A GRAMMAR

OF THE

CLASSICAL ARABIC LANGUAGE,

TRANSLATED AND COMPILED FROM THE WORKS

OF THE

MOST APPROVED NATIVE OR NATURALIZED AUTHORITIES.

~~~~~~~~~~~~~~

BY MORTIMER SLOPER HOWELL,

H. M.'S BENGAL CIVIL SERVICE,
Member of the Asiatic Society of Bengal, and Fellow of the University of Calcutta, and of
Anjuman-i-Punjab

~~~~~~~~~~~~~~

UNDER THE AUTHORITY OF THE GOVERNMENT, N.-W. PROVINCES.

IN AN INTRODUCTION AND FOUR PARTS.

Part IV.-The The Common Processes. FASC. II

Book 7

ALLAHABAD:

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

1911.
CHAPTER XI.

INCORPORATION.

§ 731. Incorporation is your joining a letter to a letter like \( A \), without separating them by a vowel or pause; so that the tongue recoils from [both of] them with one impulse [728] (AArb). \( ًدَعَّامً \) has two meanings, (1) colloquial, which is insertion of one thing into another, as 
\[ أَدْعَّتْ أَنْتَيَّابَ فِي أَلوْعَاءِ \]
I put the clothes into the bag, i.e., 
\[ أَدْعَتْ آَلَرَسَ أَلْبِجَامَ \]
and \( أَدْخَلْتَهَا \); 
\[ أَدْخَلتُهُ فِي دِينْجٍ \]
which is what foreigners name 
\( دِينْجٍ \), when neither its dark color nor its light color is true, so that they are, as it were, two colors blended together: (2) technical, which is mentioned [below by IH as his definition of incorporation] (Jrb).

\( ًدَعَّامً \) with double \( أ \) is \( ًدَخَلْتُهُ فِي دِينْجٍ \) from it (A), orig. \( ًدَخَلْتَهَا \) [756] (Sn): and is the dial. var. of S [and his school (Tsr)]: IY says 
\[ "ًدَعَّامً \] with a double \( أ \) is an expression [in the technical vocabulary] of the BB; and 
\[ ًدَعَّامً \] with a single \( أ \) is an expression [in that] of the KK." (A). Incorporation is [defined by IH as] your uttering two letters, a quiescent and then a mobile, from one
outlet, without separation (SH). This is named “incorporation” because the quiescent disappears in the mobile, as the entering disappears in the entered (Sn). IH says “two letters” because incorporation is not conceivable except in two letters (Jrb). His saying “a quiescent and then a mobile” means that the mobile is after the quiescent, otherwise separation, i.e., disconnection of one of the two letters from the other, would be unavoidable, because the vowel is after the consonant [667, 696, 697, 719, 751] (R). The first must be quiescent, in order that it may be joined to the second; and the second must be mobile, in order that it may make the first plain, a quiescent being like a dead letter, not able to make itself plain, much less another (Jrb). His saying “from one outlet” is to exclude such as جلَّس [368] (Jrb, MASH), where the ج is quiescent, and followed by a mobile س; but incorporation is not possible, because their outlets are different [732], (MASح). And his saying “without separation” is to exclude such as ريَّب XIX. 75. [below], which contains: “a quiescent and then a mobile, from one outlet,” but separated by removal of the tongue. For separation is (1) by a letter, as in ريَّب herd of wild cattle or gazelles: (2) by removal of the tongue, (a) from one place to another, as in جلَّس [above]: (b) from, and afterwards to, a place, as in ريَّب XIX. 75. [below]; contrary to
articulation of both [letters] at once, for which reason ٌٍٍ [697] with incorporation is distinguishable from ٌٍٍ a ٍd with dissolution thereof, since the two اس are pronounced by raising the tongue once in the first, and twice in the second (Jrb). What I think, however, is that incorporation is not "uttering two letters", but uttering one letter with a strong stress upon its outlet [732], whether that letter be mobile, as in ٌٍٍٍٍ Zaid extends; or quiescent, as in ٌٍٍ in pause. Moreover, his saying "a quiescent and then a mobile" is also not reasonable, since the letter [that has its like] incorporated into [it] may be quiescent, by common consent, either because, according to him who says that they are two letters, the combination of two quiescents is allowable in pause [663]; or because, according to the view adopted by us, it is [only] one letter, though, as respects the full stress, it is like two letters whose first is quiescent. And his sayings "a quiescent and then a mobile" and "without separation" are like two contradictories, because it is not possible to utter two letters, one after the other, except with separation; and, if they be not separated, one of them is not after the other. He makes incorporation of three kinds, necessary, disallowed, and allowable (R). The concurrence of two homogeneous [letters] being heavy on their tongues, they aim at a kind of lightness by means of incorporation.
Such concurrence is of three kinds:—

1. The first of the two homogeneous letters is quiescent, and the second mobile, in which case incorporation is necessary, whether it be meant or not, because there is no barrier between them, whether a vowel or anything else (IY), as مَّ نَ يَرْجَحُ حَاتِمُ Hūtim went not in the evening and كَمْ أَفْلَيْ لَّذِي I said not to thee (M); (a) incorporation is necessary, when the first of the two likes is quiescent [756], whether they be in one word, as مَّ نَ [above]; or in two contiguous words, as إِسْمَعُ عِلْبَا Hear knowledge (R): (2) the first is mobile, and the second quiescent, in which case incorporation is disallowed, as طَلُبْتُ [759] and رَسُولُ الْحَسَنِ the message, or messenger, of Al Hasan (M), because of two matters, (a) mobility of the first letter, since the two homogeneous [letters] are separated by the vowel of the first, so that [thei.] junction is impracticable: (b) quiescence of the second letter, since the first is always quiescent [in incorporation]; so that, if the second [also] were quiescent, two quiescents would be irregularly combined [663] (IY): (α) Tamīm [below] incorporate in such as لَمْ يَرْدَ and لَمْ يِرَدْ [663, 664, 756] (SH), i.e., when the second is quiescent because of apocope [404], or of quasi-apocope, as in condition 11 below, i.e.,] the word's being uninfl. upon quiescence [431] (R): (3) both are mobile, which [kind]
is of three sorts, (a) where incorporation is necessary, vid. where the two [homogeneous letters] meet in one word [condition 1 below]; and neither of them is co-ordinate [condition 9] (M), exceeding the three [rads.]: nor is the formation different from that of the v. [conditions 3-6]: for here it is necessary to incorporate by making the first mobile quiescent, in order that the obstructive vowel may depart; so that the tongue may remove the two [letters] with one movement [663, 686], and thus the expression may become light, while not involving any infraction of sense, nor any ambiguity (IY), as رُدْ نَصْرَة, aor. َيْرُدْ [728, 756] (M), and َكُسْتُ [482, 671], aor. َيُشْتُ, in which all the Arabs incorporate (IY): (b) where incorporation is allowable, vid, where the two [homogeneous letters] are (a) separate, [belonging to two separate words (IY),] and are preceded by a mobile or a letter of prolongation [or softness, but not prolongation], as َيَنْشَرُ تَلْدُكُ I describe those, َأَنْبَعَتُ بَلْدُكُ [504], and َكَوْبُ بَكْرْ the garment of Bakr [and َجَيْبُ بَكْرْ the opening of Bakr’s shirt] (M): (a) when you mean to incorporate, you make the first of the two quiescent (IY): (b) incorporation is good wherever the vowels are numerous, as َجَعَلْ لَكُ XXV. 11. [below] with incorporation, where, if you will, you say َجَعَلْ لَكُ without incorporation (IY); [and] is best where five or more mobile
letters, including the two mobile likes, follow consecutively, as XXV. 11. [below], took away thy property, 'Umar pulled off, and A burly fellow pulled off (R): (γ) incorporation may be omitted in the two separate [letters], because the second word is not inseparable from the first; whereas in the two conjoined [in the same word] it is necessary [case (a)], because the two letters are inseparable: the Kur has أَرْأَيْتَ أَلْدِيْ يُكْتِبُ بِالتَّلْدِبَةَ CVII. 1. What! hast thou considered him that rejecteth the last judgment, or the faith of Al-Islām, as a lie?, [with or without incorporation.] according to what I have mentioned (IV): (δ) display [of the reduplication] is better after a letter of prolongation than after a mobile letter; and after a جَيبُ بَكْرٍ and جَيبُ بَكْرٍ [above], than after an ٰ, or a ٰ, or ی that is not a letter of prolongation, because the letter of prolongation supplies the place of a vowel: (ε) the reason why incorporation is allowable in such as جَيبُ بَكْرٍ and جَيبُ بَكْرٍ, but not in such as VII. 198. [below], is that the quiescent ٰ and ی contain some prolongation on the whole [663], although the vowel of the letter before them is not homogeneous with them, except that their prolongation, when the vowel of the letter before them
is homogeneous with them, is more extensive; and it is because prolongation is present in them, without restriction [as to the nature of the preceding vowel], that Warsh prolongs [the and in] such as ُسَرْعٌ V. 34. [411] and ُشَيٌ II. 173. [438], as he prolongs [the in] ُرَأْسٌ XVI. 29. And evil (R): (b) virtually separate, as in ُفَٰتْنَلٌ [756] (M), where both methods are allowable, (α) incorporation, because two likes are combined in one word; (β) display [of the reduplication] (IY), because the ُؤُلَ of ُفَٰتْنَلٌ is not invariably followed by ُؤُلَ, [but sometimes by another letter, as in restricted himself and drew near (IY),] so that [the ُؤُلَ after it is similar to the ُؤُلَ of ُلُنكَ (M) in ُآَنُتْ ُلُنكَ [above], i.e., is quasi-separate (IY): (c) where incorporation is disallowed, which [sort] is of three kinds, (α) where one of the two [homogeneous letters] is co-ordinative, as in ُجَلْبَ [375, 671] and ُجَلْبَ [485, 671] (M), because, if you incorporated, you would be obliged to say ُجَلْبَ, making the first [of the two] similar [letters] quiescent, and transferring its vowel to the quiescent before it; so that the formation would be excluded from commensurability with ُنِحْرٌ [495], and thus the object of co-ordination would be nullified; (α) similarly, in the ُمَهْدَدُ ُبَرْدُ [369, 375, 676] and ُقَرْدُ [above], ُقَتْدُ [369], and ُرِمْدُ
[375], co-ordinated with [892] respectively; and [stout, stupid (Jh, KF), and a swift she-camel (KF)], co-ordinated with [253, 376], co-ordinated with [401] in the quin. (IY): (b) where incorporation would lead to confusion of one paradigm with another, as in طلُّلُ a ruin, and جُدَّدَ [246], since, if you incorporated, saying سَرُّ, طلُّلُ, سَرُّ, جُدَّدَ, it would not be known that طلُّلُ was subjected to incorporation, because, among ns. [whose غ and ل are homogeneous], there are some on the measure of quiescent in the غ, like ضَة side and جُبُلُ good fortune; nor would it be known whether سَرُّ was فَعَلُ, like طَنْبُ tent-rope, or فَعَلُ, like جُبُلُ well and دُرُ [254]; and similarly جُدَّدَ: (α) confusion like this does not occur in [vs.] such as طَنْبُ [above] and مَدَّ extended, because there are no tril. vs. on the measure of فَعَلُ quiescent in the غ [482], with which they might be confounded (IY): (α) where the two [homogeneous letters] are separate, [belonging to two words (IY).] and the first is preceded by a quiescent letter other than a letter of prolongation [or softness], as قَرْمُ مَالِكُ [lord of Malik (MASH)] and [254] [below] (M); for, if you incorporated the م [of قَرْمُ] into the م [of مَالِكُ], two quiescents, vid. the ر and the first م would be
irregularly combined [663], which is not allowable: (α) as for the تَخْسَن نَفْص نَتْخْسَن تَخْسَن XII.3. We narrate, transmitted from the great Incorporation by IAI, it, according to us, is not an incorporation, which only Fr [below] professes it to be; but is merely a slurring and weakening [7.55] of the vowel [on the final ن of تَخْسَن ], not a removal of it altogether (IY): (β) incorporation is disallowed in such as تَخْسَن زِيد the foe of Walîd [above] and تَخْسَن الْوَلاَد the guardian of Yazîd, because the prolongation is removed by the incorporation [of the first, or ب into the second]; so that incorporation [of the second, or ب into the third] would involve the awkward dilemma that, if the vowel of the second, or ب were transferred to the first, the formation of the word would be altered; while, if it were not transferred, an unpardonable concurrence of two quiescents [663] would ensue: (γ) if the preceding quiescent be a letter of prolongation [or softness], as in هَيْبَ مَالِك before a station, هَيْبَ مَالِك warm friend of Mulîk, and غَدُور رَفِيقَي incorporation is not disallowed (Jrb). And [since (IY)] incorporation [is an approximation of one sound to another, it (IY)] occurs in two approximates, as in two likes (M). It is of two kinds, (1) incorporation of a
letter into its like, without conversion; (2) incorporation of a letter into its approximate, after conversion [735] (AArb). It is [therefore found] in two likes, and in two approximates (SH, A); in one word, and in two words (A). By “two approximates” we mean such as approximate in outlet [732]; or in a quality [734] that takes the place thereof [737] (SH), i.e., of the outlet, [in promoting incorporation (MASH),] like [rigidity and laxity (R),] vocality and surdity, [covering and elevation (R),] etc. (R, Jrb, MASH). Incorporation is an extensive cat. : but IM restricts himself, in this section, to mentioning [the incorporation proper to etymology, which is (Sn)] the incorporation of two likes in one word (A); and thereby excludes the incorporation proper to Readers, which is more general (Sn).

As for the two likes whose first is quiescent, and second mobile, incorporation of their first is necessary [756] on three conditions, that it be not (1) a s of silence [615], because pause upon the s [of silence] is meant to be understood as existing: (a) incorporation of [the s of silence in] مَالِيْهِ لَنْكَ LXIX. 28, 29. [648] is transmitted from Warsh, but is weak in respect of analogy: (2) a Hamza separated from the ف, as in لَمْ يَقْرَأُ أَحْدَهُ Not any one read, where incorporation is corrupt; whereas, if the Hamza adjoin the ف, incorporation is necessary, as سَالِلُ [661, 738] (Tsr, Sn): (a) if the two Hamzas be
(a) in one word, then the first is (α) incorporated when they are in a formation constituted with a double letter, [like سُلْف , ] as mentioned in Alleviation of the Hamza [661, 738]; (β) not incorporated anywhere else, as قُرَأَى [661], on the measure of قَطْرِ [392]: (β) in two words, as مُثَرِ [661] آَقِرَى أَبَكُ [666], and لَمْ يِرْدَعِ [661] آَلَى آَبَكُ [662] إِنْ تَرَا آَيَةُ أُرْنَ [662], then, (α) according to most of the Arabs, as Y and Khi hold, [one] Hamza [or both] must be alleviated; so that two Hamzas do not concur: (β) they assert [738] that IAI, and some people with him, used to sound the two Hamzas true, which, says S, is [α] corrupt [dialect]: so that, according to these, says he, incorporation is necessary with quiescence of the first, [as here; ] and allowable when both are mobile, as تَرَا أُبَكَ [below]: Sf says "Some of the Readers fancy that S disapproves incorporation of Hamza; whereas the matter is not as they fancy, but he disapproves it only according to the opinion of those who alleviate Hamza, which is the preferable [opinion]; and S makes that plain by his saying ' and, according to the saying of these, incorporation is necessary ', i. e., according to that corrupt dialect." (R): (3) a letter of prolongation, (a) at the end [of a word], as in يَعْطِي يَأْسِر Yusir gives وَكَدْ يَذَهَّب فِي Wākid calls, lest the prolongation be removed by incorporation (Ts'r, Sn): (α) if it be only a
letter of softness [663], as in [663], as in *Dread thou [fem.] Yusir [747] and *Dread ye [masc.] Wûkid, it is incorporated (Sn): (b) if it be not at the end, incorporation is necessary, as [301, 685 (case 8, b), 722], orig. on the measure of the removal of the prolongation being pardoned in this, because the [motive for] incorporation in it is strong: (b) substituted, not permanently, for another [letter], in which case incorporation is allowable if it do not produce ambiguity, as [716], which, if subjected to incorporation, would be liable to be mistaken for: (a) if the letter of prolongation be permanently substituted for another [letter], incorporation is necessary, as [if you formed from returning a n. on the model of (372), in which case you would say (Sn)] with two Hamzas, the second of which is changed into [661], and incorporated into the second, (Tsr, Sn): so in the Tsr, with some addition from the Dm. This is mentioned in the Kâfiya by IM, who says “Incorporate the first of two likes, if it be quiescent, and be not a Hamza distant from the of the formation; nor a
[letter of] prolongation ending [the word], or substituted not permanently” (Sn). Incorporation of the first of two mobile likes is necessary upon eleven conditions, (1) that both be in one word, as شَمَّة [above], مَلَل [671], and حَبَّ [476, 671], orig. شَدّة with Fath, مَلَل with Kasr, and حَبَّ with Damma (A): (a) they deem reduplication extremely heavy, since the tongue has a hard task in returning to the outlet after moving away from it: and, because of this heaviness, (a) they do not frame any quad. or quin., whether n. or v., containing two similar rad. letters conjoined [697], because the two formations [quad. and quin.] are heavy, and the concurrence of two likes is [also] heavy, especially when both are rad.; so that you do not see any quad. n. or v., or any quin. n., containing two such letters, unless one of them be aug., either co-ordinate or non-co-ordinate: (b) they do not form any tril. whose ف and ع are alike, except extraordinarily, as بُّرْ and دَّسَن [357, 697-699]; but they reduplicate only where they are able to incorporate, vid. where the ع and ل are alike [condition 2], since, if the ف were incorporated into the ع, it would necessarily be made quiescent, whereas one does not begin with a quiescent [667]: (c) among ns. not commensurable with ws. there is no augmented [tril.] having, in its beginning or middle, two mobile likes, since in such [a formation] there would be no
necessity for incorporation, because, when the two
[similar] letters are mobile, incorporation takes place in
the v., only when it resembles the heavy v. in measure,
as will be seen [in (f, c, b] below], and otherwise the
two likes remain without incorporation; so that the
word would become heavy, because of the omission to
incorporate the two likes, and because of its being aug-
mented; and therefore such augmented [tril.] ns. in-
commensurable with the v. as would lead to heaviness like
this are not formed: (b) among vs., however, and ns.
commensurable with vs., there occur augmented [forms]
having, in their beginning or middle, two mobile likes
conjoined, because there is regularly so much variability
in the v. that such [forms] sometimes occur in it:—(a)
augmented trils., whence two conjug. in whose begin-
ing two mobile likes occur [condition 2 (b)], as َتَرَّس
and َتَمَارَّل [below]; and a conjug. in whose middle that
[combination] occurs, as ِفَتَتَتَل [756]: (b) augmented
quads., whence a conjug. In whose beginning that [com-
bination] occurs, as ْتَدَحْرَج [495.A, 678]: (c) as for the
augmented quad., it is not lightened by incorporation,
since, if you incorporated, you would need the conj.
Hamza, which would lead to heaviness just when light-
ness was intended; but the most proper [course] is to
retain the two [likes], though it is allowable to elide
one of them: (d) as for the augmented tril., (a) if the
two likes be in its beginning, then, (α) if it be a pret., like تَتْمَرَكَ [above], the most proper [course] is to display [the two likes]; but it is allowable to incorporate, with importation of the conj. Hamza in inception [757, 759]; and similarly when the ف تَنْفَعُ or تَنْفَعُ is an approximate to the تَبْتُ and إِطْبَمُ [757]: and, when you incorporate in the pret., you incorporate in the aor., imp., inf. n., act. and pass., parts. [757], and every n. or v. that is one of its variations as يُتَرَتْسُ, مُتَأَلَّلُ, مُتَأَلَّلُ, مُتَأَلَّلُ, مُتَأَلَّلُ, مُتَأَلَّلُ: (α) if it be an aor., then display, elision, and incorporation are allowable, as تَتْمَرَكَ and تَتْمَرَكَ [757]: though, when you incorporate, you do not import the conj. Hamza for it, as [you do] in the pret., from the heaviness of the pret.; but you incorporate only in the interior [of the sentence], in order that the vowel of the preceding letter may suffice [condition 2 (a)], as قَالَ تَنْفَزُ [757, 759]: (β) if the two likes be in the middle of the augmented tril., you may display or incorporate, as [730, 756]: (c) the reason why incorporation is allowable in the inf. ns. of the conjug. mentioned, although such inf. ns. are not commensurable with the v., is only the strength of their resemblance to vs., as we mentioned in explaining the cause of conversion in such as إِنَّمَا and
This is the predicament of the combination of two mobile likes, in the beginning, or middle, of the word: (f) if, however, the two likes be at the end of the word, which is the contingency frequent [697], common, in the language of the Arabs, and one that occurs in the unaugmented tālīm: and the augmented, in as. and ṻa., and if both [the likes] be mobile, [which is the case under consideration], then, (a) if the first be [conjoined with another] incorporated into [it], incorporation is disallowed [condition 7], as Ṣ̣udd, reiterated, because, if they incorporated the second [०] into the third, its vowel would be unavoidably transferred to the first [in order to obviate the concurrence of two quiescents]; so that Ṣ̣udd would remain, which is not allowable, since, the alteration does not conduct them to a state lighter than the first: (b) similarly, if the re-duplication be co-ordinative, incorporation is disallowed [condition 9] in n., as ǧallīb and u., as [above], because the object of co-ordination is the measure, and that measure is therefore not broken by incorporation: (c) as for the dropping of the l in such as ارض٢ [248, 272, 673], it is not permanent; but is due to the accidental Tanwin, which is removable by the ٠ or prothesis [609, 712]: (c) if the re-duplication be not one of the two mentioned [in (a) and (b)], then, if the first [of the two
likes] be an unsound letter, as in حَبِيٗ [condition 10 (c)] and قَرِيٗ [condi~ion 10 (c)]. Its predicament has been mentioned [723—730. A]: but, if not, then, (aa) if it be in the v., [as in the exs. given above by A.] incorporation is necessary, because it is in the heavy [formation], and at the end, which is the seat of alteration; but such as [ضَيَّنُوا in (Jsh, MAR)]

مَهْلَكَ أَعَادَلَ قَدْ جَرَبَ مِنْ خُلْقِيْ # أَنَّى أَجْرُدُ لَأَقْلِمُ وَأَنَّ ضَيْنُوا

(by Ka' inab (S, IK, Jh, D, MAR) Ibn Umm Šāhib (S, Jh, D, MAR) al Ghāfasānī (IK), Softly! O scold, thou hast proved by experience of my nature that I am liberal to folks, even if they be niggardly (Jsh, MAR),] sometimes occurs, which is a poetic license [condition 10 (a)] : (bb) if it be in the n., it is in a tril.' [697], either unaugmented or augmented; and in neither kind is incorporated, except when the n. resembles the v., because the v. is heavy, so that alleviation is more suitable for it: (α) the unaugmented tril. is subjected to incorporation only when it is commensurable with the v., as رَجُلُ صَبِيٗ a man smitten with love, which, says Khl, is فَعُول with Kasr of the جَبَأٗ I was smitten with love, inf. n. صَبِيٗ, like قَتْبُ عِنْعَ, I was contented, inf. n. قَتْبُ عِنْعَ; and similarly طَبِبُ صَبِيٗ, I was skilful; while رَجُلُ صَبٗ [a man
having many dependents (M.A.R.) is anomalous, properly

[condition 10 (b)]: (8) if you formed a n. like قَتْسٌ [348] from رَذ, you would say رذ with incorporation [conditions 3-6 (e, a)]: (y) analogy requires that what is on [the measure of] فعل [conditions 3-6 (d)], like شَرَرْسْ spars, قَصَصْ story, and عَدَدْ number, should undergo incorporation, because of its commensurability with the v.; but, since incorporation [in the n.] is on account of [its] resemblance to the heavy v., while a n. like these is extremely light, because pronounced with Fath of the ف and ع, they discard incorporation in it: and also, if فعل, notwithstanding its lightness, were subjected to incorporation, it would be confounded with فعل quiescent in the ع [above]; so that there would be much ambiguity, [because فعل is of frequent occurrence:] contrary to فَعَلْ and فَعَلْ with Kasr and Damm of the ع, which are rare in the reduplicated, so that the ambiguity is not heeded: while the reason why in فَعَلْ conversion of the ع, as بَابٌ and نَابٌ [684, 703, 711], is frequent, whereas incorporation is disallowed, notwithstanding that the lightness exists before conversion, as it exists before [or rather without] incorporation, is only that conversion, contrary to incorporation, does not necessitate confusion of فعل with فعل, since by the ٰ the measure is recognizable as mobile in the ع: (8) one does
not incorporate in such as ۲۸ر [above] and ۲۸ر [below], because of [their] incommensurability with the v. [conditions 3-6 (a-c, d)] ; and, as for ۲۸ع. of ۲۸ع. تل, it is abbreviated [from فعل to فعل ], like the unreduplicated, as ۳۶۸ع. ۲۸ع. [246], and ۳۸۱[261]: (c) when an inseparable letter, like the of feminization or the ۱ and ن, is attached to the final of the tril. n. commensurable with the v., it does not prevent incorporation, as it prevents transformation in such as ۶۸۴ع. ۷۰۳ع. ۷۱۲ع. [684, 703, 712], because there is more heaviness in the display of two like; than in the omission to convert ۱ or ی into ۱; so that the inseparable letter, notwithstanding its inseparability, becomes like the non-existent: and therefore from ۲ر, in ۲۸ع. [with Fath of the ع], you say ۸رذکع [730. A], like ۲ر [above]; in ۲۸ع. with Kasr or ۹رذکع of the ع, you say ۸رذکع [730. A], with incorporation; and in ۲۸ع. with two ۹رذکع or two Kasras, and ۲۸ع. with ۹رذکع of the ب and Fath of the ع, you say ۹رذکع and ۹رذکع, all with display [conditions 3-6 (c)]: (z) similarly: the augmented tril. n., also, when commensurable with the v., is subjected to incorporation, as ۲۸مُستَعِد preparing and ۲۸مُستَعِد prepared [below]; ۲۸مَر act [333], or time or place [361], of restoring or repelling, on the measure of:
Ahmar [below], on the measure of Aid thou; and zarando restoring repelling, [orig. zarando] like ُيُضِرُب ُرَأَدَدَ (331, 343): (η) difference by a vowel, or an initial letter, not [found] in the v., is not prescribed, together with commensurability, as a condition for incorporation, as it is for transformation [712]; so that such as ُأَدْقُ more slender and ُأَضْلُ [663] are subjected to incorporation, though they do not differ from the v.; whereas such as أُضْلُ [707] and أُطَلْلُ taller are not subjected to transformation: this is because of what we have mentioned [in (e) above], that there is more heaviness in the display of reduplication than in the omission of transformation; while the saying [of Al’Ajja (MAJh)]

She complains of soreness from one sole, and then another sole, is anomalous, a poetic license: (g) these are the predicaments of the combination of two [mobile] likes in one word: then, (α) if the letter before the first of the two likes, where incorporation is intended, be quiescent, whether the two likes be mobile, as in ُيُرَدَدَ, or their second be quiescent [condition 11], as in لَمْ يُرَدَدَ [663], then, (α) if the quiescent be a letter of prolongation, i. e., an l, or a quiescent, or preceded by a vowel homogeneous with it, the vowel of the first of the two likes must be elided, as ُمَأَدَ, ُرَأَدَدَ (above), ُمَأَدَ.
extending, and highway (S),] and similarly [if the quiescent be] the of the dim., since, being invariably quiescent, it does not assume a vowel, as [663]: while, in all of that, the concurrence of two quiescents is allowable, as explained in the chapter thereon: (b) if the quiescent be anything else, the vowel of the first of the two likes is transferred to it whether it be a letter of softness, as in [730. A], and [663]: or not, as in [above] (R), replenishing and replenished, orig. and [above], orig. and [above], orig. [671]: (b) if it be mobile, you leave it with its vowel, as apostate, orig. its own vowel being more appropriate (S): (h) if the two likes be in two words, as XXV. 11. Will make for thee [above], incorporation is allowable, not necessary, on two conditions, (a) that they be not Hamzas, as in He read a verse, where incorporation is corrupt [738]: (b) that the letter before them be not a quiescent other than a letter of softness [663], as in II. 181. The month of Ramadān [755] (A), VII. 198. [428, 752], LXXI. 15. And made the sun to be a lamp, VII. 75. Against the command of their Lord, XIX.
1. The mention of the mercy, XLIV. 23. The seadivided; or still, and XI. 69. [159] (Sn), where incorporation is not allowable, according to the majority of the BB (A), because it entails an irregular combination of two quiescents in continuity [663] (Sn); but is transmitted from IAI, [a Master among the BB (Sn),] which they explain away as a stifling [316] of the vowel; [named “incorporation” because approximate thereto (Sn)]; and is allowed by Fr [above] (A) : (α) if the letter before the two likes be mobile, as in مَكَّة XVIII. 94. Hath put in my power, [where Ibn. Kathir reads بَعِيدْ, according to the o. f. (B),] [بَعِيدْ] puts in my power], and I X. 88. And a seal hath been set upon their hearts, or be a quiescent that is a letter of prolongation, as in قَالُ لَهُمْ X. 80. Said unto them, عَمْودَ دَارُودَ, [20] II. 10. قَالُ لَهُمْ the staff, or line, of David, تَظِيلُوُتِي Ye wrong me, and ثَوَّبَ يُوُسُّوُتِي Thou [fem.] wrongest me, or of softness, not prolongation, as in جَيْبُ بَكْرِ and جَيْبُ بَكْرِ [above], incorporation is allowable, even in the case of Hamza, as the ailment of thy father and قِرَأَ أُبُدْ [above], according to those who sound the two Hamzas true [738]; but, if the quiescent be a sound letter, incorporation is not allowable: (β) as for the incorporation attributed to IAI in
such as VII. 198. and II. 181. [above], it is not a real incorporation; but is a stifling of the first of the two likes so as to resemble incorporation, the name "incorporation" being loosely applied, by means of a trope, to stifling, since stifling is approximate to it: and the proof that it is a stifling, not an incorporation, is that he is reported to have pronounced with Ishmām and Raum in such as II. 181. [above] and XLI. 28. [below], by treating continuity like pause [647]; for Raum is putting part of the vowel [640], whereas [even partial] vocalization of the incorporated letter is impossible: so that, wherever two likes in two words are preceded by a sound [quiescent] letter, you may stifle the first of them (R) : (γ) this necessarily implies that IA1 does not read [such texts as XII. 3., II. 181., etc.] with pure incorporation: whereas the case is not so; but he does read with it, as is reported by our Master and others (Sn): (δ) IH says in the CM "This is a passage about which [the opinions of] critical judges are conflicting, because the GG are agreed that incorporation is not correct, while the Readers are agreed that it is; so that it is impossible to reconcile them": and then says "But these two opinions are reconciled by Sht, who says that the Readers mean stifling, which they name 'incorporation' because it is approximate thereto [737, 752], whereas the GG mean pure incorporation": and then says "Yet, though this answer appears to be excellent, it is not the case that the Readers abstain from incorporation; but, on the contrary, they employ genuine
incorporation: and this very answerer", by which he means Sht, "reads with it in such as خَرَى
XLI. 28. The abode of eternity, as a retribution" [above]: and then says "The better course is to reject the disallowance by the GG, since their opinion is authoritative only in case of unanimity; whereas among the Readers there are a multitude of GG, so that agreement of the GG, with difference from the Readers, is not authoritative: and, even if it were supposed that among the Readers there was no Grammarian, still the Readers participate with the GG in transmitting this language; so that without them the opinion of the GG is not authoritative: and, that being established, it is better to adopt the opinion of the Readers" (Jrb) : (ε) [incorporation by] transfer of the vowel from the first of the two likes to the quiescent before it is not allowable in two words, as VII. 198. [above], though that is allowable in one word, as مُستَتَعَيْنَ and مُدْنَى [above], أُوْرَدُ and أَيْلُ [663], because, when the two likes are in one word, their combination is permanent, so that the formation of the word may be altered because of that permanent, heavy [thing]; whereas, when they are in two words, the formation of the word may not be altered because of an accidental, impermanent, thing (R) : (2) that they be not initial [condition 1 (a, b)], as in كَنَّى [357, 697]: (a) IM says in one of his books "unless their first be
the aoristic \( \text{ذ} \) [404]; for it is incorporated after a letter of prolongation or a vowel [condition 1 (d, \( \alpha \), \( \beta \))], as 

\( \text{تُكَادُ تَمِيزُ} \) LXVII. 8. Well-nigh bursting" [757]: (b) incorporation is allowable in the pret v., when two \( \text{ذ} \) s are combined in it, and the second is rad. [condition 1 (b, \( \alpha \), and d, \( \alpha \), \( \alpha \))], as in تَتَاحَعَ 

followed one another; but the conj. Hamza is put, as 

\[ \text{إِثْبَاعُ} \] [757]: (c) this condition [as to the incorporated letter's not being initial] is not mentioned here by IM, because it is manifest, [since beginning with a quiescent is impossible ;] but he mentions it in the Kāfiya and elsewhere: (3–6) that they be not in a n. on [the measure of] (a) فَعْلٍُ, like ضَفَطُ pl. of ضَفَطَة ُ porch and جَدَّدٌ [above] pl. of جَدَّةُ path in a mountain; (b) فَعْلٍُ, like دُلْلُ pl. of دُلَّلَ and كُلُّلُ pl. of كَلَّلَ [246]; (c) فَعْلٍُ, like كَلَّلُ pl. of كَلَّةُ mosquito-curtain (Sn)] and لَيْمٌ pl. of لَمْة [hair descending below the lobe of the ear (Sn)]; (d) فَعْلُ, like لِبَّبٌ [position of the necklace on the breast (Sn)] and سَمْلَ [above]: (a) in all of these [measures] incorporation is disallowed [condition 1 (f, \( \epsilon \), \( \delta \), \( \gamma \), \( \delta \))]: (b) the reason of its being disallowed in these four paradigms is that the first three are different from vs. in measure; whereas incorporation, being a deriv. of display, is peculiar to the v., because of the latter’s derivativeness [331]; while such vs. as are commensurable with the v.
follow it in this [liability to incorporation], but not such as are incommensurable with it: and, as for the fourth, it, although commensurable with the v., is still not subjected to incorporation, because it is light; and in order that it may notify the derivativeness of incorporation in ns., since its commensurable \( \text{فعل} \) in vs. is subjected to incorporation, as 
\( \text{ز} \) [above]; so that the weakness of the cause of incorporation in the n., and the strength thereof in the v., [which is heavy, through the compositeness of what it indicates (402), and therefore needs alleviation by incorporation, contrary to the n. (Sn),] are made known by that [omission to incorporate in \( \text{فعل} \) ]: (v) incorporation is disallowed also in what is commensurable, in its fore part, [though] not in its entirety, with one of these paradigms [condition 1 (f, c, bb, ε)], as (α) خَشْشَآة [272, 273] (A), commensurable, in its fore part, with فَعَل; though the language of A is contradicted by what is in the SFMLH, where Jh says that خَشْشَآة [273, 385] is orig. خَشْشَآة, on [the measure of] فَعَل, but is subjected to incorporation (Sn): (β) سُلطان, like دَمَم of the l (Sn) i. q. سُلطان [250], from دَمَم (A), commensurable, in its fore part, with فَعَل (Sn): (γ) حَبَب pl. of حَب (A) a jar, [in which water is put, Persian, arabicized, but post-classical (Jb),] حَبَب being commensurable, in its fore part with
(Sn): \( \text{\textit{crept along}} \) (A), commensurable in its fore part with \( \text{\textit{crept}} \) (Sn): \( \text{(d)} \) IM ought to except a fifth paradigm, in which incorporation is disallowed, vid. \( \text{\textit{crept}} \), like \( \text{\textit{impl.}} \) [368], because it is different from the measures of \( \text{\textit{crept}} \); so that, if a \( \text{[n.]} \) like \( \text{\textit{impl.}} \) were formed from \( \text{\textit{impl.}} \), you would say \( \text{\textit{impl.}} \) [above] with dissolution: but his excuse for not excepting it is perhaps that it is a formation not frequent in the language, nor heard in the reduplicated; while he does except it in some MSS of the Tashil: \( \text{(e)} \) the measures of the \( \text{\textit{tril.}} \), in which a combination of two mobile likes is possible, do not exceed nine, of which five have been mentioned above, and four remain, one neglected, about which there is nothing to say, vid. \( \text{\textit{crept}} \) [368]; and three used, vid. \( \text{\textit{crept}} \), like \( \text{\textit{impl.}} \) [368], \( \text{\textit{crept}} \), like \( \text{\textit{impl.}} \), and \( \text{\textit{crept}} \), like \( \text{\textit{impl.}} \) \( \text{\textit{impl.}} \): \( \text{(\( \text{\textit{impl.}} \)) when you form from \( \text{\textit{impl.}} \) a \( \text{[n.]} \) like \( \text{\textit{impl.}} \) or \( \text{\textit{impl.}} \), you say \( \text{\textit{impl.}} \) [with Fath of the \( \text{\textit{impl.}} \) in both cases, not Damm in one, because the vowel of the incorporated is not transferred to the preceding letter, except when the preceding letter is quiescent; and \( \text{\textit{impl.}} \) with incorporation, because they agree with the measure of the \( \text{\textit{impl.}} \), and are not so light as \( \text{\textit{impl.}} \), like \( \text{\textit{impl.}} \) [above]: this is the opinion of the majority [condition 1 \( \text{f, c, bb, \( \alpha \), } \text{\textit{impl.}} \)]; but \( \text{\textit{impl.}} \) differs, saying \( \text{\textit{impl.}} \) or \( \text{\textit{impl.}} \), with dissolution; and IM
in the Tashil agrees with him in the first, but not in the second: (8) when you form from ُرِ ُنَل بُدُلُ، you say ُرِدُلُ with dissolution: but those who hold ُنُل to be an o. f. in the v. [496, 482] ought to incorporate; though, on the analogy of IK’s opinion, dissolution is requisite: nay, in this [case] it is more appropriate (A), because IK dissolves in the case of what is on the measure whose originality in the v. is agreed upon, vid. ُرِدُلُ or ُرُدُلُ; and a fortiori, therefore, would dissolve in the case of what is on the measure whose originality in the v. is disputed, vid. ُرِدُلُ (Sn): and it is adopted by IM in the Tashil: (7) that no incorporated [letter (Sn)] be conjoined with the first of the two likes, [which is equivalent to the words of the Aud “that the first of the two likes be not conjoined with any incorporated” (Sn)], as in جَسَسَ pl. of جَسَسَ act. part. of جَسَسَ أَلْشَيْنَ felt the thing and جَسَسَ أَلْخَبِرَ inquired about the tidings, where dissolution is necessary, because, if the [letter whose like is] incorporated into [it] were [itself] incorporated, two quiescents would concur [condition 1 (f, a)]: (8) that the mobilization of their second be not adventitious, which IM indicates by his saying “nor like أَخْصِصْ أَبِي Distinguissh thou my father” [condition 11 (c, d, α)], because the c. f. is أَخْصِصْ with quiescence [of the final], but the vowel of the Hamza [in أَبِي (Sn)] is transferred to the
preceding quiescent; so that it is not taken into account, because it is adventitious: (9) that the word containing them be not co-ordinated with another [condition 1 (f, ɔ)], which IM indicates by his saying “nor like ُهَيْلَلَ [below]”: (a) this [co-ordinate containing the two likes (Sn)] is if two [or rather three (Sn)] sorts, in which the co-ordination is produced by (a) an aug. before the two likes, as in ُهَيْلَلَ made much use of [the formula] لا إِلَّٰهَ إِلَّآ أَرْضَي [XXXVII. 34. [37, 154], where the ى is added for co-ordination with ُدْخَرَجَ [495]; (b) one of the two likes, as in جَلْبَبَ (above), where one of the two ب ָس is added for co-ordination with ُدْخَرَجَ (A); (c) one of the two likes and some other [letter or letters], as in إِعْفَنَتْسِي إِحْرَنْمِكَ [483, 496], which is co-ordinated with ُهَيْلَلَ [495] by the second س, according to the preferable [opinion], and by the Hamza and َن: so says the author of the تَس: (α) ُهَيْلَلَ is one of the words cut out from composite [expressions], like بِسْمِ ۸َلَّه [1, 498], حَيْلَلُ [105] لا حَوْلَ أَل حَيْلَلُ said حَوْلَهُ, [676] سُبْحَانَ said جَعَلَهُ فِدَاءً [191] حَيْلَلُ said جَعَفَدَ [676] حَيْلَلُ, [191] حَيْلَلُ said مَعْرَ, said أدَمَ ۸َلَّهُ عَرَقَ said حَسْبَي ۸َلَّهُ [201], a cat. confined to hearsay, and

May I be made thy ransom!, َتَلْبِقَ said أَطَالَ ۸َلَّهُ نَقِلَ said God prolong thy survival!, دَمَعَ said آدَمَ ۸َلَّهُ عَرَقَ said حَسْبَي ۸َلَّهُ [201], a cat. confined to hearsay, and
extensively discussed by us in our largest treatise on the بَسْمَةَةَ (Sn): (b) incorporation is disallowed in these [three] sorts, because it would entail the loss of what is intended from the co-ordination (A), vid. commensurability of the co-ordinate with the standard (Sn): (10) that the word containing them be not one of those in which the Arabs anomalously choose to dissolve, which are certain expressions to be preserved in the memory, but not to be copied, whence [683] سُقَات ِمُلْلِ أَلْسَفَاءَ دَبْبَةَ أَلْسَفَاءٍ. The man had hair growing on the side of his forehead. The horse was knock-kneed. The land abounded with lizards لِصِبْحِ الْعَيْنِ, ضِبْيَبُ الْآرْضُ, قَطِطَا آلِلْشَّعَر. The hair was very curly. The eye had its lids stuck together by thick white matter collected in their corners. The beast had a protuberance less hard than bone, rising on its shank, and The she-camel had narrow orifices to her teats: (a) the anomaly of omitting incorporation in these vs. is like the anomaly of omitting transformation in such [ns.] as صَيْدُ قَرْنٍ [684, 703, 711], حَوْرَةٌ [247, 684, 771]; so that none of these эээ. of dissolution is to be copied, as none of those эээ. of sounding true is to be copied; and whatever instances of that [dissolution] occur in poetry are
reckoned poetic licenses [condition 1 (f, c, αα)], like the saying of Abu-nNajm

[676]: (b) among ns. also dissolution is anomalous in some words, whence [condition 1 (f, c, bb, α)] a man straitened in circumstances, [on the measure of (Sn).] and مَحْبَبٍ [4, 674]; while AZ transmits طَعَامٌ فْضِصْن gritty food (A), like كِيفٍ[368] (Sn): (c) dissolve [below] or incorporate, without fear (IM) of either [pronunciation], because both occur (A), in [condition 1 (f, c)] (IM) and عيْيَى [728, 747], and the like, whose ع and ج are يٍس, from [the second of (Sn)] which the vowel is inseparable: (α) he that incorporates looks to [the facts] that the يٍس are two [mobile] likes in one word, and that the vowel of their second is inseparable; the property of that [combination of conditions] being incorporation, because it is included in the preceding rule [conditions 1, 8]: while he that dissolves looks to [the fact] that the vowel of the second is quasi-adventitious, because it is found in the pret., but not in the aor. and imp.; the adventitious being mostly not taken into account, for which reason incorporation is not allowable in such as لَنْ يُحْيَيِّا [728, 730. A] and رَأِيتُ مَحْيِيًا I saw a quickener: (α) as for [نُعِيَّ aor. of the intrans. آَعْيَا in (Sn)] the saying
And as though she were an ingot of silver among women, [so delicate that] she walks in the porch of her house, and is tired, [where the poet incorporates by taking the adventitious vowel (of inflection) into account (Sn),] it is anomalous, not to be copied, contrary to the opinion of Fr: (b) dissolution is more excellent than incorporation, though both are chaste, used in canonical readings; and perhaps IM intimates that by putting "dissolve" first (A): (d) similarly [dissolution or incorporation is allowable where two \( \mathfrak{w} \)'s are combined either at the beginning, or in the middle (A),] in such as 

\[ \text{757} \] and 

\[ \text{756} \] (IM): (a) what IM mentions [in paragraphs (c) and (d)] is like an exception to the rule (A), as to the necessity for incorporation, laid down in his saying "The first of two mobile likes, in one word, incorporate" (Sn): (11) that quiescence do not supervene upon the second of the two likes either through its conjunction with a nom. pron. [402], or through apocopation [404] or quasi-apocopation [431], because, by reason of that [quiescence], incorporation is impracticable (A): (a) this [formation] is of two kinds, (a) where the vowel is elided because of a motive [for quiescence], and the second may not be mobilized with another vowel so long as that motive continues to exist; which [kind] is the v. when the \( \mathfrak{w} \) or \( \text{n} \) of the [nom.] pron. [below] is attached to it, as \( \text{402} \).
(b) where the vowel is elided because of a motive, but an exigence sometimes occurs on account of which the letter is mobilized with a vowel other than the one elided, notwithstanding the existence of that motive; which [kind] is the v. put into the apoc. or imp., as لَمْ يَرْدَنُ أَرْدَنْ, where the inflectional vowel is elided [404, 428], but the second of the two likes is sometimes mobilized because of the concurrence of two quiescents, as لَمْ يَرْدُدِ أَلْقَوْمَ أَرْدُدَ أَلْقَوْمَ [663, 664]. (R): (b) what is meant by the "nom. pron." is the pron. نَاثَرْتُ مَا حَلَثْتُهُ We loosed, and أَلْهَنَّاثُ The Hinds loosed: (a) in such [formations] as those incorporation is not necessary; nay, is not allowable (A), according to the majority of the Arabs (Sn): (b) IM says in the Tashil, Incorporation before the pron. is [found in] a small dial.: S says "Khl asserts that some folk of Bakr Ibn Wa'il say رَدْنِى We restored and وَرَكْنَا We passed, [ رَدْنِى They (fem.) restored and رَدْنِى They (fem.) passed (S), [ رَدْنِى I restored", [ رَدْنِى They (fem.) restore, and رَدْنِى Restore-ye (fem.), with Fath of the second, which is anomalous, rare; while some of them add an l after incorporation, as رَدْنِى They (fem.) restored and رَدْنِى I restored, in order that the letter before these prons. may remain quiescent, as in the unincorporated,
lik~ ~~ and ~ ~ (~)

but this is a weak dial., as though they assumed incorporation [to have taken place] before the introduction of the . , [ ] (Sn), and : and let the expression remain unaltered [after their introduction (Sn), treating it like ، and ] (S)]: (c) in apocopation and quasi-apocopation a choice is allowed (IM) between dissolution and incorporation, as لم يَحْلُل or لم يَحْلُل did not loose, حَلَل or حَلَل loose thou, dissolution being the dial. of the people of AlHijâz, and incorporation the dial. of Tamîm [above] (A): (a) incorporation is allowed by others than the people of AlHijâz because the second letter is orig. mobile; and, though the vowel is removed by the accidental formation of the apoc. or imp., still affixion of another vowel to it—I mean the vowel due to the concurrence of two quiescents—is not disallowed; so that incorporation is allowed even where that vowel does not occur, as رُّدَ زَيْد Restore Zaid and لم يَرِدَ زَيْدَا He did not restore Zaid, the second [of the two likes] being then mobilized with what we mentioned in the chapter on the Concurrence of Two Quiescents [664]: and that occurs in the Revelation also, as لا تَضَرَّ وَالدَّة II. 233. Let not a mother harm, or be harmed [706] (R), read by most of the Readers with Fath, and by HB with Kasr, as a prohibition (K): (b) what is meant by "a choice is allowed" is that the two
pronunciations are equally allowable, not equally chaste, because dissolution is the dial. of the people of AlHijaz, in which the Kur is mostly revealed, as إنْ تَبْسُسْكُمْ حَسَنَةٌ.

III. 116. If good befall you, وَمَنْ يَحْلِلُ عَلَيْهِ غَضَبٍ.

XX. 83. And upon whomsoever Mine anger lighteth, وَأَغْضَبْتُ مِنْ صَرْتَكَ.

XXXI. 18. And lower thy voice, and LXXIV.

6. [1]; though مَنْ يَرْتَدْ and LXXIV.

V. 59. Whoso apostatizeth and وَمَنْ يُشْأَقِي اللَّهَ.

LIX. 4. And whoso setteth himself against God occur according to the dial. of Tamim: (c) when incorporation, according to the dial. of Tamim, occurs in the imp., the conj. Hamza must be rejected, because not needed: but Ks reports that he heard from 'Abd AlKais [309] أَمَرَ, أَرْنَهُ with the conj. Hamza; whereas not one of the BB transmits that: (d) when the , of the pl., as in زَدْرَوا, on the ی of the 2nd pers. sing. fem., as in زَدَدُي, or the corrob. نَ, as in زَدْنُ, is attached to the [letter that has its like] incorporated into [it], the Hijazis and other Arabs incorporate, [i.e., retain the incorporation (Sn),] because, the v. being then formed with these signs, the mobilization of that [letter] is not adventitious [condition 8] (A): (α) the more proper [way], as YH says, would be to mention this in the exposition of أَخْصُصْ آبِي [above]: (β) if A said. "[because, the final of the v. being then] mobile before [the attachment of] these signs, [the mobilization of that
letter is not adventitious,” it would be plain (Sn): (e) the incorporators keep to Fatḥ of the [letter that has its like] incorporated into [it] before the َأَلْيَاء of the 3rd pers. sing. fem., as َلْيَاءَ He did not restore her; and to Damm of it before the s of the 3rd pers. sing. masc., as َلْيَاءَ He did not restore him: because, s being faint, they do not take its presence into account; so that the [second] َأَلْيَاء is, as it were, immediately followed by the l and , respectively: (α) the KK transmit َلْيَاءَ with Damm and Kasr, and َلْيَاءَ with Fatḥ and Kasr; and Th [664] transmits the three modes [of vocalization] before the s of the 3rd pers. sing. masc.: (β) he is charged with a blunder in allowing Fatḥ (A); but after its transmission by the KK there is no reason for such a charge (Sn): (γ) as for Kasr, the correct [opinion] is that it is a small dial. var., َلْيَاءَ and َلْيَاءَ with Kasr having been heard by Akh from some folk of ‘Ukail: (f) most of them keep to Kasr before a quiescent, as َلْيَاءَ [664], because it is orig. the [proper] vowel for a concurrence of two quiescents: but some, vid. the Banū Asad, pronounce with Fath, while IJ transmits Damm; and َلْيَاءَ [664] is related with [all three of] them, [Fatḥ, Damm, and Kasr (MN)]: (α) Damm, indeed, is rare; [and is disallowed by R in §. 664:] IM says in the Tasbih, in the chapter
on the Concurrence of Two Quiescents, "They do not pronounce with Damm before a quiescent; but with Kasr, and sometimes Fath": (g) if the v. be not conjoined with anything that we have mentioned, [i.e., the ٰ of the pl., the ی of the 2nd pers. sing. fem., the corrob. ین, the ھ of the 3rd pers. sing. fem., the ٌ of the 3rd pers. sing. masc. (Sn), and the quiescent,] it has three dial. vars., (α) Fath, unrestrictedly, [i.e., whether pronounced with Damm, Kasr, or Fath of the ٌ (Sn),] as ٌ restore, ٌ flee, and ٌ [664], which is the dial. of Asad and some other folk; (β) Kasr unrestrictedly, as ٍِ, ٍِ, ٍِ [664], which is the dial. of Ka'b and Numair; (γ) alliteration to the vowel of the ٌ, as َٰ, َٰ, َٰ, and َٰ [664, 756], which is more frequent in their speech (A): (h) dissolution is obligatory in the ٌ of wonder [477, 663] (IM), by common consent, says IM in the CK, as though he meant "common consent of the Arabs", because the [pronunciation] heard is dissolution (A), as اَحْبَبْ بْرَيْدٍ إِلَيْه َ How dear is Zaid to me! and أَشْدَدْ بَيِّبَانِي َفِي ُجِهَةِ How intense is the whiteness of his face! (IA), whence َقَالَ نَيْبُ الْمُسْلِمِينَ َلَهُ َ How dear is Zaid! (Sn): and incorporation also is obligatory in ْلُمْ
[664] (IM), by common consent, as IM says in the CK, [because of its heaviness through the composition (Sn)]; so that }<3 is not said: (α) this is a correction of what precedes it [in paragraph (c)]: and means that two forms of imp. v. are excepted, in which no "choice is allowed", the first being the أَفْعَلُ أَفْعَلُ of wonder, where dissolution is obligatory; and the second being ُهَلَمْ ُهَلَمْ in the dial. of Tamim [below], where incorporation is obligatory (A): (β ) أَخْصِرُ أَخْصِرُ is [regarded by the majority of the BB as] a pret. v. [478], uninfl. upon Fath [402, 403] supplied upon its final, being prevented from appearing by the pre-occupation of the place with the quiescence supervening by reason of its occurrence in the form of the imp. v. (J on the verse last cited): (γ) ُهَلَمْ [189], according to the Hijāzīs, is a verbal n., i. q. أَفْعَلُ أَفْعَلُ Present thyself or أَخْصِرُ Come forward: but, according to the Banū Tamīm [above], is an imp. v.; and, from regard to this dial., IM mentions it here [as an exception to the imp. v. (Sn)]: (δ) they keep to Fath of [the final in] ُهَلَمْ [664]; though Jr transmits Fath or Kasr from some of the Banū Tamīm: and, when the s of the 3rd pers. sing. masc. is attached to it, as ُهَلَمْ ُهَلَمْ Bring him forward, it is not pronounced with Damm [by alliteration to the Damm of the s (Sn)], but with Fath; and so when a quiescent is conjoined with it, as ُهَلَمْ ُرَجُلُ Bring the
man forward: (e) because of its being a v., according to Tamīm, the prominent nom. prons. are attached to it, as 
[189], and هُلْسُوَا, and [Fath (Sn)], Damm, and Kasr of the م before the [1 (Sn)], و , and ی , respectively: and, when the ن of females is attached to it, analogy requires هُلْسُسُ; but Fr asserts that the right [form] is [189], with Fath of the م , and with a quiescent ن added after it to protect the Fath of the م , [because the ن of females, like the other mobile prominent nom. prons., requires quiescence of the letter before it (Sn),] and then incorporated into the ن of the pron.; and it is transmitted from IAl that he heard هُلْسُيِّنْ يَا یَسُوَةَ. 
Come forward, O women, with Kasr of the double م [for affinity to the ی after it (Sn)], and with a quiescent ی added [for preservation of the quiescence requisite (Sn)] before the ن of females; while هُلْسُسُ with Damm of the [double (Sn)] م , [and most probably with a quiescent ن before the ن of females (Sn),] is transmitted from some of them, which is anomalous (A). If the letter [that has its like] incorporated into [it] be made quiescent for pause [640], the incorporation into it most frequently and commonly remains, because the quiescence is accidental and impermanent, since that identical elided vowel is sometimes expressed, vid. in continuity; so that [in this method of pausing] there is a combination of two quiescents, which is pardonable in pause [663]: but it is
also allowable to elide one of the two likes, as \( 
\dot{y} \text{\`y} 
\) or \( \dot{y} \text{\`Y} \). \( \text{flees in pause, with a double or single } \) (\( \text{R} \)). The outlets [732] of the letters must [now] be mentioned, in order that their "[two (IY)] approximates" [above] may be distinguishable from their [two (IY)] remotes (M).

§. 732. The outlet of the letter is the place from which it originates. That is recognizable by your making the letter quiescent, and prefixing the conj. Hamza to it, and [then] considering where the sound ends; for where it ends, there is the outlet of the letter. Thus you say \( \text{`} \), and become silent; and then you find the lips, one of them covering the other (Jrb). The outlet is [therefore defined by IY as] the stop-position, at which the sound ends (IY). The outlets of the letters are sixteen (M, SH), [but only] approximately, [say we (Jrb),] because [the truth is that (Jrb)] every [letter (Jrb)] has an outlet (SH) different from those of the other [letters], otherwise it would be identical with them; and indiscriminately, says the author of the CHd, because they are from four quarters, the throat, tongue, lips, and upper parts of the nose (Jrb): — (1–3) Hamza, \( \text{a} \), and \( \) have the farthest part of the throat; [the undotted (Jrb)] \( \varepsilon \) and \( \zeta \) the middle of it; and [the dotted (MASH)] \( \varepsilon \) and \( \zeta \) the nearest part of it (M, SH) to the mouth (R, Jrb), vid. the top of the throat (R): (a) IH means that the throat has seven letters, and
three outlets (Jrb): (b) the farthest outlet, i.e., from the bottom of the throat to what is next to the thorax, is the outlet of Hamza [671, 676], the utterance of which is therefore heavy, because of its remoteness [642, 658]; then comes s, and afterwards I (IY, Jrb): (a) this is the order [in the Book] of S, who begins with those letters of the alphabet which are [uttered] from the farthest part of the throat, and gradually proceeds [upwards and outwards], until he ends with those whose outlet is the lip; and the obvious [deduction] from his order is that, in the farthest part of the throat, s is higher than Hamza, and I higher than s (R): (b) Akh asserts that the outlet of s is [the same as] that of I; neither before, nor after, it (IY, Jrb): and, says he, for this reason S says “The primary Arabic letters are twenty-nine letters” [733], vid. “Hamza, I, [s (S)]”, etc., according to the order in outlets [below], thus putting I before s; and afterwards says “And the Arabic letters have sixteen outlets . . . . Hamza, s, and I”, thus putting s before I; so that his putting I now before, and now after, s shows that both are from one outlet: (c) they disprove his saying by [the argument] that, when we mobilize I, it is converted into Hamza [683]; whereas, if s were from the outlet of I, it would be nearer to I than Hamza is, so that I ought to be converted into s: (α) it is replied [by his partisans] “This shows the viciousness of your own opinion, because, according to your assertion,
$s$ is nearer to $I$ than Hamza is; so that, if conversion were on account of nearness, $I$ would be converted into $s$; whereas it is converted only into Hamza, which shows that Hamza is nearest to it in outlet, no separative being between them; and it is not converted into $s$, because it is in the position thereof"; but this is weak, because their saying "if conversion were on account of nearness, $I$ would be converted into $s$" is traversable, since that may be prevented by the faintness of $s$; while their saying "it is not converted into $s$, because it is in the position thereof" is feeble, since its being "in the position thereof", if it did not exact conversion into $s$, because of what has just been suggested [as to "the faintness of $s"", would [at all events] not be a preventive of this: and, if they were one in outlet, neither of them would be distinguishable from the other (Jrb): (c) in the middle of the throat, $\varepsilon$ is higher than $\epsilon$; and, in the nearest part of the throat, $\epsilon$ is higher than $\varepsilon$ (R): so that $\epsilon$ is the farther of the [first] two from the mouth, and $\varepsilon$ the nearer of them to it (Jrb); while $\epsilon$ is nearer to the mouth than $\varepsilon$: (d) Lth transmits from Khl that $l$, $\,\varepsilon$, and Hamza are hollow [734], because they are from the hollow [of the mouth], not falling into any compartment of the throat, uvula, or tongue; but being only [in the] air (IY): (e) Khl used to say that the [soft (R)] $l$ [668, 673], and the $\,\epsilon$, $\varepsilon$, and Hamza are airy [734] (IY, R), i.e., are in the
air (IY), meaning that they are from the air of the mouth; not falling upon any compartment of the throat, uvula, or tongue (R): and [he says (R)] that, of [all (R)] the letters, the farthest [in the throat (R)] is  assh; and [then (IY), higher than it (R)]  and afterwards  (IY, R): so that, but for a hoarseness in  , it would be like  ; and, but for a stuttering in  , it would be like  [734], because of its nearness to the latter (IY): and, after them, towards the mouth,  and  ,  being higher than  (R): (f) these seven letters [proceeding from outlets 1-3] are guttural (Jrb): (4, 5)  has the farthest part of the tongue, and that part of the [upper (Jrb)] palate which is above it (M, SH), [and] opposite to it (Jrb); while  has the next parts of the tongue and palate (M, SH), towards the outside of the mouth (R), the outlet of (Jrb)  being higher than [that of (Jrb)] , i.e., nearer to the fore part of the mouth (IY, Jrb): (a) you will recognize that by [the fact] that, when you pause upon  and , as  and  , you find  to be nearer to the throat, and  farther [from it] (Jrb): (b) both are uvular; because they begin at the uvula (IY): (c) one characteristic of the dial. of this [Badawi] Arab race, at this epoch, in whatever region they be, is their way of articulating  : for they do not articulate it from the outlet of  , according to the inhabitants of towns, as it is mentioned in books on Arabic, vid. from the farthest part of the tongue, and that part of the upper
palate which is above it; nor do they articulate it from the outlet of ن, vid. [a little (س)] lower than the position of ق [on the tongue (س)], and that part of the upper palate which is next to it, as ن is [described in such books]; but they pronounce it intermediate between ق and ن [733]; and this is found to be done by the whole race, wherever they be, east or west: (α) this dial. has not been invented by this race; but is hereditary among them, received by succession: and hence it appears to have been the dial. of the earliest Mu'dar; and perhaps was the dial. of the Prophet, as is claimed by the Jurists of the [Prophet's] House, who assert that whoever reads في الصلاة المستقيمة I. 5. [150] without the ق that belongs to this race has committed a solecism, and vitiated his prayer: (β) apparently, however, this ق, which is articulated by the people of the Badawi Arab race, is [uttered] from the outlet of ق, according to [the pronunciation of] their earliest speakers; but the outlet of ق is extensive, beginning at the highest part of the palate, and ending next to ن; so that to articulate it from the highest part of the palate is the dial. of the towns, and to articulate it from the part next to ن is the dial. of this Badawi race: and hereby is rebutted what [the Jurists of] the [Prophet's] House say, about the vitiation of prayer by omitting it in I. 5.; for all the Jurists of the towns hold the contrary of that, and it is
improbable that they should have neglected [to investigate a matter so important as] that; and the way to account for it is, therefore, what we have said (IKhld):

(6) ش, and ی have the middle of the tongue, and that part of the [upper (Jrb)] palate which is (M, SH) above it (SH), [and] opposite to it (M, Jrb): (a) ج is nearest to the root of the tongue; and after it, towards the outside of the mouth, ش; and after it, towards the outside, ی: (b) 8 says "Between the middle of the tongue and the middle of the upper palate is the outlet of ش, and ی" (R): (7) ف has the first part (M, SH) of the side (M), [or rather] of one of the two sides (SH), of the tongue, and the molars [below] next thereto (M, SH) on the left or right side (Jrb): (a) by "the first part" IN means what is next to the root of the tongue (R): but it ought to be known that "the first part of one of the two sides" does not mean what is opposite to "the farthest part" [outlet 4], and "the next part" [outlet 5], of the tongue, because the mention of ف is posterior to [that of] ق and l [above], which shows that its outlet is posterior to their outlets; and, since IN makes the mention of ف posterior to that of ج, ش, and ی also, its outlet is known to be that part of the side of the tongue which is opposite to their outlet, but a little nearer to the fore part of the mouth (Jrb): (b) the tongue has two sides from its root to its tip, like the two
sides of a valley (R); [and] you force yourself to sound 
from the right or left side, at will (1Y): (c) man has 
thirty-two teeth, sixteen in the upper jaw, and the like 
in the lower:—(a) the central incisors, which are four 
in front, two above, and the like below; (b) the lateral 
incisors, also four, two above, a right and a left; and the 
like below: (c) behind them the canines, four, two above, 
a right and a left; and the like below: (d) behind the 
canines the bicuspid or premolars, which are four, two 
above, a right and a left; and the like below: (e) behind the 
premolars the molars [above], which are sixteen, 
eight above, four right and four left; and the like below: 
(α) behind the molars some men grow postmolars, 
which are four, two above, and two below; so that the 
teeth become thirty-six: (d) you utter 
from the 
farthest part of one of the two sides of the tongue, 
nearly to the tip of the tongue, ending where the outlet 
of J [below] begins: this, which we have mentioned, is 
the outlet of ُ in relation to the tongue, [and seems to 
differ somewhat from the position assigned to it in (a) 
above by Jrb:] while its position in relation to the teeth 
is the upper molars themselves, its outlet being between 
the molars and the farthest part of one of the two sides 
of the tongue, nearly to the tip of the tongue: (e) it is 
mostly uttered from the right side [733] according to 
what is intimated by the language of S, and expressly
stated by Sf (R): but [Jrb says that] its utterance from the left side is easier in most [persons]; while in some the two sides are equal (Jrb): (f) sterolis is called "long" [787], because it is from the farthest to the nearest part of the side, i.e., to the beginning of the outlet of J [below]; so that it occupies most of the side (R): (8) J has what is nearer than (M, SH) the [inner] extremity (SH), by which IH means (Jrb) the first part (M, Jrb), of the side (M, R), [or rather] of one of the two sides (Jrb), of the back (R) of the tongue, to the end [of the tip (M, R)] thereof (M, SH), because the outlet of J begins nearer to the fore part of the mouth than the outlet of sterolis [above], and extends to the end of the tip of the tongue (Jrb); and that [part of the upper palate (M, Jrb)] which is (M, SH) above (SH), [and] opposite to (M, Jrb), that (M, SH); i.e., that part of the palate which is (R) a little (M, Jrb) above the [premolar, canine, lateral incisor, and (M, Jrb)] central incisor (M, R, Jrb): (a) none of the letters is more extensive in outlet than it (Jrb): (b) S's phrase is "From [what is (S)] between the nearest part of the side of the tongue, to the end of its tip, and that part of the upper palate which is next to it, a little above the premolar, canine, lateral incisor, and central incisor [is the outlet of J (S)]," not "From the teeth and the side of the tongue themselves": and the whole of the learned in this subject agree with what S mentions; but [Z followed by]
IH differs from them, which is not right (R): (9, 10) ر has the parts next to these two (SH) positions [on, or between, the tongue and palate] (R); and ن has the parts next to these two (SH), ن being nearer to the tip of the tongue then ر (R): (a) ن has what is between the tip of the tongue and the part [of the palate] a little above the central incisors (M, Jrb), which [position] is farther out than the outlet of ل (Jrb); and ر has what is [a little (M)] farther in, [on the back of the tongue (M),] than the outlet of ن (M, Jrb), but farther out than the outlet of ل: for, when you articulate ن and ر quiescent, you find the tip of the tongue, in articulating ر, to be farther in than the outlet of ن: (b) IH, therefore, does not say "ร and ن have the parts next to these two"; but mentions each of them singly, to demonstrate that the outlet of ر is a little farther in than that of ن, because ر turns towards the outlet of ل [749]: (c) this serves to rebut what some of the commentators mention, that, according to IH's statement, no difference is apparent between the outlets of ر and ن (Jrb): (11) ط، د، and ن have [what is between (M)] the tip of the tongue and the roots of the [two upper (Jrb)] central incisors (M, SH): (12) ز، ص، and س have [what is between (M)] the tip of the tongue and [the tops of (R)] the [two lower (Jrb)] central incisors (M, SH): (a) so say ی and ژ, meaning that they are uttered from between the tip of the tongue and the central incisors [734], the ی and the
tongue not being in contact with the central incisors, as it is with their roots for utterance of ط، د، and ت; but opposite to, and facing, them (R): (b) it is mentioned in the CHd that س ought to be put before ر، [as is done by IV.] because س is prior in outlet, since ر is nearer to the fore part of the mouth than س (Jrb): (13) ط، ذ، and ث have [what is between (M)] the tip of the tongue and the edges of the [two upper (Jrb)] central incisors (M, SH): (a) these eighteen letters [proceeding from outlets 4—18] are lingual, i.e., their outlet is the tongue, although they participate in other [vocal organs] (Jrb): (14) ف has the inside of the lower lip and the edges of the [two (Jrb)] upper central incisors: (15) ب، م، and و have what is between the lips (M, SH), except that م is [also] referable to the upper parts of the nose, because of the nasality in it [671, 687, 751], for which reason you hear it [sound] like و [below]; while و also contains nasality [270, 684] (IX): (a) these four letters, whose outlet is the lip, although they participate, to some extent, in other [vocal organs], are called labial: (b) the twenty-nine [primary] Arabic letters [733] have these fifteen outlets: (c) every outlet before mentioned is nearer to what is next to the thorax, and farther from the fore part of the mouth, than that which follows it: (16) as for the sixteenth outlet, which is the upper part of the nose, it belongs to the single و [733] (Jrb). Fr differs from S in two positions, pronouncing (1) the
outlet of, and ى to be one; and (2) [the outlet of] ى, ب, and م to be from between the lips. But the best of the sayings is what S mentions, with which the learned after him agree (R). And the outlet of the secondary [letters other than the single ى (Jrb)] is manifest (SH), because the [other] secondaries are produced by imbuing some of the primaries with the sound of others (MASH), those letters being removed from their [proper] outlets, so that their sounds are altered [733] (Jrb).

§ 733. The number of letters amounts to forty-three (M). The primary Arabic letters are [those (M)] twenty-nine (S, M, Jrb) letters [732], (1) Hamza, (2) ل (3) ن (4) ح (5) خ (6) غ (7) ك (8) ق (9) ن (10) ل (11) ش (12) ي (13) ر (14) ل (15) ر (16) ن (17) ط (18) د (19) ت (20) ص (21) ز (22) س (23) ط (24) ن (25) ث (26) ف (27) ب (28) م (29) س (30) م (31) س (32) ط (33) د (34) ر (35) ن (36) ل (37) ح (38) خ, according to the well-known (IY, Jrb) computation: (a) the first of them is Hamza, which is called “Alif,” because it is represented by the form of ـ, its pronunciation being different, but its form and that of the soft [668, 673] being one, like ب, د, ص, and ح, خ, and ح, خ, the pronunciation of all of which is different, but the form one (IY): (b) their number is not complete, except in the language of the Arabs: (a) there is no Hamza in the speech of foreigners, except in inception [667]: (b) nor is there any ى, except in Arabic, for
which reason the Prophet says: 

أَنَا أَفْصِحُ مَنْ تَكْثَمُ يَأَتْناَذٍ

*I am the chastest speaker of those who talk* فَي , meaning the chastest speaker of the Arabs; and it is said in the CHd: "Whoever says that he means the [letter] ف itself, and the sounding of it, makes a mistake, because the Arabs are equal in the pronunciation of all the letters": (c) it is also said there, that to reckon ل [663] as an independent letter is vulgar, unaccountable: (α) H reckons it as a single letter in the "Speckled Epistle", [the letters of which are alternately undotted and dotted,] where he says: 

ٌاَخْلَاقُ ِسَيِدِنَا نَحْبُ

The manners of our lord are loved and

إِذَا نَأَقْصَلْنَهُ عَلَبِبٌ

*When thou shootest a match with him, speedily victorious,* and so in other passages of it; but this is unaccountable (Jrb): (c) Mb used to reckon them as twenty-eight [letters, the first of them being ب, and the last of them َى (IY)]; and omit Hamza [from their beginning (IY)], saying "Hamza has no form of its own; but is only written sometimes as َى, sometimes as َى, and sometimes as َى; and therefore I do not reckon it with those [letters (Jrb)] whose shapes are remembered, known [658]": so that it is [regarded by him as] current on the tongues, existing in pronunciation; but indicated in writing by signs (IY, Jrb), because it has no form of its own: (d)
the right [opinion] is what S and his school mention, vid. that the letters of the alphabet are twenty-nine letters, the first of them being Hamza, which is [represented in writing by] the ِ that is the first letter of the alphabet: (a) this ِ is really its form; and it is only according to the way of the inhabitants of AlHijaz in alleviating [658] that it is written at one time as ِ, and at another as ِ; whereas, if meant to be sounded true, it would be [written] only [as] ِ, according to the o. f.: for, when it occurs in a place where it is only sounded true, its alleviation there not being possible, vid. when it occurs first [658], it is written only as ِ, as ِ I know, ِ إِذْهَبَ Go thou, and ِ أَخْرِجَ I eject; and, among ns., ِ إِفْرَهْمَ, ِ أَحْمَدَ, and ِ أَتْرَجَةَ [690]: (b) another matter that shows the form of Hamza to be [identical with] the form of ِ is that every letter, which you name, has for the first letter of its name its own expression [663], as َّا يَا ِ, where the first letter is ِ, and َّا تَا ِ, where the first letter is ِ, and similarly َّا جِمِّ ِ بَّالِ, َّا دَالِ, and the rest of the letters of the alphabet; so that, since you say ِ أَلِف an ِ, and here the first letter that you articulate is Hamza, that shows the form of Hamza to be [identical with] the form of ِ: (e) as for the soft ِ [668, 673] in such as ِ فَلَ and ِ بَلَغَ [684, 703], it is a letter of prolongation [663], which, being only quiescent, cannot be
named in the same way as its fellows, because it cannot be articulated at the beginning of the name [667], like \( \mathfrak{e}, \mathfrak{d}, \) etc., which the Arabs articulate unrestrictedly, whereas it cannot be articulated singly; so that they support it by \( \mathfrak{j} \) [below], in order that its articulation may be as sound as that of all the other letters (IY): (a) in Syt’s Gloss on the ML: it is stated as follows:—

“Fr holds Hamza and Alif to be synonymous, saying that Hamza is the original, while the quiescent \( \mathfrak{f} \) is the Hamza whose pronunciation as Hamza is omitted: but S makes a distinction between them, saying that Hamza is a letter like \( \mathfrak{e} \), that admits of mobility and quiescence, and is [found] at the beginning, end, and middle of the word; while \( \mathfrak{f} \) is another letter, that is only quiescent, and is not [found] at the beginning of the word: and for that reason the inventor of the alphabet put Hamza as the first letter, and \( \mathfrak{f} \) with \( \mathfrak{j} \) [above] before the \( \mathfrak{e} \)” (Sn on Substitution of Hamza). Six [other letters (IY)] are [co-ordinated with these twenty-nine (IY),] secondary to them (M), making thirty-five. These six are chaste (IY), admissible in [the reading of (S)] the Kur, [and in poems (S)] and every chaste speech (M). They are [called] secondary because they are the [same] letters that we have mentioned, not others; but removed from their support [on the appropriate parts of the vocal organs], so that their sounds are altered [732] (IY).
They are (1) the quiescent ن, which is a twang in the upper part of the nose [751], as [عَلَّكَ and (IY) عَلَّكَ]; and is named the stifled, and the single, ن (M): (a) the name transmitted from S is said to be “the single ن” [732]: but Sf says that it must be called “the stifled” [751], because this is indicated by the exposition; since it is a quiescent, unapparent ن, whose outlet is from only the upper part of the nose [751] (R): (b) the outlet of this ن, then, is the upper part of the nose (IY): but [it occurs (R)] only before [the (R)] fifteen letters (IY, R) of the mouth (IY), that we shall mention in the states of ن [751] (R), vid. س, ض, ص, ش, ف, ق, ث, ذ, ر, د, ت, ط, ز, and ف; so that, when it is quiescent, and followed by one of these letters, its outlet is the upper part of the nose, the mouth making no effort towards its utterance; and, if anybody were to articulate it with one of these letters, and hold his nose, its failure would be plain (IY); though Sf says that, if one took the trouble to utter it from the mouth with these fifteen letters, it would be possible with effort and difficulty (R): (2) the ٌ of Imāla [626, 697], as عَالِمُ [626, 628] (M): (a) it is named [by S (R, Jrb)] اَلْفُ اَلْتَرْجِيْمُ the ٌ of attenuation, this attenuation being (α) softening of the sound (IY, R, Jrb), whence

[Arabic text]
(1717)

(R), by Dhu-r-Rumma, She, i.e., Mayya, has a skin like silk, and a speech soft in terms, neither wordy, nor scanty (MN, J); and (a) diminution of the vocality in it (IY, J b): and is opposed to the broad [below], because you direct it towards ع, and the broad [towards ه] (IY): (a)

in colloquial language is attenuation of the sound, whence لُهَا بَشَرُ الْحُج [above], i.e., رَجِيلة آثْرَّكَوْنِي, gentle in terms; and in conventional language is [abridgment, i.e.,] elision of the finals of words in the voc., as يَا سُعَا O Su'ād, orig. [58] (IA): (3) the broad [ل], as صَلْطُ [697] (M): (a) IH says "the broad ل", meaning that ل which immediately follows ص, ط, and ت, when these letters are pronounced with Fatha, or quiescent, as صَلْطُ [above] and يُصَلْطُ They shall be burnt, in which case some broaden it; and similarly the ل of أَلْلَهُ when preceded by Damma or Fatha: (b) the broad ل is not mentioned by IH; but is mentioned by S [and Z] among the approved [secondary] letters (R): (c) it is that which is directed towards ع, as صَلْطُ [above], رَكُوة, and حَيْرة (IY, R): (d) it is [found in] the dial. of the inhabitants of Al-Hijaz (R); and [people assert that (R)] it is according to this dial. that these words are written with ع (IY, R): (e) one of their mistakes is their writing حَيَّا [684 (condition 10, b, c), 728, 730. A], ُرُكْوَة, and صَلْطَة with ع, in every place: whereas that is not so
general, because the \( l \) must be retained in them on prefixion, as \( \text{صَلَّيْ لَكَ حَبِيَّانَكَ} \) thy life, \( \text{زَكَانَكَ} \) thine alms, and \( \text{ثَنَائِكُي} \) thy prayer; and with dualization, as \( \text{صَلَّائِكَانِ} \) two prayers and \( \text{زَكَائِكَانِ} \) two alms: that being done because the pre. and du. are deriv. of the sing., and what is not allowable in the deriv. is sometimes allowable in the original (D): (a) in the Codex they are written with \( l \); and elsewhere some people write them with \( l \) unrestrictedly, according to analogy; but the language of IM is contrary to this, since it necessarily implies that writing them with \( l \) is agreeable with analogy, because their \( l \) is broadened by some of the Arabs, and directed towards \( l \); so that they are written accordingly (CD): (4) the \( ج \) like \( ج \), as [696] (M), because, \( ج \) being a vocal, rigid letter, while \( ش \) is a surd, lax letter [734], they approximate \( ش \) to the pronunciation of \( ج \), which is near to the outlet of \( ش \) [732], and agrees with \( ج \) in rigidity and vocality (IY): (a) S mentions it among the approved letters, and the \( ج \) like \( ش \) [below] among the hybrids, although both are one thing: (b) he approves of imbuing the \( ش \) with the sound of \( ج \), because that is done only when the \( ش \) is quiescent before \( ج \), with whose nature \( ش \) is incompatible, especially when quiescent, because the vowel denaturalizes the letter (Kt): (5) the \( ر \) like \( ر \), as [māṣṣūd r] (M), and for
(17H) (IY): (a) we have mentioned that in such as:

\[\text{صَدَقُ} \text{ and صَدَقُ} \text{ صَدَقُ} \text{ صَدَقُ} \text{ صَدَقُ} \]

(696) (R): (b) is read with ص smacking of ز, which is the reading of Hamza: and four vars. here are transmitted from IAl, among them [696] between ص and ز, reported by ‘Urfan Ibn Abi Shaiban, who says “I heard IAl

\[\text{صَدَقُ} \text{ صَدَقُ} \text{ صَدَقُ} \text{ صَدَقُ} \]

read between ص and ز,” as though he made the ص imbibe the sound of ز, in order that it might agree with the ء in vocality, because ص is surd, while ء and د are vocal, so that they are incompatible, incongruous; for which reason they make ص imbibe the sound of ز, because ز is its fellow in sibilance [734] and outlet [732], and agrees with ء and د in vocality; so that the two sounds approximate, and are not dissonant (IY): (6) the Hamza of betwixt-and-between [658] (M): (a) it is [of] three [kinds] (SH), between Hamza and ء, Hamza and د, and Hamza and س (IY, ر, جر); and [therefore IH says that] the chaste [secondaries (M \SH)] are eight (SH). The remainder [of the forty-three] are [eight (IY)] letters deemed hybrid (M). These letters also are secondary; but are disapproved, considered low, not admissible in the Kur, nor in any chaste speech (IY).

They are (1) the ج like ج (M), between ج and ج, which is said by LD to be [peculiar to] a dial. in AlYaman.
where they say ِبِلْكَل for َكِلَّمَة, and ِرَجْلَل for َجِلَّةِ camel, and ِرَجْلَل for َجِلَّةِ man [below]; and, among the vulgar inhabitants of Baghdad, is wide-spread, similar to the [mispronunciation called] لَوْقَة [751] (IY), which is the tongue's shifting from س to ث, or from ٍ to غ or ٍل or ٍج (KF), [i.e.] ُس's becoming غ or ٍل [or ٍج], and س's becoming ث (Jh), or from letter to letter (KF): (2) the ُجِلَّة like ٍل (M), which is similar (IY): (a) the ُجِلَّة like َجِلَّة for َكِلَّمَة unbeliever; and similarly the ُجِلَّة like َجِلَّة, as ِبِلْكَل for ِبِلْكَل, and ِرَجْلَل for َجِلَّة [above], which is wide-spread among the inhabitants of AlBahrain (R): (b) the two together are one thing, [for which reason their exs. are interchangeable], because the ُجِلَّة of one is ُجِلَّة, and of the other is ُجِلَّة (IY, R); and then they convert both into this letter, which is between the two (IY); as we mentioned of the ُجِلَّة like َجِلَّة [above], and the ُجِلَّة like َجِلَّة [below], except that the ُجِلَّة like َجِلَّة is approved, and its converse deemed hybrid, while the ُجِلَّة like َجِلَّة and its converse are both deemed hybrid (R): (3) the ُجِلَّة like ُجِلَّة [above] (M), which is frequent in the quiescent ُجِلَّة, when followed by ٍج or ٍل, as ُجِلَّة and ُجِلَّة [693] and ُجِلَّة [696], ُجِلَّة being approximate to ُجِلَّة, because they are from one outlet, except that ُجِلَّة is plainer and more expanded (IY): (a) the saying of IH "As for the ُجِلَّة like ُجِلَّة [above], and the ُجِلَّة like ُجِلَّة, they are not real"
requires consideration: he seems to think that by "the ج like $ش$" they mean another letter, different from "the ج like ج"; and similarly that by "the ج like ج" they mean something different from what they mean by "the ج like ج": but this is a misapprehension (R): (4) the weak ض (M): (a) Sf says that (R) it is in the dial. of folk who [have no ض in their language; so that, when they need to speak it in Arabic, they (R)] find it too difficult for them: and therefore sometimes pronounce it as ظ, because they utter it from the tip of the tongue, and the edges of the central incisors [732 (outlet 13)]; and sometimes try to utter it from the outlet of ض, but, finding this impracticable, pronounce it between ض and ظ (IY, R): (b) it is said in the Gloss of Mbn on the Book [of S] that the weak ض is like ّضرّ لّ for ّضرّ لّ (c) S says that the task of sounding the weak ض from the left side is lighter, because, says Sf, the right side is accustomed to the ض [732 (outlet 7, e)], and the utterance of the weak ض from a position accustomed to the utterance of the ض is harder than its utterance from a position not accustomed to the true (R): (5) the س like س (M), as ّسبّع for ّسبّع لّ (IY): (a) some approximate س to س because they are from one outlet [732] (R); but this is not so good as the substitution of س for س [695], because س is more penetrating in the...
ear, and more sibilant in the mouth, then $\text{س}$ (IY): (6) the ١٠ like َّ (M), which is often heard from foreign inhabitants (IY, R) of the East (R), [e. g.] of Al'Irāk, as for طالِب: "seeking" (IY), because there is no ١٠ in their [original (R)] language; so that, when they [need to (IY)] articulate [some Arabic containing (IY)] it, they force themselves to produce a sound that is not in their language (IY, R); and therefore their pronunciation of it is weak (IY), and they bring out something between ١٠ and َّ (R): (7) the ١٠ like َّ (M), as for طلِم: "wronged" (IY): (8) the ١٠ like َّ (M), as for ١٠: "for present time" which is frequent in the language of the Persians (IY): (a) Sf says that it is frequent in the speech of foreigners; and is of two kinds, one where the pronunciation of ١٠ is predominant over [that of] َّ, and the other where the pronunciation of َّ is predominant over [that of] ١٠; while both [kinds] are made into letters other than the genuine ١٠ and َّ: and, says he, I think that the Arabs have only taken that from the foreigners, because of their mingling with them (R). Those who speak with these letters considered low are Arab folk, who, having mixed with foreigners, speak their "dials" (IY). It is mentioned in the CHd that the letters deemed hybrid have been produced only from the intermixture of Arabs with others, vid. when All-Islām came, and they possessed themselves of damsels.
from other races; and propagated children, who took letters from the languages of their mothers, and mixed them with the language of the Arabs (Jrb). Among the secondaries also are (1) the ğ between ق and [732], which, says Sf, is similar to the ğ like ج, and the like ل [above]: (2, 3) the ج like ز, and the ش like ش, according to what we mentioned about : أُتَدْقَ أَجْدَرَ [696]: (4) the ğ like و in بِيْلُ and بِيْلُ with Ishmām [436, 706]: (5) the ğ like ي, in such as إِبِنُ أَمَّ[ مَدْعُوْرِ] Ibn Umm (R on Imāla)] Madhūr and إِبِنُ بْنِ [R], where, says S, you pronounce the َّDamma with Imāla, making it smack somewhat of Kasra; so that the َّD is made to smack somewhat of ﯽ, because, imitates the vowel of the preceding letter in Ishmām, as َّD imitates [the vowel of] the preceding letter in Imāla, since this Ishmām [428, 436, 668, 706] is [inclining the vowel towards Kasra, like] Imāla [626] (R on Imāla): (a) [what S actually states is that] you say هَذَا أَبْنُ مَدْعُوْرِ This is Ibn Madhūr, as though you attempted to sound Kasra; because the َّD is, as it were, two letters pronounced with Kasr [634]: and then you do not pronounce the َّD with Imāla, because it does not resemble ﯽ; and [because], if you did pronounce it with Imāla, you would pronounce the preceding vowel with Imāla, [whereas Imāla is a modification of Fatha, not of َّDamma]: but
you attempt to sound] Kasra, as you say [was loved and] was restored [436]; and like this is your saying I admired the acacias and I drank from the well full of water (8 on Imāla): (b) Akh says "I cannot help imitating the preceding vowel; but is not so, since the preceding letter is sometimes not pronounced with Damm"; so that, according to his saying, you pronounce the, pure, not made to smack at all of ی, after the Damma made to smack of Kasra: (c) what Akh hazards, however, is unpronounceable, and unreal; and, as for his saying "the preceding letter is sometimes not pronounced with Damm," we say that [it is of no account, because], though Fatha is admittedly followed by pure ُ, as قُل [684, 703], still neither Kasr, nor Damm made to smack of Kasr, is followed by a quiescent ِ, except when the, is made to smack of ی (R on Imāla). [And including these five additional secondaries, the number of letters is forty-eight; or, if the Hamza of betwixt-and-between be reckoned as three, according to 1H's computation, then fifty.]

§. 734. The letters are (1, 2) vocal and surd; (3—5) rigid, lax, and intermediate; (6, 7) covered and open; (8, 9) elevated and depressed; (10, 11) liquid and [solid or] muted; (12) resonant; (13) sibilant; (14) soft; (15)
swerving; (16) reiterated; (17) airy, for ascending or descending; (18) gabbled (SH). This shows the divisibility of the letters according to qualities [682, 731], in which respect they have many divisions; some [authorities] mentioning forty-four, others more, and others less; while IH mentions [only] those [eighteen] which are notorious. The use of these qualities is to distinguish between the natures of the letters, the sounds of which, but for them, would be one; and would therefore be like the cries of brutes, not indicating any meaning (Jrb). The vocal are those in which the current of breath is confined, [i.e., shut in (Jrb),] notwithstanding their mobility (SH), because, being strong in themselves, and strong in the stress laid upon them in their outlet, they are uttered only with a strong, hard sound; and the breath is prevented from running on with them (Jrb). They are those which exceed the letters of سَتْرُكَتْلَا خَصَفَةَ (SH), with ی in خَصَفَة for pause (R), meaning Khasasa (the name of a woman) shall beg importunately from thee (R, Jrb). And the surd are contrary to them (SH), being those in which the current of breath is not confined, i.e., shut in, notwithstanding their mobility, because, being weak in themselves, and weak in the stress laid upon them, they are not strong enough to impede the breath, which, therefore, runs on with them (Jrb). All the letters of the alphabet, then, are of two kinds, (1) surd,
which are the [ten (Jh)] letters of سَتَّ شَكْنَكَ آلٍ [above];
(2) vocal, which are the remaining letters, vid. [nineteen, collected in (Jh)] The shade of كَوْو [729] was a shelter, when an obedient host made a raid (R). The two [kinds] are exemplified, [the vocal (Jrb)] by كَنْكَ , and [the surd by (Jrb)] كِنْدَ (SH), [with ج or ل] repeated and mobile (MASH): for, when you say كَنْكَ , you find the breath confined, not perceiving any of it with the ج s; whereas, when you say كِنْدَ , you find the breath running on with the articulation of the ل s, unconfined. They exemplify by that [selection of letters] because, when the difference of the two kinds is apparent in two approximate letters, ج and ل [732], it will be plainer in two remote. IH says in the CM that the vocal are named مُجَهِّرٌ from جَهَّرُتُ بِالشِّيءِ I disclosed, or revealed, the thing, i. q. أَعْلَنْتُهُ I made it public, because, when the breath is prevented from running on with them, their sound is confined; so that the sounding of them becomes strong: while their correlatives are named مُهْمِّسَةً by derivation from حَمَّسُ mumb- ling, which is إِخْفَاّ أَبْسَعِيَّة obscuring [the sound], because, when the breath runs on with them, their sound is not so strong as in the vocal; so that in sounding them there comes to be a sort of obscurity, because the breath is divided in articulating them. This [distribution of the
letters] is [according to] the saying of the ancients (Jrb). One [of the moderns (Jrb)], however, dissents (from it), holding [the seven letters, which are lax, vid. (R)] غ، خ، ز، ن، ط، ف، and to be surd; and [two, which are rigid, vid.] ل and ت, to be vocal (SH). This professor thinks laxity incompatible with vocality, which [notion] is of no account (R); and considers rigidity corroborative of vocality (SH), which is not the case (MASH). It is mentioned in the commentary ascribed to IH that, if this "one" said that ف, etc., were [intermediate] between vocal and surd, it would be more probable, though ف is far from being surd; but, as for his making ل and ت vocal, it is strange. Nor is rigidity a corroboration of vocality, rigidity being only confinement of the current of sound upon quiescence [below]; while vocality is confinement of the current of breath notwithstanding mobility, as above explained: whereas sometimes the breath runs on, but not the sound, as in ل and ت; and sometimes the sound runs on, but not the breath, as in ض and غ: so that the difference between the two is obvious (Jrb). The difference between the vocal and the rigid is that in the vocal the stress is strong; while in the rigid it is severe by reason of their clinging to their position, not by force of impact (IY). The rigid [letters (Jrb)] are those whose current of sound is confined in their outlet, upon their quiescence [above]: so that it does not run on (SH); but you hear it for a time, and then it stops.
They are [eight letters (IY, Jrb), collected (IY, SH)] in [أَجْدَبْتُ طَبَّقَكَ Thou hast made thy dish excellent or (M)] أَجْدَبْتُ قَطَبْتُ (M, SH), meaning I find thee to have mixed the beverage with water, or to have frowned (Jrb). The lax are contrary to them (SH), being those whose current of sound is not confined upon their quiescence (Jrb). The intermediate are those in which neither the confinement [mentioned (Jrb)], nor the running on [mentioned (Jrb)], is perfect (SH). They are orig. rigid; and it is only because they use the sounds of the neighbouring lax letters as auxiliaries that the breath runs on with them, like غ, in the pronunciation of which the speaker uses the sound of ذ as an auxiliary (IY). They [also (IY)] are [eight (IY, Jrb)] collected in Wherefore does he frighten us? (IY, SH) or لم يُرْعِنَا They did not protect us (IY). Hence the lax are known to be thirteen letters (Jrb). They are ذ, ث, ط, س, ز, ض, ص, ش, غ, ح, خ, and ف (S). These [three kinds] are exemplified, (1) [the rigid (Jrb)] by أَلْتَحَجْ pilgrimage (SH): for, if you paused upon أَلْتَحَجْ, you would find your sound still confined; so that, if you desired to prolong your sound, that would not be possible for you (Jrb): (2) [the lax (Jrb)] by الطُّشُش (SH) weak [or fine] rain: for, if you paused upon الطُّشُش, you would find the sound of the
running on; so that, if you willed, you would [be able to] prolong it (Jrb: 3) [the intermediate (Jrb)] by. الْحَذِّلُ (SH) vinegar (MASH): for, if you paused upon الْحَذِّلُ, you would find the sound not running on, as in طُلُشُ; nor confined, as in حُجحَج: (a) IH provcs their differences by [three ] approximate letters, rigid, lax, and interme-
diate, respectively; vid. ش, and ج, which he assumes to be quiescent, in order that the confinement of the sound in its outlet, or its running on, or its intermediate state, may be made plain; contrary to the [two] preceed-
ing [divisions, the difference of] which is plainer in mobility (Jrb). The covered [letters (Jrb)] are those whose outlet [below] is covered by the [upper (MASH)] palate (SH). They are [defined by Jrb as] those in which the tongue covers the upper palate, so that the sound is then confined between the tongue and the opposite part of the upper palate (Jrb). They are [four letters (IY),] ط، ف، ص، and ط (S, M, SH); while [all (S)] the others are open (S, IY), uncovered (IY), because you do not cover your tongue for any of them, [by] raising it to the upper palate (S). Covering is your covering the lingual outlet [below] of the letter by the opposite part of the palate (M). But the saying of [Z and] IH “outlet” [above] is not universally applicable, because the outlet of ص is the side of the tongue [732]; whereas the side of the tongue is covered by the
molars, as we have mentioned, and the remainder of the tongue by the palate (R). And covering is [explained by IY as] your raising the back of the tongue to the upper palate, [thus] covering it (IY). S says that (R), but for the covering [in them (R)], ص, ط, and ط would become س, د, and ذو respectively: while ص would be excluded from the language, because no other letter comes from its position (S, IY, R); so that ص, when it lacks covering, ceases absolutely to exist (IY). "Covered", however, is really a tropical name for them, because the مُطْبَق covered is only the tongue or the palate, [whichever of the two you regard as covered by the other]; whereas the letter is مُطْبَق عَنْدَهُ [such as the tongue, or palate, is] covered with, which is abridged to مُشْتَرِك، like common, [meaning مُشْتَرِكُ فيه مُطْبَق shared in (IY on §. 625),] of which there are many similar instances in the language (Jrb). The open are contrary to them (SH), being the opp. of the covered: so that, on articulating them, the sound is not confined between the tongue and the palate; but the space between the tongue and the palate is open. And the criticism upon "open", in respect of nomenclature, is like that upon "covered", because the letters are not open, but only the tongue is open from the palate with them (Jrb). The elevated [letters (Jrb)] are those by [articulating (MASH)] which the tongue rises to the
palate (SH). They are the [four (M)] covered [above]; and [three with which there is no covering, vid. (IY)] غ, خ, and ق [632] (M, SH), because the tongue rises by reason of these three also, but not to the extent of being covered by the palate (R). Elevation is the tongue's rising to the palate, whether you cover or not; and depression is contrary to it (M). Covering does not necessarily follow from elevation, but elevation necessarily follows from covering: for, when you articulate غ, خ, and ق, the farthest part of the tongue is elevated to the palate without [the palate's] covering [it]; and, when you articulate ض and its fellows, then also the tongue is elevated, but the palate covers the middle of the tongue. The elevated are named مَسْتَعَلِيَّةٌ, because with them the tongue is elevated to the palate; so that they are مُسْتَعِلٌ عَنْدَهَا أَلْلَهْسَانُ such as the tongue is elevated with. But naming them "elevated" is tropical, as is يَنْامُ فِيهِ sleep protective night (Jrb), i. e., نَمَى كَأَمَّ that is slept in, like مَهَّمُ كَأَصْفُ that the wind blows hard in (Jh on عصَف), and مُفْعُوْلِ فِيهِ [312], it being مَفْعَالَ i. q. مُفْعَعَلَ مُثُمْ نَاصِبِ (Jh on نَمَي). They may, however, be named "elevated" because their sound is emitted from a high quarter, whatever descends from a height being elevated (Jrb). And the depressed are contrary to them (SH), being those with
which the tongue is depressed, and does not rise (R).

They are [all of (R)] those that exceed the elevated (M, R). They are also called "low", because the tongue does not rise to the palate by articulating them, as it rises by articulating the elevated (Jrb). The liquid letters are those from which, because of their smoothness, no quad. or quin. [word (Jrb)] is quite free (SH). For the quad. or quin., being heavy, is not left devoid of some letter smooth upon the tongue, light (R); so that whenever you see it devoid of them, it is an exotic in Arabic, like عَبْسَكَدْ gold and عَبْسَكَدْ fracture [below] (Jrb); unless it be anomalous (R, Jrb), like عَبْسَكَدْ and عَبْسَكَدْ [above], رَقْعَةَ [guffaw, boisterous laughter (MAR)] and عَسْطُوسْ (R) a kind of tree (MAR); while the anomalous is not to be regarded (Jrb). Liquidity is elegance, and lightness, in speech. And these are the lightest of the letters (R). They are collected in مُرْ بْنُقَلْ (SH) Order [a distribution of] booty or spoil (MASH), تَقْلُ with mobilization [of the ع] being i.q. غَنِيَّةٌ -booty spoil (Jrb, MASH). They are named "liquid" because liquidity, i.e., quickness in articulation, is only through the tip of the tongue and the lips, which are the two compartments of these six letters; since three of them, vid. ج , ز , and ن , are tippy [below]; and three, vid. ر , ب , and م , are labial [732]. These are the letters that mix best with others (Jrb). And the [solid
muted are contrary to them (SH), being the opp. of the liquid letters (R). They are the [twenty-three] others (M, Jrb). The solid thing is that which has no hollow, and is therefore heavy. They are named مَصْصَتة solid because they are heavy upon the tongue, contrary to the liquid letters (R). They are [said, however, to be] (R) named مَصْصَتة muted (IY, R) because they are passed over in silence, or ignored, as respects formation of a quad. or quin. [word (IY)] from them (IY, SH) alone (R), denuded of liquid letters; as though they were muted, i. e., silenced, in that respect: or, as is said, because they are difficult upon the tongue (IY). But the first [name] is more appropriate, because, being the opp. of the liquid letters in sense, they should more properly be opposed to them in name (R). The resonant letters are those in which pressure in pause is joined to rigidity (SH). They are [five letters (Jrb).] collected in قَدْ طَلَّتا

It has been thumped (SH), from طَلَّت, which is striking [the hand (R)] upon a hollow thing (R, Jrb, MASH), like a drum, etc. (MASH). They are named "resonant" from the loudness of the sound, قَلَّة being loudness of cry. IH says in the CM that they are named خَرْف لَقْلَة the resonant, or monent, letters by derivation either from قَلَّة, which is the rattle of dry things, because their sound is loudest among letters; or from,
moved it, because, from the rigidity of their condition, their sound hardly serves to make their quiescence plain, so long as it does not pass into quasi-mobility. That [difficulty in sounding them quiescent] arises only because they happen to be rigid and vocal, the vocality preventing the breath from running on with them, while the rigidity prevents their sound from running on; so that, since they have these two qualities combined, vid. the breath's being impeded with them, and their sound's being prevented from running on, they need an effort to make them plain: and, therefore the speaker, in articulating them quiescent, has to exert so much pressure that they almost pass into quasi-mobility, because of the intention to make them plain; since, but for that [pressure], they would not become plain (Jrb). The sibilants are those which make a whistling, vid. ز، ص (SH), because, when you pause upon رس، ج، and أس، غ، you hear a sound that resembles whistling: for they are [uttered] from between the central incisors and the tip of the tongue [732]; so that the sound, being confined there, comes like whistling (Jrb). The soft are the letters of softness [253] (SH). They are '، ش، and م [697], because of their susceptibility to lengthening of their sound, which [susceptibility] is what is meant by "softness." When the preceding vowel agrees with them [in kind], they are letters of prolongation and
softness. The \( \text{t} \) is always a letter of prolongation and softness: while the \( \text{t} \) and \( \text{s} \) after Fatha are letters of softness; and after Damma and Kasra, respectively, are letters of prolongation and softness. So IH mentions in the CM; and this confirms what we have mentioned at the beginning of the chapter on the Concurrence of Two Quiescents [663 (case 2 a-c)]. But one of the learned says in the Cild that they are named "soft" and "letters of softness" because they come forth easily, without any trouble to the tongue, that being from the width of their outlets, because the sound, when the outlet is wide, becomes expanded, prolonged, and easy; and, when the outlet is narrow, becomes compressed in it, and hard: except that \( \text{t} \) is more prolonged and lengthened, since it is wider in outlet (Jrb). The swerving is J (S, M, SH), which is so named (It) because, in [articulating (IY, R, Jrb)] it, the tongue swerves (IY, SH), with the sound (IY), towards the interior of the palate (Jrb). Its lingual outlet, i. e., the tip of the tongue, does not withdraw from its position with respect to the palate; nor does the sound come from that outlet: but the two sides of the tapering part of the tongue withdraw, and do not resist the sound, but leave its way open; while the sound comes out from those two sides (R), and from that [part of the palate] which is a little above them [below] (IY). S says (M), It is a rigid letter, in which the sound runs on, [i. e., it is intermediate between rigid
and lax,] because the tongue swerves with the sound (S, M). It does not resist the sound, as the rigid letters do; but, if you will, you prolong the sound in it: nor is it like the lax, because the tip of the tongue does not withdraw from its position: while the sound does not come out from the position of the J, but from the two sides of the tapering part of the tongue [and from the part of the palate] a little above that. [above] (S). The reiterated is ; (S, M, SH), which is so named (R) because [when you pause upon it (M, Jrb), you see that (IY, Jrb), the tip of (M, R)] the tongue falters, [as it were, i. e., stands, and then stumbles, and again stands, and then stumbles (R)] on account of [the reiteration in (M, R, Jrb)] it (M, SH). For that reason, [as explained (R)] in [the chapter on (R)] Imāla (IY, R), it is reckoned as two letters (IY), [and] its vowel is like two vowels [634, 750] (R). The airy [or ascending or descending] is ! (S, M, SH); (1) because the air of the sound is expanded by it (SH): (a) جِرْدُ هَلاَم means airy (R, MAS H), as we mentioned [732] (R), like تَمَّ الْمَبَرَّ [312, 348] (MA, SH): (b) S says (Jrb), ! is a letter of softness, whose outlet expands more strongly to the air of the sound than the outlet of ی and , because in , you compress your lips, and in ی. you raise your tongue towards the palate [732] (S, Jrb): meaning that ی and ی are like ی, except that you compress the lips in , and raise the
tongue towards the palate in √, so that the sign of the operation of the [vocal] organ exists in them; whereas ḷ is not so, since in it you find the mouth and throat open, not resisting the sound by pressure or confinement (Jrb): (c) these three are the faintest of the letters, from the expansion of their outlet; but the faintest of them, and the most expansive in outlet, is √, then ḷ, and then ḳ, \( (S): (2) \) because it ascends, or descends, in its outlet, vid.; the farthest part of the throat [732], since you prolong it therein without the operation of any [vocal] organ: \( (a) \) دَعَام is from دَحَام of the ِ, meaning: ascent; or فاتح, meaning descant: so it is mentioned in the CHd (Jrb). And ḷ is also called ضْرِس sonant, because it is a sound that has no support in the throat, \( (a) \) ضْرِس being a [faint (Jrb)] sound (IY, Jrb). The gabbled is, because of its [weakness and (M, Jrb)] faintness (M, SH), from their saying ضِرَّت and رَجِلِ مَهْت a man brisk, copious in speech (IY). It is so named because gabbling is carrying on the speech quickly; ﷲ being a light letter, which it is not difficult to speak quickly (R). IH says in the CM, in assigning the reason for this nomenclature, that it is a rigid letter, with which the sound is prevented from running on; and that, though it is a surd, with which the breath runs on, still, in pause upon it, there is no breath to run on with it: so that its faintness is realized. But in the CHd it is
mentioned that the gabbled is س, because of its weakness and faintness, and its quickness on the tongue, from گبب, which is the quickest of speech; and that what is mentioned in the M [and SH], as to the gabbled's being ت, is seemingly a blunder by the copyist; and further that the proof of its being س is the saying of Khl "but for a خنش in س, it would resemble ح" [732], where by خنش he means the squeezing that is in س, not in ح; while IJ says "One of the letters is the gabbled, which is س, because of the weakness and faintness in it" (Jrb). خ[with the dotted خ (BS), which is an elevated letter,] is more copious than خ (K on LV. 66, BS) with the undotted خ, which is a depressed letter; and, for this reason, they say that خ with the undotted خ is sprinkling, while they say on خ لف 66. that its meaning is gushing out with water. This is the recognized [opinion]: and is held by experts in derivation, who say that the inventor [of words] put a strong letter for a strong meaning, and a weak letter for a weak [meaning], like his inventing ق قصم with ق, which is a rigid letter, for breaking a thing so that it separates; and ف قصم with ف, which is a lax letter, for breaking a thing without its separating. And according to this does the Master Sk interpret the saying of 'Abdād Ibn Sulaimān that between letters and meanings
there is a natural affinity, since he sees that to construe it according to its apparent [sense] would occasion an obvious fallacy, that being [demonstrable] by several proofs, one of them that an expression is applicable to two opps., like جَوْن for white and black; whereas a thing's affinity, by virtue of its nature, to a thing and its opp. is an absurdity (BS). Khal (IY, R), the author of the 'Ain (M), calls [ء غ ح ج] guttural, because they begin from the throat (R); ح and ك uvular, because they begin from the uvula; ش ج ف س, and orifical, because they begin from the orifice, i.e., aperture, of the mouth (M, R) between the two jawbones (IY); ص س (M),] and ] apical (M, R), because they begin from the apex of the tongue (M), the apex of the tongue being the tapering part of its end (R); ط (M), د, and ظ ante-palatal, because they begin from the anterior [corrugated (Jh, KF)] part of the upper cavern (M, R) of the mouth (IY); ط, د, and ظ gingival (M, R), because they begin from the gum (M); ج, ل, and ن tippy [above] (M, R), because they begin from the tip of the tongue; م ب, and ] labial (M, R); the letters of prolongation and softness hollow [732](M); and و, ي, and Hamza airy [732], since they are in the air, with nothing appertaining to them [as an outlet] (R).
§ 735. The letter is given the predicament of its approximate in outlet: so that (1) it is incorporated into the latter, [after change of the first into the second (DM),] as in VI. 101. And hath created everything and [XXV. 11. For thee the palaces: (2)] they are combined as rhyme-letters, [because they are like one letter (DM),] as in

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

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

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

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

When you incorporate two mobile approximates, you do
three things, make the first of them quiescent, convert
the first letter into the form of the second, and incorpo-
rate, [as in XXIV. 43. above]; but, if one of the two
approximates be or:g. quiescent, there are only two
operations, conversion of the first, and its incorporation,
[as in III. 65. above]. This [combination of] conversion
and incorporation is of three kinds: (1) the first is
converted into the form of the second, and afterwards
incorporated into it; and this is the proper mode of
incorporation: (2) the second is converted into the form
of the first; and then, the two letters being alike, the
first is incorporated into the second: (3) the two letters
are changed together into a [third] letter approximate
to [each of] them; and afterwards one of them is incor-
porated into the other (IY). The rule is to convert the
first (SH) into the second (R, Jrb), not the converse,
[either] because incorporation is altering the first letter
by uniting it with the second, and making it with the
second like one letter; so that, since alteration of the
first, after the two approximates have become two likes, is unavoidable, you begin with altering it by conversion (R): [or] because the quiescent is more fit for alteration (Jrb): except because of an obstacle, [which prevents conformity to the rule mentioned (R),] as in 

and 

and in a collection [of letters substituted (MASH)] for the 

[737, 740-742]; and in a collection [of letters substituted, (SH)] for the of 

[756], [where also the rule is disregarded,] for a similar reason, [vid. the first's being lighter than the second (R),] and because this is often altered (SH) without incorporation, as in 

and 

Such an obstacle is [one of] two-things, (1) the first's being lighter than the second, which is the case in (a) two guttural letters whose first is higher than the second [732]; but only when it is intended to incorporate into خ or ى. [737, 742], no other guttural being incorporated into one farther in than it [737]: (b) the، and ى in such as. 

because is heavy: (2) the first's being possessed of an excellence not [found] in the second, in which case this excellence is preserved [696], by abandoning conversion of the first into the second; and there is no incorporation, unless the second be aug., in which case its conversion and alteration, contrary to the rule [above mentioned], are not heeded, as 

[737, 756] (R). But ٦٢٧٣٩ for ٦٢٧٣٩ a
§ 786. Incorporation in approximates being by assimilation to likes, the closer their approximation, the stronger is incorporation in them; and the less the approximation, the more remote is incorporation. The two approximates meet in either one word, or two words. When two approximates are combined, then, (1) if they be in two words, as من مِثَلُكَ Who is like thee? [below], one of them is incorporated into the other: (a) confusion, if it occur, is not heeded, because they are in the place suggestive of separation; and, when they are separate, the o. f. of each is recognizable: (b) incorporation, (a) if both be mobile, is not necessary, nor approved: (b) if the first be quiescent, (α) is necessary in the case of ن with the letters of يرَمْلَونَ [751], and the determinative ل with what we shall mention [749]: (β) is not necessary in any other case; but is approved, and especially when the approximation is close: (2) if they be in one word, then, (a) if both be mobile, incorporation, (α) if it produce confusion...
of one paradigm with another, does not take place, as in َذَكْرَذَكْرٌ made firm and َذَتَتَذَتٌ knocked the peg [below]; and similarly in the n., as َذَتَتَذَتٌ peg [751]; (b) if it do not produce confusion, is allowable, as َذَتَتَذَتٌ for wrapped himself [737, 756], because َذَتَتَذَتٌ, with the َذَتَتَذَتٌ and َذَتَتَذَتٌ doubled, is not one of their paradigms, nay, does not occur, except when the َذَتَتَذَتٌ of َذَتَتَذَتَتْ is incorporated into its َذَتَتَذَتٌ [757], like َذَتَتَذَتٌ, for which reason you do not say َذَتَتَذَتٌ and َذَتَتَذَتٌ [for َذَتَتَذَتٌ and َذَتَتَذَتٌ] َذَتَتَذَتَتْ and َذَتَتَذَتٌ. (b) if the first of them be quiescent, then, (a) if incorporation produce confusion, the first, if their approximation be not complete, remains unincorporated, as َذَتَتَذَتَتْ clusters of dates and َذَتَتَذَتَتْ [751]. R), pl. of َذَتَتَذَتَتْ (K on XIII.4.) having one root (K, B), َذَتَتَذَتَتْ [724] and َذَتَتَذَتَتْ surname; َذَتَتَذَتَتْ َذَتَتَذَتَتْ yearling goat and َذَتَتَذَتَتْ َذَتَتَذَتَتْ goatred antelope and َذَتَتَذَتَتْ َذَتَتَذَتَتْ goatred antelopes [751]; but, if their approximation be complete, may be displayed from regard to the confusion produced by incorporation, or incorporated from regard to the closeness of the approximation, as َذَتَتَذَتَتْ inf. n. of َذَتَتَذَتَتْ [above], aor. َذَتَتَذَتَتْ, and َذَتَتَذَتَتْ pl. of َذَتَتَذَتَتْ yearling goat, where some incorporate the َذَتَتَذَتَتْ into the َذَتَتَذَتَتْ, saying َذَتَتَذَتَتْ and َذَتَتَذَتَتْ َذَتَتَذَتَتْ َذَتَتَذَتَتْ [737, 758]. (a) hence their saying َذَتَتَذَتَتْ [758] fo. َذَتَتَذَتَتْ [above], which the Banu Tamim alleviate by eliding the Kasra of the َذَتَتَذَتَتْ, like َذَتَتَذَتَتْ liver and َذَتَتَذَتَتْ [368]; so that, after making
quiescent, they say ١٠٧٠: and, in their dial., ١٠٧٠, with the quiescent ١٠٧٠ displayed, like ١٠٧٠, is not allowable, because this word is so often used that ١٠٧٠ is deemed heavy; while its pl. ١٠٧٠ removes the confusion: (β) in such as ١٠٧٠ inf. n. of ١٠٧٠ [above], aor. ١٠٧٠, incorporation is not allowable, lest the excellence of covering [696, 735] be obliterated: (γ) some of the Arabs keep to ١٠٧٠ and ١٠٧٠ from fear of heaviness, if ١٠٧٠ and ١٠٧٠ were said, unincorporated; and of confusion, if ١٠٧٠ were said: and similarly in ١٠٧٠ they keep to the Hijazi dial. var., i.e., Kasr of the ١٠٧٠ [758], because of that [fear of heaviness or confusion] which we have [just] mentioned: (δ) they form no paradigm in which ن occurs quiescent before ١٠٧٠ or ل, as ١٠٧٠ or ١٠٧٠: for incorporation is not allowable here, as it is in ١٠٧٠ [above], because ١٠٧٠ and ١٠٧٠ are closer in approximation than ن and ل or ر, as is proved by the incorporation of د and ١٠٧٠, each into the other [752]; contrary to ١٠٧٠ and ل, which are not incorporated into ن [749, 750], as ن is incorporated into them in two [separate] words, like من ١٠٧٠ II. 142. From they Lord and من لَّک Who is for thee? [749, 751], because incorporation is then accidental, not permanent: and, according to this, if ١٠٧٠ and ١٠٧٠ were said, incorporation would not be allowable, because of what we have
[just] mentioned; so that nothing would remain but display [of the two approximates], which is deemed heavy, because, ن being near in outlet to ل and ر, they are, as it were, two likes: (ε) وتند and وند inf. n. of وند [above], with dissolution of incorporation, are weak, rare, not to be copied: (ξ) as for زمناء [above], صوان, and the like, with display, they are allowable only because the approximation between the two letters is incomplete: (b) if incorporation of one of the two approximates into the other do not produce confusion, it is incorporated, as ومسى was effaced [737], because افعل, with repetition of the ف, is not one of their formations, except when the ف has the ن of افعل incorporated into it, or is incorporated into the ب of افعل, as اذكر [756], for which reason يسر and افضط [for افصط] are not said: (α) Khl says that you say. ارجل and ارجل من افعل from I feared and ارجل dividing into portions (R): [for] S says (IY) “I heard Khl say ارجل for ارجل from رجل, as they say ومسى, [by incorporating the ن] because it is an aug. ن in a paradigm where the ن is not doubled (S, IY); so that this becomes equivalent to the detached [ن] in من مثلك [above] and similarly [for افعل] Who died?, it being plain, by the sense and the paradigm, that this is اپا for افعل.
from *yāṣṣa* despaired, by analogy to this” (8). In ٖذَٓتَ ۡفَاٰىٰبَٰرَدْ, aor. ٚۡنَبَٰرَدْ [above], there is another preventive [of incorporation], vid. that incorporation would lead to two [consecutive] transformations [634 (condition 10, d)], i.e., elision of the ٖبَٰرَدْ in the aor. and incorporation. And hence they do not form such [a pret.] as ٖذَٓتَ ۡفَاٰىٰبَٰرَدْ with Fath [of the ٖبَٰرَدْ], because there would be two [consecutive] transformations in its aor. [ٖذَٓتَ ۡفَاٰىٰبَٰرَدْ, then ٖذَٓتَ ۡفَاٰىٰبَٰرَدْ, then] ۡفَاٰىٰبَٰرَدْ (M). Z means that from ٖذَٓتَ ۡفَاٰىٰبَٰرَدْ [333] they say ٖذَٓتَ ۡفَاٰىٰبَٰرَدْ, aor. ۡفَاٰىٰبَٰرَدْ, forming the v. in the pret. on [the measure of] ۡفَاٰىٰبَٰرَدْ with Kasr, in order that the aor. may be on [the measure of] ۡفَاٰىٰبَٰرَدْ, like ٖذَٓتَ ۡفَاٰىٰبَٰرَدْ [699-701]; and [thus] elision of the ٖبَٰرَدْ, vid. the ٖبَٰرَدْ, may not ensue in it: whereas, if the pret. were formed on [the measure of] ۡفَاٰىٰبَٰرَدْ with Fath, the aor. would have to be ۡفَاٰىٰبَٰرَدْ with Kasr; and you would [then] elide the ٖبَٰرَدْ, as in ٖذَٓتَ ۡفَاٰىٰبَٰرَدْ [482, 699]; and afterwards incorporate ِٰبَٰرَدْ into ِٰبَٰرَدْ, after making the first quiescent; so that two transformations would occur consecutively (IY).

§. 737. It is not an absolute [rule] that, in every two approximates in outlet, one of them should be incorporated into the other; nor that, in every two remotes, such [incorporation] should be disallowed. For sometimes the approximate is liable to the intervention of
some preventive, which debars it from incorporation; and the remote happens to have some peculiarity, which makes its incorporation permissible (M). Incorporation of one of two approximates into the other, in one word, (1) when it does not produce confusion, is [found] only in a few cats., (a) \( \text{بَتَّلَ} \), as \( \text{نَفَّلَ} \) [736]: (b) \( \text{بَتَّلَ} \), as \( \text{نَفَّلَ} \) [735, 756]: (c) \( \text{زَمَّل} \), as \( \text{نَفَّلَ} \) [736, 756, 757]: (d) \( \text{كَتَّلَ} \), as \( \text{نَفَّلَ} \) [667, 683, 757]: (e) \( \text{يَنَّل} \), as \( \text{نَفَّلَ} \) an old woman (R), with double \( م \) (MAJh), orig. \( عَمْل \\(, because \( عَمْل \) [with the \( ع \) doubled (IY)] is not one of their formations [395], so that they are safe from ambiguity (M on §. 736): (a) it [seems to be regarded by \( م \) as an augmented quad.; but] is [said by Akh to be (Jh)] a quin. [on the measure of \( عَمْل \)], like \( جُمِلَ \\( (Jh, IY), the first \( م \) being a \( ن \), because no [augmented] quad. of this formation occurs [394, 395] (Jh): (2) in other cases, is dubious, not allowable, except with closeness of approximation, and quiescence of the first, as in \( عَمْل \\( and \( عَدّان \) [736, 758]; and, [even] with that, rare. And, for the most part, incorporation of one of two approximates into the other is [found] only in (1) two words; (2) \( تَفَّلَ \\(, \( دُلَّ \\(, and \( نَفَّلَ [above]. One preventive of such incorporation is the first's being characterized by a quality not [found] in the second; in which case
the first is not incorporated into the second, for preservation of that quality (R). And [hence (M, R)] they do not incorporate (1) the letters of ُشَفْرُ [A (camel's) lip became thin (MASH)] into what is approximate to them [below] (M, SH), because of their additional quality (SH), the preservation of which is necessary (MA SH), vid. (a) lengthiness in ض (R, Jrb), which is said, in the CHd, to be called "lengthy" and "long" [732], because it is so long that it reaches the outlet of ج (Jrb); (b) softness in و and ق; (c) nasality in م [755]; (d) expansiveness [and flaccidity (R)] in ش (R, Jrb) and ف [753], because of their excessive laxity [734] (Jrb); (e) كَثِيف in ف, i.e., a sound emitted from the mouth with the articulation of ف (R); (f) reiteration in ر (R, Jrb): (a) the disallowance of incorporation is caused not by lack of the requirer, but by existence of the preventive [of incorporation]; and hence ض, ف, م, and ش, which are collected in ُشَفْرُ compression of the edge of an eyelid [753]: (α) these letters are not incorporated into their approximates; but their approximates are incorporated into them: so that م is not incorporated into ب [755], as ِكَمْ بْكَرْا Honor Bakr; but ب is incorporated into it, as اِصْبَح مَطْرًا Associate with Matar [754]: and ش is not incorporated into ج [745, 746]; but
is incorporated into [745]: and ف is not incorporated into ب [753], as Recognize Bakr; but ب is incorporated into ف [754], as ردَّبَ قَيْتَلْكِ َإِذْهَبَ. Go into that: and it is not incorporated into ل [750], as اخْتَرُ لَهُ أَخْفِرَ. choose for him; but ل is incorporated into ر [749, 750], as رَأَتْ رَبُّ أَخْفِرَ XXIII. 118. And say, My Lord, forgive: for these letters contain an excess in sound over their approximates; so that their incorporation would lead to mutilating them, and annulling their superiority over their approximates (IX): (b), and ى [below] may be incorporated, one into the other, because the excellence of softness in one of them is not removed by its incorporation into the other, which also is characterized by softness (R): (c) IH says "into what is approximate to them" [above], because they are incorporated into their likes (Jrb); and the reason why [the, and ى in] such as لَا سَبْيَةٌ وَلَيْثَا [orig. سَبْيَةٌ وَلَيْثَا] (Jrb,) are incorporated is only that transformation [685 (case 7, a, α, b), 716, 735, 747] has made them into two likes (SH): (α) IH interposes an objection against himself, because he has laid down [above] that و, ى, and ى are not incorporated, each into its approximate; so that he, as it were, says [here] "How is one of them incorporated into the other in such as سَيَّةٌ and لِيْثَةٌ؟" and then he replies that, if the conversion of the و into ى were for incorporation, 196a
that would be an objection; but that the, is converted into ی only because their combination is deemed heavy, not for incorporation, for which reason the, is converted into ی whether it be first or second; whereas, if the conversion were for incorporation of one of two approximates into the other, only the first would be converted into the second [735]: and further that, after the conversion, two یs being combined, the first of which is quiescent, incorporation is necessary [731]; so that this belongs to the cat. of conversion of two approximates: (8) this reply, however, requires consideration, because, if the conversion were merely on account of their combination's being deemed heavy, ی would be converted into ی when the first of them is mobile, as in ٥٥٥٥٥٥٥ (case 7, b, b), 714 and ٥٥٥٥٥٥٥٥٥٥٥ (case 7, a, b), 698; which two [exs.] notify that the conversion, from the very beginning, is for the sake of incorporation: for, and ی [below] are approximate in quality, vid. their being soft, vocal, and intermediate between rigid and lax [734], although they are not approximate in outlet [732]; so that one of them is incorporated into the other; while the, is converted, even if it be second, because the intention is to alleviate by the incorporation, whereas double, is not lighter than, and ی: thus approximation in quality is treated like approximation in outlet; and they are also encouraged to
incorporate by the quiescence of the first, and its being *ipso facto* a butt for incorporation: and, as for the excellence of softness, it is, as we said [above], not removed [by the incorporation], because each of the two letters is characterized by softness (R): (d) [the readings] لبُغم شآنيهم XXIV. 62. *For some of their business* [748, 752], VII. 150., LXXI. 29. [128, 539], and نحَفْس يِتَّهُم الْأَرْضَ XXXIV. 9. *We will make the earth swallow them up* [753] occur (SH), incorporation being transmitted, in such cases, from some of the Readers (R), though the GG disapprove of that (Jrb): (α) skilful elocutionists hold that what is meant by “incorporation” [here] is stifling, which is tropically termed “incorporation”, because stifling is approximate to incorporation [731, 752]; for, if that were [really] incorporation, two quiescents would irregularly concur in XXIV. 62. [above]: (β) Ks and Fr allow incorporation of ل into ل regularly, from dislike to the reiteration in ل: (γ) the mobile ل preceded by a mobile is pronounced faint by IАl, when followed by ب, as in أَلْيَسَ وَلَدَنِي ِبَشَاكِرَينِ VI. 53. *Is not God best acquainted with the thankful?* [755]; and that is tropically named “incorporation” by his school, though it is [really] stifling (R): (β) the sibilants [746, 752] into any other letters (SH), lest the excellence of sibilance be removed: (α) they are
incorporated only one into another, as will be seen [752]; except in the _conjug._ of إِفْتَعَلُ [below], as will be seen [752]; (3) the covered [letters (R, Jrb)] into any others, without covering [below], according to the chastest [usage] (SH), except in the _conjug._ of إِفْتَعَلُ [below], as will be seen [752]: (a) you say (R) **إِحْفَظَ يَدَلُّكَ** Keep that (a) some guttural letters are neither incorporated, nor incorporated into, vid.
Hamza and л [738, 739]; but the rest of them are incorporated, and incorporated into [740-743] (IV): (b) incorporation of two approximate guttural letters is rare; but, if it chance to occur, the lower is incorporated into the higher, as [اَحْجَبَةَ ٌحَنَّا] for [اَحْجِبَةَ ُحَنَّا] Slap Hātim on the forehead [740]: (a) if the second happen to be lower, one does not incorporate, unless there be between them a close approximation, in which case one incorporates by contravening the condition of incorporation among two approximates [735], vid. by converting the second into the first, as when л is followed by ٌ or َ; since, if the first were converted into the second, the expression would not be lighter than it was before incorporation (R): (b) hence, with these [letters], they say [اَذْبَعْنَرُدْ] and [اَذْبَعْنَرُدْ] [735, 740-742] (SH), converting the second into the first (R, Jrb), not the first into the second (Jrb), in order that the incorporation may not be heavy (R): (c) this [case 4] requires consideration, because incorporation of л into َ, by conversion of the л into َ, notwithstanding that َ is farther in the throat than л, is allowable, as will be seen [743]: but to this it can be replied that, since they are [both] from the third outlet of the throat [732], it is as though neither of them were farther in the throat than the other; and, if you say “The undotted л and َ are [both] from the
middle outlet [of the throat]; so that, if what you ment-
tion were correct, IH ought not to mention them also". I say that, since incorporation of ح into س is allowable [740], notwithstanding that they are not from one outlet, and for that reason the mention of س is unavoidable, he joins غ with it, lest the exception he fancied peculiar [to س] (Jrb). But they incorporate (1) ن into م [751] (M), as من متلب Who is with thee?, because, though they differ in respect of [their outlets on] the tongue and lip, [respectively,] they agree in the quality of nasality produced in them from the upper part of the nose (IY): (2) [six of] the [eleven] letters [749] of the tip of the tongue, [which are ذ، ط، ص، ث، د، ط، ن، and ث (IY)] into ف and ش [746، 748، 752] (M), because, though they are not from the same outlets as the two latter, still they amalgamate with them, since ف through its flaccidity, and ش through the expansiveness in it, are so lengthy that they reach the letters of the tip of the tongue: (3)، and ی [above], which agree in the quality of prolongation and lengthiness, though their outlets are far apart, one of them being from the lip, and the other from the middle of the mouth [732]; so that, when they meet, and their first is quiescent, the ج is converted into ی، and [the first] is [then] incorporated into the [second] ی [747] (IY). And I shall [now] explain to you in detail the predicament of the letters, one by one;
§. 738. Incorporation is the general rule [744-752] in the letters of the mouth and tongue [732, 734], because they are more numerous in the language; so that heaviness in them, when they are adjacent and approximate, is more apparent; and alleviation of them more obligatory. But the letters of the throat, and those of the lip [732, 734] are more remote from incorporation [737 (case 4, a, b), 740, 742], because they are fewer in the language, and more troublesome to the speaker; and such of them as are incorporated [738-743, 753-755] are so because of [their] proximity to the letters of the mouth and tongue [743] (IY). Hamza and । are not incorporated [737, 740] (R). Hamza is in reality a rising produced from the farthest part of the throat [658, 732]; and is therefore heavy, in their estimation: and, since it is deemed heavy [when single], it is heavier with its like; so that, when two Hamzas are combined in any position other than that of the َع (below), there is no incorporation in them; but they have, in alleviation, a process more suited to them than incorporation [661] (IY). Hamza [therefore (IY)] is not incorporated into its like, except (1) [when it is a double َع, vid. (IY)] in َنَعُّلَ, َنَعُّلٌ, and what resembles them, whose َع is a Hamza (IY), such as َرَأَاسَ [661, 671, 731].
and \textit{Ad Da’uth} the name of a valley (M): (a) if you made for سائل سائل petitioner and ضائر crier, from جاور جاور crying out, a pl. on [the measure of] فعال, you would say جير جير and سول: the Hudhalî Al Mutanakhkhil says

\begin{quote}
لاو انى جاءنى جرىنى مهتلىк من بيس ألناس عنه الحائر مخصور
\end{quote}

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

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

§. 740. Having explained the approximation of letters according to the outlet [731, 735], and according to a quality that takes the place of it [731, 737], and explained which of them are not incorporated into their approximates [736, 737], IH begins upon the letters that are incorporated into their approximates, mentioning them in the order adopted in mentioning the outlets [732]; but omitting Hamza, because it is not incorporated into its approximates [738]; and ], because it is not incorporated into its like or its approximates [739] (Jrb). ١ is incorporated (M, R) into ح (M, SH), only (R), whether the ١ occur before, or after [below], the ح (M), as حبّاحِبٌ حبّاحِبٌ [737] (M, R, Jrb) and حبّاحِبٌ حبّاحِبٌ (M), because they are approximates, since ح is from the middle of the throat, and ١ from the first [and farthest] part of it, only ك being between them [732]; while both are surd, lax [734] (IY). Separation is better, because doubling of guttural letters, not being general in one word, as we mentioned [698], is rare in two words also [742]; while incorporation is good Arabic, because the two outlets are approximate [732], and both [letters] are surd, lax [734] (R). But ح is
nearer to the mouth; and, for that reason, is not incorporated into س [735, 737]. Separation is better, in this [also], than incorporation, since guttural letters are not generally incorporated [738, 742], because of their remoteness from the outlet of the [other] letters, and their fewness. If you will, however, when س is after ج [above], you convert it into ج; and incorporate [the first ج into the second], in order that the incorporation may be in what is [comparatively] near to the mouth, as أصلح عيشًا. Act well to Haitham, for أصلح عيشًا:

but, as for your incorporating ج [into س ] by converting it into س, no! (IY). س is not incorporated into غ, though غ is nearer in outlet to س than ج is, because س is surd, lax, like ج; whereas غ is vocal, intermediate between rigid and lax (R). And only its like is incorporated into it, as إجبة حملا. Slap Hilâl on the forehead (M). No approximate is incorporated into it, because before it in [order of] outlet there are only Hamza and ل [732], in neither of which is [such] incorporation correct [738, 739]; while those which are after it, nearer to the mouth, are not incorporated into it, because it is farther in the throat, and what is nearer to the mouth is not incorporated into the farther in the throat [737] (IY).

§. 741. غ [is incorporated (M, R)] into (M, SH) (1) its like, as إرفع عليًا، Exalt 'Ali and
II. 256. [182] (M), and similarly حمٌّل

III. 193. That I will not let the work of any worker be wasted (IV): (2) ح (M, SH), from proximity of outlet (R), whether the ح occur after, or before, the ح (M), as Exalt ِّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّ**.

Slaughter a yearling goat [735, 737, 742], for حمٌّل and حمٌّل (M): (a) S says that حمٌّل حمٌّل

Scourge Hamal (S)) incorporation and separation are good, because both [letters] are from one outlet [732] (R): (b) conversion of ح into ح, (a) before the ح, is good, because the rule of incorporation is that the ح should be incorporated into the second, and transmuted into its form; (b) after the ح, is allowable, but not so good as the first (IV): (c) ح is not incorporated into ح in إعْمَدُ حمَّرْتَة Praise 'Arafa; but, if you [first] converted the ح into ح, saying حمٌّل حمٌّل, it would be allowable, as you say حمٌّل حمٌّل, meaning حمٌّل حمٌّل [below] (S): (d)

AlYazidir, however, transmits from IAl حمٌّل حمٌّل مَرَّةٌ آنَّ أَلْتَأْ "...

III. 182. And he that shall be dragged away from the fire [below], with incorporation of the ح into the ح [742] (M): (3) s also, but after conversion of both into ح, as مَّحَّلَدادَمَّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّّ**.

And he that shall be dragged away from the fire [below], with incorporation of the ح into the ح [742] (M): (3) s also, but after conversion of both into ح, as مَّحَّلَدادَمَّّّّّّّّّّّّّّّّّّّّّ**. though separation is more frequent: (a) the
rule of converting the first into the second [735] requires to be said; while the obstacle, vid. that the second, i.e., the \( s \), is farther in the throat, and heavier, requires the second to be converted into the first, and \( m \) to be said: but both [forms] are deemed heavy; for which reason double \( s \), as in \( "t\) and \( "k\) [698], and double \( e \), as in \( "n\) repulsed and \( "k\) was pusillanimous, are very rare: while omission of incorporation also is deemed heavy, because each of the two [letters] is considered heavy, on account of its being low in the throat, and a fortiori, therefore, the two combined; while they are also incongruous, since \( e \) is vocal, and \( s \) surd: so that they seek a letter akin to, but lighter than, both, vid. \( h \), which is lighter, because higher in the throat, than both, for which reason such as \( w \) was hoarse, \( d \) buried, and \( r \) was wide and spreading, are numerous, contrary to \( n \) and \( k \) [above], \( k \) and \( n \); while it is akin to \( e \), because both are from the middle of the throat; and to \( s \) in surdity and laxity: and, for this reason, some of the Banu Tamim convert the \( e \) and \( s \) into \( h \), and incorporate one of them into the other, as \( m \) [above] for \( m \) and \( f \) [above]; though the most frequent [usage] is to omit conversion and incorporation, because the combination of the two [letters] is accidental (R):

(b) like that is \( l \) Slap 'Inaba on the forehead
[above] in incorporation and separation; and, when you mean to incorporate, you transmute the $\varepsilon$ into $\gev$, and then incorporate the $s$ into it, so that they become two $\gev$; though separation is better (S): but [R says that] they do not act like that when the $s$ precedes the $\varepsilon$, as in $\text{اَجْبَةٌ عَلَيْهِ}$ Slap ‘A’.t on the forehead, because the rule of incorporating the lower into the higher, by conversion of the first into the second, is an universal, unbroken, rule [737]; and, that being impracticable for them, from the beaviness of double $\varepsilon$, they abandon incorporation altogether (R). Only its like is incorporated into it (M). No approximate is incorporated into it: and, as for what is transmitted from IAl in III. 182. [above], it is weak, according to S, because $\gev$, which is nearer to the mouth, is [here] incorporated into the [ $\varepsilon$, which is] farther in the throat [737], the reason being that IAl regards the approximation in outlet; whereas the rule is what we have premised (IY). But, when $\varepsilon$ and $s$ are combined, they may be converted into $\gev$, and incorporated [one into the other], as [and $\text{مَع} \text{وُلَاءُ}$, transmitted from the Banû Tamîm, and $\text{اَفْكَأْتُهَا}$. Scourge Hilâl (IY)], for [and $\text{مَع} \text{وُلَاءُ}$ (IY)]; and $\text{اَجْبَةٌ عَنْتَبَة}$ Slap ‘Utba on the forehead for $\text{اَجْبَةٌ عَنْتَبَة}$ (M). And [such incorporations as] these are frequent in the speech of the Banû Tamîm, because the combination of
two \( \text{ق} \) s is lighter, in their estimation, than that of two \( \text{ع} \) s or two \( \text{s} \) s, and nearer to the mouth (IY).

§ 742. [is incorporated (M, MASH)] into (M, SH) (1) its like, as 

\[ \text{اذْبَحِحُمَل} \]

\( \text{حُمَلَ} \) 

[549] (M), and 

\[ \text{عُفْدَة} \text{اليَكَاح} \] 

\( \text{حِئَٰٰظ} \) 

II. 236. The bond of marriage until: (a) there is no difficulty in that, because incorporation of \( \text{ح} \) into \( \text{ع} \) is like that of \( \text{ع} \) into \( \text{ع} \) as II. 256. [741] (IY): (2, 3) \( \text{s} \) and \( \text{ع} \), by converting them into (SH), as before stated [735, 737], in \[741\] and \[740\] (Jrb); though III. 182. occurs (SH), read by IAI with incorporation, by converting the \( \text{ح} \) into \( \text{ع} \) [741]. As for \( \text{ح} \), it is not incorporated into what is above it, because \( \text{ع} \), which is nearer to it than \( \text{ح} \), is vocal, while \( \text{ح} \) is surd [734]: and, though \( \text{ح} \) is likewise surd, still its outlet is far from that of \( \text{ح} \) [732]. But \( \text{ح} \) is incorporated into a [letter] farther in [the throat] than it, vid. [one of] two things, \( \text{s} \) and \( \text{ع} \) [735, 737], by their being converted into 

\[ \text{اذْبَحِحُمَل} \]

and 

\[ \text{اذْبَحِحُمَل} \]

[above]. Although incorporation is rare in guttural letters [738, 740], because of their heaviness, for which reason they are seldom doubled [698, 740], and even in two words they are mostly not incorporated, one into the other, lest a quasi-double [letter] be formed from them, still \( \text{ح} \) is incorporated into one of the two letters, from the closeness of
its approximation to them. And the second is converted into the first, although the converse is the rule [735], because the lowest of the gutturals in the throat is the heaviest of them; the heaviest being Hamza, then ّ, then ﰊ, then ُ, then ُر, and then ُث; so that ُث is lighter than ﰊ and ّ: while the intention of incorporation is to alleviate; and therefore, if you converted the first, which is lighter, into the second, which is heavier, you would dissipate the lightness of incorporation, because of the heaviness of the letter [that the first would be] converted into; and then the case would be [as bad] as though nothing at all were incorporated (R). But ّ and ﰊ are [regarded by Z as] incorporated into ﺝ [740, 741] (M), since there is nothing to prevent that, because they are farther in the throat, and ﺝ nearer to the mouth, for which reason they are incorporated into it; while it is not incorporated into then, because the nearer is not incorporated into the farther [737] (IY).

§. 743. ﰊ and ﺝ are incorporated, each of them into (1) its like, as in the reading of IAl ﺖَوْمَٰنَ يَبْتَغُ غَيْرَ ﺍٰلْإِسْلَامُ لِدِينًَا III. 79. And whosoever desireth aught other than Al-Islām as a religion and your saying َلاَ تَسْمَعُ خَلْقَكَ Transform not thy make (M): (a) there is no difficulty
in that, because of the unity of outlet, and the lack of preventive: (b) no other two َّ،َّ،َّ،َّ،َّ،َّ،َّ،َّ،َّ،َّ،َّ،َّ،َّ،َّ،َّ،َّ،َّ،َّ،َّ،َّ،َّ،َّ،َّ،َّ،َّ،َّ،َّ،َّ،َّ،َّ،َّ،َّ،َّ،َّ،َّ،َّ،َّ،َّ،َّ،َّ،َّ،َّ،َّ،َّ،َّ،َّ،َّ،َّ،َّ،َّ،َّ،َّ،َّ،َّ،َّ،َّ،َّ،َّ،َّ،َّ،َّ،َّ،َّ،َّ،َّ،َّ،َّ،َّ،َّ،َّ،َّ،َّ, meet in the كَرُّ (IY): (2) its fellow (M), َّ،َّ،َّ،َّ, and َّ،َّ, into َّ،َّ, and َّ،َّ, into َّ،َّ (SH), as in إِسْلَمُ َّ،َّ،َّ،َّ،َّ, Brain Khalaf and إِسْلَمُ َّ،َّ،َّ, Brain Khalaf and

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

(b) the superiority of separation is proved by the rarity of َّ،َّ and َّ, in the conjug. of َّ،َّ [below], because the Arabs hardly ever double what they deem heavy; but Mb says that incorporation is more proper than separation, though separation is good (IY): (b) َّ, is incorporated into َّ،َّ (R, Jrb), by conversion of the َّ, into َّ،َّ, though َّ, is farther in [737], because their approximation is close, as in III. 182. [741, 742]; and because َّ, and َّ, are [both] from the third outlet of the throat, which is the nearest of the [guttural] outlets [below] (Jrb): but separation is better: (a) incorporation is good, but not so good as incorporation of َّ, into َّ [above], because َّ, is higher than َّ,; and because double َّ, is frequent, while double َّ, does not occur, except when parted, as in َّ،َّ،َّ،َّ،َّ،َّ،َّ, beautiful garden (R): (b) the superiority of separation is proved to you by the rarity of َّ, in the conjug. of َّ،َّ [above] (S): (c) the reason why incorporation
of $x$ into $g$, by conversion of the first into the second, 
[like $\text{s}^{\text{f}}$ (S),] is allowable, notwithstanding that 
the first is higher than the second [737], is only that 
their outlet is the nearest of the guttural outlets [above] 
to the tongue [738]; for some of the Arabs say $\text{m}^{\text{f}}$:$\text{m}^{\text{f}}$ 
and with stifling of the $n$ before $x$ and $g$ [751], as 
before the letters of the [tongue and (S)] mouth: (d) 
such incorporation as that is not allowable in $\text{c}$ and $e$ 
[741, 742], because they are far from the mouth (R). 
Some allow incorporation of $e$ and $x$ into them, because 
of their nearness to the mouth; but most disallow that, 
because $g$ and $x$, being very near to the mouth, are far 
from $x$ and $e$ (IY).

§ 744. The discussion of the guttural letters being 
ended, Z begins upon the discussion of the letters of the 
mouth [738], because they are next to them [in order of 
outlet]. $q$ is the nearest of the letters of the mouth to 
the throat, and $q$ is next to it (IY). $\text{c}$ and $\text{l}$ are like 
$g$ and $x$ [743] (M), each of them being incorporated into 
its like, and into its fellow (IY), $q$ into $q$, and $l$ into 
($\text{SH}$), as VII. 140. And when he recovered, 
he said and $\text{k}$ $\text{m}$ $\text{s}$ $\text{b}$ $\text{h}$ $\text{k}$ $\text{b}$ $\text{i}$ $\text{b}$ $\text{r}$ $\text{a}$ $\text{n}$ $\text{b}$ $\text{i}$ $\text{r}$ $\text{r}$ $\text{k}$ $\text{i}$ $\text{h}$ $\text{p}$ XX. 34. That 
we may glorify Thee much, and make mention of Thee 
often, $\text{k}$ $\text{l}$ $\text{k}$ $\text{b}$ $\text{i}$ $\text{a}$ $\text{l}$ $\text{l}$ $\text{a}$ $\text{r}$ $\text{t}$ $\text{i}$ XXIV. 44. Hath created every beast 
and $\text{i}$ $\text{a}$ $\text{h}$ $\text{r}$ $\text{h}$ $\text{r}$ $\text{a}$ $\text{m}$ $\text{i}$ $\text{r}$ $\text{a}$ $\text{n}$ $\text{i}$ $\text{r}$ $\text{a}$ $\text{w}$ XLVII. 18. When they go
forth from thy presence, they say (M); but not into any other [letter] (IY). As for their incorporation into their likes, there is no difficulty in it, as VII. 140. [above], حَتَّى إِذَا أُدْرِكَ الْفَرْقَةُ قَالَ أَمَنْتُ. X. 90. Until, when drowning overtook him, he said, I believe, and ﴿ يَنْتَجَدُ ﴾ مَا يَنْفَقُ قُرُبَاتِ IX. 100. And take what they expend to be oblations; and as XX. 34. [above] and ﴿ إِنَّكُ نُنْتَ ﴾ XX. 35. Verily Thou art (IY). ﴿ قُ يَنْتَجَدُ ﴾ is incorporated into ل, by conversion of the first into the second, as ﴿ إِلَّا قُ يَنْتَجَدُ ﴾ Overtake Kalada (R), the name of a man (MAR). S says (R), Incorporation is good, and separation is good (S, R). You incorporate (S) because the two outlets are near: and because ق and ل (S, R) are letters of the tongue; while they agree (S), [and] approximate, one to the other (R), in rigidity (S, R). And ل is incorporated into ق, as ﴿ إِنَّكَ تَقْطَنَ ﴾ Torture Kata'n, by conversion of the first into the second (R). Incorporation is good; but separation is better (S, R), because ق is farther in [the mouth than ل] (R). Separation is better, [says S (R),] because their outlets are the nearest of the lingual outlets to the throat; so that they are assimilated to غ [743], as [what has (R)] the nearest of the guttural outlets to the tongue is assimilated [to the letters of the tongue (S)] in the separation and incorporation mentioned by us (S, R).
§: 745. 

[is incorporated (M, R)] into (M, SH) (1)

its like, as بِجَرْجَةٍ جَمْلَكَ جَابِرًا. Bring out thy he-camel: (a) there is no difficulty in that, from the unity of outlet, and the lack of presentive: (b) two ج́s do not meet in the Kur (IY): (2) ش [737] (M, SH), as بِجَرْجَةٍ شَبِنَتَا شَطْأَةٍ XLVIII. 29. That hath put forth its sprouts (M), from the proximity of their outlets (IY). Incorporation and separation are good, because they are from one outlet (S, R), both being letters of the middle of the tongue (S). And S does not mention its incorporation into any letter other than those two (IY). But [Al-Yazidi reports that (M)] IAl incorporates it into ت in ذِي الْمَعَايِرِ تَعَرِجُ LXX. 3, 4. The Master of the steps: [the Angels and the Spirit] ascend (M, R), which is extraordinary (R); [but is justifiable,] because ج́, though not approximate to ت, is the fellow of ص in outlet [732]; while ص contains an expansiveness [737] that reaches the outlet of ت: so that incorporation of ج́ into ت is permissible; whereas incorporation of ص into ج́ is not allowable [737, 746], because ص is superior to ج́ in expansiveness (IY). And [six letters not from its outlet, vid. (IY)] ت, ن, ط, ت, ن, ط, and ت, are incorporated into it, as اَرْبِطُ جَمْلَكَ جَابِرًا Tether a he-camel, Praise Jibir, جَابِرَا XXII. 37. Their sides
fall down [752], ١ُحَفَظُ ُحارَقٍ. Protect thy neighbour, XXXII. 10. When they came upon you, and He stayed not sitting (M), because, though these letters are not approximate to ج, since they are from the tip of the tongue and the central incisors, while the outlet of ج is from the middle of the tongue [732], so that there is some distance between them, still ج is treated, in that [respect], like its fellow, vid. ش, which, though it is from the outlet of ج, contains an expansiveness that reaches [the outlets of] these letters: so that they may be incorporated into ج, from the contiguity [of its fellow ش to them]; whereas ج is not incorporated into them, because it is treated like ش [746] (IY).

§ 746. IH does not mention ش [below], ى [747], and ض [748], because, being letters of ض مِشْتَرٍ [737], they are not incorporated into their approximates, for the reason before given (Jrb). ش is incorporated only into its like, as ذيَّش شَيْحَةٍ Gather wormwood (M) and ذيْشَة شَيْحَة Scratch Shaiba. Two شs do not meet in the Kur (IY). ش is not incorporated into any of its approximates (IY, R), as we mentioned [737] (R), because of the additional [quality of] expansiveness in it (IY). IA&& is reported to have incorporated it into ش in إِلَّا ذِي الْعَرْشِ سَبِيلًا XVII. 44. A way to the Lord of the
empyrean, as he [is reported to have (IY)] incorporated 
\( S \) into it in [such as (IY)] \( XIX. 3. [85] (IY, R) \), notwithstanding that \( S \) is a sibilant \( [737] (R) \), because they are fellows in surdity and laxity \( [734] \) and sound \( (IY) \); since \( S \) is a letter so expansive in sound that both are, as it were, from one outlet, although their outlets are far apart \( [732] \), as we mentioned on the incorporation of \( S \) and \( \text{ي} \), one into the other \( [737] (R) \). But this is not the way of the BB, because \( S \) has, in [its] expansiveness, a superiority of length, and an excess of sound, over \( S \) (IY). The GG of AlBaṣra [therefore] disallow incorporation of \( S \) into \( S \), and the converse \( (R) \). What is incorporated into \( ج \) \( [745] \), and \( ج \) [itself] and \( ل \), are incorporated into it \( [737, 748, 752] \), as \( ل \) 

Mix not with evil, \( ل \) ﴿َبَدَّ الْشَّيْبَ﴾ ﴿He meant not anything, ﴿أَصَابَتْ شَرَبًا﴾ ﴿She obtained a drink, ﴿لَمْ يَكْثَفْ شَعْرًا﴾ ﴿He learnt not any poetry by heart, ﴿لَمْ يَثْقَبْ شَرْيكَا﴾ ﴿He took not any partner, ﴿لَمْ يَرْتَبْ شَبَّسا﴾ ﴿He inherited not a strap of a sandal, and ﴿كَانَ آئِلَشَاسِع﴾ The man having his sandal-strap broken drew near (M).

\( \S. 747. \) ٍ [746] is incorporated into its like, (1) attached, [both being in one word (IY),] as ﴿عْيَ حَيٍّ﴾ and ﴿728, 730. A, 731 (conditions 1, f, c, and 10, c)\( (M) \), for
and (IY): (2) quasi-attached, [both being virtually in one word (IY),] as 

My judge and 

My shooter [129]: (3) detached, [the two likes being in two words (IY),] when the letter before the [first (IY)] 

is pronounced with Fath, as إْخَشَىٰ يَاسِرُا] (M) and إِرْضَىٰ یَسَرُا Be thou [fem.] pleased with a competence (IY); whereas, if the letter before it be homogeneous with it, as in إِنْظَرْيَ بَيَسِرُا Wrong thou [fem.] 

Yasir, it is not incorporated (M): (a) the difference between the two [cases] is that, when Kasra is before it, the prolongation in it is complete; so that it becomes on a par with ل, because what is before ل is only [Fatha, which is part] of it [697]; and therefore the م is not incorporated, as ل is not [739], because, if you incorporated it, notwithstanding the Kasr of the letter before it, the prolongation in it would be removed by the incorporation: so that two causes [for not incorporating] are combined, removal of the prolongation, and weakness of incorporation in the detached, where incorporation is weak because the [final] letter [of a word] is not invariably followed by its like, and is liable to be paused upon (IY). And [three letters (IY),] its like, الل، and م، are incorporated into it, as [مَلَتْ, حَيُّ [625 (case 7, a, b), 716, 738], and مَنْ يَعْلَمْ Who knows? (M). As for incorporation of its like into it, there is no difficulty in
that, because they are united in outlet and prolongation. And similarly the \textit{\textit{لم}} \textit{inf. n. of لطیئة} \textit{[above]}, and \textit{شی} \textit{inf. n. of شریئة} \textit{[730. A]}, because \textit{و} and \textit{ی}, though their outlets are far apart, are united in prolongation; so that they become like two likes, for which reason the \textit{و} is incorporated into the \textit{ی}, after being converted into \textit{ی} \textit{[735]}. Moreover, issues from the lip \textit{[732]}, and then descends into the mouth, until it stops at the outlet of \textit{ی}; so that they, according to this, are adjacent. When, therefore, they meet in one word, and their first is quiescent, one of them is incorporated into the other, as لَعْبَة from لَعْبَة \textit{[above], orig. لَعْبَة} and شی from شی \textit{[above], orig. شی} \textit{[685, 737]}. And so, if the second were \textit{و}, you would convert it into \textit{ی}, and then incorporate the \textit{ی} into it; the \textit{و}, being converted into \textit{ی}, and not the \textit{ی} into \textit{و}, because \textit{ی} is lighter, and incorporation is only transport of the heavier to the lighter. Hence \textit{یُمُر} \textbf{pl. of یَمُر} \textit{[716]}; and similarly \textit{سَعْبَة} and \textit{مَيْرَت}, \textit{orig. مَيْرَت} \textit{[716]}; and similarly \textit{سَمِثْت} \textit{سِمَّت} and \textit{مَيْرُت} \textit{[251, 685 (case 7, a, a), 703, 716, 735, 737]}. And, as for the \textit{ن}, its incorporation into \textit{ی} is allowable, though it does not contain softness. For it contains nasality, having an outlet from the upper part of the nose: and, for that reason \textit{[671]}, it is treated like the letters of prolongation and softness in being used for inflection in such as یَذْهِبُون, تَذْهِبَان and یَذْهَبَان \textit{[and}
and ٍ[405, 677], as the letters of prolongation and softness are used for inflection [16]; and ٍ is substituted [in pause] for the Tanwīn following the inflection in the acc. case, as ٍٍ[497, 640, 649, 684] (IY).

§. 748. ض [746] is incorporated only into its like, as ادحض ض معرفة Take the double of it (M) and Make Damra slip; not into any other [letter], because of the lengthiness in it, which would be removed by incorporation [737] (IY). And, as for what Abū Shu‘aib asSūsī reports, on the authority of AlYazīdī, that IAl used to incorporate it into the ٍٍٍٍٍٍ in XXIV. 62. [737, 752], Abū Shu‘aib’s report is not free from blemish [below] (M). Ibn Mujāhid says that no one but Abū Shu‘aib asSūsī has reported this of him; and it is contrary to the saying of S (IY), because the outlet of ض is from the first part of the side, and [that of] ش from the middle, of the tongue [732] (S). The reason for [allowing] it is that ش is lengthier than ض, and contains an expansiveness not [found] in ض; so that ض becomes more deficient than it, while incorporation of the more deficient into the more excessive is allowable: and that is corroborated by [the fact] that S transmits مطع as said by some of the Arabs for مطع[691, 756]; and, since ض may be incorporated into ط, a fortiori
is it incorporated into \( \text{ش} \). The \( \text{كُر} \) does not contain \( \text{ھ} \), followed by \( \text{ش} \), except in three passages, one where \( \text{IAI} \) incorporates it, vid. XXIV. 62. [above]; and two where he does not incorporate it in conformity with the version [of XXIV. 62.]; vid. 

\[
\text{زَقَّا مَنَّ السَّمَوَاتِ ۖ وَالْأَرْضِ شَيَا.}
\]

XVI. 75. *Any sustenance from the heavens and the earth, at all and ever* 
LXXX. 26. *We have cloven the earth asunder.* But what I hold is that it is weak, according to what S says [above], for two matters, removal of the lengthiness in \( \text{ھ} \) [737], and quiescence of the letter before the \( \text{ھ} \), so that incorporation would lead to an irregular combination of two quiescents [668]; and Z indicates that by his saying "is not free from blemish" [above] (IY). And what is incorporated into \( \text{ش} \) [787, 746, 752], [vid. eight letters, \( \text{ل}, \text{ت}, \text{ث}, \text{ث}, \text{ح}, \text{ط}, \text{ض}, \) \( \text{ي} \), and \( \text{ج} \) (IY).] is incorporated into \( \text{ش} \), except \( \text{ج} \) [below], as \( 

\text{حُفِّتُ قَضَائِرُهَا ۖ إِخْفِقْ قَضَائِرَكَ.}
\)

*Be mindful of thy responsibility,* 
*Exceed in laughing,* 
*Her plaits were tightened,* 
*Keep thy sheep,* 

\( \text{إِنْبِدُ ضَارِبَةً} \) *Cast out thy striker,* which \( \text{ex.} \) is not mentioned by Z (IY),] 
\( 

\text{لَمَّا يُلْبِثُ ضَارِبًا ۖ هُوَ الْمَصَاحِبُ.}
\)

*He did not bide striking,* 
and \( \text{ج} \) \( \text{He is the laugher} \) (M). He excepts \( \text{ج} \) here, because [the rest of] these letters are from the tip of the tongue and the central incisors; while \( \text{ھ} \) is from the edge of the tongue and the side of the molars [732],
and contains covering [734] and lengthiness [737], extending until it reaches these letters, to which it then becomes adjacent; so that they may be incorporated into it: while it is stronger than they, and fuller in sound; and incorporation is only into the stronger. But, as for ج [745], it is not incorporated [into ض], because it is the fellow of ش [in outlet], and its predicament is that of ش [746]; and therefore, as ش is not incorporated into ض, so likewise ج (IY).

§. 749. ج, (1) if determinative [599], is necessarily incorporated [736] into (a) its like (M, SH), as the flesh and the milk (Jrb): (b) thirteen (IY, SH) [other] letters (IY, Jrb), س, ص, ث, ج, ذ, ط, د, ظ, ش, ض, ز, and (M, R, Jrb), eleven from the tip of the tongue [737]; and two that reach the tip of the tongue, vid. ش [737, 746] and ض [737, 748]: (α) some of the eleven letters are akin, one to another, vid. ط, ث, ج, ذ, ص, د, ظ, ش, ض, ز, and [752]; and, as for ج and ش, they are nearer to ج [732]: and we have already explained the state of ض and ش [above] (IX): (β) the determinative ج is [necessarily (R)] incorporated into these [thirteen (IY)] letters, [with which the incorporation may not be omitted (IY),] from [the combination of three causes that induce incorporation (IY),] (α) the frequency of the determinative ج in speech (IY, R): (β) the excess of its agreement with these letters (R),
[through] approximation in outlet (IY), because they are [all (R)] from the tip of the tongue (IY, R), like J, except ض and ش, which also amalgamate with the letters of the tip of the tongue, because ض is lengthy, by reason of its laxity, so that it reaches the outlet of ج; and similarly ش, so that it even reaches the outlet of ط (R): (γ) the determinative ج is attached to the n. like one of its letters, because it is not paused upon (IY): (2) if not determinative (M, SH), like the ج of هَلْ and بِل [below] (M), it is incorporated (M, مَسْح) necessarily [into (MASH)] in such as لَبِلْ رَأْتِنَ LXXXIII. 14. But [what they were wont to do] hath become like rust [below] (SH), from the closeness of the approximation (Jrb); and allowably into the remainder (SH) of the thirteen letters (MASH), as هَلْ تَذْرِى Shalt thou know and هَلْ سَأَلَ Has he asked? (Jrb): [or] allowably, [not necessarily (IY),] into [all of] them; the allowable, however, being graduated as (a) good, when the ج is incorporated into هَلْ رَأْتِ LXXXIII. 36. Have the unbelievers been required? is read (S, M) by IAl, [Hamza, and كs (B),] meaning هَلْ نَخْرِج Shall we go out?: (c) middling when it is incorporated into the remainder (M): (α) هَلْ تَوْبَ الْكُفَّارُ LXXXIII. 36. Have the unbelievers been required? is read (S, M) by IAl, [Hamza, and كs (B),] meaning. هَلْ تَوْبَ [below] (S); while S recites
Then leave this story: but wilt thou aid one (meaning himself) enthralled (by love) against a flash of lightning, that gleams from the direction of his beloved, and reminds him [of her], at the end of the night, seen from afar? (IY), meaning هل نُعِينَ (S, IY), and

"ты говоришь, когда я уничтожу свойства, "Заведет ли что-либо богатство " (M), meaning البيت نَسْيَاء (S, IY):

(6) Hamza and Ks agree in incorporating the ل of بَل and هل into ت س, and Ks alone reads in the whole of the Qur'an, reading بَتْرُورُونَ الْحَيَاةَ الْدُّنْيَا LXXXVII. 16. [545] for بَتْرُرُونَ, and حَتِّي LXXXIII. 36. for حَتِّي [above], and بُسْلُت LXXII. 18, 83. Nay, [your minds] have made [a matter] seem specious [to you] for بَلْ سُوِّلْتُ; and Ks alone reads with incorporation of the ل of بَل and هل into بَل طَلَّعَ IV. 154. Nay, [God] hath set a seal, بَلْ مَلَّوا XLVI. 27. Nay, they were absent, بَل زَيَّنَ لِلْدِّينِ كَفَرُوا XIII. 33. Nay, for them that have disbelieved, [their guile] hath been garnished, بَلْ طَنَّنَتْ أَنْ لَنْ يَنْتَقِبَا الْبَسْرَ XLVIII. 12. Nay, ye
thought that the Apostle [and the believers] should not
return, and II. 165. Nay, we will follow what we have found (IY). When the quiescent $\text{J}$ is non-determinative, like the $\text{J}$ of the $\text{B}$ and $\text{K}$ [above] and $\text{Q}$ [663, 703], its incorporation into the letters mentioned is of various kinds:—(1) incorporation is better than display, vid. with $\text{R}$ [737, 750], from the proximity of their outlets; but is sometimes omitted, as $\text{M} \text{R} \text{A} \text{T}$ [above]: (a) S says that omission of incorporation is the dial. of the inhabitants of AlHijaz; and is [good] Arabic, allowable: so that IH's saying "necessarily in such as $\text{B} \text{O} \text{A}$ LXXXIII. 14." [above] requires consideration; nay, that is necessary in the J of the $\text{B}$ and $\text{K}$ and $\text{Q}$, exclusively, with $\text{R}$, in the Kur, the reading of which is a practice governed by tradition: (2) next in goodness is incorporation of the quiescent $\text{J}$ into $\text{Z}$, $\text{S}$, $\text{T}$, $\text{D}$, $\text{T}$, and $\text{S}$, because they lag behind $\text{J}$ towards the central incisors; while in them there is no turning towards $\text{J}$, as there is in $\text{R}$ [732]: (a) the reason why $\text{J}$ may be incorporated into them is that the end of its outlet is near to their outlets; while it is, with them, a letter of the tip of the tongue: (3) next in goodness is its incorporation into $\text{G}$, $\text{D}$, $\text{T}$, and $\text{Z}$, because they are from the edges of the central incisors [732], approximating to the outlet of $\text{F}$: (a) incorporation is stronger with $\text{D}$, $\text{T}$, $\text{Z}$, $\text{S}$, and than with these three, because $\text{J}$, like $\text{D}$
and its fellows, does not come down to the edges of the central incisors, contrary to the three: (4) next is its incorporation into ح and ش, because they are not from the tip of the tongue, like the [letters previously] mentioned; but incorporation into them is allowable, because their outlets reach the tip of the tongue, as above explained: (5) incorporation of the quiescent ل into ن is uglier than the whole of the foregoing, because, says س, ن is incorporated into ر, ي, و, and م, as into م [751]; and therefore, as these letters are not incorporated into ن, so also ought ل not to be incorporated into it (R).

Only its like and ن are incorporated into it, as [لَقَالَ لَهُمُ نَبِيَّهُمُ II. 248, 249. And their Prophet said unto them, and (IY)] [736, 751] (M) and "ـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَ~XXIX. 25. Then Lot believed him, because the outlet of ن is near to [that of] ل [732] (IY). And incorporation of ل [into it (IY)] is a soleism [736] (M); but this matter will be made clear in the next section (IY). The learned in the principles of spelling say that هَلَدُ is written conjoined, and بَلُ لا disjoined. They assign as a reason that لا, when appended to بَلُ, does not alter the sense of the latter; whereas it does alter the sense of هَلُ, transferring it from the interrogs. [581] to the excitatives [573]; and is therefore compounded with هَلُ, the two being treated as a single word (D).
§ 750. IH does not mention ب, because it also is a letter of ف (Jrb). ب is incorporated only into its like, [because their source is one, and their sound is one (AY),] as ذكر ربلدا، III. 36. [149] (M) and Remember Rūshid; not into any other [letter], lest the reiteration [734, 737] in the ب be removed by the incorporation. For you say in pause هذا عمر This is 'Amr, where the tongue recoils once, and then returns to its position; so that, if you incorporated ب into another [letter], where that reiteration is not [found], its reiteration would be removed by the incorporation. The GG differ, however, about incorporation of ب into ج:—

(1) S and his school say that ب is not incorporated into ج [627, 749] or ج [736], although they are approximates; [such incorporation being disallowed] because of the reiteration in ب, on account of which it is likened to two letters [634, 734]: (a) none of the BB differ in that [matter] from S, except that it is reported of Ya’kūb alHadrami that he used to incorporate the ب into the ج in يعفر لكم XLVI. 30. [498]: while Abū Bakr Ibn Mujahid relates that IAl used to incorporate ب into ج, whether the ب were quiescent, as in تَغِيرُ لَكُم III. 14. Then forgive us, إِسْتَغْفِرْ لَهُمَّ IX. 81. Beg forgiveness for them, يَغْفِرُ لَكُمْ اِذْنَبْكُم LXI. 12. He will forgive you your sins, and the like; or mobile, as in سَكَّرْ لَكُم XXII. 64.
Hath subjected to you and 

XI. 80. [166]:
(2) Ks and Fr allow incorporation of ر into ل، the argument for which is that ج، when incorporated into ل، becomes a ل، while the pronunciation of [double] ل is smoother and lighter than your uttering a ر، which contains reiteration, and after it a ل، which is approximate to the pronunciation of ر؛ so that the utterance would become like the articulation of three letters from one position: (a) Abū Bakr Ibn Mujāhid says "No one that we know, after IAl, reads with that [incorporation], except him", [apparently meaning Ks or Fr] (IY).

But ل [737, 749] and ن [736] are incorporated into it, as 

And when your Lord announced (M).

§. 751. The [quiescent (SH, A)] ن [including Tamīm (A)] is (1) incorporated (M, SH, A) into the letters of 

They weave [736] (M, SH), necessarily (SH), as 

Who says? [752], From Rāshid, من لک، From Muhammad, من مصیبی، [736, 749]; 

Who is Wākid؟، and Whom shall we honor? (M); except that, in the case of some of them, vid. ی، and [below], an obstacle sometimes occurs, which necessitates omission of incorporation, as 

and 

[736], where incorporation is not permissible, but separation is proper, lest, if they said-م،

200أ
these should be fancied to be from the reduplicated; and similarly قُنْوَةُ and قَنْيَةُ [736], lest they become like َنِس. whose ع and ل are، َس or َي، َس، such as قُرْنَةُ and حَيَةٌ [698]: (a) its incorporation into its like contains no difficulty; and into the remaining five, vid. َن، َل، َم، َي، and َو، is because they are approximate to it, in the nearest degree, without falling short therein (IY): (b) if it be said that this [rule] is infringed by such as صَنْرَانَ [736], where there is no incorporation, I say that it and its likes are quasi-excepted, because it has already been explained that incorporation does not take place in any word where it would lead to confusion with another formation, as in َزَنَب [736]; while here, if incorporation occurred, [such] confusion would be produced (Jrb): (c) [according to IY,] its incorporation (a) into َل and ل [is not necessary; but] is better than separation, from the excessive vicinity [of their outlets]: while separation is allowable: (b) into م [737], as مَسْ مَكْحَبِدِ and مَسَ آَتَتُ Of whom art thou? [182], is [also better,] because م، though its outlet is from the lip, shares with َن in [the outlet from] the upper parts of the nose, on account of the nasality in it; while the nasality makes [the َن] sound like م، for which reason the two [letters] occur in deflected rhymes, as َبَنَى إِنَّ الْأَحَلَ [735]: but separation is allowable, good: (c) into َل and َو، as مَسِ يَا تِيْكَ
Who comes to the? and Who is a governor? is:
[also better,] because ن is like the letters of prolongation, as و and ي, since it contains nasality, as they contain softness; and because ن is from [a position close to] the outlet of ر, while ر is near to ي [732], for which reason ر becomes ي in لائحة [733] (IY): (d) its incorporation is of two kinds (M), (a) with nasality (M, A), into the letters of ينثو grows; so long as its conjunction [with them] be not in one word, as أَلْدِنْئَيَة [359] [above], and أَنْمَر [237] or Anmār [310], where dissolution is obligatory (A): (α) this restriction relates to م، and، [above], not to ن، for which reason A does not exemplify the conjunction of ن with ن in one word, because incorporation of one ن into the other is necessary, even though they be combined in one word, as نَبَيُّ أَلَهُ عَلِيْيَا LII. 27. Then was God gracious unto us (Sn): (b) without nasality (M, A), into ج and ر [see (h-k) below] (A): (e) it is incorporated (α) without nasality, because, when incorporated into these letters, it becomes homogeneous with them, a ج with ج، ج ج with ج، ج ي with ي، and ج ر with ر، ج م with م، ج ن with ن، and ج ت with ت، while these letters have no nasality: (b) with nasality, because ن itself contains nasality, which is a sound [or twang] from the upper part of the nose [733], that follows the letter; and since, before incorporation، ن has nasality، they do not annul
it by the incorporation, lest the \( \text{ء} \) have no trace of its [original] sound (IY): (f) to the objection that the excellence of nasality is removed by incorporation [737], IH replies that (R) \( \text{ء} \) is incorporated (a) into \( \text{ل} \) and \( \text{ع} \), [even if the nasality be removed by incorporation, because they pardon that (R)] from dislike to its rise [of tone (R, Jrb)]: (b) into \( \text{م} \), though the two do not even approximate, one to the other, [a parenthesis in the midst of this objection (R),] because of its nasality [732] (SH), which makes them quasi-approximate (Jrb): (c) into \( \text{ی} \) and \( \text{و} \), from the possibility of its remaining (SH), i.e., of nasality's remaining; in which case the nasality, according to what we prefer, belongs to the \( \text{ء} \), which is [only] quasi-incorporated; but, according to what the GG say [below], is because [upon incorporation of the \( \text{ء} \)] the double \( \text{ل} \) and \( \text{ی} \) are imbued with nasality: (g) this, however, is a reply that requires consideration; for, if the motive for incorporation be [dislike to] the rise of [tone in] \( \text{ء} \), then let the \( \text{ء} \) be stifled without incorporation, as it is stifled with \( \text{ت} , \text{ث} , \text{ص} , \text{ض} \), etc. [below]: and the truth is that \( \text{ء} \) has two outlets, one in the mouth [732], and the other in the upper part of the nose [733], since nasality is unavoidable in it; and, when you mean to utter it from both outlets at once, they must undergo a strong stress and severe exertion, since the stress upon two outlets at once is stronger than
upon one outlet: while the letters other than ء are of two kinds, such as need a strong stress, vid. the guttural letters; and such as do not need that, vid. the letters of the mouth and lip; so that ء and the guttural letters are equal in needing an excessive stress and action of the vocal organ: but, when ء is quiescent, followed by a non-guttural letter, there are two inducements to stifling it, one being its quiescence, because there is less stress upon the quiescent than upon the mobile letter; and the other being the fact that a letter, which does not need, for its utterance, an excessive stress, follows the ء without separation; so that the quiescent ء before the non-guttural letter is stifled, in order that the two stresses may be of one kind, [i.e., slight]: and then, (α) if the non-guttural letter after the quiescent ء happen to be approximate to it in outlet, like ج and ر [732], or in quality, like م, because it also contains nasality [above], and like ج and ى, because ء, together with them, is vocal and [intermediate] between rigid and lax [734], incorporation of the ء into that letter is necessary, because the intention is to stifle [the ء], while the approximation of one to the other is an inducement to employ the maximum of stifling, vid. incorporation: (β) if there be no approximation, either in outlet, or in quality, the ء is stifled by lessening the stress, i.e., by confining yourself to one of the two
outlets, which [one] can be only the upper part of the nose, because, in [pronouncing] ن, stress upon its outlet from the mouth necessarily involves stress upon the upper part of the nose, whereas the converse does not hold good; so that you confine yourself to the outlet from the upper part of the nose, and thus the stifled ن [783] is produced: (c) afterwards that stifled ن, if incongruous with the letter after it, which [is the case when that letter] is ب alone, as in دَعْبَر [below], is converted into a letter intermediate between ن and that [incongruous] letter, i.e. [into] م, as we mentioned in the chapter on Substitution [687]; but, if not incongruous, as in the case of the non-guttural letters other than ب, remains stifled: (α) as for the gutturals, it is not stifled with them [below], because guttural letters need an excessive stress; so that [with them] the ن conforms to its general rule of excessive stress, in order that the stress [on both letters] may be of one kind (R): (h) the chaster [usage] is for its nasality to be (α) retained with ى and ي (SH), as مين وَفَلَل from woe and مين يِبَر from a day (Jrb), because, the approximation of ن to them being in quality, not in outlet, it is more fitting that the entire removal of the excellence of ن, i.e., nasality, should not be pardoned on account of an approximation so incomplete as this: nay, with them ن ought to be in a state between stifling and incorporation, i.e., above
stifling and below perfect incorporation; so that some of the nasality remains (R): (b) removed with Ʌ and Ɇ (SH), as مين لا. XXXVI. 58. From a [merciful] Lord and مين و. XLVII. 16. Of milk (Jrb), because ن approximates to them in outlet [732], and in quality also, since the three are vocal and [intermediate] between rigid and lax [734]; so that the removal of nasality, notwithstanding its being an excellence of ن, is pardoned on account of the approximation in outlet and quality: (i) if the [letter that ن is] incorporated into be م, the incorporation is perfect, because the excellence of nasality exists in the incorporated into, since م contains nasality, though less than that of ن: (j) some of the Arabs incorporate into Ʌ and Ɇ also with nasality, by thinking of the excellence of ن; but the incorporation is then not perfect: and some omit nasality with Ɇ and ی, by confining themselves, in perfect incorporation, to approximation in outlet or quality: (k) the opinion of S and the rest of the GG [above] is that the incorporation of ن into Ʌ and Ɇ, or Ɇ, and ی, even with nasality, is perfect, the nasality not being from the ن, because the ن is converted into the letter after it; but the sound of the mouth being imbued with nasality: S says that ن is not incorporated into any letter, unless [its own sound be from the mouth, and (S)] it be transmuted into a letter homogeneous with that letter; so that,
when it is incorporated into any letter, its outlet is the outlet of that letter: and therefore its incorporation into these letters is not possible, unless the two be exactly alike in everything; whereas these letters have no share in [the outlet from] the upper part of the nose; [so that the outlet of the ن is then not from the upper parts of the nose (S),] but the sound of the mouth is only imbued with nasality: this is his language (R):

(2) displayed (A) separate (M), and sounded plain, neither incorporated nor stifled (IY), with [the six guttural letters (IY, A).] Hamza, خ, غ, ح, ع, ۆ, and (M, A), as میں آئیک for thy sake from Hāni [and میں علیکم from Hilal (IY)], میں حسناک Who carried thee? [and میں عبیرک from thy presence [below], میں حسناک Who tarried? [and میں عبیرک from another than thee (IY)], میں حسناک Who was unfaithful to thee? (M) and میں خالیفک Who differed from thee? (IY), because the outlet of ن is far from their outlets (A): (a) the reason why separation is necessary with these letters is that ن is remote from them in the farthest degree: so that, not being of their class, it is not incorporated in this position, as the [other] lingual letters are not incorporated into the gutturals; and is not stifled with them [above], as it is not incorporated, because stifling is a sort of incorporation (IY): except in the dial. of some [of the
Arabs (IY)], who [treat غ and خ like letters of the mouth, because of their proximity to the latter; so that they (IY)] stifle it with غ and خ [743] (M), as they do with ن and ق [below] (IY), saying مَنْعَلَ (967) and مَنْعَلَ spoiled in tanning (M); though the first [method, i.e. sounding plain,] is more excellent, because, being guttural letters, they are [treated] like their fellows (IY): (3) converted into م before ب (M, SH, A), from dislike to its rise [of tone] (Jrb), as عَمَّرَ [687] and عَمَّرَ [above] (M), meaning عَبْرَ and عَبْرَ (S); [and] as ١٠٤. باب XII. 67. From [one] gate (Jrb): (a) it is immaterial [as respects conversion (Sn)] whether it [and the ب (Sn)] be in one word, as اَلْقَهْرُ II. 31. [434]; or two words, as اَلْقَهْرَ XXVII. 8. [525]: (b) the motive for this conversion is that ب is remote from ن [in quality, because ن is a nasal letter of softness, and ب a rigid letter, while their outlets are different (Sn)]; but ن resembles the letter nearest to ب, vid. م [732], because [both (Sn)] ن and م are nasal letters: so that, since it is remote from ب, its incorporation into the latter is not possible; but, since it is near [to ب (Sn)] by reason of [its (Sn)] resemblance to the [letter (Sn)] near to ب, [vid. م, because م and ب are from one outlet (Sn),] its display is not good: and therefore alleviation necessitates another matter, vid. its conversion into م, because م 201 a
is its fellow in nasality (A): (4) stifled (M, SH, A), by being confined to nasality (MASH), with [the rest of (M)] the [non-guttural (SH)] letters (M, SH), i.e.,] when immediately followed by any of the letters not [yet] mentioned (A), which are [the remaining (Jrb)] fifteen letters [733] (M, Jrb, A) collected in the initials of [the words in] this verse

(A) Thou seest the neighbour of Da'd has bided increased in ailing, being a d. s. to the ag. of [80, 577] , by subaudition of [the] [80, 577], though it admits of being otherwise construed, as a bird that has been-caught has tasted the evil of the point of a claw (Sn), as من جابر من شمس من قتل II. 254. Those who disbelieved, من كفر من قتل V. 35. Whoever should slay, and the like (M), as من دار من قتل from a house (Jrb): (a) the reason why it is stifled with these letters is only that they are moderately near to it: for the guttural letters are so far from it that it is displayed [case 2], and the letters of [below] are so extremely near to it that it is incorporated [case 1]; while these fifteen are not so far as those, nor so near as these; so that it is stifled, stifling being a state between display and incorporation (A); (a) لم يئر من قتل
He did not relate, or لَمْ يَبْرِزَ did not quench [his own] thirst, or لَمْ يَبْرِزَ did not quench [another's] thirst, from زُوْيَةٍ or لَمْ يَبْرِزَ or إِلْزَرَآ نَيِّزَةً They did not see, from ]لَمْ يَبْرِزَ, otherwise it ought to be written with an ] after the ], because this would be a ] of the pl.; whereas writing it with ] would spoil it [as a mnemonic, by importing a superfluous letter]: (b) the letters of لَمْ يَبْرِزَ are the letters of incorporation, irrespective of its being with nasality or not; and A drops the ن of كَرَوْلْونَ [from them, because it would not be correct to say that ن is "near" to ن, and because the necessity of incorporating the quiescent ن into ن is extremely obvious (Sn): (b) thus it has three states, incorporation for the nearest approximation, display for the farthest distance, and stifling for moderate affinity (IY): (c) Mz says that to separate it with the letters of the mouth is a solecism (M): (d) III has mentioned that incorporation is necessary with the letters of بَرَمْلَونَ, [conversion with ب, and stifling with the other non-guttural letters; ] and hence it is known that display is necessary with the guttural letters, [which he does not expressly mention,] as مِنْ بَرَمْلَونَ [above] (Jrb). It has therefore five states, [incorporation with and without nasality being reckoned as two]. And the mobile [ن (Jrb)] is allowably incorporated (SH) into the letters of بَرَمْلَونَ (R, Jrb), after being
made quiescent. But, says S, we have not heard them
make the mobile ٌ quiescent with the letters before
which the quiescent ٌ is stifled, like ۰، ۰، ۰، ۰، and the
rest of the letters of the mouth, as َلَقَسُسُليِّمٍ He
circumcised Solomon; though, says he, if that be said,
it is not disapprovable (R), because they sometimes seek
some alleviation here, as they seek when they transmute
it [case 1 (k)] (S). The vicinity of the quiescent [letter]
to what follows it is closer than the vicinity of the mobile,
because the vowel, being after the mobile [667, 696, 697,
719, 731], and part of a letter of softness [663, 697], is
a separative between the mobile and the letter next to
it (R).

§ 752. The letters of the tip of the tongue [and
the central incisors (S)] are nine, [divided into three
sets,] every [set of] three having an outlet in common
[732] (IY). ۰، ۰، ۰، ۰، ۰، ۰، ۰، ۰، ۰، are incorpor­
ated, (1) one into another: (2) [all six (M, Jrb)] into ص،
ز، and س (M, SH): (a) analogy requires that ظ، ژ،
and ِ should be posterior to ص، ز، and س in mention,
because they are so in outlet, as you know; but they are
mentioned by [Z and] IH with ظ، ژ، and ِ، because of
the unity in predicament (Jrb): (b) these [nine] letters
agree in being from the tip of the tongue, and the roots
[or tops or edges] of the central incisors [732]; and, for
that reason, incorporation of one of them into another is
not disallowed: except the sibilant letters, exclusively, which are incorporated, one into another; but not into any others, because of the sibilance in them [737] (IV): (c) what is meant by تل here is other than the ت of تفاعل، نفعال، إفعل، and their likes, which has states of incorporation and conversion mentioned by [Z and] IH after the rest of the letters [756, 757] (Jrb): (d) every one of the six [letters] first mentioned is incorporated into the remaining five, and into the three last mentioned, as (a) قلت دارم Dārim was foremost, or تاجر a merchant, or طاليم Zulim, or ذايل an emaciated [man], or تامر a wealthy [man], or صابر a patient [man], or زاجر a chider or diviner, or سامر a converser by night; (b) جرد A hunter betook himself, or تاجر or طاليم, or ذايل, or تامر, or صابر, or راجر, or سامر A hunter was silent, or دارم, or طاليم, or ذايل, or تامر, or صابر, or راجر, or سامر, or فلم طابر (c) A hunter was big, coarse, or rude, or دارم, or ذايل، or تاجر، or صابر، or زيجر، or نبض طاند A hunter flung away, [or دارم] or تاجر or نبض or طاليم or صابر or زيجر، or عيب طاند (f) A hunter played, or سامر or زيجر، or دارم، or طاليم، or صابر، or زيجر، or سامر، or تاجر، or فلم طاليم (R): (e) in the case of the covered [letters (R)], when
incorporated (M, R) into what contains no covering [734], the chaster [usage] (R), [and] the [one] more agreeable with analogy (M), is to retain the covering (M, R), as in IAl's reading of XXXIX. 57. [54, 737] (M), lest the excellence of the [covered] letter be removed; but some of the Arabs do away with the covering altogether: S says (R), And one saying heard from the Arabs, in which ꞏ is made a pure ꞏ, is ۲ حُتْهُم I defended them, meaning حُتْهُم (S, R); and he says (R), Removal of the covering [of ꞏ (R)] with ꞏ is a little more exemplary [than removal of its covering with ꞏ (R)], because ꞏ is like ꞏ in vocality, whereas ꞏ is surd (S, R); but either is [good] Arabic (S) : (f) with retention of the covering, IH wavers as to whether there be a genuine incorporation of the covered letter, or a stilling named "incorporation" from the approximation of one [process] to the other [731, 737] (R): [for] it is known from his previous saying "nor the covered into any others, without covering" [737], that the covered [letters] are incorporated into others with retention of the covering; while his subsequent saying [above] "ۡ، ۡ، ۡ، etc., [are incorporated]" also favors that [conclusion]; and this [too] is the opinion of some of the learned (Jrb); but [it is not satisfactory, according to IH, who therefore refutes it by saying that (Jrb)] the covering in such as ۡ قَرطٌ XXXIX. 57. [above], if
accompanied by incorporation, is [retainable only by] putting another َ, and [thus] combining two quiescents (SH), since the َ put for covering is quiescent, and that which is incorporated, after being converted into َ, is also quiescent; so that the theory of the covering's remaining [with incorporation] is untenable (MASH), contrary to the nasality of the َ in مَسَ يُقُولُ َ [751] (SH): (a) his argument is that covering is a quality of the covered letters, being [found] only in them; and is therefore incompatible with incorporation, by which they must be changed into the letters that they are incorporated into; so that this [theory of covering's remaining with incorporation] leads to [the conclusion] that they are present and not present, which is a contradiction (Jrb): (b) he says that, if the covering accompany a genuine incorporation, that is [possible] only by your converting the covered [into the uncovered] letter, like the َ, e.g., in نَرْطَتْ XXXIX. 57. [above], into the َ, and then putting another quiescent َ before the incorporated letter, because covering without a covered letter is impracticable; so that a combination of two quiescents ensues: but, says he, retention of the nasality with the َ genuinely incorporated into, or َ is not like that, because nasality does sometimes accompany a non-nasal letter, by reason of your imbuing the double َ or َ with a nasal twang in the upper part of
the nose; whereas you are not able to imbue the double \text{\textquoteleft\textquoteright} with covering, since covering is [found] only with the covered letters: (c) the truth, says he, is that with covering there is no genuine incorporation; but [only] a stifling, which is named "incorporation" because of its resemblance thereto, as the stifling [of the vowel] in such as XXIV. 62. [737] and VII. 198. [428, 731] is named "incorporation": (g) when the first of the two approximates is quiescent, and the second is an attached nom. pron., then, from the closeness of the pron.'s attachment [to its v.], they are both, as it were, in one word, where incorporation does not produce ambiguity: and then, if the approximation of the two letters, one to the other, be close, incorporation is obligatory, as in Thou hast visited and Thou hast increased; contrary to what happens (a) in two independent words, as Visit thy dates, where omission of incorporation is allowable, though incorporation is better; (b) when the approximation [of the two letters] is not close, as Thou hast taken refuge [756]: (3) all six into the dotted ض and ش [737, 746, 748]; but less often than one into another [case 1], or than [all] into ض, ز, ص, and ش [case 2], because ض and ش are not from the tip of the tongue, like the nine letters mentioned: (a) that is allowable only because ض and ش, as we have mentioned [737], are so lengthy that
they approximate to the letters of the tip of the tongue:
(b) incorporation of these [six] letters into ض is more valid than its incorporation into ش, (a) because ض, by reason of its lengthiness, approximates to the central incisor, while these letters are from the central incisors, contrary to ش; (b) because ض is covered, while covering is an excellence more intended than [the] expansiveness [of ش]; (c) because ض does not recede, as ش does, from the position in which it approximates to ط, but keeps constantly to that position: (4) ت into ج, in reading, as XXII. 37. [745] (R). And ص, ز, and س are incorporated, one into another [737] (M, SH), because of their community in the excellence of sibilance (MASH), as سباتر A visitor, or a traveller, retired, سباتر or راز صابر A patient [man], or a traveller, was successful, and سباتر or راز صابر A patient [man] or a visitor, became insolvent (Jrb, MASH). S says that incorporation of the sibilant letters, one into another, is more frequent than incorporation of ظ, ظ, and ث, one into another, because, when you pause upon the last three, you see the tip of the tongue protruding from the edges of the central incisors, contrary to the sibilant letters; while the stress, through incorporation, upon the letter confined by the teeth, is easier than upon the lax letter issuing from the tops of the teeth. If ص be incorporated into [either of] its two fellows, the proper
[course] is to retain the covering, as before stated [737] (R). But these [last three, vid. س، ص، and د (IY).] are not incorporated into those (M) first six, vid. ص، ط، ص، ط، ص، and ث, because the former are strong by reason of the sibilance in them [737] (IY).

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

§. 754. ب is incorporated into (M, SH) (1) its like, as لذهب يسعهم II. 19. He would take away their hearing, read by IA1 (M), and...
II. 209. And revealed with them the Scripture bearing witness to the truth, from the unity of outlet (IY): (2) 
[737, 753] (M, SH), as we mentioned (IY), and 
[737, 755] (M, SH), because both are from the lip [732] 
(IY), as [ ] XVII. 65. Go: and whoso followeth thee, and (M)] 
V. 44., XXIX. 20. He chastiseth whom He willeth [below] (M, Jrb), like 
[787] and [Seek Muhammad (IY)]; [and] as [Eضرب مالِك或]
Beat Malik or a profligate (R). IA1 reads [ ] II. 284., III. 124., V. 21. And chastiseth whom He willeth, and does that with [above] wherever it occurs; whereas he does not [incorporate the م into the ب ] in the like of [ ] II. 24. [728] and [ ] IV. 83. And God recordeth what they meditate by night, but displays it. The reason why he distinguishes the first, exclusively, by incorporation is only that it hardly ever occurs without having an incorporation before it, as [ ] III. 124, V. 21. He forgiveth whom He willeth [and ] II. 284. And He forgiveth etc.]; or after it, as [ ] XXIX. 20. And is merciful to whom He willeth [and ] V. 44. And forgiveth etc.]: so that he
incorporates for conformity, the observance of conformity being a principle of his. And like it is یا دَبْنِی آَرْکَب صَمَّعًا XI. 44. [569]; nor is there any dispute about the allowability of that, [because the incorporated letter is preceded by a mobile]. And ْالْرَّعَب ْبَيْنَ اَشْكِرْكِوَا ِبَاللِّهِ III. 144. Terror, because they have associated with God is transmitted from him, with incorporation, which is not allowable, according to us, because of the irregular concurrence of two quiescents [663], and of its being attributable to stifling [731, 737, 755]; but is allowed by the KK (IY). And only its like is incorporated into it (M).

§. 755. IH omits م [below] and ، [747], because they also are letters of ضاَوِی مُشْقِر [737] (Jrb). م is incorporated only into its like, as تَتَلَّقَ اوُم مِنّ رَبِّه َبَيْنَ اَشْكِرْكِوَا ِبَاللِّهِ II. 35. [540] (M), ْالْرَّحْمُم مَالِك َبَيْنَ اَلَّدِينِ I. 2, 3. The Merciful, the King of the day of retribution, and يَعْلَم مَا بَيْنَ اَلْدِينِهِم II. 256. He knoweth what was before them; not into any other [letter], because it contains a nasality [732] that would be removed by incorporation. But incorporation of م into ب [737], when the letter before the م is mobile, has been transmitted from IAl, as وَقَرْلَعْهُم عَلَى مَرَّم بَهَتْنَا عَظَمًا IV. 155. And their speaking against Mary a gross slander, لَکْیَلَا یَعْلَم بَعْدَ عِلْم شَیْتا.
XVI. 72. In order that, after knowing, he may not know aught, and VI. 53. [737]. The school of IAl, however, do not pronounce [such a combination of م and ب as] a double ب: whereas, if there were incorporation in it, then it would become in pronunciation a double ب, because a letter, when incorporated into its approximate, is converted into the form of the latter [735], and afterwards incorporated. Ibn Mujähid says “They interpret it as incorporation; whereas it is not incorporation, but only stifling [731, 737]; while stifling is slurring of the vowel, and weakening of the sound [316, 731].” And, upon this principle, every position that the Readers mention as incorporated, when analogy forbids incorporation, ought to be attributed to stifling, as شَهْر رَمَضان II. 181. [781] and the like, where a letter [said to be] incorporated is preceded by a sound quiescent (IY). And د [751] and ب [737, 754] are incorporated into it (M).

§. 756. Here begins the explanation of the states of the ت in إِفْتُعَلُ and the like [752, 757] (Jrb). When the ف of إِفْتُعَلُ is a ت, it must be incorporated into the ت, as إِفْتَرَس neglected and إِفْتَرَس shielded himself, because of what we have premised [731], vid. that, when two likes meet, and the first of them is quiescent, incorporation is necessary, whether they be in one word or in two. But,
when its \( \mathbf{\mathit{\text{ع}}} \) is a \( \mathbf{\mathit{\text{ت}}} \), incorporation and omission thereof are allowable, because, when two mobile likes are not at the end [731 (condition 1, \( f \), \( c \), \( aa \))], incorporation is not necessary [731 (condition 10, \( d \))]; so that you say \( \text{إختفتل} \) fought together [731 (condition 1, \( b \), \( a \))] and \( \text{إختفتل} \) [730, 731 (condition 1, \( d \), \( b \))]. S says that the reason why incorporation is not obligatory in such as \( \text{إختفتل} \) is only that the second \( \mathbf{\mathit{\text{ت}}} \) is not inseparable from the first, as you see in such as \( \text{إرتدهع} \) gathered together and \( \text{إرتدهع} \) restrained himself; so that here the two likes are, as it were, in two words [731 (condition 1, \( h \))], as not being inseparable. And, when you incorporate, then the vowel of the first \( \mathbf{\mathit{\text{ت}}} \) is (1) transferred to the \( \mathbf{\mathit{\text{ب}}} \) of the word; as is the practice in \( \text{يُمْدُح} \) extends, \( \text{يَعُضُ} \) bites, and \( \text{يَفَرُ} \) flees [731 (condition 1, \( h \), \( b \), \( e \))]; so that the conj. Hamza [668] is dispensed with, [as \( \text{قَتَّل} \),] elision of the Hamza being necessary here, and not in the cat. of \( \text{١ُنِّصَرُ} \) [660], because the \( \mathbf{\mathit{\text{ج}}} \) of determination is orig. quiescent, and the \( \mathbf{\mathit{\text{ب}}} \) of the word orig. mobile, as we said on \( \text{سَلّ} \) [658] (R): (a) when incorporation is preferred in \( \text{إسْتَتْرُ} \) [731 (condition 10, \( d \))], it becomes pronounced like the \( \text{سَتْر} \) [668] whose measure is \( \text{تَعَلُ} \) [482, 489], with reduplication of the \( \mathbf{\mathit{\text{ع}}} \): but the two are distinguishable by the aor. and inf. n., because you say; (a) in the aor. (\( \alpha \)) of
the one whose o. f. is یَسْتَرَ مَثَلًَ, اِفْتَعَلَ with Fath of its first,
(α) of the one whose measure is یَسْتَرَ مَثَلًَ with Damm of its first: (b) in the inf. n. (α) of the
one whose o. f. is ِسَتَرَ مَثَلًَ [with Kasr of its first
(Sn)], orig. ِسَتَرَ مَثَلًَ; (β) of the one whose measure is
tَسْتَرَ مَثَلًَ on the measure of تَفْعِیْلٌ [332] (A); (2) elided;
so that, two quiescents then concurring, vid. the ف of the
v. and the ف of اِفْتَعَلَ, the ف is pronounced with Kasr,
[as ِتَفْعِیْلَ, ] because, when the quiescent is mobilized,
Kasr is most appropriate [664]; and then the conj.
Hamza is dropped, because the letter after it is mobile:
(a) the reason why the vowel of the first of the two
likes in such as َیرْنِ عَصَّ , يَعْصُ فيَرُ, [above], may
not be elided is only what we have mentioned in the
chapter on Transformation [705, 721], vid. that the
vowel of the غ must be preserved in the v., since by it
one conj. is distinguishable from another: (b) S says
that elision of the vowel is allowable here, but not in
such as َیرْنِ عَصَّ and يَعْصُ, because, in such as اِفْتَعَلَ, display
[of the two و s], stifling [of the vowel of the first و ],
and incorporation [of the first و into the second] are
allowable, contrary to such as َیرْنِ عَصَّ [731], where incorpora-
tion is necessary; as it likewise is in َرِزَ عَصَّ bite, and َعَرَ be mighty, according to Tamīm [663, 664,
731]: so that, since they vary the former in the three ways, they allow variation [by elision] in the vowel of the first of the two likes also: (c) Fr says "Nay, transfer of the vowel of the first to the is unavoidable; and, as for the Kasra of فَتَلَ [above], it is the Fatha made into Kasra for an indication of the elided conj. Hamza pronounced with Kasr": but he says this only because he sees that elision of the vowel in the cat. of يَعْضُ، يَعْضُ, and يَعْضُ, is disallowed; whereas the [proper] reply is what has been mentioned above, [that the vowel of the في the v. must be preserved, contrary to the vowel of the في in إِفْتَعَلَ] (R): (d) according to this dial., Kasr of the في is allowable, for alliteration to [the Kasra on] the في of the word; so that you say فَعَلْ: (e) the aor. and act. and pass. parts. are formed upon that [pret.], except that, according to the dial. of those who pronounce the في with Kasr for alliteration, the act. part. is liable to be confounded with the form of the pass. part.; so that it becomes common [to the two voices], like مُضْطَار [283, 343, 347, 706]; and therefore needs a [distinctive] context (A). If the س of the pret. سَتَرَ be pronounced with Fatha, the س of the aor. and act. and pass. parts. is pronounced with Fatha; while the في is [vocalized] according to what the state [of the formation] requires, being pronounced with Kasr in the aor.
and act. part. [343], and with Fath in the pass. part. [347]: but, if the س and َت of the pret. be pronounced with Kasr, they are pronounced with Kasr in the three [formations under discussion]; and, in that case, the act. part. is liable to be confounded with the pass. part., as A says (Sn). You say, (1) in the aor. of the incorporated ٍْ١َ،َلَوْنَ(التَّلَّلَلَّلَلَّلَلَّلَلَّلَلَّلَلَّلَلَّلَلَّلَلَّلَلَّلَلَّلَلَّلَلَّلَلَّلَلَّلَلَّلَلَّلَلَّلَلَّلَلَّلَلَّلَلَّلَلَّلَلَّلَلَّلَلَّلَلَّلَلَّلَلَّلَلَّلَلَّلَلَّلَلَّلَلَّلَلَّلَلَّلَلَّلَلَّلَلَّلَلَّلَلَّلَلَّلَلَّلَلَّلَلَّلَلَّلَلَّلَلَّلَلَّلَلَّلَلَّلَلَّلَلَّلَلَّلَلَّلَلَّلَلَّلَلَّلَلَّلَلَّلَلَّلَلَّلَلَّلَلَّلَلَّلَلَّلَلَّلَلَّلَلَّلَلَّلَلَّلَلَّلَلَّلَلَّلَلَّلَلَّلَلَّلَلَّلَلَّلَلَّلَلَّلَلَّلَلَّلَلَّلَلَّلَلَّلَلَّلَلَّلَلَّلَلَّلَلَّلَلَّلَلَّلَلَّلَلَّلَلَّلَلَّلَلَّلَلَّلَلَّلَلَّلَلَّلَلَّلَلَّلَلَّلَلَّلَلَّلَلَّلَلَّلَلَّلَلَّلَلَّلَلَّلَلَّلَلَّلَلَّلَلَّلَلَّلَلَّلَлَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَلَل*
transmitted by Abū Bakr (B)] X. 36.

*Or he that goeth not aright?* [below], with Kasr of the ﺟ and ﺟ (R), orig. ﻲِﻬِﺗْدَیِدِی (B): (2) in the act. part.; ﺟ ﻲِﻬِﺗْدَیِدِی with Kasr and Fath of the ﺟ: (a) Kasr of the م for alliteration is not allowable, as Kasr of the aoristic letter is [case 1, b, b], because the aoristic letter is accustomed to Kasr, even without alliteration, as ﺑُعْلُمُ and ﺑُعْلُمُ [404]; but the ﺟ is not pronounced with Kasr, except from another inducement, as in ﻲِﻬِڪْبِلُ [701] and ﻲِﻬِڪْبِلُ [above]: (a) as for such as ﻲِضْرُسُ and ﻲِضْرُسُ [361], they are anomalous: (b) the people of Makka read ﺑُرْدِكْيِنَ VIII. 9. *Following one behind another* [below] (R), with Damm of the ﺟ (K, B), by alliteration of the second [vowel] to the first, as in ﻟَمْ ﺟِنْدُ ﺟِنْدُ [664, 731 (condition 11, c, g, γ)] (R): (a) its o. f. is ﺑُرْدِكْيِنَ i. q. ﺑُرْدِكْيِنَ [492 (case 2)]; but the ﻲ of ﻲِهِعَنَالُ (K) is incorporated into the ﺟ (K, B): (b) that is [effected] by eliding the vowel from the first of the two approximates (R), so that two quiescents then concur (K, B); and mobilizing the ﺟ with [Damm (K, B),] the vowel of alliteration [to the ﺟ (K),] for abolition of the [first] quiescence (R): (3) in the inf. н., ﻲِهِعَنِئَالُ [730]. orig. ﻲِهِعَنِئَالُ; where you incorporate the ﻲ into the ﺟ, and mobilize
the ق [with Kasr], the conj. Hamza being [then] dropped [668]: (a) this [Kasr of the ق ] may be [produced] by throwing the vowel of the [first] و upon the ق, or be due to the concurrence of two quiescents [664] (IY). When the ع of تَبْتَعُلُ is approximate to the ت, the ت is not incorporated into it, except rarely, because incorporation [of approximates] otherwise than at the end [of the word] is contrary to the general rule, as we have mentioned [736, 737]; and especially when it induces mobility of the quiescent after inducing quiescence of the mobile: whereas the incorporation in such as تَبْتَعُلُ [below], although it [also] is not at the end, does not induce mobility or quiescence; and in such as تَبْتَعُلُ [736, 737, 757] induces quiescence only: and since display is allowable, and is [even] the more frequent [mode], with two likes, as in تَبْتَعُلُ, how [must it be] with two approximates? And incorporation is allowable only when the ع is a د, as in,X. 36. and VIII. 9. [above]; or ص, as in XXXVI. 49. ARE disputing together (R), orig. يَخْطَصْسُونَ (K, B). But analogy does not forbid incorporation of the ت of تَبْتَعُلُ into [the ع , when this is one of] the nine [or, excluding ت itself, eight] letters mentioned [752], into which ت is incorporated, like (1) the ز in إِرْتَقَى. received pay or
allowances or means of subsistence, (2) the \( s \) in \( ط \) oppressed, (3) the \( ت \) in \( ط \) become scattered, (4) the \( ط \) in \( م \) stuck fast, (5) the \( ط \) in \( ط \) stuck together in coition, (6) the \( د \) in \( ط \) excused himself, and (7, 8) the \( ص \) and \( د \) in \( ط \) and \( ط \) [above]. When the \( ف \) of \( ط \) is approximate in outlet to its \( ت \), i.e., when the \( ف \) is one of the eight letters that we have mentioned [752] as having \( ت \) incorporated into them, because of their being from the tip of the tongue, like \( ت \), vid. \( د \), \( س \), \( ص \), \( ت \), \( ط \), \( د \), \( ز \), \( ص \), and \( ط \), to which eight \( ض \) is added, because of what we have mentioned [752], vid. that, by reason of its lengthiness, it is near to the letters of the tip of the tongue, whereas \( ش \) is [sometimes] far from them, as we have mentioned [752], then (1) you may incorporate the \( ف \) of \( ط \) into its \( ت \), more often than its \( ت \) into its \( ط \) [above]: so that you say, with (a) \( ط \) \[693\]; (b) \( ط \); (c) \( ط \) \[693\] [696. A., 736]; (d) \( ط \) \[692\]; (e) \( ط \) \[692\] \[696. A., 735\]; (f) \( ط \) [691]; (g) \( ط \) \[696. A., 735\], \[737\]; (h) \( ط \) \[737\]; (i) \( ط \) \[737\]; (a) the reason why the \( ت \) in these exs. is converted into the \( ف \), contrary to what is the proper mode of incorporating two approximates, vid. conversion of the first
into the second [735], is that the second is *aug.*, not the first: (b) conversion of the first into the second is not allowable with ص، ص، ص، ط، ط، and ز، lest the excellence of covering or sibilance be removed [737]; but is allowable with ث، as ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث ث Th
so that, in one word, only incorporation is allowable: (b) with س and ث, the ك of إفعل may remain unaltered, because س and ث are surd, like ث; so that you say إستَّع and إستَّع [below], the two [letters] not being so far apart that one of them should [have to] be brought nearer to the other: (α) the reason why, with [these letters] other than ث and س, the words must be lightened, either by incorporation or otherwise, as above stated, is that إفعل is so much used that the least heaviness is deemed onerous in it: (β) after conversion of the ث into ط after ط, and into د after د [case 2 (α, α, β)], as إذَّكَر and إطَّلَم [below], you may incorporate the د into the ط, and the د into the د, by converting the first [of the two approximates] into the second, in both positions, as is the proper mode of incorporating two approximates [735]; so that you say إذَّكَر and إطَّلَم [below] with the undotted ط and د: and, says S, some of them say مُضْطَّجَع for مُضْطَّجَع lying down, incorporating the ض, notwithstanding that it is a letter of مَشْتَر [737], into the ط (R). The ث of إفعل is converted with nine letters, when they are before it, (1) into ط with ط, ز, ص, ص, ه; (2) into د with د, د, ز [692]; (3) into ث and س with ث and س, respectively (M). When إفعل and its variations are formed from a و
whose ف is (1) one of the covered letters [734], vid. ص, ط, ط, and ط, then its ت must be changed into ضرب from was patient, and [692], as from صب from ضرب, struck, purified himself from طهر was puriz, and طهر from طلم wronged, orig., and طلم: (a) the combination of ت with the covered letter is deemed heavy, because of their unity in outlet, and disparity in quality, since ت is surd, low, while the covered [letter] is vocal, elevated; so that a letter of elevation from the same outlet as the ت is substituted for it, vid. ط: (b) when the ت is changed into ط, then, (a) after ط, two likes being combined, and their first being quiescent, incorporation is necessary (A), as طلم

They speared one another (S, M, IA) and طلم [above] (M): (b) after ط, two approximates being combined, separation is allowable; and incorporation [752], by change of the first into a letter homogeneous with the second, and [also] by the converse A: (α) this [last], says Sd, being an insertion of the second letter into the first, is the antithesis of the well known incorporation, vid. insertion of the first into the second; and, says our Master, is not named “incorporation”, according to the Readers (Sn): (β) the saying [of Zuhair Ibn Abi Sulma alMuzani, praising Harim Ibn Sinan (Jsh).]
[He is the munificent, who gives thee his largesse spontaneously; and is wronged at times, and then puts up with that wrong (Jsh)] is related with the three forms, فيضلمُ, فيضلمُ، فيضلمُ; while there is also a version فيضلمُ، which has no connection with what we are discussing: (c) after ص also, two approximates being combined, separation is allowable, as إضطرب: and incorporation, [but only] by conversion of the second into the first, as إضطرب: not the converse, as إضطرب, because of the sibilance in the ص, which would be removed in [its (Su)] incorporation [737] (A) into the ط after its conversion into ط (Sn): (α) IUK states that S says "Hārūn has told us that some of them read أن يصليحُا IV. 127. That they should be reconciled”, meaning ص يصليحُا (Tar), from i.q. إصلحْ (B): (d) after also, two approximates being combined, separation is allowable, as إضطرب: and incorporation, [but only] by conversion of the second into the first, as إضطرب; not the converse, as إضطرب, because, if the ص were incorporated into the ط [after being converted into ط ], the lengthiness in it would be removed [737]: (α) إطغُ ي (Sn) is anomalously transmitted [748], which in rarity and strangeness is like إطغْ ي; and the saying مَالِ إِلَى أُرَطِلةٍ حَقِيقِ فَانطَغُ.
[647, 682, 691] is related with the four forms: (2) ادْنَأ, as in ذُكِرَ, then its ُتْابَع must be changed into ُذُكِرَ. (3) ازْدَانَأ, increased, and اذْكُرَ, remembered, orig. (a) the occurrence of ُتْابَع after these letters is deemed heavy, because they are vocal, and ُتْابَع surd; so that a letter is put, which agrees with ُتْابَع in outlet, and with these letters in vocality, vid. : (b) when the ُتْابَع of اذْكُرَ is changed into ُذُكِرَ, then, (a) after ُذُكِرَ, incorporation is necessary, from the combination of two-likes [731]: (b) after اذْكُرَ, display is allowable, as اذْدَجَرَ [693]; and incorporation, [but only] by conversion of the second into the first, as اذْدَجَرَ; not the converse, as اذْدَجَرَ, because the sibilance would be lost [737]: (c) after ُذُكِرَ, three modes are allowable, display, as اذْدَجَرَ, whence:

(A) She (the she-camel) goes at the thorns like a cutting, trenchant sword; and the purslane, she makes it fly in a marvellous way, where اذْدَجَرَ is an unrestricted obj. of تُذْجَر, agreeing with it in original derivation, like LXXI. 16. [40] (Sn); and incorporation in its two modes, as اذْكُرَ and اذْدَجَرَ: (α) this third [mode] is rare;
but is anomalously read. IM's confining himself to change of the of $إِنْتَعَال$ into $ط$ after the four letters, and into $د$ after the three, necessarily implies that it is retained after the rest of the letters, and is not changed. But he mentions in the Tashil that, after $ث$, it is changed into $ث$ as $كُرْنَة$ [above], from $إِنْتَعَال$ crumbl. or has the $ث$ [after conversion into $ث$ (Sn)] incorporated into it, as $إِنْتَرَد$: while in my opinion, says $س$, separation, meaning display, is good; and some of them say $مرَّة$ crumbling, which (S) is excellent [Arabic; though the regular form is $مرَّة$, because the principle of incorporation is that the first is incorporated into the last (S): so that $إِنْتَرَد$ is said; but IM does not mention this form (A). Z pronounces incorporation to be necessary [here]: but S categorically declares that separation is allowable (Jrb); and the saying of IH that "$ث$ is necessarily incorporated into it in two ways," i.e., by conversion of the first into the second, and of the second into the first," as $إِنْتَرَد$ and $إِنْتَرَد$", requires consideration, because S mentions that $مرَّة$ and the like are allowable (R). And $س$ is (1) incorporated into it, [from the proximity of the two outlets, and the unity of the two letters in surdity; but in that case, the $ث$ of
must be converted into س, as (Jrb)] in (SH), aor. يَسُئُ, act. part. مِن يَسَئُ أَلَيْكَ, read in مِن يَسَئُ أَلَيْكَ VI. 25., XLVII. 18. [below] (Jrb), an anomaly upon an anomaly (SH), incorporation of س into a non-sibilant letter being anomalous [737], and conversion of the second of two approximates into the first being anomalous [735]: (a) conversion of the second into the first is hazarded (R) because is disallowed (SH), since the excellence of sibilance would then be removed [737]; but the unpleasantness of the first anomaly is nullified by means of the second anomaly, because, when the second [of the two approximates] is converted into س, the [first] س is incorporated only into a sibilant letter (R): (2) separate, as إِسْتَعَ [above], which is good, because of the difference in the two outlets, as وَمِنْهُمْ مِن يَسَئُ أَلَيْكَ VI. 25., XLVII. 18 And some of them there be who listen to thee [above] (Jrb). Since incorporation by conversion of the second into the first is contrary to rule [735], the most prevalent [practice] with ض, ص, and ط, is to convert the س of إِسْتَعَ into ط without incorporation, because incorporation of the first into the second is disallowed with them; and , إِضَطَرَّ, إِضْطَلُمَ, and إِضْطَرْبَ are [therefore] superior to any other [form]. Similarly with [ر and] د is superior to إِرْزَان with
[double] ḍ, and similarly ḍ with ẓ; and similarly ḍ with ẓ is superior to ẓ [716] with ḍ, and ẓ with retention of the ẓ unaltered to ḍ (R). IM also mentions in the Tashil that the ẓ is sometimes changed into ẓ after ẓ, as ẓ for ẓ , and ḍ for ḍ, whence قِلْتُ ‏ِلِصَاحِبِيِّ الْحَمَّامِ [693]: but this is not to be copied; though the apparent [purport] of IM’s language in one of his books is that it is a dial. of some of the Arabs; and, if this be correct, then it may be copied (A). And there is nothing to prevent incorporation of ẓ into the ẓ, although it has not been heard, as ẓ for ẓ 'flashed', because ẓ is incorporated into ẓ , as before shown [749]. S says that some of the Arabs, whose Arabic is approved, assimilate [these four letters (S)], ẓ, ḍ, ẓ, and ẓ, with the ẓ of the pron. [in (S)], to the same letters [with the aug. ẓ ] in ẓ, because the ẓ of the pron. is as closely attached to the ẓ as the ẓ of the pron. to what is before it: so that they say حَضْتَ عَنْهُ ُؤَخَصَّتْ بِرَجْلِيٍّ [692] and I turned away from him, حَضْتَ عَنْهُ I stamped on it, and حَفَظْتَ I kept it (R), meaning [ فَخْصَتْ and حَفَظْتَ , حَفَظْتَ , حَفَظْتَ , حَفَظْتَ (S), [but] converting the ẓ of the pron. into ẓ in all of them (R); and we have heard them recite this verse by 'Alkama Ibu 'Abada.
And so, says he, some of them say I visited him, [meaning I visited (S)] by conversion of the ت into د, as in [above] (R); and they say I tested it, meaning تَقَدَّمَتْ (S): while on the analogy of this dial., says Sf, the ت of the pron. should be converted into د whenever it is preceded by د، ذ، or ز، as [the ت is] in ِدَعَانَ; but S does not transmit it from them, except in the case of the undotted د (R). [In other words] they assimilate the ت of the pron., [when one of these letters occurs before it (IY),] to the ت of ِدَعَانَ (M, Jrb): so that they say خَبَطَةٌ [above], خَبَطَةٌ [692] (M), and خَبَطَةٌ (IY); and فَرَزْتَ [693] [above], and خَفَطَتْ [IY]; meaning خَفَطَتْ، خَبَطَتْ [IY]; and فَرَزْتَ، عَدْتَ، and تَقَدَّمَتْ (M). The reason of the assimilation is that the ت، being the pron. of the ag., which is like part of the word [20], is like the ت of ِدَعَانَ in being part of the word. Since, then, it is assimilated to the ت of ِدَعَانَ, and occurs after the letters with which its combination is disliked, they convert it, in such as خَفَطَتْ and خَبَطَتْ، into ط، because of its occurrence after the letter of covering; and, in such as فَرَزْتَ and عَدْتَ، into د، because of its occurrence after ز and د، respectively. And therefore incorporation.
becomes necessary in حَبْطُ and عَدُّ, from the combination of two likes; and anomalous upon anomalous in حَصْصُ, by conversion of the ط into م, as إِصْبَرُ, like حُصْصُ; and weak in فرُن و ذَرُّ, by conversion of the د into ز, as فُرُنُ, like إِرَانُ: while, in these [last] two, the first [of the two approximates] may not be converted into the second, and incorporated, as فَنُدُ, lost the sibilance of the م and ز be lost [737] (Jrb). And, because the الت of the pron. is so closely attached to what is before it, incorporation is more frequent in such as I took, I roused, and I kept, than in keep that [fem], and keep that Rouse that, and Take that [752] (R). It is therefore better to say إِحْفَظْ تلك أَحْلَتْ, separating [the two approximates], than إِحْفَظْ تلك أَحْلَتْ, and إِحْفَظْ تلك أَحْلَتْ: though this is good Arabic; and we have been told, by one whom we do not suspect, that he heard them say أَحْلَتْ, separating [the الت and الت ] (S). But conversion of the الت of إِفْتَعَالُ [into الت and الت ] is more frequent than conversion of the الت of the pron. into ط or د, as حَبْطُ and حَبْطُ [above], and عَدُّ and عَدُّ, because the الت of the pron. is, in every case, a [separate] word, though it is like part [of the v.] (R). And, says S, the more racy and excellent
of the two diac's. is not to convert it (M) into ١ [or ۰], because the ٩ here is the sign of the pron., [put only to denote a meaning (S);] and is not inseparable from the ٢, since, when you understand the third pers., you say فعل He did [161], in which there is no ٩: whereas the ٩ in إِنْتَعَـلَ is not inserted to denote a meaning, and afterwards excluded; but إِنْتَعَـلَ is a formation [482, 492] wherein an aug. [٨] is inserted [678] that does not quit it; while the ٩ of the pron. is not like that, because it is equivalent to a separate [word] (IY). And [IH states that] such [forms] as ٥٦٤٧٧ ٠١٣٥٢٤٧ and ٨٢٠٧٥٢٤٧ and ٦٢٠٧٥٢٤٧, for ٥٥٦٧٧ ٠١٣٥٢٤٧ and ٨٢٠٧٥٢٤٧, are anomalous (SH). S says that, when ٩ is mobile, and these letters after it are quiescent, there is no incorporation, meaning [in] such as إِسْتَطْعَمْ tasted [757] deemed weak, and إِسْتَتَّــدَرََٔ amended, because the first [of the two approximates] is mobile, and the second quiescent; so that there is no way to incorporation (M), the principle of which is that the first should be quiescent [731]; and, since there is no way to incorporation, alteration is not allowable, because alteration is only a consequence of incorporation (IV). And asked a loan, إِسْتَظَالَ sought to get light, and إِسْتَطَالَ was lengthy, elongated, are in the same predicament, because their ٩ is meant to be
understood as quiescent (M), since the o. f. is اَسْتَدْعَيْنَ, and اَسْتَضْفُونَا [757] (IY). The ت is not incorporated in such as اَسْتَطَوَّرَ because incorporation would exact mobilization of the س, which is not mobile, having no share in any vowel; and also because the second is virtually quiescent, since its vowel is adventitious, transferred to it from the following letter, [the o. f. being اَسْتَطَوَّرَ]: while the reading of Hamza مَيْ اَسْتَطَعَ III. 91. [150], with incorporation, is anomalous (R).

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

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

*shielded himself* [731 (condition 1, b, a)] and that [opinion] is distinctly expressed by IM in the CK (A) : (b) the KK say that the elided is the first (R) : (α) IM says in the Tashil "The elided is the second, not the first, contrary to the opinion of Hsh" [the Blind (Sn)], meaning that the opinion of Hsh [alone] is that the elided is the first, whereas others transmit it from the KK [generally] (A) : (c) some allow [either of] the two matters: (d) the remaining س is not incorporated into the letter after it, whether this be like it, as in تتمة ركون Ye mutually relinquish; or approximate to it, as in يدكرون VI. 153. Ye will remember: lest elision and incorporation be combined at the beginning of a word; whereas their rule is to be at the end [719, 731 (condition 1, f, c, aa)] (R) : (α) it
is said in the CHd: that Z's saying "[They do not incorporate in such as \( \text{ذُكَّرُون} \) (M)] lest they combine elision of the " first "\( \text{ذ} \) and incorporation of the second" does not indicate that the two \( \text{ذ} \) s, when neither of them is elided, [as in \( \text{ذُكَّرُون} \),] are incorporated, one into the other; for this is not allowable [in inception], because of what we have explained [668]: but it only notifies that the reason why incorporation of the second [\( \text{ذ} \)] into the subsequent letter [\( \text{ذ} \)] is disallowed is that one of the two \( \text{ذ} \) s is elided; so that, but for the elision, this incorporation would be allowable, [as \( \text{ذُكَّرُون} \): and this is a true saying (Jrb): (c) IM points out, by the [form of his] ex. [above], that this [elision] is [found] only in the aor. occurring in inception [case 2 (d, e)], because it is here that incorporation is impracticable; whereas in the pret. [below], as \( \text{ذُنَالٌ} \) [731], incorporation is not impracticable; and similarly in the aor. occurring in continuity [after a mobile or a letter of prolongation], as [will be] explained [case 2 (b, a)]: (d) he says in the CK " And that ", meaning alleviation by elision, "is sometimes done to what is headed by two \( \text{ذ} \) s, whence the reading [of the people of Makka (K)] transmitted by IJ \( \text{ذُنَالٌ} \) \( \text{ذُكَّرُون} \) XXV. 27. And We shall send the Angels down [with elision of the \( \text{ذ} \) (K, B) of the word (B), which is the \( \text{ذ} \) of the-\( \text{ذ} \), from
while this reading contains a proof that the elided out of the two مس of مسن، when مسن XCVII. 4. [above] is said, is only the second, because the elided out of the two نs of نن [or more plainly and properly نن (Sn)] is the second": this is his language; and hence, says BD, according to the most obvious [explanation], كذ لك نُنَجِي النومين، XXI. 88. And so will We save the believers in the reading of [Ibn 'Amir and (B, Aud) Abū Bakr (B)] 'Āsim, orig. ننجي، [the second ن being elided, like the second م in مسابعون II. 79. Helping one another (B),] for which reason its final is quiescent (A): (2) incorporation, but only when the first م is preceded by a mobile, as قال مسن He said, Thou descendest [731, 759] and قال تنابرون He said, Ye miscall one another; or a letter of prolongation, as قالا مسن They said, Thou descendest [759], لا تنابروا XLIX. 11. Nor miscall one another, and قولوا تنابعون Say thou [fem.], Ye follow one another: (a) they do not incorporate if the first م be (a) not preceded by anything, since, if they incorporated, the conj. Hamza would [have to] be imported, whereas the aoristic letters must take the first place, because their indication is strong [369, 404, 671]; and also the word would be too heavy, contrary to the pret., since, when you say إن تبع [731] or إن تبع pursued, it
is not found to be so heavy as \( \text{ذنَّرُون} \) and \( \text{ذنَّرُون} \) preceding by a quiescent other than a letter of prolongation, whether a soft letter, as \( \text{ذنَّرُون} \) and \( \text{ذنَّرُون} \). If ye were to miscall one another, or any other, as \( \text{ذنَّرُون} \). Nay, ye miscall one another, since that quiescent would then need to be mobilized; and the lightness accruing from incorporation would not remain, by reason of the heavyness accruing from the mobilization of that quiescent: while the readings of Bz 137. [below] and XCVII. 3, 4. A thousand months. [The Angels and the Spirit] descend [above], with incorporation, notwithstanding the combination of two quiescents [754], are not particularly strong (R): (b) IM in the CK, followed by his son [in the C (Tsr)], mentions that, when you incorporate [the first \( \text{ذنَّرُون} \) into the second (Tsr)], you import the conj. Hamza (Aud), in order that, by its means, the articulation of the \( \text{ذنَّرُون} \) made quiescent for incorporation may be accomplished, as \( \text{ذنَّرُون} \) for \( \text{ذنَّرُون} \) (Tsr); but [this requires consideration, because (Tsr)] God has not created any [chaste speaker, so far as we know, who prefixes the (Tsr) conj. Hamza at the beginning of the aor. 668 (Aud): (α) what other GG mention is that, in the v. beginning with two \( \text{ذنَّرُون} \), (α) if it be a pret., as \( \text{ذنَّرُون} \) and \( \text{ذنَّرُون} \) [above], incorporation, with importation of the conj. Hamza, is allowable,
as 

Thou callest to mind [668], then, if it be inceptive, incorporation is not allowable, because importation of the conj. Hamza, which is not [found] in the aor., would be entailed; but it may be alleviated by eliding one of the two  stabilized \[above\]: and, if it be continuous with what precedes it, incorporation is allowable after a mobile or a letter of softness [and prolongation], as LXVII. 8. and II. 269. [731], because, in that [position], importation of the conj. Hamza is not needed (A): (c) incorporation of this sort is [found] only in continuity, not in inception (Aud): Hf says "If the speaker pauses, he begins [again] with display [of the two  stabilized]; and the conj. 1 may not be prefixed to it, because the conj. 1 is not prefixed to the aor. v."; while IM in one of his books mentions this question correctly, saying that incorporation of the aoristic  stabilized into another  stabilized is allowable after a letter of prolongation or a vowel, as II. 269. and LXVII. 8. [above] (Tsr); and Bz reads with that [incorporation] in continuity, as II. 269.

And display not your finery, and

III. 137. [below] (Aud), orig.  stabilized ,  stabilized , and

with two  stabilized, the first of which is incorporated into the other (Tsr): (d) if you mean to lighten [the aor.] in inception, you elide one of the two  stabilized, which
is the second (Aud), agreeably with the opinion of S and the BB, because the heaviness accrues from it (Tsr); not the first, contrary to the opinion of Hsh [above] (Aud) the Blind, and his school the KK, whose argument is that the second تَتَنْفَعُلْ denotes a meaning, like quasi-passivity [332, 432, 486, 678], which its elision would eliminate [759] (Tsr): (e) that [elision] is allowable in continuity also, as XCII. 14. [759] (Aud), orig. تَتَنْفَعُلْ, where, if the v. were a pret., كَلَفْتُ would be said, because femininization [of the v.] is necessary with the tropical [fem. as ag.], when it is an attached pron. [21, 263] (Tsr); and لَقُدْ كَنْتَ تَتَنْفَعُلْ عَلَيْهِ III. 137. And assuredly ye were wishing for death [above] (Aud), orig. تَتَنْفَعُلْ (Tsr). When the aor. v. is in the pass., as تَتَنْفَعُلْ Thou wilt be overtaken and تَتَنْفَعُلْ Thou wilt be borne, or put up with [759], elision or incorporation is not allowable, because the two vowels, being different, are not deemed heavy, like two identical vowels; and also because confusion would occur between تَتَنْفَعُلْ and تَتَنْفَعُلْ from if you elided the second تَتَنْفَعُلْ, and between تَتَنْفَعُلْ and تَتَنْفَعُلْ if you elided the first (R). Similarly (Jrb) the تَتَنْفَعُلْ of [the pret. in the two conjugs. (R)] تَتَنْفَعُلْ and تَتَنْفَعُلْ is sometimes incorporated [in continuity and inception (Jrb)] into [the ف, when it is one of (R)] the [twelve (R)] letters into which [we have mentioned that
is incorporated [745, 746, 748, 752] (SH), as

shielded himself [above] (R); (2) ط (R, Jrb), as

332, 731 (condition 1, d, a, α) (R); (8) د (R, Jrb),
as

Ye repelled one another (R); (4) ط (R, Jrb),
as

They wronged one another (R); (5) د (R, Jrb),
as

They called to mind, one with another (R);

Ye were sluggish [667, 682, 731] (R); (7) ص (R, Jrb), as

Ye bore patiently one with another (R); (8) ز (R, Jrb), as

adorned himself (R); (9) س (R, Jrb), as

listened and dropped; (10) They fought together [487] and

humbled himself; (11) ش (R, Jrb), as

They became embroiled; (12) ج, as

They competed, one with another (R). The conj. Hamza is then imported in inception, as

They augured ill, They

adorned themselves, They were sluggish, and

[667, 682, 737] (SH), orig. They

competed, one with another (R). The conj. Hamza is not needed, which is obvious, as

whereas in the interior [of the word or sentence]

the Hamza is not needed, which is obvious, as

VII. 128. They deem Moses and those

who are with him to be unlucky,

X. 25. Until, when the earth taketh its
garniture, and bedecketh itself, and itself, and
In the cause of God, ye are depressed down to the ground, and
And, when ye slew a soul, and then contended one with another. And, when ye slew a soul, and then contended one with another.

In the cause of God, ye are depressed down to the ground, and

And, when ye slew a soul, and then contended one with another. And, when ye slew a soul, and then contended one with another.

In the cause of God, ye are depressed down to the ground, and

And, when ye slew a soul, and then contended one with another. And, when ye slew a soul, and then contended one with another.

In the cause of God, ye are depressed down to the ground, and
desired [him] to follow and called
upon [him] to repent (Jrb). And such as [with
the (Jrb)] incorporated [into the (Jrb)], while the
sound of the remains, is extraordinary (SH), because
two quiescents are combined (Jrb); but is [found] in
the reading of Hamza (R, Jrb) فَمَا أَسْتَطَاعُوا أَن يُظْلِمُوا
XVIII. 96. Then they were not able to surmount it
[680, 759], whom the GG charge with a mistake: F
says "since there is no throwing the vowel of the [back]
upon the س, which is never mobile, two quies-
cents are combined" (R).

§ 758. In this section Z draws attention to some
ns. in which incorporation occurs irregularly, but has
been so often heard from the Arabs that it becomes
anomalous in rule, universal in usage (IY). One
instance of anomalous incorporation is سَتَ [689, 735]
(M). The o.f. of سَتَ [and سَتِّة (IY)] is سَدَسَ (S, M,
AArb, R) and سَدْسَة , with د (IY), which is proved by
the dim. (AArb, IY) سَدْسَسُ (AArb) [and] سَدْسَةُ [282]
(IY), and the [broken (AArb)] pl. سُدْسُسِ (AArb, IY),
the dim. and broken pl. being formations in which things
are restored to their o. fs. [260, 275] (IY); [and] by
the evidence of سَدْسِيسَ [689]. د and س are approximate
in outlet, because each of them is from the tip of the
206a
tongue [732]: but, if you converted the د into س, as is the rule [752], then three سs would be combined; while conversion of س into د is not allowable, from fear of removing the excellence of sibilance [737]. And, notwithstanding the approximation of د and س in outlet, they are incongruous in quality, because د is vocal, rigid; while س is surd, lax. Their approximation, then, [in outlet] is a motive for not combining them displayed [735], and so is their incongruity [in quality]; while conversion of one into the other is impossible, as before stated: so that nothing remains but to convert them into a letter akin to both, vid. س, which is from the same outlet as د, and is like س in surdity (R). And hence د [736], in the dial. of Tamim, orig. مَزَدَّ [737], which is the Hijazi, the excellent dial. var (M). The Banu Tamim make the ت quiescent, as they make [the خ] in نَجَّد [368]; and then incorporate, because, when the first of two approximates is mobile, it is not incorporated. But this [procedure] is not regular, because it would sometimes produce confusion with the reduplicated; so that they dislike مَزَدَّ and مَزَتَّ for the inf. n. of مَزَدَّ. aor. يِزَدَّ, and of مَزَتَّ, aor. يِزَدَّ; the excellent [form], according to them, being مَزَدَّ and مَزَتَّ [736] (IY). And similarly عَتَدٌ for عَتَدٌ (M), pl. of عَتَدٌ [736]. It has two dial. vars., عَتَدٌ and عَتَدٌ: but, as
§ 759. In some concurrences of two likes or two approximates they deviate to elision, because incorporation is unattainable (M). Although there is no incorporation in this sort of alteration, theGG class it as an incorporation, and name it so, because, like incorporation, it is a kind of transformation for alleviation, from dislike to the combination of two homogeneous [letters] (IY). Euphonic elision, [i.e., regular elision for a cause, as in قاضي (R)], and curtailing, [i.e., irregular, elision, as in يمن (R)], have been previously mentioned [281, 697, 719]. And another [kind of elision] occurs in (1) [the aor. of (R, MASH)] تفعل and تفاعل (SH), in the act. voice (MASH), with the aoristic ت, as premised [757] (R): (a) when the ت of تفعل and تفاعل has another ت adjoining it in the aor., then (a) the two may be put together, which is the o. f., as تفعل عليهم XLI. 30. [The Angels] descend upon them: (b) one of them may be elided, because two likes are combined,
and incorporation is not possible, since, if the first were incorporated into the second, then quiescence of the first, and importation of the conj. Hamza, which is not [found] in the aor., because of what has been mentioned [668, 757], would be unavoidable; and, since incorporation is not possible, and they deem the two likes heavy, one of them has to be elided, as فَأَنْذَرْنَّكُمْ نَارًا تَنْطَلْيِ XCII. 14. Therefore have I warned you of a fire that blazeth [757] and هَلْ تُصَدِّقُي LXXX. 6. To him dost thou address thyself [below]: (α) it is prescribed as a condition of this elision that both َّs should be pronounced with Fath: for, if one of them be pronounced with Damm, by reason of the َs's being in the pass., as in ُتَسْكِبُ [757], elision is not allowable, because, if you elide the first, saying كَسْكَبُ, this is liable to be mistaken for the act.; and, if you elide the second, saying كَسْكَبُ, this is liable to be mistaken for the conj. of تَفْعِيلِ: (β) the elided is held by S and the BB to be the second, because the first is a letter put to denote the meaning of the aor. [404], and because the heaviness arises from the second: but is said [by the KK] to be the first, because the second denotes a meaning, like quasi-passivity, which its elision would eliminate; and because incorporation, in continuity, as in َFalâwâ تَنْرَلُ [731, 757], is, as respects the form,
an elision of the first, so that they, as it were, elide what they are wont to incorporate (Jrb): [(b) the language of Jrb in (a, b) above, as also of A in §. 757 (case 1, c), is rather confusing; and the rule deducible from the authorities may be stated thus:—When the aor. is meant to be lightened, which is quite optional, then elision is (a) necessary if the aor. be (α) inceptive, as A assumes it to be in IM’s ex. تَبِين الْعَبْرَةُ, where, on this assumption, incorporation is impossible, because it would involve importation of a conj. Hamza; (3) preceded by a quiescent other than a letter of prolongation, as in XCI. 14. (above), where incorporation is impossible, because it would involve an unpardonable concurrence of two quiescents: (b) allowable, if the aor. be preceded by (α) a mobile, as in LXXX. 6. (above) and LXVII. 8. (731), where incorporation is possible, because it does not involve any concurrence of two quiescents; (8) a letter of prolongation, as in II. 269. (731), where incorporation is possible, because it involves only a pardonable concurrence of two quiescents: (c) thus elision is, as R says in §. 757, more frequent than incorporation, because it is allowable where incorporation is possible, and necessary where incorporation is impossible:] (2) such as مَسْتَ [728], عَلَّمْتُ, and أَخَسَطْ (SH): (a) elision of the ع occurs rarely in the dial. of Sulaim [below], and is sometimes
used by others, because of their dislike to the combination of two likes; so that they elide what ought to be incorporated, i.e., the first of the two likes, when incorporation is impracticable [from the quiescence of the second]: (b) then, if the letter before the first be (a) quiescent, the vowel of the first must be transferred to it, as I perceived and یَجِجَسَت یَجِجَسَت یدید است. They [fem.] perceive, whence یَجِجَسَت XXXIII. 33. And bide ye, [with Kasr of the ق (K), from تَقَرَّ (K, B),] according to one account [see (g, b) below] (R), the first of the two ِّs of ق (K, B), as you say یَلْسَن [see (c, c) below] (K), and the conj. Hamza then dispensed with (B): (b) mobile, the vowel of the first, if a Kasra or Damma [below], may be elided or transferred to the letter before it, as یَلْثَت [below], with Fath or Kasra of the ظا, [for یَلْثَت; ] and similarly یَثُبَت, with Fath or Damm of the ف, for یَثُبَت I was intelligent: (α) that [Kasr or Damm of the ف] is to make the measure of the v. plain, as we explained [705] about the Damma of یَلْثَت [or rather یَلْثَت] and the Kasra of یَلْثَت [or rather یَلْثَت] and the Kasra of یَلْثَت. (b) this elision is more frequently used by them in the pret. than in the aor. and imp. [below] (R): (c) when the v. is tril., pronounced with Kasr of the ع, and its ع
and J are homogeneous, as طلّ [447, 453], it is used, when an attribute of a mobile [nom. (Tsr)] pron., in three forms, complete, as طلّت [731] (Aud), with dissolution of incorporation, because of the concurrence of two quiescents (Tsr); and docked of the ع [below], after, or without, transfer of its vowel [to the ف (Tsr)], as مَلْت I was awry (KF), with Kasr (Tsr) and طلّت (Aud), like لَست [703, 707] (KF), with Fath, of the ف, and with elision of the first J from both, because incorporation, notwithstanding the combination of two likes, is impracticable, on account of the attachment of the pron. [731 (condition 11, a)], whereas alleviation is sought: (a) the first J, which is the ع [above], is distinguished by the elision because it is [the one] incorporated [in طلّ]: but the elided is said [by some] to be the second, [which is the J of the word,] because the heaviness accrues only [upon arrival] at it: (b) the Fath of the ف is because, when the [first] J with its vowel is elided, the ف remains pronounced with Fath; while the Kasr is because, when the ف has, the vowel of the [first] J transferred to it after being made quiescent, and the J is elided, the ف remains pronounced with Kasr (Tsr): (c) similarly in the case of طلّت, طلّت, and (Tsr) طلّت (Aud), without any difference: (α) you say كُلِّت اَنْعَلُ I passed the day.
doing, with Kasr of the َبَلَد [طَلَّ and (KF)] ، when you do it in the day, not in the night [458] : (8) IJ mentions that Kasr of the َبَلَد is the dial. of the people of the حَجَّاج, and فَث the dial. of تَمِيم: but he ought to say the converse; for فَث occurs in the كُر, which was revealed in the dial. of the people of the حَجَّاج (Tsr), as َنَطَلْتُ تَفَكَّهْرِنْن LVI. 65. And then ye would have spent the day wondering (Aud): (d) the apparent [effect] of the unrestrictedness [in the language] of IJsh is that this elision is universal in every reduplicated v. pronounced with Kasr of the َع, which is the opinion of Shl: but S distinctively declares that it is anomalous, occurring only in two words of the unaugmented tril., vid. َنَطََّلْتُ and َنَطََّلْتُ and a third word of the augmented tril., vid. َأَحْصَسْتُ for َأَحْصَسْتُ; and IU is one of those who hold it not to be universal: while IM transmits in the Tashil that it is the dial. of سُلَيْم [above] (Tsr): (a) as for َأَحْصَسْتُ, it has only one form, فَث of the َح, because the vowel of the َع is thrown [back] upon it; since, if they elided the first َس with its vowel, two quiescents, the َف and the last َس, would be combined, which would lead to a second alteration [663]: and, for that reason, they say َأَحْصَسْتُ, not otherwise; and, accordingly, they cite
(1839)

(1Y), by Abū Zubaid at-Tā'i. Except that the well-bred camels of the riding-beasts perceived him (the lion), so that they were looking askance at him, orig. أَحْسَسَنَ (N): (b) sometimes they say أَحْسِسْنِ, as though the duplicate letter were transformed by conversion into ى, on the principle of قَضِيْتُ أَظْفارٍ [685](1Y), (e) IA'llb transmits elision is one word pronounced with Fath [of the غ], vid. َهُبْنَ for َبَعْسِت I purposed; while the unrestrictedness of [IM's language in] the Tashīl includes the [v.] pronounced with Fath of the غ and the [one] pronounced with Kasr, the tril. and its augmented (Tsr): (f) if the [reduplicated (Tsr)] v. [pronounced with Kasr of the غ (Tsr)] be an aor. or imp. [above] conjoined with the ن of females, the first two forms, [completion, and elision of the غ after transfer of its vowel to the ف (Tsr).] are allowable, as يَقْرَرُنُ They bide and Bide ye, [with completion and dissolution (Tsr);] and يَقْرَرُنُ and قَرْرَنُ [above] (Aud), with elision of the غ, and transfer of its vowel to the ف, which is the ق (Tsr): (g) only completion is allowable in such as قُلْ إِنْ صَلَّتُ.XXXIV. 49. Say thou, If I err and قَتْلُ رَوْاِكَ عَلَى طَهْرٍ XLIII. 31. And then they become motionless on its back, because the غ is pronounced with Fath: (a) Nāfi' and 'Aṣīm read قَرْرَنُ XXXIII. 33. [above] with Fath 207a
(Aud) of the ق، imp. of تَرَّرت بِالمَكَانِ I bode in the place, aor. أَتَرْرَر بِهَا with Kasr [of the ع ] in the/pret., and Fath in the aor.; so that, in the imp. [قُرَّرَن (K)], two likes being combined, the first of which is pronounced with Fath, what is done to أَحْسَتْ [above] is done to it, vid. elision of its ع (Tsr), [i. e.] the [first] ر ، the Fatḥa of which is thrown upon the letter before it (K): but this is rare, because it is [an alleviation of the (Tsr) imp.] pronounced with Fath [of the ع ]; and because the well-known [form] is قَرَرت فِي المَكَانِ I bode in the place with Fath, aor. أَتَرْرَرَتْ with Kasr; while its converse, [vid. قَرَرت بِهَا with Kasr, aor. أَتَرْرَرَتْ with Fath (Tsr),] is [generally found] in I was cool in eye, [with Kasr (Tsr).] aor. أَتَرْرَرَت (Aud), with Fath: (b) some hold that قُرَّرَن assemble ye, according to the reading with Fath, is an imp. from قَرَرَ، aor. إِجْتَعَع (K, B) ;] and that قُرَّرَن be grave, according to the reading with Kasr, is an imp. from قَرَرَ، aor. يَقْرَرِ، inf. n. ، being docked of the ف، like عَلِين Promise ye [fem.]: (h) IM, in the Kūfiya and its commentary, allows the [v.] pronounced with Damm [above] of the ع to be coordinated with the [one] pronounced with Kasr, as غَفِضَن for Lower ye, arguing that dissolution [of incorporation] in the [v.]
pronounced with  الاحتقان [of the  إحصان] is heavier than in the [one] pronounced with  الكسر; and that, if dissolution in the [one] pronounced with  الفتح [may] be escaped by recourse to elision in the  الحسن pronounced with  الفتح of the  في [above],  أfortiori may that be done in the [v.] pronounced with  الاحتقان, [like  إحصان]: but, says he, I have not seen it reported (تسر) :  استطاع (3)  يستطيع،  يستطيع،  يستطيع: (a) this [o. f.] is the best-known  دايل. var., i. e., [with] omission of elision, and of incorporation : (b) after it is  يستطيع،  يستطيع [above], with  الكسر of the [conj.]  حمزة in the  pretend.,  الفتح of the aoristic letter, and elision of the  الاتباع، since incorporation is impracticable, notwithstanding the combination of two approximates, [the  الطب and  الطر] because, if the vowel of the  الطر were transferred to the preceding letter, then the  الس، which has no share in any vowel, would become mobile; and, if it were not transferred, then two quiescents would concur, as in the reading of  حمزة [757]; so that, since this word is much used, contrary to  إستندان [756, 757], and alleviation is [therefore] intended, while incorporation is impracticable, the first [of the two approximates] is elided, as [is the first of the two likes] in  يلعت and  أحسن [above]; and elision here is more appropriate,
because the first, vid. the \( \text{ة} \), is aug.: the Kur has\( \text{xviii. 96. [680, 757] } \) (c) as for \( \text{نُسَطَعُوا أَنْ يَطْهَرُوا} \) [671], with Damm of the aoristic letter, its pret. is\( \text{أُسَطَعَ} \) [671, 681. A, 682, 690], with Fath of the disj. Hamza, which is of the conjug. of \( \text{إِنْكَالُ} \), as before stated in the chapter on the Augmented [680] (R): (d) there occurs [in their speech \( \text{أَسُطَعَ} \), with Kasr of the conj. Hamza, aor. (R)] (SH), with Fath of the aoristic letter: S says, You say, at will, (a) that the \( \text{ة} \) is elided, because it is in the place of the incorporated letter; and then a \( \text{ث} \) is put instead of the \( \text{ط} \), in order that the letter after the \( \text{س} \) may be surd, like it, as they say \( \text{إِدْرَانَ} \) [693, 756], in order that the letter after the \( \ز \) may be vocal, like it: or (b) that the \( \ط \) is elided, because the repetition arises from it; while the augment is left, as it is left in \( \text{قَتِّيَةَ} \), orig. \( \text{إِقَتِيَةَ} \), as will be seen [below]. And elision sometimes occurs while the two approximate or homogeneous letters are in two words, when the second [of those letters] is the \( \ل \) of determination (R). They say \( \text{بُلْعَتْجَلَانِ} \), \( \text{بُلْعَتْبَرَ} \) (M), \( \text{بُلْكَحَارِتُ} \) (IV, R), and \( \text{بُنْوَاَلْعَنْبَرَ} \) (IV), \( \text{بُنْوَاَالْعَلْجَلَانِ} \) The Banu-l'Ambar (M, SH), \( \text{بُنْوَاَالْعَنْبَرَ} \) The Banu-l'Ajlūn (M), \( \text{بُنْوَاَالْحَارِتُ} \) The Banu-l-Hārith (IV, MAR), and \( \text{بُنْوَاَالْهُجَجَمِ} \) The Banu-l-Hujaim (IV); and \( \text{عَلَمَهَا} \) and
and 朱 are approximates, while incorporation is impracticable, from the quiescence of the second, they elide the first for alleviation; but the like of that is rare (Jrb). They elide the unsound letter because of its quiescence and the quiescence of the 朱 [663]; and then, being unable to incorporate [the 朱 into the 朱], because of the vowel on the 朱 and the quiescence of the 朱 [731], they elide the 朱 as a substitute for incorporation (AArb). S says that such elision as this is regular in [the name of] every clan where the determinative 朱 is displayed, [and not incorporated (IY),] in pronunciation, [as بُنُو آل عِنَّبُرٍ (IY);] contrary to such as بُنُو آل النَّجَّار The Banu-nNajjar (R), بُنُو آل النَّمِير The Banu-nNamir, and بُنُو آل الْتَّمْيِم The Banu-tTaim, where they do not do that, lest they combine two transformations, incorporation [749] and elision (IY). And hence their saying بُنُو آل العَمّ, meaning بُنُو آل العَمّ: the poet says

إذا غاب عُدَّوا عَنْكَ بُلَعَمْ كَمْ يُكَن

جَلِيدًا وَلَمْ تَغْطَف عَلَيْكَ الْعَواطِفُ

When the sons of the paternal uncle are absent from thee tomorrow, he will not be callous, while the affections do not prove kind'y to thee (AArb). And 朱 also, [for يلَعَبُ from the like (MAR), whence يلَعَبُ from the
water (above) and مَلْكِيُّ (660),] is not regular (R).
And [hence their saying (AArb) The Banū So-and-so are at the water, meaning عَلَى إِلَبَّة (M, AArb). The conj. Hamza is dropped because of [its position in] the interior [of the sentence], and the 1 of عَلَى is elided because of its concurrence with the determinative 1; so that the expression becomes عَلَيْهَا: and then, disapproving the combination of two likes, they elide the 1 of عَلَيْهَا, as they elide the [first] 1 in ظَلْتُ [above]; and, since they elide the 1 in بلَدَهُرْبِ and بلَدَجَانِ [above], because combined with the 1, which is [only] approximate [to it], a fortiori they elide the 1 with its fellow. They recite

کِنَّا سَبِّقَ الْقِيَسَيِّ مِنْ سَوءِ سِبْرَةٍ ۖ وَلْكَنَّ طَفَتْ عَلْيَهَا غُرْلَةٌ حَالِدٍ

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

وَمَا غَلَبَ الْقِيَسَيِّ مِنْ ضَعْفِ قُوَّةٍ

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

\[
\text{غَدَّةٌ طَفَقَتْ عَلَيْهَا بُكْرَتِيَنْ وَآثَّ)){
\text{مَحَاجِبُ صُدْورُ الْحَيْلِ شَطْرُ تُمَيْمُ (M, AAarb, Jrb)}
\]

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

Our increase, Nu'mān, do not thou cut off: fear God, in dealing with us, and the Scripture that thou followest (SH), which is formed according to نَتْقَي with a single ل; for, when the aoristic letter is elided from it, then, the next letter being mobile, the conj. Hamza is not needed in the imp. [428], so that نَتْقَي is said (Jrb): contrary to نَتْقَي، aor. نَتْقَي، which [is not of the class of نَتْقَي and نَتْقَي, but (Jrb)] is an o. f. [702] (SH). The
first " is elided from three words, ينث́سُ and ينث́سُ [689, 699] and ينث́سُ [699, 702]; so that ينث́سُ and ينث́سُ [above] and ينث́سُ are said. That is [done] from frequency of usage; but, notwithstanding this, is anomalous. And for the act. part. you say مُنتَقٍ from hearsay, and similarly مُنتَقٍ and مُنتَقٍ by analogy. But elision does not occur in the prets. of the three, except the pret. of مُنتَقٍ، where مُنتَقٍ [686] is said, orig. مُنتَقٍ; in which case the conj. Hamza is elided, because of the elision of the quiescent [ت ] after it: whereas, if were قَبَلُ, like رَمَيَ threw, you would say, in the aor., يُنث́سُ [below], like يُثْرِميُ 404, 719], with quiescence of the ت; and, in the imp., يُثْرِميُ, like ارمإٗمٗ[431, 719] (R). They [do, however,] say يُنث́سُ, aor. يُنث́سُ [331], like رَمَيَ, aor. يُثْرِميُ, orig. يُنث́سُ, aor. يُنث́سُ, because, if they retained the ث, it would have to be elided in the aor., on account of its occurrence between the ي and Kasra [482, 699]; so that they substitute a ث for the ث [below], in order that no elision may occur (Jrb). And Zj says that ينث́سُ [702] is orig. ينث́سُ, the [first] ت being elided from it, as in ينث́سُ; but, if it were as he says, then with Fath of the خ would be said: nay, ينث́سُ, aor. ينث́سُ, inf. n. ينث́سُ, like ينث́سُ, aor. ينث́سُ, 208a
inf. n. لَحْيُ [331], is in the sense of لُحَثُ, aor. لُحْثٌ, inf. n. لَحْثٌ; but is not of the same composition. There is a dispute about لَحْثٍ: Mb says that its ف is elided, the ت being aug.; so that its measure is لَحْثٍ [abridged from لَحْثٍ]: but Zj says that the ت is a subst. for ف, as in above, and this is more likely (R). And لَحْثٍ from لَحْثٍ, or, as is said, a substitution [of س (MASH)] for the [first (MASH)] ت of لَحْثٍ [671, 682, 696. A], is more anomalous [below] (SH) than لَحْثٍ, with a single ت in both, because the elision there is for conformity to لَحْثٍ [above], but here is unaccountable (Jrb). S transmits from some of the Arabs لَحْثٍ لَحْثٍ, دَلْلَوْنَ أَرْضًا Such a one took for himself a piece of land, i. q. لَحْثٍ [below], saying (1) that it may be orig. لَحْثٍ (S) from لَحْثٍ, aor. لَحْثٌ, inf. n. لَحْثٌ [above], the second ت being elided [from لَحْثٍ on account of the reduplication (S)], as the ت is said to be elided in لَحْثٍ [above], because the repetition is from the second; or (2) that the س may be a subst. for the first ت, because both are surd, as the ل in لَحْثٍ is a subst. for the ض [691] on account of its resemblance to the latter in swerving [734],
as though they disliked [to combine] too letters of covering, as they dislike to duplicate [a letter] at the beginning [of a word] (R). Apparently it is not orig. because they do not say اَسْتَتَفْعَلَ; whereas, if it were from the latter, the o. f. would occur, since there is nothing to prevent it: and also because it is i. q. اَتَتَفْعَلَ [above]; whereas, if it were اَسْتَتَفْعَلَ [493], its meaning would be different. And therefore some say that it is orig. اَتَتَفْعَلَ, the س being substituted for the [first] ت, as ت is for س in يَا كَانَ اللَّهُ الْعَزِيزُ [689]; and, according to this [theory] also, it is “more anomalous” [above] than يَتَتَفْعَلَ and يَتَتَفْعَلَ (Jrb). The reason why this form is “more anomalous” is that the custom is to flee from [the combination of too approximates to incorporation [735]; whereas here the case is the converse, [since the flight is from incorporation in اَتَتَفْعَلَ to a combination of two approximates, س and ت, in اَسْتَتَفْعَلَ, ] for which [proceeding] there is no precedent (R). And [elision and retention of the ن of protection, when attached to the word in (Jrb)] such [forms] as يُبَيِّشُوُرَ أَنَّهُ They gladden me with good tidings [with the ن of inflection incorporated into the ن
of protection (MASH)] and [with one of the two elided (MASH)], and [with one of the two elided (MASH)], have been mentioned before [170, 405, 663] (SA).
APPENDIX.

Specimens of Parsing.

(1)

[505, 515, 608]. The \ is the \ of \رب [505, 515] : and \ذاء is an inch. [498, 505], governed in the nom. by inchoation [24], the sign of its case being a Damma assumed upon its final [16], prevented from appearing by the pre-occupation of the place with the vowel of [the gen. governed by] the quasi-red. and quasi-essential prep. [رب]; and is an ep. of a suppressed qualified, the full phrase being \ذاء مُحمل قائم [149]: while the enunc. is suppressed, e. g.  

[505]. \ذاء is post. [110], the prefixion of \ذاء to it being a prefixion of the act. part. to its ag. [145, 347, 348] or [adverbial] obj. [66], i. e., \ذاء مُحمل قائم أَمام And (many) a (place) whose edges were dusky or قائم الدماء in the edges; and so is what follows.

[110], which is an intensive paradigm [343]; while this pro-
thesis is lit. [111]: and \ذاء is pl. of عمي with Fath or Damm of the \ذاء [237]. \ذاء is a second ep. of the suppressed qualified, i. e. مُحمل; and the ep. of what is constructively a nom. is in the nom. [146], the sign of its case being a Damma assumed upon the [16], prevented from appearing by the heaviness [16, 720]. لَمْصَّتْنِي with Fath of the \ذاء is post., governed in the gen. [110], the sign of:
its case being a Kasra assumed upon its final, [vid. the ق ,] prevented from appearing by the pre-occupation of the place with the quiescence supervening upon the ق on account of [its being] the rhyme-letter [640], though it is vocalized with Kasr to avoid a concurrence of two quiescents [663, 664] ; while the ن is a ٧ [608], uninfl. upon quiescence, having no inflectional place [497]. گُنْتَيْهُ is a third ep.; and the ep. of the nom. is in the nom. [146], the sign of its case being a ٹَامَّا apparent upon its final, if you look to the qualified's being constructively in the nom. [498, 505]: whereas, if you look to its form [as a gen.], you put مَسْتَيْهُ into the gen. by apposition [19, 131]; and say, in parsing it, that the ep. of the nom. is in the nom. [above], the sign of its case being a ٹَامَّا assumed upon its final, prevented from appearing by the pre-occupation of the place with the vowel of [the gen. governed by] apposition, ٹَامَّا is post. [110]. And ُلَمْ آنُ ِلْخَفْيَنْ is a fourth ep. and post. [above].

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

(2)

ذَعَانِي مِنْ نُجُدٍ قَانَ سَنِينَة ۖ لَعِينَ بِنَا شِیْباً وَشِیْبَتُنا مَرَوُنُ[236]. ذَعَانِي is an imp. v. from َۣذَعَ « َۣذَعَ, aor. ۡیَذَعَ [482, 699], inf. ٰذَعَ.
APPENDIX.

belonging to his two companions, or to his sole companion, in conformity with the custom of the Arabs in addressing the sing. under the form of the du., honorifically [233]; uninfl. upon elision of the د as a substitute for quiescence [431]: the ل is its ag. [20], uninfl. upon quiescence [161], in the place of a nom. [19, 20]: the د is for protection [170]; and the ل is its obj. [41], uninfl. upon Fath [161, 648], in the place of an acc. [19, 44]. م is a prep. [499], and نجد governed in the gen. by it; while the prep. and gen. are dependent upon د [498], by suppression of a pre. n. [126], i.e., م دو نجد [236]. The د is causative [540]; and إن is a p. denoting corroboration, and governing the acc. [516, 517]. سنيه, pl. of سنة [234], is sub. of إن, governed in the acc. [97, 516], the sign of its case being a Fatha apparent on its final; and the ذ [161], relating to نجد [160], is a post. [110], uninfl. upon Damm [161], in the place of a gen. [19, 110]. عبین is a pret. v., uninfl. upon Fath assumed upon its final, prevented from appearing by the pre-occupation of the place with the quiescence supervening on account of the attachment of the د of females [403]; and the د of females is its ag. [270], uninfl. upon Fath [161], in the place of a nom. [19, 20]; while the prep. [composed of v. and ag.], in the place of a nom. [1], is pred. of إن [34, 516]. بنا is dependent upon عبین [498]; and شیب, with Kasr of the ف [688 (case 1, a, γ), 718], pl. of اشیب [249], is a d. to the د in پنا [74]. The د couples to عبین [539]: and شیبنا is a pret. v. [403], with its ag.
APPENDIX.

[161, 270] and obj. [44, 161]. And the pl. of ُةَرُسُدُا [249], is a d. s. to the ُن in ُشِيِّبَنَّا [74].

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

(3)

ُبِلَى النَّالِي ُيُسَلَّمُونَ عَلَى النَّالِيَاتِ ُتَرَاحُمَى يَوْمَ الْبُوءَ ُهُ كَلِمَةً [176]. ُبِلَى is an aor. v. [404]; its ag. [20] is a pron. allowably latent in it, constructively it [165], relating to ُمَُلُونُ the q. ُقلْبُ in the preceding verse; and ُمَُلُونُ الْدِّينِ ُهُ السِّتْلُمَنْ, a conjunct n. uninfl. upon quiescence [176], in the place of an acc., is its obj. [19, 44]. ُيُسَلَّمُونَ is an aor. v. [404], in the ind. because divested of subjunctival or apocative op. [408], the sign of its mood being the existence of the ُن as a substitute for ُمَُلُونُ [405]; and the ُن is its ag. [20], uninfl. upon quiescence [161], in the place of a nom. [19, 20]: while the prop. is the conj. of the conjunct [177], having no inflectional place [1, 176]; and the rel. is the pron. in ُيُسَلَّمُونَ
is a prep. [507], and a conjunct n., uninfl. upon quiescence [176], in the place of a gen. [498], ep. of [8], a suppressed qualified [149]: while the prep. and gen. are dependent upon [8], a suppressed [act. part. serving as a] d. e. to the of [74], i.e. [176].

is an aor. v. [404], in the ind. [408], the sign of its mood being a Damma assumed upon the [404], prevented from appearing by the impracticability [of vocalizing]; its ag. [20] is a pron. necessarily latent in it, constructively thou [165]; the 8 is its first obj. [432, 440, 533], uninfl. upon Damm [161], in the place of an acc. [19, 44], while the n is the sign of the pl. fem. [161]; 83 is an adv. of time [64], dependent upon [498], and post. [110]; and the k in a n. i. q. 83, uninfl. upon Fath [509], in the place of an acc. [19, 44], is the 2nd obj. of [432, 440, 533], while is post. [110]. This is if i. q. teach thou wilt know [440]: whereas, if it be i. q. 83 thou wilt see [442], the k is a prep. [509], and a gen. governed by it; while the k is dependent upon [498]. 83 is [a lexicological] pl. of 8, like and like; and also has a pl. غَلَان [254], like حَرَم [246]. 83 is op. of the gen.; and is pl. of 8, fem. 88, like حَمَّار [249]. And the prop. 83 is the conj. of the second, the rel. being the 8 in [177].
The evidence is in لّلیٰٓ , where it is unrestrictedly applied, firstly to the pl. masc., as is proved by the یٰٓ in یٰٓتًهٰنُن , which is frequent; and secondly to the pl. fem., as is proved by the ی ْٰبْٰسُن , which is rare [176] (J).

(4)

یٰٓلُوُمُوُنَیٰ فِی اَشْتَرَآٰهُ ٰلْخِیٰلٰٓ ٰلْحَیٰٓ فَلْمُوُنَیٰ یٰٓعَلُّ

[21, 497]. یٰٓلُوُمُوُنَیٰ is an aor. v. [404] governed in the ind. [408], the sign of its mood being the existence of the یٰٓ as a substitute for ٰلْاممَا [406]; the یٰٓ is a p. indicating the pl. masc. [21, 161, 497]; the یٰٓ is for protection [170]; and the یٰٓ is the obj. [44]. یٰٓفِی أَشْتَرَآٰهُ is post. [110], an instance of prefixion of the inf. n. to its obj. after suppression of its یٰٓ , because known from what precedes it, i.e. یٰٓفِی أَشْتَرَآٰهُ for (my) purchase of the palm-trees [339]; and is a quasi-pl. n., having no sing. of its own crude-form, like یٰٓقُمَ و یٰٓرُهَطَ [257]; whereas یٰٓلْخِیٰلٰٓ is a collective generic n., whose n. un. یٰٓفُلْمُخِلٰٓ is distinguished from it by the یٰٓ , like یٰٓتٰوُرُمَ and یٰٓتٰفِرُمَ and یٰٓلْبَنُنَیٰ and یٰٓلْبَنٰنَیٰ [254]. یٰٓلِّهٰلٰٓ is ag. of یٰٓلُوُمُوُنَیٰ [21], in the nom. [19, 20], the sign of its case being a ٰلْاممَا assumed upon the letter before the یٰٓ of the 1st pers., prevented from appearing by the pre-occupation of the place with the vowel of affinity [129, 687]; and the یٰٓ of the 1st pers. [161] is post. [110]. The یٰٓ is copulative [540]; یٰٓلُلٰ is an inah. [24, 117]; the یٰٓ [161] is post. [110, 115]; the ی ْٰبْٰسُن is the sign of the
APPENDIX.

And ْذُ عُدُد ْعَ ثَمْبَاءُل ْيَنْتَرُْ نَشَّرَ of the conj. of ْتَرُْنَّ اَلْبَالِ لِلَّيْبَاءِ [482], is an aor. v. [404]; its ag. is a pron. allowably latent in it, contractively ْهُوُّ he [21, 165], relating to ُلِلْيُرْ [27, 117]; and the pron., in the position of a nom. [7], is enune. of the inch. [26].

The evidence is in ِْفَيْلُوُمُنَّ ْيَلُوُجَلُوُمُنَّ, where, notwithstanding that the v. is attribute of an explicit n. indicative of the pl., vid. ُاُهْلٌ, he affixes the ْيَلُوُجَلُوُمُنَّ of the pl. to it, according to the dial. of the Bann-Hārith. Ibn Ḥa'b; whereas, if he conformed to the dial. of the majority of the Arabs, he would say ِْفَيْلُوُجَلُوُمُنَّ [21, 497] (J).

(5)

[438]. ْلَمْ [548] is a p. of negation [546], apocopation [419], and conversion [404]. ُعِيْنَ, in the pass. voice [436], is an aor. v. [404], governed in the apoc. by ْلَمْ [419], the sign of its apocopation being the elision of the ْلَم in a substitute for quiescence [404, 720], while the Fathā before the ْلَم is [left-as] an indication of it; ِْفَيْلُوُجَلُوُمُنَّ ْيَلُوُجَلُوُمُنَّ is a prep. [503] and gen. [498], in the place of a nom. [20], pro-ag. of ُعِيْنَ [488], by suppression of a-pre- n., i. e., ُتَصِلُّعَ اَلْعِيْنَ [126]; ِْفَيْلُوُجَلُوُمُنَّ is a p. of exception [559], made inop., having no government [38]; and ْسِدَّةُ is the [direct] obj. of ِْفَيْلُوُجَلُوُمُنَّ [437]. The exc. is then named “void”, because what is before ْلَمْ is at leisure to govern what is after ْلَمْ, which has no effect upon the government, but only upon
APPENDIX.

the sense [88]. The o. f. is God has not made (the attainment of) eminence an object of anxiety to, or has not occupied with (the attainment of) eminence, any but a noble-minded personage [438]: then the ag. [الله] is suppressed, and the prep. and gen. [الله] made a pro-ag., notwithstanding the presence of the [direct] obj. [سيدا]. The is copulative [539], and neg. [547]. i. q. يُصْبِح], as is proved by [يعن]. [in which case "does

………….. heal" should be read for "has ……… healed" on p. 128,] is a pret. v., uninf. upon Fath [403] assumed upon the, prevented from appearing by the impracticability [of vocalizing !]: (١ i. q. يُصْبِح is its prepos. obj. [20], governed in the acc. [19, 44], the sign of its case being the juxtaposed for Fath, because D is one of the five [or, rather, six] ns. [16]; while دَرُوْيُه] is post. [110, 115, 130]: and دَرُوْيُه is the postpos. ag. of شَفِي [20], governed in the nom. [19, 20], the sign of its case being the juxtaposed for Damma, because it is one of the five [or, rather, six] ns. [16]: while دَرُوْيُه is post. [110, 115, 130].

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

(6)
is a direct obj. [44] of a suppressed v. expounded by the v. mentioned [62], i.e., ُقَرْسَتْ ُقَرْسَتْ [1]; and takes the pl. ُقَرْسَتْ ُقَرْسَتْ [247]: it is in red. [180, 585], not neg., otherwise distraction would be disallowed, because the neg. ُقَرْسَتْ ُقَرْسَتْ takes the head of the sentence [546]; so that what is after it does not govern what is before it, and what does not govern does not expound an op. [62]: the prop. ُقَرْسَتْ ُقَرْسَتْ, i.e., ُقَرْسَتْ ُقَرْسَتْ, consisting of v., ag., and [1st] obj., is expos. of the suppressed v. [62], having no inflectional place [1]; and ُقَرْسَتْ ُقَرْسَتْ is 2nd obj. of ُقَرْسَتْ ُقَرْسَت� [440]. ُقَرْسَت� [90] is a d. e. to the s in ُقَرْسَتْ ُقَرْسَت� [74], and ُقَرْسَت� is post. [110, 115].

The ُقَرْسَتْ ُقَرْسَتْ is copulative [539], ُقَرْسَت� ُقَرْسَت� ُقَرْسَت� coupled to ُقَرْسَت� ُقَرْسَت� ُقَرْسَت� [157]. And ُقَرْسَت� ُقَرْسَت�, with Kasr of the ُقَرْسَت� ُقَرْسَت�, is op. of ُقَرْسَت� ُقَرْسَت� [140]; the op. of the gen. being in the gen. [146], but the ُقَرْسَت� ُقَرْسَت� being made quiescent for the metre; and is an act. part. [343] from ُقَرْسَت� ُقَرْسَت� [689]: or, with Fath of the ُقَرْسَت� ُقَرْسَت�, is a pret. v. [403], whose ag. is a pron. allowably latent in it, constructively ُقَرْسَت� ُقَرْسَت� ُقَرْسَت� [165], relating to ُقَرْسَت� ُقَرْسَت� [144]; and whose obj., with the dependent [498], is suppressed, the full phrase being ُقَرْسَت� ُقَرْسَت� ُقَرْسَت� ُقَرْسَت� ُقَرْسَت� ُقَرْسَت� ُقَرْسَت� ُقَرْسَت� (his affair to another from impotence); while the prop., in the place of a gen. [1], is op. of ُقَرْسَت� ُقَرْسَت� ُقَرْسَت� ُقَرْسَت� ُقَرْسَت� ُقَرْسَت� ُقَرْسَت� [144] (J). [Or] ُقَرْسَت� ُقَرْسَت� with Fath of the ُقَرْسَت� ُقَرْسَت�, i.e., one that commits his affair to another, because of his own impotence, and weakness of judgment, and small knowledge of affairs, is op. of ُقَرْسَت� ُقَرْسَت�, the ُقَرْسَت� ُقَرْسَت� being
APPENDIX.

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

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

(7)

[1, 22]. لَا [a prep. [503] and gen. [498], the sign of its case being the Fatha as a substitute for Kasra [17], because it is debarred from being triptote by the quality of proper name and the fem. gender [18], which is more frequent [in it] than the masc. [Part 1, note on p. 39, l. 11], is dependent upon جَعَلَ [498] in a previous verse. لَا is an acc. n. [404] : and البَوْلُ is its prepos. obj. [80], governed in the acc. [19, 44], the sign of its case being the جَعَلَ preceeded by Kasr and followed by a letter pronounced with Fatha as a substitute for Fatha, because it is a perf. pl. masc. [16, 284]; while
the future is a compensation for the Tawwn in the sing. n. [234]. |ذاء| is an adv. denoting future time, and containing the sense of condition [204]; but its v. is suppressed, expounded by the [v.] mentioned, the full phrase being |ذاء| [23] ; and, when the v. is suppressed, the pron. [serving as its ag.] becomes detached [163]; and the correl. [204] also of |ذاء| is suppressed, because indicated by what precedes it, i.e. |ذاء| [419]. Or |ذاء| may denote mere adverbiality [204], depending upon |ذاء| [498] i.e. |ذاء|  blinda them at the time of their glancing at it. Or, it is said, |ذاء| denotes suddenness of occurrence [204]; |ذاء|, a detached pron [161], is an inch. [24], the |ذاء| being for impletion; and the prop. |ذاء| , consisting of w and ag and suppressed obj. relating to |ذاء| in the place of a nom. [1], is enunc. of the inch. [26], the cop. being the |ذاء| [27]. And |ذاء| the rays whereof, i.e. of |ذاء| the weapons [said in the Tawwn and the J to be] mentioned in the preceding verse, is ag. of |ذاء| [20], the |ذاء| being post. [110] ; while the prop. [ذاء| is ep. of |ذاء| [1, 144], from regard to the sense of the latter, [the determination |ذاء|] which is meant to be [merely] generic. [But, |ذاء| not being traceable in any of the preceding verses cited in the MN and Jawn, I am unable to fix the case of this word, or the inflectional place of the prop. said to be its ep. The Jawn, however, makes the prop. in  |ذاء| -related to "the |ذاء|; meaning weapons," in  |ذاء| his weapons, "mentioned in the preceding verse"; and, if so, the prop. |ذاء| must be a part., meaning when, or while, their rays...
The evidence is in such a manner, where both of them contest the first requiring it as an ag., and the second as an obj.; and the first is made to govern [it], while it is understood in the second, from which the pron. is suppressed for the metre, notwithstanding that its mention is necessary, because its suppression involves a preparation of the sp. for government, and an unwarrantable cutting of it off therefrom [1] (J).

(8)

They steal at the time that etc., or You shall steal at the time that etc., (And,) at the time that etc. (they say,) Snatch thou, etc.: and is a pret. v. [403], its proper obj., and جل its postpos. ag. [20]; while is post. [to جل ], and pret. to the v. [110]; and the is the sign of the pl. [161]. The ف is real. [540]; and

blind etc., because this شعَّة, being pret. to a pron. is a pure det. (1, 262).] The n. un. of شعَّة is شعاء [254]; and its pl. are شعاء [246], with two Dammas, and شعاء with Kasr.
Is an inf. n. [331], governed in the acc. [39, 432] (J), by a suppressed v. [41] (MN). ḥarrī is a voc. [48], from which the voc. [p.] ṣāḥib [554] is suppressed, orig. بُنْتَ زَرْجَةُ 0 Zuwayk [56]: and is a name of a man; but is also loosely applied to the clan [Part I, note on p. 146, l. 6], by naming it after its progenitor. ینَالْ is a direct obj. [44] of نَنْدِلْ, or of its suppressed op. [389]. نَنْدِلْ is an inf. n. [331], governed in the acc. by نَنْدِلْ [39, 432], explanatory of mode [39]; or, as is said, governed in the acc. by ellipse of the prep. i. e., كَنَّدِلْ (like) the snatching [514]; or an ep. of نَنْدِلْ [140], being i. q. مِنْلَ, the preposition of which does not import determination [111, 114], so that one does not say that it is det. and نَنْدِلْ indet. [146]. And نَنْدِلْ is post. [110]: and is pl. of مَلْبَبْ [245], which is unrestrictedly applied to the masc. and fem.; so that, if you mean to distinguish between them, you say مَلْبَبْ with دَامَم of the ى, and لُلْ for the masc., and مَلْبَبْ with لُلْ for the fem. [682], like مُحْرَبْ and ْعَرْبَة [284].

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

(9)

لاِلْهُ وَالَّهُ لَيْنِي إِنَّاسُ • فَلَّى حَتَّاكُ يَا بُنْيَٰ إِبِي وَياَبُو

[501]. The ن in نَفَ is according to what precedes it [540]; and 0 is neg. [547]. The 0 is a jurative p. [653], and a prep. [506]; and َاللَّ
is a sworn-by [650], governed in the gen. [498]; while  is dependent upon a suppressed [v.], the full phrase being [498, 506, 651, 653, 654].  is neg. [547], corrob. of the first  [134]; the oath being interpolated between them.  is an acc. v. [404];  [82, 257, 658] is its ag. [20]; and  [326] is its direct obj. [44], governed in the acc. [19, 44], the sign of its case being a Fatha assumed upon the  [16] elided because of the concurrence of two quiescents [643], [which Fatha is] prevented from appearing by the impracticability of vocalizing 1. For  [in the acc.] is orig.  but the  being mobile and preceded by a letter pronounced with Fath, is converted into  [684, 719]; and two quiescents, the  and Tanwin, then concurring, the  is elided because of their concurrence [683 (p. 1008, ll. 8—12)]; so that it becomes , where they put another  to indicate the original  elided, which, if they did not put , but said  nothing would be found to indicate. And the prop. [ ] is the correl. of the oath [652], having no inflectional place [1].  is a prop. [501]; and the  is the pron. of the 2nd pers., uninf. upon Fath [161], in the place of a gen.; while the prop. and gen. are dependent upon  [498].  is a voc. p. [554]; and  a voc., governed in the acc. [48]: while  is post., governed in the gen. [110], the sign of its case being the  as a substitute for Kaara, because it is one of the five [or rather, six] ns. [16]; and it is prp. to  [110].
The evidence is in which governs a pron. in the gen. which is anomalous [498, 501], because it governs in the gen. only what is [either] a last part, as I ate the fish even to its head with the gen., since the head is really a last part; or contiguous to the last part, as XC VII. 5., since the rising of the dawn is contiguous to the last part of the night [501] (4).

(10)

And many (a person) taking in exchange; and also by its being an act. part. that governs what follows it [26]. Its ag. [20] is a pron. allowably latent in it, constructively [165], relating to the suppressed qualified, vid. 499 [146]. 499 is dependent upon 498: while meaning a hundred camels is post. [110, 115, 201]; and is with Fath of the ب, as in the Jh. which is reprehended in the EF as a mis-spelling, the correct form being عقّب (MN, Jab), as in the book of Kl (MN), with instead of ب; [while
the book of \( \text{وُلُودُ} \) has قَصُّبَيْنَ in place of بَ، which is a mis-spelling (MN); and is det. [as a proper name (7), and diptote because of the ] of feminization (18), not having لُم prefixed to it [7, 262], nor Tanwin affixed [17, 609]. ָיֶהְיָה is a direct obj. of [44, 343]; and is dim. of ָיֶהְיָה [274], which is [a herd of] about thirty camels, or from twenty to thirty, or some other [number].

\( \text{ضِرُّ} \) pl. like ָיֶהְיָה ָיֶהְיָה [238]. The פ is red. [540]: and ָיֶהְיָה is a form of wonder [477], mandatory in expression, but enunciatory in sense, being, from regard to its sense, a pret. v. [478], uninf. upon Fath [403] assumed, because of the impracticability [of vocalizing ] upon the letter, vid. the ] of [of ָיֶהְיָה], slid by reason of the v.'s occurring in the semblance of the imp.; while, from regard to its form, it, like the imp., is uninf. upon elision of the ָי [below] as a substitute for quiescence [428, 431], the Kasra before the ָי being [left as] an indication of it. The ב is red., [but] necessary [478, 508]: and the ָי, relating to ָיֶהְיָה [160], is the ag. of ָיֶהְיָה [478], uninf. upon Kasr [161], in the place of a nom. [20], because ָיֶהְיָה is orty. ָיֶהְיָה, with the Hamza of becoming [432, 488], i. e. ָיֶהְיָה He became possessed of meetness; but they alter the expression from the pret. to the imp., so that it becomes ָיֶהְיָה; and, the expression being then bad, because a form literally an imp. does not govern a prominent pron. in the nom. [165], the ב is necessarily added in the ag., and, as a preservative from the badness of the expression, is not suppressed, except when the ag. is ָיֶהְיָה and its conj. [497], as in
APPENDIX.

[480], because suppression [of the prep. with ان] is universal [514].
This is the opinion [of the majority] of the BB; and is the preferable one. But Fr, Zj, Z, and IK say that 'ح' is mandatory in form and sense: so that it is an imp. v. uninfl. upon elision of the ل [above]; and its ag. is a pron. necessarily latent in it, constructively 'نت thou [165]: هي [below] is a prep. and gen., in the position of an acc. as obj. of the ل [498], the ب denoting making trans. [433, 503]. The fruit of the dispute is that, if a poet were constrained to suppress the ب after any [reg.] other than ان [and its conj.], he would be obliged to put the nom. according to the saying of the BB, and the acc. according to the saying of the others. 'من is i. q. ب [499], dependent upon لاح [498]; and لاح is post., [a construction loosely termed by J] a prefixion of the ep. to the qualified [121].

And the prop. لاح is enunc. of the inch. [26, 114], the cop. being the pron. in 'هي [27]. And لاح [611] is a pret. v. [478], uninfl. upon Fath [403] assumed upon its final, prevented from appearing by the pre-occupation of the place with the Fath supervening upon attachment of the single corrob. ل [402, 406, 610] converted into ل in pause [497, 614, 649, 684]: while its ag., governed in the gen. by the red., but necessary, ب [478, 503], is suppressed, the full phrase being لاح لاح [21, 477], because, though essential, still, being invariably governed in the gen. by the ب, it becomes
APPENDIX.

quasi-complementary [19]; while it is also indicated by what precedes it, as in XIX. 39. [477]. Or ["بِيِّن"] is an imp. v., uninf. upon Fath, because of its contiguity to the single corrob. ن [above]; its ag. is [constructively] أن تست thou; and its obj. is the suppressed [above]. And the poet repeats it for corroboration and strengthening [184].

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

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

(11)

[469]. The ل is subsidiary to a suppressed oath [599, 601], constructively للله; [or rather is the ل of the corrob. of a suppressed oath (600, 652);] or denotes corroboration of the praise [604]. ُقَمْمُ is a pret. v. [402, 468], denoting origination of praise [468]; and its ag. is a pron. necessarily latent in it, constructively ih it, expounded by the [indet.] governed in the acc. after it as a sp., vid. ُقَمْمَ [84, 168,
APPENDIX.

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

[12]

إِلَّا يَا عَمَّرُ عُمْرَةَ • وَعَمَّرُ بَنَ الزَّبِيراَة

[55]. يَا is an inceptive and premonitory instrument [551]. يَا is a p. of lamentation [55, 554]: عَمْرَةَ is a lumented, uninfl. upon دَامَّم، in the place of an acc. [48]: and عَمْرَةَ is a corrob. of عَمْرَةَ [132]; and, from regard to the form [of عَمْرَةَ], is a nom. [49], the sign of its case being a دَامَّم assumed upon its final [16], prevented from appearing by the pre-occupation of the place with the فَتْحَة supervening for affinity to the ل of lamentation [55]; but, from regard to the place [of عَمْرَةَ], is an acc. [49], the sign of its case being a فَتْحَة apparent upon its final [١٣]: while the ل denotes lamentation [55]; and to the whole is affixed the ٤ of silence [55, 615], which is vocalized in pause for the sake of the metre [55, 616, 690]. يَا عَمْرَةَ is coupled to the عَمْرَةَ in دَامَّم [157, 633]; and is therefore uninfl. upon دَامَّم [49], in the place of an acc. [48]: and بن [50] is its ep. [in the acc.] from regard to the place [49], the ep. of an acc. being in the acc. [131, 146]; and is pre.: while رَبِّ بَنَ الزَّبِيراَةٍ is post. governed in the gen. [110], the sign of its case being a كَسْر assumed upon its final [16], prevented from appearing by the pre-occupation of the place with the فَتْحَة supervening for affinity to the ل of lamentation; and the ١ is for silence [615], but is vocalized for the metre [55, 616, 690].
The evidence is in عَمَرْةٍ, where the poet affixes the 8 of silence at the end of the lamented in the state of continuity, for the sake of the metre. The evidence, says the learned Sn, is [only] in the first [8], because the place of continuity is the last foot of the first hemistich; and, as for the last part of the second, it is a place of pause, in which there is no evidence. But it is sometimes said that the last foot of the first hemistich here, being made to rhyme with that of the second, is in the predicament of that of the second; so that it also is a place of pause, and in that case there is no evidence at all in the verse (J).

(13)

[419, 586]. The 8 is according to what precedes it [539]: and إن is an apocopative cond. p. [585], governing two vs. in the apec., the first the v. of the condition, and the second [the v. of] its correl. and apod. [419]. َيُنْبِئُ, a pret. v. uninf. upon Fath, [403] assumed upon the 1, prevented from appearing by the impracticability [of vocalizing 1 ], in the place of an apec. governed by ِنَبُءٌ [1], is the v. of the condition [419]; the 8 relating to Harim [160], the subject of the eulogy [766], is its prepos. obj.; and ُخَلَالٍ its postpos. ag. [20]. The latter is [better rendered by] a poor, needy [man, not a friend, as in p. 60, l. 7], because [IHsh says in the BS that] it is derived from ُخَلَالٍ with Fath of the خَلَالَ, which is poverty, need; not from ُخَلَالٍ with Damm of the خَلَالَ, which is friendship. ٌرَبُّ is governed in the acc. as an adr. of time [64], dependent upon ِيْنِي [498]; and ُسَمْعَ...
APPENDIX

hunger, or, in one version, soliciting, which is an inf. n. of سَالِ [331, 333], and takes the pl. مَسْتَنِئْنُ with Hamza [253], is post. [110]. يَقُولُ is an aor. v. [404], governed in the ind. [408]; its ag. [20] is a pron. allowably latent in it, constructively هو he [165], relating to Harim [above]; and the prop., in the place of an apoc. governed by عن [1], is the corrol. of the condition [419]. Their saying that the ind. itself is the corrol. means that it is a corrol. in sense, not in form, because it is an ind.; nay, on the contrary, what is in the place of an apoc. and corrol. is the prop., as above stated. This ind. is [used] without supplying ف: and the reason why apocopation does not appear in it is only that the cond. instrument, when its influence does not appear in the pret. condition, is too weak to govern in the corrol. [419, 586]. But the KK and Mb hold that the ind. is the corrol. by supplying ف, i.e., نيقولون آله [419, 587], the aor. with the ف being necessarily governed in the ind. because really enunc. of a suppressed inch. [i.e., نيقولون] so that the nominal prop. with the ف, in the place of an apoc., is the corrol. of the condition [1, 419]. And S holds that the ind. is assumed to precede the [cond.] instrument, being indicative of the suppressed corrol.; not that it is the corrol. [itself]: so that the poet, as it were, says ويقول إن أتى خليل يوم مسغبة يتقل آله. And he will say, if a poor, needy man come to him on a day of hunger, (he will say) etc. [419]. is neg., [either] Hijazi, op. like لَفَسْ , governing the sub. in the nom., and the pred. in the acc. [38, 107, 547]; while is its sub.; and an ag. governed by فَأُقاَبُ, supplying the place of its pred., because the qual. is supported upon negation [24, 345, 348]; the of the 1st pers. [161] being post. [110]: or
Tamimi. inop. [107]; while "غَنْبَ" is an inch.; and مَلَى on ag. governed by، "غَنْبَ"، supplying the place of its enunc. [24]. The، is copulative [539]; and ـ neg., Hijazi or Tamimi [above]. And، i. e. "حَرْم" [331], is its sub., or an inch.; the pred. or enunc. being, in either case, suppressed, constructively عَدْنَى [29], i. e., nor (is) any refusal (with me) (J). "حَرْم" is an inf. n. (Jsh, J), like، "حَرْم" [above]; or is i. q. "مَحَمَّر"، and coupled to، "غَنْبَ"، nor refused (Jsh). And its v. is trans. to two objs. [432], as حُرَّمَ زَيدًا ﷺ كَذَا ﷺ ﷺ ﷺ، I refused Zaid such and such [226], aor. حُرَّمَ، of the conjg. of صَرَب [482], i. e., مَنِعَتُهُ، I debarred him from it, pass. part. حَرَّمَ [347]; and حُرَّمَهُ with the [488] is also said (J), [but] is an insignificant dial. var. (KF). And the prop. "غَنْبَ مَالًا رَأَى ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ، in the place of an acc. [as obj. of "يَقُول" ]، is the [thing] said [by the ag.] of the [v. denoting] saying.

The evidence is in ـ يَقُول، where the correl. of the condition occurs as an aor. v. in the ind., not in the apoc., because the v. of the condition occurs as a pret. v., which is good; though the apoc. is better than the ind., as [is said by IM] in the CK [419, 586]. What is meant [by "pret."] is pret. even though [not literally, but only] ideally, as ـ I فَمَنْ تَقْمَ أَقْرَمْ، If thou stand not, I shall stand [404, 548] with the ind., which is good; though ـ and with the apoc. is better [419] (J).
The Hamza is interrog. [581]; and is an inch. [24], orig. an inf. n. [331] of the thing was necessary, and established, i. q. [40] (Jh, KF) with Kasr (Jh), and (KF,) of the conjugs. of and [482].

With Kasr of the Hamza is an apocopative cond. p. [585], governing two vs. in the apoc., the first the v. of the condition, and the second [the v. of] its corrl. and apod. [419]; and is an ag. [20] governed by a suppressed v., which is the v. of the condition, expounded by [23]; while the corrl. is suppressed, because known from the prop. consisting of the inch: [of the beginning of the verse] and its enunc. [An Allah] at the end, the full phrase being: It is the truth that thy heart is flying away, if (distant be) the abode of ArRabâb, if distant it be, or severed be a cord, (then is the truth that thy heart is flying away)?

Or the word may be with Fath of the Hamza, contracted from [525]; its sub. being a suppressed pron. of the case, i. e. [167]: while is an inch. [24]; and, with Fath of the, a post. [110]: the being the sign of femin. inization 263, 607, 678; its ag. is a pron. [21] allowably latent in it, constructively it [165], relating to [160]; and its dependent [498] is suppressed, i. e. (from thee): and the
prop. [نبادَعَت金额], in the place of a nom. [1], is enunc. of the
inch. [كار]; while the [major] prop. [1, 26] consisting of [this]
inch. and [its] enunc., in the place of a nom. [1], is pred. of the
contracted [أن] [34]; and [أن], with what it is prefixed to [from
حبلٍ to نبادَعَت], is renderable by an inf. n. [497, 571] governed in
the gen. by a ل of causation [504] suppressed [514], dependent
upon [দرك] [498], i. e. [Is the truth] that thy heart is flying away
[(for) that, i. e. because, (the case is this,) the abode of ArRabāb has
become distant (from thee), or a cord has been severed], meaning]
for, i. e., because of, the distance of the abode of ArRabāb (from
thee) [and the severance of a cord] ? [ود] is a con. [541]; while
is a pret. v. [403], and جنيلس cord, meaning intercourse, is its ag. [20].
[أن] is a p. of corroboration [517], governing the sub. in the acc.,
and the pred. in the nom. [33, 97, 516]. جُلْبَك is its sub. [97, 516];
the ك being post. [110], uninfl. upon Fath, in the place of a gen.
[161]: and تجرع is its pred. [33, 516]. And [أن], with what it is
prefixed to, is renderable by an inf. n. [497, 571] occurring as
enunc. of the inch. جعلت لْحَلَق طَيّرٍ تَلْبَكَ مَعَهَا [الحَلَق], constructively جعلت لْحَلَق طَيّرٍ
Is the truth the flying away of thy heart (with her) ?, the dependent
[معَهَا] of طَيّرٍ [498] being suppressed. Or, it is said, جُلْبَك governed
in the acc. as a tropical adv. [64] is a prepos. enunc.; and
 لأن تَلْبَك طَارَ ؕ, renderable by an inf. n., is a postpos. inch., i. e.,
إِلَى لْحَلَق طَيّرٍ تَلْبَكَ مَعَهَا. Is the flying away of thy heart with her
taking place in truth? [28].
The evidence is in ٠، where the Hamza of ل ل occurring after the Hamza of interrogation is softened; and not elided, lest interrogation be mistaken for announcement; nor sounded true, because it is a conj. Hamza, which is not expressed in the interior of the sentence], except by poetic license [668, 669]. The meaning of its being "softened" is that it is pronounced between Hamza and ل, with abbreviation. And this softening [of the conj. Hamza], though less approved [than change into ل], is still agreeable with analogy; while prolongation, though more approved, is not allowable in the verse, lest the metre be broken, and because it is not agreeable with analogy [669] (J).

(15)

[685 (case 10, b, b), 715, 716, 722]. ٠ is an instrument of inception [561]. ٠ meaning came to us is a pret. v. [403], the ل being the sign of feminization [263, 607, 678]; ل is its prepos. obj. [20], uninf. upon quiescence [161], in the place of an acc. [19, 44]; its dependent [498], i.e., ل at night [64], is suppressed; and ل is its postpos. ag. [20]; while ل is ep. of ل [140], and ل is post. [110]. The ل is copulative [540]; and ل neg. [546]. ل is a pret. v. [403]; ل the sleepers, meaning those whose habit was to sleep at the time wherein she came, is its prepos. obj. [20], and is pl. of ل [247]; ل is an instrument of circumscription [20], inop., having no government [88]; and [the pre. n. in] ل is the postpos. ag. of ل [20]; the ل [161] being post. [110].
The evidence is in ۷ْ۷ْ۷۷, where the poet transforms it by converting its ۷۷۷۷ into ۷۷۷۷, notwithstanding that its ۷۷۷۷ is preceded by an ۷۷۷۷ which [transformation] is anomalous, because, if ۷۷۷۷ be pl. of a n. whose ۷۷۷۷ is ۷۷۷۷, then, if its ۷۷۷۷ be preceded by ۷۷۷۷, it must be treated as sound, to transform it being anomalous; so that, in the pl. of ۷۷۷۷ and ۷۷۷۷, you say ۷۷۷۷ and ۷۷۷۷, not ۷۷۷۷ and ۷۷۷۷: whereas, if its ۷۷۷۷ be not preceded by an ۷۷۷۷, it may be treated as sound, or transformed; so that, in the pl. of ۷۷۷۷ and ۷۷۷۷, you say ل ۷۷۷۷ or ۷۷۷۷, and ۷۷۷۷ or ۷۷۷۷ [247, 685 (case 10), 715, 716, 722]. And [we say that] the ۷۷۷۷ of ۷۷۷۷ and ۷۷۷۷ is ۷۷۷۷ because their o. fs. are ۷۷۷۷ and ۷۷۷۷, since they are from ۷۷۷۷ sleep and ۷۷۷۷ fast; but the ۷۷۷۷ is changed into ۷۷۷۷, because mobile and preceded by a letter pronounced with Fath [684, 703], vid. the ۷۷۷۷ and ۷۷۷۷, no account being taken of the first quiescent ۷۷۷۷ before the ۷۷۷۷, since it is a barrier not insuperable; and then the second ۷۷۷۷ is changed into Hamza because of the combination of two ۷۷۷۷ [683 (case 3, c, b), 708], neither of them being elided, notwithstanding the concurrence of two quiescents, lest the act. part. be confounded with the pret. ۷۷۷۷ and ۷۷۷۷ [708]. And the predicament of the act. part. whose ۷۷۷۷ is ۷۷۷۷, as ۷۷۷۷, is like that of the act. part. mentioned, whose ۷۷۷۷ is ۷۷۷۷ [683 (case 3, c, b), 708] (J).

God make what I have mentioned to be ۷۷۷۷

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

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

P. 685, ll. 7, 19. Read .

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

P. 689, l. 1. See the note on p. 12, l. 13.

P. 692, l. 11. (B).

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

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

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

P. 710, l. 17. .

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

P. 715, l. 12. The DH inserts as the 3rd hemistich
And not holding goods of his to be counted, i. e. not counting his goods from his liberality. Wright (3rd edition, vol. II, p. 380) has \( \text{ٍاَّبُهُنَّ} \), which is wrong, because the \( n \) is infl., as the DM says—l. 16. Apparently \( \text{ٍاَّبُهُنَّ} \) is in the sing. masc. because the poet is addressing the tribe under the name of its ancestor Hanifa.

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

P. 717, l. 10. Read ٍاَّبُهُنَّ.


P. 731, l. 17. Delete " is ".

P. 736, l. 1—p. 737, l. 1. In excluding inflection and uninflectedness from etymology R and Jrb follow IH (SH. 3), whose definition is adopted in KIF (pp. 14, 837). Lane (p. 1681, col. 1) seems to be inaccurate in describing, on his own authority، as "including what we term the declining of nouns . . . and the conjugating of verbs", since the variations of case in the declension of \( n s \), and of mood in the conjugation of \( v s \), are inflections [16,402.]


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

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

P. 742, l. 6. Apparently for \( \text{ٍاَّبُهُنَّ} \) from \( \text{ٍاَّبُهُنَّ} \); but see l. 1526, U.

11-14, which makes the o. j. ٍاَّبُهُنَّ —l. 11 by IM in the Kasya and the
Tashil ...... and by IDn and others (A. iv. 275)—l. 16. "the cause"; vid. the ن (Sn. IV. 275, l. 13)—l. 22. "prolongation" so that the quiescent [ٌ] is nearer than the mobile to Kasra (Sn. IV. 275, l. 15).

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

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

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

P. 747, l. 6. Those exc. mean He did not strike her and Make its opening round, the ٌ in the second exc. relating a coat of mail, which is fem. [282]—l. l. But عَلَدَهَا is more like ٌشَلَلَ: cf. عَلَدَهَا in II. 151. [627].

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

P. 749, l. 4. For "626" read "326, 626, 686"—ll. 13—16. In short, because the ٌ seems to be converted from ٌ—l. 18. طَلَبَ is from ٌفَنَلَلْ, which, when the ٌ of the nom. pron. is attached to it, is regarded by Z as transmuted into ٌفَنَلَلْ whence ٌفَنَلَلْ contracted into ٌفَنَلَلْ [626. (cause 3), 705].

P. 751, ll. 4-8. Yet he afterwards mentions the Imāla of ٌطَلَبَ among the anomalies [635] (A). I do not find it so mentioned, however, in the M.
P. 754, l. 18—20. And, in the case of ١٠ and ١٠, the ١٠'s being replaced by ١ in some variations [626 (cause 2)]. But in all of IX's exs. (ll. 12—14) the cause of Imāla is a supplied ١ or Kasra; so that Sn's criticism (ll. 6—9) applies to them also.

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

P. 756, l. 22. Derenbourg (S. II. 288, ll. 5, 10) prints ٢٠٠٠ with Fath of the ٠; but Damm is more appropriate in a proper name transferred from the aor. of ٠٠٠٠ [4]—ll. 23, 24. In and ٠٠٠٠ the letter of elevation is separated from the ٠ by one letter and two letters, respectively; but in ١٠٠٠ and ١٠٠٠ by three letters, for which reason, perhaps, Broch (M. 159) and Jahn (IX. 1261) print ١٠٠٠ with Imāla, contrary to the express statement of S that all are with Fath.

P. 760, ll. 12—14. "notwithstanding that . . . the letter of elevation," as in IX. 40. [above], "or the, not pronounced with Kasr," as in LXXXIII. 18. [above], "is present," or even both are combined, as in XL. 42. [above]—l. 21. And they say ٠ and ٠ among the letters of the alphabet (S. II. 289, l. 13), where ٠ is put in place of ٠, and ٠ is omitted. ٠ and ٠ occur in initial monograms, but not ٠ or ٠.

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

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

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

P. 768, l. 17. Read "decl. na."—l. 20. Read "by us".


P. 772, l. 3. This pause must be distinguished from pause in the sense of uninflectional quiescence [159, 431]. The quiescence of the final ب [640] is pausal, incidental to the position of ب as the last word in the speech; (2) in إیر [661] is uninflectional, incidental to the formation of the imp. [428, 431]; (3) in لم يضرب زيد is inflectional, incidental to the prefixion of the apocopative ل [404, 419]; (4) in II. 19. [754] is incorporative, incidental to the formation of two mobile likes. And the quiescence of the final ز in يضرو زيد and يزد is euphonic, for alleviation [697, 719, 720].

P. 774, l. 4. Put a comma after "A".

P 775, l. 12. B (p. 201, ll. 9—12) also gives a list of modes, in which he alters the order adopted by IH, and followed by Kh and Fk; but arrives at the same total (eleven) by omitting Nos. 5 and 6, and inserting Nos. 12 and 13. In No. 12 he has "conversion of the Tanwin into | or ٤ or ٥"; but I have omitted "| or", because conversion of Tanwin into | is included by IH, Kh, and Fk in No. 4 (substitution of the |). The Fk (vol. II, p. 299), indeed, by some oversight of copyist or printer, omits substitution of the |: but that it was written, or at least intended to be written, by Fk is certain, (1) because his list, like that of Kh, is taken, almost verbatim, from the SH (pp. 72—78); (2) because his "eleven modes" are incomplete without this one; (3) because he afterwards discusses this "substitution" at length (p. 300,
( 34A )

[30—p. 301, l. 19]—ll. 18—19. The eighth being mentioned in the next sentence, where Kh explains its omission from the catalogue in the verse.

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

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

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

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

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

P. 784, l. 17. Dele the "A," after "II,"—l. 23. Dele the comma after  —l. 25. After "that" insert "it".
P. 785, l. 6. Put a colon, instead of the semi-colon, after "(Tar)"—l. 14—18. The text of the R (p. 203) is corrupt here. I insert قول (rendering these words by "that Sh... adds"), before همَل (p. 786, l. 7)—l. 20. Read "They"—l. 21. Read "And, in"—l. 23. The Kādi Abu-l'Abbās Ahmad Ibn Umar Ibn Shūrāh alBaghdādī, the [celebrated (ITB) Shāfī (IAth)] Jurist, [the pattern of the Shāfī'is, and the standard-bearer of jurisprudence (TH),] d. 306 (IAth, ITB, TH), aged 57 (IAth).

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

P. 787. l. 10. Read "On"—l. 18, 24. The R (p. 204, l. 6—8) has علیكم and علیكم, and afterwards علیكم (p. 788, l. 1); but I do not find علیكم لکتاب in the Kur.

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

P. 791, l. 18. AsSarāt is the mountain of AlAzd, by reason whereof they are called "[Azd of] AsSarāt" (MDh). The mountain of AsSarāt is the boundary between Tihāma and Najd. It is the greatest of the mountains of the Arabs (Bk), and is named [by the Arabs (Bk)] "Hijāz" (Bk, MDh). But the only part of this mountain that is named "AsSarāt" is its back, which is called سر, as the back of the beast is called سر (MDh).
P. 792, l. 21.  مَثِيلُ الفَرْيقِ (Jrb. 106, MASH. 77, MN. IV. 550): so in S's version [adopted in M. 162, IV. 456, 1269, 1282, IA. 354, Aud. 235, A. IV. 268]; but in F's version اَر كَأَلْحَرْفِي which is [followed in R. 222, 223, and MN. IV. 549]. And, according to S's version, مَثِيلُ is in the acc. as a d.s. to the pron. of the السَّهَل, which is [latent] in إِسْلَحُب [p. 794, l. 9]; or as an sp. of a suppressed inf. n., i.e. إِسْلَحُبَّ مَثِيلًا مَثِيلُ meaning مَثِيلُ إِسْلَحُبَّ الْحَرْفِي (MN). The J (p. 420), which makes the second hemistich of the first verse, omitting the whole intermediate passage, says that مَثِيلُ is an sp. of جَدَّاٰ بَا which case also it is in the acc. But the editors of the M, IY, and IA all print مَثِيلُ in the nom. I have given اَر كَأَلْحَرْفِي here and on pp. 790, 794, 850. I cannot find this hemistich in the S, though the first verse لَقَدْ خَشَيْتُ الْأَلْعَام appears in S. II. 308.

P. 793, ll. 11—15. Sulmi Ib m Rabi'a says

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

P. 794, ll. 5-6. Ru’ba (S, MN, Tar), as [S, mentions (MN)] in the Book (MN, Tar); though it is not found in his *Diwān*, and AHm attributes it to an Arab of the desert (MN)—l. 7 جَدِّيَّا (Jsh, J), with Fāth of the ج (J): جَدِّيَّا (S. II. 308, IX. 1270). The predicament of جَدِّيَّا and جَدِّيَّا is the same as that of جَدِّيَّا [640, 647, 648] (Jsh).

P. 796, l. 3. The author of this verse is disputed: Sgh says that it is by Fadaki Ibn A‘bad alMīnkārī, [one of the magnates of the Banū Sa‘d in heathenism, who has some descendants in AlBāṣra and the desert (ID);] but ISB says “I think it to be by ‘Ubaid Allāh Ibn Māwiya alTa’ī”, and Jh decidedly asserts that; while S says that it is by one of the Sa’dis (Tar). ‘Ubaid Allāh Ibn Māwiya (MN, Tar): ‘Abīd Ibn Māwiya (Mb): ‘Ubaid Ibn Māwiya (T)—l. 15. Insert "[663]" after "pause"—l. 23. Read "(Tar)".

P. 798, l. 22. إِلَّهُ يُحَرِّجُ (And): but, if إِلَّهُ were changed into إِلَّهُ, it would agree with the text of the Kur (Tar). I have amended it accordingly.

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

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

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

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

Nizār
| Rabī'a
| Asad

Jadīla
| Du'mī
| Āfṣā

'Abd AlKais
(note on l. 8)

(38a)
l. 8. 'Anaza is [the progenitor of (N)] a clan of Rabîʿu (IY, N) Iba Nizâr (IY)—l. 12. ʿAzâlânîhâ (M, IY) ;—l. 14. ʿAzâlânîhâ (S, Mb)—l. 23. ʿAzâlânîhâ (Mb).

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

P. 806, l. 2. Probably the Nîhâyat al-,Irâb by AH: perhaps the Nîhâyât fi-n-Nahw by ÎKHz (see HKh. VI. 398, 404)—l. 8. I have rewarded thee with good things (Jahn's Sibawaihi's Buch, vol. II, part II, p. 184) Good is double good (Lae, p. 3, col. 2). The analysis in MAR seems to require as an inch. whose enunc. is (S) : a mistake, it being only is a mistake, it being only and, if it were as Mb says, the would be pronounced with Damm (Akh).

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

P. 809, l. 3. Read "nom. and"—ll. 19-20. ʿAlwî and (Jahn in IY. 1275, l. 2), though pause requires quiescence of the final (see S. II. 312, ll. 13-14, and Jahn's Sibawaihi's Buch, vol. II, part I, p. 653).

P. 811, ll. 24-25. For ʿAlwî is a v. in the 1st pers. sing. [aor. ind.] from aor. of [the conjg. of] [482] (MAR). Cf. p. 813, ll. 17-18.
P. 814, l. 3. عدو (Jahn in IV. 1276, l. 3); but I read عدو with a double ح, corresponding to مّي with double و — l. 10. Probably the Sa’d of Tamîm (Part I, p. 157. A): cf. "some of Tamîm" in §. 694 (p. 1377, l. 3, from R. 208, l. 5). These Banû Sa’d would be kinsmen of the Banû Hanzala mentioned in that section (p. 1375)—l. 15. Read "Fuṣâimi"—ll. 21-23. like بّي when a proper name (IA), i.e. the aor. of مّي guarded, orig. [482, 699], the ح being elided on account of its occurrence between its two enemies, the و and Kasra. IA says "when a proper name" because the defective is only a م.; and its Tanwin is then for compensation, as in ٣جوار [18, 608], because مّي is diptote on account of the quality of proper name and the measure of the M (MKh). [Similarly] like بّي when a proper name (A). This Tanwin disappears in the acc. مّي or حروفيّ لّي, like جواري [18], upon restoration of the elided ح, for which it is a compensation in the nom. and gen. These are non-pausal forms; while the pausal are بّي and مّي in the nom. and gen. (Il. 24-25), and similarly in the acc. (p. 816, ll. 8-9, and p. 818, l. 25—p. 819, l. 3). In rhyme, however, مّي and مّي may occur in the acc., for مّي and مّي؛ and, by poetic license, in the gen., for مّي and مّي، because orig. مّي and مّي، like مّي، for مّي (Part I, p. 21 A): but the ح here is the م. of unbinding; and must be distinguished from the م. of مّي (p. 816, l. 11), which is a subst. for the Tanwin of مّي، as in وّت for مّي (pp. 290, 778, 1253).
When is paused upon, the must be expressed, otherwise the would have to remain with a single rad. (A, YS), vid. the (A); and that would be a mutilation of the word (A, YS). IUK says "If you say that this is entailed in the state of continuity also, I say that expression of the is not possible in continuity, because it would involve a combination of two quiescents; and further that the Tanwin's remaining in continuity contains some reparation for the word (YS, Sn), contrary to pause" (Sn). But this apology for the supposed mutilation in , and, by parity of reasoning, in , is unnecessary, according to the Tsar's statement (ll. 8, 20) that the mutilation in pause would consist in leaving the word with a single quiescent rad.; for in continuity the sole remaining rad., vid. the , and in , and respectively, is mobile.

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

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

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


P. 823, l. 1. Of Ramâl [metre] (MN, MAR). A, who cites only the second hemistich, calls the author a "Râjîz," and inserts ﷿ before ﷺ, thus making the metre Râjaz.

P. 824, l. 2. Lukâiz Ibn Afsâ Ibn 'Abd al-Kaïs (IHb, AGh, MN, MAR) Ibn Afsâ (IHb)—l. 3. AU'd says that Marjîm was so named because he contended with a man in boasting; before AnNu'mân, who said to him ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ ﷺ 

He has disparaged thee in thy nobility; while his [original] name was Labîd (MN), [or] Shihâb Ibn 'Abd Al-Kaïs (ID). Ibn AlMu'allâ was an ancestor of AlJârûd (Muḥkam of ISd, cited in ID. 201, note b), whose name was [Abu-l-Mundhir, or Abû Ghiyâth (AGh,Is), with ﷺ and ﷺ, according to the corrected spelling (Is), or Abû 'Attâb (AGh,Is), with ﷺ and ﷺ (Is), one of the two being, I fear, a mistranscription (AGh,] Bishr Ibn 'Amr Ibn Ḥanash Ibn [AlHârîth (AGh)] AlMu'allâ (ID) ——— Ibn Lukâiz [Note on l. 2] (AGh) al'Abdî (AGh, Is), of 'Abd AlKaïs [309] (AGh). MII says "AlJârûd Ibn 'Amr Ibn Ḥanash came in, when he was a Christian, to the Prophet"; and then mentions his story. And his name is said to be other than that (Is). He received the cognomen ﷺ ﷺ the Destroyer because he made a raid upon Bakr Ibn Wâ'il (AGh, Is) in [the days of] heathenism, and smote them, and destroyed them (AGh), and extirpated them: the poet says
Then we trampled them with the horses from every side, as AlJärūd destroyed Bakr Ibn Wā'il (Is). And he was the chief of 'Abd AlKāis. He came in [to the Apostle of God (AGh)] in the year 10, in the [last (Is)] embassy of 'Abd AlKāis; [and was converted to AlIslām, being r. Christian (AGh);] and the Prophet rejoiced at his conversion (AGh, Is), and took him into favor (AGh). He was killed in the land of Persia (AGh, Is) in the year 21, during the Khilāfa of 'Umar (Is), having, it is said, been sent by [the Companion (Nw) Abū 'Abd Allāh (Nw, Is)] 'Uthmān Ibn Abī-l-ʿĀs [Ibn Bishr (Is) athThāqafi (AGh, Is, IHjr) atṬāʿifi (IHjr), whom 'Umar had made governor of 'Umān and AlBaḥrān (Nw, Is) in the year 15 (Is),] to the coast of Persia, where he was killed (AGh) at [a place known as (AGh) 'Aḵabat atṬīn, which then became called (Is)] 'Aḵabat alJārūd. And it is said that he was killed at Nahāwand with [the Commander of the army (ITB),] AnNu'mān Ibn Muḥarrīn (AGh, Is) alMuzānī, in the year 21 (ITB); or that he remained till the Khilāfa of 'Uthmān (Is). 'Uthmān Ibn Abī-l-ʿĀs died [at AlBara (Is, IHjr)] in the Khilāfa of Muʿāwiya (Nw, Is, IHjr) in 55, or, it is said, 51 (Is).

P. 826, l. 22. The word here rendered "imp.", vid. مَوْتَّوف, signifying "quiescent (uninf.)." [159, 431], is paraphrased by IY as مَبَطَنَيَّ imp., where I have omitted "uninf." as superfluous.

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

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

P. 832, l. 1. The MAR inserts “so in the ـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُ~ after “Zuhair”. See Jh. II. 80 (on خلائق) and other texts. See Note on p. 830, l. 2. The MAR inserts “so in the ـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُـُ~ after “Zuhair”. See Jh. II. 80 (on خلائق) and other texts. See Note on p. 830, l. 2.

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

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

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

P. 836, l. 4. AlJiwâ is a place in AsSamman (MI).
P. 837, ll. 9, 15. Read \( \dot{\text{d}} \) — ll. 19-21. "unambiguous," like \( \dot{\text{d}} \) and \( \dot{\text{d}} \); "ambiguous," like \( \dot{\text{d}} \) and \( \dot{\text{d}} \), where the \( \dot{\text{d}} \) and \( \dot{\text{d}} \) might be mistaken for a pron. (Cf. p. 855, ll. 21-24).

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

P. 839, l. 24. "it" here means the \( \dot{\text{d}} \) composed of the \( \dot{\text{d}} \) of feminization and the \( \dot{\text{d}} \) substituted for Tanwin.

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

P. 841, l. 6. "Hamza [683]," as in [683, 719, 723] — ll. 22. \( \dot{\text{d}} \) in the inch. [503], and is dropped in the Aud (Sn) and Fk — ll. 23. A's phrase "in the sayings of some of them" [ll. 19-20] suggests the idea that \( \dot{\text{d}} \) is not a tradition, though the Tamyis at Tayyib min alKhabith contains a tradition reported by AtTabarūnī in the Great and Middling Encyclopedia of Tradition, and elsewhere, from Ibn 'Abbās; unless it be said that A is exclusively considering pause with the \( \dot{\text{d}} \); so says YS, [though not in his Gloss on the Fk] (Sn). The Tamyis at Tayyib min alKhabith [or Discrimination of the Good from the Bad] out of the Tradition that circulates upon the Tongues of the People, is an Abridgment, by 'Abd ArRahmān Ibn 'Alī ash Shaibānī ashShāfī, known as AdDā'ibagī aZZābīdī, d. 944, from
Al Maḥāṣid al Ḥasanā [or the Fair Intents] upon many of the Traditions celebrated upon the Tongues, by Abū 'Abd Allāh Maḥammad Ibn 'Abd Ar-Raḥmān as-Sakhāwī, d. 902 (HKh. II. 424, VI. 46). The learned authority (TH) Abū-Iṣḥāq Sulaimān Ibn Aḥmad al-Lakhmī (IKhn, MINR, TH) at-Tabarānī (IKhn, MINR) as-Shāmī (TH), the [trustworthy, long-lived (MINR)] Ḥāfīz (IKhn, MINR) of his time (IKhn), b. 260 (IKhn, TH) in the Ṭabarīya of Syria (IKhn), d. 360 [in Iṣbahān (IKhn)] at the age of 100 years (IKhn, MINR, TH) and 10 months (TH). He was a pupil of Tr, and a master of IF (TM, Nos. 93, 6). He composed [delightful, profitable, extraordinary works; and, among them (IKhn),] the [three (IKhn)] Great, Middling, and Small Encyclopedias (IKhn, TH) of Tradition (HKh. V. 629). Ṭabarīya [Tiberias] is a small town overlooking the lake known by that name (MI). It is so named because it was built by Ṭabarī [Tiberius], king of the Romans [BK].

P. 843, l. 18. See P. I. 307 and Md. I. 55—l. 20. Read ﷺ

P. 844, ll. 13, 20. Read ُ

P. 845, ll. 10-12. I have not lighted upon the name of its author (MN). Its author is not named (Jsh). Its Rājiz is not known (MAR)—l. 13. The ب in يَقِّيُّ is i. q. ُمِنَ، i. e. from my hand (Jsh) —l. 14. مَسْلَمَتْ is a voc. with the voc. p. suppressed, i. e., ُمُسْلَمَتْ [56]; and is [on the measure of مَفْعَلةٌ,] like مَحْرَلَةٌ; [but] a man's name (Jsh). مَسْلَمَتْ (IY. 686, 1282).

P. 846, ll. 8-11. The ﷺ is so printed by Lees (K. 1343, 1326, 1504) in all three texts, and by Fleischer (B. II. 342) in the last alone —ll. 16-18. These are the Seven Readers (p. 24A)—l. 21. Read ﷺ—l. 22. Put a comma, instead of a full-stop, after ﷺ.
P. 848, ll. 19-20. See p. 940 (ll. 6-17)—ll. And َنُنِ ٍ is also read, according to the o. f. (K, B) by Ubayy Ibn Ka'b (K). Abu-Mundhir, [so surnamed by the Apostle of God (Nw),] or Abu-Ṭufail, [so surnamed by 'Umar Ibn AlKhaṭṭāb (Nw),] Ubayy Ibn Ka'b .... Ibn Mu‘awiya .... Ibn AnNajjar, [whose name was Taim Allāt, or, it is said Taim Allāh, Ibn Tha’labab .... Ibn AlKhazraj alAkbar (the Elder) (Nw),] alAnṣārī [alKhazrajī (Nw, IHjr) alNajjārī (Nw, Is) alMu‘āwī alMadani (Nw)], the Chief of the Readers, [whom 'Umar used to call “the Chief of the Muslims” (Nw, Is), one of the learned Companions (IHjr),] d. [alMadīnā (Nw)] in the year 19 (Nw, IHjr, Is), or 20 or 22 (Nw, Is), or before 30, which is said by ANI to be the true [date] (Nw), or in 30, which is the most trustworthy of the sayings (Is), or 32 (Nw, IHjr). I think that قَالُ in Nw. 142, l. 2, should be قَالَ, in which case “before” in “before 30” here and on p. 21A should be struck out.

P. 849, l. 11. Delete “679”—l. 12. The clause “according to some readings” qualifies “continuity”, meaning that some Readers make no pause upon َحَسَابَة ُتَكْبِية’ and َنْوِارِ ٍ.

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

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

P. 853, ll. 9-10. Bz was one of Ibn Kathir’s Reporters (p. 24A). B attributes this reading to Ya‘līkūb.

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

P. 856, l. 6. Delete “679”—l. 18. So in IH (p. 1284, l. 6); but I cannot find this citation in the S.

P. 87, l. 15. For “6” read “ب”.

P. 858, l. 20. "reading of the majority", i.e., with pause upon مالية. For the reading without pause see p. 850, ll. 3-5.

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

P. 860, l. 6. The KK among the Seven Readers were ًأسيم, هامسأ, and كس (p. 23a). B apparently means that Ibn ًأمير and they read أکرس ًأطان in continuity, and أکرس ًأطان in pause, with elision of ًأطان in either case; and that IAl is reported as doing the like; while نافٍ agrees with them in reading أکرس ًأطان in pause, but not in eliding the ًأطان in continuity. For nobody pauses upon a vowel.

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

P. 863, l. 17. منتهو أية بضات (IY. 1286, l. 17), which seems to be a medley of III. 9 and III. 91. (p. 864).

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

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

P. 869, l. 4. Read "pronunciation"—l. 7. Read "conj."—l. 10. "though the o.f."; the س being orig. quiescent, because it is a subst. for the ي "على."

P. 870, l. 15. كاكا (K. 1477, l. 15); but the explanation there given, which I have omitted, because more fully set out on
p. 848, ll. 17-23, shows that ُثُلُثُ وُجُود١ is intended—l. 16. For LXXI. 2. see Part I, p. 624.

P. 871, ll. 10-11. From the same poem as verses in Part I, pp. 375, 751, and Parts III-IV, pp. 344, 573, 1570—l. 11. His saying ُذَا الْنَصْبَ ِبَاس١ shows that ِبَاس١ is intended. For LXI. 2.

888 Part 1, p. 6241. From the same poem as verses in Part I, pp. 375, 751, and Parts III-IV, pp. 344, 573, 1570-11. His saying ُذَا الْنَصْبَ ِبَاس١ shows that ِبَاس١ is intended. For LXI. 2.

And assuredly I have become disgusted at life and its length, and at the asking of this people "How is Labid?" (Jh). (Sb. 256): but the Jh, Jsh, and N agree that ُذَا الْنَصْبَ ِبَاس١ here is a dem., as above shown. On the ُذَا الْنَصْبَ ِبَاس١ see § 540 (p. 485, ll. 7-16): it is similarly explained here in MN. IV.341—l. 21. The Khalifa Abu Khālid Yazīd Ibn AlWālid Ibn 'Abd AlMalik Ibn Marwān [alKurashi (TKh)] alUmawi adDimashkī, known as Yazīd an Nāḳīṣ [the Reducer], because he reduced the allowance of the soldiers [356], which his cousin [and immediate predecessor] AlWālid [Ibn Yazīd Ibn 'Abd AlMalik] had much augmented, a. 126, d. 126 (ITB), at age of 46 (Tr, MDh, IAt, HH, TKhlf, TKh) [or] 42 (IKb) or 40 (HH) or 37 (Tr, MDh, IAt) or 36 (TKh) or 35 (TKhlf, TKh) or 30 (Tr). The Khalifa Abu-l'Abbās AlWālid Ibn 'Abd AlMalik Ibn Marwān alUmawi adDimashkī, [a. 86 (IKb),] d. 96 (ITB), at age of 46 (Tr, IAt, HH, TKh) or 42 (Tr, IAt) [or] 44 (MDh) or 45 (Tr, IAt) or 48 (Tr, HH, TKh) or 49 (IAt) or 50 (HH, TKh) [or] 51 (TKhlf). The
ITB (vol. I, p. 331) inserts "alHāshimi" before "alUmawi" in the description of Yaṣīd; but this must be an oversight, as appears from the subjoined genealogical table:

**Houses of Umayya and Hāshim.**

### 'Abd Manāf

- **Abd Shams**
  - **Umayya**
    - Ḥarb
    - Abū-l-ʿĀṣ
    - Muʿāwiya (r. 64-66)
      - Yoṣīd (r. 60-64)
      - Muʿāwiya (r. 64-66)
    - Uthmān (r. 64-65)
    - Marwān (r. 64-66)
  - Yoṣīd (r. 65-66)
  - Muḥammad (r. 65-66)

### Hashim

- **Abd AlMuṭṭalib**
  - Yoṣīd (r. 60-64)
  - Muʿāwiya (r. 64-66)
  - Yoṣīd (r. 60-66)
  - Muḥammad (r. 65-66)

### AlʿAbbās

- Yoṣīd (r. 60-64)
- Muʿāwiya (r. 64-66)

- Yoṣīd (r. 126-126)
- Yoṣīd (r. 105-126)
- Yoṣīd (r. 101-106)
- Yoṣīd (r. 96-96)

- Yoṣīd (r. 65-66)
- Yoṣīd (r. 60-64)
- Yoṣīd (r. 60-66)

### AlʿAbbās

- Yoṣīd (r. 60-64)
- Yoṣīd (r. 60-66)
- Yoṣīd (r. 60-66)
- Yoṣīd (r. 60-66)

**P. 677, ll. 18—19.** A continuation of "contrary to the opinion of the KK" (l. 3). HHah means that the notion that the Hamza is disj., being based upon the theory that َنا is a pl. on the measure of َنا is refuted by the fact that it has a var. َنا, whereas َنا has no var. َنا.
P. 878, ll. 11—12. IX (p. 1290, l. 23), calls اَل مُنْسِم “indcl.” because, being always in the nom., it has practically only one case, contrary to the perfectly decl., which has three cases; and to the imperfectly decl., which has two [17]. Strictly speaking, it is not “indcl.”, i.e., uninfl., because the Damma of its final is by reason of an op. [159], vid. inchoation [24]; and “aplastic” would be a more appropriate term.

P. 880, l. 8. Read ُذِيَلَةٍ — l. 12. My MS of the WH in the division of the Converts, in the Is; and quotes from AlMarzubānī “Rabi‘a Ibn Maḵrūm was one of the poets of Muḏar in heathenism and AlIslām [Part I, Note on p. 281, l. 19]; and then became a Muslim, and was present at AlKādisiya [in the year 15 (MAB, THl)] and other victories, and lived 100 years” (AKB). [AlMarzubānī was author of the MS]. This ref. n. refers to one of his ancestors, whose name was AlMarzubān. And this name is applied, among foreigners, only to the prominent man, great in estimation; and its translation in Arabic is ظابط (Lhmv). Warden of the March, says Jk in his book, the Muʿarrab (IKhn). AlKādisiya is a town near AlKūfa, on the side of the desert, 15 leagues from AlKūfa, and 4 miles from AlʿUdhaib. Near it was the great battle between the Muslims and the Persians (MI). People, ancient and modern, have disputed about the year of AlKādisiya and AlʿUdhaib, many holding that it was the year 16, as is the saying of Wkd on the authority of others; while some hold that it was the year 15, and some think that it was the year 14: but what MII decides is
that it was the year 15 (MDh)—l. 19. In this verse (p. 560, l. 4) the
Lucknow and Delhi eds. of the R have ٍکُرٍتَرْ, while the Persian ed.
does not show quite clearly whether ٍکُرٍتَرْ or ٍکُرٍتَرْ be meant: but the
AKB has ٍکُرٍتَرْ, which R probably wrote.

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

P. 895, l. 7. Cited by R [upon IH, in the chapter on the Verbs of
Praise and Blame,] to show that the annulling v. [24] is sometimes
prefixed to the particularized by praise or blame [469], whether the
particularized precede [ٍکُرٍتَوْ or ٍکُرٍتَوْ], as in the ex. [ٍکُرٍتَوْ [ٍکُرٍتَوْ ٍدِيْنُسٍ نُعْمَة ؛
Thou wast such that most excellent was the man / (R)]; or follow [it],
as in this verse, orig. ٍکُرٍتَوْ ٍلَعْمَ تِلْبِسٍ [ٍکُرٍتَوْ نُعْمَة ؛، the annulier being prefixed
to ٍکُرٍتَوْ [440], so that it becomes ٍکُرٍتَوْ وٍَجَدْنَا نِعْمَة ، where the pron. of the du.
is pro-ag. of ٍکُرٍتَوْ وَ، and [orig.] its 1st obj. : while ٍکُرٍتَوْ نُعْمَة is the
correl. of the oath; and the oath and its correl. are in the position of the
second obj. [439]. And so is it parsed, according to the require-
ment of the [construction] preferred by R [and IHsh], making the
particularized an inch., and the prop. of praise or blame its enunc.
[472 (case 1, a)] (AKB) — l. 18. Or ٍکُرٍتَوْ may be correl. of ٍکُرٍتَوْ
[in (594)], as though it were furnished with two corrols.; while IJ makes [ لم تسبي ] ذا لقائ، a subst. for لم تسبي in the verse before it [594] (T), as it is made on p. 658.

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

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

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

Ibn Umail [a dim., both of them derived from أمل hope (AKB),] Ibn Asid [with Fath of the Hamza, and Kasr of the س (AKB),] Ibn Muḥārib alMuḥāribi, a Kūfi poet, contemporary with the two dynasties, the Umawi and the 'Abbāsi, but more celebrated under the 'Abbāsi (KA, AKB)—l. 7. حسب (R, Persian ed., II. 285, MAR, AKB. IV. 228): The love of lovers is etc. (R, Indian eds., Ish) : الحب حب The love of lovers is etc. (KA. XIX. 150, AKB. III. 523).
The verse is from an ode by AlMu'ammal on a woman of the people of AlHira, called Hind, with whom he was in love (AKB)—Ibid. AFI relates in the KA that (AKB) AlMu'ammal saw in his sleep a man saying "Art thou he that swore God would not torment lovers, saying يَكْفِيُّنِي الْمَلَكُ أَلْهَٰكَ [547] ?" So he said "Yes". Then the man said "Thou liest, O enemy of God"; and afterwards put his finger into AlMu'ammal's eyes, and said to him "Thou art he that said

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

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

P. 902, l. 5. Cited by S [653] with the words لَهُ بَيِّنَةٌ عَلَى الْيَامِ يُبْقِيُّ مِنْ الْيَامِ [504] أَمْ. O Mayya, a possessor of knotted horns (meaning a wild goat) will not baffle the days occurs in all the versions [of this ode]; but S is trustworthy, and "the true saying is what Hadhum has said" [194]. Skr says that "the days" hero are death (AKB)—l. 19. The two verses [on pp. 189 and 6 A] are attributed by AUd to Khalifa Ibu Baraz, a heathen (AKB).

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

P. 906, l. 4. Z here does not call the , and ت "preps." because the , is only a subst. for ب، and the ت for ; so that they are not original. But in '98 (p. 292) he reckons them among the preps.—ll.

To use a p. peculiar to the oath, or to certain

P. 907, l. 8. Read "504" for "508"—l. 11. By Umayya Ibn Abi 'A'idh (S, IY), or Abù Dhu'ain, or AlFa'îl Ibn Al'Abbâs al'Isma'î [below] (IY). This ode is attributed by Skr to Abù Dhu'ain alHudhali; by ABHlw to Mâlik Ibn Khâlid alKhunâî, of Khun'a Ibn Sa'd Ibn Hudhail; and by others to Umayya Ibn Abî 'A'idh alHudhali (AKB). In the DH (p. 148) it is ascribed to Malik Ibn Khâlid alKhunâî; and the first hemistich is given as

O Mayya, a possessor of round white blotches on his legs (meaning a mountain-goat) shall not baffle the days [Note on p. 902, l. 5]. I can find no information about (1) 'Abd Manâît alHudhali; but 'Abd Manâîf Ibn Rib' alHudhali alJurabi has been mentioned in Part I, pp. 776, 122A: (2) AlFa'îl Ibn Al'Abbâs alLaithî [above]; but Abû Umayya AlFa'îl Ibn Al'Abbâs alLahabi, a Hâshimi on both sides, his mother being daughter of Al'Abbâs Ibn 'Abd AlMâţ'ilîb Ibn Hâshim, and his father being son of Utba Ibn Abî Lahab 'Abd Al'Uszâ Ibn 'Abd AlMâţ'ilîb, has been mentioned in Part I, pp. 1527, 194A; and perhaps Jahn has printed ا ل ك ي ٍ ل في 1297, l. 2, by mistake for ٍ ل ك ي (See KA. XV. 2).

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

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

P. 916, l. 22. Jahn (IY. 1300, l. 1) prints س و ن ئ د د , which cannot be the one mentioned on p. 875 as meaning I swear, because that is not
self-trans: while the trans. I am present at, attend, witness, seems incongruous with such a direct obj. as God’s trust, or God’s oath.

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

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

Saba [214]

<table>
<thead>
<tr>
<th>Ḥimyar</th>
<th>Kahān</th>
</tr>
</thead>
<tbody>
<tr>
<td>Zaid</td>
<td>Mālik</td>
</tr>
<tr>
<td>AlKhiyār</td>
<td></td>
</tr>
<tr>
<td>Rabī‘a</td>
<td></td>
</tr>
<tr>
<td>Ausala, cognominated Hamdān</td>
<td></td>
</tr>
</tbody>
</table>
P. 920, ll. 12-22. Therefore _aw] is governed in the gen., (1) according to Kh, by өә as a subst. for әә, because the subst. for a prep. is a prep.; (2) according to R and I Ash, by ө understood—l. 21. Read "552"—l. 22. "invariability" means "irreplaceability by a subst."

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

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

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

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

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

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

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

P. 931, l. 20. For "ways" read "shapes", and after "remembered" insert "[733]".

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

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

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

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

Their Abû 'Amr and the Yahsubî Ibn ʿAmir were pure in lineage,
while the remaining five of them had enfranchisement common to them
(p. 23. A), meaning that ʿAlaʾ and Ibn ʿĀmir were native Arabs, while the other five were only naturalized—ll. 20-24. Know that JDB says "Reading is divisible into canonical, singular, and anomalous. The canonical are the celebrated Seven Readings; the singular are the Three Readings that complete the Ten, with which are coordinated the Readings of the Companions; and the anomalous are the Readings of the Followers, such as ʿAlAʾmash, Yaḥyā Ibn Waththāb, Ibn Jubair, and the like." But this language requires consideration, as will be recognized from what we shall [now] mention. The best of those who have discoursed on this subject is IJTāʾ, the Master of the Readers in his time, and the Teacher of our Teachers, who says "Every reading that conforms to [the rules of] Arabic, though only in a [possible] construction [below], and agrees with one of the ʿUthmānī Codices [below], though only by assumption [below], and rests on sound authority, is the correct reading, which it is not allowable to reject, nor lawful to disapprove [Note on p. 830, l. 24]: nay, it is one of the Seven Modes [below], in which the Qurʾān was revealed; and must be accepted by the people, whether it be [transmitted] from one of the Seven Masters, or from the Ten, or from any other accepted Master. And, whenever one of these three essentials is defective, the reading may be freely described as weak or anomalous or false, whether it be [transmitted] from the Seven, or from those who are senior to them. This is the correct [opinion], according to the critical Masters, ancient and modern: that is distinctly declared by Dn, Mkk, Mḥd, and ASh; and is the opinion of the ancients, from none of whom is anything known to the contrary. ASh says that one ought not to let oneself be deceived by every reading attributed to the Seven, and loosely described as correct, and as having been so revealed, unless it be included in that canon, in which case it is not peculiar to transmission from them, but, if transmitted from some other Reader, is not thereby excluded from correctness, because the stress is upon the combination of those [three] qualifications, not upon the person
that it is attributable to; for the reading attributed to every Reader, 
whether one of the Seven, or any other, is divisible into authorized and 
anomalous, except that the mind inclines to what is transmitted from 
these Seven, in preference to what is transmitted from others, by reason 
of the celebrity of the former, and the frequency of the correct, author-
ized, [version] in their reading." Then IJazr proceeds "By our saying, 
in the canon, 'though only in a [possible] construction [above] we 
mean 'one of the [possible] grammatical constructions', whether it be 
more or less chaste, agreed upon or so disputed as not to hurt [its 
credit], when the reading is one commonly and generally known, and 
has been received by the Masters through a sound chain of authorities, 
since this is the greatest principle and the most cardinal essential. And 
how many readings are disapproved by one or more GG, whose dis-
approval is not regarded, like the gen. in ٚٞٓٞٓٞٓ ٢٠٢٠, IV. 1. [158], and 
the separation between the pre. and post. in VI. 138. [125, 346A], etc. !
And, says Dr, the Masters of the Readers do not act, in any of the 
modes of reading the Kur, upon the [expression] most extensively used 
in the language, or most regular in Arabic; but upon the most authentic 
in tradition, and most sound in transmission: and, when the version is 
authenticated, it is not rejected by reason of any rule of Arabic, or 
extent of usage in the language, because Reading is an imitative 
practice, acceptance of, and recourse to, which are obligatory". I 
[may here] say that SIM reproduces in his Sunan a report that Zaid 
Ibn Thabit said "Reading is an imitative practice". by which, says 
Bhk, he meant that the following of those who were before us* in the 
modes [of reading] is an imitative practice, no difference being allowable 
from the Codex, which is an exemplar; nor any variation from the 
reading that is well-known, even if another [version] than that be

* I read ﴿لاجم﴾ instead of ﴿لاجم﴾, which appears in both ada. of the IKr (p. 87, 
1. 24, and p. 108, 1. 16).
permissible, or more obvious than it. Then IJhr says "And by 'agrees' with one of the ['Uthmāni] Codices [above] we mean 'is found in one of them, not in others,' like the reading of Ibn 'Amir. And with books, and with the enlightening Scripture with expression of ب in both, which is found in the Syrian Codex; and like the reading of Ibn Kathir. From beneath which flow streams, with addition of م، which is found in the Meccan Codex: whereas, if it be not [found] in any of the 'Uthmāni Codices, it is anomalous, because of its variation from the authorized transcription. And by our saying 'though only by assumption' [above] we mean 'though only constructively,' like اللّٰه مُّكَّرِبٌ. 1. 8. [1], which is written in all [the Codices] without ل; so that the reading with elision [of ل] constructively agrees with the Codices, because [in them] the ل is elided in writing for abridgment. And Mkk says that what is transmitted in the Qur is of three kinds, (1) a kind that is read [in public worship], and whose denier is chargeable with blasphemy, vid. what is transmitted by trustworthy persons, and agrees with [the rules of] Arabic, and with the orthography of the Codex: (2) a kind that is correctly transmitted from single authorities, and is sound in Arabic, but differs in form from the orthography [of the Codex]: which [kind] is accepted, though it is not read [in public worship], nor is its denier chargeable with blasphemy: (3) a kind that is transmitted by a trustworthy person, but is unaccountable in Arabic; or that is transmitted by an untrustworthy person: which [kind] is not accepted, even though it agree with the orthography of the Codex. Exs. of the first [kind]," says IJhr, "are numerous, like المَلِك 1. 3. and المَلِيك [above]: exs. of the second are the reading of [Ubayy and 'Abd Allah
Every good ship [149], and the like; but the learned," says he, "differ about the reading of that [kind in public worship], it being disallowed by most: ezs. of what is transmitted by an untrustworthy person are numerous, like the Reading attributed to AHf, which has been collected by KHz [below], whereas

\[\text{لِمَا يَخْشَى إِنَّ خَيْرٌ عِنْ بَعْضٍ} \]

XXXV. 28. [God honoreth, of His servants, only the learned (K, B)] with \(\text{الله} \) in the nom., and \(\text{الله} \) in the acc., [so read by 'Umar Ibn 'Abd Al'Aziz, and transmitted from AHf (K); ] whereas DK and many have written that this book is apocryphal, having no authenticity: and ezs. of what is transmitted by a trustworthy person, but is unaccountable in Arabic, are few, hardly to be found; though a version \(\text{سمَتُ الْإِلَّهِ} \) VII. 9. [714] with Hamza, emanating from Nāfi' [683], is held by some to be an instance of it. And," says he "there remains a fourth kind, also rejected, vid. that which agrees with [the rules of] Arabic, and the [authorized] transcription, but is not transmitted at all; and this is more worthy of rejection, and more rigorously disallowed; while he that ventures upon it commits a great enormity. And hence reading by loose analogy, which has no principle to be referred to, nor any reliable support for the pronunciation, is disallowed. But," says he, "as for what has such a principle, it is a case where one is brought to accept analogy, like the incorporation of \(\text{ل} \) into \(\text{ن} \) [L into N] \(\text{قَالِ رَجَالُ} \) V. 26. [16] by analogy to \(\text{قَالُ رَبَّ} \) V. 28. He said, My Lord [750], and similar instances which contravene no precept or principle; and, by common consent, it is not rejected, notwithstanding that it is very rare." IJzr has made a most thorough examination of this subject, [here necessarily much condensed,] from which it is clear to me that readings are of various sorts:— (1) canonical, vid. that which a multitude [of Readers], whose
concurrency in falsehood is not possible, have transmitted from their like; [and so forth] to the end; and most of the Ka‘ar is like that: (2) well-known, vid. that which rests on sound authority, but does not reach the degree of canonicity; and which agrees with [the rules of] Arabic, and with the [authorized] transcription; and is well-known among Readers, and not reckoned by them to be a blunder or anomaly; and is read [in public worship], according to what is mentioned by IJzar, and implied by the foregoing language of ASh [or rather Mkk]: a typical instance of it is what is reported from the Seven by some of the Reporters, not by others; and ezs. of that are numerous, like those of the preceding [sort]: (3) singular, vid. that which rests on sound authority, but differs from the [authorized] transcription, or from [the rules of] Arabic; or is not so well-known as the [sort last] mentioned, nor is read [in public worship]: whence حُرُوبُ مع دامم of the ], which is transmitted from ‘A’isha as read by the Prophet in LVI. 88. [593] (IKn); and is read by HB, who says that حُرُوبُ here means mercy (K); 4) anomalous, vid. that which does not rest on sound authority; whence the reading [of AHf (K)] [رَكَّةَ بَعْضُ منِّ الْأَزْمِ] I. 8. He ruleth [matters on (K)] the day of requital [I], with مَلَكُ in the form of the pret. [v. (K, B)], and مَلَكُ in the acc.: (5) apocryphal, like the “Reading” of Khz [above]. And there appears to me to be a sixth [sort], which resembles the “interpolated” among the sorts of Tradition, vid. that which is added to a reading by way of exposition, like [ ] the reading of Sa’d Ibn Abi Wakkas [below] [١٠١١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١٠١ IV. 15. And he hath a brother or sister by a mother (IKn), and [ ] the reading of UBayy
actors by the same mother (K). Abū Isāḥ ibn Abī al-Mālik al-Mālikī al-Madani, called the Cavalier of Islam (Nw), d. [51 or 54 or (Nw, Is)] 55 (IKb, Nw, Is, Syt) or 56 or 57 (Nw, Is, Syt) or 58 (Nw, Is), aged [80 odd years or (IKb) 70 odd years (IKb, Syt). He became a Muslim early, after four, or, it is said, six [earlier converts], when he was 17 years old (Nw); [but] he used to say "I became a Muslim when I was 19 years old" (IKb). [On his conversion see SR. 162, LM. 18, and TKh. I. 286.] The Apostle of God said "Gabriel taught me to read [the Koran] in one mode; then I importuned him, and ceased not asking him for more, and receiving more from him, until he reached Seven Modes" [above] . . . . . . . . . . Urwa ibn AzZubair is said to have related that [Abū ‘Abd ArRahmān, or Abū ‘Uthmān ‘Nw),] Al-Miswar ibn Makhrama [al-Kurashi azZuhri, b. 2, d. 64 or 73 (Nw),] and ‘Abd ArRahmān ibn ‘Abd [aprotective (Is)] al-Kārī, [confederate of the Banū Zuhra, said by Wkd now to be a Companion, and now to be one of the great Followers among the inhabitants of Al-Madīna, d. 80 or 88, at the age of 78 (Is),] told him that they heard ‘Umar ibn Al-Khaṭīb say "I heard Hishām ibn Ḥakīm [below] recite the Chapter of Discrimination in the lifetime of the Apostle of God. Then I listened to his recitation, and lo! he was reciting in many modes wherein the Apostle of God had not taught me to recite it; and I wellnigh assaulted him in the prayer. But I took patience until he had pronounced the benediction. Then I struck him with his cloak on the eisternal notch, and said 'Who taught thee to recite this Chapter that I have heard thee recite?' He said 'The Apostle of God taught me to recite it'. Then said I 'Thou hast lied, for the Apostle of God has taught me to recite it differently from what thou hast recited'; and I took him away, leading him to the Apostle of God; and said 'Verily I heard this [man]
recite the Chapter of Discrimination in modes wherein thou hast not taught me to recite it. Then said the Apostle of God 'Release him: recite, O Hishám.' And he recited to him as I had heard him recite. Then said the Apostle of God 'So was it revealed;' and afterwards he said 'Recite, O 'Umar'; and I recited as he had taught me to recite. Then said the Apostle of God 'So was it revealed: verily this Kur'án was revealed in Seven Modes; then recite what is easy thereof'" (SB).

AlKārī [above] is a rel. n. from ِالکار AlKāra (KAb, LL), a clan of Khuzaima Ibn Mudrika (LL), who were confederates of the Banû Zuhra (Dh). Hishâm Ibn Ḥakim alKuraishi alAsadi, [a Companion, son of a Companion (IHjr), is mentioned in the SB [above]. He died [a long period (Is)] before his father (Is, IHjr) Abû Khālid Ḥakim Ibn Ḥizám [alKuraishi (Nw)] alAsadi [alMakkî (Nw)], who died in 50 or 54 or 56 or 58 or 60, at the age of 120 years passed half in heathenism, and half in Al-Islām (Is). But those who assert that Hishâm was martyred at Ajnādāin, [a well-known place in Syria, belonging to Palestine, where the Muslims had a celebrated day with the Greeks (MI) in the year 13 (Tr, TKhlf),] are mistaken (IHjr). On the meaning of ٌلاِن lā'ān, and of the v. ِاِلْلَّ al-lāl as applied to the Kur, see an article by me in the Asiatic Quarterly Review for April 1895 (vol. IX, pp. 405—8).

P. 938, ll. 2-3. ِاللَّ lāl and ِاِلْلَّ al-lāl are so written, instead of ِلَّ lāl and ِلْ lāl, to show that the Hamza is between Hamza and I —ll. 6-7. See note on p. 932, l. 5—l. 23. Read “ِاِلْلَّ al-lāl”, diptote as a proper name made fem. with ِاِلْلَّ al-lāl (S. II. 171, l. 20): ِاِلْلَّ lāl and ِاِلْلَّ lāl, the wide place (IX. 1306, ll. 16-17).

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

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

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

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

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

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

P. 951, l. 6. He said this when Maslama Ibn 'Abd AlMalik [after killing Yazid Ibn AlMuhallab (Mb)] was removed from [the government of] Al'Irāk (Mb, IX) in 102 (Tr, IAth), because the Khalifa had need of him near [the Court], and 'Umar Ibn Hubaira became governor [in his stead] (Mb)—Ibid. He means "The mules" of the post (Am)—l. 7. The Amir Abu Shākīr, or Abū Sa'id, or Abu-lAsbagh, Maslama Ibn AlKhalīfa 'Abd AlMalik Ibn Marwān [alUmawi (IHjr), governor of Al'Irāk for some months (IKb) in 102 (Tr, IAth)], d. 120 or 122 (ITB)—Ibid. The Maslama mentioned used to prevent Fazāra from grazing their camels. And, when he journeyed to Syria from Al'Irāk, the poet proclaimed to them to graze their camels (N). Read "Fazāra" in the text—l. 8. According to Am (Sibawayh's Bukh, vol. II, part II, p. 265), the poet means, by this malediction, to express a malicious wish that the Band Fazāra may not profit by the appointment of their clansman 'Umar [erroneously printed γ ' ] Ibn Hubaira [below] to the governorship of Al'Irāk in succession to Maslama—Ibid. Abu-lMuthamia 'Umar Ibn Hubaira alFasārī was appointed governor of the two 'Irāks [in 102 (Tr, IAth)] by [the Khalifa Abū Khālid (ITB)] Yazid Ibn 'Abd AlMalik [alKuraishi alUmawi adDimashkī, 6. 71 or 72, a. 101, d. 105 (ITB)], and dismissed by Hishām Ibn 'Abd AlMalik [in 106 (ITB)]. He died in Syria (IKb, pp. 185, 208), shortly after his dismissal (ITB)—l. 9. ٣٤ because (S, AKB): ٣٤ since (R). Another verse of the same poem is given in Part I, p. 673, l. 1. (see Note on l. 2 in p. 104A). S makes it the next, but AKB the next but three—ll. 16-17. See Note on Part I, p. 1189, l. 2 (p. 173A)—ll. 20, 23. Nothing turns on the variations of ٣٤. in the text. given by S here and on p. 952, ll. 1-2. His argument is that, since ٣٤
and in the last two verses are not dial. vars., they must be unusual alleviations of Hamza. Then he adds that he has heard of سَأَلَ, aor. يَسَأَلَ, as a dial. var. of سَأَلَ, aor. (p. 952, ll. 1-2). If, however, this be, as Z and B say, the dial. of Kurnish, then سَأَلَةً may be a dial. var., the poet being a Kurashi; but not سَأَلَتْ, Hassan being an Ansarī of AlKhazraj; unless he be supposed, as a close adherent, and active partisan, of the Prophet, and one of his Bards (Part I, p. 100 A, ll. 2—3), to have here adopted the dial. of the Prophet's tribe.

P. 952, l. 12. Satirizing [Abū Muarrif (KA)] 'Abd ArRahmān Ibn AlHakam Ibn 'Abi-T'Ās Ibn Umayya (Mb, IY) Ibn 'Abd Shams (Mb) Ibn 'Abd Manāf, an Islami poet, mediocre in quality among the poets of his time (KA).

P. 953, ll. 4—16. Therefore رَأْجُي for رَأْجِي (p. 952, l. 14) is not an ex. of this change, though لَا رَأْجُي for لَا رَأْجِي (p. 953, l. 1) might be.

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

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

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

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

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

P. 963, l. 3. "[of the Hamza] in it," i.e. of the second Hamza in —ll. 7—8. In R. 285, l. 11, between رَفَى and حَذْف الهمزة —ll. 7—8. In R. 285, l. 11, between رَفَى and حَذْف الهمزة
I insert رَفِّيَّة, as plainly required by the context, and by the words of IH (SH. 109), on which R is here commenting—l. 22. On the reason for treating the subject of §. 659 out of its proper place, which is under the two Hamzas, see p. 958 (lI. 14—15).

P. 964, l. 2. The extract here beginning from the Aud (p. 249, l. 4) follows "(2) the two Hamzas concurring in a [single (Tsr)] word" in §. 665 (p. 1287, lI. 23—24) —lI. 17—20. See SB. I. 84.

P. 965, lI. 7—9. Z calls زَرْع "wrong" in the M, and "vulgar" in the K; while IM calls أَتْنَكَ "anomalous" in the Alfiya, and "rare" in the Tashil (see pp. 143S, 1440) —l. 9. For "689" read "702" —l. 18. Abû Bakr Ibn 'Ayyaš Ibn Sâlim al'Asađi alKuši al'Hammât [the Corn-chandler, misprinted in the TH. VI. 20. as alKhayyât (the Tailor)], the Reader (TH, IHjr). His name is disputed (TH), [being] said to be Muḥammad, 'Abd Allâh, Sâlim, Shu'ba [p. 24A, l. 11], Ra'ba, Muslim, Khidish, Muṭarrif, Ḥammâd, or Ḥabîb, ten [different] sayings (IHjr): but the [most (IHjr)] correct is that his name is [the same as] his surname (TH, IHjr). He died in 194, or, it is said, a year or two before that (IHjr), in 193 (IAth, TH, ITB, TKh), aged 96 (IAth), 97 (TKh), or nearly 100 (IHjr). For "reported by" both my copies of the Tsr have "reporter of"; but Abû Bakr used to report from Al'A'mash, as is expressly stated in TH. VI. 20. (see an instance in Tr. III. 2526, lI. 3—4). Al'A'mash was his senior by more than 30 years (see Part I, p. 145 A, lI. 1—2).

P. 966, lI. 2—3. For "Ks" in the Aud both my copies of the Tsr have "F": but IΛamb was senior to F; and, though KIΛamb was junior to F, the Aud after "Ibn IΛambârî" adds "in the Book of Pause and Beginning," the author of which is named in HKh. v. 170. as IΛamb.
P. 967, l. 3. Abū 'Uthmān asked Abu-l-Hasan (Sn. IV. 370, l. 20), where Abu-l-Hasan means Al'Akhfash al'Ausat, one of the Masters of Abū 'Uthmān alMāzini—ll. 10—13. See pp. 1221-1223. The "extremity" in "the pl. of اَلْحَجَّة" is the beginning—l.l.—p. 968, l. 3. This change of the second Hamza, when pronounced with Damm after a Hamza pronounced with Kasr, into ɒ seems to conflict with the general rule quoted by IH from the GG that "the second must be converted into ٓٔ, if either it, or the one before it, be pronounced with Kasr" (pp. 976-977). But R points out that "A Hamza pronounced with Damm after one pronounced with Kasr is not found in their language" (p. 975); and he agrees with IHSh that للُّفِلُومِ from جمُلُا would be جمُلُا (pp. 973, 975), except according to the opinion of Akh, who makes جمُلُا (p. 975, ll. 2-3, 12-13), apparently conforming here to the general rule mentioned above as quoted by IH.

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

P. 969, ll. 4, 9, 15. For قرأوا ... قرأوا ... قرأوا ... (IA. 368, ll. 1, 2), dropping Tanwin in all three for no apparent reason; while De Sacy prints قرأوا ... قرأوا ... (Commentaire sur l'Alfyya, p. 234), dropping Tanwin in the first. But R, by giving the fem. as قرأها, like قرأها [272], makes قرأها triptote, its final being an ٓٔ of coordination, as in يُتَرَّفُيُّ, not of feminisation, as in سَلَمَى; and A, by giving the acc. as قرأها and قرأها, also makes قرأها and قرأها triptote—l. 19. "like أَلْوَلَيْ (IA)", with Damm of the م, and Kasr of the ل, act. part. from أَلْوَلَي i.q. حَلَفَ قُرَأْوَي, which is on its model, is defective (MKh). If
from ٌۚ yanî, it is alleviated, for ۖ ٌۖۚ ُۚ for ۖ ُۚ َۚ [G58]; but it may be from الّ ۖ ٌۖۚ ُۚ conferred, bestowed.

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

P. 971, l. 12. Read "[and]"—ll. 20-21. 'Āsim, Ijāmza, and Ka are the three Kūfī Readers among the Seven (pp. 23A, 24A). On Khā, who is herc reckoned as a Kūfī, see Preface (p. IX); and, on Al'ā'mash, p. 23A—l. 21. Abu-ḥasan Raḥīm Ibn 'Abbāl Muʿmin al-Hudhali, their freedman, al-Ḍāṣrī, the Reader, d. 233 (IHjr), [or] 234 (ITB)—l. 22. Yaʿqūb [p. 23A] is one of the Ten Readers (IKhn, MAB, ITB); and is the Eighth Reader (IKhn). He read under [Abu-l-Mundhir (MINR, IHjr, BW)] Sallām Ibn Sulaimān [al-Muẓanī al-Ḍāṣrī (MINR, IHjr), denizen of Al-Kūfā (IHjr), the Reader and Grammarrian, d. 171 (IHjr, BW)], who read [at Al-Kūfā (MINR)] under 'Āsim Ibn Abī-n-Najūd [p. 23A], who read under Abū 'Abbāl Ar-Raḥmān as-Sulamī [Part I, p. 124A, and Part II, p. 22A], who read under 'Alī Ibn Abī Ṭalīb [p. 21A], who read under the Apostle of God (IKhn, MAB). Both IKhn (No. 835) and AF (MAB. II. 29) have "Sallām Ibn Sulaimān al-Ṭawil": but Sallām al-Ṭawil, i. e., Abū Sulaimān Sallām Ibn Sulaim, or Ibn Mūsīm, at-Tamīmi as-Saʿdī al-Khurāṣīnī, afterwards al-Madāʾīnī, the Traditionist, called al-Ṭawil, d. 177, was a different person from Sallām Ibn Sulaimān (see MINR. I. 357, IHjr. 106), though the two seem to have been sometimes confounded (see MINR. I. 358, l. 16).

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

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

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

P. 975, l. 8. Read سأك—Ibid. Pronounced, by S, سأك with the well-known betwixt-and-between (see pp. 932, 948); and, by Akh, سأك with pure  (see p. 949) l.l. 17-18. of سأك and نت (And .250, l. 15): of سأك and نت (A. IV. 371, l. 3).

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

P. 978, l. 24. ٰخُطَاـمِـيٰ (R. 289, l. 12; AKB. I. 118, l. 28) is an imaginary word, designed to show the measure of ٰخُطَاـمِـيٰ for the measure of | ٰخُطَاـمِ in lY. 1314 (ll. 2-3)—Ibid. Read ٰخُطَاـمِ.

P. 979, l. 1. ٰبِعْصِبٰ (Jh, lY), with Fath of the ص, from | ٰلِبِحَسْبِيٰ , with Kasr, a tribe of AlYaman, like ٰلِبِحَسْبِيٰ from ٰلِبِحَسْبِيٰ [296] (Jh), with Kasr of the ص (LL), 'Abd Allâh Ibn 'Amir, the Reader, one of the Seven [pp. 23A-24A], and others (Dh):

ٰبِعْصِبٰ | with Damm, Fath, and Kasr of the ص, [not with Fath only, as Jh asserts (KF),] from ٰيَحْشَبٰ, Yaḥšub, or Yaḥṣib, [with triple vocalization of the ص (KF), Ibn Mâlik (IKhn),] a clan (IKhn, KF) of Ḥimyar (IKhn). And, with Kasr, ٰبِعْصِبٰ from Yaḥṣib, a fortress in Spain (Dh). The pedigree of Yaḥṣub traced by IKb, vid.

Ḥimyar Ibn Saba

\[
\begin{array}{c}
\text{Mâlik} \\
\text{'Amir} \\
\text{Duhmān} \\
\text{Yaḥṣub}
\end{array}
\]

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


P. 983, l. 9. After "[656, 663, 669]" put a full stop—ll. 23, 25. Derenbourg prints \( \text{'م} \) and \( \text{'م} \) (S. II. 172, l. 13) : but Jahn \( \text{'م} \) (for \( \text{'م} \)) and \( \text{'م} \) (IY. 1315, l. 7), correctly, because the first is alleviated in the same way as the single mobile Hamza (p. 985, ll. 5—9), i.e., by the well-known betwixt-and-between here, as in \( \text{'م} \) and \( \text{'م} \) (p. 988, ll. 2, 4), since it is preceded by \( \text{'م} \); though in the case of XLVII.
20., where the vowels of the two Hamzas are of the same kind, IAI allows elision (p. 985, ll. 18—23).

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

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

P. 990, ll. 15—19. For "combination" in l. 18 read "concurrency". Since "such [a concurrency] occurs only in the dim.", where the first quiescent is [3], the words "& or" in ll. 16—17 would be superfluous but for the ex. from [5] given below. As for [731], which is not in the dim., the concurrency in it is produced by incorporation proper to Readers, not by incorporation proper to etymology (p. 1673), which is the kind of incorporation that R is here considering, as is clear from the words "together with the [letter that it is] incorporated into" (p. 991, ll. 11—12).

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

P. 994, l. 27. Read "[written text]".

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

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

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

P. 1001, ll. 7–8. “[24]”. See Part I (p. 87, ll. 23–p. 88, l. 7)—l. 20. This reading is attributed by B to “Abū Bakr”, by which he means ُ, as in his comments on XXI. 88. [757]; not one of ُ’s Reporters [p. 24 A], who also is surnamed Abū Bakr.

P. 1002, l. 25. Abū ُ ‘Amr Ibn ُ ‘Ubaid Ibn Bāb [stTawīnî, their freedman, alBāṣrî (IHjr)], the celebrated Theologian and Ascetic and the Master of the Mutazila in his time, b. 80, d. 144, or, it is said, 142 or 143 or 148 (IKhn). He was freedman of the Banu-l’Adawīya, of the Banū Mālik Ibn Ḥanzala (Mb). The Banu-l’Adawīya, so styled after their mother, are [the clans of] Zaid Ibn Mālik Ibn Ḥanzala, Ṣūdāy Ibn Mālik Ibn Ḥanzala, and Yārbū’ Ibn Mālik Ibn Ḥanzala (IKb). For the pedigree of Ḥanzala see Part I, p. 187A.

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

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

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

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

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

[418. A], * since "the ag. is not altered by the ops. prefixed to its op." (Part I, p. 520, ll. 9—10): and the assertion, on the same page, that the ت and other aoristic letters [404] are "Prefixed Pronouns, expressing the Nominative," is still more erroneous, because they are not prons. at all, but mere preformative letters converting the pret. into the aor.; and do not signify the ag., which in Arabic never precedes its v. [20]; though they serve, by their variations, to forewarn the hearer that he may expect the ag., when afterwards expressed or understood, to be of a particular pers., gender, or number. This subject has been more fully discussed by me in the Asiatic Quarterly Review for July 1897, pp. 76—77.

P. 1010, l. 23. B means that اغزة and جز از نا are instances of elision of the first quiescent when a letter of prolongation, since the ا is restored upon affixion of the nom. pron., so اغزة and از نا then made quiescent by elision of its vowel, as اغزة and از نا with two quiescent s; and then again elided, as اغزة and از نا: and similarly, mutatis mutandis, the other exs. in this paragraph whose nom. pron. is ج or ي — l. 25. Read اغزة.

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

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

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

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

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

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

P. 1019, l. 23. (R. 189, l. 19), an obvious mistake—l. 1. "by alleviation" of the Hamza in َلān, the vowel of which, vid. Fāṭha [668], is transferred to the preceding quiescent, i. e. َلān; not by elision of the Hamza [669], and mobilization of the first quiescent, vid. َلān, which would then be pronounced with Kasr [664].

P. 1020, l. 7. (R. 189, l. l.), which I cannot find in the Kur. Perhaps we should read for XVII. 75. [465]. Cf. p. 1046 (ll. 1-4)—ll. 9-14. "except ...... Tamīm". This passage in the SH (pp. 67-68) is a continuation of the two preceding passages give in p. 1016, ll. 11-15, and p. 1018, ll. 18-20; and states an exception to the rule on p. 1016, the corollary of p. 1018 being interposed by IH between the rule and its exception.
P. 1024, l. 1. Read ʿṣ'—l. 2. Read "Sulaimā"—ll. 18-19.

"nor any mobilization on account of such", i. e., of a concurrence of two quiescents, since the ʿ of the pron. is orig. mobile, contrary to the ʿ of silence.

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

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

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

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

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

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

P. 1037, l. 21. Jahn prints غُض (IY. 1325, l. 10), apparently understanding "the general rule" mentioned in l. 19 to mean the one given on p. 1024, ll. 20-23; but IY's object is to explain the Fath of the ف, not Kasr, which would need no explanation.

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


P. 1041, l. 2. The Follower (Nw) Abū Bakr Ayūb Ibn Abī Tamīma Kāṣān [al'Anāzī, or, it is said, alJuhanī, their freedman (Nw),] alBāṣrī asSākhtiyānī, [an early Jurist and Devotee (IHjr),] d. 131 (Nw, IHjr), or, it is said, 129 (IAth), at age of 65 (IHjr), [or] 63 (IKb, IAth). AsSākhtiyānī (Nw, IHjr), with Fath of the undotted س (IHjr), so called, say IAB and others, because he used to sell لُسَخْتِيَان (below) in AlBāṣr (Nw).—AsSikhtiyānī (IY, LL), with Kasr of its initial, a rel. n. from the manufacture and sale, of لُسَخْتِيَان [below], which are sheeplkins (LL). لُسَخْتِيَان [above], also pronounced
with Fath [of the ] is [goat’s skin, when tanned, an arabicized word; and (KF)] A country, whence (KF, MAR). He was freedman of the Banū ‘Ammār Ibn Shaddād; and, ‘Ammār having been freedman of ‘Anaza, was freedman of a freedman (IKb). I read for in R. 195, l. 3, and for in MAR, note 1; and and and and, respectively, in Nw. 170, l. 14, edited by Wüstenfeldt—Ibid. Read “asSikhtiyāni”—ll. 13—14. "the two quiescenta," i.e. | and the incorporated م — l. 15. جا in Lane (p. 463, col. 1, l. 5) should be جا, as here.

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

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

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

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

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

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

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

p. 1052, l. 6. "like the expressed". See IX. 1329, l. 3, where should be كاثابية: كاثابية in Jrb (p. 92, l. l., of my MS, and MASH. 70, note 6).

p. 1053, l. 14. The words of the Msb, as here quoted by Sn, are (Sn. IV. 339, l. 18). If this quotation of them be correct, then their rendering by Lane (p. 262, col. 1) "and a change [of a vowel] in a case of this kind is rare" evidently misses the author's point, that, if the o. f. be بمث, the only alteration in the derivation of من from it is change of ֶ into ֶ; whereas, if the o. f. be ֹ, there are two more alterations, change of the first vowel from Fath to Kasr, and of the second consonant from mobility to quiescence.
P. 1054, l. 11. See pp. 1055 (l. l.), 1056 (l. 17), and 1064 (l. 20). Cf. Part I, p. 1425 (l. 1-2). As for § 295 (p. 1307, l. 23) from Sn. IV. 226, l. 7, the й in it, if not a mistake for й, is an anticipation of the form to be assumed by the й upon affixion of the й of relation in \( \text{ثنوى} \), like \( \text{قثوى} \).

P. 1055, l. l. \( \text{هَنْيِان} \) (IV. 1329, l. 3). But see p. 1349, l. l., and p. 1350, l. 7-10, the latter from IV. 1383, l. 1-2.

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

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

P. 1059, l. 3. " \( \text{وَسَم} \), [with Kasr of the й, as the KK say (Sn).]" from Sn. IV. 339, l. 2. But see p. 1060, ll. 7—8, from YS. II. 304, l. 8; and the next note—Ibid. \( \text{وَمَشََت} \), like \( \text{أَرْسَام} \), pl. \( \text{آَرْسَام} \) (Jrb. 93, ll. 5—6)—l. 4. \( \text{وَعَدَت} \), like \( \text{وَعَدَت} \) (Jrb. 93, l. 6).

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

P. 1062, l. 16. \[prounced \( \text{ذَرُكِسْوُرُ آَو} \) \] with the vowel of the Hamza of \( \text{أَو} \) transferred to the \( \text{زُرُكِسْوُرُ} \) (Sn)—l. 18.
[pronounced گَلْطِفَ] with the vowel [of the Hamza] of بَعْضُ transferred to the Tanwin of َلَ (Sn).

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

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

P. 1070, ll. 11-14. This is true at the beginning of the sentence, where the difficulty of beginning with a quiescent arises [757 (case 1, b, a, β)]. In the interior of the sentence this difficulty is absent; but an unpardonable concurrence of two quiescents must be avoided. Incorporation is therefore disallowed when the aor. follows a quiescent other than a letter of prolongation; but not when it follows either a mobile, in which case there is no concurrence of two quiescents; or a letter of prolongation, in which case a concurrence of two quiescents is pardonable. Exs. will be found on p. 1087, l. 3, and in §. 757. Bz even incorporates after a sound quiescent in III. 137. and XCVII. 3, 4. [757]: but R disapproves of this, though it may perhaps be theoretically justified on the ground that the incorporated letter is virtually mobile, as B says on IA1's reading of X. 36. [756]; or be explained away as slurring rather than incorporation, as in يَجِلِّونَ [756]—l. 13. Read "757".

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

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

P. 1081, l. 1. Read ١٠٠١ — l. 9. "[though in a modified form]," being either converted into ١٠٠١ or softened betwixt and between.

P. 1083, l. 13. "in reading," i. e. reading the Kur—l. 17. Cf. Part I, p. 1116, ll. 18, 19. B accounts for the masculinization of the v. in LXXV. 9. by the predominance of the masc. gender in the coupled ١٠٠١ over the fem. in the ant. ١٠٠١ — l. l. IA. 364 with Fath of the ١ (MN, J), like سكاب (Jsh, Sn, Mkh). Read ١٠٠١ (See p. 1084, ll. 2, 5).


P. 1089, l. 2. Read ١٠٠١ — l. 19. Read ١٠٠١ — Ibid. Read ١٠٠١ — l. 22. For "right" read "night."

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

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

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

P. 1094, l. 20. The ١٠٠١ is a compensation for ١٠٠١ (K, B on III. 25); [but is loosely termed by Jh] a subst. for the voc. p. (Jh on ١٠٠١) Lane (p. 83, col. 3), citing Jh and B, says "substitute"; but "compensation" would be better. See pp. 1182, 1184, for the distinction between
compensation (بديل) and subst. (موضعه). In Part I, p. 174, ll. 12, 19, for "substituted" and "subst." read "put as a "compensation," and "compensation," respectively, the words used by IA and J being (IA. 266, l. 15) and (J. 354, l. l.) In Part I, p. 186, l. 3, the word rendered "subst." is حاصل (M. 21, l. 9), which means "substitute, successor," though it is not the technical term for subst.

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

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


P. 1098, l. 21. Before "When" insert "The aug. in such as [نثلل] and] كم is, (1) [as IH prefers (MASH),] the second (SH) constituent] of the double [medial] (MASH), because it is known that in خر د [above] the second د is put only to correspond to the خ in خصفر [392]; and, since the second is proved to be aug. here, it is so elsewhere (Jrb): this, says AH, is the opinion of Y and F (MASH): (2) as Khl says [303], the first (SH), because one should rather judge the quiescent to be aug. (Jrb): (3) as S allows, either (SH), because the signs are conflicting (Jrb). One should rather judge the second to be aug. in the case of the [letter] repeated for coordination; and one of the two, without specification, in other cases (R)," among which نثلل is included (pp. 258, 1092, 1097).
Thus IM places the two *augs.* (the first م and second م) in between the ع (the first م) and ل (the second م); but Z places them (the second م and م) after the ل the first م), as is clear from his citing this word as an ex. in §. 385—l. 8. The reference is to Part I, p. 1241, ll. 9-21. See also p. 1045, l. 23—p. 1047, l. 7; and, on the ى in *سبسم سرسِ،,* see p. 1044 (ll. 2-9)—l. 10. By “they” the Arabs are meant, not the KK—l. 15. Salāma, or ‘Abd (a'rothetic), or ‘Ubaid, Ibn ‘Umar (Is). He, or his son Abū Muḥammad ‘Abd Allāh, who also was a Companion, is said in the Is to have died in 71 at the age of 81—l. 20. The third is not omissible in *سبسم سرسِ،* because this word is a *prim.* substantive, not connected, by sense or derivation, with the *tril.* 

inf. n. سم poisoning.

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

P. 1101, l. 1. Read توم .

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

P. 1103, l. 9. Read مُركون .

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

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

P. 1112, l. 20. For “a” read “an”.

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

P. 1119, l. 1. For “is used” read “if used”—l. 7. I have not seen any authority for the orthography of أرط (Sn), which perhaps should be حظلة أرط, like حظلة أرط (p. 1156, l. 21)—l. 8. أرط is with Hamza, and then ] substituted for a quiescent Hamza [658]; and by this it is distinguishable from what follows it [in l. 9]: while the saying of YH “with two Hamzas” is a careless mode of expression (Sn); or perhaps is intended to show that the أ, f. is أرط on the measure أرط, not أرط on the measure of أرط —l. 10. So in Sn. IV. 321, ll. 4—5, and Lane (p. 49, col. 2); but I do not find the inf. n. in the Calcutta ed. of the KF (p. 463, l. 5)—l. 11. “also said”. It is said in the KF (Sn), Or this [var.] is a solecism by Jh (KF, Sn).
P. 1120, l. 6. Satirizing Jala'ud al-Kilâbi (TA)—l. 7. Read ُئِبُتَ ْنَمَهَئَ and l. 16. Read “without”—l. 23. For “one” read “are”.

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

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

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

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

P. 1128, l. 4. They sometimes say I threw him down on the ground, adding ٌ in it, as they say [482, 674] (Jh). This ٌ becomes ٌ in ٌ [684, 619]—l. 7. Read ٌ—l. 8. Read ٌ. ٌ

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

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

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

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

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

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

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

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

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

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

P. 1143, ll. 10—11. Jahn (IV. 1346, l. 6) prints معز and فعل; but معز and فعل are required, for correspondence with عزى (l. 7)—ll. 22—23. ميت (الذين) مشرش، i.e. dead of ear (Jk). In l. 23. Read "dead-ear".

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

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

P. 1146, l. 7. Read داصفة.

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

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

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

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

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

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

P. 1156, ll. 1-2. See p. 1112, ll. 24-25, and p. 1154, l. l.—p. 1155, l. 2—l. 12. Read "the ن were".
P. 1157, l. 8. For "also, as" read "also; for, as"—l. 12. ًُُۚش ۚش is explained in A. IV. 329, l. 1, as "the exalted chief," a substantive; but in IV. 395, l. 15, as an "ep., meaning exalted, chief" [396]. The Sn explains it is "an aquatic bird" (p. 1155, l. 6); but adds that "it is used in other senses, as in the KF"—l. 14. Cf. ًُُۚش [398]—l. 17. ًُۚش ۚش, (A. IV. 329, l. 2), an obvious mistake. A means ًُۚش ۚش, as ًُۚش ۚش, from ًُۚش ۚش, not ًُۚش ۚش from ًُۚش ۚش; the َن being the خ of the word, and the Hamza, like the ۚ, an aug., not the converse—ll. 19-22. This passage means that the augmentation is produced not by inserting an aug. َن before the first ۚ, which is the َن of ًُۚش ۚش, but by doubling the first ۚ for coordination with ًُۚش ۚش, the aug. being then the second َن (Noto on p. 1098, l. 21), not the first, as it would be in the former case. The measure, therefore, is ًُۚش ۚش [395], but ًُۚش ۚش [396]. It is implied on pp. 1155, 1157, that َن in ًُۚش ۚش is not aug., but rad., which is strictly accurate if, as is probable, it refers to the first َن, as being "exactly in the middle between four letters," and "quiescent" (pp. 1154-1155), but "incorporated" (p. 1157); for this َن is rad., being the first ۚ: whereas, if it refers to the second َن, it must be taken to mean that this َن is inserted not as a mere letter of augmentation (pp. 1095-1097), but as a duplicate of a rad., because it is a reduplicative "augment after the first ۚ" [396]—ll. 23-24. "like عد ۚب ۚس," i.e. an augmented quad. from عجنس, as it is treated in the KF, where it has a separate article; whereas AH makes it an augmented tril. from عجنس, under which article it is mentioned by Jh.

P. 1158, ll. 3-4. The MS of the KF, which is in our hands, has ًُۚش ۚش [horsε, a Persian word (KF)], meaning "with quiescence
of the ل" (Marginal Note on Sn. IV. 329), i. e. ضَفَّتْهَا; and so also has the Calcutta ed. of the KF (p. 477, l. 16): but Sn after "double ل" adds "as in the KF and Dm"—l. 11. Read تْ نْضْرِبُهَا.

P. 1150, ll. 4-5. It has four dial. var., عُبْرُثُوُأَن and عُبْدُوُأَن عَبْدُوُأَن [289, 400] and عَبْدُوُأَن (Jb), i. e. with Fath and Damm of the دث (MAJh). YO on §. 400, after mentioning عَبْدُوُأَن, adds "and عَبْدُوُأَن also is said," which I have inadvertently omitted (Part I, p. 1807)—l. 10. تْ نْعلُنِي (IV. 1350, l. 5); but it is diptote because of the quality of proper name combined with the abbreviated form of coordination [16].

P. 1160, l. 13. After " sing." put a comma—l. 16, "in this cat.," i.e. as an aug. أَفْتَتْرَأَت. ل. 1. The دث is equally aug. in the مَأْسِرَة and its variations. Possibly these are meant to be included in the "variations" of أَفْتَتْرَأَت; but it is usual to consider the مَأْسِرَة a variation of the مَأْسِرَة (Part I, pp. 1113, 1466), not the converse. We cannot read أَفْتَتْرَأَت here, because that would alter the number of positions from four to five; and because نُفِتْرَأَت is not repeated before أَفْتَتْرَأَت, as it is before each of the subsequent positions; so that كَضَرَبَت and أَفْتَتْرَأَت must be coupled to كَضَرَبَت, not to في أَفْتَتْرَأَت (A. IV. 329-330).

P. 1161, l. 13. For (" put (")—ll. 14-15. This seems to make the Tanwin a mere formative letter, not a p. [608]; but see p. 1160, l. 17.

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


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

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

P. 1167, l. 15. The poet means ٌَٰٓٔ; but makes the ٌَٰٓٔ Hamza conj., by poetic license (R). ٌَٰٓٔ is a foreign name; but is used by the Arabs as a name, vid. [for] ٌَٰٓٔ Ibn Mu'jar Ibn Nizâr Ibn Ma'add Ibn 'Admûn (Jh). ٌَٰٓٔ Ibn Mu'jar, ancestor of Kurâish, is with Kasr of the Hamza, according to the sound, best-known, [opinion]: but the Kâdi 'Iyâd [below] says that I.Amb spelt it with Fâth of the Hamza [668], and [with] the ٌ of determination [599]; and ID says [below] that it is from ٌَٰٓٔ despair, which is the opp. of hope (Nw). The derivation of ٌَٰٓٔ may be from their saying ٌَٰٓٔ despaired, aor. ٌَٰٓٔ, inf. n. ٌَٰٓٔ despair, to which they prefix the art.; or from their saying ٌَٰٓٔ a gallant man, one
of a gallant people, i. e. which [phrase] is the name of description applicable to the brave. This [second derivation] is for those who [do not] pronounce یاس with Hamza; but the first exposition is more pleasing to me (ID). [See the next Noto.] But, as for یاس Ilyās, [the name of] the Prophet [Elias], it is with Kasr, not otherwise (Nw). The names of the Prophets (the blessings of God be upon them!) are, all of them, foreign, as براهام Abraham, يستعيل Ishmael, مسنجس Isaac, الياس Elias, إبرهيم Enoch, يسرائيل Israel, and جبريل Job; except four names, vid. یوسف Adam, سليمان Shu'ayb, محمد Muslim, and یوسف Muhammad (Jk). The Kāfī Abu-İFa'il 'Iyād [above] Ibn Mūsā alYahṣūbī as Sabti, [an inhabitant of Sabta, a well-known city in the West, alMālikī, the Mālikī Imām (Nw),] was the Master of his time in tradition and its sciences, and [in] grammar, lexicology, and the language, battles, and genealogies of the Arabs, b. 476, d. 544 (IKhn). The Nw gives 496 for the date of his birth; but the BM, IBshk, and MĀSdf, all have 476, like IKhn—l. 21. AlYās Ibn Muḍar Ibn Nizār was the first to be afflicted with یاس [with the Hamza] mobilized, i. e. یاس یوسف phthisis, consumption (KF). This suggests that یاس The phthisic, consumptive, for یاس, like یاس, for یاس [658], is derived from یاس, being an assimilate ep. on the measure of یاس یوسف, like یاس یوسف perversity [348]; but in Lane (p. 2974, cols. 1-2) یاس seems to be derived from یاس (so vocalized), “the son of Muḍar,” by suppression of a pre. n. [126], orig. یوسف the disease of AlYū'u. P. 1168, ll. 16-21. The ی is an entire word (l. 20), a p. [294, 678]; but is regarded as part of the preceding n. (l. 16), for which reason the
inflection of that n. is placed upon it [402, 607, 678]. IY considers it "equivalent to a n. joined on to a n." [266, 689].

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

P. 1172, l. 9. Dele the comma after (A. IV. 333, l. 18): rightly , as in some of the MSS (Sn), and in IY. 1358, l. 18.

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

P. 1174, l. 17. Read —l. 21. "the ح", i.e. the ح in which becomes ج in —l. 23-24. "[loss of mobility in the ح]" through the conversion of أراق into أراق

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

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

P. 1179, l. 24. Put a comma after "established".

(104a)
P. 1180, l. 16. In Part I, p. 1809, l. 20, read & and ُنَلَّلَّ; and in IV. 900, l. 17, read ُنَلَّلَّ. Sn says on this ُنَلَّلَّ in A. IV. 305, l. 26, "with Damm, then quiescence, then three لs, the first pronounced with Fath, and the second with Kasr": while ُنَلَّلَّ is mentioned on p. 1808 as one of the "formations agreed upon".

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

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

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

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

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

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

P. 1188, l. 3. For "before" read "here", meaning "in the Alfīya" (p. 1186, ll. 8-12)—Ibil. The meaning is not that "these nine" are mentioned by IM [in the Tashil] as "being the letters etc.", because he does not mention "nine" in it, but eight, omitting ِا, as before stated by [IHsh and] A [p. 1187, ll. 3-7], and as transmitted from him by A in [the latter part of] the [next] paragraph "And then he says .......... " [ll. 11-13]: but this is a clause parenthetically interposed between the aut. vid. "IM mentions in the Tashil" [p. 1187, ll. 24-25], and the coupled, vid. "And then he says" [p. 1188, l. 7]; and A had better have suppressed it (Sn)—l. 7. For "For" read "And then"—l. 9. These Arabic words are printed in A. IV. 347, l. 1, without any vowels or diacritical marks, except the nadda in شَعْرُ نَأَمْسا; and Sn only gives the vowels of the شَعْرُ and ك in شَعْرُ نَأَمْسا. I have done the best I could with the assistance of a MS (No 963 of Loth's Catalogue) of the Tashil in the Library of the India Office; but have not succeeded in making very good sense. The same Library contains a MS of Din's commentary on the Tashil; but it is unfortunately incomplete—l. 10. For "hand" read "hard"—
l. 13. Read 'دايٍ" , as in p. 1187, l. 6 (see "repetition of the !" in p. 1187, l. 9).

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

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

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

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

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

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

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

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

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

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

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

P. 1206, l. 12. See P. I. 608, Md. I. 293, Jh. II. 494 (on ِسَلَى ِلَ), Lane 1386 (col. 2). The first authority has ِسَقَى ِأَسَقَى i. q. ِسَقَى, and all four have ِلَ, the P remarking that this ِپُرُو is of Rajaz metre.
P. 1207, l. 9-16. If curtailed according to the other dial., it would not fall within the rule, because in the elided letter would be understood as expressed [58], so that the  would not be final.

P. 1208, l. 120. Read "(k)".

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

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

P. 1213, l. 11. Read "the [of]".

P. 1216, l. 5. Read .

P. 1217, l. 1. on the measure of , so mentioned by S among the formations, together with Suwā'ik, [which] also [is] the name of a place, and [383] among (Bk)—Ibid. 'Uwārid is a mountain in the territories of Ṭayy, on which is [said to be (MI)] the grave of [the celebrated (TKh)] Ḥātim (Bk, MI) at Ṭā'ī, d. 8, who was proverbial for [his (MAB)] munificence and generosity (MAB, TKh), and was an excellent poet (MAB). And this is the correct [account] (Bk).

P. 1219, l. 21. In R. 354, l. 6, I supply  before  in accordance with R. 298, l. 1 (p. 1427, l. 22, below).
P. 1220, l. 12. ُورَفَي َءَاشَدُ (IM), c'est-à-dire ُءَاشَدُ (De Sacy, Comm. sur l'Alfiyya, p. 230). [But] ُءَاشَدُ is pro-ag. of ُروَفَي (Sn), and must therefore be in the nom. [20, 436].

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

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

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

P. 1226, l. 8. See َلَا َفَعَلُ (p. 256, ll. 13-15)—l. 10. Dukain Ibn Rajj, the Rajz, of the Banu Fakhim. Dukain says “I praised ‘Umar Ibn ‘Abd ‘Al ‘Auziz, when he was governor of AlMadinah” (TSh)—l. 14. Apparently from the same ode as the verses cited on p. 163 and in Part I, pp. 151, 477, in which case ُرَضَى may well be coupled to ُلَلْقَلَبِ in the verse

َفِيَّا َزَجَّيْا ُلَلْقَلَبِ َكِيفْ َعَطَتْهُُ َوَالنَّفْسِ َلَمَّا َرَتَّنَتْ َكَيفُ َذَلِكَ

Then O, I wonder at the heart! how was its patience? And at the soul, when it was tamed, how did it submit? given in AKB. II. 381, l. 6, though ُرَضَى does not appear there.
P. 1227, l. 5. Lane (p. 2140, col. 3) has "El-I'ajjaj", a very different person from Al' Ajjaj.

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

P. 1231, ll. 13, 15. *Ibn al-A'malik* is printed by Broich (M. 173, l. 1) and Jahn (IY. 1362, ll. 3, 5), and *Ibn alk* by Jahn (IY. 1362, l. 5): but these forms are inconsistent with IY's comment "by restoring the J", which if restored, would make *Ibn al-A'malik* and *Ibn alk*; and with A's explanation "i.e. *al-A'malik*", the pre. n. in which is sing., not du., as in *Ibn al-'adim* and *Ibn alk* — l. 20. "a mountain of Tihama," two nights' journey from Makka (Bk, MI), and the trysting-place of the people of AlYaman (MI)—Ibid. Read "Bk"—l. 21. IJ says that *Ibn al-A'malik* is with Fat'a of its initial, like *fil* [370, 385, 671]; and is not of the same crude-form as *Ibn al-'adim* [671], because the augment is not affixed to *quadra* at their beginning, except in *ns. conformable to vs. [331], as *madhhar* [393] (Bk).

P. 1233, l. 10. *Dele the stop after "high"* l. 17. "hence *kashar*," according to the theory that its J is a s, not a z or *al (Part I, pp. 1203-4) — l. 18. See note on p. 1204 (l. 21)—l. l. Read "letter".

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

P. 1235, l. 3. For "the s" Jahn (IY. 1362, l. 6) has "the Hamza," an obvious mistake.

P. 1238, l. 1. The reason why [the final Fatha of *umar* and *adr in] that [ex. is [regarded as] virtually separate [from the succeeding]...
is only that pause is allowable between the two words [عمر and the con. و, and and the] (Sn). Possibly found should be read for and and the grandfather of—ll. 22-23. MKh (vol. II, p. 241, ll. 29-30) inserts "or first ل" after "the ی" in l. 22, and "[second]" before "ل" in l. 23; but no support for these additions is to be found in the IA, And, A, Tar, or Sn, or in De Sacy's Commentaire (pp. 240-1); nor does MKh give any ex. of them, all the exs. given by him, as by the other authorities mentioned, being trils, in which no second ل occurs—ll. 24-25. Or a ن of corroboration; though he does not mention that, because it is known from the chapter on the Corroborative ن [610] (Sn).

This refers to such forms as إحصينٌ إحصينٌ and إحصينٌ إحصينٌ, and where the mobile ی that in the first two exs. represents, and in the last two is, the ل of the v., is preceded by a letter pronounced with Fath; but, being immediately followed by the quiescent ن of corroboration, is not converted into ] (pp. 1557—9, 1564): not to such as آخر* and آخر*, or إرْهَبَ and إرْهَبَ, where the ل of the v. (pp. 1015, 1564), not being preceded by a letter pronounced with Fath, is not convertible into ]; so that no question of restraining it from such conversion can arise: nor to such as إحصينٌ إحصينٌ and إحصينٌ إحصينٌ, or إحصينٌ إحصينٌ and إحصينٌ إحصينٌ, where the mobile ی that in their o. f. s. إحصينٌ إحصينٌ and إحصينٌ إحصينٌ, being separated from the quiescent ن of corroboration by the pron. و or ی, is converted into ]; but that ] is then elided because of its concurrence with the quiescent و or ی, which is afterwards mobilized because of its concurrence with the quiescent ن (عو. 708, 1012-3).
P. 1239, l. 4. is not expressly mentioned in §. 299, but its analogue is — l. 12. Read "in]"—l. 23. Read "(c)]"—Ibid. Cf. Part I, p. 364, l. 26—p. 365, l. 4.

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

P. 1244, l. 10. "is the," as being the second of the two transformables, and .

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

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

P. 1247, ll. 12-15.

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

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

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

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

P. 1253, l. l. Read نبک.

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

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

P. 1260, l. 5, "is formed" from ٌملة as the context in EM. 133 shows—ll. 11-13. In Tar. 353 "Iamb" is represented by "Abû Bakr," which might stand for IS; and "Th" by "Abu-1'Abbâs," which might stand for Mb: but, AUd being a Kûfi, the authorities here mentioned as intermediate between him and F are more likely to have been the Kûfi Th and his pupil IAmb, who is called in NA. 330 "the most learned and excellent of men in the grammar of the KK", than the Basris Mb and IS. Both IAmb and F were Baghdâdis; and F, being 17 years younger than IAmb, may well have learnt from him, though not expressly mentioned among his pupils in my Chronological List—l. 14.

Read "(ژ)"—ll. 22-23. IBr means that ٌوسوسة is orig. ٌوسوسة, where the second س and the ى are the first and second ل, respectively.

P. 1262, ll. 18-19. (c) and (d) are transposed in Aud. 251. I have followed the order in Tsir. 354, which is obviously more appropriate, because (a) in l. 24 is connected with (d), not with (c)—l. 20. Dele "[below]", and after "shifted" insert "[711, 712]".

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

P. 1265, l. 13. "it" refers to "the pl."—ll. 14-15. كفران, pl. كفر هن (Jh, MAZ, KF) and كفر أكوار (Jh, KF), like عود, pl. عود (Jh) and عود. But فيعلا as pl. of the hollow عدو نعل is contrary to the rule laid down by R in Part I, p. 301 (ll. 16-17); and عود as pl. عدو of دامم of the initial is not given in Jh, MAZ, or KF under عود itself; while عود printed by Dieterici in IA. 369, l. 13, for the sing. عود should probably be عود with فتح, as indicated here by the author of the Aud.

P. 1267, ll. 1-13. جبد and طيل, pls. of جبد and جبد, in which "is neither transformed (case a) nor quasi-transformed (case b), are here explained as either anomalous or heteromorphous, the proper sing. in the latter case having its جبد transformed, like جبد for جبد and طالب for طالب; or quasi-transformed, like جبد—l. 20. Jaww was the name of AlYamāma in heathenism until the حيمي (King, Ḥassān Ibn Tubba' (MDh)], when he had put to death the woman named AlYamāma, [sister of Rabāḥ Ibn Murra alṬasmi (MDh)],] named it after her (Bk). Rabāḥ (MDh. III. 285-6, IKhld. II. 24) : Riyāḥ (Tr. I. 772, IBd. 56-8).
P. 1270, l. 3, l. e. “which is pronounced with Fath etc.”—Ibid.

Each letter is pronounced with Fath by Broch and Jahn in § 727 of the M. It sometimes has its ʼ and ʼ transposed, as in which case it resembles wished for (like for ḥāʾ), and for (like ʼayn for ʼayn). But this cannot be the case in p. 250, l. 18, where the ʼ is expressly said to be guttural; so that and (thus lithographed in R. 51, l. 15) should be and —l. 20. Read “[receptacle].”


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

P. 1277, l. 3. The Follower (Nw) Abu-Mikdām [or Abū Naṣr (IKb, Nw, TH, IHjr)] Rajā Ibn Haiwa alKindī [ashShāmī (Nw, TH) alFilāstīnī (Nw, TH, IHjr) or alUrduṇnī (Nw), the Jurist (Nw, IHjr), one of the learned (IKhn)], d. 112 (IKb, Nw, IKhn, TH, IHjr). He used to sit with ʻUmar Ibn ʻAbd AlʻAzīz (IKhn)—Ibid. I. e. you do not [convert the ʼ into ʼ, and] incorporate [the preceding ʼ into it]. Lane’s phrase (p. 1811, col. 1) “not having its ʼ incorporated into the ʼ” is open to the objection that the first letter ought to be incorporated into the second, not the converse [735]—l. 15. Its being diptote is no reason for its exemption from incorporation. Both my copies of the Tar (pp. 356, 846) have لام اسم رجل مسلم ʼارفع, where either (referring to اسم رجل) has slipped out after رجل, or “diptote etc.” is meant to be a supplementary explanation of a quality in “name” [140], not a part
of the reason for absence of incorporation—l. 17. Read "a sort"
—l. 20. น accomp of the น (Tsr, Sn), says the author of the
Tsr; but properly, in my opinion, with Fath of the น , an intensive form
of น forbidden, and therefore on [the measure of] 9 قوم [343] with
Fath of the ٧ (Sn)—l. l. "mobile in the ٧", i. e. whose third is a mobile
; (Part I, p. 1211).

P. 1278, l. 5. Read "pl."—l. 15. Put a colon after "meaning"
—l. 18. Read "dim."—l. 23. "مَفَاءُ [above] ", here meaning
قَعَّةٌ (Part I, pp. 964-6) — ibid. I can find no other authority for ٣ عما د
as pl. of ٣ عموم (Part I, pp. 943, 948).

P. 1279, ll. 3-5. This clause serves to explain why this ٧ may be
converted into ٧ in and notwithstanding that it is strong
by reason of its mobility—ll. 16, 18. R draws a distinction between
٧ and ٧ , making conversion preferable in the former; but
necessary in the latter, from the intolerable heaviness of double ٧ after a
pronounced with ٧. See pp. 1585, 1060.

P. 1280, l. 13. After "v." insert "[in the prot.]"—l. 20. ٧ is a distinctive pron. [166] (MN)—ll. 21-22. From an ode composed
by him when taken prisoner by the Taim of ArRibāb [309, 310], on
the second day of AlKulāb (Jsh). AlKulāb is [said by ANB, on the
authority of As, to be (Bk)] a water [belonging to the Banū Tamīm
(Bk)] between AlBaṣra and AlKūfā (Bk, ZJ, MI), where were the
first and second [battles of] AlKulāb, two of their celebrated days
(MI). For other verses of this ode see p. 1577 and Part I, pp. 161, 959.

P. 1281, ll. 1-2. Cf. IAth. I. 468 (note 3)—ll. 1-3. This extract
from A. IV. 401 should come immediately after "both ways" (p. 1586,
I. 15); but I have inserted it here partly to avoid repeating it there, and partly to indicate the source of the corresponding passage in Tsr. 356 (347 of my MS)—l. 10. Read " (Tsr) ".

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

P. 1285, l. 3. AlGhamr [without Abu] (J): Abu-n Najm alKiläbi (Tsr)—l. 4. Dhur Rumma's mistress Mayya was daughter of Mukätîl, or 'Äsim, Ibn Tala hål Ibn Kais Ibn 'Äsim alMïnâkî (see TSh. 334-5, IKhn. 563), not of Mundhir.

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


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

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

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

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

(119a)

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

P. 1297, l. 7. תְּדַלְּתָּה (S, R, MN) : תְּדַלְּתָּה (M, 1Y, Jrb, MASH) dried, [an ep. of אֶזְחָּר] meaning that she lot: remain in her crys until they dry, because they are so numerous (1Y) that she cannot eat them all—ll. 16-17. Its author is not named (Jsh)—ll. 21-23. Its author is not named (Jsh).

P. 1298, l. 9. On נְפֶּרֶד see Part I, p. 1171 (ll. 2-10)—l. 14 אִזָּה becomes אֵזָּה when synarthrous or prc. or a voc. or paused upon.
P. 1299, l. 1. \( \text{\textit{الباعّ}} \) (A. IV. 413), with a dotted \( \text{ز} \), i.e. \( \text{كَرَمُ} \), as in Al'Ainî and the Msb, the language of which is "Aud \( \text{الباعّ} \) [apparently to be read as \( \text{كُرَمُ} \)] is a foreign word that people use with the \( \text{l} \) and \( \text{j} \)" (Sn). But the first hemistich is cited in Jh. I. 577 as an ex. of \( \text{باعّ} \) (with the undotted \( \text{ز} \) ) i.e. \( \text{كَرَمُ} \) and \( \text{كَرَمُ} \).

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

P. 1307, l. 9. This is an explanation of the meaning (l. 8), not of the construction, because it makes \( \text{طَلَّةٌ} \) \( \text{تُصَبِّت} \); whereas, in the acc., it is an unrestricted obj., i.e. \( \text{طَلِبَةٌ} \), governed by \( \text{عَزِيزَةٌ} \) \( \text{Mayest thou be happy! necessarily suppressed} \)[41]—l. 13. \( \text{طَلَّةٌ} \) \( \text{فَعَلَتْ} \) is enunci., of \( \text{أَجْهَرَاتُ} \) \[113, 28\]. They that have believed, and wrought good works (K, B)—l. 16. With \( \text{طَلَّةٌ} \) in the nom. the \( \text{ج} \) denotes deserving or quasi-ownership \[504\], the sense being Happiness is due to thee, or May happiness belong to thee!—l. 17. "explanation" of the ag. here, as in \( \text{تُبَّأَ} \) \( \text{لَزِيدٍ} \) \[504\]; and of the obj. in \( \text{سَبِيعاً} \) \( \text{كُبْرَ} \)[41, 504].

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

P. 1311, l. 12. In the text of M on §. 686, as printed by Broch and Jahn, between \( \text{فَوْقُرَبُ} \) and \( \text{فَوْقُرَبُ} \), I insert \( \text{ضَفُرَابُ} \) as evidently intended, if not actually written by Z—\text{Ibid}. This ex. \( \text{فَوْقُرَبُ} \) presents a difficulty, because the \( \text{ج} \) here is substituted not for the \( \text{l} \) of \( \text{فَوْرَابُ} \), as Z seems to make out, but for the \( \text{i} \) of \( \text{فَوْرَابُ} \) (p. 1315, ll. 18-19); while
its substitution for this \( \text{ق} \) cannot be explained, according to the rules given in this section, since in the *dim.* this \( \text{ق} \), i.e. the first \( \text{ق} \) in \( \text{ع} \) (o.f. of \( \text{ع} \)), is not quiescent (p. 1301, l. 8, and p. 1315, ll. 12-15). The rule stated by R, however, in Part I, p. 1207, ll. 13-19, will account for it—l. 15. IX apparently regards \( \text{ق} \) as \( \text{فعل} \) (p. 974), its second Hamza being converted into \( \text{ل} \) in the *sing.* (pp. 964, 1184, 1253); then reappearing in the o.f.s. of the *pl.* and *dim.*, and there converted into \( \text{ب} \) (pp. 973-4). But, if so, \( \text{ل} \) and \( \text{لم} \) are *exs* of conversion of Hamza (not \( \text{ل} \)) into \( \text{ب} \). If on the other hand, he means that the \( \text{ل} \) converted from Hamza in the *sing.* is converted into \( \text{ب} \) in the *pl.* and *dim.*, his assertion about "the combination of two Hamzas" has no foundation. Z, in citing these two *exs.*, may regard \( \text{فع} \) as \( \text{فعل} \) (p. 974); or as \( \text{فعل} \) (p. 991 [above], then \( \text{فع} \) (pp. 964, 1184, 1253): but in either case he holds that the \( \text{ل} \) second is converted into \( \text{ب} \) in the *pl.* and *dim.*; so that, in his view, there is no "combination of two Hamzas," and the obligatoriness of the substitution must be otherwise explained. See Part I, pp. 991, 1198-9, 1203, 1208 on the latter case; and p. 1207, ll. 12-18, on the former, the \( \text{ل} \) of \( \text{ع} \) being treated as *aug.*, like that of \( \text{ع} \) (Part I, p. 971), though \( \text{ع} \) here is foreign—l. 21. In the two *exs.* given (ll. 19-20) the \( \text{ل} \) is third. As to the \( \text{ل} \) fourth see Part I, p. 1326 (l. l.)—p. 1329 (l. 4).

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

P. 1314, l. l.—p. 1315, l. 1. This explanation probably applies to the pronunciation described in (e) as well as that mentioned in (h).
P. 1316, ll. 7-9. "is the material part of this ex., and
the SH gives no more; while the M and R prefix ُونِ, after which the
IY and R insert ُنُورِ."

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

P. 1319, l. 2. Read بَرِئَت—ll. 6. Abu-l'Ullâ Idrís Ibn Muḥammad
Ibn Mūsâ al-Ansârî al-Kurṭubi, a Grammarian, Philologist, and Reader
(d. 647). He dwelt at Sabta (Ceuta), and lectured there; and was
celebrated for his accomplishments and learning (BW).

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

P. 1324, ll. 10-14. As to the [n.] pre. to the ُلِلَّ of the 1st pers.
there are four opinions, (1) that it is infl., in the three cases, with
assumed vowels [129]; which is the opinion of the majority: (2) that
it is infl., in the nom. and acc., with an assumed vowel; and, in the gen.,
with an apparent Kasra [displacing the Kasra of affinity (Sn)]: which
is preferred by IM [129] in the Tashil: (3) that it is uninfl.; which is
held by Jj [159] and IKhb: (4) that it is neither infl. nor uninfl.; which
is held by Ij (A): and, according to this, when you say ُنُعَبَّد حَافِضَر.

My manservant is present, ُمُعَبَّد is [parsed as] an inch., in the place of a
nom., since constructive inflection is not peculiar to the uninfl. (Sn).
But both of these [last] two opinions are plainly weak (A. III. 4-5).
P. 1326, l. 3. None of the three theories in $\beta - \delta$ (pp. 1326-1328) accounts for the mobilization of the second letter in $\dot{\text{f}}\text{r\text{w}\text{n}}$; unless we assume that the rule prescribed for the rel. n. $\dot{\text{d}}\text{\text{r\text{w}\text{n}}}$, like (Part I, p. 1365, l. 4—p. 1368, l. 1), extends to the d.u. also: and the most satisfactory theory, therefore, seems to be the one propounded by IJ (p. 1328, ll. 7-10), and apparently adopted by R (p. 1329, ll. 8-9)—ll. 21-23. The difference between the two opinions is that $\dot{\text{f}}\text{r\text{w}\text{n}}$, according to Akh, is $\dot{\text{f}}\text{\text{\text{w\text{n}}}}$; and, according to S, is $\dot{\text{f}}\text{\text{\text{w\text{n}}}}$

P. 1327, l. 3. "resemble the aprotethic na." in being infl. with vowels (Part I, p. 21, ll. 21-22). A single letter being unable to support the inflection (p. 1323, ll. 22-24), a second is appended, on which it may rest, as in $\dot{\text{d}}\text{m}$—l. 10. Put a comma, instead of a full stop, after $\text{l}$—ll. 19. See S. II. 79 (l. 18) 80 (l. 3). Some extracts from this passage are given in § 306 (p. 1364, l. 21—p. 1365, l. 1) in combination with R. 130, ll. 8-9.

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

P. 1332, l. 15. Both my copies of the Tar (p. 362, l. 2, and p. 859, ll. 15-16) have "a $\text{b}$ does not precede it," an obvious mistake.

P. 1333, l. 4. For "taken" R. 359, l. 3, has "derived," which seems to be less appropriate (cf. p. 1299, ll. 4-8)—ll. 14-15. Cf. p. 329 (ll. 19-21)—l. 17. Abul 'Amr Ibn Al'Alâ (IX. 13791 l. 12)—l. l. Abul 'Amr ashShaibani (R. 359, l. 4). It looks as if there were some confusion here between the two Abul 'Amrs. Perhaps R wrote "Abul 'Amr," meaning IAl (Prefatory Note to the Abbreviations of References); and some injudicious copyist inserted "ashShaibani."

P. 1334, ll. 15-16. We saw him (R. 359, l. 9).
P. 1335, l. 1. "网络安全 (M, IY. 1379) : ً سَرِئَتُهَا her flock (A. IV. 418)—l. 2. ً مُحِيتَ (M, according to both Broch and Jahn) : ً مُحِيتَ (A), his saying ً ذَرَن مُحِيتَ ِ ٌ ِ جَيِدًا being perhaps a [prepos.] d. s. to [the indet.] َنْقُمَا [78], i. e. (in the state of their being) below (the quantity wherein was) the life of her neck, meaning of herself (Sn), i. e. not enough to keep her alive, where "their" refers to the "gulps," and "her" to the "sheep"; while, in the version with بِهِيَتْ for ً شَتَتْها (Note on l. 1), "their neck" and "themselves" and "them alive" should be read, the pron. referring to the flock.

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

P. 1338, l. 9. ٌ ْتَنْئِيَتْ "262 ."

P. 1340, l. 2. Put a comma, instead of the full stop, after ت—l. 17. ْ فُؤُدَ (IY, Aud, MN) : ْ رِأَيْتُ (IK, Ahl. 185) (IY, MN, Tar), a pret. v. (MN) : ْ تَنْئِيَتْ (IK, Ahl), for ْ تَنْئِيَتْ ٌ ْتَنْئِيَتْ [757]—l. 18.
This looks like a transposition (Part I, pp. XXXVI—IX), properly or that have been, or are, too narrow for the entrance of needles.

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

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

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

P. 1344, l. 2. Read تكلن.

P. 1345, l. 2. For “is” read “as.”

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

P. 1348, l. 2. Shuʿaib was one of the Prophets (KF). The Prophet Shuʿaib, says Thi, is Shuʿaib Ibn Mīkā’il Ibn Taskhar [below] Ibn Madyan Ibn ʿAbrāhim alKhaliṣ; and, says IKb, the paternal grandmother of the mother of Shuʿaib was daughter of Lot. [But “of the
mother" is omitted in IKh. 21 and Tr. i. 366.] And, says Thl.,

Shu'aib was called The Preacher, or Orator, of the

Prophets [from the beauty of his appeal to his people (K, B on VII. 83), who were users of short measures and weights (K)]. And he became blind at the end of his life. AsSam'ani says that the grave of Shu'aib is at Hit'in, which is a town on the shore of Syria; and this, which AsSam'ani says, is notorious, well known to the inhabitants of our countries. And upon his grave is a building, which is consecrated to religious uses; and people repair to it from distant places, to visit [it], and obtain a blessing (Nw). B. VII. 83, gives "Yasur" for "Taskhar" [above]—I. 5. These verses are attributed by Jhs, Kl, and H to Abu-l'Amaithal 'Abd Allah Ibn Khālid. And یکتی "occurs in the language with various meanings, among them the huge lion and the noble chief (AKB)—ll. 8-9. The correct version is [the one here given, which is] that of Jhs, with كاتب in place of كاتب [in the first hemistich]; and with the second hemistich thus [worded, i.e. as in ll. 9]: and so Z quotes this verse in the Mustakhā [on Proverbs (NKh)]: but he quotes the first hemistich thus

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

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

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

P. 1351, ll. 18-14. Jh. II. 576 has  for  and  for  . Lane (p. 990, col. 1) has "and replace it by ", and "  " but the quiescence of the  is unaccountable in the first , on which there is no pause; and doubtful in the second, because it is unusual to give the pausal form at the end of an ex. where pause is not in question. In an actual phrase, no doubt,  would be repeated [227]; but repetition is unnecessary when the object is to show merely the form, not the construction.

P. 1352, l. 10.  is dim. of  , and  (Part I, p. 1228)—l. 20. Its author is not named (Jsh)—l. 21.  (R. 360) : 

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

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

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

P. 1357, l. 7. Read "woof"—l. 12. For "349" read "697" (p. 1398). In §. 349 (p. 1679, ll. 17-18) the pass. aor. ِنَزَّلَتْ, with Fath of the v., is from ِنَزَّلَتْ [697]; and, with quiescence, is from ِنَزَّلَتْ [382, 679]. This distinction is not noticed by AdDāsūkī probably from inadvertence, because his position that ِنَزَّلَتْ, being pass. of a singly trans. v., is intranss. (DM. II. 142, ll. 11-12), in no way depends upon it, since ِنَزَّلَتْ and ِنَزَّلَتْ have the same government. In Amr. II. 139-40 also, ِنَزَّلَتْ is the only form mentioned—l. 15. ِنَزَّلَتْ is by Tūfāil [Ibn Ka'b (ID)] alGhanawī (K on l. 4), an elegant ancient poet (ID). He was [Abū Kirān (KA)] Tūfāil [Ibn 'Aunf . . . . . . Ibn 'Aunf (KA, AKB)] Ibn Ka'b alGhanawī a heathen (TSh, KA, AKB) poet (KA, AKB), said to be one of the most ancient poets of Kāṣ (KA). IKB says in the TSh that (AKB) he was the best describer of horses among the Arabs (TSh, KA, AKB), and was called in heathenism The Beautifier [below] from the beauty of his poetry (TSh). As says that he was named طُفِيلٌ [above] from the beauty, of his description of them (AKB). Abū Dulaf Hāshim Ibn Muhammad alKhuzā'ī informed me that IAA's said to him "My uncle [As] told me that Tūfāil was senior to An Nābigha alJa'dī, no champion [poet] in Kāṣ being more ancient than he; and that Mu'awiya used to say
Leave me Tufail, and say what ye will about the other poets." (KA).

I. 358, l. 12. Its author is not named (Jsh). But Lane (p. 947, col. 3) says that it is by Jamil—l. 13. Read "(M, R)".

P. 358, l. 17. The reference is to p. 359 (ll. 19-24). On the 1 in this line see p. 359 (ll. 24-25).

P. 359, l. 4. Read "the [last] 4"—l. 22. Read "[with 1 in continuity] ".

P. 360, l. 16, and P. 361, l. 3. Print "Fleischer (B on II. 249, 257) should evidently be 1."


P. 364, l. 14. (R. 361, l. 7) an evident misprint.

P. 366, l. 2. Read "seeded"—l. 3. This ex. in M. 176, l. 5, follows (p. 1369, l. 9).

P. 366, l. 2. After "when" insert "not"—l. 17. The "incorporative conversion" is not the conversion of و into د, which we are discussing, this being independent of incorporation, as is seen in the verse thou do not detain us, but in Jh's version (MN)—l. 21. A Convert (Is),
heathen-Islāmī (TSh). An [early (Is)] poet (KA, Is) and cavalier, prominent among the poets of the Umawi dynasty (KA). It is said that Kurāʾ was his mother, his father’s name being Suwaid or ‘Amr. He courted the mother of Jarīr, the poet; and afterwards lived to be judge between Jarīr and AlFarazdak (Is)—l. 25. "آر ای " (B on L. 23, MN): "آر ای " (Jh), which in this section is more appropriate. Is. II. 347 has "آر ای", which may be "آرم ای " I shall be chidden or "آرم ای " I will chide (thee)—ll. 23-24. Cited in B (not K) on L. 23. [193, 233, 649] as an ex. of dualization of the ag. treated as equivalent to repetition of the v.

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

Hanẓala (Part I, p. 187A)
| Malik
| Darim
| Jarir
| Fukaim

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

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

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

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

P. 1381, l. 4. I have transferred the latter paragraph (on س quiescent before ل) of M on § 695 to § 696, and amalgamated it with what M there says (on س quiescent before د), because SH treats these two subjects together—ll. 10-11. ّنَّتَرُنِّ and ّنَّتَرُنِّ printed by Broch in M. 177 (l. 1), should be ّنَّتَرُنِّ and ّنَّتَرُنِّ, as given by Jahn in IY. 1391 (l. 16)—l. 13. Read ّسَرُّرل —ll. 18-21. The absence of an intervening vowel, "when the first is quiescent," makes the transition more abrupt—l. 21. For the reason of the impossibility see p. 1753 (ll. 24-25).

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

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

P. 1385, ll. 9, 10. simulating the sound of j is written as (1) j, e.g. in my MS of the Jrb (p. 185, l. 10), which here has (for in p. 1382, l. 5); and similarly in M. 177, l. 8, SH. 142, l. 5, and I.Y. 1393, l. 5, which have (for and in p. 1386, ll. 14-16): (3), e.g. in I.Y. 1463, l. 3, which has and (as in p. 1718, l. 1). I have throughout adopted the third notation, because obviously the clearest.

P. 1386, l. 9. Read “accordingly]”.

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

P. 1388, l. 18. The “two causes” are (1) covering and (2) community with j in outlet and quality (sibilance), both found in , but only the second in , and an approximation to part of the second in and j.

P. 1390, l. 5. Read “as i. q. (A)”—l. 17. And for (pp. 1194-5).
(133A)

P. 1391, l. 1. Read ~—ll. 18-20. This is the version actually given in A IV. 414; but I have substituted the other (ll. 16-17 and 22-23), for a reason which appears to me conclusive (p. 1392, ll. 2-6)—l. 21. To avoid useless repetition, A’s saying here quoted is transferred from No. 20 below (p. 1392, l. l.) to §. 685 (p. 1378, ll. 11-12, and p. 1379, l. 3).

P. 1392, l. 20. Read “Substitution.”

P. 1393, ll. 13-14. Sn. IV. 417, l. 8, has “of the ل for the س,” an obvious misprint.

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

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

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

P. 1401, l. 18. Approaching to the sound of “a” in our word “ball” (Lane, p. 2350, col. 2), or rather “bawl,” in order that the “a” may be followed by a “w”, as the Fatha on the ل in بب is orig. followed by a ٌ (in ٌبب).

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

P. 1404, l. 12. Read “and”.

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

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

P. 1409, l. 21. “of حَكَاب” and حَكَاب (p. 1547).

Yayan, [with its second] mobilized (KF)—l. 14. a valley between Dāḥik and Dūwaiḥik (MI, KF), which are two hills (MI)—l. 1.

with Fath or Kasr of its initial is a place wherein was a battle (Bk. 187, 234)—Ibid. (Bk. 187) (T. 90, IY. 1396) with Kasr, which is the well-known version (T).

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

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

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

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


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

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

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

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

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

P. 1431, 10. *Delete* the full-stop after "such".

P. 1432, l. 19. Read "Kasras".

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

P. 1434, l. 16. I insert خب before َفَلَب in R. 304, l. 6 (فَلَبَلْ فَلَلْ).  
P. 1435, l. 8. I. e. others than the Hijāzīs (pp. 11-12). BY (p. 46, l. 2) says that the Hijāzīs are "Kuraish and [other descendants of] Kināna, in whose *dialect* the Kur was revealed"; and that the others are "Tamīm, Kais, and Rabī‘a," thus omitting HUDHAIL and ASAD.

---

![Diagram of genealogical tree]

---

"Adnān (Part I, p. 118 A)  
Ma‘ād  
Nizār  
Rabī‘a  
Muḍār  
AlYās  
AnNas ‘Ailān  
Kais  
Mudrika  
Ṭābikha  
Udd  
Murr  
Tamīm (Part I, p. 187 A)  
Hudhail (p. 21A)  
Khuzaima  
Asad  
Kināna  
Kuraish  ‘Abd Manāt  Bakr  ʿAith
P. 1436, l. 5. Read "703". See p. 1448.


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

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

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

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

P. 1448, ll. 12-24. These exs. are not strictly relevant, because their ُلُوَلُو or ُلُوَلُو converted into ُلُوَلُو is not on ُلُوَلُو, with which we are here dealing; but ُلُوَلُو or ُلُوَلُو, except in ُلُوَلُو ُلُوَلُو, where it is an aug. ُلُوَلُو ُلُوَلُو according to the theory adumbrated in Jh. I. 17 and KF. 13, that ُلُوَلُو ُلُوَلُو
is 9 عَلِم, like سُقْطَة [251, 685, 716], from 6 كَفْر going far away in the pasture, or from كَفْر , aor. كَفْر [322], both of which have كَفْر as crude-form. But the object of IH's remark that كَفْر and كَفْر are anomalous is to dispel the notion that conversion of quiescent كَفْر or كَفْر into كَفْر is a usual occurrence; and, though R objects that كَفْر, like the subsequent instances of such conversion on page 1448, is a dialectic peculiarity, not un anomaly, his objection is directed to the form of IH's remark, not to its substance, vid. that such conversion is exceptional.

P. 1450, l. 1. Read كَفْر.

P. 1451, l. 2. Read كَفْر and كَفْر —ibid. كَفْر should mean horseman, like كَفْر swordsman; or possessor of horses, like مَجِل possessor of a he-camel [312]: but the Dictionaries do not give these meanings for it.

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

P. 1456, l. 9. "is possible". In R. 33, l. 20, I omit تِن before كَفْر, as is plainly required by the context—l. 21. For كَفْر in R. 34, l. 8, I read كَفْر.
P. 1459, ll. 13-14. If R said "its \( \text{its} \) is a \( \text{it} \)" instead of "it belongs to the conjug. of \( \text{فعل} \) with Kasr of the \( \text{ال} \)", it would suit the wording of \( \text{(\( \infty \))} \) better.

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

P. 1461, l. 8. From the same poem as verses on pp. 354, 573 (l. 11), and Part I, p. 280—ll. 7-8. \( \text{كيفونه} \) and \( \text{فعلونه} \) given by Jahn (IY. 1410, l. 9) seem to be misprints—l. 14. Its author is not named (Jsh)—ibid. [534] (R, Jrb, Jsh): \( \text{MAR} \), where \( \text{لفنت كان خيرك كلها} \) "I've been a fool [533], i. e. \( \text{ليت} \)Knight [\( \text{كون} \) Altogether \( \text{كُلّكَ} \) 19]. (see p. 436)—l. 19. \( \text{فعلونه} \) (where the \( \text{ع} \) is \( \text{ي} \)) may be \( \text{كيفونه} \), like \( \text{كيفونه} \) and \( \text{كيفونه} \) [331] \( \text{شهيحة} \) and \( \text{صفرة} \) [below]; but not \( \text{كيفونه} \) (where the \( \text{ع} \) is \( \text{و} \)), except on the theory discussed on pp. 1462 (ll. 8-7), 1463 (ll. 10-18).

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

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

P. 1471, l. 2. Read \( \text{فلت} \)—ll. 13-15. It is clear from A's language (A. IV. 295, l. 1—296, l. 8) that "This . . . . . . opinion" is identical with the one here (ll. 2-13) described by Jrb, not with the one above (p. 1470, ll. 15-17) attributed to Ks by Jrb, from whom the author of the MASH has borrowed the remark given in my note (p. 8 A) on p. 261, l. 2; but A's attribution of "This opinion" to Ks seems to be of doubtful accuracy.
P. 1475, l. 15. This verse is by Abū Khirāsh alHudhali (see KA. XXI. 57).

P. 1476, l. 22. Abū Ḥafṣ ‘Umar Ibn ‘Abd ArRaḥmān Ibn ‘Udhra alAnsārī, inhabitant of alJazīrat alKhadrā (Algeciras), known as Abū Ḥafṣ Ibn ‘Udhra, the Jurist (d. 576). He was pupil of IArb. and of Abu-lḤasan, or Abu-lʿAbbās, ʿAbd ʿAbd alKhāsī alBājī alKhārawānī, afterwards alKhadrāwī, known as ALMūrsī, because originally of Mursiya, a city of the West, the Mālikī Jurist, and a Reader, Commentator, Lexicologist, and Grammarian, who died in 542 or 545, at a great age. And he filled the office of Judge in his native town (Algeciras), and at Sabtā (Ceuta). He was evidently, therefore, one of “the modern Westerns.” I read إبن عدرة in TM, No. 4, and I Abr, No. 1826, as إبن عدرة إبناً, adopting the conjecture of the editor of the TM in his notes (p. 55).

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

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


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

P. 1483, l. 22. I have substituted “pure ī” for “pure Kasr”
given, apparently by inadvertence or anticipation (see l. l.—p.
1484, 1), in MASH. 127(note 3)—l. l. He was submitted
to (M), pass. of submitted to him [488].
P. 1489, ll. 9-10. The Dictionaries do not give ٍسْتَعَار from ٍعُر [348], but ٍسَتَعَر from loan—ll. I. Its author is not named (Ish). Lane calls him "Ibn Almar," which is very probable, because this poet was blind of one eye (Part I, p. 106A); but Jh on عور (vol. I, p. 371), cited by Lane as one authority, says only "The poet" without naming him—ibid. َتُسْأَل She questions, or Thou [masc.] questionest (IY. 1416): ٌل Question thou, an imp., of the conjug. of ٌتَسْأَل [487], but here i. q. ٌسْتَل (Ish). Its first hemistich is

I question, or Questioning, him, in uncertainty, about me (MAR):

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

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

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

P. 1494, l. 15. ٌن here is to be pronounced آف [161, 648]—ibid. ٌشُكِي ٍلَسْخٍ printed by Tornberg (IAth. I. 451, l. 1) violates the metre, which is Kamil—ll. 16. The horseman of 'Amr Ibn Tamim ٌن
in heathenism, killed by ʿAbdūr ʿRahmān ibn ʿAbdullāh ibn al-Shaibān (I.D.).

Murr (Part I, p. 137 A)

Tamīm

ʿAmr

Al ʿAmbar

P. 1498, l. 7. The words بِنَام ُقُلُوُلُ، in S. II. 407, l. 3, where the is red. in the pred. of لِسَّ، seem to mean either بِنَام ُقُلُوُلُ، a n. connected with a v., like إِسْمَاءُ ُقُلُوُلُ، or بِنَام ُقُلُوُلُ، ns. connected with vs. in S. II. 401, l. 13, i. e., as the context shows، مَفْعُولُ، مَفْعُولُ، فَعَلُّ، etc. [380]; or بِنَام ُقُلُوُلُ، a n. on the model of a v. [711], like بِنَام ُقُلُوُلُ، in S. II. 405, l. 1: but I have supplied "[on the measure]" as more congruous with "commensurable" and "commensurability" in §§. 703, 712 (pp. 1445, 1513-5). To a limited extent، فَعَلُّ، is commensurable with يَفْعَلُ، like فَعَلُّ، يَفْعَلُ، but this resemblance to the v., being obviously not so complete as that of فَعَلُّ، to فَعَلُّ [703, 711], requires to be supplemented, as a cause of conversion into ٍ، community with the v. in sense and government, a qualification found in the con. part. فَعَلُّ [343], but not in the simple substantive فَعَلُّ، which is totally devoid of verbal sense and government—l. 17. Put a full-stop after "(MKh)".

P. 1501, l. 17. "the being mobile," because the vowel of the Hamza is transferred to it (l. 23).
P. 1502, l. 3. Sulaik Ibn Sulaka as Sa'di, affiliated to his mother Sulaka, who was a black [slave (KA)], his father's name being 'Amr, or 'Umsir, one of the Banû [Mu'tā's, i.e. AlHārith Ibn 'Amr Ibn (KA)] Ka'b Ibn Sa'd Ibn Zaid Manāt Ibn Tamîmi. On one of his raids, he passed by a tent of Khath'am, whose [male] inmates were absent; and, seeing in it a plump young woman, he ravished her, and went on. Then she informed the folk, whereupon Anas Ibn Mudrik alKhath'ami rode after him, and slew him; and, being pressed to pay his bloodwit, said "No, by God, I will not pay a young camel for him," and said "إنى وعنتى سلبتٌ لَّأَلَّم (418 A) (TSh). AsSulaik (KA. XVIII. 133). AsSulaka (ID. 151, KA). Mudrik (ID. 306, KA): Mudrika (MN. IV. 399)—l. 13. One would expect درنة; but both Jh and IY have درنة (cf. Part I, p. 513, l. 6-20, and p. 1141, l. l. p. 1148, l. 3)—l. 16. "have not passed" (pret. masc.) ; or do, or will, not pass (aor. fem.), for كتعطأ [757, 759] ; either gender being allowable in the v. (see Part I, p. 1137, ll. 21-24).

P. 1503, ll. 16-17. Of the Banû Tamîm (TSh), a heathen (TSh, AKB) poet (AKB)—l. 19. يَوُمَ أَلْبَدِّانَ (A. IV. 400, l. l.; CD. 98, l. 13), also related ردانى ردانى as indet. (Sn)—ibid. [In the version with also ردانى ردانى is a second ep. of ردانى , on the ground that, لٰ being generic, ردانى] is in the sense of an indet., as is proved by the second version [ردانى ردانى ] (Sn)—l. 22. Read مَيْتَ .

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

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

Muḍar

<table>
<thead>
<tr>
<th>Ayās</th>
<th>An-Nās 'Ajlān</th>
</tr>
</thead>
<tbody>
<tr>
<td>'Ādikha</td>
<td>Kāis</td>
</tr>
<tr>
<td>Udd</td>
<td>Khaṣafa</td>
</tr>
<tr>
<td>Murr</td>
<td>'Ikrima</td>
</tr>
<tr>
<td>Tamīm</td>
<td>Maṣūr</td>
</tr>
<tr>
<td>Zaid Manāt</td>
<td>Sulaim</td>
</tr>
<tr>
<td>Sād</td>
<td>Mālik</td>
</tr>
<tr>
<td>Ka'b</td>
<td>Rabi'a al-Jū'</td>
</tr>
<tr>
<td>'Amr</td>
<td>Mīrās</td>
</tr>
<tr>
<td>Mūqā'is</td>
<td>Al-'Abbās</td>
</tr>
<tr>
<td>(Note on p. 1502, l. 3)</td>
<td>'Abada</td>
</tr>
<tr>
<td></td>
<td>'Alkama</td>
</tr>
</tbody>
</table>

P. 1508, l. 21. Read "718]"—l. l. Read ـ.

P. 1508, ll. 8-9. Abū Jundab Ibn Murra, brother of Abū Khirāsh, was also one of the celebrated poets of Hudhail (TSh). Murra's sons were ten men, Abū Khirāsh, Abū Jundab, Al-'Abbās, Al-Aswad, Abū-l-Aswad, ‘Amr, Zuhair, Jaunād, Sufyān, and ‘Urwa. Murra was one of the Banū Kird Ibn Ma‘awiya Ibn Tamīm Ibn Sād Ibn Hudhail; and Kird's name was 'Amr. They were clever poets. And their mother was Umm Sufyān Lubnā, a woman of the Banū Ḫunaif Ibn Sād Ibn Hudhail. It is said, however, that Sufyān alone was by another [wife] than Lubnā, and all the rest by Lubnā; and that Lubnā is not [surnamed] "Umm Sufyān" (DH).

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

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

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

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

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

P. 1522, ll. 21, 24. Under the rule given in §. 404 (p. 11, j.l.—p. 12, l. 3), is inadmissible (see note on p. 12 l. 3); but a much more elastic formula will be found in the next note, which will accommodate all the cases in this paragraph.
P. 1523, ll. 8-4. Kur. I. 4 [Part I, p. 39A] is read with Kasr of the ن in both [نَسْتَعِينُ and نَعْبَدُ], which is the dial. of the Banū Tamīm, who pronounce the aoristic letters, except َي, with Kasr, when the letter after them is not pronounced with َDamm (B on I. 4), as in َتَقُومُ, where َتَقُومُ is not said, apparently because the abrupt transition from Kasr to َDamm is disliked (p. 1031, and Part I, p. 1766). The K on I. 4 does not mention َتَعَبِّدُ, and attributes َنَسْتَعِينُ to Ibn Ḫubaish (p. 22A, l. 38).

P. 1525, ll. 14-15. I supply َإِلَّا before َلِي َلَخْو َالكَلَمَةَ in R. 32t (l. 15)—ll. 18-19. But see pp. 1581 (ll. 2-4), 1595 (l. 19)—1596 (l. 14), and 1597 (ll. 7-17). Since we are dealing with َي and َي as َي, or, at any rate, non-finals (p. 1526, ll. 1-2), it would be simpler to strike out the clauses “except . . . . . 724]” in ll. 14-16; and “[even at the end]” and “ٌأَلْطَازِيِّ . . . . . . . (MAR).”” in ll. 18-19, as irrelevant here; and I have, therefore, ignored them in the Table of Contents.

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

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

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

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

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

P. 1533, ll. 8-11. For ويلزم الحذف ورد بأنه كان ينبغي الإفعال ان كان سببه عاماً كما في قائل وبايع ورد ‘و ودام’ أم التحريف يجعله همزة كما in R. 312, ll. 1-2, I read ويلزم الحذف أو التحريف بجعله همزة كما في قائل وبايع ورد بأنه كان ينبغي الإفعال ان كان سببه عاماً كما في قائل وبايع ورد ‘و ودام’ أم التحريف يجعله همزة كما في قائل وبايع ورد ‘و ودام’، rearranging the passage, and omitting ودام as superfluous. Cf. p. 1536 (ll. 4-19)—l. 10. Read “refuted”.

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

P. 1543, l. 1—p. 1544, l. 3. I. e., "when [the pre. n. is] a nom.,” or "an acc. or gen."

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

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

P. 1552, ll. 5-17. fem. of أَفْلَى is either synarthrous, as أَفْلَى أَفْلَى أَفْلَى [356]. The former is generally an ep. هُنَد أَفْلَى the most excellent Hind; but may act as
a substantive, like $\text{الْمَذْكُونَة}$ (see p. 1307): while the latter is virtually a substantive, as in $\text{الْجَارِيَة}$ $\text{الْخَسَنَة}$ Hind is the most excellent of the women, because it is part of the post. [118], the most excellent being one of the women; and, if an appos. of the preceding n., is not an ep. of, but a subst. for, it, as $\text{الْمَذْكُونَة}$ Hind, the most excellent of the women and $\text{الْجَارِيَة}$ $\text{الْخَسَنَة}$ a girl, the most beautiful of the girls, which are like i. 5, 6. and XLII. 52, 53 (see Part I, pp. 465, 470). When anarthrous and aprothic, then $\text{الْمَذْكُونَة}$ $\text{الْمَذْكُونَة}$ whatever may be its etymological origin, cannot be regarded, from the syntactical point of view, as fem. of $\text{ةَهْنِيَ}$. which, in such circumstances, does not vary in gender or number (see Part I, pp. 1713-4): and $\text{الْمَذْكُونَة}$ $\text{الْمَذْكُونَة}$ is then a pure substantive, either an inf. n., like $\text{بَشْرَى}$ and $\text{رَجِعَى}$ (see Part I, pp. 1005, 1146, 1516); or a proper name (see p. 1307, ll. 6-7).


P. 1556, l. 5. In $\text{ةَهْنِيَ}$ $\text{ةَهْنِيَ}$ the l., converted from the $\text{ةَهْنِيَ}$ and $\text{ةَهْنِيَ}$ has been elided because of its concurrence with Tanwin (see p. 1563, ll. 4-6); and it would therefore be better to use the synarthrous forms $\text{ةَهْنِيَ}$ and $\text{ةَهْنِيَ}$ as exa. here (cf. p. 1560, l. 8)—ibid. Read "contrary"—l. 14. Read $\text{ذَيْنِيَانَ}$ —l. 18. Read $\text{ذَيْنِيَانَ}$ —l. l. For "(727)" read "727".

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

P. 1559, ll. 7-12. This extract from R on IH is continued on pp. 1028 (l. 16)-1029 (l. 8)—l. 10. Read "uninf."—ll. 15-17. On 20
(150A)

p. 1563 (ll. 16-20) R seems to maintain this very proposition in respect of حَاشَأ (see p. 1562, l. 18).

P. 1562, l. 3. I. e. the ج converted into ج is restored etc.—l. 10. 16., conceive of لَهُأ (p. 1556, l. 20), etc., as formed from the original فَرَأ, etc., had only to explain the reason for not converting their ج, or ج into ج: but R, regarding them as formed from the transformed فَرَأ, etc., has first to explain the reason for restoring the ج to its o. f. of ج, or ج, and then (p. 1563, ll. 16-22) to show why this ج, or ج is not reconverted into ج—l. 18. The ambiguity would arise in the subj., where the جا, on elision of the ج converted into ج, would sound like the sing. تَرَضَى; not in the apoc., where the sing. would be تَرَضَى (of. p. 1557, ll. 12-21).

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

P. 1564, ll. 1-3. I. e., The ج elided in the imp. and apoc., as تَرَضَى, and لَهُأ جَرَضَ, etc., is restored to its place upon affixion of the corrob. ج, because etc.—l. 3. Read لَمَسْرَنُ—l. 12. Read "transmits"—l. 18. By the v. of "the sing. mass." he means that a pron. of the [2nd pers. sing.] fem. should not be attached to it; so that لَخَضَن أسأدely it, or they, shall dread, said of a جَمَاعَة assembly, is included
in it, although it is made fem. by the ُتَ at its beginning (AKB). For an ex. see p. 1565 (l. 4)—l.l. Its author is not named (Jsh).

P. 1565, l. 4. AtTūribishti [below] says "It is in the pass., and ُتَ in the nom. (see note on p. 1564, l. 13): this is the [only] version taken into account [as authentic]. Some assert that the ُتَ is pronounced with ُتَمَم [َلِتَوْدُونَ], and ُتَ in the acc., [Assuredly ye shall indeed render the rights] the subject of the v. being the assembly addressed by it; but the correct [opinion] is the first" (AKB). The Shaikh Shihāb ad-Dīn Abū `Abd Allāh Faḍl Allāh Ibnu Ḥusayn, or Ibn Ḥasan (HKh), atTūribishti [above] (LL, HKh), of Shirāz (LL), alḤanafī, d. 655 or 661 (HKh. II. 239, V. 565, 601), the Commentator on the Maqūbīk (LL) asSunna by Dgh (HKh. V. 504), mentioned by Isb in the Ţabākāt [аш-Shaftiyā] (LL)—l. 15. It would be better to say "while here it is part of another word"—l. 19. For "Damm" MAR. 313 (between ll. 7, 8 of the text) has "Fath", an obvious mistake—ll. 24-25. I. e., The ُل converted into ُل, and then liable to be elided because followed by another quiescent, is not restored to its o. f. of mobile ُل or ُل in order to avoid this elision, if its elision do not lead to ambiguity (cf. p. 1562, ll. 3-9).

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


P. 1571, l. 2. For "its" read "thy". In Arabic the pron. relating to the explicit voc. is in the 3rd pers., like the nom. pron. latent in ُعَقَّت, and the gen. pron. prominent in ُتَلَفْحِي (بَيِّنَة), for the
reason given in Part I, p. 594, l. 5; and hence (not لَكَ) in
"Abbas, O King, who art crowned, and whose House of Eminence the
race of 'Adnân have recognised, cited in A. III. 231 as an ex. of the
synarthrous voc.: and, as for the

[52], AKB (vol. I, p. 358) remarks that it ought, by rule, to be
in the 3rd. pers.; but that the poet says on the analogy of

[177], by rule — l. 6. See P. XVIII.
64 and Md. I. 406—l. l. Abu-IHajjâj Mujâhid [p. 22A, l. 28]
(Nw, IHjr), a master of exegesis and [traditionary] learning
(IHjr), d. [100 (Nw.) 101, 102, 103, or 104 (IHjr)], aged 83
(Nw, IHjr).

P. 1572, l. 11-15. In the version I should meet given in
B on IV. 16, and in N. 77, this explanation is impossible—l. 22. The
Imâm (Nw) Abû 'Abd Allâh (Nw, IKhn, IHjr) Ja'far Ibn Muḥammad
[alHâshimi (Nw, IHjr) alMadani (Nw), known as (IHjr)]
asŠâidîk (Nw, IKhn, HH, IHjr), one of the Twelve Imâms, accord-
ing to the doctrine of the Imâmîya (IKhn, HH), b. 80 (Nw, IKhn,
HH) or 83 (IKhn, HH), d. 148 (Nw, IKhn, HH, IHjr) [or] 146
(IKb). The Twelve Imâms are 'Alî and his descendants: — (1) 'Alî
Ibn Abî Ṭâlib: (2) AlHassan Ibn 'Alî, b. 3, d. 50 or 49, aged 47: (3)
AlHusain Ibn 'Alî, b. 4, martyred 61, aged 56: (4) 'Alî Ibn
AlHusain, styled Zain al-'Abidin and AsSajjâd, b. 38 or 38 or 36: (a)
he is 'Alî the Younger; and, as for [his half-brother by the father's
side] 'Alî the Elder, he was killed with AlHusain: (b) this 'Alî [the
Younger] also, then 23 years old, was with his father; but, being
ill, asleep upon a bed, was not killed: (a) it is [said] in the HH
that he was spared on account of his youth: (a) he died in 94 or
95, aged 58: (5) Muḥammad alBâkir Ibn 'Alî, b. 57, three years
before the murder of AlHusain, d. 117 or 118 or 114, aged [63, or,
(153a)

says Wkd (Nw),] 73 or 58 or 57: (6) Ja'far Ibn Muḥammad, who has various cognomens, the most celebrated of which is Ḍādiḳ, b. 80 or 83, d. 148: (7) Mūsā Ibn Ja'far, b. 128 or 129, d. 183 or 186, said to have been poisoned in some fresh ripe dates by Yaḥyā Ibn Khālid alBarmakī at the command of Ḥārūn arRashīd: (8) 'Ali Ibn Mūsā, b. 153, five years after the death of his grandfather Ḍādiḳ, d. 208: (9) Muḥammad Ibn 'Ali, b. 195, d. 220, said to have been poisoned: (10) ‘Ali Ibn Muḥammad, b. 214, d. 254: (11) AlḤasan Ibn 'Ali, b. 231 or 222, d. 260: (12) Muḥammad Ibn AlḤasan, the Seal of the Twelve Imāms, according to the Imāmiya, who assert that, in 265 or, more correctly, 266, he entered the vault that is in Surra-Man-Ra'ā [below], while his mother was gazing at him; and did not come out to her, but has hidden himself until the present day: (a) he was born in Surra-Man-Ra'ā in 258 (TKh). Surru, or Surra, or Sarra, Man-Ra'ā [above] is the town that AlMuṭṣim built in Al'Iriḳ in the year 220 (Bk).

The House of 'Ali, including the Twelve Imāms:

(1) 'Ali Ibn Abī Ṭālib

(2) AlḤasan

(3) Aḥsāin

Muḥammad, known as Ibn alḤanafiya.

'Ali the Elder

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

AlḤasan

(5) Muḥammad alBāḳīr

(6) Ja'far as Ṣādiḳ

(7) Mūsā

'Abd Allāh

(Note on p. 821, l. 3)

(8) 'Ali

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

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

(11) AlḤasan

(12) Muḥammad, styled AlMahādī (the Guided) and AlMunṭażār (the Expected), etc.
P. 1573, i. 1. Before "[above]" insert "— l. 2. For "is" read "to"— l. 6. See BS. xxxiv— l. 10. "the, and ى " i.e., when preceded by a mobile, this paragraph being a continuation of p. 1569, ll. 11-18, and p. 1570, l. 6—p. 1571, l. 6. And so in the remaining extracts from the M in this section (see p. 1575, ll. 7-10)— l. 16. Read "is"— l. 20. Its author is not named (Jsh).

P. 1574, l. 19. Abu-Marāzim (Tr, Is), with Fath of the ُ (Is), [or] Abū Murāzim, with َ of its initial (IHjr), Ya‘lā Ibn Murra (IKb, Tr, ٣٢٢٢, Is), Siyāba [with Kasr of the ٜ (IHjr)] being his mother (Tr, IHjr, Is)—so says YIM (Is)—and Murra his father (Tr), ath Tha‘āfī (IHjr, Is), of Tha‘āfī (IKb), one of the most learned Companions (Is). Sayāba (KF. 52): Siyāba (Dh. 290, Is. II. 312). Al‘Alá Ibn Sayāba (K. 648, l. l.), for which I have ventured to substitute "Ya‘lā Ibn Siyāba" in my text.

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

P. 1576, ll. 11-12. I have not come upon the name of its author (MN)— l. 16. [The author of the verse cited here and on pp. 338, 1574, vid.] Kāis Ibn Zuhair al‘Absi, the celebrated horseman, who was the cause of the war of Dāhīs and AlGhabrā [below] between the Banū ‘Abs and the Banū Fazīra in [the days of] heathenism, is mentioned by AlHasan Ibn ‘Arafa [below], in his Book of Horses, as having lived till the Khalīfa of Umar; but the well-known [account] is that he died before the Mission (Is). Dāhīs was the name of a horse belonging to Kāis Ibn Zuhair, while AlGhabrā [was a mare that (IBd, KF)] belonged to Ḩudhaifa Ibn Badr [al Fazārī (T)]; and the war of the two clans was named after them (Bk). The IBd and KF make AlGhabrā belong to Ḩudhaifa’s brother Ḥamal. But see AF. 140-2, according to which both the stallion and the mare were the property of Kāis, and the war was
the outcome of a race in which they were matched against two animals of Ḥudhaifa's stud.

Ghatafan
   Raith
   Baghdād

Dhubyān 'Abs
Fazāra

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

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

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

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

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

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

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

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

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

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

P. 1596, ll. 16-18. For وان لزمت التصرف اللى تلّى اليدا نحصو and انبا لزمت التصرف اللى تلّى اليدا في نحصو طويان in R. 336, l. 6, I read وان لزمت التصرف اللى تلّى اليدا في نحصو طويان.

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

P. 1599, l. 18. The substantive is "anterior" in formation to the ep., because the conception of (e. g.) علم knowledge is anterior to that ofِ نُيْوknowledge, i. e. علم possessor of knowledge: and, being anterior to the ep., the substantive is first dealt with.
P. 1601, l. 17. A (vol. IV, p. 384, l. 7.—p. 385, l. 1) has
and *; but both M and SH give as ex. of the ep. whose
A, and Sn evidently read (see ll. 18-22).

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

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

P. 1605, l. 1. The forms of ultimate pl. exemplified in this sec-
tion are (1) مَفْعُولٌ (for سَقَاطٍ) pl. of سَقَاطٍ (p. 1607); (2)
مَفْعُولٌ (for شْوَايَةٍ) pl. of شْوَايَةٍ (p. 1607); (3)
مَفْعُولٌ (for مَرَأَيْةٍ) pl. of مَرَأَيْةٍ (p. 1612)—l. 2. "a ح", whether
original, as in ح pl. of ح (p. 1615): or converted from a ح,
as in ح pl. of ح, orig. ح (p. 1615); or a Hamza, as in
ح pl. of ح (p. 1613).

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

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

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

or 

(p. 1610, l. 4) as a "stipulation of unsound-

ness of the 

(p. 1612, ll. 6-7), implies that Hamza is an unsound letter—l. 11. "his language", i. e. IM's language.

P. 1618, l. 19. "the 

i. e. either the Hamza of 

regarded as an unsound letter (p. 1612, ll. 10-12), or the 

substituted for that Hamza (p. 1613, ll. 4-5)—ll. 19-20. " [ preceded by] Kasra" is the first of R's "two heavies" (p. 1605, ll. 12-14).

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

P. 1617, l. 1. Read "HKh"—l.l.—p. 1618, l. 3. This means that the presence of in 

must be attributed to that normal conversion of Hamza into which is requisite in the pl. in consequence of the conversion of the 

from 

into 

in the sing. 

not to an extraordinary conversion of the 

pl. of 

into 

for conformity to 

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

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

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

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

P. 1623, ll. 19-21. Every one of the exs. given by Wright (3rd ed., vol. I, p. 91, § 169) is, like ﴿أَتَفَزَّى﴾ here, an ex. of conversion into ﴿كتب﴾ (written as ﴿كت﴾), not “into ﴿كت﴾”, as he asserts.

P. 1624, l. 13. Read ﴿أَتَفَزَّى﴾.

P. 1627, ll. 1-2. R treats ﴿غَايَل﴾ here as ﴿تَعَلَّم﴾: but Lane (p. 2313, col. 2) says, on the authority of the Msb, that its n. un. ﴿تَعَلَّم﴾ is ﴿غَايَل﴾.


P. 1631, ll. 3-4. After ﴿الياء المدغشة﴾ in my MS (p. 158, l. 10) of the Jrb, for ﴿والفترة التي ﴿الياء المدغشة﴾ I read ﴿الياء المدغشة في حرّى خفيفة﴾, thus altering ﴿الياء المدغشة﴾ into ﴿الياء المدغشة في حرّى خفيفة﴾, and filling up two lacunae, one before, and the other after ﴿الياء المدغشة﴾, as the context obviously requires.

P. 1632, l. 2. “is quiescent”, so that incorporation tends to produce a concurrence of two quiescents; though this is pardonable in ﴿حَوْرَى﴾ (p. 994, ll. 11-14), and is avoided in ﴿حَبْيَّة﴾ by transfer of Kasra from the ﴿ع﴾ to the preceding quiescent.

P. 1633, ll. 20, 21. For ﴿أَرَمَوْا﴾ and ﴿أَرَمَوْا﴾ R. 319, ll. 1-2, has ﴿أَرَمَوْا﴾ and ﴿أَرَمَوْا﴾; but cf. S. II. 431, l. 1.

P. 1634, l. 21. Read ﴿كَافَّكِي﴾.

P. 1636, l. 5. For “Tanwîn” read “Tâmîm”.

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

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

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

P. 1644, ll. 9, 10. For حَوْر and حَوْر ل ب. 318, l. 15, has قَحْوَر and قَحْوَر ل; but the last ح, which is the second of قَحْوَر and قَحْوَر ل respectively, should be elided, and the preceding letter then pronounced with Damm on account of the ح, as in رَضْوَر and رَضْوَر ل (pp. 1595, 1630).

P. 1645, ll. 2-3. I. e. حَوْر ل without incorporation of the second ح into the third would be deemed heavy.

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

P. 1652, l. 14, and p. 1653, l. 17. In the nom. and gen. حَوْر and حَوْر ل, third and fourth respectively, though euphonically elided [16, 607], is virtually present (see note on Part I, p. 1214, l. 12); and in the acc. it appears. Hence R speaks of it as "preserved", because he is dealing with arbitrary, not mere euphonic, elision.

P. 1658, l. 6. Cf. رَم (pp. 1305, 1596) and قَوْي (p. 1579).

P. 1659, l. 5. Orig. قَوْي, then قَوْي, then قَوْي, then قَوْي.
P. 1660, l. 1, and p. 1661, l. 1. For "تروول", R. 350, l. 16, has "یعنی", which is like "علوتو", not "یعنی".

P. 1661, 6. For "افروزي", which is pass. of "قوة", like "عفو" from "عفو" [730], R. 350, l. 18, has "تروول"; but, this being pass. of "عفو", like "یعنی", its middle would not be an | in the act. voice, as the context requires—l. 21. For "عفو" R. 351, l. 2, has "عفو", which is on the measure of "علوتو", not "یعنی".

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

P. 1666, l. 21. IH treats "در" and "ثور" under the second kind of concurrence of two likes, where the first is mobile, and the second quiescent, because he regards them as dial. var. of "یوردن" and "ثور"; but A below (pp. 1694-9) treats them under the third kind, where both are mobile, because he regards them as formed from "یوردن" (orig. "یوردن") by supervision of quiescence upon the second (see p. 1694, ll. 16-21).

P. 1667, ll. 23, 24. Jahn (IY. 1457, ll. 21, 22) prints "وجعل لک" and "وجعل لک", which I do not find in the Kur, though IY calls it "وجعل لک" XVI. 74. And hath made for you occurs.

Cf. (IY. 1468, l. 2).

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

P. 1671, l. 3. For "from the great Incorporation by IAI," intended as a rendering of مَن ﺔ٣ ﺔ٣ ﻤ ﻲ ﺔ٣ ﺔ٣ ﻤ in IY. 1459, ll. 4-5, read "as an instance of the great incorporation practised by IAI". For Sht says in the \( \text{Hirz alAmānī} \) (p. 44)

\[ \text{ذَرَّى} \quad \text{ذَرَّى} \quad \text{ذَرَّى} \quad \text{ذَرَّى} \quad \text{ذَرَّى} \quad \text{ذَرَّى} \quad \text{ذَرَّى} \quad \text{ذَرَّى} \quad \text{ذَرَّى} \quad \text{ذَرَّى} \quad \text{ذَرَّى} \quad \text{ذَرَّى} \quad \text{ذَرَّى} \quad \text{ذَرَّى} \quad \text{ذَرَّى} \]

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

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

P. 1676, l. 20. The \( \text{﷏} \) and \( \text{﷏} \) are approximates, not likes, as R implies (see l. 12).

P. 1678, ll. 21-22. This is an answer to an imaginary question. "Why should not the measure be broken by incorporation, since it is broken by elision?"
P. 1679, l. 8. From the same poem as a verse on p. 466, as appears from collating T. 636 with CD. 129-130—l. 9. Ka'naab Ibn Damra (Umm Sahib being his mother), one of the Banu 'Abd Allah Ibn Ghatafan. He was in the days of AlWalid Ibn Abd AlMalik (T')—l. l. Cf. p. 1693, l. 5—ibid. Lone (p. 1794, col. 3) gives مَفْعُولُ فَصْفُ وُضْعًا and with Fath of the ع, on the authority of S as quoted in the Taj al'Arus; but S. II. 445, l. 19, has Kasr of the ع in مَفْعُولُ فَصْفُ and مَفْعُولُ فَصْفُ; and Kasr is clearly indicated by R's language (pp. 1679-80), and by S12's comparison with 1693, ll. 6-7.

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

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

P. 1682, ll. 12-14. While the vowel of the first of the two likes is elided (p. 1667, ll. 6-11)—l. 20. "softness" includes "prolongation" (p. 995, ll. 5-8, and p. 1684, l. 15); so that "quiescent . . . . . . softness" means "sound quiescent" (p. 1684, l. 23), including the first, and the second respectively (pp. 1670-1), which are practically sound, since their prolongation is removed by incorporation into the second. IH (3H. 145, ll. 1-2) says simply "a sound quiescent, . . . . . . " (cf. p. 1670, ll. 20-22), on which Jrb (p. 191, ll. 11-16, of my MS) comments as follows:—What is meant by "sound" is "other than a letter of prolongation": so that incorporation is disallowed in such as كَوَمُ مَلَكَ with كَوَمُ مَلَكَ above, for lack of prolongation; and in such
as َعَدَدُ وَلَيْدَ ....... is not disallowed" (p. 1671, ll. 7-21). But A's use of the term "softness" here instead of "prolongation" corrobates the statements of Z and R (pp. 1667-3, 1684) that incorporation is allowable in such as َجَمْبُ ُبُكَرٌ ُبُكَرٌ, for which reason I have omitted from Jrb's comments "What is meant . . . . so that" and "in such as َكُوَمُ ُمَالِكٌ ...... prolongation," and have inserted the bracketed words in ll. 18, 20 of p. 1671.

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

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

P. 1688, l. 1. Put a comma after "part".

P. 1690, ll. 1-2. "in the first, but not in the second", probably because ٌفَعُلٌ is lighter than ِفَعُلٌ.

P. 1691, l. 6. For "if" read "of"—ll. 12-16. And similarly in ِتَجَلَبَبُ َدَجَرَحُجُ by one of the too likes, and by the ﴿: but properly the Hamza and ﴿ in ِأَعْنَسِسِ, and the ﴿ in ِتَجَلَبَبُ, are not co-ordinative, because they do not represent radda in the standard paradigms (see p. 1091, ll. 17-19), and because the Hamza and ﴿ occur at the beginning (p. 1092, l. 8)—l. 15. "the second", not the first (see note on p. 1098, l. 21).

P. 1692, l. 12. Put a comma after "lizards".
P. 1693, l. 5. See note on p. 1679, ll.

P. 1694, l. 7. Read "(b)".

P. 1695, l. 13. Bakr Ibn Wā'il (S. II. 164, l. 21, R. 371, l. 4) and others (R)—ll. 18-19. S has رُدَّنُ and مُرُدُنُ in place of رَدَّنَا and مُرَدُنَا, not in addition to them—ll. 22-24. And رَدَّنُ is transmitted, with a quiescent ن added before, and incorporated into, the ن of females; and رَدَّتَ with an ج added before the ج of the pron.: so in 'Ali Bāshā's commentary [c. 1145 (Hkh. VI. 591)] on the Tashil (Sn). The Wazir 'Ali Bāshā, son of the Wazir Kūr Ahmad Bāshā, entered Aleppo as Governor in 1180, and quitted it in 1181. And he died in 1133. He was a friend and patron of the learned (SD).

P. 1696, l. 4. Read "unaltered (A) after their"—ll. 5. Read "(S): (c) in"—ll. 23-24. See note on p. 1482, ll. 23-24.

P. 1697, l. 15. For "on" read "or"—ll. 24. Sn practically proposes to substitute "mobile before" for "formed with" in l. 20.

P. 1701, ll. 12-13. aً هَلْمَيْنَ in Part I, p. 678, l. 2, is so printed by Jahn in IX. 507, l. 21, where no direction as to the vowel of the double م is given; but should evidently be ﷺُ هَلْمَيْنِ with Kasr, as here expressly stated by A, for the reason assigned by Sn. Wright (vol. I, p. 293) and Lane (p. 3014, col. 3) do not mention this form.

P. 1702, ll. 15, 10. This number "sixteen" is characterized as "approximate" because the exact number of outlets, being equal to the number of letters, is twenty-nine or more [733]; and as "indiscriminate," because it omits to note the number of outlets in each class separately, i.e. guttural three, lingual ten, labial two, and nasal one.

P. 1705, ll. 7-8. Cf. p. 1738, ll. 7-8, and note—ll. 12-13, and that which is above it (SH. 146, ll. 1-2); but some MSS have "and
that part of the palate which is above it" (MASH), as given here in the text.

P. 1706, l. 2. "lower" (أَفْلَى) seems to mean "nearer to the tip of the tongue". De Sacy renders لأَفْلَى here by "plus rapprochée" (Anth. Gramm. 413, l. 37).

P. 1707, l. 2. Read "important"—l. 21. "posterior to", i.e. "nearer to the tip of the tongue than".

P. 1708, ll. 8-12. Eight premolars and twelve molars (Black's Medical Dictionary, p. 742); not four premolars and sixteen molars, as stated by R, who apparently reckons the posterior bicuspids or premolars as molars—l. 25. Put a comma after "[733]".

P. 1709, l. 14. Read "(Jrb)".

P. 1710, l. 5. For "then" read "than".

P. 1712, l. 11. "those", i.e. mentioned by Z in §. 732—ll. 11-17. European grammarians (Wright, Sterling, Roorda, Schier, Glaire, Galland, etc.) give the number of letters as 28, beginning with ١, by which they seem to mean not only the mobile ١ [668], i.e. Hamza, but also the soft ١ (p. 1714, l. 23).

P. 1713, ll. 3-6. The Prophet means "I speak the best Arabic", not "I pronounce the best ض"—ll. 5-6. My MS of the Jrb (p. 195, ll. 9-10) has لَمْ تَؤْتِيْ رَبُّكَ الْعَرَبَ السَّمَّاءَ فِي إِلَيْهِ َبِالْمَلَكَ (the אטראב שָׁמַיִם מִלְיָא) (after "equal," because it would be unintelligible without some context supplied before it, e.g. "in their command over") ((בָּטָרָב שָׁמַיִם מִלְיָא)؛ while the sense is clear enough without it.

P. 1715, ll. 4-6. This ־ representing only one letter, vid. the soft ־, is not to be confounded with the ־ representing two letters, vid. ־.
and l, sometimes unaccountably reckoned as one (p. 1713, ll. 7-15). The former is placed twenty-eighth in alphabetical order, between ى and گ (p. 1715, l. 17)—l. 10. "pronunciation as Hamza", i.e. characteristic rising (p. 931, ll. 12-15).

P. 1710, l. 21. Read ﷤-

P. 1712, l. 20. Read "both are one".

P. 1721, l. 10. Jahn (IY. 1463, l. 21) prints b; but R. 378, l. 13, has b, which is evidently right (cf. ll. 10-11 with outlets 11 and 13 on pp. 1710-1)—l. 21. Read "true".

P. 1722, l. 1. For "then" read "than".

P. 1724, l. 1. Read "[to sound]"—l. 2. Read "restored".

P. 1727, l. 4. ى and گ are not lax, but intermediate (p. 1728, ll. 15, 18-19).

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

P. 1732, l. 18. ﷥ (IY. 1464, l. 21): ﷥ (M. 190, l. 12; Lane, p. 975, col. 1, and p. 1726, col. 2) a donation—l. 20. Put a comma after "booty"—ll. 20-25. They are named ﷥ because they are uttered from the ْذْلَقُتْ tip of the tongue, which is its fore part and its extremity (IY. 1466, ll. 17-18). Here IY follows Z (M. 190, l. 13) in connecting ﷥ with the ْذْلَقُتْ or ْذْلَقُتْ, i.e. tip of the tongue. But this connection is evidently inappropriate to the three labials (p. 1732, l. 25), which are not pronounced with the tip of the tongue (p. 1711, ll. 12-14). Lane, indeed (p. 975, col. 1, and p. 2042, col. 1), cites the Tāj al‘Arūs, as asserting that all six letters are ْذْلَقُتْ; but he also (p. 2042, col. 1) cites the
same authority as adding that only ُل، ُل، and ِن are "pronounced with the tip of the tongue". The truth is that all six are حَوْرُفْنُكَنْ in the sense of letters of liquidity or liquid letters, as is evident from the qualities attributed to them on p. 1732 by IH, R, and Jrb, viz. smoothness, elegance, lightness, quickness in articulation, and readiness to combine with other letters; but that only three ُل، ُل، and ِن are فُؤدورُكَنْ or فُؤدُولِكَنْ in the sense of tippy, i.e. pronounced with the tip of the tongue (p. 1739, ll. 19-21).

P. 1733, l. 7. "because etc." in SH. 151 (ll. 5-6) follows "contrary to them" in l. 1 of the text.

P. 1734, l. 1. Read قَلَفْتَ.

P. 1738, ll. 7-8. IY. 1460, l. 5, has سُطْعَ stuttering (see p. 1705, ll. 7-8).

P. 1740, l. 18. "mine age". He was then 70 years old (see note on p. 924, l. 2)—l. 20. Its author is not named (Jsh).

P. 1742, l. 23. After "second" insert "[716]". See p. 1545, ll. 4-5.

P. 1743, l. 8. A different reason is given by R in §. 756 (p. 1810, l. 21—p. 1811, l. 2).

P. 1745, ll. 8-9. Apparently because ت is not incorporated into ق or ض, which is true of ض, but not always of ض (p. 1798, ll. 21-25). See p. 1829, ll. 11-12 (No. 10)—l. 21. Read "[737, 758]".

P. 1746, l. 14. There is no [word] like َقَرْب or َعَلَلْ in the language (S). See S. II. 466 (ll. 9-11)—l. 21. Read "thy Lord".

P. 1747, ll. 15-17, 24. إنَفَتْ from فَرْب is not given in the
dictionaries; nor from فُرُبْ for فَرُبْ—l. 15. 1

is found (p. 1754, l. 6, and p. 1814, l. 18).

P. 1751, l. 17. Read "(Jrb),"]—ll. 20-22. Because they are

letters of 

(p. 1750, ll. 2-5).

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

P. 1754, ll. 2, 5. is really no exception to either rule,

because the incorporation of its sibilant or covered فَ into the ٰ, being preceded by conversion of the latter into a sibilant or letter of covering (see ll. 10-11), is not an incorporation of a sibilant or covered into a non-sibilant or an uncovered letter—l. 4. Put a comma after "others"—l. 6. (R. 387, l. 15), apparently a misprint (see p. 1814, ll. 17-21)—l. 12. Delete the comma after "second"—l. 16. Read "[54, 752]”—l. 17. After "seen" insert "[752]". See pp. 1796 (l. 17)-1797 (l. 15)—l. 19. Read "thorax".

P. 1756, l. 4. Read "are not from"—l. 6. For "he" read "be"—ll. 12-14. ص, ز, ن, س are not incorporated into ض or ش [750-752], though there is a dispute about incorporation of س into ش [746]. Z, no doubt, refers only to the six letters mentioned at the beginning of §. 752 (see p. 1798, l. 21).

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

P. 1758, l. 4. AlMutanakhkhil is a cognomen, his name being Mālik [Note on Part I, p. 451, l. 19]. He was a heathen, and a good poet of Hudhail (AKB. II. 137)—ll. 13-22. Cf. p. 1679 (ll. 9-22)—l. 14. Read "ثَرَاءِ".
P. 1759, l. 5. Jahn (IY. 1472, l. 5) prints \( \text{ذ} \), but this conversion of \( \text{ذ} \) into \( \text{ك} \) is not necessary (see p. 1547, ll. 12-16)—ll. 18-19. See pp. 1663 (ll. 3-4), 1741 (ll. 19-27). Jrb. 202, l. 19, has “and then the first would not be like the second, so that incorporation would not be possible”.

P. 1760, l. 5. Read “[731, 737]”—l. 14 and p. 1762, l. 4. When \( \text{s} \) or \( \text{؟} \) is after \( \text{ة} \), the incorporation is regarded by Z as an incorporation of \( \text{s} \) or \( \text{؟} \) into \( \text{ة} \) (see p. 1766, ll. 13-14), because of the rule that, in gutturals, the lower is incorporated into the higher [737]; but by IH (see p. 1765, ll. 8-10) as an incorporation of \( \text{ة} \) into \( \text{s} \) or \( \text{؟} \), by way of exception from this rule. The latter opinion seems preferable, because it is a fundamental principle of incorporation that the first should be incorporated into the second, even if the second have to be converted, for that purpose, into a letter homogeneous with the first [735]. Cf. pp. 1816 (ll. 12-14), 1813 (ll. 18-23).

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

P. 1764, l. 6. Read “Slof ‘Ali”—ll. 6-9. Apparently when the first happens to be lower than the second, as here (see p. 1755, ll. 2-13)—l. 9. Read “and, that”—l. 10. Read “heaviness”—ll. 18-23. It treats this as an incorporation of \( \text{ضا} \) into \( \text{s} \) (see p. 1762, l. 21—p. 1763, l. 24); but Z relegates it to the end of the section, because it is not, strictly considered, an incorporation of \( \text{ضا} \) into \( \text{s} \), or of \( \text{ضا} \) into \( \text{ضا} \).
P. 1765, l. 4. Read "Slaughter"—ll. 8-10. See note on p. 1760, l. 14, and p. 1762, l. 4.

P. 1766, ll. 13-14. See the same note—ll. 15-16, 18. In IY. 1474, l. 20, I read لَا يُحْبَس for لَا يُحْبَسلا; and in l. 21 I transpose خَالِدٍ and الأرض: these alterations being evidently required by the context—l. 17. For "then" read "them".

P. 1767, ll. 19-23. "incorporation . . . . parted" is from R. 392, ll. 3-5; and "as in . . . . garden" from R. 391, l. 1, to which R refers in the former passage by adding "as we have mentioned" after "parted".

P. 1769, l. 9. كَلَّدَةٌ (IY. 1476, l. 1): كَلَّدَةٌ (S. II. 463, l. 17). The former signifies a piece of rough ground, while the latter is a proper name. R, no doubt, borrowed this ex. from S—l. 16. The MAR (p. 392, note 4, reading مَطَّقا, translates this ex. into Persian by "Wear out a cotton garment".

P. 1770, l. 4. Read "preventive".

P. 1773, ll. 20-21. "because . . . . its like". This seems to be IY's meaning; though it is not easy to extract from his words لَا يَنفَضُ لَا يَبْلُدُ المَحْرَف ان يكون بعد مثله in IY. 1477, l. 23, as printed by Jahn.

P. 1775, l. 7. ضُرْمَةٍ (IY. 1478, l. 18), which, if not an accidental transposition of ضُرْمَةٍ a well-known proper name, should apparently be ضُرْمَةٍ (see IHB. 45, Dh. 319), or perhaps ضُرْمَةٍ (see KF. 827)—l. 14. For "blemish" read "flaw"—ibid. Abū Bakr Ahmad Ibn Müša Ibn Al'Abbās Ibn Mujāhid, [the Professor of Reading (IKhn, ITB), b. 245 (IKhn),] d. 324 (IAth, IKhñ ITB). He was a master in knowledge of readings (IAth).
P. 1776, l. 14. For “blemish” read “flaw”.

P. 1779, l. 1. [312] (S. II. 467, M. 194). But IY gives in the text of the M, explaining as the lightning that is seen from afar (see IY. 1479, l. 19, and 1480, ll. 23-24)—l. 9. By Tamim Ibn Ṭuraif al’Ambari (IY).

P. 1780, ll. 2-3. After this text IY. 1481, l. 6, adds “and وَسْنَ يَهْيَ أَذَالِك”. And whose doth that”; but this looks like an interpolation, because the incorporated ل here is not the ل of بل or هَل, nor is ی one of the letters mentioned by IY as having this ل incorporated into them by Ks (see p. 1779, ll. 17-19), nor is this reading mentioned in the K or B.

P. 1781, ll. 8-11. A free paraphrase of S. II. 467, ll. 468, l. 2.

P. 1782, l. 19. Read “alḤadrami”.

P. 1783, l. 7. “utterance” of ی followed by ل—l. 11. If, as is possible, Ibn Mujāhid mean to except Ya’kūb alḤadrami mentioned on p. 1782 (ll. 18-20), his observation here seems to be out of its proper place—l. 16. Read “Tanwin” for “Tamim”—l. 17. “necessarily”. Cf. “necessary” on p. 1793 (l. 17). In neither place does Jrb make any comment on the necessity alleged by IH. But see the remarks of IY on pp. 1784 (l. 15)—1785 (l. 6). Probably IH and Jrb mean “necessarily” and “necessary” in reading the Kur, this being a case of “incorporation proper to Readers” (see p. 1672, ll. 14-15), among whom it is universal; for Sht says in the Ḥisr al’Amāsī (pp. 105-6), in the chapter on the Predicaments of the Quiescent ٌ and the Tanwin,
And all of them incorporate Tanwin and the quiescent ل into ل and without nasality, in order that the sound of the two may be beautiful; and all incorporate into the letters of يَنَذُو with nasality (cf. p. 1785, ll. 6-8, 17)—l. 22. "an obstacle", vide. conjunction of the two letters in one word (see p. 1785, ll. 3-9).

P. 1784, l. 8. "this [rule]" in p. 1783, ll. 15-17.

P. 1785, l. 1. For "the" read "thee"—ibid. Perhaps this second ex. should be مَكَانٍ رَأى XIII. 12. [643]; but Jahn gives مَكَانٍ (IY. 1482, l. 13)—l. 7. A. IV. 484, l. 17, is here continued from "incorporated" on p. 1783 (l. 16)—l. 11. "this restriction", i.e. "so long as etc." (ll. 8-11).

P. 1786, ll. 4-11. IH's reply comes, in SH. 154, ll. 3-6, between "into two likes" (p. 1751, l. 19) and "لَبِنَعَ شَيْمْ" (p. 1753, l. 6); but I have transferred it to this section, where it can be more conveniently considered.

P. 1787, ll. 12-14/. In R. 389, ll. 1-2, the two clauses, "so that .... stilled" and "in order .... kind", composing this sentence are transposed, apparently by mistake—l. 21. Read "[the ن]".

P. 1790, ll. 10-11. The remaining guttural, i.e. ل, is omitted, because, being always quiescent, it cannot follow a quiescent ل.

P. 1792, ll. 2-6. Excluding ل for the reason given in the last note, we have 28 letters, vid. 6 gutturals, and 22 non-gutturals, of which 7 non-gutturals have been mentioned in cases (1) and (3), and the 6 gutturals in case (2), total 13, leaving 15 letters, all
non-guttural, detailed on p. 1716 (ll. 12-13)—l. 4. Read "[i.e.,]"—ll. 4-5. The four cases are arranged above (pp. 1783-1792) in the order adopted by Z and A, which is open to the objection that it interpolates the guttural letters (case 2) among the non-gutturals (cases 1, 3, 4); whereas R, in p. 1787, l. 15-p. 1788, l. 18, puts the gutturals (α) after all three kinds of non-gutturals (α-c), a much more convenient arrangement. But A's words "any of the letters not yet mentioned" prevented me from following it, otherwise these "letters" would have included the gutturals, contrary to A's intention.

P. 1793, l. 8. "of incorporation", i.e. that ن is incorporated into—l. 17. See note on p. 1783 (l. 17)—ll. 22-24. IH omits to describe the state of the quiescent ن with the gutturals; but his mention of its incorporation and two other changes with the non-gutturals suggests, as Jrb remarks, in ll. 17-22, that with the gutturals it remains unchanged. Jrb, however (p. 203, ll. 12-15, of my MS), and an interlinear annotator in the MASH (SH. 156, between ll. 6. and 7), ignoring its state with the gutturals, try to make up the "five states" by counting incorporation and retention and removal of nasality as three: but this seems impossible, because retention and removal of nasality are alternative accompaniments of incorporation, not separate states; and I therefore make up the "five" by reckoning incorporation as two, and including display with the gutturals as implied, though not actually mentioned, by IH.

P. 1794, l. 4. جَبَنَ (R. 394, l. 2; M.A.R. 156, note 5): جَبَنَ in the time of (S. II. 465, l. 14)—ibid. Read جَبَنَ here, and جَبَنَ سُلَيْمَانَ in S. II. 465, l. 14., because the quiescent ن is stifled before س (see pp. 1716, 1792), not incorporated into it; so that the جَبَنَ in these two exs. cannot be doubled.
I have arranged these exs. from R. 394, II. 8-12, in the order of the nine letters; and filled up the gaps in the series, which are probably caused by carelessness of some copyist or lithographer.

P. 1796, l. 13. After "Arabic" read "(S)".

P. 1798, l. 21. See p. 1756, II. 12-14, and note.

P. 1799. l. 9. In R. 395, l. 11, I supply قَرْبَتَ فَيْهُ مِنِّ الْيَقِينَ, as in S. II. 471, l. 8, after الَّذِي, which would otherwise have no conj. [177], the next words being rendered "as شَدَّةٌ does" (in l. 8)—l. 10. "in reading," the Kur.

P. 1799. l. 25-p. 1780, l. 1. This sentence is given in R. 395, II. 13-14, as part of IH's text, after "another" in p. 1799, l. 12; but is not to be found in SH. 157, l. l., nor in Jrb (p. 205, ll. 1-2, of my MS).

P. 1802, ll. 2-5. This ex. is differentiated from those in p. 1801, ll. 10-12, by the quiescence of the ب: but that difference does not seem to be material, because the exs. in p. 1801, ll. 6-8, show that incorporation is allowable whether ب be quiescent or mobile; and I think that "dispute" in l. 3 refers to the controversy described in ll. 5-11 as arising between "us", i. e. the BB, and "the KK", when incorporation involves an "irregular concurrence of two quiescents"; which is not the case here, because the incorporated ب is preceded by a mobile (cf. ll. 20-22)—ll. 9-10. "its being attributable to stifling", i. e. the fact that the seeming quiescence of the ب in لَرَعَبٍ is attributable to stifling of its vowel, not to incorporation (see pp. 1671, 1684-6, 1758, 1803, 1807).

P. 1803, l. 2. If VI. 53. be regarded as a case of incorporation, then بَعْدَ عَمَلِ رَأَيَاتِ should be written.
P. 1807, l. 9. Read "(b)— ibb. 20-21. In Wright's Arabic Grammar (3rd ed., vol. I, p. 67) "furtive Kasra to the first radical" should be "furtive Fatḥa to the first ٰ", which remains partially mobile with its original vowel, as is evident from the explanations of ر and ٍY here—l. 21. Read "incorporation".

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

P. 1810, l. 4. As جْي، inf. n. جْي، not جْي، inf. n. جْي، with the conj. Hamza, as strangely printed by Lane (p. 1984, cols. 2, 3)—l. 21. See p. 1748, ibb. 6-11, and note on l. 8.

P. 1812, l. 23. For ٍ in M. 195, l. 13, I read ٍٍ, as in ٍY. 1487, l. 20.

P. 1813, l. 18. "Converse" change—ibid. Read "(A)—ibb. 18-23. See note on p. 1760, l. 14—ibb. 23-24. Zuhair Ibn Аbi Sulmaа Rabi‘a (TSh, KA, BS, Is, AKB) Ibn Riyāḥ (KA, BS, Is, AKB) Ibn ٍر (TSh, KA, Is) ... Ibn ‘Amr Ibn Udd Ibn ٍبkhā Ibn ٍلِس Ibn Мuḍār Ibn Nizār (KA) alMuzani (Is, AKB) one (BS) of [the Banū (BS)] Muzaina (BS, AKB) Ibn Udd Ibn ٍبkhā Ibn ٍلِس Ibn Мuḍār (AKB). Muzaina [here loosely described by AKB as "Ibn Udd"] was mother [of the children (ID, AF)] of ‘Amr [Ibn Udd (KA, AF) Ibn ٍبkhā (ID, AF)], and daughter of Kalb Ibn Wabra (ID, KA, AF). Their settlement being in the territories of Ghatafān, people think that he—I mean Zuhair—was of Ghatafān, which is a blunder. So in the Isti‘āb [ft Ma‘rifat alĀthāb (HKh)] by IAB, as though this were a refutation of what IKb says in the TSh, that "they trace his lineage to Muzaina, whereas his lineage is only in Ghatafān" (AKB)—l. l. The next verse of this ode is cited on pp. 60, 635; and another verse in Part I, p. 1479.
P. 1814, ll. 10-12. I. e. would be removed if the ص were incorporated into the ذ after being converted into ط — l. 13. جمٰن, according to Broch (M. 195, l. 19) and Jahn (IY. 1489, ll. 22, 24); but ي is rightly omitted in Tsr. 361, l. 15, as in S. II. 472, l. 1.

P. 1815, l. 5. Read “orig.”—l. 17. Its author is not named (Jab).

P. 1816, l. 12. مَّسِّى, not مَّسِّن — ll. 12-14. See note on p. 1760, l. 14—l. 20. I have transposed these two exs. from SH. 158, ll. 3-4, to suit the order of the “two ways” in ll. 19-20.


P. 1820, ll. 18, 20. R. 399, l. 2, before “the ذ of إِذْدَانَ”, and again before “the ذ of the pron.” inserts “what is before”, which I have omitted as inconsistent with the exs. in ll. 20-21, in all of which “the ذ of the pron.” is, and “what is before” it is not, converted—l. 19. For ذ and ذ read ذ and ذ, respectively (see p. 1812, ll. 20-23).

P. 1821, l. 20. “alteration” of the ذ or its subsequent approximate.

P. 1822, l. 6. “second” of the two approximates.


P. 1830, l. 12—p. 1831, l. 2. I have slightly re-arranged these two paragraphs for greater clearness.
P. 1835, ll. 2-4. Jrb's language in (a, b) is confusing, because it suggests that elision is allowable only when "incorporation is not possible", and that incorporation is impossible only when it would involve "importation of the conj. Hamza . . . . . . in the aor."; but the first suggestion is refuted by his second ex. (p. 1834, l. 9), where elision occurs though incorporation would be possible (p. 1835, ll. 15-16-1); and the second by his first ex. (p. 1834, ll. 7-8), where incorporation is impossible (p. 1835, ll. 12-14), though it could not involve importation of the conj. Hamza in the aor., because, in the interior of the sentence, no conj. Hamza occurs, either in the aor. or in anything else [669]: and, these two suggestions being therefore inadequate, his language fails to account for the elision in either of these two exs.

P. 1836, ll. 20-21. The "measure of the v.", i.e. the Damma or Kasra of its ع, is made plain by the vowel of the ف in or ف and ف, where the vowel of the ع indicates that the ع is a, or ي, respectively—l 23. This passage of the Aud, commencing at (c), is a continuation of the extract ending in "the v." on p. 1399 (l. 2).

P. 1837, ll. 7-8. For ملئت and Kasr of the ع, like ملئت. Instead of "like ملئت", S. II. 446, l. 16, has "as they say ملئت"—l 21. "after being made quiescent", according to the rule that transfer of a vowel is to a quiescent (p. 1399). R does not make this stipulation (p. 1836, ll. 13-16), because he allows transfer to a mobile (pp. 1478-9).

P. 1839, l. 7. For "is" read "in"—l. l. Read "'Aṣim".

(179A )
P. 1843, l. 9-16. From R. 402 (ll. 7-8), supplemented by extracts from IV. 1496 (ll. 6, 9)—l. 18. On see Part I, p. 470, ll. 13-14, and Part IV, p. 1323, ll. 16-17.

P. 1844, l. 21. S. II. 443-81, where I do not find this verse.

P. 1845, l. 4. Read — ll. 4-5. BS. 22 gives

as one verse, remarking "Do you not see how he has made a subst. for it (ٌ؟ )?"; whereas the first hemistich belongs to the verse occurring here in the text, and the second to a verse cited on p. 608 from the ML with the var. َجُدُحًا (p. 27A). The author of the BS, who is also the author of the ML, a later work (Preface, p. XXV), seems to have been temporarily misled by the juxtaposition of these two hemistichs in the K, where Z, commenting on َلَسَائر يعس َساةٌ اٌفْسَلَةٌ IX. 118. In the hour, i.e. time, of difficulty, cites them, together with a third

When mine heir comes one day, i.e. at some time, seeking wealth, from a verse by Hātim aţ-Tā’ī ending with

he will find the collection of a hand not full nor empty ( َصُور being, as N remarks, masc. or fem.), to exemplify the use of ُعَشَيةٌ, َعَلْمًا, and ُعَمِّي, respectively, in denoting vague, not particular, time [64]. Lees in his ed. of the K (p. 568) prints them as a verse َشَعُر, but
in the N (pp. 123, 280) they are correctly given as parts of two separate verses; and probably the misunderstanding is due to omission of the sign $\varepsilon$ (for hemistich) between them in some MSS of the K—l. 5. $\text{مَسْرَعُ}$ 
$\text{مَسْرَعُ}$ 
and we turned the breasts of the horses (Mb, AArb).

P. 1846, l. 6. Read "301". See Part I, p. 1335—l. 15. Its author is not named (Jsh). The Jsh has

$\text{ذَيَادُنَا نُعْمَانَ لَ نَتَسِينُهَا}$

Our increasing Nu'mān do not thou forget; but I have followed Jh. II. 563 for the first hemistich, which is not given in the SH or its commentaries (the R, Jrb, and MASH).

P. 1847, l. 3. Read $\text{يَتَعَذَّبْ}$. 

P. 1849, l. 1. For "too" read "two"—ll. 2-3. see p. 1404 (ll. 24-25)—l. 1. Read "tides".

P. iv, l. 10. Read $\text{سَفَوْنَ}$.

P. vii, l. 11. $\text{الْحَنِي}$ (IA. 132, MN. II. 521).
INDEX OF REFERENCES TO THE KUR'ĀN.

SūRA I.


1. I. 20, 402, 1767: II. 1019. 1, 2. II. 1802. 3. I. xxxii, 344.

4. I. xxxii, 49: II. 1357. 5. II. 1706, 1719. 6. I. 46v. 6, 7. I.

309, 349: II. 294. 7. II. 470, 574, 922-3, 994, 1010, 1040-1.

SūRA II.


4. I. 551. 5. I. x, 109, 419: II. 290, 626, 975, 992. 6. I. 859: II.


12. I. 215: II. 394, 544, 583. 13. II. 949, 975. 15. II. 6, 1034,


II. 218. 22. I. xiv: II. 15, 446. 23. I. 860, 1142: II. 381, 446.


I. 150. 31. II. 112, 118. 33. I. 196, 456, 494, 540, 544. 34. II.

364, 472. 35. II. 481, 483, 786, 1802. 36. I. 378: II. 627. 37.

II. 1245-6. 38. I. 364, 1714. 39. II. 41. 42. II.

305. 43. II. 138. 44. II. 395. 45. I. xxviii, 413-4: II. 131,

365. 48. I. 776. 51. II. 328. 54. II. 423. 55. II. 464. 57.

1: 264, 267, 817, 1428, 1462: II. 459. 58. I. 627, II. 1394. 61. II.

607, 692. 63. I. 566, 572, 616: II. 527. 64. I. 616. 65. I. 1085,

1440: II. 68. 66. I. v, 461, 785-6: II. 207, 211. 67. II. 1830.

69. II. 500, 1086. 70. II. 786, 866. 73. I. 113: II. 15. 74. II.

512, 1081. 77. I. 1731: II. 296. 79. I. 184, 648: II. 1825. 80.

II. 327. 83. I. 260. 84. II. 225. 85. I. 266: II. 297, 346. 88.

II. 1034. 90. I. 1443, 1715: II. 590. 93, 94. II. 617. 94. II.

502. 95. I. 269. 96. II. 158, 359. 97. II. 640, 645, 1517. 100.

I. 617: II. 307. 103. II. 146. 105. I. 666, II. 91. 108. II. 786.

110. II. 283. 111. II. 179, 486. 118. I. 506, 509. 119. I. 982.
INDEX.


Sūra III.

INDEX.


SûRA IV.

INDEX.


Sūra V.


Sūra VI.

INDEX.

Sūra VII.


Sūra VIII.

4. II. 1026. 5. I. 269: II. 392. 6. II. 387, 570, 1379. 7. II. 395, 415. 9. II. 1808-9. 14. II. 864. 17. II. 428. 19. II. 55,
vi.

INDEX.

627. 25. II. 714. 26. I. 756. 30. I. 756 32. I. 547: II. 994. 33. II. 34. 35. I. 60: II. 1183, 1292. 39. II. 627. 41. II. 221. 42. II. 393. 44. II. 406, 1628. 45. II. 426, 629. 50. II. 1027. 53. I. 360. 59. II. 1183, 1393. 60. II. 574, 710. 63. I. 1121. 64. I. 733. 65. I. 166, 231: II. 995. 68. I. 377. 74. II. 62, 528. 105. I. 762.

SūRA IX.


SūRA X.

INDEX.

1684. 89. I. 272: II. 709. 90. II. 1769. 91. II. 1004, 1084. 98. II. 598. 99. I. 265. 101. II. 1029, 1031, 1045.

SūRA XI.


SūRA XII.

INDEX.


SūRA XIII.


SūRA XIV.

10. II. 325. 11. I. 83: II. 391. 15. II. 569. 17. II. 749. 19. I. 480. 21. II. 1545. 25. II. 506. 27. I. 383. 30. I. 345. 36. II. 689. 40. II. 317. 41. II. 359. 42. I. 1583. 43. II. 710, 714. 44. I. 370. 46. II. 894. 47. I. 48. 48. I. 372, 1644.

SūRA XV.


SūRA XVI.

INDEX

**Sūrah XVII.**


**Sūrah XVIII.**


**Sūrah XIX.**

INDEX.

238. 43, 45. I. 179. 47. I. 82, 84. 64. I. 563. 66. I. 116.
67. I. 769: II. 680, 897. 70. I. 586, 589, 593, 602, 643, 945.
72. II. 358. 75. I. 446, 1743: II. 1664, 1674. 76. II. 687. 77.
II. 514. 81, 82. II. 667. 83. I. 472, 484. 84, 85. II. 667.
85. I. 859. 94, 95. I. 360. 95. I. 357-8, 80A. 96. II. 612.

SûRA XX.

38, 39. II. 579. 44. II. 366. 45, 46. II. 95, 439. 49. I. 412.
51. I. 627. 60. I. 545, 1765. 63, 64. II. 28. 66. I. 26, 105,
74. II. 159, 325. 75. I. 604. 79. I. 441: II. 75. 80. I. 215:
II. 75. 83. I. 1747: II. 27, 1697. 84. II. 477. 91. II. 21, 419,
421-2, 424. 93. II. 22, 35, 168, 321. 94. II. 575. 95. I. 180.
97. I. 687. 103, 104. I. 1436-7. 106. II. 469. 119. II. 217.
132. II. 90. 134. II. 595.

SûRA XXI.

3. I. ix, xvii-viii, 56, 58, 485: II. 288. 19. II. 300. 22. I.
II. 674. 32. I. 389. 35. II. 623. 38. I. 616. 48. II. 341.
51. I. 463. 55. I. 492. 58. II. 293, 301, 670, 710, 907. 63. II.
621. 66. II. 160. 77. II. 311. 78. I. 1440: II. 346. 79. I.
378, 740. 80. II. 283. 81. I. 1121, 1130. 88. II. 1825. 97. I.
508, 762: II. 310. 103. I. 579. 104. II. 373. 108. II. 387,
389. 109. II. 159. 114. II. 160, 540. 112. I. 177.

SûRA XXII.

1. II. 432. 2. I. 1130. 5. II. 43, 471. 6. I. xii: II. 395. 9.
I. 342. 13. II. 670. 15. II. 335. 17. II. 393. 18. I. 628. 25.
33. I. 1584. 35. I. 1747. 36. I. 347. 37. I. 906: II. 1573,
SŪRA XXIII.


SŪRA XXIV.


SŪRA XXV.


SŪRA XXVI.

<table>
<thead>
<tr>
<th>Sura XXVII</th>
<th>Sura XXVIII</th>
<th>Sura XXIX</th>
<th>Sura XXX</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. II. 206</td>
<td>11. II. 687-8</td>
<td>13. I. 286</td>
<td>14. II. 464</td>
</tr>
</tbody>
</table>
INDEX.

Sūra XXXI.


Sūra XXXII.

1, 2. II. 509-10. 4. II. 985. 20. II. 1771. 12. I. xliii. 13. II. 629. 22. II. 489.

Sūra XXXIII.


Sūra XXXIV.


Sūra XXXV.

INDEX.

SūRA XXXVI.


SūRA XXXVII.


SūRA XXXVIII.

2. I. 339-40. 5. II. 580. 7. II. 535. 9. II. 482. 20. II. 284. 22. I. 22, 286, 1442. 23. I. 21, 1590. 25. II. 583. 29. II. 226, 674. 30. II. 1267. 31. II. 365, 1183. 32. II. 199, 335, 1231. 40, 41. II. 703, 1028-31. 43. II. 226. 44. I. xxii: II. 227. 47. I. 350, 365. 49, 50. I. 1675. 57. II. 484. 63. II. 1084. 75. I. 624: II. 575. 77, 78. II. 482. 83. I. 397. 85. I. 104: II. 919.

SūRA XXXIX.

INDEX.

270. 64. II. 1042-3. 66. II. 485. 72. II. 490, 674. 73. I. 244, 766: II. 473-4. 74. II. 479-80.

Sūra XL.

1. I. 39. 9. II. 829. 11. I. 1427. 15. II. 817. 16. I. vii, 370, 735: II. 832. 22. II. 466. 28. II. 1079. 29. II. 585. 34. II. 830, 832. 36. I. 771. 38, 39. II. 30, 439, 441, 453. 42. II. 759. 49. I. 219. 51. I. 396. 72, 73. I. 753. 81. I. 802.

Sūra XLI.


Sūra XLII.


Sūra XLIII.


Sūra XLIV.

1, 2. II. 392, 393. 3, 4. I. 260. 23. II. 1684. 24. I. 381. 43. II. 845-6. 54. II. 106. 56. II. 102.
INDEX.

SÜRÀ XLV.


SÜRÀ XLVI.


SÜRÀ XLVII.


SÜRÀ XLVIII.

1, 2. II. 22. 5. I. 1121. 10. I. 23. 12. II. 153, 1779. 15. I. 571. 16. II. 89, 454, 1789. 18. II. 672. 20. II. 970. 25. II. 670. 27. I. 244; II. 646. 29. II. 1770. 40. II. 365.

SÜRÀ XLIX.


SÜRÀ L.


SÜRÀ LI.

INDEX.

Sûra LII.


Sûra LIII.


Sûra LIV.


Sûra LV.


Sûra LVI.


Sûra LVII.

10. II. 461. 12. II. 329. 15. II. 586, 621. 17. II. 449. 23. II. 590. 26. II. 464. 27. I. 204. 29. II. 574, 577.

Sûra LVIII.

INDEX.

SURA LXI.

4. II. 1697. 7. II. 590. 9. I. 1117. 12. II. 83; 671, 900.
13. II. 691. 16. II. 700. 21. II. 686.

SURA LX.

1. II. 381, 529, 588. 3. I. 704. 9. II. 387. 10. I. 134. 12.
I. 59.

SURA LXI.

446-7.

SURA LXII.


SURA LXIII.


SURA LXIV.

7. II. 139, 555-6.

SURA LXV.

3. I. 156, 1649. 4. I. xxviii, 120, 585: II. 709. 5. II. 440.
6. I. 29. 7. II. 55, 687, 1086. 11. I. 633.

SURA LXVI.

3. I. 76: II. 118. 4. I. 80, 856: II. 585. 5. II. 475. 10. II.
846. 12. II. 1348. 15, 16. II. 289.

SURA LXVII.

3. II. 312. 4. I. 843. 8. II. 1687, 1827, 1835. 8, 9. II. 555,
557. 15. II. 289. 19. II. 449. 20. II. 511, 539. 30. I. 983:
II. 63.
INDEX.

Sūra LXVIII.


Sūra LXIX.


Sūra LXX.

1. II. 329, 952. 3, 4. II. 1770. 6, 7. II. 134. 11. I. 500, 502. 15. I. 38, 1121.

Sūra LXXI.

15. II. 1683. 16. I. 142, 1534: II. 107, 1815. 25. II. 309, 573. 27. I. 261. 29. II. 468, 1753.

Sūra LXXII.


Sūra LXXIII.


Sūra LXXIV.

INDEX.

Sūra LXXV.
1. II. 574, 676. 3. II. 422, 555. 9. II. 1063. 15. I. 1052. 19. II. 666. 25. II. 21. 26. II. 816, 820. 29. I. 1121. 31. II. 522, 526, 899. 40. II. 544, 1628.

Sūra LXXVI.
1. II. 534-5. 624. 880. 3. II. 470, 505. 4. I. 44. 6. II. 329.

Sūra LXXVII.
36. II. 44-5.

Sūra LXXVIII.

Sūra LXXIX.
1. II. 881, 925. 3. II. 830-1. 27. II. 508. 40, 41. I. 108.
41. II. 679. 43. I. 617, 624. 46. II. 508.

Sūra LXXX.
3. II. 440. 6. II. 1334-5. 21, 22. II. 478. 23. II. 13, 55.

Sūra LXXXI.

Sūra LXXXII.
1. I. 738. 5. I. 1108. 6. II. 666. 18. I. 503.

Sūra LXXXIII.
1. I. 93: II. 389. 2. II. 360. 3. II. 106, 346. 6. II. 666.
INDEX.

Sūra LXXXIV.

Sūra LXXXV.
I. 1650: II. 297, 346.

Sūra LXXXVI.

Sūra LXXXVII.
1. I. 425. 2. II. 478. 4, 5. II. 483. 9. II. 646. 14-16. II.
516. 16. II. 1779. 17. I. 1717. 32. II. 764.

Sūra LXXXVIII.
I. 132.

Sūra LXXXIX.
1. II. 881. 3. I. 1465. 5. I. 807: II. 381, 1733, 1800. 15.
II. 858. 17. II. 859. 22. I. 389, 397, 843. 23. I. 374, 376, 389.
25. II. 341. 28. II, 1280.

Sūra XCI.
1. II. 575, 577. 4. II. 577. 5. II. 422. 7. II. 22, 421-2. 11.
II. 899. 13, 16. II. 899. 14, 15. I. 1573.

Sūra XCVI.
3. II. 740, 744, 763. 4. II. 744, 763, 927. 5. II. 582. 9. II. 108,
606, 681, 894-5. 12. I. 1380.

Sūra XCVII.
1. I. 764, 767: II. 301, 875, 928. 1-4. II. 926. 5. I. 214: II.
INDEX:

Sûra XCIII.
1. II. 743, 875, 925. 2. II. 740, 743, 925. 3. I. 215: II. 741, 743. 5. I. 214: II. 116, 612. 9. II. 484. 9-11. II. 653.

Sûra XCIV.
1. II. 533, 553, 616, 718. 2. II. 554, 620. 5, 6. I. 391, 1110.

Sûra XCV.
1. II. 356. 4. I. 30.

Sûra XCVI.

Sûra XCVII.
1. I. 506: II. 110, 891. 3. 4. II. 1826. 4. II. 1823, 1825. 5. I. 1548: II. 318-9.

Sûra XCVIII.
1. II. 183, 788, 989, 1020. 4. I. 452.

Sûra XCIX.
1-3. II. 465. 4. I. 753. 5. II. 340. 7. I. 287.

Sûra C.
1. II. 886, 893. 1-4. I. 953. 3. 4. II. 449. 6. II. 893.

Sûra CI.
1. I. 106. 6. I. 38. 7. II. 854.

Sûra CIII.
1. 2. II. 392, 886, 893. 2. II. 221, 673. 3. II. 795.

Sûra CIV.

Sûra CVL.
2. II. 965, 1800.
INDEX.

SūRA CVII.
1. II. 1668.

SūRA CVIII.
1. I. xi: II. 391. 1, 2. II. 483, 488.

SūRA CX.
1-3. I. 768: II. 484. 3. I. 770.

SūRA CXI.
1 I. 342. 4. I. 190, 434-5, 489.

SūRA CXII.
1. I. 108, 506, 508, 552, 1476: II. 999. 1, 2. II. 703, 1017. 3. II. 284. 3, 4. II. 11, 55, 195, 534.

SūRA CXIV.
1-3. I. 479. 4. I. 1543.

تبت بالخير
INDEX OF PROPER NAMES.

References to Authorities mentioned in the Abbreviations of References are omitted from this Index, except in special cases.

Names are entered under the forms most commonly used, as Abú Muḥammad alYazīdī for Yaḥyā Ibn AlMubārak alʿAdawi atTaimī alBaṣrī alYazīdī.

When the number of possible references is large, a selection is sometimes made.

Pref. means Preface, and App. Appendix; I. means Book I (comprising the Introduction and Part I), and II. means Book II (comprising Parts II-IV and the Appendix).

A.

A. Šes AlUshmūnī.
AAA, I. 167A.
Aaron, I. 483, 160A.
A A Sh, Pref. xi; II. 1333, 123A.
ʿAbada, II. 144A.
Abān, II. 696.
,, Ibn AlWalid, I. 1496.
Abāns (The Two), I. 14A; II. 572.
ʿAbbād Ibn Sulaimān, II. 1738.
,, ,, Ziyād Ibn Abīhi, I. 281, 70A-1A.
ʿAbbās. Šes AlʿAbbās Ibn ʿAbd AlMuṭṭalib.
,, Ibn AlʿAhnaf, I. 631, 30A.
,, ,, Mirdās. Šes AlʿAbbās.
ʿAbbāsī dynasty, I. 92A, 94A, 119A, 177A; II. 53A, 70A.
Abd (AlʿAbdī), I. 120, 124A.
### INDEX OF PROPER NAMES.

- **'Abd Al’Azîz Ibn 'Abd As-Sâlâm, Prof. xix.**
  - Marwân, I. 25A; 34A, 126A; II. 657, 50A.
  - Muḥammad, Prof. xxiv.

- **'Abd Al’Kâis (or 'Abd Kâis), I. 1366, 1388, 1403; II. 388, 1697, 15A, 38A, 42A-3A.**

- **'Abd Allâh, I. 796-7; II. 563.**
  - (Companions named), I. 12A.
  - Abî Ḥâdrad, II. 93A.
  - Ishâk. See IAI.
  - Ad-Dumâaina, II. 361.
  - Ahmad Ibn Bashîr Ibn Dhakwân. See Ibn Dhakwân.
  - Al‘Abbâs, II. 50A.
  - Al-Hâjîjâj, I. 903, 142A-3A.
  - Al-Hârîth Ibn Naufal, I. 8, 8A.
  - 'Āmîr. See Ibn 'Āmîr.
  - 'Amr Ibn Al‘Ās, I. 12A.
  - As-Sâ'îb, II. 22A, 24A.
  - ‘Ayyâsh, II. 23A.
  - Az-Zâbîr, I. 326; II. 146, 561, 21A.
  - Az-Zâba’râ, I. 361, 81A, 99A; II. 343, 18A.
  - Dâ‘ûd, II. 761, 132A.
INDEX OF PROPER NAMES.

'Ibād Allāh Ibn Hammām, I. 271, 67A, 124A, 126A, 199A; II. 141, 4A.

“ “ " Jafar Ibn Abi Ṭālib, I. 135A.

“ “ " " " " Muḥammad, II. 42A, 153A.

“ “ " " Kūs, I. 57, 14A, 24A, 135A.


“ “ " " Kuraiz, I. 127A.


“ “ " " Muʿawiya Ibn 'Abd Allāh, I. 362, 81A.

“ “ " " " " Abī Ṣufyān, I. 41A.

“ “ " " Rawāḥa, I. 175, 863, 50A, 100A; II. 305, 717.

“ “ " " Ṭāhir, I. 5A.

“ “ " " Ubayy, I. 1405, 138A.

“ “ " " 'Umar, I. 14, 12A, 70A; II. 1263.

“ “ " " " al'Arjī. I. 357, 564, 918, 80A.

“ “ " " Ya'rūb, I. 722, 116A.

Allāha, I. 14, 12A-3A.

AlMalik Ibn 'Abd Al'Azīz, I. 113A.


" AlMu'min, I. 177A.

AlMuṭṭalib, I. 181; II. 50A.

Al'Uẓzā Ibn Ḥantam, II. 13A.

AlWiṣā' Ibn Usāma, II. 185.
iv. INDEX OF PROPER NAMES.

'Abd 'Amr Ibn Shura'il. See AlAhwas.

" ArRahman Ibn 'Abd (a prothetics) alKari, II. 65A-6A.

" " AlHakam, I. 1466; II. 3A, 69A.

" " 'Ali. See AdDaibagh.

" " Hassan, I. 140A; II. 65, 952.

" " Hurmuz. See AlAraj.

" " 'Uthman, I. 91A.

" " Zaid, I. 98A.

" Hind alLakhmi, I. 58A.

" Kais. See 'Abd AlKais.

" " Ibn Khufaf, I. 765, 120A.

" Manaf [Ibn Kuwayj], II. 50A.

" " Ibn Rib' alHudhali, I. 766, 122A; II. 55A.

" Manat alHudhali, II. 343, 907, 55A.

" " Ibn Kinana, I. 104A; II. 135A.

" " " Udd, I. 187A.

" Rubb, I. 1647.

" Shams Ibn 'Abd Manaf, I. 482, 796, 1388, 1396; II. 325, 50A.

" Umayya, I. 1396.

" Yaghuith Ibn Wakhsh, I. 161, 959, 47A; II. 1280, 1576, 117A.

" " " Zubair, I. 167A.

'Abda, II. 551.

Abel, I. 657.

'Abid, II. 1628.
INDEX OF PROPER NAMES.


,,,, Māwiya. See 'Ubaid Allāh.

,,,, Shāriya (or Sharya), I. 121A-2A.

,,,, Tha'labā, I. 16A.

'Abīda Ibn Kāis, II. 22A.

Abjar, I. 47A.

'Abkār, I. 1251.

'Abla, II. 836.

,, Bint 'Ubaid, and The 'Ablas, I. 923, 1396.


'Abs, II. 155A.

'Abshami, II. 1577.

Abū 'Abd Ar'Rahmān asSulami, I. 800, 124A; II. 22A, 73A.

Abū 'Amr, II. 141.

,, 'Amr, Abū 'Amr Ibn Al'Alā, Abū 'Amr Ibn Al'Alā Ibn

,, 'Ammār, and Abū 'Amr Ibn 'Ammār. See IAl.

,, 'Amr ashShaibānī. See AASh.

,, 'Aţā asSindī, I. 122, 859, 35A, 132A.

,, Baḥdala, I. 92A.

,, Bakr, II. 181.

,,,, (the Grammarian). See IAmB and IS.

,,,, (the Khalīfa), Pref. ii; I. 108, 222, 494, 844, 62A, 90A; II. 476, 6A.

,,,, (the Reader). See Āṣim.

,,,, azZabīdī (properly azZubaidī, i.e. ABZ), II. 157.
INDEX OF PROPER NAMES.

Abū Bakr Ibn ‘Ayyāsh, I. 44, 780, 1528, 26A ¹; II. 417, 865, 965, 1808, 24A, 71A ², 79A.

" " " Shu'kair ³, II. 191.

" " Muḥammad (or Aḥmad) Ibn Šāliḥ, I. 159A.

" Burda ‘Āmir, I. 60A.

" Dahbal al-Jumāhī, I. 894, 140A; II. 142.

" Dahmā, II. 903-4.

Abu-d Dardā, I. 373, 415; II. 21A, 23A-4A.


" Dukhtanūs. See Lakīt Ibn Zurāra.

" Duwād, I. 377, 28A; II. 81, 354, 488.

" Ḥadrad, II. 1099, 1141, 93A.

" Haiwa, I. 701, 113A.


" Ḥamza. See Anas Ibn Mālik.

" Ḥanash, II. 151.

¹ Unless the “Abū Bakr” here given by B means the same as the “‘Āṣim” mentioned by IY. See II. 1826, I. 9, and Note on II. 1001, I. 20 (p. 79A).

³ Margoliouth (YR. II. 373) prints للخواطيف, as in MINR. II. 688, I. 1, and the TH; but II Jr. 220 has “الخواطيف with an undotted [ح] and a [ن].” See also Dh. 175. The YR says that Ibn ‘Ayyāsh was born in 97 or 94 or 93, and died in 193 or 192.

³ Aḥmad Ibn Alḥasan (so in my MS of the BS, where it is corroborated by the alphabetical order, and in Na. 315, Iath. VIII. 169, and Khkh. V. 156, 461), or Alḥasan (so in YR. I. 411), known as IY Shukair, the Grammarian (d. 817), a Baghdādī, of the same class as 18.
INDEX OF PROPER NAMES.

Abd Hanifa (AHf), I. 111, 34A; II. 150, 63A-4A.

" Harb al'Adlam, I. 583, 93A.

" Hasan 'Ali. See 'Ali (the Khalifa).

" Hatim (AHm), Pref. ix-xi, xv; I. 123A; II. 666.

" Hayya an Numairi, I. 373, 747, 82A, 119A; II. 216, 310.

" Hayyan. See AH.

" " alFak'asii, I. 155; II. 715, 1398.

" Hizam Ghilib, II. 402, 16A.

" Hurairi, I. 113A; II. 21A.

" I'sam, I. 374.

" Ishaq al Khijrimi, I. 311, 75A.

" Ja'far al Mansur. See Al Mansur.

" " ath Thukafi, I. 701, 1462.

" " Yazid Ibn al Ka'kū' 1, I. 1462; II. 127, 313, 23A-4A.

" Jahil, II. 924, 1740, 58A, 169A.

" Jandal, I. 17.

" Jundab al HudhalI, I. 1508, 144A.


" Ka'bus. See An Nu'man Ibn al Mundhir.

" Kais Ibn al Aslat, I. 117A, 135A, 163A.

" " " Rifi'a. See Kais.

" Khalid al Khariji, II. 113.

" Khirash al HudhalI, I. 186, 54A; II. 361, 527, 139A, 144A.

" Khurash (Khufaf Ibn Nadha), I. 322, 76A; II. 104.

" Kilaba, I. 1697, 212A.

1 One of the Ten [Readers] (MeKh. I. 203).
INDEX OF PROPER NAMES.

Abū Ḫudāma, I. 1581.

“ Lahb, I. 342.


Abū-l'Abbâs. See Mb and Th.

“ ʿAbd Allāh AsSafhā (the Khalifa), I. 133A; II. 50A.

“ -l'Alá alMa'arrî (AAMr), I. 123, 35A; II. 212.

“ -l'Āliya, II. 23A.

“ -l'Amaīthal, II. 1348, 126A.

“ -l'Āṣ, II. 50A.

“ -l'Āsbadh, II. 376.

“ -l'Aswad, I. xxxiii, 624, 5A.

“ ʿadDuʿālî (AAD), Pref. iii, v-vi; I. 1767, 127A, 182A; II. 33, 343, 703, 965.

“ ʿalHimmâni, I. 86A.

“ Ibn Murra, II. 144A.

“ -l'Atâhiya ¹, II. 436.

“ -lFath, I. 604.

“ -lGhamr alKilâbi, II. 1285, 118A.

“ -lGhîlân [with Kasr of the ُ] (MN. II. 495], I. 54.

“ -lGhûl atTuhawi, I. xv, 986, 1731, 1A, 123A; II. 131A.

“ -lHaidhâm ʿĀmir Ibn ʿUmar, I. 61A.

“ -lHakum. See Abū Jahl.

“ -lHārith, II. 24A.

¹ Abū Istâk Ismâîl Ibn AlKâsim al'Anârî by enfranchisement, al'Ainî, born at 'Ain alTamar, known as Abū-l'ATâHIYA, the celebrated poet, 6. 130, d. [210 (Dw)], 211, or 213 (1Khu; Dw).
INDEX OF PROPER NAMES.

Abü-l-Hasan. See Akh (2).

" " (or Abü-l-Husain) Muḥammad Ibn Aḥmad, I. 171, 49A.

" -IHindi, I. 1223, 177A.

" -IKhanaṣā, I. 1757.

" -IKhair Yāṣīd, I. 71A.

" -IKhaṭṭāb. See Akh (1).

" -LLahḥām [Huraith (AKB. III. 615)] atTaghlabī, [a heathen poet (AKB).] II. 51, 2A.

" -I-Maʿāli Hibat Allāh, I. 162A.

" -IMīghwār, II. 298.

" -IMīnhāl, II. 295.

" -IYāqẓān. See ʿAmmār Ibn Yāsir.

Abū Mālik, II. 142.

" -Ghazwān, I. 1766, 218A.

" -[Uwaimir, father of the poet AlMutanaḵkhbīl (AKB. II. 135)], I. 338.

" Marwān 1 anNaḥwi, II. 320 2.

" Mībjan, I. 79A; II. 593.

" Muḍar Maḥmūd (AMdr), Pref. xvii.

" Muḥammad alYazīdī (AMYd), Pref. xii-v; II. 1762, 1770, 1775, 24A.

" Muhawwīṣ, I. 111A.

1 Ibn Marwān (S. I. 89): Abū Marwān (AKB. I. 447.7).

2 This verse is attributed in the YR [and BW] to Marwān (not Abū Marwān), i.e. Ibn Saʿīd alMuḥallābī anNaḥwi one of the school of Khl, the advanced eminent, professors of grammar (AKB. I. 447).
INDEX OF PROPER NAMES.

Abû Mûsâ, Pref. ii, iv; I. 205, 318, 1014, 1041, 60A; II. 224, 21A.

Abu-nNadâ (AN), I. 697, 167A; II. 19.


• alKîlîbî, II. 118A.

• Nu'mân AlMundhir. See AlMundhir Ibn AlMundhir Ibn Mâ asSamâ.

Abû Nukhaila, I. 1082; II. 308, 432.

Nuwâs, Pref. xiii, xxxiv; I. 82, 1731, 27A, 29A-30A, 215A (l. 19); II. 468.

Rajû al'Utûrîdî, II. 250, 694, 23A.

Sa'd. See Suwaid Ibn Abî Kâhil.

Sa'd Ibn Hibat Allâh, I. 162A.

Sahm alHudhali, II. 201.

Şekhr alHudhali, I. 236, 503, 785, 88A; II. 543, 632.

Şakîk alBâhîlî, II. 572.

Abu-sh Shaghb al'Absî, I. 134, 37A.

Abû Shu'aib Sâlih Ibn Ziyâd asSûsî, II. 1775, 24A.

Sidra, I. 45A.

Abu-Sammâl, I. 1766, 217A; II. 217, 377, 502, 145A.

-eSîmâk, II. 1517, 145A.

Abû Sufyân, Pref. v; I. 327, 781, 1215, 1768, 71A, 77A, 111A; II. 353, 50A.

Tâlib, I. 373, 1615-6; II. 17, 140, 181, 349, 533, 901, 50A.

Tammâm Ħâbîb, I. xxxv, 30A, 167A; II. 339, 12A.
INDEX OF PROPER NAMES.

Abū Thawrān, II. 250.

" " [Abū Marwān in the Tsr, both Persian ed. and MS], I. 726.

" Thaubān, II. 377.

Abū-Ṭamāhān al-Kānī, I. 766, 925, 6A, 120A.

Abū-Ṭayyib. See Al-Mutanabbi.

" " (AT), Pref. ii, viii-xi, xiv, xvi.

Abū 'Ubaydā [Āmir Ibn 'Abd Allāh Ibn AlJarrāḥ al-Kurashi al-Fihri, d. 18 or 17, at age of 58 or 41 (Is. II. 626-30)], II. 638.

" " (AU), Pref. xi, xiii; I. 566, 1504, 123A, 143A, 193A.

" 'Umar ad-Dūrī. See Ḥafṣ.

" Umayya Al-Faḍl. See Al-Faḍl Ibn Al-ABBās.

" " al-Ḥanāfī, II. 139.

" " Ibn Al-Mughira, I. 1015, 201A.

" Yazīd, II. 304.

" " See Mu‘āwiya Ibn Abī Sufyān.

" Yūsuf (AY), I. 111, 34A.

" Wābī, I. 970.

" Wajza as-Sā‘dī, II. 1356, 127A-8A.

" Zaid. See A.Z.

" " Al-Aslāmī, II. 216.

" Ziyād, II. 319.

" Zubāyīd, I. 180, 339, 683, 1692, 33A, 106A, 211A; II. 59, 403, 1339, 16A.

Abyssinian, I. 1305, 115A; II. 125A.
Index of Proper Names.

Academy, Pref. xlii.

'Ād, I. 207, 701, 807, 1112, 1723, 112A-3A.

Adub al-Kātib, I. 985.

Adam, I. xvi, 318, 494, 1102; II. 850, 478, 431, 488, 492, 679, 974, 1124, 95A, 103A.

Ad Da'māth, II. 1758.

Ad Dājahk, I. 168, 231.

Ad Dahnā (or Ad Dahnā), I. 146, 1146, 34A, 40A, 154A, 163A; II. 496, 1194.

Ad Daibagib az-Zabidi, II. 45A.

Ad Dakhlūl, I. 351.

Ad Damirī (author of the Ḥār), Pref. xix.

Ad Dānī (Dn), II. 780, 60A-1A.

Ad Dasūkī, Pref. xxviii; II. 12A-3A, 128A.

Ad Dinawar, Pref. xi.

Ad Du'il, I. 182A.

Adh Dhalf, I. 397.

Adh Dhanib, II. 647.

Adh Dhinābāt, II. 370.

Adh Rabijān, II. 1600.

Adhī'ā, II. 840, 45A.

Adhī'ūt, I. 29.

'Adī, I. 1319, 1493.

" Ibn 'Abd Manāt, I. 175-6, 1393, 50A, 109A, 187A.

" " Ar Ra'il, I. 230, 70A; II. 354, 1460-1.

" " Ar Rikā, II. 604, 26A.
INDEX OF PROPER NAMES.

'Adi Ibu Ḥātim, I. 23, 54, 16A.

" " Rabī‘a. See Muhalhil.

" " Zaid, I. 473, 510, 933, 1677, 31A, 58A, 74A, 87A, 208A; II. 185, 438, 469, 484, 639, 6A, 27A.

'Ādilīya, Pref. xx.

Admonition (The), I. 49A.

'Adnān, I. 99, 1300, 113A; II. 450, 601, 135A, 152A.

'Adwān, I. 90A.

'Affān, II. 50A.

'Aflāḥ Ibu Yāsār. See Abū 'Aṭā‘ asSindī.

'Afrā‘ (mistress of 'Urwa Ibu Ḥizām alUdhrī), I. 305; II. 725.

Africa, Pref. xvi, xxi.

Afsā, II. 38A.

AH (Abū Ḥayyān), Pref. xxi-v; II. 39A, 139A.

Aḥmad (the Prophet Muḥammad), I. 114, 188, 297.

" Ibu Yazīd alḤulwānī, II. 761, 32A.

Aḥmads, I. 1455.

Ahtams, I. 1446.

Aḥwaṣes, I. 1012.

Ailān Ibu Shujā`, II. 8A.

'Ain. See Al'Ain.

" Ubāgh (or Abāgh or Ibaḥ), I. 977, 148A.

'A'īsha, I. 398, 767, 857, 898, 1129, 1602, 1605, 84A, 131A; II. 964, 1120, 64A.

Ajā`, I. 1753.

Ajda', II. 11A.
INDEX OF PROPER NAMES.

Ainadain, II. 66A.
'Akhabat at'Tin (or AlJarud), II. 43A.

Akh, (1) alAkbar (the Eldest), when so restricted, as also when styled "Abu-lKhattab," or mentioned by S, I. 158, 669, 711-2, 1061, 1065; II. 546, 844-5, 1038, 1045, 1475, 1698, 85A, 87A:

(2) AlAusat (the Middle), when so restricted, as also when unrestricted (Prefatory Note to Abbreviations of References), and when styled "Abu-lHasan," or cited as disagreeing with S or the BB, or agreeing with the KK, and when indicated by the context, I. iv, 43, 78-80, 106-7, 131, 272-3, 1774, 1797, 37A, 151A; II. 127-8, 176, 691, 923, 967, 1101, 1166, 1172, 1178, 1251, 1412, 1415, 1499-1501, 1506-8, 1703, 58A, 72A:

(3) AlAsghar (the Youngest), when so restricted, as also when cited as an annotator on the Mb (See Mb. 236, ll. 20-1, and 638, ll. 1-3), and when indicated by the context, Pref. xii, xvi; I. 951, 1392, 125A; II. 39A.

Akhzam asSimbisî, II. 368, 445.

'Akil, I. 860, 134A.

'Akil, II. 181, 623, 27A.

Ibn 'Ullafa alMurri, I. 531, 89A; II. 9A.

Akil alMurûr, I. 1721, 134A.

Akmûr, Pref. xxii.

Aktal, II. 501.

AlAbâh Ibn Murra, II. 144A.

AlABBûs Ibn 'Abd AlMu'talib, II. 50A, 55A, 152A.
INDEX OF PROPER NAMES.

Al'Abbās Ibn Al'Aḥnaf. See 'Abbās.

Al'Adawi, I. 819.

Al'Adab al-Ijli, I. 344, 30A; II. 703.

Al'Aḥmar (Ahmr), Pref. ix-x, xiii-xiv.

(sub-tribe), I. 1037-8.

Al'Aḥnaf Ibn Kāis, II. 8A.

Al'Aḥwāṣ ('Abd Allāh Ibn Muḥammad), I. 102, 147, 163, 301, 530, 33A, 48A, 140A; II. 67, 576.

('Abd 'Amr Ibn Shuraiḥ Ibn Rabī'a al-Kilābī, grandson of Al'Aḥwāṣ Rabī'a), I. 56A.

(Rabī'a Ibn Ja'far), I. 1012.

al-Yarbi'i. See Al'Αkhwāṣ.

Al'Aḥwāz, I. 23A.

Al'Ain, I. 1751; II. 1170-1, 1739.


Al'Ajjāj, I. 136, 414, 729, 1078, 1511, 1541, 1625, 1729, 1749, 30A, 104A, 194A-5A; II. 291, 370, 374, 575, 620, 852, 1227, 1263, 1292, 1322, 1543, 1494, 1682, 111A.
xvi.  INDEX OF PROPER NAMES.

Al'Abít, I. 17, 155, 303, 582, 607, 757, 854, 990, 1116, 1645, 22A, 29A-30A, 87A, 93A; II. 223, 229, 390, 507, 633, 1531, 8A.

Al'Abí wa, I. 1028, 156A; II. 80.

Al'Alkañ, I. 136, 652, 102A.

Al'Aríla, I. 22A; II. 60.

Al'Alíya, I. 333, 1398; II. 541, 20A.


Al'Ambar, II. 1844, 142A.

Al'Ambarí, II. 44.

"  See Khálid.

Al'Amín, Pref. xiv.

Al'Amírí, II. 575.

Alamílam.  See Yalamílam.

Al'Andalusí (An), Pref. xxi.

Al'Andar, II. 793.

Al'Aráda, I. 380, 63A.

Al'Ará (Áabd ÁrRáhúman), I. 113A; II. 22A.

"  alMa'ní, I. 188, 55A.

"  (ÁHúsaid), I. 701, 48A, 113A; II. 23A.

Al'Arák, II. 571.

Al'Arjí, I. 357, 531, 564, 1603, 80A, 91A-2A.

Al'Arúd, I. 161, 47A.

Al'Ás Ibn Munábíh, I. 37A, 104A.

Al'Ásá 1, I. 418

---

1 The name of a horse (MAR I. 274): but this seems to be wrong. The verse (in p. 417, l. 2), which is by Al'Abít, should be translated "They defend ( correl. of 'Áj in the preceding verse) their hook-tendons from the stick by keeping ahead of their driver, and leave him etc. (see AKB. II. 394-5).
INDEX OF PROPER NAMES.

AlAṣʿar (or AlAshʿar) Ibn Abi Ḥumrān, I. 31A.

AlAṣḥā (ʿAbd ArRahmān) of Hāmdān, I. 145, 39A-40A; II. 538.

" (ʿĀmīr) of Bāhilā, I. 728, 116A.

" (Iyās) of Ťarūd, II. 3A.


AlAṣʿar, I. 1041, 160A.

AlAṣḥāth, I. 1037

AlAshhab anNāshali, I. 357, 80A.

AlAshtar, I. 1102, 166A.

" Ibn Jaḥwān, I. 155A.

AlʿAṣmā, I. 458.

AlAswād Ibn Murra, II. 144A.

" Yāʿfur, I. 17, 380, 31A, 155A; II. 332, 509, 573, 20A.

" Yazīd, II. 22A.

AlAthmūd, I. xxxii.

AlAus, I. 1398, 3A, 214A.

AlAffāt fi-nNāhī, I. 21A; II. 1178.

AlAwwām Ibn ʿUkba, II. 117.

AlAzd (or AlAsd), I. 874, 1038, 1391-2, 1401-2, 115A; II. 778, 791, 35A.

AlAzraḳ alʿAmbarī, I. 926.

3
xviii. INDEX OF PROPER NAMES.

ALB, I. 990, 152A.
AlBadi, II. 328.
AlBadi f-n Na[kw, II. 588.
AlBahrain, I. 893, 999, 1159, 1407, 40A; II. 1720, 43A.
AlBaith Ibn Bishr, I. 32A.
" " Huraiith, I. 173.
AlBarid (or AlBaris), I. 376, 82A.
AlBa'uda, II. 689.
AlBazzi (Bz), I. 585; II. 687, 853, 1827, 24A, 47A.
AlBuhturi, I. 30A.
AlBukhari. See Sahib.
AlBurj Ibn Mushir, I. 18, 35, 545, 16A.
Aleppo, Pref. xx-ii, xxxi; I. 1306, 126A, 162A; II. 98A, 166A.
Alexandria, Pref. xix, xxii, xxiv-v.
Alexandrine, I. 147A.
AlFaIIl Ibn Al'Abbás, I. 1527, 194A; II. 55A.
AlFākihi (Fk), Pref. xxviii; I. 52.
AlFalj, I. 139A.
INDEX OF PROPER NAMES.

419, 427, 467, 587, 624, 639, 1327, 1390, 1344, 9A,
15A, 130A.

AlFārūqī (Frd), II. 84.

AlFārisī. See F.

AlFarkad, II. 1296.

AlFīnd az-Zimmāni, I. 307, 510, 793, 1110, 1596, 1729, 75A.

AlFirdaus, II. 559.

Alfiya (IM), Pref. xx, xxvi-viii, xxxiii ; I. 949, 1033, 1114,
1434 ; II. 498, 740, 742, 829, 1066, 1123, 1152, 1176,
1187, 34A, 41A, 106A.

Algarciras. See AlJāzirat alKhadrā.

AlGhabīt, I. 1140, 169A.

AlGhabrā, II. 154A.

AlGhamīm, II. 117.

AlGhil, I. 367.

AlGhamr, AlGhamrān, I. 1479, 192A.

AlHabīt and AlHabītāt, I. 1303, 183A ; II. 370-l.

AlHaitham, I. 327, 77A.

AlHajjāj, I. 41, 266, 735, 1780, 66A, 87A, 92A, 124A, 133A;
II. 346, 697, 923, 1295-6, 18A, 97A, 111A.

AlHajūn, II. 436.

AlHakam, II. 50A.

· · · Ibn ‘Abd AlMalik Ibn Marwān, I. 167, 48A.

AlHākim, Pref. xxv.

AlHalla. See AlHilla.

INDEX OF PROPER NAMES.

Aljamdani ¹, II. 92.

Alharith Ibn Abi Shamir, I. 947-8, 148A.

" " AlMundhir, II. 533.

" " 'Amr Ibn Ka'b. See Mukā'is.

" " " Tamim, I. 1308, 188A.

" " 'Auf, II. 895.

" " Hammām, I. 492, 88A.

" " Hilliza, I. 309, 28A-9A, 31A; II. 118, 791.

" " Kāis, II. 22A.

" " Kalada, I. 71A, 84A.

" " Khālid, I. 1603, 199A.

" " Tamim, I. 182A.

" " Warqa, II. 921.

" " Zālim alMurri, I. 284, 772, 71A, 121A.

Aljarra [for Ḥarra Wākim, a fortress on the eastern exterior of Almadīna (Mk. 129)]. See note on Ibn Ṣayyād.

AlHasan alBaṣri (HB), I. 248, 549, 687, 1592, 1625, 218A; II. 70, 74, 98, 490, 923, 1041, 1696, 3A, 18A, 23A, 64A.

" " Ibn 'Alī alAṣghar (the Younger), II. 153A.

" " " Ibn Abi Ṭalib (the Khalifa), Pref. v, xv; I. 846; II. 497, 152A-3A.

" " " " Muḥammad, II. 153A.

" " " 'Arafa, II. 154A-5A.

¹ Abu Firas Alharith Ibn Abi-l-'Ala Sa'id Ibn Ḥamdān, 820 or 821, k. 887 (IKhe).
INDEX OF PROPER NAMES.

AlHaun (or AlHūn) Ibn Khuzaima, I. 1401.
AlḤazīn alLaithī, II. 11A.
AlḤijāz (or The Hijāz), I. 137, 259, 298, 333, 524, 526-8, 638-9, 699, 701, 790, 1322, 1398, 1523, 1770, 1813, 19A, 29A, 98A; II. 48, 209-10, 637, 739, 745, 801, 807, 813, 868, 894, 905, 930, 937, 983, 985-6, 1021, 1137, 1258, 1273, 1324, 1363, 1433, 1505, 1634, 1696-7, 1714, 1717, 1780, 1838, 35A, 135A.
AlḤilla (or AlHalla), II. 36A.
AlḤimār. See Marwān Ibn Muḥammad (the Khalīfa).
AlḤira, I. 931, 947, 1139, 24A, 31A, 93A, 95A, 111A, 147A, 213A; II. 529, 1252, 54A.
AlḤubāb Ibn AlMundhir, I. 1165, 170A.
AlḤudaibiyah, I. 111A.
AlḤurakah. See Ḥurakah.
AlḤusayn. See AlḤusayn.
AlḤusayn. See AlḤusayn.

" Ibn Abi-Ḥurr al'Ambarī, I. 76A.
" " AlḤumām, I. 1098, 31A, 166A.
" " 'Ali (the Khalīfa), Pref. xv; I. 846, 1661, 64A, 207A; II. 497, 539, 152A-3A.
'Ali, I. 864.
" (the Elder) Ibn AlḤusayn, II. 152A-3A.
" (the Younger, Zain Al'Abidin) Ibn AlḤusayn, I. 6, 6A; II. 152A-3A.
INDEX OF PROPER NAMES.

‘Alī Bāshā, I. 166A.

" Ibn ʻAbd Allāh, II. 50A.


" " Al Madīnī (AIM), Pref. ii.

" " Baddāl, I. 130A.

" " Jabala, I. xxxi, 5A.

" " Mas'ūd, I. 674, 104A.

" " Muḥammad, II. 153A.

" " Mūsā, II. 153A.


Allṣnāba, II. 71.

AlJa’d Ibn Dirham and AlJa’dī, I. 132A-3A.

AlJaḥḍarī (ʻĀṣim Ibn Al‘Ajjaḥ), Pref. xli; I. 730, 2A; II. 228, 342, 23A.

AlJaṣṣaṭ aṣṢaghīr, I. 1435, 190A.

AlJanad, I. 188A.

AlJarrāḥ Ibn ʻAbd Allāh, I. 618, 98A.

AlJārūd, II. 42A-3A.
INDEX OF PROPER NAMES.

AlJazirat alKhadrá (Algeciras), II. 139A.
AlJiwá, II. 836, 44A.
AlJumal fi-nNa'h. See Jumal.
AlKādī alFādil. See Judge (The learned).
AlKadišiya, II. 51A.
‘Alkama, I. 56A.
" " Ibn ‘Abada, I. 210, 947, 1335, 1552, 31A ; II. 1503-4, 1818, 143A-4A.
" " Kais, II. 22A.
" " ‘Ulātha, I. 150, 1012, 154A ; II. 1341, 125A.
AlKandī, I. 31A.
AlKāra, AlKāri, II. 66A.
AlKattāl alKilābī, I. 907, 143A.
AlKauthar, I. xi; II. 1094.
AlKawā'il, II. 515.
AlKhatîl Ibn Aḩmad. See Khl.
AlKhansá, I. 353, 758, 80A, 156A, 166A ; II. 26A.
AlKharká (or Kharká), I. 364, 919, 91A ; II. 613.
AlKhaṭṭ, II. 112.
AlKhawarnaḵ (or Khawarnaḵ), I. 24A, 147A ; II. 1239.
AlKhazard, I. 1393, 3A ; II. 69A.
AlKhirnik (or Kirnik), I. 10, 436, 8A.
AlKhiyár, II. 56A.
AlKhuraiba, II. 32A.
AlKhurshub; II. 179.
AlKhuzaz Ibn Lawdhān. See Khuzaz.
INDEX OF PROPER NAMES.

AlKirmalân, I. 1617, 201A-2A.

AlKisā'i. See Ks.


AlKūf, II. 1475.

AlKūhaif, II. 359, 14A.

AlKulāb, II. 117A.

AlKūlākh Ibn Ḥazn, I. 1615; II. 1120, 95A.


" " Tha'labā, I. 99A, 129A; II. 53A.


AlKuṭāmī, I. xxxvii, 441, 779, 803, 830, 992, 1058, 1602, 86A, 122A; II. 174.

AlLāhikī, I. 1619, 202A.

AlLa'in alMinārī (Munāzil), II. 155, 5A, 20A.

AlLāt, I. xxvii, 1353, 1728; II. 1366.

AlLiwā, I. 313, 564; II. 36A.


AlMahdī (the Khalīfa), Pref. xiv-v; I. 82A.

" " (the Twelfth Imām). See Muḥammad Ibn AlḤasan.


AlMaṣāṣid alḤasanā, II. 46A.
INDEX OF PROPER NAMES.

AlMa'lūṭ alKurai', II. 568.
AlMa'mūn (the Khalifa), Pref. xiv-v.
AlMa'nūṣ (the Khalifa), Pref. xii-xiv; I. 13A, 35A, 49A, 132A II. 533.
AlMarrār alAsadī alFak'asī, I. 481, 1477, 1582, 191A; II. 501, 570-1.
,, atTeminī al'Adawi. See Ziyād Ibn Munkidh.
AlMarwa, II. 1A.
AlMarzūbān and AlMarzubānī (author of the MSh), I. 106A, 126A, 129A, 156A, 167A; II. 51A.
AlMasā'il alBaghdādiyāt, II. 1323, 1326-7.
AlMashhad, I. 1041.
AlMāṭirūn, I. 893-4, 140A.
AlMāzīnī. See Mz.
AlMiswar Ibn Makhrama, II. 65A.
AlMu'ādī, I. 3.
AlMu'ammar, II. 899, 53A-4A.
AlMu'dallal, I. 155A.
AlMuṣafḍal, II. 545.
,, (MD), Pref. viii, xiii; I. 16A, 123A; II. 131A.
AlMuṣafṣal. See M.
AlMughīra Ibn Abl Shihāb, II. 23A.
,, ,, AlMuhallab, I. 24A.
,, ,, Ḥunain; II. 43.
,, ,, Shu'ba, Pref. iv-v; II. 9A.
AlMuhalhil. See Muhalhil.
AlMuhallab Ibn Abi Šufra, I. 986 (where \( \mathfrak{M} \) and AlMuhallab should be read), 1037, 1041, 77A.

AlMuħallik, I. 460; II. 358, 13A, 29A.

AlMuḥarram. See Muḥarram.

AlMuhtadī bi-illāh (the Khalifa), I. 171, 49A.

AlMuqāanna‘ alKindī, II. 321.

AlMukhabbal asSa‘ādī, I. 294, 616, 924, 32A, 72A, 145A; II. 1502.

AlMukhallab alHilālī, I. 89A.

AlMuktādir (the Khalifa), Pref. xv.

AlMumazzāk, II. 535.

AlMunakhhkhal, II. 532.


" "  " Ḥassān, I. 1696, 211A-2A.

" "  " Imra alKais (or Ibn Mā asSamā), I. 697, 947, 1037, 111A, 148A.

AlMunktīdī (or Munktīdī) alAsādī, I. 377, 14A.

AlMuntashtār, I. 728, 119A.

AlMuntāzār. See Muḥammad Ibn AlḤasān.

AlMurādī. See Ibn Muljam and IUK.

AlMurākkipsh (the Elder), I. 115, 27A-8A.

" (the Younger), I. 27A.

AlMursī, II. 139A.

AlMūsā‘īd, I. 1015.

INDEX OF PROPER NAMES.

AlMusayyab Ibn Malik, I. 269, 67A.
AlMustaughir, I. 27A.
AlMu'tadid bi-llah (the Khalifa), Pref. xv; I. 171, 49A.
AlMu'tamid 'ala-llah (the Khalifa), I. 171, 49A.
AlMutana khkhil (See Abu Malik 'Uwaimir), I. 451, 1592, 86A; II. 1758, 170A.
AlMu'tasim (the Khalifa), Pref. xv; II. 153A.
AlMutawakkil (the Khalifa), Pref. xv.
AlMu'tazz (the Khalifa), Pref. xv.
AlMuthak'kib al'Abdi, I. 651, 101A-2A, 138A; II. 505, 536, 560, 1004.
AlMuzarrid (or Muzarrid), I. 329, 28A.
AlUbbadi (or AlUbbadhi), II. 1477, 139A.
Al'Udail, I. 473, 87A.
Al'Udhalb, II. 221, 51A.
Al'Ujair, II. 560.

alHilali, I. 89A.
AlUkaishir alAsadi, I. 1509, 1583, 193A.
Al'Uryan Ibn Sahla alJarmi, I. 97A.
AlUshmuni (A), Pref. xxvii, yxxiii; I. 54, 1405, 24A; II. 41A.
AlUjäridi. See Abu Rajä.
Al'Ubti, I. 58, 24A.
INDEX OF PROPER NAMES.

Al'Uzza, I. xxvii, 963, 1728, 150A.

AlWābishiya, I. 141A.

AlWaddāh. See Jadhīma alAbrash and Waddāh alYaman.

AlWalīd Ibn ‘Abd AlMalik (the Khalīfa), I. 110 (a king), 34A, 85A-6A, 122A, 194A; II. 871, 49A-50A, 164A.

" " 'Ukba, I. 125, 35A; II. 531, 16A, 20A.

" " Yazīd (the Khalīfa), I. 17, 996, 13A-4A; II. 49A-50A.

AlWākidī. See Wkd.

AlWāsiṭī. See Wst.

AlYamāma, I. 700, 1557, 22A, 111A; II. 178, 559, 1267, 94A, 115A.


AlYās (or AlYa's or AlYa'as or Ilyās) Ibn Muṣar, I. 1387; II. 1167, 102A-3A, 135A, 144A.

AlYaṣṭaʿūr. See Yastaʿūr.

AlYazīdī. See Abū Muḥammad and Muḥammad.

Amal alĀmil, Pref. xxxii.

Amāli (of Kl), I. 1483, 143A.

AMArb, I. 167A-8A.

'Ambar, 'Ambarī. See Al'Ambar, Al'Ambarī.
INDEX OF PROPER NAMES.

Amen, I. 657.
‘Āmir (a Pastor), I. 819.
  " Ibn AlAkwa‘, II. 10A.
  " " AṭṬufail, II. 681, 1570.
  " " Ḥimyar, II. 75A.
  " " Juwain aṭṬā‘i, I. 62, 25A; II. 54A.
  " " Ṣa‘ṣa‘a (a clan), I. 44, 225, 963, 57A; II. 511, 1570.
‘Āmirī (of the dial. of the clan of ‘Āmir), II. 252.
Āmirra, I. 134A.
‘Āmmār, II. 151.
  " Ibn Yāsir, II. 243, 7A.
‘Amr, I. 185, 919; II. 352, 530, 679.
  " See  Khárid.
  " (father of Suwaid Ibn Kurā‘), II. 130A.
  " (or ‘Umair, father of Sulaik Ibn Sulaka), II. 143A.
  " AlKhair, I. 884.
  " Dhu-lKalb, I. 9, 220, 8A; II. 17A.
  " Ibn ‘Abd alJinn, I. 963, 150A.
  " " " Allāh. See Abū Thaubān.
  " " " alHamdānī. See AsSabī‘.
  " " ‘Adī, I. 213A.
  " " Al‘Addā alKalbi, I. 855, 131A.
  " " AlAhtam, I. 31A–2A.
  " " Al‘Āṣ, Pref. iv; I. 99A.
  " " AlGhauth, I. 78A.
  " " AlHārith, II. 436, 17A.
INDEX OF PROPER NAMES.

"Amr Ibn AlItniba, II. 71.
" " 'Alkama alKima, II. 23A.
" " 'Amir, I. 1160.
" " Asad alFak'asi, I. 121A.
" " AzZubair, I. 181, 52A.
" " Barrak, I. 136A.
" " Barraka, II. 371.
" " Hanala, I. 125A.
" " Hassan, I. 779, 122A.
" " Hind, I. 1139, 101A, 148A.
" " Imra alKais alKhazraj, I. 863.
" " Jurmuz, I. 100A; II. 16A.
" " Ka'b, II. 144A.
" " Kam'a, I. 374, 28A-9A; II. 233.
" " Kulthum, I. 219, 240, 1782, 29A, 31A; II. 588, 792, 1259, 1544.
" " Maimun, II. 22A.
" " Mas'ud (or Ibn Yarb'U'), II. 1353, 127A.
" " " alAsadi, I. 1022, 155A-6A.
" " Mikhra, I. 1647.
" " Milkat, II. 9A.
" " Murra, II. 144A.
" " Saida, I. 142A-3A.
" " Sha's, I. 370, 947, 1692, 33A; II. 314.
INDEX OF PROPER NAMES.

'Amr Ibn Shuraḥbil 1, II. 22A.

" " Shuyaim (or 'Umair), I. 86A.

" " Tamim, I. 1884, 187A; II. 141A-2A.

" " 'Ubdid, II. 1002-3, 1027, 1041, 1226, 79A.

" " Udd, I. 187A.

'Amra alHudhaliya, I. 220; II. 424.

" alKhath'amiya, I. 374, 82A.

Anas Ibn 'Abbās (or Al'Abbās) Ibn Mirdās, I. 332, 78A.

" " Mālik, I. 1127, 168A.

Anas Ibn Mudrik (or Mudrika) alKhath'ami, I. 367, 81A;

II. 53, 143A.

" " Zunaim, I. 57A, 127A; II. 4A.

Ānāt, I. 1305, 182A.

'Anaza, II. 38A-9A, 86A.

'Anazi, II. 804.

Ancient (The), I. 866.

Ancientz, I. 1658, 32A; II. 472, 642, 1572, 1626, 51A, 60A.

Ancyra, II. 26A.

Andalusiana, Pref. xxii; II. 207.

Andarūn (The), II. 793.

Anf anNāka, I. 6, 6A.

Angela, I. 37, 57, 80, 277, 295, 297, 436, 752, 832, 988, 1166,

1427, 1592, 1791; II. 102, 141, 414, 481, 596, 598,

620, 630, 872, 881, 1770, 1823-4, 1826, 1828, 95A.

Ānis, I. 5A.

1 AlHamdāni alKāfī (1Hjbr. 194), the Follower (Nw. 759); d. 86 (1Hjbr).
INDEX OF PROPER NAMES.

Anmār, I. 1891 (f. 10); II. 1785.


AnNabīt, I. 37A.

AnNaḍr Ibn alḤārith, II. 26A.

" " Kināna. See Kuraish.

" " Shumail (Nr), II. 563, 666.

AnNaḥās (Ns), I. 951; II. 193, 340, 786.

AnNahrawān, I. 177A.

AnNajāshi (the Negus), II. 125A.

" " (the poet), I. 32A; II. 428, 712.

AnNajjār, II. 47A.

AnNakhaʿ, I. 34A, 166A.

AnNamir Ibn Kāsīt, I. 182A.

AnNamir Ibn Taulab. I. 13, 209, 9A; II. 137, 504, 532, 676, 1297, 1330.

" " ʿUthmān, I. 182A.

AnNās ʿAilān, II. 135A, 144A.

AnNasr. See Nasr.

AnNawwāb alKilābī, I. 1438.

AnNubāt and AnNumait, II. 1194.

AnNuḥaif alJadhamī, II. 505.

AnNukhail, I. 583.
INDEX OF PROPER NAMES.

AnNumaira, I. 1076, 164A.

AnNu'mān, I. 1549.


Bashīr aṣṢaḥābī, II. 140.

Imra alKais, I. 24A, 147A-8A.

Muḥarrin, II. 43A.

'Ans, II. 1578:


Anthologie Grammaticale, I. 49A ; II. 107A, 167A.

Antichrist, I. 1681.

Anūshirwan 1, I. 288.

Apostacy, I, 110A ; II. 64.


Ibn Kūbādh Ibn Fāriz, in whose days the Prophet was born (AKB. I. 566).
INDEX OF PROPER NAMES.


Apostolate, I. 218, 745.

Apostolic Mission. See Mission.


Arabia, Pref. xx-xxi.

Arabic, Pref. ii, xx, xxvi, xl; I. 40, 254, 444, 1048, 113A; II. 486, 916, 974, 1712, 18A, 81A.

'Arafat, II. 840.

'Arari, I. 697.

Archangels, I. xii.

'Arīk al-Ṭā'i, I. 587, 1139, 94A.

'Arīn, I. 16A.

Ark, I. 216, 261, 1797, 112A; II. 464, 468, 580.

Armām, II. 501, 19A.

Armenia, I. 822, 98A, 114A.

ArRabāb, II. 507, 1084, App. xxiv-v.

ArRabī' Ibn Ḏabu' (or Ḏubai'), I. 207, 1451, 60A; II. 3A.

" " Khaitham, II. 22A.

" " Ziyād al-'Absāi, I. 76A.

ArRāfī ('Ubaid), I. 8, 229, 234, 355, 1024, 1058, 1076, 1560, 1616, 80A, 106A, 164A, 201A; II. 308, 331, 1037.

ArRaṭmatān, I. 930.

ArRammāḥ. See Ibn Mayyāda.
INDEX OF PROPER NAMES.

ArRashīd.  See Hārūn.

ArRayy, I. 1338, 1399; II. 94A.

ArRayyān, II. 231.

ArRibāb, I. 1384, 1393, 137A; II. 117A.

ArRijām, II. 202.

Arṭā (tree), II. 848.

Arṭāt, I. 57A; II. 9A.

Arwā, II. 835.

" (consort of AlManṣūr), Pref. xiv.

As (AlAsma‘i), Pref. ix-xi, xiii-xiv, xxvii; I. 402, 1068-9; II. 1370, 1375, 1475, 1541, 9A, 128A.

‘Aṣā, ‘Asā’s, II. 1239.

Asad, II. 314.

" of Khuzaims, I. 523, 701, 1599, 115A, 155A; II. 12, 726, 739, 800, 970, 1699, 21A, 135A.

" " Kuraish, II. 21A.

" " Rabi‘a, I. 1384, 212A; II. 15A, 38A.

;; Ibn Nā‘īsa, I. 150A.

" " Wabara, I. 150A.

Asadi, I. 1689.

‘Aṣangar, II. 1113.

Ash, I. 617; II. 680, 60A-4A.

A‘shā Bāhila.  See AlA‘shā.

" Hamdān. " "

" of Ṭarūd. " "

Ah‘arīs, I. 1039.
Ash'ars, I. 1041.
Ash'athis, I. 1039.
Ashja' Ibn Raith, I. 119A; II. 637.
AshSha'bi, II. 918, 924, 23A, 56A.
AshShalaubin (Shl), Pref. xiv; I. xviii-xix; II. 1069.
AshShamardal (or Shamardal), I. 323, 77A.
AshShammakh (or Shammakh), I. 329, 369, 426, 1025, 1689, 28A, 106A, 117A, 210A; II. 542, 820, 41A.
AshShanfarà, I. 12, 874, 1087, 9A, 136A; II. 333.
AshSharabba, I. 903.
AshShātibi (Sht), Pref. xviii; I. 231; II. 785-6, 1685-6, 59A.
Asiatic Quarterly Review, II. 66A, 81A.
 Society, Pref. xxxiii, xlii.
‘Asib, II. 563, 26A.
Asīd, II. 4A.
 (or Muḥāṭil) Ibn Ṭalaba, I. 58A; II. 118A.
Aslam, I. 3A.
Asmā, I. 791, 1479, 1557, 1707; II. 593, 598.
Asnà (or Isnà), Pref. xviii.
AsSabī’t, II. 24A.
AsSabu‘an (or Sabu‘an), I. 893, 1789, 139A; II. 1304.
INDEX OF PROPER NAMES. 

Aṣṣādīk. See Ja'far Ibn Muḥammad.

Aṣṣafā, II. 436, 1A.

AṣṢaffāh. See Abu-l'Abbās 'Abd Allāh.

AṣṢaffār (Sr), I. 57.

AṣṢafrah, II. 158A.

AṣṢajjād. See 'Ali (the Younger) Ibn AlḤussein and Muḥammad Ibn Ṭalḥa.

AṣṢakhwī (AHS), Pref. xix.

AṣṢalatān, I. 1298, 181A.

AṣṢamā'ūn, I. 1038; II. 126A.

AṣṢama'ūl, II. 192.

AṣṢammān, I. 1313, 183A; II. 44A.

AṣṢanad, I. 367.

AṣṢarāt, II. 791, 35A.

AṣṢasrād, I. 48A-4A.

AṣṢiddīk. See Abū Bakr (the Khalifa).

AṣṢilafī (Slf), Pref. xxiv.

AṣṢimma Ibn 'Abd Allāh, I. 888, 138A.

[ " AlḤārith (TSh. 219, K.A. ix. 2, Nw. 240)], I. 202A.

" Bakr 1, I. 203A.

AṣṢind, I. 1038, 1068.

AṣṢulaiñī, II. 533.

AṣṢulaiṅ. See Sulaik.

---

1 See LTA in Additions to Abbreviations of References, Part I, Fasc. iii, p. iv.

2 See in KA. xiv. 83, AKB. III. 461; and apparently, therefore, different from AṣṢimma Ibn AlḤārith, father of Duraid.
INDEX OF PROPER NAMES.

As Sulaka. See Sulaka.
As Sulami. See Abû 'Abd ArRahmân.
As Sûsî. See Abû Shu'aib.
A'sur (or Ya'sur), I. 605, 27A, 97A.
'Athá Ibn Abî Rabâh, I. 898; II. 22A.
" " Yasâr, II. 22A.
'Athar. See Jâthar.
Ath Thalabût, II. 19A.
Ath Thurayyâ, I, 150, 42A.
Ath Thîkl (or Thîkl), II. 834, 44A.
'Atika Bint 'Abd Allâh, I. 41A.
" " Al Mu'ttilib, I. 70, 1615,
" " Zaid, II. 418, 16A.
'Aṭiyâ (father of Jarîr), I. xxvi.
" " Ibn Kâis 1, II. 23A.
Aṭriki, I. 8, 7A-8A.
Aṭ Ta'ânîk, II. 834, 44A.
Aṭ Tabarâni, II. 45A-6A.
Aṭ Tâff, I. 1661, 207A.
Aṭ Tâ'i, I. 26, 94A; II. 677.
Aṭ Taj at Tabrizî (TDT), Pref. xxv.
Aṭ Taw'am al Yasbîrî, I. 181A.
Aṭ Tawîla, I. 1313.
Aṭ Tîrimmâh, I. xxix, 888, 4A, 9A, 138A.
Aṭ Tufawâ, I. 27A.

1 d. 121 (IHjr. 180).
INDEX OF PROPER NAMES.

AtTūribishtī, II. 151A.

AU. See Abū ʿUbayda.

AUd, I. 193A; II. 1260, 114A.

Auḍāḥ (Aud) or Tawdīh, I. 791, II. 180.

ʿAuṭ Ibn AlAḥwāṣ, I. 695, 110A.

" " ʿAṭiya Ibn AlKhari, I. 691, 109A.

" " ʿAṭb, I. 145A.

" " Muḥallim, I. xxxi, 5A.

ʿAun alʿUṣailī, Pref. xli; I. 730.

Aus, II. 1095.

" " Ibn Ḥajar, I. 157, 402, 1165, 1708, 82A; II. 133, 569, 1007, 9A, 80A.

" " Ḥāritha (or Ibn Suʿdā), I. 167, 1557, 48A, 196A.

" " Magrah, I. 31A.

ʿAuṣ Ibn Iram, I. 112 A.

Ausala (Hamdān). See Hamdān.

Ausāṭ fi-nNaḥw. See AlAusāṭ.

Author of the ʿAin. See AlʿAin and Khāl.

" " " Book. See Book (of Sibawayh).

Auxiliaries. See Anṣār.

Aʿyā, I. 1327.

Ayyūb asSikhtiyānī, II. 1041, 85A–6A.

AZ, Pref. vii; I. 864, 1753, 16A, 119A, 125A; II. 978, 982, 1226.

Āzar, I. 113A; II. 974, 74A.

Azārīkā, I. 23A, 65A.
INDEX OF PROPER NAMES.

Azd of AsSarat, II. 791, 833-5, 35A.

"" Shanū'a (or Shanūwa), I. 722, 26A, 115A-6A; II. 287.

Azhar, Pref. xxv.

Aznam, II. 641.

Azza, I. 1729.

" Bint Jamil, I. 64, 151, 1504, 25A; II. 140, 163, 539, 643.

AyZabbâ, I. 1706, 23A.

AzZaƙḵūm, II. 846.

AzZayyāt. See Ḥamza Ibn Ḥabīb.

AzZibrikān, I. 616, 1085, 1420, 31A, 33A, 98A, 145A.

AzZubair, I. 14, 181, 631, 1129, 94A, 100A; II. 633, 1356, 16A, 27A, 69A.

B.

B. (AlBaidāwi and his Commentary on the Kur), Pref. xxi ;
II. 86.

Bāb alFutūb, Pref. xxiv.

Babba, I. 8A ; II. 1412.

Babu Mādhav Chandra Banarji, Pref. xliii.

Bactrian, I. 997.

Badawi, I. 138A ; II. 1705-6. 1A.


Baghdād (or Baghdādh), Pref. xi-xvi, xviii, xxii, xxvii, xxxi ;

Baghdādī, Pref xviii, xxxi ; II. 114A.

Baghdādiyāt See Kitāb.

Baghiḍ, II. 155A.
INDEX OF PROPER NAMES.

Bahila, I. 697, 765, 27A, 98A, 123A; II. 1348.

Bah. See Darim.

Bahram, II. 1108.

Ba’ith Ibn Suraim, II. 434, 17A.

Bait Ras, II. 174.

Bakka. See Makka.

Baki Ibn ‘Abd Manät, II. 135A.

" " Wa’il, I. 524, 823, 88A, 138A; II. 726, 1190, 1695, 1845, 42A-3A, 166A.

Bakri, I. 641.

Bari, I. 160A.

Balabakk, I. 6, 160A.

Bal ‘Adawiya. See Banu-l’Adawiya.

Bal‘Ambar. See Banu-l ‘Ambar.


BalKain, I. 875.

Banat Su‘ad (BS), Pref. xxv; I. 982, 82 A; II. 180A.

Banu Abäd, I. 1700, 212A.

" " Abd Alläh Ibn Ghașafän, II. 164A.

" " Manät " Kinäna, I. 104A.

" " Shams, I. 1700; II. 198.

" Abi Bakr Ibn Kilâb, I, 143A; II, 13A.

" ‘Abs, I. 1599, 46A; II. 179, 154A.

" Adi Ibn ‘Abd Manät, I, 30A, 187A.

" " " Hanifa, I. 110A.

" " of Tamîm, II. 804, 1040.
INDEX OF PROPER NAMES.

Banâ ‘Ali, I. 104A.


“ ‘Ammār Ibn Shaddād, II. 86A.

“ ‘Amr Ibn Al-Hārith, I. 126A.

Asad 1, I. 1739.

“ I. 13A, 76A, 80A; II. 792.


“ A‘yā, I. 1327.

“ Bākr Ibn Wā’il, I. 682, 88A; II. 580.

“ Baulān, II. 1449.

“ Bint Ḥassān, I. xxiii.

“ Ḍabba, I. 26, 188, 1702, 16A, 154A; II. 335, 1476, 36A.

“ Dārim, II. 80.

“ Ḍauṭarā, II. 596.

“ Dhubyān, I. 103A.

“ Dhuhil Ibn Shaibān, I. 1110; II. 644, 28A.

“ Dubair, II. 122.

“ Fahm, I. 12.

“ Faḍ’aa, I. 771, 121A, 196A; II. 122.

“ Fazāra, I. 47A, 129A; II. 157, 68A, 154A.

“ Firās Ibn Ghanm, II. 11A.

1 So in T. 217; but properly Zubaid (See AKB. III. 518-9).
INDEX OF PROPER NAMES.

Banū Fuṣaim, II. 110A.

B. Ghālib Ibn Ḥanẓala, I. 125A.

B. Ghatafān, I. 58A.

B. Ghudāna, I. 335.

B. Hādād, I. 871, 136A.

B. Ḥanīfa, I. 114A, 128A, 148A.

B. Ḥanẓala, II. 1375, 40A.

B. Ḥārām, I. 1030, 157A.

B. Hāshim, I. 132A, 194A.

B. Ḥazn, I. 352, 80A.

B. Hīlāl, I. 89A.

B. Hudnail, I. 93A; II. 26A.

B. Ḥunaif, II. 144A.

B. Banū 'Ijl, I. 1763.

B. Ja'da Ibn Kāis 1, I. 31A; II. 12A.

B. Jadhīma Ibn Mālik, I. 114A; II. 23A.

B. Ja'far Ibn Kīlāb, I. 903, 9A; II. 27A.

B. Jahwān, I. 18.

B. Janāb, I. 875.

B. Jillān, I. 471.

B. Jirwā, I. 1359, 183A.

B. Jurhum, I. 112A.

B. Jumāb, II. 99A.

B. Ka'b Ibn 'Amr, I. 62A.

B. Kāhil, II. 28A.

1 So in Bk. 714, but properly Ibn Kāb; a branch of Kāis (See AKB. IV. 160).
INDEX OF PROPER NAMES.

Banū ʿKaḥṭān, I. 112A.

" ʿKais ʿAilān, I. 772.
" ʿIbnn Thaʿlabā, I. 1702, 1730, 8A, 82A.
" ʿKalb Ibn Wabra, I. 89A.
" ʿKhalaf, I. 616, 98A.
" ʿKīlāb, II. 117, 13A.
" ʿKīnāna, I. 986, 28A, 150A; II. 1353.
" ʿIbn AlʿKain, I. 120A.
" ʿKird, II. 144A.
" ʿKulaib, I. 607, 728, 984. 181A.
" ʿKuraiʿ Ibn ʿAuf, I. 1A, 56A.
" ʿKushair, I. 22A; II. 359, 14A.
" ʿKutaibā, II. 713.

Banū lʿAbbās, I. 133A.

" ʿAbyd, I. 129A.
" ʿlʿAdawīya (or Bal ʿAdawīya), I. 97A; II. 79A.
" ʿlʿAjīlān, II. 1842.
" ʿlʿAmbar (or Bal ʿAmbar), I. 26A; II. 1842.
" ʿlʿAwwām, II. 638.
" ʿlBakkā Ibn ʿĀmir, I. 81A.
" ʿlḤārīth, I. 210, II. 1842.
" ʿIbn ʿAmr, I. 1308.
" ʿAlKhazraj, I. 50A.
" ʿHammām, I. 122A.
" (or BalḤārīth) Ibn Kaʾb, I. 26, 57, 1409, 16A, 47A, 91A, 109A; II. 287, APP. vii.
### INDEX OF PROPER NAMES

<table>
<thead>
<tr>
<th>Proper Name</th>
<th>Page(s)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Banu-lHarith Ibn Rabiu,</td>
<td>I. 136A</td>
</tr>
<tr>
<td>Hashas,</td>
<td>I. 115A</td>
</tr>
<tr>
<td>Hujaim (or Bahajaim),</td>
<td>I. 45A; II. 1842</td>
</tr>
<tr>
<td>Laki'a,</td>
<td>II. 658</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Proper Name</th>
<th>Page(s)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Banu Laith,</td>
<td>II. 23A</td>
</tr>
<tr>
<td>Lam Ibn 'Amr,</td>
<td>I. 6A</td>
</tr>
<tr>
<td>Liib,</td>
<td>I. 79, 26A</td>
</tr>
<tr>
<td>Lu'ayy,</td>
<td>II. 148</td>
</tr>
<tr>
<td>Lubainâ,</td>
<td>I. 76A</td>
</tr>
<tr>
<td>Malik</td>
<td>I. 645</td>
</tr>
<tr>
<td>, Ibn Hanzala,</td>
<td>II. 79A</td>
</tr>
<tr>
<td>Kinâna,</td>
<td>I. 1491</td>
</tr>
<tr>
<td>Marwan,</td>
<td>I. 1716-7</td>
</tr>
<tr>
<td>Mazin,</td>
<td>I. 1552, 80A</td>
</tr>
<tr>
<td>Ibn Al'Ambar,</td>
<td>I. 59A</td>
</tr>
<tr>
<td>Malik,</td>
<td>I. 62A</td>
</tr>
<tr>
<td>Rabia,</td>
<td>I. 203A</td>
</tr>
<tr>
<td>Mankar,</td>
<td>I. 924, 80A, 145A</td>
</tr>
<tr>
<td>Muharib,</td>
<td>I. 181A</td>
</tr>
<tr>
<td>Mujashi',</td>
<td>I. 181A</td>
</tr>
<tr>
<td>Mukais,</td>
<td>II. 143A</td>
</tr>
<tr>
<td>Murra Ibn 'Auf,</td>
<td>I. 71A</td>
</tr>
<tr>
<td>Sa'aa'a (or Ibn Salul),</td>
<td>I. 119A</td>
</tr>
<tr>
<td>'Ubaid,</td>
<td>I. 101A</td>
</tr>
<tr>
<td>Muzaina,</td>
<td>II. 177A</td>
</tr>
<tr>
<td>Nahshali,</td>
<td>I. 188, 9A</td>
</tr>
<tr>
<td>Name</td>
<td>Page Numbers</td>
</tr>
<tr>
<td>--------------------</td>
<td>--------------------------------</td>
</tr>
<tr>
<td>Banū ʿNamir (or Banu-nNamir)</td>
<td>I. 19; II. 1843.</td>
</tr>
<tr>
<td>Nizār</td>
<td>I. 869.</td>
</tr>
<tr>
<td>Numair</td>
<td>I. 102A.</td>
</tr>
<tr>
<td>Banu-nNajjār</td>
<td>II. 1843.</td>
</tr>
<tr>
<td>Banū Rabīʿa Ibn ʿĀmir</td>
<td>II. 125A.</td>
</tr>
<tr>
<td>Ḥanzała</td>
<td>I. 130A.</td>
</tr>
<tr>
<td>Mālik</td>
<td>II. 1107, 94A.</td>
</tr>
<tr>
<td>Riyāḥ Ibn Yarbūʿ</td>
<td>II. 23A.</td>
</tr>
<tr>
<td>Saba</td>
<td>I. 112A.</td>
</tr>
<tr>
<td>Saʿd</td>
<td>I. 9A.</td>
</tr>
<tr>
<td>Ibn Bakr</td>
<td>Pref. ii; I. 310, 831; II. 127A 8A.</td>
</tr>
<tr>
<td>Hudhail</td>
<td>I. 79A.</td>
</tr>
<tr>
<td>Zaid Manāt Ibn Tamīm</td>
<td>I. 1393, 14A, 31A, 77A, 140A; II. 814, 37A, 40A.</td>
</tr>
<tr>
<td>Sahm</td>
<td>I. 37A, 88A, 104A.</td>
</tr>
<tr>
<td>Sāʿida</td>
<td>I. 170A.</td>
</tr>
<tr>
<td>Salīm (properly Sulaim)</td>
<td>See Banū Sulaim.</td>
</tr>
<tr>
<td>Salīma</td>
<td>I. 99A.</td>
</tr>
<tr>
<td>Salūk</td>
<td>I. 84A.</td>
</tr>
<tr>
<td>Salūl</td>
<td>See Banū Murra Ibn Ṣaʿṣaʿa.</td>
</tr>
<tr>
<td>Shaibān</td>
<td>I. 486, 676, 66A.</td>
</tr>
<tr>
<td>Ṣubāḥ</td>
<td>II. 592, 26A.</td>
</tr>
<tr>
<td>Sulaim</td>
<td>I. 58A, 94A, 114A; II. 147-9, 243, 263, 26A, 128A.</td>
</tr>
<tr>
<td>Banu-ʾSid</td>
<td>I. 872, 96A.</td>
</tr>
</tbody>
</table>

1 See Banū Sulaim. I am indebted for this correction to the late Professor Fleischer.
INDEX OF PROPER NAMES.

Banū Taim Allāh (or Allāt) Ibn Tha'labā, I. 1702-4, 88A.

Ibn Murra, II. 69A.


Banū-tTaim, II. 1843.

Banū Thu'al, II. 1843.

'Udhra, I. 918, 122A.

'Ukail, I. 525, 864, 93A, 105A, 115A; II. 1038, 14A, 85A, 161A.

Ukash, I. 454.

Umayya, I. 132A-3A; II. 16A, 69A.

Umm AlKhaf, I. 587.

Usayyid, II. 80A.

Wākif, I. 117A.

Yarbū', I. 383, 697, 110A-1A.

Yashkur, II. 1297, 119A.

Zimmān, I. 128A.

Zubaid 1, I. 202A; II. 1251.

Zuhra, II. 21A, 65A-6A.

Baradā, I. 376, 1793, 82A.

---

1 See footnote to Banū Asad.
Baradayyà, I. 1793.
Barājim, I. 120A, 125A-6A.
Barāmika, I. 202A.
Barbary, Barbaris, I. 1039.
Barda. See Poets.
Barkaśīd, I. 1812.
Bashāma Ibn Ḥazn, I. 188, 1730, 215A.
Bashīr Ibn AnNikth, I. 215A.
Basiṣ (and its Author), I. 1605, 1677, 49A, 200A; II. 1401.
See Additions and corrections to Part I, Fasc. I.
Baṣris or BB (The Two), I. 332; II. 145.
Bathna (or Buthaina), I. 393, 1549, 20A; II. 588.
Batn Sharyān, I. 9, 8A.
BB (Grammarians of AlBaṣra), Pref. vi-xvi; I. xxv, 333, 456, 533, 615, 37A; II. 127, 197, 305, 377, 466, 484, 574, 665, 1772, 176A.

,, (Readers). See Baṣris or BB.

BD (Badr adDīn), Pref. xxvii, xxxii-iii; I. 949; II. 454, 1077, 1176, 1249, 1305 (l. 17), 1309, 2A, 94A.
Bdd, Pref. xii-xvi, xviii, xxxi.
Benares, Pref. xlii.
Bengal, Pref. xlii-iii.
Benjamin, II. 1228.
Bgh, II. 151A.
Bilāl, I. 1698.
Bilāl Ibn Abī Burda, I. xxx, 205, 1014, 60A; II. 223.
INDEX OF PROPER NAMES.

Bishr Ibn Abi Khāzim, I. xxix, 205, 298, 1557, 1628, 4A, 80A, 74A, 196A; II. 408, 16A.

" " " 'Amr, I. 481, 88A.

" " " See AlJārūd.

Bismillāh, I. 281.

Black-eyed, I. 1721.

Black's Medical Dictionary, II. 167A.

Bodleian Library, Pref. xlii.


Book of Birds, I. 123A.

" " " Companions, I. 117A, 139A.

" " " Etymology, I. 688.

" " " God, I. 930, 1667; II. 158, 888, 918, 1431.

" " " Horses, II. 154A-5A.

" " " Jh. See Şahāb.

" " " Pause etc., II. 71A.

" " " Poets (TSh), I. 193A, 196A.

" " " the Prophet's Institutes, II. 58A.

" " " Six Poets, I. 5A.

" " " two Hamzas, II. 976, 75A.


Brothers (Two), II. 444-5, 452, 1084, 31A, 91A.
INDEX OF PROPER NAMES.

Budaun, Pref. xlii.

Bujair Ibn Ghanama (or 'Anama) aTā'i, II. 676, 23A.

" " Jun'ab, I. 92A.

" " Zuhair, I. 374, 82A.

Busrā, I. 94A; II. 354.

Buthaina. See Bathna.

C.

Caesar. See Kāsār.

Cain, I. 39, 657.

Cairo, Pref. xviii-ix, xxi-ii, xxiv-v.

Calatrava, I. 165A.

Calcutta, Pref. xxxiii, xlii.

Camel (or He-Camel), I. 188, 14A, 100A.

Canaan, I. 461; II. 579.

Canopus, I. 364, 747.

Capella, I. 15.

Cathedral, Pref. xix, xxii, xxiv-v.

Cavalier of Allālām, II. 65A.

Ceuta. See Sabta.

Chapel. See 'Ādiliya, Mālikī, and Memorial.

Chapter (of the Kur), I. xi, xxvii, xxix, 210, 565, 643, 685, 838, 191A; II. 331, 505, 570, 611, 666-6, 760-1, 770-1, 789, 925, 1058, 1204, 65A-6A.

Chief (of the Muslims or Readers). See Ubayy Ibn Ka'b.

Chief Justice, Pref. xxiv.

Choaroos. See Kīsrā.
INDEX OF PROPER NAMES.


Church, I. 894, 963; II. 390.

Codex, Codices, I. 839, 1166; II. 659, 706, 846, 1718, 61A-2A.
  " (Meccan), II. 62A.
  " (Syrian), II. 62A.
  " of 'Abdallāh Ibn Mas'ūd, I. 1111; II. 43, 138, 150.
  "  'Uthmān, II. 773, 846, 60A, 62A.
Collector (of the Poor-rate), I. 962, 125A.
Commander (of the Army), II. 43.
  " (,, Believers or Muslims), I. 181, 667; II. 930, 158A.

Commentaire sur l'Alfiyya, II. 112A.

Commentators (on the Kur), I. 625; II. 474, 18A.


Compassionate, I. 211, 231, 328, 380, 403, 446, 469, 643, 1729, 6A; II. 141, 356, 515, 599, 612, 667, 687, 999, 153A.

Confectioner, I. 189A.

Confederates, I. 838.

Conquest, I. 117A.

Convents, I. 650.

INDEX OF PROPER NAMES.

Coptic, I. 94A.
Course (at Makka), II. 1A.
Creation, I. 1797; II. 333, 373, 444, 478, 494.

" (of the Kur), I. 133A.
Creator, I. 168-9, 866, 1602; II. 509, 875, 886, 901.
Creed, I. 137.
Cymbalist of the Arabs, I. 111A.

D.

D. See Durrat alGhawwas.
Dabba, I. 1893, 187A, 212A; II. 427, 36A.
Dābi' Ibn alHūrīth alBurjumī, I. 125A; II. 413.
Da'ud, I. 39; II. 1792.
Dāhik, II. 134A.
Dāhis, I. 1599; II. 154A-5A.
Dahmā, II. 903, 956.
Dāliya (rhyming in ḥ), I. 98A.
Damasci, Pref. xviii-xxi, xxxi-ii; I. 893, 1140, 1151, 82A, 122A, 140A, 201A; II. 531, 95A.
Dāmām, I. 69A.
Dāmra, I. 28A.
Dams, I. 34, 821.
Dāra, I. 265, 66A.
" Juljul, I. 304.
Dārān, II. 1247.
Darb alKulla, I. 1564.
INDEX OF PROPER NAMES.

Dārij, II. 221.
Dārim (Bahr Ibn Mālik), II. 86A, 130A.
Dārin, I. 146, 40A.
Dausar, I. 22A.
David, I. 158, 451; II. 226, 1684.
Dawwār, II. 530.
Delhi, I. 93A.
Deluge. See Flood.
Destroyer, II. 42A.
Devil, I. xii, 28, 179, 216, 318, 403, 472, 1543, 115A; II. 281, 297, 359, 364, 516, 573, 600, 686, 871, 1490.
Dhakwān. See Tā'ūs.
Dhāt alBain, I. 786.
,, alJaish, I. 786,
,, 'Irṣ, I. 102.
Dhimār, I. 188A.
Dhu'aib Ibn Ka'b, I. 28A.
Dhubyān, I. 1599; II. 623, 155A.
Dhubyānī (woman), I. 661, 108A.
Dhuhl Ibn Shaibān, II. 658.
Dhū Jadaan, I. 876.
,, ʿKarad, I. 691, 110A.
INDEX OF PROPER NAMES.

Dhu-l-Faakhir, I. 137, 87A.

" -l-Hijja, I. 1281, 1735; II. 881, 1348.
" -l-Jidhât, II. 1410-1, 134A.
" -l-Kalâ', I. 151A, 165A.
" -l-Kalb. See 'Amr.
" -l-Khirak, I. 596, 95A.

Dhu-l-Kifda, Pref. xxv; I. 94A.

" -l-Majâz, I. 89, 1765, 33A, 94A.

Dhu Marakh, I. 896, 141A.

" Nuwâs, I. 876.

" Karad, I. 691, 110A.


Dhû Tulâh, I. xxxiv.

" Yazan, I. 876.


Dînar, I. 1647.

" See Abu Kais Ibn Rifâ'a.

Dîrâr (father of AshShammâkh and AlMuzarîd), I. 28A.

" Ibn AlAzwar, I. 74A.
INDEX OF PROPER NAMES.

DIRAR IBN 'AMR, I. 211A-2A.

" " Nahshal, I, 73.

Discrimination, II. 65A-6A.

" " (of the Good etc.). See Tamyis at Tayyib.

Ditch, I. 685, 107A; II. 6A.

Dithar, II. 515.

Diwan (Dw), I. 830.

Diyah ad Din (Yusuf), Pref. xxxii.

" " Ibn Al'Ij (or Al'Ij). See Basit.

Diyaf, I. 1149, 169A.

Dm, II. 106A.

Dome. See Mansuriya.

Dozy, I. 147A, 177A.

Dualist, I. i, 1126.

Dubata, II. 174.

Dubair, II. 1476.

Duhman, II. 75A.

Dukain, II. 1226, 110A.

Dukhtanus, I. 5A; II. 70A.

Duma (or Dumat al Jandal), I. 1616, 201A.

Du'mi, II. 38A.

Dur, I. 1478 (I, 14), 191A.

Duraid Ibn AsSumma 1, I. 1095, 166A, 202A-3A; II. 138.

Durna (properly Durna), I. 82A.

1 AlJahami (SR. 607), of Jusham Ibn Mu'awiya Ibn Bakr Ibn Hawasim (SR, TSh. 470).
lvi. INDEX OF PROPER NAMES.

Durrat alGhawwās (D), Pref. xxvii; I. 1465, 1603, 164A; II. 1318.

Dūwaiḥik, II. 134A.

E.

East, Pref. xvii, xix, xxii; I. 189A.; II. 1722.

Eclipse, I. 1465.

Egypt, Pref. iv, xvi, xviii, xx-ii; I. 931, 1121, 25A, 128A; II. 117, 537.

Egyptian, Pref. xxi-ii; I. 418, 176A; II. 18A, 27A.

Eight, II. 474-5.

Eighth Reader, II. 73A.

Elect (The), I. 36A.

Elephant, I. 94A.

Elias, I. 1041, 53A, 160A; II. 103A.

Eliās, I. 1040.

Elisha, I. 48A.

El·Kelhabeleh El-'Oranee, I. 92A.

Elocutionists, II. 1753.

Enoch, II. 103A.

Encyclopædia of Tradition, II. 45A-6A.

Encyclopædist, Pref. xxv.

Etymologists, I. 1197; II. 1191, 1272, 1406, 1602, 106A.

Euphrates, II. 847, 98A.

Evo, II. 488, 1124, 95A.

Executors (The Eleven), I. 984.

Exhortation (The), II. 22.
INDEX OF PROPER NAMES.

F.


Faḍak, I. 896, 141A.

Faḍakî Ibn Aḥbad, II. 295, 37A.

Faḍāla, I. 114A.

" Ibn Kalada, I. 84A.

Faḍl Ibn 'Abd ArRâḥmân, I. 197.

Fahm, I. 119A; II. 19, 637.

Fā'īḍ, II. 546, 21A.

Fair Intents. See AlMaḥâṣid alḤasana.

Faith (The), I. 1471, 191A; II. 64, 376, 995, 1668.

Faḵṣas, I. 51A, 155A; II. 1476.

Faḵṣâsî (dialect), I. 744.

Falj, I. 357, 80A, 169; II. 36A.

Farḵadân, I. 311.

Farthest Mosque, II. 305.

Farūkâ, II. 572.

Farwa, II. 567, 24A.

Faṣîḥ (Th), I. 571, 1479, 1716; II. 1039.

Fate (or Fortune), I. 12, 174, 249, 584, 694, 724, 745; II. 158, 441, 543, 639, 644, 835.

Faṭḥal, I. 657.

Fâṭima. See ʿUnaiza.
INDEX OF PROPER NAMES.

Fātima (daughter of AlKhurshub), II. 179.

" ( " " the Apostle), I. 303, 680, 74A; II. 378.

" (sister of Kulaib and Muhalhil), I. 29A.

Fazāra, I. 284, 845, 852-3, 129A; II. 712, 824, 951, 1285, 1313, 68A, 155A.

Fazāri, I. 845, 94A, 129A.

Fihr Ibn Mālik, I. 5A.

Fire. See Hell.

Fleischer, I. 4A; II. 46A, 107A, 129A, 131A.

Flood (or Deluge), I. 261, 461, 1797.

" (of the Dams), I. 34, 821.

Fluegel, I. 4A; II. 26A.


Fortune. See Fate.

Four 'Abd Allāhs, I. 12A-3A.

" Masters, Pref. xvii-xxvi, xxviii-ix.

Fr (AlFarrā), Pref. vi-vii, x, xiii, xv; I. 588, 101A, 115A, 189A; II. 412, 782, 398, 904, 34A, 55A.

French, II. 140A.

Fukaiha Bint Hanī, I. 104A.

Fukaim (of Tamīm), Fūkaimi, I. 1401; II. 1375, 130A.

" (of Kināna), Fūkami, I. 1401.

Furān Ibn AlA'raf. II. 145.

G.

Gabriel, I. xxxviii; II. 626, 787, 930, 65A.
INDEX OF PROPER NAMES.

Galland, II. 167A.
Gate of Victories, Pref. xxiv.
Gemini, I. xxviii.
Genealogists, I. 112A.
German, II. 140A.
GG (Grammarians), Pref. i-xxviii; I. 1402 (l. 5), 1472, 1503, 74A; II. 474, 630, 782, 785, 972-3, 1685-6, 1753, 1831, 1833, 18A, 30A.
Ghadhūb, II. 668.
Ghallān Ibn Ḥuraith, I. 116A; II. 1017.
" " Salima, I. 79A.
Ghālib Ibn Ḥanzala, I. 125A.
Ghaniya, I. 1319.
Ghamm, I. 351.
Gharīb al-Ḥadīth, I. 990, 152A.
Gharnāṭa, Pref. xxi.
Ghassān (clan 1), I. 947, 101A.
" (classical authority), I. 101A.
" Ibn ‘Ula (or Wa‘la), I. 645, 101A.
Ghaṭafūn, I. 1599, 151A, 166A; II. 677, 970, 44A, 155A, 177A.
Ghaur, II. 135A.
Ghazāla, I. 116, 34A.
Ghubba, II. 1297.
Glaire, II. 8A, 167A.

1 Agreat clan of AlAzd, who drank the water of Ghassān, which was in AlYaman; and were therefore named after it (1Kbn. 77).
INDEX OF PROPER NAMES.

Gloss or Glosses, II. 1497.

,,,, (or Notes) of IBr on the D, I, 1465, 164A.
,,,, ,, Jh, II. 1260.
,,,, ,, IHsh ,, IM (Alfiya or Khulāṣa),
I. 1585, 198A; II. 743,
1187, 1261, 1305-6.
,,,, ,, ,, Tashil, I. 446, 1697; II.
1438.
,,,, ,, Mtbn ,, Book of S, II. 1721.
,,,, ,, Sd ,, K, I. 79A; II. 1083.
,,,, ,, Syt ,, ML. II. 1715.
,,,, ,, YS ,, Fk, II. 45A.

Glossators, Glossographers, Pref. xxxvi; I, 210A; II. 1392, 1600,
43A.

Goblin, I. 1277; II. 10.

Gospel, II. 109.

Greece, II. 332.

Greek, I. 758, 1054, 1297, 1564, 24A, 182A; II. 92, 323, 717,
26A, 66A, 125A.

Gulistān, Pref. xvii.

Gulshan Ali, Pref. xlii.

H.

H (AlḤarīrī), Pref. xii; II. 474, 1493, 1504, 1713, 141A.

Ḥabannāka, I. 1702.

Ḥabba, I. 128A; II. 690, 848.

Ḥabib. See Abū Tammām.

Ḥabība, I. 8A-9A.
INDEX OF PROPER NAMES.

Hābis, I. 22A.
Hābīs (The), I. 1308, 183A.
Habta (properly Ḥabba). See Ḥabba.
Habtar, I. 355-6, 80A.
Hadīm, I. 700; II. 1281, 54A.
Hadil, I. 294, 72A.
Haddramaut, I. 1557, 86A.
Hafs, I. 385, 707, 928, 1402, 88A; II. 417, 412, 536, 1021, 1023.
  " Ibn Sulaimān, I. 593; II. 30, 24A.
  " " ‘Umar ad-Dūrī, I. 593, 1478, 95A, 191A; II. 761, 24A.
Hafsā, I. 856, 131A-2A.
Haida, I. 864.
Haidar, I. 594.
Haiwa, II. 1277.
Hajar, I. 155, 46A.
Hājib, I. 17, 14A.
Hâjji Khalifa (HKh), Pref. xxv, xx xii.
Hākil, I. 1076, 164A.
Hakim Ibn AlMusayyab, II. 334.
  " " ‘Ayyāsh, I. 809.
  " " Ḥizām, II. 66A.
Hāla, II. 1332.
Hālima (Battle of), II. 306.
  " (Prophet’s foster-mother), I. 310, 75A.

1 It is doubtful whether Ḥ here means Ḥafs  Ibn ‘Umar, the companion of Kh, or Ḥafs Ibn Sulaimān, the reporter of ‘Āṣim,
INDEX OF PROPER NAMES.

Hall (of the Banu Saida), I. 170A.

Ham, I. 112A.

Ham', I. 847, 1073, 1198, 1308, 1389, 1393, 1565, 1574, 1613, 1627; II. 779, 97A.

Hamal Ibn Badr, II. 154A.

" " Yazid, I. 697.

Hamasa, I. 1729, 97A.

Hamasi, I. 724, 766, 1600.

Hamasiya Ibn Sharabil, II. 142A.

Hamdan, I. 523, 89A, 101A, 151A; II. 10A, 32A, 56A.


Hamisa Ibn Jandal, II. 142A.

Hamza Ibn 'Abd AlMu'talib, II. 1618, 158A-9A.


Hanifa, I. 1310, 111A; II. 715, 30A.

Hanzala Ibn Fatik, II. 865.

" " Malik, I. 765, 1384, 120A, 125A, 187A; II. 79A, 130A.

Harb, II. 146, 50A.

Harim, II. 228.

" Ibn Damjam, I. 69A.

" " Sinan, II. 332, 895, 1813, 44A; App. xxi-ii.

Harith Ibn 'Amr, I. 170, 1297.

Hariths, I. 987.
INDEX OF PROPER NAMES.

Hāritha Ibn ‘Āmir, I. 125A.

Ibn Badr, I. 57A, 120A.

Harper of the Arabs, I. 111A.

Harrā Wākim. See AlHarrā.

Hārūn arRashīd (the Khalīfa), Pref. xiii-xv; I. 30A, 202A; II. 153A.

Ibn Mūsā, I. 646, 101A; II. 1814.

Hārūrā, I. 1159 (II. 2-4), 1406.

Hārūrī, I. 196A.

Hāshās (or Hāssās) Ibn Wahb, II. 1411.

Hāshim Ibn ‘Abd Manāf, I. 1295, 1721; II. 573, 50A.

Muḥammad, II. 128A-9A.

Hāshimī, I. 642; II. 55A.

Hassān, I. 1593.

Ibn AlMundhir Ibn Dirār adDabbī, I. 623, 625, 99A, 212A.

Hassān Ibn Dirār adDabbī, I. 211A-2A.

Dirār adDabbī, I. 212A.

alKalbī, II. 57.


Tubba’, II. 115A.

Yasār, II. 1084.
INDEX OF PROPER NAMES.


Ḥaumal, I. 351, 1144.

Haunch of the Lion, I. 1148.

Ḥaurān, I. 1140, 94A; II. 125A.

Ḥawāzin, I. 469, 1400, 34A, 40A.

Ḥayya. See Suḥaim.

Ḥayyān, I. 704, 114A.

Ḥazima, I. 380.

Ḥazn. See Banū Ḥazn.

He-Camel. See Camel.

Hell or Hell-fire or Fire, I. xxxvii-viii, xli, 38, 114, 125, 444, 615, 689, 733, 1005, 1121, 29A, 93A; II. 16A, 73, 220, 324, 339, 392, 399, 475, 480, 505, 527, 629, 872, 1378.

Helpers. See Ṭanṭarār.

Ḥibbāl, I. 251, 64A.

Ḥijāz. See ʿAlḤijāz.

Ḥijāzī, I. 137, 335, 337, 339, 538, 546, 575, 676-7, 786, 788, 1143, 1461, 1547, 1769, 216A; II. 11, 620, 567, 801, 812, 851, 1037, 1163, 1271, 1601-2, 1697, 1700, 1746, 1832, 135A; App. xxii-iii.

Ḥijāzīs (The Two), II. 1084, 91A.

Ḥijrā, I. 28A, 100A, 117A, 131A-2A; II. 58A, 159A.

Ḥijrī era, I. 132A.

Ḥimyān Ibn Kuḥāfa, I. 857, 132A.
INDEX OF PROPER NAMES:


Ḥimyarī, II. 115A.

Hind (man), I. 1117.

" (woman), I. 282, 510, 885, 1604, 22A, 89A; II. 215, 1571, 54A.

" Bint Abī Sufyān, I. 8A.

" " AnNuʿmān, I. 148A; II. 9A.

" " Maʿbad, I. 155A-6A.

" " 'Uṭba, I. 70A; II. 353, 13A.

" (sister of Imra al-Kāis), I. 96, 33A.

Hinds, I. 55, 835, 1442.

Hindimān, I. 1806, 222A.

Hindus, II. 1193.

Hindustan, II. 107A.

Ḥirā, I. 1849, 183A.

Ḥirāwa, I, 914.

Ḥirz al-Amānī, Pref. xxxvi; II. 163A, 173A.

Ḥishām. See Ḥishām Ibn ʿAmmār and Ḥsh.

" Ibn ʿAbd Al-Malik, I. 1082, 1118, 82A, 104A, 133A; II: 431, 1230, 17A, 50A, 68A, 111A.

" " ʿAmmār, I. 928; II. 994, 1401, 24A.

" " Ḥakīm, II. 65A-6A,

" " Muṭarrif, I. 1645.

Ḥiṣn, I. xv.

" Ibn Ḥudhaifa, I. 22A.

Hispano-Egyptian, Pref. xxxii.
INDEX OF PROPER NAMES.

Historians, I. 112A.

Ḥīṣṭin, II. 120A.

Holy Book. See Book of God.

" (or Sacred) City, Pref. xvii; II. 1194.

" Places, I. 978.

Houris, I. 451.

House of 'Abbas, II. 152A.

" " 'Ali, Pref. v; II. 152A-3A.

" " AzZubair, II. 69A.


" " Ḥāshim, II. 50A.

" " the Prophet, II. 1706.

" " Umayya, II. 50A.

" (Sacred). See Sacred.

Ḥsh, I. 107, 539; II. 692, 1823, 1828.

Ḥubāb, I. 41.

Hubaira, I. 1462.

Ḥūd, I. 112A.

Ḥudba Ibn Khashram (or AlKhashram) al'Udhrī, I. 617, 98A; II. 148, 201, 759.

Ḥudhaifa Ibn Badr, II. 154A-5A.

Ḥudhail, I. 9, 381, 582, 747, 920-2, 925, 1776, 93A; II. 380, 741, 831, 951, 1229, 1441, 1476, 21A, 135A, 144A, 170A.

Ḥudhalī (or Hudhailī), I. 8, 190, 461, 590, 861, 1400; II. 317, 606, 902, 1758.

" See Mālik Ibn Khālid.
<table>
<thead>
<tr>
<th>Name</th>
<th>I.</th>
<th>IXVII</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hujjat</td>
<td>1078, 165A</td>
<td></td>
</tr>
<tr>
<td>Hujr</td>
<td>134A</td>
<td></td>
</tr>
<tr>
<td>Hukaim Ibn Mu‘ayya arRabai‘1</td>
<td>899</td>
<td></td>
</tr>
<tr>
<td>Hülakü Khán, Pref. xxii</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Hūmaid 2, II. 1502.</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>alArkāt, I. 1122, 1692.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Ibn Huraith, I. 89A.</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Kāis. See AlAr‘aj.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Malik alArkāt, I. 561, 92A.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Thaur, I. 926, 150A.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Hunaif, I. 1702.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Hunaïn, I. 16A, 167A.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Hunduj, I. 875.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Huraith Ibn ‘Annáb, I. 364, 81A.</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Jabala, I. 773, 122A.</td>
</tr>
<tr>
<td>Huraka (or Hurka) Bint AuNu‘mān, I. 148A; II. 290, 9A.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Hūṣain Ibn AlHuṣain. See AlHuṣain.</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Damascus, I. 116, 69A.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Dirār, I. 212A.</td>
</tr>
</tbody>
</table>

1 Of the Banū Rabia ibn Malik Ibn Zaid Manāt Ibn Tamīm, an Islāmī Hājiz, contemporary with Al‘Ajjāj and Hūmaid alArkāt (AKB. II. 311).
2 Probably Ibn Thaur alHilali (Cf. his verse on a sand-grouse, in MN. I. 178-9).
3 One of the notorious misers. Named “AlArkāt” because of some marks that were on his face (MN. II. 82). Cf. I. 92A on Hūmaid Ibn Malik AlArkāt.
4 See M. 115.
INDEX OF PROPER NAMES.

Huyawâ, II. 1251.
Hyzwâ, I. 1146; II. 1279, 1602.
Hyades, I. 15, 13A.
Hypocrite, Hypocrites, I. 55, 855, 1405; II. 83, 393.

I.
IA (Ibn ‘Aqli), Pref. xxiv, xxviii-xxxi, xxxiii; I. 396, 1015; II. 5A, 14A, 34A, 41A.
IAAs, II. 128A.
IAI (‘Abd Allah Ibn Abi Ishaq), I, Fasc. IV. (Additions and Corrections to Abbreviations of References and to Chronological List); II. 1673, 1758, 23A.
IAMb, II. 966, 1260, 71A, 114A.
IARb, II. 139A.
IAS, II. 95A.
IAz, II. 146A.
‘Ibad of AlHira, I. 31A.
Iblis, I. 297, 507, 83A, 130A; II. 535.
Ibn ‘Abbâs (‘Abd Allah), Pref. iii; I. xxxviii, 14, 461, 624, 706, 1265, 1465, 12A; II. 76, 200, 209, 553, 624, 837, 1022, 21A-2A, 45A, 62A-3A, 95A.
Abi ‘Abla. See Ibrâhîm.
INDEX OF PROPER NAMES.

Ibn Abi Mulsika, II. 22A.

" AdDâ'î (IDa), II. 647, 1069.

" 'Affân. See 'Uthmân (the Khalifa).

" Aḥmad 1, II. 523.


" Al'Aff al'Abdî, II. 522.

" AlAḥnąf. See 'Abbâs.

" AlAsh'ath, II. 18A.

" AlHanafiya. See Muḥammad Ibn 'Alî.

" Al'Ilj (or Al'Ijl). See Basît.

" AlMarâgha. See Jarîr.

" AlMu'allâ, II. 824, 42A.

" AlMudhallâk, I. 1700.

" AlMuhâshîl (IMrhl) Pref. xxv.

" AlMu'ţazz ('Abd Allâh), Pref. xv; I. 757, 30A-1A, 119A; II. 437.

" 'Āmir, II. 447.


" 'Amrûn (IAmr), Pref. xx-ii.

" AnNahlîs (INS), Pref. xxi-ii; I. 31.

1 'Alî Ibn Aḥmad alKhurásâni (W. 42).
INDEX OF PROPER NAMES.

Ibn ArRikā. See ‘Adi.

" ArRūmī, I. 31A.

" AsSarrāj. See IS.

" " (ISM), Pref. xxiv, xxix.

" Aus, II. 897.

" ‘Ayyāsh. See Abū Bakr.

" AzZiba‘rā. See ‘Abd Allāh.

" AzZubair. See ‘Abd Allāh.

" Burhān (properly Ibn Barhān, i.e. IB), II. 194.

" Dhakwān, I. 272; II. 937, 24A.

" Duraid (ID), Pref. xii, xvi; I. 543, 1706, 91A, 130A, 167A, 180A; II. 87, 295.

" Durustawaih (IDh), Pref. xxii.

" Hammām, I. 1749.

" Harma. See Ibrahim.

" Hidhyam, I. 375.

" Hishām (author of the SR), I. 115A, 166A.

" " (IHKh), II. 493.

" " (IHL), II. 647-8.

" " (IHsh), Pref. xii, xvii, xx, xxiv-vi, xxviii-xxxi, xxxiv, xxxvi; I. 187, 727, 982; II. 202, 41A.

" Hubaira. See Yazīd Ibn ‘Umar.

" Ḥuṣain. See Zirr.

" Ja‘far, II. 821, 42A.

" Jidbl atTi‘ān, I. 986.

" Jinnī. See IJ.

" Jubair. See Sa‘īd.
INDEX OF PROPER NAMES.

Ibn Jurmüz, I. 100A.

" Kādir, II. 760.


" Khâbarî, I. 327 (l. 3), 77A.

" Khaldân (IKhâd), Pref. viii, xvii, xxvi.

" Khâzîm 1, II. 587, 26A (l. 20).

" Khîdhâm, I. 27A; II. 425, 17A.

" Khuthâîm, II. 22A.


" Mâlik. See IM.

" Marwân. See ‘Abd AlMalîk and Muḥammad.

" anNâḥwi. See note on Abd Marwân.

" Mâs‘ûd. See Abd ‘Allâh.

" Mayyâda (or ArRâmmâh Ibn Abrad), I. 17, 106, 417, 668, 13A; II. 345, 467.

" Mufarrîgh. See Yazîd Ibn Ziyâd.

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

" Mujâhîd (Abû Bakr), II. 1775, 1782-3, 1803, 172A-3A.

" Mukaddam, I. 986.

" Mu‘kîbil. See Tamîm Ibn Ubayy.

" Muljam (the Murâdî), I. 373, 60A.

" Nîzâr, II. 1349.

" Ra‘lân. See Jâbir.

" Sâlîl. See ‘Abd Allâh Ibn Ubayy.

1 ‘Abd Allâh Ibn Khâzîm as Sulami, k. 73 (AKB. III. 658).
INDEX OF PROPER NAMES:

Ibn Şayyād I, II. 184.

Ibn Shihāb, II. 22A.

" Shuraiḥ, II. 785, 35A.

" Sinān, I. 1736.

" Sirīn, I. 218A; II. 23A.

" Su'dā. See 'Aus Ibn Ḥāritha.

" Udayya, I. 130A.

" Udhra, II. 1476, 139A.

" 'Umar. See 'Abd Allāh.

" 'Ummain, I. 162A.

" Waršt, II. 518.

" Ya'ish (IY), Pref. xix, xxi, xxviii, xxxi; I. 136, 197A.

" Zayyāba, I. 492, 88A.

IBr, I. 1068, 1465, 128A, 164A; II. 1260.

Ibrāhim Ibn Abī 'Abla, I. 443, 16A, 86A.

" " Al'Abbās, I. 86A.

" " Harma, I. xvi, xxxiii, 30A, 106A; II. 911, 1447.

" " Yazid anNakha'ī, II. 22A.

Iḏāb, I. 1630, 35A, 118A, 149A; II. 3, 746, 913.

Idris Ibn Mūsā, II. 1319, 122A.

IF, II. 46A.

‘Iṣāk, I. 794, 123A.

‘Iṣrīrīn, I. 875, 136A.

‘Iṣhāb, II. 842.

IH (Ibn AlḤājib), Pref. xvii-xx. xxii, xxiv-vi, xxviii-xxxI, xl; II. 85A.

1 'Abd Allāh, called AdDajjāl (the Impostor), who died at AlMadīna, according to most; or, as is said, was missed, and not found [again], on the day of [the battle of] AlḤarra in the time of Yazid, in the year 63 {Nw. 789}. 
INDEX OF PROPER NAMES.

IJ (Ibn Jinni), Pref. xxxiv; I. ix, 82, 795, 124A, 149A; II. 846, 1171, 1213, 1231, 1501, 34A.

'Ijl, I. 111A.

IJzr, II. 60A-4A.

IK (Ibn Kaisân), Pref. xii; I. 522, 533, 867.

IKb (Ibn Kutaiaba), Pref. xi; I. 936; II. 329 (l. 13), 12A, 128A.

IKhb (Ibn AlKhashabab), Pref. xii, xviii, xxxi.

IKhl, II. 474, 671.

IKhn (Ibn Khallikan), Pref. xviii-xx, xxxi.

IKhz, II. 89A.

'Ikrima, I. 58A.

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

'' (Ibn Khâsafa), II. 144A.

'' (Ibn Rib'i), II. 23A.

'Illiyün, I. 892.

Ilyas Ibn Mu'dar. See AlYäa.

'' Yâ-Sin (Elias), I. 33A, 160A; II. 103A.

IM (Ibn Mâlik and his Alfiya), Pref. xvii, xix-xxi, xxiv, xxviii⁴—xxx; I. 948-9, 1027, 197A; II. 677, 779, 1457, 1484, 1612.

Imâm, I. 561; II. 371, 152A.

Imâms (The Twelve), II. 152A-3A.

Imâmiya, II. 152A-3A.

¹ TDT mentions, at the end of his commentary on the syntactical Hâjîbîya, that IM sat in IH's class, and learnt from him, and profited by him; but I have not come upon that as said by any other [authority], and God best knows the truth about the matter (Dn's commentary on the Tashâli, Ms of the India Office, folios 8, 6). In that Ms, folios 5 and 8 are transposed, the proper order being 4, 8, 6, 7, 5, and 9. The syntactical Hâjîbîya is the Kâfîga, on which TDT wrote a great commentary, like that of R (See HKh. V. 17).
INDEX OF PROPER NAMES.

IMd, II. 588.

'Imlîk or 'Imlâk, I. 112A.

Immara, I. 134A.

Immunity, II. 611.

Impostor, I. 110A. See note on p. lxxii of this Index.

IMn (Ibn AlMunayyir), Pref. xxii.

Imra al Kaïs. See Mubalbih.

" " (Ibn 'Abis or 'Anis), I. xxxii, 5A, 125A.


" " Ibn Mâlik, I. 96, 33A, 125A.

" " Ibn [Assim, called, after his mother, Ibn (Is. I. 124)] Tâmlîk, [great-grandfather of Imra al Kaïs Ibn 'Abis (Is.)] II. 332 (I. 4).

" " " Zâid Manât, I. 1384, 187A.

'Imrân; I. 59; II. 1348.

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

" " Ibrâhîm, II. 606.

" " Taim. See Abû Rajâ al'Uthâridî.

Incorporation, II. 1671, 163A.
INDEX OF PROPER NAMES.

India, Pref. xx, xli; I. 231, 1407, 165A; II. 421.

" Office, II. 106A. See note on p. lxxiii of this Index.

Indian, Pref. xxxii, xliii; I. 1407.

Inflectionists, I. 129, 420, 1109, 1119; II. 544, 630.

Insaf, II. 202.

Institutes. See Books.

'lrâkî, I. 460.

'Irâks (The Two), Pref. iii, v; I. 35A, 132A; II. 68A.

Iram, I. 701, 112A.

'Irfân, II. 375.

IS (Ibn AsSarrâj), Pref. xii; I. 102, 333, 795, 124A; II. 197, 114A.

'Isâ Ibn 'Umar alAsadi (known as AlHamdâni), I. 624, 702, 99A.

" " athThâkafî (IU), Pref. xxxiv; I. 99A, 101A; II. 828, 1228, 23A, 25A.

Isaac, I. 490; II. 359, 453, 464, 1126, 103A.

'Išām Ibn 'Ubaid, I. 843, 128A.

ISb, II. 151A.

Ishbahân, II. 23A, 46A.

ISd, II. 612, 622, 1260, 1616, 158A.

ISf, I. 553, 135A.

ISH (Ibn AshShajari), Pref xviii, xxxi.

Ishâk Ibn Ḥassân, I. 214.

Ishâra fi-nNâḥw, Pref. xxv.

Ishmael, I. 490, 112A-3A; II. 359, 464, 103A.
ISk (Ibn AsSikkit), Pref. xv, xxvii; I. 1482, 135A.
Islam alManüïk, I. 1482, 135A.
Islam. See AlIslam.
Islamic era, I. 131A.
" Poets (or Poets of AlIslam), I. 30A, 32A, 36A, 93A, 122A, 156A.
Isma'il 1, I. 1528.
" Ibn 'Abd Allah Ibn AlMuhajir 2, II. 23A.
" " Ibrâhim. See Ishmael.
" " Yasâr, II. 955, 69A-70A.
IsmiT, I. 8, 7A-8A.
Israel, I. 213, 552, 25A; II. 149, 74A, 103A.
Ismail, II. 787.
Istâ'ub, II. 177A.
'Ithnayr Ibn Labid, I. 773, 122A.
'Itwad, I. 1776, 218A.
IU, I. 201A; II. 3, 197, 446, 581, 26A.
IUK (AlMurâdi), II. 1111, 41A, 94A.
IW (son) 3, I. 1511, 1705.
Iyâd, I. 28A.

1 Apparently Abu Ishaq Isma'il Ibn Ja'far alAnsiari azzUrsâlî alManâdi, the Reader of the people of AlMadina, d. 180, at Baghdad (See Nw 569, I. 4, IHjr. 24, and TH. VI. 7).

2 So in both ed. of the IKn (pp. 85, 105). But IHjr mentions Abu 'Abd Al Hazîm Isma'il Ibn 'Ubad Allah Ibn Abî-Muhajîr alMakhzûmî, their freedman, adDimashkî, d. 131, at the age of 70.

3 Author of a treatise on the Abbreviated and the Prolonged and of a Defence of Sibawaih against AlMubarrad (BW), the works apparently intended by the references to IW in I. 1511 and 1705, respectively.
INDEX OF PROPER NAMES.

"Iyāţ, II. 8A.

„ (the Kādi), II. 102A-3A.

„ Ibn Umm Durra, I. 1198.

Iyām. See Yām.

Iyās Ibn AlAratt, II. 568.

'Izwīt, II. 1133, 1140 (l. 18), 96A.

J.

Jabalī, I. 102A-3A.

Jābir 1 (or Kāis Ibn Jābir), I. 561, 584, 138A.

„ Ibn 'Abd Allāh, I. 157A.

„ „ 'Amīra, I. 704, 114A.

„ „ Ra'īlān, I. 14, 18A, 206A.

Jacob, II. 453, 464, 579, 74A.

Ja'da, II. 1230, 111A.

Jadīla, II. 38A.

Jadīs, I. 112A.

Jadhīma AlAbraṣ (AlWadāṩāb), I. 931, 27A, 166A, 213A; II. 351.

Jaën. See Jayyān.

Ja'far (woman), I. 1117.

„ Ibn Kīlāb, I. 1012.

„ „ Kurai'. See Anf anNāka.

„ Muḥammad, II. 1572, 42A, 152A-3A.

„ „ 'Ulba, II. 4, 409, 489, 498.

Jafna, I. 89A.

1 A man of Ghaṭṣfān (AKB. II. 447).
INDEX OF PROPER NAMES.

Jahādār Ibn Mālik, II. 353, 554.

Jahm Ibn Al‘Abbās, I. 714, 115A.


Jahram, II. 384, 15A.

Jahwar, II. 1141.

Jahwān, I. 155A.

Jalūlā, I. 966, 1406 (l. 14); II. 56A.

Jamharat al‘Ansāb, I. 150A, 167A.

Jāmi‘, I. 1435, 190A.

Jamil, I. 41, 102, 303, 1549, 20A; II. 49, 330, 352, 571, 588, 592, 604, 12A, 129A.

" Ibn ‘Abd Ḫais, I. 765.

Jandal Ibn ‘Amr, I. 352.

" " AlMuthannā, I. 1042.

Jannād (misprinted as Jaunād) Ibn Murra, II. 144A.

Japheth, I. 112A.

Jarīr, I. 112.

INDEX OF PROPER NAMES.

Jarir Ibn Dārim, II. 130A.
Jarm, I. 1327, 150A.
Jasr. See An Nakha‘.
Jāthar (or ‘Āthar) Ibn Iram, I. 112A.
Jatt, Jauṭ, Jāṭ, II. 1193 (l. 3), 107A.
Jau‘aba, II. 938.
Jaunad Ibn Murra. See Jannad.
Jaunpur, Pref. xlii-iii.
Jaww, II. 1267, 115A.
Jayyān (Jaën), Pref. xix ; II. 139A.
Jaz Ibn Sa‘d, I. 986.
Jerusalem, II. 305, 672.
Jesus, I. 170, 963; II. 109, 350, 464-5, 1132.
Jidh‘ Ibn Sinān, I. 100A.
Jillīk, I. 894, 140A.
Jirān al‘Aud, I. 299, 74A; II. 166.
Jirwa Ibn Naḍla. See Banū Jirwa.
Jj, II. 1616, 26A, 158A.
Jk (Al Jawāliḵī) Pref. xviii, xxxi; I. 985.
Jm (Al Jūmī), Pref. xxviii, xxxii, xl.
Job, I. 1219; II. 227, 464, 940, 103A.
Johnson, II. 105.
John, II. 107A.
INDEX OF PROPER NAMES.

Jonah, I. 73A; II. 598.
Joseph, I. 47, 177, 185, 889, 1079, 1717; II. 189, 623.
Jr (AlJarmī), Pref. xxvii; I. 964, 151A; II. 96A.
Jrb, II. 78A-9A, 131A.
Judge, Pref. xxiv, xliii; I. 821, 90A; II. 139A.
" (The learned), Pref. xviii.
Judges (Twelve), I. 286.
Judhām, II. 608.
Juhaina, I. 1221, 1312.
Julaid alKilābī, II. 95A.
Julājil, I. 119, 84A.
Jumādā, I. 1506; II. 1129.
Jumal of IKhl, II. 671.
" Jj, II. 778, 913, 26A, 158A.
" Zji, I. 127A, 201A; II. 581, 1616, 26A, 158A.
Juml, II. 1068.
Jundub, Jundubs, I. 885.
Juraib Ibn Sa'd, I. 122A.
Jurhum (First), I. 112A; II. 212.
" (Second), I. 1159, 112A-3A; II. 886, 17A.
Jurisconsults, II. 85.
Jurists, I. 1119, 113A, 188A; II. 1706, 35A, 85A, 116A, 139A.
Justice Shallow, I. 176A.
Juzūliya, I. 201A.

K.
K (Kashshāf), Pref. xvii-viii, xxxii; I. 623; II. 32, 109, 581, 618, 652, 974, 1496, 3A, 180A-1A.
INDEX OF PROPER NAMES.

Ka'b AlGhanawi. See Ka'b Ibn Sa'd.


" Ibn Lu'ayy, I. 171.

" " Mâlik, I. 685, 934, 1767, 99A-100A.

" " Mâma, I. 167, 48A.

" " Sa'd, I. 575, 92A; II. 42, 293.

" " " Ibn Zaid Manât, II. 144A.

" " Zuhair, I. xxxiv, 65, 242, 245, 328, 374, 384, 426, 455. 605, 830, 928, 982, 988, 990, 1030-1, 1050, 1069, 28A, 83A, 82A, 120A; II. 156, 175, 177, 183, 186-7, 192, 310, 324, 371, 412-3, 501, 633, 635, 1571.

Ka'bs, I. 885.

Ka'ba, I. 252, 343, 434, 8A, 97A; II. 293, 532, 677, 875, 888, 918, 1263 (II. 5-9).

Ka'ba, I. 212A.

Kâfiya (of IH), Pref. xix-xx, xxiv, xxvi-viii, xxxii-iii, xl; I. 732; II. 1012. See note on p. lxxii of this Index.

" (of IM), Pref. xx; I. 752, 820, 848, 991, 1006, 1034, 1091, 1190, 1320, 1328 1349, 1360, 1695; II. 498, 743, 1077, 1153-4, 1176, 1210, 1674, 1687, 1840, 30A.

Kâhil, II. 322.

Kähl, I. 697.

Kahlân, II. 56A.

Kahmas, II. 1630.

Kâhtân, I. 99, 1391, 47A, 96A, 112A.

Kahlûin, I. 874.
INDEX OF PROPER NAMES.

Kaidhār Ibn Ismā'īl, I. 118A.


Kāsī Ibn Al-Khaṭīm, I. 117, 1711, 34 A; II. 1080.

" " Al-Muq'allal, I. 155A.
" " Al-Mulawwīḥ. See Al-Majnūn.
" " ‘Āṣim, I. 924, 145A.
" " Dharīḥ, I. 64A.
" " Ḥanẓala, I. 125A.
" " Jābīr. See Jābir.
" " Jaḥdar, I. 4A.
" " Ma'dīkarīb, I. 109A; II. 116, 781, 34A.
" " Makshūḥ, I. 60A.

" Ibn Naufal, I. 884.
" (or Abū Kāsī) Ibn Rifā'a, I. 309, 1067, 117A-8A, 135A, 163A; II. 584, 26A.

" Ibn Sa'd, II. 29.
" " Tha'lāba, I. 139 1, 172, 327 2, 101A.
" " Uhbān, I. 884.
" " Zubair, I. 333, 154A.

1 See T. 249.

* The poet, being of Rihā', not of Kāsī 'Ailān, probably refers to Kāsī Ibn Tha'lāba, brother of his own ancestor Taim Allāh (or Allāh) Ibn Tha'lāba.
INDEX OF PROPER NAMES.

Kāiṣar (Casr), I. 148A; II. 125A.
Kaisca, I. 884.
Kaisī, II. 1844.
Kalb, I. 18, 1401-2, 138A; II. 1381, 1387, 177A.
Kalbī, I. 949; II. 1387.
Kalḥaba al’Yarbūl, I. 83A; II. 215.
Kalīla wa Dimna, I. 202A.
Kālūn (Kn), I. 1723; II. 687, 24A, 32A.
Kāmil. See Mb.
" (metre), I. 195A; II. 44A, 141A.
Kā’nāb, I 217A-8A.
" al’Baṣrī. See Abu-s-Sammāl.
" al’Kūfī, I. 701, 119A.
" Ibn Ḫamāra (or Ibn Umm Ṣāḥib), II. 456, 1679, 164A.
Kanda (a ward 1 in Al’Kūfā), whence “al’Kandi” in I. 31A.
Kanza, II. 229.
Karawwas, I. 51A.
Karbalā, I. 207A.
Karmalā, I. 1238.
Karkarā, I. 484.
Ka’s, I. 557, 92A.
Kasā, I. 1014, 154A.
Kasāma Ibn Rawāha, II. 613.
Kashghar, Pref. xvii.
Kāsim, II. 148.

---

1 In which Al-Mutamānī was born (W. 5, 1 Khn. 53).
INDEX OF PROPER NAMES.

Kašîr Ibn Saʿd, I. 618, 98A.

Kaṭa (sand-grouse), I. 369, 631; II. 183.

Kaṭāda Ibn Diʿâma, II. 1517, 23A, 145A.

Maslama, I. xli, 6A; II. 25.

Kaṭari Ibn AlFujāʿa, I. 262, 65A-6A; II. 367, 1845.

Kaṭr anNadā (KN), Pref. xxvi, xxviii.

Kauthar, II. 1219.

Kayyār, II. 413, 16A.

Kaww, II. 1640, 1726, 161A.

Kawwāl atTāʿi, I. 94A.

Kh (misprint for Ik), II. 329, 12A.

Keeper (of the Fire), II. 872.

Kh, II. 41A.

Khadija, II. 314.

Khaibar, II. 970, 10A.

Khaibarī. See Ibn Khaibarī.

Khalaf, I. 98A.

alAḥmar (KhA), Pref. viii-ix, xiii; I. 1497, 1752; II. 971, 1376, 73A, 119A.

Ibn Hishām, II. 24A.

Khālid, I. xxvi; II. 382.

AlʿAmbarī, II. 1844-5.

Ibn ʿAbd Allāh, I. xvi, 1A, 37A, 133A.

Aḥām, I. 166A.

Kās, I. 18, 155A.

Nadlu, I. 19, 1022, 155A.

Zuhair, I. 451, 87A; II. 11.
INDEX OF PROPER NAMES.

Khâlída, Khâlidâs, I. 885.
Khâlída, I. 18.
Khalifa, I. 891; II. 416.
  "  "  Ibn Barâz, II. 54A.
  "  "  Sa'd, II. 23A.
Khallâd Ibn Khâlid, II. 24A.
Khârkâ. See AlKhârkâ.
Khârijâ, I. 24A.
Khasîf, I. 697.
Khaṣâfa (man), II. 144A.
  "  (woman), II. 1725.
Khâth'am, I. 1749, 16A, 81A; II. 143A.
Khâṭt Hajâr, I. 1402.
Khâula, I. 823, 126A; II. 48A.
Khâlân, I. 117; II. 447, 484.
Khâwârnâk (or AlKhâwârnâk) I. 24A, 147A; II. 1239.
Khazar, I. 98A.
Khazrajî, I. 384.
Khîlîfa, I. 224, 1082, 1562; II. 408, 500.
Khîndif, I. 1387; II. 1167, 1227.
Khîrâsh, II. 1475, 139A (I. 1).
Khîrînîk. See AlKhîrînîk.
Khîl (reputed Author of the 'Ain), I. 167, 532-3, 1272, 1367.
  II. 79, 836, 984, 1154, 1170-1, 1269, 1318, 1367, 1738-9,
  1747, 77A.
INDEX OF PROPER NAMES

Khubsab, I. 561, 1041.
Khufif Ibn Nadba (or Nudba). See Abù Khurâshâ.
Khunâ'a, I. 104A; II. 55A.
Khuwailid, I. 368.
" Ib"n Murra. See Abù Khirâsh alHadhalâ.
" Nufail (AlSa'îk), I. 15, 13A.
Khuwârazm, Pref. xvii-viii.
Khuzâ'a I. 1401, 34A.
Khuzaiiba, I. 1402, 188A.
Khuzaima, I. 155A; II. 21A, 66A, 135A.
Khuzaz (or AlKhuzaz) Ibn Laudhân, I. 168, 48A, 102A; II. 836.
Khûzistân, I. 1378.
Khz, II. 63A-4A.
Ki'tâb, I. 138A.
KIAmb (AlKamâl Ibn AlAmbârî), Pref. xviii, xxxi; Additions and Corrections to Chronological List (Part I, faso. IV, p. viii); II. 71A.
Kıbla. I. 359, 579, 80A.
Kilâbi, I. 129A.
Kinâna, I. 674, 1767, 16A, 117A, 182A; II. 582-3, 21A, 135A.
Kinâni, I. 130A.
Kinds, I. 1387, 108A-9A; II. 711.
Kinnasrin, I. 892 (II, 9-10), 1305-6, 182A.
INDEX OF PROPER NAMES.

Kirá'm, I. 59A.

Kird (‘Amr), II. 144A.

Kierà (or Chosroes), I. 1395, 71A, 148A; II. 70A, 125A.

Kitāb al’Ain. See Al’Ain.

" alHujjat. See Hujjat.

" alMasā’il alBaghdādiyat, II. 1323, 1326-7

" anNabāt, II. 1254.

KK (Gra'marians), Prof. vi-xvi; I. 99-100, 184, 322, 333, 398, 497, 599; II. 176, 194-7, 307, 517, 662-3, 690.

" (Readers), I. 491, 497, 593; II. 687, 860, 971, 978, 984, 48A, 73A.

Kn. See Kālūn.

Korah, I. 257.


Ktb, I. 497; II. 646, 680.

Kubá', I. 1349, 183A.

Kuḍā'a, I. 931, 1000, 1406, 6A, 89A; II. 1189, 1378, 131A.

Kudār Ibn Sālīf, I. 22A; II. 1330.


Kulaib (tribe), I. 110, 34A; II. 322, 384.

" Ibn Rabī'a, I. 27A, 29A; II. 647-8.

Kulfa Ibn Ḥanẓala, I. 125A.

Kumait Ibn Zaid. See AlKumait.
INDEX OF PROPER NAMES.

Kumbul, II. 13, 986, 23A.
Kuna'bil, II. 1157.
Kunabil, I. 1805; II. 106A.
Kurā', II. 130A.


Kuraishi (or Kurashi), I. 404, 641-2, 1401, 113A; II. 22A, 69A.

Kuraiṭ Ibn Unaif, I. 74, 237, 1495, 26A.

Kuraiṣa, I. 1312.


Kurrā, I. 535, 91A.

Kurra, I. 363.

Kūsā, II. 361.
INDEX OF PROPER NAMES.

Kuşayy Ibn Khalīb, I. 1221, 1319; II. 1167.

Kutaibā [Ibn Muslim alBāhili, k. 96 (AKB. III. 657)], II. 587, 646.

Kutā'ī'da, I. 776, 122A.

Kur'aila Bint AnNaḍr, II. 591, 26A.

Kuthayyir, I. 102, 151, 251, 262, 358, 588, 1504, 1650, 25A; II. 105, 140, 162, 201, 331, 345, 393, 539, 551, 643, 657, 670, 1226, 6A.

L.

Labid (Ibn Rabī‘a), Pref. xxxv; I. 59, 257, 300, 311, 359, 369, 650, 681, 809, 914, 919, 1028, 1592, 1617, 1619, 1753, 28A, 32A-3A, 76A, 198A; II. 130, 138, 158, 177, 247, 275, 328, 450, 466, 641, 824, 49A.

Laila, I. 136, 913, 944, 982, 22A; II. 165, 345, 382, 405, 670, 955.

" Al Akhyaliya (Bint ‘Abd Allāh), I. 684, 31A, 93A; II. 346, 500, 632.

Bint ‘Azza, I. 1729.

" " Ḥulwān. See Khindif.

" " Mahdi al’Amirīya, I. 51, 281, 445, 593, 1557, 1590, 24A; II. 551, 596, 891.

" (the Saudā of AlGhamīm). See Saudā.

Laith, II. 135A.

Lakhm, I. 947; II. 801, 805-6.

Lašīt, I. 864, 56A.

" Ibn Khālid, I. 156A.

" " Zurāra (Abū Dukhtanūs), I. 5A, 14A, 102A, 109A-10A; II. 644, 961, 70A.

12
La'la', I. 964.
Lām, I. 460.
Lāmiya (Rhyming in J), I. 89A.
Lāmiyat alAfāl, Pref. xx, xxvi, xxviii, xxxiii.
   ” al'Arab, I. 1087.
Lāṣāf, I. 697-8, 111A.
Lāwadh Ibn Sām, I. 112A.
Lawyers, Pref. xxiv; I. 747; II. 22A.
Leo. See Lion.
Lees, II. 46A, 180A
Lexicological Tracts, Pref. xxxiii.
Lexicologists, Pref. xxxv; I. 1082, 1495, 1503, 1734; II. 198, 1273.
Lh (Allāh), Pref. xxvii; II. 533, 592, 1357.
Life (of the Apostle), I. 166A.
Lihbi I. 79, 26A.
Lion or Leo (constellation), I. 378, 1148.
   ” (hero), II. 168A-9A.
Lot, I. 40, 223; II. 568, 846, 1781, 125A.
Loth, II. 106A.
INDEX OF PROPER NAMES.

Lu'ayy, I. 171.
Lubad, II. 186.
Lubainâ, I. 314, 76A.
Lubnâ (place), I. 1753.
" (wife of Murra), II. 144A.
" Bint alHubâb, I. 64A.
Lucknow, Pref. xliii.
Lujaim Ibn Sa'b, I. 700, 27A, 111A.
Lukaiz, II. 824, 42A.

M

M (Mu'tasal), Pref. xviii-xx, xxvi, xxviii, xxxi, xxxix-xl; I. 247, 275, 365, 401, 499; II. 624, 636, 974, 1496, 85A.
Ma'add, I. 13, 122, 596, 1300, 1629, 1778; II. 450, 601, 1141, 131A, 135A.
Mâ asSamâ. See Máwiya Bint 'Auf.
Ma'bad Ibn Khâlid, I. 90A.
" " Na'dal, I. 155A-6A.
" " Zurâra, I. 110A.
Mabramân (Mbn), Pref. xii.
Madanî, I. 113A, 157A; II. 666.
Madhibij, I. 1409, 47A, 151A, 166A.
Madid (metre). I. 126A, 146A.
Ma'dikarib, I. 6, 43, 821.
Magian, I. 1297; II. 393.
Magistrate, Pref. xliii.
Mâbân, II. 1247.
Maḥbub, I. 8 (l. 1), 7A; II. 1138, 1693 (l. 7).
Mahdad, I. 1770, 1778 (l. 1); II. 1148, 1669 (l. 2?).
Mahmūd [Ibn Ḥasan (FW),] anNaḥḥās or alWarrāk, [d. about 230 (FW),] II. 386, 12A.
Mahomet. See Muḥammad Ibn ʿAbd Allāh, the Elect.
Mahra Ibn Ḥaidān, I. 1000.
Mahri, I. 997, 1000 (l. 22).
Maimūna Bint AlḤārith, [d. 51 or 52 or 63 or 66 (NW),] II. 22A.
Maisūn Bint Baḥdal, I. 89A; II. 52.
Maʿjaj, II. 1148, 99A.
Majanna, I. 94A.
Majnūn. See AlMajnūn.
Majrā, II. 8A.
Makāmāt, I. 128A.
Maʿkīl Ibn Ǧirrāʾ. See ʿAshShammākh.
Makki, II. 665.
MakwazB, I. 8 (Z. 2), 7A; II. 1517, 1547 (l. 3).
AlʿAtrābi, II. 1310.
Mālik (Angel), I. 196.
AlAtrābi, II. 1310.
Man, (man), I. xiv, 194, 271; II. 362, 508.
INDEX OF PROPER NAMES.

Mālik (brother of Ibn Jidhl), I. 986.
" (tribe), I. 58A; II. 321, 418.
" alAsghar. I. 155A.
" Ibn AlHārith. See AlAshtar.
" " ArRaib, I. 241, 64A; II. 530.
" " Ḍubai'a, I. 856.
" " Ḥanzala, II. 130A.
" " Ḥarrī anNahshali, I. 26A.
" " Ḥimyar, II. 75A.
" " Khālid (the Hudhali), I. 674, 676 (II. 4-5), 930, 104A; II. 55A.
" " Nuwaira, I. 1141, 42A; II. 341.
" " Ṣa'b, I. 128A.
" " 'Uwaimir. See AlMutanakhkhil.
" " Zaid, II. 56A.
" " " Manāt, I. 187A; II. 144A.
" " Zughba, I. 1582.

Mālikī, Pref. xix; II. 139A.
Mambij, II. 1142-3, 98A.
Ma'ān Ibn Aus alMuzani, I. xiii, 724, 33A, 116A.
" of Ṭayyi, I. 55A.
Manāt, I. 1728.
Mansions of the Moon, I. 1148, 1151; II. 346.
Manṣūr Ibn AlMu'tamir, II. 24A.
" " 'Ikrima, II. 144A.
" " Misjah, I. 962.
Manṣūriya, Pref. xxii.

Manṣūr Ibn Marthad (or Ibn Ḥabba), I. 123A; II. 690 1, 848.

" " Suḥaim, I. 590, 95A.

Margoliouth. See p. v, note 2, above.

Maʿrib, I. 34.

Marjūm, II. 824, 42A.

Marrān, II. 1151.

Marrār Ibn Hammās, II. 232.

" (or AlMarrār) Ibn Salāma, I. 307.

Marv, I. 59, 58A, 222A.

" AshShābījān, I. 590, 95A.

Marwān Ibn AlḤakam (the Khalifa), I. 331, 1129, 1640, 89A, 143A; II. 50A.

" " Muḥammad (the Khalifa), I. 132A-3A; II. 50A.

" " Saʿīd. See note on Abū Marwān.

Marwānī dynasty, I. 94A, 138A, 191A, 202A; II. 50A.

Mary, I. 170, 753, 963; II. 1132, 1802.

Maṣābīḥ asSunna, II. 151A.

Masāʾīl of IBr, I. 1068, 164A.

Maʿsal, I. 256.

Masḥārif, I. 94A.

Maslama, II. 845, 46A.

" Ibn ʿAbd AlMalīk, II. 951, 68A.

Master of the steps or throne (God), I. 128; II. 1770.

Masters (Grammarians). See Four.

1 For “Ḥabta” read “Ḥabba.”
INDEX OF PROPER NAMES.

Masters (Readers). See Seven and Ten.

" of Lexicology. See Lexicologists.

Māsūd (Pastor), I. 819.

Māṣār, I. 163, 530; II. 67.

Maulavi Ibrahim, Pref. xlii.

Mauṣil, I. 182A.

Māwīya, I. 621, 98A; II. 350.

" (mother of Fadakī or another poet), II. 295, 37A.

" (wife of Ḫātim aṭ-Ṭāʾī), I. 349, 37A¹, 98A.

" Bint ʿAuf (Māʾ asSamāʾ), I. 111A, 148A.

Māyya, II. 229.

" (or Māyya, mistress of Dhu-r-Ramma), I. 194, 331, 393, 1715, 58A; II. 211, 269, 684, 1235, 1717, 118A.

Māyya, II. 1618, 54A-5A.

" (addressed by Kuthayyir), I. 262.

" (mentioned by a Bājīz), I. 972; II. 1042.

" Bint Mundhir, II. 1285, 118A.

Māzīn ², I. 487; II. 630, 658.

" (clansman of the Bānū Māzīn Ibn AlʿAmbar Ibn ʿAmīr Ibn Tamīm), I. 198, 59A.

Mazyad, II. 1517.

Mb (AlMubarrad and his Kāmil), Pref. xi-ii, xv-vi; I. 333, 735, 1008, 1015, 1118, 140A; II. 476, 1041, 1096, 1844, 118A, 114A.

¹ She preferred Ḫātim to them, and married him (MN. II. 369).

² Of Tamīm (See Bk. 788, AKB. III. 339). The Māzīn [of Tamīm (KAb) here (AKB)] is son of Mālik Ibn ʿAmr Ibn Tamīm (KAb. 216, AKB), brother of AlʿAmbar Ibn ʿAmīr Ibn Tamīm (AKB), who also had a son Māzīn (See next name).
xcvi. INDEX OF PROPER NAMES.

MDE (Muḥibb adDīn Effendī), Pref. xvii; I. 103A, 120A.
Memorial Chapel, Pref. xx.
Mesopotamia, I. 182A.
Messiah, I. 963.
MIAn, II. 965, 1440.
Midian, I. 40; II. 643, 1132, 1517 (l. 5).
Minā, I. 1640; II. 304.
Minister (Wazīr), I. 1092, 162A; II. 166A.
Minšar, II. 509.
Mirbāt (Waʿ waʿa Ibn Saʿīd), II. 419, 17A.
Mirbal Ibn Jahm, I. 88A.
Mirdās (father of AlAbbās), I. 22A; II. 144A.
"  Ibn ʿAmr, I. 854, 130A.
"  Hammām, II. 232.
Mirkāma, I. 94A.
Miskīn adDārīmī, I. 158, 46A, 63A.
Mismaʿ, I. 1037.
"  [Ibn Shaibān, one of the Banū Ḵāis Ibn Thaʿlabā (AKB. III. 441)], I. 1583.
Mismaʿīs, I. 1038-9.
Miswār, I. 354.
Mk (author of the). See Yākūt.
ML (Mugāni-ILabib), Pref. xxv-vi, xxviii, xxxii; I. vii; II. 2A, 14A, 26A, 180A.
INDEX OF PROPER NAMES.

Modem Psref. xii-xvi; I. 311, 430-1, 444, 592, 730, 984, 1627, 1658, 1681, 32A, 40A; II. 194, 1476, 1480, 51A, 60A, 139A.

Monks, I. 963; II. 643.

Monotheist, I. xxvii.


Mosque. See Farthest and Sacred.

" Pref. xvii; I. 365-6; II. 306, 382.

Msb, II. 1053, 1299, 1439, 88A, 120A.

Mu'ādh Ibn AlHārith, II. 22A.

" " Muslim (MIM), Pref. iii; I. 646, 101A.

Mu'ādhhdhin, I. 683, 113A, 211A; II. 602.

Mu'āṣir Ibn Aus, I. 102A-3A.

Mu'allaḳa, I. 29A, 102A.

Mu'arrab, II. 51A.

Mu'āwiya, I. 1216.


" " AlHārith. See Shakira.

" " Yazid (the Khalifa), I. 90A; II. 50A.

Mubaṣshir Ibn AlHudhail, I. 88A.

13
<table>
<thead>
<tr>
<th>Name</th>
<th>Pages</th>
</tr>
</thead>
<tbody>
<tr>
<td>Muḥammad al-Ghaznavī (Ghz)</td>
<td>Pref., xviii.</td>
</tr>
<tr>
<td>Mughallīs Ibn ʿAṣīr</td>
<td>I. 542, 91A</td>
</tr>
<tr>
<td>Mughni, Ibn Ḥusayn</td>
<td>I. 125A</td>
</tr>
<tr>
<td>Mughni-ml-Labīb</td>
<td>See ML</td>
</tr>
<tr>
<td>Mughni-ml-Labīb</td>
<td>See ML</td>
</tr>
<tr>
<td>Muhallīl (or Al-Muhallīl)</td>
<td>I. 162, 1732, 27A-9A; II. 572, 647.</td>
</tr>
<tr>
<td>Muhallīm</td>
<td>I. 353, 364A</td>
</tr>
<tr>
<td>Muhallīm</td>
<td>See also Ḥumad.</td>
</tr>
<tr>
<td>Muhallīm</td>
<td>(properly Ḥumad)</td>
</tr>
<tr>
<td>Muhallīm</td>
<td>al-Madāni, I. 307, 75A.</td>
</tr>
<tr>
<td>Muhallīm</td>
<td>Abī Bakr, I. 14A.</td>
</tr>
<tr>
<td>Muhallīm</td>
<td>(or Ḥumaid) I. 896.</td>
</tr>
<tr>
<td>Muhallīm</td>
<td>Ibn Al-Hajjāj, I. 139A; II. 468.</td>
</tr>
</tbody>
</table>
INDEX OF PROPER NAMES.

Muḥammad Ibn AlḤasan, II. 153A.

" " " " (MIH), Pref. xiv.

" " " " ʿAlī (Ibn AlḤanafiya), II. 497, 153A.

" " " " alAṣghar, II. 152A-3A.

" " " " Ibn ʿAbd Allāh, II. 50A.

" " " " Mūsā, II. 153A.

" Bashīr, I. 48, 24A.

" Ḥāṭib, I. 14A.

" ʿĪsā atTamīmi 1 (properly atTaimī: see MN. II. 146), I. 339, 78A.

" Jaʿfar Ibn Abī Tālib, I. 14A.

" Manādhir (or Munādhir), II. 207, 6A.

" Marwān, I. 549, 91A; II. 50A.


" (or Aḥmad) Ibn Šāliḥ, I. 159A.

" " Ṭalḥa asSajjād, I. 39, 14A.

" " Yūsuf 2, I. 139A; II. 468.

Muḥammad, I. 14A, 139A.

Muḥārib, I. 110, 34A.

Muḥarram (or AlMuḥarram), I. 749, 1158, 1281, 131A-2A.

Muḥkam, I. 1015; II. 612, 1260, 42A.

Muir, Dedication; I. 3A; II. 27A.

Mujāhid Ibn Jabr (or Ibn Jubnir), I. 128A; II. 1571, 22A, 152A.

1 [His father] ʿĪsā Ibn Ṭalḥa died in the year 100 (Hijr 202): on his uncle Muḥammad Ibn Ṭalḥa and his grand-father Ṭalḥa see pp. 14A, 40A.

2 Brother of AlḤajjāj, and Viceroy of AlYaman, d. 91 (TKh, II. 313).
INDEX OF PROPER NAMES.

Mujamma' Ibn Hilāl, II. 433.
Mujāshī', II. 322.
Mujāshī' Ibn Maṣʿūd, I., 268.
Mukāṭis, II. 143A-4A.
Mukarrab fi-nNaḥw, I. 201A; II. 758.
Mukāshir, I. 125A.
Mukāṭil Ibn Ṭalaba. See 'Āṣim.
Mukhtadaš, I. 1008.
Mulasib alAsinna (or arRimāḥ), II. 641, 27A.
Mulaš (of Khuzā'a), I. 1401.

I. Ibn AlHaun (or AlHūn), I. 1401.

I. 'Amr, I. 1401.

Mulaika, II. 1280.
Munabbib Ibn AlHajjāj, I. 104A.
Munāṣil Ibn Rabī'a. See AlLa'ān alMiṅkari.
Mundhir, II. 1285, 118A.
Munkidh. See AlMunkidh.

I. Ibn Ṭarīf, I. 155A.

Muraḍ, I. 199, 60A.
Murādi. See Ibn Muljam.
Murr, I. 171, 187A; II. 135A, 142A, 144A.
Murra, I. 91A.

I. 166A; II. 681.
I. alHudhali (and his family), II. 144A.
I. Ibn 'Addā, I. 771.
I. Maḥkān, I. 1506.

INDEX OF PROPER NAMES.

Murra Ibn Sa'ça'a, I. 110A.

" " 'Ubād, I. 101A

Murri, II. 1375.

Mursiya, II. 139A.

Mūsā (son of Hishām Ibn 'Abd AlMalik), II. 1230, 111A.

" " Ibn Ja'far, II. 163A.

Muṣ'ab Ibn AzZubair, I. 53, 24A, 66A, 135A.

Musāfir Ibn Abī `Amr, I. 201A.

Musailima, I. 697, 110A.

Mushrīk, II. 250, 8A.


Muslim (author of the Şahiḥ), I. 1465, 107A; II. 556.

" " Ibn Jundab [alHindi alMadani, d. 106 (HJR. 245)], II. 22A.

" " Ma'bad alAsadi, I. 392.

Mustaḳṣa, II. 126A.

Mutammim Ibn Nuwaira, I. 353, 1141, 42A; II. 341, 689, 17A.

Mu'tazīla, II. 79A.

Mu'tazīli (heresy), Pref. xvii.

Muṭi' Ibn Iyās, I. 80A; II. 571.

Muṭ'im Ibn 'Aḍī, I. 54, 24A.

Muwaṭṭa, II. 1440.

Muzāhīm Ibn AlHārith, I. 683, 105A; II. 304, 362, 1779.

Musain, I. 1312, 187A; II. 177A.
INDEX OF PROPER NAMES.

Muzarrid. See AlMuzarrid.

Mz (AlMāzīnī), I. 166, 294, 326, 532, 11A ; II. 476, 967, 1041, 1096, 1541, 1644, 72A, 92A.

N.

Nabathmāns, I. 1389.

Nābigha, Nābighas. See AnNābigha.

Nabt Ibn Udad. See AlAsh'ar.


" " AlAzraĝ, I. 1038, 23A.

" " Sa'd II. 443.

Nahār Ibn Tausi'a, I. 327, 77A.

Nahāwand, I. 30A ; II. 43A.

Nahd, II. 1353.

Nabj alBalāgha, II. 880.

Nahshal Ibn Dārim (father of a clan), I. 856 ; II. 322.

" " Ḥarrī, I. 73, 26A, 111A, II. 372.

Naisābūr, I. 222A ; II. 94A.

Najd, I. 215, 228, 888, 1523, 108A ; II. 267, 739, 12A, 26A, 35A, 135A.

Najda Ibn 'Āmir, I. 143A.

Najdīs, II. 520.

Nājiya Ibn Jundub, I. 3A.

Najrān, I. 155, 161, 46A.
INDEX OF PROPER NAMES.

Nakhla, I. 94A, 97A ; II. 677.
Na‘mān, II. 551.
Namari, I. 182A.
Name or Names (of God), I. xxvii, 355, 403 ; II. 298, 875, 1019, 1058.
Nāshwā, II. 1600.
Naṣibūn (or Naṣibīn), I. 1305, 182A.
Naṣr (or AnNaṣr), I. 963, 22A, 151A.
Naṣr al-Hūrinī (N), II. 1392, 5A.
Ibn ‘Āsim, II. 23A.
Naufal Ibn ‘Abd Shams, I. 1396.
Manāf, I. 482.
Nawādir of AASh, Pref. xi.
AZ, I. 864, 1198, 97A, 119A, 123A, 134A ; II. 982.
Nawār, I. 340, 79A.
Negro, I. 1297.
Negus. See AnNaĝāshi.
Neighbour of God, Pref. xvii.
Nīfawāihat (Nf), Pref. xii.
Night of Power, II. 60, 291.
Nihāyā, II. 806, 39A.
fi-nNaḥw, I. 860 ; II. 39A.
Nihāyat al-Irāb, II. 39A.
Nile, I. 227.
Nimrod, I. 550.
Nizār, IV. 262, 38A, 135A.
INDEX OF PROPER NAMES.


Nöldeke, II. 39A.

Notes (of IBr on the D). See Gloss.

Novelties (of the Kur), II. 1183.

Nubaib Ibn AlHajjaj, I. 104A.

Nu’m, I. 566.

,, (tribe), II. 533.

Numair, I. 103A; II. 1037, 1699.

Nu’mān. See AnNu’mān.

Nuṣaib Ibn Rabāb, I. 113, 791, 34A, 123A; II. 877.

O.

Ogresses, I. 190.

Old cairo, Pref. xxiv.

,, Masters, Pref. xxv.

Opuscula Arabica, I. 204A.

Orthographers, I. 747.

Our Master (AlMadābighi), II. 1119, 1245, 1340, 1601, 1685, 1813.

,, ,, the Sayyid (SBd), II. 846, 1063, 1083, 1107, 1135, 1171, 1248-9, 1374.

Oxford, Pref. xlii.

P.

Palestine, I. 892, 123A; II. 66A.

INDEX OF PROPER NAMES.

Parties, I. 1394.
Pass (of Jabala). See Jabala.
Pavilion, pavilions, I. 84, 950; II. 180.
Pearl of the Diver. See Durrat AlGhawwás.
Partatench, II. 109, 1345.
Persia, Pref. xx; I. 956, 1779, 71A; II. 1121, 15A, 38A, 56A, 95A.
Persian, Persians, I. 928, 971, 1037, 1249, 1773, 1797, 102A; II. 138, 989, 1048, 1135, 1411, 1653, 1688, 11A, 43A, 51A, 95A, 100A, 125A.
Pharaoh, I. 483, 619, 1696; II. 23, 95, 137, 289, 296, 439-40, 671-2, 58A.
Pharaohs, I. 981.
Philologists, II. 474.
Pleiades, I. 14-5, 173, 221, 224, 767, 13A; II. 677.
Poetess, I. 10.
Poetry, Pref. viii-x; I. 132, 28A-30A, 32A, 115A; II. 486.
Poets (Classification of), I. 27A-33A.
" (or Bards of the Apostle or Prophet), I. 99A-100A; II. 69A.
" (of Hārūn ArRashid), I. 202A.
" (Six). See Six.
" (Post-classical), I. 705, 973, 1059, 30A-2A; II. 92, 793.
Polytheists I. 73, 89, 239, 372, 493; II. 183, 393, 408, 633, 99A.
Poor-rate, I. 189, 437, 882, 1443-4, 94A, 125A.
Predestination, I. 133A.
INDEX OF PROPER NAMES

Preserved Tablet.  See Tablet.

Pride of Egypt, Pref. xxii.

" " Khuwārazm, Pref. xvii.

Priest, I. 963.

Primer, I. 201A.

Professor, Pref. ii, v, vii, xi, xiii, xxiv-vii, xxxi, xxxiii; I. 217A; II. 172A.

Prophecy, II. 408.

Prophet, I. 85, 183, 293, 436, 753, 891, 1166, 36A, 112A; II. 468, 682, 1127, 1781, 103A, 125A-6A.


Prophetess, I. 697, 110A.

Prosodians, II. 701.

R.

R (ArRādī alAstarābādī), Pref. xxviii, xxxi-iii.

Rabāb (or Riyāb) Ibn Murra, II. 115A.
INDEX OF PROPER NAMES.

Rabbān, I. 150A.
Rabī' (month), I. 103.
   " alAwwal, I. 131A-2A.
   " Ibn Ḥabu‘. See ArRabī’.
Rabī‘a Ibn AlHārith, I. 113A; II. 22A.
   "   " AlKhiyār, II. 56A.
   "   " ‘Āmir, I. 59; II. 125A.
   "   " Ḥanẓala, II. 1630, 94A, 160A.
   "   " Ja‘far. See AlHāwaṣ.
   "   " Jusham, II. 33.
   "   " Maqrūm, I. 281, 71A; II. 64, 883, 51A.
   "   " Mālik (called Rabī‘a alJū‘) II. 94A, 144A.
   "   " Nizār, I. 351, 1384, 27A, 65A; II. 290, 778, 780,
        782, 790, 795, 798, 802, 34A, 38A-9A, 135A.
   "   " Thābit, I. 704, 114A.
Rabī‘as (in Tamīm), II. 94A.
Rādwā, I. ’1148 (l. 13); II. 158A.
Raiḥāna, I. 1620, 202A-8A.
Rajab, Pref. xxv; I. 398, 84A.
Rajāl Ibn Ḥaiwa ¹, II. 1277, 116A.
Rajaz (metre), I. 865, 873, 1082, 30A, 104A, 116A, 123A, 125A,
      132A, 191A; II. 155, 42A, 108A.
Rājīz, I. xxx, 577, 672, 780, 819, 899, 905, 918, 926, 972, 1053,
      1074, 1350, 1464, 1615, 16A, 50A, 83A, 109A, 114A,
      128A, 132A, 191A, 197A; II. 432, 802, 805, 820, 1017,
      1345, 1375, 12A, 39A, 42A, 46A.

¹ Of the kins folk of Imrā alKa‘is Ibn ‘Abis (Is. I. 124).
INDEX OF PROPER NAMES.

Ra'ash, II. 1206.
Ra'Ia, I. 112A.
Râma Hurmuz, I. 1378.
Ramadân, I. 398, 1709, 61A; II. 130, 350, 1683.
Ramal (metre), II. 42A.
Râmatân, I. 860, 134A.
Ramuwân, II. 1304.
Râshid Ibn 'Abd Rabbihi, II. 381.
" " Shihib, II. 679.
Ratam, II. 1334.
Rauh Ibn 'Abd AlMu'min, II. 971, 73A.
" " Zimbâ, I. 786, 123A.
" (Seven). See Seven.
" (Ten). See Ten.
Reading (the Kur), I. 1767, 124A, 217A; II. 972, 1088, 1479, 1715, 1750, 1799, 60A-6A, 91A, 172A-3A, 176A.
Readings (Seven). See Seven.
" (Ten). See Ten.
" (Three). See Three.
Record, I. 261, 873, 892; II. 516.
Redslob, I. 4A.
Reducer, I. 1716; II. 49A.
Refutation (of the D), I. 164A.

Relation de l'Égypte, I. 152A.

Renan, Pref. ii.

Reporters (of the Seven Readers), II. 994, 24A, 64A, 79A.

Revelation, I. 208, 211, 396, 687, 752, 762, 817, 1111, 1528, 1696, 1699; II. 139, 189, 535, 603, 636, 854, 1301, 1696.

Rhapsodist, Pref. viii-ix; I. 31A, 162A; II. 17A.

Rhetoricians, I. 1612; II. 446.

Ribāb. See ArRibāb.

Ribī, I. 156A.

Riyāḥ Ibn Murra. See Rabāḥ.

Rizām (clan), I. 1618.

Romans, II. 46A.

Roorda, II. 167A.

RSht (ArRaḍī ashShāṭībī), Pref. xxi-ii, xxxii; II. 1479, 1484.


Rubai' Ibn Ṭabī. See ArRabī'.

Rudānia, Rudainī, I. 1402; II. 488.

Rufai' Ibn Șaifi, I. 99A.

Rukanaya, I. 14A.
INDEX OF PROPER NAMES.

Rushaid Ibn Rumais, I. 1765.

Ruwaiaf' Ibn Thabit, Part I, Fass. IV, Additions and Corrections to Abbreviations of References, p. ii.

Ruwaif'a, I. 97A.

Ruwaif'lid Ibn Kathir, I. 1118.

S.


Saba (or Saba' or Sabå'), I. 34, 820, 112A; II. 539, 56A.

Sabøns, II. 393, 413, 415.

Sâbbâb, II. 26A.

Sabbath (Saturday), I. 1281.

Sabra Ibn 'Amr, I. 1022

Sabta (Ceuta), II. 103A, 122A, 139A.

Sabu'ân. See Assabu'ân.

Sacred City. See Holy.

" House, I. 448.

" Month, I. 466; II. 76.

" Mosque, I. 244; II. 305.

" Territory, I. 620.

Sa'd al-Karkara, I. 1711, 213A.

" Ibn Abi Wa'qkas, II. 64A-5A,

" Bakr. See Band.
INDEX OF PROPER NAMES.

Sa'd Ibn Malik, I. 139, 300, 328, 884, 28A, 38A, 138A.

" " Nāshib, I. 1618, 202A.

" " Zaid Manāt (the Sa'd of Tamīm), I. 18, 924, 1384, 1888, 1394, 1396, 6A, 14A, 145A, 187A; II. 40A, 144A.


" (dialect). II. 789.

Sa'dis, II. 1570, 37A.

Sa'ds, I. 18, 884.

Ṣafar, I. 1281, 131A.

Ṣafārī, I. 223, 62A.

Ṣafawān, I. 487.

Ṣaḥābī (poet), I. 127A.

Ṣaḥāb or Sīhab (Jh), I. 571, 1151, 1392, 1545, 1703, 13A, 91A, 109A, 113A, 176A; II. 551, 982 (I. 21), 1150, 1277, 1317, 1313, 1354-5, 1392, 1435, 1538, 1683, 124A, 128A.

Ṣaḥīḥ of AlBukhārī (SB), I. 360, 107A-8A, 114A; II. 556, 6A, 19A, 66A.

" " Muslim (NS), I. 1465, 107A; II. 556, 19A.

Ṣahm (olan), II. 1348.

" (man), II. 509.

Ṣahmī, II. 1348.

Ṣaibajīs, I. 1038-9.

Sa'id Ibn AlMusayyab, II. 22A.

" " Jubair, I. 334, 337, 549; II. 400, 1228, 22A, 60A.

" " Ka'īs, I. 889, 139A.

" " 'Uthmān, I. 64A.
INDEX OF PROPER NAMES.

Sa'īd Ibn Zaid, I. 673, 104A.

Sā'id Ibn Juwayya (or Ibn Juwain), I. 65, 1618, 26A, 202A; II. 112, 380, 512.

Sādah, I. xxx.

Saif ad-Daula, I. 823, 126A.

Sajāh Bint Al Ḥārith. See Prophetess.

Ṣakhr Ibn Al'Abbūd alKhudrīmī [properly Ibn AlJa'd al-Khuḍrī], I. 557, 92A.

" " 'Amr, II. 26A.

Sala', II. 25A.

Salāma (woman), II. 645-6.

" Ibn Jandal, I. 324, 77A.

" " Jundub, I. 31A.

Ṣāliḥ, I. 22A; II. 296, 103A.

" Ibn Ziyād. See Abū Shu'āib.

Sālim Ibn 'Abd Allāh, II. 22A.

" " Dāra, I. 265, 66A.

" " Ghanm, I. 1405.

" " ʿUṣfān, II. 189.

Saliṣ Ibn Sa'd, I. 54.

Sallām at-Ṭawil, II. 73A.

" Ibn Sulaimān, II. 73A.

Salmā, I. xxii, 78, 294, 535, 636, 672, 786, 148A; II. 834, 915, 1137, 1227.

Salūk, I. 8A.
INDEX OF PROPER NAMES.

Salūl, I. 1311.

,, (mother of ‘Abd Allāh Ibn Ubayy), I. 1405.

,, Bint Dhuhl, I. 119A-20A.

Sam‘ān. See Sim‘ān.

Samnān (or Simnān), II. 1107, 94A.

Samrā, I. 605.

Sa‘d, I. 1406 (ll. 1-2), 1503, 20A, 188A.

Sarakhs, I. 1810, 222A.

Sa‘ba, II. 490.

Sāriya Ibn Zunaim, II. 136.

Satan, II. 63.

Sāsidhāmā (properly Sāsidamā), I. 374, 82A.

Saudā of AlGhamīm (Lailā), II. 117.

Sāwa, I. 1338.

Sawād Ibn Kārib, II. 383.

Sawāda Ibn ‘Adi, I. 89A.

Şawarā, II. 1248.

Sa‘yā, II. 1305.

Sayāba, See Siyāba.

Sayyid Amir Aḥmad, Pref. xlii.

,, Ḥāmid Ḥusain, Pref. xxxii, xlii.

,, Muḥammad Ḥasan, Pref. xlii.

Scarred, I. 1716.

Schier, II. 8A, 167A.

Schismatics, I. 1159, 1406, 23A, 34A, 196A.
INDEX OF PROPER NAMES.


Seal (of the Twelve Imāms), II. 158A.

Seth, I. 112A.

Seven, II. 474-5.

" (heavens) and Seventh (heaven), I. 951, 149A.

" (Modes of Reading), II. 60A, 65A-6A.


" (Readings, i.e. Readings of the Seven), II. 937, 59A-61A, 64A.

Seville, Pref. xix.

Sgh (AṣṢaghānī), Pref. xxii, 108A, 111A, 130A; II. 37A, 127A.

Sh (Ṣudhūr adhDhahab), Pref. xxvi, xxviii; II. 2A, 4A, 10A.

Shaʿabʿab, I. 43, 22A.

Shaʿb, II. 56A.

Shāba Kaţrāhā, I. 137A.

Shaʿbān, I. 1709.


Yazīd alKhārijī, I. 23A, 34A.

Shadan, I. 92A.

Shadani, I. 559.

Shāšī, II. 85-6, 35A.
INDEX OF PROPER NAMES.

Shāfiya (SH), Pref. xix, xxvi, xxviii, xxxii; II. 1469, 85A.

Shaḥl Ibn Shaibān. See AlFind azZimmānī.

Shahrām, II. 1108.

Shaibān Ibn Nišāh 1, II. 23A.

Shābān, II. 805.

" (tribe), II. 325, 11A.

Shaikh Sa’dī, Pref. xvii.

Sha’kīra, I. 182A.

Shamardal. See AshShamardal.

Shaml alMinkāri, II. 229.

Shammākh. See AshShammākh.

Shammār, I. 41.

Shams AlA’imma (‘Abd Al’Aziz), I. 189A.

Shanū’a, I. 1311.

Sharāḥil, II. 704.

Sharabba, I. 1778.

Sha’s Ibn ‘Abada, I. 947-8.

Sha’thamān, II. 648.

Shawwāl, I. 1435.

She-camel, I. 266, 342, 22A; II. 1330.

She-devil, II. 372, 1575.

Shem, I. 112A.

Shf (AshShāfī), II. 1434.

Shia (sect), Pref. xlii.

Shimr Ibn ‘Amr, I. 148A.

---

1 The Madani Reader, the Kādi, d. 130 (1Hjr).
Shirāz, II. 151A.
Shu‘abā, I. 46A-7A.
Shu‘aib (father-in-law of Moses), II. 134A
   (Prophet), II. 2, 103A, 125A-6A.
Shu‘aith, II. 809.
Shu‘ba Ibn ‘Umair (or Kumair), I. 130A.
Shumair Ibn AlHārith. See Sumair.
Shums Ibn Mālik, II. 307.
Shurail Ibn Aufa, I. 39, 20A.
   " " Yazīd alHāḍrami 1, II. 23A.
Shbawaihi’s Buch, II. 39A, 68A, 171A.
Ṣiṣfīn, I. 389, 26A, 65A.
Ṣihāh. See Ṣahāh.
Ṣijistān, I. 368, 71A, 135A.
SIM, II. 61A.
Simāk, I. 643.
Sim‘ān (or Sam‘ān), I. 195, 58A.
Simbis, I. 206A.
Simnān. See Samnān.
Sinai, I. 365.
Sinān alAḥtam, I. 1446.
   " Ibn Abi Ḥāritha, I. 446, 830-1.
   " " AlFahl, I. 587, 94A.
Simimmār, I. 54, 24A.
Sinjāl, II. 543.

1 AlHimṣi, the Mu‘adhhdhin, d. 203 (IBjr. 108).
INDEX OF PROPER NAMES.

Snjär, I. 182A.

Six Poets, I. 5A.

Siyāba (or Sayāba), II. 154A.

Sk (AsSakkākī), II. 1738.

Solomon, I. 156, 1121; II. 226, 305, 359, 714, 1095, 1794.

Sons (The), I. 1393-4, 1396.

" (of God), II. 1052.

" (of the Persians), I. 1395.

Sovereign, I. 531, 1092.

Spain, Pref. xvi, xix, xxi, xxi; I. 165A; II. 75A, 139A.

Spanish (Sy), I. 1787, 1791.

" (Masters), Pref. xxi.

Speckled Epistle, II. 1493, 1713, 141A.

Spirit, II. 1770, 1823, 1826.

Sr (AsSaffār), II. 446, 653.

Saint John, I. 1092.

Sterling, II. 167A.

String of Pearls, I. 29A.

Suʿād, I. 243, 1113.

" (mistress of Kaʿb Ibn Zuhair), I. 65. 455; II. 186.

Suʿdā, I. 1559, 1616, 201A.

" (mother of Aus Ibn Ḥāritha), I. 45A.

Ṣudayy Ibn Mālik, II. 79A.

Ṣubāḥ, II. 26A.

Sufyān Ibn Al Ḍabrad, I. 23A.

" " Murra, II. 144A.
INDEX OF PROPER NAMES

Suhaib, II. 630.
Suhaïl, II. 200.
" Ibn 'Abd ArRahmân azZuhri, I. 150, 42A.
Suhaïm (or Hayya), I. 115A; II. 239.
" Ibn Wathil (or Wuthail), I. 454, 854, 888, 1735, 86A, 101A, 156A.
Sulaik (or AsSulaik), II. 53, 1502, 143A.
Sulaim (tribe), I. 225, 704, 800; II. 686, 1835, 1838, 144A.
" Ibn 'Isâ, II. 24A.
Sulaimâ, I. xxxii, 311, 860, 916, 1024, 84A.
Sulaimân Ibn 'Abd AlMalik (the Khalifa), I. 673, 104A, 124A, 194A-5A; II. 27, 50A.
" " Mihrân. See AlA'mash.
" " Yasâr, II. 22A.
Sulaka (or AsSulaka), II. 143A.
Sulmi (or Salmâ) Ibn Rabî'a, I. 872, 1142, 96A; II. 36A.
Sumair (or Shumair) Ibn AlHârith, I. 637, 100A.
Sumayya, I. 71A.
Sumbul alA'râbi, II. 4A.
Sunan, II. 61A.
Sunlight, Sun-like, I. 1388.
Sunnaiûk, II. 353.
Supplément aux Dictionnaires Arabes, I. 177A.
Supreme Power (The), II. 10.
Surâtâ Ibn Mirdâs AlAzdi, II. 941, 67A.
" " " AsSulami, II. 67A.
INDEX OF PROPER NAMES.

Surra (or Surru or Sarra)-Man-Ra'ā, II. 153A.
Suwaid Ibn Abi Kāhil, I. 629, 31A, 100A; II. 325-6.

" " " Ashšāmit, I. 1042.
" " " Kurā', I. 14, 13A; II. 1372, 129A-30A.
" (or 'Amr, father of Ibn Kurā'), II. 130A.
Suwā’īk, II. 109A.


Syriac, I. 657, 159A; II. 74A.

Syrian, I. 51A; II. 979.

Syt (AsSuyūṭi), Pref. xvi, xxvii, xxxii.

T.

Ta'abbat Sharrā (Thābit Ibn Jābir), I. 6, 155, 1647, 79A, 100A, 136A, 206A; II. 10, 19.

Tabākāt ash-Shāfiʿiya, II. 151A.

Tabārī (Tiberius), II. 46A.

Tabāriya (Tiberias), II. 46A.

Ṭābikha, II. 185A, 144A.

Tablet (Preserved), II. 110, 789.

Tadhkira, II. 821, 5A.

Taghlabī, I. 129A; II. 224.

Taghlib, I. 650, 1116, 28A, 34A; II. 85A.

Ṭāb, II. 1191.

Ṭahayān, II. 11A.
TA'I, I. 21, 137-8, 405, 442, 450, 590 1, 644, 737-8, 751, 780, 1074, II. 1565.

Ta'ba, II. 677.

Ta'illa Ibn Musâfir (or Ibn Muzâhim) I. 725, 116A.

Taim, I. 34, 672.

(Ta'illa of 'Adî or of ArRibâb), I. 175-6, 1296, 1393-4, 50A, 109A, 187A; II. 117A.

(of Kûraish), II. 69A.

Allâh, I. 56A, 150A.

(or Allât). See AnNajjâr.

Tâj adDin alFâkihâni (TDFk), Pref. xxv.

alKindi (TDK), Pref. xviii, xxxi.

al'Arûs, I. 135A, 196A; II. 168A.

Takbîr, I. 157.

Takmilat al'Idâb, II. 823, 1077, 1616.

Talha, Talhas, I. 868, 1442, 14A.

AlMuwaaffak, I. 49A.

Ibn 'Abd Allâh (Talha of the Talhas), I. 868, 14A, 135A.

Mușarrif, I. 646, 101A; II. 1183.

'Ubaid Allâh, I. 170, 49A.

Talib Ibn Abi Talib, I. 482.

Talk, II. 151.

Tamîm Ibn Abi Mu'âbil. See Tamîm Ibn Ubayy.

'Akîl, I. 453.

---

1 Ta'I in the ML here is apparently a slip, the poet being of Fa'as, not of Tayyî.
INDEX OF PROPER NAMES.

Tamīm Ibn Mūkīhil. See Tamīm Ibn Ubayy.


" " Turaf, II. 173A.

" " Ubayy Ibn Mūkīhil, I. xxxvi, 830, 899, 32A, 106A; II. 141, 641, 1228, 1304, 4A, 27A, 120A.

Tamīmī, Tamīmis, I. 91, 109, 137-8, 277, 337, 700, 834, 949, 1461; II. 851, 1503, 1505, 1601, 143A; App. xxiii.

Tamlik, II. 332.

Tamyz aštayyib etc., II. 45A.

Tanqūb, II. 1163.

Tanūfā, I. 1159 (l. 8); II. 515.

Tanūkh, Tanūkhī, I. 9A, 150A.


Tārāḥ (Torah), I. 113A (l. 7); II. 74A.

Ṭarīf Ibn Mālik, I. 191, 56A.

" " Tamīm, II. 1494, 1779, 141A-2A

" " 'Umar, I. 155A.

Tartar, Prof. xxi.
INDEX OF PROPER NAMES.


Taskhar, II. 125A-6A.

Tasm, I. 112A.

Taṣrif (of IM), II. 1528.

" (of Mz), I. 951.

Tauba Ibn AlḤumayyir, II. 345, 500, 632.

Taudīḥ. See Auḍah.

Tā'ūs Ibn Kaisān, I. 1396, 188A; II. 22A.


Tazīd Ibn Ḥulwān, I. 6A.

" Jusham, I. 6A.

Teheran, I. 93A.

Temple, II. 672.

Ten (Readers 1 or Masters), II. 60A, 73A.

" Readings, II. 60A.

1 See Abū Jaʿfar Ṭazīd Ibn AlKasībā above.
INDEX OF PROPER NAMES.

Teraḥ. See Tāraḥ.

Thābit Ibn Jābir. See Ta’abbāta Sharrā.

"  Ḫuṭna, II. 348, 13A.

Tlaqif, I. 134, 1399 (l. l.), 1400 (l. 1); II. 677, 154A.

Tha’lab (Th), Pref. xi-xii, xv-xvi; I. xix, 571, 1381, 186A; II.
1038-9, 1260, 1698, 85A, 96A, 114A.

Tha’labah Ibn Sa’d [Ibn Dhubyān, nephew of Fazāra Ibn
Dhubyān], I. 284.

"  " Yarbū’, I. 16A.

Thāmūd, I. 205, 207-8, 1558, 60A, 112A-3A; II. 212, 296, 306,
1330.

Tharwān Ibn Fazāra, I. 167A.

Thaur, I. 1393, 187A.

Thebaic (palm), I. 1772.

Theologians, Pref. xxxv; II. 466, 479.

Thi, II. 474, 18A.

Thiḳl. See Ath-Thiḳl.

Thorbecke, I. 128A; II. 126A.

Three Readings, II. 60A.

Thu’al, II. 337.

Tibrāk, I. 1559, 196A.

Tigris, I. xii.

Tihāma, I. 215, 228, 1400-1, 1408-9, 1776, 13A, 17A; II. 1231,
35A, 111A, 135A.
INDEX OF PROPER NAMES.

Tihāmī, Tihāmīs, I. 18A; II. 520.

T M (Editor of the), II. 139A.

Tonk (Ex-Nawwāb of), Pref. xlii.

Tornberg, II. 141A.

Traditionists, I. 1230, 12A, 113A, 218A; II. 964, 1188, 82A, 73A, 80A.

Tr, II. 46A.

Trench, I. 474.

Trinity, I. 199.

Ṭūbā, II. 1307.

Ṭūbba', I. 451, 86A; II. 125A.

Ṭufail Ibn 'Auf (sometimes called Ibn Ka'b), II. 559, 128A-9A.

... " Yazīd, I. 108A-9A.

Ṭuhayya, I. 1899 (l. 19); II. 639.

Ṭulaiḥa Ibn Khwailid, I. 251, 64A.

Ṭūlūnī, Pref. xxii, xxiv.

Tumādir Bint 'Amr. See AlKhansā.

... (wife of Sulmi Ibn Rabī'a), I. 872, 136A; II. 36A.

Turk, I. 856, 1000, 131A.

'Twelve Imāms, II. 152A-8A.

Two Brothers. See Brothers.

U.

'Ubāb, II. 127A.

'Ubaid, II. 250, 641.

... (putative father of Ziyād Ibn Abīhi), I. 71A.

alJārīhī. See ArRāt.

... Allāh (father of Ṭalḥa), I. 179, 49A.
Ubaib Allah Ibn Alhurr, II. 75.

Ikis, I. 31A.

Kais, I. 157, 368, 1617, 14A, 135A; II. 526, 560, 1575.

(or 'Abid or 'Ubaib) Ibn Mawiya, II. 37A.

Ibn Ziyad, I. 127A, 130A, 211A.

Ibn AlAbras. See 'Abid.

Aus atTari, II. 12A.

Fuqaila, II. 22A.

Husain. See ArRafi.

Mawiya. See 'Ubaib Allah.

'Umair, II. 22A.

Ubaida Ibn AlHarith, II. 1618, 168A.


Ubbad. See 'Abbad Ibn Ziyad.

Ubbada or Ubbadha, II. 139A.

Udad Ibn Zaid, I. 1207.

Udaihim Ibn Mirdas, I. 223, 62A.

Udayya, I. 130A.

Udd Ibn Tabikha, I. 187A; II. 135A, 144A.

Ufnun atTaghlabi, II. 511.

Uhaiba Ibn AlJulak, L 303, 1719, 24A, 214A.

Uhaiza, I. 1087, 165A.

Uhad, I. 934, 81A, 99A; II. 159A.

Ujarid, I. 1778, 218A.

Ukaiha alAsadi. See 'Ukba.
INDEX OF PROPER NAMES.

'Ukāil, I. 582; II. 297, 379, 1698.
'Ukāz, I. 70, 584, 688, 94A; II. 1159.
'Ukba Ibn AlHārith, I. 338; II. 148, 4A.
'Ukl, I. 187A.
'Ulyah, I. 1775-6.
Umāim, I. 112A.
Umāima, I. 463.
'Umair Ibn Laḥa', I. 1689.

" " Shariya. Sce 'Abīd.
'Umaira, II. 239.
Umāma, II. 910.
'Umān, I. 1407, 1781; II. 43A.
'Umar, II. 1238.

'Umar Ibn 'Abd Al'Azīz (the Khalifa), Pref. vi; I. 136, 184, 978, 1716, 37A, 46A, 52A, 122A; II. 22A, 50A, 63A, 110A, 116A.


" " Hubaira, I. 122, 35A; II. 68A.

" " Laja', I. 175, 1689, 50A, 60A.
INDEX OF PROPER NAMES.

'Umāra, I. 1335.
   " Ibn 'Ziyād, I. 849-50, 1719, 214A.
Umayya (man), I. 1319.
   " (woman), II. 23A.
   " (apparently a misprint, in J. 173, for Uhaiḥa), I. 57. See p. 24A.
   " (the Elder) Ibn 'Abd Shams, I. 326; II. 50A.
   " ( " Younger) " " , I. 1396.
   " Ibn Abī 'Ā'idh (the Hudhali), I. 190, 818, 55A, 126A; II. 532, 55A.
   " " Abi-i-Salt, Pref. xxxiv; I. 332, 615, 951, 1552, 18A, 22A, 78A, 149A; II. 29, 215, 427, 25A.
   " " AlAskar, I. 93A-4A.
   " " Khalaf, II. 1153, 99A.
'Umda of IM (U), I. 1020, 1027; II. 779.
   " " IR, I. 29A; II. 1574.
Umm AlHaitham, II. 469.
   " AlHulais, II. 405.
   " AlHuwairith, I. 256.
   " AlKāsim, II. 604.
   " AlKhiyār, I. xxvi.
   " AlWulayyid, II. 571.
   " 'Amr, I. 5, 17, 220, 485, 758, 13A (II. 25-8); II. 106, 238, 554.
   " 'Amra, I. 145A.
INDEX OF PROPER NAMES.

Umm ArRabāb, I. 256.

" Au'āl, II. 370.

" Jahdar, I. 106.

" Kāis, II. 178.

" Kāsim, II. 148.

" Khālid, I. 357.

" Ma'bad, I. 222, 62A.

" Mālik, I. 1058; II. 140.

" Salīm, I. 119, 665, 709, 103A.

" Salīma, II. 23A.

" Ṣufyān, II. 144A.

'Unaiza [cognomen of Fāţima (EM. 9), daughter of Shurābibil, paternal uncle of Imra al-Kāis Ibn Ḥujr (EM. 2)], I. 256; II. 552, 702.

Universe, II. 23.

'Urkūb, I. 144, 1633; II. 183.

Ursa minor, I. 518.

'Urwa, I. 1582; II. 135.

" Ibn Al-Ward, I. xxxvii, 6A; II. 233, 1137.

" " AzZubair, II. 22A, 65A, 70A.

" " Ḥizām ¹, II. 51, 357.

" " Murra, II. 144A.

" " Udayya, I. 130A; II. 142 (properly Ibn UdhaiDa), 32d.

¹ An Islāmī Post (SM. 199). He died of love, in the Khilāfa of ʿUthmān (FW. II. 49).
INDEX OF PROPER NAMES.

*Urwa Ibn Udhaina, I. 130A; II. 142 (wrongly given as Ibn Udayya), 4A, 12A.

*Zaid alKhail, I. 13A.

*Uryän Ibn Abî Shaibän, II. 1719.

*Usaidî (or Usayyidî), II. 80A.

*Usâma Ibn Zaid, I. 303, 74A

*Ushar, II. 25A.

*Ugul of IS, I. 952.

*Utait Ibn Lâkit, I. 91A.

*Utayy Ibn Malik, I. 724.

*Uthba Ibn Abî Labab, II. 55A.

*(or 'Utaiba) Ibn AlHarith, I. 986.

Uthala, II. 151.

*Uthmân, I. 125A.

*Ibn Abî-l'As, II. 43A 1.


*Uthmânî Codex (or Orthography). See Codex of 'Uthmân.

*Uwaif, II. 1376.

*alKawâfi, I. 715, 115A.

*Uwâriz, II. 1217, 109A.

*Uyaina Ibn Hisn, I. 22A-3A.

W.

Wabâr, I. 697 (I. 16), 701, 113A.

1 Here "aTafi" should be read for aTafi.
INDEX OF PROPER NAMES.

Wabarā (or Wabra), I. 150A; II. 177A.
Wadd, I. 22A.
Waddāb al-Yaman, I. 20A.
Waddāk Ibn Thumail, I. 496.
Wahb Ibn Munabbih, I. 1396, 188A.
Waḳʻ al-Khaṣṣa etc., I. 198A.
Waʻla Ibn Al-Hārith, II. 474.
Wallet, I. 165, 167.
Warden (of the March), II. 51A.
Warsh, I. 585, 928, 16A, 94A (ll. 12-3); II. 986, 1401, 1669, 1672, 24A.
Waʻwaʻa Ibn Saʻīd. See Mirbaʻ.
Wazīr. See Minister.
West, Pref. xvi; II. 22A, 103A, 139A.
Westerns, I. 1627, 1681, 75A; II. 1476, 1482, 139A.
Whately, II. 27A.
Wild Beasts (Vale of), I. 1736.
Wkd (Al-Wākidi), II. 51A, 56A, 65A, 153A.
Word (of God), Pref. iii; I. 489; II. 439.
Worker (God), II. 886.
Writing, II. 313.
Wst (Al-Wāṣiṭi), I. 119, 34A.
Wüstenfeld, II. 13A, 86A.
INDEX OF PROPER NAMES.

Y.

Y (Yūnus), Pref. x; I. 297, 1339-41; II. 828.

Yabrīn (or Yabrūn), I. 892 (ll. 8-9), 118A, 140A (ll. 2-3); II. 460.

Yadhbūl, I. 165.

Yaghūth, I. 22A, 151A.

Yaḥmad, I. 1392.

Yahṣūb, Yaḥṣib, or Yahṣub (a clan), I. 1309 (l. 19); II. 75A.

Yahṣib (a fortress), II. 75A.

Yahṣūbī, II. 59A.

Yaḥyā alJumaḥi, I. 353, 80A.

" " Ibn AlḤārith adhDhamāri 1, II. 23A.

" " AlMubārak. See Abū Muḥammad alYazīdī.

" " Khālid alBarmakī, Pref. xiii; II. 153A.

" " Wathṭāb, II. 23A, 60A.

" " Yaʿmar (YIY), Pref. vi; I. 603; II. 25A.

" " Ziyād, I. 353, 80A; II. 571.

Yain (or Yayan), II. 1410, 133A-4A.

Yaʿjaj, II. 1138, 97A.


1 AdhDhimārī (IĀth. V. 433, IΗjr. 274, LL. 111): so too “adhdhibārī” on p. 1396 of Part I, and “Dhimār” on p. 188A. But see Bk. 385, Mk. 194, Mi. I. 488, KP. 266 (l. 20). According to IĀth and IΗjr, he was 70 years old at his death in 146.
INDEX OF PROPER NAMES.

Yāḳūt (YR, author of the Mk), I. 167A.
Ya‘lā Ibn Siyāba (or Ibn Murra), II. 1574, 154A.
Yalamlam (or Alamlam), II. 1231, 111A.
Yām (son of Noah), I. 461.
" or Iyām (a clan of Ḥamdān), I. 101A.
Yaman, I. 1300.
Yamānī (or Yamanī), I. 928, 1014, 1409, 1708, 23A, 213A; II. 231, 291, 416, 1577.
Yarbū‘, II. 625.
" Ibn Mālik Ibn Ḥanẓala, II. 79A.
Yaḥkūr, II. 119A.
Yā-Sin, I. xix, 93, 33A.
Yaṣjur, II. 126A.
Yastāʿūr (or AlYaṣṭāʿūr), I. 1813, 223A; II. 1137, 97A.
Yaʿṣur. See Aʿṣur.
Yathrib (or Athrib), I. 29, 1309; II. 345.
Yaʿūk, I. 22A, 151A.
Yayan. See Yain.
Yazid, I. 183, 1694; II. 1238.
" (or Tazid), I. 6, 6A.
" (called Ibn Aḥṣaʿīk 1, I. 14, 370 2, 116A.
" Ibn ‘Abd AlMalik (the Khalifa), I. 17, 13A, 33A; II. 50A, 63A.
" " AlḤakam, I. 555, 1472, 63A, 91A; II. 438.
" " AlMuḥallab, I. 985, 63A, 79A; II. 68A.

2 For “Zaid” here read “Yazid (see Tsh. 404, Mb. 98, AKB. 111. 189).
INDEX OF PROPER NAMES.

Yazid Ibn AlWalid (the Khalifa), I. 1716; II. 871, 49A-50A.

" " " Hátim, I. 704, 75A, 114A.

" " " Mansür, Pref. xiv.

" " " Mu'áwiya (the Khalifa), I. 893, 67A, 89A-90A, 140A, 199A; II. 148, 50A.

" " " Mukharram, II. 704.

" " " Nahshal, I. 73, 75-6, 26A.

" " " Tharwán. See Ḥabannāša.

" " " 'Umar Ibn Hubaira, I. 122 (l. 12, " thy father ") , 859 (" Ibn Hubaira "), 35A, 132A-3A.

" " " Usaid, I. 704, 114A.

" " " Ziyād (or Ibn Rabī'a, or Ibn Mufarrigh 1), I. 281, 70A; II. 1628.

Yazids, I. 704.

Yu'áilí, I. 21A.

Yūsuf Ibn 'Umar, I. 37A.

Z.

Z (AzZamakhsharí), Pref. xii, xvii-viii, xx, xxvi, xxviii, xxxi-ii, xi; I. 275, 616, 623, 761, 120A; II. 32, 109 624-5, 652, 974, 1281, 1496, 1536, 126A.

Zabbán, II. 1576.

Zabyán, I. 26.

Zachariásh, I. 32, 1148, 1160; II. 983.

Zā'íd Ibn Sa'sa'a, II. 61.

Zaid, I. 16-7, 13A.

" " (the poor lover), I. xvi, 1A.

1 See note on Ziyād Ibn Abīhi below.
INDEX OF PROPER NAMES.

Zaid (Race of), I. 1720.

" al-Fawāris, I. 99A, 212A; II. 897.

" Al-Khail (or Al-Khair), I. 561, 884, 1553, 1617, 1619, 92A; II. 325, 625.

" Al-Ma‘ārik (of the battle-fields), I. 17.

" Ibn 'Ali, I. 549, 1142, 91A.

" " 'Amr Ibn AṣṢa‘ik. See Yazid Ibn AṣṢa‘ik.

" " " Nufail, I. 104A; II. 951.

" Arqam, I. 175, 50A; II. 396, 15A.

" Aṣlam, II. 22A.

" Kahlân, II. 56A.

" Mālik, II. 79A.

" Manāt, II. 71.

" Muhalhil. See Zaid AlKhail.

" Thābit, I. 820, 14A; II. 1365, 21A, 23A, 61A.

" Manāt Ibn Tamīm, I. 187A; II. 144A.

Zaida, I. 866, 1454.

Zain al-Ābidin. See 'Ali (the Younger).

Zainab, II. 685.

" (daughter of the Sahmi), II. 1348.

Zainabs, I. 1454-5.

Zakākūm, II. 481.

Zhālim. See Al-Hārith Ibn Zhālim.

Zamakhshar, Pref. xvii.

Zamzam, I. 181; II. 308.

Zayyāba, I. 492, 88A.
INDEX OF PROPER NAMES.

Zibrīkān. See AzZibrīkān.
Zimmān Ibn Malik, I. 128A.
ZIRR Ibn Ḥubaysh, II. 22A, 146A.
Ziyād, II. 388.

,, (friend of Abu-νNaJm), II. 1000.
,, See AnNābigha adhDhubyāni.
,, alA'jam, I.124A; II. 25, 370, 804, 38A.
,, al'Amerī, I. 1593.
,, Ibn Abīhi (or Ibn Ummihi, or Ibn 'Ubaid, or Ibn Sumayya, or Ibn Abī Safyān), Pref. iii-vi, I. 368 1, 70A-1A.
,, ,, 'Amr Ibn Mu'tawiya. See AnNābigha adhDhubyāni.
,, Ḥamal [Ibn Sa'd (T. 603, MN. I. 256, IV. 137)] atTamīmi, I. 897, 97A; II. 508.
,, (AlMarrār) Ibn Munkīdh [Ibn 'Amr (AKB. II. 895)] atTamīmi 2, I. 897, 1581, 97A.
,, ,, Sayyār, II. 135.
,, ,, Wāsil [asSulāmi 3 (AKB. II. 276)], I. 384.
Ziyāda Ibn Zaid, I. 98A.
Zj (AzZajjāj), Pref. xii; I. 1526, 194A; II. 476, 96A.
Zji (AzZajjājī), Pref. xxvii; I. 435, 194A; II. 581, 26A.
Zodiac, II. 609.
Zufar Ibn AlHārith, I. 1602; II. 608.

1 See AKB. II. 211, where the verse is said to be by Yazid [Ibn Ziyād] Ibn Rabi'a Ibn Mufarrīgh AlHīmyarī.
2 AlHāmālī, of Ṣadāyy Ibn Mālik Ibn Ḥansāla, al'Adawī, one of the Banu-l 'Adawiya, of Tamīm (TSh. 489, AKB. II. 394-5), an Islāmi poet in the Umayyāl dynasty, one of the contemporaries of AlFarazdāk and Jarīr (AKB!.
3 One of the poets of the Banū Sulaim, and a hesheen (AKB).
INDEX OF PROPER NAMES.

Zuhair aÆSatm (or alAkbar), I. 167A.


" " Janàb, I. 87A.

" [" Jusham (AKB. III. 494)], I. 1732.

" " MasÆud, I. 79.

" " Murra, II. 144A.

Zuhaira, I. 1189.
Zulaim Ibn Ùanzala, I. 125A.
Zumail Ibn AlÆaribh, I. 57A.
ZurÆa, II. 117, 1298.
ZuraiÆ, I. 146, 40A; II. App. xiii.
ZurÆa ¹, I. 884.

" " Ibn FarwÆn, I. 167A; II. 5A.
Zur Grammatik, II. 39A.
Zutt, II. 1193.

¹ Ibn 'Udas, a chief of TamÆm, father of LaÆib, Ùajib, and MaÆbad (See ID. 144-5).
INDEX OF SUBJECTS.

References to the text imply references to the corresponding notes, additions, and corrections. References to the notes are given only in special cases.

When the number of references is large, a selection is often made.

A.

Abbreviated and Prolonged, I. 24; 383, 847-51, 855, 864-6, 876, 879-80, 1234, 1502-11, 47A; II. 314, 819-26.

Abstract and Concrete, I. 4, 8, 12, 103-4, 410-1, 762-3; II. 1113.

Abstraction, abstractive, I. xxxix-xlili, 120A; II. 130A.

Abundance (or Cause of abundance), I. 1750-4.

Accident, I. 412, 655, 1513-5, 1559, 1662, 1664, 1671-2; II. 1, 4, 131, 170, 204, 296, 533.


Action, I. 1515.

Active participle, I. 1299, 1485-95, 1512, 1606-50, 1675-82; II. 737, 1093.

" verb (or voice), II. 88, 94-5, 245, 280.

Address, I. xliii, 678.

Adjective, I. 6A.

Adjuration, I. 318; II. 564, 891, 910-5.
INDEX OF SUBJECTS.


" (Compound), I. 814-7.

" (Final). See Finals.

" (Uninflected). See Uninflected adverbs.

Adverbial object, I. 45, 217-27.

Affirmation. See Assent.

,, affirmative, and [Non-affirmation, non-affirmative, I. 297-8, 300-1, 304-5, 312-3, 315-7, 1476, 1478; II. 188-9, 211-2, 514, 516, 519, 553-4, 556-7.

Affixes, II. 245.

Agent and Pro-agent, I. 44, 46-76, 98, 152-5, 457, 520, 544-6, 1573-4; II. 96, 98, 120-1, 125-8, 167, 221-2, 224-5, 228, 230, 238-40, 299-300, 80A-1A.

Alleviation of Hamza, I. 676-7; II. 537, 736, 930-87, 1057, 1212, 1396-7.

Alliterative sequent, I. 393-4, 399-400.

Alloclusion, I. 5, 438, 516-8, 570; II. 565.

,, (Particles of), I. 570-1, 575; II. 284, 565-6.

Alphabet. See Letters.

Amplification (Particle of), I. 121A; II. 9, 610, 897.

Anacoluthon, anacoluthic, I. 9, 120, 428, 430-7, 439-40, 475, 477-8; II. 75.

Annexare, I. 75, 240, 26A.
INDEX OF SUBJECTS.

Annulars of inchoation, annulling, annulled, I. 88, 100, 323, 333, 554, 793, 36A; II. 133, 198, 303, 386, 52A.

Anomalous, I. 960; II. 1337.

Tan win, II. 703.

Antecedent. See Appositive, Corroborative, Coupled, Epithet, Substitute, and Syndetic explicative.

Antiphraletic diminutive, I. 601, 1165.

malediction, II. 107A.

Aorist, I. 519, 550, 662, 1607; II. 8-89, 246-54, 520-1, 544, 1070, 1092, 1131, 1137, 1153, 1161, 1405, 1448, 1455, 102A.

Aoristic letter, I. 519, 1770; II. 11-12, 88, 245, 690, 829, 1070, 1073, 1094, 1161, 1405, 1808, 1823, 1825, 1834 (II. 19-20), 81A.

Aplastic. See Plastic.

Apocopate, apocopation, I. vii-viii, xx, 662, 760, 765; II. 55-87, 528, 539, 686-7, 826-9, 1010-1, 1014-5, 1018, 1166, 1169, 1574, 1576, 1694, 1696.

Apocopative, I. vii, xx, 806; II. 9, 22, 45, 55-8, 528, 533, 574, 759-60, 828, 1575, 33A.

Apodosis. See Condition.

Apposition, I. ix, 1, 387.

Appositive and Antecedent, I. viii-x, xx, 45, 165-9, 341, 387-498, 551, 554, 597-8, 770, 1591-4, 1635, 1644-9, 1682; II. 574.
iv. INDEX OF SUBJECTS.

Appropinquation (Verbs of), I. 88; II. 198-218.

Approximation (Particle of), I, 272; II. 284, 602-9.

Article (Determinative particle, ١ , ٣ and ٣ , ٣ or ٣ ), I. 2, 11-18, 173-5, 946-8, 475, 813, 1297, 1483-4, 1587, 1674-5, 1678, 1711-3, 6A, 13A-5A; II. 669, 671-80, 704-5, 958-63, 1025 (l. 20), 1030 (l. 17), 1089, 1051, 1065-6, 1070, 1073-4, 1080-3, 1330, 1358 (l. 9), 1744, 1777-8, 1804, 1842-6.

Assent and Affirmation (Particles of), II. 284, 553-63, 883.

Assimilate, assimilation, to direct object. See Direct object.

,, epithet, I. 1299, 1512, 1609-10, 1662-96.

Assimilated to the verb (Particles), I. 320; II. 284, 386-443.


Attribute. See Subject.

Attribution, I. 2-3, 45, 48, 77, 88; II. 9.

Attributive compound, I. 6, 844, 1252, 1376, 1380.

,, verb, I. 46, 693; II. 96-7, 170, 202-3, 205, 235-6.

Augment, I. 1760, 1770-2, 1800, 1811; II. 254, 1091-3, 1158.

Augmentation, I. 34-5, 37, 1184, 1810, 1813; II. 737.

,, (Letters of). See Letters.

Augmentative, augmentativeness, and Radical, radicalness, I. 1036, 1771; II. 736, 1091-1181, 1186, 1347.

Augmented, I. 1770.

,, infinitive noun, I. 1573.

,, noun, I. 1760-1; II. 1464.

,, quadrilateral, I. 158A; II. 1676.
INDEX OF SUBJECTS.

Augmented quadriliteral noun, I. 1800-7; II. 1050.

" " verb, I. 1529; II. 280-2.

" quinqueliteral, I. 158A.


" triliteral, I. 158A; II. 1288, 1675-9.

" noun, I. 938, 1770-95; II. 1050, 1455, 1681.

" verb, I. 1529; II. 254-79, 282, 1450.

" verb, II. 245.

Auspicatory formula, II. 999.

B.

Backed rhyme, II. 1544.

Barrier, I. 524, 526, 1767; II. 1076-7, 1209, 1211.

Beginning, II. 17, 988-9, 1047-8, 1066, 1078-9, 1092 (l. 8), 1146, 1149, 111A.

Belonging, I. 290-1, 415-6, 802, 1299, 85A.

Betwixt and between, Betwixt-and-between, I. 815; II. 931-3, 935-9, 944-50, 972, 977, 979, 984-5, 1004, 1006.

Biform expression, II. 1197, 1283.

" letter, I. 1195, 1364.

" and Uniform proposition, I. 100-1.


Binding (the rhyme), II. 834. See Bound.

Blame. See Praise.

Bound rhyme, II. 701, 832, 44A. See Binding.
vi. INDEX OF SUBJECTS.

Broad $^j$, II. 1401, 1717.

" $^j$, II. 1717.

Broken plural, I. 62-3, 855-6, 1137-9, 1155 (U. 11-2), 1256, 1391-2; II. 737.

" " and Diminutive, I. 567-8, 972, 1163, 1195, 1199, 1208, 1212, 1223; II. 1093, 1200, 1310-1, 1320.

C.

Cardinal numeral, I. 1485-8.

Case or Fact or Unknown (Pronoun of the), I. 508, 551-4, 618, 804; II. 181-2.

Cases of declension (or inflection), I. 44-5, 420, 422-3; II. 166.

Causative object, I. 45, 235-8, 1742; II. 125.

" particle, II. 284, 590, 662-4.

Cautioning, I. 196-8, 200-1.

Change (mode of alleviation), II. 931, 933, 936-7, 984, 1250.

Chronology, I. 1498.

Circumscribed agent or object, I. 50-2.

" indeterminate, I. 95.

Circumstantial evidence, I. 1112.

" proposition, I. vi, xvi, 94; II. 176.

Cognomen, I. 5, 8-10, 12.

Coinage, coined (form or proper name), I. 7, 514, 1013, 7A; II. 677, 1277.

Collective generic (or, briefly, Generic) noun, and Noun of unity, I. 62-3, 862, 1053-63, 1072-3, 1089-91, 1119, 1125, 1148-5, 1225-6, 1883, 1448, 1563-7, 1569; II. 108A.
INDEX OF SUBJECTS.

Commencement (Verbs of), II. 199, 216-8.

Commensurable and Incommensurable, I. 1531-2, 1536, 1545; II. 257-8, 1094, 1399, 1445, 1455, 1465, 1687-9.

Commiseration or Pity (Accusative of), I. 190-1.

" (Epithet of), I. 120, 404, 437-40, 484.

" (Syndetic explicative of), I. 484.

Common, II. 736, 1730.

" expression, I. 1750.

" gender, I. 867-9, 1026, 1133-7, 1148-50, 1466, 1653.

" processes, II. 736-1550.

" substitution, II. 1185-90.

" to men and women (Names), I. 1117.

Comparative, I. 310, 1704-13, 1725.

Comparative infinitive noun, I. 149, 41A-2A.

Comparison, I. xxxiv-vi, 245, 411, 567, 594, 718.

" (Particle or of), I. 245, 567, 836; II. 298, 368.


" (Tanwin of), I. 1-2, 722; II. 700-1.

Complement. See Essential.

Complete and Defective, I. 23, 1187-9, 1193-4.

" Incomplete determinate and indeterminate, I. 614-5, 629-30; II. 399.

" noun, I. 153, 284-6, 590, 802, 124A.
INDBX OF SUBJECTS.

Complete declension. See Declinability.

number, II. 474.

sentence, I. 297-8, 301, 315; II. 537-8.

verb, I. 284, 286.

word, II. 1370.

Complex-conjoined, II. 1406.

-comparate, II. 1407.

Composition, I. 31, 34, 621, 811-2, 877, 1184, 1387, 49A.

Compounds, I. 6-8, 500, 505, 811-22, 877-9, 1172-3, 1181, 1188, 1252, 1273-4, 1376-88, 1457-61, 1484, 1811, 77A.

Concomitate object, I. 45, 227-35, 1742, 35A; II. 125.

Concord with form (or letter, or apparent inflection) or with place or sense, I. 313-4, 323-30, 358-62, 631-3, 782, 858-9, 1500, 1591-4, 1635, 1646-9, 1682; II. 292.

Concrete. See Abstract.

Concurrence (or Combination) of quiescents, I. 890, 1799; II. 702-3, 736-7, 988-1046, 1532, 1684, 1776, 1802, 1807-9, 1831, 1843.

Condition (or Protasis) and Correlative (or Apodosis), I. vii-viii, x, 130, 763, 768-72, 775, 804, 1475, 36A; II. 9, 55-74, 76-87, 521, 928-9, 52A.

Conditional inchoative, I. 130-1.

instrument. See Instrument.

noun and Correlative. I. 49, 91, 612, 801-6, 824-5, 1278.
INDEX OF SUBJECTS.

Conditional particles, II. 284, 627-61.

" proposition, I. 101, 33 A; II. 58-62, 18 A.

Conformable, conformability, and Unconformable, I. 1007, 1027, 1513-4, 1607, 1676-7; II. 1149, 1277, 1513-4, 1536.

Conformation, I. 1034, 1045; II. 1102-3, 93 A.

Conformity. See Correspondence.

Conjugating (Made of), I. 679; II. 1406.

Conjugation, I. 1543; II. 258-9, 261, 279, 282, 1470-1, 1473-4.


" particle " , I. xii-iii, 3, 248, 310, 598, 755; II. 286, 284-7, 371, 537.

"  ג or ג " , I. 59, 248, 586, 594-600, 607 (II. 6-8), 1629-31, 1657, 36 A; II. 304, 676, 1065, 1070, 1072-3.

"  ג " , I. 588, 623, 648-51.

" (or תָּת) ג " , I. 21, 404-6, 442, 450, 587-8, 644, 737-8; II. 1577, 155 A.

Conjunctions (or Copulatives), I. 312, 394, 808, 841, 35 A, 73 A, 128 A; II. 22, 24-34, 284, 355-6, 444-519, 526, 528, 617-8, 925-7.

Conjunctive. See Conjunct.

" " (Affix to final short vowel), I. 525, 527-8; II. 787, 793, 851 (II. 17-8), 860-6, 869, 1024.
INDEX OF SUBJECTS.

Conjunctive and Disjunctive excepted or exception, I. x, 296-9, 301, 310, 73A-4A.


Ⅹ ḥ, II. 460, 495-7, 506-12.

Connected, I. 401, 415, 420, 469, 1663, 1678-9, 1681, 1683-6, 85A; II. 200.

Ⅹ ḥ, I. 265, 66A.

epithet, I. 416-20, 423.

with verbs (Nouns), I. 1512-1759; II. 1051, 1456.

Connective, I. 173, 581, 606, 644, 1698; II. 235, 237.

(or Corroborative or Redundant) particles, I. 172, 312, 755, 773; II. 189, 241, 284, 297, 354, 371-2, 874, 628, 561, 567-77, 729, 731, 1575.

Corroborative particles, II. 404, 1358.

Hamzas, II. 933, 956-8, 963-87, 1255.

mobiles, I. 49, 813, 1462, 1799; II. 697, 1049, 1627.

soft letters, II. 1216.

synonymous particles, II. 404, 1358 (II. 2-3).

transformations, II. 1205, 1207, 1243-4, 1246-7, 1268, 1284, 1529, 1569, 16245, 1748.

INDEX OF SUBJECTS.

Consonance, II. 729, 751, 755.

Consonant, I. 862, 883-4, 1056; II. 1047, 1401.

and Dissonant, II. 1380, 1382-3, 1719.

Contest, I. 63-72, 508, 598.

Continuity or Continuous speech. See Pause.

and Dissonant, II. 1380, 1382-3, 1719.

Continuous or Discontinuous negation, II. 534-6.

Continuous or Discontinuous time, I. 344, 1621, 1632, 1635, 1643.

Contracted (َ, etc.), I. 1577; II. 20, 416-25, 428, 432-6.

Conversion, I. 1197; II. 737, 775, 933, 1183-4, 1241, 1371, 1386-7, 1441, 1555, 1672, 1741-4, 129A.

Coordinate and Standard, I. 1036; II. 1092-3, 1691-2, 165A.

Coordinates of agent, I. 44.

dual, I. 27, 1307-8.

object, I. 45; II. 119.

perfect plural masculine, I. 27, 870-2, 1307-8, 1424.

feminine, I. 29, 1307-8.

quadriliteral noun, I. 1036, 1042.

verb, I. 1531; II. 257-8.

, II. 258, 281.

, I. 1530, 1543-4; II. 257-8, 281.

, I. 1540, II. 257.

, etc., II. 171, 205.
INDEX OF SUBJECTS.

Coordination, I. 1531, 1770, 1813; II. 257-8, 787, 830, 1091-4, 1128-30, 1554, 1678, 1691-2, 92A.

(Tanwin of), I. 714 (II. 2-5), 716.

Coordinative and Non-coordinative, I. 1047, 1092, 1771, 1800; II. 1106-7, 1347-8, 1445-6, 1675, 1678.


Copulatives. See Conjunctions.

Correlative of condition. See Condition.

" conditional noun. See Conditional noun.

" excitation, II. 70, 80.

" oath. See Oath.

" requisite verbal noun, I. 662.

" ُن, I. xx.

" ُنَذ, I. xx, 777.

" ُهَت and ُهَتَن, I. 772-3, 775-8, 121A.

" ُكَيْف, I. xx, 806.

" ُلِم, I. xx, 777, 795-7.

" ُنَم, I. xx; II. 644-5, 647-8, 896, 52A.

" ُكَوْل, I. xx, 6A.

" ُكُوْلَة, I. xx.

Correlatives (Eight). See Eight.
INDEX OF SUBJECTS.

Correspondence or Conformity (Imāla for), II. 740-1, 743-4, 763.
  " (Tanwīn of), I. 1-2, 716, 11A.

Corroborative denotive of state, I. 263-8, 282-3, 1558.
  " detached pronoun, I. 492-4.
  " epithet, I. 403, 435.
  " formation, II. 268, 273.
  " infinitive noun (or unrestricted object), I. 140-1, 143-4, 147-9, 1576-7, 38A-41A.
  " (or Redundant) noun, I. 630.
  " substitute, I. 468, 475-6, 481.
  " لَا, I. 618; II. 574.

"مَ, I. 630.

"نِ, I. 558-9, 760; II. 2-3, 9, 16a-b, 234, 284, 706-18, 871-3, 882, 896-8, 900, 904-5, 1008, 1012-4, 1016-9, 1028-9, 1158, 1258-4, 112A.
  " and Corroborated (or Antecedent), I. 166, 388-400; II. 1106.
  " " (Oath and Correlative), II. 874, 885.
  " " particles, II. 389, 404, 1358.
  " " See Connective.

Coupled (or Syndetic serial) and Antecedent, I. 165-6, 388-9, 478-9, 491-3, 545.

INDEX OF SUBJECTS.

Covenant, II. 884.

Covered, covering. See Letters.

Covert. See Latent.

Crude-form, II. 1103, 1179, 1349, 1403.

Curtailed and Uncurtailed diminutive, I. 1274-8.

... vocative. See Curtailment.

Curtailing elision. See Elision.

Curtailment, I. 191-4, 463-4, 87A; II. 1207-8.

D.

Damm, Damma, I. 1311-2; II. 783, 1025-7, 1029-38, 1044-5, 1078, 1400-1, 1735.

Dating, I. 1142-3, 1466-8, 1498-1501, 169A.


Dead (letter), I. 1236; II. 1214, 1265, 1529.

Decimal, I. 1433, 1471-4, 1475-6, 1490, 1494.

Declension, I. 1, 19-44, 1181-5; II. 699, 702.

Declinable and Indeclinable, I. 28, 30, 500, 1166-7, 1188, 1283-94, 1502-3, 29A; II. 763, 1575, 1577.

Declinability or Perfect declinability or Complete (or Triptote) declension (Tanwin of), I. 1, 666, 708, 716. 11A; II. 699, 702-3, 29A.

Defamation (Epithet of), I. 437.

Defective (Deficient in a letter). See Complete and Defective.

... (" inflection), I. 24-5, 43, 383, 846-7, 855, 864, 879-80, 1218, 1464, 21A-2A, 47A; II. 814-9, 823, 1406.

... (Unsound in J) and Non-defective, I. 1020-1, 1533, 1547; II. 1406, 1604, 157A.
INDEX OF SUBJECTS.

Deficiency, I. 1218, 1310; II. 1406.
Deflected (rhyme), II. 1740-1, 1781.
Denotative, and Subject; or state, I. xx-i, 45, 238-78, 280-3, 292, 401, 444, 612-4, 768, 816-8, 1743, 74A; II. 232-3, 299.
Dependence (on verb, etc.), I. 152, 811; II. 294-9.
Deprecation, II. 522, 526, 530-1, 538.
Derivation, II. 1113, 1126, 1129, 1137, 1142-6, 1154, 1158, 1163-6, 1172-3, 1177-9, 1197-9, 1211, 1299, 123A.
Derivative and Non-derivative. See Original and Primitive.
Detached. See Attached.
Determinate, determinateness, determination. See Indeterminate.
Determinative particle. See Article.
Deviation, I. 31, 34, 36-7, 42-3, 789, 1181, 1184-5.
Diminutive and Non-diminutive, I. 90, 601, 867, 1163-1294, 1579, 1626-7; II. 737, 990-1, 1129, 1310-1. See Broken Plural.
INDEX OF SUBJECTS.

Direct object (or, briefly, Object), I. 45, 49-54, 152-218, 1299, 1738-42; II. 96-118, 120-1, 126-8, 131-2, 238, 292.

" " " (Assimilate, or Assimilation, to), I. 222, 1651, 1658, 1662, 1672-4, 1679, 1683, 1685, 1739-40; II. 97.

Disapproval (or Disapprobation), II. 288-9, 291, 543-4, 617-20, 728-35, 774.

" " (Hamza of). See Hamza.

" " (Particle ".), II. 284, 291, 728-33.

Disjunctive. See Conjunctive.

Dissolution. See Incorporation.

Dissonant. See Consonant.

Distance (j of), I. 572-4, 576, 1289; II. 669, 671, 1168, 1176-9.

Distinctive pronoun (or Support), I. 546-51, 658; II. 154.

Distraction, I. xix, 202-13, 1680; II. 302, 531.

Distributive (infinitive noun), I. 146, 40A.

" " (numeral), I. 1495-8.

Dotting, II. 1213, 1217, 1493, 141A.

Double guttural. See Letters (Guttural).

" letter, II. 1407-8, 1525-6, 1548, 1584, 1632, 1752, 1763, 87A.

Doubling, I. 516, 573-4, 579, 582-3; II. 108-10, 92A.

Doubly transitive, II. 113, 115, 346.

Dual, dualisation, I. 17-8, 25-8, 149, 162, 324, 327-9, 354, 395, 397, 563-4, 568-70, 842-61, 877-8, 1071, 1423-4, 1426, 1761, 14A, 42A; II. 289, 231, 697, 1065, 1206-7, 1372, 130A.
INDEX OF SUBJECTS.

E.

Eight ( , of), II. 474-5.

,, correlatives, II. 26.

Ejaculations. See Verbal nouns.

Elementary numerals, I. 1423.

Elevated, elevation. See Letters.

Elision, I. 170, 1168-70, 1301-2; II. 587, 738-7, 775, 889-90, 981, 1006-9, 1016-7, 1051-62, 1064-5, 1396-7, 1416-27, 1441, 1459-64, 1555, 1587-8, 1833-50, 133A.

,, (Accidental), II. 1208.

,, (Arbitrary), I. 1216; II. 1399, 161A.

,, as forgotten, I. 875-6, 1213-4, 1216, 1218-20, 1244, 1360; II. 1051.

,, (Curtailing), II. 1399, 1833.

,, (Euphonic), I. 1216, 1219; II. 1399, 1833, 161A.

,, (Imaginary), II. 1064.

,, (Regular and Irregular), II. 1397-9, 1833.

,, for cause, I. 855, 1360; II. 1399, 1833.

,, of aoristic letter, II. 88.

,, Hamza of نافل، I. 1652; II. 88, 980-1, 1398, 1417.

,, letter from declinable trilliteral noun, I. 1188-9.


,, ُ,, of dual or plural, I. 827, 829, 842, 848, 82-4, 607, 846, 860, 863-4, 888, 1625-6.

,, ٰ,, inflection, I. 559-60; II. 15.
INDEX OF SUBJECTS.


" " " " گان, II. 183-4, 1017.

" " " " یاد, I. 781; II. 1017.

" " " " 1st person, I. 176.

" " " " مَلّ, etc., I. 579-80, 584-5, 607.

Ellipse, I. xxvii, 222, 381, 458; II. 112, 204, 522.

Enallage, I. xxxii-iv, xlii-iii, 1615, 5A-6A; II. 1572.

Enunciation (Announcement), I. 624, 663.

" (Grammatical exercise), I. 608-14.

Enunciative. See Inchoative.

" proposition, I. v-vi, 101, 87A; II. 176.

Enunciatory indicative, II. 16A.

" proposition (or sentence), I. iii, xx-i, 100, 134, 268, 412, 414, 554, 590, 592, 609, 59A; II. 175, 446, 543.

" verbal noun, I. 545, 663, 669-70.

" یَمُ، I. 49, 97, 825.

Epithet (or Qualificative) and Qualified (or Antecedent), I. xx-i, 4, 8, 31-2, 34-7, 76, 78, 80-8, 89-90, 130, 151-2, 166-7, 173, 238, 247, 251, 253, 268, 280, 330-1, 365-6, 388, 400-65, 492, 544-5, 866-70, 874, 881-4, 911-7, 923-4, 937, 989, 995, 1123, 1130-7, 1223, 1269, 1276, 1429, 1453-4, 1580, 1681, 1697, 6A, 50A, 152A; II. 97, 179-80, 299-302, 373, 1151, 1211, 1271, 1599.

Epithetic, I. 78, 46A.
Essential and complement, I. 45, 55, 238, 280, 305-6, 504; 544, 1613, 23A; II. 121.

(opposed to Redundant), I. 163; II. 369.

Etymology, etymological, I. 557, 1168, 1677; II. 736-7, 1058, 1106, 1185-6, 1188, 1190, 30A, 106A, 149A.

Euphonic change, II. 1262.

" elision. See Elision.

" quiescence, II. 33A.

" transformation, II. 1051.

Examination of student, I. 609.

Excepted and General term, and Exception, I. 45, 296-319; II. 376-8.

" proposition, I. x.

Exceptive particles, I. 297; II. 284, 298, 564.

" proposition, I. 74A.

" expressions or words, I. 297, 307, 309-10, 636.

Excitation, II. 554-5.

Excitative particles, II. 284, 595-601, 1781.

Exemplification. See Measurement.

Exemption, exemptive, I. 732; II. 523, 531, 894.

Exercise (Grammatical), I. 609.

Expansive, expansiveness. See Letters.

Explanation. See Substitute.

Explicative. See Expository and Specificative.

Explicit (opposed to Pronominal), I. 47, 54-63, 391, 394-5, 471-4, 509-10, 593-4, 1738-8; II. 221-2, 224-5, 233, 151A-2A.
XX.

INDEX OF SUBJECTS.

Exponent. See Specificative.

of pronoun, I. 71-2, 506-9, 511, 517, 554, 1426.

suppressed operative, I. xviii, 205, 208, 213; II.

302.

Expository (or Explicative) particles, II. 20, 284, 578-81.

proposition, I. ix, xvii-xix.

Extended adverb, II. 118.

of, II. 1160.


F.

Factive, I. 1488.

verbs. See Mental.

Fath, Fatha, I. 1341; II. 738, 763-8, 1025, 1027-44, 1046, 1400-1,

1735.

Feminine. See Masculine and Feminine.

Feminization, I. 31, 34, 38, 1113-9, 1127, 1137-40, 1184; II.

1129-30, 1254.

of), I. 32-3, 881, 993-7, 1115, 1145-62, 1171,

1180-1, 1231-4, 1301-2, 1323, 1327-8; II. 1261.

(Mobile or or of), I. 866-72, 875, 879, 881,

904, 1113-4, 1119-37, 1171-2, 1180-1, 1187-8,

1194, 1221-31, 1235, 1301-4; II. 1, 837-47.

(Quiescent or of), I. 58-63, 517-8; II. 1, 4, 284,

697-8, 837-8.

Final (Predicaments of), II. 737.

Finals (or Final adverbs), I. 378, 725, 729-32, 743.

Firsts and Seconds, I. 1453; II. 456-7.
INDEX OF SUBJECTS.

Five paradigms, I. 558-9; II. 15-16a, 1014, 1158, 1774-5, 82A.

" particles. See Six.

Foreignness, foreign, I. 31, 34-5, 38-40, 1125, 1184, 1811; II. 974, 1126-7, 1143, 121A.

Formation, II. 736-7, 1403-7.

Formations. See Intensive and Verbal.


Formative (or Preformative). See Letters.

Foundation (Element of rhyme), II. 1227.

Future, I. 1574-5, 1594-5, 1621, 1629, 1632, 1635-7, 1657-8, 1676, 67A; II. 1, 8-9, 89, 294, 302, 522, 622.

Futurity (Particle of), I. 272; II. 284, 610-4.

G.

Gender. See Masculine and Feminine.

General term. See Excepted.

Generic determinate (or determination), I. xxi, 65A, 75A; II. 299.

" negative, I. 44-5, 187; 2256, 249, 500; II. 530, 532, 528.
INDEX OF SUBJECTS.

Generic noun (or name), I. 4, 11, 18, 184, 288, 1123, 1236, 1269, 53A; II. 674, 1199, 1211, 1262.

" See Collective and Integral.

" proper name, I. 5, 10-3, 694, 696, 699, 709, 1603; II. 1199.

" substantive, I. 405-6, 409-11.


Guttural. See Letters.

H.

Hamza (or Alif), II. 775, 798-802, 806-13, 815, 824-5, 877-8, 889-90, 920-5, 1093; 1095-7, 1101, 1106, 1113, 1115-24, 1141-2, 1146, 1180, 1183-5, 1198, 1200-1, 1203-36, 1335-6, 1390, 1398, 1403-4, 1407, 1672-4, 1683-4, 1702-4, 1712-5, 1719, 1739, 1757-61, 1766, 1790.

" See Alleviation.

" Conjunctive and Disjunctive.

" as aoristic letter, II. 11, 965, 975-6, 980.

" unsound letter, II. 1400, 1404, 1457, 1612, 158A.

" vocative particle, II. 550-2.

" (Compensatory), II. 1051-2, 1054-5, 1057, 1059, 1062, 1064-5.

" (Interrogative), I. 476; II. 239, 544-5, 554, 557-8, 615-26, 729, 731, 920, 923-5, 941, 954-5, 975, 982-3, 1003-5, 1080-7, 53A.

" of accomplishment, II. 1069.

" disapproval, II. 543-4, 553, 617-20.

" equalisation, II. 460, 506-7, 619.
INDEX OF SUBJECTS.

Hamza of transport or of حِمَّامَضِ، I. 1699; ii. 107-10, 113-5, 135, 241, 265-6, 1398.

" (Prothetic), II. 1068.

Hearsay, I. 1312.

Historical (denotative of state), I. 244.

" or Historic (present), I. 1632, 1643, 1649; ii. 10-1.

Hollow, II. 1405-6.

Homonymous, I. 532.

Homonymy, I. 402, 1106-7, 1131.

Honoric (gender or number), I. 514, 520, 530-1.

Hyperbolic comparison, I. xxxv.

Hypercatalectic Tanwin, I. 2; ii. 701-2.

Hysteron-proteron, II. 299.

I.

Imāla, I. 700, 706, 1286; ii. 736, 738-71, 820, 1380, 1401, 1413-4, 1716.


" (Tanwin of), II. 703.

Imperative mood (or verb), I. 499-500, 519, 544-5; ii. 2, 88-95, 828-9, 956-8, 1010-1, 1035-9, 1050-1, 1071, 1092, 1696-1700, 33A, 43A.

" proposition, II. 543.

" J. See Lāms.

Impletion, I. 515, 522, 524, 526-8, 568, 773, 1030, 1409, 1653; ii. 288, 290-1, 1447.
Inception (J of), I. 97, 249-50, 769, 1614, 6A, 120A-1A; II. 8-9, 401-6, 561, 669, 671, 690-6, 875, 878, 893, 918, 1074, 1085-7, 1090, 1357.

" (", "), II. 76, 471.

Inceptive enunciation, II. 77.

.. indicative, II. 75, 1574.
.. interrogation, I. 623.
.. letter, II. 932-3, 1047, 1066.
.. number, II. 474.
.. particles, I. 771; II. 322-3, 471, 516, 518, 543-5, 1074.
.. proposition, I. xi-ii, 74A; II. 547.

Inchoation, I. 49, 77, 87-8, 419, 554; II. 167, 300, 472.

.. (", "), I. 268, 67A; II. 472.


Incommensurable. See Commensurable.

Incomplete. See Complete.

Incorporation and Dissolution or Separation, I. 633, 921; II. 676, 736-7, 936, 938, 940, 944, 965-7, 970-1, 973-4, 986, 990-1, 993-6, 1021-2, 1035-43, 1073-4, 1108, 1148, 1182, 1185-6, 1245, 1340, 1371-2, 1580, 1627-38, 1640-5, 1663-1850, 165A, 171A.

Indeclinable. See Declinable.

Indeterminate and Determinate, Indeterminateness and Determinateness or Determination, I. xx-i, 16-7, 31, 40, 85-97, 110-1, 127-8, 130, 134, 139, 257-63, 280, 283-4, 320, 326-7, 335-7, 339, 342-4, 346-9,
INDEX OF SUBJECTS.


Indeterminateness (Tanwin of), I. 1, 684-5, 707-9, 714; II. 699-700.

Indicative, II. 8, 13-21, 36-45, 47-51, 54, 545, 60, 74-7, 79, 828, 1158, 1570, 1673-4.

or Inflection (ن of), I. 559-60; II. 15-6, 689, 373, 1014 (I. 23), 1158, 1774, 1849.

Infinitival particles, I. 1574-7, 1585; II. 20, 284, 366, 371, 373, 582-94, 668.


" " (or, briefly, "Noun") of modality, I. 1567-9.

" " " " " " " " " unity, I. 1123, 1379-80, 1563-7, 1589, 1579.

Infinitivity, I. 345.

Inflected and Uninflected, II. 699, 737.

" noun, I. 19-498.

" verb, I. 653; II. 2-3.

INDEX OF SUBJECTS.

1805-6, 1893, 1446, 1457-60; II. 2-3, 264, 736-7, 828, 841, 854-5, 998, 1025, 1028-9, 1160, 1166, 1169, 1209, 1397, 1408, 1568-77.

Inflection (of). See Indicative.


" verb, I. 19; II. 2-3, 9, 13-65.

Inflectional and Uninflectional, I. 308; II. 253, 719-20, 729, 731, 954, 1059, 1324-5, 33A.

" aplasticity, I. 722.

Initials of words, II. 676, 774, 1047-80, 1116, 1139, 1208, 1686, 1792.

Instigation, I. 201-2, 712.


See Jurative.

Instrumental noun, I. 1512, 1766-9.

Integral generic noun, I. 1091.

Intensive formations or paradigms, I. 98, 1024-6, 1404, 1559-60, 1562, 1614-23; II. 266, 272, 277-8.

Interpolated (J), I. 328; II. 345, 704.

Interpretation. See Substitute.

Interrogation, I. 567, 1102-8, 1475; II. 554-6, 558, 561, 680, 1085.

1 See Asiatic Quarterly Review, Oct., 1896, p. 368, and July, 1897, pp. 75-6.
INDEX OF SUBJECTS.

Interrogative Hamza (or ḫ). See Hamza

,, instrument. See Instrument.


,, (Compound), I. 625, 628, 649-50.

,, particles, I. 208, 246, 567; II. 284, 303, 553, 558 (II. 9-11), 615-26, 1781.

,, proposition or sentence, I. 298; II. 543.

,, ʾ, I. 824-5.

,, ʾ, I. 616-7, 619-20, 623-5, 627; II. 724, 852-3, 1166, 1168, 102A.

Intransitive. See Transitive.

Inverted comparison, I. xxxv-vi.

Invoked to help, I. 163-4, 183-4, 46A; II. 346.

Irony, ironical, I. 833-5; II. 621.

Ishmām, II. 123-5, 775-8, 779, 783-8, 801, 807-13, 826, 849, 914-5, 1001, 1077-8, 1401, 1477, 1479-84, 139A-40A.

J.

Jurative instruments or particles, II. 890, 905-10, 915-27, 1006, 55A

,, proposition, II. 882-3, 913.

,, verb, II. 886, 902-6, 914.

Juratory proposition, I. 456, 592; II. 912.

K.

Kaṣr, Kasra, I. 515, 1115, 1170-3, 1295-6, 1301-2, 1308-10, 1319; II. 1, 733-66, 769, 881-2, 988-9, 1021, 1024-40, 1043-5, 1078, 1324, 1400-1, 1449, 1735.
INDEX OF SUBJECTS.

L.

Labial. See Letters.

Lam (ל) affixed to demonstratives. See Distance (ל of).

" " (Broad). See Broad.

" " (Determinative). See Article.

" " distinguishing contracted from negative (ל), II. 419-9, 669, 694-6.

" " (Exegete), II. 695-6.

" " governing the asecope, II. 17-8, 55, 689, 886-90.

" " " genitive, II. 22-4, 592, 838-48, 662-4, 669, 696, 905-7, 1307, 129A.

" " " subjunctive, II. 669.

" " (Imperative), II. 55, 94-5, 669, 686-90, 1035-39.

" " (Inoperative), II. 669-71.

" " (Interpolated). See Interpolated.

" " (Letter), II. 1095, 1102, 1133-40, 1167-8, 1176-9, 1183, 1185-6, 1188-9, 1191-3, 1195, 1367-8, 1391-3, 1709-10, 1712, 1715, 1717, 1720, 1726, 1729-9, 1732, 1735, 1739, 1744, 1746-7, 1750-1, 1772, 1776-87, 1789, 1818, 1842-6, 1848.

" " (Measure-letter), II. 1093, 1103, 1105, 1206.

" " of correlative of oath, I. 249-50, 17A, 121A; II. 9, 669-71, 680-1, 891-3, 905.

" " " " š & ššš, II. 669-70, 686, 696.

" " determination. See Article.

" " " inception. See Inception.
INDEX OF SUBJECTS.

Lām (🌏) of invocation to help, I. 163-4, 183; II. 388, 346.

" " " strengthening. See Strengthening.

" " " wonder I. 164-5, 183: II. 338, 343-4, 669, 671.

" " " ٠١, II. 669, 1088.

" " (Precatory), II. 17, 55, 687.

" " (Preposition). See Lām (🍏) governing the genitive.

" " (Prothetic). See Prothetic.

" " (Redundant), I. 165; II. 23, 344-6, 561, 669-70.

" " (Requisite), II. 686-7, 690.

" " subsidiary to oath, II. 669-71, 681-5, 896, 901.

Lām-Alif, II. 1000, 1713, 1715, 167A-8A.

Lamentation, lamented, I. 165, 180-4, 517, 46A; II. 550-1, 731, 1361.

Lāms (🍏), II. 384, 669-96.

Land-measure, I. 220-1.

Latent (or Covert) and Prominent, I. 48, 55, 80, 98-9, 510-1, 517, 519-20, 552, 661, 663, 712, 1683, 1738, 27A; II. 1012-4, 1016.

Lax, laxity. See Letters (Rigid, etc.)

Letters (Airy or Ascending or Descending), II. 1704, 1725, 1738-7, 1739.

" (Ante-palatal), II. 1739.

1 This is the proposition ل when prefixed, like ٠١, to a verb governed in the

subjunctive by ٠١ understood, this ٠١ and the verb being renderable by an

infinitive noun governed in the genitive by the proposition (See II. 22-4, 298-4,

388, 379, 663, 695).
INDEX OF SUBJECTS.

Letters (Apical), II. 1789.

" (Conformity of), II. 1203.

" (Coordinative), II. 1092.

" (Covered and Open), II. 1202, 1869-70, 1882-5, 1888-9,
1672, 1724, 1729-31, 1754, 1795-1800, 1813, 1819.

" (Dead). See Dead.

" (Double). See Double.

" (Elevated and Depressed or Low), II. 751-6, 1369, 1879,
1672, 1724, 1781-2.

" (Expansive), II. 1756, 1770-2, 1775, 1779-1800.

" (Faint), I. 1236; II. 719-20, 731, 1818-4, 1704, 1787-8.

" (Formative or Preformative), II. 1160-1, 1173, 81A, 101A.

" (Gabbled), II. 1725, 1737-8.

" (Gingival), II. 1739.

" (Greatest and Least numbers of), I. 292, 1168, 1187-8,
1292, 1352, 1761, 1772, 1800; II. 1180, 1464.

" (Guttural and Non-guttural), II. 248-8, 250-3, 259, 1407,
1705, 1739, 1743, 1754-7, 1760-1, 1765-8, 1787-8,
1790-3.

" (Hollow), II. 1704, 1739.

" (Hybrid), II. 1718-23.

" (Inceptive). See Inceptive.

" (Labial), I. 515; II. 1335, 1711, 1732, 1739, 1757.

" (Lengthy, long), II. 1709, 1750, 1775-8, 1798-9, 1810.

" (Lingual), II. 1711, 1757, 1790.

" (Liquid and Solid or Muted), II, 1724, 1732-8.
INDEX OF SUBJECTS.

Letters (Names of), II. 992, 1405, 1413-5, 1714.

(Nasal), I. 515-6, 1141; II. 1102, 1255, 1321, 1831, 1886, 1711, 1716, 1750, 1756, 1774, 1784-88, 1797-8, 1802.

(Number of) II. 1708, 1712, 1715, 1719, 1724, 167A, 174A.


augmentation, I. 1771 (4. 5); II. 1095-7, 1169, 1173-4, 1176, 1178-9, 1186.

measure, II. 1102-7.


substitution, II. 1182-96.

transformation, II. 1400.

(Orificial), II. 1739.

(Outlet or Source of). See Outlet.

(Primary and Secondary), II. 1703, 1711-24.

(Qualities of), II. 1203, 1672, 1724-39, 1750, 1760.

(Radical and Augmentative). See Augmentative.

(Reiterated), II. 751-2, 759, 1725, 1736, 1750, 1783.

(Resonant), II. 1724, 1733-4.

(Rigid, Lax, and Intermediate), II. 1672, 1724, 1727-9, 1784-7, 1750, 1752.

(Sibilant), II. 1724, 1734, 1753-4, 1772, 1795.

(Soft, of softness), I. 1041, 1043-4, 1050, 1239-40, 1245, 1276; II. 989, 991-5, 1047, 1101-2, 1208, 1609, 1674, 1683-4, 1724, 1734-5, 1750-3, 1774-5.

(Sonant), II. 1737.

(Sound and Unsound), I. 18-20, 515, 1041, 1044; II. 183, 811, 813-4, 989-90, 995, 1128, 1183-4, 1396-1662.

(Substitution of). See Substitution.
INDEX OF SUBJECTS.

Letters (Swerving), II. 1725, 1735-6, 1848.

(Tippy), II. 1732, 1739.

(Uvular), II. 1705, 1739.

(Vocal and Surd), II. 1208, 1672, 1724-7, 1734, 1737, 1752.

Lexicological plural, II. 1233, 1251, 108A.

Lexicology, II. 1190, 1273.

Lingual. See Letters.

Liquid. See.

M.

Major and Minor (proposition), I. v, 100.

Masculine and Feminine (and Gender), I. 344-5, 376, 420-1, 423, 551, 677, 679, 877, 884, 1113-62, 1466-9, 1607; II. 566, 700, 1159-60, 101A.

Measurement (or Exemplification), measure, I. 13-4, 824, 1036, 1168, 1613, 1677, 1730-1, 1760, 9A-12A, 201A; II. 1049, 1102-10, 1524, 87A.

Measures. See Formations.

Mental and Transmutative or Factive verbs, II. 103, 133-66.

Metaphor, I. xxxiv-v.


Mimi (infinite noun), I. 1603.

Mnemonic expressions, I. 31, 1108, 1229, 1771 (U 5, 20), 1812; II. 77, 752, 775-6, 911, 1062, 1095-7, 1100-1, 1146, 1182, 1185-8, 1191-3, 1725-6, 1728, 1732-3, 1744 (I. 21), 1750, 1771, 1783, 1785 (I. 8), 1792-3, 1800, 1802.

Mobile, mobility (Strength of), I. 1212; II. 1279, 1525.

Modality (Noun of). See Infinitive noun.

Monograms, I. 39-40, 1471, 191A; II. 760-1, 770-1, 996.

Moods, II. 18-65.

Multitude (Plural of). See Paucity.
INDEX OF SUBJECTS.

N.

Name, I. 5, 8-9, 12, 18; II. 675.

Nasal, nasality. See Letters.

Negation, negative, I. 298, 300, 303, 313-4, 316, 318-9, 1102-3, 1475-6; II. 190-1, 212, 236-7, 514-9, 520, 522-3, 525, 533-9, 553-7.

Negative particles, I. 246, 318, 567; II. 167-8, 187, 189-90, 284, 520-41, 543, 901-5.

Neutralisation, II. 114, 155-7.

Nickname, I. 8.

Night. See Day.

Nominal proposition, I. iv-v, 101, 554, 650, 33A; II. 520, 874-5.


Non-adjuratory, II. 891, 913-4.

" adverbiai, I. 125A.

" affirmation, non-affirmative. See Affirmation, affirmative.

" attributive (adverb or preposition and genitive), I. 329.

" (verb), I. 694; II. 96-7, 167-97, 202, 205-6, 296, 303.

" coordinative. See Coordinative.

" defective. See Defective.

" derivative. See Primitive.

" determinative, II. 1780.

" diminutive. See Diminutive.

" incorporative, II. 1186-8.
### INDEX OF SUBJECTS.

Non-infinitival, or Non-infinitive. I. 16; II. 1048, 1070, 1072.

- preterite, II. 169.
- prohibitive, II. 558.
- redundant, I 1613.
- reduplicated, I. 1541; II. 1138.
- replicative, See Replicative.
- restringent. " Restriment.
- triliteral, I. 1529, 1622; II. 1105.
- vague, I. 1291.
- vocative, I. 693-4, 110A.
- void. See Void.

**Noun, I. i, 1-1218; II. 1, 58, 219-20, 348, 357-8, 362-3, 366-9, 373-4, 376-7, 528, 736, 738, 774, 874, 988, 1047, 1070, 1076, 1091, 1675-9.**

**Nouns of Time and Place, I. 108, 217-8, 221-8, 370, 376, 731, 734-9, 1280-1, 1512, 1545, 1552-4, 1744-55, 79A; II. 294, 376, 673.**

- that govern like the verb, I. 447-8, 1282-3, 1572, 1626-9.

**Number (Arithmetical), I. 13, 141-2, 662, 1077, 1423, 1425-6, 1428, 1437; II. 474, 558.**

- (Grammatical), I. 420-8, 551, 677, 679; II. 566.

**Numeral, I. 143, 256, 315-6, 313-4, 344, 1377, 1379-80, 1423-1501; II. 675, 998-1002.**

**O.**

INDEX OF SUBJECTS.

Object, I. 44-5, 149-238, 544 ; II. 96-8, 125, 128, 167.

Objective complement, I. 504.

" pronoun, II. 1024.

" proposition, I. vi-vii.

Omission. See Suppression.

Operative and Regimen, I. ii, 45, 49, 55, 64-73, 76-7, 132, 143-4, 156, 217, 221, 231-2, 236-7, 244-7, 286, 293, 320, 341, 388-9, 447-8, 526, 646, 761-2, 770, 804, 1515, 1576, 1578, 1628 ; II. 9, 17, 300-3, 305, 444-6, 518, 526, 927-8.

Optative, II. 548.

Ordinal numeral, I. 1485, 1488.

Original. See Substitute.

" and Derivative, I. 1113, 1494, 1514-5, 1621, 1623, 1798, 1800 ; II. 700, 1199-1201, 1253.

Originative, I. iii, xviii, 100, 160, 592, 653, 767, 826-7, 59A, 95A ; II. 446.

Orthography, I. 521 ; II. 659, 846.

Outlet (or Source), I. 621, 936, 1169, 1210 ; II. 1141, 1203, 1390-2, 1672, 1762-12, 1789-49, 1766.

P.

Paradigm, II. 1049, 87A.

Paradigms. See Five and Formations and Intensive.

Parenthesis, parenthetic, I. xiii-vii, xxxi-iii, 183, 437, 756; II. 79, 180, 880.

Parsing, I. 799, 801-4, 827-8, 1698 ; II. 878-9, 828, App. i-xxvii.

Participle, II. 1161, 102A. See Active and Passive.
INDEX OF SUBJECTS.

Particle, I. i, 1-3, 297, 391, 499-501, 518, 548, 567-8, 589, 754-5, 759, 761-2, 776-7, 805, 1166, 1278, 1503, 1508; II. 1, 58, 283, 736, 769-70, 774, 988, 1047, 1051, 1070, 1076, 1091, 1387.

Particularisation (Accusative of), I. 187-91, 478, 55A-6A.

(Category of), I. 437-9.

(Epithet of), I. 440.

Passive participle I. 244, 447, 1282, 1299, 1512, 1558-9, 1651-61, 1664, 1676; II. 737, 1093, 1498-9, 1503-5.


Past, I. 1574-5, 1594, 1629-36, 1676; II. 1, 9, 244, 294, 302, 375, 520, 522, 583, 722.

Paucity and Multitude, I. 885-8, 1032-3, 1072-7, 1081, 1137, 1142-3, 1256-60, 1443-4, 1455-7, 169A.

Pausal, II. 752-3, 774, 33A.

Pause (Stoppage of speech), and Continuity or Continuous speech, I. 665-6; II. 91, 702, 723 (II. 10-1), 736-7, 772-873, 943-6, 992-4, 996-1003, 1040, 1047-8, 1701-2, 33A.

(Uninflectional quiescence), I. 505; II. 96, 723 (I. 9), 33A, 43A.

(Quiescence, ending), II. 1048.

(س and ه of), II. 284, 726-7.


Perfect declinability. See Declinability.

Person, I. 165, 506, 532, 551, 582, 594; II. 1406, 151A-2A.

Pity. See Commiseration.
INDEX OF SUBJECTS. XXXVIII

Place, II. 558.

" See Concord and Nouns.


Poetic license (Tanwin of), II. 702.

Praise and Blame (Accusative of), I. 190-1.

" " " (Epithet "), I. 120, 402. 437-40, 484.

" " " (Syndetic explicative of), I. 484.

" " " (Verbs of), II. 219-33, 52A.

Precatory proposition, I. 135, 554.

" ل. See Lām (ل).

Predicate. See Subject.

" of " " etc., I. 44, 131-6.

" " " etc., I. 257.

" " " " etc., II. 18-9. 196-201, 203-7, 216-7.

" " " " I. 45, 320-3, 543-4; II. 167, 171-7. 179.

" " as generic negative, I. 44, 137-8. 328. 326.

" " " " and " assimilated to " " I. 45, 139, 333-40.
Predication, I. 2-3.


Premonitory particle or word, I. 2, 160, 172, 196, 245, 567, 574, 577-8; II. 284, 542-9, 562, 920-1, 1177.


Present, I. 1575, 1594-5, 1621, 1629, 1632, 1635-7, 1657-8, 1670, 67A; II. 1, 8-9, 294, 302, 375, 520-1, 589, 673.

Preterite, I. 499-500, 544, 1307; II. 2, 4-7, 89, 245-6, 282, 721-3, 855, 1050, 1070-1, 1092, 1169, 1405, 1443, 1455, 101A-2A.

Primitive (or Non-derivative) and Derivative, I. 97-100, 253-7, 280, 404-11, 418, 420, 478-9, 489, 597, 1430, 1432, 88A; II. 232, 1277, 1696.

Pro-agent. See Agent.

Prohibition, prohibitive, I. 298, 519, 1102-3, 1475; II. 516-8, 522, 530-1, 543, 554-5, 1092.

Prolongation, II. 946, 990-1, 996, 1004, 1128; 1545, 1673-4, 1734-5.

(Letters of). See Letters.
INDEX OF SUBJECTS.

Prolonged. See Abbreviated.

Prominent. " Latent.

Pronoun, pronominal, I. xxi, 5, 47-8, 54-5, 63, 72, 142-3, 152, 165, 184, 316, 391, 394-5, 441, 445-6, 448, 457, 471-6, 480, 484, 492-8, 500, 505-62, 612-8, 682, 707, 1104, 1106-9, 1140-3, 1166, 1278, 1579, 1587, 1674-5, 1678, 1681, 45A-7A; II. 58, 222-3, 228, 238, 244, 565-6, 679-80, 80A-1A.


Prosody, prosodical, I. 1677; II. 1356.

Prosthetic. See Hamza.

Protection or Support (ٝ of), I. 557-62, 1381; II. 234, 704, 859, 1021, 1043, 1102, 1158, 1337, 1849-50.

Prothesis. See Prefixion.

Prothetic (compound), I. i, 7, 378-9, 1278-4, 1377, 1382-3, 1424.

INDEX OF SUBJECTS.

Puzzle or Riddle, I. 623, 796-7, 823-4; II. 212.

Q.

Quadrilateral, I. 687-8, 158A; II. 1093-4, 1099, 1105, 1127, 1134, 1139, 1144, 1406, 1675, 111A.

noun, I. 934-5, 987, 1167-8, 1760, 1796-1807; II. 1093, 1675. See Unaugmented and Augmented.

verb, I. 1531-2; II. 245, 280-2, 1093, 1675. See Unaugmented and Augmented.

Qualification, I. 31, 34, 36, 169-72, 1183-4, 1429-30.

Qualitative and Qualified. See Epithet.

Quantified and Unquantified, I. 293, 61A-2A.

Quantity, quantities. I. 220-1, 286-7, 293, 408-9, 870, 1423, 1425, 1430.

Quasi-aoristic, I. 1219.

apocopation, II. 1694, 1696.

approximate, II. 1786.

attached, II. 1012-3, 1773.

augmentative, I. 936-7, 1169; II. 1201.

compensation, I. 1030, 1425; II. 880, 927.

condition, and Quasi-correlative, I. 130, 36A.

conformable, I. 1653.

cordinative, I. 1033.

dual, I. 569.

epithet, I. 923.

essential, II. App. i.

excepted, II. 1784.

femininization, I. 1127.
INDEX OF SUBJECTS.

Quasi-infinitive noun, I. 1156, 1601-5.

" inflectional, II. 719-20, 855.

" intransitive, II. 297.

" masculine, I. 1432-3.

" negation, II. 167.

" original, II. 1018.

" particle, I. 1811.


" plural, I. 59-60, 62, 855-6, 862, 870, 1073, 1088-92, 1119, 1145, 1255, 1388-9, 1443.

" prefixed, I. 161-2, 323-4, 329.

" prothesis, II. 704.

" radical, II. 1347.

" redundant, I. 77; II. 298, 380, App. i, xv.

" singular, I. 1261, 1263.

" sound, II. 1078-9, 1405.

" substitute, I. 160.

" transformation, quasi-transformed, II. 1264, 1529.

" unsound, II. 1201.

Quavering, II. 701-2, 774, 791, 851-2.

" (Tanwin of) I. 2; II. 560, 701-2, 851-2.

Quiescence, I. 504-5; II. 775, 779-82, 801, 807, 809, 811-8, 826-49, 851, 944-5, 998, 1011, 1014-5, 1265, 1383, 1386, 1396-7, 1400-1, 1441, 1453, 1555, 38A-4A.

Quiescent (Weakness of), II. 1279. And See Beginning and Concurrence.
INDEX OF SUBJECTS.

Quinqueliteral, I. 158A; II. 1093, 1105, 1127, 1675, 95A.
  verb, I. 1537, 1539; II. 245.

R.

Radical, radicalness. See Augmentative, augmentativeness.

Raum, II. 123, 775, 779, 782-3, 801, 807-10, 812-3, 826, 849, 944-5
  1077, 1480.

Redundant article, I. 16, 13A; II. 673, 676-9.
  nouns, I. 628, 630, 651.
  particles. See Connective.
  prepositions, I. 163; II. 23, 297, 311-3, 317, 326,
    331-8, 344-6, 352, 361-2, 366, 369, 374.
  ἐκ, I. 554; II. 179-81, 528.

Reduplicated, reduplication, and reduplicative, I. 877, 921, 1190,
  1541-2; II. 108-9, 775, 788-95, 801, 807, 811-3, 826,
  849-51, 944, 1097-8, 1107, 1127, 1131, 1138, 1150,
  1157, 1186, 1217, 1403-6, 1409-10, 1678.

Reflexive pronoun, I. 59A; II. 166, 363.

Regimen. See Operative.

Reiterated, reiteration. See Letters.

Relative locations, I. 219-20, 500, 732, 1288.
  noun, I. 245, 404-6, 1123, 1220-1, 1238-9, 1295-1422
    1761.
  pronoun, I. 589-94, 87A; II. 151A-2A, 357.

Remember. See Trying to.

Remnant, II. 346.

Repetition. See Substitute.
INDEX OF SUBJECTS.

Replicative and Non-replicative, I. 393; II. 526, 657, 769.
Reprehension (Particle of), II. 284, 665-8, 884.
Requisition, requisitive, I. iii, 375, 414, 592, 662; II. 9, 16a, 543, 686-7, 689-90, 721.
Restrictive and Non-restrictive, I. 3, 773-4; II. 289-90, 373, 570-2.
Reviling (or Vilification), I. 190-1, 402.
Rhyme, II. 790-1, 793, 795, 830-6, 44A, 91A.
" See Backed, Bound, and Deflected.
" letter, II. 820, 851, 1740-1.
Rhyming prose, II. 1093.
Riddle. See Puzzle.
Rigid, rigidity. See Letters.

S.

Scale of numerals, I. 1423, 1453, 1486.
Seconds. See Firsts.
Senses (Verbs of), II. 102.
Sentence, I. ii-iii.
Separation. See Incorporation.
" ( | of), II. 290, 706, 708, 1082.
Sexiliteral, I. 1537, 1539, 1811, 1813.
Shapes. See Formations.
Sibilance, sibilant. See Letters.
Silence or Pause (s of), I. 181, 521; II. 284, 560, 662, 719-25, 733, 735, 767-8, 775, 826-9, 839, 849-58, 869-70, 1018,
INDEX OF SUBJECTS.

1023-4, 1095, 1101, 1166-9, 1173, 1179, 1314(I. 3, where * should be read for l ), 1356, 1359-62, App. xx-i.

Simulation, II. 1382, 1384-9.

Single (or Stifled) ج, II. 1711, 1716, 1792-3.

Singular, I. 32-3, 554, 843, 870, 894, 1069-70, 1079, 1081-4, 1092, 1260, 1390-1, 1425, 18A, 140A-1A; II. 1217, 1240.

Six (or Five) nouns or unsound nouns, I. 21-4, 383-4; II. 1325, 1397.

" " " particles, I. 269, 755; II. 386.

Slurring, I. 525-6, 528, 563; II. 1671, 1803, 1807.

Smack, smacking, I. 526, 1446; II. 89, 1384-5, 1476-7, 1481, 1723-4.

Soft, softness. See Letters.

Softening (Hamza), I. 815; II. 290, 948-50, 972-8, 979, 982-7, 1004-5, 1083, 1212.

Sound (i. e. Noise), I. 8, 713, 716, 8A; II. 1412, 1725.

" (or Perfect) plural, I. 27-8, 844, 862-83, 886, 1071-2, 1078-9.

" and Unsound (formation), II. 1403-7.

" " " (noun), I. 20-1, 24, 846, 864; II. 813-4.

See Six.

" " " (verb), II. 826.

Soundness and Unsoundness, II. 736, 1404, 1568.

Source. See Outlet.

Specificative (or Exponent or Explicative), I. 45, 278-95, 409-10, 612, 825-31, 833-9, 1426, 1442-57, 1698, 1743, 126A-7A; II. 97, 222, 224-6, 227, 232-3, 679.
INDEX OF SUBJECTS.

Spelling, II. 1781.

Standard. See Coordinate.


Strengthening (ل of), I. 213; II. 297, 345. See Support (by ل).

Subaudition. See Suppression.

Subject and Attribute, I. ii, x, 1, 3, 46-7, 49, 88, 606; II. 697.

" " Predicate, II. 96-7, 304, 561.

" of سان, etc., I. 45, 132-4, 136. See Assimilated to the verb (Particles).

" " کان, etc., II. 199, 203-6, 210. See Appropinquation (Verbs of).

" " کا, etc., I. 320-3. See Non-attributive verb.

" " as a generic negative, I. 45, 323-32, 349, 500; II. 855, 1169.

" " ان ل، ما, and assimilated to ليس, I. 44, 138-9, 333-7, 339-40.

Subjunctival, II. 9, 16, 20, 22, 45, 528, 1572.

Subjunctive, I. 662; II. 8, 13-5, 165, 20-54b, 303, 379, 528, 537, 826, 1569-70, 1574.

Substitute (or Explanation or Interpretation or Repetition) and Antecedent, I. 165, 297, 299, 301-3, 313-4, 338-9, 409, 465-78, 481-91, 74A, 87A; II. 514.

and Original, I. 1579, 33A; II. 1155, 1196, 1199, 1201, 1253, 1550.

Substituted letters, II. 1185-96.

" proposition, I. ix-x.


" of article for postfixed pronoun, I. 105, 108, 475, 1674-5, 1678, 1687; II. 679-80.

" letters, II. 737, 1182-1397.

" prepositions, II. 305.

" pronouns, I. 556-7; II. 370, 372, 1190, 1195.

Suddenness of occurrence, I. 755, 760, 763-4, 772, 775-6, 778; II. 672.

Suffixes, I. 533.

Superiority (Noun or of), I. 79, 98, 293-4, 404, 530, 549, 1572, 1697-1748; II. 234-5, 1457-8, 1485-6.

Supplied, supplying, I. xxvii-ix, 377, 381, 811, 816, 824, 835; II. 296, 302-3, 519.

Support. See Distinctive pronoun.

" Protection.

" (as condition of government), supported, I. 78, 545, 1489, 1629, 1637-42, 1657, 1672-3; II. 299-300.

" (of soft by ), II. 1715.
Support (of weak operative by ل or ب), I. 662, 1649-50, 1740
See Strengthening.

(Particles of), I. 522, 533; II. 1161.


Surd, surdity. See Letters.

Surname, I. 5, 9-10, 12, 18, 378, 1274, 1383-6.

Suspended, suspension, suspensory, II. 114, 155-66, 406.

Syllepsis, sylleptic, I. 302, 447, 607, 1055, 81A; II. 456, 18A.

Synodes, I. 478.

Syndetic explicative and Antecedent, I. 166, 388-9, 478-91, 87A.

serial. See Coupled.

series, I. x.

Synecdoche, I. 861, 134A; II. 199.

Syntax, syntactical, II. 737, 1106, 149A.

Synthetic composition or compound, I. 6-7, 37, 814-8, 844, 868, 1252, 1273, 1288; 1376-80, 1424.
INDEX OF SUBJECTS.

T.

Ta'i, See Conjunct.

Takbir, I. 157.


Teeth, I. 990-1; II. 1708, 167A.

Ten conjunctions (or particles), I. 492; II. 463.

or Twelve nouns (or non-infinitive nouns), II. 1048, 1051, 1070-2.

Terminations of versicles, II. 744, 830-3, 836.

Tied (§), II. 1160.

Time, I. 1, 13, 458, 578, 622-3, 635-6, 655, 1665, 1672, 1676; II. 1, 4, 170, 375, 533, 558.

See Nouns of.

Totality, totalistic, I. 357, 774, 1101-4, 1476, 1478; II. 523, 673.

Transfer (or Translation) from one category or state or predication to another, I. 437-9, 655-6, 662, 1127, 1133; II. 1211, 1312-3.

from one conjugation to another, II. 261, 1471.

" " formation " " , I. 1301.

" " position " " , II. 1108, 1250.

of inflection, I. 1300, 1382.

" letter, II. 1108-9, 1250.
INDEX OF SUBJECTS.

Transfer of quiescence, II. 1059.

vowel, II. 5-8, 737, 775-6, 795-518, 849, 986, 938-42, 944-5, 947, 964, 958-63, 990-1, 1000-3, 1019-20, 1040, 1048, 1051, 1073-4, 1399-1400, 1421, 1441, 1452-9, 1478-9, 89A-90A.

Transferred proper name, I. 8, 659, 1013, 1127, 7A-8A, 96A; II. 678-8, 1181.

Transformation, II. 1051, 1207, 1209-11, 1242-51, 1277-84, 1396-1662.

Transitive and Intransitive, I. 666-7, 678, 681-3, 710-1, 1573, 1607-3, 1655-7, 1659-60, 1682-3, 1675-6, 1698, 1740-2; II. 96-119; 245, 259-60, 264-6, 269-70, 272-3, 278-81, 292, 298-9, 305, 376-3, 380, 1470.

Transmutative sense, I. 1488.

verbs. See Mental.

Transposition, I. xxxvi-ix, 297, 357, 685, 1208, 1491; II. 956; (II. 3-12), 977-8, 1108, 1189, 1199, 1250, 125A.

Treably-transitive, II. 113-8.

Triliteral; I. 158A; II. 1094, 1105, 1405-6, 1675.

noun, I. 1167-8, 1760-95; II. 1689.

verb, II. 245-79, 282, 1446, 1448, 1451, 1486. } See Unaugmented and Augmented.

Triptote. See Diptote.

declension (Tanwin of). See Declinability.

Trying to remember, II. 288-9; 291, 734-5, 774.

(Particle of), II. 284, 734-5.
INDEX OF SUBJECTS.

U.

Ultimate plural (or broken plural), I. 32-3, 855, 999-4, 1008, 1078-88, 1125-6, 1181-2, 1184-5, 1272, 18A; II. 1310-1, 1448, 1491, 1695-6, 157A.

Unapocopative, I. xx.

Unaugmented, I. 1760.

" infinitive noun, I. 1573.

" noun, I. 1760-1; II. 1180.

" quadriliteral (or briefly Quadriliteral) noun, I. 934, 937-8, 1760-1, 1796-1800.

" " (", " " ) verb, I. 1529; II. 245, 280.

" quinqueliteral (", " Quinqueliteral) noun, I. 935-8, 1760-1, 1808-11.

" " (", " " ) verb, II. 245.

" triliteral (", " Triliteral ), II. 1288, 1678.

" " (", " " ) noun, I. 895, 904, 911-2, 916, 1760-70; II. 1130, 1506.

" " (", " " ) verb, I. 1515; II. 245-54.

" verb, II. 245.

Unbinding, unbound, I. 515; II. 290-1, 701, 781-2, 791-5, 834, 850-1, 1254, 40A.
INDEX OF SUBJECTS.

Unconformable. *See* Conformable.

Uncurtained diminutive. *See* Curtailed.

Uniform proposition. *See* Biform.

Unilateral (or Of one letter), I. 392, 1115, 1204, 1278; II. 870, 910 (H. 2-4), 1320-1, 1323, 1370.

Uninflected adverb, I. 605, 721-810, 814-7, 825.

" " metonym. *See* Metonym.

" " noun, I. 499-841, 844, 1283, 1472-8; II. 348, 363, 368, 373, 376, 855-70, 996-1003.

" " particle, I. 499; II. 284.

" " verb, I. 499-500, 653; II. 2-8, 5-7, 16a, 95.

" " word, II. 954, 1022-3.

Uninflectionedness. *See* Inflection.

Uninflectional. " Inflectional.

Unit, I. 812, 1422, 1433, 1457, 1470, 1493.

Unity (Noun of). *See* Collective generic noun and Infinitive noun.

Unknown (in relation), II. 97.

" " (Pronoun of the). *See* Case.

Unprolonged, I. 851, 858.

Unreduplicated, II. 1404.

Unrestricted object, I. 45, 140-52, 1576, 1578, 1742; II. 97.

Unsound (Transformation of). *See* Transformation.

" " formations. *See* Sound.

" " letters. *See* Letters and Transformation.

" " noun and verb. *See* Six and Sound.
INDEX OF SUBJECTS

V.

Vague, I. 141, 1426; II. 8
- adverb, I. 218-21, 306.
- indeterminate, II. 774.
- noun, I. 346, 442-3, 448, 500, 568, 570, 590, 597, 1108-9, 1286, 1293; II. 97.
- " of place, I. 217.
- " " time, I. 370, 502-4, 61A-2A; II. 294.
- vocative, I. 172-3.

Verb, I. 1-2, 39, 46-7, 49, 244-5, 297, 301, 303, 391, 476-7, 486, 557-8, 563, 660-1, 677, 680, 805, 1166, 1270-1, 1281-3, 1300, 1503, 1599, 1619, 1630, 1743; II. 1-282, 376-8, 654, 736, 738, 765, 774, 872, 929, 988, 1047, 1049-51, 1070, 1076, 1091, 1134, 1141-2, 1151, 1209-11, 1247, 1444-5, 1453, 1455-6, 1461-7, 1500-9, 1518-24, 1675-9, 1687-90, 1694, 1700-1, 101A.

Verbal formations (Meanings of), II. 258-79, 281-2.
- measure, I. 31, 34, 40-1, 1182-5, 1217-8, 1697, 7A.
- nouns and ejaculations, I. 77, 245, 499, 501, 505, 544-5, 558, 560, 652-720, 733, 1271, 1282, 1471-3; II. 565, 992, 1700.
- proposition, I. iv, 101, 554, 650, 33A; II. 520, 874-5.

Vicinity (Genitive of), I. 341, 384-6, 464; II. 469-70.

Vilification. See Reviling.

Vocal, vocality. See Letters.

INDEX OF SUBJECTS.

Vocative (Tanwin of), I. 162; II. 702-3.


Void and Non-void (exception), I. 305-6, 318-7, 319; II. 189.

Vow, II. 884.

Vowel, I. 20-4, 27-8, 504-5, 862-84, 890, 1056; II. 779, 785-6,
788, 796, 999, 1047, 1205, 1385, 1400-1, 1593.

W.

Week (Days of), I. 1281-2.

Wonder, I. 164, 290, 615, 663; II. 100, 221, 229-30.

" (Verb of), I. 560, 1166, 1270-1, 1283, 1698, 1741-2; II.
180, 234-44, 303, 1022, 1457-8, 1484-6, 1709.

" ( J of). See Lâm ( J).

Wondered at, I. 104-5, 183, 46A, 53A; II. 303.

Word, I. i-ii, 6, 714.

Words (Initials of). See Initials.
FINAL ADDITIONS AND CORRECTIONS.


Pref. xviii, 15. After "538" insert "at".

Gloss. xlv, art. Final letter. For یـ read یـ—art. Generico noun or substantive. Before ینس insert ینس—xlvii, art. Instrument. For "noun or particle" read "particular letter or noun, verb, or particle, or composite expression"; and after "IA, pp. 300-301" insert "and Asiatic Quarterly Review for July 1897, pp. 75-6"—lvii, art. Softened. Read مسلم.

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

(1) Abbreviations of References:—Art. IAT. Read "al-Haḍrami" (in both places)—art. * IHjr. Dele the comma after "aṣṢiddiḥi"—art. IMkrn. Read "an-Najjārī—art. ITT. Read "Yahyā" and "Ṭabā-Ṭabā"—art. * Jh. Read "alFārābī"—art. M.A.R. For "Cawnpore" read "Delhi".

(2) Chronological List:—No. 4. Read "Bilāl"—Nos. 23, 49, and 72 (in three places). For "INr" read "Mr"—No. 64A. Read "IW"—No. 72. Read "Lubāb", and dele the full stop after the third "INr" (properly "Mr")—No. 104, note 3. Read "Ya'kūb" (in both places)—No. 137 For "S̱j̱" read "S̱j̱"—No. 147A. Read "IMn"—No. 202A. Read "alḤambalī".
Abbreviations of References and of Technical Terms, and Glossary of Technical Terms, in Parts II-III (published in 1880):—Dele as being superseded by those in Part I (published in 1833).


**Intro.d.**—xxix, 3. Read ُبَعْلَبَكْ ُبَعْلَبَكْ


Read حَلْطَةٍ—93, 23. At the end of the line insert "according to those who allow it [24, 342]"—177, 9. Read "into"—184, 20. Read "58, 250"—193, 19. Read "250, 719"—300, 8. Read "(b)" in Roman type—336, 6. For "1st" read "second, which is not needed"—337, 21. By AlMutanakhkhil alHudhal, lamenting his father (AKB. II. 135)—339, 20. Read "atTaimi". See Index of Proper Names (p. xcix)—340, 14-5. By ArRä'i (AKB. II. 160)—343, 2. Read "xxxiv"—384, 15. See Index of Proper Names (p. xxxx)—413, 6-7. For َلَكِ and "you" read َلَكِ and "them"—415, 8. Or "(when, or while, it was being said of him)"—418, 1-3. See Index of Proper Names (p. xvi, note)—439, 8. By Tarafa Ibn Al'Abi (AKB. I. 412). Some authorities read ُمَرَّانٍ in the pl. (see AKB. I. 414, l. 3-9)—456, 22. Read "III. 36"—471, 5.

Read "Jillân"—549, 23. Read "xviii. 37"—564, 23. Or "how pretty"—595, 17. For "synarthrous" read "anarthrous"—666, 9.

For 1345, 10. After "shot" insert "[294, 347, 716]"—1346, 4. See note on II. 1098, 21, where Jrb explains the reason of Khl's opinion—1346, 10. For "is" read "on account of its being", and before "not" insert "is"—1361, 18. Read 1381, 7. For "403" read "705"—1408, 10. Read 1453, 7. For "op." read "sp."—1460, 26. Read 1503, 14. Del the full stop after "calling"—1504, 19. Read 1537, 1. Read "and: and eight"—1539, 21. Before "and (c)" insert "(d).of إِلَّا" (S, M), as إِلَّا إِلَّا [482, 494]. inf. n. إِلَّا إِلَّا [685] (S, IY);"—1544, 15. For "charged" read "changed"—1546, 17, 19. For "alter" and "altered" read "transform" and "transformed"—1576, 16. Read "the op."—1603, 9. Read "490": the denoting reciprocity is the ٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌٌ..

Book II.—(Contents, Parts ii-iv, App., and Notes).

Contents:—xli. For “987” read “956”.
IJ”—485, 20. Either زَسْم or زَسْم here, from DM. I. 244, 23, should probably be مَكَان (see I. 760-3)—550, 17. See I. 57A, 2-3—561, 6. Cf. I. xxi, 19—574, 10. Read حَتَّا—594, 1. The pron. “it” relates to the vine mentioned in the preceding verse (Jsh). Abū Mihjān was beaten by ʿUmar in the year 14 for drinking wine (see IATH. II. 380, 7-8)—659, 23. Read ِعَرْيَمْ—689, 3. Read “without it, as in دَوَارِي إِلَّا أَذْهَبَ إِلَى [319]; and”—690, 1. Read “Habba”—699, 22 to 700, 2. See I. 741, 5-10—700, 5-8. See I. 11A, 17—704, 10-11. See also I. 10A, 10-12—708, 1. Read تَعْزِين and تَنْفَ ين—713, 9. The first hemistich is

When a chief of them dies, his son steals (the personality of his father), i.e. copies him in munificence (Jsh). See MD. II. 18, P. II. 207, AKB. II. 83—723, 9. For “645” read “431” (see II. 43A)—768, 10. Dele “679”—813, 20. For “658” read “278, 685”—849, 11 and 356, 6. Dele “679”—1300, 3. Read “MSS”—1314, 3. For “] of silence” read “* of silence”:

App.:—xv, 23. Read “with ي instead”:


"Kīnānā
| Ḫuraish"


Now, by God the Knower of every hidden thing, and the Lord of the Enclosure on the north-west side of the Ka'ba, and of the Ancient House, AKB. II. 135 has "I do not know the author of these two verses. Al'Ainī says that the evidentiary verse is recited by S, who does not attribute it to any one; but I say that S does not recite it, nor does it occur in his Book: and the truth is that it is recited by Fr. who was the first to adduce it as evidence; and God knows best!"

INDEX OF REFERENCES TO KUṬ'ĀN.—Sūra III. 36. Read "456, 1427"—136. Delete "I. 456". Sūra XXVI. 132, 133. Add "II. 401" (see Final Additions and Corrections on II. 401, 14). Sūra LXXVII. 23. For "23" read "33".

INDEX OF SUBJECTS:—Art. Barrier. Add "II. 1383, 1537."