] (IY): (2) for co-ordination, as in أَرْقَى، [which is co-ordinated with جُعْفَرُ (IY): (3) for multiplication [of the letters (R)] of the word, [and amplification of its form (IY),] as in تَبْعُثْرَى [401] (IY, R), this l not being for feminization, because it is pronounced with Tanwin [below]; nor for co-ordination, because we have no sex. o. f. for it to be co-ordinated with (IY). The [abbreviated (R)] l of femi-
nization is distinguished (1) [from the two others (IY)] by [the n.'s (R)] not having the Tanwin affixed to it [when indet. (IY)]; nor the š (IY, R) of femininization, in order that two signs of femininization may not be combined: whereas the other two kinds have Tanwin affixed to them, as and قَبْعُتْرَى أَرَطْيى [below] (IY) and قَبْعُتْرَة (Jh): (2). from the † of co-ordination exclusively, by your putting a J in place of the †, whereupon, if no n. of that measure occurs, you know that the † is for femininization, as زِدَى أَجْلَى [below]; for no n. on the measure occurs, that the two ns. might be co-ordinated with (R). The formations [whose † is (R)] peculiar to the fem. are (1) نَعَلَى, (a) a substantive; (a) an inf. n., like بَشْرَى announcement of glad tidings, رَجْعَى [248] (M, R), and رَلْفَى nearness, as XXXIV. 86. [539] (IY); (b) not an inf. n., like حُزَرَى [258], بُهْمَى (M, R) a place in AdDahna, one of the countries of Tamim (IY), حَمَى fever, رَوْيَى a dream [248] (M), and طَغْيَا a calf of a wild cow, transmitted by As with Damm of the initial (IY): but S transmitsُْبِهْما as anomalous [258] (IY, R); and some transmit رُوْيَى, which also is anomalous (R): (b) an ep., [(a) fem. of the انْعَلَى of superiority, like الفُضْلَى, which is regular; (b) not so (R),] like حُنْتَى [248] حُبْلَى (M, R), and فُتْى (R): (2) انْتَى (M, R), names of
places (IY, R), and [below] (M): (b) an inf. n. (R), [sometimes used as] an ep. (M), like جَيْرَى [below], البَشَكَى (M, R), and مُرَطَى [248] (M), as هُوَ يَعْلُدُ أَلْجَمَرَى and البَشَكَى. He runs quickly, i.e., with this kind of running; and as جَيْرَى a quick he-ass and a quick she-camel, like رَجُلٌ عَدَلٌ [142, 143] (IY): (c) an ep., like فَرْسُ رَئَيْنَى a mare leaping quickly and نَائِتَة بَشَكَى a swift 'she-camel (R): (3), [which occurs only as a substantive (R),] like شُعْبَى [a place (IY, R), أَدْمَى a place (R,] and أُرِي [below] (M, R) a name for Calamity (IY, R): (4), like أَجْفَلْي (273, 381): (5), like حُبْارَى [below]: (6), like نَوْعَالَى (7), like شَقَارَى [below]: (8) جَحْتَجْبَى نَعَالَى, like بَقِيرَى [below]: (9) رُخَبَوْنَى, like جَحْتَجْبَى a clan of the Anṣār [282, 397]: (10) ٍفُقْبَلَى, like بَقِيرَى a game [for boys (Jh)]: (11), like حَمِيْنَى [below]: (12) كَامْلُوْنَى, like حُبْارَى Calamity [398]: (13-14) كَامْلُوْنَى, like حَمِيْنَى a kind of gait, wherein is looseness of the joints [273]: (15), like نَوْعَالَى, like مَكَرَى [below]: (16), like مَعْلُى mean [below]: (17), like مَعْلُى the down under, or amid, the hair of the she-goat [below]: (18), like جُرَبَى a kind of walk, inclining to one side [397]: (19), like
a place [below] : (20) like زربیا (389), like Calamity : (21) Zephaniah, which appears to be foreign : (22) فعلی (385), like a sidelong gait
formations (IY) common to the masc. and fem. (IY) are (1) like [a man’s name, and one of the two mountains of Tayyi (IY)], [a mountain at AlMadina (IY)], and [one of the Mansions of the Moon, namely five stars called the Haunch of the Lion (IY)]; or abstract,
[vid. what is an inf. n. (IY),] like زتروی [248] ذعوی refraining, نیتروی [secret communing, whence XVII. 50. And when they are privily communing together, for which reason it is made sing. (IY)],
and blame : (b) an ep., either sing., [fem. of فعالان (IY),] like thirstys, طلایي, and سکری [248, 250]; or
pl., like جرحی and آرطی [246, 259] : (b) when its I is for coordination, is like
[248, 258, 375], because
[their Tanwin indicates that they are triptote; whereas, if the l in them were for feminization, they would be diptote; and because (IY)] the Arabs say ٌرُطَأ and ٌفُعَّلُا ٌدَرُّأ (M): [thus] when is fem. of سَكَرَى, [like] or an inf. n., like دُعُّوٍ, or a pl., like مُرْعُى [259] and جُرُّحَى, its l is for feminization: and, when it is a substantive not an inf. n., the l is sometimes for co-ordination, as in ٌفُعَّلُا, according to those who pronounce it with Tanwin, and say ٌفُعَّلُا; and sometimes for feminization, as in شُرِّى like or match (R): (2) ٌفُعَّلُا, which, (a) when its l is for feminization, is of two kinds, (a) a concrete substantive, either sing., like شُرِّى [a black wood of which platters are made (IY)], دَفْلُى [a plant (IY)], and ٌدَفْلُى [248, 375]; or pl., like جَحْبَلِى and طُرْبُى [237, 250]: (b) an inf. n., like ذَكَرُى [248, 375] (M), as XXXIX. 22. [234] (IY) : (b) when its l is for co-ordination, is of two kinds, (a) a substantive, like مُعْرُى غَوْتُ [375] and ذَكَرُى [248, 375]: (b) an ep., like رَجُلٌ كَبِيْصُى a man that eats alone, and, according to Th, ٌفُعَّلُى; while S does not authorize ٌفُعَّلُى as an ep. except with the i, as ٌفُعَّلُى (M) too haughty, to be amused by play, said of a man, and ٌفُعَّلُى [248], which is the most wicked of the ghouls (IY): [thus] when is an inf. n., like ذَكَرُى, or a pl., like جَحْبَلِى , its l
is only for feminization: and, when it is an ep., in which case, says S, it is only with the ی, its ی is for co-ordination, as *رَجُلَ عَرَاءَةٌ* and *مَرَأَةَ سُعَالَةٌ*; while جَبَّاءٌ, says he, are orig. with Damm of the ف [718]: and, when it is not an ep., nor an *inf. n.*, nor a *pl.*, its ی is sometimes for co-ordination, as مَعْرُوَى; sometimes for feminization, as دَنْلَى; and sometimes for either, as دَنْلَى or دَنْرَى (R). دَنْلَى has two *dial. vars.*, triptote, its ی being regarded as for co-ordination with دَرْهُمُ; and diptote, it being regarded as *fem. (IY).* Each of the two یs of feminization has certain measures (IA, Aud), ordinary or extraordinary (Aud), by which it is known (IA). The ordinary measures of the abbreviated are [12 (Aud, Sn)], (1) نُعَلِی, like أَرْتَى [248, 375], and أَرْتَى [above] (IA, Aud, A), as *أَعْبُدَا حَلَّ آلَ اَلْ [Note on p. 161, l. 16] (Aud) : (a) IKb asserts that these have no fourth; but he is refuted by أَرْتَى a *grain whereby milk is curdled*, جَبَّي a *place*, and جَبَّي a *big ants* (Aud, A); though IM's reckoning نُعَلِی among the ordinary measures is evidently dubious (Aud) : (b) IM in the Tashil makes this measure common to the abbreviated and prolonged, which is the truth; and hence حُمْسَاءٌ [273], and in the ep. عْشَرَاءٌ and نَفْسَاءٌ [248, 273]; while it is frequent in the *pl.*, as كَرْمَّاءٌ [246, 273] and حُلَفَاءٌ [246] (A) : (2) نُعَلِی
(3) a substantive, like بَرَدَيْ نُعَلَى, a stream at Damascus [389]; (b) an inf. n., like مَرَكُّ نُعَلَّى [above]; (c) an ep., like جَبَارُ حَيْدَيْ نُعَلَى (IA, Aud, A), as حُبَارُ حَيْدَيْ نُعَلَّى a he-ass shying at his own shadow because of his liveliness: (a) Jh says that no ep. of the masc. occurs upon the measure of حُيْدَيْ نُعَلَّى except جَبَارُ حَيْدَيْ نُعَلَّى [above] also occurs (IA): (b) IM in the Tashil reckons this measure among the common [measures]; and hence جَبَارُ حَيْدَيْ نُعَلَّى, جَبَارُ حَيْدَيْ نُعَلَّى, and جَبَارُ حَيْدَيْ نُعَلَّى, no other being remembered (A): (4) حَيْدَيْ نُعَلَّى (IA, Aud, A), which is one of the common measures (Sn): (a) if حَيْدَيْ نُعَلَّى be a substantive, its is sometimes abbreviated, as سُلْمَيْ نُعَلَّى [above]; and sometimes prolonged, as العَرَاء, one of the Mansions of the Moon, the | in which is abbreviated [above] and prolonged (A); and so too, if it be an ep., as حَبْرَاء سُكَارَيْ (Sn): (5) حَبْرَاء سُكَارَيْ (Sn), [(a) a substantive (A),] like حَبْرَاء سُكَارَيْ [248, 378] (IA, Aud, A), which is applied to the masc. and fem. (IA, Sn), and سُكَارَيْ [248, 278] (Aud, A); (b) a pl., like سُكَارَيْ [250]; (c) an ep. in the sing., as asserted by ABZ, who transmits حَبْرَاء سُكَارَيْ a sturdy he-camel (A): (a) it is said [by Jh] in the سَحَابَة that the | of حَبْرَاء is not for feminization, [nor for co-ordination, being, as it were, a part of the word itself (Jh)]; but this is a mistake, for he agrees that it is diptote (Aud), when det. and when indet., i.e., is not
pronounced with Tanwin (Jh) : (6) ضْصْعَلَى 
falsehood [above] : (7) ﻦَعَلَى 
[above] : (8) ﻦَعَلَى 
[above] : (9) ﻦَعَلَى , which occurs only as an inf. n. (A).

He is acquainted with his inward mind, boasting, and tarrying, loitering, have been heard, prolonged and abbreviated: (b) Ks makes this measure regular; but the truth is that it is confined to hearsay (A).

like کُفْرَى ﻦَعَلَى, which appears to show that the ٰ of feminization, unless it be treated as anomalous, like ﻦَعَلَى [above] (A) : (11) ﻦَعَلَى, like confusion (IA, Aud, A), as They fell into confusion (IA); and like a sort of sweetmeat (Aud, A) and a riddle [above].
has been heard, and nothing else with the prolonged ِ

(A) : (12) ، فعالی اسْتَقَارِی اسْتَقَارِی a plant [above] (IA, Aud, A), a plant, and ِاُضِرْضُرِّی اسْبَارِی a bird (Aud, A), or, as the KF says (Sn), a plant (KF, Sn). The extraordinary measures of the abbreviated are (1) ِخیسَرِی نَعْلٖی، as ِنَعْلٖی نَعْلٖی، as a plant, [its ِنَعْلٖی نَعْلٖی being aug. ;
but said by some to be ِنَعْلٖی نَعْلٖی, its ِنَعْلٖی نَعْلٖی being rad. (Sn)] : (3) ِنَعْلٖی نَعْلٖی، like ِنَعْلٖی نَعْلٖی a kind of old man's gait : (4) ِنَعْلٖی نَعْلٖی، like ِنَعْلٖی نَعْلٖی and ِنَعْلٖی نَعْلٖی, like ِنَعْلٖی نَعْلٖی and ِنَعْلٖی نَعْلٖی and ِنَعْلٖی نَعْلٖی. Their goods are held in common, or pro-miscuous, among them, with abbreviation and prolongation (Sn)] : (6) ِنَعْلٖی نَعْلٖی، like ِنَعْلٖی نَعْلٖی [a word of (Sn)] wonder ; [but no other word of this measure occurs (Sn)] :

(7) ِنَعْلٖی نَعْلٖی، like ِنَعْلٖی نَعْلٖی [with ِنَعْلٖی نَعْلٖی, Damm of the Hanza and , says Shm, and so in the KF, sitting cross-legged (Sn)] : (8) ِنَعْلٖی نَعْلٖی، like ِنَعْلٖی نَعْلٖی fear [and ِنَعْلٖی نَعْلٖی supplicating, petitioning (Sn)] : (9) ِنَعْلٖی نَعْلٖی، like ِنَعْلٖی نَعْلٖی [with ِنَعْلٖی نَعْلٖی, Fath or Kasr of the ح، Fath of the ة، and ِنَعْلٖی Nَعْلٖی, Damm of the first ق، or with ِنَعْلٖی Nَعْلٖی, and Fath of the ة and first ق (Sn),] a plant [its ِنَعْلٖی Nَعْلٖی being rad. ; but said by some to be ِنَعْلٖی Nَعْلٖی, its ِنَعْلٖی Nَعْلٖی being aug. (Sn)] : (10) ِنَعْلٖی Nَعْلٖی، like ِنَعْلٖی Nَعْلٖی a swaggering gait ; (11) ِنَعْلٖی Nَعْلٖی، like ِنَعْلٖی Nَعْلٖی [above] : (12) ِنَعْلٖی Nَعْلٖی، like a swaggering gait ;
like a place [or, says As, a man: (a) IUK distinctly declares that the is pronounced with Kasr; but Syt makes its measure with Fath of the (Sn)] : (13), like having a large tip to the nose; [though in other senses its has all three vowels, as a profligate, or mean, or short and broad, man, according to the KF (Sn)] : (14), like having a large end to the nose, said of beasts: (15) مَرْتَدَى مَفْعَلٍ, like مَرْتَدَى sleeping much, [but in the KF, a man quick in his affairs; while IA on the Tashil says that the is pronounced with Fath also (Sn)] : (16), like large in the two testicles: (17), like the fruit of a plant: (18), like مَرْحَيْا مَفْعَلٍ, denoting exultation, [and said to be a place (Sn)] : (19), like above] (A); though IKtt mentions that its measure is (Sn) : (20), like [above] (A); but AH, IUK, and Shm mention that its measure is; and this is in the Dm also, and is more probable than what [R followed by] A says (Sn). But that all these are extraordinary requires consideration (A).

§ 273. The prolonged of feminization has [many (IA)] measures (IA, A), ordinary and extraordinary (A). The measures of the prolonged of feminization are (1), [which is of two kinds, (a) a substantive,
which is of three kinds (M),] (a) a concrete substantive [in the sing. (M, R),] like μακράν \(\alpha\) plain [248, 263] (M, R, IA, Aud, A), بُيَدَا، a desert (M), and يَجِبْنَاء war (R); while they say the sky, as though they held the stars to be like جَرَبْ mange upon it, orig. an cp., [meaning manges,] but become a substantive by prevalence of application; and the sky, from their saying بُيَدَا, meaning the multitude, a simple substantive, not an inf. n. (IY); (b) a [concrete substantive sing. in form (IY),] pl. [in sense (IY, Aud, A), a quasipl. n. (R), or rather a collective generic n., not a pl., because is not a formation of the broken pl. (Sn), like طَبْنَاء [258] (M, R, Aud, A), حَلْقَاء, and أَشْيَاء things (M): this is the opinion of S; while Mz transmits from As that the n. un. of قَصْبَاء, حَلْقَاء, and أَشْيَاء is طَرْقَاء [258], قَصْبَاء, حَلْقَاء, and أَشْيَاء respectively, the last alone having the pronounced with Kasr: and the dispute is not as to whether these ns. are broken pls. or not, but as to whether they correspond to إِبْلَ قُوم and بَأْثِر جَامِل, which have no sing. o their own crude-form; or to بَأْثِر and جَامِل [257]: and, as for أَشْيَاء, it is [diptote, says Khl, because (Jh),] orig. شِيَاء upon the measure of فَعَلَاء, like قَصْبَاء and طَرْقَاء; but, disliking the proximity of the two Hamzas [at its end (Jh)], they shift the first
to the position of the ف, saying لَسْتُ شَيْأً upon the measure of فُعَاء: and what proves it to be sing. is their giving it a broken pl. أَشْيَاءُ (IY) or أَشْيَايًا, and [a sound pl.] أَشْيَاء (IY) also (Jh): (c) an inf. n. (M, R, Aud, A), like happi-
ness, صرَأَاء distress (M, R), نَعْمَاء favor, [as وَلَّيْنُ آدَنْنَاهُ نَعْمَاءَ بَعْدَ صَرَأَاء مَسْتَهُ XI. 13. And, if We make him taste favor after distress, that has afflicted him (IX),] and بَاسَع hardship (M), whence رَغَبَاء supplicating, petitioning (Aud, A); but the truth is that these are quasi-inf. ns., not inf. ns. themselves (IY) : (b) an ep. (M, R, IA, Aud, A), which is of two kinds (M), (a) fem. of أَنْعَلُ (M, R, IA, A), where it is regular (R), in colors (IY), as سُودَة black and بَيضاء white (M), [and] as حُمرَاء red. [248] (R, IA, Aud, A) and زَرَاجة blue; and in defects, as عَمِيَّة blind, وَرِجْأة lame, and عُمْرَة one-eyed (IY) : (b) not fem. of أَنْعَلُ (M, R, IA, A), as فَبَيْضَة incessant still rain (M, R, IA Aud, A), إِمَّة حَسْتَأ a handsome woman (M, R, A), حَلْةُ شَوْكَة a new dress, [because rough to the fee (IY),] the pure Arabs (M, R), like العَرْبُ العَلَّاء (IY), دَاهِيَةَ دَهْيَاء a severe calamity (IY, R), or نَائِقَة فِرْس رَوْعَة a spirited mare or she-camel (IA), an إِمَّة عَجْفَاء [248] (IY); whereas مَطْر أَعْطَلُ is not. said (IY, IA, Sn), but عطَلُ (I, A, Sn) or عَطَلُ (Sn);
nor جَناَلْ أُرُونَ (IA), nor رَجَلُ أَمُتْرُ (IA), and the Hamza at the end of فَعَلَةٍ, in its different kinds, is only for feminization, because there is no فَعَلَةٍ in the language for this to be co-ordinated with, except in what is reduplicated, like ٍرَجَلُ [332, 396] and قِلْقَالٌ [332] (IY):

Wednesday (R, IA, Aud, A): (a) أنْعَالْهُ is one of the common measures, as IM mentions in the Tashil, whence said of a general invitation [272, 381] (A), as دَعَوَتْ الْقُومُ ٱلْأَجْمَلِيِّ I invited the people generally to the food, or, as Dm mentions, أَجْمَلِيِّ (Sn):

(b) Anعَالَهُ (M, R) is either sing., like أُرِبُعَةٌ; or pl. (R), like أَنْعَالَهُ [246] (M), which is frequent (IY, R) in the pl. of [the ep. فَعَلَةٍ [unsound in the ل], as أَضْحَيْ أُشْقَى (IY), like أَضْحَيْ [278] (R) : (5) like عَفْرَبَةٌ [399] (M, R, IA, Aud, A), denoting a place (Aud, A, MKh), and (Sn, MKh), as is said (Sn), a female scorpion (IY, IA, Sn) : (a) this is one of the common measures; and hence فُرْتَنَى a woman's name (A) : (6) معالَةٌ [with Kasr of the ف (Aud, Sn, MKh)], like قِصَاصًا retaliation (IA, Aud, A), as transmitted by ID, no other instance being remembered (A) : (7) فَعَلَةٍ [which occurs only as a substantive (A),] like قِصَاصًا [40] (R, IA, Aud, A):

(a) IKtt transmits تَعْدَ الْقَرْنُصَى; and, according to this,
is a common measure: (b) the 3rd [letter] of تَرْنُصَاء may be pronounced with Fath or Damm (A); (8) عَاَشُرَة, like فَعَولَة (M, R, IA, Aud, A), the tenth day of the Muharram exclusively, from عُشْرَة ten (IY): (a) this is a common measure, whence بَادُولى the name of a place (A): (9) فَعَولَة (M, R, IA, Aud, A), like سَابِيَّة [247] (M), whence [247, 390] (R, IA, Aud, A): (10) فَعَولَة like كَيْبَيْة [389] (M, R, IA, Aud, A), an inf. n. (IY), meaning greatness (IY, IA): (11) مَفْعُولَة (R, IA, Aud, A), like مَمْغُورَة [257] (R), whence مَشْيَوْخَة [257] (IA, Aud, A): (12) فَعَولَة (M, R, IA, Aud, A), (a) an inf. n. (R), like بَرْوَقَة [246, 248, 390] (M, R, Aud, A); (b) a simple substantive, like تَلَنْتَة [390] (R), whence تَرْوَاسَة (IA, Aud, A), a dial. var. of بَرْوَسَة [399] (IA); (c) an ep., like طَبْقَة, بُرْوَسَة [390] (R): (a) IKtt authorizes فِعَالَة abbreviated in some words, among them حَبَلَة [like حَبَلَة (KF, Sn)], the name of a mountain [whereon the Arabs used to kindle fire on the morning of a foray (Jh, KF, Sn)]; and, according to this, فَعَولَة is a common measure (A): (13) فَعِيلَة (R, IA, Aud, A) as تَرْوِبَة [246] (R, Aud, A): (a) IM in the Tashil reckons it among the common measures, whence كَنْبَرُيَّة gum-tragacanth (A) and قَرْبَة [282] (Jh): (14) فَعَولَة (M, R, IA, Aud, A), like بَرْوَقَة (M, R)
i. q. ترکه [above] (IY, R), whence ددربق [human dung (IA, Aud, A)], عَشْرَة [a dial. var. of عَشْرَة [above], and حَرْرَة, a dial. var. of حَرْرَة [above], and a place, in relation to which the حَرْرَة [a sect of schismatics (Sn)] are named [311]: (a) IM in the Tashil reckons this measure among those peculiar to the prolonged: but IKtt authorizes نَعُوٰلی, whence a place, دبَوق [above], دَبَوقی a dial. var. of دبَوق [above], دَبَوقی a town in AlBahrain, قَطُوری a clan in Jurhum, and عَقُب تَنْفَوی [545] in the poem of Imra alKais; and, according to this, it is common, which is the truth (A); (15) فُكَلَه, like جَنْفَاء a place [272] (R, IA, Aud, A), مَدَم a place, [with Q according to S, and F according to Jh (R)], دَمَم [385] (R, Aud), and مَهْنَكَة spite (R), the only [four (R)] words of this measure (R, Aud), so that IM's reckoning it among the ordinary [measures] is dubious (Aud): (a) as already remarked [272], this measure is one of the common [measures] (A): (16) فُكَلَه, like مَهْنَكَة (M, R, IA, Aud, A) a garment [made of silk (A)] containing [yellow (IA)] stripes (IY, IA, A), like thongs, and also said to mean gold (IY), the only word of this measure (R): (17) فُكَلَه (M, R, IA, Aud, A), like مَهْنَكَه pride (IA, Aud), (a) sing. (R), like مَهْنَكَه, رَخْصَة sweat of fever (M, R), whence نَفَسْة (M, A) and عَشْرَة [248] (R, A); (b) pl., like مَهْنَكَه (R), كُرَمْه [246] (M), and عَلْمَه [247] (R): these seventeen are
the ordinary measures (Aud, A), as here mentioned by
IM : (18) a [large herd or (Sn)]

flock [below] : (19) a place : (20)

like a swaggering gait ; [while AH, IUK,
and Shm say "and is said" (Sn)] : (21), like

a swarm of [below], i. q. a [above] (A) : (22), like

endive [399] (R), whence a dark night (A); or

like [247, 248, 390] (M, A) and the squill (A) : (25), like

the down beneath the hair of the she-goat (Sn)] : (28), like meaning 'Amr Ibn 'Amir, king

of AlYaman (A) : (29), like a bird’s
tail ; but here the usual form is abbreviation [below]

(Y) : (30), like Zachariah [18], like a [below] (R). The measures common to

the two s of feminization are (1) [or with abbreviation or pro-

longation (Sn)] : (2), like (3), like (4), like (5), like (6), like (7), like (8), like (9) : (Sn) : ] these have been
already noticed: (10) إِبْحَرِيَّةٍ and إِبْحَرِيَّةٍ [272] and
حَوْصَلَةٍ [272] and، نَعْلِيِّةٍ (11) إِبْحَرِيَّةٍ a bird's crop: (12) دِيَكْسَةٍ، دِيَكْسَةٍ [272] and دِيَكْسَةٍ [above]: (13) دِيَكْسَةٍ، دِيَكْسَةٍ like the place of growth of a bird's tail [above]: (14) نُعْلِيٌّ، نُعْلِيٌّ 
جُلْدَانٌ [272] and جُلْدَانٌ [a king's name; but, in the KF, Damm of the ِل is approved when the ِل is abbreviated, and Fath when it is prolonged (Sn)): (15) فَعَالَةٌ، فَعَالَةٌ a kind of [green (Sn)] locust (A), long in the two hind legs [400]: (16) فَعَالَةٌ، فَعَالَةٌ, يَنَابِعُهَا، يَنَابِعُهَا, as in the Dm (Sn). As for [the two measures (Sn),] the row of vertebrae of (A) a back (IY, A) and شِيْشْكاء dates that do not form hard stones (A), whence زِبَرًا and ثَبَتَانَّهُ both meaning rough ground (IY), and (2) فُعَالِةٌ [250], like حَرَاءٍ [a plant {whose color resembles that of the wolf (IY), n. un. حَوْاءٍ (IY, A)], ضَرَّةٍ [a kind of (A) wine (IY, A)], تَرْبَةٍ ringworm [below] (M, A), and [similarly (IY)] حُشْشَةٍ، حُشْشَةٍ, [orig. خَشْشَةٍ (Sn),] the bone projecting behind the ear [272] (IY, A), they are not measures of the prolonged [ِل of feminization], because (Sn) their ِل is for co-ordination (M, A) with
and a crag jutting out from a mountain (A), not for feminization (IY, Sn), since it is pronounced with Tanwīn (A), they being triptote, because co-ordinated with قَرْنَاسٍ (IY) and قَرْنَاسٍ (IY) i. q. قَرْنَاسٍ (Jh, KF). But قُرُبَاءٍ [385] has two dial. vars., of the cat. of قُرُبَاءٍ [above], diptote, because, there being no نَعْكَالَ among the formations, that it might be co-ordinated with, its Hamza is for feminization; (2) قُرُبَاءٍ, co-ordinated with قَرْنَاسٍ, and therefore triptote (IY). Some of the prolonged are sometimes abbreviated by poetic license, the elided † being then the first, not the last, because the latter has a meaning; and because, if it were elided, the n. would become triptote, on account of the removal of the † of feminization [18]: and, when the first is elided, the last returns to its o. f. of †, since the cause of its conversion into Hamza was the combination of the two [248] (R)

†
CHAPTER X.

THE DIMINUTIVE NOUN.

§ 274. The dim. is the expression (Jrb) augmented by something (R, Jrb) in order that it may indicate diminution (SH). We say the "expression," and not the "n.,” as in some of the Commentaries, in order to include ما احیسنة [288]; and we say "something”, not “a ی,” as some of the Commentators say, because the augment is not confined to the ی, as you will learn [293] (Jrb). IM mentions this cat. immediately after the cat. of the broken pl., because, as S says (A), the dim. and [broken (M, AArb, A)] pl. follow one course [247, 686] (S, M, AArb, A), which means that their treatment is one (IV), because they have many questions in common, as will be mentioned (A), each of them being altered in form and sense (AArb, Sn). For, when you say ٍرَجَال in the dim. of ٍرَجَل, you alter the form of the latter by pronouncing its initial with Damm, and its second with Fath, and by adding a quiescent ی third; while you alter its sense, because you transfer it from greatness to smallness: just as, when you say ٍرَجَال in its broken pl., you alter its form by adding the ٍ, and pronouncing the preceding letter with Fath; while you alter its sense, because you
transfer it from the *individual* to the *collection* (*AArb*). According to the BB (*A*), the *dim. formation* imports [four (*A*)] meanings (*IY, Jrb, A*), (1) the *smallness* of what may be fancied to be big (*IY, A*) in substance (*Sn*), as *رحيل* *a small man* and *جبيل* *a small he-camel* (*IY*): (2) the *contemptibleness* of what may be fancied to be great (*Jrb, A*) in degree (*Sn*): (a) that is either vague, as *رحيل* [above] and *عمير* *Little 'Amr*, where you pronounce him to be *contemptible* without explaining what necessitates contempt for him; or definite, as *عُنْدُمْ* possessed of little learning and *زنبهد* little given to asceticism, where you pronounced him to be contemptible in respect of the *smallness* of his *learning* and his *asceticism*; and similarly *اصيفر* and *أحبير* [287], where you mean the *faintness* of his *redness* and his *yellowness* (*Jrb*): (3) the *fewness* of what may be fancied to be many [in number (*Sn*)], as *ذربهات* *a few dirhams* (*IY, Jrb, A*) and *دنَينِياَت* *a few dinars* (*IY, Jrb*); and this is peculiar to *pl*. [285]: these are the meanings common, and frequent, in the *cat.* (*Jrb*): (4) the *nearness* of what may be fancied to be far [287] (*IY, Jrb, A*) in (a) *time*, as بعَيِّدُ السَّمْغِب* *a little before the afternoon* and بَيْلُ العَصْرِ *a little after sunset*; (b) *place*, as نُوقَقُ هُدَا *a little above* this and دُونِ دَانَ *a little below that* [286]; (c) *degree*, as أصيفر منك *[287] (A)*: this meaning is anomalous, rare;
and occurs in the *adv. more* often than in anything else (Jrb). The KK add another meaning, vid. *magnification*, as in [117, 177] (IY, A), because there is no *calamity* greater than death (IY); the saying [of Aus Ibn Ḥajar (Jsh)]

(1165)

A little above a huge mountain, lofty in summit, that thou art not one to reach until thou tire thyself and walk hard (Jsh), because he says lofty in summit (IY); and the saying of 'Umar on Ibn Mas'ūd 

*a great wallet filled with learning* and the saying of an Arab [AlḤubāb Ibn AlMundhir (Jh, Md, IAtl, Is) Ibn alJamūḥ alAḥṣā'ī (Md, IAtl, Is)]

*I am their great stump; much rubbed against, and their big palm-tree propped up*[282] (A), because the occasion is one of eulogy (Sn). But, according to the BB, [an of (IY)] that is reducible [by interpretation (A)] to [the meaning of (IY)] *contemptibleness* (IY, A), 

being meant to intimate that the death of living beings is sometimes brought about by *small calamities* (Sn); and to the like (A), such as the *smallness* of what is fancied to be big in substance (Sn), 

being meant to intimate that the *mountain* is *small in breadth*, [though high (Sn),] difficult of ascent (IY, Sn) because of its tallness and height (IY), and
and that abundance of sense sometimes goes with smallness of substance (Sn). And [other] instances of tropical diminution of substances are the dys. importing (1) affection and kindness, as in يَا بْنِي يَا أَخِي O my darling son, and أَنتَ صَدِيقِي Thou art my dear friend, because the small are treated with affection and kindness; (2) prettiness, whence يَا مَا أَمْضِيَتْ آخَم ب[171, 288], because the small are mostly graceful, pretty (R). The dim. formation in a n., being an indication of the smallness of its named, is an embellishment and qualification of the n., because by رَجِيلَ you mean a small man [25, 282] (IX). The expression that the dim. is formed from has certain conditions, that it be (1) a n.; so that the v. and p. have no dim., because the dim. formation is a qualification in sense; while the dim. of the v. of wonder is anomalous [288]: (2) decl. [293]; so that the prons. have no dim. [292]; nor have كَيْفَ [292], and the like; while the dim. of some dys. and conjuncts is anomalous [293]: (3) susceptible of diminution; so that such as كَبِيرَ great and جَمِيسُ corpulent have no dim., [because, if they had, a contradiction would result (Sn)]; nor have the magnified names, [like the names of God, of His Prophets, Angels, and Scriptures, of the Codex, and of the Mosque (Sn.)]: (4) devoid of dim. forms, [original or
actual (Sn),] and of their like, [i.e., forms having the same vowels and quiescences as the dim. (Sn)]; so that such as كُبْيَتَ [289] and كُبِّيْتَ [289], [in which the dim. form is original, but forgotten, and رَجِبَلَ Little man and رَجِبَلَ Little Zaid, in which the dim. form is adventitious without being forgotten (Sn)], have no dim.; nor have such as مَيْبَطِرٌ a farrier, or veterinary surgeon [289] and مُهِيِّس a guardian, watcher (A), which are not dims., but have the same conformation as the dim. (Sn). The dim. [of the decl. n. (M)] has [only (M, R)] three paradigms (M, R, Aud, A), as S distinctly declares (T), (1) فَعَيْبَلٌ, as دُخِنَتْهُ, فَعَيْبَلٌ, as دُخِنَتْهُ, فَعَيْبَلٌ (3); فَلِيْسَ (M, Aud, A). For, (1) if the n. be tril., whichever of the ten measures [237, 368] it be upon, then its dim. is فَعَيْبَلٌ: (2) if it be quad., then, (a) if its four [letters] be not accompanied by a letter of prolongation fourth, its dim. is فَعَيْبَلٌ; and, (b) if they be accompanied by such a letter, its dim. is فَعَيْبَلٌ (R). As for فَعَيْبَلٌ, it is for every n. of five letters, whose fourth is a, or ʾ or ِ, as مُصَبَاحٍ dim. كَرَّدُوسٍ, فَنَبِيِّلٍ dim. كَرَّدُوسٍ [below], فَنَبِيِّلٍ [below]. كَرَّدُوسٍ [283], قَرْبُوسٍ [283] a pommel of a saddle [396], كَرَّدُوسٍ, قَرْبُوسٍ, حَصِيصٍ, a sour vegetable growing in sandy places [285], كَرَّدُوسٍ, حَصِيصٍ, the multitude or paucity of the vowels not being heeded, nor their
variation (S). What is meant by these formations is the measure, not the actual paradigm, which is sometimes as أحياء, as مكيرم, as مفيعل; and as تقيعيين, as مكيرم; and as سريعيين [below] (IY). But the use of these three paradigms [alone] to denote the measures of the dim. is a conventional notation peculiar to this cat., the mere form being here considered, [without regard to correspondence of rad. to rad., and of aug. to aug. (Sn),] in order that the number of formations may be minimized; and is not conformable to the conventional notation of etymology: for in the dim. the measure of سفيجر and مكيرم and أحياء is مفيعل; whereas their etymological measures are مفيعي, and مفيعي, and مفيعي (A). Four [rad. letters (R)] are not exceeded (SH) in the dim. [293] (R). Only the tril. and quad. [ns. (IY, R)] have a dim. (M, R, Jrb), not the quin. (R), according to the chastest dial. (Jrb), the dim. of the quin. being disapproved, like its broken pl. [245], because of the elision of its 5th [rad.] (M). If, however, a dim. be formed from the quin. (M, SH), notwithstanding its weak authority (SH), a letter (IY), [vid.] the 5th or some other (R), is elided (IY, R), in order that the quin. may be reduced to four [letters]; and the dim. is then formed on the paradigm of the quad., vid. سفيجر, as مفيعي, so that (IY) مكيرم is said from مكيرم, وفرم, and مكيرم from.
while some of them say \textit{\textbf{جَكْحِيَّرِش}} \begin{symbol} \text{فرِّكِّيَّن} \end{symbol} [below], eliding the \textit{\textbf{م}} because it is one of the \textit{\textbf{اكس}}. [671], and the \textit{\textbf{د}} because it resembles one of them, vid. the \textit{\textbf{ت}} [732] (M). They elide (1) the 5th [275] (IY, SH), as in the broken pl. [245] (Jrb), which is the best way (SH), because the heaviness results from it (IY); (2) as is said, the \textit{\textbf{كَمْيَان}}. (SH), (a) one of the letters of augmentation [671] (IY, R, Jrb), although it is a \textit{\textbf{ثد}}. (R), as \textit{\textbf{خَدَرَّنِق}} from \textit{\textbf{جَكْحِيَّرِش}}, where the \textit{\textbf{ن}} is elided, although it is not \textit{\textbf{اكس}}. (IY); [and, according to Z and Jrb,] as \textit{\textbf{جَكْحِيَّرِش}} [below] by elision of the \textit{\textbf{م}} (Jrb); but, [according to IY and R,] the \textit{\textbf{كَمْيَان}}. \textit{\textbf{ثد}}. is elided only when it is near the end, being 4th; so that \textit{\textbf{جَكْحِيَّرِش}} [below] is not said, because the \textit{\textbf{م}} is far from the end, [being 3rd (IY)]; while Z says that some of the Arabs (IY, R) elide the \textit{\textbf{كَمْيَان}}. wherever it be (R), [so that they] say \textit{\textbf{جَكْحِيَّرِش}} [above] (IY), which is a mistake (IY, R), as I think (IY), [and] as Sf and An distinctly declare (R) ; (b) like one of the letters of augmentation [in source (R), and near the end (IY, R)], as \textit{\textbf{خَدَرَّنِق}} from \textit{\textbf{جَكْحِيَّرِش}} (IY, R, Jrb), where the \textit{\textbf{د}} is elided because it resembles one of the letters of augmentation, vid. the \textit{\textbf{ت}} [671] (IY, Jrb), since the \textit{\textbf{د}} proceeds from the same source as the \textit{\textbf{ت}} [732] (R). But that [elision of the \textit{\textbf{كَمْيَان}}.] is anomalous, rare, for
which reason Z says that (IY) the best way is the first (M). Akh [says that he (M, Jrb)] heard لسَفْيِرْجَلُ (M, SH) with the ج (IY) mobile (M), the five letters being retained, from dislike to elision of a rad. letter; and the Fatha of the ج being preserved (R), [or] the ج being pronounced with Kasr (Jrb): and S transmits from some of the GG [in the dim. and broken pl. such as (R)] سَفْيِرْجَلُ and سَفْيِرْجَلُ [with Fatha of the ج in both (R)]; while Khl says "If I were forming a dim. to the "quin. without eliding anything from it, [as some of the "GG say (IY),] I should make the penultimate letter "quiescent, saying لسَفْيِرْجَلُ, by analogy to [what is "authentic in their language, vid. (R)] دَنَّيِنِمَرُ, because "the و is quiescent" (IY, R). In forming the dim. [of the decl. n. (M) three processes are necessary (Aud),] (1) the initial is pronounced with Damm; (2) the second is pronounced with Fatha; (3) a quiescent و [497] is inserted third (M, Aud). Then, if the n. be tril., one restricts oneself to that formation, which is لسَفْيِرْجَلُ, like فُلِيْسُ [from فِلْسِ] and رَجْيِلٌ [from رَجَلُ] ; but, if it exceed three [letters], a fourth process is needed, i. e., the letter after the و of the dim. must be pronounced with Kasr; and then, if this letter pronounced with Kasr be not followed by a soft letter in the penultimate, the formation is لسَفْيِرْجَلُ, like لسَفْيِرْجَلُ, جَعْفَرُ from جَعْفَرُ; while, if it be followed by a soft
letter in the penultimate, the formation is لَعَظَفُبِعِلْلُ [283] (Aud). When the second [letter] of the n. is a ی [retained in the dim., as in شَبَعُهُ لَعَظَفِبِعِلْلُ, بِعِلْلُ, and لَعَظَفِبِعِلْلُ, it is best to say لَعَظَفُبِعِلْلُ and لَعَظَفِبِعِلْلُ, with ذَامِم; but (S)] some of the Arabs say لَعَظَفُبِعِلْلُ, لَعَظَفُبِعِلْلُ, لَعَظَفُبِعِلْلُ (S), with كَسُر, from fear that the ی may be con-
verted into , because of the ذَامِم on the letter before it, and (R)] from dislike to [the heaviness of (R)] the ی after the ذَامِم [242, 247] (S, R) if they were to remain like that. When the ی of the dim. is followed by two homogeneous letters, one of them is incorporated into the other; so that the كَسُر is removed by the incor-
poration, as لَعَظَفُبِعِلْلُ [281] and مَدِيِق [663] (R). The ی of the dim. is sometimes changed into ل for the sake of light-
ness, when immediately followed by a double letter, as شَبَعُهُ لَعَظَفُبِعِلْلُ, شَبَعُهُ لَعَظَفُبِعِلْلُ, dim. of لَعَظَفُبِعِلْلُ and لَعَظَفُبِعِلْلُ [639] (Sn). The rule that the letter after the ی of the dim. should be pronounced with كَسُر in [the dim. of] the n. exceeding three letters is subject to exception in four cases, vid. when the letter is before (1) the sign of femin-
inization [below], i.e., (a) the ی, as in بُكَرَة; (b) the ل, as in حَبْلِي; (2) the aug. letter of prolongation preceding the ل of feminization, as in حَمْرَاء [263, 683]; (3) the ل of فَعَال [below], as in فَعَال: (4) the ل of the &f;الی that does
not form the pl. [below], as in سَكُرَانُ [250] and مُخْسَكَانُ [250, 285]: for in these four cases the letter after the ﯾ of the dim. must remain pronounced with Fath, as it was before the formation of the dim.: you say (1) أَجْيَاثُ [282, 283]; (2) حُبْيِلَيْ [282]; (3) سُكَيْرَانُ [283, 285]; (4) عُطْيَسْانُ [285]; whereas you say ﯾُسْرَحْانِ سُلَيْطِينُ [above] and ﯾُسْرَحْانِ سُلَيْطِينُ, because their pl. is سُرَاحِينَ [280, 282] and سُكَاطِينُ [250] (And). The expression “before the sign of feminization” [above] means “immediately before [the sign of feminization (Sn)]”, as exemplified; for, if the letter be separated [from the sign], it is pronounced with Kasr, according to the general rule, as ﯾُدْخِلْجَةَ (A). The ﯾ of feminization being a word compounded with the first [266], and the final [letter] of the first of two words compounded together being pronounced with Fath [211], the predicament of the ﯾ, in having the letter before it pronounced with Fath, is the same in the dim. and non-dim. (R). The last member of a comp., being treated like the ﯾ of feminization, as IM says in the Tashil, is governed by the same rule as the ﯾ; and therefore you say ﯾُعْيَبَلْدَعَ with Fath of the ل [290] (A): but, when the first member ends in ﯾ, as in ﯾُمْدِيْكِبُ, the letter [immediately] before the last member is not pronounced with Fath, because it does not follow immediately after the
of the dim., but it remains quiescent; while the letter following immediately after [the \(\text{ذ} \)] of the dim. remains pronounced with Kasr, [because it is not immediately before the last member of the comp.] so that you say [290] (Sn). The letter before the abbreviated and prolonged \(\text{ذ} \) of femininization is not pronounced with Kasr, in order that they may be preserved from being converted into \(\text{ذ} \), since they are signs of femininization, and the sign, so far as possible, is not altered. As for the conversion of the sign of femininization into \(\text{ذ} \), that would obviously be entailed in the case of the abbreviated; while in the case of the prolonged, although the sign is the Hamza converted from the \(\text{ذ} \) of femininization, the \(\text{ذ} \) before it being a letter of prolongation, as in \(\text{ذ} \), still, since the conversion of the \(\text{ذ} \) of femininization into Hamza, not into \(\text{ذ} \), or \(\text{ذ} \), is on account of the \(\text{ذ} \) before it [248, 683], conversion of the first into \(\text{ذ} \) would necessarily entail conversion of the second also into \(\text{ذ} \), as in [248]. The \(\text{ذ} \) of \(\text{ذ} \) is not altered, in order that the sign of what is deemed strange in the dim., vid. the pl. [285], may be preserved, because, if they did not preserve its sign, the hearer would not refer the dim. to the pl., on account of the apparent incongruity between them; and, even when you use \(\text{ذ} \) as a name, you say [below]. In such as \(\text{ذ} \) and \(\text{ذ} \), however, the \(\text{ذ} \), though the sign of the
inf. n., is converted into ی in the dim., since the dim. of the inf. n. is not deemed so strange as the dim. of the pl. (R). IM [followed by IHsh in the Aud] mentions أفعَّال [above] without restricting it to the pl., so that it includes the sing.; and some MSS of the Tashil have “the ٰ of أفعَّال whether a pl. or a sing.”: and therefore, if we follow those who authorize أفعَّال among the sings. [146, 256, 257], then the unrestrictedness of IM's language here and his saying “whether a pl. or a sing.” in the Tashil necessarily imply that its dim. is أَفْعَيْل, [which is the preferable opinion (Sn)]; while the language of those GG who say “the ٰ of أفعَّال when a pl.”, like Jz and IH, necessarily implies that its dim. is أَفْعَيْل with Kasr; and [Jrb.] one of the Commentators on the SH of IH, says that (A) he adds the restriction “when a pl.” [below] in order to exclude what is not pl., as أَعْشَار [146, 257], the dim. of which is أَعْشَيْسَر (Jrb, A). BD, however, says “the ٰ of أفعَّال when a pl.”, adding the restriction, in which he follows Jz and those who agree with him: but Shl, referring to the dictum of Jz, says “This is a mistake, because S states that, when you form the dim. of أفعَّال a man's name, you say أَفْعَيْل, as when you form its dim. before it is a name”; and IM speaks without restriction in other books than this; nay, in some MSS of the Tashil, he expressly declares the generality; so that his language [here] is to be interpreted according
to that (A). The \( ل \) before the \( ان \) is not converted into \( ي \), because it is assimilated to the \( ل \) of \( حبراء \) [above]. The \( ان \) and \( ل \), however, at the end of the \( ن \). do not always resemble the prolonged \( ل \) of femininization, so that the conversion of its \( ل \) into \( ی \) in the \( ديم \). should be disallowed. They resemble it when they are in (1) a coined proper name, like \( عثبان \) [4, 250], \( سعدان \), \( عبران \), \( عطيفان \), \( سلبان \), because the \( ی \) of femininization is not affixed to it, since the quality of proper name is a preventive; and, according to this, you say \( عثبان \) [above], \( عطيفان \), \( سلبان \), and \( عبران \) [below] : (a) as for \( عثبان \) a young bustard and \( سعدان \) a plant, their \( ديم \). are \( عثبان \) [below] and \( عيدين \). (2) an \( ابي \) that refuses the \( ی \), like \( جوعان \) hungry and \( سكران \) [250], because of the absence of the \( ی \), so that you say \( جوعان \) and \( سكران \) [above]. And, if they be in an \( ابي \) that does not refuse the \( ی \), like \( قطراان \) slow [in walking (MAR)], they resemble the \( ان \) and \( ل \) in the \( كات \). of \( سكران \), because they are \( ابي \). like it, although the \( ی \) is affixed to them; so that \( صبابان \), \( نديمان \), \( عريان \), and \( قطيان \). are said. If, however, they be in a substantive not a proper name, they do not resemble the \( ان \) and \( ل \) in the \( كات \). of \( سكران \) unrestrictedly, since qualification does not unite them, as it unites \( عريان \) and \( سكران \); but you
consider whether the ḫ be fourth or upwards. If it be fourth, then, (1) if the substantive be equal in number of vowels and quiescences to a substantive whose final is a ǧ preceded by an aug. ḫ, even if not equal to it in actual measure, its ḫ is converted in the dim. into ǧ, by assimilation to that ḫ which precedes the ǧ: but that occurs in only three measures, َفعلُانْنَ, فَعالُانْنَ, and َفعَلاْنْنَ, as a plant growing in the desert, سُلطَانْنَ, and َرَزَّالَّ, the َنَ of which occupies the place of the ǧ in َرَزَّالَّ, and متَحَّ, قُرْطَاسَ, respectively; so that you say َقَرْطَيِسْنَ, ُرَزِيْزِينْ, سُلْطَيِسْنَ, حَرْبِينْ [332], and َمُفِيَّيْعَ: (2) if the substantive be not equal to what we have mentioned, like سُبْعَانْنَ and ُجْرَبِانْ, and like َفعلُانْنَ, فَعالُانْنَ, فَعالُانْنَ, فَعالُانْنَ, if these occur in their language, its ḫ does not resemble the ḫ preceding the ǧ, since an aug. ḫ followed by a ǧ does not occupy [in any other substantive] the place of the ḫ and َنَ in these substantives; but the ḫ and َنَ in them resemble the ḫ and َنَ in the cat. of َسْكَرَانْنَ, َسُكْرَانْنَ [since both are aug.]; so that the ḫ is not converted into ǧ, as َسُبْعَانْنَ ُجْرَبِانْ, and by analogy such [substantives] as َكِرْوَانْنَ َكَرْوَانْ, and َكِرْوَانْنَ َكَرْوَانْ [250] ought to be like َسُبْعَانْنَ ُجْرَبِانْ [and َسُبْعَانْنَ ُجْرَبِانْ], since a ǧ does not occupy the place of their َنَ, as it does not occupy the place of the َنَ of َجْرَبِانْ and َسُبْعَانْ; but, since ِإِبْسَ.
also occur on this measure, like قطنان صيّبان, and their ٌ resembles the ٌ of سكران, which is not converted, as before shown, the Arabs intend to make a distinction between substantive and ep., and therefore convert the ٌ in the substantive, saying كربينون ورغيّين, because assimilation of ep. to ep. is more meet and proper than assimilation of substantive to ep. If, however, the ٌ be after the fourth, then, (1) if it be fifth, as in زعفران، saffron، a male scorpion and أنعوان، a male viper، and صليبان، a plant، it may not be assimilated to the ٌ preceding the ٌ، and be converted into ى، since that ٌ is not converted into ى in the dim.، except when fourth، as in مصبّاح، and مفتاح، so that the only alternative remaining is to assimilate it to the ٌ of feminization، saying عقيربان، [282، 283]، and صليب، مرفظ، [8] (R): (a) in forming the dim. of أحکْية، and عسّطية، and عنسْطية، you say أَحْكَيْة and أَعْسُطِيَة، as though you were forming the dim. of camomile [390] and عِنزْوا، [389] (S): and by analogy the dim. of أسطوانة، a column، portico، cylinder ought to be أَعْسُطِيَة، اَسْتُطِيَة، but، the، in it being anomalously elided، the ٌ becomes fourth، so that اَعْسُطِيَة is said، like عنيبيّ، [above]: (b) the dim. of إنسان، [on the measure of فعالان، (Jh، HH)] ought by analogy
to be سُرِّيقِيَان [286], like سُرِّيقِيَان; but, since a ی is anomalously added before the ی [of ی‌نسان], according to the soundest [opinion], the ی becomes [fifth,] as in ی‌ن‌فسان and عقَرْبَان, [so that ی‌ن‌فسان is said (HH)]: (2) if the ی be after the fifth, then, (a) if the aggregate of the letters preceding it contain one that must be elided, so as to make the ی after the elision fifth, the ی remains unaltered because it then becomes [fifth,] as in عقَرْبَان; so that you say عَبْرَان dim. [283], because the ی is aug. : (b) if the case be not so, the ی and ن are elided, as قَرْعِعَانة [236, 401], dim. قَرْعِعَة [283], because you elide the rad. before them, and therefore cannot leave them. As for the proper name transferred from something, you say (1) سَرْحَان (Wolf), وَرْشَان (Pigeon) and سُلْطَان (King), when proper names, dims. سُرِّيقِيَان [below], سُلْطَان [below], diptote in the non-dim. because of the quality of proper name and [augmentation by ] the ی and ن [18], and triptote in the dim. because of the removal of the ی by its conversion into ی: (a) this is as you make مُعَرْيُ ی. Goats, when a proper name, diptote [in the non-dim.], because of the resemblance of its ی to the ی of femininization [18]; and triptote in the dim., because of the conversion of its ی into ی, as مَعِيْرُ ی: (2)
and, when proper names, dim. SURAN, ʿAQABAN, ṣURABAN, [diptote,] as they were before their transfer to the state of proper name: (a) this is as you say ʾĀʾIMAL, when a proper name, dim. ṣURABAN [above], with the t as S mentions. The GG say, in describing [the dim. of the n. ending in] the l and assimilated to the l of feminization, "Whenever the l is converted into ʾay in the [broken] pl., convert it " into ʾay in the dim. also; and, whenever it is not converted " in the broken pl., do not convert it in the dim." but that does not hold good in such as ṣURABAn, because they say ʾĀʾIMAL and ṣURABAN [248, 250] (R). As for ṣURABAn dim. is ṣURABAN, as though you formed its broken pl. from ṣURABAn, not from ṣURABAN, since you say ṣURABAN, as they say ṣURABAN [248] (S). If the pl. nāfilān be anomalous, it is not regarded, but the dim. is ʿAQABAN, nāfilān [250] and ṣURABAN [above], pl. nāfilān and ʿAQABAN [248] anomalously, dims. ṣURABAN and ṣURABAN [286] (A). And, when it is not known of any n. [ending in an aug. l and N (A)] whether its l be converted [by the Arabs into ʾay (A) in the broken pl. (R), i.e., whether it take the pl. nāfilān (Sn),] or not, then [Sf and F say that (R)] its l is not converted, because it is made to conform to the cat. of ṣURABAN, since this is the most numerous (R, A): while
An says that the rule may be said to be either absence of alteration; or conformity with the most numerous [cat.], and consequent alteration (R). Except in these cases, only فُعَّالُ and فَعِيلَ occur (SH); whereas in the excepted cases other paradigms are found. The three paradigms, however, occur before (1) the s of feminization [277, 282, 283], as سُلْهَة [264]; (2) the big-bodied mare (MAR), and زَنَبِيرة [dim. of سُلْهَة a hornet]; (2) the prolonged l of feminization, as حَبْيرَاء [above], and حَبْيرَاء [282], and زَنَبِيرة [282]; and (3) the l and ن, as سُلْهَان [above], and سُلْهَان [above], and سُلْهَان with the l as a compensation for the elided [283 284]; but only before (1) the l of the pl., as اَلْجِسْكَة; and (2) the abbreviated l of feminization, [as حَبْيَدَة] because, when fifth [or upwards in the non-dim.], it is elided in the dim. [282]. IH ought to mention the r of relation also, as بْرِيَدَي dim. of مُشْهِدِي, [248, 294] بْرِيَدَي dim. of مُشْهِدِي [265], and بْرِيَدَي dim. of مُسْتَلْقِي [284], saying "Except in these cases, and the case of the rel. n. formed with the r, only such and such [paradigms] occur": for, if he say that فَعِيلَ is فُعَّال, the r being additional, we say that, though the r is no doubt additional, still it becomes, as it were, part of the word, like the s of feminization, as is proved by the fact that the inflection of the word rests
upon it, as upon the ı ; and the objection holds equally good of such as حُبّرَة [below], حُبّيّلِي، and حُمَّرَة، which are نَعِيَل، the ı and the two ı’s of feminization being additional [282]. And why does he not mention the d.u. and ıł., as َعَيْنُيّاً and َعَيْنُيّاً, saying that (R) the letter after the ı of the ııl. is pronounced with Kasr in the case of the [n. containing (Jrb)] four [or more (R) letters, as جُعْفِر (R, Jrb) and سُتْبِرُ (R), for the sake of affinity between the ı and the letter after it (Jrb)], except before (1) the ı of feminization, (2) its two [abbreviated and prolonged (R, Jrb)] ı’s, (3) the ı and ı assimilated to the prolonged ı of feminization, (4) the ı of أَفْعَال when a ıł. [above] (SH), (5) the ı of relation, [which ought to be omitted, because the letter before it is pronounced with Kasr, as in بَرِيْدِی], (6) the ı and ı of the d.u., (7) the ı of the ıł., (8) the ı of the [sound] ıł. f°m., and (9) [the last member of] the comp. ı (R). Every ııl., when its formation does not take away one of its two causes [of diphtote declension], is diphtote; and otherwise is triptote (Dm). The ııl. formation spoils the following causes of diphtote declension :—(1) deviation from one measure to another, as زُبْع [18], ııl. زِبْع, because the measure deviated to is removed by the ııl. formation, and that measure is observed in deviation, since deviation is a lit. matter: (2) the ultimate ıł., as
mosques [18], dim. مسجد [or rather مساجد], because it must be restored to its sing. [285] : (a) even if used as a name for a masc., and then formed into a dim. [283, 285], it is triptote, because, [though it is not restored to the sing., still] the sign of the pl. and its regarded measure are removed; [contrary to the fem., where the quality of proper name and femininization are found (M.A.R.)] : (b) when سركب [18,285] is a proper name, its dim. is diptote, because the dim. formation does not take away the id. femininization in it, so that it is like [194] when formed into a dim. after being used as a name: (3) verbal measure, if its initial be not an augment like the verbal augment [404], as حضينم and ذهرج dim. ذاتيرج; but not if its initial be such an augment, as dim. يشَّكر , نَرْبَبِس , أَحْبَبْذ dim. تَفْغِيلُ , and dim. يُشَّكُّر , تَفْغِيلُ, because the dim. is on the measure of the aor. of فَعْل , as aor. بَطَرُ [482] (R on the diptote) : (a) [the diptote declension of the dim. ep. أَفْعَلْ] is similarly explained by A, who says that] the best way is to make the predicament [of diptote declension in the ep. ] depend upon [the ep.'s being on] the verbal measure more appropriate to the v., not the measure of فَعْل [18], nor merely [the measure] of the v., in order to include such dims. as أَحْبَبْذ and
which are diptote because of their being on the measure mentioned, [vid. that which is more appropriate to the v. (Sn),] like I practise farriery or veterinary surgery, [aor. of بَطَارُ (Sn)]: nor may such [eps. ] as valiant, heroic, جَدِّيٌّ hard and strong, and نَسّ intelligent be cited as instances to the contrary; for, though each of them is orig. epithetic, and is on a verbal measure, still the measure, being common, not more appropriate to the v. than to the n., is not taken into account (A on the diptote): (b) if the measure supervene in the dim., not being found in the non-dim., as تُصَارِبُ تُحْيَلٌ, and تُصَارِبُ تُحْيَلٌ [372], dim. تُحْيَلٌ [below], some do not regard it, because it is accidental; but others regard it, because the dim. is a fresh measure: (c) one Grammarian says that the qualification supervening in the dim. is regarded, because the dim. is a fresh formation, as the qualification supervening in such as ثَلَاثٌ مَنْتَي [18] is taken into account, because it is a fresh application; and that أَدْرِرُ dim. of أَدْرِرَ [242] is diptote because of the [verbal] measure and of the qualification supervening in the dim.: (d) he also says that analogy requires the proper name to be triptote in such as حَمْزَةٌ [above] حَمْزَةٌ Hamza, because of the supervention of
qualification, which is incompatible with the quality of proper name; but that, since the qualification is not obvious in the dim., they do not take it into account: (e) what he says, however, requires consideration, because, if the qualification were not obvious, it would not be taken into account in ادیپر; and it is best to say that there is no incompatibility between qualification and the quality of proper name: (4) [augmentation by] the ٰ and ن, if the ٰ be converted into ی in the dim., as سلطان when a proper name, dim. سلطین [above]; but not if it remain unaltered, as غنیبان and سکیران, dim. غنیبان and سکیران [above]. According to this, then, the dim. formation spoils deviation from a measure and the [ultimate] pl., unrestrictedly; and [verbal] measure and [augmentation by] the ٰ, in one case, not in another: but does not spoil qualification, the quality of proper name, feminization, composition, and foreignness (R). When, however, the foreign [proper name] is quad., but one of its [four] letters is the ی of the dim., it is triptote, [as بَرَیة and سَیِع (283, 291),] the ی not being taken into account. IM says in the CK that what is diptote with reference to its being non-dim. or dim. is of four kinds, (1) diptote in the non-dim. and dim., as حَبْرَاء, رَنْب, طَلْحَة, بَعْلِبَک, یَرِید, أَحْمَر, إسْخَقِ, سَکْران, and because they do not lack the cause of diptote declension in the non-dim. or dim.: (2) diptote in the non-dim., triptote in the dim.,
as جَنَادِلُ, عَلِيُّ, سَرْحَانُ, شُعَيْرُ, عُمْرُ and proper names, because the cause of diptote declension is removed in their dims., which are سَرِيكَيْنِ, شَبَيْرُ, عُمْرُ [above], عُلِيُّ, جَنَادِلُ, by removal of the paradigm of deviation, the verbal measure, the لِلِّي of سَرْحَانُ, the لِلِّي of عَلِيُّ, and the form of the ultimate broken pl.: (3) diptote in the dim., triptote in the non-dim., as تَحْلِيلٌ [above], تَرْبُتُ, تَوْسُطٌ تَهْبَطُ [372, 678], and تَهْبَطُ [379], when proper names, because the cause of diptote declension becomes complete in their dims., which are تَحْلِيلٌ, تَوْسُطٌ, تَرْبُتُ, تَهْبَطُ, upon the measure of the aor. of بَيْطَرُ; whereas, if a ء were put in the dim. as a compensation [284] for what is elided, [vid. one of the two double letters in تَوْسُطٌ and تَهْبَطُ (Sn),] triptote declension would be necessary, [as تَهْبَطُ and تَوْسُطٌ (Sn),] from the want of verbal measure: (4) either diptote or triptote in the non-dim., and only diptote in the dim., as هَنْدُ [18], dim. هَنْيَدَةٌ [264, 282] (A).

§ 275. The n. either contains a cause of conversion or elision, before the formation of the dim., or does not. If it does, then the formation of the dim. (1) removes the cause of (a) conversion [278], as in بَابُ وْنَابٌ [684, 703,
and, according to Mb, صاء [below]; فم [below]; متمطّل [683, 708]; and متمطّل [683]; and قائم [16, 278, 719]; and متمطّل [689]: (b) elision, as in عصا [16, 278, 719], [278, 293], and عمّ, the cause being the combination of two quiescents: and approximate to this sort is that in which the formation of the dim. does not remove the cause of elision, but in the dim. something supervenes, which prevents that cause from being regarded, like the tril. curtailed of a letter, either (a) because an irregular alleviation is intended, as in عَنْف [below] and عَنْف [153, 231, 292], and أَخْت [277], and قَمّ [277; and بَنَت [below], where, if alleviation be intended by the elision, it cannot be regarded in the dim., since the measure is not complete without the elided; or (b) because of a regular alteration, as in عَنْف [below]: (2) does not remove the cause of (a) conversion, as in عَنْف [689] and أَدَّ [278]: (b) elision, as in ِيَضّ [276] مَيْت, and ِيَضّ [276] مَيْت, and ِيَضّ [276] مَيْت, and ِيَضّ [276]. And, if it does not contain a cause of conversion or elision, before the formation of the dim., then that [cause] (1) supervenes in the formation of the dim., like the cause of (a) the conversion [279] of (a) the | of
and of a bodkin; of عرَّض [279], ʿassoḥ, جَدَلْ [279, 280]; and of عَصْفُرْ [283]: (b) the elision [281] of (a) the 5th, as in أَخْرَى [274]; (b) the 3rd of [three] ی s, as in سَفَرْجَلْ [281], and عَطْؤُ, مُعاوِية; (c) the 1 of such as مَسَاجِد, and what is elided from such as جَعُفَر [283], مَنْطِلِق, and the like: (2) does not supervene in the formation of the dim., as in رَجُلٍ and جَعُفَر [274] (R). A n. of less than three letters may not form a dim., because the least of the dim. formations is فَعْیل, which is not producible except from trils. [274, 292] (IY). Supplement the defective [n. (IA, Sn)] in forming the dim., [in order that the formation فَعْیل may be attainable (A),] so long as [after the elision (Sn)] it does not contain an [aug. (Sn)] third [letter (Sn)] other than the ی [below] (IM) and the conj. Hamza [277] (Sn). The “defective” here means “deficient in a letter” (IA, Sn): our saying “aug.” is deducible from a subsequent observation by A [276]: and the neg. proviso means that the defective should not contain a third at all, like یَد [below]; or should contain a third such as is mentioned, like سَنَة [below] and اِئِس [277] (Sn). The ی of feminization [above] is not reckoned (IY, A), because it is [accounted (IY) virtually (Sn)] separable (IY, Sn),
equivalent to a n. joined on to a n. [266]; so that, as you form the dim. from the first member of two ns. [compounded together], saying حُضْيِرَمْوَت [290], and not from the second, so the formation of the dim. falls upon what precedes the i of feminization [274, 282, 283] (IY). Every [decl. (IY)] n., when bil., [which happens only by elision of a letter from it, since decl. ns. contain at least three letters (IY),] is restored in the dim. to its o.f., in order that it may arrive at the paradigm فَعَّلُ (M), restoration to its o.f. being better than importation of an extraneous letter (IY). It is of three kinds, what is elided being (1) its ف, as عَدَةُ (IY),] and ضية (699), dims. رَيْتَةُ (IY),] and ضية (M); or أُعِيْدَةُ [688], and وكية (IY): and as خَذّ and كُلُ [428, 659], when names [of a man (IY)], dims. أَحْيَيْنَ] and أَكِيلُ [203, 292] and سُنُ [from إسْلَام Ask thou by elision of the Hamza (IY),] when names [of a man (IY)], dims. مَنْيِدُ and سُوْيَلٌ; and as سَّةُ [667], dim. سَتَتْيَةُ [277]: (3) its ل, as شَقْةُ (IY),] and كَمُ [260], a vulva, [orig. حَرْجَةُ (IY),] and دَمْيًةُ [56. A], and نَمُ [16, 687], dims. يَدِيَةً (IY),] and نُمَيْمِةً, حَرْجَةٍ, شَقْيَةً (282) (IY),] [by restoration of the ل, which is the ن, but not of the ل, because it is aug., and the object is attained by restoration of the ل alone (IY),] and فَرْخُ (M). And so you do in every defective tril., like the contracted أَنُ [525] and بَخُ [200], when

O Zuhaïra (his daughter), *if the back of the head be hoary,* verily the case is this, many a noisy host have I joined with a host in fighting (A.K.B.), when used as a name, *dīm.* ٌبَيْب (IV). IM says in the CK that sometimes the elided is one letter in one *dīal.*, and another letter in another *dīal.*; so that the *dīm.* is formed now by restoring this, and now by restoring that: as *سَنَة,* [orig. *سَنَة* or *سَنَة* (Jh),] *dīm.* ٍّيَبَيْب and *عَصْمَة* [277]; and *عَصْمَة* and *عَصْمَة* [306] (A).

He that says ٌبَيْب *سَنَات* [234, 244] says ٍّيَبَيْب; while he that says ٌبَيْب *سَنَات* *I contracted with him by the year* [234] says ٍّيَبَيْب (IV): and the letter deficient in *عَصْمَة* is the ٍّيَبَيْب, because it forms the pl. ُعَصْمَة, like ُعَصْمَة [260]; or, as some say, the ٍّيَبَيْب, because it forms the pl. ُعَصْمَة [234, 244] (Jh). The original *bil.* also is supplemented in the *dīm.*, like the defective, in order that it may arrive at the formation ُعَصْمَة, except that for this sort no third [letter] is known, that may be restored to it, contrary to the defective (A). If the word be orig. *bil.*, or you do not know what letter is gone from it, you add a ُي at its end in the *dīm.*, by analogy to the most frequent
case, because the letter most often elided from the *tril.* is the ل, as in ٌکم and ۱ٍتَن [260, 719], ۱ٍجِرَ and ۱ٍنَم [above], not the ف or ع; while the letter most often elided from the ن is the unsound letter, either ا, or ای; and, if you added ا, it would necessarily be converted into ی [280]; so that you put the ی from the very first, as مِن [277, 293] and مِن, the subjunctival انْ and the cond. انْ, when used as proper names, *dīms.* ۱ٍمِنْ and ۱ٍمنْ (R). IM in the ḫaṣya and the *Tashīl* allows two methods, (1) that the word should be supplemented by an unsound letter, [ا ی (Sn),] as ۱ٍعَنَ and ۱ٍعَنَ, when used as names, *dīms.* ۱ٍعَنْ ۱ٍعَنْ and ۱ٍعَنْ ۱ٍعَنْ; and (2) that it should be treated as belonging to the class of the reduplicated, as ۱ٍعَنْ ۱ٍعَنْ: but in the *Tashīl* he expressly declares that the first is better, and so some decide [below] (A). And [the full explanation of this matter is that (A)], when what is *orig. bil.* is used as a name, then, (1) if its second [letter] be sound [306], as in ۱ٍعَلِ and ۱ٍبَلِ, nothing is added to it until its *dīm.* is formed, when it must be reduplicated, or a ی must be added to it, as ۱ٍعَلِ ۱ٍعَلِ or ۱ٍعَلِ ۱ٍعَلِ: (2) if its second be unsound, reduplication is necessary before formation of the *dīm.*, [to obviate the existence of an *infl.* *n.* consisting of two letters, the last of which is a mobile soft letter, this being unprecedented (Sn)]; so that for ۱ٍکَی, ۱ٍلَو, and مَا, when proper names, you say
changing the second ṭ into Hamza, [as in (263, 683) (Sn)]: and therefore, when their dims. are formed, they are treated like ṭ, ṭ, and mā, as ẓ, ẓ, as ẓ, ẓ, like ẓ, ẓ, and ẓ, ẓ, as ẓ, ẓ, like ẓ, ẓ; [280]

with three ẓs, like ẓ; and ẓ, like ẓ, ẓ; [280];

do water [278], except that the ẓ of this, being a ẓ [683], is reconverted into it (Aud, A). And [similarly (S)] you say ẓā'ī as dim. of ẓā (S, R) quiescent in the ẓ (R), if it be [a name for] a woman (S), because the ẓ is a substitute for the ẓ (S, R), as the ẓ in ẓām is for the ẓ (S), the o. f. being ẓā [171, 263] (R).

§ 276. That [n. (IY)] which, after the elision, has enough [letts. (IY)] remaining, [vid. three (IY),] to form the paradigm of the dim., is not restored to its o. f., [because the elision does not proceed from a cause removable in the dim., but is made in the non-dim. merely for a kind of alleviation, which is more needed in the dim., because of the augmentation of its letters (IY),] as ẓā [251, 703] [in the text ẓā].

IX. 110. On the edge of a crumbling bank, orig. ẓākār, the ẓ being elided for alleviation (IY),] and nās ẓākār [52], dims. ẓākār, ẓākār, and nās ẓākār; where, if it were restored, ẓākār, ẓākār, and ẓākār would be said (M). And
[below] by restoration of the elided, [vid. the (Sn) orig. هَارُ,] is anomalous [as dim. of هَارُ] (A).

This is the rule in S's opinion; and, accordingly, if he named a man يَفُضُّ or يَفُضُ، he would say in the dim. يُفُضَّ, and يُفُضَ, without restoring the elided, vid. the (482, 699, 700) (IY). Y, however, asserts that some say هَوَثُر [upon the measure of هَوَثُر (S)]; and he relates that IAl used to say مَرْيَة, like مُرْيَة, as dim. of مُرْيَة showing (S, IY, R), act. part. of أَرَي (IY), and أَرَي as dim. of أَرَي, he shows [658] (S), putting the Hamza, and pronouncing [it] with Kasr (S, R), like مَعْطَ مَعْطِ مُعْطِ مُعْطِ مُعْطِ مُعْطِ مُعْطِ مُعْطِ : giving (R), because [the ا in] it is treated like the ا of قاضي [16] (S); and [Mb, as also (IY)] Mz, used to restore [such as يُفُضَ يُفُضَ and to its o. f. (R)], saying and هَوَثُر (IY, R): but [S says that (IY, R)] هَوَثُر is dim. of هَأْتُر [below], not of هَأْتُر (S, IY, R); and [Sf adds (R)] that he who says مُبْتَ and هَوَثُر ought to say مُبْتَ and هَوَثُر and أَمَلْ and أَخْيَر (IY, R) as dims. of better and worse, because their o. f. is and and whereas the GG are agreed upon مُبْتَ and نُوْبَس and مُبْتَ without restoration, and similarly they say هَوَثُر and هَوَثُر without restoration; and there is no difference between the two
(IY). IM means by his saying "third" [275] what exceeds two letters, even though it be (1) an initial, as in يَرِى he sees [658], when used as a name, dim. يَرِى without restoration [of its ى, vid. the Hamza (Sn)], because the aoristic letter [404] is reckoned: but IAI and Mz allow restoration, saying [with a Hamza after the ى of the dim., and a Tanwin of compensation for the ى elided because of the concurrence of two quiescents (Sn)]; while Y restores [the Hamza], but does not pronounce [it] with Tanwin, [saying بَرِى] according to the principle of his opinion on [without a ى, according to the preferable opinion of others (Sn),] dim. of بَرِى [Note on p. 43, ll. 14-20], and the like: (2) a medial, as exemplified (A) in مُبَت [above], مَهْر, and مَشْلَك [below]. The dim. of مَهْر and مَشْلَك [708] is, in the nom. and gen., مُبْر and مُبْرِي, with Kasr of the and ل [278]; and in the acc., مُبْرِي and مُبْرِي: the dim. of مُبْرِي and مُبْرِي is مُبْرِي [above] and مُبْرِي with the double ى, [according to Jr's opinion given in § 278]: and the dim. of مُبْرِي and مُبْرِي is مُبْرِي [above] and مُبْرِي with a single ى (Sn).

§ 277. Every n. beginning with a conj. Hamza drops its Hamza in the dim., whether the n. be complete,
as'as, and أَنْطَلَاقٌ and أَفْتِنَادُ وَالْجَمْعُ, dīms. or defective, as سمى, بيني, اسم, dim., and اسم [667], إِنْ dim., and اسم [275]. The conj. Hamza is elided, because the mobilization of what follows it enables it to be dispensed with, since it is prefixed only as a means to pronouncing the quiescent; while, in the dim., the initial is always mobilized, so that the Hamza is not needed. And [in the defective], when the Hamza is dropped, the elided [ل] is restored, because the remainder does not suffice for the formation of the dim., since it consists of [only] two letters (IY). The [ال and بَنْتٍ (A)] is not reckoned (R, A) in the formation, because of the tinge of feminization in it [295], since this substitute [263, 689] belongs exclusively to the fem., not to the masc. (R); but بنية and أَحْكَامٌ are said, by restoring the elided (A), converted in the dim. into ي [279, 280], eliding the ح, and putting the ل of feminization (Sn). There are only seven words for whose ل is substituted a ح preceded by a quiescent, and pronounced as a ح in pause [307, 646], vid. (1-2) حَنْتُ [689]; (3) حَنْتُ [Note on p. 18, l. 9]; (4-5) كُبْتٌ and دَبْتَ [227]; (6) دَبْتَ [313]; and, according to S, كُبْتَ [117, 307]: while مَنْتَ with quiescence of the ح [183] is like them; but [the ح in] it is not a substitute for the ل, since مَنْ has no ل by constitution. You
say, in their *dim.*, (1) and (2) because the letter *l* of *حَنَت* is biform, like [that] of *سَنَة* and *سَنِيَة* (3) ١٢٧٥, as you form the *dim.* of *مَنْ* (4) ١٢٧٥, because the Arabs also say and in the *non-dim.* ١٢٢٧; but he who says that their *o. f.* is (5) ١٢٨٥, ١٢٧٤, because the *conjug.* of *بَرْبَت* is more numerous than that of *حَتِّيَّة* says and (5) ١٢٧٥ and while, in the *dim.*, you pronounce the letter before the *s* with *Fath*, and change the *s* into *s* in pause, because, when you restore the *l*, the *s* is not a substitute for it (R). And, when you use *ضَرْبَت* as a name [for a woman (S)], you [say *ضَرْبَة*, and (R)] make its *dim.* (S, R), eliding the *ه* , and putting the *s* in its place (S), because the word is transferred to the *cat.* of *ns.* (R upon IH on the proper name); and so says *خَلَ* (S).

§ 278. The substitute [682] is of two kinds, (1) permanent, i. e., substituted for a kind of alleviation, not for a necessitating cause; (2) not permanent, i. e., substituted for a necessitating cause, either a vowel necessitating, or a consonant in a state necessitating, the conversion of what follows it. And, in the *dim.* and broken *pl.*, the necessitating cause being removed by the removal either of the vowel, or of the state of that consonant, the substitute is restored to its *o. f.* (IY). The substitute,
(1) when not permanent, is restored to its o. f., as in the broken pl. you say (a) میریان (247, 685) ; and hence (IY) قبیل, dim. of قبیل [when a man's name (IY)] or قبیل (M) ; and گربه [282] and گربه, dim. and pl. of گربه [685] ; because in the dim. and broken pl. the گربه is mobilized, and the Kasra removed : and similarly میسیر and میسیر, dims. of میسیر [686], because the quiescence of the is removed by the formation of the dim. (IY): (b) میسیر and میسیر, dims. of میسیر and میسیر [689] (M), because the of the elided in the dim. [283] ; this is the opinion of Zj [below] (IY): (c) نیبیب and نیبیب, dims. of کاب [684, 703, 711] (M), because the does not co-exist with یاکم of the preceding letter (IY): (2) when permanent, is not restored to its o. f., you say (a) توتیم (M), and توتیم [683, 708] , with Hamza, which none of our school dispute, except Jr [below] (IY): (b) توتیم [689] (M), by common consent of our school, because the substitution is only for a kind of alleviation, which is as desirable in the dim. as in the non-dim.; nay, is more suitable in the dim., because the dim. is increased in heaviness by the augment in it (IY); and similarly with the of 689 (M), dim. تربیت (IY) ; and the Hamza of 689 ...
[below] (M), *dim.* ْدِيمْ, because it is pronounced with Damm in the *dim.* also (IY); (c) َعِيدُ *dim.* of a *festival*, [where the substitution is considered permanent (IY),] because you say ْأَعْيَانُ (M) in the broken *pl.* [below] (IY). Restore the second [letter (A) of the *dim.* (IA, *Aud, A*) *n.* (IA, *A*)] to its o. *f.*, when it is soft, converted (IM) from a soft letter (*Aud, A*), as IM says in the CK; but properly from anything but a Hamza immediately following a Hamza: so that this includes six things, (1) a ُبِنْطُب َبَبْب, converted into (a) َبِنْطُب (IM); (b) ُبِنْطُب َبَبْب [above]: (2) a ُبِنْطُب converted into (a) ُبِنْطُب [above]; (b) ُبِنْطُب َبَبْب [above]: (3) a Hamza converted into َبِنْطُب, as [658, 685], *dim.* ُبِنْطُب [below]: (4) a sound letter other than Hamza, as ُبِنْطُب and ْقَيْبِرُطُب ْدِينَار ُبِنْطُب [below] (A). IM means by "conversion" unrestricted substitution, as he phrases it in the Tashil, because conversion, in the conventional language of the Etymologists, is not applied to the substitution of a soft for a sound letter, [as in ُبِنْطُب and ْقَيْبِرُطُب ْدِينَار, and as in ُبِنْطُب upon the ground that the Hamza is a sound letter (Sn)]; nor to the converse, [as in ْمَتْعُلُ (Sn)]: but to substitution of one unsound letter for another. The soft letter substituted for a Hamza immediately following a Hamza is
to be excepted from his language, as he excepts it in the Tashil, like the ٌ of ُآذ and the ٌ of ُآذ [661], which are not restored to their o. f., the ٌ of ُآذ being converted into ، [below]; and ُآذ having a homomorphous dim. (A), ُآذ (Jh, Sn), says Mz, who does not convert; while Akh says ُآذ، converting the Hamza into ، (Jh). And the same [rule (Aud A), as to restoration of the second to its o. f. (A),] is prescribed for the [broken (IA, Aud, A)] pl. (IM), in which [the vocalization of] the initial is altered (Aud, A), as [ُآذ pl. (IA, A)] ُآذ [كاب]; ُآذ pl. (IA, A) (IA, Aud, A), and [ُآذ pl. (A) مَيْرَانٌ (Aud, A), except what is anomalous, like ُآذ [below], and

حَمَى لَا يُكَلَّد الدُّهَر إِلَّا بِأَذْنِي أَهْلُ نَسْلُ الْأَفْلَام عَقَدُ النِّبَاتِيَّة

[by ُآذ Ibn Umm Durra at†Ta’I, a heathen poet, Our preserve is a preserve that is never made free, save by our leave; nor do we ask of the peoples the contracting of engagements (MN), cited by IAr (Jh)], meaning ُآذ (A), which I have seen in the Nawādir of AZ (MN); contrary to such as ُآذ pl. (A) ُآذ and ُآذ pl. (A) ُآذ [238] (Aud, A), in which, [the vocalization of] the initial not being altered, the second remains as it was (A). Syt, however, in the Ham‘, does not make restoration peculiar to the soft second, since he says that the
substitute is restored to its o. j., (1) if it be a final, unrestrictedly, whether soft, as in مَلِهِي [229, 727], or not soft, as in مَآ and سَقَآ [683], dims. مُلِهِي, [orig. مَلِهِي], the l being reconverted into و, which is then converted into ي, because of its finality after a Kasra, مُوِيَأ [below], and سُقَآ; as one says in the broken pl. مَلِهِ [248], مِيِّيَأ [below] and أَمِوَأ, and أَسْقِيَأَه; because the formations of the dim. and broken pl. restore things to their o. j. [282]: (2) if it be not a final, then on two conditions, that it be soft, and that it be a substitute for something other than a Hamza immediately following a Hamza, as مَلِ مَلِ wealthy [703], قَٰل [above], مِيِّرَان [below], مُرَقَّم [above], and مُرَقَّم [above], dims. مُرَقَّم, مُرَقَّم, رَبَّان, قَوِيَلٍ, مُرَقَّم, and مُرَقَّم, because the cause of the substitution is removed; and as مُبِّيِك مُبِّيِك [above], dims. مُبِّيِك and مُبِّيِك [above], مُبِّيِك: whereas, if it be a sound letter substituted for a sound or soft letter, it is not restored to its o. j., but the word forms its dim. as it stands, as مُبِّيِك and مُبِّيِك [above], مُبِّيِك and مُبِّيِك. When the formation of the dim. removes the cause of
conversion [275], then in some cases the G.G. dispute whether the effect is removed by the removal of the cause, or is not; while in others they agree that it is. They agree upon the reversion of the converted letter to its o. f. in the case of (1) the converted from the ی, or ی, when second, because mobile, and preceded by a letter pronounced with Fath, as گ and گ [above], *dīms. ٰٰ and ٰٰ, because the Fatha of the preceding letter is removed (R): (a) the K.K. allow ٰٰ with the ی in the *dīm. of such as گ, the ی of which is a ی; and they also allow the ی in such as ٰٰ to be changed into ی, [as ٰٰ (Sn)]: while IM. agrees with them in the Tashil that the substitution [in both گ and ٰٰ, as distinctly stated in the Tashil (Sn),] is allowable, though inferior; and he is corroborated by the fact that ُّبِّيَّةَ has been heard as *dīm. of ٰٰ, which, according to the BB, is anomalous (A): (b) the ی [in such as گ (R)], when its o. f. is unknown, is converted into ی, [according to S (R), because the class of the ی is more numerous in this cat. than the class of the ی (IY),] as ٰٰ and ٰٰ, which are two *trees, *dīms. ٰٰ and ٰٰ; while Akh makes it a ی, because of the lightness of the latter, saying ٰٰ and ٰٰ: but he says (R) [and ٰٰ, with the ی, only (R),] in the *dīm. of ٰٰ timid [and ٰٰ woolly,
the o.f. of whose ل is unknown, because they are (R) orig. either حَلْفُ (IY, R) and صَلْفُ [708], the ل being elided, in which case the ل, being aug., must be converted into ل, as in صَوْبَب [below] (R); or حِلْفُ [and صَلْفُ (R)], like مَلْك [above] (IY, R), in which case the ل is restored to its o.f., as in بِعْبَب. (c) similarly he says that the ل in خَلْتَ [275, 293] is restored to its o.f., because the فَتْحُ of the preceding letter is removed; and so in عَصًا [275], though the ل is then converted into خَلْتَ [279, 280]: (2) the ل converted from the ل, because quiescent, and preceded by a letter pronounced with كَسْر, as رَيْبَةٌ [685] and مَلْكَةٌ [above], d.i., مَلْكَةٌ and مَلْكَةٌ, as you say in the pl., and أَرْضَ [Jh, KF] : (a) some of the كَك relate that there are Arabs who do not reconvert it into ل in the pl., as خَلَبٌ كَلُّ الْأَلْب [above] (R) and أَرْضَ [Jh, KF]: (b) they say عِيَدٌ dim. of عِيَدٌ [above] (IM, R), anomalously (IM), by analogy عِيَدٌ (IA, A), in order to distinguish it from the dim. of عَرْدٌ (R, Aud, A); and so they say عِيَدٌ [686] pl. of عِيَدٌ [above] (R, A), and أَمْرٌ pl. of عَرْدٌ a piece of wood (R): (3) and دَنْكَيْرُ [above], because the كَسْر necessi-
tating conversion of the first of the double letters into ل is removed, as in [the pl.s.].


stated for the, because of its combination with the ٍ، and the quiescence of the first, as ُلٍّٔ and ُلٍّٔ، because the first is mobile in the dim.; and similarly ُلٍّٔ ٍٗٔ، as you say in the pl. ٍٗٔٔ ٍٗٔٔ؛ and similarly ُلٍّٔ a desert, orig. ُلٍّٔ، [dim. ُلٍّٔ (S)]: (5) the Hamza substituted for the ٍ، or ٍ، because of its finality after the aug. ٍٔ، ٍٔ، as ٍٔ ٍٔٔ [729, 281], and similarly ٍٔ (S): (a) similarly you convert the Hamza of coordination in such as ٍٔ ٍٔٔ into ٍٔ، saying ٍٔٔ، because its o. f. is ٍ،: (b) if the Hamza be original, you leave it alone, as ٍٔٔ dim. of ٍٔٔ a bitter tree; and, if you do not know whether the Hamza be original, or a substitute for the ٍ، or ٍ، you leave it in the dim. as it was, and do not convert it, unless there exists some indication of necessity for its conversion, because the Hamza is present, and there is no indication that it was orig. anything else: (c) similarly you restore the o. f. of the second ٍ in creation, mankind ٍٔ، vid. the Hamza, according to those who say that it is from ٍٔٔ He created, because the Hamza is converted into ٍٔٔ only on account of the quiescence of the ٍ before it, in order that the ٍ may be incorporated into it; while
those who say that is from dust do not pronounce it with Hamza in the dim. : (d) similarly a prophet [658], according to S, is orig. with Hamza, which is alleviated by incorporation [of the into it], as in ; so that the dim. ought by analogy to be : but, says S, when you form its dim. or its pl. , you discard the Hamza, because alleviation of the Hamza is prevalent in , saying in the dim. with two , by elision of the third, as in [281]; and in the pl. [273]: (6) the of in the dim. and pl. [247, 661, 686]; though, in both of them, something happens to the Hamza, which necessitates its conversion into , [below]: (7) when a man's name, dim. with two Hamzас inclosing the , because is orig. with two Hamzас, since it is pl. of and [683]: S says that the dim. of is , while that of is (S): for , says he, is orig. or , the being converted into , and the into Hamza; though this is anomalous, involving a combination of two alterations, while analogy requires only conversion of the into [728]: and, says he, is not from , because the o.f. of the latter is [260, 683], as is proved by [its dim. (Jh)] above; but in relation to is like
[in relation] to [21, 255, 257]: and he cites the
pl. كَلِيبٌ شَوَى [237, 255, 257], as a proof that its ٰ is an unsound letter: but Mb says that ُ شَوَى is a hetero-
morphous pl. of شَآ, which is orig. شَوَة; so that شَآ is
from [orig. ُ تَمْرٍة] [254]; the ُ being converted into ٰ, according to analogy, as in بَبْ [684, 703, 711]; and then the ش into Hamza, because of its faintness after the ٰ, which also is faint; and that, this
being like شَآ orig. مَرَة, you say دُوِنَة dim. of شَآ, like
dim. of مَرَة [275], because, the faint ٰ being removed in the dim., the ٰ is restored to its o. f., as you say in the
pl. [260] and مَيَا [above]: (9) the م of تَمْرٍة [275],
because the ُ was made a م lest it should be elided, in consequence of the combination of the two quies-
cents, in which case the n. would remain until [687]. They
dispute about the reversion of the converted letter
to its o. f. in the case of (1) the cat. of قَاتِمٍ [and
ْ بَلَغٍ (S)]; (2) the cat. of مَتْسَرٍ [and مَتْسَرٍ]; (3) [the
cat. of] دُوَّرٍ and دُوَّرَ indigo, woad, lamp-black [683].
S says that, in the whole [of these cats.], the con-
verted letters are not restored to their o. fs. in the dim.:
but you say [and دُوِنَة (S)] and دُوِنَة with Hamza
after, and نُشِيرُ with Hamza before, the ٰ; and مَتْسَرٍ
[below] and \( \text{مَتِيْرِن} \) with the \( \text{ت} \), by elision of the \( \text{ت} \) of \( \text{الَّتِنْتَغَال} \) \( [283] \) \( (R) \). Jr, however, \( [\text{differing from him on the first} \ (R),] \) says \( \text{بُوَّاَنَع} \) and \( \text{تَوَأَمَّ} \) without Hamza \( (\text{IY, R}) \), because the condition of the alteration is gone \( (R) \), since the Hamza, says he, was only on account of the transformation of the \( \text{ع} \) by reason of its occurrence after an \( \text{بَعَ} \), and its vicinity to the end \( [683, 708] \), whereas in the \( \text{دِم.} \) the \( \text{ب} \) is removed; while \( S \) and his school rely upon the strength of the Hamza here, by reason of its retention in the broken \( \text{بَعَ} \), as \( \text{بَوَّاَنَع} \) and \( \text{تَوَأَمَّ} \) \( [247] \), which all the Arabs pronounce with Hamza, for which reason the Hamza in \( \text{تَأَتَّل} \) and \( \text{تَبَنَع} \) is considered permanent \( (\text{IY}) \). And \( Zj \), differing from him on such as \( \text{مَتِيْرِن} \) \( [\text{and} \ \text{مَتِيْرِن} \text{جْيَرِسُ}] \), says \( \text{مُتَيِّرِذ وَع} \) \( [\text{and} \ \text{مُتَيِّرِذ وَع}] \), because the cause \( [\text{of conversion}] \), vid. the occurrence of the \( \text{ع} \) \( [\text{or} \ \text{ي}] \) before the \( \text{ت} \), is gone, since the \( \text{ت} \) is elided in the \( \text{دِم.} \) \( [283] \) \( (R) \): while \( S \) says \( \text{مُتَيِّرِذ وَع} \) \( [\text{above}] \), \( \text{مَتِيْرِن} \), \( \text{مَتِيْرِن} \), \( \text{مَتِيْرِن} \), \( \text{مَتِيْرِن} \), \( \text{مَتِيْرِن} \), because the rule, in his opinion, is that, when substitution is necessary in the case of the \( \text{ف} \) or \( \text{ع} \) on account of a cause, which is afterwards removed by the formation of the \( \text{دِم.} \), the substitute is not altered, as though the formation of the \( \text{دِم.} \) supplied the place of the cause; so that, when the \( \text{ت} \) of \( \text{الَّتِنْتَغَال} \) is elided in the \( \text{دِم.} \), the first \( \text{ت} \) remains as it was. The first \( [\text{opinion, that of} \ Zj,] \) is
approved by Z and IY as being] more conformable to analogy (IY): but IM's rule [for restoration of the converted second] excludes what is not soft, [which is therefore not restored to its o. f. (A)]; so that you say [and متيَعَدْ [and متيَـسْر], contrary to the opinion of Zj (Aud, A) and F (Aud); the opinion of S being correct, because متيَعَدْ [and متيَـسْر] would be fancied to be \textit{dim.} of مِوَعَدْ or مِوَعَدْ [and of مِوَسْر or مِوَسْر] (A). As for such as مَمِيَّرْ and مَمِيَّرْ, the fact that the cause of the conversion of the ] into Hamza, vid. its being pronounced with Damm, disappears in the \textit{dim.} is not heeded by S, because such conversion, though universally allowable in every ] permanently pronounced with Damm, is still only approvable, not necessary, the use of the pure ] pronounced with Damm being also allowable, as جُرَةٌ [683]; so that this cause also is like no cause: but Mb, differing from him, says أَدِيرَ with the double ] [279], and نَسِيرِ with the pure ] [658]. There is no dispute about such as دَرَّةٌ and تَحْضَةٌ [above], because the conversion of the ] into ] is on account of its being pronounced with Damm at the beginning of the word, since they dislike to begin [a word] with a heavy letter vocalized with the heaviest of the vowels, while the Damma exists in the \textit{dim.} also; and because this conversion is not universal, contrary to the conversion in such
as أَدْنُ [689] (R). أَدْنُ Udad, [a name (S),] i.e., Udad Ibn Zaid Ibn Kahlān Ibn Saba, father of a clan of Ayaman, [triptote, like أَنْقَبَ holes, perforations, bores, not made to deviate (IY), like أَعْرَب (S, Jh), and not used with the art. (S),] is [said to be (R)] orig. أَدْنُ [from أَدْنَ (IY)], its, being converted into Hamza because [deemed heavy to begin with, when (R)] pronounced with Damm, as in أَدْنَتْ [683] (IY, R); but I do not know what induces them to assert that the Hamza of أَدْنُ is converted from the أَدْنُ, and what prevents from being composed of أَدْنُ, whence أَدْنُ meaning the great matter and other words (R). The aug. أَدْنُ (IM), [or rather] every aug. letter of prolongation other than the أَدْنُ (R), is [necessarily (IA)] converted [in the dim. (R, IA)] into أَدْنُ, when it is second (IM, R), because the letter before it is pronounced with Damm (R), as صَمْبْ أَدْنُتْ [275, 281, 373] (R, IA, Aud, A), ضَبْرْ أَدْنُتْ [332, 685], and كَمَلْ أَدْنُتْ [377] (R), dims. ضَوْعِبْ أَدْنُتْ [287, 293, 686] (R, IA, A), طُوْمَلْ أَدْنُتْ, ضَوْعِبْ أَدْنُتْ, and طُوْمَلْ أَدْنُتْ; whereas, if not aug., as أَدْنُ أَهْبَأ and أَدْنُ أَهْبَأ a canine tooth, it is not converted, but you say أَدْنُ أَتَيْبَ and أَدْنُ أَتَيْبَ [above] (R). Similarly the أَدْنُ whose origin is unknown (IM), as أَدْنُ (Aud, A), أَدْنُ أَتَيْبَ [above] (A), whence أَدْنُ أَتَيْبَ ivory, dim. أَدْنُ أَتَيْبَ
(IA, A.); and the ı substituted for a Hamza immediately following a Hamza, as ُأَدَمُ ُأَدَمُ dim., as above intimated (A); and the ı converted from a ُبَابُ ُبَابُ, as above. Thus the ı, when second, is converted, in the dim., into ُيُ, in four cases; as it is converted into ُيُ in one case, vid. when it is converted from a ُيُ, [as ُنَابُ above] (Sn). And [the predicament of (A)] the broken pl. [in conversation of the ı, when second (A).] is like [that of (A)] the dim., as ُصَوَرُ [247, 686] (IA, A) pl. of ُضَرَبُ (IA), and ُأَوَادُ [247, 661, 686] (A). When you form the dim. of a word containing a transposition, you do not restore the letters to their places, as ُلَكُ and ُشَالُ, orig. قَسَي when a proper name, orig. لُرُبُث [243]; and ُأَيْنَقُ [238], orig. أَنْرُقُ [256]; dims. لُرُبُث and with Kasr of the ُث and ُل [276], قَسَي by elision of the third ُي as forgotten [281], and ُأَيْنَقُ; because the inducement to transposition is convenience of speech, which is not removed by the dim. formation (R). A transposed n. [then] makes its dim. according to its [present] form, not according to its o. f., as ُجَاحُ rank, from ُجَاحَةُ ُجَاحَةُ, [being orig. وَجَهُ (Sn)]; but transposed, [the ُع being put before the ُف, and the ُف then converted into ُي, because mobile and preceded by a letter pronounced with Fatḥ (Sn)]; dim. ُجهُ, without
reversion to the \textit{o.f.}, because there is no need of that (A).

§ 279. [Z followed by] IH here [279-281] sets forth the predicament of the \textit{ns.} in which the letter after the \textit{ی} of the \textit{dim.} must be converted into \textit{ی}, and have the \textit{ی} of the \textit{dim.} incorporated into it. They are of two kinds, (1) those in which two \textit{ی}s are combined at the formation of the \textit{dim.} [279, 280]; (2) those in which three \textit{ی}s are combined [281] (Jrb). When the \textit{ی} of the \textit{dim.} is immediately followed by a \textit{ء} [as in عریط (Jrb)], or by an \textit{l} converted, [as in عنصا (Jrb)], or \textit{aug.}, [as in رساله (Jrb)], this letter is converted into \textit{ی}, [and has the \textit{ی} of the \textit{dim.} incorporated into it (Jrb)] as عریط [280], عنصا [280, 282], and رساله; and is seldom sounded true in the cat. of أسید [287] and جکیل (SH), \textit{dims.} of جدول and جدول, where أسید [287] and جکیل occur, which is not a chaste \textit{dia. var.} (Jrb). Such \textit{ns.} belong to the cat. in which the cause of conversion supervenes in the formation of the \textit{dim.} [275]. The \textit{ى} or \textit{l} is not converted unrestrictedly, but upon condition that it be not followed by two letters occurring in the position of the [second] \textit{ع} and the \textit{ی} of نعیم in the \textit{dim.}; for, if followed by two such letters, it must be elided, as likewise must every \textit{ی} in such a position, as مقیم dim. of
by elision of the ۸, since ۸ is not one of the formations of the dim.; and similarly ۸ may be elided ۸ when a proper name, by elision of the ۸; and similarly ۸, by elision of the ۸ together with the conj. Hamza [283]. The ۸ and ۸ are converted into ۸ only when they occur in the position of (1) the ۸ of ۸, as ۸ when a proper name [292], and ۸ of ۸ [280]; (2) the ۸ of ۸, as ۸ of ۸ [above], and ۸ of ۸ [below]. They are converted into ۸ only because, in that case, they must be mobilized; and, when the ۸ is mobilized, while preceded by a quiescent ۸, it must be converted into ۸ [685]; and, when you intend to mobilize the ۸, then to make it ۸ is better, because, if made ۸, it must be converted into ۸ for the reason mentioned; while to make it a Hamza would be strange, though it is from the same source as the Hamza [732], because approximation in quality is more frequently regarded in the unsound letters than approximation in source. The ۸ occurring [immediately] after the ۸ of the dim.—I mean the ۸, that is not elided—is either a ۸ [280], or not a ۸ (R). The ۸, when it occurs as a medial, is second, [as ۸, جر]; or third, [as ۸, أسود; or fourth, as ۸, معاوية] (IY). When the ۸ is second, it is not
altered in the *dim.*, because it is mobilized [with Fath in the *dim.* (IY)]; so that its being followed by the ی of the *dim.* does not change it into ی (S), as جُرَّبَرْ (S, IY). When the ی is (S, M, R) third, [a medial (M), either an ـ or an augment (S),] as in ُأَسَرُّ and جُدُرِّلُ [369, 675] (S, M), not a ی (R), then, (1) if it be quiescent [in the non-*dim.* (R)], as in جُرَّبَرْ [and جُرَّبَرْ (R)], it is always converted into ی [in the *dim.*, and has the ی of the *dim.* incorporated into it (IY)], as عْجَبَرُ (IY, R) and جُرَّبَرْ (R): (2) if it be mobile [in the non-*dim.* (R)], then, whether it be [rad. (R), an ـ (IY),] as in ُأَسَرُّ [and ُمَرَّدُ (R)], or aug., [for co-ordination (IY),] as in جُدُرِّلْ, [you have two ways of forming the *dim.*; for (IY)] conversion [with incorporation (IY)] is [more (R)] frequent (IY, R) and excellent (IY), but may be omitted (R): (a) the [more (M)] excellent way is to say ُأَسَرُّ (S, M), ُمَرَّدُ (S), and جُدُرِّلْ (M), because the quiescent ی changes the ی after it into ی (S); but some of the Arabs display (S, M) the ی (S, IY) in the whole of what we have mentioned (S), as ُمَرَّدُ, ُأَسَرُّ, ُمَرَّدُ, and جُدُرِّلْ (S, M, R), which is the stranger of the two ways, leaving the ی as it was before the formation of the *dim.* (S): (b) the latter way (a) is [said by some to be (R)] allowable for conformity with the broken pl. ُأَسَرُّ
serpents, [ضَرَوُّدُ (S),] and جَدَأُولُ [253] (IY, R), since the dim. and broken pl. follow one course [274] (IY); whereas, if that were so, مُقَـلَّبٌ and مَقْطَل وُفِي would be allowable as dms. of مَقْلَّب and مَقْتَل [below] (R): but (b) is [correctly (R)] said to be because the ل is strong by reason of its mobility (IY, R) in the sing., since they convert the ل into ی in the broken pl. [242], where it is quiescent in the sing. [کُرْب], but do not convert it in طَوَال [246, 713], where it is mobile in the sing. طَوَبُل (IY); and because it is not at the end, which is the seat of alteration; and because the ل of the dim. is adventitious, not permanent (R): (c) the former way is preferable, because conformity with the broken pl. is weak, not universal; since they say مَقْلَّب and مَقْتَل [714, 717], displaying the ل in the [broken] pl. of مَقْلَّب and مَقْتَل; and still say مُقَـلَّب and مَقْتَل in the dim. (IY). As for مَعَاوِيَة [281], the same treatment is allowable in it as in أَسْوَدُ, because the ل is part of the word itself, is orig. mobile, and is retained in the pl. مَعَاوِيَة (S). And similarly the Hamza converted [from the ل converted from ا, or ی (R)] after the [ang. (R)] ل (SH), which immediately follows the ی of the dim. (R), is converted into ی (R, Jrb), which is afterwards elided [281] (R),
§ 280. The [و, when it occurs as a (M)] ل [279] (M, R), whether it be sounded true or altered (M), is always converted into [ي], as [عُرُو ج raiding and (R)] عَرُو ج a loop or handle, dim. [عَرِي ج and (R)] عَرُو ج [279] (M, R); [رضي ج] [272] and (M) عَشْوَاٰ, weak-sighted, blind by night, dim. [رضي ج and (M)] رضي ج (M, R); [عُشِي ي ج raiding, dim. [عُشِي ي ج rel. n. of غَرُو ج [281], dim. غَرُو ج with two double [ى s (R); [عَصَّا قَفَّا (IY)], dim. [عَصَّا [279, 282] (M) and قَفَّي [281]: and may not be sounded true, as in [ِ السيِور [279], because the ج is weak by reason of its finality [281], while the ع is strong by reason of its mediality (IY).

§ 281. When three [ى s are combined (Jh, IY, SH), [i. e.,] when two [ى s are combined with the [ى of the dim. (M), at the end of the word (IY, Jrb), then, if the first be the [ى of the dim. (Jh), the last being final, literally, as in [أَحْبَي ج, or constructively, as in [مُعَيْبَي ج [266], and the second being pronounced with Kasr, [and having [the first] incorporated into [it] (R), the last (M, SH) one of them (Jh) is elided (Jh, M, SH) as forgotten, according to the chastest [usage] (SH), the dim. becoming of the paradigm [ُفَعَي ج (M). The elision is
(IY, R, Jrb) necessary for the sake of alleviation (R) on account of the heaviness of the [combination of (IY)] ى s; and the last is peculiarly distinguished by it, because of the frequency with which alteration makes its way to the final [280, 306] (IY, Jrb). That [elision of the last ى] does not take place in the v., as حَبَّى \( \text{\textbf{preserved alive, saluted, aor.}} \); nor in the part., as [below] (R). For every n. wherein three ى s are combined must be examined: and then, if it be not a part., the ى is elided from it, as ظِّتَمَّ dim. of اعْظَامَةٌ and دَلَّ dim. of دَلَّى [below]; but, if it be a part., the ى is retained, as حَبَّى حَبِّلى fem. حَبَّى حَبَّى aor. حَبَّى [301] (Jh). You say (1) حَبَّى اعْظَامٌ (Jh),] dim. اعْظَامٌ [above] (Jh, M, SH), the ى being converted into ى [279] (IY, R, Jrb), as in حَبَّى [275] (R), dim. حَبَّى [282, 293], (ID, Jh, KF); so that the Hamza reverts to its o. f., vid. the حَبَّى (IY, R, Jrb), as حَبَّى جَمَّر (Jrb), because of the removal of the ى before it (R); and is then converted into ى [279], because it is [final and (R, Jrb)] preceded by a Kasra [685] (IY, R, Jrb), as حَبَّى حَبَّى (Jrb); and, three ى s being then combined, the third is elided (IY, R, Jrb) as forgotten (R, Jrb), the dim. becoming like the dim. of trils., as حَبَّى حَبَّى [280] (IY); so that حَبَّى remains, the inflection being placed upon the second (R, Jrb), as حُدَّة حَبَّى This is a little gift; whereas, if
the third were reckoned, would be said in the nom., like [16, 720] (Jrb) : (2) a small water-bag [721, 726], dim. عظمة (M, SH), like (IY, R, Jrb), there being no difference between them, except that the \( j \) of عظمة is not converted into \( l \), and then into Hamza, because it is not final, as the \( j \) of عظمة is (R) : (3) erring, from علاج from error (IY), and i. q. a camel carrying water (KF),] dim. عطاء (M, SH), on the model of عطاء, but really upon the measure of عطاء (IY), being orig. عطاء (Jrb), because the \( l \) is converted into \( j \) (IY, R, Jrb) in the dim. (Jrb), as in ضارب [278]; and the [second (Jrb)] \( j \) of عطاء (Jrb), which is the \( u \) of the word (IY, R),] into \( j \) (IY, R, Jrb); and the \( j \) of the dim. incorporated into it [279] (IY, Jrb), as عطاء (Jrb); so that three \( j \)s are combined (IY, R, Jrb); and the last is then elided, as above (IY) : (4) a bitch in heat and a fox-cub, dim. عطاء (KF), [and] عطاء Mu'awiya, [the son of Abū Sufyān (KF), from The people hallooed one another on, i. e., called one another, to a fight or some thing else (ID),] dim. عطاء (Jh, M, SH), orig. عطاء (Jrb), because its \( j \) is elided (IY, R, Jrb), as in [ بارب and] مقاتل [283] (R); and the \( j \), [which is the \( u \) (IY,
R) of the word (IY),] is converted into ى (IY, R, Jrb); and the ى of the dim. incorporated into it (Jrb), according to those who say أسيَّدُ [279] (IY); and, [it being followed by the ى, which is the ل of the word (IY),] three ىs are combined; so that the last is elided (IY, Jrb) as forgotten (Jrb); and ىًًٰ مَعْيَةَ، remains, upon the measure of مَعْيَةٍ (IY), as

Keeping a promise, O little Mu‘awiya, on behalf of his father, is proper for him that keeps a covenant or a compact (IY, R) : (5) having dark-red lips [300] (Jh, M, SH), أَحْبَيْ , from حِرَةٍ, its ع and its ل being ٓأٓ, and the ى, that is fourth being converted into ى [685, 727] (IY), dim. أَحْبَيْ (Jh, M, SH), orig. أَحْبَيْ / أَحْبَيْ, the last ى being converted into ى because preceded by a letter pronounced with Kasr, as أَحْبَيْ; and (Jrb) the [first (Jrb)], [which is an ع (IY, R),] being [then (Jrb)] converted into ى [279] (IY, R, Jrb); and the ى of the dim. incorporated into it, أَحْبَيْ (Jrb); so that three ىs are combined (IY, R, Jrb); and therefore the last is elided (IY, Jrb), as أَحْبَيْ [above]. The GG differ as to whether the elision in أَحْبَيْ is euphonic or arbitrary: IIU, S, and many GG holding that the elision is arbitrary; while IAl holds that it is euphonic. Moreover those who say that it is arbitrary differ as to whether
is triptote or not (Jrb). After the elision of the third ی (R), ُعَبَّى is (1) [still (R)] diptote (S, Jh, M, SH), according to Y, who says ُعَبَّى (S, Jh), which is the regular [and correct (S, Jh)] form (S, Jh, SH), in the opinion of S : Jh, IY, R, Jrb) and many GG, on account of the qualification and verbal measure [18], regard to which is not prevented by the formation of the dim., as is proved by their saying ُعَبَّى [274, 287] (Jrb), because the [quasi-aoristic] augment is extant in its beginning (S); and [similarly] in the dim. of يُحَبَّى John you say ُعَبَّى, [orig. ُحَبَّى] (Jh) : for, although the verbal measure [ُعَبَّى or أَعِيَّل] is removed [in ُعَبَّى and ُعَبَّيٕ], literally and also constructively, by the elision of the ل as forgotten, still the Hamza [or ی ] in the beginning directs attention to, and gives notice of, it; just as such [proper names] as ُعلاى and ُعَبَّى are diptote by common consent, although they are deficient in verbal measure by reason of the necessary elision of the ف and د respectively (R) : (2) triptote, according to IIU (S, Jh, M, SH), who says ُعَبَّى (S, Jh, IY) : but, [says S (Jh),] this is a mistake; and, if it were allowable, ُعَبَّى would be triptote (S, Jh), because it is lighter than ُعَبَّى; and so would أَزْرَس *heads [below], when used as a name, and pronounced أَزْرَس without Hamza (S); and so
would أَحْـٰيّٰٰ (274) (Jh). Here IIU [apparently (IY)] regards the fact that أَحْـٰيّٰٰ is [permanently (R)] deficient in, [and excluded from (IY),] the verbal measure (IY, R), contrary to such as أَرْسُ, a contraction of أَرْسُ [above], where the deficiency caused by elision of the Hamza is not permanent; but this is of no account, because the necessary [deficiency] and the allowable [deficiency], as we have mentioned, are alike in such cases when the [quasi-aoristic] letter exists (R). And IAl says أَحْـٰيّٰٰ (S, Jh, M, SH), like أَحْـٰيّٰٰ [below] (Jh), as though he made it defective (IY), not eliding the third as forgotten; but only eliding it with Tanwin, as the ی in ُبُنِّيّٰٰ is elided; and restoring it with the ل and prothesis, as أَحْـٰيّٰٰ (R): but [S says that (Jh)], if this were allowable, you would say ُعُطِيّٰٰ [below] as dim. of ُعُطِيّٰٰ (S, Jh), because the elided is a ی like this ی, and follows a ی pronounced with Kasr; and ُسَقَيْيّٰٰ as dim. of ُسَقَيْيّٰٰ [below] (S). F, however, says that IAl does this only because of its resemblance in form to the ُ, as though it were a part., like أَبْكَاَيّٰٰ [above]; and that so he would say ُيُكَيّٰٰ as dim. of ُيُكَيّٰٰ John, [because it has no Tanwin] (R). Those who say أَسِيرُ [279] say [only (IY)] أَحْـٰيّٰٰ [above] (Jh, M, SH), making it defective (IY); and ُغَرِيْيّٰٰ (R) and ُمَعْبِرِيّٰٰ (IY, R), without
converting or eliding anything except the 1 (IY); because three ی s are not combined (IY, R) at the end (IY), so that the third should be elided as forgotten (R). If, however, the first ی be not the ی of the dim., you elide nothing, saying حیة a serpent, dim. حیة [297]; میة Mayya, dim. میة; and آیوب Job, dim. آیوب with four ی s, which you tolerate because they are in the middle of the n.; whereas, if they were at the end, you would not combine them (Jh). Jh says that (MAR) [all of] this is the saying of the BB; and, as for the KK, they elide nothing, saying میية 'according to those who say استید and میية 'according to those who say استید [279] (Jh). IH’s saying “the last is elided as forgotten, according to the chaste [usage]” suggests that it is not elided according to the less chaste [usage]: whereas this is not so; but, subject to the restrictions mentioned, elision of the ی is necessary, by common consent, [as regards both the fact and the character of the elision,] except where the initial is a quasi-aoristic letter, as in أحب, where IA, as above shown, [eludes the ی euphonically, but] does not elide it as forgotten. Sf says “You say عطأ dim. عطأ and عطأ dim. 278], قطأ and قطأ dim. ادأ and سقایة dim.; and nothing else is allowable in this”; and IKh says “Analogy requires
alteration like that of قاص [16], but the [usage] heard is elision of the third as forgotten.” Jh and An, indeed, say that the elision is omitted by the KK; but I believe what they attribute to the KK to be a mistake of theirs. Similarly you elide the final double ی following a double ی, when the second [double ی] does not denote relation, as موریة مروية pass. part. of زوى, dim. مروية, orig. مروية: and similarly the dim. of أروية أروية of a female mountain-goat [is (S)], according to those who say that أروية is أنعُرُلْة أروية; whereas those who say that it is نعِرية, the ی denoting relation, say أروية with two double یs, like أروية غزارة dim. of غزر rel. n. of غزارة [280]. Similarly the dim. of علوي علوي and علوي علوي is علوي علوي with two double یs [299]. The reason why you do not elide anything when the dim. formation invades the rel. n., as in the exs. mentioned, while you elide the ی of the dim. when the rel. formation invades the dim., as in أموري تصري وأموري [299], is only that, in the dim. of the rel. n., the rel. n. is the principal [part of the formation], since it is the qualified, the sense of being مصغر علوي مصغر a diminutive ‘Alawi, so that its sign may not be discarded; nor is the sign of the dim. discarded, since the dim. is the invader, and, when the invader is prevented from annulling the predicament of the invaded, the least that can happen is that its own
predicament should not be annulled by the invaded where, in the rel. n. of the dim., the dim. is not a principal, since it is not qualified; but it is subordinate to the rel. n., the sense of 

being related to Kušayy, so that its sign may be discarded in compliance with the induction of dislike to heaviness; whereas, the rel. n. being an invader, its sign is not discarded. And, according to this rule, the rel. n. of [the dim.] Juhaina is \( \text{جهينة} \) [297], by elision of the ی; and then the dim. of [the rel. n.] \( \text{جهينة} \) is \( \text{جهينة} \) (R).

§ 282. The ی [of feminization (M)], (1) when expressed [in the n. (IY)], is always retained (M, Jrb) in the dim., whether its letters be few or many (IY), as ضریبة to distinguish between the dims. of the masc. and the fem. (Jrb), because, the ی being equivalent to a n. joined on to a n. [266], as in حضرموت, [4, 215], the process is to form the dim. of the n., of whichever cat. it be, and then put the ی, as you do with the comp. [290], as تمرة a date, dim. ُتْرَقَّة a rumbling, cooing, dim. ُتْرَقَّة and ُفْرُجَّة a quince, dim. سفيرة (IY): (2) when supplied [264], is expressed in [the dim. of (IY)] every [fem. (IY)] tril. (M, Jrb) n., as قدیث a foot, dim. قدیثة [below], and ُدُهِنَ a hand, dim. ُدُهِنة [275], and ُهَند Hind, dim. ُهَندة [264, 274] (IY), except
in such anomalies as ١٢٣٤٥ [below]; but not in the quad. [because it is deemed heavy (Jrb).] except in such anomalies as ١٢٣٤٥ [below] (M, Jrb). The ١ [of feminization (IM)] is added to [the dim. of (IM)] the fem. bare [of the ١ (SH, Aud, A)]. when tril. (SH, IM), (1) orig. and (Aud) actually (Aud, A), like ١٢٣٤٥ a tooth (IM), نا١٢٣٤٥ on fire (Jh), and دار١٢٣٤٥ a house (Aud, A) dim. سَنَينَة١٢٣٤٥, [بَيْدَة١٢٣٤٥ (Jh)] and دَوْرَة١٢٣٤٥ (A); (2) orig., [but not actually (Aud),] like ١٢٣٤٥ (Aud, A), dim. سَنَينَة١٢٣٤٥: (3) ultimately (A), if its triliteralness supervenes because of the formation of the dim. (Aud), which [tril.] is of two sorts, (a) what is quad. by reason of a letter of prolongation before an unsound ج (A), like ١٢٣٤٥ sky (Aud, A), unrestrictedly (Aud), dim. سَبَيْة١٢٣٤٥ [below] (A); and (b) [the n. of three vars. (A),] like ١٢٣٤٥ حَبْل١٢٣٤٥ (Aud), when the dim. is formed by curtailment [264, 291] (Aud, A). Then IM excepts from the rule mentioned two sorts [of tril. fem. n.], to [the dim. of] which the ١ is not affixed, indicating the first by his saying (A) “so long as it is not seen to be ambiguous by reason of the ١, like ١٢٣٤٥ and ١٢٣٤٥” (IM), according to the dial. of those who make them fem. [271] (A), dim. شَكِير١٢٣٤٥ and ١٢٣٤٥, because ١٢٣٤٥ شَكِير١٢٣٤٥ and ١٢٣٤٥ would be confounded with the dim. of ١٢٣٤٥ and ١٢٣٤٥ (IA, A); “and [like (Aud)] ١٢٣٤٥ (IM), ١٢٣٤٥ (IA, A),
and [dim. #] (Aud, Su), because [and سَلِيمٌ (Jh)] would be confounded with the dim. of [the masc. num. (IA)] [314, 758] (Jh); and similarly بَضَع and عَشِير, because عَشِيرة and عَشِير would be confounded with [the dim. of] the masc. num. [١٨٩ and عَشِيرة (Jh, KF)]: and the second by his saying (A) "and omission [of the i (Aud, A)] without ambiguity is anomalous" (IM). The i is affixed to the dim. of the fem., when it is tril., because of two matters, that the fem. gender is generally accompanied by a sign, and that the tril. is light; and, since these two matters are combined, and the formation of the dim. restores things to their o. fs. [278], they express the sign supplied for that gender (IV). The dim. formation produces in the substantive the sense of the ep., since رَجُل صَعِير [25, 274]; so that the dim. n. is equivalent to the qualified [non-dim.] together with its ep.; and therefore, as you say قَدَمُ صَعِيرة a small foot by affixing the i to the end of the ep., so you say قَدِيمة [above], by affixing the i to the end of this n., which is like the end of the ep. Some GG, seeing that the dim. formation produces in the substantive the sense of the ep., and that there is no sense of qualification in the proper name [147], say that the dim. of proper names [287]
is not correct: but what they imagine is of no account, because by forming the *dim.* you do not make the *non-dim.* itself an *ep.*, so that their objection should apply; but you qualify the *non-dim.*, except that you make the single expression, vid. the *dim.*, like the qualified and *ep.* [together]; and qualification of proper names is not disapproved, but is common, frequent (R). As for the *quad.* *n.*, the *s* of femininization, when not expressed in its *non-dim.*, is not expressed in its *dim.*, because it is heavier [than the *tril.*]; and the fourth letter, according to them, corresponds to the sign of femininization [300], because the *n.* becomes long by means of it, the number of [letters in] *عَلَّامَة* [dim. of *عَلَّامَة* being like the number of [letters in] *قَلْبُٰیَة* [above] (IY). In short, when the *tril.*, which is the lightest of the formations, is invaded by the sense of qualification, they venture upon adding the *s*, which is affixed to the end of the *eps.* of the *fem.*: but, when they reach the *n.* of four or more letters, then, since the *s*, though an entire word [266], is still like a letter of the word that it is attached to, they do not think fit to add a letter to letters already so numerous that, if a *rad.* were added, they would reject it in the *dim.* [274]; so that they assume the last letter to be like the *s*, which is needed, because the *n.* is an *ep.*, saying *عَقَّاب* *عَقَبَیَة* *دِمْ* of *عَقَب* an eagle, and *عَقَبْرَب* [not *عَقَبْرَبَیَة*] *دِمْ* of *عَقَبْرَب* a scorpion (R), like *دِمْ* of
If, however, the **fem.** [n. (R)] exceeding three letters contains something that necessitates its being reduced to three in forming the **dim.**, the **ās** must be added [in its **dim.** (R)], as سَبِّيْلَةٌ سَبِيْلِيَّةٌ [above] (IY, R), **orig.** سَبَّيْلِيّةٌ سَبِّيْلَةٌ, like عَطَلَةٌ عَطِيلِةٌ (IY): and similarly, in the curtailed **dim.** of [the augmented **tril.**, as سِنَبُ سَيْنَبُ (R)] عُقَابٌ (IY), you say [سَعَانُ سَعِيدُ (IY, R), and سُعَأد (IY),] سِنَبُ سَيْنَبُ (IY, R), and سُعِيدَةٌ (IY). If the **tril.** is a generic **n.** **orig.** masc., but used as an **ep.** of the **fem.**, as رَّمْيَةٌ صَمْوٌ or صَمْوٌ or [143], you regard the original gender, vid. the **masc.**, in the **dim.**; and do not add the **ās**, as **صَمْوٌ أُمْرَةٌ عَدِيلٌ** and **صَمْوٌ أُمْرَةٌ عَدِيلٌ** (R). In the proper name, however, no regard is paid to the gender of what it is transferred from [4]: but you say رَمْيَةٌ as **dim.** of رَمْيَةُ when a proper name of a woman, and عَيْيَنُ as **dim.** of عَيْيَن when a proper name of a man, contrary to the opinion of IAmB, who regards the original gender, saying رَمْيَةٌ in the first, and عَيْيَنَةٌ in the second (A). When you use a **tril.** as a name for a female, you add the **ās** in its **dim.**, when the **tril.** is (1) **masc.**, like جُنَبُ and حَجَرُ; (2) a **fem.**, to whose **dim.** the **ās** is not affixed before the **tril.** becomes a proper name, like دُرُّ حَربٍ [below]. The reason
why the original gender is observed in such as ٍمَرَأَةٍ عَدْنَةٌ and ٍمَرَأَةٍ عَدْنَةٌ, but not in the proper name, is that the cp. is not totally excluded from its original meaning, since ٍمَرَأَةٍ عَدْنَةٌ means that, from abundance of justice, she, as it were, embodies justice [143], and ٍمَرَأَةٍ حَكَّافٌ means ﴿ٍمَرَأَةٍ حَكَّافٍ [268]﴿; so that in both cases you intend the original meaning, which the expression is applied to denote: whereas in the proper name that is not intended, because it is transferred, and is a secondary application different from the primary, the object of the name being to explain the [person or thing] named, not its own original meaning; so that, when you use ُهَكَّافٍ, it is as though you used غَفْقَان Ghafatfan [4] or some other coined [proper name]; and it is seldom that in the proper name the meaning [of the expression that the name is] transferred from is regarded. Similarly, when you use a fem. [tril.] bare of the ش, like ٍذِٰن an ear and ٍعين an eye, as a name for a male, you do not affix the ش to its dim., because this use is, as we mentioned, a new application (R). Y, however, allow this [regard to the original, as he allows regard to the actual, gender (Sn), saying ٍذِٰن and ٍعين (R)]; and cites in proof of it [the saying of the Arabs ْنُوَرَةٌ Nuwaira (A)], ٍذِٰن Udhaina, and ٍعينَة Uyaina, names of men but
that is no proof, because, [according to the GGci (R), it may be that (A)] these words were taken as names [for a male (R)] after the formation of the dim. (R, A).

When you use ُبَنَّيَةٍ and ُأَخْتَةٍ as names for a female, you elide this ُتِ, [as when they are not used as names at all (Sn)]; and then form the dim., and affix the š of feminization, saying ُبَنِيَةٍ and ُأَخْتِةٍ [277]. (A): and, when you use them as names for a male. [and form their dim. (R),] you [elide the ُتِ; but (R)] do not affix the š, [because the dim. is then masc. (R),] saying [ُبَنَّيَةٍ and (A)] ُأَخْتَةٍ (R, A), by restoration of the elided ُتِ [273] (R). The š is anomalously omitted, [notwithstanding the absence of ambiguity (IA, Aud),] in [the dim. of (IY, R, 'Aud)] certain [tril. (R, Aud)] ns., [not to be copied (A), three of which are mentioned by S (IY, R),] vid. (1) حَرْبُ [above] (IY, R, IA, Aud, A), dim. ُكَابِ [2] حَرْبُ; (2) نُّبْيَبِ [dim. ُنيَبُبُ (IY, R)]; (3) فَرْسِ [dim. ُفَرُسُ a mare, (IY, R, A), dim. ُفَرْسِ: and three mentioned by Jr, vid. (IY, R) (4) دَرْعُ a coat of mail, [ُدْرَعُ a woman's shift being masc. (Sn), dim. of the former ُدْرَعُ (Jh, KF)]; (5) عَرْسُ [or ُعَرْسُ (Sn)] a marriage-feast (IY, R, Aud, A), which is fem. [241], as

إِنَّا وَلَدَّنَا عَرْسَ الْخَانِثَةِ * لَنْيَةٌ مَدْرُومَةٌ الْحُرَّاَتِ

َدُعِيَ مَعَ الْمُسَاجِ وَالْبَيِّنَاتِ
(R), by a Rājiz (Jh, MAR), Verily we found the marriage feast of the wheat-seller to be mean, blameworthy in respect of the managers, we being invited to it with the weaver and the tailor (MAR), or more properly a man's wife, and a lion's mate (Sn), dim. عَرِّسُ (IY); (6) a bow (IY, R, IA, A), dim. قُوُسُ (IA): and the rest transmitted by others, vid. (R) Arabs (IY, R, Aud, A), dim. عُرِبُ, as says Abu-l-Hindi [Ghalib Ibn 'Abd AlKučīs (KA, FW)]

And the eggs of the lizards called قِبْطَة are the food of the grand Arabs, while the souls of the foreigners long not for them (IY), using the dim. for magnification, as in دَوْدَة[274] (Jh); (8) a few camels (R, IA, A), dim. دُونِيِّ (IA); (9) early forenoon [286] (R, A), dim. ضَكْيَة (KF); (10) a sandal (IA, Aud, A), dim. نَعْلُ (IA); (11) quasi-pl. of شَكِيلَة over whom seven months have passed from her conception, or delivery, so that her milk is scanty, said of a she-camel (Sn), dim. نَصِيفٌ[12] middle-aged, said of a woman (A), dim. نَصِيفٌ (Jh, KF); and the like (Aud). But some of the Arabs make حُرْب masc., in which case they are not of this class; while some affix the s to [the dim. of] عِرْسُ and قُوُسُ عَرِّسَة and قُوُسُ (A): and قُوُسُ, قُوُسُ
being [a masc. n. (IY)] applied to the male and female, [like إنسان and بشر (IY),] forms its dim. according to its [original (IY), prevalent (R),] gender (IY, R); whereas, if the female were [specially] meant, only فرصة would be said (IY). One Grammarian has combined [ten of] these words by his saying

A few camels, and a bow, and war, its coat of mail, a mare, an aged she-camel, similarly a middle-aged woman, a marriage-feast or a wife, early forenoon, Arabs (MKh).

The affixion of the ی to [the dim. of (IY, R, Aud, A)] what exceeds three letters is anomalous (IY, IM, R), as قدم (IY, R, IA, Aud, A), ڑ (IY, R, Aud, A), and أ (R, Aud, A), dim. [264] (IY, IA, A), on the measure of ُنُعَيِّمَة (Su), ُنُعَيِّمَة [264] (IA, A), with [a double ی before (Su)] the Hamza [below] (A), and امیئة (R, A), the last being transmitted by AHm, who says that it is not authentic (R). That [affixion of the ی] is because, the normal gender of advs. being masc., if the sign of femininization were not expressed in the dim. [of قدم and ڑ], there would be no indication that either of them was fem. (IY). If says that the ی is affixed to these two, because they are advs., not predicated of, nor qualified, nor qualifying; so that their being fem. is not explained by any of those processes, as you say لسعب.
The scorpion stung, a stinging scorpion, and therefore they are made \( \textit{fem.} \), in order to explain their gender \((R)\). A's language necessarily implies that these three \( \textit{adv.} \) are \( \textit{fem.} \), as though from regard to the \( \textit{جهة} \) \textit{direction}: but it is transmitted, on the authority of \( \textit{IU} \), that all the \( \textit{adv.} \) are \( \textit{masc.} \), except \( \textit{ذاء} \) and \( \textit{ندا} \); and accordingly the affixion of the \( \textit{س} \) to [the \( \textit{dim.} \) of \( \textit{باسم} \)] is anomalous in two respects, its being \( \textit{masc.} \), and its being \( \textit{quad.} \) \((Sn)\). As for \( \textit{لا}, \) its \( \textit{ه} \) is variously said to be (1) \( \textit{a Hamza} \) \([\text{above}]\); for some say that \( \textit{I made a feint, or pretence, of such a thing} \) is said, whence the tradition \( \textit{إِنَّ الَّذِي صَلَّى} \textit{أَلْلَهُ عَلَيْهِ وَسَلَّمُ} \textit{كانَ إِذَا أَرَادَ} \textit{ذِي} \textit{بِعَيْرِهِ} \textit{Verily the Prophet} (God bless him, and give him peace!) was wont, when he intended a journey, to make a feint, or pretence, of something else; but the Traditionists do not put the sign of \( \textit{Hamza} \), giving the version \( \textit{وَرَى} \textit{يَغْيُر} \textit{or} \textit{يَغْيُر}, as in \( \textit{رَى} \textit{يَغْيُر} \textit{or} \textit{رَى} \textit{يَغْيُر}, from \( \textit{رَى} \textit{يَغْيُر} \textit{or} \textit{رَى} \textit{يَغْيُر}, which is the best-known form; and, according to this, its \( \textit{dim.} \) is only \( \textit{سمه} \), by elision of the third \( \textit{ي} \) \([281]\), as in \( \textit{سمه} \) \textit{dim.} of \( \textit{سمه} \) \([\text{above}]\) \((R)\). \( \textit{IAl} \) allows \( \textit{حَبَارَى} \textit{as dim. of} \textit{حَبَارَى} \textit{[265]}, and \( \textit{كَيْبَرَى} \textit{as dim. of} \textit{كَيْبَرَى}, putting the \( \textit{س} \) as a compensation for the \([\text{abbreviated} \,(R)\] \textit{of femininization} \((R)\],
which is elided (R, A), when fifth or upwards, as will be seen below (R); while IM in the Tashil appears to agree with him, saying "the ی is not affixed without anomaly "to [the dim. of] any [fem.] other than what has been "mentioned, except what the ی of feminization, when "fifth or sixth, is elided from" (A). That, however, is not transmitted by any other Grammarian, except IAmb; and he elides the prolonged also, when fifth and upwards, substituting the ی for it, as for the abbreviated: but no one agrees with him in eliding the prolonged (R); and IM [in the passage just quoted] means the abbreviated, because he afterwards says "but the prolonged "is not elided, so that it should be compensated for, "contrary to the opinion of IAmb, who allows بْعِقَةُ and " dims. of beans and بِنْاسَة [273, 400]" (A). The abbreviated ی [of feminization (IY, Aud)], when fourth, [as in حُبَلِی (Aud),] is retained (M, Jrb, Aud) in the dim. (IY), because of the lightness of the n. (Jrb), as حُبِلِی [274] (M, Jrb). If, however, the ی [fourth] be not for feminization, it is converted into ی, because you pronounce the letter before it with Kasr [in the dim.], as you pronounce [the letter after the ی of the dim. in] the quad. [274], as مِرْمَمٍ a butt [229], dim مِرْمَمٍ, and مِرْمَمٍ [248, 272], dim. أَرْمٍعٍ, the ی in مِرْمَمٍ being the ی of the word, converted from the ی of مِرْمَمٍ; and the ی
in \( \text{اثْرُّ} \) being \text{aug.}, for coordination (IV). As for \( \text{عَلْقَي} \) [248, 272], \( \text{ذَفْرُ} \), and \( \text{تَتْرُ} \) [689], those who pronounce them with Tanwin say \( \text{ذَفْرُ} \), \( \text{عَلْقَي} \), \( \text{تَتْرُ} \); while those who do not pronounce with Tanwin say \( \text{ذَفْرُ} \), \( \text{عَلْقَي} \), and \( \text{تَتْرُ} \) (IV, R). The [abbreviated (M, R, Jrb, IA, Aud, Sn)] [of feminization (S, IV, R, IA, Aud, A) or of anything else (S, IV)] is [always (IV)] elided [in the \text{dim.} (IV, IA)] when (1) fifth [274] (S, M, R, Jrb, IA, Aud, A), if not preceded by a letter of prolongation (Aud), as \( \text{تَثْرُ} \) [397] (S, M, IA, Aud, A), \text{dim.} \( \text{تْثْرُ} \) (S, M, IA, A), and \( \text{جَعْرُبْكَي} \) [272, 397], \text{dim.} \( \text{جَعْرُبُكَي} \) (M, Jrb), in both of which the \( \text{تْ} \) is for feminization (IV), whence \( \text{عَّرِضَنُ} \) [272], \text{dim.} \( \text{عُرِضُنَ} \) (M), \( \text{عُرِضَنَ} \) and \( \text{مُعَلَّقَي} \) [pl. of \( \text{عَّبَد} \) (Jh, KF, MAR)], \text{dim.} \( \text{عُبُّد} \) (S, R); and as \( \text{سُلْخَدَي} \) [253, 397], \text{dim.} \( \text{سُلْخُدَي} \) (S, IV), and \( \text{سُلْخَدَي} \) \( \text{حُبْرُكَ} \) \( \text{سُلْخَدَي} \), \text{strong he-camel}, \text{dim.} \( \text{سُلْخُدَي} \) \( \text{حُبْرُكَ} \), in both of which the \( \text{تْ} \) is for coordination (IV): (2) upwards (S, M, R, Jrb, IA, A), [i. e.] sixth or seventh (Aud), as \( \text{حُوْلِيَا} \) [248, 272] (S, M, R, Jrb), \text{dim.} \( \text{حُوْلَيَا} \) (S, IV, R, Jrb), the \( \text{تْ} \) of \( \text{حُوْلِيَا} \) being converted into \( \text{يْ} \), because preceded by a letter pronounced with Kasr in the \text{dim.}, and being then incorporated into the \( \text{يْ} \) after it, so that \( \text{حُوْلِيَا} \) results (IV, Jrb), which is triptote, because \( \text{حُوْلِيَا} \) was diptote only
because of the ِ of feminization [18], and there is no such ِ here (Jrb); but, in the MSS of the M (IY), dim. حَوْيِلٍ (M), defective, as though Z elided the ِ [of feminization] and the letter before it, leaving حَوْيِلٍ, the ِ of which was then converted into ى, because preceded by a letter pronounced with Kasr [in the dim.] (IY); whence لَغْيِرٍ [272] (S, R, IA, Aud, A), dim. لَغْيِرٍ (A), so in A's handwriting, but, in some MSS (Sn), dim. لَغْيِرٍ [284] (S, R, IA, Sn), which is the regular form (Sn), because you do not elide the ى (S, R) fourth (S) of لَغْيِرٍ, since it does not spoil the formation of the dim., but becomes a letter of prolongation before the final, as in عَصِيْفَر [283] (R): and بَرْدَرٍا [272] (S, R, Aud A), dim. بَرْدَرٍ (S, R, A), by elision of the ِ [of feminization (Su)], and [afterwards (Sn)] of the ِ and ى (R, Sn), because all would spoil the formation (R). This is the saying of Y and Khl (S). The reason why the ِ is elided, when fifth or upwards, is that its retention would exclude the formation from the paradigm نَعَثَعَلٌ or نَعْيَعَلٌ (IA, A); for, though نَعُيَعٍ is حْبِلٍ, which is not one of the three formations of the dim. [274], still it is like نَعَثَعَلٌ in all but the Kasra, which the ِ prevents (Sn). If, however, the ِ be fifth, but preceded by an [aug. (IA, A)] letter of prolongation, you [may (IA, A)] elide
whichever of the two you please (IA, Aud, A). You say [248, 272, 283], dim. حُبَّابِرٍ (R); or حَبِيرٍ (S, IM, R), like [281, 298]: for the two l's are equal in spoiling the formation of the dim.; and, whichever of them you elide, the formation is attained (R): and [similarly (A)] [246, 273], dim. قَرْيَتُيْ or قَرْيَتُمَ (Aud, A). The prolonged \( I \) of feminization is retained, unrestrictedly, [whether it be in the tril. or anything else, because, since it exceeds one letter, it resembles another word (Jrb),] like the second [member] in بَعْلَبَدَكَ [below] (SH). The two l's [263] are not altered from their state, [as it was] before the formation of the dim., because they are equivalent to the ى [below], as حُبَّابِرٍ [274, 283]. And every \( n \). of three letters, that has two augs. affixed to it, and is then prolonged [230], triptote, forms its dim. like the dim. of the prolonged that contains the same number of letters, but whose Hamza is a substitute for a rad. ى, because the Hamza of the former is a substitute for a ى corresponding to the rad. ى, as جَرْبَاتَةٌ and جَرْبَاتَهَا [248, 273, 385, 683], dims. عَلَيْبَى [below] and حَرْيِبِي [278], like سَقَّا a water-carrier and مَقَلَّة a bandy, dims. سَقُيْفِي and مُقَلِّي; and, when the ى, for which this Hamza is a substitute, is displayed, you form the dim. of that \( n \). like the dim. of the \( n \). in
which a rad. ی is displayed, and which contains the same number of letters, as َدْرَحَنَة short, fat, and big-bellied [683], dim. َسْقَانِيَة, like ُدْرَحَنِيَة: and this is so because its augs., [the ِ and Hamza,] are not for femininization (S). Those who say غُرَّةَةَ locusts whose wings are grown say غُرَّيَّي; while those who make it dippote, [like َعُرَيْرَة (S),] say غُرَّيَّيَّة, [like غُرَّيْرَة (S)]: and those who say ُعَلْيَّيَّةَ [248, 273, 385] say ُعَلْيَيَّي [like ُعَلْيَي (S)]; while those who say ِْعَلْيَّيَّةَ (S, R), like ِْعَلْيَيَّةَ [above], because the dim. of the n. that has the two ٰs of femininization affixed to it, and is of three letters, whether it contain three consecutive vowels or not, and whether its vowels differ or not, is of the paradigm ُعْيَيْلَة (S). As for the prolonged ِ, as in ُخُنْفَسْياء [273, 390] (IY, R), dim. ُخُنْفَيْسَةَ [274] (S), the [aug. (IY)] ِ and ُن, as in ُزْعَفْرَانَ [253, 399] (IY, R), dim. ُزْعَفْيِرَانَ [274; 283] (IY), and in ُضْرَبِيْنَ [274] (R), the ِ of relation, as in ُسْلَيْهِي (IY, R), dim. ُسْلَيْيَي (IY), and the ِ and ُن of the du., the ِ, and ُن of the pl. masc., and the ِ and ُن of the pl. fem., as in ُصَارْبَةَ ُمْسَأرْيَي, and ُمْسَأرْيَي (R), they [all, because consisting of two letters (R)], as likewise the ُس of femininization, [because mobile (R),] become, [with the first (IY) part of the word,) like a n. joined on
to a n. [266] (IY, R), as in بُعْلِبَلَدُ [290], the formation of the dim. being complete without these additions, and not being spoiled by them [283] (R). But the abbreviated ٰ is not like that, because it is a [single, faint (R), permanently (IY)] quiescent, [and consequently (IY)] dead letter (IY, R), not capable of being taken for an independent word, but like one of the aug. letters in the formation, such as the letters of prolongation in خَبَّارُ [below], عَكْبِرُ (R), and كُسُهُ (R); so that it is elided [when fifth or upwards], because it does not resemble a n. joined on to a n., but is united to what precedes it, and considered as a part thereof, as is proved by its being retained in the broken pl., as سَكَارَى سَكَارُ and حُبِّلَى حُبِّلُى [below].

According to this, then, in forming the dim. of نَفْغَانَ, طَرِيقُونَ, and طُرِيقَاتُ, when generic ns., you say نَفْغَانُ, طَرِيقُونَ, and طُرِيقَاتُ with the double ى, by common consent. And similarly, according to Mb, when you make them proper names, because, though these additions, in the state of proper name, do not import any meanings other than those of the word that they are united to, so that they should be reckoned like independent words, but, on the contrary, the letters of prolongation [in them], by reason of the quality of proper name, become like the letters of prolongation in خَبَّارُ [above],
still before the state of proper name they were like independent words; so that the o. f. is observed, and not altered. According to S, however, their state, when proper names, is different from their state when generic ns.: for, in the state of proper name, they, with respect to their o. f., are like the š; but, with respect to the quality of proper name, are like part of the formation of the word: so that he retains these additions in their state, like the second of the two words in بُعْيَّلْبُكَ [274], فَنْيَتْا عَشْرَة [290], but elides the letters of prolongation before them, such as the ṣ of جَدَارَي, كَلِيفَة, and the ] of جَدَارَي, كَلِيفَة, فَنْيَتْا, عَكْبَرْأَتْ, ِكُلِيفَة, جَاجَاتْ, and the ] of جَدَارَي, كَلِيفَة, فَنْيَتْا, عَكْبَرْأَتْ, ِكُلِيفَة, جَاجَاتْ, when these ns. are proper names, because he treats the additions affixed as like part of the letters of the formation of the word, which is therefore deemed too heavy with them. And for that reason, in the dim. of تَلْثُرَنَ, thirty, [even] when a generic n., Y says تَلْثُرَنَ [283], by elision of the ā, because the ā,  and  are like part of the word, since تَلْثُرَنَ is not pl. of تَلْثُرَ, otherwise the least number that it would be applicable to would be nine [234]. And similarly S says on جُلُولَة, بَرِكَة, جُلُولَة, بَرِكَة [283] that the  and  are elided, because he treats the prolonged ā as like part in one respect, and not like part in another; so that he says جُلُولَة, بَرِكَة [or جُلُولَة, بَرِكَة (S)] and لَمِيْلَة, with
the single ی: while مب doubles [the ی in] such [dim.] as these, because he does not elide anything. But S says that, if فت, with Fath of the ی, occurred in the language, you would not elide its ی in the dim., as you elide the ی of یجموله [246, 283], because, being then for coordination with [the م in] یکرملاه، dim. یکرملاه، [a place (Bk, ZJ, MI, KF),] it would be quasi-rad.; whereas, the ی of یجموله and یبرکه being weak, its elision in accordance with the rule mentioned is not minded (R). But, in forming the dim. of [such as (R)] یمعیره، [257, 273] and یملوجیه، asses, barbarians, you do not elide the ی (S, R), but say یمعیره، and یعییره، [274] (S), because such a letter of prolongation as this, [being fourth,] possesses a state of permanence not possessed by any other [283], like the ی before the ی of یحولیا [above]. With the ی of femininization, however, there is no dispute that the letter of prolongation third, as in یدیجِجْثان، and یدیجِجْثان، is not elided, whether the word be a proper name or not, because the ی of femininization is orig. separable [266], as یدیجِجْثان، and یدیجِجْثان، by common consent, like یعییره، [above]. In forming the dim. of such as یملهجیه، and یملهجیه، [300], which is like that of یملهجیه، [above], you pronounce the letter before the ی with Kasr, because the letter after the ی of the dim.
in the *quad.* is always pronounced with Kasr [274]; so that the ﹒, being converted into a ي pronounced with Kasr, must be elided, as the ي is elided in غَارِيٌّ قَائِمٌ and غَارِيٌّ قَائِمٌ [301], elision of the ي of relation not being possible, because it is a sign, and is strengthened by doubling. And the reason why the letter before the ﹒ of حُبْلُوَي ن is pronounced with Kasr [in the *dim.*], although the ﹒ is a substitute for a letter, i. e., the ل of femininization, always preceded in the *dim.* by a letter pronounced with Fath, as in حُبْلُوَي ن, is that, the appearance of the ل being altered, the original respect for it no longer remains, because the ل itself is removed (R).

§. 283. When the ع. is of five letters, and contains an *aug.* letter of prolongation and softness, which is fourth, that augment is retained in the *dim.*, as in the broken *pl.* [253]; and you elide nothing from the ع. (IY). Every *aug.* letter of prolongation in the position of the [second] نُعْيِّيٌّ of كَرَّدُوَس must be retained, being changed into ي, if it be not a ي, [but a ﹒, or an ل (IY),] as كَرَّدُوَس *dim.* of كَرَّدُوَس, [which is a *troop of horsemen* (IY),] and مَصْبَحُ *dim.* of مَصْبَحُ a *lamp,* [because it is preceded by a letter pronounced with Kasr, and is itself quiescent (IY)]; and [remaining unchanged, if it be a ي (IY),] as تَنْبَيْدُ *dim.* of تَنْبَيْدُ (M). The reason why the *aug.* letter of prolongation is
retained, when it occurs fourth, is that this is a position where the ی is often added as a compensation, as in یسیمیج [284]; and, since you add it when it is not found, much more ought it to be retained when you find it (IV). If the letter of prolongation be not preceded by Kasra, because the letter after the ی of the dim. is not pronounced with Kasr, as in یسکیران [274], and یاگیمان, it remains unchanged (Jrb). There is no necessity for the restriction [of the predicament] to the letter of prolongation: but in the dim. every soft letter [253] fourth [in the non-dim.] becomes, if it be not already, a quiescent ی preceded by a letter pronounced with Kasr, except the ی of یفعال, and the two یs of feminization, and the signs of the du. and two pl. [282]; so that such as یجلیلیپر یجلیلیپر and ینلیلیپک ینلیلیپک, dims. of یجلیلیپر, جیلیلیپر a filbert and یقلیق یقلیق a peach that separates from its stone are included in it, although the ی and ی are not letters of prolongation: and similarly the mobile ی and ی, as in یمسیروئ یمسیروئ [253] and یمشیرف یمشیرف, pruned, dims. of یمشیرف یمشیرف (R). As for یکنهر [396], you do not slide its ی, because it is fourth in a n. whose number [of letters] is five; and it is retained in the broken pl. [253] (S). And so you say یتیرقیة یتیرقیة as dim. of یتیرقیة یتیرقیة a collar-bone [385, 675]. Every ی after the Kasra of the dim., when not a letter of inflection, as in یاریخ یاریخا یاریخا I saw a small یاریخ [248], must be quies-
cent, except when it is followed by the \( s \) of feminization, as in ٍلُبْعَةٍ ُلُبْعَةٍ [above]; or the prolonged \( l \), as in ِنْبَعٍ ِنْبَعٍ dim. of ِنْبَعٍ a mark [389]; or the \( l \) and \( n \) resembling the two \( l \)s of feminization [250], as in ُعْنِيَّيْنَانَ dim. of ُعْنِيَّيْنَانَ prime or bloom [389]. When the tril. contains one aug., you do not elide it, in the beginning, as in ٍلُبْعَةٍ ُلُبْعَةٍ [372]; or the middle, as in َكُبُرٍ َكُبُرٍ [373], َكُبُرٍ َكُبُرٍ, َكُبُرٍ َكُبُرٍ [373], َكُبُرٍ َكُبُرٍ, َكُبُرٍ َكُبُرٍ [374], َكُبُرٍ َكُبُرٍ; or the end, as in ُحْبُلَى [375] and ُرِدْنُل [681]. If, however, it contain two augs., neither of which is the letter of prolongation mentioned, retention of both is not possible, since even the rad. letter of the quin. is elided [274], and much more therefore the aug. But the elision, when unavoidable, is restricted to one of the two, since it is the quantity necessary, the word thereby becoming of the dim. formation. Either the two augs. are equal, or one of them is superior to the other [253] (R). If a tril. \( n \) contains two augs., neither of which is the letter of prolongation mentioned, [which is not elided, then, if one of the two be more inseparable from the \( n \), and more useful (IY),] you retain the more useful, and elide its fellow, as ٍمُهَّمِمْ ٍمُهَّمِمْ [281], ُمُضَارِبِمْ, ُمُضَارِبِمْ [289], ْمُتَّلَّا ْمُتَّلَّا, and ْمُتَّلَّا, ْمُتَّلَّا, ْمُتَّلَّا ْمُتَّلَّا, ْمُتَّلَّا, ْمُتَّلَّا ْمُتَّلَّا, ْمُتَّلَّا, ْمُتَّلَّا, ْمُتَّلَّا, ْمُتَّلَّا, ْمُتَّلَّا ْمُتَّلَّا, and ْمُتَّلَّا, ْمُتَّلَّا, ْمُتَّلَّا, ْمُتَّلَّا, ْمُتَّلَّا, ْمُتَّلَّا, ْمُتَّلَّا, ْمُتَّلَّا, ْمُتَّلَّا, ْمُتَّلَّا, ْمُتَّلَّا, ْمُتَّلَّا, ْمُتَّلَّا, ْمُتَّلَّا, ْمُتَّلَّا, ْمُتَّلَّا, ْمُتَّلَّا, ْمُتَّلَّا, ْمُتَّلَّا, ْمُتَّلَّا, ْمُتَّلَّا, ْمُتَّلَّا, ْمُتَّلَّا, ْمُتَّلَّا, ْمُتَّلَّا, ْمُتَّلَّا, ْمُتَّلَّا, ْمُتَّلَّا, ْمُتَّلَّا, ْمُتَّلَّا, ْمُتَّلَّا, ْمُتَّلَّا, ْمُتَّلَّa, ْمُتَّلَّa, ْمُتَّلَّa, ْمُتَّلَّa, ْمُتَّلَّa, ْمُتَّلَّa, ْمُتَّلَّa, ْمُتَّلَّa, ْمُتَّلَّa, ْمُتَّلَّa, ْمُتَّلَّa, ْمُتَّلَّa, ْمُتَّلَّa, ْمُتَّلَّa, ْمُتَّلَّa, ْمُتَّلَّa, ْمُتَّلَّa, ْمُتَّلَّa, ْمُتَّلَّa, ْمُتَّلَّa, ْمُتَّلَّa, ْمُتَّلَّa, ْمُتَّلَّa, ْمُتَّلَّa, ْمُتَّلَّa, ْمُتَّلَّa, ْمُتَّلَّa, ْمُتَّلَّa, ْمُتَّلَّa, ْمُتَّl
one of the two, $s$ being elided, so that it becomes $\text{مَهِيم}^\text{[279]}$ (IY), and $\text{مَكِيْر}^\text{[M]}$ (M), the $\text{aug.}^\text{ر}$ being elided (IY). The $\text{dim.}$ of $\text{مَكِيْر}^\text{ت} \text{مُتَخَطَّاتَر}$ is [not $\text{مَكِيْر}^\text{و} \text{مُتَخَطَّاتَر}$, but (D)] $\text{مَكِيْر}^\text{ت} \text{مُتَخَطَّاتَر}$ $\text{مُكَيْر}^\text{[284]}$ (S, D), because $\text{مُتَخَطَّاتَر}$ is $\text{orig.}$ $\text{مُكَيْر}$, its $\text{مُتَخَطَّاتَر}$ being the $\text{مُتَخَطَّاتَر}$ of $\text{مُكَيْر}$, which the rule of the $\text{dim.}$ is to elide (D). The $\text{dim.}$ of $\text{مَسَاجِد}$ $\text{Masajid}$, when a name of a man, is $\text{مَسَاجِد}$ $\text{مُسَيْجِنَّ}$ $\text{مُسَيْجِنَّ}$ $\text{[274, 285]}$, like the $\text{dim.}$ of $\text{مَسَاجِد}$ $\text{مُسَيْجِنَّ}$, because it is a name of a single [object], and the $\text{dim.}$ of $\text{مَسَاجِد}$ $\text{مُسَاجِد}$, when a name of a multitude of mosques is not meant. The $\text{dim.}$ of $\text{عَطْرُودَ} \text{hard, severe}$ $\text{[298]}$ is [formed, according to S, by elision of the first $\text{,}$, because, though both are $\text{aug.}$, still the second is superior and stronger, since it is mobile, and the first quiescent; so that you say (R) $\text{عُطَبِيَّةُ}$ or [with compensation (R)] $\text{عُطَبِيَّةُ}$ $\text{عَطَبِرُدَ}^\text{[284]}$ (S, R), because the broken $\text{pl.}$ would be $\text{عَطَبِرُدَ} \text{or}^\text{عَطَبِرُدَ}$ $\text{[S]}$: while Mb says that one of the two $s$ may not be elided, because $\text{عَطَرُودَ}$ is like $\text{مَسِرُرُ}^\text{[above]}$, and the $\text{,}$, when fourth, whether quiescent or mobile, is not elided; so that, as there you say $\text{مُسِرُرُ}^\text{،}$, so here you say only $\text{عُطَبِيَّةُ}$ with prolongation (R). But, if the two $\text{augs.}$ be equal [in inseparability and utility (IY)], you are allowed an $\text{أَلْتِسْوَة}$ [253, 254, 390, 399, 675], $\text{dim.}$ $\text{أَلْتِسْوَة}$ [by elision of the
[short (IY) and big-bellied (Jh)], dim. حَبْنَطُˌ [where you elide the ل (IY)], or حَبْنَطُˌ (M), where you elide the ن, and retain the ل, except that you convert the ل into ی, because the ط before it is pronounced with Kasr (IY). And حُبَارَی, as before described [282], is an instance in which you are allowed an option (R). In [the dim. of (S) eight, عُفُورَیة \( \text{عُفُورَیة} \)] [256], and strong (S, R), it is better to say عُفُورَیة \( \text{عُفُورَیة} \), and عُفُورَیة \( \text{عُفُورَیة} \) (S): [for] S prefers to elide the ل, because it is weak, while the ل is strong; and because the ی, being in the place of the [final] rad. letter in such as مَلَکَة \( \text{مَلَکَة} \) [253, 265] and مَلَکَة \( \text{مَلَکَة} \) [395, 673], is coordinative, contrary to the ل (R). But [he says that (R)] some of the Arabs say عُفُورَیة \( \text{عُفُورَیة} \) and عُفُورَیة \( \text{عُفُورَیة} \) (S, R), by elision of the last [aug.], because it is at the end, which is the seat of alteration [306] (R). In [the dim. of (S) such as (R)] عَجَازْر \( \text{عَجَازْر} \) [661] (S, R) or عَجَازْر \( \text{عَجَازْر} \) [246, 717] (R), when a [proper (R)] name [of a man, you say عَجَازْر \( \text{عَجَازْر} \), because (S) elision of the ل is preferable, according to Khl [and S, on account of its weakness (R)]; while Y [says مُکَّل], because he (S) elides the Hamza (S, R), on account of its nearness to the end. And, according to both opinions, you say مُکَّل as dim. of مَطَلِیا \( \text{مَطَلِیا} \) [726]. For Khl elides the ل after the ط, so that it becomes
and, this ی being pronounced with Kasr after the ی of the dim., the ی is converted into ی, on account of the Kasra before it; so that, three یs being combined, as in the dim. of خطای، the last is elided as forgotten [281]: while ی elides the ی, which is a substitute for the Hamza, so that two یs remain after the ی; and, the first being then converted into ی pronounced with Kasr after the ی of the dim. [279], as in [the dim. of] حبار [281], the second also is converted into ی, because of the Kasr before it, so that the third ی is elided [281]. And ی [for ی] with Hamza is not said, as یسیطل, because this Hamza is never retained in the pl., as the Hamza of یسیطل is [246, 717]; but is converted into ی [726]. In the dim. of خطایاک [661, 726], however, you say خطایی with the Hamza as a final, because, (1) if you elide the ی after the ی according to the opinion of Khl and S, then, (a) according to S, the ی of خطایاک returns to its o.f. of Hamza, because it was changed into ی [726] on account of its following the ی; and, this Hamza being presently restored [by the removal of the ی] to its o. f. of aug. ی, which was after the ی in خطایی [246, 717], the ی is restored to its o. f. of Hamza, because it was converted into ی [661, 726] on account of the combination of two Hamzas, the first of which was pronounced with Kasr:
(b) according to Khl, the [rad.] Hamza being transferred to the position of the [aug.] יך from fear of the combination of two Hamzas [661], it follows that, when the [aug.] יך is not converted into Hamza, because the יך of the pl. is removed, the Hamza is not transferred to the position of the יך, but remains in its own position [at the end of the word]: (2) if you elide the יך of  licked, according to the opinion of Y, the [final יך converted from the rad.] Hamza reverts to its יך, because two Hamzas are no longer combined; so that here also you say חטיבי like חטיבי (R). If the augs. [of the tril. n. (IY)] be three, and one of them be superior [to its two fellows, the superior is retained, and (IY)] its two fellows are elided, as מַעַנְסִּ֣סְּ [below] (M), where you elide the נ and one of the two סs, and retain the מ, because it indicates the act. part. This is the opinion of S; while Mb says תָּעַנְסִּ֣ס, because מַעַנְסִּ֣ס is co-ordinated with מַעַנְסִּ֣ס, where you say חַטְיִּכִּים [below]; but the first opinion is preferable (IY). If one of the augs. be the soft letter mentioned, i. e., the fourth, you do not elide it at all, but deal with the two remaining augs. as though that soft letter were not there, as [332, 678], dim. מעלָיִּכַי, one of the two לs being elided, though it is a duplicate of the rad., because the ל is superior to it by reason of being initial, and of frequently occurring in inf.
without reduplication, as in تفاعل and تفاعَل [332, 678]. All the conj. Hamzas are elided, whether in the trio, as انتِقاَر and انطلاقِ and نطيّلِيّة and تَتَقَيَّصَ، dim. حَرَْنِجَم [below]. In the trio containing four augs., inclusive of the letter of prolongation, you say استغراق) (1) dim. تَتَكَرَّس [below], eliding the س rather than the ت, since the س is not used as an aug. at the beginning of a word, except when coupled with the ت; so that, if we said سَتَكَرَّس, it would be سَفِيعٌ, for which there is no precedent; whereas تَكَرَّس is like a cataphract (S), the ت being used as an aug. at the beginning without a اعْتِنَاس, and اعْتِنَاسات, and اعْتِنَاسات (2): سُفِيعٌ and سُفِيعٌ, eliding the Hamza unavoidably, as mentioned; and afterwards the س and ت rather than the duplicate of the root (R). You say dim. تُعْرِضَ, [orig. تُعْرِضَ (R),] eliding the Hamza, and [one (R), (vid.) the first (S),] و (S, R), because it corresponds to the س in إجْرَّنَجَام and the س in إجْرَنَجَام (S); and إجْرَنَجَام, dim. ضَتْيَرَ، restoring the ت to its ٌ sięة, because it was made a ت only on account of the quiescence of the س [756] (R). As for the quad., every aug. is elided from it [in the dim. (IV)], as مضَفرَب [399],
dim., and ُمشعر, trembling, shuddering, dim.

except the letter of prolongation described, [which is not elided (IY),] as crowding together, dim.

[below] (M), [253], dim. ُتمّوّق, ُسريع, ُجريفيم

dim. ُتّ행정, ُجريفيم, and ُتّ행정 dim. [above], since the dim. is not excluded by this aug. from the formation ُتوج (IY). You say, (1) [where there is one aug. (R),] ُجُكَشفل [ُسريع (IY),] and ُمَّحرج [395], dims.

[291]; (2) [where there are two (R),] ُجريفيم [398, 675, 676], dim. ُمَّحرج [284] (IY, R).

And you say ُسلحا [399] and ُضَّلِّحَة [272], dims. ُمَّكَنيق, ُمَّكَنيق, and ُمَّكَنيق [676], dim.

[on the ground that the first ُد is aug. (R),] since you say ُعَتَّرِيس; and ُعَتَّرِيس strong [290, 674, 676], dim.

[because Khl asserts that the ُد is aug. (S),] since ُعَتَّرِيس [which (R) means taking by force; and ُخَشَّليّل, swift, stout, strong camel, dim. ُخَشَّليّل, because one of the two ُد is aug. (S, R), that being indicated by the doubling, while the ُد is rad. (S); and [similarly (S)] ُمَّنَجَّلر [398, 675, 676], dim.

(ُمَّنَجَّلر (S, R), which is ُتوج (S), because, one of the
last two ٌ and being aug., you elide the first, not the second, since, if you elided the second, you would need to elide the ٌ also, and because the pl. heard is ٌ(R); and [similarly (R)] tranquility and ٌ(R) a trembling, shuddering [332], dims. ٌ(R) and ٌ(R) by elision of (S, R) one ٌ[and ](S), [vid.] the first (R), because it is aug. (S). But as heard ٌ(R) [674], which is anomalous (R). And [S says that (R)] the dims. of ٌ(R) ٌ(R) and ٌ(R) are ٌ(R); ٌ(R) and ٌ(R) by elision of the Hamza (S, R), which he imagines to be aug., since, the ٌ being foreign, its derivation is not known; and this saying is good (Jh). But Mb refutes him with the argument that the Hamza, being followed by four rads., as in ٌ[672], is not aug.; and, in that case, these two ٌs being quins., the last [rad.] letter [274] is elided [together with the aug. ٌ], as ٌ(R) and ٌ(R), dim. of ٌ(R) or ٌ(R) a date-stalk (MAR). Analogy requires what Mb says; but the form heard from the Arabs, as transmitted by AZ and others, is what S says. And S transmits the curt. dims. ٌ(R) and ٌ(R) [274, 291], which show the ٌ to be aug. in ٌ(R), and the ٌ in ٌ(R); so that the initial Hamza is followed by [only] three rads., as in ٌ[672] (R). As for ٌ(R) thick silk
brocade (S, R), its dim. is \( \text{بَرَقَد} \) or \( \text{بَرِيق} \) [284] (S) : [for] it also is orig. foreign, being \( \text{اِسْتَبْرَج} \) in Persian; and, when Arabicized, is made to conform to what it is akin to among Arabic formations: while it is not akin to any of the formations of the н.; but is akin to such formations of the v. as \( \text{بَرَقَد} \) by reason of the combination of the 1, \( \text{s} \), and \( \text{t} \) at the beginning; so that we judge the three letters to be aug. in conformity with [the corresponding letters in] its counterpart: and, suppression of two of the aug. letters being unavoidable, we retain the Hamza, because it is superior, as being initial; and is not a conj. Hamza, as in \( \text{بَرَقَد} \) [above], so that it should be elided; and therefore we elide the \( \text{s} \) and \( \text{t} \). And similarly the augs. are elided in the quin., together with the 5th rad., as \( \text{تَرَطْبُوس} \) [236] and \( \text{تَرَطْبُتَة} \) [401], dims. \( \text{تَرَطْبُة} \) [274] and \( \text{تَرَطْبُت} \) (R). And [in short you] attain the paradigm [\( \text{قَعَيْيَل} \) or \( \text{قَعَيْيَل} \) (IA, Aud)] of the dim. [of what exceeds four letters (A)] by the same [elision (IA, Aud, A) of a rad. or aug. letter (IA)] as [the paradigm or \( \text{قَعَيْيَل} \) of (IA, Aud)] the ultimate [broken (IA)] pl. is attained by [245, 253] (IM), the elider here exercising the same preference, and the same option, as there (A). Thus you say (1) \( \text{سُفَرْجَل} \) (IA, Aud, Sn), as you say \( \text{تَرَطْبُت} \) [245] (IA); and \( \text{تَرَطْبُت} \), dim.
سبطْرُ سْتَرُّ (2) dim. 
ورْبُقْ dim. 
كَذَّبْجُ dim. 
عُظِيفَ dim. [above]: (3) 
قُرْطُسَ, قدْرَتَسِ, عُصْفَرَ, فَرْنُسُ, dims. 
[274], and قُرْطُسِ [above]; and عَرْقَيْ, فَرْنُسُ, dims. 
قُرْطُسَ and عَرْقَيْ: (4) عَرْقَيْ قُبَعْثِي (A): (5) 
قُرْطُسَ, عَرْقَيْ dim. 
(IA, A), as you say مَدَاع [253] (IA); 
تَحْدِيرُجُ مُستَخْرِجَ dim. 
تَحْدِيرُجُ dim. 
(IA, A); and عَرْقَيْ, dims. 
مُدِينٍ (IA, A), as you say مَدَاع [253] (IA). From that 
عُظِيفَ dim. 
(IA, A); and عَرْقَيْ, dims. 
(IA, A), as you say عَلَانِدَتْ and عَرْقَيْ [253] (IA). When 
(IA, A), as عَلَانِدَتْ and عَرْقَيْ [253] (IA). When 
(IA, A), as عَلَانِدَتْ and عَرْقَيْ [253] (IA). When 
(IA, A), as عَلَانِدَتْ and عَرْقَيْ [253] (IA). When 
(IA, A), as عَلَانِدَتْ and عَرْقَيْ [253] (IA). When 
(IA, A), as عَلَانِدَتْ and عَرْقَيْ [253] (IA). When 
(IA, A), as عَلَانِدَتْ and عَرْقَيْ [253] (IA). When 
(IA, A), as عَلَانِدَتْ and عَرْقَيْ [253] (IA). When
account, as will be shown (A); whereas in the [broken (Aud)] pl. you [elide, and (Aud)] say [\(\text{حَبَاطِلُ، قَرَانُ} \)] (Aud). The pre., as will be shown (A), forms its broken pl., like its dim. [290], without elision [of the post.], as [\(\text{أَمَّارِيُّ الْقِيسِ} \)], like [\(\text{أَمَّارِيُّ الْقِيسِ} \)], because the pre. and post. are two words, each of which has an inflection peculiar to it (Aud). The following [eight (A)] things are not taken into account in forming the dim. (IA, A); but are reckoned separate, i.e., considered as an independent word, the dim. being formed from what precedes them, as from what does not end in them (A):—

1. the prolonged \(\text{حَمِّرَة} \) of femininization (IA, A), as \(\text{حَمِّرَة} \) dim. [274, 282] (A): (2) the \(\text{حَنَّطْلَة} \) of femininization [274, 277], as \(\text{حَنَّطْلَة} \) dim. [254], (3) the [aug. (IA)] \(\text{حَنَّطْلَة} \) of relation, as [\(\text{عِبَّرِي} \)] [relating to ‘Abkar, which the Arabs assert to be the country of the Jinn, to which they refer every thing wonderful (Sn, MKh) for the beauty of its manufacture, as in the tradition \(\text{كَانَ صَلَى اللهُ عَلَيْهِ وَسَلَّمُ يُسْجَدُ عَلَى عِبَّرِي} \). He was wont (God bless him and give him peace!) to prostrate himself upon an \(\text{عِبَّرِي} \), meaning a carpet dyed and embroidered (MKh)], dim. (4) the post. (IA, A), as [\(\text{عِبَّرِي} \) [290] (A): (5) the
last member of the [synthetic (A, MKh)] comp., as بَعْلِبَدُ بَعْلِبَدُ [274, 282, 290] (IA, A); whereas the 'att. [comp. (MKh)], like ذَلْكَ ذَلْكَ [4], does not form a dim. (Sn, MKh): (6) the aug. I and ن after four or more letters (IA, A), as زَعْلِبَرَانُ زَعْلِبَرَانُ [274, 282] and عُبْرَرَانُ [274]; while the I and ن after three letters, as سُرْحَانُ سُرْحَانُ, have been already mentioned [274] (A): (7) the sign of the du., as مُسْلِمِانٌ مُسْلِمِانٌ [285] (IA, A). (8) the sign of the sound pl., as مُسْلِمِين و مُسْلِمِين [285] (IA, A). According to S, however, the prolonged I is not in every respect like the أ of feminization in not being taken into account, because his practice in the case of such as قُرِنَاء قُرِنَاء, and مُسْلِمِان مُسْلِمِان, whose third is a letter of prolongation, is to elide the أ, I, and أ in the dim., and say بَرَكَاه بَرَكَاه, and قُرِنَاء قُرِنَاء, with the single أ, contrary to [such as (Sn)] شُفِّي قُرِنَاء [246, 265, 269], where he says in the dim. قُرِنَاء with the double أ [279], and does not elide; so that the I is evidently taken into account in this respect, [vid. elision of the أ, I, and أ (Sn),] contrary to the أ, [since, if the I were not taken into account, the letter of prolongation before it would not be elided, but would remain, the I and أ being converted into أ, as in the
lims. of مَرَّ حَجِّرُ جَلْقْلا، مَرَّ حَجِّرُ، جَلْقْلا without an ٰ of femininization (Sn)] ; while the practice of Mb is to retain the ٰ, ٰ, and ٰ, and say مَرَّ حَجِّرُ، جَلْقْلا، مَرَّ حَجِّرُ، جَلْقْلا with incorporation, putting the ٰ on an equality with the ِ of femininization. And here IM’s putting the prolonged ٰ on an equality with the ِ of femininization [in his saying “And the ٰ of femininization, where it is prolonged, and its ِ are reckoned separate” (Sn)] necessarily implies agreement with Mb; but elsewhere he pronounces the practice of S to be correct. There is a [similar] dispute about such as تَلْثُونَ, طَرْيْفَانَ also, whether a proper name or not; and about such as طُرْيْفَانَ, جَدْرَابِنٍ, and [282], when proper names; vid. those ws. which contain the sign of the du. or sound pl., and whose third is a letter of prolongation: for the practice of S is to elide, saying طُرْيْفَانَ, جَدْرَابِنٍ, and طُرْيْفَانَ, جَدْرَابِنٍ, because their augment, [vid. the sign of the du. or pl. (Sn),] does not invade an expression bare [of it, since تَلْثُونَ was orig. formed with the augment, having no sing., and in the rest the augment was found before their employment as proper names (Sn)], so that they are treated like جَلْقْلا; while the practice of Mb is to retain the letter of prolongation in those cases, and incorporate, as he does in the case of جَلْقْلا [above]. But IM does not mention this distinction here (A).
§ 284. If part of the $n$. be elided in the *dim.* (IM), a [quiescent ($R$, Aud)] ی in the penultimate, [if the non-*dim.* do not contain an unsound letter in that position ($R$)], may be put as a compensation (IM, $R$) for the elided, whether *rad.* or *aug.* ($R$, $A$), as [*dim.* (IA, $A$)] [عَشَيْتِيِّم] (IA, Aud, $A$), ْحُبِينِیَّم [سَفْئِیِّم] (IA), and ْمُطْلِیِّم [274] (A). Compensation is the transformation of the paradigm ْعَشَيْتِيِّم into ْعَشَيْتِيِّم by addition of the ی, as ْمُقَدِیِّم for ْعَشَيْتِيِّم [283], ْعَثْبِکِّب for ْمُقَدِیِّم, and similarly the rest (M). Compensation is [said by S to be ($R$)] the doctrine of Y ($S$, $R$) and Khl ($S$). But from the words “may be” used by IM [and $R$] it is known not to be necessary (A). Compensation is good because of the debility brought on by the elision; but omission of compensation is allowable, because the elision is for a kind of alleviation, and compensation is detrimental to this object. This is when the paradigm is not ْعَشَيْتِیِّم (IY). If, however, [after the elision (IY)], the paradigm be itself ْعَشَيْتِیِّم, there is no [way to (IY)] compensation (M), because compensation would exclude it from the formations of the *dim.*, as ْعَثْبِکِّب [283], ْعِیْبَمْوس [398], ْعَثْبِکِّب [283], and ْعِیْبَمْوس [398], *dim.* ْعَثْبِکِّب, in both of which the ی is elided, and after the elision the *dim.* becomes of the paradigm ْعَشَيْتِیِّم.
For, if the non-dim. contain an unsound letter in the penultimate, as in [below], the ی is not supposed to be compensatory, because the place [of the compensatory ی] is pre-occupied by its like (R). IM says in the Tashil “And a quiescent ی in the penultimate, as a compensation for what is elided, may be given to what is not entitled to it otherwise than for compensation,” [e.g., because of its presence, or the presence of what it is converted from, in the non-dim. (Sn),] meaning thereby to exclude such as لَفْيِرُ ی dim. of (Sn) [253, 272, 282], since its ی is elided, but compensation is not needed, [nay, is impossible (Sn),] because its ی, which was in the non-dim., is retained (A); and such as جَرْجَبِیعُم [283], dim. of [above], since compensation is impossible, because its place is pre-occupied by the ی converted from the ی that was before the م: and A’s intention is to restrict the language of IM here by his language in the Tashil (Sn).

§ 285. When an expression imports plurality, then, if sing. in form, like the quasi-pl. v. and the [collective] generic n., it makes its dim. according to its own form, whether a sing. of its composition occur, as رَکَبُ sing. رَکَبُ, مُسَافِر, and جَرْجَلُ sing. جَرْجَلُ, dims. جَرْجَلُ, رَکَبُ, سَفِير, and جَرْجَلُ; or do not occur, as گَوْمُ and گَوْمُ, نَتْرُ [293], dims. نَتْرُ: and similarly in the generic.
But, if you pluralize and [254], saying [257], and [255,256], you say in the dim. (1), making the dim. of according to its form, because it is a formation of paucity [below], and converting the into [279], restoring to its sing., [because it is a pl. of multitude,] and then pluralizing it with the, and [below]; while IS transmits , the dim. of which is (IIY).

And the opinion of Akh that is pl. of is pl. of necessarily involves their restoration to the sing. [below], as and ; and so he does. If, however, the expression be pl. in form, it is (1) a sound pl., in which case it makes its dim. according to its own form, whether it denote the masc., as [ ]; or the fem., as [ ]: (2) a broken pl., denoting (a) paucity, in which case it makes its dim. according to its own form[235], as [ ]; (b) multitude, in which case it either is accompanied by a pl. of paucity of the same crude-form, like and , and ; or is not, like [245], and [235]. The second [kind, which is not accompanied by a pl. of paucity,
is restored to its sing.; and from that sing. a dim. is formed, which is pluralized (1) with the, and if that pl. be rational, (a) masc. in form and sense, as 

[234], because reason exists in it at first, and qualification supervenes upon formation of the dim.; and as [249] and [250] in the masc., dims.

[248] in the fem., dims. عطاش and حمّيقأت: (b) fem. in form, masc. in sense, as حمّيقأت جرحي and حمّيقأت [259] in the masc., dims. جربيكرون and حمّيقأت: (2) with the ٰ and ٰ, if that pl. be (a)

rational, (a) masc. in form, fem. in sense, as حمّيقأت حمّيقأت عطاش and حمّيقأت حمّيقأت: (b) fem. in form and sense, as حمّيقأت جرحي and حمّيقأت in the fem., dims. حمّيقأت and حمّيقأت جرحيكك: (b) not rational, whether masc., as كاتب dim. تذور ْتذيرات; or fem., as ْتذيرات (R). You say [247], dim. شرعَت شرعَت and ْتذيرات latchets [of the sandal, sing. شَعْسُ] (Jh, KF),] dim.

[247], although that is not allowable in the non-dims.; and similarly you say حمّيقأت as dim. of حمّيقأت [247], although حمّيقأت does not take the sound pl. [234]. But in the first kind, which is accompanied by a pl. of paucity, you have the option of reducing the pl. of multitude to the pl. of paucity, and forming the dim. of the former
like the *dim.* of the latter, as ٍكَلَلَبُ ٍكَلَلَبُ and ٍفُلُوسُ ٍكَلَلَبُ, *diims.* ٌفُلُوسُ and ٌكَلَلَبُسُ [below]; or of restoring the *pl.* to the *sing.*, and forming a *dim.* from that *sing.*, and then pluralizing it with the ٍكَلَلَبُ and ٍكَلَلَبُ, exactly as in the second kind (R). You say (٠٩) ٌفُتْيَانُ [by reducing it to ٍفُتْيَةُ (IY)] or ٌفُتْيَانُ [by restoring it to the *sing.* (IY)]; (٠٩١) ٌفُتْيَةُ [by reducing it to ٍفُتْيَةُ (IY)] or ٌدُلْيَةُ [by restoring it to the *sing.* (IY)]; (٠٩٢) ٌدُلْيَةُ [by reducing it to ٍدُلْيَةُ (IY)] or ٌدُلْيَةُ [by restoring it to the *sing.* (IY)]; (٠٩٣) ٌدُلْيَةُ ٍدُلْيَةُ [above] or ٌدُلْيَةُ ٍدُلْيَةُ (٠٩٤) ٌدُلْيَةُ ٍدُلْيَةُ [above] or ٌدُلْيَةُ ٍدُلْيَةُ (٠٩٥) ٌدُلْيَةُ ٍدُلْيَةُ (M); (٠٩٦) ٌدُلْيَةُ ٍدُلْيَةُ (٠٩٧) ٌدُلْيَةُ ٍدُلْيَةُ (٠٩٨) ٌدُلْيَةُ ٍدُلْيَةُ (IY). The reason why the *pl.* of multitude does not make its *dim.* according to its own form is that the object of forming the *pl.* into a *dim.* is to denote *diminution of the number*, the sense of ٍعَلْس ٍعَلْس I have a few servants being a small number of them, not *diminution of the substances*; and the Arabs do not combine *diminution of the number* by formation of a *dim.* with *multiplication of it* by retention of the form of the *pl.* of multitude, because that would be a contradiction. The *quasi-pl.* ns., however, are common to paucity and multitude; and so are the two sound *pls.* [٠٩٨]: so that all of them have *diims.* from regard to the paucity, no contradiction being thus entailed (R). But not one of the *pls.* of multitude has a
*dim. (It, A), except آصیلُ pl. of آصیلُ [below], by assimilation to عثمانُ [250, 274]; so that آصیلُ is said; and sometimes the ج is substituted for its ن, as آصیلُ [286, 691], which is an anomaly upon an anomaly (R). The KK, however, allow that [pl. of multitude] which has a counterpart among the paradigms of the sing. to have a *dim., as ُعثمانُ رُغَبانُ ْdim. عُنيبُانُ, like ْdim. عثمانُ رُغَبانُ [274]; and hold آصیلُ [286] to be an instance of that, asserting that it is *dim. of آصیلُ pl. of آصیلُ [256]. But what they assert is refuted by two considerations, (1) that آصیلُ, having the same meaning as آصیلُ, cannot be a *dim. of a pl., because the *dim. of the pl. is pl. in meaning; (2) that, if it were *dim. of آصیلُ, it would be آصیلُ, because the broken pl. of علالُ and فَعَلَانُ, when they have one, is مَعالٍ pl. مَعْالَان, like [250], and جرایبُ pl. جَرَابُينُ [256], while every thing that makes the broken pl. جَرَابُينُ makes the *dim. جَرَابُينُ [274]: and آصیلُ is really a heteromorphous *dim. [of آصیلُ (Sn)], like آنیسیکُ pl. مَغُّاقِیانُ [286] (A). And Ks and Fr allow such [pls. of multitude] as سودانُ and شَقْرُ and سودانُ [249], to make their *dims. according to their own forms, as سودانُ and شَقْرُ (R). And, if a pl. [of multitude (R)] happen to have no sing., [regular
or irregular, of its own form (S),] used [in the language (S)], like عبادید (S, R) or عُبَaida [255,257] (R), its dim. is formed according to its assumed regular sing., [and then takes the sound pl. (R),] as عبیدیدر [or or عبیدیدر (R)], because is pl. of فعل or فعل or فعل (S, R); and, whichever the sing. of عبادید [or عبیهثد ] be, this is its dim. (S). And, if some pl. occur formed from an obsolete sing., but having an irregular sing. used, it is restored in the dim. to the [sing.] used, not to the obsolete regular [sing.], as مکاس and مکاس [255, 257], dims. and مشابهات and مشابهات, and in the rational masc. حسینون and شبيبین; though AZ used to restore it to the obsolete regular [sing.], as مکاس and مکاس، and مشابهات and مشابهات. Y asserts that some of the Arabs say سرأول as dim. of سرأول drawers, trousers [18,271] (S, R), believing it to be pl. of سُرَآوَة, because, this form being peculiar to pls., they make every piece of the سرأول سرأول, as says the poet

علیه من الالو سرآوته فليس برق ليستعطیف
[Upon him is a rag of ignobleness, so that he does not soften to a seeker for kindness (MN, AKB)]; while he that makes سرأول a sing., which is the better opinion, says سرأول or سرأول [279]. Some pls. deviate from analogy [in the formation of their dims.], as
When you form the \textit{dim.} of \textit{سنون} [234, 244] (R, A), according to the \textit{dial.} of those who inflect it with the \textit{ي}, and the \textit{سنات} [234], you say \textit{أرضي} and \textit{أرضيت}, because the \textit{ي} and \textit{ن} in them were a compensation for the [departed (R)] \textit{ل} [in \textit{سنوة} (R)], and for the [supplied in \textit{أرض} (R)]; and, these two being restored in the \textit{dim.}, their substitutes are not put (R, A), but the \textit{pl.} reverts to the regular form with the \textit{ت} (R). When, however, you make the \textit{ن} of \textit{سنون} the seat of inflection, [without using the word as a proper name (R),] you make its \textit{dim.} \textit{سنون} (R, A), upon the measure of \textit{فَعِيْل} (Sn), since it is \textit{quasi-sing.} in form (R): while \textit{سنين} [upon the measure of \textit{فَعِيْل} \textit{ب} \textit{بَعْل} (Sn),] is allowable, according to the opinion that \textit{سنين} [236] is \textit{orig.} \textit{فَعِيْل} (Sn), the \textit{ف} of \textit{فَعِيْل}, which sometimes occurs in the \textit{pl.}, as \textit{كَلِيب}, being here pronounced with Kasr on account of the Kasra of what follows it (Jh), then (Sn)] with two \textit{ي} \textit{s}, the first \textit{aug.}, and the second a substitute for a \textit{ي}, vid. the \textit{ل} of the word, but afterwards changed into \textit{ن}; and that, as in forming the \textit{dim.} of \textit{سنين}, the \textit{aug.} \textit{ي} would be elided,
[because of the succession of three \( \ddot{y} \)s (\( S_n \)),] and the \( \ddot{y} \) in the position of the \( \ddot{y} \) would be retained, so in forming the \textit{dim.} of \( \dddot{y} \), when the \( n \) is believed to be a substitute for the last \( y \), the word is treated as it would be if the \( n \) were not substituted (A) for the last \( \ddot{y} \) (\( S_n \)): but \( \dddot{y} \) used to restore it to the o. f., saying \( \dddot{y} \) here also, from regard to the sense, since, notwithstanding that the \( n \) is the seat of inflection, the word is \textit{pl.} in sense. But, when \( \dddot{y} \) is not used as a proper name, its \( n \) may not be made the seat of inflection, because the \( n \) is commonly made so only in the \( n \) whose \( \ddot{y} \) has departed or in the proper name. And, when you use \( \dddot{y} \) as a name for a man or woman, then, (1) if you make its \( n \) the seat of inflection, you form its \textit{dim.} like that of \( \dddot{y} \) [274], saying \( \dddot{y} \), triptote in the \textit{masc.}, diptote in the \textit{fem.}:

(2) if not, you still do not restore it in the \textit{dim.} to the \textit{sing.}, since it is not a \textit{pl.}, though it be inflected as one, just as, if you form the \textit{dim.} of \( \dddot{y} \) when a proper name, you say \( \dddot{y} \) [274, 283], and do not restore it to the \textit{sing.} and then pluralize it, saying \( \dddot{y} \); so that you say \( \dddot{y} \) in the \textit{nom.}, and \( \dddot{y} \) in the \textit{acc.} and \textit{gen.} (R). But, if you use \( \ddot{y} \) as a [proper (A)] name (R, A) for a man or woman, then, (1) if you do not make its \( n \) the seat of inflection (R), you restore the
[elided (R)] J (R, A), because the sign of the pl. remains attached to a bil. n. [275], and the formation of the dim. is not complete, as it is in أَنْتُوتَنَّ; but you do not elide the ج and ن, because, though orig. a compensation for the elided ج [244], still, by reason of the application as a proper name, they become a part of the proper name (R): so that you say سُنْيِبَنَّ in the nom., and سُنْيِبَنَّ in the acc. and gen. (R, A); or سُنْيِبَنَّ (A) in the nom., and سُنْيِبَنَّ in the acc. and gen. (Sn): (2) if you make its ج the seat of inflection, you say سُنْيَنَّ; triptote in the masc., diptote in the fem.; and ج does not differ here, as he differs when you make its ج the seat of inflection without using it as a proper name, because, in the state of proper name, when the ج is made the seat of inflection, the word, being quasi-sing. in form and sense, cannot be restored to the sing. (R).

§ 286. Whatever contravenes the preceding rules is (SH, IM) irregular (IM), anomalous (SH) in form [below] or sense [287] (Jrb), used when heard (A), to be remembered, not copied (IA, A). The dim. is sometimes formed from an expression other than its non-dim. (S, M, IA) used in the language (S), as (1) عَشْيِشْيَة (S, M, SH, IA, Aud, A), dim. of عَشْيَة evening (S, IY, R, Jrb, IA, A); by rule عَشْيَة (Jrb, Sn), orig. عَشْيَة (Sn),
the last of the three یs being elided, as in مَعَیِّةٍ [281] (R, Jrb); for, َعَشْیَةٍ ی being liable to be mistaken for the ِذَیَمَ ُبِلِلْبَآرَتْ, which is the period from the beginning of night to the end of its [first] quarter, they change the middle ی into ﺪ, since the addition of a letter homogeneuous with the ﺪ is easy to them, as in the conjg. of َفَعَلْ [489] (Jrb); as though it were ِذَیَمَ ُبِلِلْبَآرَتْ (S, IY, R, Sn) : (2) ُعَشْیَاتُ (S, M, R, Aud, A), ِذَیَمَ ُبِلِلْبَآرَتْ [293] (S, R), [or] ِذَیَمَ ُبِلِلْبَآرَتْ nightfall (Aud, A); as though it were ِذَیَمَ ُبِلِلْبَآرَتْ (S, IY, R, Sn) : (a) another irregular ِذَیَمَ ُبِلِلْبَآرَتْ is ُعَشْیَاتُ (R) : (3) ُمُغَیرِیَاتُ (S, M, R, IA, Aud, A), ِذَیَمَ ُبِلِلْبَآرَتْ (S, IY, R, IA, Aud, A); as though ِذَیَمَ ُبِلِلْبَآرَتْ (S, IY, Sn); by rule ُمُغَیرِیَاتُ (IY) : (a) they pluralize [these dims.], saying [ُعَشْیَاتُ] (Jh),] ُمُغَیرِیَاتُ or ُعَشْیَیَاتُ, and ُمُغَیرِیَاتُ as though they named every part of it an evening or a sunset : (4) ُمُشْیِلْنَ [285], which is anomalous as being a homomorphous ِذَیَمَ of the pl. of multitude, as though they made every part of it an ُمُشْیِلْنَ evening; and ُمُشْیِلْنَ [691], an anomaly upon an anomaly; by rule ُمُشْیِلْنَ [285] (R) : (a) as for ُعَشْیَةٍ early morning, it has a homomorphous ِذَیَم., as ُعَشْیَةٍ [280]; and so have ُعَشْیَةٍ سَکَرَ and ُعَشْیَةٍ ُمُشْیِلْنَ. He came to us a very little before day break and
very early in the forenoon; (b) in putting these ns. into the dim. you do not diminish the time; but you mean to approximate time to time, and to diminish the interval between them; just as, when you say نوعق دُوِّينَ دَانَ and دَانَ [274], you only approximate [292] thing to thing, and diminish the space between them [287] (S): 

\[ \text{ذِئْسُيُّانُ} \] (5) [below] (S, M, SH, Aud, A), dim. of ذِئْسُانُ (S, IY, Aud, A); by rule [ذِئْسُيُّي] if its pl. ذِئْسُيُّي be regarded, and [ذِئْسُيُّي] (Jrb, Sn) if it be not regarded (Sn); ى being [anomalously (R)] added in the dim. (IY, R) that was not in the non-dim. (IY); so that the dim. becomes like عَقْيَرِيَّانَ [274] (R), as though it were dim. of ذِئْسُانُ (S, IY, Jrb, Sn), which is unknown (IY): (a) the KK say that ذِئْسُيُّي is dim. of ذِئْسُانُ, because ذِئْسُانُ is orig. upon the measure of ذِئْسُانُ [390], with Kasr of the Hamza and ع, [the ى being elided for lightness, because ذِئْسُانُ frequently occurs upon their tongues, and being then restored in the dim., because the dim. is not frequent (Jh, HH),] while the dim. of ذِئْسُانُ is ذِئْسُانُ [274]; and this is based upon their saying that ذِئْسُانُ is derived from ذِئْسُانُ forgetfulness, [which they allege to be proved by the saying of Ibn 'Abbas ذِئْسُانُ إِنْسَانٌ لَأَنَّهُ عُهِدَ إِلَيْهِ ذِئْسُانَ He was named ذِئْسُانُ only because he
was commanded, and then forgot (Jh, HH), its measure being ٌفِئَمُّٔ (Sn): but, according to the BB, ٌئِسَانُ لِإِسْمَٔ is from ٌفِئَمُّ (S, M, R, Aud, A), *dim. of ٌرَجْـُلَ a man (S, IY, R, Aud, A); as though *dim. of ٌرَجْـُلَ (IY, Sn) i. e. ٌرَجْـُلَ, though ٌرَجْـُلَ does not appear to be used in this sense; by rule ٌرَجْـُلَ (IY): (a) ٌرَجْـُلَ occurs in the sense of ٌرَجْـُلَ, as says the poet

أَمَا أُقَاتِلُ عَنِّي دِينِي عَلَى فَرْسٍ # أو هُكَّذَا رَجُلًا إِلَّا بِأَصْبَحَيِّي

(IY, R) Shall I not fight for my faith, riding upon my mare, or going on foot like this, except with my comrades, meaning alone, not needing the help of comrades? (M.A.R), i. e., ٌرَجْـُلَ: so that ٌرَجْـُلَ, being *orig. *dim. of ٌرَجْـُلَ, in the sense of which ٌرَجْـُلَ occurs, is said to be, as it were, *dim. of ٌرَجْـُلَ in the sense of ٌرَجْـُلَ; and to be afterwards used as *dim. of ٌرَجْـُلَ a man unrestrictedly, whether he be ٌرَجْـُلَ going on foot or not (R): (7-8) [246] (S, M, SH, Aud, A), as ٌرَجْـُلَ اْرَجْـُلَ أَصْبِيَّةٍ آلِحَ [237] (IY); *dims. of ٌفِئَمُّ and ٌفِئَمُّ (S, M, R, Jrb, Aud, A); as though *dims. of ٌفِئَمُّ and ٌفِئَمُّ (IY, Jrb, Sn); by rule ٌفِئَمُّ and ٌفِئَمُّ (S, R, Jrb), which are used by some of the Arabs (S, R) : (9) [234], *dim. of ٌفِئَمُّ (S, R, Aud, A); as though *dim. of ٌفِئَمُّ (Sn); by rule ٌفِئَمُّ
§ 287. What is anomalous in sense [236] is of two kinds. For the dim. means that the thing [signified by it] is deemed small; so that its id. anomalousness is because it means either (1) not being deemed small, but nearness, [274] of one thing to another, as in ُهُوَ أَصْبَعُ مَنْكَ [below], which imports not that he is small, since the expression أَصْبَعُ already indicates excess in smallness, but that the difference between them is small; or (2) being deemed small, not in the case of [the thing signified by] the dim., but of another thing, as in ُمَا أَحْيَيْسَ يَبِداً How handsome little, or young, Zaid is! [288], since the act cannot be described as small, but only the person that the act is attributed to (Jrb). The dim. is sometimes employed
to denote that one thing is near to, though not quite like, another, as in your saying *He is a little smaller than thou* [274], when you mean only to diminish the difference between them (S, M), because, if you said *He is smaller than thou*, the difference between them might be little or much; so that you explain by the *dim.* that it is little, and that one is almost like the other in smallness (IY): and [similarly (IY)] in [the six relative locations, as (IY)] *He is above Zaid and below Bakr* might mean *much* or *little*; whereas *He is above Zaid and below Bakr* [289] must mean *little*: and similarly [in advers. of time, as *'A'bīd Dālā*], because, if a man said *I will come to thee before the rising of the sun* and then came in the night, he would not be breaking his word; whereas, if he said, *I will come a little before the rising of the sun*, he would have to come after the rising of the dawn, or at some such time approximate to the rising of the sun (IY). And hence *'A'bīd Blackish* [279] (S, M) and *'A'bīd reddish* (IY), i.e. *nearly* (S, IY), *not quite* (M), *black* (S, M) and *red* (IY). As for the saying of the Arabs *He, or It, is rather like this and almost like this*, they mean to announce that the compared is as contemptible
as what it is compared to (S). What is intended by the dim. of quals. is mostly not diminution of the substance of the qualified, but diminution of so much of the quality indicated by the qual. expression as exists in the substance of the qualified [288]: for ضَرْبُ [278, 292] means author of little striking; while أَهْيَرُ [279] أَسْبَعُ, and أَصْيَافُ yellowish [274] mean that these colors are not complete in him; and similarly عَطْبِتِهِ بَرَزْرَزَ a poor, or small, draper and perfumer mean that these crafts are not perfect in them; and هُوَ مُتَيِّلُ عَمَّرُ He is a little, or rather, like ‘Amr [292] means that the likeness between them is small. According to this, then, هُوَ أَصْيَافُ مِنَّاكَ means that his excess in smallness over thee is little; and similarly أَفْيَضْلُ مِنَّاكَ أَعْيَلُ مِنَّاكَ a little, or rather, more learned, and more excellent, than thou [274, 281], and the like, because the أَنْعُلُ of superiority is applied to denote [a person or thing] qualified by an excess over others in the meaning [of the v.] that it is derived from [351]. Sometimes, however, the dim. of the qual. does denote diminution of the substance [of the qualified], as in ‘Ali’s saying يَا عَدَّلْي نَفْسِي O little enemy of thyself. As for the dim. of the proper name [282], like زَيْنُ and عُمَّرُ, it denotes unrestricted diminution; and so does the dim. of the generic substantive [3], like رَجُلُ and فَرْسُ: 164
there being nothing in them to indicate whether the diminution refers to substance or quality or both (R).

§ 288. The general rule is that the v. has no dim. (Jrb). The reason why analogy forbids the v. to have a dim. is that the object of the dim. is to describe the n., meaning the thing named, as small; for, ns. being signs for the things named, their expressions are put into the dim. form in order that it may be an indication of the smallness of the thing named: whereas vs. are not like that, being only enunciations, not signs, like ns.; so that the dim. form in them has no meaning. And, this being so, the dim. of the v. of wonder is anomalous [274], irregular (IY). But they allow the أفعل of wonder [477] to have a dim. (ML), as يَا مَا أَمْيلِـنَّ الْحَدوُّ [171] (IY, ML), because of its resemblance [360] to the أفعل of superiority (ML), which has a dim., as زَيْدُ أَمِيلِـيْ بِمِنْ عَنْـرِهِ Zaid is a little prettier than 'Amr and أَحْيَيَـسِيْ مَنْهُ a little handsomer than he [287] (DM). What emboldens them to this is its being divested of the meanings of accident and time [402], which are among the peculiarities of vs.; and its resemblance in sense to the أفعل of superiority (R). Khl says on مَا أَمْيلِـهُ What a pretty darling he, or it, is! "they mean [to diminish] only that [thing (Jrb)] which you describe as pretty, as though you said زَيْدُ مِلْيَـتِهِ
Zaid is a pretty darling” (S, M, Jrb). And IAmb says that this is not said except of the young (ML). But no v. or verbal n. [292] has a dim. except this and similar instances of مَا أُفْعِلَهُ (S). And that [dim. (DM)] has not been heard except in the case of [these two expressions (DM)] and أَحْسَنَ: so Jh [followed by the KF] mentions [in art. مَلَح] ; but, notwithstanding this, the GG speak of it as regular, [allowing, e. g., مَا أَليْطِفَ رَيْدًا (DM)]; though IM does not transmit the doctrine that it is regular from any [Grammarian] but IK, and it is not so (ML). According to the KK, the أُفْعِلُ [of wonder (R)] is a n., [so that its dim. is regular (R, DM)]; but, according to the BB, it is a v. [477]. And, since the أُفْعِلُ of wonder, according to the correct opinion, is a v., it is not prevented by its formation as a dim. from governing, as ضُرَبْ is [292] (R).

§ 289. Some ns. occur in the language only as dims., their non-dim. being discarded, because, according to the Arabs, they are deemed small (S, M, R), so that their non-dim. is superseded by their dim. (S, IY), as جُمِيْلُ (S, M, R), which is a small bird, like the sparrow (IY, R); كُبْيَتْ [274] (S, M, R), which is [said to be (R)] the nightingale (S, IY, R), but is said [by Mb (R)] to be like the nightingale, but not it (IY, R); and كُبْيَتٌ bay [274] (S, M, R), which is applied to the masc. and fem.
S says (IY), I asked Khb about ُجَمِيلٍ: and he said "It [is like ُجَمِيلٍ; and (S)] is made a dim. because it is between black and red, and [as it were (IY)] neither pure black nor pure red; so that it is near to [each of (IY)] them, [and is therefore made a dim. in order that it may indicate that sense (IY),] like ُدُوَّانٍ زَيَّدٍ [287]" (S, IY). But they say ُكُمِّتُ, ُكُمِّتُ (M, R), using the [broken (IY, R)] pl. of the [assumed (R)] non-dim. (S, M, R) expression (IY), as though pl. of ُجَمِيلٍ, ُكَعْتَانٍ, ُكِمْلَتْ (M, R) or ُكَعْتَانٍ [248, 249] (IY, R); whereas, if they meant to pluralize the dim., they would say ُكِمْلَتْ [234, 270] (S), since their custom is to give the dim. no pl. but the sound, because, as is said, the dim., by the addition of a soft letter third, resembles the ultimate [broken] pl., which takes only the sound pl., as ُصَوْاحِبَاتٍ and ُصَوْاحِبَاتٍ [256]. But there is nothing to prevent you from saying that, since ُجَمِيلٍ and ُكُمِّتُ are constituted as dims. from regard to their being orig. deemed small, and are afterwards used without regard to the dim. sense in them, because ُكُمِّتُ is like ُبُدْلُٰلٌ in sense, and the dim. sense is not intended in ُبُدْلُٰلٌ, though the nightingale itself is small, therefore the dim. sense is obliterated from them in usage, and they become like words constituted as non-dims., so that they take the same pl. as the non-dim. does; and, the non-dim. nearest
to this shape being a certain bird and young of sparrows, they take the same pl. as these do: and, according to this, and are pls. of the expressions and not of their assumed non-dims. (R). And is a curt. dim. of (S, IY, R), which is the horse that comes in last (S, IY) of the ten reckoned (Jh) in a race (Jh, KF). And the dim. of and an overseer has the same form as the non-dim., because you elide the , like the in , and put the of the dim. into its place (R).

§ 290. Khl asserts that (S) the dim. of the [prothetic or (R) synthetic (S, IY, R)] comp. is formed [only (S)] from the first member (S, M, R), the second being then put after it (IY), as Little Abu Bakr and Little Umm 'Amr, and [below] (R). You say [274, 282, 283] , because the pre. and post. ns. and the two ns. compounded together are equivalent to one long n., like ; so that, as you say , so you say standing [towards (IY) in (S)] in the same position as towards (S, IY), as being
a supplement to it (IY): and [similarly you say (IY)] خَمْسَةَ عَشْرَ (S, M), dim. of خَمْسَةَ عَشْرٍ [whether you mean number, or use it as a name (IY)]; and دُنْيَا عُشْرَ [282], dim. of دُنْيَا عُشْرَةٍ, [and دُنْيَا عُشْرَةٍ (IY),] because دُنْيَا [stands [towards دُنْيَا (IY) in دُنْيَا عُشْرَة (S)] in the same position as دُنْيَا of [the دُنْيَا in دُنْيَا (318)] (S, IY). But Fr holds that, when the prothetic comp. is a surname, the dim. is formed from the post., arguing from such as أم جَبِيبٍ [and sometimes in poetry أم اللَّجِيبِين] a beast the size of the palm of the hand (IY on §. 7), and [565] أَعْلَانَةٌ أمِّ الْوَلِيدِ الْحَمِيدِ [R].

§ 291. There is a sort of dim. named curt. (IA, A). This is formed by eliding from the [augmented (Aud) tril. or quad. (M)] n. [all (M, SH)] the augs. (M, SH, IA, Aud, A) contained in it (IA), which are retainable (Aud, Sn) in the uncurt. dim. (Sn), until the n. is reduced to its rad. letters (M), and then forming its dim. (M, SH, Aud) from its rads. (Aud). This dim. is named curt. because of the elision in it (Jrb). It has two forms, فَعَيْبَلْ and فَعَيْبَلْ; not فَعَيْبَلْ, because this contains an augment (Aud). If the rads. be three, the dim. is upon [the paradigm] فَعَيْبَلْ (IA, A). You say (1) حَامِدٌ Hamdān (Aud, A), حَامِدٌ Hamdun (Aud), حَامِدٌ great praiser (A), مُحْسَن مُحْسَن praised (Aud, A).
much praised (Sn), and more praiseworthy (Aud, A.), [dim. حَمِيد (IA, Aud, A),] the ambiguity being disregarded, in reliance upon the [distinctive] circumstances [of the case] (Sn); (2) a wrapper, dim. عَطْف (IA, A); (3) bright, dim. زَهِير (A). There is no difference between the coordinative augment, as حَفْيَدَة [370, 378], dim. حَفْيَدَة, حَفْيَدَة (A.); and the non-coordinative [253, 283], dim. تعْيِس; and the non-coordinative (IY, A), as حَاكِر a husbandman, dim. حُريَت, and أَسْوَد black, dim. سَوْد (IY). If the rads. be four, the dim. is upon [the paradigm (IY)] نُعْيِ عَلُّ (IY, IA, A). You say (1) dim. جُمْهُر (M, IA, Aud, A), قرَطَاس (IY), and زِئطس dim. عُصْفَر (IA, A); (2) مَحْرَج [283] (IY, R); (3) مَخْرَنج [below], dim. حَرِيج [283] (IY). Two matters are necessary, [according to IHsh.,] that the n. should contain an augment, and that this augment should be retainable in the uncurt. dim. (Sn). The curt. dim. therefore, is not practicable, [as is distinctly declared in the Aud (Sn),] in such as جَعْفَر and سَفِرْجُ, because they are unaugmented; nor in such as مَكْرَنْج and مَتْدَرْج [above], because the augment in them is not retainable [in the uncurt. dim. (Sn)], on account of its spoiling the measure (Aud, Sn),
so that their *dims*.[283] are not named *curt.* (Sn). But, [according to IY and R,] there is no difference in the *quad.* between the *curt.* and *uncurt.* *dims* except that the *ى* of compensation is not inserted, [nor is the *aug.* soft letter fourth in the *non-dim.* retained,] in the *curt.* *dim.,* as it is in the *uncurt.,* as ُدُخْرِيخ١ and ُدُخْرِيخ١ [284], and as ُجَمِّهِر١ [283] (IY). If the *curt.* *dim.* [be masc., it is bare of the َس: but, if it (IA)] be *fem.,* and its *rad.*s. be three, the َس [of feminization (IA)] is affixed to it, [because it is a *fem.* ultimately *tril.* (Sn),] as *dim.* ُسُوَيَّدَة ُحَبْلَى (I, A); ُسُوَيَّدَة (18, 263), *dim.* ُعَلَى ُغُلْيَة; and ُمَلَب [a proper name (Sn)], *dim.* ُغُلْيَة [282]. The *curt.* *dim.* of such *eps.* peculiar to the *fem.* as ُجِبْيَض١ and ُطَلَق١ [268] is *جِبْيَض١* and ُطَلَق١, because they are *orig. eps.* of a *masc.* (A), vid. ُشَخْص person (Sn). S transmits ُبَرِّيَة and ُمَسْبُع as [curt. (Sn)] *dims.* of ُعْسَعْيَل١ and ُعْسَعْيَل١ [274, 283]. But these are anomalous [by common consent of S and Mb, being by rule ُدُرَهُم according to S, and ُأَبْيَر١ according to Mb (Sn)]; and are not to be copied. For, [according to Mb,] they contain an elision of two *rad.*s., since the َم and ُج are *rad.* by common consent, and the Hamza according to Mb; [so that, the *non-dim.* being *quin.,* only the 5th *rad.* should be elided from it in the *dim.* (Sn)]: while
according to S, the Hamza is aug.; [so that, the non-dim. being quad., its dim. should be upon the paradigm تَعْبِعَلُ] (A). The curt. dim. is anomalous, rare (R). Fr says that it occurs only in the proper name (IY, R), like the curtailed voc. [58] (IY), because in the proper name what is retained is an indication of what is rejected, on account of its notoriety (R): and, according to this, the dims. of حَارِثَةٍ and سُوُيْدَةٍ, when proper names, are حُرْيثَ and أَسْوَدَة when curt., [and حُوْتَرُثَ and أَسْوَدَة when uncurt.]; but, before the transfer and use as [proper] names, are only حُوْتَرُثَ and أَسْوَدَة (IY). The BB, however, allow it in what is not a proper name also (R); [for] our school make no distinction between these two (IY); and there is a prov. حَرْقُ حُبَّيْقٍ حُمَّالَة A little fool knew his he-camel, [meaning the (IY)] dim. of أَحْقَيْق (IY, R), i. e., knew so much, though he was a fool (Md). The curt. dim. is not peculiar to proper names, contrary to the opinion of Fr, Th, and, as is said, the KK, as is proved by the sayings of the Arabs يَعْجُرُ بْلَيْقٍ وَيَدْمُ A little piebald runs, and is blamed, [where, however, بْلَيْقٍ (Md),] dim. of أَبْلَقٍ, [is the name of a horse that used to outstrip, and still be blamed (Md),] and جَآء يَبْعَمُ أَبْلَقٍ عَلَى أُلْبَقٍ He brought Calamity upon a little dusky he-camel, which, says As, the Arabs assert to be the saying of a man who saw a goblin upon
a dusky he-camel, the و of ٌٌٌْ ٌٌْ being converted into Hamza in the dim. [683] (A).

§ 292. The following [ns. (M)] have no dim.:—(1) the prons. [160, 274] (S, M, SH), because (a) the prons. resemble ps. [497] (IY, R) in not standing by themselves, and in needing something else, and ps. have no dim.; (b) most prons. are unil. or bil., and [a word of] that [number of letters] has no dim., because it falls short of [the number requisite for the least of] the dim. formations [275] (IY); (c) the prons. have little plasticity, since they do not qualify, nor are they qualified, as dems. are [147] (R): (2) أَيَّن [206] (S, M, SH), the interrog. and cond. ns, having no dim. for the same reason as the prons. [above], because they resemble the p., and are not plastic in qualifying or being qualified (R): (3) حَيْثُ [202] (S, M, SH); and [similarly, among advs. of time (IY),] إِن and هِكَنٌ [204, 279] (IY, R), and مُنِدَ [203, 275] (SH): these four being like the prons. in resemblance to the p.; and being less plastic than they, because, in addition to neither qualifying nor being qualified, they mostly keep to one sort of inflection, [the place of the acc. as advs. of place or time] (R): (4) مَعَ [115] (S, M, SH), because, [though infl., it is aplastic in inflection, and does not qualify, nor is qualified; and moreover (R)] it is bil. (IY, R), and is believed to be a p. by those who make [the ع in] it quiescent, [as] in ْفِيْشَىْ أَهْمٌ [115]
(IY): and [similarly (R)] عندَ (S, M, R), because the object of using the dim. of the adv. is to denote approximation, as in ١٨٦، ٢٨٦، ٢٨٧, while عندَ denotes extreme nearness; so that, since its form indicates what is indicated by the dim. of advs., a dim. for it is not needed (IY); [and] because, though infit., it is aplastic [64]: and similarly لَدُنَّ [205], because it is aplastic (R): ١٨٧كَيْفَ (5) غيّر (6) غيّر [207, 274] (S); ١٨٨ [١٩٠] (S, M, SH), contrary to مَثِلّ, which has a dim. (IY, R), as ١٨٩ . This is rather like this [287] (IY), because, though difference, like similarity, is susceptible of being small or great, still غيّر is deficient in plasticity, since the art. is not prefixed to it, nor is it dualized or pluralized, contrary to مَثِلّ (R): and [also (R)] سوى (S, IY, R) and سوآة [89], i. q. غيّر (R), for the same reason (IY): ١٨٨ حسب [٢٤, ٦٨, ٦٩, ١٤٢, ١٤٣, ٢٠١] (S, SH), because it implies the sense of the v. (IY, R, Jrb), since حسبٌ ٚ حنكٌ ٚ ديرهَانٌ Thy sufficiency is two dirhams means لِيكنَك ٚ ديرهَانٌ Let two dirhams suffice thee (IY); and similarly what is syn. with it, such as ١٨٨كَفْيَكَ ٚ شرَّعَكَ and ١٨٨كَفْيَكَ ٚ شرَّعَكَ and ١٨٦مَّنَ [١٨٢, ٢٧٤, ٢٩٣] and ١٨٧مَّنَ [١٨٠] (S, M, SH) and ١٨٨أَيْهُمْ [١١٦, ١٨٤, ٢٩٣] (S), because they are i. q. interrog. [or cond. (IY)] ps. (S, IY); and [مَّنَ and مَّا] are indecl. and bil. (IY): (a) the conjunct مَّنَ
and go farther in resemblance to the p. than
[293], because they are *bil., and do not qualify, as
does [147] (R) : ُتَمْسَيس (9) yesterday [206] and ُتَمْسَيس to-morrow
[153, 231, 275] (S, M) because, being dependent upon
the day that you are in, they correspond to the *prons. in
needing the presence of to-day, as the *pron. [of the 3rd
pers.] heeds an explicit n. preceding it [160] (IY) ; and
[similarly (S, IY) ] ُتَمْسَيس the day before yesterday,
[the predicament of which is the same as that of ُتَمْسَيس (IY) ];
and ُتُرْدَعْ yesternight (S, M), and the like (S) : (a) the
[n. of] time limited on both sides, like *شهب a month, ُتُمْسَيس a day, ُتَمْسَيس a night, and ُتَمْسَيس a year, has a dim., but only
from regard to its containing events on account of which
the time is deemed to fall short of the [standard] quanti-
ty ; while the unlimited, like ُتَمْسَيس رَسَام and ُتَمْسَيس , أَوْقَت has a
dim., sometimes for that reason, and sometimes because
the time itself is diminished: but, as for ُتَمْسَيس and ُتَمْسَيس,
they have no dim., although they are limited, like ُتَمْسَيس
and ُتَمْسَيس, because their most important object is to
denote that one of the two days is before, and the other
after, your [present] day, without any interval; and, in
this respect, they denote what is not susceptible of dimi-
nution, contrary to ُتَمْسَيس and ُتَمْسَيس [287]; so that they have
no dim. from regard to the events contained in them,
though that would be possible, just as they have no dim. from regard to the diminution of their time itself, since their most important object is to denote what is not susceptible of diminution (R): (10) the days of the week (S, M, R), according to S, as the Sabbath, Saturday, Sunday, and the like (R), whence "الْجَمِيعَة" [273] (S, IY), and the like (S), to the "الْجَمِيعَة" Friday, because, according to him, every [n. of] time whose being first, second, third, etc., is regarded, is like "أَمِين" and "غَدَ" (R); and [similarly (IY, R)] the names of the months (S, IY, R) of the year (S), as "أَنْبَرُ" AlMuharram, "سَفَر" Safar (IY, R) to "ذُرُ الْحَجْبَة" Dhu-l-Hijja (R): for these names are applied to the month and [the day of] the week to make known that it is the first [or second] month of the year, and the first or second day of the week; and that does not vary, so that one should be pronounced smaller than another (IY): but [the KK and (IY)] Mz and Jr allow them to have a dim. (IY, R): while one grammarian says that, when you say "يَايَامُ الْجَمِيعَة" on Friday or "يَايَامُ الْسَّبْت" on Saturday, putting the "يَايَامُ الْجَمِيعَة" and the "يَايَامُ الْسَّبْت" have no dim., since they are inf. ns. i. q. congregating and "الْرَاحَة" rest; and that even the "يَايَامُ الْجَمِيعَة" put into the acc. may not have a dim., because it stands in the place of "يَايَامُ الْجَمِيعَة" occurred or occurs or will occur, and the v. has no dim. [288];
but that, when you put يُرمَي into the nom., then جَبْعَةَ السَّبَت, being i. q. لَيْلَةُ يُرمَي, may have a dim. : and the converse of this saying is transmitted from another, vid. that جَبْعَةَ السَّبَت may have a dim. with يُرمَي put into the acc., but not with يُرمَي put into the nom.: (11) the verbal ns. [187, 288] (R): (12) the n. [governing (SH)] like the v. [330] (S, M, SH), when in the act of so governing (Jrb), whether it be an act. part., a pass. part., or an assimilate ep. (R); whereas it may have a dim. when not-so governing (Jrb): and hence ضَوْرُبُ رَبِيْدَ is disallowed [288] (S, M, SH); while the little striker of Zaid is allowed (S, IV, SH), when ضَارِب striker denotes the past [345] (S, IY), because the sense of the v. is then non-existent in it (Jrb): for the n., when in the dim., becomes qualified by smallness [274, 232], the sense of ضَوْرُب [287] being like that of ضَوْرُبُ صَغِيرٌ a little, or small, striker; while the ns. governing like the v., when they are qualified, are deposed from government [147], so that you do not say ضَرب ضَارِب عَظِيمٌ عَمْرًا, nor ضَارِب عَظِيمٌ عَمْرًا ضَرَب, because they are then far from resembling the v., since it is so constituted as to be attributed, but not attributed to, whereas the qualified has the ep. attributed to [the pron. relating to] it: (a) as for the inf. n., its being attributed to does not depose it from government, because the verbal sense in it is strong;
and, according to this, you may say

Thy hard striking of Zaid pleased me or

Thy little striking of Zaid:

(b) it is said that the reason why the n. governing like the v. has no dim. is because resemblance to the v. predominates in it then, and therefore, as the v. has no dim., so what resembles it has none; but from this it follows that the inf. n. governing like the v. may not have a dim. (R).

§ 298. The dim. formation being one of the variations peculiar to decl. ns. [274], the uninfl. ns. [ought to (A)] have no dim. (IA, A). The uninfl. ns. [159], with regard to the dim., are of two kinds, (1) a kind that has a dim., but different from the dim. of the decl. [below]; (2) a kind that has no dim. [292] (Jrb). Only four of the indecl. [formations] have a dim., (1, 2) the أَعْلَى of wonder [288] and the synthetic comp. [290], the dim. of which is like that of the decl. [n.]; and (3, 4) the dem. and the conjunct n. [274] (Aud, A). But Syt adds in the Ham' (5, 6) the [uninfl.] voc. [48] and أَوْرُ [187], as أُوْرِيَةَ رُبَّيْدًا [188] (Sn). نَأَ [171] and [some of (Sn)] their derivs. have dims. (IA, A), anomalously (IA). The dem. ought not to have a dim., because resemblance to the p. predominates in it, and because its o. f., vid. لِ،, is bil.; but, since it is plastic, like decl. ns., qualifying and being qualified, and
having a *du.*, *pl.*, and *fem.*, it is treated like them in having a *dim.* [274]. Similarly the conjuncts ought not to have *dims.*, because resemblance to the *p.* predominates in them; but, since some of them are *tril.* as أَلْخَيْلَةَ [292] and أَلْخَيْلَةَ, and are plastic, like *decl. ns.*, qualifying, and having a *fem.*, *du.*, and *pl.*, these and their variations may have *dims.*, contrary to the other conjuncts, like مُنَّ and ما [274, 292] (R). أَلْخَيْلَةَ [292] have no *dim.*, [even] when i. q. أَلْخَيْلَةَ, because they are [also i. q.] *interrog. ps.*; whereas أَلْخَيْلَةَ corresponds to أَلْخَيْلَةَ, because it is not [i. q.] an *interrog. p.* (S). But not all the *deriv.* have *dims.* (A). That has been heard in five words of the *dem.*, vid. (1, 2), تَانِي ذَا and ثَنَى, (3, 4) تَانِي ذَا and ثَنَى, and (5) أُولَى or أُولَى; and in five words of the conjunct *n.* also, vid. (1, 2), أَلْخَيْلَةَ and أَلْخَيْلَةَ, (3, 4) the *dus.* of both, and (5) the *pl.* of أَلْخَيْلَةَ (Aud). The *dim.* of these *ns.* agrees with the *dim.* of the *decl. n.* in the following [three (Aud, Sn)] matters:—(1) a quiescent ى is added [third (A), except in the instances mentioned below, where it is second (Sn)]: (2) it is [always (Aud)] preceded by Fatha (Aud, A): (3) such of these *ns.* as are short of three [letters] must be supplemented [275] (Aud); [so that] the *rad.* elided from أَلْدُنَامِي [176], أَلْدُناي, and أَلْدِينِ, from دَا and دَا, and from تَا and كَا [below], is
restored (Sn). It differs from the dim. of the decl. n. in the following [three (Aud, Sn)] matters:—(1) the original vowel of the initial is retained: (2) an \[497\] is added at the end as a compensation for the Damm of the initial (Aud, A) imported for the formation of the dim. (Sn): (a) that compensation is put when the n. does not end in a du. or pl. augment (Aud, Sn); but, when it does, there is no compensation, because the n. is long by reason of the augment (Sn): (3) the \(\ddot{a}\) [of the dim. (Sn)] sometimes occurs second, vid. in \(\ddot{a}\) and \(\ddot{a}\) and \(\ddot{a}\) [below] (Aud, Sn). You say (1, 2) and \(\ddot{a}\) (M, SH, IA, Aud, A), \(\ddot{a}\) [of] n. and \(\ddot{a}\) (M, Jrb, IA, Aud, A): (a) the \(\ddot{a}\) is added at the end, as a substitute for the Damma, after completion of the word \(\ddot{a}\) to three letters by addition of \(\ddot{a}\) at its end, as in \(\ddot{a}\) dim. of \(\ddot{a}\) [275]; so that it becomes \(\ddot{a}\): and then, the \(\ddot{a}\) of the dim. being inserted third, after the [first] \(\ddot{a}\), as it ought to be, what precedes it must be pronounced with Fath; and therefore the [first] \(\ddot{a}\) is converted into \(\ddot{a}\), not into \(\ddot{a}\), in order that it may differ from the aug. \(\ddot{a}\) in the decl. ns., which in such a position are converted into \(\ddot{a}\) because they occur after the Damma of the dim., as in [278]; so that it becomes \(\ddot{a}\): (b) you may say that the o. f. of \(\ddot{a}\) is \(\ddot{a}\) or \(\ddot{a}\), the \(\ddot{a}\) having been converted into \(\ddot{a}\) [684]; and the \(\ddot{a}\) anomalously elided, as in \(\ddot{a}\) [275, 166]
and that the ġ being restored in the dim., as is necessary, and the ġ of the dim. being added after the ġ, the ḍ reverses to its o. f. of ġ, as in [قث (S)], the dim. of قث [275, 278]: so that it becomes كربا or ذيَّبَا, though its ġ should rather be orig. ġ, because the coning. of طری is more numerous than that of حی; while the ḍala of ذ [639] is because of the ḍ's being a  noreferrer in ذ, and the ġ's being elided: (c) then they elide the ġ anomalously, because, the dim. of the vague ns. being irregular, as above shown, one anomaly emboldens them to another; so that it becomes ذیا (R): (d) IM says in the CK that the o. f. of ذَا and ذَا تیَّبَا and ذَا تیَّبَا with three ġ's, the first being the ġ, and the third the ġ, of the word, [upon the ground that ذ is tril., orig. ذي (Sn)], and the middle one being the ġ of the dim.; but that, the succession of three ġ's being deemed heavy, alleviation by elision of one is intended; while the ġ of the dim. may not be elided, because it indicates a meaning; nor may the third, because, the ġ being necessarily preceded by a letter pronounced with Fath, it follows that, if the third were elided, the ġ of the dim. which is not vocalized because of its resemblance to the ḍ of the broken pl., would have to be pronounced with Fath; so that the first must be elided, although that entails occurrence of the ġ of the dim. second, which is pardoned because it helps to carry out
the intention that the *dim.* of what has no declinability should be different from the *dim.* of what is *decl.* (A): (e) no fem. has a *dim.* except تَّا and تَيُّ[below] (R): (f) ذِّي has no *dim.* [by common consent (Aud), the *dim.* of تَّا being used instead (Jrb),] to avoid confusion (R, Jrb, Aud, Sn) with [the *dim.* of (Jrb, Sn)] the masc. (R, Jrb, Sn) تَّا (Sn); nor has ذِّي (R, Jrb), for the same reason (Jrb), being *orig.* ذِّي (R); nor has تَيُّ [above], the *dim.* of تَّا being used instead (Aud, Sn), contrary to the opinion of IM [and R] (Aud): (g) the language of IM [and R] suggests the notion that تَيُّ, like تَّا, has a *dim.*; but the GG distinctly declare that no fem. expression has a *dim.* except تَّا; and this is understood from [IM's words in] the Tashil, where he says "No indecl. has a *dim.* except تَّا and ذِّي and their *deriv.* mentioned below", and does not mention any fem. expression except تَّا (A): (3, 4) ذَیْبُكَ and تَيَّابِ (Aud, A), *dim.* of the *du.* (A): (a) in the *du.* they elide the ل added as a compensation for the Damma, contenting themselves with the ی of the *dim.*, because the ل of compensation and the ل of the *du.* are combined; and, when two quiescents are combined, the rule is to elide the first when a letter of prolongation [663] (R): (5) نُبَيِّنِ or نُبَيِّنِ or نُبَيِّنِ (M, R, Aud, A): (a) the Damma in نُكَبَيِّنِ [and نُبَيِّنِ (Sn)] is
original (IY, R, Sn), not the Damma [imported for the formation (IY)] of the dim. (IY, R); and [for this reason (IY, R), as YS says (Sn),] the l is [added as (IY, R)] a compensation for the Damma (IY, R, Sn) of the dim. (IY, Sn), which ought to be in them, but is not, the original Damma being retained (Sn): (b) Mb says that the l of compensation is added before the final in ا لیه, because, if it were added at the end, the dim. of ا له would be liable to be confounded with that of ا ل: for since you treat ا له like a decl. n. [in giving it a dim.], you assume its Hamza after the l to be converted from a

, or ی, as in كاس and ی حاک [683]; and therefore, as you say ا له dim. ی لی ی by elision of the third ی [281], so you say ا لی ی; and then, the l being added at the end, it becomes ا لیه, which is liable to be confounded with the dim. of the abbreviated: and therefore you add the l of compensation before the Hamza after the l; and then the l of ا له is converted into ی [279], like the l of ح بیر when you say ح بیر [281]; but the ی is not pronounced with Kasr, as in ح بیر, in order that the l of compensation may be preserved; so that it becomes ا لیه: (c) Zj adds the l of compensation at the end of ا له, but assumes the Hamza of ا له to be orig. an l; so that, when the ی of the dim. is inserted, three ls, says he, are combined after it, the first being the one after the l of ا له
the second the v. f. of the Hamza, according to what he asserts, and the third the I of compensation; and then the first is converted into ی, as in حییر، حَیْیر [263, 683], and then pronounced with Kasr, as in the non-dim. (R). No other dim. have a dim. (A). The s of premonition is prefixed [174], and the ِ of allocution [and the ِ of distance (Sn)] affixed [172, 173], to the dim. dim. (IY, R, A) ُدَیْاَن [and their ِع and ِل. (R)], as ُهُدَیْاَن ُدَیْاَن ُدَیْاَن (IY), and ُهُدَیْاَن ُدَیْاَن (IY), and ُدَیْاَن ُدَیْاَن, whence [171] (R): so says IM in the ُتَشِیْل (A). And you say (1, 2) ُلُدْنِیَا ُلُدْنِیَا ُلُدْنِیَا (M, SH, IA, Aud, A), dim. of ُلُدْنِیَا and ُلُدْنِیَا (M, R, Jrb, IA, A), as ُبُعْدَ الْلُدْنِیَا الْعُمّ [177] (IY): (a) the ی after the ی of the dim. is pronounced with Fathʾ in order that the I of compensation may be preserved (R): (b) ُلُدْنِیَا and ُلُدْنِیَا with ِلَام of the initial are transmitted; but Fathʾ is more agreeable with analogy, in order that the substitute and the original may not be combined (IY, R): (3, 4) ُلُدْنِیَا ُلُدْنِیَا ُلُدْنِیَا ُلُدْنِیَا (IY, SH, Aud, A) in the nom. (IY), and ُلُدْنِیَا ُلُدْنِیَا ُلُدْنِیَا ُلُدْنِیَا (IY, R) in the acc. and gen. (IY), dim. of the ِع (IY, R, A), eliding the I of compensation before the two signs of the ِع, because of the combination of two quiescents (R): ُلُدْنِیَا ُلُدْنِیَا (M, SH, Aud, A) in the nom. (IY, A), and
[in the acc. and gen. (IY, A)], with Дамм [in the (IY, R) before the (IY, A)], and Kasr (IY, R, A) before the (IY, A). So says S (R, A), who in the du. and pl. elides the ı of compensation as forgotten, like the ı of the du. [176] (R); while Akh, [who does not elide it as forgotten, either in the du. or in the pl. (R), holding that the letter before the ı remains pronounced with Fath, to indicate the elided ı (IY),] says [in the pl. (R)] (IY, R, A) with Fath (IY, A) of the ı (IY, Sn) before the sign of the pl. (Sn), as in the abbreviated [234] (A), like (IY, R, Sn) and (IY, R, A) and (IY, R, Sn) and (IY, R, A), but the pronunciation heard in the whole is Dam or Kasr of the ı, as is the opinion of S (R). The ı, according to both opinions, is pronounced with Fath (Sn). And the reason why in the dim. (IY, A) in the nom. and (IY, A) in the acc. and gen. are regular, while in the non-dim. (IY, A) in the nom. is anomalous [176], is only that ı, since it has a dim., resembles the decl. ; so that its pl. conforms in inflection [of the dim.] to the pl. of the decl. [285] (R): [or] A in what he says, [like the other GG cited above,] conforms to the dial. of those who inflect (IY, A) with the ı in the nom.; while, according to the dial. of the majority, there is no difference between the nom. and the acc. and gen. (Sn). And [for the dim. of the pl. of (IY, A) the fem. (IY) (A)] you say (M. SH, Aud, A), which
is the [sound (IY, R)] pl. of (IY, R, Aud, A) النَّطِيَّا (R, Aud, A), the dim. of (IY, Aud, A) the sing. (IY) النَّي (Aud, A), the l [of compensation (R)] being elided [from النَّي (Sn)] because of [the concurrence of (Sn)] the two quiescents (R, Sn), it and the l of the pl. (Sn). S says that (IY, R, A), according to the soundest opinion (Aud), they use النَّي instead of forming a dim. from النَّي (S, IY, R, Aud, A) or النَّي (R, Aud), which therefore has no dim. (S, A); for, since the state of these ns. in the dim. is not the same as that of non-vague ns., some of them become used instead of others (S), as they use النَّي and النَّي. He came to us near evening instead of forming a dim. from قَتَر. i. q. [مسّنة] النَّي and (IY) النَّي [286] (S, IY) in النَّي. He came to us at evening (S).

But Akh forms a homomorphous dim. from النَّي (IY, R) or النَّي, by analogy, not from hearsay (R), arguing that النَّي [or نَّي] is not a homomorphous pl. of النَّي, but only a quasi-pl. n. [176], like قُرُّم[n] and قَتَر [285], which is agreeable with analogy (IY); so that he says النَّي as dim. of النَّي, by conversion of the l into ر, as in the pl. النَّي, and elision of the ي, and (R) النَّي (IY, R) as dim. of النَّي [below] (R). And Akh also allows النَّي as dim. of النَّي without a Hamza [176] (A). Here the [final (Sn)]
of $٠$ [or $٠$ (Sn)] is elided [in the dim.] (R, Sn), in order that, by the addition of the $٠$ of compensation, five letters besides the $٠$ [of the dim.] may not be combined (R), because, if the dim. were formed from the full complement [of letters], and $٠$ [or $٠$] were said, the dim. would, by the addition of the $٠$ at its end, consist of five letters besides the $٠$ of the dim., and that does not happen in the dim. [274] (Sn). Mz, however, says that, when elision [of a letter on account of the adventitious $٠$ (IY)] is unavoidable, then the $٠$ after the $٠$ should rather be elided, because it is $٠$ (IY, R), since $٠$ is assumed to be [upon the measure of] $٠$ [176] (IY); so that the dim. of $٠$ is $٠$, exactly like the dim. of $٠$ [above]. And some of the BB say $٠$ and $٠$ without elision of anything. But all of that is fanciful, going beyond what has been heard on the strength of mere analogy, which is not allowable (R). S does not mention any dim. conjuncts except $٠$ and $٠$ and their $٠$ and $٠$: but IM says in the Tashil "and $٠$ and $٠$ dims. of $٠$ [above], $٠$ dims. of $٠$ [above], [by conversion of the $٠$ into $٠$, and of the Hamza into $٠$, and elision of the $٠$ (Sn),] and $٠$ [in the nom., and $٠$ in the acc. and gen. (Sn),] dim. of $٠$, [the double $٠$ being the $٠$ of the dim. incorporated into the $٠$ substituted for the Hamza, and, in a MS of the CK,
with the Hamza retained after the quiescent ی (Sn)”; so that he adds the dims. of الف التانى , الف التانى , and الف التانى : and his language appears to mean that یت and his language appears to mean that یت are both dims. of الف التانى , which in the case of the الiction of یت is correct, being mentioned by Akh; while یت is only the pl. of الictionary یت , as above shown (A). This is what is said: but I think that, since the dim. of the vague ns. is irregular, as we have mentioned, a ی is put as a compensation for the Damma, and the ی of the dim. is incorporated into it; so that in the dim. of all the vague ns. there exists a double ی, the first of which is the ی of the dim., and the second a compensation for the Damma; and therefore the ی of compensation, being necessarily mobilized [to avoid the concurrence of two quiescents], is pronounced with Fath for the sake of lightness: and then, (1) if the second letter in the n. be quiescent, as in تا and تا , and دا and دا , this double ی is put after the first letter, because, if put after the second, as the ی of the dim. ought to be [274], a concurrence of two quiescents would be entailed; and, according to this, the ی of دا and دا is the one that was in the non-dim. : (2) if the second letter of the word be mobile, as in أولا and أولا , the ی of the dim. is put in its [proper] position after the second; and, according to this, the dim.
of and ought to be with a quiescent ی at the end after ی pronounced with Fath, but is lightened by conversion of the third [ی] into ی, from dislike to the combination of یs (R).
CHAPTER XI.

THE RELATIVE NOUN.

§ 294. The rel. n. is the n. to whose end a double ی [preceded by Kasra (M)] is affixed as a sign of relation to the n. (M, SH) bare of the ی (SH), like یُهَاشِیٰی descended from Ḥāshim, بَصِرٰی residing at AlBasra, [and یُمْلَکُمُی seller of a kind of cloth called مَلْکُم (IY),] as the ی is affixed as a sign of feminization [263] (M). Relation needs a sign, because it is an adventitious meaning (Jrb). The letter added is the ی, and not any other, because analogy requires it to be one of the letters of prolongation and softness, since they are light, and are frequently added; while the ی is not added, lest the n., becoming abbreviated, be debarred from inflection [16]; and the ی is lighter than the ی. The ی of relation is doubled for two reasons, (1) in order that it may not be confounded with the ی of the 1st pers. [161]; (2) because, if it were affixed single, the letter before it being pronounced with Kasr, then the Damma and the Kasra [in the nom. and gen.], would be heavy upon it, as upon [the ی in یُهَاشِیٰی and یُمْلَکُمُی] [16], and it would be exposed to elision when the Tanwin was affixed to it. And the letter before it is pronounced with Kasr for two reasons, (1) because the ی is a quiescent letter of prolongation,
which is doubled only from fear of confusion; and the vowel before a letter of prolongation is always homogeneous with it: (2) because the letter before it, while necessarily mobilized because of the quiescence of the ی, is not pronounced with Fath, lest it be confounded with the دو.; and Kasra is lighter than Damma. This ی is a ۶, like the ی of feminization, having no position in inflection. The KK hold it to be a ۶ in the position of a gen. governed by prefixion of the first ۶ to it; and cite in argument the saying transmitted from the Arabs

I saw the descendant of Taim, of the Taim of 'Adi with the second ی in the gen., holding it to be a substitute for the ی in the ی; but what they transmit, if correctly reported, is attributable to suppression of the pre., as though صاحب ی عدی (the clansman) of the Taim of 'Adi were said, like علی امیر کل (IY).

As the fem. is divisible into proper and improper [263], so is the rel. ۶., the proper being what affects the sense, [indicating relation to one of the things mentioned, like the ancestor, country, and trade, as بصری, کارسی, and ملکی (IY)]; and the improper being what depends upon the form alone, [not indicating relation to any of the things mentioned, but having the augment of relation at its end (IY),] as فلک (M).
and [248]. That is corroborated by the fact that and are substantives, as you see; whereas, if they were really rel. ns., they would pass into the cat. of the ep. [below] (IY). And, as the $ is used to distinguish between the genus and its individual [254], so is the $, as a Greek [310] and a Negro and a Magian and $ Magians (M). F says that the Magians and the Jews are made det. [with the art.] only on the ground that Magians and Jews are [indet., being] pls. of a Magian and a Jew, as is of [254], and are then made det. with the art.; otherwise prefixion of the art. to them would not be allowable, because they would be det. [as proper names]: and, says he, being fem., they follow the course of the , and are not treated like the in triptote declension [Note on p. 39, l. 11]; and he cites the saying of Imra alKais

أَحَارُ أَبِيَ بَلْتَا هَبْ رَهْنًا # كُنَّارِ مَجْوَسٍ تَسْتَعِرُ أَسْتَعَارًا

O Hārīth, I will show thee lightning that has played at midnight, like the fire of the Magians blazing brightly (Jh). They affix to the end of the n. a like the of relation, (1) to distinguish between the individual and its genus, as [253, 310] and and
[248], corresponding to ٠ُّٰٮٓ ٝٝ, and ٠ُّٰٮٓ ٝٝ, and ٠ُّٰٮٓ ٝٝ, and ٠ُّٰٮٓ ٝٝ.

[254]: (2) to denote intensiveness, as أَحْرَم red and أَشْقَرَ sorrel, ْمِنْهَیٰ أَحْرَميٰ very red and أَشْقَرَیٰ bright sorrel, like ٝٝ ٠ُّٰٮٓ ٝٝ, and ٠ُّٰٮٓ ٝٝ, and ٠ُّٰٮٓ ٝٝ.

[265]: (3) as a permanent aug., as كَرْسِی [above], ْمِنْهَیٰ بَرْنِیٰ an excellent kind of date, and بَرْنِیٰ بَرْنِیٰ with Fath [of the ب and quiescence of the ر (Sn)]; and this is like the affixion of the ی to the n. in which the fem. gender has no meaning, as ٠ُّٰٮٓ ٝٝ, and ٠ُّٰٮٓ ٝٝ [265]: (4) as an accidental aug., as أَطْرِبَیٰ آلِح [581], i.e. ْمِنْهَیٰ أَطْرِبَیٰ آلِح (A); but here, says Dm, the ی may denote corroboration of the intensiveness, like the ی in عَلَّامَةٍ [below] (Sn); and hence [the good ex. of the non-permanent aug. is (Sn)] the saying of أَسْلاَتُنَ [Kutham Ibn Khabiya al‘Abdi (AKB)]

(581) I am أَسْلاَتان, whom ye have known. Whenever he assumes the office of judge, he is decisive by the judgment, the م of تَقَحَّکُمْ صَادِعٍ being quiescent for the sake of the metre (Sn). The clause “as a sign of relation to the n. bare of the ی” excludes the n. to whose end a double ی is affixed, denoting unity, as in ٠ُّٰٮٓ ٝٝ and ٠ُّٰٮٓ ٝٝ; or intensiveness, as in أَحْرَم ْمِنْهَیٰ أَحْرَمَیٰ and دَارْوَیٰ أَحْرَم ْمِنْهَیٰ أَحْرَمَیٰ; or having no meaning, as in بَرْنِیٰ بَرْنِیٰ كَرْسِیٰ and كَرْسِیٰ بَرْنِیٰ: for these ns. are not said to be rel. ns., nor their ی to be the ی of relation, as ٠ُّٰٮٓ ٝٝ ٠ُّٰٮٓ ٝٝ [254], where the ی denotes unity, and ٠ُّٰٮٓ ٝٝ ٠ُّٰٮٓ ٝٝ [312], where
it denotes intensiveness, and جَنَّةٌ [265], where it has no meaning, are said to be fem. ns., and their ١ to be the ١ of feminization, because they follow the course of the proper fem. in some things, like the feminization of their attribute [263], their becoming diptote in such as طَلَقْتُ [18], and the conversion of their ١ into ١ in pause [646] (R). The object of the rel. n. is to pronounce the related to be one of the race of the ancestor related to, or [one] of the residents of that city, or of the workers at that trade; and its import is that of the ep. (IY, Jrb). The n. compounded of the double ١ and of the n. related to becomes one n. [denoting] related to [what is denoted by] the n. bare of the ١; and therefore indicates an unspecified substance qualified by a specified quality, vid. relation to [what is denoted by] the n. bare of the ١: so that it is like the rest of the eps., such as the act. and pass. parts. and the assimilate ep., each of which is [denotative of] an unspecified substance qualified by a specified quality; and therefore it needs something that, by itself or by its belonging, will particularize that substance, as مَرَثُ يَرَجُلٌ تَبْيِيبٌ وَيَرَجُلٌ مَصْرِيٌّ حَبَارَةٌ I passed by a man descended from Tamīm, and by a man whose ass was Egyptian, where it governs in the nom. in the first case the pron. of the qualified, and in the second the belonging of the qualified, like the rest of the eps. mentioned [145]. But it does not govern the direct obj.,
since it is i. q. the intrans. [142]. And, from its want of resemblance to the v. in form, it governs only the particularizer of that vague substance, whether an explicit n., as in رَجُلٌ مَّضْرِعٍ صَمَّارٍ or a pron., as in رَجُلٌ تَيِّبيٍّ: and nothing else, except the adv., for [governing] which a tinge of the v. is sufficient [64, 498], as أَنَا قُرْشَيْ أَبُو... I am always related to Kuraish; or the d. s., which resembles it [75]: 'Imrân Ibn Hitţān says

(1) One day (I am) an inhabitant of Al Yaman [311] when I meet a man of Yaman; and, if I meet a descendant of Ma‘add, I am a descendant of ‘Adnān, orig. عَدَنَانِ (MAR). The relation produces [three (A)] alterations (M, A) in the [rel. (IY)] n. (M), (1) in form, vid. [three things (A),] (a) the addition of the double ي at the end of the rel. n.; (b) the Kasr of the letter before the ي; (c) the transfer of the inflection to the ي [309] (IY, A): (2) in sense, vid. the n.'s becoming denotative of what it did not denote (A), i. e. the related; whereas, before that, it denoted the related to (Sn): (3) in predicament, vid. the n.'s [being treated like the assimilate ep. in its invariably (A)] governing in the nom. the pron. or explicit n. [above] (IY, A). And in some ns. one or more alterations are added to these (A). The alterations are of two kinds, regular, universal in their
language; and irregular (M). The alterations entailed by
the ی of relation on the n. related to are (1) common to all
ns., vid. Kasr of the letter before the ی, for affinity to it:
(2) peculiar to some, vid. (a) elision of a letter [below],
like the elision of (α) the ی of feminization and the
signs of the du. and the two [sound] pls. [295]; (b) the
ی of ُعِیَّلَة and ُعِیَّلَة [297], and of ُعِیَّلَة and ُعِیَّلَة when
unsound in the ِل [299]; (b) conversion of a letter, as in
[below], and َرَحْقِی [300], and in َعَمِّری [301]: (c) restoration
of the elided letter, as in َدَمُّری [306]: (d) substitution of
one vowel for another, as in ُشَقْرَی [296]: (e)
addition of (a) a consonant, as in ُکَری [306] and ُلَنْنی [300,
306]; (b) a vowel, as in ُکَثْوی and ُطَرْرُوی [302]: (f) transfer
from one formation to another, as in ُمُسْجِدی from
ُمُسْجِد [310]: (g) elision of a word, as in ُمُرَی from
ُمُرَا [306, 308, 309] (R). On account of this ی six
things are elided at the end, (1) the double ی occurring
after three or more letters, whether both the ی s be aug.,
as in ُشَافِعی َکْرُسی and ُشَافِعی َکْرُسی, rel. ns. ُشَافِعی َکْرُسی and ُشَافِعی َکْرُسی [303]; or
one of them be aug., and the other rad., as in ُمَرْمَی, orig.
ُمَرْمَی, rel. n. ُمَرْمَی [303]: (2) the ی of feminization, as
ُمَکْی [295]: (3) the ِل, if it be (α) after four or
more [letters], which occurs in the case of (α) the ِل of
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femininization, as حَبَارَى [300]; (b) the ٰٰ of coordination, as حَبَّٰرٰى [253, 300, 397]; (c) the ٰٰ converted from a rad., as مُضْطَفٰى [300]; (b) fourth, when the second [letter] of its word is mobile, which occurs only in the case of the ٰٰ of femininization, as جَمَّٰرٰى [300]; (4) the defective یَى after four or more [letters], as مَعْتَدٰلٰ and مُعْتَدٰلٰ [301]; (5-6) the sign of the du. and the sign of the sound pl. masc., as زَيدٰرنٰى and زَيدٰرنٰى, when proper names inflected with consonants, rel. n. زَيدٰرنٰى [295]. And in the penultimate also six things are elided, vid. (1) the یَى pronounced with Kasr, and having another یَى incorporated into it, as طَبَبٰٰى and طَبَبٰٰى, rel. ns. طَبَبٰٰى and طَبَبٰٰى [298] by elision of the second یَى: (2) the یَى of حَنِيْفَةٰ, as حَنِيْفَةٰ and حَنِيْفَةٰ [297]: (3) the یَى of جَهْنَٰیةٰ, as جَهْنَٰیهٰ and جَهْنَٰیهٰ [297]: (4) the یَى of شَعْرَةٰ, as شَعْرَةٰ and شَعْرَةٰ [297]: (5) the یَى of عَلَىٰ غَنِی, عَلَىٰ غَنِی [299]: (b) the یَى of غَنِی unsound in the ٰٰ, as غَنِی قَصَىٰ [299] (Aud). These are the regular alterations; and, as for the anomalous, they will be described in their places (R). [Z followed by] IH puts the regular alterations first [295—310]; and, after finishing them, points out the irregular ones [311] (Jrb).

§ 295. You elide (1) the یَى of femininization (SH, IM), as مَكَّة مَکَّةٰ [294] (IA, A), and
Fatima, rel. n. فاطمة (A), unrestrictedly (SH), i.e., whether the n. containing the is be a proper name, like AlKufa, or not, like *y*َرْنَة [238, 263] and yellowness, contrary to the augments of the du. and [sound] pl., which are sometimes not elided in the proper name [below]; and whether the is be in a proper fem., as in *عَرْنَة* Azza, or not, as in *حَمْرَة* Hamza; and whether it be after the i in the pl. fem., as in مُسْلِمَات [below], or not (R): (2) the sign (IM), [i.e.,] the augment (SH), of the du., [vid. the i and ن, and the is and ن (R),] and of the [sound (IM, R, Jrb)] pl. (SH, IM) masc. [294] or fem. (Sn), vid. the و and ن, the is and ن, and the ت (R), as مُسْلِبَونَ, مُسْلِمٍ, and مُسْلِمَات [above], rel. n. مُسْلِمٌ (A), except when [the du. or sound pl. masc. is] a proper name infl. with vowels (SH). The is of femininization is elided (1) in order that two is [of femininization (A), one before, and the other after, the is (R),] may not be combined in the fem. rel. n. [265] (R, A), as مُكَتِّبٍ (Sn); and then its elision is extended to the masc. rel. n., as رَجُلٍ كَرْزِي (R): (2) in order that its retention may not conduce to the occurrence of the is of femininization as a medial (Sn): (3) as is said, because the is is sometimes like the is in importing unity and intensiveness, and in having no meaning [294]; so that, if the is were not elided, two is or two is would, as it
were, be combined; but, according to this reasoning, or ought not to be said; since this also combines them. The in [307], though not for femininization [263, 689], as is proved by the triptote declension of and when used as names, is elided because of the tinge of femininization in it [277] (R). The saying of the theologians from essence, substance and the saying of the vulgar from a successor, Khalīfa are solecisms, the correct forms being [307] and [297] (Aud, A). As for the elision of the [the reason for] it is manifest, because the indicates the completeness of the word [84], while the of relation is like one of its parts. The elision of the , and mentioned is because they are inflections [16], and no inflection is in the middle; and also because, if they were not elided, two equal signs would be combined in such as and , and the signs of the and in such as and , so that the word would contain two inflections. The and in such as are elided, because, since both together import femininization, as they import pluralization [234], the retention of both would entail a combination of two in such as [from below]; while neither of them is retainable or
removable separately from the other, because they are like one sign. You say ‘Anāt, rel. n. عَنَائَى; and әәә-әәә [13, 17], rel. n. әәә (R) with Fath of the әәә [296] (KF, LL). The predicament of such [dus. and sound pls., masc. or fem.] as are used as names, [infl. (Sn)] according to the dial. of imitation, [i.e., as before their use as names (Sn)], is similar [to that of the du. and pl., when not used as names, in elision of the sign and restoration to the sing. (Sn)], as نَصِيبُونَ Nasibūn, rel. n. نَصِيبْ, and نَصِيبْ [13], rel. n. خَرَفْيِ (A). When you make the du. and the pl. with the әәә and әәә proper names, then, (1) if you retain their inflection as it was, elision is necessary in the rel. n., since the objection remains, for which reason, when you name a man әәә or әәә, you may not say әәә and әәә, nor әәә and әәә: مُسْلِبْ (2) if you inflect them with vowels, making the әәә after the әәә in the du., and after the әәә [236] in the pl., the seat of inflection, the әәә and the әәә are not inflectional, nor does the әәә import completeness of the word, but the word is like әәә and әәә; so that their rel. ns. must be formed without elision of anything, as әәә [311] and әәә [236] (R). And therefore әәә [from قَنْسَرِن (Jrb)] and әәә [from قَنْسَرِن (Jrb)] occur (SH), [with
Fatḥ, and sometimes Kasr, of its second (MI) being
a proper name [of a city one day's journey from Aleppo
(MI)], diptote because a fem. proper name [exceeding
three letters] (Jrb). When the [sound] pl. masc. is a
name, then those who treat it like 'uṣur [in inseparability
of the , and in diptote declension because of the quality
of proper name and quasi-foreignness (Sn)], or like 'uṣur [in inseparability of the , and in triptote declension (Sn)],
or make the , and the Fatḥ of the ن inseparable from it
[by imitation of its o. f. in the nom. case (Su)], say
Maslama when a name (A). F declines حبُّون, جمّون
as a diptote because of determination and [virtual
(Sn)] foreignness, [which is termed quasi-foreignness
(Sn)], holding that حبُّون and similar proper names
augmented at their ends by a , and ن following a دام‬
a, but not denoting plurality, are not found in native
Arab usage, but in usage really or virtually foreign; so
that they are co-ordinated with what is declined as
a diptote because of determination and pure foreignness
(A on the diptote). As for such as كُرَن and سُنَٰن
[234], when not proper names, they must be restored to
the sing., when their rel. ns. are to be formed, whether
the َن be made the seat of inflection or not [310] (R).
As for [such as (Aud)] تَمَّات, [where the second is mobile,
and the َ fourth (Sn), if it remain a pl., then (Aud)] the
rel. n., [being formed from its sing. (Aud)], is كُبَري with
quiescence [240, 310] (Aud, A) of the م (Sn): but, if it be a [proper (Aud)] name, then [those who inflect it like its o. f., the perf. pl. fem., elide the I and و, saying with quiescence of the م, as is necessarily implied by A's previous saying “The predicament of such as are used as names, etc.”; while (Sn) those who make it diptote [17] treat its و like the ى of مَكَّة [above], and its I like the I of جَمْرَى [300], eliding both, and saying تَرَى with Fath. As for such as مَسْحَبَات, [where the second is quiescent, and the I fourth (Sn),] conversion [with or without separation by the I, as مَسْحَابِي or مَسْحَابِي (Sn),] and elision, [as مَسْحَبِي, ] are allowable in its I, because it is like the I of حُبْلَى [300] (Aud, A); but elision is preferable: and there is no difference between the ep., as مَسْحَابات; and the substantive, as مَنْدَات, rel. n. [مَنْدَة or مَنْدَي (Sn). But in the I of such as مَسْلَبَات and مَسْلَبَات, [where the I is fifth or upwards, whether it be pl. of a substantive or of an ep. (Sn),] only elision is allowable (Aud, A). And the predicament of what is co-ordinated with the du. and sound pl. [masc. or fem.] is the same as theirs, as أَتْنَانَى [16, 306, 313], rel. n. أَتْنَي or أَتْنَي, [by restoration to the assumed sing أَتْنِى, orig. أَتْنِى، when أَتْنَانَى is not used as a name, or is used as a name infl. according to the dial,
of imitation, and when ḍinānān ḍinānān is used as a name not infl. according to the dial. of imitation, but treated like or [234], rel. n. ṣirjan ṣirjan; and [234], rel. n. ṣirjan ṣirjan [or or ṣirjan] (Sn); and [17], rel. n. ṣirjan (Sn); and [17], rel. n. ṣirjan (Sn); and [17], rel. n. ṣirjan (Sn); and [17], rel. n. ṣirjan (Sn).}

§ 296. The ḍ pronounced with Kasr in the [n. (IY)] related to must be pronounced with Fatḥ in the rel. n., when the related to is of three letters, [whether the be pronounced with Fatḥ, Kasr, or Damm (A),] as ḍūḍrū ṣāfrū ṣāfrū (IY, R, A), and ḍūḍrū ṣāfrū ṣāfrū (IY, R, A), and ḍūḍrū ṣāfrū ṣāfrū (IY, R, A). They say The Habits, [who are the Banu-lḤārith Ibn ʿAmr Ibn Tamīm (Mb),] rel. n. ḍūḍrū ḍūḍrū (S, Mb). For, if the ḍ were not pronounced with Fatḥ, the whole, or most, of the letters of the word formed for lightness, i. e., the unaugmented tril., would become extremely heavy, because of the succession of likes, vid. the Kasras and the ḍ, since in such as ḍūḍrū ḍūḍrū not a letter, and in such as ḍūḍrū only the first letter, would be free from Kasra (R). The necessity, however, for Fatḥ is disputed by some, who, as AḤ transmits, allow the Kasra of the ḍ to remain: so says Syt in the Hamʿ (Sn). Those who pronounce the ḍ in such as ḍūḍrū [11] with Kasr,
by alliteration to the guttural \( \varepsilon \) pronounced with Kasr, say in the rel. \( n. \) \( \text{ص} \) \( \text{ص} \) with Kasr of the \( \text{ص} \) and Fath of the \( \varepsilon \) \( \text{(R)} \). Both \( \text{ص} \) \( \text{ص} \) \( \text{ص} \) \( \text{ص} \) \( \text{ص} \) are good \( \text{(S)} \). But \( \text{ص} \) \( \text{ص} \) \( \text{ص} \) \( \text{ص} \) \( \text{ص} \) with Kasr of the \( \text{ص} \) and \( \varepsilon \) \( \text{(R)} \) is [said by \( S \) to be \( \text{(R)} \)] anomalous \( \text{(R}, \text{A}) \); and perhaps is so pronounced in order that the cause of the Kasr of the \( \text{ص} \), vid. the Kasr of the \( \varepsilon \), may remain unaltered \( \text{(R)} \). It is understood from \( \text{IM's} \) confining himself to the [unaugmented] tril. that the \( n. \) whose final is preceded by a Kasra is not altered when it exceeds three \( \text{letters} \). That includes what is of \( (1) \) five letters, as \( \text{جَمْعُ رَشَدٌ [245, 401]} \); \( (2) \) four mobile letters, as \( \text{جَنْدَلٌ [302] (A)} \), with Damm or Fath of the \( \text{ج} \), \( \text{a place in which stones are collected} \) \( \text{(Sn)} \); \( (3) \) four letters, its second being quiescent, as \( \text{تَغْلِبُ [4]} \). The two first are not altered; but in the third there are two ways, in the better known of which it is not altered, while in the other its \( \varepsilon \) is pronounced with Fath. And Fath, in addition to Kasr, has been heard in \( \text{تَغْلِبُ [below],} \) \( \text{يَخْصُبَ [from a clan of Himyar (LL)]}, \) and \( \text{يَخْصُبَ (A) or [311] (Jh, KF), from [or \( \text{يَحْرُبُ} \) \( \text{أَثْرِيَ} \) \( \text{يَحْرُبُ} \) \( \text{أَثْرِيَ} \) \( \text{(KF), the land of (LL)} \) AlMadina (Jh, KF, LL); but its regularity is disputed. \( \text{Mb, IS, Rm,} \) and those who agree with them hold that it is universal, [so that you say \( \text{يَخْصُب} \) with Fath of the \( \text{ر} \) from \( \text{مَغْرِب} \) \( \text{west} \) \( \text{(Sn)} \);
but, according to Khl and S, it is anomalous, confined to hearsay (A). Mb allows Fath, in addition to Kasr, as an universal rule in such as 

and 

because the second is quiescent, and, the quiescent being like the dead and non-existent \[301\], the n. is co-ordinated with the [unaugmented] tril.; but the [correct] opinion is that of Khl, since Fath has not been heard except in 

§ 297. The of is elided in the rel. n., as Hanîfa, rel. n. \[294\] حنیفة, and a writing, book, rel. n. \[310\] (A). First the of femininization is elided [295] (Aud, A), because it does not combine with the of relation (Sn): then the is elided (Aud, A), to distinguish the fem. from the masc. [299, 302], as orthodox, rel. n. حنیف, and noble, rel. n. شریف; while they do not adopt the converse method, because, the of feminization being elided from the fem., the is elided in succession to it (Sn): and then the Kasra is converted into Fathā [296] (Aud, A), in order that two Kasras and the of relation may not follow one another (Sn). As for [ \[311\] (SH, A), and \[311\] (SH, Aud, A), serving to direct attention to the obsolete o. f. (A); and more anomalous are and (SH, A) with
Damm [311] (A), because, says IUK, what precedes is a reversion to an obsolete o. f., while there is no reason for the Damm (Sn). S co-ordinates فَعُولَةُ [294] with فَعُولَةُ (IY, R, A), eliding the , (IY, R), and pronouncing the ع with Fath (IY), regularly, universally (R), whether فَعُولَةُ be sound in the ل, as لَجَرَةُ [246, 265, 269], rel. n. فَعُولَةُ [with Fath of the ر (Sn)]; or unsound, as عَدْرُ [234, 246, 269], rel. n. عَدْرِي (A) with Fath of the د (Sn): because he assimilates the , to the ى, on account of their equality in prolongation and in position after the ع (R). The ى of feminization is elided; then the , is elided; and then the دamma is converted into Fathā (Aud). S’s argument is [that the same heaviness is found in فَعُولَةُ as in فَعِيْلَةُ; and (IY)] that the Arabs say ضِوْءَة Шَانُٰع’a, [a tribe of AlYaman (Kh),] rel. n. ضِيِّئِي (IY,A). According to Mb, however, ضِيِّئِي is anomalous, not to be copied (IY, R, A); and you say ضِيِّئِي from every other ضِيِّئِي, as all say from فَعُولَةُ, whether it be sound [in the ل], like سَلُو Salūl, or unsound, like عَدْرُ, since, by common consent, only سَلُو and عَدْرُ are said (A). He distinguishes between the , and ى [and the دamma and Kasra in this cat. (R)], saying that, by common consent, the rel. n. of عَدْرِي is عَدْرِي, while the rel. n. of عَدْرِي is عَدْرِي [299]; and the
rel. n. of $سُمْر$ [254] is $سُمْرِيَّ$ while the rel. n. of $نَئَر$ [296] (IY, R) : so that, since the Damma differs from the Kasra in $سُمْرِيَّ$ and $نَئَرِيَّ$ and the $عَذًّ$ in فعَّلَة $عَذًّ$ and $عَذَّبَة$ the in فعَّلَة must differ from the فعَّلَة (IY) : for how can فعَّلَة agree with فعَّلَة when فعَّلَ does not agree with فعَّلَ nor unsound in the ل with فعَّل؟ Thus S assimilates فعَّلَه unrestrictedly, regularly, to فعَّلَه in two things, elision of the soft letter, and Fath of the ال while Mb restricts that to ال alone (R). S treats شَنَثُيَّ as regular, though he heard no other instance, because nothing to the contrary has been transmitted (A). The saying of Mb [here (R)] is sound (IY, R) in respect of analogy ; but the saying of S is stronger in respect of hearsay, which is decisive in the field of controversy (IY). The ال of فعَّلَه [294] is elided in the rel. n., as جَهَينة Juhaina, rel. n. جَهَينة [281], تَرْفِظة Kuraiza, rel. n. مَزِينة Muzaina, rel. n. مَزِينة (A). The of feminization is [first (Aud)] elided [295]; and then the ال (Aud, A), for the same reason as the ال of فعَّلَه [above] (Sn). The saying رَدَيْنِي is anomalous [311] (Aud, A); and so is خَزِينة Khuzaina, one of the names of AlBasra. The preceding rule that the rel. n. of فعَّلَه is فعَّلَه, and of فعَّلَه is
has two conditions, absence of reduplication; and soundness of the ә, when the й is sound. And in also, according to S’s opinion, these two conditions are observed. They do not elide the ی of ٌعیِلُةٌ unsound in the ә, when sound in the й, as \( \text{a tether} \) and (Sn) \( \text{At Tawila} \), a tribe, [so in some of the MSS, though I have not found it in the KF, where ٌعیِلُةٌ is said to be a name for a particular meadow (Sn) in \( \text{Aṣ Sammān (MI, KF)} \), rel. n. ٌعیِلُةٌ, because, if they elided the ی, saying ٌعیِلُةٌ , it would be necessary to convert the \( \) into \( \) [684]. And ٌعیِلُةٌ is co-ordinated in that respect with ٌعیِلُةٌ, as \( \text{Nūba} \) [282], rel. n. ٌعیِلُةٌ, not ٌعیِلُةٌ (A), though the foregoing reason does not apply here, because the unsound letter, when preceded by a letter pronounced with Damm, is not converted into \( \) [684] (Sn). The proviso that the й should be sound is meant to exclude such as ٌعیِلُةٌ heart, mind and ٌعیِلُةٌ [281], rel. ns. ٌعیِلُةٌ and ٌعیِلُةٌ [302] (A), the unsoundness of the ә having no effect when the й is unsound (Sn). And similarly they do not elide the ی, when ٌعیِلُةٌ and ٌعیِلُةٌ are reduplicated, as ٌعیِلُةٌ \( \text{a she-camel} \) and ٌعیِلُةٌ \( \text{a small jug} \), rel. ns. ٌعیِلُةٌ and ٌعیِلُةٌ, not ٌعیِلُةٌ and ٌعیِلُةٌ, from dislike to [the heaviness in (Sn)]
the combination of two likes (A); while incorporation is impossible, because the measure of the first is 
and of the second is 
[731] (Sn). And is like in what is mentioned, as talkative and celibate, rel. ns. and , not and , for the reasons mentioned (A), vid. necessity for conversion of the into in , and dislike to the combination of two likes in (Sn).

§ 298. When the sound final letter is preceded by a double pronounced with Kasr, then, whatever be the formation of the n., whether like [251], or like [279], or like [281, 282], or anything else (R), the second is [pronounced with Kasr (R)] is necessarily (R) elided, [when the of relation is affixed (R),] as and and, and as act. part. of (R) [SH] in Love drove him distracted (R), from dislike to [the heaviness produced by the combination of] two Kasras and four (Jrb). You say [above], [and (S), dims. of , (IY), and a sack or fodder-bag.] rel. ns. [below], (S, M), and (S); and [251], rel. n. [294] (IY). One of the two s of relation
may not be elided, because both together are a sign; nor may the Kasra of the preceding letter be abandoned, because that letter is invariably pronounced with Kasr; nor may the quiescent ی be elided [below], lest there remain a ی pronounced with Kasr, followed by a letter pronounced with Kasr, followed by a double ی, for that would be much harder to articulate than the two double یs: so that nothing is left but elision of the ی pronounced with Kasr. If the final letter be unsound, as in [281], its predicament will be explained [301] (R). And, if the ی [before the final letter (R)] be [single, as in مُفَجّل suckling during coition or pregnancy, or double, but (A)] pronounced with Fath (R, A), as in the pass. parts. مَهِيم and مَهِيم (R), [and] as in مَهِيم [384], or be separated from the final letter, as in مَهِيم dim. of مَهِيم very thirsty, مَهِيم from هَامَل, or of مَهِيم or مَهِيم [below] (Sn), it is not elided in the rel. n. (R, A); but you say مَبَيِّنِي, مُحَافَظ and مَبَيِّنِي and مُحَافَظ, and مَبَيِّنِي (A), because there is no heaviness (R, A). But مَبَيِّنِي is anomalous [311] (IY on § 311, SH), orig. مَطَيِّث, the ی [pronounced with Kasr (R)] being elided (IY, R), as in أُسِيدُ rel. n. أُسِيدُ [above] (IY), according to rule; so that it becomes مَطَيِّث, like مَبَيِّنِي, with a quiescent ی (R): and the ی being then converted into 1 (IY, R), irregularly [684], for the sake
of alleviation, from frequency of usage (R), as in َلَايْ، which, according to S, is ُنْمَة [723] (IY). Or the anomaly may consist in elision of the quiescent َلَى [above], the َلَى that is an َلَى being then converted into ل، according to rule, because mobile, and preceded by a letter pronounced with ُفَاث [684] (R). If, however, َمَهْيَمْ be dim. of َمَهْيَمْ, [an act. part. (R) from ُكَوْمَ didze], then, says Z (IY, R), who is followed by IH (R), only (M, R)] َمَهْيَمِيّى is said, by putting [the َلَى as a (R)] compensation [284] (M, SH) for the elided َلَى [283], because, if you allowed the rel. n. to be formed from that [dim.] which does not contain the َلَى of compensation, but is [َمَهْيَمِيّى in the shape of the act. part. of ُكَوْمَ, then, if you elided nothing from it, the heaviness mentioned would be produced; while, if you elided [the second َلَى, saying َمَهْيَمِيّى], the rel. n. of this dim. would be confounded with the rel. n. of the act. part. of ُكَوْمَ [above]; so that you must keep to [the dim. َمَهْيَمِيّى with] the َلَى of compensation, in order that the two double َلَى s, being separated by two letters, the quiescent َلَى [of compensation] and the َلَى, may be farther apart than when separated by one letter, and thus the combination of two double َلَى s in one word may not be deemed so heavy. And similarly, according to their opinion, ought the rel. n. of the dim. of َمَهْيَمْ act. part. of ُكَوْمَ to be formed, i. e. with the َلَى of compensation. This that we have
mentioned on the *dim.* of مَهِيض and مَهِيض, vid. that one of the two likes is elided, is the opinion of S on the *dim.* عطَر [283] (R). But, [according to Mb (R),] the *dim.* of مَهِيض [or مَهِيض (R)] ought to be [only (R)] مَهِيض (IY, R), as the *dim.* of عطَر is only عطَر (R), like كَذِيبين. *dim.* of كَذِيبين *dregs of oil,* because the second مَهِيض [or مَهِيض], being fourth, is not elided [283] (IY); and, according to his opinion, in the rel. *n.* formed from the *dim.* of مَهِيض or مَهِيض, it is not necessary to put [the مَهِيض] a compensation for the elided, because he elides nothing (R): so that [here also (R)] the rel. *n.* is [only (R)] مَهِيض (IY, R), like كَذِيبين (IY); but the مَهِيض is not a compensation. And, though the opinion of S, as to the elision of one of the two مَهِيض in [the *dim.* of] such as عطَر, is what we have mentioned, still he does not say here that the rel. *n.* of the *dim.* is always formed with [the مَهِيض of] compensation, as Z mentions: but says that, when you form the rel. *n.* of مَهِيض, which contains a quiescent مَهِيض after the double مَهِيض, you elide nothing from it, because, says he, if we elide the مَهِيض that is before the مَهِيض, there remains مَهِيض, in the rel. *n.* of which one of the two مَهِيض must be elided; so that مَهِيض remains, like حَبَير from حَبَير; and, since the word becomes mutilated by the elision of two مَهِ pomysł from it, they prefer to do that which will not necessitate
an elision of two things, i. e., to retain the ی that is a letter of prolongation, in order that by it and the ی the two double یs may be kept farther apart. And here the opinion of S may be the same as (1) the opinion of Mb, vid. that the rel. n. is always [formed] with [a letter of] prolongation, since nothing is elided from the word; and in that case the ی in مهیبی is not for compensation: or (2) his own opinion on عطرن, vid. that one of the two likes is elided, with or without compensation; but that, in the rel. n. of that [dim.] which contains the ی of compensation, you elide nothing, from fear of mutilating the word by elision of two یs; while, in the rel. n. of that dim. which does not contain the ی of compensation, you elide the ی pronounced with Kasr, saying مهیبی, as in the rel. n. of the act. part. of هن, and in the rel. n. of حمیر, since there is no mutilation here, and the ambiguity is not heeded. And the second of the two alternatives is preferable, in order that the doctrine of S here may not be altogether contrary to his doctrine on عطرن; but it is contrary to what Z and IH mention (R). The language of IM “And the third of such as,” [meaning “And such as the third of” (Sn).] “طیب is elided” is unrestricted enough to include (1) such as غزل dim. of غزل a gazelle, rel. n. غریبی, which is unequivocally included by many, though [A asserts that] S uses only the
non-dim. in his exs.: (2) *āmīlim* having no wife, or no husband, rel. n. *āmīlim*, which is necessarily implied by the unrestrictedness of the language held by S and the GG; but SF says "You say *āmīlim* rel. n. *āmīlim*, because, if you elided the mobile ی, there would remain nothing to indicate it" (A), so that *āmīlim* would be confounded with the rel. n. of *āmīlim* inf. n. of āmīlim had no wife (Sn).

§ 299. They co-ordinate *تَعَبَّلَ and تَعِبِّلَ*, when unsound in the ی [below], with *تَعَبَّلَة and تَعِبِّلَة* [297] (IM) in [the necessity for (IA)] elision of the [aug. (Sn)] ی, and pronunciation of the ی with Fath, [if it be pronounced with Kasr (A),] as یُعِیدی یُعِیدی *Kusayy, rel. ns. یُعِیدی and یُعِیدی* یُعِیدی like یُعِیدی Ghanīya and (A) یُعِیدی Umayya, rel. n. یُعِیدی and (A) یُعِیدی (IA, A). The first ی [in یُعِیدی and یُعِیدی] is elided; then the Kasr [in یُعِیدی] is converted into Fatha [296]; then the second ی is converted into ی [684]; and then the ی is converted into ی [300]: so that you say یُعِیدی and یُعِیدی (Aud). The elision and alteration occur because of the number of ی s: for, four ی s being combined in [the rel. n. of] یُعِیدی [and یُعِیدی], they deem that heavy; and therefore elide one of the ی s, and convert the second into ی, in order to lighten the expression by variety, because what is deemed heavy, according
to them, is the combination of homogeneous things (IY). The language of IM appears to imply that the co-ordination is necessary; and that is expressly stated by him in the Kāfiya, and by his son [BD, and by IA] also. But some mention two ways, elision, as exemplified; and retention, as عِضّ عزز [below] (A). Y asserts that (S) is said (S, M, SH) by some of the Arabs (S, M), the first ى being retained, because there is little heaviness, on account of the Fatha before it (R); contrary to غَلُوى (SH), where [IH says that (R)] does not occur (R, Jrb), on account of the Kasra (Jrb); whereas, according to what Y transmits, غَلُوي is sometimes said (R). And [Sf says that (R)] [above] is said (S, R) by some (R). But عِضّ is heavier [than (R)], on account of the Kasra (S, R, A) of the ى (A) in it (R). And the language of IM comprises such as كَسَّى dim. of كَسَّاء a wrapp[e [281], on which there are two opinions, some saying that retention is necessary, [which is the preferable opinion (Sn)], as كَسَّى with two double ى s, [because, says AH, the ى of the dim. may not be elided, since it denotes a meaning, which remains; nor the last ى, because that would entail mobilization of the ى of the dim. (Sn)]: while some allow كَسَّى (A), eliding the ى of the dim., and converting the second into and then the ى into ى; but this is weak (Sn). S says.
that some of the Arabs say امْوَى [311] with Fāth of the Hamza, as rel. n. of مَيَّة, as though, says he, they restored it to its non-dim., from desire of lightness (R); but امْوَى is anomalous (SH), the regular form being with ؤِمْم (Jrb). And امْوَى تَحَرْيَة a greeting [301] is treated like خَنْرِي (SH), because, though تَحَرْيَة is orig. تَفْعِيلة [338], still, since by incorporation it becomes like فَيْلِة in vowels and quiescences, and therefore shares with such as امْوَى and امْوَى غَيْبَى in the cause for elision of the [first] ي in the rel. n., and for conversion of the [second] ي into, its first ي is elided, and its second converted into, because it shares with them in the cause, though it differs from them in measure, and in the quiescent ي's being an ع (R). The rel. ns. of تَقِسَى breasts (S), and عَصْرِي، when proper names (R),] are تَقِسَى (S, R), وَدَرْي (S), and عَصْرِي، the ف being pronounced with ؤِمْم, because it is orig. with ؤِمْم, and is pronounced with Kasr only for alliteration to the Kasra of the ع; so that, when the ع is pronounced with Fāth in the rel. n. [296], the ف returns to its o. f. (R). If, however, عَقْيَل and عَقْيَل, عَقْيَل، be sound in the ج, nothing is elided from them, as عَقْيَل 'Akīl, rel. n. عَقْيَل، and عَقْيَل، 'Ukail, rel. n. عَقْيَل، (I A, A). This is the opinion of S, and is to be
understood from IM's saying "when unsound in the $J$" [above]. But Mb holds elision to be allowable in the case of both $\text{كَعِيْل}$ and $\text{كَعِيْل}$ (Sn), the two ways, according to him, being regular, by analogy to such instances as have been heard, whence $\text{سْلِيْي}$ [311], and $\text{سلية}$ [311], and $\text{ملحية}$, $\text{ملحية}$, $\text{ملحية}$, and $\text{ملحية}$; and Sf agrees with Mb, saying that elision in this case is not anomalous, and is very frequent in the dial. of AlHijaz. Mb's putting $\text{كَعِيْل}$ and $\text{كَعِيْل}$ on an equality, however, is said not to be good, since elision has been often heard in $\text{كَعِيْل}$, but in $\text{كَعِيْل}$ only in the case of $\text{كَيِف}$ [311] (A). The rel. n. of $\text{كَعِيْل}$, as (M, R), [and $\text{حَلَوِّي}$ (R),] is $\text{كَعِيْل}$, as (M, R) $\text{حَلَوِّي}$ [297] (M, SH) and $\text{حَلَوِّي}$ (R), by common consent (SH), no distinction being made between the unsound and sound in the $\text{J}$, and the $\text{J}$ not being elided from either of them (R).

§ 300. The final of the n. is (1) an $\text{ا}$ [below]; (2) a $\text{ى}$ [301, 302, 305]; (3) a $\text{ى}$ [301—303, 305]; (4) a Hamza preceded by an $\text{ا}$ [304]; (5) a Hamza not so preceded; (6) some other letter. The last two kinds are not altered on account of the $\text{ى}$ of relation. We shall now mention the [first] kind, whose final is an $\text{ا}$ [above] (R). The [final] $\text{ا}$ is [second] third, fourth, fifth, or sixth (Jrb). If the $\text{ا}$ be second, then the word is either curtailed of its $\text{ج}$, like [the pre. n. in] $\text{ذَا} \text{مَالِ}$ and $\text{ذَا} \text{مَالِ}$ [16], when
used as names, and like ʃaṭ [260, 278, 683], while there is no fourth; or constituted with no ɬ, like ፩ [171], ፫, and ṣ when used as names. If the ɬ be third, it is either converted from the ɬ, as in ፩ _cfg [684, 719], which is more frequent; or rad., as in Ṣ [206] and Ṣ [204]. If it be fourth, it is (1) converted from the ɬ, as in [261, ṣ, ɬ] and ṣ; (2) co-ordinative, as in Ṣ [248, 272]; (3) denotative of feminization, as in ṣ; [272, 359]; (4) rad., as in Ṣ [598] and ṣ [501]. If fifth, it is (1) converted, as in ፩ 抻 [727]; (2) co-ordinative, as in Ṣ [253, 395]; (3) denotative of feminization, as in Ṣ [248, 378]. And, if sixth, it is (1) converted, as in Ṣ [482, 483] when a proper name; (3) denotative of feminization, as in Ṣ [248, 272]; (4) only for multiplication of the formation, as in Ṣ ፩ [272, 401, 497, 673]. The ɬ second, (1) when curtailed of the ɬ, (a) if replaceable by a sound letter before the formation of the rel. n., is converted into that letter in the rel. n., as Ṣ ፩ Ṣ when a proper name, rel. n. 胨 [306], by elision of the post. [309], the ɬ being here converted into Ṣ, because you never affix this Ṣ to a n. except when the n. is capable of standing by itself, and being
infl., without the ي [301]; while the rel. n. of ذو زَيٰن [306] and نَيَفَ عَزَيْن [301], when proper names, is similar:
(b) if not replaceable by a sound letter, has the ل restored, as ذَا مَالِ [801], when used as a name, and شَا هَا, rel. ns. ذو مَالِ [306] and ذو مَالِ [301], when used as names, is similar: (2) when constituted with no ل, has its like added to it [306], because the n. that the ي of relation is affixed to must, as we said, be capable of being infl. without the ي; and, when you add an ل to it, then, two لs being combined, the second of them is converted into Hamza [683], as رَحْي [294], not into ل, as in rel. n. رَحْي [below], because the occurrence of the Hamza as a final after the ل is more frequent than that of the ل [306]. Thus لست [306] in the saying مَلَكِيَةُ الْيَشِيَّة the quiddity of the thing is related to the م used as an interrog. about the essence of the thing [180]; while he that says مَاهْيَة converts the Hamza into ل, because they approximate one to the other. And the state of the ل and ي when second, having no third, is exactly like that of the ل, as لَي, rel. n. لَي [306]; and بَي, rel. n. بَي [301], rel. n. بَي [306], orig. بَي, but treated like the rel. n. of حَي [302] (R). The ل third is converted into ي (IY, R, Jrb), unrestrictedly (R), whether it be [converted (Jrb)] from ل, as in
a staff (IY, Jrb), rel. n. مَّنَّا عَصَى [294], and a certain weight, rel. n. مَّنَّى (IY); or from a ي, as in رَكْحَى a mill or mill-stone (IY, Jrb), rel. n. رَخْرى [294], and a youth, rel. n. فَتَى; [or be rad., as in مَّنَى and يِذَرى when used as names, rel. ns. مَّنَى and يِذَرى (IY). They call him that carries the درَايَي inkhorn, which is a hideous solecism, and a sheer blunder, [such as does not proceed from many of the vulgar, much less from the distinguished (CD),] the proper way being to say دَوْرى, because, the of femininization being elided [295], the n. remains in the form of دَى, commensurable with the abbreviated tril.; so that, its I being converted into و, as in the abbreviated tril., دَوْرى is said, like فَتَى rel. n. فَتَى [above] (D). The I is not elided on account of the two quiescents, as it is in such as the smart youth [663], because, if it were elided, the preceding letter would retain its Fatha as an indication of the elided I; for, when a letter is elided on account of a cause, not as forgotten, the vowel of the preceding letter remains unaltered, as in قَامٍ and عَصَى [719]; so that the rel. ns. of عَصَا [306] and would be فَتَى عَصَى and فَتَى with Fatha, since, if pronounced with Kasr on account of the ي, they would be mistaken for [the rel. ns. of] words whose L is elided as forgotten, like يِذَرى and يِذَرى [306]; and
thus the fundamental rule, that the letter before the ی of relation should always be literally pronounced with Kasr for affinity to the ی, would be infringed. Nor is the ی changed into Hamza, because the unsound letters are more akin one to another. Nor is it converted into ی, from dislike to the combination of ی [301] (R). There is no difference in this case between the ی whose o.f. is ی, like the ی of ی قَرْنُ ی, and the ی whose o.f. is ی, like the ی of ی حَمِیْتُ ی, their predicament here being contrary to their predicament in the du., where the ی is restored to its o.f., as ی قَرْنُ و ی حَمِیْت ی [229]. The difference between the two cases is that, the sign of dualization being single, and the letter before it being always pronounced with Fath, the elements of heaviness are not combined in the du. word; whereas, the sign of relation being a double ی that stands in the place of two ی s, and the letter before it being always pronounced with Kasr, if the ی were converted into ی, the word would contain such a succession of Kasra and ی s that the pronunciation of it would be found too heavy (D). Nor is the ی, of such as ی رَحْوَی ی converted into ی, notwithstanding its mobility and its being preceded by a letter pronounced with Fath, because its vowel is accidental [684], since the ی of relation is not so completely attached as to be like part of what precedes it (R): The ی fourth, (1) if converted or
co-ordinative [or rad. (R)], is most [commonly and (R)] commendably converted into, (IY, R), not elided, because it is a rad., or a substitute for a rad., or co-ordinated with a rad. (R): you say مَلِئُرِي [306, 307], حَبَّونِي, [and حَبَّونِ] (IY); and we have heard the Arabs say أَعِيْرُي from أَعِيْرُ أَعِيْرُي [307] from impotence or impotence (ID),] the Banu A'yad being a clan of the Arabs of Jarm; and you say أَحُورَي [281] (S). (2) if for feminization, (a) [when the second letter is quiescent (IY),] is most commonly elided (IY, R), as حُبَّلي [307] (IY) and دُنيّي (Jh), because, when the very sign [of feminization] has to be removed, it should rather be elided, in order that the pure aug. may be distinguished from the rad. or quasi-rad.; (b) when the second [letter] of the word is mobile, as in جَمْرَي [272, 294, 306, 307], must be elided, [as shown below,] because the heaviness is augmented by the vowel. If the second [letter] of the word be quiescent, the | of feminization may be assimilated to the converted, co-ordinative, or rad. ١, as ذَنِيّي [307] (R) and حَبِّلِي (Jh); and to the prolonged | of feminization, another | being added before it, and the | of feminization being converted into, as ذَنِيّي [307] and حَبِّلِي; like ذَنِيّي [304] (R). But, as for جَمْرَي, [بَشْكِي, and the
like (IY),] you say 

\[ \text{جَمْرِي} (S, IY) \] and \[ \text{بِشْكَي} (IY), \] not 

\[ \text{جَمْرِي} \], nor \[ \text{جَمْرِي} \], because it is heavy, on account of 

the sequence of vowels (S). And, as the \( \text{ي} \) of femininization 

may be assimilated to the converted, co-ordinative, 

or \( \text{rad.} \) in conversion, so the converted, co-ordinative, or \( \text{rad.} \) 

may be assimilated to the abbreviated \( \text{ي} \) of 

femininization in elision, as 

\[ \text{ملَّي} [306], \] \[ \text{أَرْطَي} \], and 

\[ \text{مَلَّي} \]; and to the prolonged \( \text{ي} \) of femininization, as 

\[ \text{حَتَّي} \], and \[ \text{أَرْطَي} \] \[ \text{حَتَّي} \] (R). [According to Jrb,] 

the co-ordinative \( \text{ي} \) is in the predicament of the \( \text{ي} \) of femi-

ninization (Jrb); and IM's treating the preponderance 

of conversion as peculiar to the \( \text{rad.} \) \[ below \] gives rise 

to the notion that the co-ordinative \( \text{ي} \) is like the \( \text{ي} \) of 

femininization in the preponderance of elision: whereas 

he distinctly declares in the Kāfiya and its Commentary 

that conversion in the co-ordinative \( \text{ي} \) fourth is better 

than elision, as in the \( \text{rad.} \) \[ below \]; but mentions that 

elision in the co-ordinative \( \text{ي} \) is more suitable than in the 

\( \text{rad.} \) \[ below \], because the co-ordinative \( \text{ي} \) is similar to the 

\( \text{ي} \) of \( \text{حَبَلَي} \) in being \( \text{aug.} \) (A), and elision of the \( \text{aug.} \) is 

better than elision of the \( \text{rad.} \) (S). By "\( \text{rad.} \) " \[ above \] 

he means "converted from a \( \text{rad.} \) \text{ or } \text{ي} \", because the 

\( \text{ي} \) is not \( \text{rad.} \), when unconverted, except in the \( \text{p.} \), \[ like 

the \( \text{p.} \text{ي} \) (Sn),] or \( \text{quasi-p.} \) (A), like the \( \text{n.} \) \[ 180 \] 

(Sn). S mentions only two methods, \[ conversion and 

elision,\] in the co-ordinative \( \text{ي} \) and the \( \text{ي} \) converted from
a rad.: but AZ adds a third in the co-ordinative ١, vid. separation by the ١, as in وَكَانَ ١, and transmits وَكَانَ ١ [above]; while Sf allows it in the [١ converted from a] rad., as ١ (A). The [abbreviated (A)] ١ fifth or upwards is elided unrestrictedly (R, A), without dispute, because of the heaviness (R), whether the ١ be [converted from a] rad., as in مُصَفَّ في [727], rel. ns. مُصَفَّ في [below] and مُصَفَّ في; or for feminization, as in مُحَلَّتِي and مُحَلَّتِي [272], rel. ns. مُحَلَّتِي and مُحَلَّتِي; or co-ordinative, as in مُحَلَّتِي [294, 397], rel. n. مُحَلَّتِي; or multiplicative, as in كُبْرَتِي [272, 401], rel. n. كُبْرَتِي (A). The saying of the vulgar مُصَفَّ في is a mistake, the correct form being مُصَفَّ في [above] (Jrb). When, however, the ١ is fifth, converted [from a rad. (A)], and preceded by a double letter, [as in مُلَّي, the method of S and the majority is elision; and this is the method intelligible from the unrestricted language of the IM; but (A)] Y treats it (R, A) like the fourth (R), as in مُلَّي (A), allowing conversion (R, A), which is weak (A), and elision (R). His idea is that, the ١ being fifth only because the J is doubled, and the letter doubled with incorporation being virtually a single letter, the ١ is, as it were, fourth (A); so that مُلَّي, according to him, is like أَعْلَى [above] (R). But [S
objects that (R), if so (S), he ought to allow [conversion in the ɪ of femininization also, when fifth, as (R) خَبْلَةٌ (S, R), since it is allowable when the ɪ is fourth (R), as حُبْلَةٌ is allowable from (S)] خُبْلَةٌ (S, R); whereas neither Y nor any other allows this. Y, however, is not liable to that objection, because elision, being the general rule in the ɪ of femininization, when fourth, is necessary in what is like the fourth; whereas in the converted ɪ, when fourth, conversion is the general rule (R). And [S objects also that (R)], if a fem. upon the measure of مَعَدْ [375] (S, R), خَلَبْ, or the like (R), similarly incorporated (S), be used as a name for a man, it ought to be [declined by Y as a (S)] triptote (S, R), because it is then like قَدْمَ [below] when used as a name for a masc. (R), the incorporated being treated like a single letter (S); whereas no one says that (R). For, when a fem. bare of the ی is used as a name for a masc. (R and A on the diptote), the condition [of diptote declension] prescribed for it is that it should exceed three [letters] (R). If tril., it is triptote unrestrictedly, [i.e., whether its medial be mobile or not, and whether it be foreign or not (Sn),] contrary to the opinion of Fr and Th, who hold that it is diptote, whether its medial be mobile, as in فِيَّلْ؛ or quiescent, as in حَرْبٌ; and to the opinion of IKh on the mobile
in the medial. But, if it exceed three [letters], literally, as in [سَعَدُ] and constructively, but quasi-literally, [the elision being regular (Sn),] as in [جَبْلٌ] [658] contracted from جَيْبَلَ the she-hyæna by [elision of the Hamza after (Sn)] transfer [of its vowel, such elision being regular (Sn)], it is diptote (A). Neither mobility of the medial nor foreignness avails, because the influence of the original femininization, being weak on account of its sign's being supplied, is removed by the masculinization supervening in the application to the proper name, except when the place of its sign is occupied by a letter, the pre-existing vowel [of the medial] not being a sufficient equivalent; so that نُحْ and جُرْ [18] are like مَاء and لُوط, because, all being proper names of a masc., the ס is not supplied: and therefore قَدَم [above] and جُرْ are triptote, for want of the additional letter; while عَقْربُ is diptote, because the ب stands in the place of the ס of femininization [282] (R on the diptote).

§ 301. The final ا is (1) second, [the word being] (a) curtailed of the ل, as in ذِي مَالٍ and نَيْنَ زَيدٍ when used as names [300]; (b) constituted with no ل, like فِي [300, 306] and كَي [306]; (c) curtailed of its ف, like شَيْبَة [306]: (2) third, preceded by (a) a mobile, the vowel of which is always Kasra, as in the blind and الشَّكِّي
the sad: (b) a quiescent, (a) a sound letter, as in [302], نِّ،ُرْقَةُ a charm or spell, and غَفْرٌ [243]; (b) an ٌ، as in ٌ،ُرْقَةُ banners or standards and رَیْةُ a banner or standard [302, 305]; (c) a ی incorporated into it, as in ٌْ يُهْرَقٌ and رَیْةُ [302]: (3) fourth, preceded by (a) a letter pronounced with Kasr, as in the judge and the raider: (b) a quiescent, (a) an ٌ، as in سَقَاثِیّةُ [266, 302, 305]; (b) a ی incorporated into it, as in ٌْ يُهْرَقٌ and ٌْیُلِّی [299]; (c) something else, as in [302, 661]: (4) fifth, preceded by (a) a letter pronounced with Kasr, as in the competitor in shooting: (b) a quiescent, (a) an ٌ، as in سَقَاثِیّةً [282, 302, 683] and حَرْنَنْیّا سَلَّ [272]; (b) a ی incorporated into it, as in ٌْ يُهْرَقٌ and مَرْمُی [303]; (c) something else, as is [302] upon the measure of ٌْیُهْرَقٌ from ٌْیُهْرَقٌ [382]. The final، is (1) second, [the word being] (a) curtailed of the ی، as in ٌْیُهْرَقٌ and ٌْیُهْرَقٌ [300]; (b) constituted with no ی، as in ٌْیُهْرَقٌ and ٌْیُهْرَقٌ: (2) third, preceded by (a) a quiescent, as in غُزْرَةَ غُزْرَةَ ٌْیُهْرَقٌ، and غُزْرَةَ ٌْیُهْرَقٌ، and غُزْرَةَ ٌْیُهْرَقٌ: (b) a letter pronounced with Damm, as in ٌْیُهْرَقٌ upon the paradigm of سَمْرَ [254]: (3) fourth, preceded by (a) a quiescent, as in شَقَارَةُ [266, 302, 305]; (b) a letter pronounced with Damm, as in عَرْوَةُ [248] and ٌْیُهْرَقٌ [385]: (4) fifth, preceded by (a) a quiescent, as in
short and big-bellied [302] and [302, 722]; (b) a letter pronounced with Ḍamm, as in [390, 675, 721]. If the letter before the final ی and َ were pronounced with Fath, they would be converted into ُ [684, 719]; if the letter before the final َ were pronounced with Kasr, the َ would be converted into ی [685, 724]; and, if the letter before the final ی in the n. were pronounced with Ḍamm, the Ḍamm would be converted into Kasra (R). The final ی, then, is single or double [303]; and, if single, is preceded by a mobile or quiescent. The final َ also is single or double: but [in the decl. n.] the single [not followed by the ی] is always preceded by a quiescent, because, if preceded by a letter pronounced with Fath, it would be converted into ُ; while there is no decl. n. in the language whose final is a َ preceded by a Ḍamma or Kasra [721] (Jrb). Every thing that we have mentioned, or shall mention, as to the predicaments of the ی s and َ s in the cat. of the rel. n., is as may be mentioned; and those ی s and َ s whose predicaments we do not mention are not altered in the rel. n. from their state (R). That being so, let us now speak of the single final ی preceded by a mobile. The vowel of that mobile [in the n.] is always Kasra, because, if it were Fatha, the ی would be converted into ُ, which is not what we are dealing with; while there is no n. in the language whose final is a ی.
preceded by a دامّ (Jrb). The [single (Jrb)] final ی preceded by a letter pronounced with Kasr is [second,] third, fourth, fifth, or sixth (M, Jrb). [For the predicaments of the second see §§ 300 and 306.] The [final ی (IY, SH)] third [preceded by a Kasra (IY, SH), as in شّم (IY, Jrb),] is converted into ٌ (M, SH) in the rel. ِ (Jrb), from dislike to the [combination of (Jrb)] ی’s (R, Jrb) together with the vowel of the letter before the first of them (R); and the preceding letter is pronounced with Fath (SH), as عَّم [294] and مَكْرَمٍ (M, SH), the Kasra being changed into Fatha (IY, R), as in نَير [296] (IY, Jrb), because of the heaviness of the succession of Kasras together with the ی of relation (IY). The fourth, (1) [if the second letter of the ِ be quiescent (R), as in قَافِي (IY, R), حَائِيّة (IY, R), a wine-shop (IY), and مَرّي (IY, R) a man’s name (IY),] is (a) elided, as حَائِيّيّ [282] (M, SH), حَائِيّ (M), and مَرّي (IY), from dislike to the combination of the ی’s and the two-Kasras (Jrb), the o. f., being مَرّي قَاضِي and مَرّي قَاضِي (IY); and this is the better way (M, SH), according to [Khl and (R)] S (IY, R), because the converted or rad. 1, when fourth, may be elided [300], notwithstanding its lightness; so that the ی, being heavy in itself and by reason of the Kasra before it, must be elided when the ی of relation is attached to it (R): (b) converted, as حَائِيّيّ [303] (M, R), حَائِيّيّ
(M), and يَرْمَوِي (IY, R), such as ناَمِي being treated like يَرْمُوي (R), according to him that says تَغْلِيَي (IY, R) and يَرْمُوي (IY), like كُرْي، vid. Mb, because the quiescent is like the dead and non-existent [296] (R): (a) the poet ['Umāra (IY), Al A‘shā (AAz), Al Farazdāk according to Th, or an Arab of the desert according to others (MN),] says

وَكَيْفُ لَنَا بِالْشَّرْبِ إِنْ لَمْ يَكُنْ لَنَا دَرَاهُمْ عِنْدَ الْأَحَاضِيْرِ وَلَا نَقْدُ (S, M, A) And how shall we have (the enjoyment of) drinking, if we have not dirhams at the vintner’s nor money? (AAz, MN), in full كَيْفُ التَّنْتَعُ لَنَا (AAz), i. e. كَيْفُ لَنَا الْتَّنْتَدُ لِبِالْشَّرْبِ (MN); but حَانِي is better, as says the poet ['Alkama Ibn ‘Abada (S)]

A lord’s cup of wine made from grapes, that he has laid up till it is old for some of its patrons, heady wine (S, IY): (b) IM appears to say that in such cases conversion is universal: but others mention that the conversion is, according to S, one of the anomalous alterations in the rel. n.: and it is said not to have been heard except in this verse (A): (2) if the second be mobile, as in يَتَقَق (when used as a name], contracted from يَتَقَق [759], must be elided (R). And in other cases, [i. e. when fifth or sixth (R, Jrb),] the ي is [always (M)] elided, [without dispute (R),] as مُشَتَّرِي (M, SH) and مُسْتَسْتَرِي (M, R,
Jrb), since the 1, notwithstanding its lightness, must be elided in this position [300] (R). The rel. ns. [in the cat. (SH)] of مَكْيِي (Jrb, Sn), act. part. of حَبِّا aor. يُكِيْي (IY, Jrb, A), are [upon the model of (SH)] أَوَّلِي مَكْيِي and مَكْيِي, like أَوَّلِي مَكْيِي and أَوَّلِي مَكْيِي [above] (R, Jrb); so that مَكْيِي remains, which, being like قَصَي [299], though the ي [in the former] differs from the ي [in the latter], is treated like قَصَي, as we said of مَكْيِي [299]. And مَكْيِي is not like مَكْيِ, because, the ي fifth being necessarily elided, two double ي s are combined [in the rel. n.], contrary to such as مَكْيِ [298] (R). Jr says that مَكْيِ is better, [because there is no succession of ي s (Sn)]; but Mb says that مَكْيِ [with the two double ي s (R)] is better (R, A), because, says he, I do not heap elision after elision upon one word (Sn). Four ي s are [allowed to be (Sn)] combined in مَكْيِ, because the first and third are quiescent (A). And the pass. part. مَكْيِ is like the act. in that; for the 1 fifth is elided according to rule [300], and then you do what we have mentioned in the case of the act. part. (IY). When the [single final] 9, occurs third or upwards, preceded by a letter pronounced with Damm, as in سَرً
and َتَرَّنَّوةَ, then in the rel. n. the تَرَّنَّوةَ, must be converted into َيَ, and the Damma into Kasra; so that the دَاءَ becomes like َعَمَّ and َقَافِيَةَ [above]. That is because you elide the َيَ in the rel. n. [295]; and, as we have mentioned [300], the َيَ of relation is like an independent دَاءَ. [302, 306] in that the دَاءَ before it ought to be capable of being independent and infl. [without it]; so that, on elision of the َيَ, the دَاءَ preceded by a letter pronounced with Damm becomes final in the decl. دَاءَ; and is therefore converted into َيَ, as in [243, 685, 721]. Then, in the tril., the rel. دَاءَ is formed with Fath of the عَ [296], and conversion of the َيَ into َوَ, [as َعَمْوَى َسَرْرُى, like َعَمْوَى َسَرْرُى]: and, when the دَاءَ is fourth or upwards, as in َعَتِرَى and َتَبْكِرُى [399], you say َعَتِرَى and َتَبْكِرُى, like َقَافِيَةَ and َمُشْتَرَى َقَافِيَةَ and َمُشْتَرَى; while, in the fourth, some of the Arabs say َعَتِرَى with Fath of the تَ, like َتَأَسْوَى; but, in the fifth and upwards, the only method is elision [310], as َتَبْكِرُى َمُشْتَرَى َتَبْكِرُى, like َتَبْكِرُى َمُشْتَرَى and َتَبْكِرُى [above] (R).

§ 302. What was mentioned before was the predicament of the final َيَ and َيَ when preceded by a mobile [301]; and this is their predicament when preceded by a quiescent. The دَاءَ, when preceded by a quiescent, is not altered in the rel. دَاءَ, by common consent, whether it be third, as َغَرْزَى [below], َدَرَى [from َدَرَى a desert (Jh)], َسَارِى
from Ṣawa, [a fine city between ArRayy and Ḥamadhān (MI),] and قصيدة رارية an ode rhyming in ۷, or fourth, as in ۷ شقاري [below]; or fifth, as in ۷ جنطاري and مغزري [301]. For the ۷, when preceded by a quiescent, is not deemed heavy before the ۷, because the heaviness is lightened by the difference of the two unsound letters, and by the quiescence of the letter before the first of them; and, since you have recourse to the ۷, notwithstanding its being preceded by a mobile, in such as ۷ عموي, and, according to some, ۷ قضاوي [301], much more ought you to leave it unaltered when preceded by a quiescent. According to this, then, there is no discussion about the ۷ preceded by a quiescent, except in such as ۷ غمز [below], where, as will be seen, there is a dispute as to whether its ۷ should be pronounced with Fath or made quiescent [in the rel. n.]; and the discussion is only about the ۷ preceded by a quiescent. When the ۷ is third, and the preceding quiescent is a sound letter, then, if the n. be bare of the ۷, as in ۷ طلي [below], there is no alteration in it, by common consent, because lightness is produced by the quiescence and soundness of the ۷, and because what encourages to alteration is wanting, vid. elision of the ۷ (R). You say ۷ غمز [above] from ۷ غمز and ۷ طلي [above], and ۷ طلي from ۷ طلي [above] (S, M), without dispute (IY); and do not alter the ۷ or ۷ in this cat. (S), because it is a quasi-
sound letter [720] (S, IY). But there is a dispute about the n. that the i is affixed to (M). If the n. be conjoined with the i, Khl and S form its rel. n. without any alteration except elision of the i [295], saying [below], and similarly [in the cat. of the ى]; and similarly [301], and in the cat. of the ى; with quiescence of the ى in the whole of them, since lightness is produced, and the general rule is absence of alteration (R). Y told us that IAI used to say [quiescent (IY)] ى from the Banû Jirwa, who are a tribe of the Arabs (S) in Ḥumais Ibn Udd (IHb). Y, however, used to pronounce the [quiescent (IY)] ى [in the whole of them (R)], whether in the cat. of the or ى, with Fath (IY, R), as from a doe-gazelle, from ى [724], and from a loop or handle (IY); doing so in the cat. of the in order that the word might be lightened by conversion of the ى into ى [300] and in the cat. of the by assimilation to the cat. of the ى. That is peculiar to the tril., because the tril. is formed for lightness, which is therefore sought as much as possible, so that you say only ى from [301]: and to the n. containing the ى, because the alteration by elision of the ى encourages to [further] alteration by pronunciation with Fath; and also because
it is intended to distinguish between the masc. and fem., as in 

but it is not intended to distinguish between the masc. and fem., as in 

What induces Y to venture upon this in the cat. of the ی and ۶, notwithstanding its extreme irregularity, is their saying ۶ ی ۶ [below] from ۶ ی ۶ ی ۶ ی ۶, which are two clans (R). Zj used to incline to this opinion, arguing that the validity of the alteration is in the ی of femininization, [the elision of which encourages to further alteration]. But, as for Y, no argument in favor of that [alteration] has been transmitted from him (IY). Khl used to make excuse for Y in the cat. of the ی, though not in the cat. of the ۶, because in the cat. of the ی the mobilization of its ی converts its ی into ۶ [300], so that the rel. n. becomes somewhat light; for, though a little heaviness is produced by the vowel, more lightness is produced by it than heaviness: whereas in the cat. of the ۶ nothing but heaviness is produced by the mobilization of its ی; nor has any instance of it been transmitted by hearsay, as have ۶ ی ۶ ی ۶ ی ۶ [above], ۶ ی ۶ ی ۶ ی ۶, and ۶ ی ۶ ی ۶ ی ۶ been transmitted. Notwithstanding this [excuse], however, Khl prefers what we first mentioned. But ۶ ی ۶ [311], being from ۶ a desert, which is bare of the ی, is anomalous according to all. Such is the predicament of the ی third, when preceded by a sound quiescent. But, if the quiescent be not sound, it is either a ی or an й; though it
may be a ی that has become ی, as in ی طی [685, 747]. If it be a ی, which is necessarily incorporated into the final ی, then in the rel. n. the incorporation must be dissolved, in order that four یs may not be combined in the formation constructed for lightness; so that the ی is mobilized with Fath, which is the lightest of the vowels. Then the ی, if it be a ی, returns to its o. f., as ی طی a fold, rel. n. طوی [294], because the cause of its conversion into ی, vid. the combination of the ی and ی, together with the quiescence of the first, is removed; but, if it be a ی, it remains unaltered, as ی حی ی living [307], rel. n. حی حی [294, 306]. In both cases the second ی is converted into ی, because a ی preceded by a mobile would be deemed heavy before the ی of relation; not into ی, because its vowel and the vowel of the letter before it are accidental, since they owe their existence to the ی of relation, which is like a separate n. [below]. But the ی is not converted into ی, either because its vowel is accidental [684]: or because the ی is not converted when the ی is an unsound letter [728], whether the ی be converted, as in ی حوری ی loved; or not converted, as in ی طوری ی was hungry [below] (R). I asked Y the rel. n. from حی ی a serpent, and he said حی حی [307], from dislike to the combination of ی s, the proof of that being the saying of the Arabs حی حی from ی حوری ی بن بھولی; and, if you form a rel. n. from ی لیب [685, 747] ی 173.
you say ینئ (S). Those, however, [says S (R),] who say ینئ (S, IY, R) and ینئ (IY, R), not minding the heaviness in them is one (R); and IAl used to say ینئ, and ینئ from ینئ [above] (S). Apparently, however, ینئ is better than ینئ, because the tril., being orig. formed for lightness, is bound to avoid, more scrupulously than the formations exceeding three letters, what conduces to heaviness, whence their saying ینئ with Fath, but not ینئ [296]. If the quiescent be an ٌ, which is never aug., but is converted from the ِ, as in ٌ and ِ, and in ُ and ُ [301, 305, 723], the method most agreeable with analogy is to leave the ِ unaltered, as in ینئ [above]. Those who pronounce [the ِ] with Fath there, saying ینئ from ینئ, do not pronounce the ِ with Fath here, because this would not be possible for them, except by converting the ٌ into Hamza, ٌ, or ٌ, which would augment the heaviness. Though the ِ in ِ and ِ is not converted into ٌ, and then into Hamza, as in ِ [683, 721], because the ٌ before it is not aug. [723], still here, in the rel. n., the ِ may be converted into Hamza; for, though the ِ is not deemed heavy before the advent of the ِ of relation, still, when the latter is attached, heaviness is produced; so that the ِ is converted into
Hamza, as ٰۡ from ٰٰٰۡ ٰۡ and ٰٰٰۡ [305], by analogy to the rest of the final ی's deemed heavy after the ۱, as in ۱۰۰, although there is a difference between the two ۱s. And it may also be converted into ۱, because the final ی third, deemed heavy on account of the ی of relation after it, is converted into ۱, as in ۱۰۰ and ۱۰۰ [301]. All of this is when the ی preceded by a quiescent is third. If, however, it be fourth, then, (1) if it follow a converted ۱, which is always converted from the Hamza, as in ۱۰۰ ۱۰۰ ۱۰۰ ۱۰۰ [301, 661], because the ۱ is not converted into ۱ when the ۱ is an unsound letter, as in ۱۰۰ ۱۰۰ ۱۰۰ [above], the ی is not altered in the rel. n., because, the conversion of the Hamza into ۱ being then not necessary, the ۱ is virtually Hamza: (2) if the ۱ be aug., which it often, prevalently, is, as in ۱۰۰ سقایی [301, 305] and سقایی ۱۰۰ تقاوی 'choice part', the ی is converted into Hamza in the rel. n., because analogy would require its conversion into ۱, and then into Hamza, if the ۱, which prevents it from being final, were not present [721]; and, since the ۱ drops off in the rel. n. [295], while the ی of relation is virtually separate [301, 306], the ی becomes quasi-final; and is moreover in need of alleviation, because of its combination with the ی of relation; so that it is converted into ۱, and then into Hamza, as in ۱۰۰ [above]. It is not converted merely because of its being quasi-final,
as in [230] and [721], since the \( \dot{\imath} \) of relation has a sort of attachment; but because of this, and of the heaviness produced by the combination of \( \dot{\imath} \)s. And hence the \( \dot{\imath} \) of [266, 301, 305] is not converted in \( \dot{\imath} \) [above], since there is no heaviness, as there is with the \( \dot{\imath} \)s. But some convert the \( \dot{\imath} \) of \( \text{سقّاء} \) in the rel. n. into \( \dot{\imath} \) [305], because the \( \dot{\imath} \)s deemed heavy before the \( \dot{\imath} \) of relation is converted into \( \dot{\imath} \), as in \( \dot{\imath} \text{'عَرِي} \) and \( \dot{\imath} \text{شَكْرِي} \), when it is not elided, as in \( \dot{\imath} \text{قَارِي} \) [282, 301]. Similarly in the case of the \( \dot{\imath} \) fifth, preceded by an \( \text{اَي} \), as in \( \dot{\imath} \) [301], you may convert the \( \dot{\imath} \) into Hamza, which is the general rule; or into \( \dot{\imath} \), as in the fourth. If the quiescent before the \( \dot{\imath} \) fourth be a \( \dot{\imath} \), as in \( \dot{\imath} \text{'عَلِي} \) and \( \dot{\imath} \text{قَصَي} \), its predicament has been already explained [299]. And there remains the predicament of the \( \dot{\imath} \) fifth [or sixth], when the quiescent before it is a \( \dot{\imath} \) [303] (R).

§ 303. The final double \( \dot{\imath} \) [301] is after (1) the first letter, as in \( \dot{\imath} \text{مَلَى} \) and \( \dot{\imath} \text{حَي} \) [302]; (2) the second, as in \( \dot{\imath} \text{'عَنِي} \) and \( \dot{\imath} \text{قُصَي} \) [299, 302]; (3) the third, as in \( \dot{\imath} \text{كُرِيسِي} \) and \( \dot{\imath} \text{مَرِمِي} \) [below]; (4) the fourth, as in \( \dot{\imath} \text{'بَحَلِي} \) [below] (Jrb). That [double \( \dot{\imath} \), if fourth] is of two kinds: for (1) the two \( \dot{\imath} \)s are \( \text{اَي} \), as in \( \dot{\imath} \text{كُرِيسَي} \) [248, 301], \( \dot{\imath} \text{بَخُرِي} \) [274, 294], and
in which case both must be elided in the \( \text{rel.} \) \( \text{n.} \), whether they denote relation, as in \( \text{بُصْرِي} \) \( [295] \), rel. n. \( \text{بُصْرِي} \); or unity, as in \( \text{زُرْمي} \) \( [254, 294] \), rel. n. \( \text{زُرْمي} \); or intensiveness, as in \( \text{أَحْمَري} \) \( [294] \), rel. n. \( \text{أَحْمَري} \); or have no meaning, as in \( \text{كُرْسي} \) \( [294] \); from dislike to the combination of two double ظ s: so that the rel. n. is uniform [below] with the n. related to: (2) the second of them is rad., in which case, (a) if the second [letter] of the word be quiescent, (a) both ظ s may be elided, as \( \text{مُرْمي} \) \( \text{thrown, shot, rel. n.} \) \( \text{مُرْمي} \); and similarly \( \text{يُرْمي} \) upon the measure of \( \text{a certain bitter herb} \) \( [379] \) from \( \text{رَمَي} \), rel. n. \( \text{يُرْمي} \); the best course here also being to elide both on account of the heaviness; or (b) the first alone may be elided, and the second converted into , [the first being dropped,] because the rad. letter is deemed sufficient, as \( \text{مُرْمي} \) and \( \text{يُرْمي} \); while the letter before the , is pronounced with Fath, because two Kasras with the combination of three unsound letters would be deemed heavy; so that the rel. n. is like \( \text{قَاَسَرِي} \) \( [301] \), according to Mb (R): but this is a rare dial., the preferable [usage] being opposed to it: A.H says in the Ir "but from \( \text{مُرْمي} \) is anomalous" (A): (b) if the second [letter] of the word be mobile, both ظ s must be elided, notwithstanding the radicalness of the second,
as upon the measure of [274] from حمصية, rel. n. قصية, not otherwise. This, however, is based on the theory that the first of the repeated [letter] is aug., [and the second rad.,] which is the opinion of Khl. The double \( \ddot{a} \), if fifth, must be elided, without distinction, whether the second be rad., as in الـ\( \ddot{a} \) enigmas, riddles and female mountain-goats: or both be aug., as in دف [below], when a man's name, which is diptote because orig. an ultimate pl.; while its rel. n. [below] is triptote, because the \( \ddot{a} \) of relation is quasi-separate, not reckoned in the formation of the ultimate pl. (R). The n. related to and the rel. n. are literally uniform [above], but constructively different (Aud). The first double \( \ddot{a} \) is assumed to be elided, and the second to be put into its place, in order that four \( \ddot{a} \) s may not be combined. And the effect of the assumption appears in such as دف [above], pl. of دف [248], when used as a name, from which a rel. n. is then formed; for you say هذا دف This is a Bakhâti, triptote, whereas before the formation of the rel. n. it was diptote (A). A prescribes the restriction of use as a name, because the broken pl., when not a proper or quasi-proper name, has no homomorphic rel. n.; but is restored to its sing., from which the rel. n. is then formed [310]. And IHsh in the Aud
imposes the further restriction of its being a name for a masc., in order to exclude the case where it is used as a name for a woman; for then its preventive of diptote declension is the feminization with the quality of proper name, and is not the form of the ultimate pl. (Sn).

§ 304. The final Hamza preceded by the َ [300] is either after an aug. ِ, or not (R). The final Hamza after an aug. ِ is of four kinds, (1) a [pure] rad., as in حَرِيرٍ a devotee and َفَصَّلَ fair, clean (IY, R) : (2) a pure aug., which is the Hamza (R) converted from the َ (IY) denoting feminization (IY, R), as in حَفَرٍ and حَطْرٍ [248, 263, 272, 683] (IY) : (3) neither a pure rad., nor a pure aug., which is of two kinds (R), (a) converted from a rad. letter, as in َكِسْأَة and َرَدَة [683, 723] (IY, R) ; (b) converted from an aug. ِ (IY) co-ordinated with a rad. letter (R), as in َعَلَبَة and َجَرِفَة [248, 273, 683] (IY, R). The n. ending in the Hamza converted from the َ of feminization is diptote; while the ns. ending in the other three kinds [of Hamza] are triptote (IY). The predicament of the Hamza of the prolonged in the rel. n. is like its predicament in the [regular (A)] du. [230] (IA, Aud, A). The Hamza, (1) if rad., is [mostly (SH)] preserved [from conversion (Sn) in the rel. n. (R)], as ُتُرِّثُ (SH, IA, Aud, A), because it is strong, by reason of its radicalness (Jrb, Sn) : (2) if [an
aug. (IA) substituted for the (A) denoting feminization, is [necessarily (R)] converted into َ (SH, IA, Aud, A) in the rel. n. (R), as َ (SH, IA), whence َ (SH, Aud, A) from َ [below] (A), because they intend to make a distinction between the pure rad. and the pure aug., and the aug. is more meet for alteration; while the , is the letter most akin to the َ, and is what the letter deemed heavy before the َ of relation is most often converted into: (a) sometimes, but so seldom that the proceeding almost amounts to an anomaly, the rad. Hamza is assimilated to the Hamza denoting feminization, and is therefore converted into َ, as َ [306] and َ (R): (b) IM's language here and in the CK necessarily implies that the rad. Hamza must be preserved; and that is distinctly declared by BD, who says “and, if it be an unconverted rad., it is necessarily preserved”: but IM in the Tashil mentions both ways for it, saying that the more approvable one is to sound it true (A) : (3) if not so (SH), [i.e.,] if converted from a rad., or [from a letter (Jrb)] co-ordinated with a rad. (R, Jrb, IA, Aud, A), is either preserved, [by assimilation to the rad. (Jrb),] as َ [312] and َ; or converted [into َ (SH, Aud, A), by assimilation to the Hamza denoting feminization (Jrb)], as َ and َ (SH, IA, Aud, A): for both kinds are akin to
the pure $\text{rad.}$, inasmuch as one of them is converted from, and the other co-ordinated with, a $\text{rad.}$ letter; and to the pure $\text{aug.}$, inasmuch as the Hamza itself is not the $\text{j}$ of the word, as it is in $\text{ضاء}$ and $\text{ضاء}^{\text{R}}$ (R): (a) the better method is (R, A) what has been described [230] (A), preservation of the [Hamza (Sn)] converted (R, Sn) from a $\text{rad.}$ (Sn), because it closely approximates to the $\text{rad.}$ (R); and conversion of the co-ordinated (Sn). I have restricted "the du." by "regular" [above], in order to exclude the anomalous du., like $\text{käsäbi}^{\text{Sn}}$ [230]; for that is not copied in the rel. n., as IM distinctly declares in the Kāfiya, so that $\text{käsäbi}^{\text{Sn}}$ is not said (A). In every Hamza, then, not denoting feminization two methods are allowable: but conversion is better in the co-ordinated than in the converted, and in the converted than in the $\text{rad.}$; being better than preservation in the co-ordinated, worse in the converted, and anomalous in the $\text{rad.}$ (R). When the Hamza does not denote feminization, [being the $\text{j}$ of the word (Sn),] but the n. is $\text{fem.}$, as in $\text{käsäb}^{\text{Sn}}$, [which is always $\text{fem.}$ (Sn),] and in $\text{kibrâ}^{\text{Hirâ}}$ and $\text{qibbâ}^{\text{Kubâ}}$, [which are $\text{fem.}$ (Sn)] when you mean the $\text{bûq}^{\text{Sn}}$ patch of ground, [in which case they are diptote (Sn),] two methods are allowable, conversion and preservation; but the latter is more approvable, in order that the $\text{n.}$ may be distinguished from $\text{ṣāhrâ}^{\text{above}}$: whereas, if you make $\text{ḥarâ}^{\text{Sn}}$ and $\text{ṣāhrâ}^{\text{above}}$
masc., [from regard to the مَكَانَ place, in which case they are triptote (Sn),] they are like كُسُلٍ and رَكَّة [305] (A); so that preservation and conversion into ٰ are allowable, but preservation is more approvable, as before; and therefore this distinction is meaningless, since there is then no difference between the fem. and masc. [in the formation of the rel. n.] (Sn). As for the Hamza after an unang. ٰ, as in مَا and شَاٰثِرٰ, where the ٰ is converted from the ٰ, and the Hamza is a substitute for the s [275, 278, 683], it ought not to be altered; so that the rel. n. of مَا is مَلِّي without alteration; and by analogy the rel. n. of شَاٰثِرٰ ought to be similar, since the Hamza in it is a substitute for the ٰ, as in مَا (R). But the Arabs say [مَاوَى and (A)] [شَاٰثِرٰ] (IY on § 305, R, A), contrary to analogy (R), converting the Hamza into ٰ (A), whence the saying [of the Rājiz (Jh)]

لا ينفع الشاٰثِرٰ فيها شهرة ولا حمارا ولا علاتها

In it his sheep profits not the owner of sheep, nor his two nether stones, nor his thin upper stone, whereon curd is put to dry (IY, A). IHsh says that (Sn) the rel. n. of مَا is [like that of كَسِلٍ; so that you say (Sn)] مَاوَى [with the Hamza (BS)] and مَاوَى (BS, Sn) with the ٰ, like كُسُلٍ and كُسِلٍ (BS), because the Hamza is a substitute; and YS says that the only objection to this
is that the original letter is different in the two, being 

in َكَسَأَةٌ, and ُ in َمَا (Sn). If, however, [ُ or (A)] ُ َشَأْنٌ be used as a name, the rel. n. is (1) [ُ or (A)] ُ َشَأْنٌ (R, A), which, according to analogy, is more approvable, because the name is a secondary application, [so that the Hamza is, as it were, rad.] (R); (2) ُ َشَأْنٌ (R, A), which is allowable, as it was before the use as a proper name (R), according to the rule (A) that both methods are allowable in the n. whose Hamza is a substitute for a rad. [above]. Thus IHsh allows the two methods unrestrictedly: whereas A makes a distinction between what is not used as a name, in which conversion is necessary, in conformity with hearsay; and what is used as a name, in which both methods are allowable (Sn).

§ 305. The rel. n. [in the cat. (SH)] of ُ َعَضَايَةٌ [and ُ َعَضَايَةٍ (M)] is (1) ُ َعَضَايَةٌ (M, SH) and ُ َعَضَايَةٍ (M), with the Hamza (SH), like ُ َكَسَأَةٍ and ُ َكَسَاوِي (2); ُ َرَدَأَي (IY) and ُ َكَسَاوِي and ُ َكَسَاوِي: for, when you form the rel. n., you drop the ُ [295], and then convert the ُ into Hamza; so that the rel. n. is, as it were, formed from ُ َعَضَايَةٌ and ُ َكَسَأَةٌ and ُ َرَدَأَي [304] (IY). The rel. n. [in the cat. (SH)] of ُ َغَبَارةٌ [and ُ َغَبَارةٍ (IY)] is ُ َغَبَارةٍ (M, SH) and ُ َغَبَارةٍ (IY), with the ُ (IY, SH).
unaltered (IY). And the rel. n. [in the cat. (SH)] of 
[ٍ] ِ and (SH) َِ is (1) َّ َّ (M, SH), with the َ left 
unaltered, which is the form most agreeable with analogy 
(IY); (2) َّ َّ (M, SH), with the Hamza, by assimila-
tion to َّ َّ (IY); (3) َّ َّ (M, SH), by conver-
vision of the َ into ٍ ٍ , as in َّ َّ and َّ َّ (IY): and 
similarly in َّ َّ a fold, [ َّ َّ a flat roof (IY),] 
and the like (M). The cat. of َّ َّ (R) and 
the like (IY)] is the n. that ends in [the َ of femininiza-
tion, and whose َ is (IY)] a َ or َ preceded by an aug.
َ, but not converted [into ٍ, and then (R)] into Hamza, 
because [the n. is formed fem.; so that (IY)] the َ or َ 
is not final (IY, R), in consequence of the unadventitious َ 
[266, 721]. The cat. of َّ َّ and َّ َّ is the n. that ends 
in a َ third, preceded by an unaug. ٍ [723]. And [the 
formation of the rel. n. in] the whole of that has been 
already explained [301, 302] (R).

§ 306. The second [letter] of the bil. having no 
third is either a sound [275] or an unsound letter (IA). 
The bil. n. is of two kinds, what has orig. no third; and 
what has a third, which is elided. The first kind must 
be uninfl. in original constitution, because the infl. is 
not orig. constituted of less than three [letters]. When 
therefore you [proceed to] form a rel. n. from it, you begin 
by making it a proper name, either for its expression
or for something else, as when you name a person ُمْنِي or ُمَّ (R). The second letter [of the constitutionally bil. (Ar)], if sound, as in ُمَّ, may be doubled in the rel. n., as *مَّ [294]; or not doubled, as ُنِّي [below] (IA, A).

When the bil. word is made a proper name for its expression, [and is intended to be inf. (Sn),] you must double its second letter, [as ُنِّي I made much use of ُمْ and of ُلْو, in order that the word may be on the smallest measure of inf. ns. (Su),] whether the second letter be sound or unsound (R, Su); and in that case the doubling is necessary in its rel. n. (Sn), as ُنِّي and ُلْبِثة [from ُمْ and ُلْ, with the double م in both; and as *نِّي applied to him that often utters the word ُلْو [300]; and مَّ from ما [300], and ُلْثي from ٌر [294, 300], because, when you double the ٌ, and need to mobilize the second, the best way is to make a Hamza, as in ُلْبِثة صَحْرَاة [683]. Similarly you say ُلْثي from ُلْوُلْلَّهَا [646]; and ُنِّي and ُمْ from ُمْلَّا [301] and ُنِّي [300, 301], because you make them ُنِّي and ُنِّي, and then form their rel. ns.
like those of طي and حي [302]. That is founded upon the fact that the ى of relation is virtually a separate word [below] (R). When the ُ word is made a proper name for something else than its expression, [and is intended to be infl. (Sn),] you do not double its second letter, when sound (R, Sn), as جَلَّةَنِي كُمّ Kam came to me and رَآيتُ مَنًا I saw Man; and in that case there must be no doubling in its rel. n. (Sn), as مَّي جَلَّةَنِي كُمّ and مَّي جَلَّةَنِي كُمّ A descendant, or partisan, of Kam, and Man, came to me, with the single م and ن [307] (R), lest alteration in form and sense together should ensue without necessity (Sn): but, when the second is an unsound letter, [as in لر and خى, and ل (Sn),] you double it (R, Sn) before forming the rel. n. (R), although alteration in form and sense together ensues, because the addition is compulsory, since the want of it would lead to elision of the unsound letter on account of its concurrence, when quiescent, with the Tanwin; so that the infl. n. would remain unil., which is [a formation] rejected in their language.

When, however, the ُ made a proper name, either for the expression or for something else, is not intended to be infl., there is no addition at all. This is the sum of what is in the R, with some addition; and, when you know that, then the saying of [IA and] A [above] that the second, if a sound letter, may be doubled or not doubled,
appears to require consideration (Sn). If the second [letter] of the [word (Sn) constitutionally (Aud, A, Mkh)] bil. [used as a name (Aud)] be a soft letter, you [must (IA)] double it [308] (IM) before forming the rel. n. (Aud), whether the bil. be a man's name, from which you mean to form a rel. n., or you intend to affirm the relation of a person to its expression because of his making much use of it (MKh), as ذ، [proper name مآ (Aud),] rel. n. لذ (IM) or لذ (IA, Aud, A), like لذ or لذ [304] (Aud), the Hamza being convertible into ل (IA, A), because it is a substitute for a rad. (Sn); and as لذ [and لذ (Aud, A, MKh), proper names لذ and لذ (Aud)], rel. ns. لذ (IA, Aud, A) and لذ (Aud, A, MKh), like لذ and لذ [302] (Aud). But, says Kh in the Tsr, on the authority of IKhz, those who say "We add a Hamza from the first" say only لذ; and, according to them, لذ is not allowable, except according to the saying of some لذ [304] (Sn). As for the second kind, I mean what has a third, which is elided, that third is restored to it, if you intend to complete it to three [letters], and then to form a rel. n. from it, because restoring an original part of the word is better than putting an extraneous letter (R). The elided [letter (IY)] is (1) the ف; (2) the ع, [which is the rarest (IY)]; (3) the ل (IY, R, A), which is the most frequent (IY). The
[inf. (IY)] bil. [n. (IY)] is of three kinds, (1) that whose elided [ل (IY)] is restored [in the rel. n. (IY)], as 

(2) that whose elided [ف or ع (IY)] is not restored [in the rel. n. (IY)], as

سُهِيٌّ عُدِيٌّ , except [in a case of necessity, vid. (IY)] when its ل is unsound, as in شِيّة [and دَيَةٌ, orig. وَشِيّةٌ and رُدْيَةٌ (IY)], where you [restore the elided ف , and (IY)] say وَرُدْيَةٌ (IY)] ; while

Akh says [and وَرُدْيَةٌ حَذِيّةٌ ], according to the o. f. (M), like حَذِيّةٌ [302] (IY) : (3) that in whose elided [ل (IY)] both matters are permissible, as وَغَدْوَي (M). If the elided be the ف , [which is always the case in the inf. n. whose ل is a و , and whose aor. is curtailed of the ل , as شِيّة and مَفْتَة , and سُعْيٌ (R),] then, if the ل be sound, [as in حَذِيّةٌ (IA, Aud, A), زَنَةٌ (Jh), and صَفْيَةٌ (IA, A),] the elided is not restored [in the rel. n. (R, A)], as (R,IA, Aud, A), زَنَةٌ (Jh), صَفْيَةٌ (IA, A), and سُعْيٌ (R), not وَغَدْوَي (Aud), because the elision is regular, on account of a cause, vid. the conformity of the inf. n. to the v. [482, 699], and the elided is not restored without necessity while the cause of its elision exists ; and also because the ف is not the seat of alteration [below], like the ل , so that one should allow oneself to vary it by restoring the elided without any necessity, such as there is in the dim. [275] (R). But, if the bil. [whose ل is
wanting (IM)] be [unsound in the J (R, IA, Aud, A),] like ُءَلْصَْ (A)], the ب must be restored (IM, R); and the أ pronounced with Fath (IM), unrestrictedly (A), i. e., whether it be orig. quiescent or pronounced with Fath (Sn), as ُءَلْصَْ (IA, Aud, A) and ُءَلْصَْ (A) with Kasr of the [first (MKh)] َ، [as in the o. f. (MKh),] and Fath of the ش [and و] (Sn, MKh), according to [the opinion of (Aud)] َ، [below] (IA, Aud, A); while, according to the opinion of Akh, you say ُءَلْصَْ (Aud, A) and ُءَلْصَْ (A), with Kasr of their first, and quiescence of their second (Sn). For the ى of relation is quasi-separate [above], as repeatedly mentioned [301, 302]; and is more slightly attached than the س [of feminization], because you say سَقَاطِيَة ى with the ى, not otherwise [266, 721], but سَقَاطِيَة ى with the Hamza, according to some [302, 305]: so that, when the س drops off in ُءَلْصَْ [295], and is succeeded by the ى [of relation], which is more slightly attached than it, the inf. word remains of two letters, the second of which is a quasi-final soft letter, since the ى [of relation] is like the non-existent; whereas in the inf. n. the soft letter, when second, may not be final, since it would drop off because of the concurrence of two quiescents, on account of the Tanwin or something else, so that the inf. n. would remain of one letter; and, that not being allowable, we restore the elided ف, i. e., the ى, in order that the word may become
a tril. ending in a soft letter, like َعَصَّا [300] and َعَمَّ [301]. And, when the ﬁ is restored, the Kasra of the ﬀ is not removed, according to S; nor is the ﬀ made quiescent, as it orig. was; because the ﬀ, though original, is not taken into account, since its restoration here is because of a necessity, which is accidental in the rel. n., not permanent: so that the Kasra inseparable from the ﬀ on elision of the ﬁ is not elided; and, the rel. n. thus becoming ِ and ِ like ِ. the ﬀ is pronounced with Fath, as in ِ and ِ [296]: and therefore the ﬀ is converted into َ [684, 719], and afterwards into َ, [300]; or is converted into َ from the first, as we mentioned in the case of َخَيْرٍى [302]. But Akh restores the ﬀ to its original quiescence, when he restores the ﬁ, as ِ and ِ [302], not deeming the ﬀ too heavy when the letter before them is quiescent. And Fr puts the ﬁ elided in this cat., whether from the [bil.] sound in the ﯽ, like َعَدَّةٍ, and َزَرْدٍ, or from the unsound, like ُشَيْةٍ, after the ﯽ, in order that it may be in the seat of alteration [below], i. e., the end, and thus be restorable, as َعَدَّةٍ [below], ُرَزْوِيٍّ, and ُشَيْهٍىٍ. He is induced to do this by the circumstance that ُعَدَّةٍ is transmitted from some of the Arabs; and he forms the others by analogy to it (R). If the elided be the ﬀ (R, Aud, A), which occurs in two ns. only, َسَ
[260, 667], by common consent, and سُمُ [203], according to some (R), its predicament, which is not mentioned by IM, [because of its extreme rarity in the language of the Arabs, but is analogous to that of the elided ف (Sn),] is that (A) it is not restored (R, Aud, A) in the rel. n. (R), when the ج is sound, as in سَمَّ [and مُدُّ (A)], orig. ستّ (Aud, A) and مَنْذُ (A), because the ج is not the seat of alteration, like the ج, and the n. is capable of being infl. independently of that elided (R); so that, [when they are used as names (A),] you say سَمَيَّ (Aud, A) and مَدِيَّ (A), not مَنْذَى سَتَهِيَّ (A), and مَنْذَى سَتَهَيَّ (Aud). Thus loosely do many of the GG lay down the rule, which is not so, but is subject to the restriction that the bil. should not be [contracted] from the reduplicated, like رَبّ [275, 505] contracted by elision of the first ب; for, when used as a name, it forms the rel. n. رَبِّ [below], by restoration of the elided [ج (Sn): that is unequivocally declared by S, and no dispute about it is known (A). But, when the ج is unsound, as in رَيَّ [658] (Aud, A) aor. of رَأَى (Sn), and المَرْيَ (A) act. part. of المَرَى, أَرَى, orِجِّ, and أَرَى, the vowel of the Hamza being transferred to the ج, and the Hamza, which is the ج, being then elided (Sn), it is [necessarily (Aud)] restored (Aud, A); while as to the Fath or quiescence [of the ج, as in the Tsr and other works, not (Sn)] of the ج, [unless by the ج he means
the ا, which be names ع because it is medial (Sn),] there are the two opinions (A) of S and Akh (Sn); so that, [when ام and ار are used as names (A),] you say (1) ام (Aud, A) with two Fatihas, [and then a Kasra (Aud),] according to the opinion of S, that the vowel [of the ف] is retained after the restoration [of the elided (Sn)], because, then becoming ار، then becoming ار, upon the measure of جم (300), the ا must be elided (Aud, Sn); and ام (Aud, A) or ار, according to the opinion of Akh, like ام or مه (300) (Aud, Sn): so in the [Aud and] Tsr (Sn): (2), [according to S ]; and ام (A) or ام, [according to Akh,] because ام is like ام (301) (Sn). If the elided be the ج (IM, R), then, (1) if it be elided on account of the [concurrence of] two quiescents, as in عص [300] and عم [301], it is restored without dispute, because the Tanwin before the ع of relation is removed: (2) if it be elided as forgotten, not on account of an universal cause (R), then, (a) if the ا be an unsound letter, [not replaceable by a sound letter before the formation of the rel. n. (R),] the ج must be restored, [as IM mentions in the كافيا and Tashil, even if it be not restored in the دع and sound pl. (A),] as هام, rel. n. ام [300] (R, Aud, A), or, according to [the principle of (A)] Akh [explained below (A)], هام.
(Aud, A), because ُشَاء is orig. ١٠٠ (Aud, Sn) with quiescence of the ٠ (Sn); and as ٠٠٠ [i. q. ٠٠٠ (A)], rel. n. ٠٠٠ [300] (R, Aud, A), by common consent, because its measure, according to Akh, is ١٠٠ with Fath [Note on p. 854, ll. 4-5] (A): (b) if the ٠ be [an unsound letter] replaceable by a sound letter, the ٠ is not restored, as ٠٠٠, rel. n. ٠٠٠ [300] (R): (c) if the ٠ be a sound letter (R, A), then, [say the ٠٠٠ (R),] (a) if the ٠ be restored [without the ٠ of relation (R)] in [any of the following positions (R, A),] the ٠, or the sound pl. [masc. or (IM)] fem., [or the state of prefixion in the case of the six ns. (R),] it must be restored (IM, R) in the rel. n. (R, IA, A), because in the rel. n. what was not in the o. f. is [sometimes] added in the position of the ٠, as we said on ٠٠٠ and ٠٠٠ [above], and much more then a ٠ that was in the o. f., and that actually returns into use after elision (R), as ٠٠٠ (IA, Aud, A), and ٠٠٠ (IA, A); and as ٠٠٠ or ٠٠٠ [below] (Aud, A), and ٠٠٠ [below] or ٠٠٠, according to the different opinions on the elided [letter] (A): while you say ٠٠٠, rel. n. ٠٠٠, ٠٠٠, because of two matters, the unsoundness of the ٠, and the restoration of the ٠ in the ٠. ٠٠٠ [231] (Aud): (b) if the ٠ be not restored in any of these positions, it may be
restored (IM, R) or omitted [in the rel. n. (R, IA, A)], as ُدِرُوي [below] or ُيَدِي [300] (R, IA, Aud, A) and ُدِرُوي [below] or ُدِعَي [300] (R, Aud, A, M.Kh), from ُيَدِي [719] (IA, Aud, A) and ُدِمَ (Aud, A, M.Kh), according to those who say ُيَدِي (A, M.Kh) in the du. [231] (IA, A), and ُيَدِي [in the pl.] when ُيَدِي is a proper name of a [rational] male [234] (IA), no regard being paid to the sayings ُدِمَيَةٌ آللَّهِ ُيَدِيَانِ بِبَيْضَارَانِ آللَّهِ [231], because they are anomalous (R); while, according to those who say ُدِمَيَةٌ (A) ُيَدِيَانِ restoration is necessary (A, M.Kh); and as ُجِرَّحِي [below] or ُجِرَّحَي (R, A), from ُجِرَّي [275] and ُجِرَّي [231, 275] (A); and as ُشَفَيَي [below] or ُشَفَي (R, A), from ُشَفَا [260] (Aud, A) and ُشَفَا [234, 244] (A); and as ُسُبِيَّي [667] or ُسُبِيَّي [and ُسُبِيَّي (Aud)] from ُسُبِيَّي (IA, Aud) and ُسُبِيَّي [below] (Aud), because they say ُسُبِيَّي ُسُبِيَّي in the du. (IA). So say Jh and others [on the rel. n. of ُشَفَيَ]; and the saying of IKhz that only ُشَفَيَ has been heard, even if we admit it, does not refute what we have said, because the question relates to analogy, not to hearsay. Those, however, who say that its ُلِّي is a ُلِّي say ُشَفَيَ when they restore [it]; but the correct form is what we have given
above, as is proved by لّهَـٰثاءٌ [260] (Aud). Therefore, say the GG, those who say حَنْثٍ [231], and حَنْثُ [234] allow حَنْثٍ or حَنْثُ; but those who say حَنْثٍ [231], and حَنْثُ [234] hold حَنْثٍ to be necessary (R). The use of IMs mentioning the sound pl. masc. is, however, not apparent (A), because what is restored in it is restored in the du.; while the converse does not hold good, like the ج of حَبُّ and حَمُّ, which is restored in the du. [231], but not in the pl. [234], unless one assert that it is restored, and afterwards elided (Sn): and in the Tashil and the CK he confines himself to the du. and the pl. with the أ and أَلْث (A). But IH says that referring to the du. and pl. is drawing on ignorance: and, meaning, therefore, to devise a formula without that, he says that, if the ع be a sound letter (R), when the elided is the ج, then, if the بِل. be orig. mobile in the medial, and a conj. Hamza be not put as a compensation [for the ج (R)], the elided must be restored, as حَمُّ and حَمُّ (SH), lest mutilation ensue in the rel. n. through elision of the ج and elision of the vowel of the ع, notwithstanding that the [latter] elision is not at the end, which is the seat of alteration [283]: whereas, if the بِل. be orig. quiescent in the ع, the elided may be restored or omitted, as حَمُّ or حَمُّ.
and ḥāri or ǧīrī [312], since no mutilation ensues: and similarly, if the [conj.] Hamza be put as a compensation for the ĵ, one may restore the ĵ, and elide the Hamza, as ṣṭehī disappointment and ḍōrī [below]; or confine oneself to the compensation, as ḍōrī disappointment and ḍōrī [below]. But we say that the device adopted by IH, from fear of making a demand on ignorance, is not behind what the GG say in drawing on it, because many of the ns. whose ĵ is gone are in dispute among the GG, as to whether they be ḍō or ʿināl, like ẓāmī and ẓam [260]; while the state of most ns. on the model of ẓīma and ẓīma [234, 244], as to whether they be quiescent in the ʿ or mobile, is unknown. The ĵ of some of these ns. curtailed of the ĵ is biform, as in ʿaʾwāma and ʿaʾwāma [234, 244, 260, 275, 277]: Sf says, Those who say ʿaʾwāma say ṣanāḥ [above] and ṣanāḥ, because the ʿ does not return in the pl., since ṣanāḥ [234] is not said; while those who say ṣanāḥ must say ʿaʾwāma [above]: and similarly those who say ʿaʾwāma [275] say ʿaʾwāma and ʿaʾwāma, since ʿaʾwāma does not occur; while those who say ʿaʾwāma say only ʿaʾwāma [311] (R), with Fath of the ʿ, irregularly (Jh). S says that (R) the rel. n. of ʿamīr [orig. ʿāmīr (S)] is ʿamīr or ʿamīr, according to those who say Ṽaḥā [in the ḍu. (R)]; but only ʿamīr
according to those who say 

(S, R): while Mb says that, if you do not say ُنْث، you ought to restore it to its o. j. [16, 278, 687], and say ُنْث (R). The opinion of S [and most GG (A)] is that the ُن of the n. whose ُل is restored, [whatever class the n. be of, unless it be reduplicated (R),] is pronounced with Fath, even if it be orig. quiescent, as ُنْث, [the elided ُن being restored, and converted into ِ, and then into ُن, from dislike to the combination of the Kasra and the ُن (Tsrr),] and ُنْث جَرْحِي and ُنْث عَدْرِي (R, A), from ُنْث and ُل [260], and ُنْث جَرْحِي and ُنْث عَدْرِي [275] (A), for a reason like what we mentioned for the mobilization of the ُن in ُشْيَة [above], because the ُن [on elision of the ُل] is inseparable from the inflectional vowel; so that, when you restore the departed letter, you intend to leave the ُن invested with one of these vowels, as a notification of its inseparability from them; and, Fathaha being, as is said, the lightest of them, you pronounce the ُن with Fatha (R). Akh, however, holds that what is orig. quiescent should be made quiescent, as ُنْث يَدْرِي and ُنْث دَمِي, and ُنْث جَرْحِي, with quiescence [of their ُن (R)], because it is [a restoration to (R)] the original state (R, A) of the ُن in these words (A), as we mentioned in ُشْيَة [above] (R). But the sound opinion is that of S; and hearsay accords with it; while some relate of Akh that he
reverted to the opinion of S (A). The Glossators, indeed, following [R and] Dm, object that (Sn), if the n. be reduplicated, its  is not pronounced with Fath, as in (1) the contracted  [above], where you say  [with quiescence of the , because of the incorporation (R)], by common consent (R, Sn), for avoidance of the heaviness that would result from dissolution of the incorporation; and (2)  , who are a tribe of 'Abd AlKais, orig. , but contracted, where they say  with [Damm and (Dh, LL)] double  (R). But their objection falls to the ground, because the contracted  is curtailed of the , as A distinctly states [above]; so that in the rel. n. its  is restored, not its J; whereas the discussion is about restoration of the J (Sn). In [the rel. n. of (A)] every tril., where the J is elided, and the conj. Hamza [667] is put [at the beginning (R) as a compensation for it (A), the Hamza alternates with the J, for which it is a quasi-compensation; so that (R)] you [may (A)] restore the J, and elide the Hamza, or retain the Hamza, and elide the J, as  or [above];  [with Kasr or Damm of the s (R, Sn), and also  with Fath (R),] or  (R, A); and  or  [312] (A). If you named a man  or  [308], you would say in the rel. n.  or  [295] (Jh). As for  [16],
its rel. n., [says S (R),] is [only (R)] $^{3}$ \dot{\text{امْرِي}} \text{، like }^{2} \dot{\text{امْرِي}}$, according to analogy (S),] because [it is not a \text{bil.}, and (S)] the Hamza [here (S)] is not a compensation (S, R) for the $\text{ح}$, which is present (R); while $^{2}$ \dot{\text{امْرِي}} [says he (R),] from امْرُ وَالقَيْسِ [294, 308, 309] is anomalous (S, R). But, says Sf, this is a form deduced by him from analogy; otherwise the rel. n. heard is $^{5}$ \dot{\text{امْرِي}} [with Fath of the $\text{ر}$ (Jh)] from $^{3}$ \dot{\text{امْرِي}}, not $^{5}$ \dot{\text{امْرِي}} [above]. The in $^{3}$ \dot{\text{امْرِي}} rel. n. of امْرُ وَالقَيْسِ is pronounced with Fath, because, when you elide the conj. Hamza contrary to analogy, the vowel of the $\text{ر}$ remains in its state of alliteration to the vowel of the [final] Hamza, which is the $\text{ح}$ [16]; and, Kasr being inseparable from the Hamza on account of the $\text{s}$ of relation [294], the $\text{س}$ is pronounced with Kasr, as $^{2}$ \dot{\text{نَبْي}} \text{، like }^{2} \dot{\text{نَبْي}}$; and is afterwards pronounced with Fath, as in $^{5}$ \dot{\text{نَبْي}} [296]. But Fr transmits Fath of the $\text{ر}$ in امْرُ وَالقَيْسِ in every case, and Damm of it in every case. As for ابْنِ ابْنِ [16], the Hamza and the $\text{م}$ are compensations for the $\text{ح}$; so that, when you restore the $\text{ح}$, you elide them (R). I asked Khl the rel. n. of ابْنِ ابْنِ, and he said, You may elide the \text{augs.}, saying $^{5}$ \dot{\text{بَنْوَي}} \text{، as though it were rel. n. of ابْنِ ابْنِ;} or may leave it unaltered, saying $^{5}$ \dot{\text{ابْنِي}} \text{， like }^{5}$ \dot{\text{ابْنِي}} \text{، and }^{5}$ \dot{\text{بَنْيَي}} \text{， (S). But, says S, }^{5}$ \dot{\text{ابْنِي}} \text{ is a form deduced from analogy by Khl, not spoken by the Arabs (R).}
§ 307. The rel. ns. of ْفَتَتُ and ْفَتَتُ are disputed. And the predicament of ْتَفَتَتْ, ْلُرَتْ, ْكِبَتْ, and ْمُكَتْ, which correspond to ْفَتَتُ and ْفَتَتُ, is the same as theirs (A). But the dispute as to the rel. n. of ْتَفَتَتْ [above] is apparent only before it is used as a name; and similarly afterwards, according to the dial. of imitation; whereas, according to the dial. that treats it like حَمْذَانٌ or سَرْحَانٌ, its rel. n. ought by common consent to be ْتَفَتَتْ [295] (Sn). If the ْتُ be substituted for the ْل in the tril., which occurs in the few ns. enumerated in the chapter on the Diminutive [277], such as ْفَتَتُ and ْفَتَتُ [above], ْهُنَتْ [below], ْتَفَتَتْ, ْلُرَتْ, then (R), according to [Khl and (IA)] S (R, IA, A), the ْت is elided, and the ْل restored (Y, R, IA, A). That [elision] is because the ْت [263, 689], though a substitute for the ْل, contains a tinge of feminization, since it is peculiar to the fem. in these ns.: and the proof that it does not stand in the place of the ْل in every respect is their eliding it in the dim., as ْفَتَتْ ْبَنَيةٌ [277]; and similarly in the pl. [below], as ْفَتَتْ ْبَنَاتٍ, and ْفَتَتْ ْبَناتٍ [234]. And, when the ْت is elided, the tril. reverts to the formation of the masc. [below]. For all these ns. are orig. masc.: but, when the ْت is substituted for the ْل, they are altered to the formation with ؤamm of the ْف
in أنثت, Kasr of it in نبت and نبتين and quiescence of the ` in all, as a notification that this feminization is not regular, as it is in ضارب and ضاربة [265]; and that the ك does not denote pure feminization, but contains a tinge of it (R). The o.f. of أنثت and نبت is بئرة and أخوة [234, 667, 689]. Then they transfer بئرة and أخوة, the measure of which is فنل to فنل and فنل, co-ordinating them with the measures of جذل and فنل by means of the ك substituted for their ل [689]. And the ك in them is not really for feminization, because the letter before it is quiescent. This is the opinion of S, which he unequivocally declares in the chapter on the Diptote (IY). And therefore [he says that أنثت or (IY)] أنثت, when a [proper (R)] name [for a man (IY)], is triptote (IY, R); whereas, if the ك were for feminization, it would be diptote (IY). According to Khl (S, M) and S (M), you say أنثت بئرة from نبت; [as from ةئين (S, IY, IA, Aud, A), when you restore its elided (Aud)]; and أنثت أخوة from أنثت بئرة (S, M, R, IA, Aud, A), as from أخوة [306] (R, IA, Aud, A). That is because they say وأنثت and ذاته [234] by elision of the ك and restoration [of the fem.] to the original formation of the masc. (Aud). And [similarly (S), according to S (A),] you say نبت in [with Fath of the ك (Sn)] from نبتين; and كيوي and (R, A) كيوي from
and (R, A)] كَـٰبِن [S, R, A], because, when you restore the ل, the n. becomes حَـٰبِن [227], like حَـٰبِن [302] (R); and كَـٰبِن [below] from كَـٰبِن [S, A]: their rel. ns. being like those of their mascs. (A). A's saying "their mascs." necessarily implies that كَـٰبِن and كَـٰبِن also have a masc. [above]; but perhaps he means their o. f. before affixion of the ت (Sn). The secret of it is that these formations, being all fem., must be restored to the formation of the masc. [above], as the i must be elided in مَـٰبَنَة and the [ ] مسَـٰبَنَة [295] (Aud). Khl asserts that (S) the masc. of (R) مَـٰبَنَة [or إِبْنَة (S)] is orig. فَـٰعَل (S, R), with Fath of the ف and ع, as is proved by the perf. pl. بَـٰحِن [234], and the broken pl. أُحْنَة [667] (R). Similarly [the masc. of] أَخْتَ is [orig.] فَـٰعَل, as is proved by أَخَوْنَ [16] أَحْوَن, and أَحْيَكَ; and by the saying of some of the Arabs, as Y asserts, أَخَـٰهُ [260], this being the pl. of فَـٰعَل [237, 239] (S). Similarly (R) إِنْتَثَانَ [313, 314, 667], which corresponds to فَـٰعَل [because the sing. of إِنْتَثَانَ and إِنْتَثَانَ, if they were allowed one, would be فَـٰعَل, like فين [Ebn] and فين (Jh).] is orig. فَـٰعَل, since (S) they say أَخَـٰهُ as pl. of أَخَـٰهُ Monday (S, R). And فَـٰعَل [below] is orig. فَـٰعَل, as is proved by the saying of some of the Arabs فَـٰعَل [16]. And not one of
these ns. occurs whose ursive origin. mobile, except [237] and, for  [each of] which is an indecl. n. [227]. And, as for  the original] mobility of its  is proved by [below], like a gut, sing. of بِنَى [237] (S). But the restoration of the ل [in the rel. n.], which is allowable in [and  إِنَّا], is necessary in پَنَت [and  تَنَتْانِ], as in  أَحْتُ (Sn). S says, If it be said that, the ل not being restored in بِنَات [234], analogy requires that بَنْوَي و بِنْي and بَنْوَي بَنَى should be allowable in the rel. n., because of the principle, which you have just mastered, that in restoring [the ل ] in the rel. n., the du. and the pl. with the ل and ت are considered [306], the answer is that, although they do not restore the ل in بِنَات , they do in بَنَون [234], and the object is restoration of the ل in some of the word's variations other than the rel. n. (R). According to Y, however, [in addition to بَنْوَي and بَنْوَي (R),] you [may also (R)] say بَنْوَي and بَنْوَي (S, M, R, IA, Aud, A), forming the rel. n. of پَنَت and أَحْتُ from their expression (IA, A), and not eliding the ت (A). He argues that the ت is not for feminization [263] (R, Aud), since it is preceded by a sound quiescent, and is not changed into  in pause [646] (Aud); but that it is a substitute for the ل (R). And that is admitted; but they treat [the ت in] this formation like the of feminization, as is proved by [its elision in] the pl. [above] (Aud). He ought, therefore,
[as Khl objects (S, R, A),] to say [also (R)] 
and 
[from 
and 
(IY, A)]; whereas no one says that (S, IY, R, A); but one says 
, and, according to A's declaration that the sound second of the bil. may be doubled or not, or 
[306]. The language of A, like that of others, necessarily implies that 
[above] 
and are among the ns. in which the  is elided, and the put as a compensation for it; and this is obvious in , because it, like , is orig. ; but, as for , it, being orig. [183], is bil. by constitution [277] (Sn). Y, however, may draw the distinction that the in these two is not inseparable, contrary to the in exclusively, [being changed into in pause (Sn)]; and in is found in pause exclusively (A), being absent in continuity (Sn). And, according to Y, you say ; and and , or , like the rel. ns. of [300] (A). Z says that (IY), according to both the opinions [of S and Y (IY)], you say and from (M); but it is not true, because S says [above] (IY). Y says nothing about ; nor does he say that its rel. n. is formed by retention of the , like the rel. ns. of and ; nor is his
allowance of retention of the $\ddot{w}$ in their rel. ns. universal, according to him, in the rel. n. of every tril. for whose $\ddot{a}$ $\ddot{w}$ is substituted, so that we should pronounce that he must say $\dddot{a}$ كَلْتُبَى, كَلْتَارَى, كَلِتْنِى, like ١٠٠ حُبَلْرِى, حُبَلَرِى, $\dddot{w}$, and, if that were universal, according to him, he would say $\dddot{a}$ كَلْتُبَى and $\dddot{a}$ جُنْتَي, and Khl would not make the objection that he does; and therefore IH's saying that (R), according to Y, the rel. ns. of which are كَلْتُبَى $\dddot{a}$ كَلْتُبَى [above], كَلْتَارَى, كَلِتْنِى (SH), requires consideration, unless he mean that, if you were to form an assumed rel. n. for it by analogy to Y's formation of the rel. n. from ١٠٠ كَلْتُبَى, the three ways would be allowable (R). And Akh adopts a third method with كَلْتُبَى, كَلْتَارَى and the ns. corresponding to them, eliding the $\ddot{t}$, [and restoring the elided $\ddot{a}$ (Sn)]; but maintaining the quiescence of the letter before it, [if the rules do not require this letter to be mobilized, as in the rel. ns. of كَلْتُبَى and كَلْتَرَى, as explained by A below (Sn),] and the vowel of the letter before the quiescent; as كَلْتُبَى كَلْتُرَى, كَلْتُمُى, كَلْتُبَى, كَلْتُرَى, كَلْتُمُى, كَلْتُبَى, كَلْتُرَى, and كَلْتُبَى كَلْتُرَى; and, according to his method, the rel. ns. of كَلْتُبَى كَلْتَرَى, كَلْتُمُى, كَلْتُبَى, كَلْتُرَى, كَلْتُمُى, كَلْتُبَى, كَلْتُرَى, when the elided كَلْتُبَى كَلْتَرَى [i (Sn)] is restored, ought by analogy to be like that of حَيّ [302], as كَلْتُبَى كَلْتَرَى كَلْتُرَى and كَلْتُبَى كَلْتَرَى [above] (A). According to [the apparent opinion of (A)] S (R, A), the $\ddot{w}$ in كَلْتُبَى is like the $\ddot{w}$ of ١٠٠ كَلْتُبَى and
since it is not merely for feminization, but (R) is a substitute for the \( \text{\textit{f}} \) (IY, R), for which reason the letter before it is quiescent (R); while the \( \text{\textit{f}} \) is for feminization (IY, A), the o. f. being like \( \text{\textit{f}} \) [272] (IY); and upon this [apparent opinion (Sn)] is founded the preceding statement (A) that S says \( \text{\textit{f}} \) [above] (Sn). For that the \( \text{\textit{f}} \) is unsound is shown by the masc. \( \text{\textit{f}} \), [orig. \( \text{\textit{f}} \)] (Jh), which is; and that the \( \text{\textit{f}} \) is a \( \text{\textit{f}} \) is more likely than that it should be a \( \text{\textit{f}} \), because substitution of the \( \text{\textit{f}} \) for the \( \text{\textit{f}} \) is much more frequent than its substitution for the \( \text{\textit{f}} \) [689] (IY). And the \( \text{\textit{f}} \) may have the \( \text{\textit{f}} \) of feminization put after it, and become intermediate; nor is that [considered] a combination of two signs of feminization; because the \( \text{\textit{f}} \), as we mentioned, is not for mere feminization, but contains a tinge of it (R). When, therefore, you form the rel. n., you [restore the \( \text{\textit{f}} \), and (R)] reduce the word to the [original (IY)] formation [of the masc. (R)], as in \( \text{\textit{f}} \) [300] (R); [so that it becomes with Fath of the \( \text{\textit{f}} \), the Fath of the \( \text{\textit{f}} \) being obvious in its masc. (R);] and then the \( \text{\textit{f}} \) of feminization must be elided (IY, R), as in \( \text{\textit{f}} \) [300] (R); so that \( \text{\textit{f}} \) is said (IY). According to Jr, however, the measure of \( \text{\textit{f}} \) (IY, R, A), the \( \text{\textit{f}} \) being the \( \text{\textit{f}} \) of the word, and the \( \text{\textit{f}} \) (R, A) a [co-ordinative (Jh)] aug. (A), not
being a substitute for [a rad., vid. (Sn)] the \( J \) (R, Sn), nor containing the sense of feminization \( R \); so that he says ٌ
\( ^{2} \) كِلْتَوْيٌ (IY, R, A), like ٌ
\( ^{2} \) مُلْهَرَيٌ (300) (IY). But this is bad (IY, R, A), because ٌ is [a paradigm (IY)] not found [at all (IY)] in their language (IY, R), since the \( w \) is not used as an aug. in the middle [678] (A). ٌ, then, [if used as a name for a man (S, IY),] is diptote, when det. and when indet. (S, IY, R), according to [the opinion of (IY)] S (IY, R), because its ٌ is the ٌ of feminization (S, IY, R), as in حُبَلَي (18, 248, 272) (R), while its \( w \) corresponds to the in شَرَعٌ (272) (S); but is triptote when indet., according to the opinion of Jr (IY). The well-known opinion, however, transmitted from the majority of the BB, and even from S by IH in the CM, is that the \( w \) in كِلْتَا is a substitute for the \( J \) [or ى (Sn)], which is the ٌ of the word, [orig. خُلْيٍ or كِلْتَيٍ (Sn),] the measure of which is خُلْيٍ, the ٌ [or ى] being changed into \( w \) as an intimation of the feminization (A). This is different from the opinion described above as apparently held by S, because the ٌ, according to this, is present, being orig. a ٌ [or ى], which has been changed into \( w \); but, according to the former, is elided, the \( w \) being a compensation (Sn). And, since this is the opinion of the majority, the rel. n. ought to be كِلْتَيٍ [below] (A), like حُبَلَيٍ [300] (Sn).
Sf says that those who hold the \( \text{س} \) not to contain the sense of femininization, but to be a [mere] substitute for the \( \text{ج} \), as [it is for the \( \text{س} \)] in \( \text{ست،} \text{س} \) [689, 758], and [for the \( \text{ج} \)] in \( \text{كَٰلَتْ} \) and \( \text{تُكَلاَتْ} \) [689], say \( \text{كَٰلَتْ} \) and \( \text{كَٰلَتْ} \) also are allowable (R, Sn), like \( \text{حُبْلُوّي} \) and \( \text{حُبْلُوّي} \) [300] (R). And, according to this saying also, \( \text{كَٰلَتْ} \) ought not to be reckoned among the ns. whose \( \text{ج} \) is elided, because the ns. whose \( \text{ج} \) is changed is not said, in conventional language, to have its \( \text{ج} \) elided; otherwise one would be obliged to say that \( \text{مُكَّاء} \) has its \( \text{ج} \) elided [683].

The rel. ns. of \( \text{مُكَّاء} \) are \( \text{بَنَّة} \) and \( \text{إِبْنَة} \), like those of \( \text{مُكَّاء} \) [306], by common consent, since the \( \text{س} \) [295] in it is not a substitute, like the \( \text{س} \) in \( \text{بَنَّة} \) [689] (A).

§ 308. The rel. \( \text{n.} \) is formed from the first member of the comp. (M, SH, IA, Aud, A) of all [four (Jrb)] kinds (R, Jrb), (1) aprothetic (Jrb), (a) att. (Jrb, IA, Aud, A), an [imitated (IY, R)] prop. (IY, R, A) used as a name (IY, A), like \( \text{تَأَلَّفَ شَرْأَ} \) [4] (M, R, IA, Aud, A) and \( \text{بُرْقُ} \) \( \text{نَصْرَة} \), His breast gleamed (M, Aud, A), a man's name (IY on §. 4): (b) not a prop. (R), [but] synthetic (IY, Jrb, IA, Aud, A), (a) not implying [the sense of] the \( \text{ض} \) in the second member [209] (R), like \( \text{بُلْعَبُكَ} \) (R, IA, Aud, A), whence \( \text{مَعْدِيَّكِرْبُ} \) (IY, Aud, Sn) and \( \text{خَضْرَمُتَ} \) (IY,
(1377)

A) : (b) implying [the sense of] the p. (R, Jrb) in the second member (R), a num. [210], which is shown by IUK to be a branch of the synthetic (Su), like حمَّسة عَشَرَ (M, SH, A), when a [proper (SH)] name [below] (M, SH, Sn), and similarly إنَّا عَشَرَ when a [proper (IY)] name [below] (M); and [not a num.,] like لَبَتَ لَبَتَ [211] (R) : (2) prothetic (R, Jrb, IA, Aud), according to a detail peculiar to it [309] (R), like إِمْرِهِ الْقَيْسِي [4] (IA, Aud). And the second member, [which Khl treats as corresponding to the ٍ of feminization (IY),] is elided (IY, Jrb, IA), like the ٍ [295] (Jrb). You say (1, a) تَأْبَطَى (M, SH, IA, Aud, A) and بَزَى (M, Aud, A), and (1, b, α) بَعْلِى (SH, IA, Aud, A) or مَعْدَى (Aud, Sn), because مَعْدَى is like مَلَأى [301] (Su); and حَضَرِي (M, A) : (1, b, β) حَضَرِي (M, SH, A); and [hence (IY)] إنَّي or تَنَّى [306] (M, R); eliding عَشَرَ (IY, R), as is the rule (R), like the ن in إنْتَانِي [295], because they assimilate عَشَرَ in إنْتَانِي to the ن in إنْتَانِي عَشَرَ, as they assimilate عَشَرَ to the ٍ of feminization, since عَشَرَ occupies the place of the ن in إنْتَانِي and إنْتَانِي [290, 318], for which reason you do not combine them (IY) : (2) إِمْرِى (IA, Aud) with Kasr of the ر (MKh), or مَرُى (Aud, MKh) with Fath of the ر [294, 306, 309] (MKh). The reason why one of the two members is elided from all the comps.
in the rel. n. is dislike to superimposing the letter of relation, with its heaviness [309], on what is already heavy because of the composition. And the reason why the second [309], not the first, is elided is that the heaviness proceeds from it (R). In the synthetic comp. this way [of forming the rel. n.] is regular, by common consent (A). And [there are four additional ways, for (A)] sometimes the rel. n. is formed from (1) the [first or (R)] second member, [whichever you please (R),] as [بَعْلِي or (R) بَعْلِي]: this is allowed by Jr (R, A) alone, and [according to A] by no one else (A); but Jh says that the rel. n. of حَمْرَة or رَأَيِّي , allowing an option without anomaly (CD) : (2) each of (R) the two members [together, their composition being removed (A)], as [بَعْلِي بَعْلِی], by analogy to (A) ]

below] I wedded her, a native of Rāma Hurmuz, by the aid of the abundance of the maintenance that the Commander gave (R, A) from رَأَيِّي, [above] (R, Sn), a city in the confines of Khūzistān (Sn): this is allowed by [some, and among them (A)] AHm (D, A); but [according to H] no one agrees with AHm in this; nay, the rest of the GG forbid it, lest two signs of relation be combined in the rel. n.; and they account for the verse as anomalous (D): (3) the aggregate of (A) the comp.,
[without any elision, when the expression is light (R), as \( فَعَلَلٌ \) (R, A) : (4) a n. upon the measure of \( خَضَرَمُي \) constructed from the two members of the comp., as [309]. But these [last] two ways are anomalous, not to be copied (A); while the regularity or anomalousness of the first two is disputed (Sn). No rel. n. is formed from [306] and the rest of the comp. nums., such as (IY)] خَمْسَة عُشْرَة when a num. (M, SH), because, both members being then intended, if you elided one of them, the sense would be marred (Jrb), since \( قَنَوْيٌ \) or \( إِنْنٌ \) would be confounded with the rel. n. of [306] (IY). The reason why the comp. num., when not a proper name [above], may not have a rel. n. is that to form the rel. n. without elision would conduce to heaviness, as above shown; while neither of the two members of the comp. intended to be a num. may be elided, since in sense they are coupled together, the sense of خَمْسَة عُشْرَة being خَمْسَة وعِشْرَة خَمْسَة عُشْرَة five and ten [210], and neither of two ns. coupled together can supply the place of the other (R). But AHm allows the rel. n. [of the comp. num. not a proper name (R)] to be formed from each of its two members [separately, to avoid confusion (IY)], as [306], like رَأْمَى هُرْمِيَة above; and, in the case of the fem. (R), [306] [with quiescence of the ش of عُشْرَة (R)], said of a cloth [eleven ells long (R)], or, according to [the dial.
of (R) those who pronounce the ش عَشْرَة with Kasr, 
إِحْدَيْ عَشْرٍ [with Fath of the ش (R)], like 296] (IY, R): and similarly ٢ تَنْوِي عَشْرَة or أَنْتِي عَشْرَة to the end of the comps. (R). In the prop. Jr allows the rel. n. to be formed from the [first or (R)] second member, as [مُتَابِيِّ (R, A), and [مُتَابِيِّ (R, A)]. And AHm allows it to be formed from the two together, as مُتَابِيِّ شَرِي, as in the synthetic and the num.: so in the Ham (Sn). And [Jr says that (R)] they sometimes call the old man كَنْتُ I was (IY A), because he [often (Sn)] says “I was (R, Sn) such and such in my youth” (R), whence

 فأَصْبِحْتُ كُنْتِي أَصْبِحْتُ عَاجِنًا ٧ وَشَرَّحَ صِلْفَ الْشَّرِّيَّ كَنْتُ عَاجِنٌ

Then I became a dotard and decrepit; and the worst of the qualities of the man is being a sayer of “I was” and decrepit (IY, A); for, since the pron. of the ag. is [amalgamated with, and (IY)] inseparable from the v., the two become like one word (IY, R). But this is anomalous (A). And [S says that (R)] they say كَنْتُ (S, IY, R, A), which is the regular form (A), eliding the و of the ag. (IY, R), and then forming the rel. n. from كُنْ, but (IY) restoring the و (S, IY, Sn), which is the ء of the v. (IY), since the cause of its elision, vid. its concurrence when quiescent with the ن made quiescent on account of the attachment of the mobile nom. pron.
to it, is removed (Sn), because the َن is now mobilized (S, IY) with Kasr, on account of its combination with the َي of relation (IY); and pronouncing the َن with Damm transferred to it from the َو, when meant to be attributed to the mobile nom. pron., from َفَعَلَ with Fath, the original measure of َكَانَ, to َفَعَلَ with Damm [403] (Sn). They ought to say َكَانَ, because the prons. in such as َفَعَلْتَ and َفَعَلْتَ are attached to َفَقْلَلْتَ, the َل being then elided on account of the two quiescents; but the َف in َكُتْبَى is allowed to retain its original Damma anterior to the formation of the rel. َو, as a notification of what the rel. َو is formed from (R). And some say َكُتْبَى, introducing the َن of protection [170], in order to preserve the expression َكُتْبَى with Damm of the َب (R) from the Kasr (IY), as

َوَمَا أُقِيتَ َكُتْبَى وَمَا أَنَا عَاجِنَ # َوَشََّرَ الرَّجَالِ َكُتْبَى وَعَاجِنَ

And thou art not a dotard, nor am I decrepit; and the worst of men are the dotard and a decrepit (IY, R) cited by Th, who disapproves of َكُتْبَى, saying that it is a mistake (IY). The predicament of َلَا [ُأَقِيتُا (S),] َحَيْثُمَا, [and the like (S, Sn), as َلَا َأَقِيتُا (Sn), when used as names (A)], is similar (S, A) in the rel. َو to that of the att. comp. (A): for you form the rel. َو from the first member (S); so that you say َلَا with a single َو, and َحَيْثُمَا (A). A’s saying “with a single َو” is not
inconsistent with IM's saying "Double the second of a bil." [306], because what is meant by the bil. there is the constitutionally bil., as A distinctly states; while here the word that the rel. n. is formed from is constitutionally quad., but becomes accidentally bil. on formation of the rel. n. (Sn). The elision in the rel. n. is not confined to the last member of the prop., but extends to whatever exceeds the first member; so that, if you used خَرْجُ أَليْبِمْ زُيْدٌ Zaid to-day went out as a name, you would say خَرْجِي (A).

§ 309. When you form the rel. n. of a prothetic comp. [below], one of the two members must be elided, (1) because of the heaviness [308]: and (2) because, if you retain both, then, (a) if you affix the ي of relation to the post., the result is that, (a) if the inflection of the n. related to be transferred to the ي of relation [294], as in other rel. ns., the ي will be impressionable by the ops. governing the pre., and unimpressionable by them because of its affixion to the post., which is permanently governed in the gen.; (b) if the inflection be not transferred, the rel. n. will be mistaken for a non-rel. n. pre. to a rel. n., غَلَامُ مُبْصِرٍ a man-servant of a Basrî: (b) if you affix the ي to the pre., as عَبْدِي الْقَبِيس the 'Abdi of AlKais, the rel. n. will be imagined to be pre. to that gen., whereas your intention is to affirm the relation of something to the n. compounded of the pre. and post. (R). They
mean by the "prothetic comp." here what is a proper name, [i. e., a surname (Sn),] or [a proper name by (Sn)] prevalent [application (Sn)], not such as the man-servant of Zaid [below], because its aggregate has no single meaning, to which relation could be affirmed; and, though a rel. n. can be formed from زِبْنُ عَلَمٍ or زِبْنُ عَلَمَ, that is a rel. n. of a single word, not of a prothetic comp. (A). The reason why the rel. n. may be formed either from the pre. or from the post., as will be seen, although each of them has orig. a meaning, is that the rel. n. is not formed from the prothetic comp., except when a proper name, like أمَلٍ الْقَيْسِ ابنَ الْزَِّبَيرٍ; and the members of a comp. proper name, of whatever composition it be, have no [separate] meaning. Since, then, it is settled that one of the two members must be elided, it is better to elide the second, because of what we mentioned [308]: and also because, if a rel. n. were formed from a prothetic comp. before it became a proper name, the n. really related to would be the pre., because the post. is really like a qualification of the pre., since the sense of عَلَمُ زِبْنِ [above] is عَلَمُ لِلزِبْنِ a man-servant belonging to Zaid [111]; so that, when the comp. becomes a proper name, it is better to form its rel. n. from the pre., not the post. (R). You say عَبْدُ الْقَيْسِ مُرْتَى [below] from عَبْدُ الْقَيْسِ, and [مُرْتَى or (S, IY, A)] مُرْتَى [with Fath of the م and (AAz, LL, Sn), as in the
verse below (AAz.),] from [294, 306, 308] (S, M, R, A), 'Abd al-Kais [ibn Asfah, a great clan (KAb) of Asad (KF) in Rabi'a Ibn Nizār (LL),] and Imra al-Kais [Ibn Zaid Manāt Ibn Tamīm (IKb), a sub-tribe of Muḍar (Dh),] being two clans (A). Dhu-r-Rumma says

\[
\text{The tracers of lineage to Tamīm reckon the houses of glory to be four great ones. They reckon ArRibāb [310], and the line of Sa'd, and 'Amr, then the goodly Ḥanzāla. And the descendant of Imra al-Kais goes among them left out of account, as thou leavest the new-born camel out of account in calculating the blood-wit (AAz).}
\]

But, if much ambiguity be produced by forming the rel. n. from the pre., which occurs where there is a regular series of names, in all of which the pre. is one, but the post. is different, as in the surnames [4], like Ḥābīb and Ḥābīb, and similarly in ʿAbīs and ʿAbīs, then the rel. n. must be formed from the post., as. ʿAbī Bakr [4] and ʿAbī Bakr, since the heading of surnames by ʿAbī and Ḥābīb is regular, and of proper names by ʿAbī is quasi-regular; so that, if you said ʿAbī [306], or Ḥābīb from the whole,
the ambiguity would be universal. If, however, that [series of names] be not regular, but [only] numerous, like عَبْدُ الْقَيْسِ, عِبْدُ مَقَامِي, عِبْدُ الدَّار, and the rule is to form the rel. n. from the pre., because of what we have mentioned, as عَبْدُ الْقَيْسِ [above]; but here also it is sometimes formed from the post., to remove the ambiguity, as دَارِي and (KAb, LL) مَهْدِي. This is a statement of S's language, and is the truth (R). But Mb [followed here by Z (IY)] says that, when the pre. is made det. by the post., then, if the pos. be known [by itself (R)], as in ابنُ عَبْسَى (IY), and ابنُ عَبْسَى (R), the rule is to [elide the first, and (R)] form the rel. n. from the second; but, if the post. be not known, as in إِمَّرُ عَبْدُ الْقَيْسِ and ابنُ عَبْسَى, the rule is to form the rel. n. from the first, because عَبْدُ الْقَيْسِ is not a known thing (IY, R), whereby عَبْدُ and إِمَّرُ become det. But an adversary may disallow this, saying "How do you know that عَبْدُ الْقَيْسِ is not a clan, or a man, or something else, to which عَبْدُ or إِمَّرُ was orig. pre. for particularization and determination [111], as in the case of عَبْدُ الْعَرَى, عِبْدُ شَسِين, عِبْدُ الطَّلَّب, and عَبْدُ آلَلِبَّ?" (R). And [Sf points out that (R)] Mb is refuted by the surnames (IY, R), like أَبُو كَبْرٍ and Mُسْلِمٌ [above] (IY), where he ought to form the rel. n. from the first (R), because كَبْرٍ and مُسْلِمٌ are not [necessarily]
known names, to which the first is pre. (IY), since the young (IY) boy is sometimes given a surname, [such as أبو جعفر or أبو مسلم (R),] before he has any child (IY, R) named جعفر or مسلم; and in such a case the post. is not known, since it is a name for a non-existent [person]; but nevertheless the rel. n. is formed from it (R). It is therefore plain that the rule is to form the rel. n. from the first, and not to deviate to the second except on account of ambiguity (IY). IH, however, answers Sf, on behalf of Mb, saying that the second in such surnames as these is orig. intended, because these surnames are prognosticative, as though the boy had already lived until a child so named was born to him; so that the second, though not now intended, nor determinative of the first, was orig. intended, because أب رضي, e. g., is not orig. said except of one that has a child named Zaid. But Sf may say that عبد القيس is not orig. said except of a person who is a slave, servant, or worshipper of some being named Kais. And therefore IH's saying that, if the second be not orig. intended, as in أب وعبد القيس and عبد القيس, the rel. n. is formed from the first, is refuted by the same objection as Mb's saying (R). Sometimes [a n. on the measure of (R) the formation (A)] occurs anomalously (R, A), as matter of hearsay (R), in the
rel. n. of the prothetic comp. (A), in the case of عبدُ عَبْسَيْنَ [or its syn. تَيِمُ] pre. to another n., as عبدُ شَهِيبٍ; while, if the ع of the second be unsound, [it is omitted, and] the formation is completed by its ل, as عبدُ الْبَيْرِ and عبدُ الْقَيْسِ (R). And مَرْقَتِي is formed from the إِمَّرُ الْقَيْسِ of Kinda; but the rel. n. of every other إِمَّرُ الْقَيْسِ among the Arabs is مَرْتَي [above] (IHB, R). The instances remembered are:

1. منْ عَبْدُ الْبَيْرِ (2)；تَيِمُ آلِابِ from عَبْدُ الْبَيْرِ (1)；تَيِمُ آلِابِ
2. مَرْقَتِي from أَمْرُ الْقَيْسِ [311]; and (5) مَرْقَتِي from عَبْدُ الْقَيْسِ [311]. They do that only to avoid ambiguity (A). The excuse for this composition, notwithstanding its anomalousness, is that the rel. n., if formed from the pre. without the post., is ambiguous; and, if from the post., is formed from what cannot supply the place of the pre., nor have the name of the pre. tropically applied to it without restriction, contrary to ابنُ الرَّبِيرِ, because the name of one parent is often applied to the children without restriction, as جَنْدِيِّ قَرْيَشُ (R), the children of AlYās Ibn Muḍar being called جَنْدِيِّ قَرْيَشُ, because their mother; the wife of AlYās was so called [679] (IKb). And they say تَعْبِسُ (A); meaning He claimed
to be descended from 'Abd Shams and 'Abd al-Kais (Sn). But, as for عَبْدِ شَمْس (IHb, Sn), son of [Sa'd Ibn (IHb, IKb, ID, T)] Zaid Manāt [Ibn Tamīm (IHb, IKb, ID)], it is orig., as IAl says, حَبْ عَبْدِ شَمْس, i.e. حَبِّ عَبْدِ شَمْس, meaning Sunlight, the ج being substituted for the ح; or, as IAr says, عَبْدِ شَمْس, meaning Sur-like (A).

§ 310. The word that indicates plurality, if it be a [collective] generic n., like ضَرْب [254], or a quasi-pl. n., like نَفْر [below], رَغْث, and إِل, forms its rel. n. from its own expression, as تَأْبَي [296], whether the quasi-pl. n. have an expression of its own crude-form, applicable to its sing., like رَأْب, sing. رَأْب; or have not, like إِل [257](R). You say نَفْر, rel. n. نَفْر, and رَغْث, rel. n. رَغْث, because, if you said جِلْدُ [257], you would say جِلْدُ as rel. n. of جَعْ, whereas this is not said (S). The pl. forms its rel. n. from (1) its sing., when the sing. is (a) regular, as كُتُب [246, 256], rel. n. كَتَاب (R, A); غُرُائْصُ ordained portions, or shares, of inheritances, [sing. غَرَائِصُ (Sn)], rel. n. غَرَائِصُ [below]; and تَلَانِسْلُ, [sing. تَلَانِسْلُ (Sn)], rel. n. تَلَانِسْلُ (A), by elision of the ج, as the rule is when the ج contains a ج fourth [301] (Sn):

(a) they صَحِيحُ of a learner from صَحِيحُ books [246],...
by analogy to \( ^2 \text{أَنْصَارِي} \) [below]: but, according to the BB, the correct [practice] is to throw the formation of the rel. \( n. \) on the sing. \( ^6 \text{صُحَفِيَّة} \), and say \( ^6 \text{صُحَفِيَّة} \) [297], like \( ^8 \text{ذَرَقُص} \) [above] from \( ^8 \text{مَقَرَاحٍ} \), and from shears, scissors \( (D) \), sing. \( ^8 \text{مَقَرَاحٍ} \) \( (Jh, KF) \); while the people's sayings \( ^8 \text{تَلْقَاهَا} \) [below], \( ^8 \text{كُتْبَى} \), and \( ^8 \text{تَلْقَاهَا} \) are wrong \( (A) \): (b) this, however, requires consideration in reference to the first, because, according to some of the learned, the science of the distribution of inheritances belongs to the class of the proper name, like \( ^9 \text{أَنْصَارِي} \) and \( ^9 \text{كِلَاب} \) explained below: nay, Syt says in the Ham' that some allow the \( pl. \) to form its rel. \( n. \) from its own expression unrestrictedly, i. e., whether it have a regular sing. of its own crude-form or not; and so explain the people's sayings \( ^8 \text{فَرَتْنَصَى} \) [above], \( ^8 \text{كُتْبَى} \), and \( ^8 \text{تَلْقَاهَا} \) \( (Sn) \): (c) IBr says "That the \( pl. \) does not form a rel. \( n. \) is the saying of the BB, and is the well-known [doctrine]; but the KK differ from them, allowing the \( pl. \) to form a rel. \( n. \) unrestrictedly \( (CD) \): (b) a quasi-pl. \( n. \), as \( ^8 \text{نَسَأ} \) \( [255] \), rel. \( n. \), because its sing. is \( ^8 \text{فَرَتْنَصَى} \), which is a quasi-pl. \( n. \) \( [21, 257] \); and similarly people and \( ^8 \text{نَبَاثَوْنِينَ} \) and \( ^8 \text{تَبْيطِي} \): (2) the sing. of its sing., when its sing. is a \( pl. \) that has a sing., as \( ^8 \text{كِلَابٌ} \) \( [255] \), rel. \( n. \) \( ^8 \text{كُتْبَى} \) \( (R) \): (a) the reason
why the pl. is restored to the sing. in the rel. n. is that the sing. is [lighter in expression, besides being (AArab)] the original [and most prevalent (R)] form (AAarb, R), the n. related to being thus made to accord with the most prevalent form; or, as is said, in order to make known that the pl. is not a proper name, since the pl. used as a name forms its rel. n. from its own expression, as مَدَادِنَى and كَلَابَى below (R): (3) its own expression, when it [resembles a sing. in constitution: that includes four kinds, what (A),] (a) has no sing., [regular or irregular, iu use (R),] as عَبَادِيَى (R, A); because the disuse of its sing. makes it resemble such as قَرْم [below] and وَجَط [above], which have no sing. [257] (A): S says (R), This is stronger than that I should originate something, which the Arabs do not say (S, R), even if it be regular, as عِبَادِيَى or عِبَدُودِي (R), and similarly (a) عَرَابُ [257] (R, Sn), rel. n. عَرَابُ، because عَرَابُ is a pl. that has no sing. of its own crude-form, عَرَبَ not being its sing. now, since the عَرَابُ are the inhabitants of the desert, whereas عَرَبُ is applied to the people of the desert and of civilized parts; though عَرَابُ appears to have been orig. pl. of عَرَبُ, and to have afterwards become particular (R); while some say that عَرَابُ is pl. of عَرَبُ (b) أَبَابِلُ [257] (Sn): (b) has an
irregular sing. (R, A), as مَلَايِمٌ, sing. لُبْحَةٌ [286]; but this kind is disputed (A): AZ says that it [is like the first kind, and (A)] forms its rel. n. from its own expression, as مَلَايِمٌ; and he relates that the Arabs say (A) منْكَاسِنِي (R, A) from هُمْكَاسِنِي [255, 257] (A), and مَدَأْكَيرِي and مَثَابِي (R): but others form its rel. n. from its sing., even though it be irregular (R, A), saying (A), like دَكْرِي, حَسْبِي, and لَبِي (R); and IM follows that opinion in the rest of his books, expressing himself thus in the Tashil “The pl. of t.e anomalous is like the pl. of the regular, not like the pl. of the disused sing., contrary to the opinion of AZ”; and here too his language admits of this interpretation (A): (c) is used as a [proper] name (R, A), in which case, (a) if it be a broken pl., you form the rel. n. from that expression (R), as أَنْسَرُ, [a man’s name (R),] and [similarly (R)] كَلَبُ[and مَدْبَانَيَّ (R, A), the name of a town in Al‘Irāk (Sn), and مَعَازِرِ (A), a sub-tribe of كَهْتَانِ (Dh, LL), rel. ns. [below], كَلَابُ [and ضِرَابِي (R)], مَدْبَانَيَّ [below] (R, A), and مَعَازِرِ; though sometimes the [broken] pl. used as a name is restored to the sing., when there is no fear of ambiguity, as الفَرَاهِيدٌ, the proper name of a sub-tribe of Al‘Azd, rel. n. الفَرَاهِيدٌ from its expression, or نُعْوَدٌ from its sing., because there is no fear of
ambiguity, since we have no clan named فُرْهُودُ (A): (a) so say A and others: but Dm objects that فُرْهُودُ is transmitted by more than one Lexicologist as being the lion's cub and the mountain-kid [and the lamb (Akh)]; while ambiguity results whenever there is a word فُرْهُودُ used to denote another thing, even if it be not a clan, since there is nothing to indicate that فُرْهُودُ relates to the clan, because it may relate to something else, and in that case the ambiguity remains: and the author of the Tsr also objects that the سَالِحاً gives فُرْهُودُ [called also فَرَأعِيدُ (Mb, ID, Jh), whence Khl (Jh),] as a sept of يَمْحَاد, which is a sub-tribe of أَذَل; so that ambiguity does result (Sn): (β) you say فَرَأعِيدُ (Akh, Jh) from the tribe (Akh), though ْيُ used to say فَرْهُودٌ (Jh); but only فَرْهُودٌ from the lambs (Akh): (β) if it be a sound pl., then, as we have mentioned [295], the ℓ and ث are elided from the pl. fem., as ضَرْبَاتٌ a man's name, rel. n. صَرْيَةٌ with Fath of the ع [240], because you do not restore it to its sing., but only elide from it the ℓ and ث, contrary to عَبْلِي [below], which is pronounced with quiescence of the ب, because it is the rel. n. of the sing.: and similarly the ﺝ and ﺟ are elided from the pl. masc., when a proper name, if the ﺝ be not made the seat of inflection; but the pl. is not restored to the sing., as أَرْضَونَ [below], rel. n. أَرْضٍ with Fath of the ﺝ (R): (α) the rel. ns. of أَرْضٍ [240] تَرْاَتٍ.
[234, 255], and سُنُون [234, 236, 244], when these words remain pl., are 
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سَنِيْن وَسَنِيْن or 
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تَرْيَي [295], ۱

أَرْيَي [306] (A), with quiescence of the ۱ in the first two, and Fath of the ۱ in the third, because the formation of the rel. n. restores the pl. to the sing. (Sn); but, when they are proper names, the ۱ must be pronounced with Fath in the first two, and the ۱ with Kasr in the third (A): and similarly the rel. ns. of غْرَنَّاتٍ and سِدْرَاتٍ [240], when these words remain pl., are 
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سَرْيِيْن and 
۱

غْرَنَّي : so in the Ham:' : (β) this is when you inflect [۱ سُخُنْرُونَ] or [۱ أَرْضُونَ] as a pl. (Sn): whereas, if you make the ۱ the seat of inflection [236] (R, Sn), as in جَسْم (Sn), nothing is elided from the n., as before stated [295] (R); [but] you form its rel. n. from its expression, as 
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سُخُنْي, because, being then sing. in form, pl. in sense, it becomes like قُومٍ [above] (Sn): (d) is so prevalently applied that it is treated as a proper name, like the Auxiliaries, [who were AlAus and Al-Khazraj (ID),] rel. n. ۱

أَنْصَارٍ; and ۱

أَنْصَارُ the Sons, who were certain clans of the Banu Sa'd Ibn Zaid Manat Ibn Tamim, rel. n. ۱

أَبْنَائِي [below] (A). As for ۱

أَرْبَابُ ArRibab [309], vid. [five clans (R)] ۱

ذَبْبَة, ۱۱ل, تَيْمِا, ۱۱م ۱۱رَيی, ۱۱بَرْي, ۱۱أَدی, who, forming a confederacy, became.
one power, [and were then called the Partics (A),] because [the sing., which is (R, Sn)] ٌبي اٌل رٌبٌبٌ (R),] means a party [of men (R)], its rel. n. is (1) ٌبي اٌل رٌبٌبٌ (R, A), (a) because ٌبي اٌل رٌبٌبٌ is not a name for one [individual] (A), but for a collection of five clans; so that it resembles what does not become a proper name, but remains a pl., and is therefore treated as such (Sn); for, when you form the rel. n. of a pl., you restore it to the sing., as مسجد (294), unless you make it a name for [one individual or object, like] a man, in which case you do not restore it to the sing., as أنصار, rel. n. ٌبي اٌل كٌلٌبٌ, and أنصار, rel. n. ٌبي اٌل كٌلٌبٌ [above] (Jh): but this is open to the objection that ٌبي اٌل رٌبٌبٌ is then of the fourth kind, like ٌبي اٌل أنصار and ٌبي اٌل أبناء; so that they ought to say ٌبي اٌل أنصار, like ٌبي اٌل أبناء, and ٌبي اٌل أبناء (Sn): (2) ٌبي اٌل أبناء, formed from the expression of the pl., like مادة [above], because ٌبي is literally on the measure of a sing.; and because, being prevalently applied to a collection of specified parties, out of those to whom it is lexicologically applicable, it becomes like a proper name. And, as for أبناء rel. n. of أبناء [above], who are the Sons of Sa'd Ibn Zaid Manāt, and أنصار rel. n. of أنصار [above], they are so formed because of the prevalence of application just mentioned,
and because the expression ُتُعَالَ resembles the sing. so strongly that S even calls it a sing. [146, 256]. One may, however, say that the ُتُعَالَ in أَنْصَارِي [above], أَبْنَاءَ أَنْصَارِي, and ُتُعَالَ denotes unity, as in ُتُعَالَ [294], not relation, for which reason it may be affixed to the pl.; so that, if you afterwards say, e.g., ُتُعَالَ أَنْصَارِي an Anṣārī resemblance and ُتُعَالَ أَبْنَاءَ أَنْصَارِي or an Abnāwi, or a Ribābā, youth, the rel. n. is formed from these sing. by elision of the ُتُعَالَ of unity, as the rel. n. of كَرْسِي is formed by elision of the ُتُعَالَ [303], the rel. n. being then uniform with the n. related to. But an objection may be raised that the ُتُعَالَ of unity also orig. denotes relation, because ُتُعَالَ [253, 294] means a person related to this collection by being one of them; so that it is not excluded from the essence of relation, although the sense of unity supervenes upon it: and, according to this, the excuse for the affixion of the ُتُعَالَ to these [pl.] ns. is what was first stated. The rel. n. of أَبْنَاءَ كَارْسِ the Sons of the Persians [or أَبْنَاءَ آلْفُرُسَ (Dh, LL)], who [settled in Al-Yaman out of the force furnished by the Kisa, which (Dh)] accompanied [Abu Murra (Tr)] Saif Ibn Dh Yazan [alḤimyari (Tr)] to [the kingdom of the Abyssinians in (Dh)] AlYaman, [and then drove out the Abyssinians from AlYaman (Dh),] is (1) بَنْيَى [306],
according to analogy, notwithstanding that they are a particular collection, like the Sons of Sa'd Ibn Zaid Manāt [above] (R): ۲ ابن‌باً, whence [the Follower (Nw, TH) Abū 'Abd Ar-Rahmān (Nw, IHjr, TH)] Tā'ūs (Dh, LL) Ibn Kaisān (LL) al-Fārisī (IHjr) al-Yamanī al-Ḥimyarī (Nw, IHjr, TH), their freedman (Nw, IHjr), or, as is said, al-Ḥamdānī, their freedman (Nw); and [the Follower (Nw, TH) Abū 'Abd Allāh (Nw, IHjr, TH)] Wahb Ibn Munabbīh al-Abnawī (Dh) al-Yamanī (Nw, IHjr, TH) as-San'ānī (TH) adh-Dhī-mārī (Nw, TH). The rel. n. of the 'Ablas [240], vid. Umayya the younger, 'Abd Umayya, [who died when he was eight years old (IKb),] and Naufal, [three of the (IKb)] sons of 'Abd Shams [Ibn 'Abd Manāf (IKb)], is ۲ عُبْدَة with quiescence of the b [above], because each of them is named عَبْدَة after his mother, [a slave-girl called (Jh, KF)] 'Abla Bint 'Ubaid, of the Banū Tamīm, and afterwards the pl. is formed. The rel. n. of مَهْلَب and مَسَع [253] is مُحْلِبٌ and مَسَعَى, because you restore them to their sing., elide the of relation that is in the sing., and then form the rel. n. [303]. Or it may be said that every one of them is named مَهْلَب and مَسَع after his ancestor, and then the pl. is formed [253], as every one of the 'Ablas is named after his ancestress, and then the pl. is formed; so that مُحْلِبٌ is the rel. n. of the sing., which is مَهْلَبٌ, not مُحْلِبٌ [253] (R).
§ 311. Whatever \([rel.\ n. (IA, A)]\) contravenes the preceding \([rules (A)]\) is anomalous \((SH, IA, Aud, A)\), to be remembered, not copied \((IA, A)\). IH here indicates what contains the irregular alterations \([294]\) \((Jrb)\). This irregularity is of several kinds, as deviation from a heavy to a lighter form, distinction between two things denoted by one expression, and assimilation to some thing having the same meaning \((IY)\). Many expressions occur contravening the rules for the formation of the \(rel.\ n.\ (R)\). Some of these \[expressions (A)\] have been mentioned before \((R, Jrb, A)\) in the course of the chapter \((A)\), like \(٢٦٣٨\) \(قلّمی\) \([297]\) and \(٢٦٣٩\) \(فرشی\) \([299]\); and we now mention the rest \((R)\). The following are \(exs.\) of the irregular alterations \((S, M, Jrb)\):—they say \((٢٦٤٠\) \(پیری\) \((S, M, R, IA, Aud, A)\), with Kasr \((IY, R, Aud, A)\) of the \(ب\) \((IY, R, A)\), from \(البصرة\) \(AlBaṣra\) \((S, IA, A)\), because \(ءبصرة\) is so named on account of some \[soft \((Bk)\]\] white stones called \(بصرة\) \((IY, R)\), which are found in AlMirbad, \[one of the best known Wards of AlBaṣra (MI),\] and of which \(gypsum\) is made \((IY)\); and, since \(بصرة\), before its use as a proper name, is pronounced with Kasr of the \(ب\) when the \(س\) is elided, while in the \(rel.\ n.\) the \(س\) is elided \([295]\), therefore in the \(rel.\ n.\) the \(ب\) is pronounced with Kasr: or, as is said, the \(ب\) is pronounced with Kasr in the \(rel.\ n.\) for alliteration to the Kasr of the \(ر\) \((R)\): \((a)\) by rule the \(ب\) should.
be pronounced with فَتَحُ (IY, R), which also is allowable (R): (2) 

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الْبَذْوِي [302] (S, M, R, Jrb, Aud), from the desert, by rule quiescent in the ُه, but pronounced with فَتَحُ in order to be like حَضْرِي, which is its correlative (R); [or] from the desert (S, IY, Jrb), by elision of the ُل (Aud), by rule فَتَحُ or بَذْوِي, like the rel. ns. of قَاصِيَةٌ, قَامٌ [301], but made to accord with its opp. حَضْرِي from civilized parts (IY): (3) عَلْوِي (S, M, R), from عَالِيَةٌ (S, IY, R), certain places in the countries of the Arabs, vid. AlHijāz and the adjoining parts (IY), [or] a place near AlMadīna (R); making it accord with the rel. n. of its opp. عَلْوِ [below] (IY), as though it were the rel. n. of عَلْوُ, which is the high place, opp. of عَلْوُ the low place, since the Āliya mentioned is a high place; so that it is used as the rel. n. of عَالِيَةٌ by syllepsis, the regular form being 

دُهْرُ [301] (R): (4) عَالِيَوِي (S, M, R, IA, Aud, A), with دمَم (R, Aud, A) of the د (R, A), said of a very old man (IY, Aud), from دُهْرُ time, an age (S, IA, A), to distinguish it from دُهْرِي (IY, R) with فَتَحُ (IY), said of a kind of infidel (R), one who asserts the eternity of time, and does not believe in the resurrection (IY); and سَهْلِي (S, M, R, A), with دمَم of the الس (R, A);
from smooth ground (S, IY, R, A), opp. of rough ground, to distinguish it from [with Fath (IY),] the rel. n. of Sahl, a man’s name (IY, R): (5) (R, Jrb, IA, Aud, A), from Morzi (R, Jrb, IA, A), by addition of the (Aud): (a) this is said of a man; but they say Morzi, according to rule, of a cloth, as though they made a distinction between man and other objects (Jrb): (6) from ArRayy (R, Jrb, A): (7) [298] (S, M), from ط (S), and [302], converting the and  into l, because they are preceded by a letter pronounced with Fath, although they are quiescent [684] (IY): (8) [299] (S, M, Aud, A), heard [by us (S)] from some of the Arabs (S, IY), with Fath (IY, Aud, A) of the Hamza, from Amri (IY, A), as though they restored it to the non-dim., because Amri is dim. of a handmaid, orig. Amri, the being elided for lightness; and also, which is the regular form (IY): (9) طهري (with quiescence of the (R),] from طهري (S, R), a sub-tribe of Tamim (LL); and with Fath of the ط, and quiescence of the ط, which is more anomalous (R); and طهري, according to rule (S, R), like [in below] (S): (10) [299] (S, M, R), from قبيح (S, IY, MAR),
the father of a clan of Hawāzin (IY, MAR), which is anomalous, according to S, by rule but is the dial.
of some of the Arabs in Tihāma and its vicinity, among whom that is so frequent as to be almost regular (IY): (I1) خريف (M, R), from خريف (R), said of a young animal when brought forth in the time of autumn (IY), like (IY, R) from خريف [299] (R); and خريف [with quiescence of the (IY)]; which is more frequent in their language than خريف (S, IY) and خريف, though خريف is the regular form (IY): (a) those who say خريف [either (S)] form it from [the inf. n. (IY)] خريف (S, IY), from خريف الربطب meaning I gathered the fresh ripe dates in this time (IY); or form خريف upon the measure فعل (S): (b) similarly خريف is said of ] every thing relating to autumn, as مطر خريف autumnal rain and فاكهة خريفية autumn fruit (IY): (12) خريف [299] (S, M, R) and خريف (M, R), from هديل (S, IY, R) and خريف, by rule, according to S, خريف (IY), whence

* A Ḥudhayli maid that calls, when she boasts, upon Ḥudhayli sire come of valiant chiefs, the pl. of Ḥudhayli, being made quiescent by poetic license (AAz), and خريف, whence
With every Kuraish, on whom is dignity, swift to satisfy the claim of liberality and generosity [above] (IY); and 
and ٣٩٩ from the [clan (IY)] ٣٩٩ of [the Banu Malik Ibn (IKb)] Kinana, [who were the post-
poners of the months (IY) in the time of heathenism (KF),] and the ٣٩٩ of Khuzâ’a (S, M, R), because the rel. n. of Fuqâ’im Ibn Jarîr Ibn Dârim among [the Banu (IY)] Tamîm is ٣٩٩ [according to rule (R),] and of Mulaih Ibn [AlHaun or (ID)] AlHûn [Ibn Khuzaima (R), among AlHaun Ibn Khuzaima (IHb),] is ٣٩٩ (IY, R), according to rule, and similarly of Mulaih Ibn ‘Amr Ibn Rabî’a in AsSakîn, and the intention is to distinguish them all: (a) Sf says “This cat., according to me, by reason of its frequency, is quasi-regular; and that is among the Arabs in Tihama and its vicinity exclusively, because they say ٣٩٩ and ٣٩٩ and ٣٩٩ (R): and [similarly (R)] they say ٣٩٩ and ٣٩٩ from ٣٩٩ (IY, R), and ٣٩٩ [299] and ٣٩٩ from ٣٩٩ (IY, R), and ٣٩٩ [299] and ٣٩٩ from ٣٩٩, who are of Hudhail; and all of these are neighbours in Tihama and its vicinity (R): ٣٩٧ [297] and ٣٩٧ from the سليمة of AlAzd and the عبيرة of Kalb, and سليمة from سليمة nature (M, R), said of a man who speaks [grammatically (IY)]
by nature (IY, R), without being taught (MN), and
ercites the Kur'an in the same way, without following
the Readers in the readings transmitted by them, as

\[\text{ولَمَّا بَنَوْيُ} \text{يُسْكُرُ} \\
\text{لى} \text{سَلِيْمَة} \text{كُنَّ سَلِيْمَة} \text{أَقُلُ} \text{فَأَمْرُ} \]

[And I am not a grammarian, who mumbles his tongue;
but a natural speaker—I speak, and speak grammatically
(MN)): (a) this means that, if there be among the
Arabs a سَلِيْمَة in any tribe other than AlAzd, and an
عُبَيرَة in any tribe other than Kalb, or, if a person, tribe,
or anything else be now named سَلِيْمَة or عُبَيرَة, you say
سَلِيْمَة and عُبَيرَة, according to rule, what is anomalous
being the rel. n. of سَلِيْمَة a clan of AlAzd, and عُبَيرَة a
clan of Kalb, as though they intended to distinguish be-
tween these two clans and the سَلِيْمَة and عُبَيرَة of other
folk (R): (14) خُربَيْة from خُربَيْة Khuzaiiba (M, R), a
clan (IY, R), by rule خُربَيْة (IY), the intention being to
make a distinction, as we mentioned, since a place named
خُربَيْة also occurs (R); and [similarly (R)] دَيْنَيَة Rudaini
spears [297], from دَيْنَيَة Rudaina, wife of Sam-
har (IY, R), or AsSamhari (Jh), in relation to whom
spears are called (R), because both of them used to
straighten spears [in Khaṭṭ Hajar (Jh)]: (a) this ano-
maly is contrary to خُربَيْة and دَيْنَيَة, because there the
is elided, when the indication requires its retention;
while here the ى is retained, when the indication requires its elision: and the reason is that each of them is made to accord with the other by assimilation (IY): (15) زَبَنَى (S, M, R), a clan of Bahila, by rule زَبَنَى (IY, R), like حَنْفِي (297) (R): (a) this admits of two explanations, either that, since the rule is to elide the ى together with the ى of feminization, they imagine it to have dropped off, and pronounce the ب with Fath, and then convert the ى into ل because of the Fatḥa before it, as in طَأْثِي [above]; or that they implete the Fatḥa of the ب, so that an ل is produced after it, as in بَيْنَ [497], whence بَيْنَا نِصْنَ نَرْقَبَة الْحُم [204], and in آمِينَ [187] (IY): (16) عَبْدَى [with Damm of the ع (S)], from عَبْدِة, [a tribe of ‘Adî (S, IY, R),] and, [we have been told by a trustworthy person (S, R), says S (R),] جَذْمِي [with Damm of the ج (S, R)], from جَذْمِيَة (S, M, R) of ‘Abd AlKais; by rule, according to me, عَبْدَى and جَذْمِي with Fath of the ع and ج, like حَنْفِي [297]; but pronounced with Damm, as though they sought (IY) to distinguish between those two clauses and other persons named عَبْدِة and جَذْمِي (IY, R): (a) those who say عَبْدِة and جَذْمِي with Damm, as though formed from dīms., are few, the pronunciation often met with being Fath (IY): (17) حَبْصَيْة
(S, IY, R), with Fath of the م (IY, R), said of camels when they eat حيض salt plants; but حبض is better (S, IY) and more regular, and is more frequent in their language (S): (a) Mb says that حبض and حبض are said; and, [if what he says be true, then (IY), according to this (R),] حبض is (IY, R) regular (IY), not anomalous (R): (18) طلاجية, [with Damm of the ط (R),] said of camels browsing on the طلخ [254] (S, R); and formed on the measure طنابي, because this is an intensive formation in the rel. n., like أتاري, as explained below: and طلاجية, with Kasr of the ط, from the pl. [254], like عصأ from عصأ pl. of a great thorn-tree (R): (a) some say that عصأ is from عصأ [i. q. عصأ (R)], the n. un. of عصأ, like قناثة a tragacanth tree and tragacanth trees (S, R); but عصأ is seldom used (R): (b) those who hold the pl. of عصأ to be عصر, and the departed letter to be , say عصأ [306]; but those who hold عصأ to be like مياث, and the n. un. to be عصأ, say عصأ from عصأ [300] (S): (20) أفقي (IY, R), [transmitted by ANB (Jh), with Fath (IY, R) of the Hamza and ف (R),] from أفقي region, horizon or أفقي (S, IY, R), which is contracted from أفقي, like [transmitted from أن عنق neck: (a) they allow أفقي (R) because أفقي and أن عنق.
are often associated, as in عَجَّمَ عُجَّمُ foreigners, and عَجَّمَ عُجَّمُ Arabs (IY, R), and سَقَمَ سَقَمُ sickness (R) :
(b) some say [أَفْتِى or (S)] [أَفْتِى], [either of (S)] which is regular (S, IY), because the second of نُعُم may be made quiescent regularly, universally [246] (IY): (21) حْبَلٍ from the بَنُو الْحُبْلِيّ, [a tribe (IY, R, A)] of the أُمْلُبم (S, IY, R, A), whose ancestor [سَلِيم بْن غَنْم بْن ‘أَفْب بْن الْقَحْرِاجِ (S, R, Dh)] was named the pregnant, because of the bigness of his belly (IY, R, A), whence [the enemy of God (S, R),] ‘أَبِد عَلِّم بْن عَبَّا (S, R, A) called (Nw) Bِن سَلُ، [Sالُ being his mother (ID, Nw, Sn),] the hypocrite (A), or, as in A's handwriting (Sn), the chief of the hypocrites (ID, Nw, Sn): (a) حْبَلٍ is pronounced with Fath of the ب (IY, R, A), as though (IY) for distinction (IY, R) from the rel. n. of the حْبَلٍ woman [300] (R): (22) شَتَوَى, [with quiescence of the ب (R), and حَرِئيّ (Jh, KF), like and حَرِئيّ (Jh),] from شَتَوَى winter (S, IY, R), as though from شَتَوَى (IY) i. q. شَتَوَى (KF): (a) شَتَوَى is said [by Mb (R)] to be pl. of شَتَوَى, like pl. of a bowl (IY, R), and pl. of قَصَة [238] (IY); and, according to this, شَتَوَى is regular, because in the rel. n. the pl. is restored to the sing. [310] (IY, R); but his saying is invalidated by the unrestricted applicability of شَتَوَى

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wherever بنت is applicable (R): (23) منعاة (S, IY, R), a city in AlYaman (R), and [similarly (IY)] بنت رحمانى, [a clan of Ku'da'a (S, IY, R)] and رحمانى (S, M, R), a place near AlMadina (R):

(a) Y told us that (S) some of the Arabs say منعاى (IY), and رحموى (S, IY), which are the regular forms [304] (IY); but رحموى is more often used (S, IY) than بُهراوى (S): (b) the conversion of the Hamza into ن, [although anomalous (R),] is explained by the resemblance of the two ls of feminization to the l and ن [250] (IY, R): (24) دَسْتَوَانِى (with Damm of the ب (LL), and دَسْتَوَانِى (KF), from دَسْتوى (S, R), with abbreviation (KF), a town of Al'Irâk, by rule دَسْتَوَانِى [300] (Bk): جُلُولى (S, M, R, Aud, 'A), from جَلْولى (25) and حَرْرَوَى جُلْولى [246] and حَرْرَوَى [278] (S, M, R, A), two places (R, A) in Al'Irâk (R), eliding the l and Hamza (IY, R, Aud), on account of the length of the n., by assimilation of the two ls to the s of feminization (IY, R): (a) the regular form is حَرْرَوَى and حَرْرَوَى جُلْولى [304] (IY): (b) the حَرْرَوَى are schismatics, who were so named by the Commander of the Believers, 'Alî (peace be upon him !), when they settled at Harûrâ on seceding from him (R): حَرْسَان (S, M, R, A), from حَرْسَان (S, IY (26)
A), assimilating the \( I \) and \( ن \) [at its end either (\( IY \))] to [the \( I \) of feminization, which is sometimes assimilated to (\( R \))] the \( \ddot{s} \) of feminization (\( IY, R \)), and is therefore elided, although its elision is anomalous, as in \( جَلْبَليٰ \) and \( حَرْرياٰ \) [above] (\( R \)); or to the augment of the \( du. \), and therefore eliding them (\( IY \)): while those who say \( خَرْسَيٰ \) elide all the augs. (\( IY, R \)), and make the \( ر \) quiescent (\( R \)), forming the n. upon the measure \( فَعَّلٰ \) (\( IY \)), for the sake of lightness (\( R \)): (27) \( بَكْرَانٰ \) (\( S, M, R, A \)), from [236] (\( IY, R, A \)), when its \( ن \) is made the seat of inflection, in which case neither the \( ن \) nor the \( I \) of the \( du. \) is elided [296]; as though it were from \( الْبَكْرَانُ \) [236], because this is the regular form, although seldom used; by rule \( بَكْرَانٰ \) (\( R \)): (a) Khl asserts that they form \( بَكْرَانٰ \) upon the measure \( فَعَّلٰ \) (\( S \)): (b) by rule they should say \( بَكْرَيٰ \) (\( S, IY \)), eliding the sign of the \( du. \) [296]; but, disliking ambiguity, they distinguish between the rel. n. of \( بَكْرٰ \), which is \( بَكْرَيٰ \), and the rel. n. of \( الْبَكْرَانُ \), because AlBahrain is itself a place (\( IY \)), on the shore of the sea (\( MI \)), between AlBaṣra and ʿUman (\( Bk, ZJ, MI, LL \)): (28) \( هُنَدَوِلٰغٰي \) (\( Indian \), with Kasr or Ḍamm of the \( s \), from \( الْهَنْدَة \) India, said of a sword (Jrb), the \( s \) being pronounced with Ḍamm by alliteration to the \( جُرٰي \) (\( Jh \)): (29) \( اَرْلٰي \) existing from eternity, [this word being
orig. (Jh, KF), as some of the learned mention (Jh),] a rel. n. from لله وَيْلَي He has not ceased, [said of the Ancient (Jh),] by abridgment: for they say ُؤُرُي, and then substitute an I for the II [638], saying أَرْي, [for the sake of lightness (KF),] as they say أَرْي [of a spear (Jh, KF)] from ذو بَرْي, the name of a king (Jrb), and أَرْي [296] of a blade (Jh): 6 ٌثالثٍ ٌفْلَنْةٍ from three, not from ٌثالثٍ ٌفْلَنْةٍ [18, 325.A], because the meaning is not related to three each, but related to three; and similarly حِسَابِي, زَعَمْي, and the others: 309, ُتَهْمَي, ُشَلَم, َٞيْسَم, and ُعَبْسَي (Jrb): 31 ُشَلَم, ٞيْسَم, and ُعَبْسَي (S, R, A), which have no fourth (R), from ُمَلْيَس Al Ya’man, ُسَيْسَم, ُتَهْمَي, ُتَهْمَي, ُشَلَم, َٞيْسَم, and ُعَبْسَي (S, R, A), but all pronounced with Fath of the initial (A); orig. ٞيْسَم [256], ُشَلَم (R, Sn), and ُتَهْمَي, because ُتَهْمَي is Tihama (R), [or] ُتَهْمَي with Kasr of the ٰ (Sn): (a) one of the two II of relation is elided; and, [as Khl asserts (S),] the I is put as a compensation for it (S, R, Sn) in all three (R), [or only] in the first two, and the Fath of the ٰ in the third, where putting the I as a compensation would lead to a combination of two II, one of which would have to be elided, so that there would then be no sense in putting it as a compensation (Sn): (b) you may say ٞيْسَم [and ُتَهْمَي, according to rule (R),] and ُتَهْمَي (S, R).
with Kasr of the ت (S), from تَهَمَة (R); and Akh asserts that he heard some of the Arabs say شَامِي (S): (c) some say تَهَمَي (S, R, Sn) and تَهَمَي (S), anomalously (Sn), (a) because they combine the compensation and original (R, Sn); though that, says Dm, quoting IUK, occurs only in poetry (Sn); while an instance of the anomalous form is the saying of 'Umar Ibn Abi Rabî'a

"Verily for me was a Yamâni maid designed, one of the Banu-l-Hârith, of Madhîj (D): or (b) because these rel. ns. are, as it were, formed from the rel. ns. يِبَارِي and [and تَهَمَي] by elision of the ی of relation, but not of its ی; since they are not deemed heavy, as the rel. n. of the n. containing the double ی would be deemed, if the ی were not elided [303]; while the meaning of and شَامِي [and تَهَمَي] in this case is [a place] belonging to Al-Yaman and Syria [and Tihâma], the thing being then declared to relate to this place: or (c) because the ی in يِبَارِي [and تَهَمَي] is for impletion [497], as in

[by 'Antara, That flows from the projecting bone behind the ear of an enraged bulky she-camel, stepping proudly, like the pampered stallion bitten by the stallions (EM, AKB), meaning (IK, EM, AKB)]"; while شَامِي is
made to accord therewith (R): (d) IBr says that with prolongation is a *dial. var.* of *الْشَّامَ*, as in

by the Majnūn of ‘Amir, *God heal sick persons in Syria! For verily I am moved by compassion for every person ailing in Syria*; and then cites other well known verses: for it has three *dial. vars.*, the chastest of which is *الْشَّامَ* with the quiescent Hamza, then *الْشَّامَ* with the Hamza converted into ٰ, then *الْشَّامَ* with prolongation; and all of them have been heard (CD):

having a long *لِحْيَة* head of hair [below], *لِحْيَة* having a long *رَتْبَة* beard, *رَتْبَة* having a thick *رَتْبَة* neck (S, IY, A) and *شَعْرَة* having much *شَعْرَة* hair (A) on the head (LL), adding the ٰ and ْ to denote *intensiveness* (IV): while Akh asserts that he heard some of the Arabs say *روحْاناَ* spiritual of the Angels and the Jinn; and that the Arabs say it of every thing containing *زَرْع* a *soul* or *spirit* [below], whether men, beasts, or Jinn (S). Some of these expressions are more anomalous than others (A), from the violence or multiplicity of the irregular alteration: for *مَرْزَوْرَیَ* is more anomalous than *بْصَرِّ*, since alteration by a consonant is more violent than alteration by a vowel; and *رَتْبَارَیَ* is more anomalous than either, since the alteration in it is by the addition of two consonants (Sn). If these *ns.* be used as [proper (R)] names
(S, IY, R) in any case other than this (S; IY), where we have mentioned that their rel. ns. are anomalous (IY), [i.e.] when they are either not proper names already (R), like دُهرُ (R) [and طَلَّحُ (R)], or [when they are applied to denote something other than what they denoted at first (R),] like زِبَينُ when a name (S, IY, R) for a man (S, IY), [e.g.] for a son of yours (R), you form their rel. ns. according to rule, [and do not use the anomalous forms (IY),] as دُهرٌ (S, IY, R) and طَلَّحُ (R), not دُهرٌ (S), because they say دُهرٌ [only (IY)] of the man (S, IY) advanced in years (S), whose life is long, and over whom ages pass (IY); and as زِبَينٌ (S, IY, R), not زِبَينٌ (S, IY), because they use the anomalous form [only] in the case of the tribe called زِبَينَة (IY); and similarly, when you remove ثَقِيفٍ from this case, you say ثَقِيفٌ (S): for these ns. are anomalous [only] in the cases mentioned; while making them proper names for what you intend is a secondary application of them, so that in this application they revert to the regular form. The two م of relation are sometimes affixed to the names of parts of the body, to indicate their bigness, they being then either upon the measure ثَقِيفٍ [above] for the big in the أنفose; or augmented at their end by ان and ن, like
These two formations, however, are not regular; but are confined to hearsay (R). They say [fruit-seller (CD)], [beats] and for the rel. ns. of fruit, beans, and sesame: but in this they mistake, because the Arabs affix the \( n \) and in the rel. \( n \). to only a limited member of ns., in which these two letters are added to denote intensiveness, as [above], [with Damm (CD)] from [above], [from a master (CD)], said of him that \( \text{م} \) masters learning, and \( \text{م} \) or \( \text{م} \) or \( \text{م} \). \( \text{م} \), or orig. silver ore, and afterwards made a name for drugs: and the proper way is to say [312], [beats], and (D). Such rel. ns. are used only in the sense in which the Arabs use them (IY); and, when you do not mean that, they are treated like their counterparts, which do not contain that sense (S); so that the rel. n. of the \( \text{n} \) neck itself is only [cervical (IY). And, [when these ns. are used as names, their rel. ns. revert to the regular form, since intensiveness is then not intended: so that (R), from [\( \text{ج} \) (S)], [or \( \text{n} \) (S), when a name (S, IY) for a country or a man (IY)], you say [only (IY) \( \text{ج} \)]
§ 312. What contains the sense of relation is sometimes formed upon the measure (1) "مُتَّابَ عَرَجَ" as a maker or seller, of cloaks [below], "قَوَابَ" a dealer in ivory, "جَمَالُ" an owner, or attendant, of camels, "حَمَارُ" an owner of asses, "صَفَافَ" a perfumer and "تَقَاش" a decorator or engraver (IY); or (2) "نَابِلُ", as "تَامِر" a possessor of milk, "دَارِع" a possessor of dried dates, "نَاشِب" a possessor of a coat of mail, "نَابِل" a possessor of arrows, "سَلِيم" a possessor of a weapon, and "نَامِس" a possessor of a horse (IY); without affixion of the two ي s (M) of relation (IY). And "عَدَل" is [sometimes (IA, Aud)] accepted, with "نَافِل" and "فَاعِل" as a substitute for the ي (IM) of relation, as "جَعَّام" well-off for food (IA, Aud, A), "لِيِّس" having plenty of clothing (IA, A), "عَمِلَ" doing much work [below] (A), "لِيِّن" having plenty of milk, and "نَهَرَ" [below] (Aud). "فَاعِل" here is not participial, but is a n. formed to denote possessor of the thing; for you do not
say ْدِرَعَ (IY, Jrb), nor ْليَسَ (IY), nor ْتَمَرَ (Jrb). But, if any of these things be [the material or implement of] a craft or trade, and [of] a livelihood, in which its possessor is continually engaged, its rel. n. is ْفعَالٌ, like ْتَبْالٌ and for the seller of milk and dried dates, and ْتَبْالٌ for the shooter with arrows (IY). The poet [AlHuţai'a (S, IY)] says

And thou didst beguile me, and assert that thou wast a possessor of milk in summer, a possessor of dried dates, i.e., [says S (A),] ْذَوَ تَمَرٌ ْذَوْ كَلْبَي (S, IY, A), meaning that he had got milk and dried dates, not that he sold them (Sn); and hence ْذَي نَصْبٍ كَلْبَيْنِي لِهِمُ آلَعْ (S, A), meaning productive of weariness, not an act. part. [from نَصْبٍ he was weary], because grief is wearying, not weary (Sn). And Imra al-Kais [Ibn Hujr al-Kindî (MN)] says

[below] (IY) And he is not a possessor of a spear, so that he should pierce me with it; and is not a possessor of a sword, and is not an archer, i.e., not a shooter of arrows (MN). And the poet says

لَسْتُ ْبَلْيِلْيُ ْوَلْكَنَّ ْنَهْرٌ َلاً أَدْلِي إِلَّا ْلِيَلٌ ْوَلْكِنُّ أَبْتِكَرْ (S, IA, Aud, A), cited by S (IA, A), but not attributed
by him to its author, I am not a worker by night, but a worker by day. I journey not in the night, but start early in the morning (MN), i. e., نَهَارِي (S, IA, A), meaning a worker by day (IA, A). نَعِيلُ [or نَعِيلٌ (IA, Aud, A)] is used to signify possessor of such a thing: while فَعَالُ is used in the case of crafts or trades (SH, IA, Aud, A), to signify working at, or following, them (A); but is sometimes used to signify possessor of such a thing (IA). Sometimes فَعِيلُ takes the place of فَعَالٍ, as حَاكِثُ a weaver, in the sense of حَوَالٍ, because it is a craft; and sometimes the converse occurs, as وَلِيِّ بَنِي a possessor of arrows [above], i. e., وَلِيِّ بَنِي نُبَلٍ (A). But, [according to some,] وَلِيِّ بَنِي رَمْعٍ آخَر [above], meaning بَنِي نَبَلِ, is anomalous (Aud). AFR says that here is not good, because the نَبَلُ is the maker, or seller, of arrows, while the shooter of them is نَبَلِ; but AHm says that the like of this sometimes occurs, as سَيَافُ swordsman [below], meaning the striker with the sword, and جَارُفُ javelin-man, meaning the stabber with the javelin (MN). And [IM says that (A)] to this is attributed [by critical judges (A)] the text وَمَا رَبَّكَ يَطْلَبُ لِلْعَبْيِ XLI. 46. Nor is thy Lord a doer of injustice to the servants (IA, Aud, A), i. e.,
Thus some ns. upon the measure of occurrence in the sense of without being act. parts., or intensive forms of such, as the act. part., like Author of forgiveness, and the intensive form of it, like Author of much forgiveness, are i. q. دَوْرِ گَا, except that فَعَّال, being orig. an intensive form of فَعَّال is used only for a possessor of a thing, who deals in, or manipulates, or attends upon, that thing, in some way, vid. selling, like بَعْلُ a green-grocer; or tending, like بَعْلُ جُنَّال an attendant of camels and mules; or using, like سَيَاف [above]; or otherwise: while فَعَّال denotes the possessor of a thing without intensiveness. They are made to accord [in form] with the act. part. and intensive formation. One says گَلٰن of the possessor of milk, and گَلٰن لَبَّان of the dealer in it, by sale or otherwise (R). Sometimes both the expressions are used for one thing, as سَبَّان and سَبَّان فَرْس [above] (IY, R), and گُرُبُ لَبَّان and گُرُبُ لَبَّان فَرْس meaning a man having with him a فَرْس shield or buckler (IY). Sometimes one of them is used without its companion, like تَرَس a maker of bows and تَرَس a maker of shields or bucklers (R). And sometimes the of relation is put, as عِطَار [above] and عِطَار for the seller of عِطَار perfume, and [above]
and for the seller of cloaks [below] (A).

The GG say that and in the sense mentioned are i. q. the rel. n., because the possessor of the thing is related to that thing; and also because and the rel. n. formed with the occur in one sense, like and for the seller of the cloak [above]. They are known not to be act. parts. or intensive forms of such by their (1) having no v. or inf. n., as possessor of a he-camel and [above] and an inhabited place, i. e., : (2) having a v. and inf. n., but being (a) i. q. the pass. part., as water poured out, [i. e., (Jh, KF), like a hidden secret, i. e., , because it is from the water was poured out, and is not said (Jh), since is trans., according to the majority (KF)]; and as a pleasant life, [i. e., found pleasant, because one says , his life was found pleasant, not (Jh, KF) with Fath (KF)]: (b) a fem. bare of the as and [247, 268]; and for this reason they say that such as and [252, 268] and [252] and [ in ] LXXIII. 18. [268] are i. q. the rel. n.: (c) an intensive ep. of what it implies, as mighty
power, abject meanness, an exquisite poem, a violent death, and a weary grief; for each of those eps. implies a meaning, which it, though [properly] denoting the subject of that meaning, since the and دليل and شاعر and ماتت and عزر and كاسب are [properly] the subjects of the \( \text{ءر} \) and دليل and شاعر and ماتت and تصب and موت [142], is hyperbolically applied to denote, as the n. denoting a meaning is [sometimes] hyperbolically applied to denote the subject of that meaning, as and عدل and رجل صوم and ماء عزر and water sinking into the ground [247, 333]; the poem being made to be, as it were, author of another poem, as says AlMutanaibli

وَمَا أَنَا وَحْدِي قَلْتُ ذَا الْشَّعْرَ كَلُّهُ # لَكِنْ لِشَعْرِي فِيْكَ مِنْ نَفْسِهِ شَعْرُ [Nor have I alone produced this poem, all of it; but my poem on thee has a poem of its own, meaning I have not been alone in composing this poem; but my poem has helped me to praise thee, because it desires, as I desire, to praise thee (W)]; and the death to be, as it were, accompanied by another death; and the weariness to be, as it were, necessarily followed by another weariness: i.e., the poem not being a single poem, nor the death a single death, nor the grief a single grief; but each of them being doubled, repeated. The v. also is sometimes used in this sense, as جُدّ جَدّة His toil was redoubled and تَمَّ تَبَأْماُهُ It was completely finished. But, as for
an engrossing, or absorbing, occupation, it is not of this kind; but is really an act. part., the phrase meaning an occupation such that one occupied by it is distracted from every other occupation, so that he has no leisure for anything else. And, as ْفاعل, which is orig. an intensive form of the act. part., is used in the sense of possessor of the thing, so ْفاعل, which also is an intensive formation of the act. part., as ْعمل meaning ْكَتَبَ ْعَدَلٍ [above], and ْطَمَِّم [above], ْليس, and ْعتَلٍ, is used in the sense of the rel. n., even in the case of prims., as ْرَجُلُ ْنَهْرٍ a diurnal man, meaning a worker by day [above]; and ْسُيْبَ ْرَجُلُ ْحَرْجٍ and ْسُيْبَ a man addicted to the vulva and the anus, i. e., ْسُيْبَ and ِجرَحٍ [306], meaning constantly engaged in that pursuit. According to this, then, the sense of the rel. n. is not confined to ْفاعل and ْفاعل: but is found in the act. part. of the tril. un-augmented, [as exemplified,] and augmented, as مَرْضُ and ْمَنْفَطِر [above]; and in the intensive forms ْعَبِّيل, ْعَبِّال, ْفاعل, ْفاعل and ْفاعل of the act. part. [343] (R). And hence, [says Khl, they say (S, M, R)] a pleasant life, [above] (S, M, SH), i. e., ْدَازُ ْرِضَى possessing pleasantness (S, M, Jrb), because ْرِضَى life is not qualifiable by ْرِضَى
finding pleasant, i. q. ِنَاعِلَةٌ; but by ذَات رضى, in order that it may be i. q. مَرْضِيَةٌ found pleasant (Jrb): (a) this is rendered dubious by the introduction of the ِسِ (IY, Jrb), since they say that the ِسِ drops off from حَكَّاطُ and طَالِقٍ [295], because they are not participial; while they mention that راضية is not participial; because عَيْشَةٌ is its v. being رضيت [above] (IY): but the ِسِ may be introduced (Jrb) to denote intensiveness, as in عَلَامة ِمُقَوَّةٍ ِمَا لَوْنَعِيْن ِرَاضِيّةٍ [294] (IY, Jrb) and نِسَابِةٍ [265] (IY); or you may hold عَيْشَةٌ راضية life to be ِمَرْضِيَةٌ by a trope, the really ِمَرْضِيَةٌ ِرَاضِيّةٍ being the person leading it (Jrb): (2)

يُطَعِعُ كَسَسٍ [below] (S, M, SH), i. e., ِذَوْرَ كِسَوَةٌ وَطِلْعَمٍ (S, IY, R), which is vituperative, meaning having no excellence other than that he eats (IY, R) and drinks (IY) and dresses (R). The poet [AlHutai'a (IY, AAz)] says

ذَٰ١١ِبِكُمْ ِلَا تَرْحَلْ لِبَغْيِهِّ ِذَٰ١١١ِبِكُمْ ِلَا تَرْحَلْ لِبَغْيِهِّ ِذَٰ١١١ِبِكُمْ ِلَا تَرْحَلْ لِبَغْيِهِّ (IY, R, A), satirizing AzZibrikān, Leave noble feats alone; journey not in quest of them; but stay at home, for verily thou art the possessor of food, and of dress (AAz), not meaning eating and dressing (Sn). This verse, though not in the text of the M, is intended by Z’s saying ِمَا لَوْنَعِيْن ِرَاضِيّةٍ [above] (AAz). But we need not hold ِمَا لَوْنَعِيْن ِرَاضِيّةٍ to be i. q. the rel. n.; nay, we had better call it an
act. part. from طَعَم he ate, aor. deprived of the sense of origination, [i. e., meaning eater, not eating]: whereas كَسٍ may be said to be i. q. the rel. n., because it is in the sense of the pass. part., [meaning dressed,] like مَاء ذات ذَات自救 [above]; or to mean ذات نفسة dressing (himself), though the first is more obvious, because, when the trans. act. part. is unrestricted [by the mention of an obj.], its action mostly falls upon another (R). مَعْالَ also is sometimes used as a substitute for the ي of relation, as إِمْرَة مُطَار a woman having perfume on, i. e., ذات عطر (A), this not being inconsistent with its meaning also using much perfume [269] (Sn): and مَعْيَلْ ذات مَعْيَلُ مَحْضِر a running she-camel [252], i. e., ذات حُضَر ذات ذات حضير capable of a run or of running (A); and مَعْتَرْم a perfumer, which is mentioned in the ِضَاح as being i. q. عَتَر, besides meaning using much perfume [269], (Sn). Some of (A) these formations are numerous (IY, A), extensive (IY); and فَعُل in the sense mentioned is more often used than فَعُل (R). But, [notwithstanding that (R),] they are not regular (IY, R, A), but confined to what has been heard (IY, R). This is the opinion of S, who says that (A) you do not say بَرَار of the possessor of بَر wheat, nor بَيْكَة of the possessor of بَيْكَة fruit [311] (S, IY, R, A),

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nor of the possessor of \textit{barley}, nor of the possessor of flour or meal (S, IY, A); but though is sometimes said (IY). But Mb allows these by analogy (A) to what has been heard, like and [above] (Sn). Similarly the maker, seller, or wearer of wrappers or a wrapper is a rel. n. formed according to rule [304]; while the furrier is formed by analogy to and [above] (IY).
mentioned by IJjr in the Is among the Converts (AKB). One of the two is red, as in لَتَسْجِرُنَّ عَلَى [62, 540] (AAz)—l. 20. alKalbi, an Islami poet (AKB).

P. 856, l. 17. By AlFarazdaq, satirizing Jarir, whom he ridicules, and makes out to be a woman. He likens each half of the جَهَم [mentioned two verses before, and] here meaning vulva, to the face of αΤυρκ, the Turks being coarse, broad, and red in the face (AKB)—ll. The Mother of the Believers (Is), Ḥafṣa Bint ʿUmar Ibn AlKhaṭṭāb, is said to have been born [when Quraysh were building the House (Nw),] five years before the Mission [of the Prophet (Nw)]; was married by the Apostle of God [after ʿĀʾisha (Is)] in the year 2 or 3, [the latter date being preferable (Is)]; and died in the year 27, [28 (Nw),] 41, 45 (Nw, Is), 47, or 50, at the age of 60 (Nw). Between the ʿHijra and the birth of the Apostle of God were 53 years 2 months and 8 days; between the ʿHijra and the Mission of the Apostle of God were 13 years 2 months and 8 days; and between the ʿHijra and the death of the Apostle of God were 9 years 11 months and 22 days (LM). The ʿHijra is the beginning of the Islami era (Nw, LM); and the first [person] that dated by the ʿHijra was ʿUmar Ibn AlKhaṭṭāb in the year 17 of the ʿHijra (Nw). The ʿHijra occurred (LM, TKh) in the 14th year of the Mission (TKh), when AlMuḥarram, Ṣafar, and 8 days of Rabiʿ alAwwal had elapsed. So, when they resolved upon founding [the era of] the ʿHijra, they went back 68 days, and made the beginning of the era the 1st of AlMuḥarram of this year. Then they computed from the 1st of AlMuḥarram to the last day of the Prophet's life, and it was 10 years and 2 months; whereas, when his age is really reckoned from the ʿHijra, he is found to have lived 9 years 11 months and 22 days after it, [the difference between the two periods being 2 months and 8 days,
i.e. 68 days) (LM). But [the assertion that the period from the 1st of AlMuḥarram in the year of the Hijra to the last day of the Prophet's life was 10 years and 2 months is difficult to reconcile with the statement that] he died (God bless him, and give him peace!) in the forenoon, [or, as is said, at midday (LM).] on Monday the 12th of Rabī’ alAwwal in the year 11 (Nw, LM) of the Hijra, [i.e. 10 years 2 months and 12 days from, and including, the 1st of AlMuḥarram in the year of the Hijra] (Nw). He died at the age of 63, the [most correct and (Nw)] best-known [opinion]; or, as is said, 65 or 60 (Nw, LM). The preferable opinion is that he was sent [on his Apostolic Mission] at 40 years, and abode in Makka calling [the unbelievers] to Allāh 13 years and a fraction, and abode at AlMadina after the Hijra nearly 10 years; and that is 63 years and some fractions (LM). If, then, Ḥafṣa was born 5 years before the Mission, she was 18 or a little more at the beginning of the Hijrī era; so that, if she lived 60 years, she died in 41.

P. 857, ll. 25-26. Of Himyān Ibn Kuḥafa (S). The truth is that these two verses are from a Rajas by Khitām alMujāshi’ī, an Islāmī poet; not by Himyān Ibn Kuḥafa (AKB), the Rājiz (ID).

P. 859, l. 8. Abū ‘Aṭā was a contemporary of the two dynasties: he praised the Banū Umayya and the Banū Hashim (KA). Yazīd Ibn ‘Umar Ibn Hubaira [alFazārī (ITB), b. 87 (IKhn)], governor of the two ‘Irākīs for Marwān Ibn Muḥammad Ibn Marwān Ibn AlḤakam [alKurashi (TKh) alUmayrī (IKhn, TKh) alDīmashkī (TKh), known as alJa‘dī and nicknamed AlḤimār (IKhn), the last Khalīfa of the Banū Umayya (IKhn, TKh), b. 72 (TKh) or 76 (Tr, IAth, ITB)]. a. 127, l. 132 at the age of [58 (MDh),] 59, [62 (IAth, MAB), 69 (MDh, IAth), or 70 (MDh)], was put to death by Abū Ja‘far alManṣūr, [afterwards Khalīfa,] at Wāṣī on 132 in violation
of a capitulation (IKb). The advice of Abû Ja'far was to keep faith with him; but Abû Ja'far's brother Abu-l'Abbās 'Abd Allāh as-Saffāh Ibn Muḥammad [al-Kušāh (TKh) al-Hāshimī (ITB) al-Abbās (ITB, TKh), the first Khalifa of the Banu-'Abbās (FW, ITB), d. 108 (FW, TKh)], a. 132, d. [135 or (TKh)] 136 [at the age of 27 (TKh), 28 (Tr, IAth, FW, TKh), 29 (MDH), 32 (TKh), 33 (Tr, MDh, IAth, MAB, ITB, TKh), or 36 (Tr, IAth)], insisted upon Abû Ja'far's putting him to death (IKbn). Marwān was called Al-Ja'dī [because he had learnt (IAth, MAB)] from [his preceptor and master (TKh)] Al-Ja'd Ibn Dirham (IAth, MAB, TKh) the doctrines of the Creation of the Qur'an and of Predestination (IAth, MAB), etc. (IAth): and he was known as Allīmar because of his bravery, from the saying: 

Such a one is more patient than a hen in war; for he used not to flag in waging war upon the rebels against him, and was the bravest of the Banu 'Umayya (TKh). It is said that Al-Ja'd Ibn Dirham published his doctrine of the Creation of the Qur'an in the days of Hishām Ibn 'Abd Al-Malik, under whose order he was put to death by Khalid al-Kāsri, governor of Al-Irāq (IAth). The Wāsiṭ of Al-Irāq was founded by Al-Jajjāj Ibn Yūsuf ath-Thaḥafī between Al-Kūfa and Al-Baṣra; and for that reason was named Wāsiṭ, because it was intermediate between the two cities, [the distance from it to each being fifty parasangs (MD), i.e. leagues]; it was begun by him in 84, and finished in 86 (MK)—l. 12. The first hemistich is

ِحَمْسَىٰ عَلَى جُمُرٍ كَبِيْرٍ مِنَ الْغُصْمَا

*My heart is on glowing embers of the wood called غَصْمَا; and the verse is from an ode by Al-Mutanabbi; W says (AKB), He says My heart is on glowing embers from passion, i.e. on account of their bidding*
farewell and their departing; and mine eye is revelling in the face of
the beloved in a garden of beauty (W, AKB).

B. 134a

P. 860, ll. 2-3. The bottom, or low land, of 'Ākil is [a place (MI)] on the road of the pilgrims of Al Başra between Rāmatān and (Mk, MI) Āmirra (Mk) [or] Immara (MI)—l. 4. ‘Ākil is said to be a mountain (Bk, ZJ) that Ḥujr, the father of Imra alKais, used to dwell in (Bk). The author of the Mk, after enumerating eight places named ‘Ākil, the second of which he describes as "a mountain that the children of [Ḥujr (KĀ)] Ākil "alMurār, the ancestor of Imra alKais, used to stop in", adds "But I do not find myself confident that they "are eight [separate] places; and perhaps there is some intermixture in them"—l. 8. See Md. II. 182 and P. II. 598—ll. 16-17. The R (vol. II, p. 142, l. 1.) has "either because repetition of the v. is made a substitute for
dualization of the np.", which, though it occurs in all three eds., I have ventured to invert—ll. 19-20. The two Indian eds. of the R (vol. ii, p. 143, l. 2) have صاحبه his companion; but the Persian ed. has صاحبیه his two companions.

P. 861, l. 1. تسمية جزء باسم كله naming a part by the name of a
whole (R), i.e., putting a whole for a part, as penes for penis and
testicles for two testicles in the exs. given.

P. 862, ll. 3-4. I.e., to two or more of its kind. See p. 363,
ll. 6-7. The definition is inverted, pluralization being the addition
of two or more to one, not of one to two or more. See p. 363,
ll. 22-23.

P. 864, l. 9. Read "Navādir."
P. 868, l. 1. The poet of Kuraish in Al-Islam. He rebelled with Mus'ab Ibn AzZulair against 'Abd AlMalik [Ibn Marwan]; and, when Mus'ab was killed [in 71 (Tr, IAth, ITB) or 72 (Tr, ITB)], and 'Abd Allah [Ibn AzZubair] was killed [in 73 (Tr, IAth, ITB)], he took refuge with 'Abd Allah Ibn Ja'far Ibn Abi Talib [al-Kuraishi 'al-Hashimi aṣ-Saḥābi (Nw), d. 80 (IAth, Nw, Is, ITB) or 82 (Is) or 84 or 85 (IAth, Is) or 86 (IAth) or 87 (Is) or 90 (IAth, Nw, Is), at the age of 80 (Nw, Is) or 90 (Is)], who petitioned 'Abd AlMalik about his affair, and secured his pardon, [at which time he appears from a long story told in the KA to have been 60 years old] (KA). His brother 'Abd Allah Ibn Kais left issue; but 'Ubaid Allah left none (AKB). The poet's name is often given as 'Abd Allah, probably from mistranscriptions. Dīle "['Abd-Allah or]" before " 'Ubaid Allah" in the Note on p. 18, l. 5—l. 2-3. Ṭalha was governor of Sijistān (IHjr, AKB) in 61 (IAth), [or] in 63 (ITB); and there he died (AKB)—l. l. The author of this verse is Abū Kais Ibn Rifa'a (Jh, Jsh, MN) al-Anṣārī (Jsh, MN), whose name was Dīnār (Jsh): so says ISf in his exposition of the verses of the Iṣhā by ISk. And Bk [also] says that he was named Dīnār, and was one of the poets of the Jews; and, says Bk, I think that he was a heathen. But KI says that the author is Kais Ibn Rifa'a; and AFI says that the author is Abū Kais Ibn AlAslat al-Ausi, his name having been altered (MN). See the Note on p. 738, l. 19.

P. 869, l. 25. Read قَعَلَانِ.
l. 4, by S—l. 3. Read لَعْبَة (Fk), a medley of III. 11 and XXXIX. 22.

P. 871, l. 17. A tribe of AlYaman (MAd).

P. 872, l. 5-8. I have transposed عَلَيْونِ and زَيَّدُونَ in accordance with the suggestion of YS, the former being an instance of the perf. pl. masc., and the latter of the co-ordinate—l. 14. From the same poem as a verse given on p. 96A—l. 17. Tumāḍīr was his wife (AKB).


P. 874, l. 12. Of [the Banu-lḤarīth Ibn Rabī‘a Ibn (AKB)] AlAwās Ibn AlḤajr Ibn AlHanw Ibn AlAzd (KA, T, AKB) Ibn AlGhauth (KA, T) Ibn Nabl [Ibn Malik (IHb)] Ibn Zaid Ibn Kahlān Ibn Saba (T) Ibn Yashjub Ibn Ya‘rub Ibn Kaḥṭān (IHb). AlAwās is with Fath of the Hamza; AlḤajr with Fath of the undotted ج، and quiescence of the ئ; and AlHanw with all three vowels of the ئ, and quiescence of the ن. Some assert that Ash-Shaufarā, meaning big-lipped, was his cognomen, his name being Thabit Ibn Jābir; but this is a blunder, like AlʿAinī’s blunder in asserting that his name was ‘Amr Ibn Barrāk, these being his two comrades in robbery (AKB).

P. 875, l. 15. See Md. I. 334 and P. I. 691—l. 17. In the nom. عَفَرَان or عَفَرْيِن. Lane (p. 2090, col. 2) gives عَفَرْيِن as the name of a place abounding with lions, on the authority of the KF and other works; but the KF (p. 303) has عَفَرْيِن, and there is no
reason why it should be diptote, unless we assume it to be fem.,
since the form عفرُونَ may be accounted for as gen. of عفرُونَ.

P. 876, l. 7. After أَكْبَارِ has no أَكْبَارْهُ. A better ex. would be طَبْرُونَ, pls. طَبْرُونَ [above], طَبْرَةٌ, and أَطلبِ [244].

p. 877, ll. 1-2. See p. 1361, l. 4, and the Note on p. 854, ll. 4-5—l. 24. Her two ringlets have become white is one
of the props. used as names: the poet says

And the House of God! Ye shall not wed her, sons of Shāba Karmāḥ, tying up the udder, and milking (IY on §. 4).

P. 878, ll. 20-23. There is no difference in that between the
generic n. not a proper name, like ابنُ لُبَّنِي a two-year-old he-camel, and the [generic (Sn)] proper name, like ابنُ أُوْى the jackal [and ابنُ عْرِسِ the weasel], the difference between them being that the
second member of the generic proper name does not receive لِكْ بِهَا [7, 194], contrary to the generic n. (A).

P. 811, l. 23. بَيَاتٌ (YS. I. 143) (Sn. IV. 282.)

P. 882, l. 24. If it were a name for the fem., it would come
under the rule in p. 881, ll. 7-10.

P. 883, ll. 9-11. Lane (p. (1703, col. 1) has "صَفْنَةٌ. . . . . . . . . . . . . " pl. صَفْنُونَ (M, TA) and صَفْنُونَ and [the pl. of صَفْنَةٌ is صَفْنُات (TA)].
It seems doubtful whether he was justified in inserting the words in brackets—l. 14. ُجمَيلات ُجمَيل appears from the context to be pl. of ُجميل. It might be dim. of ُجمَال pl. of ُجمَل [274]. See IX. 700, l. 17. In the former case it means little, or small, he-camels; and in the latter a few he-camels. Read "[270, 289]."

P. 884, l. 22. Ns says that Kais Ibr Jābir is the man of whom Zaid says ُکَنْيَة جَابِرِ آلِه [170], naming him by the name of his father—l. 25. This Sa’d is said to have been one of the chiefs and cavaliers of Bakr Ibn Wā’il in heathenism, and to have been a poet (AKB).

P. 885, l. 6. I. e., had already split up into factious each claiming to be the tribe Ka‘b. With Ka‘b and Ku‘ab cf. Ka‘b and Kilāb, names of tribes—l. 13. After "formations" insert "[253]."

P. 886, l. 4. IM’s text is given at p. 1114, l. 22; and the Aud’s enumeration of the broken pl’s. in pp. 1032-1033.

P. 887, l. 4. After "formations" insert "[253]"—l. 26. If بَنْفَسِهِ is a corrob. [503], the paradigm ُفَعُل is the only one allowed [132].

P. 888, l. 18. An Islāmi poet of the Marwānī dynasty, and a Badawi (AKB)—l. 22. From the same poem as verses cited on pp. 454, 651, and 854, and as a verse ascribed by H (D. 151) to AlMutḥakākīb al‘Abdi. See the Note on p. 651, l. 1—l. 27. An Islāmi poet of the Marwānī dynasty (AKB).

P. 889, l. 1. Coupled to بَنَا لا نَزَال آلِه in the preceding verse, as here appears
Now tell thou Mu‘awiya Ibn Harb (and the guess at the unknown is cleared up by certainty) that we shall not cease to be foes to you, throughout the length of time, so long as the moan of the she-camel for her young one is heard; but IA and IHsh in their Commentaries on the IM transmit it. Aud Abū Ḥasan ‘Alī was a good father to us (AKB). According to the MN and FA, it is cited by BD (not IA) and IHsh. It is in the Aud (p. 12), with the version mentioned by AKB; but is not in the IA or J, nor in the EC. Perhaps IUK should have been named, instead of IA, by AKB—l.l. One of the companions of ‘Alī. I have not seen any mention of him in the Book of the Companions [of the Prophet]; and he is only a Follower (AKB)—l. 11. I have not met with the name of its author (MN).

P. 890, ll. 3-9. Cf. p. 888, l. 11, and p. 1262, ll. 8-12—ll. 9-18. This explanation fails to account for ضاربین الْقَبَابِ [above].

P. 891, l. 3. The poet is eulogizing the two Muhammadas mentioned in vol. II, p. 468, l. 1—ll. 12-14. Because the ن stands in the place of the Tanwin. See p. 342, ll. 4-6, and p. 869, ll. 23-24—l. 28. “this sort” is the irregular pl. with the, and ضاربین the regular pl. p. 888 l. 11); and “the regular pls.” are such as ضاربین.

P. 893, l. 6. The mountain mentioned by S, is a mountain in front of AlFalj (Bk). It is orig. du. of the السبع , but is treated by the poet like السبع, since, if he treated
it like the *dar*, he would say *(MN)*—l. 13. After insert "*[295]*"—*ibid.* or *ibn*s is a well-known tract of sand in the abodes of the Banu Sa'd of Tamim *(Bk)*—ll. 23–24. Mb says in the Kamil *(HH)*; AU says that there is a dispute about this poem, which some attribute to AlAhwas, and some to Yazid Ibn Mu'awiya *(Mb, HH)*; but the truth is that it is by Yazid, describing a girl *(Akh)*. The poetry of Yazid, little as there is of it, is extremely beautiful *(IKhn)*—l. 25. Al Māṭirūn is a place in Syria, near Damascus *(MI)*.

P. 894, l. 1. Jillik means Damascus; and is said to be a place near Damascus; or to be a statue of a woman, from whose mouth water used to issue, in one of the towns of Damascus *(JK)*—ll. 3–14. This passage from the Aud contains a summary of the two variations of the *pl.* discussed at length from p. 892, l. 20, to p. 894, l. 3, with the addition of a third, the worst of all, with the description of which cf. p. 891, ll. 18–20—l. 11. An Islami poet *(AKB)*. He composed poetry at the end of the reign of 'Ali Ibn Abi Talib, and praised Mu'awiya, and 'Abd Allāh Ibn AzZubair, who had made him governor over one of the provinces of AlYaman *(KA)*. It is said that this ode is by 'Abd ArRahmān Ibn Ḥassān Ibn Thābit alAnṣāri; and this is the opinion adopted by Jh and others; but the truth, says IBr, is that the ode is by Abū Dahbal *(MN)*.

P. 895, l. 1. But IM has reversed the practice by mentioning the *pl.* [first *(Sn)*], and then saying that this measure is regular in such and such *[sings.]*. And for each practice there is a reason *(A)*, the reason for the first being that the *sing.* is anterior to the *pl.* in existence; and the reason for the second that the *pl.* is the
[formation] really intended, because the discussion is about it (Sn). S, followed by Z and IH, with their Commentators IY, R, and Jrb, details the pl. of each formation of sing.; while IM and his Commentators IA, IHsh, and A detail the sing. of each formation of pl. The present work attempts to combine the advantages of both methods; but this cross-division of the subject among the authorities involves some repetition.

P. 896, l. 3. And ṣebī [260]—l. 10. The [fem.] pron. in أُزْنَادِهَا relates to the ʿoʾom (MN), which is of common gender (Jh, KF)—l. 19. It is followed by

Thou hast cast their supporter into the bottom of a dark well (the dungeons being wells). Then forgive (upon thee be the peace of God), O 'Umar (MN). See AAarb. 138—l. 22. A green valley, containing many trees [and waters (Mk)], between Fadak and AlWabishiya (Mk, MI).

P. 897, l. 14. And (c) فَعَلَة, as ثُورَة ثِبَرَة pl. of ثُور a bull [257]—l. 19. Read فَعَلَة—l. l. And (h) فَعَل as قَشَع pl. of قَشْع a worn-out skin (A).

P. 898, l. 16. And (c) قَفَأَة أَقْفِيَة pl. of قَفَأَة back of the neck [328] (A).

P. 899, l. 1. Read فُعَلَى—l. 14. Lane (p. 2213, col. 1) gives عَبِيَّة, which his authorities explain as pl. of عِبَأَل stalking majestically; but this is strange, because عَقَال has no broken pl. [252]. The M and Aud give عَبِيَّة, which AAz holds to be pl.
of عَنْعَالِ pl. of عَنْعَالُ stalking majestically; while the Aud makes it pl. of عَنْعَالِ prowling, seeking for prey, which has another pl. عَنْعَالٌ, and both the M., followed by IY, and the Aud hold the ی to be added for impletion, as in تنقَّلُ التَّسْباَرِيفٍ [252]. And the Jsh gives a similar explanation of the ی, making pl. of عَبَّانِیِلٌ، and allowing either sense. See the Note on p. 1036, ll. 3–16. The S and M have أُسْودُ explained in the Jsh as a subst. for عَبَّانِیِلٌ; but IY and Lane have أُسْودُ explained in the MN as a qualified post. to its esp. [121]—l. 17. فَعَلُ is not given by any of my authorities as a pl. of فَعَلُ: perhaps خَمْرُ may be contracted from أَسْدُ فَعَلُ, like أَسْدُ فَعَلُ from أَسْودُ; or pl. of خَمْرُ, as أَنْجَدُ فَعَلُ is said to be pl. of أَنْجُدُ فَعَلُ [above]; or a heteromorphous pl. of خَمْرُ [255]—ll. 20–21. And َأَنْجُدُ فَعَلُ, as أَنْجَدُ فَعَلُ a she-hyæna (A).

P. 900, l. 10. And أُنْقَلُ pl. of أُنْقَلْ (A) with Kasr of the ق, and quiescence of the س, meaning an arrow before it is feathered (Sn); and أُنْقَلُ pl. of أَنْقَلَى [257]—l. 15. This is probably the proper form of the ضِرسُ in Lane, p. 1785, col. 3, l. 31—l. 21. And فَعَلُ, as فَلَّ pl. of لَّتُبَ a gum [316] (A), which is orig. لَتَبَ, like عَنْبُ (Sn).

P. 902, l. 21. Read "quasi-pl."

P. 903, l. 5. A valiant poet, and a celebrated cavalier of Muḍar. He was one of those who rebelled with ‘Amr Ibn Sa‘īd
against 'Abd AlMalik Ibn Marwân; and, when 'Abd AlMalik had killed 'Amr [in 69 (Tr, IAth, ITB) or 70 (IAth)], he rebelled with Najda Ibn 'Âmir alHanafi, [k. 72 (IAth)]; and afterwards he fled, and joined 'Abd Allâh Ibn AzZubair, with whom he stayed till 'Abd Allâh was killed, when he came to 'Abd AlMalik in disguise, and tricked him into giving him quarter (KA). The verse may be part of the poem given in KA. XII. 26-27. Cf. the verse of AlHuṭai'a at p. 896, l. 19.

P. 904, l. 5. And (7) جَمِيعَةٌ فَعَلْتُهُ, as جَمِيعٌ pl. جَمِيعٌ; and (8) جَدَا فَعَلْتُهُ, as جَدٌّ pl. جَدٌّ [254] (A).

P. 906, l. 17. We hold فَعَلَتْ a handmaid to be فَعَلْتُ because we see them form the broken pl. فَعَلْتُ فَعَلْتُ when nothing is elided from it, but do not see them form the broken pl. فَعَلْتُ فَعَلْتُ when nothing is elided from it (S).

P. 907, l. 6. 'Abd Allâh, [or 'Ubayd (T), Ibn Mujib (T, Is)] Ibn AlMa'drašt (KA, T, Is) Ibn 'Âmir alHisân...........Ibn Abî Bakr Ibn Kilâb (KA, T) Ibn Rabi'â Ibn 'Âmir Ibn Sa'â'a (KA), of the Banû Abî Bakr Ibn Kilâb, known as AlKattâl alKilâbî. AZ says that he was one of the poets of heathenism: but AU mentions that he was imprisoned by Marwân Ibn AlHakam; and, according to this, says Bk in his Commentary on the Amâli of Kl, he was one of the Converts (Is). The KA gives the second hemistich as

إِذَا تُحَدِّثُ عَنْ نَقِيَّيْ رَمَّارَي

When my being untwisted, and my being firmly twisted, i.e. my good luck and my ill luck, are talked about—ll. 13-15. Derenbourg (S. II. 188, l. 16) prints فَعَلْتُ and نَقِيمُ and مَعَيْن.
P. 908, ll. 15-17. IM says in the CK that فَعَل sometimes acts
as a substitute for لَعِيْن فَعَل, as pl. of فَعَل لَعِيْن and pl. of فَعَل [238, 329. A]; and فَعَل for
as pl. of صُوْرَة a shape, effigy
and pl. of تُرْقَة torque (A).

P. 909, l. 10. See the last Note—l. 13. Cf. نَسْوَة pl. of نَسْوَة [310], according to R (p. 137, l. 19), who here follows S (vol. II,
p. 86, l. 15). But see p. 1089, ll. 12-16, and p. 1089, l. 3.

P. 910, l. 15. Read غُرَف.

P. 911, l. 2. Read " [in them]."

P. 913, ll. 16-18. This cause seems to be stated rather too
broadly, because all cpns. on the measure of فَعَل are not treated as
substantives. See p. 912, ll. 22-23—l. 19. شَيْخ is regarded by
Z as a substantive. See p. 1123, l. 1—l. 21. Read إِفْعَال.

P. 914, l. 12. Read أَسْمَال—l. 15. The unmarried man would
go further afield, when out hunting, than the married—l. 17. He
compares the mare to a staff because she is long in the body, round
in the barrel, and smooth in the coat.

P. 917, l. 18. The reference is to p. 1022, l. 21-1023, l. 1.

P. 918, l. 1. Read "vowel".

P. 919, l. 9. Read أَبَت—l. 17. In "his heart" there seems
to be an enallage from the 2nd to the 3rd pers.

P. 920, ll. 2-3. I. e. with our waist-cloths tucked up in
readiness for fighting—l. 17. I am not acquainted with [the name
of] its author (AKB).
P. 921, l. 1. B. 60 (IAth) or 61 (IHjr, ITB), d. [147 or (IHjr)] 148 (IAth, IHjr, ITB).

P. 923, l. 17. After insert "[310]".

P. 924, l. 9. Kais Ibn 'Asim was a Companion (AKB). He was Kais Ibn 'Asim ......... Ibn Minkar Ibn 'Ubaid ........ Ibn Sa'd Ibn Zaid Manat Ibn Tamim (Is, AKB) at Tamimi al Minkari (Is), one of the Banu Minkar Ibn 'Ubaid (SR). He came to the Apostle of God as an envoy [in the embassy of the Banu Tamim, and became a Muslim (Is)]; and then the Apostle of God said "This is the chief of the dwellers in tents of camels' hair" (Is, AKB)—l. 11. The verse is preceded by

Dost thou not know, O Umm 'Amra, that the mishaps of time have missed me, in order that I might grow old, and witness many arrivals of 'Auf Ibn Ka'b Ibn Sa'd Ibn Zaid Manat Ibn Tamim, repairing to do homage to the turban of AzZibrikan dyed with saffron?, the chiefs of the Arabs being wont to dye their turbans with saffron. But apparently this verse is disconnected from what precedes it, by the loss of some verses between them. is in the subj., coupled to (AKB). And in Lane (p. 1285, col. 1) is a mistake, which should be corrected. On the rivalry between AlMukhabbal asSa'di and AzZibrikan see pp. 31 A—32A.

P. 926, l. 23. I have not met with the name of its author (MN).

P. 930, l. 3. Put a comma after —l. 8. Read }
P. 931, l. 9. Of the Madid [metre] (MN). This version shortens the last syllable of the second epitrite forming the first foot of the second hemistich—l. 15. This is the version given in Tr. I. 751, except that the Tr has غزوة for عرور. Jh and IHsh may have confused the ending of this line with that of the next

Then we returned, making spoil of camels, while men left behind us died; but this again is differently given in the MN, which has

Then we returned, making spoil; and how many men, before it, have passed away!; while the AKB agrees with the Tr except in giving making spoil together for غانبي نعم [above]. The true text seems to be uncertain.

P. 932, l. 8. Read فَعَلْئَهُ. See p. 1364, ll. 10-13. The a. f. of these ns. is properly فَعْلَهُ, as سَنَةٌ, orig. سَنَوْ, or سَنَوٌ, or سَنَوْ, لَثَةٌ; and the ظِبْدَةٌ, orig. ظِبْدَةٌ, or ظِبْدَةٌ, or ظِبْدَةٌ: and the ۫, being a compensation for the lost ل, ought not to be combined with it; so that R's expressions فأَلْحَبُ [244] and Jh's expression سَنَوُ [275] are not strictly accurate. Cf. Sn. IV. 158, l. 9. When the ۫ is substituted for the elided ل, the ۫, if orig. quiescent, is pronounced with Fath, because the ۫ of femininization is preceded by Fatha, except in the abbreviated, as فَتُّةٌ and فَتُّةٌ.

P. 934, ll. 12-15. Some allow لَمْ يَأْمَرْ (Lane, p. 103, col. 2).

P. 935, l. 9. Read "[in multitude, as is said (R),]". The clause "as is said" is intended to throw a doubt upon the qualification
“in multitude,” which is based on the theory impugned by R that the
\( pl \). with the \( \text{ر} \) and \( \text{ع} \) serves only for paucity, not for multitude (p. 886, Il. 9-13). When the sing. has no \( \text{ع} \), the \( pl \). \( فُعَالٌ الْأَخْرَ اَنْفُ بَيْنَ الْقِيَامِ \\
\) serves for paucity and multitude (p. 887, Il. 10-11, and p. 934, Il. 18-19): but, when the sing. has a \( \text{ع} \), then, according to the theory mentioned, the \( pl \). with the \( \text{ر} \) and \( \text{ع} \) serves for paucity, and \( فُعَالٌ الْأَخْرَ اَنْفُ بَيْنَ الْقِيَامِ \\
\) for multitude. Cf. p. 1037, Il. 1-10.

P. 936, Il. 11-12. IM’s words are

\[ \text{جَرَدَ الْأَخْرَ اَنْفُ بَيْنَ الْقِيَامِ} \]

which I have rendered by an Alexandrine—l. 18. \( خُوَرَّنًى \) (A). So

in the MSS; but properly \( خَرُونًى \) is a co-ordinative \( aug. \) [247], whereas the
discussion is about the \( quin. \) whose letters are \( rads. \) (Sn). \( خُوَرَّنًى \\
\) is [said in the KF to be (Sn)] a castle [outside AlHira (Bk)] belong-
ing to AnNu’mān (KF, Sn, MKh), the elder (KF, Sn), son of

[Imra alKais (Tr, AF), not of] AlMundhir (MKh). See the Note

on p. 54, l. 11. But, according to IBd, it was AnNu’mān Ibn

AlMundhir who built AlKhawarnak. See Dozy’s Note on p. 96,
l. 3, of the IBd, and the pedigree in the Note on p. 947, Il. 17-18

below.

P. 939, l. 3. And sometimes \( جَذِرُ جُدْرَانُ \) as \( عَرْقَلِ دَرْدَلُ \) \( pl. \) of \( عَرْقَلِ \) a
gazelle [257]—Il. 14-15. Here R follows S (vol. II, p. 198,
Il. 10-11). But Lane (p. 389, col. 3) makes \( جُدْرُ جُدْرَانُ \) \( pl. \) of

\( جَذِرُ جُدْرَانُ \), citing Jh and the KF among his
authorities. The KF mixes up the pl. of the two *sings*; but Jh says "The pl. of *جذَر* is *جَذَرَان* جُذَرَان, like *بَطَنَان* and *بَطَنَان*" [287], which is exactly the opposite of what Lane makes him say. The words "former" and "latter" in Lane's passage should perhaps be transposed.

P. 945, l. 9. See the verso cited at p. 460, l. 21.

P. 946, l. 6. See Md. I. 401 and P. II. 86.

P. 947, l. 6. The [with a جُذْر and two ق's, upon the measure of صْبْر (Sn),] is the ضَفْسِةُ صِبْحَة (A. IV. 155, l. 1).

Frogs are of many sorts, some that croak, and some that do not croak (HH). The which is not in the Dictionaries, nor in the HH, seems to be the female of the croaking sort—ll. 17-18.

In the portion of the land of Al'Trakah adjacent to Syria. There AlHarith alGhassani, who owed allegiance to Cæsar, made an attack upon AlMundhir [the elder, grandfather of AnNu'man (ID)] Ibn AlMundhir, and upon the Arabs of Al'Trakah, who owed allegiance to Kisra; and AlMundhir was killed on that day by Shimr Ibn 'Amr asSuhaif [alHanafi (IAth)], of the Banu Ḥauifa (Bk).

Imra alKais

AnNu'man the elder (builder of AlKhawarnaḵ)

Imra alKais Mā asSamā

AlMundhir the elder Hind (killed at 'Ain Ubagaih)

'Amr (Muḍarrīṭ alḥijāra)

AlMundhir Salmā

Abū Ḥabūs AnNu'mān

AlMundhir Ḥurka Hind
P. 948, l. 10. Read "(IA, A)"—ibid. I take to be a misprint, because, though fem., it is an ep., meaning active in spinning—l. 19. Read قُولَى.

P. 950, l. 1. Dele "[248]"—l. 6. Read حَلْجَة.

P. 951, l. 5. IY here and R at p. 946, l. 8, restrict the pl. سَيَّ سَيْي to the سَيَّ meaning rain: but there seems to be no reason for this restriction, because سَيَّ سَيْي meaning sky or heaven is fem.; and the KF does not observe it, nor does AKB (ll. 20–23 below)—ll. 10–11. An ancient heathen poet (KA). But see the Note on p. 332, l. 18—l. 18. IJ says "F used to recite it to us as قَوْنَ سَبِّ سَبَّ سَبَّ سَبَّ سَبَّ سَبَّ سَبَّ سَبَّ above six heavens, and so have I seen him write it in the ِئِدَعَّ". And so have I too seen it in the دِيْوَانَ of ُعَمَيْنِي. And in that version what is meant by the heaven of God is the seventh heaven (AKB).

P. 952, l. 11. Read كُفُول.

P. 953, l. 20. I have not met with the name of its author (MN).

P. 957, l. 1. IY makes up his three formations by counting فَعَلُ separately; while he omits فَعَلُ فَعَلَ فَعَلَ فَعَلَ، which he afterwards mentions incidentally in giving the pls. of فَعَلُ فَعَلَ فَعَلَ فَعَلَ [below]. But, as Z does not mention فَعَلُ فَعَلَ فَعَلَ فَعَلَ فَعَلَ فَعَلَ فَعَلَ فَعَلَ فَعَلَ فَعَلَ فَعَلَ فَعَلَ فَعَلَ فَعَلَ فَعَلَ فَعَلَ فَعَلَ F among the nine paradigms, I have treated it as a mere var. of فَعَلُ فَعَلَ فَعَلَ فَعَلَ—ll. 19–20. I think this means "in the pls. فَعَلُ فَعَلَ فَعَلَ فَعَلَ فَعَلَ فَعَلَ فَعَلَ فَعَلَ F and فَعَلُ فَعَلَ F", not in فَعَلُ فَعَلَ F, which is not a pl. of the fem., even in فَعَلُ فَعَلَ F, except in two instances (p. 969, ll. 10–11).

P. 958, l. 6. تَلْئِيلُ اللَّحْمِ سُدَّيْدَةُ اللَّحْمِ: firm in flesh, said of she-camels (KF)—l. 9. And they say رَجُلُ لِكَانَ اللَّحْمَ man spare in flesh, and we have heard the Arabs say كَنَّازل of the
big; and, when you pluralize, you say √' and √' (S). Pls. √'s, like √'; and √', like √', uniform with the sing. (KF).

P. 959, l. 7. By Jarīr (Jh). Read √'—l. 18. Put a full stop at the end of the line.

P. 961, li. 13-14. تقرأ (R): √' and √' (IY). The former is given in the KF and in Lane; but for the latter forms I can discover no authority.

P. 962, l. 1. I have not met with the name of its author (MN). Its author has not been named (Jsh)—l. 17. The version √' given by Lane (p. 1332, col. 2) is incorrect. See T. 731—l. 21. Read √' .

P. 963, l. 13. The verses are by 'Amr Ibn 'Abd AlJinn. So say Sgh and others. And in the Jamharat al'Ansāb by IKlb he is said to have been a Tanūkhī, Tanūkh being one of the clans of AlYaman (AKB), the descendants of Taim Allah Ibn Asad Ibn Wabara (T). The poet was 'Amr Ibn 'Abd AlJinn Ibn Ā'idh Allah........Ibn Jarm (AKB). And [his grandson] Asad Ibn Nā'īsa [Ibn 'Amr Ibn 'Abd AlJinn (AKB)] was (KF, AKB) a cavalier in heathenism (AKB), [and] an ancient Christian poet (KF). The author is also said to have been a heathen man, unknown in name; but the first statement is more correct (MN). And one MS [of the Jh] adds "Ḥumaid Ibn Thaur" after "poet" (MAJh). Tā'im Allah and Jarm were related:

Hulwān

<table>
<thead>
<tr>
<th>Taghlīb</th>
<th>Rabbān</th>
</tr>
</thead>
<tbody>
<tr>
<td>Wabara</td>
<td>Jarm</td>
</tr>
<tr>
<td>Asad</td>
<td></td>
</tr>
<tr>
<td>Tā'im Allah</td>
<td></td>
</tr>
</tbody>
</table>

—l. 19. Al'Uzza was the name of an idol belonging to Kuraish and [the rest of] the Banu Kināna; or, as is said, a gum-acacia
tree belonging to Ghaţafān, who used to worship it (MN)—l. 20. AnNasr was the name of an idol belonging to [the clan of (ID)] Dhu-Kalā‘ in the land of Ḥimyar; while Yagḥūth belonged to Madḥīj, and Ya‘ūk to Hamdān; [and all three were] among the idols of the people of Noah, as LXXI. 22, 23 [Note on p. 44, l. 6] (MN). ISb says that the poet prefixes the art. to نسر redundantly, by poetic license; and IJ [also] says that the ل in نسر is red. (AKB); and so says R on the Determinate and Indeterminate.

P. 964, l. 3. Abū ‘Umar (IY) alJarmī R). The passage وَقَالَ أَبُو عُمَرَ أَتُولُوُ ْيَبِيْنْكَ in S. II. 217, ll. 4-6, appears to be an interpolation, because Jr was junior to S, and never met him, but studied his book under the second Akh. See NA. 198—ll. 19-20. One says طَرِيقُ ِرُكُوبُ a road much ridden upon (Mb, Jh), i.e. رجلُ ِرُكُوبُ a man much given to riding beasts, when he is wont to ride them (Mb). Lane (p. 1144, col. 1) gives ِرُكُوبُ as pl. of ِرُكوبُ in the sense of broken, trained, manageable, submissive, [quiet to ride,] perhaps because it is then i. q. ِدُلُولُ pl. ِدُلُولُ.

P. 965, l. 13. قالوا عَجَبَاءَ and عَجَبَاءَ in the passage (IY. 647, l. 15) should be transposed, as is clear from what they say (IY. 657, l. 7, translated in p. 1010, ll. 9-10, below), and from the corresponding passage in S. II. 217, ll. 10-13, which IY is following.

P. 970, l. 8. خَلَائِفُ in IY. 650, l. 21, seems to be a misprint for خَلَائِفَ.
P. 979, ll. 16-17. Jahn prints \( \text{كسرنا العين} \) (IY. 653, l. 18); but the R \( (p. 168, l. 6) \) has \( \text{كسر الفاء} \), which is required by the context.

P. 980, l. 13. \textit{Dele} the comma at the end of the line.

P. 982, l. 6. \( \text{عديل} \) here is \textit{pl.} of \( \text{عدول} \), not of \( \text{عدل} \). See the Note on \( p. 412, l. 1 \), where the version \( \text{شهودي} \), taken from IY. 371, is a mistake, as appears from the present version, and from Mb. 255.

P. 985, l. 5. See Md. II. 195 and P. II. 625—l. 18. From the same poem as the verse at \( p. 346, l. 19 \).

P. 990, l. 5. ALB composed a treatise in refutation of AU’s \( Gharib al\text{Hadith} \) (HKh). He also composed a \( Gharib al\text{Hadith} \) of his own, in which he combined the works composed under that name by AUd, IKb, and IKhkt. See De Sacy’s Relation de l’Egypte, pp. 537, 545, FW. II. 10, and BW. 188—l. 17. From the same poem as a verse at \( p. XXXIV, l. 5 \).

P. 992, l. 2. The \( \) is elided under the rule for the \textit{pl.} of the augmented \textit{quad.} \( (p. 1050, ll. 8-20) \).

P. 993, ll. 19-20. See \( p. 998, ll. 18-20 \), and the Note thereon.

P. 995, ll. 9-10. Because it indicates not only a meaning, as the substantive does, but also its subject [142].

P. 996, l. 3. I. e., not liable to be confounded with anything else. See \( p. 997, ll. 13-14 \).

P. 998, l. 7. Read \( \text{عَورَـُر}—ll. 18-20 \). The Dictionaries do not give \( 
\text{حَبَالَ} \), nor does R allow it \( (p. 993, ll. 20-22) \); but IHsh and A allow it, following IM.
P. 999, l. 3. Read مَهَـري — ll. 12-14. R would add فَعَلَلَ (p. 993, ll. 20-22). See the last Note—l. 21. For “that” read “like”.

P. 1001, ll. 15-16. The KF, but not Jh, gives رَبَاعْ as pl. of رَبَعْ لَمْ ْنَفْسَةَ ْنَفْسَةً نَفْسَةً; a young camel born in autumn; and Jh, R, the KF, and A give رَبَاعْ as pl. of the masc. رَبَعْ لَمْ ْنَفْسَةَ ْنَفْسَةً. [287]—ll. 17-20. is like نَفْسَةٍ on account of the mobility of the لَمْ. But, if it were رَبَاعْ نَفْسَةٍ, it might take the ultimate pl. فَعَالَاتُ (p. 1008, ll. 17-20); so that R’s reasoning here does not seem to be sound. The KF gives نَفْسَةٍ طَوْلَقْ, as though pl. of نَفْسَةٍ, like طَوْلَقْ pl. of طَالِقٌ [247].

P. 1002, l. 13. The words “and وَسَارُ (K in art. نفس)” in Lane (p. 2052, col. 3, l. 2) and “except وَسَارُ (K)” in Lane (p. 2829, col. 2, l. 2) should be omitted. The KF has غَيْرُ نَفْسَة أَنْ غَيْرُهُمَا meaning غَيْرُ نَفْسَة أَنْ غَيْرُهُمَا وَعَشْرَةَ. The context [below] favors غَيْرُهُمَا وَعَشْرَةَ; and, if غَيْرُهُمَا were the true reading, وَسَارُ would be mentioned in the KF’s article on فَعَالِ among the pl. of this word. The passage in the KF’s article on فَعَالِ is لَيْسَ فَعَالًا; يُجْمَعُ عَلَى فَعَالِ غَيْرُ فَعَالِ نَفْسَةٍ وَعَشْرَةَ; فَعَالِ غَيْرُهُمَا; and, if the sense were as Lane supposes, it would have been shorter to write يُجْمَعُ عَلَى فَعَالِ أَوْ فَعَالِ غَيْرُ نَفْسَةٍ وَعَشْرَةَ.

P. 1004, l. 20. I have not met with the name of its author (MN).
P. 1005, l. 1. Read ـ il. 4-6. Or made det. by prothesis [355], as in VI. 123 [below].

P. 1006, l. 1. Read ـ il. l. Read "(S, IY)".

P. 1007, l. 22. ـ is ag. of ـ, and ـ its obj. (AKB). But Jahn prints ـ (IY. 658, l. 14), the sense being been found to be wives of reds and blacks.

P. 1009, ll. 14-15. The editor of the A prints ـ and ـ (A. IV. 172, l. 8); but the author must have written ـ and ـ, because ـ would be inconsistent with his previous statement that the pl. of ـ, when the first of its two ags. is elided, is on the measure of ـ, to the exclusion of ـ (p. 999, ll 4-12).

P. 1012, l. 7. This was the "'Alkama the braggart" mentioned at p. 150, l. 3.

P. 1013, ll. 1-2. In susceptibility of the of feminization in the sing. (p. 866, ll. 24-25; p. 867, ll. 3-4; and p. 1020, ll. 8-9)—l. 6. Read ـil. 15. For "he" read "the".

P. 1014, ll. 8-9. See Mb. 260. These two verses follow the four given in vol. II, p. 496—l. 9. He says ـ, not ـ, although the address was at first to a woman, because he afterwards transfers the address to a man; and the Arabs do that (Mb)—l. 10. ـ is [a way-mark in AdDahnà (Bk),] a [small (Bk)] mountain (Bk, ZJ) belonging to the Banù Ḍabba (Bk)—l. 21. The Dictionaries give ـ lively, said of a horse; not ـ i. q. ـ, said of a man.
P. 1016, l. 1. See Md. I.378 and P. II. 30—l. 7. I. e., نَفْعَلْانَ as pl. of نَفْعَلْانَ is not strange, because it is assumed to be pl. of نَفْعَلَ.

P. 1018, l. 16. The R after نَفْعَلْانَ in this passage insert "whose fem. is نَفْعَلْیَ" (R. 169, l. 5); but see l. 7 above.

P. 1020, l. 10. Read عَرْشٌ.

P. 1021, l. 10. Read ضَارِبُونِ.

P. 1022, l. 5. By Hind Bint Ma'bad Ibn Nadjla, lamenting 'Amr Ibn Mas'ud alAsadi and Khalid Ibn Nadjla alAsadi, her paternal uncles; put to death by AnNu'mân Ibn AlMundhir alLakhmi, who erected over them the two monuments that are in AlKufa (SR). Ma'bad Ibn Nadjla Ibn AlAshtar alFa'kasî was brother of Khalid Ibn Nadjla, of whom AlAswad Ibn Ya'fur says وَقَبَلَهُ مَاتَ (T), meaning, [says ISk, Khalid Ibn (IY on §. 13)] Kâis [Ibn AlMudallal (IY)] Ibn Malik alAgghar (IY)] Ibn Munkidh: Ibn 'Tarîf (T, IY) Ibn 'Umar Ibn Ku'tain and Khalid Ibn Nadjla [Ibn AlAshtar (AKB)] Ibn Ja'fîn Ibn Fa'kas (IY).

Khuzaima

| Asad |
|......|
|......|
| Ţarîf |

<table>
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<tr>
<th>Fa'kas</th>
<th>Munkidh</th>
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<tr>
<td>Jalîwân</td>
<td>Malik alAgghar</td>
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<td>Nadjla</td>
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<th>Khalid</th>
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<td>Hind</td>
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In the Dāi of AlKhansā (p. 190) should be معبد بن خالد بن نضلة (100). I suppose that 'Amr Ibn Mas'ūd must have been a cousin of Hind's father Mā'bad, and in that way one of her paternal uncles. AKB (vol. II, p. 292) traces the pedigree of the poet Muṣarrīs Ibn Rībī' through Khālid Ibn Naḍla, who was his great-grandfather, up to Khuzaima.

Khālid Ibn Naḍla

| Lākī | Ṭibī | Muṣarrīs |

l. 21. Read ًُِ. |

P. 1023, l. 6. Read أَبِيِّنَاِ. |

P. 1024, l. 1. Read أَخِوِ. |

P. 1027, ll. 20-21. Perhaps □ means that form broken prs. when they are used as proper names, as Sn says of the inf. n. at p. 1046, ll. 18-19.

P. 1028, l. 19. AlKhwaṣ with the dotted خ (AKB). Zaid Ibn 'Amr (KF, Is, AKB) Ibn Kāis Ibn 'Attāb Ibn Harmī Ibn Rīyāh Ibn Yarbū' (Ibn Hānẓala.......Ibn Tamīm (AKB)] atTamīmī uṭYarbūṬ (Is, AKB) arRiyāhī, called at one time ArRiyāhī in relation to his lower ancestor, and at another alYarbūṬ in relation to his higher ancestor (AKB), an [Islāmi (AKB)] poet and cavalier (KF, AKB), mentioned [in the MS] by AlMarzubānī, who says that he was a Convert (Is), contemporary with Suḥaim Ibn Wathil (AKB), or, in the Is of İlhr, who is followed by Syt in the SM, Wuthail (AKB on the verse cited at p. 451, l. 20). See the Note on p. 151, l. 1.
P. 1029, ll. 4-8. IY and R make مَنْكَرَ مَنْكَرَاتِ, but do not say in what sense. S makes it مَنْكَرَاتٌ; but, like IY and R, omits to indicate the sense. Lane makes it مَنْكَرَاتِ in the sense of cunning or of a bad deed.

P. 1030, l. 15. He adds the ي in the الصَّيْبَارِف (IK)—l. 19. The Banu Haram are Madanis; and this is a name current among the inhabitants of Al-Madina (Dh). They are of the Ansar, whence Jabir Ibn 'Abd Allah Ibn 'Amr Ibn Haram [Ibn Thalaba Ibn Haram (SR, Tr) Ibn Ka'b Ibn Ghanm Ibn Ka'b Ibn Salima (SR, Tr, AGh, Is) Ibn Sa'd............. Ibn Al-Khazraj (IIb, Tr, Nw) al-Ansari as-Salami (AGh, Nw, Is)] al-Harami (KAb) al-Madani (Nw) as-Sa'habi (ITB), d. 68 (Nw) or 73 (Nw, Is) or 74 (AGh, Is) or 77 (AGh, Is, ITB) or 78 (Tr, Nw, Is, ITB), at the age of 94 (Tr, AGh, Nw, Is), said to have been the last or the Companions of the Apostle of God to die at Al-Madina (Is). His pedigree is otherwise stated [by Nw, who has Jabir Ibn 'Abd Allah Ibn 'Amr Ibn Haram Ibn 'Amr Ibn Sawad Ibn Salima]; but this is the best known (AGh).

P. 1032, ll. 5-6. البَابُ is a d. s. to the honey; while that is mixed, the version in the Jh, is an cp. of the milk.

P. 1034, l. 8. Add (28, 29) فَعَلَةُ فَعَلَة [237, 265], (30) فَعَالٍ فَعَالٍ [247, 253, 255, 261], and (31) فَعَالٍ فَعَالٍ [250], variations of فَعَالٍ [249, 253, 254, 256], and (32-34) فَعَالٍ فَعَالٍ [249, 256], and (32-34) فَعَالٍ فَعَالٍ [249, 256, 257], (35, 36) فَعَالٍ فَعَالٍ and
Other collective, pl., or quasi-pl. formations will be found in §§ 253-258, 265, 267, 272, and 273—l. 21. IA (p. 387, ll. 6, 15) has "augmented quad.," and "augmented quin.," meaning "tril. augmented to four letters" and "quad. augmented to five letters" respectively. The Aud (p. 219) and A (vol. IV, p. 176, l. l.) here have "tril.," but the A similarly uses "quad. " on p. 177, and "quin. " on pp. 179, 180, to signify "augmented tril. " and "augmented quad." respectively. In order to avoid confusion I have here confined the terms "tril.," "quad.," and "quin. " to words of three, four, and five rads. respectively. Jrb also uses "quad. " for "augmented tril. " and so does IY (p. 666, ll. 12 and 23, and p. 667, l. 1).

The mention of عَلَان ي and عَلَان ي requires consideration, because عَلَان ي is one of the aggregate previously mentioned, in which there exist broken pl.s. of other formations, since A has previously mentioned it among the ns. whose [broken] pl.s. are عَلَان ي [248] (Sn). See p. 998, ll. 15-16. But this objection seems to be groundless, because these two pl.s. are not "of other formations," being orig. عَلَان ي, like عَلَان ي [248].

Derenbourg (S. II. 204, l. 14) prints جَبَل, which is contrary to rule [717], because the ى in the sing. is not a letter of prolongation—ll. 3-16. Under this rule جَبَل, like جَبَل, is as much entitled to the broken pl. جَبَل, like
in saying that سَيِّئَاتُ حَيَأَتِكَ, pl. of سِيَاءٍ حَيَأَةٍ, are contrary to analogy, perhaps refers to the Hamza, adopting the opinion of Akh [715]. Other pl. of this form are mentioned in § 715. And the KF is mistaken in calling مُعَالِ عِيَّانِ pl. of عِيَّانٍ pl. of عَمَلُ, because does not make a broken pl. like that of the quad., as R here points out. See the Note on p. 899, l. 14—l. l. Put a full stop at the end of the line.

P. 1037, l. 4. Read اللّٰمُكَمِّيَةٍ—l. 5. See the Note on p. 935, l. 9—l. 10-12. A foreign word, like جَرْبَةٌ, is of course, strictly speaking, not an augmented tril.; but is treated as such, جَرْبَةٍ جَرْبَةٍ جَرْبَةٍ, being given under جَرْبَةٍ جَرْبَةٍ جَرْبَةٍ in the Jh and KF—l. 14. Derenbourg (S. II. 208, l. 17) prints صِلْوَيجَةٍ (Jh. Jk), and KF is صِلْوَيجَةٍ (Jh. Jk) گِلْبَةٍ گِلْبَةٍ گِلْبَةٍ (Jh. Jk) صِلْوَيجَةٍ (Jh. KF, Sn. IV. 118). Cognomen of the Iṣaṣiz [Abū Bakr (IHjr, TH)] Muḥammad, [or Aḥmad (TII),] Ibn Ṣāliḥ (KF) Ibn ʿAbd ArRaḥmān alBagdhādi alAnmāṭī (I11jr, TII) aṣṢūfī (TH), d. 271 (IHjr, TII) or 272 (TII).

P. 1038, l. 11. Derenbourg (S. II. 209, l. 1) prints مَلَكَ, but the content requires مَلَكَ, as given by Jahn (IY. 666, l. 19).

P. 1040, l. 21, المَيْسِيْسِ [read with the diṣj. Hamza (K)] in XXXVII. 130, is a dial. var. of المَيْسِيْسِ (K, B), the addition of the ی and ین having perhaps some meaning in Syriac. I have not explained it as a pl., because, if it were so, it would be made def.
with the art. [18] (K). It seems probable that in Mb.33, l. 19, and 623, l. 3, where 
الْيَسِيسِ is explained as a pl., Mb wrote 
الْيَسِيسِ, meaning it to be pl. of 
الْيَسِ, (see p. 1040, l. 19—p. 1041, l. 4).

P. 1041, l. 1. Ilyās (IKb, Tr, K, B, Nw) Ibn Ya-Sin (Tr, K, B), of the tribe of Aaron brother of Moses (K, B), the Apostle of the Lord of the Worlds (Nw), sent by God to the inhabitants of Ba‘labakk, who use to worship an idol called Ba‘l (IKb)—5. AlAsh‘ar is Nābū Ibn Udad (Tr, LTA, IKhn, Dh, KF, LL) Ibn Zaid Ibn Yaşjub (Tr, LTA, IKhn, Dh, LL) Ibn ‘Arib Ibn Zaid Ibn Kahlān (Tr, LTA, LL) Ibn Saba (Tr, Jh, LTA, LL) Ibn Ya‘rub Ibn Kahtān (Tr, Jh)—ll. 16-17. In the fourth becomes penultimate, and in اَحْرَنْجَامٍ, عِيْطُلْمُوسٍ, مِّرْمِرِسٍ, حَبِرِسٍ the penultimate becomes fourth, by elision of another aug. in the first four words, and of two other augs. in the last. The first three 

w. are augmented trils., and the last two augmented quads.; but the same rule applies to both kinds (p. 1050, ll. 13-15). The letter of prolongation in the penultimate, however, of the augmented quad. ِمَعْتَكِبْتُ, or of the augmented quin. ِقَرَطُبِسُ, cannot be made fourth; and the pl. is formed from the four rads. preceding it. But if, as some hold, the fourth rad. in ِقَرَطُبِسُ may be elided instead of the fifth, then the penultimate may become fourth, and the pl. will then be ِقَرَطِسْ. See p. 936. ll. 16-21, and p. 1051, ll. 14-18; and note that the ب is from the same source as the aug. letters م and [732].

P. 1042, l. 23. The version ِرَكْبَتِلْ الْعَيْمِيْنِسِ printed by Derenbourg in S. II. 415, l. 8, is wrong, and should be corrected.
P. 1044, l. 10-18. See what S says at p. 1240, ll. 19-22. His opinion that the of گنهز is not elided in the broken pl. or the dim. is apparently inconsistent with his opinion that one of the two ی in یتعتود must be elided in both formations. See p. 1242, ll. 9-20, and p. 1316, l. 1.—p. 1318, l. 20. And perhaps it is this inconsistency which has produced the difference between R and A, the former going by what S says on گنهز, and the latter by what he lays down on یتعتود.

P. 1045, ll. 3-9. The quin., whose augment is always placed after the 4th or 5th rad. [401], loses it by this rule, in addition to the 5th rad. (p. 1051, ll. 10-13), because یتعتیل is completed by the preceding four rads., unless the augment be a letter of prolongation after the fourth rad., and this rad. be elided, in which case the pl. is یتعتیل (Note on p. 1041, ll. 16-17). The quad., which may have three augs. in various positions [393-400], loses all of them except the soft letter fourth and penultimate, or reducible to this position by elision of the other augs. (p. 1050, ll. 8-20), because the positions of the ی, ف, and two لs in یتعتیل and یتعتیل are occupied by the four rads., so that there remains only the position of the ی in یتعتیل for the aug. to occupy, and this can be taken only by a soft letter occupying in the sing. the position above described. The tril., which may have four augs. in various positions [369-391], retains one to occupy the position of the ی، ف, first ل, or second ل in the pl.; and may retain a second to occupy the position of the ی in یتعتیل. The latter can only be a soft letter fourth and penultimate in the sing., or reducible to this position. But the former may be one of three possible augs.; and various supplementary rules are given (p. 1045, l. 19—p. 1050, l. 8) to determine the choice.
P. 1018, l. 1. The A (vol. IV, p. 183) adds "and ע"ט'ט"ס [398], and after ה"ז'יו [p. 1049, l. 3] inserts "and ע"ט'טס [below]: but this ex. is out of place here, being an augmented quad., the elision of whose א to be explained by the rule given below (p. 1050, ll. 8-20), though Jh explains it by the rule here given. A seems to have inserted ע"ט'ט"ס here because he inserts it in the corresponding passage (vol. IV, p. 192) on the dim. (p. 1249, l. 16—p. 1250, l. 13), where it is not out of place, since he makes no distinction there between the augmented tril. and the augmented quad., classing both of them, together with the un-augmented and augmented qain., as ns. exceeding four letters. See the Note on p. 1250, l. 13.

P. 1052, ll. 5-8. See the Note on p. 1198, l. 14.

P. 1057, l. 6. Lane (p. 282, col. 3) makes ע"ט'ט"ס pl. of ע"ט'ט"ס, not of ע"ט'ט"ס; but see p. 1060, ll. 17-21, below.

P. 1059, l. 1. Read [שד"ט"ט] מִן־לָעֲבַד—ll. 10-11. The poem cited by II is attributed to [Sharaf ad-Din Abu-1-Mahasin Muhammad Ibn Naṣr Ibn Allāhusain (IKhn)] Ibn ʿUnain [al-Anṣārī al-Kūfī by origin, ad-Dimashkī by birth, the celebrated poet, b. 549, d. 630 (IKhn)], and occurs in some MSS of his Diwān; but this is a mistake of the rhapsodists, the poem being byAbū Saʿd Ibn Hibat Allāh Ibn Al-Wazīr Al-Muṭṭalib (CD). Abu-1-Maʿālī Hibat Allāh Ibn Muḥammad Ibn Al-Muṭṭalib, Wazīr to Al-Mustaẓhir bi-llāh (r. 487-512), was one of the learned and most erudite and best Wazirs (Fkhrr). He was appointed in 501, and dismissed in 502 (IKhld). The verses, being quoted by II (d. 516), cannot, of course, be by Ibn ʿUnain.
P. 1060, ll. 17-21. The rule that the broken pl. should be
assigned to the n. un., though here observed by S, and expressly
laid down by R, is often neglected, sometimes by R himself,
and being treated as pl. of عَنْب and رَطْب [237],
and as pl. of سُفارَج [245].

P. 1063, l. 5. Read قُلْنِسَوَة—l. 20. Read جِبَّة .

P. 1065, ll. 17-18. They do not say أَرضَن, nor أَرضُ (S). S
here (S. II. 197, ll. 9-13) seems to be repeating Khl’s words—l. 19.
Lane (p. 48, col. 2, l. 3) omits “S”, i.e., Jh, from his list of
authorities for أَرضَن .

P. 1066, ll. 16-17. Dercourbourg (S. II. 206, l. 20) prints رَحْل;
but R seems to have read رَحْل here—l. 19. These are pl. of an
obsolete sing., which supersedes the pl. of the sing. used. This is the
opinion of S and the majority. But some of the GG hold
them to be irregular pl. of the sing. spoken: while IJ holds that
the expression is altered to another shape, [for which that pl. would
be regular (Sn),] and is then pluralized, as in the case of إِبْطَيلِل،
where he thinks that the n. is altered to إِبْطَيلِل or إِبْطَيلِل، and then
pluralized (A on the dim.); and this opinion is approximate to the
first (Sn).

P. 1067, l. 18. This verse, as appears from the next verse cited
by Jh (art. حَجْج) , forms part of a poem attributed in the KA (vol.
XV, p. 167) to Abū Kais Ibn AlAslat, and in the Is (vol. III, p. 492)
to Kais Ibn Rifa‘a. See the Notes on p. 738, l. 19, and p. 868, l. 1.
P. 1068, l. 8. Read "اللَّهَوَانِيِّ" — l. 21. Not mentioned by HKKh under this title. Probably IBr's treatise styled by IKhn (p. 378) and HKKh (vol. III, p. 205) "Glosses on", and by Syt (BW, p. 168) and AKB (vol. II, p. 529) "Refutation of", the D.

P. 1069, l. 1. The CD (p. 86) has ُلَرَّاَثُشْيَ , for which I read — ll. 12-16. See the Note on p. 909, l. 13, and see p. 1089, l. 3.

P. 1070, ll. 18-19. IY (p. 624, l. 10) attributes the fourth saying to AU.

P. 1072, l. 4. Put a full stop after "(DM)'.

P. 1073, l. 1. ُعَرْرُلُلَوَرَاءَدَم ُعَرْرُلُلَوَرَاءَدَم (Jh). The latter reading seems to be correct.

P. 1075, l. 7. This looks like a transposition, meaning "off the salt plants of the rugged ground". See p. XXXVI, l. 11.

P. 1076, l. 12. Derenbourg (S. II. 208, l. 10) prints — l. 13. ُحُلَىَل اِلَكُلَلَك ُحُلَىَل اِلَكُلَلَك is a land. AnNumaira is a water in the abodes of the Banū Tamīm; and ArRā'i says ُعْفَتُلَرَيْلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَا ُعْفَتُلَرَيْلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَا ُعْفَتُلَرَيْلَعُلَعُلَعُلَعُلَعُلَا, which shows you that ُحُلَىَل اِلَكُلَلَك is one of their abodes (Bk).

P. 1077, l. 8. "that had no well-rope" means superficial, not sunk in the ground, like well-water— l. 10. ُبَرْكَةَ is a kind of water-fowl ; and ISd says that it is also ِمُغْلَفُلَعُل , Zuhair's saying ُعْفَتُلَرَيْلَعُلَعُلَعُلَعُلَعُلَعُلَا ُعْفَتُلَرَيْلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَعُلَا being so expounded by some (HH) — l. 22. Read — أَصْبَلُلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَل*
making  pl. of  ; but this is an evident mistake—l. 23. Read  —l. l. Read  .

P. 1078, l. 4. Lane (p. 73, col. 3, and p. 353, col. 1) gives  —properly, as he suggests,  and  as ultimate pl. added by IHsh; but I do not find them in the RS (p. 150)—l. 7. From R. I. 33, 45—l. 16. The Kitāb al-Hujjat fi ['Išl (NA)] al-Kirā'āt (NA, I Khn) asSab (NA).

P. 1080, ll. 18-20.  is a rel. n. from  Calatrava, [a city (MI)] in Spain (LL). The geographies do not give  , which is said by Lane (p. 1009, col. 2), on the authority of a marginal annotation on a copy of the Jh, to be in India.

P. 1081, l. 10.  is not a pl., but a collective generic n.; and for that reason alone is not diptote.

P. 1082, ll. 1-2. In Syria (ZJ).

P. 1084, l. l. Read “and (dread) the”.

P. 1086, l. 7. Jahn (IY. 675, l. 9) prints  . See p. 1066, ll. 16-17, and the Note thereon—l. 9.  , according to R, is a pl., because its measure, like that of  [below], is notorious in the pl. (see p. 898, l. 16).

P. 1087, l. 19. Bk says (AKB), Uḥāza is a country; and is said to be a clan of Dhu–Kalāʾ, of Ḥimyar, which is correct (Bk, AKB).

P. 1089, ll. 3-4. Read “[21, 255]”, cutting out the reference to  §. 275.
P. 1094, ll. 17-19. The sing. of رَبِّي [is رَبِّي; but (Jh)] is [said by As to be (Jh)] رَبِّي(S, Jh), like هَايْلُكَ(Jh).

P. 1095, ll. 13-15. It is said that AlKhansá was smearing her camels with pitch, having bared her arms; and she was a comely woman, having fore-arms firm in flesh. Then Durnád Ibn AsŠimma passed by her; and he sent to her, suing for her in marriage; and praised her in an ode containing this verse (AAz).

P. 1098, l. 9. Ibn Hishám, the author of the SR, cites this verse in his Life [of the Apostle, at p. 514], saying "One of those who fled on the day of Badr was Khálid Ibn AlA’lam, who was the man that said نُفَسْنَا علَى أَلْحِم, and did not say truly in that, but was the first to flee on the day of Badr, and was then overtaken, and captured," which seems to say that he was the author of this verse; whereas it was not so, but he quoted it only as an example (AKB)—l. 10. AlHušín Ibn AlHumam Ibn Rabí’a..............Ibn Sahm Ibn Murra alMuri (T, AKB), of the Murra of Ghatafán (T), a heathen cavalier and poet (AKB).

P. 1099, l. 10. Jh and the KF give ذُولُ آئِلَان like بُوُن [below].

P. 1100, l. 7. Jadhíma alAbrasch says زَمُّمَا أَوْفِيَتْ أَلْحَم [505] (Jh).

P. 1102, ll. 11-12. Málík Ibn AlJa’rith an Nakhaq’ (Mb, T, Is), known as AlAshtar, the chief of his people (Is), one of [Jasr (IKhn)] AnNakha’ Ibn ‘Amr Ibn ‘Ula Ibn Jald (Mb) Ibn Málík [Madhbiq (IKhn)] Ibn Udâd (IHb), a [great (IKhn)] clan of Madhbiq (IKhn, LL) in AlYaman (IKhn), d. 38 (Is).
By "it" is meant "what he mentions".

From the same poem as the verse in p. 980, l. 22.

This verse is attributed (1) by Abū Tammām to Tharwān Ibn Fazāra Ibn 'Abd Yaghūṭh al-Āmīrī, a Companion, whose pedigree is given by IKlb, and, on his authority, by IHjr in the Is, as Tharwān Ibn Fazāra Ibn 'Abd Yaghūṭh Ibn Zuhair aṣ-Sāṭm, also called Zuhair al-Akbar, Ibn Rabī‘a Ibn 'Amr Ibn 'Āmīr Ibn Rabī‘a Ibn 'Āmīr Ibn Sā'ā‘a: (2) by S to Khidāsh Ibn Yaghūṭh Ibn Zuhair, this Zuhair being the Zuhair aṣ-Sāṭm mentioned; and Khidāsh being brother of 'Abd Yaghūṭh, grandfather of Tharwān aṣ-Sāṭābī; and being said by AlMarzulānī to be a heathen, while IHjr in the Is brings him into the division of the Converts, who reached the time of the Prophet, but did not meet him, saying that Khidāsh was present at Ḥunsin with the idolators, and afterwards become a Muslim: (3) by AAA to Zurāra Ibn Farwān, [a poet (ID)] of the Banū 'Āmīr Ibn Sā‘ā‘a; but I have not seen this Zurāra in [any of] the four divisions of the Is, nor in the Jamḥārat al-Ansāb of IKlb; and God knows! (AKB). AAA here follows his Master ID (see ID. 180)—ibid. This is the well-known version, which is transmitted by S and later GG. But AMArb, in his Refutation of ISF's Exposition of the Verses of S, says "How should the gazelle and the ass be mothers, when they are male animals? And the correct version is what AN recited to us, vid.

Whether a gazelle covered thy mother, or an ass" (AKB). Yakūt [author of the Mk] says of AN, I do not know any master of his; nor any pupil other than AMArb; and I think that this was a
man who went out to the desert, and picked up his learning from the Arabs who dwell in tents (BW). And AMArb used to try to blacken his color, anointing himself with oil, and sitting in the sun, in imitation of the Arabs of the desert, in order that his cognomen "AIArabi" might be justified (NA).

P. 1110, ll. 18-19. From the same poem as verses on pp. 307 and 510.

P. 1116, ll. 12-14. حمام is made fem. by the ظ and, there being no corresponding male, since حمام itself denotes the male here, is a lit. fem.—l. 22. From the same poem as verses on pp. XXXIV and 990—ibid. صليب, orig. صليب (IY): صليب with two لامmas, pl. of the صليب cross [246] of the Christians (MN).

P. 1117, l. 6. I have not met with the name of its author (MN). إلى ملك to a king (Aud), to the light of whose fire I betake myself.

P. 1118, l. l. Put a comma after "(IY)".

P. 1127, ll. 18-19. Abû Ḥamza 'Anas Ibn Malik alAnsârî alKhazraji an Najjârî alBaṣrî, the servant of the Apostle of God, d. 90 or 91 or 92 or 93 or 95 or 97, at the age of more than 100 years, having been ten years old before the Hijra (Nw). He was the last of the Companions to die at AlBaṣra (IKb, HH).

P. 1128, l. 10. Read "or".

P. 1130, l. 17. Read فاعل.

P. 1132, l. 8. Dele "to"—l. 19. Put a comma after "them"—l. 23. Read "resemblance".
P. 1138 l. 9. Read راًطِلَّا.

P. 1139, ll. 21-23. See the pedigree given in the Note on p. 947, ll. 17-18—l. 24. From the same poem as the verse at p. 587, l. 8.

P. 1140 l. 1. AlGhabiṭ is a place near Falj on the road from AlBasra to Makka (AKB)—l. 16. Diyāf is not mentioned in the Bk (AKB).

P. 1141, l. 20. Put a comma after "Nuwaïva"—l. 22 From the same poem as verses on pp. 353 and 42 A, and vol. II, p. 341.

P. 1143, l. 3. Here the use of the pl. with the smaller number is explained by IY as intended to prevent the pl. of paucity in the sp. understood from being taken for a sing.; but in §. 325, B it is explained by R as adopted for agreement with the form of the sp., which is a pl.; as the use of the sing. with the larger number is adopted for agreement with the form of the sp., which is a sing. [315].

P. 1145, l. 1. Read تَأَمَّ.

P. 1146, l. l. Read "stantive".

P. 1147, l. 10. أَدِمَيْ (Jh, R, Aud, KF, A), with the د (Sn). Lane (p. 45, col. 3) gives اَرَمِي.

P. 1156, l. 22. Read سَكَابُ—ibid. IA and Sn have سَكَابُ for مَكَابِ.

P. 1157, l. 1. Dieterici (IA. 323) prints ٌ (p. 1156, l. 21) and غَرَّمْ, with the dotted غ; but MKh (vol. II, p. 177, ll. 2-4) shows that these words should be spelt with the undotted غ—ll.
18-19. Dieterici is wrong in printing $\text{فُعَالَة}$ (IA. 323); and Lane (p. 2528, col. 1) is right in thinking $\text{فُعَالَة}$ to be a mistake.

P. 1158, ll. 15-19. $\text{فُعَالِي}$ as a pl. is frequent [248, 272].

P. 1159, l. 12. $\text{تَأْذَاء}$ (Aud. 208, l. 2): $\text{(R. II. 135, l. 23)}$. They are the same in measure and meaning [335].

P. 1160. l. 3. Aud Damm also of its initial is transmitted, as in [the Commentary of] IA on the Tashil (Sn) — l. 4. With a $\text{ت}$ pronounced with Fath, then a quiescent $\text{ر}$, then a $\text{ل}$ pronounced with Damm, and then a dotted $\text{ض}$ (Sn). Lane (p. 1147, col. 1) says that $\text{تَرْكَضَاء}$ is incorrect — l. 5. With Kasr of the $\text{ب}$ and $\text{ل}$ (Sn) — l. 11. The A (vol. IV, p. 127, l. 8) has $\text{مَعْلَومَة}$, an evident mistake for $\text{فَعْلِرَة}$.

P. 1165, l. 13. AlKhazrajî as Salami, who was present at Badr, [when he was 33 years old (AGh)]; and died in the Khilâfa of 'Umar (AGh, Is), at an age exceeding 50 years (Is) — l. 14. He said it on the day of [the meeting of the Anṣār in] the Hall (Md, Agh, Is) of the Banû Sâ‘îda (Agh) Ibn Ka‘b Ibn AlKhazraj (SR, MDh), at the swearing of allegiance to Abu Bakr, meaning that he was a man whose judgment [and understanding (Md)] would be profitable (Md, Agh). See Md. I. 27 and P. I.47.

P. 1167, ll. 8-9. $\text{مُبِطِر}$ is act. part. of $\text{مِهِيَن}$ (Sn), and $\text{مُبِطِر}$ of $\text{بِطَر}$.

P. 1172, l. 1. IA’s formula “the of the $\text{فُعَالَان}$ whose $\text{فَم}$ is $\text{فَعَلَي}$” is defective, because it excludes the substantive, whether a proper name, like $\text{عُثمان}$; or a generic $\text{n.}$, like $\text{زَقَّرِان}$ [282]— ll.
9-10. A here (A.IV. 195, l. 20) refers to the passage (A.IV. 194, l. 24) corresponding to the preceding passage (p. 1171, l. 17-p. 1172, l. 9) from the Aud.

P. 1175, l. 20. The stop after صَبْيَان should be a comma.

P. 1176, l. 13. There is no word سَبَعٌ. There is [236, 250, 335], a name of a place; but the substantive here is by hypothesis not a proper name.

P. 1177, l. 5. Read وَبِشَيْن.

P. 1179, l. 14. Read طَرَبُّاء—l. 15. And, if anything like طَرَبُّية occurred, the Hamza would be for feminization, because this formation is not of the cat. of عِلْبُّاء and حَرْبَاء (S). By "this formation" I understand فِعْلٌ، as contrasted with فِعْلٍ, in which the Hamza is for co-ordination [273]; and therefore I read طَرَبُّان and طَرَبُّان for طَرَبُّان and طَرَبُّان in S. II. 108, ll. 8-10, where Derenbourg in printing طَرَبُّان and طَرَبُّان seems to have been misled by S's comparison of طَرَبُّان to طَرَبُّان in ll. 11-12, a comparison limited, in my opinion, to the number of letters and the position of the aug. ٠, as appears from what is said by S in ll. 1-2, and from the ex. طَرَبُّان mentioned by him in l. 12. The form طَرَبُّان or طَرَبُّان is not given in the HH. The rule laid down by R (p. 1176, ll. 1-20) requires the dim. of طَرَبُّان, whatever be the form of the broken pt.: but the rule formulated by the GG (p. 1171, l. 1—p. 1172,
l. 1, and p. 1179, ll. 7-10) requires the dim. to be ṭarēbīn, because of the broken pl. ṭarkābīn; and having, therefore, to account for its being ṭarībān, they essay to do so by ignoring the pl. ṭarābīn, and pointing to the pl. ṭārābīn, which, though commonly regarded as derived from ṭārābīn by substitution of a ی for its ین [248, 685], is here used to suggest the existence of an imaginary sing. ṭarēbān, where the prolonged Hamza is for femininization; so that the ی and ین in ṭarēbān resemble the ی and Hamza in ṭārībān, since both are aug. (p. 1017, ll. 6-9); and it is common ground that, when the ی and ین resemble the ی and Hamza, the ی is not converted into ی in the dim. (p. 1175, l. 1).

P. 1180, l. 12. Put a comma after "283".

P. 1181, ll. 4-17. The only real exception to the rule that the letter after the ی of the dim. should be pronounced with Kasr in the dim. of the n. exceeding three letters is where the said letter comes immediately before the ی of ین anal. ánāy: for in the three cases added by IH and IHsh, and the five other cases added by R, the final augment, or last member, being regarded as a separate word, is not taken into account in forming the dim. [283]; but the dim. is formed from the preceding part of the word, which part by hypothesis consists of only three letters, since we are dealing with words in which the letter immediately before the final augment, or last member, comes next after the ی of the dim. (p. 1171, l. 17—p. 1172, l. 11, and p. 1181, ll. 6-17), which is inserted after the second letter of the non-dim.; so that in all these eight cases the dim. is not formed from a n., exceeding three letters, but from a
Fragment, being simply ṭūbīl with the final augment, or last member, of the non-dim. tacked on to it. Moreover one of the eight cases is not an exception for another reason (p. 1181, l. 13-15). But the case of ṭūbīl is really an exception, because the I and J are not separable from the preceding part of the word, since the J is not aug., but a rad. part of the word.

P. 1184, l. 15. Read "the I and ن".

P. 1185, l. 4. Read عَلِيْيٍ—l. 8. Read كُوُسْطَ.

P. 1187, l. 5. عَطْكَا in the non-dim. contains a cause of conversion of the J, but no cause of elision. In the dim. the old conversion of the J is removed; but a cause of conversion of the I, a new cause of conversion of the J, and a cause of elision of the J supervene [279, 281]—Ibid. Read "such as".

P. 1189, l. 2. A Companion, entered in the first division of the Is by IHjr, who does not mention his name [Note on p. 343, l. 21], but says (AKB), It is mentioned that he became a Muslim, and afterwards came to the Prophet, and said to him "Make adultery lawful for me". The Prophet said "Wouldest thou like such as to be done towards thee?" He said "No". The Prophet said "Then like for thy brother what thou likest for thyself" He said "Then pray God [for me (AKB)] that it may depart from me (AGh, Is, AKB). And Ḥassān says, mentioning that, سَالَتُ هُذِيلُ أَلْحَمَّرْ [658] (AGh). The Is has ارْرُبَاءَ usury for adultery—l. 11. See the Note on p. 932, l. 8.

P. 1192, l. 4. يُضِيعُ (IY. 717, l. 3); يُضِيعُ (S. II. 126, l. 18); but there is no reason why Derenbourg should make it diptote—ll. 8-9.
Derenbourg prints ٖ٠٠٠، ٖ٠٠٠ (S. II. 126, l. 16); and apparently would print ٖ٠٠٠، ٖ٠٠٠, if it happened to be in the nom. in S’s text. John gives ٖ٠٠٠، ٖ٠٠٠ (l. 6), plainly contrary to the explanations of S and R (ll. 10-13). ٖ٠٠٠٠٠٠ requires the ii of the o.f. ٖ٠٠٠٠٠٠ to be restored, as well as the Hamza, and then the two to be transposed. ٖ٠٠٠٠ is evidently required by the explanations of S and R; and ٖ٠٠٠٠٠٠ is dim. of ٖ٠٠٠٠ a pasturage, like im. of مَلْهَةٕ ٖ٠٠٠٠٠٠—ll. 9-10. ٖ٠٠٠٠٠٠ is orig. ٖ٠٠٠٠, being from ٖ٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠٠
P. 1198, l. 14. Pl. of میتائیه (MN). His saying میتائیه, not میتائیه, is an instance of conformity to the opinion of the KK, that the letter of prolongation in the penultimate may be elided without putting the ꞏ as a compensation for it, as before explained [253] (Sn). See p. 1052, ll. 5-8.

P. 1204, l. 2. For شری in S. II.123, l. 13, read شری.

P. 1207, l. 3. \(\text{نْقَب} (\text{S. II. 130, l. 13; Jh. I. 210}),\) which is perhaps the proper reading here, instead of \(\text{نْقَب}\) printed by Jahn (IY. 720, l. 21); and means holes, perforations, bores smaller than \(\text{نْقَب}\).

P. 1208, l. 13. The restriction “when a proper name” is inserted here, as in many other places, in order that the pl. may be regarded as a sing., and form its dim. as such, and not as a pl. [285]. Cf. the Note on p. 1321, l. 15.

P. 1213, l. 5. Read غزو.

P. 1214, l. 12. Not مکَیی، as strangely printed by Lane (p. 683, col. 2, and p. 2085, col. 2). This is conclusively proved by its pl. مکِیکُون, as in a verse cited in T. 45, explained in the MN as orig. مکیوتون. Lane is apparently misled by Jh’s saying that the ꞏ is retained, by which he means that the ꞏ is not arbitrarily elided, as in آهی and هوی, where the third ꞏ is, in Jh’s words, elided as forgotten, i.e., completely lopped off, together with the vowel of the second ꞏ, to which the inflection of theoard
is then transferred. The third \( \text{مُكَيّى} \) euphonically elided in \( \text{مُكَيّى} \) disappears in the presence of Tanwin; but re-appears in the absence of Tanwin, as \( \text{مُكَيّى} \) and \( \text{مُكَيّى} \): while, during its disappearance, its memory is preserved by the Kasr of the second \( \text{ي} \); and for this reason, or because it sometimes appears in pause [643], it is often expressed in print, as in the Egyptian edition of the \( \text{سَلَّام} \) (vol. II, p. 468), or in MS, as perhaps in Lane's copies of that work. See p. 1336, l. 8.

P. 1217, l. 1. \( \text{أَرْس} \) (S. II. 134, l. 7). But S here means the Hamza to be elided (Cf. p. 1218, ll. 4-8); not transposed, and then softened into \( \text{أَرْس} \). For \( \text{أَرْس} \), like \( \text{أَكْل} \), like \( \text{I eat} \), would be as much on the measure of the \( \text{v} \) as \( \text{أَرْس} \).

P. 1218, l. 1. \( \text{أَحِي} \) \( \text{أَرْس} \) \( \text{أَنْيِعَل} \), and \( \text{أَصْم} \) \( \text{أَرْس} \) \( \text{أَنْيِعَل} \) would be triptote because of its variation from \( \text{أَنْيِعَل} \), then \( \text{أَصْم} \) \( \text{أَرْس} \) \( \text{أَنْيِعَل} \) because of its variation from \( \text{أَنْيِعَل} \), and \( \text{أَصْم} \) \( \text{أَرْس} \) \( \text{أَنْيِعَل} \)—l. 10. In Lane (p. 661, col. 3) delete "'Amr Ibn-el-'Ala or" and "(according to different copies of the \( \text{سُ} \))", there being no use in perpetuating the accidental omission of "Abū" by some copyists.

P. 1219, l. 20. Read "elides".

P. 1220, l. 7. Read \( \text{مُرْسِيَة} \) —l. 8. In S. II. 132, l. 16, read \( \text{أَرْس} \) for \( \text{أَرْس} \).

P. 1226, ll. 4-5. Cf. "Justice Shallow"—Ibid. The words \( \text{تَكَشَمُ فِي مَعَحيِّي} \) in Lane (p. 424, col. 3, art. \( \text{جَسَم} \), 5) should
be rendered "He or It, assumed such a form, or shape in my eye," not "Such a thing assumed a form, or shape, in my eye, as Lane translates them, كَذَا being in the acc., like عَدْلا in R's phrase تَجَسَّسَت عَدْلا here, not in the nom., as Lane supposes. The ex. is designed to show the construction, as well as the sense.

P. 1228, ll. 1-2. Read "marriage-feast"—ll. 8-9. A born poet, who was contemporary with the two dynasties, the Umawi and [the beginning of (KA)] the 'Abbasi (KA, FW). Lane (p. 1993, col. 1) gives his name as 'Abd AlMu'min.

P. 1229, l. 7. Read كَذَا.

P. 1232, l. 18. حُولَيْا is a [proper (Jrb)] name (IY, R, Jrb) of a man (IY, R), [or] of a place (Jrb). حُولَيْا is a place (ZJ), a town in AnNahrawān, ruined with it (MI). See p. 1147, l. 13, where R also calls it a place.


P. 1241, l. 21. Dozy (Supplément aux Dictionnaires Arabes, vol. I, p. 490) is quite mistaken in stating that أَذْهَبَ in the M, p. 87, l. 4, means "plus apte à être élidé". The words of the M are أَبْقِيت أَذْهَبُهُمْا فِي الْفَائِدَة وَحَذَفَتْ أَخْتِهَا You retain the more useful, and elide its fellow, for which IH in the SH, p. 37, l. 3, has يُحَذَّف أَنْهَبُهُمْا فَائِدة The less useful of the two is elided.

The implied in أَذْهَبُ here does not mean elision, but extent of usefulness; and the aug. that goes further in usefulness is "moins apte à être élidé," not "plus apte".
P. 1218, l. 17. The dim. of أبیر (Jh, Kl) is أبیر and أسبیع أبیر (A), by eliding the fifth, and putting the ی as a compensation for it (Sn). This compensatory ی before the ۸ and ی in the dim. has no connection with the aug. ی after the ۸ and ی in the non-dim.—l. l. Thus these ns. are tril., quad., or quin., according to different opinions. And, when they are held to be tril., سیِعِبل بِرَبِهِم may be defended on the ground that elision of the Hamza enables the ی to be retained; and أسبیع أبیر, أسبیع أبیر, أسبیع أبیر or أسبیع أبیر, on the ground that the Hamza, being initial, should be retained in preference to the m and l, which are final.

P. 1250, ll. 13-21. IIIsh in the Aud (p. 222), being under the impression that the passage of the IM paraphrased below (p. 1251, ll. 8-12) from the IA and A is intended by IM as an exception to the rule previously laid down by him (p. 1249, ll. 16-21), goes on here to except the past., the last member of the synthetic comp., the sign of the دن., and the sign of the sound pl.; and, after observing that, if a n. ending in any of these terminations might form a broken pl., the rule of elision would necessarily be applied to that termination, raises the objection that, this rule not being applicable to the past. in either the broken pl. or the dim. (p. 1251, ll. 3-7), IM ought not to have included the past. among the exceptions to the rule that what is elided in the broken pl. is elided in the dim. This impression, which seems to have been shared by IA (p. 341, ll. 6-7) and A (vol. IV, p. 198, ll. 26-28), is shown by Sn (vol. IV, p. 197, l. 14—p. 198, l. 1) to be erroneous, IM's intention being only to intimate that, with these eight things, it is sufficient
for the form of the \textit{dim.} to be constructively attained by treating them as separate, irrespectively of the consideration whether they are similarly treated in the broken \textit{pl.}, or not; while, as a matter of fact, seven of them, i.e., all but the \textit{post.}, are not so treated. And this explanation is adopted by MKh (vol. II, p. 196, l. 30—p. 197, l. 2).

P. 1251, ll. 5-6. The conj. Hamza of the \textit{sing.} seems to be here treated as a substantive letter.

P. 1252, l. 2. Dieterici (IA. 341, l. 8) prints بَعْلِبَكَ.

P. 1255, l. 2. And in لَغْرِي (below) also, because the \textit{ي} before the \textit{ز} becomes penultimate upon elision of the \textit{i} of feminization—l 13. A (vol. IV, p. 193, l. 20) has “in the \textit{sing.},” because IM treats of compensation in the broken \textit{pl.} and the \textit{dim.} together; and Sn (vol. IV. 193, l. 13) uses the same expression. The \textit{sing.} and the\textit{ non-dim.} are of course identical.

P. 1256, l. 22—p. 1257, l. 15. I have re-arranged these \textit{exs.} to make the meaning clearer. See R. 98, ll. 15—l. l.

P. 1257, ll. 2-3. The R (p. 98, l. 10) has “that \textit{sing.}”; but some of the \textit{exs.} require “that \textit{pl.}”—ll. 8, 13. Jahn prints جَرَبْكُمْ (IY. 731, l. 1) and جَرَبْكَاتِ (IY. 732, l. 1)—l. 9. See the Note on ll. 2-3—l. 16. Z intends \textit{شَسْوَع} to be an \textit{ex.} of a \textit{pl.} of multitude whose \textit{sing.} has no \textit{pl.} of paucity; but some allow أَشْسَاعُ [317].

P. 1260, ll. 10-11. It is difficult to see how مَاشَایِه مَكَاسِن and can relate to the rational \textit{masc.}, and still remain \textit{pl.}, because, if
either of them were a proper name of a man, it would be sing. in sense. Perhaps R means to show, irrespectively of their actual meaning, how their dims. would be formed if they related to the rational masc.—l. 19. Its author is said to be unknown, and it is said to be forged (MN, AKB).

_P. 1265, ll. 13-20._ َإِنْسَانٍ is orig. َإِنْسَانٍ, from which they elide the ی; and therefore, when they have recourse to the dim., they say َإِنْسَانٍ, restoring the ی in the dim. And they do that in another word, saying ُلِبَلْة in the dim. of ُلِبَلْة, because its o. f. is ُلِبَلْة [below] (ID). Thus the Basri ID adopts the opinion of the KK.

_P. 1270, l. l._ For ملَع in Lane (p. 2732, col. 1) read ملَع (dim. of ملَع), as in S. II. 137, l. 12, M. 88, l. 7, and IY. 73â— l. 23. S omits زِّن in this ex.

_P. 1273, l. 21._ ُعِنْتَرِيسٌ, if authentic, is anomalous, like ُعِنْتَرِيسٍ [283, 674]. The dim. of ُعِنْتَرِيسٍ is said by S and R to be ُعِنْتَرِيسٍ [283].

_P. 1276, l. 7._ IY gives جَمِيمِهِ as an instance of the ی of compensation, which is plainly wrong—ll. 19-20. The Sn (vol. IV, p. 203, l. 5) has بِهِم and بِهِم; but in the curt. dim. the aug. letter of prolongation in the penultimate of the non-dim. disappears, as in تَرْبَيْطٍ for تَرْبَيْطٍ, and the ی of compensation is not inserted. Therefore, according to S, on elision of the Hamza the,
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aug. ١, and the aug. ۵, there remains بَرِيقَهُمْ, which forms بَرِيقَهُمْ;
and, according to Mb, on elision of the aug. ١, the aug. ۵, and the
last rad. م, there remains أَبْرَةٌ, which forms أَبْرَةٌ.

P. 1277, ll. 13-14. See Md. I. 401 and P. II. 85—l. 19. See
Md. II. 310 and P. II. 908—l. 22. See Md. I. 149 and P. I. 297.

P. 1281, ll. 7-8. Jh on أَمَسِ says “except Friday”, giving S
as his authority. See Lane (p. 99, col. 2). But I do not find this
exception in S. II. 138, ll. 13-14.

P. 1282, l. 7. Read “٣٣٩”.

P. 1283, l. 3. After “Zaid” insert “[٣٣٩]”.

P. 1285, l. 22. Put a comma after “into ۷”.

P. 1286, l. 22. Put a comma after “dim.”

P. 1287, l. 14. Read “Tashil”.

P. 1297, l. 19. The second hemistich is by AtTau'am alYashkuri,
who was engaged in a poetic contest with Imra alKais, in which the
latter gave out the first hemistich of each verse, and the former
then supplied the second.

P. 1298, l. 13. One of the Banu Muḥarib Ibn ʿAmr Ibn Wadiʿa
[Ibn Lukaiz Ibn Afṣa (IKb)] Ibn ʿAbd alKais, in relation to whom
he is called alʿAbdi, a well-known bad poet (AKB), who satirized Jarir
(ID). Mb asserts that Jarir and AlFarazdaḵ made him judge
between them; and that he then adjudged AlFarazdaḵ to be more noble
then Jarir, and AlFarazdaḵ’s kindred, the Banu Mujāšiʿ, than Jarir’s
kindred, the Banu Kulaib; but Jarir to be the better poet of
the two (AKB)—ll. 17-18. There is another version مَنِيّ مَا يَحْكُمُهُ
Whenever he is made judge (AKB). See p. 771, l. l.—p. 772, l. 9.
P. 1300, l. 12. Read "(I am)"

P. 1305, l. 2. A place in the cultivated parts of Al'Irāk, said by Khāl to be adjacent to the region of Mesopotamia. Good wine is called after it. AlAš'ā says

An inhabitant of 'Ānāt selected it once upon a time, and hoped for its goodness year by year, also related with Kasr [or Fāṭ (KF)] of the place in Syria (Jh, KF, LL)—Ibid. (S. II. 83, l. 18) 'Ādrīyat (LTA, Dh). See p. 1309, l. 7—1310, l. 8. Apparently it ought to be 'Ādrīyat—l. 9. Naṣībin, [or, as some of the Arabs say, Naṣibūn (MI)] a [flourishing (MI)] city in [the regions of (MI)] Mesopotamia (Mk, MI, LL), on the main road of the caravans from Maṣṣil to Syria, and nine parasangs from Sinjar (MI).

P. 1306, l. 2. It was flourishing, populous: but, when the Greeks took Aleppo in the year 351, the inhabitants of Kinnasrin were alarmed, and evacuated it, dispersing abroad in the countries; and nothing remained in it, except a caravansary, where the caravans stop (MI).

P. 1308, ll. 9-12. The rel. ns. مَلْلَيْنْ, شَقْرِي, نَمْرِي, and may be derived from the proper names AnNamir, Shakira, and AdDu'il—Ibid. Namari is from (1) AnNamir Ibn Kāsiḥ, . . . . . . Ibn Asad Ibn Rabi'a Ibn Nizār Ibn Ma'add Ibn 'Adnān, among whom are many; (2) AnNamir Ibn 'Uthmān (KAb) Ibn Naṣr Ibn Zahrān, . . . . . . Ibn Mālik Ibn Naṣr Ibn AlAzd (IHb). Shakira is [Mu'āwiya Ibn (IHb)] AlHāritī Ibn Tamīm (IHb, Mb, LL) Ibn Murr (IHb). Aud AdDu'il [Ibn Bakr Ibn 'Abd Manāt Ibn Kināna (IHb)] is a clan of Kīnāna (IKbn) Ibn Khuzaima, the kindred of AAD (IHb)—l. 18.
AlHārith received the cognomen AlHābi (The man with a swollen belly), because he ate much gum, and his belly swelled from it (ID).

P. 1313, l. 9. AṣSamman is a [red (ZJ, Mk, MI)] mountain [in the neighbourhood of AdDahuā (Mk), in the land of Tāmīm (Ml)], extending for three nights (Bk, ZJ, Mk, MI), not lofty (Bk, Mk, MI), named al-ṣammān because of its ruggedness (Bk).

P. 1321, l. 15. The restriction "when proper names" is intended to obviate the necessity for restoration to the sing. [310]. Cf. the Note on p. 1208, l. 13.

P. 1329, l. 14-20. In S. II. 75, l. 9, read مَّتْنِي (like مَّلَّي) for مَّتْنِي printed by Derenbourg.

P. 1332, l. 20. There is no سُرْ in the Dictionaries or Geographies. It seems to be an imaginary word.

P. 1339, l. 11-12. Jirwa Ibn Nadla (IHb, IY) Ibn Mālik ........Ibn Ḥumais (IHb)—l. 19. Put a comma after "[300]".

P. 1340, l. 5. al-batī', as in S (vol. II, p. 70, l. 21), R (p. 123, l. 3), and KF (p. 924, l. 4) : not bāṭī', as in Lane (p. 222, col. 1). Lane's authorities appear not to be aware that it is a proper name.

P. 1345, ll. 2-6. The clause "whether they denote……..combination of two double " is interpolated from R. 109, ll. 6-8, in the passage from R. 125, l. 4, commenced at p. 1344, l. 21.

P. 1849, l. 21. Ḥīrā is a mountain at [the distance of three miles from (MI)] Makka (Bk, MI). As says, It is made masc. and trip-tote by some, and fem. and diptote by others (Bk)—Ibid. Kubā is the name of two places, one on the road from AlBāṣra to Makka,
and the other at Al Madina. It is made masc. and triptote by some of the Arabs, and fem. and diptote by others (Bk).

P. 1352, ll. 23-1. In order that you may be able to inflect it, because the n. that a rel. n. is formed from must be susceptible of being inf. independently of the ی of relation [300].

P. 1354, ll. 20-22. But in that case it has no rel. n.

P. 1355, ll. 14-18. According to those who add an l, and then convert it into Hamza, the Hamza of Ɪ Ɪ is like that of کسآ; and on this ground IA, I Hsh, and A allow لآو. But, according to those who add a Hamza from the very first, the Hamza of Ɪ Ɪ is like that of لآو ; and on this ground they disallow لآو. Whatever be the origin of the Hamza in Ɪ Ɪ Ɪ Ɪ , however, the l, which is rad., differs from the l of Ɪ Ɪ کسآ, which is aug. ; and on this ground R does not allow لآو. Cf. the opinion of R, I Hsh, and A on یضآ water [304].

P. 1360, l. 1. For "be" read "he"—l. 11. Read امری. If, as S holds, the vowel of the ف be retained on restoration of the غ , then امری becomes امری غ ; so that, the second being mobile, the ي must be elided, as in ينثقی [301] ; and, the word being thus reduced to three letters, the second must be pronounced with Fath, as in دنیل [296]—Ibid. Read امری غ—l. 12. Read امری غ .

P. 1363, ll. 5-11. See p. 1371, l. 13, and the Note thereon.

P. 1367, l. 1. Not امری غ and امری غ , as printed by Derenbourg in S. II. 81, ll. 1-2. See ll. 10-12 below; and p. 1377, ll. 21-22 ;
and IY. 766, l. 23: This is according to the dial, that makes the vowel of the \( \text{r} \) conform to the vowel of the Hamza in \( \text{ا} \) [16].

According to the dials, that make the vowel of the \( \text{f} \) Fath in all cases or Damm in all cases; the rel. \( \text{n} \) is \( \text{ا} \) or \( \text{ا} \).

P. 1369, ll. 21-22. The "original formation of the masc." means the original vocalization of the \( \text{ف} \) and \( \text{ع} \), whether the \( \text{l} \) be restored, as in اکثرات; or not, as in بنات [234].

P. 1370, l. 3. \( \text{كلموي} \) printed by Derenbourg in S: II. 78, l. 18, should be \( \text{كلموي} \), as in IY. 764, l. 14, and SH. 48, l. 8.

P. 1371, l. 13. But see p. 874, l. 26, and p. 1363, ll. 5-11; and cf. vol. II, p. 16, l. 21—p. 16 a, l. 4. The passage in the S (vol. II, p. 78, ll. 15-17) here paraphrased by R is extremely involved and obscure—l. 17. I adopt the var. بناتي given in S. II 78, note 18, as plainly required by what R says here and below (p. 1372, l. 21—p. 1373, l. 13); not بناتي given by Derenbourg in l. 18 of the text.

P. 1375, l. 3. \( \text{كلموي} \) in IY. 764, l. 15, seems to be a misprint—Ibid. And apparently he says ملوي also, like ملواي and ملهاوي [300]—ll. 4-7. IY, who asserts that Jr considers the \( \text{ب} \) to be the \( \text{s} \) of feminization, gives two other reasons, (1) that the \( \text{s} \) is not a sign of feminization in the sing., except when it is preceded by a Fatha, as in س حة, or an \( \text{و} \), as in [272]; while the \( \text{l} \) in كئم is quiescent: and (2) that the sign of feminization is never a medial, but always a final. But these are inapplicable according to the opinion distinctly stated by R,
and evidently implied by Jh and A., that the " does not contain the sense of femininization—l. 7. The object of the condition is to turn کَلَّتاٰ into a sing. [117], so that it may become decl. as a trip-tote or diptote.

P. 1379, l. 24. Here and in p. 1380, l. 2, IY has ٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣٣.png
P. 1887, l. 1.۞ تَعْبُسُ (A). So in the MSS, with precedence of the عْبْسَ verb; but analogy requires the عْبْسَ to precede, because the word is [formed from] a rel. n. of عْبْسُ الْقَيْسِيَ Sn.)

P. 1398, l. 23. The Ribāb were Taim [Ibn ‘Abd Manāt (IKb)], ‘Adi [Ibn ‘Abd Manāt, of whom was the poet Dhu-r-Rumma (IKb)], ‘UKl, [Muzaina (ID),] and Dabba (IKb, ID). They were named [because they formed a confederacy, saying “Band yourselves together like the رَبَابة”, which is a rag wherein the arrows are collected together: or, as some say (ID),] because they dipped their hands into رَبَابة date-juice, and then swore one to the other (ID, Jh) upon it (Jh); but the first saying is better (ID): or, as As says, because they formed a coalition (Jh). Jh, followed by R and A, substitutes Thaur for Muzaina.

Udd Ibn Tābikha

Murr ‘Abd Manāt Dabba ‘Amr-Muzaina Ḫumais
Bint Kalb

Tamīm
Taim ‘Adi ‘UKl Thaur

Zaid Manāt ‘Amr

Sa’d Imra al-Kāis Mālik

Hanẓala

P. 1394, l. 8-18. Lane (p. 1005, col. 1) gives the following extraordinary paraphrase of this passage from the Jh:—“According to a rule generally observed when a [single] man is a pl. word for his name, as كَلَّكَ etc.”, which is wrong on the face of it, because,
according to it, the rel. n. of گَلَدُ ought to be گَلَدُ; while it is exactly the opposite of what is laid down by Jh, who says that, when a single individual has a pl. word for his name, it is not restored to the sing.—l. 16. Read ِنَبِويِ.

P. 1395, l. 21. Read "Abū".

P. 1396, ll. 3-8. A learned Jurist (Tr, IHjr). His name is said to have been Dhakwán, Ta'ūs being his cognomen (IH). He dwelt in AlJanad, a well-known town in AlYaman (Nw). He died in the year 106 (Tr, Nw, IHjr, TH), as the majority (Nw); or 101 (TH); or 110 and odd (Nw, TH): but the first is the well-known date (Nw). He was then more than seventy years old (Tr, Nw, TH). See vol. II, p. 22A—l. 5. Read "alFārisi"—ll. 10-11. From Dhimār, a town two stages from the San'a of AlYaman (Nw). He was born in the year 34 (TH). And he died in the year 110, [113 (TH),] or 114 (Tr, Nw, TH), or 110 and odd (IHjr).

P. 1402, l. 4. I have not met with the name of its author (MN)—l. 18. Khuzāba is the name of a mine (MI).

P. 1405, l. 13. He died (Nw, MAB) in the year 9 (MAB), during the lifetime of the Prophet, who prayed over him, and shrouded him in his own shirt (Nw).

P. 1408, l. 11. Read "32".

P. 1410, l. 10. Read "33".

P. 1412, l. 4. When you double [the ] of ُبَاقِلِي, you abbreviate [the ] and put the ُبَقِ before the ى of relation; but, when you prolong [the ], you make [the ] in it single, and say ُبَاقِلِي with a Hamza (CD). And [H says that (CD)] those who prolong...
[the 1 of] َبانَكَة َبَانَکَة َبَانَکَة َبَانَکَة allow its rel. ns. to be َبانَکَة َبانَکَة َبانَکَة َبانَکَة and َبانَکَة َبانَکَة َبانَکَة َبانَکَة (D). But the rel. ns. of َبَانَکَة َبَانَکَة َبَانَکَة َبَانَکَة are َبَانَکَة َبَانَکَة َبَانَکَة َبَانَکَة (D). But the Hamza of َبَانَکَة َبَانَکَة َبَانَکَة َبَانَکَة, being for femininization, must be converted into َبَانَکَة َبَانَکَة َبَانَکَة َبَانَکَة whereas the Hamza of َبَانَکَة َبَانَکَة َبَانَکَة َبَانَکَة [and َبَانَکَة َبَانَکَة َبَانَکَة َبَانَکَة], being a co-ordinate aug., may be converted or left [304]; so says IBr (CD). And [similarly (CD)] the Confectioner [or َبانَکَة َبانَکَة َبانَکَة َبانَکَة (Dh)] is said of Shams alA'imma 'Abd Al'Aziz Ibn Al'mad (Dh, CD) alBukhari, the learned man of the East, d. 456 (Dh), which, IHjr says, is with a Hamza (CD). It is [said in the KF to be (CD)] a rel. n. from َبَانَکَة َبَانَکَة َبَانَکَة َبَانَکَة sweetness or sweetmeat (Dh, CD): but this is a blunder, because, if it were so, َبانَکَة َبانَکَة َبانَکَة َبانَکَة would be said [302]; and the truth is that it is a rel. n. from َبانَکَة َبانَکَة َبانَکَة َبانَکَة sweetmeat (CD).

P. 1420, l. 7. Jahn prints َبانَکَة َبانَکَة َبانَکَة َبانَکَة (IX. 773, l. 22).

P. 1422, ll. 5-6. Ks was so called because he entered AlKufa, and came to Hamza Ibn Habib azZayyat, enveloped in a wrapper, whereupon Hamza said "who will read?" and it was said to him "The wearer of the wrapper"; or, as is said, because he entered the holy land, clad in a wrapper (IKhn). See vol. II, p. 24A—l. 7. Fr was so called, though he neither manufactured furs, nor sold them, because he َبانَکَة َبانَکَة َبانَکَة َبانَکَة used to trim the speech (IKhn, MAB).