A GRAMMAR

OF THE

CLASSICAL ARABIC LANGUAGE,

TRANSLATED AND COMPILED FROM THE WORKS

OF THE

MOST APPROVED NATIVE OR NATURALIZED AUTHORITIES.

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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

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

IN AN INTRODUCTION AND FOUR PARTS.


Book 3

ALLAHABAD:

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1894.
ADDITIONS AND CORRECTIONS.

P. 906, l. 5. Read "XXII. 37."—l. 11. Read "o.f."—l. 17.
Read \(\ddot{a}\) —l. 25. Read راعل.

P. 926, l. 16. Read "Ma‘ruf".

P. 990, l. 17. Read عارضِبه.

P. 1015, l. 12. I supply فيه نظر or فيه تمام before in لانه وما زعمه من وهم سبیعیة لانه (CD. 189).

P. 1096, l. 5. Read "But".

P. 1098, l. 10. Read "AlHumām".

P. 1170, l. 8. Read سفیرجاد.

P. 1213, l. 1. Read "orig."

P. 1219, l. 13. Read "Jh, MAR".

P. 1253, l. l. This "distinction" is the distinction between the signs of the دع. and pl. and the ُ of feminization as respects not being taken into account in forming the dim.

P. 1334, l. 3. Read "the َ second".

P. 1339, l. 20. Read "peculiar".

P. 1396, l. l. Read مُهَّلب.

P. 1416, l. 8. Read "upon".

P. 139A, l. 12. Read "l. 2."

P. 152A, l. 13. Read "Khtt"—l. 14. Read "l’Égypte".

P. 180A, l. l. Read "of the Hamza, the".

P. 181A, l. 1. Read "ٌدیهيمَ.

P. 182A, l. 7. So printed by Wüstenfeld (Bk. 671, l. 13); but the metre seems to require عیانات without Tanwin. See p. 29, ii. 9-10.

P. 187A, l. 6. Read "Ukl".
Additions and Corrections to the Abbreviations of References.


* ABk. Read "d. 494".

ALB. The Shaikh Muwaffak ad-Dīn Abū Muḥammad ʿAbd Allāṭīf Ibn Yūsuf al-Mausili by origin, al-Baghdādi by birth, known as al-Muṭāḥiḥīn and Ibn Allabbād, the Grammarian, Lexicologist and Physician (b. 555 or 557, d. 629).

AMArb. Abū Muḥammad al-Ḥasan Ibn Aḥmad al-Ghundajānī, known as al-Aswād al-Aʿrābī, the Lexicologist and Genealogist. He was lecturing in 428.


AN. Abu-n-Nādā Muḥammad Ibn Aḥmad al-Ghundajānī, the Lexicologist and Genealogist.

* ARf. The Gloss of the Shaikh Aḥmad ar-Rifāʾī upon the BY, printed in Egypt in 1297.

* Aud. The Commentary named Asdāh al-Muṣālik ilā Alfiya Ibn Mālik, and commonly called the Tawdīḥ, by IHsh on the IM, printed in Egypt in 1304.

* AWM. The *Kitāb al-Muʿjib fī Talkhīṣ Akhbār al-Maghrib* (c.621), by the Ḥāfiz Muḥyiy-d-Dīn Abū Muḥammad ʿAbd al-Wahīd Ibn Ṭalāʿī at-Tamīmī al-Marrākushī, the Jurist and Historian (b. 531), edited by Dozy (*The History of the Almohades*).
* BM. The Bughyat al-Multamis fi Tāriḵh Rijāl Ahl al-Andalus by Abū Jaʿfar Aḥmad Ibn Yaḥyā Ibn Aḥmad Ibn ʿAmmār ad-Dabbi al-Andalusi, the Traditionist and Historian (d. 599), edited by Codera and Ribera.

* BY. The Commentary of the Shaikh Buḥruḵ Aḥyānī upon the Lāmiyāt al-ʿAṣfāl by IM, printed in Egypt with the Gloss of ARf in 1297.

* Dw. Before “and of Abū Nuwās” insert “of Ahu-l-Atābiya, edited by one of the Jesuit Fathers at Bairūt; of AlKhansā edited, with the Elegies of Sixty other Arab Poetesses, by one of the Jesuit Fathers at Bairūt.”

* Fkhr. The Chronicle entitled AlʿAdāb as-Sūltāniya wa-d-Duwāl al-Islāmiya (c. 701), by Fakhr ad-Dīn Muḥammad Ibn ʿAlī Ibn Ṭabarānī, known as Ibn Aṭṭīfakā (b. 660 or 680, d. 703), edited by Ahlwardt.

* IAbr. The Kitāb at-Takmilat li Kitāb ʿaṣrīla, or, more shortly, the Takmilat ʿaṣrīla, by the Ḫāṭṭ and Ḥāfiz Abū ʿAbd Allāh Muḥammad Ibn ʿAbd Allāh al-Kudāʾi al-Andalusī al-Balansi, known as Ibn Aṣṣābār, the Historian and Philologist (b. 595, k. 658 or 659), edited by Codera, being a supplement to the IBshk.

* IBshk. The Kitāb ʿaṣrīla fi Tāriḵh Aʿīma al-Andalus, etc. (c. 534), by the Ḥāfiz Abū-l-Ḵāsim Khalaf Ibn ʿAbd Al-Malik, known as Ibn Bashkuwāl, al-Ansāri al-Khazrajī al-Andalusi al-Kurṭūbī, the Traditionist and Historian (b. 490 or 493 or 494, d. 577 or 578 or 587), edited by Codera, being a continuation of the IFR.

* IFR. The Kitāb Tāriḵh ʿUlāma al-Andalus by the Ḫāṭṭ and Ḥāfiz Abū-l-Walīd, or Abū Muḥammad, ʿAbd Allāh Ibn Muḥam-
mad Ibn Yusuf al-Azdi al-Andalusí al-Kurtubi, known as Ibn Al-Farabi, the celebrated Jurist, Historian, Traditionist and Philosopher (b. 351, d. 400 or 403), edited by Codera.

* IKhrd. The Kitāb al-Masālik wa-l-Mamālik by Abu-l-Kasim ‘Ubaid Allah Ibn ‘Abd Allah Ibn Khurdadhba, the Historian and Geographer (d. about 300), edited by De Goeje.

IMda. The Kādi Abu -l-Abbas; or Abu Ja'far Aḥmad Ibn ‘Abd Ar-Raḥmān al-Lakhtī al-Jayyānī al-Ḵurṭūbī, known as Ibn Mardā, the Grammarian and Lexicologist (b. 513, d. 592 or 593).

ITlh. Abū Bakr Muḥammad Ibn Ṭalḥa al-Imwār al-Isbili, the Philologist and Grammarian (b. 515, d. 618).

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

(1) ABU-LḤUSAIN Muḥammad Ibn WALLĀD, so known, though the real name was Al-Walid, at-Tamimi al-Misrī, the Grammarian (d. 298); and

(2) ABU-L'AABBAS Aḥmad Ibn Muḥammad Ibn Al-Walīd at-Tamimi al-Misrī al-Hanafi, known as IBN WALLĀD, the Grammarian (d. 332).

* Jrb. The Commentary of the Shaikh Fakhr ad-Dīn Aḥmad Ibn Al-Ḥasan al-Jārabardi, denizen of Tabriz, the Grammarian (d. 746), upon the SH of IH, cited from a MS, and from extracts given in the MASH.

* Kh. Add "Also the Commentary (c. 886) of the same Author upon the IM, cited from extracts given in the Sn."
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Khtt. Abū Sulāimān Ḥamd, or Aḥmad, Ibn Muḥammad al-
Bustī, known as AlKhāṭṭābī, the Jurist, Traditionist and Philo-
logist (b. 319, d. 386 or 388).

* KIJK. An Extract from the Kitāb alKhāṭṭābī by Abū lFaraj
Kuṭāma Ibn Jaʿfar al Baghdādī, the Secretary (d. 337), edited
by DeGoeje as an Appendix to the IKhrd.

* LTA. The Kitāb alLubāb fī Tahāhīb alAṣnāb (c. 615), an
Abridgment by IAth from the Aṣnāb of the Ḥāfiz Taj al-Islām
Abū Saʿīd, or Abū Saʿīd, ʿAbd AlKarīm Ibn Abī Bakr Muḥammad
alTamīmī alSaʿādī, or alSaʿādī, alMarwāzī alShaḥī, the
Genealogist (b. 506, d. 562), cited from a Specimen edited by
Wüstenfeldt.

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

* MASdf. The work called AlMuʿjam fī Aṣhāb AlKādī
alImām Abī ʿAlī aṣṢadaṣī, a Biographical Dictionary of the Pupils
of Sdf, by IAbr, edited by Codera.

MII. Abū Bakr, or Abū ʿAbd Allāh, Muḥammad Ibn Isḥāq
Ibn Yasār alKuṣāḥī alMuṭṭalibī by enfranchisement, alMadīnī
(his grandfather Yasār having been taken prisoner by Khālid Ibn
AlWalīd from AlTamīr in the year 12, and sent to Abū Bakr
at AlMadīnā, where he became the freedman of Abū Muḥammad,
or AbuṣṢaʿīb, Kāṣī Ibn Makhrama Ibn AlMuṭṭalib Ibn ʿAbd
Muḥammad alKuṣāḥī alMuṭṭalibī alMakkī aṣṢaḥābī), the Biographer,
Historian and Traditionist (d. 144 or 150 or 151 or 152 or 153).

* MINR. The Mizān alIʿtidāl fī Nakd arRijāl, a Biographi-
cal Dictionary of Traditionists, by Dh, lithographed at Lucknow.
Ns. The Shaikh Najm ad-Din Abû Ḥafṣ ‘Umar Ibn Muḥammad an-Nasafi as-Samarqandî, the Commentator, Traditionalist and Glossarist (b. 461, d. 537), author of the TT.

Sdf. The Kādi and Ḥafṣ Abû ‘Alî Al-Husain Ibn Muḥammad Ibn Fīrūr Ibn Ḥayyûn as-Sadafi al-Andalusî as-Sarakaṣî, known as Ibn Sukkara, the Reader and Traditionalist (d. 514).

Sfw. The Sayyid Kuṭb ad-Din ‘Isâ Ibn Muḥammad Al-Husaini as-Safawi (d. 953), author of a Commentary on the IH.

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

* Tr. The Tārikh ar-Rusul wa-l-Mulûk by Abû Ja’far Muḥammad Ibn Ja’rîr at-Tābarî (b. 224 or 225, d. 310) cited from the Fifth Part edited by Kosegarten, and from the complete edition brought out by De Goeje and others, to which are appended Extracts from the Dhaîl al-Mudhayyal, a History of the Companions and Followers, by the same Author.

TSh. The Ṭabâkât ash-Shu’arâ, or Classes of the Poets, by MIS and UISh.

* Also the Ṭabâkât ash-Shu’arâ, or Classes of the Poets, named also the Kitâb ash-Shi’r wa-š-Shu’arâ, or Book of Poetry and the Poets, by IKb, cited from a Fragment edited by Rittershausen.

* Tsr. The Appendix, styled At-Taṣriḥ bi Maḏmûn al-Taḏdiḥ (c. 890), by Kh, to the Aud, cited from extracts given in the Sn and the MAat, and from a MS. The Author is sometimes called the Muṣarrîh.

- TT. The Ṭalibāt, or Tilbāt, at-Talaba fi-Ilmugha by Nsf, a Glossary of the words mentioned in the works of the Hanafi Jurists.

* WIH. The Commentary entitled Al-Wâṣya fi Sharb al-Kâfiya by IH upon his own work the Kâfiya, cited from a MS.
CORRECTION OF CHRONOLOGICAL LIST.

*Dele* No. 196 and Note 2. The proper place of ABk, belonged to the Spanish School, and died in 494, is between 109 and No. 110. He was pupil of Mkk (95), and master of (116). His biography is given by IBshk, but not in the BM.
§ 229. The form of the sing. when unaltered in the 
\( du \).—and when altered—dualization of the abbreviated, when its \( l \) is 3rd—different 
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CHAPTER VII.—THE PLURAL NOUN.

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ن—irregular pl. with the, and
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eps.—is regular or confined to hearsay
—fem. substantives that regularly have this
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ﻌ ﻚ، (a) regular—(4) ﻊ ﻚ، (a) regular—for-
mations sometimes used in paucity and multi-
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(5) فَعَلَةٌ حَجَّرُز, (a) in paucity—(b) in multitude—pl. with the ل and ت—the unsound in the ع—or reduplicated—
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— *فاعلة* (2) — *فَاعِلعَة* (1)

— fem. of this formation —

— broken *pl.* of *فاعلة* — and of *فاعلة* —

— paradigms of broken *pl.* of masc. *ep.* —

— two regular, and rest abnormal —

— *فاعل* (2) — *فاعل* (1) —

— *فعلان* (3)

— *فعلان* — fem. of this formation —

— broken *pl.* of *فاعل* —

— paradigms of broken *pl.* of masc. *ep.* —

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\( \text{du. (R, BS), a synecdoche being meant to be understood, as} \)

\( \text{جَبْجُبَ مَكَمِّيْرَةُ} \) \( \text{He cut off his penis and} \)

\( \text{قَطَعَ اللَّهُ هُمْ شَكَّاءً} \) \( \text{God cut off his two testicles! (R);} \) \( \text{and the substitutions of the} \)

\( \text{سِيَّدَتْ بَشَكُِّ فَهَيْنَ غَرُّ تَدُمُّ} \) \( \text{sing. and pl. for the} \text{du.} \) \( \text{are combined in the saying of the} \)

\( \text{مَالَعَيْنٌ بَعْدُ هَمْ كَانَ حَدَافَهَا} \) \( \text{Then the eye after the death of them is as though its} \)

\( \text{سُبْلَتْ بَشَكُِّ فَهَيْنَ غَرُّ تَدُمُّ} \) \( \text{blacks were put out with thorns, so that they are blind, shedding tears. (BS).} \)
CHAPTER VII.

THE PLURAL NOUN.

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

[by 'Amr Ibn Imra alKais alKhazrajī, a heathen, ancestor of 'Abd Allāh Ibn Rawāha, And (we are) they
that guard the breach of the tribe, so that a cause of re-
proach for neglect of their frontier comes not to them from
behind them (AKB)]: and is sometimes dropped before a
quiescent in a case of choice, as in the anomalous reading
XXXVII. 37. *Verily ye shall taste* the grievous chastisement, by assimilation to the Tanwîn in such as

حَيْثَةُ حَالِي لَقَيْطٍ عَلَيْهِ ۴ رَحَامُ الْطَّالِبِي رَهَابُ الْيَيِّي

(R), from a Rajaz cited by AZ in his *Nawâdir* in two places,
in the first of which he says that it is by a woman of the
Banû ʿĀmir, and in the second that it is by a woman of the
Banû ʿUkail boasting of her maternal uncles of AlYaman,
Haida is my maternal uncle, and Lâḥîf, and ʿAlî, and
Hâtim at Ṭāʾî, the lavish bestower of the hundred or hun-
dreds [316] (AKB), like [609] (K, B). The
*sing.* of the *perf. pl. masc.* is either sound [in the final]
or not (R). The [sing. ] sound in the final has the sign
[of the pl.] affixed to it without alteration, as ۹يِدُورَ from
۹بِزَرٌ (IA). The unsound is defective, abbreviated, or other-
wise unsound. That which is otherwise unsound is in the
predicament of the sound, as ۹ذِرُونَ طَبِينِ and ۹ذِرُ (R). The ۹يُ of
the defective is elided in this *pl.* with its Kasra [before it
(Sa)]; and what precedes the ۹ is then pronounced with
Ḍamm, and what precedes the ۹ with Kasr, as ۹جَاءْ أَلْقَاسُونَ and
۹رَأَيْتَ أَلْقَاصِينَ [720]. The ۹ of the abbreviated is
elided because of the concurrence of two quiescents, [the
abbreviated ٌ and the ٌ or ی of the pl. (Sn)] ; while the Fatha before the elided ٌ is retained as a notification of what is elided, vid. the ٌ, as ٌ وَ أَنْتُمُ الْأَعْلَمُونَ III. 133. When ye are the superiors and XXXVIII. 47. [115]. The looseness of IM's language implies that there is no difference in what has been mentioned between the abbreviated whose ٌ is aug., [like حُبْلِی when used as a name (Sn) for a male,] and the abbreviated whose ٌ is unaug., [like المُتْطَفِی (Sn)] ; and this is the opinion of the BB(A). The KK allow the [abbreviated] possessed of the aug. ٌ to be coordinated with the defective, saying العِيسِیَنَ with Damm, and العِیسِیَنَ with Kasr of the س (R). As for the KK, it is transmitted from them that they allow what precedes the ٌ and ی to be pronounced with Damm and Kasr respectively, without restriction [of augmentativeness in the ٌ] : while IM [in the CT (Sn)] transmits this pronunciation from them [as necessary (Sn)] in the case of the [non-foreign (Sn) abbreviated] possessed of the aug. ٌ, [because it is the non-foreign the augmentativeness of whose aug. ٌ is known (Sn)], like حُبّلِی when used as a name [for a male ; contrary to the rad. ٌ, before which the retention of the Fatha is necessary according to them, because the solicitude for the rad. is stronger than the solicitude for the aug. (Sn) : he says in the CT "and, if the abbreviated be foreign, like عیسی, they allow both pronunciations, because its ٌ may be aug. or unaug." The predicament of the prolonged is exactly the same as in the du. [230] : so that you say وَضَأْرُونَ with the Hamza sounded true from ضَأْرُونَ, and
with the  from  when a proper name for a male; and both pronunciations, [the Hamza sounded true and the  (Sn),] are allowable in [the pls. of] such as  and  when proper names for a male (A). What is pluralized with this pls. is [of two kinds (IA),] substantive and ep. (IA, A). This pls. is found [only (IY, MAd)] in the proper names and eps. of rational beings (IY, Sh), as The Zaid and The professors of AlIslam. Z says “That [pls.] which is [formed] with the  and  belongs to him that knows, in his eps. and proper names,” not “to him that reasons,” because this pls. is applied to the Ancient (extolled be His perfection!), as LI.48. [473] and LVI. 59. [543], which is frequent; so that Z deviates from prescribing reason as a condition to [prescribing] knowledge, since the Creator is characterized by knowledge, not by reason: and Z says “to him that knows,” not “to the possessors of knowledge,” because the Creator (extolled be His perfection!) is knowing by Himself, not by means of knowledge in His possession (IY). The same conditions are prescribed for this pls. as for the du. [228], with an addition, that its sing. be (1) a proper name for a rational male, devoid of the ss of feminization other than the ss of [such as (YS)]  and  [below] when proper names: (2) an ep. of a rational male, devoid of the ss of feminization, [but] susceptible of it [in the fem.]; or [not susceptible of it, but (YS)] indicative of superiority [356] (Fk). Its [additional] conditions are [therefore] of two kinds, (1) common to substantives and eps., vid. (a) being
denuded of the ʾs of feminization; (b) being [denotative of] a possessor of knowledge: (2) peculiar (a) to substantives, vid. the quality of proper name; (b) to eps., vid. susceptibility of the ʾs of feminization [in the fem.]; though the ʾs of superiority deviates from this rule, being pluralized with the ʿ and ʾn notwith-standing that the ʾs is not affixed to it (R). Such [as.] then as the following are not pluralized with the ʿ and ʾn (R, Fk):—

(1) among substantives (R), (a) رَجُلٌ [18] (Fk); (b) زَيْنَبٌ (Fk); (c) أَمْرُ (R) [and] ʾلَيْثٌ (Fk); (d) طَلْحَةٌ (R, Fk); (e) ُسَبْيْبَةٌ [4] and ُثْرَقَ نَقْحَةٌ (Fk), a name of a man (IY on §. 4): (2) among eps. (R ), (a) ُحَاسَنٌ [268] (Fk); (b) قَرْسُ طَرْيْبَلْ ِ (Fk) when ep. of an irrational [object] (YS); (c) عَلْمَةٌ [265] (R, Fk); (d) صَبْرُ ُجَرْجُعِ [269]; (e) ُسَكْرَانُ [272]; (f) أَحْمَرٌ [273] (Fk). But [some of these conditions are relaxed or disputed, for] (1) the dim. stands in the place of the ep., [because it indicates con-tempt and the like, according to the context (Sn),] as رُجَيْلٌ [25], pl. رُجَيْلُونَ (A): (2) the substantive possessed of the ʾs (R), such as طَلْحَةٌ (A), may be pluralized with the ʿ and ʾn according to the KK (R, A), who allow طَلْحُونَ with quiescence of the ʿ of the word and to IK, who allows طَلْحُونَ with Fath of the ʿ by analogy to the pl. with the ʾn [240]: but what they say is contrary to usage, as
[by 'Ubaid Allah Ibn Kais arRukayyat, God have mercy upon bones that they have buried in Sijistan, the Talha of the Talhas! (AKB)]; and to analogy, because their elision of the s is a suppression without anything to indicate it [1], and, if allowable in the substantive, would be allowed in the ep., as عَلَامُرَانَ, which is not allowable by common consent (R): (3) the tril. in which the s of feminization is made a compensation for its ف, as عَدَّة, or its ل, as تُبَة [above], when made a proper name, is excepted from [the prohibition applied to] what contains the s, for it may be pluralized with this pl., [according to the majority; while Mb disallows this, and requires it to be pluralized in such a form as عَدَّاتَ (Sn)]: (4) some allow the synthetic comp. to be pluralized with this pl. (A), unrestrictedly: or, as is said, if it end in وَئِبَ، in which case the sign is said to be affixed to its final, as سَيِبُونْهُونَ [below]; or to the first member, the second being elided, as سَيِبُونَ (Sn): (5) objects not possessed of knowledge are sometimes assimilated to beings possessed of knowledge in the eps., when the inf. ns. of those eps. are [denotative of] acts of beings possessed of knowledge, as أَفْتَيْنَا طَائِعِينَ XI. I. 10. We [the heaven and the earth] have come, obedient, XXVI. 3. [449], and XII. 4. [442]; and like it in the v. is وَكَلُّ فِي ِنَّكَلِ يَسَبْحُونَ XXXVI. 40. And all of them [the sun, moon, and stars] swim in a firmament (R): (6) the KK do not prescribe the condition that the ep. should not be of common gender, citing as evidence مَنَّا أَلِدُي هُوَ أَحَدَ [571]; for
is one of the common eps., which do not receive the َّ when feminization is intended, because they are applied to the masc. and fem. in one form: but the KK have no proof in the verse, because it is anomalous (A) (7) since َّ and َّي respectively, occur extraordinarily among the eps. of common gender, some say that َّي and َّي are allowable; but this is analogy, not hearsay, as S says of َّي [below]: (8) the ep. of five rad. letters, like َّي, deviates from this rule; for it is of common gender, notwithstanding that َّي is said [245]: (9) IK allows َّي [below], citing as evidence 

(by Ḥakīm al-Aʿwar Ibn ʿAyyāsh al-Kalbī, one of the poets of Syria, satirizing Muḍar, and accusing the wife of Al-Kumait Ibn Zaid of misconduct with the keepers of the prison, when he had fled from it in her clothes, leaving her in his place, Then the daughters of the Būnū Nizār (the father of Muḍar) have not found husbands, red and black (AKB)]; but, according to others, this [verse] is anomalous. S allows by analogy, not by hearsay, َّي [above], because [the sing. of] it is susceptible of the َّ in the fem., as َّي; and similarly َّي, because they say َّي [18]: S says “They do not say that,” because the general rule in the ep. َّلān is that the َّ should not be affixed to it, so that َّي and َّي are, as it were, anomalous; and therefore it is better that they should not be pluralized with this pl., in accordance with the gene-
ral rule. But naked and lank-bellied are allowable by common consent, because the general rule of the ep. with Damm of the f is not non-affixion of the s (R). The perf. pl. masc. is that in which the formation of the sing. is preserved, and in which the conditions before mentioned are found; and therefore that [pl. with the , and ن] which has no sing. of its form, or has a sing. not fulfilling the conditions, is not a perf. pl. masc., but is coordinated with it [in inflection] (I. A). The coordinates of the perf. pl. masc. in its inflection [16] are of four sorts, (1) quasi-pl. ns., vid. those which have no sing. of their form, whence (a) [below], i. q. أَصْحَابُ أُولُو ْلُو [below], a quasi-pl. having no sing. of its form, but [only] of its sense, vid. ذَوُو [contrary to ذُوو, which is really pl. of ذُوو (YS)], as ْلَا يَأْتِي أَوْلُو الْفَضْلِ مِنْكُمْ وَالسَّعَةِ أَنْ يُؤْتُوا أُولِي الْقُرْبَى XXIV. 22. And let not the possessors of abundance among you, and of means, swear that they will (not) give unto kindred, [i.e., العَلَى أَنْ لَا يُؤْتُوا لَدَيْكُمْ لِأُولِي الْأَلَبَابِ XXXIX. 22. Verily in that is an admonition for the possessors of understandings: (b) عِشْرُونَ [below], a quasi-pl. عَشْرُ which not being its sing., otherwise it would be applicable to thirty, because the pl. must be applicable to three quantities of the sing., and عَشْرِنَ with Fath of the ع and ش would necessarily be said; and its sisters from كَلَّنَونَ to تُسْعَونَ, the last included: (c) عَالَمُونَ [below], a quasi-pl. of عَالَم, not a pl. of it, because عَالَمُونَ is peculiar to the rational, whereas الْعَالَمُ The World or Universe is
a proper name for the rational and irrational, and the *pl.* is not more peculiar than its *sing.*: this is the saying of IM and his followers; but, according to what others say, it is a sound *pl.* that does not satisfy the conditions, because 운 is a generic *n.* and is not a proper name nor an *ep.*: (2) sound *pls.* that do not satisfy the conditions, whence ٠٠٠[below] pl. of ٠٠٠, and ٠٠٠ *pl.* of ٠٠٠. *Heavy rain* because they are neither proper names nor *eps.*: (3) broken *pls.*, vid. those *[pls.]* in which the formation of their *sing.* is not preserved, whence (a) ٠٠٠[below] *pl.* of ٠٠٠, which is pluralized with this *pl.* because it is sometimes employed on an occasion of great moment, [and, says IHsh (in the Sh), may be pronounced with quiescence of the ] in poetry (YS),] as

Assuredly the people of the lands shouted when there stood up, from the Banw Halad, a preacher above the boards of a pulpit (MAd)]: (b) سنون[below]. pl. of سنون, the ل of which is a or s, because they say in the pl. سنان[below] or سنان, and because the v. is سانان[below] or سانان, and its cat. سنان[727]; and its *cat.* [244], vid. every *pl.* of a tril. the ل of which is elided, the s of feminization being made a compensation for it, and which has no broken *pl.* [infl. with vowels (YS)], like *ءَةُرَة* *pl.* and *ءَةُرَة* *عَضِْرَة*, contrary to such as (a) ٠٠٠, because there is no elision; (b) ٠٠٠ and ٠٠٠, because the elided is the ف[below]; (c) ٠٠٠ and ٠٠٠, because there is no compensation, while ٠٠٠[below] and ٠٠٠ are anomalous;
(872)

[667] and [689], because the compensation is not the š; (c) [below], because they have a broken pl. [infl. with vowels], vid. [260]: (c) [below] pl. of ابّنُ [below] pl. of ابّنُ: (4) perf. pl. masc. or their co-ordinates used as [proper] names, whence (a) زيدُونَ when a proper name [of a man]; (b) [below], a name for the Highest part of Paradise [236], which is orig. pl. of [286], as

زَعَّمَتْ تَبَأْسُ أَنَّى إِمَا أَمَّتْ يُسَدُّ أَبْيَنُهَا الْأَصْعَرُ حَلَّتِي

[by Sulmi {or Salmā (AKB)} Ibn Rabī’a, of the Banu-s Sid {Ibn Mālik Ibn Bakr Ibn Sa’d (AKB)} Ibn Ḥabbā, Tumādīr asserts that, if I die, her youngest little sons will stop my gap, i. e., fill my place (T,AKB)], which, according to the BB, is pl. of أبيّنُ ابّنِي assumed, on the measure of ابّنُ, like أَضَحَى أَفْعَلُ; so that, according to them, it is anomalous as being pl. of a dim. whose non-dim. does not exist: while the KK say that it is pl. of أَدَلُ ابّنِي assumed, which is pl. of ابّنُ, like أَدَلُ دَلُّ; so that, according to them, it is anomalous in two ways, its being a pl. of a dim. whose non-dim. does not exist, and the occurrence of افْعَلُ as pl. of افْعَلُ, [because
is orig. بَنُوُی (KF),] which is anomalous, like اِبنُ as pl. of جَبِيلٌ [237]: but Jh says that it is anomalous as being pl. of أَبْنى dim. of أَبى, by making the conj. Hamza disj. [669]; and AU says that it is an irregular dim. of أَبْكَرْنِ and دُهْدَهْنِ (2): بَنُونَ [285] in

قدْ مُشيِتْ إِلاَّ الدُهْدُهْنِا
 إلاَّ نَلْسُنُ وَأَرْبَعِينَا # نُلْصِصَاتُ وَأَبْكَرْنًا

[from a Rajaz cited by AUd, whose author is not known. They have drunk, except the little young camels, except thirty and forty, little young she-camels and little young he-camels (AKB), for the first is pl. of دُهْدَهْنِ dim. of دُهْدَهْنَ, which means young camels, [and these are irrational objects]: while the second, according to the BB, is pl. of أَبْكَرْ assumed, like أَمْهَحِي, so that it is anomalous in two ways, its being [pluralized] with the, and ن in the case of irrational objects, and its being pl. of a dim. of an assumed non-dim.: but, according to the KK, it is pl. of the dim. of أَبْكَرْ pl. of بَكَر a young he-camel; so that it is anomalous only as being pluralized with the, and ن [in the case of irrational objects], like أَوْلُ (3): دُهْدَهْنِ [above], which is a heteromorphous pl. of دُهْدَهْنِ [above], which is a name for the Record of Good [236], as apparently expounded by God in His saying كَتَابٌ مَرْتُومٌ LXXXIII. 20. A written book; and, according to this, there is no anomaly in it, because it is a proper name.
transferred from the pl. of the rel. n. of عَلْيَّةٍ, which means an upper chamber; whereas, if we say that عَلْيُونَ is not a proper name, but is pl. of عَلْيَةٍ, and is not a rel. n. of it, but means elevated places, it is anomalous from the want of masculinization and reason; and in that case the full phrase in LXXXIII. is مَوَاضِعُ كِتَابِ مَرْقُومٍ (The places of) a written book, by suppression of the pre. n.: الْعَالَمُونَ [above], because it is neither an ep. nor a proper name: أَهْلُونَ [above] because it is not [a proper name or] an ep.; while in وُلَىٰ دُونَكَمَ أَهْلُونَ سَيِّدُ عَمَّلَسٍ وَأَرْضُ زَهْلُوْلٍ وَعَرْنَا جَيَالُ [by Ash-Shanfarā, a Kāḥṭānī heathen poet of AAlAzd, And I have kinsfolk other than you, a swift wolf, and a sleek leopard, and a shaggy-necked beast, a she-hyæna (AKB),] it is pluralized with the ٰ and ٰ notwithstanding the irrationality [of the animals mentioned (BS)], because the poet makes the wolf, leopard, and she-hyæna the substitute for his kinsfolk: أَرْضُونَ [above], where the ٰ is pronounced with Fath either because the ٰ and ٰ stand in the place of the ٰ and ٰ, so that it is as though أَرْضَاتٌ [241] were said, or to intimate that it is not really a sound pl. ; and the ٰ of أَرْضُونَ may be made quiescent: أَبَوَنَ [above], أُخُرُنَ, ٰ تَسْعَوْنَ عَشْرُونَ [above], and حَنْوُنَ, which are anomalous, because they are neither eps. nor proper names; whereas ذُو مَالٍ [in ذُو, which is an ep.: بَنُو [above], because by rule it ought to be إِبَنُ, and it is pluralized according to the o. f. of إِبَنٌ, vid. بَنُو
[689], by elision of the ل as clean forgotten: (11) their saying

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

I experienced from him, or it, disasters with Damm and Kasr of the ف, and similarly

all of which mean calamities and distresses; and their saying

The lion of 'Iṣṣirin or A lion of lions may be an anomaly of this cat., the ن being made the seat of inflection [236] (R). A poet [of the Banū Janāb of Bal-Kain (MN)] says [to his wife] about a son of his [by a handmaiden (MN)]:

لا تَعَذَّبِيِ فِي حُنْدَعْي إن حَنْدَعْجَا * وَلِيْتَ عَفْرَيْنِ لِدَاي سَوَاء

[Upbraid me not about Hunduj: verily Hunduj and the lion of 'Iṣṣirin are equal before me! (MN)]; and they say in the prov. أَشْكِحُ مِنَ لَيْثَ عَفْرَيْنَ Braver than the lion of 'Iṣṣirin or than a lion of lions, cited by As and others:

some say that عَفْرَيْنِ is [a name of (MN)] a place [celebrated for huge lions (MN)]; but may be pl. of عَفْرَيْنِ [236] meaning the lion, because he يَعَفَّرُ الْقُرْنَ throws the adversary down in the dust, so that this expression is like their sayings لَيْثُ لِيْبَيْنَ أَسْدُ أَسْدٌ and this verse is related with Tanwīn; but the prov. with Fath of the ﷺ, not otherwise (T). The pl. with the ﷺ, and ﷺ is common, notwithstanding that it is irregular, in those as. which have no broken pl., and in which the ئ of feminization preceded by Fath is made a compensation for their س, the initials of some of these pls. being altered as an intima-
tion that they are not really sound *pls.*: thus, in the case of the *n.* pronounced with Fath of the ﻓُ, like ﻳَ، they say ﺲُنَوْنَ [above] with Kasr of it; while ﺲُنَوْنَ with Damm of it occurs, but is rare: and, in the case of the *n.* pronounced with Damm of the ﻓُ, Kasr occurs with Damm, like ﻩُبُوْنَ and ﺟُلْوَنَ: though it is not universal, since Kasr has not been heard in ﺛﱡرُونَ and ﻟُبُوْنَ and ﻣُثُوْنَ and ﻋُصُوْنَ and [244]. And sometimes the like of this *pl.* occurs in the case of (1) the *n.* which has a broken *pl.* also, like ﺴُبُوْنَ *pls.* and ﺍٰكِٰبِ and ﺖُبُوْنَ *pl.* and ﺖُدُوْنَ; and (2) the *n.* whose ﻓُ is elided [above], as ﺖُبُوْنَ *pl.* and ﺖُدُوْنَ; (3) the *n.* whose ﻝُ is converted into لٌ, like ﻧُاٰسُ and ﺃَبُوْنَ: but [in forming the *pl.*] its ﻝُ is elided as clean forgotten, so that ﺛُوْنَ and ﺡُوْنَ and ﺡُوْنَ are said; whereas, if their ﻝُs were regarded, ﺛُوْنَ and ﺡُوْنَ and ﺡُوْنَ would be said, like ﺛُوْنَ [above], because after the elision of the سُ [in the sing. they are abbreviated: and in accordance with this the poet [AlKumait Ibn Zaid (AKB)] says, [satirizing the people of AlYaman (AKB),]


[Then I mean not by that, i.e., by my satirizing you, your lowest; but I mean by it the Dhás’s, i.e., the Kings of AlYaman named Dhu Yazan, Dhu Jadan, Dhu Nuwas, and the like (AKB)]; whereas, if the ﻝُ were regarded, he would say ﺛُوْنَ, like ﺛُوْنَ، because ﺛُوْنَ is pro-
ounced with Fath of the ع according to S, its o.f., says ABZ, being ٌذَا, like ْتَفَا. (AKB): (4) the reduplicated, like ٌغُرُونَ ْحُرُونَ ْضُرُونَ ْجُرُونَ stony tracts; while ْجُرُونَ with Fath and Kasr of the Hamza is transmitted from Y: some say that ٌحُرُونَ occurs in the sing.; and some that it does not, but that the Hamza is added in the pl. as an intimation of its being irregular. The masc. gender prevails over the fem., so that it suffices for some [of the beings mentioned] to be masc., as زِيدُ وَالْهِنْدُاتُ ضَارِبُونَ. Zaid and the Hinds are striking; and similarly reason in some of them is sufficient, as زِيدُ وَالْمُهَمْرُ مُقَيِّلُونَ. Zaid and the asses are approaching. The comp. proper name whose 1st member is uninfl. because of the composition may, if its 2nd member be not uninfl., as in ْعُلْبُكَةُ and مُعْدِيْكَةُ [215], be dualized [228] and pluralized, as ْعَلْبِيْكَانِ and ْعَلْبِيْكَانِ, because the two members are like an infl. word. If, however, the 2nd member be uninfl. because of the composition, as in ْحَمْسَةُ عَشْرُ, or of something else, as in سَبْرُهُ, the rule is that ْكُوُرُ وَذَا سَبْرُهُ, the two possessors, and The possessors, of the name ٌشٌبَاوَهِ [122], should be said, and similarly ْكُوُرُ وَذَا خَمْسَةُ عَشْرُ and ْكُوُرُ دَا خَمْسَةُ عَشْرُ; just as in the case of props. used as names ْكُوُرُ وَذَا خَمْسَةُ عَشْرُ and ْكُوُرُ دَا خَمْسَةُ عَشْرُ are said by common consent, and ْكُوُرُ دَا خَمْسَةُ عَشْرُ and ْكُوُرُ وَذَا خَمْسَةُ عَشْرُ, because props. must be imitated, so that the sign of the du. and pl. is not affixed to them. And similarly in the case of the du. and pl. [with
the and \( \text{ن} \) used as names, when you do not make their two as the seat of inflection [236], you must say \( \text{دواء مسلميّين} \) [or \( \text{مسلميّين} \) [or \( \text{مسلميّين} \) in order that two inflections with the consonant may not be combined at the end of the \( n \). But Mb allows \( \text{السبيرييّين} \) [above], notwithstanding the uninflectedness of the 2nd member; and ought to allow the like in خمسة عشر when a proper name. The prothetic \( \text{comp.} \) proper name has its pre. \( n. \) dualized and pluralized, as \( \text{عبد و مناب} \) and \( \text{ابن و منائي} \) and, when it is a surname, the pre. and post. \( n. \)s. may be dualized [and pluralized] together, as \( \text{أبو آل ذيدين} \) and \( \text{آباء آل ذيدين} \); though here also it is better to restrict oneself to dualization and pluralization of the pre. As for the \( \text{pl.} \) of \( \text{ابن} \) and \( \text{ذو} \), whether proper names or not, (1) if they denote a rational being, you say \( \text{بنو كذا} \) and \( \text{أبناء كذا} \) or \( \text{ذور كذا} \); (2) if not, then, whether they have a \( \text{fem.} \), \( \text{ذات كذا} \) and \( \text{بنات الملون} \) and \( \text{جلب ذو عُشّنْي} \) and \( \text{بنات الملون} \), or have not, as \( \text{ذو القعدة} \) \( \text{بنات الملون} \) [below], they are pluralized in the forms \( \text{بنات الملون} \) [below] and \( \text{ذو عرش} \), and \( \text{هـ camel having long hairs under the lower jaw} \) [below] and \( \text{ذو القعدة} \), because irrational objects are coordinated with the \( \text{fem.} \) in the \( \text{pl.} \), as \( \text{الاَيام مُضّين} \) [270];
but Akh transmits بَنُو نَعْشِ also, from regard to the letter of إِن, even though it be irrational: the poet says إِذَا مَا بَنُو نَعْشِ أَلْحَمُ رَابِي نَعْشِ, although the latter is not used (R). The [sound pl. (R,Jm)] fem. is that [pl. (Jm)] to the final [of the sing. (Jm)] of which an l and a ة are affixed (IH). The GG dispute about this l and ة: some of the ancients say that the ة denotes pluralization and feminization, the l being introduced to distinguish the pl. from the sing.; and some say that the ة denotes feminization, and the l pluralization; but most hold that the l and ة denote pluralization and feminization without distinction. This kind of pl. is like the perf. pl. masc. in preservation of its sing. (IY). That[sing.] whose final is a ة [of feminization], whether the sing. be abbreviated [16] or unabbreviated, [or better, whether the ة be preceded by an l or not, because there is no abbreviated whose final is a ة (Sn),] has its ة elided in this pl., in order that two signs of feminization may not be combined. The l of the abbreviated is converted in the same way as in the du. [229]: so that you say حَبْلِيَّةٌ (Sn), حُبْلِيَّةٌ, pl. of حَبْلِيَا [مُسَتَّدَعَةٌ, and مُصَطَّفَةٌ, and مُصَطَّفَةٌ], and حَبْلِيَا, though these are not abbreviated, except according to the o. f., i.e., the masc. (Sn), and مَتَيَّةٌ, pl. of مَتَيَّةَ when used as a name of a female, with the ي; and you say أَوْلَى, عَصِصاٌ, pl. of إِذَا أَوْلَى, and إِذَا أَوْلَى when used as names of females, with the ج [639,686]. The predicament of the prolonged and defective also
is like their predicament in the du. [230,229] (A). In the pl. of ُبِئِتٌ and ُيِئتَتٌ you say ُبِئِيتٍ, which is the pl. of their o. f. ُبِئِتٍ [689], by elision of the ِل as clean forgotten; and similarly ُبِئِيتٍ is the pl. of the o. f. of ُبِئِتٌ, i.e. ُبِئِتٍ [689], without elision of the ِل. The tril. of which the ِل is elided, and which is compensated for it by the ُس, is of 3 kinds, (1) pronounced with Fath of the ُف, in which kind the restoration of the ِل in the pl. with the ِت and ُه is most frequent, as ُسُئِتٌ ُهُنَأتٌ and ُسُئِتٌ ُهُنَأتٌ [above] in [the pl. of] ُهُنَأتٌ ُهُنَأتٌ, because of the lightness of the Fatha; though it occurs with elision of the ِل also, as ُفُهُتٌ ُهُنَأتٌ and ُفُهُتٌ ُهُنَأتٌ; and in some cases it is not pluralized with the sound pl. either with the ُس and ُه, or with the ِل and ُه, the broken pl. serving instead, like ُفِلْهَتٌ ُهُنَأتٌ and ُفِلْهَتٌ ُهُنَأتٌ [above] : (2) pronounced with Kasr of the ُف, in which kind the omission of the restoration is more frequent, as ُمُثْكَتٌ and ُرِكْتَتٌ, because of the heaviness of the Kasr; though ُعِصْرَتٌ great thorn-trees [244] occurs: (3) pronounced with Damm of the ُف, in which kind the restoration does not occur, as ُطَبَتٌ and ُطَبَتٌ, because Damm is the heaviest of the vowels (R). The [perf. pl. (IY)] fem. is made to accord with the [perf. pl. (IY)] masc. in having the same form for the gen. and acc. [17](M): and this ُه may not be pronounced with Fath [in the acc.] according to us; but the Bdd allow it [646], citing the verse of Abū Dhu‘aib.

فلما أَجْتَلَّهَا إِلَاءَ الْيَلِيمَ تَغْيَرَتْ # تَبَانٌ عَلَيْهَا ذَلِكَ ٍ وَأَنْسَسْرُهَا
And, when he drove them forth from the hive with smoke, they withdrew in swarms, their humiliation and rout being upon them (IY). The sound pl. with the ® and ™ belongs to the fem. in its substantives and eps. (M). This pl. is (1) regular, like ® بَنَات pl. of ® يَبْنَت; (2) confined to hearsay, like ® سَمْوَات pl. of ® سَمَاء (Fk). The only fem. substantives regularly pluralized with this pl. are (1) the proper name of the fem., whether the sign [- of feminization] be expressed in it, as ® عَرْيَة, ® خَنْسَة, and supplied, as ® هُنَّ (264): (2) the [substantive] possessed of the expressed ® of feminization, whether it be a proper masc., as ® حُمْرَة; or not, as ® غَرْفَة, whence ® إِكْرَامَة, ® تَخْرِيجَة, and the like, because the sing. is ® إِكْرَام and ® تَخْرِيج with the ® of unity (336): (3) the [substantive] possessed of the ® of feminization, as ® عَالِبَة, ® أَلْبَشَة, when it is not used as a name for the proper masc., in which case it is pluralized with the ®, and ® ن: (4) what may be fem. or masc., when it has no broken pl. and may not be pluralized with the ®, and ® أَلْبَشَة, ® أَلْبَشَة, etc., because [all] the cats. of the pls. are closed except this (R). Those letters of the alphabet which contain a [final (YS)] ® may by common consent be abbreviated or prolonged (Fk): so that ® بِيَات is said by conversion of the abbreviated ® into ®, and ® بَيْانات by retention of the Hamza (YS). The proper name of the irrational object, when headed by the prefixion of ® إِنْ or
as we have mentioned. And two sorts of substantives are mostly, not universally, pluralized with this \( pl. \), (1) the masc. irrational generic substantive, when it has no broken \( pl. \), as ﺟَمَّامَات [261]; and similarly every quin. whose letters are \( rad. \), as ﺱُفْرُ ﺟَمَّالَة [245]: but, according to Fr, this sort also is universal: (2) \( pls. \) that have no broken \( pl. \), as ﺛُبُرُّنَات, ﺟَمَّالَات, ﺻَوْاجِبَات, and ﺟَمَّالَات; but not ﺟَمَّالَات, because they say ﺟَمَّالٌ [256]. If, however, the \( fem. \) be an \( ep. \), then, (1) if it contain the sign of feminization, it is pluralized with the \( l \) and ﺛ, whether it be an \( ep. \) of a proper masc., as ﺟَرَّالٌ رَبَعَات [265]; or not, as ﻤَنِ ﻣَنْ ﺟَرَّاثَات [273]: unless it be the ﺟَرَّاثَات of the \( فَعَلُ \) or the ﺟَرَّاثَات of the \( فَعَالُ \); for they are not pluralized with the \( l \) and ﺛ, being made to accord with their mascs., which are not pluralized with the ﺛ and ﺟَرَّاثَات, as he allows ﺟَرَّاثَات [above]; and, if the quality of substantive predominate in either of them, this \( pl. \) is allowable by common consent, as in the saying of the Prophet ﻣِنَ ﻦَبِيِّ ﺧَرَاسَةَ ﺑَرَأَت. There is no poor-rate on greens [248]; and similarly in the case of every ﺟَرَّاثَات or ﺟَرَّاثَات used as a name for the proper masc. (2) if it do not contain the sign of feminization expressed, whether it be of common gender or peculiar to the \( fem. \), then, (a) if it be not a quin. whose
letters are rad., like \( \text{ضُرِّيَّب} \) and \( \text{مُفِّيَّل} \) [269], and like \( \text{حَاجُّض} \) having a young one with her, it is not pluralized with the \( \text{l} \) and \( \text{t} \); (b) if it be a quin. whose letters are rad., like \( \text{الْرُّجَالُ} \) and \( \text{الْمَرَأَةُ} \) The claquorous man and woman and \( \text{الْجَعْمَرِشُ} \) The decrepit woman, it is pluralized with the \( \text{l} \) and \( \text{t} \), as \( \text{نَسْرَةُ} \) and \( \text{جَعْمَرِشَاتٍ} \) [245]. The ep. of the irrational masc. also is universally pluralized with this pl., whether the masc. be proper, as standing upon three legs and the point of the toe of the fourth leg for the males of horses and \( \text{سَبْطُرَاتٍ} \) and similarly \( \text{جُمَّالُ} \) [261] and \( \text{sِبَكَالَاتٍ} \), and similarly \( \text{جُمَّالُ} \) [270]; and similarly the dim. of the irrational [masc.], as \( \text{جُمَلَاتٍ} \) [289] and \( \text{قُمَرَتٍ} \), because the dim. contains the sense of qualification: and in both these cases the masc. is pluralized with the pl. of the fem. because in both they intend to distinguish between the rational and irrational; and the irrational is subordinate to the rational, as the fem. is subordinate to the masc.; so that the irrational is coordinated with the fem., and pluralized with its pl. (R). The broken pl. is that [pl. (Jm)] the formation of whose sing. is altered [otherwise than by affixion of the sign of the pl. to its final (R)], like \( \text{أَفْرَاسٌ} \) and \( \text{رُجَالٌ} \) (LH). It is of 4 kinds:—(1) the pl. has more consonants than the sing., as \( \text{رُجَالٌ} \) and \( \text{رُجَالَ} \);
(2) the sing. has more consonants than the pl., as كِتَابٌ and كتاب. (3) the pl. is like the sing. in consonants, not vowels, as أسد and أسد. (4) the pl. is like the sing. in consonants and vowels, as مَلَكٌ [above], which is sing. as in XXVI.119. [539]; and pl. [237], as in X.23. [1] (A.Arb). It is common to him that knows and others, [to the rational and irrational (IY),] in their substantives and eps. (M); and to the masc. and fem. (IY). When you pluralize a man’s name, you have an option: if you will, you affix to it the ٖ and ٔ in the nom., and the ى and ٕ in the gen. and acc.; and, if you will, you break it for the pl. in the same way as substantives are broken for the pl. And when you pluralize a woman’s name, you have an option: if you will, you pluralize it with the [1 and] ت; and, if you will, you break it in the same way as substantives are broken for the pl. The poet Ru’ba says أَنَا أَبْنُ سَعِدٍ السَّعِيدَ [13]; and the pl. so formed in these names is frequent, which is the saying of ي and Khl: and the poet Zaid AlKhail says

اأُلِبَغَ الْأَتِيَّاَسُ نَيِّسٌ بَنٌ نُونْلِ َوَقَيْسِ بَنٌ أَهْبَانٌ وَقَيْسٌ بَنٌ جَابِر

Now tell thou the Kuises, Kais Ibn Naufal, and Kais Ibn Uhban, and Kais Ibn Jabir; the poet says

رَأَيْتُ سَعِيدًا مِنْ شُعوبَ كُتُبَةٍ قُلْتُ أَرْ سَعَدًا مِثْلَ سَعِيدٍ بَنٌ مَّالِكِ

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

وَشَيَّدَ لِي زَوْرَةٌ بَلالْحَابِ َوَعُمْرُ عَائِفٍ وَذَكَرُ عَمْرٍ

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

I repaired the breach of Ku‘b, when they had, from ferocity of hatred, already become Ku‘b’s. The poet Jarir says:

أَخَالِدَ تَنَّ عِلْقُتْكَ بَعْدَ هِنْدٍ فَشِبْتُبِي النَّخُوْلَدَ وَالْهَنْوَدُ

O Khālida, I have become attached to thee after Hind; and the Khālidas and the Hinds have made me hoary: and they say ‘الْجَدُّوْعْ’ , as they say ‘الْهَنُّوْد’; and, if you will, you say ‘الْجَدُّوْع’ , as you say ‘الْهَنُّوْد’ (S). The broken pl. has 27 formations (Aud).

§ 235. The broken pl. is of 2 kinds, pl. of paucity and pl. of multitude. The pl. of paucity properly indicates three [and upwards] (IA') to ten; and the pl. of multitude [properly (A)] indicates what is above ten to infinity (IA', A). The pl. of paucity is not a regular pl., because it is not mentioned except where explanation of paucity is meant, and is not used to denote mere plurality and genericity, as the pl. of multitude is: one says فَلَانٌ حَسَنٌ النِّيابِ Such a one is well-clothed in the sense of حَسَنٌ النَّثْرِ, حَسَنٌ الأَثْوَار, while حَسَنٌ النِّيابِ, حَسَنٌ النِّيابِ is not good; and كَمْ عِنْدَكَ مِنَ النِّيابِ How many clothes thou hast got!, while كَمْ مِنَ الأَثْوَارِ is not good; and He is the smartest of the youths, not when explanation of the genus is intended (R on the SH). The paradigms of the pl. of paucity are four, (1)
( 886 )

II. 192. (Upon him shall be incumbent) a fast of 3 days (Dj) ; (2) لاتنلأ [as XXXI. 26. (79,585) (D)] ; (3) as أهْمَرَأ [saas (D)] ; (4) فَعْلَةُ (D, IA, A), as عُشْرَةُ غُلُومَةَ Ten young men (D). Fr holds the following to be pls. of paucity, (5) فَعْلُ, as فَظْلَمُ ; (6) قَرْدَةُ, as وَقَرْدَةَ [237] ; and some, as IDn transmits, hold (7) فَعْلَةُ, as فَظْلَمُ ; (8) فَعْلَةُ, as وَقَرْدَةَ; and AZ, as T transmits from him, holds (9) فَظْلَمُ, as فَظْلَمُ: but the truth is that these are all pls. of multitude (A). The two sound pls. also are formations of paucity (IY, R, A), according to the GG (R), because they resemble the du. (IY, R) in preservation of the sing. [234] (R), and the du. denotes few (IY) : but this is of no account, since the resemblance of one thing to another in letter does not exact resemblance to it in sense also; though, if the story were authentic that, when Hassan [Ibn Thabit alAnsari (AKB)] recited his saying لَنَا أَلِكَفَانَا أَلْفُ الرَّحْمَة [below] to An Nabigha [adhi-Dhubyani (AKB)], the latter said to him تَقَلْدَتْ حَقَائِقَكَ وَسُيُوْنَتَكَ Thou hast made thy bowls and thy swords few!, it would contain a proof that the pl. with the ٰ and ٰ is a pl. of paucity: while IKh says that the two sound pls. are common to paucity and multitude; and apparently they denote unrestricted pluralization, without regard to paucity or multitude, so that they are applicable to both. For proof that these four paradigms of the broken pl. are peculiar to paucity the GG refer to the prevalence of their use in the sp. of 3 to 10 [317], and to the
preference shown for them in it, if they be found, above the rest of the pl.'s (R). The other paradigms of the broken pl. are pl.s of multitude (I.A). The pl. of multitude has 23 formations (Aud, A). This distinction between the formations of the few and the many occurs only in the tril., because of the lightness of its form and the extent of its circulation (I.Y). When the n. has only a pl. of paucity, as ُرَجُلْ [237], or of multitude, as ُرَجُلْ [237], this pl. is common to paucity and multitude; and so is every broken pl. of the quad. whose letters are ra.l. [245]; or of what is pluralized only in the same way, as مَصَانِعْ and أَجَارُ [253] (R).

When the pl. of paucity is conjoined with the ِنَثْ، denoting totality [599], or is pre. to what indicates mul-
titude, it is turned by that into a pl. of multitude, as

XXXIII. 35. Verily the Muslim men and the Muslim women; and both matters are combined by the saying of Hassan [above]

لَنَا أَلْجِنَّاتُ الْعِرْقِ يَلْبَعُنَّ بِالْمُكَكِي
رَأْسِيَّاناً يَقْطَرُنَّ مِنْ نُجُدَةٍ دَماّ

[238] (A) We have the bright bowls (meaning shields) gleaming in the early forenoon, and our swords drop blood from battle (Jsh). Each of the two [pl.s. (K on II. 228)] is sometimes metaphorically used instead of the other, notwithstanding the existence of that other, as

وَأَلْجِنَّاتُ يَلْبَعُنَّ بِالْمُكَكِي

II. 228. And the divorced women shall compel themselves to wait during
three constructions [317, 406, 503], notwithstanding the existence of [8, and (K)] بُنْسٍ (R). The formations of paucity being nearer [in sense] to the sing. than those of multitude, many predicaments of the sing. apply to the pl. of paucity, whence the allowability of (1) the formation of its dim. according to its letter [285]; (2) the qualification of the sing. by it, as كَلَّةَ أَمْسَل [146]; (c) the relation of the pron. literally in the sing. to it, as XVI. 68. [146] (IV).

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

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

وَمَا ذَهَبَ مَنْ تَجَّارَتْ حَدَّ الأَرَاسِ [by Suhaim Ibn Wathil ar-Riyahi, And what is this (thing which) the poets seek from me, when I have passed the limit of the forty (years)? (Jsh)],

حَسَنُ مَوَاضِعُ النَّقْبِ الأَعْلَى ✪ غَيَّرَتْ اَلْرَشْمُ صَامِتَةُ الْبَرْسِ [by At-Tirimnâh Ibn ʿHashim at-Tâ’i, Fair in the exposed places of the faces, slender in the waists, silent in the ankles (AKB)], and
by Sa'id Ibn Kais al-Hamdani, spoken by him on one of the days of Siffin, And that Abû Hasan 'Ali is a good father to us, while we are (good) sons to him (AKB): and the ی is then inseparable from them, as in the case of the sound pl. masc. used as a name [below]. That mostly occurs in poetry (R). The universality of this is disputed (IA): according to many of the GG, and among them Fr, it is universal in the perf. pl. masc. and its coordinates; and thus they explain

رب حني عرنوس ذي طلال لا يزالون ضاربين الغبب

[Many a tribe mighty, possessed of goodness, that cease not to be pitching the tents (Sn)] and [above] (A): whereas the truth is that it is not universal, but confined to hearsay (IA, A); and hence the saying of the Prophet

اللهُمَّ أجعلها عليه وسنين كسيرين يرسف

O God [52], make Thou them to be upon them years like the years of Joseph, [an imprecation of drought and famine upon the people of Makka (MKh),] in one of the two versions, [the other being سنين كسيرين يرسف (MKh)]; and like it is دعائي من نجدي اللهم (IA), a version of دعائي آل لود (above) (AKB); and like دعائي آل لود [above] is the saying of the poet, as cited by AZ,

سنين كلهِا للهِا قليت حربا # أعدُ مع الضالَةِ الدُّكر

In my years, all of them, I have encountered war, I being reckoned with the hardy, valiant warriors; and the other says
And assuredly thou didst beget sons of goodness, lords; and assuredly thou, after God, wast the lord. It occurs only in what is [improperly (A Az)] pluralized with the and ن as a compensation for a deficiency, like سنون and بُنْوُن[بُنْوُن], the inflection of the ن being allowable in this kind of pl. only because the ن here stands in the place of the departed letter, so that they make it like the ل of the word. As for مَّا مَّا يَسْتَخْرُجُ الْحُمْرُ [above], some hold that the ن in الزَّأَرِيِّ is the letter of inflection, and the Kasra in it the sign of the gen.: but the truth is that the ن is not a letter of inflection, nor the Kasra a sign of the gen., but only the vowel of the concurrence of two quiescents [664], vid. the ك and ن; because the vowel of the concurrence of two quiescents occurs sometimes as a Kasra, which is the o.f., sometimes as a Damma, and sometimes as a Fatha; and, since the poet is constrained, he pronounces with Kasr: and one proof that the Kasra in the ن of الزَّأَرِيِّ is not a sign of the gen., but only the Kasra of the concurrence of two quiescents, is the saying of Dhu-Iṣba' [alʿAdwānī (M, T)]

إِنِّي أَشْهُدُ أَنِّي ذَوْ مُحَافَظَةٍ مَّا رَأَهُ أَبُو أَبِي مِنْ أَبِيِّي

Verily I am unyielding, unyielding, scornful, and a son of an unyielding, unyielding father, sprung from unyielding sires, where it is undoubted that the Kasra of the ن in الزَّأَرِيِّ is on account of the concurrence of two quiescents, because it is a [regular] sound pl., like مُسْلِمِينَ; and
like it is the saying of the other, [vid. AlFarazdak (Mb, AKB),]

Not a living being, nor a dead, has filled their place, save the Khalīfas after the Prophets, the ن of the pl. being pronounced with Kasr only by poetic license [16](1Y). There are then two dials, in the cat. of سينين, (1) pronunciation of Tanwīn, [the dial. of the Banū ʿAmir (MKh)] ; (2) absence of it, [the dial. of Tamīm (MKh),] as though its omission were from observance of the form of the pl., while I have seen IUK say in his Commentary on the Tushūl that IM gives as the reason for omission of the Tanwin that its presence with this ن is like the presence of two Tanwīns in one word [110, 234]: and, in the latter dial., as IM appears to say, the gen. is with Kasra expressed ; but, as Fr appears to say, it is declined as a diptote, so that the gen. is with Fatha. And there remain two other dials. mentioned by Syt, (1) inseparability of the ن, and of the ن pronounced with Fatha, in which dial. the inflection is apparently with vowels assumed upon the ن ; (2) inseparability of the م, and inflection with vowels upon the ن (Sn). They make the س inseparable from it only in order that it may become like غسلين and similar sing.

ns., غسلين being from الفَسَالة; and Mb allows inseparability of the م, in which case it is like زيتون [below] (1Y). This is before the word is used as a proper name, after which the ن may be the seat of inflection by choice in this sort, as in the regular pls. when used as proper names (R). When you mean to use an
expression as a [proper] name, then, if that expression be a
du. or a pl. analogous to it, like ضَارِبٌ and ضَارِبَانَ, or co-
ordinated with them, like عَشِرٌ and إِثْنَانَ, it is mostly
infl. with the inflection that belonged to it before it was used
as a [proper] name (R on the proper name). You say هذَهُ اٍرَأَيْتُ فِلَسْطِينَ
This is Palestine (Mb, Jk), I saw Palestine (Mb), and We passed by Pales-
tine (Jk); this saying is the best; and similar are وَبَرُونَ وَفِلَسْطِينَ
and وَبَرُونَ, and all that resembles this, like وَقَسُرونَ
and the best [saying] is in this verse [of
AlA‘shâ (Akh, Jk)]

And our witness is the rose and the jasmine and the songstresses with their flutes; and the Kur contains a passage
which verifies that, جَلَّ اٌنَ كَتَابُ الْأَمْرَ لَفَيْ عَلَيْهِنَّ وَمَا أَدْرَأَكَ مَا
علَيْهِنَّ LXXXIII. 18, 19. Now [598], verily the record of the
pious is in ʻIlīyūn, [the proper name of the Record of Good
(234), in which all that is done by the angels and the righte-
ous men and Jinn is recorded (K)]. And what hath made the
to know what 'Illīyūn is? (Mb). But the مَسْتَعْتِبُونَ is not
made the seat of inflection. And, when the مَسْتَعْتِبُونَ is not
infl., the I is inseparable from the du., because it is lighter than the ى, and because there is no sing. ending in an aug. ى and with a Fatha before the ى, as

[by Tamim Ibn Mukbil, *Now, O abodes of the tribe at Assabu'aa, the night and the day have wearied them* (an enallage from the 2nd to the 3rd pers.) *with wear and tear (AKB)]; and the ى is inseparable from the pl. [above], because it is lighter than the ى; but ٓoccurs in the du. contrary to analogy; though, says Az, some of them say ُبكران according to analogy; and the ى sometimes occurs in the pl. [alternatively] with the ى, as ٓيبرون or ٓيبرو or ٓقنزرون or ٓتنزرون, and ٓيبرو or ٓيبرون, because the like of ٓزیرون [above] is found in their language; while Zj says, quoting from Mb, that the ى is regularly allowable before the ن of the pl. when it is made the seat of inflection: he says "and I do not know any one that has anticipated us in saying this:" but F says that there is no evidence of it, and that it is remote from analogy; and he says on

[by Yazid Ibn Mu'awiya Ibn Abi Sufyan aiKurashi alUmawi in a love-song about a Christian nun, who had shut herself up in a ruined cell near AlMāṭirūn, which was a garden on the outside of Damascus, *And she has at AlMāṭirūn in the days of winter, when the ant eats what he has collected, some gathered fruit, until, when* 

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

طَالَ لَيْلٗي وَبَتَ كَالْمَجْنُونَ * وَاعْتَرَتْيَنُ آلُّهُمْ بِأَلْبَاطِرْأُوْبٗون

[by Abū Dahbal alJumalī, Long was my night, and I spent the night like the possessed; and cares assailed me at AlMaṭīrūn (MN)]; and worse than this is that the ُو and Fath of the ُن should be inseparable from it (Aud), by imitation in the nom. case, which is the noblest of the cases of the n., as they say معاوِیَة بُن ُعِلّي بُن أَبُو طَالِبٗي and أَبُو سَفْیان, and as some read تَبَتْ يِدَا أَبُو لَهَبٗي CXI.1 [110] (MN), in order that nothing of it may be altered, so as to confuse the hearer (K). The verse ُولِهَا بِأَلْبَاطِرْأُوْبٗون اللَّهُ is related with Kasr of the ُن (Akh, Jh on ُنظر ) ; but the well-known version is with Fath (Akh); and, if R had cited in evidence طَالَ لَيْلٗي آلُّهُ, as IHsh has done in the Aud, it would have been more appropriate; for the Kasr of the ُن is plain, because of its occurrence in the rhyme (AKB).

§ 237. The conventional practice of [most (Sn)] GG is to mention the sing., and then say that its pl. is such
and such (A). The unaugmented *tril.*[368] substantives have 10 paradigms, (1) كَعُبْ فَعَلَ, like فَعَلَ; (2) *تَيْسُ فَعَلَ*, like فَعَلَ; (3) *يُعَلِّي فَعَلَ*, like فَعَلَ; (4) *حَضْدُ فَعَلَ*, like فَعَلَ; (5) *عُدَلْ فَعَلَ*, like فَعَلَ; (6) *يُقَلِّي فَعَلَ*, like فَعَلَ; (7) *يَعْبُ فَعَلَ*, like فَعَلَ; (8) *إِلَّ فَعَلَ*, like فَعَلَ; (9) *يَعْلِي فَعَلَ*, like فَعَلَ (IY); (10) *فُعَلَُْْ فَعَلَ*, like فَعَلَ (IY). The broken *pl.* of the unaugmented *tril.* [substantive] has 10 paradigms, (1) فِعَلَانِ (4); فُعُولُ (3); فَعَالُ (2); أنْفَعَالُ (1); (2) فِعَالَةُ (9); فِعَالُ (8); فِعَالِيَةُ (7); فُعَلَانِ (6); أنْفَعَالُ (5) فَعَلُّ (M). Five of these formations are regular, universal, vid. (1) فِعَالِيَةُ; (2) فِعَالُ; (3) فُعُولُ; (4) أَنْفَعَالُ; (5) فِعَالَانِ and أَنْفَعَالُ are formations denoting few [235]: (a) أَنْفَعَالُ and فُعُولُ are fellows, denoting many; and their *fems.* أَنْفَعَالَةُ and فِعَالَةَ [265] are used in the same way: but أَنْفَعَالُ and أَنْفَعَالُ are not fellows, because أَنْفَعَالُ occurs in [the *pl.* of] the very same [paradigms] as فُعُولُ [242]; whereas أَنْفَعَالُ and أَنْفَعَالُ are not like that. And the rest of the paradigms are anomalous in respect of usage, though some of them are more frequent than others (IY). The regular [broken (IY)] *pl.s.* of فَعَلُ are, (1) in paucity, أَنْفَعَالُ (IY,R), as أَكْلُ (IY), except in the hollow [242](R): (2) in multitude, فِعَالُ [except in the *cat.* of سَيْلُ (R)]; كَعَابُ (R) and فُعُولُ [except in the *cat.* of ثَوبُ (R)], as كَعَابُ and كَعَابُ (IY,R), whence ٤۴۱۱ (IY); and sometimes one of the two is isolated from its fellow, as
and similarly [these two paradigms occur] in the reduplicated, as ُصُكْرُوكَ and ُصِكْكَانُ; and the defective, as ُدِلَّةٌ [683] and ُظِبْكَةٌ, ُدِلَّةٌ [243] (R).

The anomalous [broken (IY);] pls. of ُتَعْلُومُ are, (1) in paucity, (a) ُعِنَّاُ, ُعُرَّاحُ (IY,R), and ُعِنُّانُ (IY), except in the hollow, where ُعِنَّاُ is regular[242] (R): while the two formations [ُعِنَّاُ and ُعِنَّاُ] are sometimes concentrated upon one substantive, whence ُعِنَّدُ and ُعِنَّدُ, as

وُجِدَتْ إِذَا أَصَطَلْكُوا خَيْرَهُمُ ُزَرْدُذُ ُعِنَّدُ أَلفُ ُعِنَّدُ (by AlA'ṣhâ (S), Thou hast been found to be the best of them when they make peace, while thy fire-stick is the quickest of their fire-sticks to kindle fire, a met. for the quickness of his hastening to do good (MN)); ُعُرَّاحُ and ُعُرَّاحُ, as

لَوْ لا غَدَّاٰتُ مِنْ أَلْتَحْبِيشِ لَقَبْ أَيْضَ أُنَسْحَوشُ

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

مَا ذَا تَقُولُ لِأَنْفُكَ يِلَيْتَ مَرَّهُ ُرَغْبُ أَلْتَحْبِيشِ لَا مَأْهَةً وَلَا شَجَرُ (by AlHutai'a, addressing 'Umar, who had imprisoned him, What is this that thou sayest of young birds (meaning children) at Dhû Marakh (a valley near Fadak), downy in the crops? Neither water is there nor trees (MN)]; and ُعُرَّاحُ and ُعُرَّاحُ: whereas only ُعِنَّدُ [below] has been heard (IY): (b) ُعِنَّدُ, as ُعِنَّدُ ُعِنَّدُ, which is a high place (R), like ُعُرَّاحُ pl. of ُعُرَّاحُ (T): the poet [Muḥammad (T,KF), or] Humāid, Ibn Abl Shīhādh aḍDabbi says
And sometimes poverty holds the youth back from attaining his purpose, when he would have been, but for poverty, an ascender of high places (T)]; and another, Ziyād [Ibn Ḥanbal, or (T)] Ibn Munkidh, says

An ascender of high places, in whose flank is slenderness, goes before them in the early morning in every peak of observation (T); Jh says (R), it is pl. of نَجَّدَ (Jh,R) pl. of نَجَّدُ (R), pl. of the pl. [256](Jh), فَعُولُ, being pluralized on the measure of فِعْلُة, by assimilation to فِعْلُ, like مَعْبُ "[246](R); and it is not impossible that فِعْلُة may be pl. of فِعْلٌ, in which case [also] فِعْلُة is pl. of the pl. (T); (2) in multitude, (a) "ظَهْرَانِ, فُعَالَانِ, and "بَطَانَانُ, جُكَّشانَ (R), and "عَبْدَانَ (IY) [below], (b) فِعْلُة, "جِبَّانَ, فِعْلُة, (IY); (c) فِعْلُة, "غَرْبَة, (R), and فِعْلُة [below], denoting [kinds of (IY)] truffles, [and (IY)]; (d) فِعْلُ, as [كَلِبَبُ (IY) below]; (e-f) فَعُولَة, as [عَبْدُ (IY) below]; (IY) فَعُولَة, [265], as [عْمُوْرَة, (IY,R), and فَعُولَة, فِحَالُة; while some say that فَعُولَة is contracted from فَعُولَة [below] is orig. فِعْلَة (IY); (g) فَعُولَة, as [فئاْعَة, (IY), and "ضَفْفَ, which [formation], according to the Banū Tamīm, may be abbreviated, as [ضَفْفَ and (T), like "عَنْقَ [246]: but is rarer than فِعْلُ, and فِعْلُة
with Kasr, which is rarer than ْفَعَّلَانَ with Damm. And sometimes ْفَعَّلَ is restricted to ْفَعَّلْ or ْفَعَّلُ in paucity and multitude, as ْأَرَانَ ْكُفَّ and ْأَرَانَ [above] (R). The regular [broken] pls. of ْفَعَّلُ are, (1) in paucity, ْأَنْتَيْجَ (R), and ْآَنْيَكَ (R) : (2) in multitude, [(a) in everything but the hollow (R),] ْفَعُولُ and ْفَعُولُ and ْفَعُولٌ (IY),] being more frequent (IY,R) than ْفَعُولٌ (IY); (b) in the hollow, ْتِمِّيْكَانِ, ْجِيْرَانِ, ْتِمِّيْكَانِ, ْفَعَّلَانُ, and ْسِيْحَاتِ (R). The anomalous [broken] pls. of ْفَعَّلُ are, (1) in paucity, (a) as ْأَرْمَسُ [242], as ْأَرْمَسُ [234, 246] (IY,R), whence ْأَمْنُزَتِيُّ مَيْ سَلَمْ عَلَيْكَمْ # ْعَلِيُّ الْأَرْمَسَ أَلْتَيْمَ مُضْيَمًا رَوَاءُ by Dhu-r-Rumma, O two abodes of Mayya, peace be upon you! Are the times that have passed about to return? (IY), ْبَعُدُ (transmitted by S (IY)), and ْأَرْمَسُ (IY,R); (b) as ْتِمِّيْكَانِ, ْجِيْرَانِ (R): (2) in multitude, [(a) in every- thing but the hollow (R),] (a) as ْسُلَقَانُ, ْفَعَّلَانُ and ْسُلَقَانُ, (b) as ْفَعِلُ, ْفَعَّلَانُ, ْجِرْبُانُ, and ْفَعِلُ (IY,R); (c) ْفَعِلُ as ْفَعَّلَانُ [246] and ْفَعِلُ (IY,R), whence the reading of Atā Ibn Abi Rabāh ْلا أَقَامًا 117. [550] Save idols, meaning ْرُنْتَ, the being made quiescent, as in ْرُسُلُ and ْكَتَبُ [246], and the converted into Hamza, as in ْأَجْرُ (IY), where 'A'isha read ْأَرَثِيًا (K); (d-e) ْفَعُولُ and ْفَعِلُ (IY,R), and ْأَسْوَدُ (IY);
That was surrounded by mountains, hills and gum-acacia trees, in the tangled copses of wide low grounds, intertwined in branches, wherein were prowling beasts, lions and leopards (Jsh). The [broken] pl. of فعل [in paucity and multitude (R)] is اعتبار, فعال (R), and اعتضاد (IY), but sometimes فعل occurs, as فعل (R), and اعتضاد (IY) [235] and ساعع, by assimilation [of فعل to فعل; whereas رجلة [with Fath of the ر (R)] is not a broken pl. [of رجلة (IY)], but a quasi-pl. n. (IY,R), because فعل is not one of the measures of the pls. (R). The regular [broken (IY)] pls. of فعل are, (1) in paucity, فعل [in the sound, hollow,
or anything else (R), as أَكَلَّ، أَجْرَّ، أَحْمَلَ، أَعْدَلَ (IY) : (2) in multitude, فَعَلْنَ، and فَعَلُّ، [as بَخَرُ، حَمْقَلُ، حَبْوُلُ، and ذَكَابُ (IY)] ; [says S (R),] being more frequent (IY, R) : while فَعَلْنَ is always used if its medial be a ي, as جِبْرُ، فِيْلُ، and فَعَلْلَ، and if its medial be a و, as بِيْلُ [242] (R). Sometimes فَعَلُ is used in paucity and multitude, as أَشْبَ، أَحْمَلَ (IY, R); and similarly فَعَلُ or فَعُلُ (R). The anomalous [broken] pls. of فَعَلُ are (1) فَعُلْلُ [in paucity, which is rare (IY)], as كَبُورُ and (IY) [235] اَرْجُلُ (2) : تَرَدْةٌ فَعُلُّهُ (IY, R), used in paucity, as تَرَدْةٌ قَرْطَةٌ Three apes, instead of فَعَالُ (IY) [234], قِنْوَانُ, both sometimes pronounced with Damm [of the ف (R), and صِرْمَانُ (IY)] (3) : كَبُورُ (IY) [235] شَفْدَانُ (IY) (4) : كُبُورُ (IY, R) : ضَرْبُ (R). The [broken] pls. of فَعَلُ are (1) فَعَالَ in paucity (IY, R) and multitude (R), as عَنْتَبَ and وَأَعَالِ (4) فَعَالَ in paucity. Hence 3: فَعَالَ (IY) (5) فَعَالَ, فَعَلْتَ, فَعَلْتُ (R). The [broken] pls. of فَعَالَ are, (1) in paucity, فَعَالَ, [in the hollow, as أَكَوْرُ and أَكْوَبُ (IY).]
or in anything else (R), as أَفْتَالَ (IY) : (2) in multitude, فُعَّلَ and فَايْلَ, [except in the hollow,] as جِرْجِرْهُ, جَمَاد, and جَنْوُن. (IY), Fُعَّلَ being more frequent; though Fُعَّلَ is more frequent in the reduplicated, as قَفَا في خَصَاصٍ, خَفَاف, خُشَاش (IY), and عَشَاش (IY, R); while they say عَشْشَوش also, as says Ru’ba.

لَصِبْيَةٌ كَأَنْفَرخُ الْعُشْوَوشِ [above] (IY). Sometimes أَفْتَال is used in paucity and multitude, as أَرْكَان (R); and they say in the unsound pl. اَمْدُادَ (Jh) and pl. مَدِّي [243], and do not exceed this pl., because of the rarity of this sing. (IY). The anomalous [broken] pl. of فِعَّل are [(1) in paucity, as أَرْكَان (R)]; (2) in multitude, (a) فَعَّالَة (R), and جَرْجَرْهُ, (b) فِعَّلَ, as [in one word (IY)] فُلْكِ [234], which is sing., as XXVI. 119 [539], and pl., as X. 23 [1] (IY, R). When فِعَّل is hollow, its only pl. of multitude is فِعَّلَان, as عِيدَان and حَيِّتان; and other [cats. of فِعَّل] also share with the hollow in فِعَّلَان, as جَشَان [256], which, S says, is pl. of حَشُن a garden (R). The regular [broken] pl. of فِعَّل in paucity and multitude is سَرْدُان, Fِعَّلَان and جَرْدُان (IY); while اَرْبَاع (R), and [similarly (R)] اَرْطَاب (R), are anomalous. The
[broken] pl. of 

is 

in paucity and multitude (IY, R), as 

and 

Aṣma (IY). The commonest of these paradigms of the broken pl. is 

[ because it occurs in the 10 formations (of the sing.), being anomalous in two of them, as 

and 

Arāb, regular in the rest (IY)]; next 

, [because it occurs in 6 paradigms, 

, 

, 

, 

, and 

(IY),] as 

, 

, 

, and 

, 

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, and 

, 

, and 

next 

and 

which are equal, [because they occur in 5 paradigms (IY),] as 

, 

, 

, and 

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, 

, 

and 

, 

, and 

, 

, 

, and 

(IY); next 

, [because it occurs in 4 paradigms (IY),] as 

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, 

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, and 

, 

, and 

next 

and 

which are equal, as 

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, and 

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, and 

, 

, and 

(IY),] and 

[pl. of 

(Jh, KF), says Fr (Jh),] , 

, 

, and 

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, and 

, and 

, 

, and 

, 

[pl. of 

(IV) [pl. of 

(IV) ]; next 

, as 

and 

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, 

, and 

, 

, and 

, and 

, 

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, and 

, 

, and 

(M). The opinion of S is that 

[above] and the like are quasi-pl. ns., like 

[257], and similarly 

[above] and 

, not broken pl. ; but Akh holds
that all of them are broken *pls., though seldom used (IY). And *حلجلٌ [above] occurs as *pl. of *حلجل (being the only *pl. of this measure in the *tril. (IY, AAz), for which rea-
son Z does not mention it with the paradigms of the *pl. (IY))]: the poet [*‘Abd Allāh Ibn AlHajjāj (IY), (or) AlHuṣai‘a (AAz),] says

إِرْحَمْ أَصْبَبَيْتِيَ اللَّهُمَّ أَنْتَ هُمْ *جِلَّلٌ تَدْرَجُ فِي الْشَّرْبَةِ وَقَعًٰ

(M) Have mercy upon my little boys [286], who are as weak as though they were partridges stepping along in *AshSharab-
ba, a place [belonging to the Banu Ja‘far Ibn Kilāb (Bk)], falling from their inability to fly (IY). *فعلٍ does not
occur as a *pl. except in [two words (Jh),] *حلجلٌ *pl. of *حلجل A partridge and *طَرْعَانٌ *pl. of *طَرْعَان A polecat (Jh, A);
and IS holds that it is a quasi-*pl. *n., not a *pl. (A): As says that *حلجلٍ is a *dial. var. of *حلجل (IY, A);
but the truth is that it is a *pl., like *طَرْعَان: and what proves that *طَرْعَان and *حلجلٍ are *pls. is their femininiza-
tion, as They are the partridges and the polecats and *هوُ الْحَلْجَلُ * هوُ الْطَرْعَانُ It is the partridge, that being transmitted by AZ; whereas, if *حلجلٍ were a *dial. var.
of *حلجل , as As says, it would be masc., like the latter: and Akh says that *حلجلٍ is sing. and *pl., like *فُلُكَ and

§ 238. Having finished the *pl. of the formations of the unaugmented *tril., when it is a masc. substative, [Z
followed by] IH enters upon the explanation of its *pl.* when it is [a substantive] made *fem.* with the ُة (R). The *tril.* [substantive] that the ُة is affixed to has 6 formations, ُة (1) ُة (2); ُة (3); ُة (4); ُة (5); ُة (6) (IY). The paradigms of its broken *pl.* are (1) ُة (M). The *pl.* of ُة in paucity is with the ُة and ُة and ُة [240]; and the unsound and re-duplicated are like the sound in that: they say, in the case of (1) the unsound in (a) the ضَّعَات and ضَّعَات, as فإى رضَّاتِ الْجَمَّانِ (XLII.21). In *the lawns of the gardens* [240]; (b) the ُة and ُة and ُة (IY). The broken *pl.* of ُة [in multitude (IY)] are (1) ُة, regularly, in the sound, unsound, and re-duplicated, as ظَبَّةٌ (713) ُة (IY), ُة (R), ُة (IY), and ُة (IY) [as though it were (R)] contracted from ُة, ُة, ُة (R), ُة (IY)] ; but that is not regular [in the sound or anything else (R)] : (3) ُة, as ُة and ُة, because ُة and ُة are fellows in the *pl.* of ُة [the masc. of ُة (R)], except that ُة in the *pl.* of ُة is rare, and in the *pl.* of ُة is frequent [237] : (4) ُة, ُة (when ُة is hollow, of the *cat.* of the ُة (R), as ُة
[and دُوُّلُ (R)] ; and [similarly (IV), though anomalously, when it is defective (R),] as قُرَّ، [and, says F, بَرْيُ ل. of بِرَةُ which, says he, is what is put in the nose of the camel, whereas the well-known (form) in this sense is بَرْتُ (R)] : but that is not regular, فُعَلْتُ [here (R)] being [only (IV)] made to accord with فُعَلْتُ (IV,R) ; and, when it is hollow, of the cat. of the يُ, its ف may not be pronounced with ذَامَم in the l., but is pronounced with كَسِرُ, as above [and] ضَيِعُ (R). Sometimes, however, they content themselves with the l. of paucity, and do not exceed it : S says (IV), And they sometimes pluralize with the [ل* and] ت* when they mean multitude (S,IV) ; and the poet حَسَن says لنَأَلْكَفْنَاتُ أَلْحُ [235], where he does not mean paucity (S). فُعَلْتُ is pluralized in paucity with the [ل* and[ ت* , as رُجَبَاتُ رُجَبَاتُ courts ; and the unsound is similar, as قَاتُ (IV). The [broken] l. of فُعَلْتُ [in multitude (IV)] are (1), [regularly (R),] as رَكَابُ فَعَلْتُ , وَرَكَابُ رَكَابُ (IV),] and فَعَلْتُ (2) : [256] نَيْقَانُ فَعَلْتُ [713] and فَعَلْتُ (IV,R), as says the رَجِيزُ يُقُومُ تَارِكًا وَيَشْنِي تَيِّرًا.

He stands at times, and walks at times (IV) ; the o. f. of which is فَعَلْتُ (R), فَعَلْتُ here being contracted from فَعَلْتُ (IV) : as قَتَرُ (IV,R) and قَتَرُ (3), as in the saying of the رَجِيزُ [cited by As (Jh).]
Dost thou know the dwelling at the top of the mountain full of knolls? It has become effaced, except ashes covered with dust (IY); and [similarly in the sound (IY)] and (IY,R), as in ِخُشْب, XXII 37. And (We have made) the sacrificial camels, We have made them for you to be of the signs of the religion of God, [read by HB وَالْبُدْنَ جَعَلْنَاهَا كَثُمُ مِنْ شَعَاءِرِ اللَّهِ] with two Dammas, like تُثَرَ pl. of تُثَرَ (K,) and in كانُونُ خُشْب مُسَنَّة LXIII.4. [516], read with quiescence [of the by AI, Ks, and, as is reported, Ibn Kathîr (B),] and with Damm: but that [quiescence] is not the o.f., فَعَلْ being only abbreviated from فَعَلل contracted from فَعَولل (IY); فَعَلل is not frequent; and, in the sound, the م may be pronounced with Damm, on the ground that the Damm is either a deriv. of the quiescence or its o.f. [711]. And [in paucity] it is pluralized upon the measure of فَعَلّل, as أُكَمُ in the sound, أُنْقُل[256] in the hollow, and أَمُ[244] in the defective. نَعْلَة from the defective, [i.e., the unsound in the ] is frequent (R): as for the unsound in the I (IY), like حُصْي, and حُصَّى, it, when in [the sense of (R)], the pl., mostly occurs [curtailed of the ] (R), like the pl. of generic ns. (254) (IY),] as أَمْسَا, and حُصَّى (R); or [like the sound pl. (IY)] with the l and ت, [as حَصِّيَات and تَنَوارَات (IY)]: but is sometimes pluralized upon the measure of فَعَلّل, as صَفِيَ and دُوَّرٌ [722]; and إِمَام, إِمَام and إِنْكَ [244] (IY,R), as says the poet [AnNâbigha (Jh, ABk, Jk) adhDhubyânî (ABk), describing coats of mail (Jk),]
That have been rubbed over with dregs of oil, and scoured inside with rotten camel's dung; so that they are bright, like pools of water, clean as to the linings (IY); and [as] says [the poet (S)] Al-Kattāl [al-Kilâbî (S)]

As for the bondswomen, they call me not child, when the sons of the bondswomen upbraid one another with shame (S, Jh). The predicament of the reduplicated is the same as that of the sound; but it is scarce. The pl. of فُعَلُّ in paucity is with the I and and مَعَدَاتُ (IY). The [broken (IY)] pl. of فُعَلُّ [in multitude (IY)] is فُعَلُّ (IY), with Kasr of the ف and Fath of the ع, as وَقُمْ and مَعَدُّ (IY, R); but that is not regular (IY): Sf says, And the like of it is rare, not invariable; for كِلَّمَ and جَلَفَ are not said in the case of كِلَّةَ and جَلَفَةَ a pregnant she-camel (R): while وَقُمْ and مَعَدَّةَ are so pluralized only because they say and جَرَّةَ and مَعَدَّةَ, [with quiescence of the 2nd (IY) rad.,] like كِسَرَة (IY, R) and جَرَّة (IY), according to the Banû Tamîn and others [468]; so that وَقُمْ and مَعَدَّةَ are really pl. of فُعَلُّ [below], not of فُعَلُّ: whereas other
words, like كُلُّهُ and خَلِيفَةٌ, [whose 2nd rad. is not a guttural letter,] do not occur upon the measure of كسرة, except according to the Banū Tamīm [758] (R). فعَّلَ is pluralized in paucity with the ٌ and ٌ, as رُكَّبَاتٌ and طَلَّبَاتٌ [240], whence من وُزْرٍ للِّدْجٍ XLIX.4. From outside the chambers, [also read الْدُّجُّرَاتِ (K, B),] and ظُلْبَاتٌ بَعْضُهَا فُرُقٌ بَعْضٍ XXIV.40. (These are) darknesses, some of which are above others (IY). The [broken (R)] pls. of فعَّلُ [in multitude (IY)] are (1) فُعَّالٌ, [mostly (R), regularly, as طُلُمٌ, رُكَّبٌ, غَرَفٌ (IY)]; which is sometimes used in paucity also, as تَلَّمُتْ غَرْنِی Three upper-chambers, [though this is rare (R)] : فَعَّالُ (2); [except in the hollow (R),] as دُوَّرٌ, جَفَّارٌ (IY), يَزَامٌ (R),] and بَرَثٌ; which is frequent in the reduplicated, as [حَلاَلُ, جِبَابٌ (IY),] and وَقَلٌ (R), جِبَابٌ (IY,R); while in the hollow they restrict themselves to دُوَّرٌ فَعَّلٌ, and دُوَّرٌ فَعَّلٌ (R). In the فعَّلَةُ unsound in the أ they say دُوَّرَاتٌ and دُوَّرٌ; and in the one unsound in the أ they say خَطْرَاتٌ and خَطْرٌ; while the one whose unsound أ is a أ is similar in multitude, as مُدَّى and مُكَلِّى; but they hardly ever pluralize it with the أ, contenting themselves with the formation of multitude instead. And the reduplicated
is similar, as سر and مدة and سرات and مكدن (IY). As for pl. of the حبيرة waistband of the trousers, i.e., place of tying them, it is anomalous (R). فعلا is pluralized in paucity with the ل and ت, as سدرات and كسرات [240] (IY). The broken pl. of فعلا [in multitude (IY)] is فعل, [in the sound or anything else (R),] as سدر and (IY) رشي [239], فدان, ديم and باقي (IY), and ليكي للكسر Three fragments (IY, R): and others than S mention فعال with ذمام of the ف, like حلي للكسر but Kasr is better in both of them: and sometimes فعال occurs, like حقاق and فعال; so S mentions, but it is extremely rare. S says that the pl. with the ل and ت is rare, whether in the sound or in anything else, because, in this pl., [vocalic] alliteration of the ع to the ف is the rule [240]; whereas, like فيل, is a scarce formation (R): and [S says that (R)] they hardly ever pluralize [the defective (R), i.e., the unsound in the ج (IY), whether it belong to the cat. of the ج or ال (R)], with the ل and ت (IY, R), because its 2nd [rau.] would then be pronounced with Kasr, as رشات, and, since they dislike the combination of two Kasras in the sound, they dislike it more in the unsound (IY); so that they content themselves with فعل in paucity and multitude (R). But the unsound in
the هٰ( is pluralized [in paucity (IY)] with the ل and تٰ, because [its هٰ( must be made quiescent, so that (R)] two Kasras are not combined (IY,R) in it. And they say in the reduplicated ئٰ(ات and ئٰ(ات (IY). S says (R), And فٰ( sometimes has a [broken (S,IY)] pl. [of paucity] upon the measure of أنٰ(ت as هٰ(ت لم pl. أتٰ(ت [255] ; but that is rare, [scarce (S,R),] not the rule. فٰ( [if not pluralized with the (ل and تٰ (S), (i.e.) in multitude (IY),] has a [broken (S,IY)] pl. upon the measure of فٰ( as (S)] أتٰ(ت and أتٰ(ت, [being assimilated to فٰ( (IY,R), like غرفة [254] and غرفة (IY), and therefore pluralized upon the measure of فٰ( (R)] : but that is not like فٰ( and (S,R)] رطب [254], because رطب is masc., [like ُب and تٰ (S,R); while this is fem. (S,IY,R), like غرفة (S,R)] ئٰ(ت [254] and ئٰ(ت (S,R) : and [because] the dim. of ئٰ( is رطب while the dim. of أتٰ(ت [and أتٰ(ت (R)] is ئٰ(ت [and ئٰ(ت (R)], the word being restored to the sing. (IY,R), and then pluralized with the ل and تٰ, because it is a broken pl. [285]. Thus the whole number of formations of the [broken] pl. of these substantives is 6, as above mentioned. The commonest of them is ئٰ(ت, because it occurs in 4 substantives, فٰ(ت, ئٰ(ت, ئٰ(ت : and ئٰ(ت is regular, universal, in ئٰ(ت and ئٰ(ت, anomalous in the [two] others; ئٰ(ت is
regular in نَّعْلَة and نُعْلَة, any other [broken pl.] being anomalous in them]; and نُعْلَة is regular in نُعْلَة, any other [broken pl.] being anomalous in it, while the predicament of [نَّعْلَة] نَّعْلَة has been mentioned above (I Y).

§ 239. The rule in eps. is that they should not receive a broken pl., because they bear a resemblance to, and exercise the same government as, vs.; so that their finals receive the same affix for the pl. as the finals of the v., vid. the and و; and it is then followed by the ٰ and ٌ, which are subordinate to it: and also [because] the latent prons. are attached to them, and the rule is that their form should contain something to indicate those prons., whereas that is not found in the broken pl.; so that it is better that they should be pluralized with the ٍ and ٌ to indicate the latency of the pron. of rational males [below], and with the ٰ and ٌ to indicate a plurality of other objects. Notwithstanding this, however, some eps. receive a broken pl., because they are ns, like substantives, although they resemble the v.: and the broken pl. is more frequent in the assimilate eps. than in the act. part. of the tril., since the former resemble the v. less than the latter does; and more frequent in the act. part. of the tril. than in the pass. part. of the tril. and the act. and pass. parts. of the non-tril., because the two last resemble their aors. in form more than the act. part. of the tril. resembles its aor., while the pass. part. of the tril. is treated like the act. and pass. parts. of the non-tril. in rarity of the broken pl. on account of the م in its beginning (R). The formations of the tril. eps. [that have a
broken pl. \((R)\) are 7 (IY,R), (1) \(\text{فعل} (2) \text{فعل} (3) \text{فعل} (4) \text{فعل} (5) \text{فعل} (6) \text{فعل} (7) \text{فعل} (IY)\). The paradigms [of the broken pl. (IY)] of the tril. eps. are like the paradigms [of the broken pl. (IY)] of the tril. substantives [237] \((M)\). The broken pl. of \(\text{فعل} (1) \text{فعل} , mostly, \) universally, as \(\text{kittat} \), \(\text{سُبُل} \), \(\text{صُعَاب} \), \(\text{mean} \), \(\text{Inst.} \) \((IY)\), as \(\text{khefur} \) \(\text{شَيْوَم} \) [242] \((R)\) : (3) \(\text{فعل} \) \(\text{or} \) \(\text{فعل} \), one of these two formations being apparently a deriv. of the other \((R)\), as \(\text{سَحَلَان} \) [white garments \((IY)\) or \(\text{سَحَل} \), \(\text{صدق} \\text{الْيَقَآر} \), \(\text{Steady in the encounter} \) or \(\text{صدق} \\text{الْيَقَآر} \), and \(\text{sometimes only one} \) \(\text{of} \) \(\text{them} \) \(\text{being} \) \(\text{used} \) \((R)\), \(\text{as} \) \(\text{kut} \) \((R)\), \(\text{and} \) \(\text{وزن} \) \((IY,R)\); but this is rare \((IY)\) : (4) \(\text{by assimilation of} \) \(\text{فعل} \) \(\text{to} \) \(\text{فعل} \) \(\text{because} \) \(\text{munificent} \) \(\text{i. q.} \) \(\text{the} \) \(\text{act. part.} \) \((IY)\), \(\text{like} \) \(\text{كرم} \) \(\text{pl.} \text{علماة} \) [247] \((IY,R)\); or to \(\text{فعل} \) \(\text{a} \) \(\text{افعُل} \), \(\text{like} \) \(\text{كرم} \) \(\text{pl.} \text{افعُل} \) [246] \((R)\) : (5) \(\text{is} \) \(\text{ordinarily} \) \(\text{not} \) \(\text{used} \) as a broken pl. of [the ep.] \(\text{فعال} \) \(\text{in paucity} \) \((IY)\), because the ep. in most cases has a qualified explaining the paucity and multitude, and the o. f. in pl. is the pl. of multitude \((R)\); so that, when a pl. of paucity is needed, they use the sound pl. \((IY)\) : but, since some eps. are used as substantives, like \(\text{فَعَل} \), \(\text{they} \) \(\text{are} \) \(\text{pluralized} \) \(\text{in} \) \(\text{paucity} \) \((R)\) upon the measure of \(\text{افعُل} \), \(\text{افعُل} \); and, if \(\text{فعل} \) or
any [other (R)] ep. be used as a name [for a man (IY)], it is pluralized as a substantive [240] (IY,R) : (6) 

، which is the [formation of paucity] prevalent in the 
hollow belonging to the cat. of the 
and (R) 
[242] (IY,R) : (7) 

، in the hollow and anything 
else, as (R) 
[7] (IY) ; like 
and (IY,R) 
(8) 

، as (IY) 
[237] (IY,R) ; while such as 
and 
may be orig. 
pronounced with Damm of the ف ، which is then pro-
nounced with Kasr for preservation of the ى ، 
as delicate (R) [and] 
(IX); while with 
quiescence of the ى occurs, as (R). Thus the 
paradigms of the broken pl. of فَعَلُ have 9 formations, of 
which one, vid. فَعَلُ ; is regular ; and the remainder 
are anomalous, heard, but not copied, though some of 
them are more frequent than others. That is because 
they are treated as substantives ; for they are hardly 
ever used with their qualifieds, so that ۹ ۶ and 
۹ ۶ are not said (IY). And they say [and 
(S)] , as they say ۹ (S,IX) and ۹ (S).
The broken pl. of فَعَلُ , as skinned carcasses of 
sheep without heads or legs,[أَنْفَلَ] (S,R) , and 
emaciated (S,IX,R) ; while AZ transmits أَنْفَلَ free or
quit (IV) is made a substitute for [here (IV)] and in multitude (S, IV); and therefore does not occur with [either of] them, so that جلوف or جلوف is not said (IV); while أُغلف is said [by some of the Arabs (S, IV), upon the measure of أُغلف (S)], by assimilation to substantives, like أَدْرَب [237] (S, IV, R); but it is extraordinary in eps. (R). The broken pl. of فعل is فعال, as أَحْرَأْر, and أَحْرَأْر. The broken pl. of فعل is (1) (IV, R), mostly, as S appears to say (R), as حسان fair, سيفاط hair, and قطاط very curly hair (IV): (2) sometimes, [says S (R),] used instead of (IV, R), as أَبْطَال, أَخْلَاق, أَعْرَاب, and اسْتَال [146, 235]: Labid says

Whose van shall be led by every fleet mare, short-haired, like the mare Hirawa of the unmarried men, as though they used to borrow this mare to go hunting on, or like the staff of the herdsmen going fur afield with their camels to pasture (Dw). But and are because and are used as substantives; so that they are like male bustards and lambs [237]: and similarly [ and نصف, like] نصف, because middle-aged is like a substantive, and is reckoned by S among sub-
statives; so that they are like أَسْدُ and أَسْدٌ [237,246], according to him (R). The broken pls. of نِعْلُ are (1) أَنْكُن (IY,R), while Jr transmits أَفْرَاح (IY): (2) وَجَاعُ (IY,R) and فَرَاحُ (IY,R), as [417], as the poet says

The faces of men, so long as thou art preserved alive, are white, cheerful; and their spirits are joyful (IY): (3) فَجَعَى وَجَعَى فَجَعَى (IY,R), as نْفَعَى (4) نْفَعَى (IY,R), as (R) وَجَعَى (5) نْفَعَى [417], which is rare, as خْشَى (IY) وَجَعَى فَجَعَى (6) (R). The broken pl. of نِعْلُ is Nُعُلُّ, as أَفْكَأَتُ (IY,R) and أَنْجَبُ (R): the poet [AlKumait Ibn Zaid (MN,EC) alAsadi (MN)] says

(417) Assuredly the wakeful as to the coverings of drowsiness, meaning the lids of the eyes, have known their being adorned and anointed with black [collyrium] (MN,EC): نْجَدُ and نْجَدُ are said to be the only two words of this cat. that have a broken pl., the remainder being pluralized with the sound pl.: and AAsh transmits يَفْقَأَتُ, like سُبْعُ يَفْقَأَتُ. يَفْقَأَتُ, in the substantive [237]; but the truth is that يَفْقَأَتُ is pl. of يَفْكَأَتُ because نْفَعُ is prevalent in [the pl. of] أَجْنَابُ [250] (R). The broken pl. of نْفَعُ is نْفَعُ, as أَفْكَأَتُ (IY,R); but some of the Arabs put جَنَبُ always into
the sing., as َوَإِنْ كُنْتُمْ جَنْبًا فَأَطْهَرُوا V. 9. And, if ye be unclean, purify yourselves, making it an inf. n. [148] (IY). The commonest of these pls. is أَعْمَلُ, because it is applied to all [the formations of (IY)] the eps., [vid. فَعَلُ, فَعْلُ, فَعْلٌ, فَعَلُ, فَعُلُّ, فَعَلْ (IY),] as أَشْيَاقُ, أَيْقَاطُ, أَيْنَا, أَبْطَالُ, أَجْنَابُ, أَجْلَافُ and the next نَعَلُ, because it is applied to 3 [formations (IY)] of them, [نَعَلُ, نَعْلٌ, نَعَلَ (IY),] as صَعَابُ, جَعَابُ and َوِجَاعُ, فَعَلُ, فَعُلُّ, فَعْلَ, فَعَلُ, فَعْلٌ while the rest of the pls. are equal (IY, R). As for the remaining paradigms of the [tril.] eps. [368], they are (1) نُفَعُ, نَفَعَ [skilful guide (Jh)]; (2) فَعُلُ, فَعَلَ prolific she-ass and يَلِبَرَ stout woman, there being no other; (3) نُعَلُ, نَعِي and عِدَّى, there being no other: and no broken pl. has been heard in them, كَأَعْمَلُ being pl. of أَعْمَلُ, like كَأَلۡبُ pl. of كَلۡبُ [246], not of كَأَعَدَى (R). The [sound (SH)] pl. [with the, and ن (M)] is allowable in all [of these eps. (M)] that denote rational males [234] (M, SH); nay, is the rule [above] (IY), as صَعَورُنَّ, صَعَورِنَّ, نَدِسُونَ, نَدِسُونَ (IY), intelligent, and جَنِيْبُنَّ (M) : the poet says 

"فَأَسْتَقِلَتْ سَلِيمُي لا أَحِبُّ الْمَجَدِّينَ وَلَا أَلْسِبْتُ إِنَّهُمْ مَنَاذِيْنَ" Sulaimàn said, I love not the frizzly-haired men, nor the lank-haired: verily they are stinkers [252] (IY). And as
for [the pl. of (M)] their fem., it is with the ṭ and not otherwise, as حَمْرَاتُ (IR), عَلْجَاتُ (M), except the paradigm of فَعَلَةُ, [all of (R)] which, [says S (R),] receives the broken pl. فَعَالُ, as مُکَبَّشُ (M,R), quick, sharp, and عِبَالُ, [because this formation occurs so frequently that they allow themselves to vary it (IR,R) in the pl. (R)]]; while they say عَلِجُ in the pl. of عَلْجَةُ (M, SH), because they treat it as a substantive, like كِسْرُ pl. كِسْرٌ [238] (IR,R). S says that, as حَسَنَةُ, is pluralized upon the measure of فَعَالَاتُ, as حَسَنَاتُ, and not of فَعَالُ, except when its masc. is pluralized upon that measure, as you say حَسَن and حَسَنَة, pl. حَسَنَانِ, since you do not say بِطَالُ pl. بِطَالٍ; and therefore every ep. upon the measure of فَعَلُ, which is pluralized [in the masc.] upon the measure of فَعَالُ, is pluralized in the fem. also upon that measure; so that this saying of S is contrary to the saying of [Z followed by] IH (R). [See §. 251.]

§ 240. The fem. [tril. n. (IY)] quiescent in the medial, [upon the measure of فَعَلَةُ (IY), فَعَلَةُ, or فَعَلَةُ,] is either a substantive [238] or an ep. [239]. When it is a substantive, its in the [sound (AAz)] pl., is, when sound [below], (1) vocalized with (a) Fath
[for alliteration to the vowe of its \( ف \) (AKB)] in the [measure] pronounced with Fath of the \( ف \), as \( جَمِّرَاتُ فَتَّرَاتٍ \) [17,238] ; (b) Fath [for alleviation (IY)] or Kasr [for alliteration (IY)] in the [measure] pronounced with Kasr of the \( ف \), as \( سَدَّرَاتُ فَتَّرَاتٍ \) or \( ذَامَم [for alliteration (IY)] in the [measure] pronounced with \( ذَامَم \) of the \( ف \), as \( غَرَّنَاتُ فَتَّرَاتٍ \) : (2) sometimes made quiescent, (a) by poetic license in the first, [though some say that this is a dial. var. (IY)] ; (b) in a case of choice in the remaining two, in the dial. of Tamîm (M), as \( سَدَّرَاتُ فَتَّرَاتٍ \) and \( غَرَّنَاتُ فَتَّرَاتٍ \) (IY). The Kur has II. 162. [434], and the poet [‘Abd Allâh Ibn ‘Umar Ibn ‘Amr al‘Arji (MN)] says

(Almighty God, I adjure you) by God, 0 doe-gazelles of the plain, say ye to us, Is my Lailâ one of you, or is Lailâ one of mortals? (MN) : while the saying [of an Arab of the desert, of the Banû ‘Udhra (MN),]

[And I was laden with the sighs of the early forenoon, and was able to bear them; but I have not hands, i. e., strength, for the sighs of the late afternoon (MN)] is a [pretty (Aud, MN, Sn)] poetic license (IA, Aud, A), as also is the saying of the [unknown (FA)] Râjîz [537] (A)-cited by Fr (MN), because the \( \varepsilon \) is some-
times made quiescent by poetic license even in the sing. and masc. (Aud, MN, Sn), as

(Aud) ُأَمْرُ، أَمْرُ الْمَلِيكَةِ مَنْصُوبًا
so that its quiescence is more appropriate in the pl. (MN, Sn) and fem. because of their heaviess (Sn); and Dhu-r-Rumma says, [addressing himself (AKB)].

إِذَا أَلْفَتْ بِلْدَةٍ حَرْقَاءٍ وَجَتَنْبُ # زِيَارَتَهَا تُخَلَقُ جَبَالٌ أَلوُسَائِلٍ

(IY,R), and, in some MSS of the R, [as in the IY.], أَفْتَنُتْ [IY.], though I have not seen it in the MSS of the Diwān [of Dhu-r-Rumma], of which I possess (and to God be the praise !) four MSS, When thou sayest, "Bid farewell to meeting with Kharīj, and shun visiting her: (if thou shun visiting her,) thou wilt wear out the cords of the ties," memories refuse, or come, that have accustomed the sides of his heart to throbbing, while the loosenesses of love are in the joints (AKB); and the other saysُأَوْ تَمْسَىُ النَّفْسُ أَلْحَمَّر

or the soul will find rest etc. [537] (IY); and, says IJ; Labīd says

(49) ُلِّحْلَةٍ لِّنَشَأَةٍ مَنْصُوبًا # لُوْدُءْنَى الْهَوَاجِرِ وَالْهَوْمُ (AKB) That (referring to camels) were saddled for a long journey, and were urged to their utmost pace for the intense heats of the noons and the hot wind (Dw). And [the saying of the poet (S)]
And, when they saw us in such a state that our knees were showing, on a battle-ground wherein we mingle not earnestness with jest has been (S, IY) heard by us (S) recited [with the ا of رکبّات] pronounced with Fath (IY); and in II. 16. [440] HB reads ظلمانی with quiescence of the ج (K). But, when unsound, the ا is made quiescent, as درّلّات, دیمّات, جرّزات, بیضّات, except in the dial. of Hudhail (M), who pronounce [the ا of تعلّة in the pl. (AKB)] with Fath (IY, AKB), which, IJ declares, is not a poetic license; while, according to others than Hudhail, Fath is a poetic license (AKB). The Kur has تّلثُ عوراتٍ كَمْ XXIV. 57. [(They are) three times of exposing the person for you (K, B)] and XLII. 21. [238] (IY) : while the poet [of Hudhail (M, A)] says, [describing his he-camel (MN, Jsh, Sn),]

أخُو بْیضّاتِ رَاثُحٍ مُتآوِّبْ ِبْنیبٌ بَنیسحٍ السَّنَکِیبیٍ بَیشٍ (M, R, A) (My he-camel in the swiftness of his journeying is like the male ostrich, who is) a possessor of eggs, going [home to his nest (Jsh)] at night, journeying in the beginning of the night, clever at moving the two shoulders in journeying, stretching the fore-legs in running (MN, Jsh, Su); and تّلثُ عوراتٍ كَمْ XXIV. 57. [above] is [anomalously (R, Sn)] read (R, A) in their dial. (A) by
AlA'mash (K); but that is rare, the first being the [pronunciation] frequently used (IY). The condition that the ʿ should be sound [above] is meant to exclude two things, (1) the reduplicated, as جَنَّة جَنَّة, جَنَّة, and in [the pl. of] which the ʿ is only made quiescent, [because vocalization would necessarily involve dissolution conducive to heaviness (Sn)]: (2) that [substantive] whose ʿ is an unsound letter, which is of two kinds, (a) a kind in which the unsound letter is preceded by a vowel homogeneous [with it], as دِيَّة تَارَة, دِيَّة, and [in the pl. of] which [the ʿ] remains in its state [of quiescence]; (b) a kind in which the unsound letter is preceded by a Fatha, as ٌبْيَضَة جُرَّة, ٌبْيَضَة, in [the pl. of] which there are two dials. vars., the dial. of Hudhail being alliteration, and the dial. of others being quiescence (A). The ʿ in such as ٌبْيَضَة جُرَّة and ٌبْيَضَة جُرَّة, according to Hudhail, is not converted into ى only because the vowel in the pl. is accidental [684], as the خُطْرَة خُطْرَة, preceded by a letter pronounced with Damm is not converted into ى because the Damma is accidental. If ُفَعْلَة be unsound in the ʿ, which is only ى, either rad., as in ٌبْيَعَة, or converted, as in دِيَّة [685], alliteration is not allowable by common consent; nor Fath, except by analogy to the dial. of Hudhail. And, if ُفَعْلَة be unsound in the ʿ, which is only ى, as in ُسُورَة, allitera-
tion is not allowable by common consent: while, by analogy to the "\textit{dial.}" of Hudhail, Fath is allowable, as in رَمَضَانٌ and بِيْضَاتٍ, because they account for it by the lightness of Fatha upon the unsound letter, and by its being accidental [684]; but S says (R), "You do not vocalize the ١" (S,R) in دُوْلَتٌ (R) "because it is second" (S), though he apparently means "with Damm" (R). As for the [substantive] unsound in the ج [below], such as غَدَّرٌ and قَرِينٌ (Y) you treat it like the sound, as غَدَّرٌ and قَرِينٌ (Y) : but they disallow alliteration [in the pl. (Sn)] of such as دَرَّةٌ and زَبِيةٌ, [because Kasra before the ج and Damma before the ي are deemed heavy; and there is no dispute about that (A),] the Kasr of the ج in جَيرَاتٍ transmitted by Y as pl.(A) of جَير. being [extremely (A)] anomalous (IM): while it is understood from the language of IM that quiescence and Fath are allowable in such as دَرَّةٌ and زَبِيةٌ, which he expressly declares in the CK; and that the three \textit{dial. vars.} are allowable in such as خَطرةٌ and لَكِيةٌ, though some of the BB disallow alliteration in such as لَكِيةٌ, because it involves a succession of two Kasras before the ي, and IM follows them in the Tashil. It is understood from his language that quiescence is not allowable in such as دَكَعٌ [241] or جَفْةٌ unrestrictedly, [i. e. whether it be unsound in the ج or not,
and whether it be a quasi-ep. or not (Sn)]: but in the Tashil he excepts the unsound in the J [above], as كَبِيَّةٍ, and the quasi-ep., as أَهْلَاتٍ [241], allowing quiescence in both of them as matter of choice (A). In the ep., however, [as خَلْفَةٍ, ضَخْمَةٍ, and حَلْءٍ (A)], the ج is always made quiescent (M,A) in the pl. (Sn), whether the ف be pronounced with Fath, Kasr, or Damm (AAz), as عَلَابُ [239] (IY), because the ep. is heavy [248] by reason of [its] derivation [142] and [consequent] assumption of the pron. [26] (Sn): and it is vocalized in لِجَبْةٍ (IY,AAz,A) and رَعَعَةٍ (AAz,A),] the pl. of لُجَبةٍ and رُغَةٍ (M,A), only because they are, as it were, orig. substantives, which are used as eps., as they say إِمَّةٌ كُلِّيةٌ a depraved woman and كُلِّيةٌ غَمْمَ a murky night (M), meaning مُظْلِمَةٌ دُنيَةٌ and مُظْلِمَةٌ ; or (IY) because some of the Arabs say لِجَبةٍ (IY,A) and رَعَعَةٍ (A) : while a people of Kuraish are named لَجَلةٌ because their mother's name was عَبِلةٍ, and the ep., when used as a name, becomes excluded from the predicament of the ep., and is pluralized as a substantive [239], for which reason they say. [249] (IY); and كَهَلَاتٍ [transmitted by AHm (A) as pl. of كَهَلةٍ (R,Sn),] is extraordinary, [because it is an ep. (A)]; and is not to be copied, contrary to the opinion of Ktb (R,A). The ج of the ep. is made quiescent; while the ج of the substantive is pronounced with Fath, only for the sake of distinction, the ep. being more fit for quiescence because of its heaviness [248], by reason of its requiring the qualified and of its resembling the v.
§ 241. The predicament of the fem. which contains no ꝧ [264] is like [the predicament of (IY)] that which contains the ꝧ [240]; they say [۲۴۰] دَعْدَةَ (IY), and أَرْضُ [below] in the pl. of [۲۴۰] دَعْدَةَ a woman's name (IY), أَرْضُ, and أَهْلُ, as says the poet [AlMukhabbal asSa'dī, describing; says Am, the gathering of the Banū Minkār and other clans of Sa'd round Kais Ibn 'Āsim alMinkāri, their chief (AKB).]

[Then they are kinsfolk around Kais Ibn 'Āsim. When they journey by night, they call upon a bountiful lord, i.e. they sing his praise to the camels (AKB)]; and they say غَيرِ and عِبَّارَات [below] in the pl. of غَيرِ عُرْسَات, as says AlKumait, [praising the family of the Apostle of God (AAz).]

* عِبَّارَاتٌ عَلَى اْلْفِعَالِ وَالْسُوْدُدِ الْعَدُّ ۡ إِلَيْهِمْ مَحْصُوْرَةُ الْاَعْمَاكُ (M) The camels carrying provisions of generosity and inexhaustible princeliness are unloaded of the burdens beside them, إِلَيْهِمْ says IH, being dependent upon مَحْصُوْرَةُ because it implies the sense of رَأِسُة arriving (AAz). أَهْلُ, however, is pl. of أَهْلَ, with the ꝧ, not, as Z thinks, of أَهْلَ, which is a masc. pluralized with the,
and, as ٌن، (234) ; for, since they qualify with it, they treat it as an ep. in the affixion of the ٌ of feminization for distinction (265), saying ٌن ٌفٌن ٌفٌن a worthy man and ٌفٌن ٌفٌن a worthy woman, as says the poet [Abū-Ṭâmāhān al-Kānī (AKB)]

[And (many) a (جمعَةٌ company) worthy of love have I applied myself to gain the love of, and have I conferred my diligence and my bounty upon in praise] (AKB) ; and, since they say in the masc. ٌفٌن and in the fem. ٌفٌن and ٌفٌن it resembles ٌفٌن in the eps., so that they make its second [rad.] quiescent, saying ٌفٌن (240), as they do in the rest of the eps., as ٌفٌن; while some of the Arabs say ٌفٌن, pronouncing the second with Fath, as they pronounce it in ٌبٌن, because ٌفٌن is a substantive like ٌبٌن, although it resembles the ep. (IY) : and ٌفٌن, pl. of ٌفٌن, [which is fem. (A),] is anomalous (R, A), according to others than Hudhail (R), analogy requiring the ٌ to be made quiescent, because its sing. is unsound in the ٌ and pronounced with Kasr of the ٌ (240) (Sn).

§ 242. In the [tril.] unsound in the ٌ, they abstain from [forming] (1) ٌنل (M, SH) from these 10 paradigms [of the sing ] mentioned (237), whether the hollow [tril.] be of the cat. of the ٌ, or ٌ (R, the pl of paucity

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being then [mostly (R)], as [251], أَسْوَاطٍ, أَبْنَابٌ, أَبْيَاسٌ, and أَشْيَاءٌ [239], because the دَمْمَة upon the unsound letter, even though preceded by a quiescent, is deemed heavy (IY,R); and similarly, when the unsound [tril.] has an ل for its ع [in the sing.] as أَبْنَابٍ and أَبُوبٍ, because its ل being converted from أَوْ or لِلِّ orig. mobile [711], it is virtually of the cat. of [نَّفَّل, like فَرْسٍ and بَلَمْ; the normal form of [the pl. of paucity in] which is أَفْرَسْ, أَفْرَسْنَا, أَفْرَسْنَ [237], not أَفْرَسُ (IY): while [such as أَسْوَاقٍ, أَدْنِرٍ, أَدْنِرٍ, أَنْعَمٍ, أَنْوَمَ (R),] and أَنْبَبُ are anomalous (M,SH): AlAzrak al‘Ambari says

طَرَقْنَا أَنْقِطَاعًا أَوْتَارٍ مُّكَتَّضَرَّةٍ فَلَا أَقْرَسْ نَازِعَتهَا أَيْنَّا شَمْلًا [246] They flew at a starting of strings firmly fastened on bows that right hands strove to pull away from left hands (IY); the رَجِيز [Ma‘ruf Ibn ‘Abd ArRahman, or, as is said, حماد Ibn Thaur (MN),] says

لُكِلْلِّ دُكَّرَ قَدْ لَيْستُ أَحِبَّا رَبَّتُهَا وَبَدَأَ عَصْبِيَّةَ الْبَنِشِيَّةُ [683] (S,Aud) For every time, meaning eternal time, I have put on clothes, mantles and wrappers, my striped wrappers of AlYaman marked with the figures of arrows (MN); and the other says

كَانُوهُمْ أَسْيِفٌ بِيَصِّ يَبِئُناةٍ عَصَبٌ مَضَارِبُهَا بَايِٰ بِهَا الْأَنْثُرُ (Aud) As though they were white Yamani swords, whose edges are sharp, the scar left by which is lasting (MN):
though some distinguish between the masc. and fem., making the pl. of the masc. أَفْعَالٍ, as أَفْعَالُ, and the pl. of the fem. أَفْعَاهُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُوُ.
That [referring to the mentioned in a previous verse cited in § 253] throws upon the hiding-places two eyes (in keenness of sight like the two eyes) of a (wild bull) separated (from his son), a white bull, even when the rugged grounds and the huge heaps of sand glow with heat, (and the eyes are dazzled,) may be pronounced with Kasr, in order that it may become light, and may approximate to the ; and Kasr is read among the Seven in such as [which IAl, Warsh, and Hafs read with Damm of the in II. 185, and the remainder with Kasr (B),] and [which Naṣī, IAl, Hafs, and Hishām read with Damm of the wherever it occurs, and the remainder with Kasr (B on XV. 45),] and
[which Abū Bakr and Ḥamza read with Kasr of the َع wherever it occurs (B on V. 108): though Zj mentions that most of the GG do not recognize this; and that, according to the BB, it is very corrupt, because there is no َنَعُول in Arabic: while F points out, as evidence of its allowability, that in the dim. of بِيَتْ, َعْيَن, and the like the initial may be pronounced with Kasr, S being one of those who transmit that, although َنَعَيْل is not one of the formations of the dim. [274] (HS). Fr holds that أَفْعَل is regular in the فعل whose ب is a Hamza, as أَلْف; or أَرْحَم, as أَرْحَم; and IM shows by his language in the CK that he agrees with Fr in the second; for he says that أَفْعَل is more frequent than أَفْعَل in the فعل whose ب is a Oتَفْل, أَرْصَف, أَرْصَف pl. أَرْصَف, أَرْفَأ, أَوْقَأ, أَوْقَأ pl. أَوْقَأ, أَوْقَأ, أَوْقَأ, أَوْقَأ, and أُرْهَم, أُرْهَم, أُرْهَم, أُرْهَم, because, deeming the Damm of the َع of أَفْعَل heavy after the أ, they deviate to أَفْعَل, as they deviate to it in the فعل whose َع is unsound; and that, as أَعْيَن and أَعْيَن are anomalous in the فعل whose َع is unsound, so أَوْجَا is anomalous in the فعل whose ب is a أ: these are his very words: then he says that the re-duplicated فعل is like the فعل whose ب is a أ in that أَفْعَل is more frequent in its pl. than أَفْعَل, as أَعْمَل pl. أَعْمَل, أَعْمَل, أَعْمَل pl. أَعْمَل, أَعْمَل pl. أَعْمَل, أَعْمَل pl. أَعْمَل, أَعْمَل pl. أَعْمَل: these also are his words (A).]
§ 243. In [tril.] unsound in the ل, [as جَرَّ (Jh, KF),] they say [244, 685, 721] مَلَأ, أَحْقَى whence (IY), by Mālik Ibn Khalid alKhunārī, A lion, mighty, bold, at his den in ArRaḵmalān, having whelps and mates (DH), and أَيِّد [260]; and دَالِي [237, 685, 722] and مِنْ [260] (M), and similarly عُصِيُّ pl. of عُصِيَّ (IY): and they say نَكْرُ [722] and قَنْرُ [according to the o. f. (IY)]; though conversion [of the, into ى] is more frequent: and sometimes the initial [of فُعُول] is pronounced with Kasr, as عُصِيَّ (IY),] and نَكْرُ while قَنْسَى (IY) دَالِي "bows [transposed from قَوس, its measure being فَلُوع" transposed from فُعُول (IY),] is, as it were, constructively pl. of قَوس [transposed from قَوس (M), the in it being then converted into ى, as in pl. of دَالِي (IY). The pls. of فُنْطَى, فَتْنَى, فَتْنَى, فَتْنَى فَتْنَى (Jh), and فُنْطَى, فَتْنَى, فَتْنَى (Jh, BS) : the two first are in the Book of God, And he said to his young men [not traceable in the Kur, though occurs in XVIII. 12. and فَتْنَى in XVIII. 12. and فَتْنَى XII. 62. And he said to his young men; but the third is anomalous, because its o. f. is فَتْنُى
upon the measure of [the ] of , as is proved by (229) (T), so that they ought to charge its , and incorporate it into the (BS): Jadhīma [Ibn Mālik Ibn Fāhūm al-Tanūkhī (AKB)] al-Azdī, {the last of the Kings of Kūdā'a at Al-Hira (AKB),} called Al-Wāḍāh (The Fair) and Al-Abrash (The Speckled) in allusion to his being leprous (MN, AKB),] says

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

as Amd says, Among youths that I was the guard of, that passed the night in the trials of a dreaded breach in a frontier (AKB) : and the counterpart of it in anomalous- ness is in the inf. n. (BS): S says that they anomalously substitute the , in the pl. and inf. n. (Jh). is irregular as pl. of the unsound in the (Aud): the regularity of as pl. of is subject to the condition that its be not a (A), as in a measure of capacity used in Syria and Egypt [237]; while [with Dāmm of the and Kasr of the Hamza
(Sn), or ج (Jh,KF), orig. نووي (Sn),] pl. of نرى is anomalous, as

حكلت إلا أياصر أو نتيًا

(Aud, A) It has become desolate, except short ropes used to fasten the bottom of the tent to the pegs, or shallow trenches dug round the tent to prevent the rain-water from coming in (Sn).

§ 244. The [tril. substantive (IY) (F)قعة (R)] curtailed of the ل, [and containing the ُ (M) of feminization (IY),] is pluralized (1) with the ٍ, and ٍن, [as a preparation for what is elided from it (R),] its initial being (a) [sometimes (IY,R)] altered (M,R) by pronouncing with كسر what is pronounced with فتح or ذمام [in the sing.] (R), as ثبُون and قِلْون; (b) [sometimes] unaltered, as ثبُون and قِلْون (M): (a) the ف in the cat. of سنة [234], when pronounced with فتح [in the sing. (Sn)], is pronounced with كسر in the pl., as قِلْون; and, when pronounced with كسر [in the sing. (Sn)], is not altered in the pl., as مثون: this being the chastest [usage]; while مروون, سون, and عرزن are transmitted: and, when pronounced with ذمام [in the sing. (Sn)], is pronounced with كسر or ذمام [in the pl. (Sn)], as ثبُون and قِلْون (A), ذمام being, in my opinion, preferable in the nom., [as ثبُون, ] for affinity to the ُ, and for avoidance of the transition from كسر [of the ف] to ذمام [of the ع]; and كسر in the acc. and gen., [as ثبُون, ] for affinity to the ُ, and for avoidance of the transition from ذمام [of the ف] to
Kasr [of the ع] (Sn): (2) with the ل and ك، the ل being (a) restored, as السَّنَواتُ and عُصْرَاتُ [234]; (b) not restored, as ستُبَّاتُ and هَنَاثُ (M,R): (a) Jr says that the pl. with the ل and ك، denotes few, and with the ك، and ك، denotes many, so that they say هَذِهُتُبَاتٌ قَلِيلَةٌ. These are few companies and كُثُورُ كَثِيرٌ many companies; but I see no foundation for that: (b) they sometimes pluralize with the ل and ك، what they do not pluralize with the ك، and ك، saying سَيَاتُ and طَبَاتُ [pl. of سَيَةَ a curved part of a tip of a bow, the ك in the sing. being a compensation for the ك، (Jh)], but not كُسْوَاتُ [below] nor كُسْوَاتُ; and in that is a proof that the pl. with the ل and ك، is the o.f. in these ن.م., because you pluralize with the ل and ك، all of them that you pluralize with the ك، and ك، but do not pluralize with the ك، and ك، all of them that you pluralize with the ل and ك، (IY): (3) upon the measure of كُتُبُ [in paucity (IY)], as كُتُبُ كُتُبٍ [orig. كُتُبٌ كُتُبٌ (IY,R)] like كُتُبُ كُتُبٍ [238] (M,R), the ك، being converted into ك، and the كامма into كسرنا, as كَتَبَ I (IY,R) and كَتَبَ كَتَبَ (IY), and the ك، being [then] elided, as in كَتَبَ [16] (R); while in multitude they say كَتَبَ كَتَبًا [238], as they say كُتُبُ كُتُبًا: but they do not say كُتُبُ كُتُبًا, as they say كُسْوَاتُ كُسْوَاتَ, because it has a broken pl., and [in this cat.] the pl. with the ك، and ك، is only a compensation for the broken pl. (IY); while كُسْوَاتُ كُسْوَاتَ with
Damm and Kasr (KF),] pl. of ḍība an edge of an arrowhead, and of a sword, [and of a spear-head (T,KF) and the like (KF), or, as is said (T), an end of a sword (Jh,T), and of an arrow-head (Jh), or, as AFR mentions, a striking-place of a sword, and, when خذد an edge is pre. to it, a whole sword, or its striking-place (T), as in

by Kaʿb (Jh) Ibn Māliḳ, describing the day of Uhud.

Their right hands interchange among them the cups of the fates with the edge of the swords (SR),] is anomalous, because it has broken pls. أَنْبَأْي and طَبَّبَي [243] (A), orig. أَنْبَأْي, like أَنْبَأْي [235,237], its ل being a و (Sn); nor do they say سَنَوْات, as they say أَمَوَات, because they dispense with that by availing themselves of مُل, since it likewise is a pl. of paucity (IY).

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

لَيْسَ بَعْلُ مَا يَيْخُلُ الْقَبْطَرَ مَا أَلْعَلُمُ أَلْعَلُمُ أَلْعَلُمُ أَلْعَلُمُ أَلْعَلُمُ

What the book-case stores up is not knowledge: knowledge is not aught but what the breast has stored up (IY) and سَبْطُرَ (M, A) pl. of سَبْطَرَ (IY, A) stretched out (IY) at the spring, said of a lion (Jh, KF), [or] sharp-tongued, as in the KF (Sn), [which, however, has] sharp-witted (KF): and similarly, [as is said, in multitude (R),] when it contains the َسَ of feminization, as [ٍزَدَّمُ pl. of ٍزَدَّمَ ُةَ a wind-pipe and (IY)] جُمَةَ ُةَ pl. of جُمَةَ ُةَ a skull, [because the َسَ is an aug. that drops off in the formation of the broken pl. (IY)] ; while, in paucity, it is pluralized with the ٌ and ت as [ٍزَدَّمَاتِ and (IY)] جُمَةَ ُةَ (IY, R). The measure of this [pl.], then, is فَعَالَلْ, because its letters are all of them rads. [253] (IY)). The broken pl. of the quin. [َنَ. (IY)] is disapproved (M, SH), like its dim. [274] (SH), from dislike to the elision of any of the rads. (IY, R), these two formations being practicable only (MASH) by elision of its 5th [ْرَادِ] (SH) : and its broken pl., if it have one, does not exceed this paradigm after elision of its 5th [and last letter, the last being elided for two reasons, because the pl. is complete by the time it is reached, so that there is no place for it, and because the last letter is what makes the word heavy, so that, but for the 5th, it
would not be heavy (IY)], as [a collective generic n. (Sn), meaning lumps of dough (Jh, IKhn, Sn), AlFaraz-dak being so called (Jh, IKhn), says IKb, because he was rough in the face, having been attacked by small-pox in his face, which remained rough, puckered (IKhn),] pl. نَرْأَرْنُ [سَفَرَّجُ, pl. سَفَرَّجُ (IY),] and جَعْفَرُ decrepit, pl. جَعْفَارُ (M); and similarly, in the whole of the quin., you elide the Ё, and form it upon one of the paradigms of the quad., as جَعْفَرِ [392], زَرْجِ, and the like, and then pluralize it in the same way as the quad. (IY). IM intimates by his saying "And, from an unaugmented quin., the last remove by rule" that the [broken] pl. of the unaugmented quin. [401] is upon the measure of نَعَالُ regularly, its 5th being elided, as pl. of سَفَرَّجُ [above], pl. of خَدَرُنُ, and pl. of خَدَرُنُ a spider (IA). The 4th of the [unaugmented (IA)] quin., however, if quasi-aug., [in form (A),] as being one of the letters of augmentation [671], like the د of خَدَرُنُ, or [in source (A),] as being from the same source [732] as one of the letters of augmentation, like the د of خَدَرُنُ [below], may be elided, the 5th being retained, as خَداًرٍ and خَداًرٍ; though [elision of the 5th, and retention of the 4th, as (IA)] خَداًرٍ and خَداًرٍ, are (IA, A) more frequent (IA) [and] better (A) They say خَداًرٍ as pl. of خَداًرٍ [above], elid-
ing the د [for two reasons], because it is [quasi-aug., as being] from the same source as the ث [732], which is one of the letters of augmentation [671], and because it is near the end (IY): whereas, if the 4th be not quasi-aug., it may not be elided, so that سَفَارِلُ is not allowable as pl. of سُفَارِلَ, because the ج, though near the end, is not quasi-aug.] (IA); while جَعْفَرُ is not said as pl. of جَعْفَارُ, because the م, [though quasi-aug., as being one of the letters of augmentation,] is far from the end (IY). This is the opinion of S; while Mb says that only the the 5th is elided, and جَعْفَرُ being wrong; and the KK and Akh allow elision of the 3rd, as though they regarded it as easier, because the l of the pl. takes its place, so that they say جَعْفَرُ (A). The [unaugmented quad. or] quin. n., when it it a proper name, receives the sound pl. [with the ج and ن], as جَعْفَرُونَ (IY); and [similarly when it is an ep. of a rational being, so that (IY)] جَعْفَرُونَ easy-tempered, هَجْرُونَ tall [and slight (KF)], and جَعْفَرُونَ clamorous [234] are said: and [the quad. and quin. ns., when they contain the ض of femininization, are pluralized in paucity with the l and ث, as (IY)] سَفَارِلَاتٌ colocynths, سَفَارِلَاتٌ short women, سَفَارِلَاتٌ quinces [234], and جَعْفَرُونَ الأَمَامِ decrepit [234] (M), جَعْفَرُونَ a decrepit old woman being pluralized with the ث, because
it is fem., though there is no sign [of feminization] in it (IY).

§ 246. Having finished the unaugmented tril., [quad., and quin., Z followed by] IH commences the augmented [tril.], of which those kinds that have a broken pl., according to what he mentions, are four [in number], because the augment is either a letter of prolongation [246-248] or a Hamza at the beginning [249], or an l and n at the end [250], or a quiescent ى second [251]: and, if it be a letter of prolongation, it is either second [247], or third [246], or fourth [248], or fifth [247, 248]; and he gives precedence to the tril. whose augment is a letter of prolongation, third, because it involves many discussions. It is either a substantive or an ep. (Jrb). The [augmented tril.] substantives [of 4 letters (IY)], whose augment is third [374], a letter of prolongation, have 11 [or rather 12] paradigms in the [broken (IY)] pl., (1) فَعَالُ (5); فَعَالُ (4); فَعَالُ (3); فَعَالُ (2); فَعَالُ (11); فَعَالُ (10); فَعَالُ (9); فَعَالُ (8); فَعَالُ (7); فَعَالُ (6); فَعَالُ (12); فَعَالُ (M). The substantives of this formation that have a broken pl. are of 5 formations, (1) غَرَابُ, like غَرَابُ (3); حَجَارُ, like حَجَارُ (2); رُمَانُ, like رُمَانُ (5); غَيْفُ, like غَيْفُ (4); غَيْفُ, like غَيْفُ (IY). The [broken] pl. of فَعَالُ are, (1) in paucity, فَعَالٌ (IY). [univers-
ally (R), when فَعَال is masc. (IY), as فِمَكِّنَة (R), أَرْمَة (IY), and أَفْدِنِة (IY); while it is sometimes used in multitude also, as أَرْمَة and فِمَكِّنَة (2) in multitude, (a) فُعُول, mostly, as (R) تَذَلٌ and نُذَن (IY,R); while, if you like, you abbreviate it, in the dial. of Tamīm [below], by making the ع quiescent (R): (b) عُلْونَق [below] (IY); (c) فُعَلَان, as غَرْبَان; though it is not a normal form [in the pl.] of فَعَال, but is an assimilation of فَعَال to فَعَال, like حُراَب and جِيزَان, pl. of غَرِاب and غِرِبان [below] (R). The [broken] pl. of فَعَال are the same as those of فَعَال in paucity and multitude: so that you say أَحَبْرة [and أَخْبَرة (IY)] in paucity; and أَزْرَمْ, حَمْرُ, حَمْرَ [below] (IY); while فِعَال is sometimes abbreviated among Tamīm; and sometimes the pl. of multitude supplies the place of the pl. of paucity, as جُذَرْ and فَعَلْنَ كُتْب and pl. of صُوَارٍ a herd of wild cattle, [below] being made to accord with فَعَال (R); and they say شَمْالِ (IY,R), upon the measure of فَعَال (IY), because شَمْال is fem., in the sense of يَد a hand; while the regular pl. is أَوْلُ, like أَذْرَمْ [below]; but, فِعَالُ being the pl. of فَعَال [below], شَمْال, since the s is supplied in it [264], is treated as though the s were expressed in it (R). The [broken (S,IY)] pl. of
are, (1) in paucity, (a) مَعَاءَةُ, مَعَائِيْةُ (S,IY,R), (S,R), مَعَائِيْةُ (S), and مَعَائِيْةُ (S,R); while it is sometimes the only pl. used, [in paucity and multitude (R),] as مَعَائِيْةُ (S,R); but they do not say مَعَائِيْةُ (S,IY): (b) مَعَائِيْةُ (S,Y), which is a substitute for مَعَائِيْةُ (S,IY,R), as مَعَائِيْةُ is for مَعَائِيْةُ (S), because of their resemblance in denoting paucity and in form (R); while [the proof that مَعَائِيْةُ is a substitute for مَعَائِيْةُ is that (R)] in the dim. it is [sometimes (IY)] restored to the regular form, as مَعَائِيْةُ [286] (IY,R): (2) in multitude, (a) جَرَبَانُ, مَعَائِيْةُ (S,R), جَرَبَانُ (S,R), جَرَبَانُ (S,Y,R), دَبْبَانُ (S,R), and جَرَبَانُ (S), because, as is said, when the ِ, which is aug., is elided, مَعَائِيْةُ becomes, as it were, مَعَائِيْةُ and مَعَائِيْةُ and جَرَبَانُ and جَرَبَانُ and جَرَبَانُ [287] (IY): (b) مَعَائِيْةُ, جَرَبَانُ, حُرَّانُ, جَرَبَانُ, حُرَّانُ, جَرَبَانُ, [which some say (S),] and جَرَبَانُ, جَرَبَانُ, [which we have heard the Arabs say (S),] pl. of جَرَبَانُ [above] and جَرَبَانُ, as جَرَبَانُ pl. of جَرَبَانُ [with Damm (R)] being made to accord with مَعَائِيْةُ [with Kasr, because of the affinity of the two vowels; but it is rare, extraordinary (R);] and like it is [the saying of some (S)] [below] (S,R), orig. دَبْبَ, the incorporation being based upon the practice of the Banu Tamim in abbrevi-
ating such as ًعَطِّقُ (R); while in ًسُوَّارِ those who say َسَوْارُ (S) [711] (d) خَوَالِدُ, anomalously, as دُخَانُ, عَوْانُ, عَوُانُ, دَوَاَحُ, and its syn. عَطَانُ, which have no third (R). The [broken (S, IY)] pls. of ُتَعْبَيْلُ are, (1) in paucity, (a) أَفْعَيْلُ, as أَفْعَيْلُ (S, IY, R), أَفْعَيْلُ (S, IY), أَفْعَيْلُ (S, IY), (R), and similarly, in the reduplicated, آَسْرَةٌ, أَجْرِةٌ, أَجْرِةٌ (Jh, KF), and, in [the unsound in the ج belonging to] the cats. of the ٌعَدٌ, أَرْيَةٌ, [247], but not ُعَبْيَةٌ [below] (S); (b) فَعْلُ (IY), as (IY, S, IY), like ُغَلَبَةٌ [above] (IY), being a substitute for ُعَبْيَةٌ [above] (S, R), as we said of ُعَبْيَةٌ, for which reason its dim. is َعَبْيَةٍ [286] (R); (c) أَعْنَاءٌ (IY); (d) أَعْنَاءٌ, anomalously, the masc. تَعْبَيْلُ being made to accord with the fem. [below], as

مُحْرَّرُ رَمَى مَا مَعْجُولَةً بِالأَجْنِسِ

Until he accused a maiden of having young ones in the womb (R): (2) in multitude, (a) فَعْلُ (S, IY, R), regularly (IY), when تَعْبَيْلُ is a substantive or quasi-substantive (Mb), as رُفَّغُ (S, Mb, IY, R), تُقَبُ (Mb, IY, R), كَتَبُ (S, IY), كَتَبُ (S, IY), صُدُبُ (S, R), عُسُبُ (S, R), and أُمَلُ, moun-
tains of sand (S), and [similarly (Mb), in the reduplicated (S),] [below] (S, Mb, R), جلد new [below], because it follows the course of substantives, and جرر ropes (Mb); (b) [regularly (IY), as commonly as فعل (R),] as وُقِل (S, IY, R), فُصِل (S, IY, R), جرُون (S, IY, R), رُفْقَان (S, IY, R), كُتْبَان (S, IY, R), قُرْيَان (S, IY, R), حُرَائِن (S, IY, R), عُرْضان (S, IY, R), and سرَيات (S, IY, R); (c) [sel-dom (S, R),] as أَخَيْسَاء , أَصِبَأَه (S, IY, R), and أَرِبَعَأ (S), as though they assimilated it to the ep., where they say أَفْقِيَاء and أَفْقِيَاء [below] (IY), though أَفْقِيَاء has not been heard as pl. of [the substantive] سَرَى (IY); (d) فعلان (S, IY), which also is rare, فِعَيل here being [as it were (IY)] assimilated to الله, as (S, IY) male ostriches and طَمَان male he-goats, [both transmitted by Th (R),] قِضَبان (S, IY, R), فُصِلَان (S, IY), which we have heard some of them say (S), and said by some as pl. of حَرْبْر rugged ground (S, R), though here Damu is better known; (e) فعلُ, as (R) فِصَال (S, R), and similarly (S) قَال (S, IY), by assimilation to [نَفَع in (R)] the ep. [below] (S, R); (f) [نَفَعُ, as] أفْتَكَل (S, IY, R) and the like, the masc. فَعَيل being made to accord with نَفَعُة [below] (R), as they say آَمِن [257] and
but these are quasi-pl. ns., not broken pl. of the sing. (IY). The broken pl. of فَعَلِ is (1) in paucity, (a) فَعَلَةٌ (IY,R), as أَمْرُةٌ [237], أَخْرَفَةٌ, and أَفَاعْةٌ [237]; (b) فَعَالٌ (IY): (2) in multitude (IY,R), (a,b) فَعَلَ, فَعَلْتُ, فَعَلْتَ, فَعَلْتُهُ, and فَعَلْنَا, mostly (R), [as] عَدّتُ, عَدّتَ, عَدّتْهُ, and [as] عَدَدْنَا, عَدَدُ يَكْرَانُ (IY), except in the defective belonging to the cat. of the ر [below] (R); (c) فَعَتْكُبُ [below], as فَعَتْكِبُ [below]. All of these [pl.] upon the measure of فَعَلِ may be made quiescent [in the medial] for abbreviation, as كَتَبُ for كَتَبَ, and رَسْلُ for رَسَّل [711]. This is the dial. of Tamim [247], who say that every [medial] orig. mobilized may be made quiescent for abbreviation; while it is transmitted from Akh that every فَعَلِ in the language may be mobilized [in the medial], except what is an ep. as حَمْرٌ [248,249], or unsound in the ع, as سِوقٌ [237]: but the 1st, [i.e., quiescence of the ع in فَعَلِ] is allowable in prose; and the 2nd, [i.e., mobilization of the ع in فَعَلِ] only in poetry. Thus (1) فَعَلِةٌ is regular in paucity, being common to the 5 formations, (a) فَعَالٌ, as أَمْرُتُةٌ فَعَالٌ; (b) أَخْرَفَةٌ فَعَالٌ, as أَخْرَفُأْتُ; (c) أَفَاعْةٌ فَعَالٌ, as أَفَاعِيْتُ; (d) أَفَاعْةٌ فَعَالٌ, as أَفَاعِيْتُ; (e) أَفَاعْةٌ فَعَالٌ, as أَفَاعِيْتُ. (2) فَعَلُ is regular in multitude, occurring in the 5 paradigms, (a) فَعَالٌ, as تَدَالُ, which is the back of a horse's
head, where the head-stall is fastened, [behind the fore-
look (Jh,KF)] ; (b) فعَّال، فِئَال، as حِبَّرُ، فِئَالُ, tioks ;
(c) فَعَّالٍ، فِئَالُ, كَتَبُ, sand-heaps ; (d) فَعَولُ, فِئِلٌ, books : (3)
also occurs in the 5 paradigms, (a) فَعَالٍ, as]
صَوارٌ pl. of a herd of [wild] [above] and a musk-bag, as says the poet

إِذَا لَاحَ الصَّوْارِ ذَكَرُتْ لَئِيَّةٌ # وَذَكَرُهَا إِذَا نَفَخَ الصَّوْارِ

When the herd of wild cattle appears, I remember Laila ;
and I remember her when the musk-bag wafts its odour,
combining the two [senses] ; (c) غَرِبانُ, فَعَالٌ ; (d)
فَعَّالٍ, as قَبَّانٌ ; (e) فَعْولُ, فِئِلُ occurs in
2 formations, (a) فَعَّالٍ أَنْفَلٌ, as young camels ; (b) فَعْولُ, as
بُكَطَابٌ buckets full, [or, says ISk, nearly full, of water(Jh)] :

(5) فَعَالٍ is [found] in 2 formations, (a) ذَكَرُ, فَعَالٌ ; (b)
رَقَانٌ, فَعَالٌ [257] also is [found] in 2 forma-
tions, (a) فَعَّالٍ, غَلِبِيةٌ ; (b) اِفْتَلَأْ (7) : صَبَيْبةٍ, as [found]
in 2 formations, (a) اِفْتَلَأْ, فَعِيلٌ [below] ; (b) اِفْتَلَأْ (8) فَعْولُ, as
cols [below] : (8) فَعَّالٍ occurs in only one paradigm, as
young weaned camels [below] : (9) فَعُولُ also is [found]
in one paradigm, as عِنْدَةٌ, فَعَالٌ she-kids [below] : (10)
أَنْفَلَ اِفْتَلَا, as [below] ; (11) فَعْولُ اِفْتَلَا [below] is not used as a pl. except for what is fem.
(945)

while, in the masc., أَفْعَلُ pl. of عَتَادُ apparatus, أَفْعَلُ pl. of طَحَالٌ spleen [264], أَفْعَلُ pl. of غَرَابٌ raven, أَفْعَلُ pl. of أَحْسَنَ جَنِينَ [above], and the like, [as أَشْهَب pl. of شَهَابُ flame (Sn),] are extraordinary: فأَفْعَلُ (12) also occurs anomalously in [one paradigm, فأَفْعَلُ, as] فأَفْعَلُ (A). فأَفْعَلُ occurs [only (M)] in the fem. (M,R) exclusively (M), whether the fem. be upon the measure of فأَفْعَلُ, فأَفْعَلُ, فأَفْعَلُ (IY,R), as فأَفْعَلُ [and فأَفْعَلُ (Jh,KF),] فأَفْعَلُ (Jh,KF'), and فأَفْعَلُ (M) and فأَفْعَلُ (Jh,KF) ; while أَفْعَلُ is said because, لسَانُ having two dial. vars., fem. and masc., he that makes it fem. says أَفْعَلُ, and he that makes it masc. says فأَفْعَلُ (IY) : and أمْكَنُ [255] is anomalous (M,R), أمْكَنُ being masc.; but is allowed because the مَكَانُ place is أَرْضُ ground, which is fem. (IY) ; and أمْكَنُ may be like it, being pl. of رَمَانُ, not of أمْكَنُ [234, 237] : while فأَفْعَلُ is allowable as pl. of these two, only because they are made to accord with the fem. فأَفْعَلُ, notwithstanding their being masc., as the fem. فأَفْعَلُ, bare of the s is made to accord (1) with the [fem. فأَفْعَلُ] containing the s, as فأَفْعَلُ, فأَفْعَلُ, so that فأَفْعَلُ [above] is said, like فأَفْعَلُ [below]; and (2) with the masc. فأَفْعَلُ also, so that فأَفْعَلُ is said, as فأَفْعَلُ [242]: and as
the fem. ُنْفَعَلُ, like ُعَقِابُ, is made to accord with the masc., like ُغَرَابُ, so that ُعَقِبَانُ is said, like ُخَرْبِيْانَ (R).

And for that reason they say ُعَنْقُ [above] in multitude, because ُنْفَعَلُ and ُنْفَعَلُ follow one another in the tril., as ُفُلْسُ and ُفُلْسُ, pls. ُفُلْسَ, ُفُلْسَسُ [237] (IY) : there is a prov. ُعَنْقُ بَعْدُ ُالْنِّقَة. She-kids after she-camels, applied to him that is reduced to want after wealth; and similarly they say ُسُئْيَ [below] as pl. of ُسَيْلَا meaning rain, because it is masc. and fem., and ُأَصَابَتْنَا ُسَيْلَا Rain fell on us is said, i.e., ُمُكَّرُ (R); and sometimes they say ُعَنْقُ, contracting ُنْفَعَلُ, as they say ُأَسْنُ [237]; and sometimes it also is abbreviated, so that they say ُعَنْقُ [237], as they say ُأَسْنُ (IY). And the fem. ُنَعِيِّلُ bare of the s is like the fem. of the three mentioned [242], as ُيَبيِّنُ pl.

ُأَيْمَانَ [and pl. ُأَطْرِقُ (KF)]; and sometimes the broken pl. of ُيَبيِّنُ is ُيَمِّنُ also [above], because ُنْفَعَلُ and ُنْفَعَلُ share many cats. of the tril. in common, like ُأَنْرَخُ and ُأَنْرَخُ [237] (R): while pl. of ُنْفَعَلُ of this class, [i.e., fem. without any sign expressed (Sn),] does not occur, so far as I know, as [pl. of (Sn)] a generic substantive; but, according to analogy, it would be pl. of a fem. proper name, like ُسُعِيدُ pl. of ُسَعِيدَ Sa‘id when a woman’s name (A). The [broken pl. of the] fem.
is as فعالُ, دناکبُ (Jh, KF); and sometimes فعالُ (Jh, KF): so that تُعلم in the fem. is different from تُعلم and تُعلم when fem., being co-ordinated in the pl. with فعاله [below], because it is heavier than its fellows on account of the (R). فعال, as of قَرْقَة a noisy female frog [248], is confined to hearsay (A). As for كَنْبُ, it [is because كَنْب] has two dial. vars., masc. and fem.; so that he that makes it masc. says كَنْب: and it is related that, when ['Amr Ibn. Sha's (K on LI. 59), or rather] Alkama [Ibn 'Abada (Mb, AAz, N, FDw) at Tamuni (FDw),] said [to Al Harith Ibn Abi Shamir, 'or, as others say, Shimr, and, as some say, Shamr (Akh),] alGhassan, to whom his brother Sha's {Ibn 'Abada (Mb)} was a prisoner (Mb, N), having been taken prisoner by him at the battle of 'Ain Ubâgh (Mb), or, as IAr says, Abâgh (Bk), or, as others say, Ibâgh (Akh), between Ghassan led by Al Harith and Lakhm led by Al Mundhir Ibn Má as Samâ, who was killed on that day, while Lakhm were put to flight, and pursued by Ghassan to Al Hira with great slaughter (AF),]

[And upon every tribe hast thou lavished bounty. Then
a portion of thy largesse has been found due to Sha's (AAz,N), he [the king (Mb,K) AlHarith (N)] said [نَعَمَ وَذَلِكَ Nay, portions, and set his brother Sha's [and the whole of the prisoners of the Banu Tamim (N)] free, and was liberal to him (IV). As regards the regularity of نُعُّل, however, there is [according to some authorities] no difference between the masc. and fem., as [قَدَّلْ[and أَتَّنَأْ (A) or (Jh,KF)] and ] ذَرَاعُ a forearm, pl. حَمْرَ [below], دُرَّ [S] and كَرَّاعُ pl. كَرَّاعٌ a branch or wand, pl. كَرَّعْ[and طُرُقٍ a road, pl. طَرُقْ (Jh,KF)], and عَمْرَ a pillar, pl. عَمْرُ (IA), and قُرُوسَ a young she-camel, pl. قَلْصُ [above], نُعُّل being regular in both of them (A); and it is deducible from this, together with what has passed, that نُعُّل and نَعُّل are regular in the masc., as كَرَّاعٌ, كَرَّعْ, and كَرَأْلٌ; and نَعُّل and نُعُّل in the fem., as [and ذَرَاعُ, أَتَّنَأْ [and كَرَّاعَ, شَِّبُلُ, except in فَعْلُ, as كُلُّدُصُ, where نَعُّل is replaced by كُلُّدُصُ as a regular pl.] (MKh). The looseness of IM's language here seems to imply that نُعُّل is regular in نَعُّل; and so he clearly states in the CK, since he gives كَرَأْلٌ كَرَأْلٌ pl. كَرَأْلٌ كَرَأْلٌ [above] as
ex. of the regular; and he is followed by [his son BD,] the [earliest] Commentator [after IM himself upon the Alfiya]: but he mentions in the Tashil that ُتَفَعَّلُ is extraordinary in ُتَفَعَّلُ, which is the truth; so that ُغَرَّبَ ُعَقِّبَ, nor ُعَقِّبَ as pl. of [the masc.] ُعَقِّابَ (A). ُتَفَعَّلُ does not occur in (1) the reduplicated (M): (a) the pl. of the reduplicated, in paucity and multitude, is only ُتُفَعَّلُ, as [تُكَنِّهُ coverings (IY),] *reins,* and ُتُفَعَّلُ toothpicks (IY, R), because they deem the reduplication heavy, while incorporation is not allowable (R): (b) the reduplicated of ُقَمِيُّلُ, however, sometimes occurs upon the measure of [ُقَمِيُّلُ, like (Jrb) ُسَرُُّلُ [above] (SH); and AZ and AU relate that some people pronounce the لُسَرُُّلُ [731] with Fath, saying ُسَرُُّلُ, though Damm is better known (R): [for] in the reduplicated exclusively a Fatḥa may be substituted for its [second] Damma, because the reduplication is deemed heavy; while, Fatḥa being lighter than Damma, one may deviate to it for the sake of alleviation, saying ُسَرُُّلُ (K. F.), and ُسَرُُّلُ جَدَّدُ; and some of the Readers read ُسُرُُّلُ ُمُؤَضَّوَّة LVI.15. Upon couches embroidered with gold (Mb): some of the Tam̄mas and Kalbis, deeming Damm of the لُسَرُُّلُ too heavy in the reduplicated, put a Fatḥa in its place, saying ُجَدَّدُ [731] and ُجَدَّدُ, [the substantive and ep. being alike in that, according to them, as
IJ and Shl say (Sn)] ; so that, according to this dial. [248], *فعل* is regular in this sort (A) : (c) as for the reduplicated, if its letter of prolongation be an ا, then *فعال* is irregular in its pl., as *عين* a rein, pl. *عين*، and *حجَضَج* [with Fath or, Kasr of the ح, the bone that the eyebrow grows upon (MKh),] pl. *حجَضَج*، the only instances heard ; but, if its letter of prolongation be anything else than an ا, then *فعال* is regular in its pl., as *سرير* a couch or throne, pl. *سرير*، and *كَلِلْ* a riding-beast easy to manage, [though this seems to be an ep.,] pl. *كَلِلْ* (IA) : (d) such as (M) حَدَب [above] is anomalous (M, SH), because *فعال* ought not to be incorporated (R) ; and the pl. of دُبَاب in paucity is *دُبَاب* [above] : AnNābigha [adhDhubyānī] says

أَنَاَيُّونَ أَمْ سَامعَ ذُو الْقَبْةِ الْرَّاهِبُ الْحُكَمَ الْمُتَّلَبَةُ ضَرَبَةً بِلِيُشفِرَ الْأَذْبَةِ

*Is the Lord of the Pavilion sleeping or listening, the giver of the hardy white, or thorough-bred, she-camels, wont to strike the flies with the lip?* (Jh,IY) : (2) the unsound in the ل (M), such as سِبْأَةٌ [and كَسَاءٍ and رَكَّاءٌ (IY) : (a) the [broken] pl. of the defective *فعال*، like meaning {sky, or heaven, and (Jh)} rain and دُوَآَر, and similarly of the defective *فعال*, whether they be of the cat. of the or (R),] is only *فعل* in paucity and multitude, as *سبَة*
(IY,R) and أَرْدَةُ (R), أَكْسِيَةٌ (IY), from dislike to the alteration that the formation of نَّعُولٍ would lead to, since, if they said سُمَّ and دَوُّ, like أَوْلِدُ [243], the pl. of multitude would be of [only] two letters (R); though سَبَسَبٍ, when it means rain, takes the broken pl. سُبْتَ [above] in multitude, which is نَّعُولُ and دُّلِٰي [243] (IY): while [Ns says in the Commentary on the Evidentiary Verses of S, quoting from Akh, and similarly IJ says in the Commentary on the Taṣrīf of Mz, the wording being IJ's, that (AKB)] the poet [Umayya Ibn Abi-Ṣalt 'Abd Allāh ath-Thākāfī (AKB)] in his saying

لَهُ مَا رَأَى عِينُ البَصِيرِ وَقَطَعَهُ سُبُبَاتُ أَلَّا فَوَقَ سِبْعَ سِبْعَاتٍ [To Him, i.e., our Lord, belongs what the eye of the seer has seen; and above it is the empyrean, or throne, of God above seven heavens, departs from established usage in three ways, because he (AKB).] (a) gives سَبَبَاتُ sky or heaven, [here meaning the عَرْشُ (AKB),] the pl. فَعْلُ (Jh,AKB), assimilating it to pl. شَبَكْلُ [above] (AKB), as you give the pl. سَكَائِبُ (Jh); whereas the pl. [of multitude] known in it is only نَّعُولُ upon the measure of نَّعُولٍ, like pl. سَبَبَاتٍ, because سَبَبَاتُ sky or heaven is fem., as عَنْانِي a she-kid is (AKB); (b) restores it to the o. f. (Jh), [i.e., e.] retains the Hamza supervening in the pl. notwithstanding that the ج is unsound [726]
(AKB); (c) does not pronounce [it] with Tanwín [in the gen.], as [18,720] is pronounced, but pronounces the last ی with Fathā, because he treats it like the sound [in the J], which is diptote [17] (Jh); [so that he] treats the ی in سَمَايَنْ like the ب in ضَرَبْنِ یا فاتِی I passed by letters, O youth (Jh): all of this is from the Usūl of IS, except that IJ has expanded what IS has summarized (AKB); (b) the normal form of [broken pl. in] the defective belonging to the cat. of the [above] is فَعَّلَ, as [239,255] and [below]; and فَعَّلُ occurs, though rarely, as ُفِیُّ with Damm or Kasr of the ف [243]; but they do not say فَعَّلُ with two Dammas, because of what we mentioned in the cat. of سَمَاة; and فَعَّلَ also, like فَلَوْن, does not occur, because it is deemed heavy (R). As for the unsound in the ع, (1) if it belong to the cat. of the ع و رِداق a table and a portico, its broken pl. in paucity is ُفَعَّلْتِه, like that of the sound, as ُفِرْقَة and ُفِرْقَة; while in multitude (IY)] the ع [of its pl. فَعَّلْتُ] is made quiescent, [according to the dial. of the Banū Tamīm (IY),] as ُجُرَّ [and ظَرُقْ, orig. ُجُرُقْ and ُرُقْ (IY), because the Damma on the ع is deemed heavy (R)]; but sometimes the poet, being
(953)

constrained, restores [it to (R)] its o.f. [of Damm (R)], as [says 'Adi (IY) Ibn Zaid (AAz)]

كَذَٰلِكَ حَانَ لَوْ صَحْرَتْ أَنْ تَقْصَرْ أَتَدَّ أَنْ تَلَعَّبِّ غَلَابَتْ عُسْرٍ

* غَيْرِ مُضَٰطَرِّ بِالْبُرَّينَ وَتَضَّدُّ مَنْ فِي الْأَكْفَٰثِ الْلَّامِعَاتِ ِسُورُ

[711] (IY,R) It has grown time, if thou hadst come to thy senses, that thou shouldst desist, when time has exhausted that pristine vigor which thou knewest, from the love of women brilliant with anklets, and of those on the arms of whose gleaming hands appear bracelets, i.e. وَأَلْلَاتِيَ تُبْدِعُونَ الْأَكْفَٰثِ فِي أَدْرُعٍ أَكْفَٰفَٰنِ, the, the in being i.q. the pron. [599], or rather and such that on the arms of their gleaming hands appear bracelets, an instance of the coupling of the aor. to the act. part., to which the pret. also is sometimes coupled, as وَعَادِرِيَاتِ تَبَسَّحَا نَاثِرِيَاتِ تَدَحَا نَاثِرُيَاتِ تَبَسَّحَا.

C. 1-4. By those horses of the warriors that run panting, and that produce fire striking, and whose people make a sudden raid upon the foe at daybreak, etc. [538] (AAz); and an [additional] ex. of Damm of the ع in metric exigence is the saying

أَغَرَّ الْبَنَايَةَ أَحْمَدُ الْلَّتَٰنِتِ َ يُكْحَسِنُهَا سُوَى ً الْأَسْحَلِ

(A) She is white in the front teeth, dark-red in the gums, which tooth-sticks of the tamarisk beautify (MN) ; (2) if it belong to the cat. of the i, as عِيْانُ a ploughshare, [its
predicament is that of the sound: so that in paucity is said: while in multitude (IY) the is [left (R)] pronounced with Damm, as bīḍ pl. of bīḍas (R), because the Dama on the ی is not so heavy as on the ٰ; but those [of the Banû Tamim (R)] who abbreviate, [saying ٰ for ٰ (IY), say ی, as they say ی (IY, R) for ی (IY). Such of these [substantives (IY)] as have the ی of feminization affixed to them, [which are upon the measure of ٰ, like ٰ and ٰ, or ٰ, like ٰ and ٰ, or ٰ, like ٰ and ٰ, or ٰ, like ٰ and ٰ, or ٰ, like ٰ and ٰ, (IY),] have two paradigms [of broken pl. (IY), (1), [which is the normal form (IY),] as ٰ [and ِ ٰ (IY),] [and ِ ٰ (IY),] [and ِ ٰ (IY),] [and ِ ٰ (IY),] and ِ ٰ (IY), and ِ ٰ (IY), and ِ ٰ (IY),] ; and (2) [sometimes (IY), [which is rare (S),] as ِ ٰ (M) and ِ ٰ : and in paucity are pluralized with the ٰ, as ٰ, ٰ, ٰ, ٰ; though sometimes they say ِ ٰ three letters and ِ ٰ messages, using this formation in paucity. The normal form in the [broken] pl. of these formations is ِ ٰ, only because the Arabs want to distinguish between the masc.
and fem. of these formations, as they distinguish between the pls. of قَصَّة [238] and قَلْس [237], and of رَحْبَة [238] and قَلْم [237]; and therefore treat the aug., vid. the letter of prolongation, in them as equivalent to a rad.; so that these formations become like quads., such as جُيْحَدُب a green locust and بُرَاثُن جُيْحَدٍ [245,892]; and therefore, as they say حُمَّاثٍ and بُرَاثُن جُيْحَدٍ, so they say حُمَّاثٍ and رسولٍ because فَعَالٍ follows the course of فَعَالٍ, being like it in the number [of letters] and the [arrangement of] vowels; although the two differ in measure, the measure of جُيْحَدٍ [248] and بُرَاثُن being فَعَالٍ, while the measure of حُمَّاثٍ and رسولٍ is فَعَالٍ; because the 3rd letter of these formations, being an aug. letter of prolongation, is represented in the paradigm [of the broken pl.] by its like [converted into Hamza], while the 3rd [letter] of جُيْحَدٍ, being a rad., is represented in the paradigm [of the broken pl.] by the l: and the letter of prolongation is converted into Hamza in the [broken] pl., because the 1 of، سَالَة، حُمَّامَة and ذَواة follows the 1 of the broken pl., and the 1 of the broken pl. causes what follows it to be pronounced with Kasr, as in جُعَافِر، زَباَرِج [248] جُعَافِر، and بُرَاثُن جُعَافِر، and بُرَاثُن جُعَافِر. Whereas the 1 [of حُمَّامَة, etc.] is an aug. letter of prolongation, which has no share in any vowel; so that it is converted into the consonant nearest to it, whereby
its mobilization may become possible, vid. the Hamza, as كَوْئِبُ, رَسَائِلُ, حَمَائِمُ, and the هُمْوَةُ and the هَمْوَةُ, being [also] aug. letters of prolongation, which have no share in any vowel, are made to accord in the [conversion into] Hamza with the ِل in حَمَائِمُ, رَسَائِلُ, and دُراَبَةُ, since they are like it in augmentation and prolongation: for you do not convert such as the ِل of مَعِيَشَةُ [717] into Hamza, but leave it in the pl. in its [original] state as a ِل, saying مَعِيَشُهُ, because the ِل in مَعِيَشَةُ is rad. orig. mobile; and conversion of it into Hamza is corrupt, though explained and justified by the [apparent] resemblance [of مَعِيَشَةُ] to كَتِبَةٌ صَكِيْفةٍ and كَتِبَةٌ صَكِيْفةٍ, whereas it is not [really] like them (IY). IM mentions in the Tashil that اَلِثَّاَكُلُ is also pl. of such as ِلُكَبَأ [steadiness in fight (Sn)], قَرْبِيَّةٌ [an excellent kind of dried dates and of full-grown unripe dates (Sn)], and جَمُّوَلَةٌ [a town in the country of Persia (Sn)]; and apparently it is regular in what is commensurable with these words (A), because the prolonged ِل of femininization is like its ِل [248] (Sn). The eps. of this formation have 9 paradigms [of broken pl.], فَعَلُ (1) فَعَلُ (2); فَعَلَ (3); فَعَلَ (4); فَعَلَ (5); فَعَلَ (6); فيَعِلُ (7); فيَعِلُ (8); فيَعِلُ (9); فيَعِلُ (M). The [broken] pl. of فَعَلُ are
[of 3 formations (IY),] (1) فعلُ، which is [pronounced by S to be (R)] regular in [the whole of (R)] فعلُ، because, [says he (R),] it is like فعلُ (IY, R) as respects qualification, number [of letters], and refusal of the s of feminization (IY), as جَبَّان niggardly [men and (KF) women, and droughty years, and صُنُع skillful women (IY)]; and [in the cat. of the (R), in the unsound (IY) in the غُرُنْ فعلُ, [with quiescence of the غُرُن (R),] as نُوَر modest [711], فعلُ middle-aged, جُرَّدُ liberal, the غُرُن being made quiescent for alleviation, because of the heaviness of the Damma on the unsound letter (IY)]: (2) فعلُ جَبَّان, cowardly [247], فعلُ, says S, being assimilated to فعلُ below, because like it in qualification, measure, and augment, [the aug. in the two formations being a letter of prolongation and softness (IY)]: (3) فعلُ جَبَّان, rarely (R), as جَبَّان pl. of جَوَانُ fleet (IY, R), masc. and fem. (Jh), said of the horse or mare (R). جَايُو أَمَّة جَبَّان is not found in the pl. of the fem. فعلُ جَبَّان, like جَبَّان a cowardly woman; but the masc. and fem. of فعلُ are alike in the pl. (R): while جَايُو أَمَّة جَبَّان a cowardly woman is transmitted [from S (IY)]; and, according to this, it is not forbidden to pluralize جَبَّان with the و (IY, R), and, in the fem., with the ٣ and ب (IY).
The [broken (IY)] pls. of فعال, [which is like فعل, the s of femininization not being affixed to its fem. (IY), like كنار, which is of common gender (R),] as ناقة كنار [and جمل كنار (R)] a she-camel, [and he-camel (R),] firm in flesh, [and similarly رجل لكنار a man, and woman, spare in flesh, and جبل دللة (R) and فأفة دللة a swift [he-camel and (R)] she-camel, are [of 3 formations (IY),] (1) فعل (IY,R) in most cases, like the pl. of فعل (R), as كنار, كنار (S),] and دلة (IY) ; (2) فعال, as [234] thorough-bred, [هُجْيَان being sing. and pl. (IY),] according to Khl [and S (R)], so that you say هَذَا هُجْيَان This is, [and هُجْيَاكَان These two are (R),] and هُجْيَاكَان These are, thorough bred, فعال being here assimilated to تعيل, and therefore taking the pl. فعال; while [Ir mentions that (R) هُجْيَاكَان and هُجْيَاكَان are said, [the sing., du., and pl. being uniform (R),] because it is treated as an inf. n. : and [similarly (IY) there are the same two opinions upon (R)] glittering (IY,R) as upon هُجْيَان (R); and they say دَرْع دَلَّان a glittering coat, and دَلَّان glittering coats, of mail, دلَّان, when pl., being the broken pl. of دلَّان, which is sing. (IY): and ISd relates that some of the
Arabs say *she-camels firm in flesh*, in the form of the *sing.*; so that *is* of the cat. of *cat.* (A): and [similarly, among substantives (R),] meaning characteristic is *sing.* and *pl.* as Akh says (R), whence the saying of the poet ['Abd Yaghuth Ibn Wakkas alHarithi (MN)]

*Alm tumulma an al-malamat fathahya * [below], *tallyil rama lami ahzi min shabiyah* [Know not ye two that the profit of censure is small? Nor is censure of my brother one of my characteristics (MN)], i. e., *mal min shabiyah* (IY, R), *taking the pl.* *shabiyah* [below], *because the masc. is made to accord with the fem.; while both [below] and *shabiyah* may be *pl.* of the two *sings.* or of the two *pl*s. [256] (R): *fatahil* (3), [in the *fem., though it is rare (R),] as *shabiyah* thorough-bred she-camels (IY, R), *nual* being made to accord with *fatahil* (R). *nual* [says S (R),] is on an equality with *nual* [below], because they are fellows [in some positions (R),] as *tanawal tall,* and *bejan distant,* and *brave* (IY),] and *hafan* and *light,* and the *is affixed to the fem. of *fatahil,* as to the fem. of *fatahil,* as *fatahil* [below] and *a tall woman*; so that the [broken] *pl.* of *fatahil* are like those of *fatahil* [1], *fatahil*
(IY; 247) [as (R; 2) [as (IY; R) : طَوَّلَّ (IY): شَجَعَتْ (R). The broken pls. of فعلت are [of 9 formations.] (1, 2) فعلت and فعلت, كرام (S, Jh, KF) and طرفات (IY); and, in the reduplicated, شدائد (IY, R) and شجاع (R) : (a) is regular in فعلت when [an ep. of a rational male (IA, A); neither reduplicated nor unsound [in the L (Aud, A)], and when [i. q. the act. part., which includes what is (A)] i. q. فكل gen., like كرم فيffer, witty, and بخيل niggardly (IA, Aud, A), and what is i. q. فعلت, like سبوع making to hear, i. q. ممتع, and what is i. q. جليس [247], like خليط intimate, i. q. محضال, [and مجالي fellow-sitter, i. q. مغالي (Sn), all of which take the pl. A, as سعاء, and بصلة (IA, A), and خليط (KF)) : while دفنت, شجاعت, نمسي, and شجعت, دفنت, imported, جلبه, veiled, modest, all transmitted by Lh, are anomalous, [i. e., contrary to analogy, and little used (Sn)]; and التاء [below] is extraordinary (A), i. e., contrary to analogy, but much used (Sn) : (b) is (a) regular in [every (IA)] فعلت when an ep. i. q. كرم, and in (IA, Aud, A) its fem. (Aud, A) فعلاة, كرم (Sn) [below] (IA, A) also (A), as كرم generous, pl. of and
sick, pl. of مَرِيضٍ and مَرِيضة (IA); provided that their ل be sound, as طَرَفٌ witty [below], pl. of طَرِفٍ and طَرِيفة; so that القُوَى is not said as pl. of قَوِى strong and قَوِىة: and (b) dependent upon memory in i. q. مَفْعُول pl. of زِبَّطُ tied up, bound (A), i. e., زِبَّطُوَّ (Sn), like pl. of فِصْبُ [above] (B on VIII. 62); which is [rare in the sound, as أَصْدَقْتُ, being (R)] used instead of فُكَّلُ in the reduplicated, as أَلْبَّاء (Jh, KF) learned in physic, the pl. of multitude (Jh), and أَشْكَأْتُ: and [similarly (R)] in the unsound in the ل, [whether it belong to the cat. of the م or ي (R),] as أَشْكِياء, أَشْقياء, أَشْكِيّاء (KF), and أَشْقِيّاء (IY, R); while pious [properly, because it belongs to the cat. of the م (IY), سَخُرَاء liberal (A),] and سَرْوَاء, noble, [the last transmitted by Fr (IY, R), these being the only pl. of this kind (IY),] are anomalous (IY, R, A), for which reason they alter the م of تَقْرَأ into م (R): whereas, in the unsound in the ع, [whether it belong to the cat. of the م or م (R),] neither طَوْل nor فُكَّلُ occurs, but طَوْل, as بُعْلُة, and قَوَامٌ (IY, R); or طَيْبَال and قَيْمٌ which are rare, as says the poet.
It has become plain to me that smallness is lowness, and that the mighty ones of men are their tall ones [713] (IY). And make the mighty ones of its inhabitants low (IY), and the pl. of paucity (Jh)]: (5) نَّعْلُونَ, by assimilation to the substantive [نَّعْلَةَ (R)], as نُذُرُ, [whence فَكَفَّ كَانَ عَذَابَيْنِ ونَذٌرٌ LIV. 16. Then how severe were My chastisement and My warnings? (IY), and سُدُسٌ (IY, R), whence the saying of the poet [Mansūr Ibn Misjah ad-Ṭabbi (T)] فَطَافَ كَبَّارُ عَلَى الْمُصِدِّقَ وسَطْهَا * يُخْتِمُرُونَهَا فِي الْبُرَاءِ وَالْسَّدَسَ [Then he went round, as the collector of the poor-rate goes round, in their midst, being allowed to choose from them among the nine-year-old and the six-year-old camels (T), and صَدْنِي (IY); and [similarly in the reduplicated (R),] as
that abbreviates [above] جُدُّ (IY, R), and سُدُس [above] (IY); and [in the defective belonging to the cat. of the ى (R),] as ثٌنَى, orig. ثٌنٌ (R),] where he says [above], ثٌنٌ (IY), like سُدُس (R) [above], by assimilation to [the substantive, like رَجِفَان and (R)] [above], خَصِيِّان, فُعَلٍّ (7) [above], by assimilation to [above] [IY, R], أَشْرَاف [7] فَعَلٍّ (IY),] and آبٌ [above], by assimilation [of (IY)] to [above], as (IY) صَاحِب pl. [251] and أَشْهَان pl. [247, 255] (IY, R); is a priest, and Jesus (peace be upon Him!) used to be called أَبْيَلُ الْأَلِيْمِينُ (IY); the [heathen (MN)] poet [‘Amr Ibn ‘Abd AlJinn (MN)] says

(963)

أَمَّا وَدَمَا مُكَّرَّرَتْ تَخْتَالُهَا ﷺ عِلَى قُناةٍ أَلْعَذَى وَيَتَّسَرَّ عِنْدَمَا
وَمَا سُبِّحَ الْرَّهْبَانُ فِي كُلِّ بَيْعَةٍ أَبْيَلُ الْأَلِيْمِينَ المُسِبِّعُ أَبِنَ مُرْسِمَا
لَقَدْ ذَيَّلَ مَنَا عَافِيْرٍ يَوْمُ لِتَعْلِعَ حُسَامًا أَذَا مَا هَرَّ بِالْكِفِّ صَمَّٰثا
(Jh, IY) Now, by bloods flowing about, that thou wouldst think to be, upon the top of Al ‘Uzza and upon (the being i. q. ﷺ) the top of An Nasr, dragon’s blood, and by the fact that (ما being infinitival) the monks extol as holy, in every church, the Priest of the Priests, the Messiahs Son of Mary, assuredly ‘Amir tasted from us, on the day of
mount La'la', a sword such that, whenever it is shaken by the hand, it cuts through the bone (MN): (9) [فعل] ٢٥٥, which, as Jr says, is an irregular pl. of طرف (IY, R). And they say سر [٢٥٧]; but apparently it is a quasi-pl. n., not a [broken] pl. (R).

And تقبل takes the sound pl., [with the , and when belonging to a rational being, and masc. (IY),] as كريدون [كريدون] (IY)] ; and [with the l and when fem. (IY),] as كريدات, and كريبات (IY). The [broken] pl. of فعل are [of 3 formations (IY),] (1) فعّل mostly, in the masc. and fem., as صبر (IY, R), غفر (Jh), خضع (Jh, KF), as عجل, غدار (IY) [٢٤٧] (Jh, KF), because this formation is of common gender [٢٦٩] (IY, R) in the sing. (IY), the ٢ in فرقة and being intensive [٢٦٥] (R), and is therefore of common gender in the pl. (IY); while he that says فرقة [below] says فرقت, and he that says فرقى says فرقتى in the pl. (R): فعّل is regular in the ep. not i. q. صبر, as مفعول patient, pl. صبر, whereas, if it be i. q. ركوب, as مفعول ridden [below] (A); [though] رسول, envoy, i. q. رسول, has the pl. رسول (Jh, KF) or رسول [above] (Jh): نعكسل (2), in the fem. [exclusively (IY)], as عاجب.
[and تَثْكَلُصُ (R),] because the sign of the fem. is supplied in it (IY, R); so that it is, as it were, فَعُولُةٌ (R): (a) they assimilate the [fem.] ep. فُعُولٌ to the substantive, and therefore pluralize it in the same way as the latter; so that, as they say قُدُومُ an adze, pl. قُدُومٌ and قُدُومٌ, and قُلَوْصُ a young she-camel, [which IY regards as a substantive,] pl. قُلُصُ and تَثْكَلُصُ, so they say عُجُرُ and عُجُرُ. عُجُرُ and عُجُرُ (IY), and عُجُرُ distracted by the loss of her little one (Jh,KF), pl. عُجُرُ and عُجُرُ [below] (KF); but sometimes they dispense with one of the two [formations] by the help of the other, saying صَعَكْنُ, but not عُجُرُ [249], but not عُجُرُ [above] (S,IY); and صَعَكْنُ is more frequent in the fem. than فُعُولٌ, and especially in what is peculiar to the fem., like قُلَوْصُ, [which R regards as an ep.] and جَدُونَ having little milk: and they say صَفَيّ having much milk, pl. صَفَيّا [726], which may be فُعُولٌ pl. فُعُولٌ, like قُلَوْصُ pl. فَعِيلٌ; or فَعِيلٌ made to accord with فَعِيْلَةٌ [below], because it is fem. (R): (b) Ḥātim at-Tāʾī says

وَمَا أَنَا بِالسَّاعِي يَفْضِلُ رَمَاهَا # لِتَشْرِبَ مَا الْحُرْضُ قَبْلُ الْرَاكِبِ
Nor am I the man to be busy with the end of her nose-rein, in order that she may drink the water of the trough before the riding-beasts [of my fellow-travellers], where
is pl. of ُرُكْبَة [above] (T), which (a) is [a substantive denoting (T)] that [she-camel (KF)] which is ridden, as also is ُرُكْبَة [above] (T, Jh, K on XXXVI. 72., KF), which is applicable to the sing. and the pl. [267] (T); or (b) is [an ep. of ُدَابَة beast understood, meaning] the beast [actually] ridden, while ُرُكْبَة [265, 269] is [a substantive, meaning] the beast set apart for riding, and constantly at work: [so that ُرُكْبَة pl. of دُنُوب is like ُرُكْبَة pl. of عَجِيز in the 1st case, and like عَجِيز in the 2nd] (KF): (c) they say in the masc. جُرَافُر (IY, A), which is extraordinary (A): (3) فَعَلَةُ, which is rare, as (IX) فَعَلَةُ, which is anomalous in two ways, because فَعَلَةُ is not a pl. of فَعْرُ, but, by rule, of فَعَيْل ; and because it does not occur in the reduplicated even of فَعَيْل (IY, R), but فَعَلَةُ, as افْعَلَةُ [above] (R): and similarly رَسَالَةُ as pl. of رَسُولُ has no sound pl. (R): they do not pluralize it with the ا and ُ [234], even if it belong to a rational being, because its fem. is not pluralized with the ا and ُ [234], since it is not used in the fem. with the sign of femininization [269]; so that, the ُ being rejected in the sing., notwithstanding that the femininization necessitates it, they dislike to employ a pl. that would necessitate what they disallow; and therefore they deviate [in the fem.] from the sound to the
broken pl., and make the masc. follow the same course (IY). But عَطُور, like [its opp. (IY)] صَعِيق, is applied to the pl. [under the form of the sing. (IY)], as XXVI.77. [88] (IY,R) وإنْ آَكَافِيْرِينَ كَانُوا كَكَمْ عَدَّوْا مُبيِّنًا, IV.102. Verily the unbelievers are manifest foes to you (IY), and

وَقُومُ عَلَىَّ ذُرِّيَّةٌ مِّثْرَةٌ * أَرَاهُمْ عُدْوًا كَانُوا صَدِيقًا

[And many a people full of hostility against me do I think to be foes, when they are friends (N)], being assimilated to inf. ns., because of the commensurability, like قُبَّلُ and عَدُوُّ, and بُيِّنُ and صَهِيلُ (K on XXVI.77.): and عَدُوُّ has a [broken] pl. عُدُوُّ [above], though this is not its normal form [of broken pl. as an sp.], because it is used as a substantive (R); while, according to him that says [234], it is not forbidden to pluralize it with the pl. and its masc. with the masc. and ن (IY). As for مُمْعَولُ [269], its normal form [of broken pl. (M), when it denotes one of the calamities and disagreeables that afflict the living being (IY,R),] is جُرْحَى, as مُفَعُولٌ [259] slain (M,SH), لَدَخَّى stung (IY), and أَسَرُى captive; and أَسَرُى [250] occurs (SH); while [such as (IY) قَتَلْهُ] and أَسَرُى [above] are anomalous: and it does not take the sound pl. [with the pl. and ن when it is masc., or with the pl. and ن when it is fem. (IY)]; so that جُرْحَى is not said, nor جُرْحَاتُ (M,SH);
in order that it may be discriminated from the original نَعَّلَ (SH), which is i. q. نَعَّلْ (MASH); [or] because they do not distinguish between the masc. and fem. in the sing. by the sign [of feminization], and therefore dis- like to distinguish between them in the pl. (IY). The fem. eps. of this formation have 3 paradigms [of broken pl.], (1) فَعَلَّ (M); (2) فَعَلَتِ (R); (3) فَعَلَتْ (M). The [broken] pls. of the [fem. (IY) ep. (R)] [not i. q. مَفْعُول (IY), when the ی is affixed to it (R),] are [of 3 formations (IY),] (1) فَعَلَّ, [like its pl. before the affixion of the ی (R),] as witty [above] and صَبَاح pretty, [like the masc. (IY)] : (2) فَعَلَتْ (IY, R), which is mostly peculiar to the [fem. ep. فَعَیلْ] containing the ی, whether it be i. q. مَفْعُول, like دَبِیکَة slaughtered [below], or not, like گرَبَة great sin (R), as صَبَاح sound, and طَباَکِی skilful (IY), to the exclusion of the masc. bare [ of the ی]; while گرَبَة and نَظَیر are anomalous as pls. of similar and کِردیک deterstable (R), this pl. [in the ep. (R)] being like سَفَائِن (IY) in the substantive (IY, R): (a) the substantive and ep. فَعَیلْ، both take the pl. فَعَیلْ, the substantive as a letter or epistle, pl. صَیفَة, and a ship or boat, pl. سَفَائِن.
and the ep. as excellent, pl. عَفَاكِيلٌ (Mf) generous, pl. كَرَائِمٌ (Mb) : but the condition of [the ep.] is that it should not be i. q. مُقْعَعْلًا, like wounded and slain [269] ; so that جَرَائِحٌ and قُتْلًا are not said, while دَبَائِحٌ pl. of دَبِيقَةٌ [above] is anomalous (A): (b) sometimes they dispense with فَعَّلُتِكُلَّ [the help of فَعُول] as فَعَّالٌ سَبَانٌ fat, صُفَارٌ young, and أَكْثَرُ old; not صَفَاطٌ (R) or صَفَاطٌ or صَفَاطٌ (R), [the last word being allowable only in the sense of great sins (IY), not of old women]: (3), in two words only, فَقْرَاءٌ نَسْوَى سَفَاتٌ needy [women (R)] and سُفُهاءٌ silly (IY,R); while they say [قَرَاءٌ سُفَاتٌ (KF)] as they say نَسْوَى [above]; and, as for خَلَائِفَةٌ, they say in its pl. خَلَائِفَنِّمْ خَلَائِفَنَّ في الأَلْزِمِيْ X. 15. Then We made you to be successors on the earth and جَعَلْنَاكُمْ خَلَائِفًا VII. 67. He made you to be successors: so he that says خَلَائِفَةٍ pl. صَبِيحَةٌ while he that says خَلَائِفَةٍ makes it like فَقْرَاءٌ سُفُهَا (IY) : but [they say that (R)] خَلَائِفَا occurs [more easily (IY)] here, because خَلَائِفَا, [though containing the ُ (R)], is [only (IY)] masc. (IY,R); so that it is
in the sense of the [كَعِبَل] bare [of the ی], like ُكَعِبَلِ (R); and is therefore pluralized according to the sense, not the form (IY), as though they made خَلْفَاء pl. of خَلْفَي (R); and خَلْفَي also occurs, as

إنَّ من الْبَقْرِ مَوْجُودًا خَلْفِيَةً وَمَا خَلْفِي أَبَيِّ رَكْبٍ بَيْنَ جَوَارٍ

Verily of the people are some whose successor is found, while the successor of Abu Wahab is not to be found, so that خَلْفَاء may be its pl. (IY,R), except that the pl. is well known, contrary to its sing. The [broken] pl. of إِسْرَأْيَلُ طُولَةٍ [above], should, by analogy, be like the pl. of قَعْلَة, because of the equality of their مَسَّس, as we mentioned. And قَعْلُ, when the ی is affixed to it for intensiveness, as in قُرْقُة [above], is pluralized with the ی and ت (R).

§ 247. قَعْلُ [or قَعِلِ (IY)], when a substantive, has 3 paradigms in the [broken (IY)] pl., فَعَلَْن (1); قَوَاعِلْ (2); فَعَلَْن (3) (M). The [broken (S, IY)] pl. of the substantive قَعْلُ is (1) قَوَاعِلْ (S, IY, R), with unbroken regularity (R), this being the normal form (IY), as [حَاجَب pl. of an eyebrow (Jh, KF), قَوَاعِلْ pl. of the space between the shoulders (IY), pl. of a wall, fence, walled garden (S, IY), حَاجَب pl. of حَوَائِجَ pl. of [below] (S), قَوَاعِلْ pl. of
a gift (IY), pl. of طَبَابِقَةٍ (S, IY) or طَبَابِقٍ (IY), a frying-pan (Jk), Persian (Jh, Jk), arabicized (Jh, KF) from تَابَبُكَ (KF), and pl. of تَابَبَكُ pl. of seeds used for seasoning (S) or تَابَبُكَ (Jh, KF): (a) فَأَمْلِكُ is [regular as (Aud, A)] pl. of (a) [the substantive (IA, Aud)] فَأَمْلِكُ (IA, Aud, A), as طَابِعٌ pl. of طَابِع١ a seal or stamp (IA, A), like خَاتَمٌ pl. of (KF)] a signet-ring and [فلْيَبُلِ pl. of a mould (Aud): (b) the substantive فَأَمْلِكَ, [whether a proper name, as جَابِرٌ pl. of جَابِر١ جَابِرٌ (Aud), or not (A, MKh),] as [فوْلِكُ pl. of (IA, A)] فَأَمْلِكُ (IA, Aud, A) and [فَأَمْلِكَ pl. of (KF)] فَأَمْلِكَ a beam of a roof (Aud): (b) that is because this فَأَمْلِكَ consists of four letters by reason of the augment [373], so that its predicament in the pl. is that of quads.; and it is assimilated to what contains the augment of coordination, as جَوْهَر١ جَوْهَر١ جَوْهَر١ جَوْهَر١ [253, 369], because like it in the number [of letters] and in the augment's being second, a letter of prolongation: while the of فَأَمْلِكَ is converted into فَأَمْلِكَ, in this pl. because it is followed by the of the broken pl., and the two cannot be combined, because they are both quiescent; so that elision or conversion of one of them is unavoidable; and, elision not being permissible, because it would spoil the indication of the pl., conversion is necessary: and they convert
it into ٌ، not into ى، because they make it accord with the *dim*., so that, as they say ُحوَّيضُ and ُحوَّيضُ، so they say ُحوَّيضُ and ُحوَّيضُ، since the *dim*. and the broken *pl.* follow one course [274]； and because they want to distinguish between the ٍ of ُتَأَعَّلُ and the ِي of ُنَيَعُ، as ُصَيرَفُ ُصَيرَفُ، since, if ُصَيرَفُ were said as *pl.* of ُصَيرَفُ، it might be mistaken for the *pl.* of ُصَيرَفُ [253]； (c) there is no difference in that [broken *pl.*] between the *det.* and the *indet.*，for you say ُقَوَّاسمُ ُحَالِدُ and ُقَوَّاسمُ ُحَالِدُ and ُقَوَّاسمُ ُحَالِدُ； while the *det.* is not debarred from [the sound *pl.* with] the ُن [234]，as ُقَاتُسُونَ (IY)：(d) sometimes ُقَوَّاعِيلُ occurs，[by impl. of the Kasr (R)，as ُذَاوَانِيقُ] [255] (IY, R)， *pl.* of ُذَاوَانِيقُ [252] (IY, R)， *pl.* of ُذَاوَانِيقُ a *sixth part of* a *dirham*، ُذَاوَانِيقُ [above]， and ُذَاوَانِيقُ، ُذَاوَانِيقُ， ُذَاوَانِيقُ (IY)； but that is not universal： while some say [that ُذَاوَانِيقُ is *pl.* of (R)] ُذَاوَانِيقُ， which occurs in the saying [of the *Rājīz* (Mb)]

ِيا مَيْيَا ذَاتُ الطَّيْرِ الْمَشْقِيِّ # أَخْذُتُ خَاتَامِي وَغَيْرُ حَقِيِّ

*O Mayyaa, mistress of the torn sock, thou hast taken my signet-ring without any right； and, according to this, is regular (IY,R)： (e) Fr says that ُقَوَّاعِيلُ does not*
occur in [the ep] قايلٌ[253], except in something from the
speech of the post-classical poets, who say ٌبَلْطَلْل، as pl. of
false, assimilating it to طَلْبَقٌ (IY) ٌبَلْطَلْل،
sometimes (S), as حَجْرُّ ٌنَقْلَقْانٌ (S,IY,R), pl. of
a round place retaining water, and forming part of the
brink of a valley (IY), ٌنَقْلَقْانٌ pl. of ٌنَقْلَقْانٌ a wide tract of
land between two extensive tracts of sand (S), ٌنَقْلَقْانٌ pl.
of ٌنَقْلَقْانٌ a narrow bed of a torrent in a valley (IY), ٌنَقْلَقْانٌ pl.
of ٌنَقْلَقْانٌ low ground overgrown with trees (S); and
حَجْرُّ (S,IY), a garden [below], which the
vulgar call حَجْرُّ (IY) ٌنَقْلَقْانٌ, as ٌنَقْلَقْانٌ (S,IY,R),
pl. of ٌنَقْلَقْانٌ جَمِّان (S,Jrb), which means a father of Jinn, and also
a great [white (Jh)] serpent (Jrb), and ٌنَقْلَقْانٌ [said by some
(S), pl. of ٌنَقْلَقْانٌ حَجْرِ (IY)] ; and similarly حَجْرٌ and
ٌنَقْلَقْانٌ [said by some (S),] pl. of ٌنَقْلَقْانٌ wide low ground and
حَجْرٌ [above], the ٌنَقْلَقْانٌ after a Kasra (S), as in ٌمِيْرَانٌ [635] : (a) that is because
they assimilate ٌفَعَلٌ to ٌفَعَلٌ ٌجَرَبَانٌ and ٌرَفَعَانٌ [246];
and similarly they say ٌنَقْلَقْانٌ and ٌنَقْلَقْانٌ جَمِّانٌ, [as they
say جَمِّانٌ and ٌنَقْلَقْانٌ (IY) ٌنَقْلَقْانٌ pl. of ٌنَقْلَقْانٌ, like
حَجْرٌ a barrier, is dependent upon memory
(A) : but ٌنَقْلَقْانٌ is more frequent (IY,R) here than
ٌنَقْلَقْانٌ.
because نَعِيلُ is made to accord with نَعِيلٌ, in which the normal form is كُشَبَانٍ جُبَابًا, as نَعِيلُ and كُشَبَانٍ جُبَابًا [246]: (c) he that pluralizes نَعِيلُ pluralizes it as a quad., treating the aug. in it as equivalent to a rad.; while he that pluralizes it upon the measure كَوَأَعْلُ pluralizes it as a tril., like حَمْلَانٌ [237] and وَرُلْنِ (IY) pl. of وَرْلُنٍ a kind of lizard (Jh, KF); but nothing of this [formation] is debarred from [the pl.] كَوَأَعْلَةٌ (S): (4) كَوَأَعْلَةٌ [in paucity (IY)], as ُأَرِدِّ رَدِّ pl. of وَرْدِنِ a valley (IY, R), irregularly, as though pl. of سَرِى سَرَى [255], like أَرْسِى pl. of سَرِى a stream [246] (Jh); but only in this word unsound [in the ل], extraordinarily (IY): (5) كَمَعَلُ, for they say كُفَأَمْنَ as pl. of كُفَأَمْنَ (A). The fem. of this formation is of two kinds, (1) made fem. by a ُ, like كَفَبٌ the top of the withers of the horse and جَعَمْرُ an anus; and (2) made fem. by a prolonged ِ, as كَيْنَقَةٌ and قَاصِعَةٌ [below] (IY). The 1st kind of (IY) fem., [vid. كَعِلُةٍ,] has one paradigm [of broken pl.], كَوَأَعْلُ (M), because, in forming the broken pl., you elide the ُ, since it is separable from the n. [266]; and then pluralize [the remainder] like
the masc., converting its ٰ into ٰ (IY), as كُوَّتِبُ (M) and ٰٰ (IY). And they treat ٰٰ as equivalent to ٰٰ (SH), because (R) they treat the ٰ of feminization as equivalent to its ۢ (M, R), since the former is a sign of feminization [263], like the latter (R); so that نَا فَتْقٌ and قُا صُعٌ [below] are equivalent to نَا فَتْقٌ and قُا صُعٌ (IY): and therefore they say ٰ غَدٌ in the pl. of [the 2nd kind of fum. also, vid. (IY)] ٰٰ (M), as though it were pl. of ٰ«ٰ (K on LXXIV. 38.), eliding the ٰ of feminization in forming the broken pl., as they elide the ۢ (IY), as قُاصٌعٌ, دَوَامٌ, [pl. of قُا صّعٍ, دُواًمٍ], which all mean a hole, or burrow, of the jerboa (IY, R),] and سَوَبٌ (M, SH), pl. of سَابِيَ (IY, R), which is the piece of skin that comes forth with the young one [at its birth] (R), and also (Jh, KF) the increase of animals, whence the tradition تُسْعَةٌ أَعْشَارٌ البَرَكَةُ فِي التَّجَارَةِ وَعُشرٌ فِي السَّابِيَةُ Nine tenths of blessing, or prosperity, are in merchandise, [i.e. in trading,] and one tenth in increase of animals, [i.e. in breeding stock] (IY). And similarly they say ٰٰحَنْسٌ in the pl. of ٰٰحَنْسٍ a black beetle [273, 390] (IY, R), as though pl. of ٰٰحَنْسٍ (IY), like ٰ<ٰنَابُرٌ pl. of ٰ<ٰنَابِرٍ a lark [373] (R). The ep. [ٰٰقَالِ (IY)] has 9 [paradigms of broken pl.], (1) ٰٰلَعْلٌ (3) ٰٰعَلٌ; ٰٰعَلٌ (2) ٰٰعَلٌ; ٰٰعَلٌ (1) ٰٰعَلٌ;
which is peculiar to the unsound in the ل; (5) فعل or (IY); فعال (8); فعالان (7); فعلاء (6); فعل (4)
فْعُول (M). The regular formations, out of these [nine], are فعل and فعل and seems to be abbreviated from فعل, because, wherever فعل is allowable, there فعل is allowable: but, beyond these two formations, all are abnormal (IY). The broken pls. of the [masc. (IY)] ep. قاعل are (1) فعل, [mostly (R),] as شهد present, [mostly (R),] nineteenth-century solid-hoofed animals (S, IY), taking fright, and running away, سبق outstripping (S), سمر conversing by night (Mb), and رفع bowing down (B on II.119): and [similarly, in the unsound (S, IY) in the ع (S),] as صوم fasting (S, IY, R), نوم sleeping (S, IY), and قوم standing (R); or صوم [715] (IY, R), نوم (IY), and قوم; or صوم (KF),] and قوم with Kasr of the ف on account of the ى, like شيخ and شهج for شيخ and شهج [242] (R); and as غيب absent or hidden, [عيب جهض failing to conceive (KF),] and جهض menstruating (S): and [similarly (S), in the unsound in the ج, as غري raiding [below] (S, IY, R) and عفيف effaced (S, IY): (2) فعل, often (S, IY, R), as شهاد present, جهال ignorant, راكب riding (S, IY), عراض happening or intervening (S),
reading, and settling in a country (Jh, KF), like dwelling (KF); and hence, [in the unsound in the ج, زوارة] visiting and absent or hidden (S, R):
(a) and are regular in [the pl. of (R)] the ep. فاعل (R, IA, Aud, A) sound in the ج; and extraordinary in the unsound [in the ج (IA, A)], as غريي (IA, Aud), and سري journeying by night (IA), and as غريي (IA, Aud, A) and سري (IA, Aud) : (3) فاعلة, [also often (S, R), but not like the first two (R),] as برم pious (S, IY, R), كفر believing (IY, R), of no account, worthless (KF, Sn), فسقة wicked (S, IY), جهلة ignorant, طلسة wronging, فجرة vicious, كذبة lying (S), عيكة powerless (R), and تر reading (Jh, KF): and [similarly (S) in the unsound in the ع (IY),] as حونة unfaithful [684,711], حركه weaving (S, IY, R), and باعأa selling (S, R), by rule خانة and حاكمة (IY); while they [sometimes (IY)] say خانة and (IY) حاكمة (IY,R) also (R), as they say باعأa (IY): (a) فاعلة is a [common (Aud), regular (IA, A)] pl. of فاعل when ep. of a rational masc., and sound in the ج (IA, Aud, A), as كتيبة perfect, (IA,A), سكر sorcerers (IA), and برى [above]; while نعقة crows, pl. of ناقي croaking, is anomalous (A) : (4) فاعلة, [when the ج is unsound (S, R), in which case the ﷺ of
must be pronounced with Damm (R.I) as غَرَّة raiding, قَضَة judges (S, IY), رَمَّة throwing or shooting (S), سَفَة cup-bearers, waterers (Kf), and نَعْلَة announcers of death, as says Jarir [bewailing ‘Umar Ibn ‘Abd Al‘Azīz (N)] نَعْلَة النَّعْلَة إِمَامُ الْعُمَومينَ لَنَا يا كَحْيَر مَن جَحَم بِبَيْتِ الْلَّهِ وَأَعْتِمَا (BS) The heralds have announced the death of the Commander of the Believers. O best of them that have gone on pilgrimage to the House of God, and have visited the Holy Places ! (N) : (a) this is a formation peculiar to the unsound (IY, Jrb) : (b) نَعْلَة is regular as pl. of غَرَّة when ep. of a rational [masc. (IA, A)], and unsound in the ل (IA, Aud, A), as غَرَّة [above], قَضَة (IA, A), and غَرَّة ; while كَيْد pl. of غَرَّة mail-clad, بَرْز pl. of بَرْز a hawk or falcon, and هَدَر pl. of هَدَر a man of no account, worthless [below] are anomalous ; as غَرَّة pl. of غَرَّة erring, غَرَّة pl. of غَرَّة naked [250], عُدُر pl. of عُدُر a foe, and رُذِئ pl. رُذِئ [upon the measure of غَرَّة, a camel broken down, disabled, from fatigue, and a man made heavy by disease (Sn)] are extraordinary (A) : but, in my opinion, this requires consideration, because غَرَّة may be pl. of غَرَّة an aggres-
sor, a foe, not of غَرَّة ; nay, that is said by more than one [authority] on such as لا يَبْعَدَن تَوْمِي آلَهَة [146] ; and the like is said on غَرَّة and غَرَّة (Sn): فَعُلّ (5) فَعُلّ or فَعُلّ (IY), often (S, R)], as غَرَّة nine-year-old camels and غَرَّة
aged camels, [or بَنَن and شَرَف (IY); and as having recently brought forth, حُول (IY) failing to conceive, عْبَيط (S, IY) i. q. حُول (IY)]; (a) that is because they assimilate فَعُول فَعَّل, on account of its resemblance to the latter in [measure (S), augment, and (S, IY)] number (S, IY, R) of letters (S, R); and therefore, as they say غَفَر and صَبَر [246], so they say بَرَل and شَرَف (IY); and then فَعُل is lightened, according to the Banū Tamīm [246], by making the ع quiescent: (b) the ع of the hollow must be made quiescent, according to all, as حُول [عُون, عُون (R); the o. f. of حُول [عُون, عُون, عُون and جَهَلُ being عُون, عُون, عُون] and حُول; and the ع being then made quiescent (IY), because [the Damma upon (IY)] it is deemed heavy: while in عْبَيط [i. q. عْوَط, which is of the cat. of the ع (R), its o. f. being عْبَيط, the ع is made quiescent because (the Damma upon) it is deemed heavy; and (IY) the ع is pronounced, with Kasr in order that the ع may be preserved, as in جَهَل pl. of أَبْيَض [248, 249, 710, 711] (IY, R): (c) فَعَل [246] or فَعَّل as pl. of فَعَّل is rare, dependent upon memory (EM): as قَلْفاء, شَعْرَاء ignorant, علماءlearned, عقلاe rational, intellectual (IY),] because فَعَّل is assimilated to [the ep. (S)] فَعُول (S, IY, R), like كَرَماء [246] (IY, R): (a) فَعَل and فَعَّل are not regular, so that they should be copied,
because they are rare, what the Arabs say [as instances of these pl.] being only heard, and not exceeded: S says (IY), نُعَلَانَة and نُعَلَانة are not [the (S, IY)] established [rule (S, IY)] in this cat. (S, IY, R); but they are caused by assimilation to another cat., as before explained: (b) نُعَلَانة in this cat. and others mostly occurs when it indicates a natural quality, praiseworthy or blameworthy, like جِهَاد ignorant, جَبَّان cowardly, and بِكَعْبَة brave [246] (R); and is frequent in عَالِم when indicating a sense like the natural quality, as جَبَّان intelligent, صَالِح righteous, and شاعر a poet (Aud); and also often occurs as pl. of فِي (S, IY, R), جُلْسَة[N 246], like جُلْسَة نَعْلَانَ [above, p. 258] as رُضِيعان, نَعْلَانَ and نَعْلَانَ pastors, herdsman[below], شَبَان youthful, (S, IY, R), صَحِبَان companions (IY), and عٰوَدًا having recently brought forth (BS), by assimilation to the substantive [N 251] (IY, R) pl. of حَاجَر and فَلْقَان [above] (IY); but it is rare (IY, Aud): (8) نَعْلَان as نَيَام sleeping (S, IY, R), جُبَّاء hungry (S, R), صِيَام fasting (K on XXVIII. 23, KF), فِيٰم standing (Mb, K), صِحَاب companions [below] (IY, R), as says the poet Imra al-Kais

فَالْقُيِّضَ فِي بَيْدَ الْلِّبَجَام َرَفْتَنِئي # روَّأَل صِحَابِي تَدَد شَأْوَنُكَ فَأَطَلِبُ

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

And the sea was divided from the companions of Moses, and the unbelieving Pharaohs were drowned (IY), and the herdsmen (IY, R), whence ḥtį ʿyṣḍir ʿal-ʿaʿāma ʿal-kalʿa ʿar Xxviii.23. Until the herdsmen take away (IY) their beasts from the water (B): (a) ʿndlāl is dependent upon memory as pl. of the ep. ʿṣṭām, ʿāml, (A): (b) as for what is orig. an ep., and is then treated as a substantive (S), when ʿāml is transferred from the ep. to the substantive (R), like ʿrākāb [peculiar to the rider of the camel (R)], ʿfāris [peculiar to the rider (R) of the horse (Jh, Kf)], ʿrāʿ [peculiar to the pastor, or herdsmen, of a particular sort (R), ʿṣḥāb a companion (S), and ʿrāhīb an anchorite, monk (EM), it is not like what follows the course of the v. in generality: for, in most cases (R)], it takes the pl. ʿāml, [as ṣḥābān, ṣaḥiḥān, ṣaḥīhān (S), and ʿrāhībān (EM), like ḥtārān in the genuine substantive (R)]; and sometimes ʿndāl [also (R)], as ṣḥāb [and ʿaʿāma (R)]: but, [says S (R),] ʿndāl is not allowable in this [prevalent (R)] ep., [as it is in the genuine substantive 128
(R), as in حَامِر, حَامِل, تَابِل (S).] because this [is orig. an cp., and (S) has a fem. [that takes the pl. قَرْعُل (R);] so that they distinguish [the pl. of (R)] the masc. from [the pl. of (R)] the fem. (S, R), except in فَوْرَس [below] (S) : (9) شَهْوَن, نَعْرُل, witnesses (IY, R), as says the poet وَبَآمَع، لَيْلَى فِي حَلَلَة، وَلَمْ يَكْنِ شَهْوَن، عَلَيِ لَيْلَةٍ عُدَوَل مُقَانع. And I made a covenant with Lailâ in a lonely place, when there were not just, sufficient witnesses against Lâl, نَعْرُل sitting down, جُلَس sitting up (IY), حُضَر, present, سُكْرُن lowering the head, bowing down (R), and prostrate in prayer (B on II.119): (a) S says that it is not frequent (IY); [for] it occurs [only] where the inf. n. also is upon the measure قَرْعُل (R); (b) IM in the Tashil makes نَعْرُل confined to hearsay in [the pl. of ] قَرْعُل; [and allowable only] when قَرْعُل is an cp., not reduplicated, like رَأُن, nor unsound in the ع [the ع being a و.,] like شُهْوَن, pl. of شَهَيد (A) : (c) [Hâsh says in the BS, ] تَرْمَي الْقَرْعُل أَلْحَر [242] is pl. either of شَهْوَن, like pl. of شَهَيد; or of غَيِّب: and the first is better; though I have not seen them mention any but the second, notwithstanding that it is a trope, since غَيِّب is orig. the inf. n. of غَاب, and is then applied to denote the غَيِّب absent or hidden as unrestrictedly as
is applied to denote the sinking or sunken in LXVII.30. [419] (BS). فَاكِرْ is [rare (Aud), dependent upon memory (A),] in such as هَادِر [above] (Aud, A). فَأَنْعَلٌ also, in the pl. of نَفَعِلْ, is dependent upon memory, as اِجْهَالَ ignorant (A) and companions [246,255] (Kf). And they say دُلْكَi as pl. of مُفْعُولٍ فَعَيْلٌ i. q. مُفْعُولٍ فَعَيْلٌ perishing, assimilating it to i. q. مُفْعُولٍ فَعَيْلٌ and جَرِحَى [246,259], since it is a trial and an affliction. But, as for جُدُمٍ and حُمَّد [257], they are quasi-pl. ns., not pls (IY). If فَأَنْعَلٌ denote others than men (S), [i. e.] if فَأَنْعَلٌ be cp. of an irrational object (IY, R, IA, Aud, BS, A), it takes the [broken (S)] pl. فَاكِرْ (S, IY, R, IA, Aud, BS, A), regularly (R, Aud, A), even it it be masc. (S, IY, IA, A), because the irrational is treated like the jem. in the pl. (IY, R), since the جَرِحَى and حَمَّد, which are allowable in [the pl. of denoting] men, are not allowable in it [234], so that it is quasi-fem. (S), as جَمْلًا بَوْارِلٌ n'ne-year-old he-camels (S, IY, R) and صِيْماَلٍ إِيَامٍ مَوَاتٍ past days [234,270] (R), like pl. of (IY, IA, Al) صَاهِلٌ neighing (IY, IA, Aud, A), said of a horse (IY), and pl. of (IY) شَاهِى lofty (IY, Aud), said of a mountain (IY), whence the saying of Al Farazdaq [satirizing Janîr (Jsh)]
(BS) *We have held, i. e. stopped the way to, the regions of the sky of eminence against you, i. e. Jarîr and his kinsfolk, the Banû Kulaib Ibn Yarbû Ibn Ḥānzâla. Ours are its sun and moon, i. e. Muḥammad and 'Alî, and the rising planets, i. e. the eleven Executors, of the children of 'Alî Ibn Abî Ṭâlib (Jsh).* Many of the moderns say that this sort [of فواعل] is anomalous: but IM in the CK charges them with blundering in that; and says that S distinctly declares the regularity of فواعل in the pl. of فاعل when ep. of an irrational masc.; and that the anomalous [فواعل] is only in such as فوئوس [below] pl. of كارس, i. e. where كارس is ep. of a rational masc. (A). If فاعل be an ep. [of a rational masc. (IA)], it does not take the pl. فواعل (Mb, IY, IA), although this is the o. f. (IY), in order that it may not be confounded with the fem. [below] (Mb, IY): while [S says that (R) such as (M)] فوئوس, horse-riders, فوئيك lowering, hanging down (Aud, A), فورع، pending (IY, R, Aud, A), فورع، absent, present (A), and خوارج heretics, schismatics (T), all of which are eps. of rational mascs. (A), as also is [followers,] are [rare (IY,)] anomalous (M, R, IA, Aud, A), as IM intimates by his saying "and [فواعل] is anomalous in [the pl. of] الفارس with what resembles it" (A); and I have seen in the Commentary
of Jk on the Adab al-Katib [of IKb (HKb)] keepers, guards and door-keepers, chamberlains from the office of door-keeper or chamberlain, both transmitted by him from IAr; and hence, says he, the prov. مع آل الحاجم سهم صائبة With the missers is an arrow going straight to the mark and their saying أما رحلا بيت الله ودجاجة Now, by the pilgrims of the House of God, and its commercial visitors, vid. the assistants, and those who let out beasts on hire; while زرائد givers is transmitted by MD, who cites

إذا قل ربي النحاس البجعب الزياد

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

وإذا الرجال رأوا يزيد رايتهم خصى الراباك نواكس الأحصار (S, Mb, IY, R) And, when men see Yazid, thou seest them bent in the necks, lowering the eyes (AKB), meaning Yazid Ibn AlMuhallab (Mb), because you say هى الرجال They are the men, as you say هي الجمال They are the he-camels, so that the الرجال is assimilated to الجمال
(S) but the like of this is never found except in poetic license (Mb); the poet [Abu-l-Ghul al-Tuhawi (T)] says

قدت نفسي وما ملكت بيسيئي ذووار صدقت فيهم طنوني ذووار لامدن عنماني إذا دارت رعا الحرب الرمز 

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

فايقتني أني كائر أبين مكتمم عادة أنثي أو هامل في الهوالك

Then I made sure that I should be the avenger of Ibn Mukadlam on that morning, or be perishing among the perishing (Y), cited by IAl as by Ibn Jiddh al-Ti'an (Jh) al-Kinani (Mb) al-Firaq, of the Banu Kinana, lamenting his brother Malik (T); and, says St, the saying

أحسى عسن دييار نبي أبككم ومتلك في غرائزكم قليل

[I defend the homes of the sons of your father; and the like of me among your absent ones is rare (AKB) occurs in poetry (R), said by [Utaiba or (I)] 'Utba Ibn Al-Harith [al-Yarbuit (T, LAth)] to Jaz Ibn Sa'd, who replied نعم وبني شرفهنا Yes, and among our present ones (AKB); and the poet, in his saying

وإذا طلبته إلى المهلهلة حاجة عرضت تزويج دونه وعبيد

And, when thou pursuest a need to Al-Mahallah, followers intervene before him, and slaves, means men by تزويج, this
being allowable in poetry, and it is only by poetic license that he restores it to the o. f. (Mb). These anomalous words are variously explained: (1) S attributes to regard for the feminization in [above] (AKB): (2) Mb [followed by IY] mentions that نَفَاعِلْ is an o. f. in [the pl. of (T)]; the prevalent فَعَل [when ep. of what is rational (T)]; and that in poetry it is allowable, good (R); (3) according to [S and] Mb, [followed by IY] (AKB), they say فَوَارِسْ فَوَارِسْ, [as they say حَواجِرْ (S), firstly because فَوَارِسْ is treated as a substantive, on account of its being frequently used alone, unqualified; and secondly (IY) because this word is not used [in their speech (S)] except for men, [and orig. denotes none but them (S, IY)]; so that there is no fear of confusion (S, Mb, IY), since the f. e. has no part in it (IY); and therefore they say فَوَارِسْ, as they say حَوارَتْ حَاوَرْتْ. Ḥarīthā when حَارِثْ is a proper name (S): while غَوَارِلْ is [treated as (IY)] a prov. [in their speech, and provs. are current in a stereotyped form (IY)]; so that it occurs in its o. f. (Mb, IY), from frequency of usage (Mb): (4) some explain such instances on the theory that فَوَارِلْ is ep. of جَوَائِفْ bodies or bands, in which case it is regular (A), being then pl. of فَوَارِلْ not of فَعَلْ (Sn): and I say
that there is no evidence in all [the exs.] that they men-
tion, since al-ğarāl may be pl. of ḫallāk, i. e. pl. of ḫallāk; and similarly the others, as al-khawārīj, i. e. the heretical, or schismatical, (sects), like the Frīq al-khawārīj. By the (hands of Angels) standing in ranks, i. e., طُوْلُف الْمُلَاكَةَ (R) And no ep. of this formation, when denoting men, is debarred from [the sound pl. with] the, and, as wicked, ignorant, Qādirūn, and reading (KF): and [similarly] the in Ka'b's saying نَواحِي رُحْنَةِ الضَّبَّغيِّينِ لَيْسَ لَهَا نِمَّةٌ يُخْرِجُهَا الْبَنَاءُ مُعَقُولَ Wailing much, loose in the two upper arms, so that her two hands are quick in movement, that had no reason [333] left when the messengers announced the death of her first-born, being in the gen. as ep. of عَيْطَلٍ in the preceding verse شَدَّ الْبَنَاءَ دِراَجًا عَيْطَلٍ نَصْفٍ تَأْمَتْ فَنَجَاتِهَا تَكَّدُّ مَتَاجِيلَ At the time of the day's becoming high [65], were the rapid shifting of the two fore arms of a middle-aged tall woman that stood up, and was answered by childless women, bereft of many children, where Dīraja 'ayṭāl is the prod. of دَرَاجًا كَانَ أَبَّ دِراَجًا كَانَ آلَمْ كَانَ أَبَّ دِراَجًا كَانَ أَبَّ Dīraja 'ayṭāl, is pl. of نَاجِعُ, its o. f.
being the judges [234] and the herdsman (BS). The fem. of this formation has 2 paradigms [of broken pl.], فعلَن and قُواِّلَن, what contains the s and what has no s in it being equal in that respect (M). The [regular (R)] broken pls. [of the fem. (S, IY)] of the ep. قِسَّمَل, whether the s [of feminization (S)] be expressed in it, [as in ضَارِبَة (S, R),] or supplied, [as in خَايْدَص (IY, R),] are (1) فَوَاعَلْن (S, IY, R), as لَاوْزِن [学习贯彻 going out (S), and جِبرَالْس الم sitting up (IY)]; and [similarly (S)] as حُرَّاتُنْ menstruating, طَوْرَاتُنْ جَمَّالاتُنْriq challenged, طَوْرَاتُنْ خَوْاسِرُnawoAnime menstruating for the first time (IY); (2) فَوَاعَلْن (S, IY, R), like the masc. (IY), by elision of the s (R), while they trust to the context for distinction (IY), as نَامْنوم sleeping and مُتِحَبّنْ visiting; and as مُقَحَّنْ menstruating, [مَخْصُص seized with the pains of labour (S),] and خْسَر stripper of clothes (S, IY). فَوَاعَلْن is a [regular (Aud, A)] pl. (1) of فَعَال when ep. of a [rational (IA, A)] fem., as حُرَّاتُنْ pl. of (IA, A) خَايْدَص and طَوْرَاتُنْ pl. of طَالِقُنْ divorced; and (2) of فَاعَلْن (IA, Aud, A) also (IA), when an ep. (Aud, Sn), unrestrictedly (A), i. e., of a rational being or irrational object (Sn), as كَوْاِطْمُ
pl. of meaning (IA, A), \(\text{ضَمَّوُاحِبٌ}\) pl. of \(\text{ضَمَّاْحِبٍ} \), a companion (IA), and \(\text{ضَرَّاْحِبٍ} \) pl. of striking (A). It is disputed whether the sing. of عَوْرَضٌ in Ka‘b’s saying \(\text{تُنْظُرُ عَوْرَضَ} \) [74] be as ALB says in the Exposition of the Gharîbal Hadîth, or عَوْرَضٌ ; and whether, in the latter case, عَوْرَضُ be an anomalous pl., as NS mentions in the exposition of ‘Antara’s saying

\[ \text{وَكَانَ فَاطِرَةً تَأْجُرُ يَقِيْسِيَةٍ سَبَّتُ عَوْرَضَهَا إِلَّاَيْكَ مِنَ الْفَمِ.} \]

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

\[ \text{أَنْذَكَرِّ يَوْمَ تَمْضِعُ عَارِضَيْهَا يَفْرَعُ بِبَشَّمَةٍ سَيْقَةَ الْبَشَّامُ.} \]

[Dost thou remember the day that she was polishing her two sets of side-teeth with a twig of a tree of the balsam of Makku ? May the trees of balsam of Makku be watered ! (Jsh), where he means by عَارِضٌ, as ANB says, the teeth after the central incisors, the central incisors not being included in the عَارِضٌ, or, as ISk says,
the canine tooth and the bicuspid next to it, or, as some say, what is between the central inisor and the bicuspid (Jh)]; and that it is regular, because it is a substantive: while فَأَعَلُ is anomalous only when it is an ep. of a rational [masc.], like هَالِكَ [above], فَأَسِسُ, and رَجُلُ سَابِقُ; whereas, if فَأَعَلُ be a substantive, like حَاجَبُ [above], حَائِثُ, دَانِقُ, or an ep. of a [rational] fem, like طَالِقُ [above], حَائِثُ, طَالِقُ, and نَحْجُطُ [above], and جَنْبُ شَاهِقُ [above], then فَأَعَلُ as its pl. is regular (BS). فَأَعَلُ is also [regular as (Aud, A)] pl. of [the substantive (Aud)] جُوَابِرُ, as فَأَعَلُ pl. of (IA, A) جُوَابِرُ (IA, Aud, A) and pl. of كُوَافِرُ [253] Aud; or, [as IM adds in the Kāfyā (A),] صَوْمَعَةُ, as pl. of (A) a monk's cell [253] Aud, A and pl. of رَأْيُ a whirlwind of dust (Aud). And in the Tashīl he mentions a rule for the sorts in which it is regular, saying "فَأَعَلُ belongs to the n. whose 2nd is (1) an aug. 1, except فَأَعَلُ when ep. of a rational masc.; or (2) a not co-ordinating [it] with a quin," meaning to exclude [by "aug." such as the l of 684], pl. أُوْلُ (686) upon the measure of أُفْطَيْلُ (249); and (Sn) by "not co-ordinating [it] with a quin." such as [the, in (Sn)]
Their eyes are [continually (J)] turning towards the youths; and sometimes I see, i.e., know, them to be not averse from me (MN, J), where صَادَاد is [meant to be (IA)] pl. of صَادَة (IA, Sn), the [acc.] pron. [in أَرْأَهُنَّ (MN)] belonging to the women (MN, Sn): but [apparently (Aud), as some explain the verse (A),] صَادَاد averted is pl. of صَادَة, [not of صَادَة (Aud),] the [acc.] pron. [in أَرْأَهُنَّ (MN, J)] belonging to the eyes (Aud, A), not to the women (Aud), because بَصَر صَادَد an averted eye is said, like بَصَر حَان a sharp eye (A); and in that case there is nothing extraordinary in it, because it is then agreeable with analogy (J). يَفعَل is dependent upon memory as pl. of the ep. صَادَاة, like pl. of fasting (A). And none of these eps. containing the s is debarred from the [sound pl. with the l and ] ت, as خَارِجَات and صَارِبَات (S)
§ 248. The n. ending in an of feminization, fourth, abbreviated or prolonged, (1) when a substantive, has 2 paradigms [of broken pl. (IY)], (a) فَعَّالِي (pl. دَفْنَوْرَى) a prominent bone behind the ear and (IY) قَصْحَارِي [pl. of دَفْنَرَى a desert (IY)]; (b) فَعَّالِي, [as pl. of دَفْنَرَى (IY)] : and (2) when an ep, has 4 paradigms, (a) فَعَّالِي [pl. of عَطْشَى thirsty (IY)] بَطْحَانِي. [pl. of wide, orig. an ep., as مَكَانُ a wide place and بَطْحَاة a wide desert, said of what is spacious (IY)], and جَعَّارِي [pl. of عَشْرَأ having been ten months pregnant, said of a she-camel (Jh, KF), and قُقَسَانِ pl. of قَقْسَانَ in the state following child-birth (IY), said of a woman, the only two instances of فَعَّالِي (Jh, KF) in the language (Jh)]; (b) خَمْرُ [below]; (c) فَعَّالِي, [as فُعُّالُ below]; (d) حَرَمِي (M) pl. of أَلْصَفَر longing for the male, said of a ewe (IY). Its broken pl. is of two kinds, (1) the ultimate pl. [18,256], in which case you say, (a) in the abbreviated, فَعَّالِي and in the substantive, كَعَارِي [pl. of دَعَارِي a claim] ; and [according to R] only فَعَّالِي in the ep., as كَعَابِي [pl. of pregnant (Jh, KF), أَنْتَيْ pl. of female, femi-nine (KF),] and فَعَّالِي pl. of a hermaphrodite : (b) in the prolonged, فَعَّالِي and فَعَّالِي, while is allowable,
but rare, though it is the o. f. : as [ذَقَّارُ] فَعَالِلُ (2) \[ذَقَّارُ (Jh, KF), [عَطَشُ] (Jh, KF), \[ذَقَّارُ] غَرَامُ, ّمُحَّلُ (Jh, KF), 

pls. of [كُلُّمُ] كُلُّمُتِي (Jh, KF), [خَنَّاتُ] خَنَّاتِي, ذَفْرٍ (Jh, KF), ] and [عُشْرِ] بَطْحَانُهُم : but [according to R] this pl. occurs only where the ultimate pl. does not occur [250] ; so that, since they say ّمُحَّلُ , they do not say ّمُحَّلُ or خَنَّاتُ [above] ; and, since they say خَنَّاتُ , they do not 

say خَنَّاتُ [above] (R). 

فَعَالِلُ and خَنَّاتُ are common to 

to the substantive and the ep. (IY). The o. f. in this cat. 
is the ultimate pl., the l of feminization being taken into 

account because of its inseparability (R). Since the l of 
feminization is not separable from the word, as the s is 

[266], they consider it as part of the word itself ; and 

therefore, when it is fourth, the n., being by means of it 
like the quad., takes the pl. of the latter; so that they say 

[in the substantive] خَنَّاتَي 

pl. of عَلَّقِي an ever-green plant of 

which brooms are made and ذَفْرُ pl. of ذَفْرِي ; and, in the 

ep., خَبَالَي pl. of خَبَالِي and سُكَأَرِي pl. of سُكَأَرِي drunken : 

thus خَبَالَي and سُكَأَرِي correspond to خَبَالَي [246] 

and ذَفْرَی [245] ; and the [final] l in خَبَالَي[and ذَفْرَی] 
is not like the l in خَبَالَي [and ذَفْرَی] , because the latter 
is for feminization, while the former is converted from 

a ی , since خَبَالَي is a pl. upon the model of خَبَالُ [246], 
in which the letter after the l [of the broken pl.] is pro-
ounced only with Kasr, so that حَبَالِی is constructively حَبَالِی, a Fatha being substituted for the Kasra, and an l for the ف, because the l is lighter in pronunciation; and therefore the preventive of triptote declension in حَبَالِی and دُنَارِی is not like its preventive in حُبَلِی and جَعَافِرُ مَسَاجِد and دُنَری [18] (IY). Conversion of the ف into l is necessary, [according to R۸] in the ep. whose l is abbreviated, contrary to the substantive, because the ep. is heavier [240], as respects the sense, than the substantive, so that necessary alleviation is more appropriate to it; and the l is more frequent than the ف in the substantive also. They flee from the ف to the l in these pls., contrary to such as حَوَأ pl. of جَابِیة [726], in order to match the pl. with the sing. in the two positions, i. e., حَبَالِی and حَوَأ; and to distinguish the l of feminization from others, vid. the converted l, as in مُهَی [229,727], and the l of co-ordination, as in أُرْطَی a kind of tree growing in sands [272]. The same conversion, however, of the ف into l that occurs in [what ends in] the l of feminization sometimes occurs in what ends in a convert. l, by assimilation of the latter to the former, as مَدَار and مُدَاری [256,661,726], pls. of مُدَاری a comb or hair-pin; but it is not regular: while Sf says that it is regular, whether the l in the sing. be converted or co-ordinative, though the o. f. is [قَعَال with] retention of the ف; and,
according to this, you say مَلَاهَى and مَلَاهَى as pl. of مَلَاهَى, and أَرَطَى and أَرَطَى as pl. of أَرَطَى, because, says he, it is impervious to ambiguity; but it is better to stop at what has been heard. As for the n. ending in the prolonged fourth, three forms occur in it, the most frequent being فَعَلَى (R). In the broken pl. of what ends in the two s of feminization [263, 683], as عَدَرَى and عَدَرَى صَكَرَى and عَدَرَى صَكَرَى (1); عَدَرَى صَكَرَى (2); عَدَرَى صَكَرَى (3); عَدَرَى صَكَرَى, which is the o. f.: the poet says

لَقَدْ أَغْدَى عَلَى أَشْقَانِي يَجْتَباَبُ الصَّكَرَانِ

cited by Mb as by AlWalid Ibn Yazid [Ibn 'Abd AlMalik Ibn Marwan, Assuredly I sometimes go forth in the early morning upon a sorrel that traverses the deserts (AKB)]; another says البَطَاحِي إلَغَابُ the wide pebbly watercourses, meaning the pl. of بَطَاح, بَطَاح; and As transmits سَلُف نَة as pl. of سَلُف نَة hard ground, and خَبْرَي as pl. of خَبْرَي level ground, producing lote-trees: for صَكَرَى and its like, as عَدَرَى and عَدَرَى, are of five letters; and the 1 [of prolongation], when it occurs fourth in a word containing this number [of letters], is not elided in the broken pl., being elided only when you find elision to be unavoidable [253]; and, when retained, it must be converted into ى, because the ر [or other letter] before it is pronounced with Kasr [685]; and therefore the Hamza
becomes an ٣, since it was converted into حمزة only because it was preceded by the ٣ of prolongation [683]; so that, when the ٣ is removed by its conversion into ى, the حمزة reverts to its former state as an ٣ [of feminization]; and then they convert the ٣ of [feminization] into ى because of the quiescence of the ى before it, the letter before ٣ being never quiescent; and incorporate the [first] ى converted from the ٣ of prolongation into the [second] ى converted from the ٣ of feminization, as ضَحَّارُ and ضَلْنَاهُ and ضَحَّارِ and ضَلَنَا; then some elide the first ى for abbreviation, as ضَلَنَا and ضَحَّارِ; and then some substitute a فتحا for the كسرة and an ٣ for the ى, [as ضَلْنَاهُ and ضَحَّارُ,] because the ٣ is lighter, and this formation is not liable to be confounded with anything else, and in order that the pl. may end in ٣, like the sing. (IY). This conversion of the ى into ٣ is not allowable in the [prolonged] ٣ of co-ordination: you do not say حَرَابِي as pl. of جَرَابَاء a male chameleon [273,385], but حَرَابِي or حَرَابِي, because the ٣ of feminization is worthier of being preserved [250, 282], on account of its being a sign, than the ٣ of co-ordination. Two words, vid. بَخَتِّانِي Bactrian camels and مَهَارُيُّ Mahrē camels [below], are co-ordinated with the cat. of صَكَّارُيُّ, although the sing. does not contain the ٣ of feminization; so that the three forms بَخَتِّي, بَخَتِّي.
(Jh, KF), and مهار (KF), and مهار (KF), are allowable in them, though the double ي is preferable: but they are not to be copied; so that عواري and عواري are not said as pls. of "a stone, one of three, supporting the cooking pot and عار " a loan, [but عواري and عواري (Jh, KF) and عوار (KF)]: and one word of the defective, vid. متي tired, weary said of a he-camel, or مغيب said of a she-camel, pls. and معلق [661,726] said of he-camels or she-camels, is co-ordinated with such as داري a legal opinion, pls. فتار [R]. فتار and مفعلاً are associated in the pls. of مفعلاً when (a) a substantive, as عُسْكَرُ فيما كرى, صُكْرَرُ, صُكْرَرُ (1); (b) a fem. ep., [not being fem. of Sn], as عُدُارَ عدَارُ, عُدُارَ عدَارُ, pls. of عدَارُ عداً or عدَارُ, مفعلاً [253] and مفعلاً, مفعلاً [253] or علّق [Jh], مفعلاً [272,375]: (3) فتارد [4] or فتارد, ذكّر ذكّر, pls. of [272,375] فتارد or (Jh, KF), ذكّر, ذكّر [4] when a fem. ep., not being fem. of مثالي, حَبَالَ مثالي, حَبَالَ مثالي, pls. of حبالي: and these sorts are all regular, as IM intimates, except فعال when a fem. ep., like عدَار أ, in which مفعلاً and مفعلاً are not regular, but dependent upon memory,
as IM plainly declares in the Tashil, contrary to what
is implied by his language here and in the CK : (5)
\[\text{below,}\] where they say مَهَارٍ and مَهَارٍ ؛ but these
two [pl.s.] are not to be copied. 

is separate [from

in the pl. of such as سَعَالَةٌ [385] حَدَرِيَّةٍ a she-devil,
\[\text{with Kasr of the} \quad \text{ت, the end of the eye next to the nose} \quad (\text{Sn}) \]; and, when the 1st of the two augs. is elided, in such as عَدْوَلٍ, عَفْرَتٍ حَبَّنَطٍ [253] عَفْرَتٍ, قَهْوَةٌ [a small arrow (Dm)],
\[\text{767} \quad \text{Bَلْهَيْنِيَّةٍ} \quad \text{[253,390,675]} \], and حَبَّارِي [below]. And is separate [from

in the pl. of the eps. as سَكْرَانٍ, فَعَلْانٍ and
\[\text{250} \quad \text{غَضْبَانٌ} \], and as سَكْرَيٍ and

is [regular as (Aud)] pl. of every tril. [substantive (IA)
quiescent in the أ (A)], whose final is an [aug. (A)]
double أ not denoting fresh relation, [there being no
relation in it at all, like كَرِسَيٍ, or a relation not fresh,
i.e., not regarded now, because forgotten or like the
forgotten, so that it is co-ordinated with what contains no
relation at all, that مَهَارٍ (Sn),] as كَرِسَيٍ pl. of (IA,A)
\[\text{a chair or throne [294]} \quad (\text{IA, Aud, A}), \]
\[\text{pl. of} \quad \text{بَرَّيٍّ}, \quad \text{pl. of} \quad \text{بَرَّيٍّ} \]
\[\text{بَرَّيٍّ} \quad (\text{IA}), \quad \text{pl. of} \quad \text{بَرَّيٍّ} \quad \text{a bulrush (IA), pl. of} \quad \text{a turtle-dove,} \]
pl. of (Jh,KF) "(Aud), and pl. of a crane; but not pl. of a Turk (A). As for " (Aud, A), ] a й being substituted for the
, like " pl. of [237,250] (R,Aud,A); while some of the Arabs say й and й, according to the
.o.f. (Sn): but [AH says that, if a man were to adopt the opinion that (Sn)] it is pl. of й (R, Sn), like
pl. of й (It), he would adopt a good opinion, and would get rid of the assertion of substitution, since
the Arabs say й a human being, man in the sense of й; and AH thus seems to intimate that the relation is forgotten, as is known from his words "in the
sense of й" (Sn). The sign of the fresh relation is that the й may be elided, while the indication of a sense understood before its elision remains. The й sometimes
denotes real relation, but the n. containing it is afterwards so much used that the relation becomes forgotten,
i.e., when the relation is not regarded at all (Sn,) or like the forgotten, [i.e., when it is sometimes regarded
(Sn),] so that the n. is treated like what is not rel., as pl. of й [above], which was orig. the camel
relating to Mahra [Ibn Ḥaidān (ID, Jh, KF), father of (Jh)] a tribe [of Kuḍa’ā (Dh,LL)] in AlYaman, and was
afterwards so much used that it became a substantive denoting the well-bred camel. IM mentions in the Tashil that this pl. belongs also to such as عَلْبَةٌ a certain sinew in the neck  [273, 385], تَرَابَةٌ ringworm  [273, 385], and [282]; and that it is dependent upon memory in such as عَدْرَةٌ and مَبْحَرَةٌ [above], إِنْسَانٌ, طَرْبَانٌ (A). As for [the second paradigm (IY),] فعلُ, it is because the I of feminization, being like the i, is elided in the [broken (IY)] pl., as is done with the i; so that عَطَاشُ (R), بطْلَاح, and إِنْكَاث  [238] (IY, R), are like تَصَلَّعُ (IY), and يَرَامُ: and this [paradigm فَعَال] is chosen from among all the [broken] pls. of فَعَلْة and فُعُلْة because it most resembles فَعَالَى, which is the o. f.; while such as أنْتَى, عَشْرَاة, نَفْسَة, being made to accord with such as أنْتَى, فَعَالَ, although فَعَالْ is not a broken pl. of فَعَالْ [238], because of the aforesaid affinity of فَعَالَ to فَعَالْ, which is the o. f. in its like, as we mentioned. Such as نَفْسَة does not take the ultimate pl., as the [formation] quiescent in the e does, because the I is like the fifth, on account of the vowel of the e: and neither the ultimate pl. nor has been heard as pl. of أَرْتَى [272] and دَقْرَى [272, 375]; or pl. like أَرْتَى [272] and أَفْتَرَى [272, 375]; or pl. like كَدَاة [385]; but, if they took a
broken _pl._, it would by analogy be _فعل_، as we mentioned in the case of such as _نفساء_، although the most suitable _pl._ of the whole is with the _ل_ and _ت_ [below] (R). _فعل_ is dependent upon memory as _pl._ of (1) the _ep._ _فعل_، as _رباب_ [below]; (2) the _ep._ _فعلاء_، as _عيدجاف_ _pl._ of _عيدجفة_ _learn_ (A). The _pl._ of _رباب_ having recently brought forth, [applied, as AZ says, to a she-goat, but, as others say, to a she-goat and an ewe, and sometimes to a she-camel also (Jh),] ought to be _رباب_ with _ Kasr_ of the _ر_; but _رباب_ with _Damm_ is said, which is not a _pl._, but a _quasi-pl._ _n._ like _رخلاء_ and _توم_ [257] (R); and some of the Arabs say _نفساء_ [ _pl._ of _نفساء_ (KF)], like _رباب_ (S); but there is no other instance of _فعل_ _pl._ of _فعلاء_ (KF). Fr holds _فعل_ to be regular as _pl._ of _فعل_ when a _substantive_ as _pl._ of _ذكر_ _remembrance_ [272], and _فعل_ when its _ع_ is a _ى_، as _ف_ _pl._ of _ضيعة_ _estate_ [238], as he holds _فعل_ to be regular in such as _ربيا_ [below]; and Mb holds it to be regular in such as _جميل_ [below]: while the opinion of the majority is that such instances of the foregoing as occur are dependent upon memory, and not regular. Neither _فعل_ nor _فعل_ occurs as _pl._ of any
n. whose ف is a ى, except what is extraordinary, like يعَار, which, says IM in the Tashil, is pl. of ٍَيَعَأ, i.e., the male kid tied up [as a bait] in the pitfall dug for the lion, and of َيَعَة (A). َيَعَل and َيَعَل are peculiar to the ep. (IV). َيَعَل is the pl. of َيَعَل when an ep. (IV),] fem. of َيَعَأ (D, IV), صَفْر (D, IV), حُمْر (D, IV), خَضْر (D, IV), سُوَدَأ (D), سُوَدَائْ (D), سُوَدَائط (D), سُوَدَائِيل (D), red, yellow, green, and black] (IV), whence وَمَن أَلْدُبْ لِجَدَد يِضِنْ وَحَمْر مُضَلَّة (XXXV. 25) (D) And of the mountains are some having streaks, white and red, whose colors are varying [in intenseness and faintness (B)], and some intensely black (K, B), or, according to Tškr, and long, or high, black mountains (K). َيَعَل is regular as pl. of َيَعَل when eps., either corresponding one to the other, as pl. of حُمْر (249) and حُمْر (ئَحَر); or isolated by a preventive in nature, as أَعْكَرْلُ أَعْكَرْلُ and أَعْكَرْلُ 'having a big gland to the penis' and أَعْكَرْلُ 'having a swollen testicle', أَعْكَرْلُ 'having the passage of the vagina closed up and أَعْكَرْلُ 'having a thickening of the vulva': but, if they be isolated by a preventive in usage exclusively, as رَجُل أَلْى 'a man having a big rump and امرأة عَكْرِلْ 'a woman having a big rump, since they do not say رَجُل أَعْكَرُ nor امرأة عَكْرِلْ in the best known dial., the regularity of َيَعَل is disputed; for IM in the CK distinctly declares that it is regular, and he
is followed by BD; while in the Tashil he distinctly declares that it is dependent upon memory; and here the looseness of his language agrees with the former. The ف of this pl. must be pronounced with Kasr when the ع is a بيض [710] (A). The medial of this [pl.] may not be mobilized, except in poetry, as in ןארף's saying

אֶיָּהَا אַלְפֵּתָיוּן בְּמַגֵּלָנָה * גַּרְדֶּנּוֹ מֵהֶן וְרָדָּא וַשְּׁאָר

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

[The night and the day folded up what I had been wont to unfold; and the mistresses of wide-opened eyes disliked me (MN)], which is frequent; whereas, if its ع be unsound, as in بيض white and שנ black, or its ל, as in עַשָּׂי blind and עַשָּׂי blind by night, or it be reduplicated, as in כָּרָא pl.
of white, illustrious, Damm is not allowable (A). And ُنفسٌ and ُنفسٌ, like ُكتب and ُكتب, are pls. of ُنفسٌ (KF). And ُفعلٌ ُفعلٌ is the pl. of fem. of ُفعلٌ [355], because ُفعلٌ, not being indet., but always accompanied by the determinative ( and ) or the particularizing ُمن, falls short of the course of ُفعلٌ, and follows the course of substantives, since the normal form of ُفعلٌ is indeterminateness, inasmuch as they follow the course of the v.; and therefore it takes the broken pl. of substantives, so that you say, in the masc., the greatest and the smallest, like ُالأَكْبَرُ and ُالأَصْغَرُ [249], as ُذلكَ ُجعلُنا في كُلٍ قَرَبةٍ أُكْبَرُ مُكَحْرِمٌ يَا VI.123.

And so have We set in every city the greatest of its sinners [356]; and, in the fem., ُkulâri and ُکُلَّرِ, ُکُلَّرِ, ُکُلَّرِ, as ُإِنَّهَا لَأُحَدِّى الْكُبْرِ LXXIV. 38.

Verily it, i.e., Hell, is one of the greatest [trials (K,B) and calamities (K)], because they treat the l of feminization in it as equivalent to the s (IY); so that, since ُفعلٌ taken the pl. ُفعلٌ also takes it (K). ُفعلٌ is regular as pl. of ُفعلٌ [355], when fem. of ُفعلٌ, as ُکُلَّرٍ, whereas, if ُفعلٌ be not the fem. of ُکُلَّرٍ, as [258] and ُرَجُعٍ a return, reply, answer [272], it does not take the pl. ُفعلٌ: (a) Fr holds ُفعلٌ to be regular as pl. of ُفعلٌ when an inf. n., like ُرَجُعٍ ُفعلٌ (1)
[above], and (2) when its 2nd [rad.] is a quiescent 
, like جَرَحٍ جَرَحَ [254], so that you say رَجَعَ and جَرَضَ in their
pl. like رَجَعْتُ رَجَعْتُ [238] in [the pl. of] نَفَعَةٍ نَفَعَةٍ and [above] ; while others hold رَجُعُ and رَجَعَ to be instances
of what is dependent upon memory, and not regular :
(b) Mb holds فَعَلُ to be regular as pl. of فَعَلُ when fem.
without a ء, as جَمْلٌ Juml [18] ; while others confine it
to hearsay : but IM's language in the Kāhiya and
its Commentary necessarily implies agreement with Mb ;
for he says in the Kāhiya “And هَنْدَ is like كَسْرَةٍ a frag-
ment [238, 239] in فَعَلُ [above], and جَمْلٌ is like بَرْمَ a
cooking-pot, [pl. بَرْمٍ (KF),] in فَعَلُ’’ ; and says in its
Commentary “And فَعَلُ and فَعَلُ, when fem., are co-
ordinated with فَعَلُ and فَعَلَةٍ [238], so that هَنْدَ pl. هَنْدَ and
فَعَلَةٍ جَمْلٌ are said'. And ISd transmits فَنَسَ and فَنَسَ as pl.s. of فَنَسَ (A). Every n. ending in the 1 of feminini-
zation, [abbreviated or prolonged (IY),] may be plural-
lized with the [I and (IY)] ت, [because the n., when
it ends in the 1 of feminization, follows the course
of that which contains the ء of femininization, on account
of their agreement in being aug. and in importing the
sense of feminization (IY),] except the فَعَلْتُ فَعَلَةٍ
[234, 249] and the فَعَلْتَ [234, 250] (SY1) : and
[thus], when paucity is meant, دُفْرَيُّاتُ (IY, BS) like عَلْقِيَاتُ, حُبْلَيَاتُ (BS) pl. of حَبْلي (IY), عُمْرَيُّاتُ (S) pl. of عُمْري (IY, Jh, KF), صَكَرَيُّاتُ, حُبْري (S) pl. of حُبري, عُمْري (IY) pl. of عُمْر، نُفْسًاتُ (S) are said (S, M); but not عَلْقِيَاتُ, حُبْلَيَاتُ, while the Prophet's saying ليس في [الخصائصات] صدقة [234] is because it is treated as a substantive (M), since [by greens] he means vegetables [below] (IY). The فعلاء [fem. (D)] of فاعل is not pluralized with the ٌ and ٌ, nor its masc. with the ُ and ٌ (I, IY), because it is not conformable to the v. : for eps. are of two kinds, (1) conformable to the v., like ضَرَبِّونَ and ضَرَبَٰیّاتُ [343]; and (2) not conformable [to the v.], like ضَرَبُونَ and its like: and the first kind takes the sound pl., as ضَرَبِّونَ and ضَرَبِّيتَانَ in the masc. [247], and ضَرَبِّيتَانَ and ضَرَبِّياتُ in the fem. [247], because, being conformable to the v., it is assimilated to the form of the v., to which the pron. of the pl. is attached, since the v. is preserved, being altered by means of what is attached to it; so that ضَرَبُونَ and ضَرَبِّونَ is treated like ضَرَبُونَ, and ضَرَبِّونَ like ضَرَبِّونَ: while the second kind does not take the sound pl., except by poetic license, as ضَرَبُونٌ [234, 249], though 1K used to say "I do not see any harm in it."
(1008)

This is subject to the condition that ﻓَﻊَلَةٌ be not transferred to the cat. of the substantive, really, like سُوداء Saudá, when it is made a proper name; or virtually, like حَضَرْاء in the tradition ﻻِيُّس آلدح [above], because it is so prevalently applied to vegetables that it includes the green and others: and حُضَرَاءات, as it occurs in the tradition, has been expressly declared to be correct, for Mb says so in the Muktađab; but, as for حُضَرَاءات, with ﺪَمَم of the ح, which is current upon the tongues of men, there is said in the TT to be no reason for it, while some say that the correct form of it is حُضَرَاءات pl. of حَضَرْاء a green plant (CD). And for the same reason the حُضَرَاءات does not take the sound pl. with the ﻟ and ﺕ, nor its masc. the [sound] pl. with the ﻟ and ﺙ (IY). When the ﻟ [of feminization (IY,R)] is fifth, the n. containing it (M,R), if it be prolonged, may be pluralized with the ﻟ and ﺕ; or, the ﻟ being elided, may take the ultimate pl., as قَوْاصِعٌ and ﻗَوْاصِعَ pl. of قَوْاصع. And similarly ﺬَكَاثُل, ﺬَكَاثَكْ, and ﺬَكَاثَكْ pl. of ﺬَكَاثَكْ [246]; but, if it be abbreviated (R), is pluralized, [says S, only (IY,R)] with the ﺖ (M,R), as حُبَارَات [pl. of حُبَارَة a bustard (IY)] and ﺝَمَعيَات (M) pl. of ﺝَمَعيَثُ a quail, even if you mean multitude (IY), because, if you said حُبَارَتْ
[and $s^{\text{m}}$ after eliding the $t$ of feminization (IY)], or
and $s^{\text{m}}$ after eliding the 1st $t$ (IY)], the former
would be liable to be mistaken for the pl. of $f^{\text{m}}$ [246],
and the latter for the pl. of $f^{\text{m}}$ or (R) $f^{\text{m}}$
[above] (IY,R). IM, however, mentions in the Tashil
that is pl. of such as $h^{\text{m}}$ [378] and $h^{\text{m}}$ [stout,
inclining to shortness (Dm)], if the augment after their $j$
be elided [253] ; and apparently it is regular in what is
commensurable with these words ; while he restricts
and $h^{\text{m}}$ to the case where the 2nd of their two
augs. is elided, in which you say $h^{\text{m}}$ [above] and
$h^{\text{m}}$, only in order to exclude the case where the 1st of
the two augs. is elided, in which you say $h^{\text{m}}$ [above] and
$h^{\text{m}}$ (A).

§ 249. $\text{أَفْعَلُ}$, (1) when a substantive, has one para-
digm [of broken pl.], as $\text{أَجَادِلُ}$ [235, 248, 253] (M),
$\text{أَفْعَلُ}$, $\text{أَجَادِلُ}$, $\text{أَيْدَعُ}$, and $\text{أَرَائِبُ}$, pl. of $\text{أَجَادِلُ}$ $\text{hawk}$ [372],
$\text{أَيْدَعُ}$, $\text{أَنَاَكُلُ}$, $\text{أَرَائِبُ}$ $\text{a fit of quaking or shivering}$ [369, 372, 672], $\text{أَيْدَعُ}$ $\text{a kind of red gum}$ [672], and $\text{أَرَائِبُ}$ $\text{a hare}$ [18, 672], because,
being like the quad. in number [of letters], it takes the
pl. thereof [245], so that $\text{أَفْعَلُ}$ is like $\text{جَعَائِرُ}$ [248] : (a)
every tril. substantive beginning with an aug. Hamza
taken the broken pl.' $\text{أَفْعَلُ}$, even if its vowels vary
as pl. of أَصْبَعَةٍ, أَبْلَمِ, أَلَّامٍ [372]. [255], as pl. of أَثَامِدُ, أَرْبَلِمٍ, أَلِيْمٍ [253] (IY) : (2) when an ep., has 3 paradigms, (a) فَعْلُ (M), which is the [regular (R) broken (S, R)] pl. of [every (IY)] فَعْلٌ [when it is an ep. (S), whose fem. is S, M], as حُمْرَةِ (IY,R), as سُودٌ, بَيْضٌ, حُضْرِ (S, M), and أَصْفَرُ (IY), pl. of أَصْفَرُ red (S, IY), أَخْضُرَ green, أبيض white, أَصْفَرُ yellow (IY); and of its fem. (S,R), as حُمْرَةِ and أَصْفَرُ, pl. of أَصْفَرُ [248] (S) : (a) they assimilate it to فَعْلٍ (S,IY on § 248), where they say فَعْلٍ pl. of فَعْلٍ and فَعْلٍ pl. of فَعْلٍ [246] (IY), because it is a tril. (S, IY), as وُجِّلٌ is (IY); and contains an aug., as فَعْلٍ does; and the number of its letters is like the number of the letters of فَعْلٍ (S): (b) its هُ may not be pronounced with دَمَم, except by poetic license (S, IY on § 249, R) : (b) فَعْلَانِ (M), which [often (S, R)] occurs as pl. of this فَعْلُ (S, IY, R), as حُمْرَانِ red (S, M, R), بَيْضَانِ white, سُودَانِ black (S,IY,R), شَبْطَانِ having grizzled hair (S,IY on § 248), and أَدْمَانِ tawny (S) : the poet says

[673] And shaggy goats that mount the hillocks of the ground, black (IY on § 249) : (a) that is because, since they give it the pl. فَعْلٍ, like the pl. of the unaugmented [ep. فَعْلُ], they give it the pl. فَعْلُ also, like п* pl. of п*
mean or sordid, and weak [239] (IY on § 248) : (b) فَعَّلَانِ (b) is dependent upon memory as pl. of the فَعَّلْتُ, like pl. of أسَرُّ black and غُمْيَانَ pl. of أَعْيَانَ blind (A) : (c) فَعَّلْتُ الأَصَغَّرُ the smallest (M). The cp. is either the فَعَّلْتُ or the فَعَلْتَ (R) : but only the whose fem. is فَعَّلْتَ أَفْعَلْتُ فَعَلْتَ (M), because this فَعَلَ, when synarthrous [356], follows the course of the substantive, and therefore takes the broken pl. of substantives (IY on § 249). And, says S (Jh), we have heard the Arabs say الأَصَغَّرْة (S, Jh), as you say ُتَقَشَّعُتْ صَيْرَةٍ [465] and صَيْرَةٍ ُتَقَشَّعُتْ [253] (S). And you say الأَكْبَرْوُنَ (S, Jh) and الأَكْبَرْوُنَ (S), [because] it takes the [sound (IY)] pl. with the , and ن also (M), as XVIII. 103. [85, 248] (S, M), the and ن and the broken pl. being combined here, as فَعَلْتَ and فَعَّلْتُ are combined [in the فَعَلْتَ of فَعَلْتَ (S). When an ep., such as أَحْبَدْنِ, is used as a [proper] name, it becomes a substantive, and takes the [broken] pl. of substantives, as أَحْمَدْنِ and أَسْاعِدْنِ; and the sound pl. also, as أَحْمَدْوُنَ and أَسْاعِدْوُنَ because the sense of qualification is removed from it by its use as a [proper] name (IY). But أَصْحَرْوُنَ is not said [234], in order that it may be distinguished from the حِضْرَاتِ [234], because the fem. is subordinate to the masc. (SH) : though أَفْعَلْنِ and
are allowable by poetic license, as فَيَا رَجُلٌ آيُّها [234, 248], and IK allows that in a case of choice (R); while occurs [248], because of its prevalence as a substantive (SH), since the prevalence of application kills the sense of qualification (R). And, as for the saying [of Al'Ašīā, when threatened with death by 'Alḵama Ibn 'Ulāthā Ibn 'Auf Ibn AlAḥwāṣ (IY, AKB) Ibn Ja'far Ibn Kilāb Ibn Rabī'a Ibn Āmir Ibn Şa'ṣa'a alKilābī alĀmirī asṢahābī (AKB)],

[The threat of the Aḥwāṣes (meaning the children of Rabī'a Ibn Ja'far, named Al Aḥwāṣ because of a narrowness in his eye), of the race of Ja'far, has come to me. Then, O 'Abd 'Amr Ibn Shuraih Ibn AlAḥwāṣ, if thou hadst forbidden the Aḥwāṣ:es, it would have been better for them], 'Abd 'Amr being addressed because he was then their chief (AKB), the two sides of qualificativity and substantivity [240] are regarded in it (M). أَحْوَصُ being orig. of the cat. of أَحْوَصُ, its pl. is فَعُلُوا; but, when it is made a proper name, its pl. may be (1) أَفْعَلُوا, like that of the substantive فَعُلُوا from regard to the o. f.; (2) أَفْعَلُوا when it is a proper name of the rational [masc.]; (3) أَفْعَلُوا when it is a proper name of the fem. [234]. And أَرَّمَلُونَ and أَرُمِلَاتَ are allowable as pls. of such as
needy and ضَامِرٌةٌ (18), because they are like ضَامِرٌةٌ and ضَامِرٌةٌ (R); while ُةً (KF) is the [broken] pl. of ُةً and ُةً (T, KF), because it applies to the masc. and fem. (T), ُةً, says ISk, being the needy, both men and women (Jh).

§ 250. When نَعَلَانٌ is a substantive, its [broken (IY)] pl. is نَعَالٍ [pl. of نَعَالٌ a devil (IY)], نَعَالٍ [pl. of نَعَالٍ a sovereign (IY)], نَعَالٍ (M) pl. of نَعَالٍ a wolf (IY), whether it be quiescent in the ع, [as mentioned (MASH)] ; or mobile, as نَعَالٍ [pl. of MASH] نَعَالٍ a kind of pigeon, نَعَالٍ [pl. of MASH] نَعَالٍ [pl. of MASH] نَعَالٍ (R, MASH) : because, being a tril. substantive co-ordinated with he [augmented] quad., it must have the same pl. as what it is co-ordinated with [253] (IY) ; unless it be a coined proper name, like عَشَان, عَشَان, عَشَان, عَشَان, [4], because the broken pl. is deemed strange in the coined, contrary to the transferred, which was previously familiar with the broken pl., especially when the coined contains the [aug.] and ن, which ought to be preserved because of their resemblance to the [prolonged] of femininization [248, 282] (R). And they say نَعَالٍ.
(S, M, SH) and (S, R) in the [broken (IY)] pl. of سَرْحَان (IY, R) and ضْعَان pl. of غَرْثُان [below]; and also in the pl. of طَلَّان (R). And فَعَلْان strangely occurs as pl. of كَوْرَان (CD) in pl. of كَوْرَان, as says Dhu-Rumma, [praising Bilāl (Mh, SM, CD) Ibn Abī Burda Ibn Abī Mūsā alAsh’arī (SM, CD),]

\[But I have arrived from the two sides of Kasā, visiting an excited generous Yamānī youth of the family of Abī Mūsā, such that thou wilt see the people flocking round him, as though they were partridges, that have seen, or when they have seen, a hawk or falcon (SM)] ; and some mention that a stone takes the pl. صفْرَان (D). IBr says that other words of this measure occur, besides what H mentions, vid. (1) وُرِشَان \[above\], pl. 0 وُرِشَان (2) فَلَتَان 0 lively, spirited, said of a horse, pl. 0 فَلَتَان (3) صَلْتَان sharp in affairs, [pl. 0 صَلْتَان (Md)] ; (4) صَمِيَّان brave, bold, [pl. 0 صَمِيَّان (Md)] ; (5) شَقْدُان a male chameleon, [pl. شَقْدُان (KF); (6) غَدْيَان lively, cheerful said of a man, pl. غَدْيَان (Md), which seems from the context to
have been accidentally omitted from the CD] : so that these [six], together with كُرُمان and صَفْوَان كُرُمان mentioned by H, make eight. IA says, in his Commentary [named AlMusāid (HKh)] on the Tashil [of IM (HKh)], "S says "that they say كُرُمان; and for the pl. كُرُمان، which is only "the broken pl. of كُرُ، like إِخْوَان [255] : but this is "a mistake, for it is only in the prov. [below] that they "say كُرُ، which is curtailed; and the pl. of كُرُمان ought by "analogy to be كُرُمان [below]." What is [here] transmitted, however, from S is approved in the Muḥkam by ISd ; and he is followed by the author of the KF : and what IA asserts as to S’s mistake [requires consideration], because, even if it were admitted that كُرُْ in the prov. is curtailed, this would not harm S; since he means that كُرُْ is pl. of an assumed sing., conformable to analogy : and this is expressly declared by Mb, who says in the Kāmil (CD), كُرُمان is pl. of كُرُمان, which is a well-known bird; and this pl. does not belong to this substantive when complete; but is formed by elision of the augment, كُرُْ being assumed to be pl. of كُرُ، like إِخْوَان pl. of كُرُْ [239, 260], كُرُمان pl. of وَرْلَان [247] (Mb, CD), and كُرُمان pl. of كُرُمان a lamb [237] (Mb) ; and كُرُمان is similarly treated in the sing., as say the Arabs in one of their provs. [applied to the self-conceited (CD)
Lower thy neck, partridge! Lower thy neck, partridge! Verily the ostriches are in the towns, i.e., contract thine eyelids, for verily the great are in the towns, the partridge being a low bird (AKB), meaning the گَرَّان (Mb). And, according to what is mentioned by S, and approved by Mb, this is not strange, extraordinary, as H says (CD). The گَرَّان is variously said to be the گَرَّان itself, and to be curtailed from گَرَّان (Md) The pls. of گَرَّان (Jh) [like گَرَّاشبِين (Jh, KF)], contrary to analogy, like گَرَّاشب (1) گَرَّان, formed by elision of the augs., as though pl. of گَرَّان (Jh). When ِْطَٔلَن is an ep., and has ِْطَٔلَن (S, IY, R) for its fem. (IY), like ِْطَٔلَن (R),] its [broken (S)] pls. are (1) ِْطَٔلَن (S, M, R), as غَصَب [below] (M), by elision of the augment from its termination, as the [of أَنْتَى and رَى (IY)] is elided in [forming] ٌْعَجِلَن and ُبَرَبَب, [so that ٌْعَجِلَن and ُعَطَشَن, becoming, as it were, عَكَبَ جَمِل and عَطَش, take the pl. َْعَجِلَن (IY)] as َْعَجِلَن, ُعَطَشَن, ُغَرَبَبٌ, غَرَبَبٌ, غَرَبَبٌ, pl. of َْعَجِلَن hasty, thirsty, and َْعَطَشَن hungry (S, IY), like ِْعَطَشَن صَعَب hard, difficult (IY); and similar is [the pl. of (IY, R)] its fem. ِْعَطَشَن (2) ِْعَطَشَن (S, M, It), because ِْعَطَشَن resam-
bles through the two augs. and the [sense of] qualification (R), as خرآي, حیارآ, سکاری (S, M), [and خرآي, حیارآ (S),] pls of سکران drinken, خیران perplexed; خرآي, حیارآ abashed (S, IY), and خیران jealous (S); and similar is [the pl. of (R)] the fem. (S, IY, R), as خرآي and سکاری, pls. of سکري and خیري (IY); (a) they assimilate the l and to the prolonged [of feminization, because they are both aug. together, and the first of them is a letter of prolongation (IY)] so that they say سکران pl. سکري [and عطاشى (IY), like pl. صحكى (IY, R) and عطاشى пл. عطاشى] 248 (IY). And جریم, pls. جرام, and خرمان, is said, because فعالى [here] is an ep., like that which has فعالان, as though, if this [word] were used in the masc., خرمان would be said [248] (S). And the pls. of fem. فعالان, [like ندمانى, ندماني (R),] are the same as those of fem. ندمانى (S, R), as دمام and ندامى, pls. of ندامى and فعالان (S). Neither of the two pls. is regular, either in the of فعالان, or in the of فعالان (R); but فالى is more frequent (S, IY) than فالى (S). The two are sometimes combined in the of فالى, like دمام and ندامى; [and in the of فالى, like عطاشى and عطاشى:] but not with the l of feminization, as we
mentioned [248], being said, but not بَطَاحٍ; and سُكَارَى, but not سَكَارٍ (R). And they sometimes give some [eps.] of this [measure] the broken pl. سُكَارَى, as نَعَالى, drunk and عُجِبَى, hasty; while some say سُكَارَى and] عُجِبَى (S). IH says that [only] (R) four are [optionally (MASH)] pronounced with دَامَم [of the ف (MASH)], كَسْلَانَة lazy, [pl. of كَسْلَنَة (Jh, KF), fem. كَسْلَانَة (KF),] عُجِبَى, غيَارى, jealous (SH); but I have not seen any one [else] restrict نَعَالى to four. Z indeed says in the M that (R) some of the Arabs say سُكَارَى, كُسَالَى, عُجِبَى, and with دَامَم (M, R): but even in this passage there is no express declaration of restriction; while in the K on IV. 10. [585] he mentions that (R) ضَعَانِى and سُكَارَى are read, like سُكَارَى and كُسَالَى (K, R). This دَامَم is found in the pl. of [some eps. of the measure (R)] نُعَالُن, exclusively (IY, R), in order that it may be known to be the pl. of نُعَالُن, not of فَعَّلُن (IY), because the ultimate pl. as broken pl. of نُعَالُن is contrary to the a. f., since نُعَالُن takes it only because of the resemblance of the I and ن to the [prolonged] I of feminization; so that [the vowel of] the initial of the irregular pl. is altered from what it ought to be, in order to notify from the very first that this pl. is contrary to rule. دَامَم is (1) preferable to فَث in كُسَالَى and
necessary in the of the bird, i.e., its anterior wing-feathers, and in pl. of and ; and this shows how very different they are from what the broken pl. of these two [sings.] ought to be:

(3) not allowable in anything else. Some G.G., seeing the difference of from the ultimate pl., by reason of the Damm of the initial, say that it is a quasi-pl. n., like [248], and ; and is not a broken pl. [257]. When an ep. is upon the measure , like and , it does not take the pl. because with quiescence of the does not occur fem. [273], so that should be assimilated to it; and therefore they say [below] as pl. of and , by assimilation to pl. of [above] (R). is common, [i.e., regular (IA),] as pl. of (1) the ep. and its two fems. (IM), [fem. of the diptote (Sn)] and [fem. of the triptote (Sn)], as [above], pl. of angry, wrathful and , and [above], pl. of repentant and (IA) ; (2) the ep. and likewise [its fem. (A)] (IM), as [above], pl. of lank-bellied and (IA, A). IM intimates by his saying "common" that it is not regular; and so he expressly declares
in the CK; but his language in the Tashil necessarily implies that it is regular (A); and so he expressly declares in the U, as Syt says (Sn). Some of the Arabs say (R), and you may say (S), [from regard to the fact that خَبْصَانَةٌ is not of common gender (R)]; and [similarly (R)] [دَمَّانِرِنْ] (S) and (R) [دَمَّانِاتْ] (R); and [عَرْيَاَنِونْ] (S) and (R) [عَرْيَاَناتْ], like طَرْيِفَونْ [246], because the š is affixed to the masc. formation, when you mean to form the fem. (S): but they do not say [عُرْيَاَيناَ] (S), because they use [pl. عَرْيَاَنِ] instead (S, R), since عَرْيَاَنِ is feminine. (R). The pl. of عَكَّارِ is synonymous (R). The formation of نَعْلَانِ does not take the [sound (R)] pl. [with the ن and ن (S)], except in poetic license (S, R), because the š does not occur in its fem. (S).

§ 251. نَيَعِيلْ is one of the formations peculiar to the unsound, like the pl. نَعْلَاتْ [247] (IY). نَيَعِيلْ occurs only in the unsound in the ع [375], like نَيِّعِيلْ; and نَيَعِيلْ only in the sound in the ع, like نَيِّعِيْرْ. The poet [Ru’ba (Jh)] says

ما بال عَيْني كَالْشَعِيبِ الاَلْبَئِيِّ [What is the matter with mine eye, that it runs like the dripping water-skin? (MAR)]. This is the opinion of S, who says that some measures are peculiar to some sorts, as نَعْلَةٌ is peculiar to the pl. of the defective, and
"non-defective" (R). Like upright, lord, and seller, is treated like [252] (S) and therefore its regular and frequent (IY) pl. is the sound (IY, R), in the masc. and fem. (R), because it is an cp. [239] to whose fem. the ı is affixed for distinction [265], as dead, fem. mıth, and ııú, fem. ııú; and because it is conformable to ııú, since it contains the same number [of letters], and the position of the augment in both [measures] is the same; so that, as the normal pl. of ııú is the sound, like and ııú [247], so the most frequent pl. of ııú is the sound (IY). For the masc., then (S), they say (S, M) ııú, (M), and ııú (IY); and [for the fem. (S)] ııú, and ııú; and in tradition is The believers are quiet, gentle [below] (IY). And they say ııú and pl. ııú, because ııú is abbreviated, and subjected to elision [703] (S); and similarly ııú and are abbreviated by elision of the ııú. In. LV. 70. Therein shall be good, beautiful maidens, being abbreviated (K, B), as in the Prophet's saying [above] (K); while ııú is read,
(1022)

according to the o.f. (K, B) : and in the saying of Sabra Ibn 'Amr alAsadi [alFal'asi (T)], lamenting 'Amr Ibn Mas'ud [alAsadi (SR)] and Khālid Ibn Naqla [alAsadi (SR, IAth)]

Now the herald has come early in the morning with the tidings of the death of the two good men of the Bandū Asad, of 'Amr Ibn Mas'ud and of the sovereign lord, the poet means مَيتُ [مَيتُ], and then abbreviates it, like مِيتُ and مَيتُ, and مَيتُ and مَيتُ (Jb). When فَيَبُلَ is meant to have a broken pl., it is made to accord with some other [measure] containing the same number of letters (IY). The broken pls. of مَيتُ [SH], are (1) أحمدُ [آمَنْ (R,)] like أمُونَ (S, M, SH), pl. of امْوَاتُ (S, Y, R), being assimilated to فَيَبُلَ, like فَيَبُلَ [246] (S, Y), by elision of the aug., as though مَيْتُ remained, and then they said أمُوتُ, like pl. of سَوْطَ [242] a whip and حَرْضُ a cistern [below] (IY) ; (b) مَيْتُ (S, Y, R), which is like the masc. (S, Y), because in forming the broken pl. you elide the ظ (IY) : (a) similarly they say pl. of حَيْيُ living and (IY, R)] أَنْمَئْسَةُ [239], pl. of نَضْوَةُ and (IY, R), and نَقْضُ [239 pl. of أَنْقَاقُ and
(R)] نَفَعَة (S, R), that being frequent (IY); and like [أَكْيَاس] نَفَعَة pl. of نَفَعَة women [255], as though broken pl. of نَفَعَة (S): (b) they say أَقْوَالَنَّ, and sometimes (IY) Gَيْيَالَ, as pl. of Gَيْلُ a king (S, IY), orig. Gَيْلُ, which is أَقْوَالَنَّ, being said of the king because of the execution of his word: so he that says أَقْوَالَنَّ pluralizes it according to the o.f., like أَمْرَات pl. of مَيْت; while he that says أَقْوَالَنَّ pluralizes it according to its form; but the first is the right way (IY): and [they say (IY)] Gَيْسَ(S, IY), meaning Gَيْسُ clever, upon the measure Gَيْسُ, as is shown by their often pluralizing it with the جَيْسَ and جَيْسَ (IY); for, [the broken pl. being more frequent in جَيْسَ, and the جَيْسَ in جَيْسَ (S),] if جَيْسَ Gَيْسَ and جَيْسَ were جَيْسَ جَيْسَ (S),] the broken pl. would be more usual, like فَسَلُ صَعَابُ (S),] in the pl. of فَسَلُ (S, IY), and فَسَلُ [239, 250] (S): (2) فَسَلُ, like جَيْسَ جَيْسَ (S, M, SH), pl. of جَيْسَ excellent (S, IY), and pl. of طَبِيبُ طَبِيبٍ nice (S),] being assimilated to فَسَلُ (IY), like جَيْسَ and جَيْسَ [247] (S): (a) similarly they say سَادَة as pl. of Gَاتُكَدّ, like pl. of قَادَة a leader and pl. of Gَاتُكَدّ a weaver [247] (IY): (3)مَحَاطَكَه, like مَحَاطَكَه (S, M, SH), pl. of بَيِّنُ fluent, eloquent (S), and
\(1024\)

The sound pl. is considered sufficient in (I) حسَّاسونَ، نُعَالُ، فَعَالٌ، فَعَيْلٌ، شرَابُونَ، شرَابَاتُ (IY) and فَيْعَلِينَ، فَيْعَيْلِينَ (IY), and فَسِيقَاتُ (S, M, SH), these being intensive formations, which are not of common gender, the ی being affixed to them because of their resemblance to مَفْعَلُ in letter through the reduplication, and in sense through the intensiveness (R); so that these three measures have no broken pl. (S, M, R, Jrb): (a) they treat نُعَالُ [251] like
[below], because both are intensive, being conformable to كَرَسْتَ, he broke in pieces, act. part. كَتَعَ, he cut to pieces, act. part. [489]; and because the ِ of femininization is affixed to مَعْلَ, as مَعْلَ, great drinker, and شَرَابَةٌ, slaughterers and قتالاتٍ, as you say مُقَتَّلَاتٌ and مُقَتَّلِينَ: (b) the predicament of فَعَّالٌ, as vْحُسَانٌ, very beautiful, كَرَمْ, very generous, تَقْرِيْرٌ, a devotee, and نَظَرٌ, clean, in the pl. is the same as that of فَعَّالٌ, because it is like فَعَّالٌ in intensiveness, and the أ is affixed to its fem. : Ash Shammâkî says... "The abode, or (I mean) the abode, of the girl, to whom we were wont to say, 0 doe-gazelle unadorned, very beautiful in the neck, where, says S, دَارُ is governed in the oce. by subaudition of أ, and there is a version with the nom. (Jh): (c) as فِيِّقَ, wine-bibber, سُكْرَى, drunkard, is like that, because it is like فَعَّالٌ in intensiveness, and the أ of femininization is affixed to its fem. (IY): (d) similarly زَمَلْ, cowardly and مَمَإْلُ, afraid, fearful, and مَعْلَ, taciturn (253), being intensive paradigms, to which
the š is affixed for the fem. (R), have [only (R)] the sound pl. : (e) as for [the intensive formations (R)] مَفَاعِلٌ. [like مَكْسَيْرٌ babbler (R)], [like مَكْسَيْرٌ running hard (R),] [like مَدَعِسٍ, مَفَاعِلٌ piercing much with the lance, مَفَاعِلٌ clever, skilful, in work, مَفَاعِلٌ white, well-bred camel, and مَفَاعِلٌ very patient (R),] they are of common gender [269] (S,R); and not one of them has a sound pl., except in poetic license: and we have mentioned the broken pis. of مَفَاعِلٍ, مَفَاعِلٍ, and مَفَاعِلٍ when eps. [246] (R); while the broken pl. of مَفَاعِلٍ is, like مَفَاعِلٍ pl. of مَقَالٌ a she-camel that brings forth one, and afterwards does not conceive, and a woman no child of whom lives, [and مَهْدَارٌ pl. of مَكْسَيْرٌ مَكْسَيْرٌ (S)], [lively, spirited she-camel or courser [and مَكْسَيْرٌ pl. of مَكْسَيْرٌ (S)]; and similarly (S) the pl. of (R)] مَدَعِسٍ مَدَعِسٍ (S), like مَدَعِسٍ pl. of مَدَعِسٍ pl. of مَقَالٌ talkative (S): but they say مَسْكِينٌ [and مَسْكِينٌ] because they say [Maskeen (R) by assimilation to Maskeena] [234] (S,R); while they say مَكْسِيّرٌ, as they say مَكْسِيّرُ, مَكْسِيّرُ, مَكْسِيّرُ, مَكْسِيّرُ, Maseen, and Maseen beaten (S, M, SH), honor, and honored
(M. SII), i.e., every act. part. or pass. part. that is conformable to the v., and whose initial is [an aug.] م [676], its normal pl. being the sound, because of its resemblance to the v. in letter and sense: (n) مَضَرَّبَلَ (a) مَفَعُوْلُ, like beaten, is treated like مَفَعُوْلَ, because it is virtually conformable to the v. [347]; and because the s of feminization is affixed to it, as مَضَرَّبَةْ: and therefore its normal pl. is the sound, as لِهُمُ لَهُمُ الْمَنَصَّرُونَ XXXVII. 172. Verily they, assuredly they are the holpen and مَلْعُوبِينَ أَيْنَاءُ ثَقَفُوا أَخْذُوا فَتَقْبَلُوا XXXIII. 61. Accursed, wherever they be found, they shall be taken, and slaughtered with great slaughter: (b) similarly what is [actually] conformable to the v., like مَفَعُوْلَ [above] and مَكْسَرٌ, breaking in pieces and مَكْسَرٌ, broken in pieces, مَكْسَرٌ being an act. part. conformable to the act. [aor.] مَكْسَرٌ [343], and مَكْسَرٌ a pass. part. conformable to the pass. [aor.] مَكْسَرٌ [347]; and the s of feminization being affixed to its fem. (IY): while مَكْتَبُرْ and مَكْتَبُونَ [also] are like مَضَرَّبَ and مُنَقَّادُونَ are said, and they do not form a broken pl.: so IM mentions in the U; and it involves a contradiction of A’s assertion that مَكْتَبْ and مَنَافَدُ are said [253] (Sn). But they say (1) عَوَّابِرُ (S, M, SH) as pl. of عَرَّةَ a coward (S, IY, R), assimilating it to pl. of نَقَازٍ a kind of
small sparrow (S), because they treat it as a substantive (IY, R), since they seldom qualify the fem. by it (S); for they do not say ã€œعوارآ‘ of a woman, because bravery and cowardice are [mostly (R)] qualities of men (IY, R): AlA‘shâ€‘ says

جوُذَنَ الْطَّافِرُ التَّلِيدُ مِنَ الْآمِسَا ذَاتِ أَهْلِ أَلِيَابَاتِ وَالْكَالِ

عَوَّارٌ مُّبِينٌ وَلَا عَوَّارٌ فِي الْأَلِيَابَةِ وَلَا عَوَّارٌ مَّا أَكْفَّالٌ

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

وُقَى كُلَّ يَوْمٍ ذِي حَفَاظٍ يَلُومَيْنِي فَقُمْتُ مَقَامًا لَّمْ تَقْبَعُ العَوَّارُ

And, on every day containing an occasion of defence, he upbraids me: therefore have I stood, or may I stand, in a place that cowards stand not in! (Jh): this, then, is anomalous in (IY): (2) in the pass. part. of the [unaugmented] tril. [482] (R), [مَلَؤُوْنُ (M, SH)], and مَلْؤُوْنُ (S, M, SH) as says the poet [AlAkhwasalYarbû‘i (AKB)] [426] (IY), and [similarly (R)] مَلْؤُوْنُ لْيَسْوَا أَلْحَمُ and مَلْؤُوْنُ, as [broken (IY)] pls. of مَلْؤُوْنُ acoured, fortunate (IY, R), [مُشْوَّمُ مَيْبُوْنُ ill-omened, مَكْسَرُ مَلْؤُوْنَ broken, and a skinned carcass of a sheep or goat (S, IY, R), as though assimilating them to the substantive
(1029)

(S, IY) of this measure (S), [i.e.,] of five letters, the fourth of which is a letter of prolongation and softness [253] (IY), like pl. of مَفْعُولٌ a kind of truffle [379] (IY, R) and pl. of فِيَالاَيْدٌ a noble: and this is anomalous in مَفْعُولٌ (IY): (3) in the masc. مَفْعُولٌ [or مَفْعَلٌ (R), and مَفْعَلٌ (S, M, SH), as pls. of wealth [686, 710] breaking his fast (S, IY, R, Jrb), and منْطَكٌ (IY, R), act. part. of أَنْطَكَ (IY), [or منْتَكَ (S) cunning (S), making the ج obligatory in them, in order to manifest that their broken pl. is contrary to rule, analogy requiring the sound pl. (R); [but] مَيَاضِهِرُ in [204] is pl. of مِسْوَرٌ i.q. مَيْسِورُ ease, prosperity [338] (SM): (4) in the مَفْعُولٌ peculiar to the fem. (S, R), and not having the س affixed to it (S), مَضَادٌ, مِّطَامِلٌ (S, M, SH), and مَراَضِعُ (R), as pls. of مَطَلٌ a mother having a little one with her, مُشْدَنَانٌ, a doe-gazelle whose young one has grown strong, and become able to do without its mother (S, IY), and سَطَحَةَسُكْلَيْن (K, B on XXVIII. 11.), because this cat., [being mostly denuded of the س, has no sound pl., but (R)] takes the [broken (S)] pl. (S, R) مَفْعَلٌ; though it sometimes occurs with the س also, as مَطَلٌ and مُطبَلٌ, said of a she-camel, followed by her little one,
and ُمَكْرَیَةٌ, said of a bitch, having a whelp or puppy, the ُس being expressed in the defective from fear of catachresis through elision of the sign of feminization and of the ُج of the word (R): and they allow the addition of ی in the pl. of this fem., in order that it may be a quasi-compensation for the supplied ُس; so that (R) they [sometimes (S, یY)] say مُشَائِیِنٌ, مَطْافِیِلُ (S, یY, R), and مَرَاضِیعُ (R), irregularly (S, یY): (a) the ی in مَطْافِیِلُ is an impletion, as in the saying [of AlFarazdaq, describing his she-camel (AKB),]

تنَفیٰ یُدَاهاً الْبَجِیِّسَی فِی كُلِّ مَحاِجِرَةٍ ۡنَفیٰ الْدَرَارِیمٍ تَنْفِقُ الْصِّبَارِیفِ [339] (BS) Her two forelegs scatter the pebbles in every hot noon, with the scattering of the dirhams by the testing of the money-changers (Jsh, EC, AKB, J), the evidence being in the pl. of مَرَاضِیعِ [253]; while is pl. of الْدَرَارِیمٍ, pl. of صَیَارِیف, a dial. var. of مَنْعُومْهُ, as

کُرَکْاَنَہُ عَنْدَنِی مَائِکَتَا ۡدِرَهُمْ ۡکِلْتَیٰثَ دَارَا فِی بَنی حَرَامِ

If I had two hundred dirhams, I would buy a mansion among the Banû ُHarrûm (BS): (b) it may be omitted, as ُوَحْرَمْنَا عَلَیْهِ الْبَرَاضُ XXVIII. 11. And We forbade him the suckling women and جَنَی آَلِیٰل فِی آلبَیْن الْحُج [below] (R). in Ka‘b’s saying ُمُعَسَّیتُ سُعَادُ یَأَرْضُ الْحُج [452] is pl. of مَسْرَسَ الی, which is pl. of مَفَعَالِ, نَائَةٌ رَسِالَةٌ a she-camel
quick in returning the two forelegs in journeying; and the counterpart of it is the pl. of مِطْعَامٍ and مَطْعَامٌ, the poet says

مَطْعَامُينَ فِي الْحَيْبَكَا مَطْعَامُمْ فِي الْقَرْيَ
إِذَا أَصْفَرَ دُمَآءُ الْمَسْلِمَةِ مِنَ الْقُرْس

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

لا يَفْرَحُونَ إِذَا نَالَّت رِمَاحُهُمْ قَوَّمًا وَرَأَسًا مَجَارِبًا إِذَا دَبَّوا

They rejoice not when their spears reach a hostile people, nor are they given to repining when they are reached by the foe, making مَجَارِبٍ triptote by poetic license [18]: and the ep. beginning with م is debarred from the broken pl. in only two cases, (1) when it is upon the measure of مَسْلِمٍ, مَسْلِمَةٌ and مَسْلِمَيْنَ, being anomalous: (2) when the م is pronounced with Damm, like مَتَّلٌ, مَتَّليْنَ [253]; but from this are excepted the مُفْعَلٍ and مُفْعَلٍ peculiar to the fem., like suckling and مَكَعْبٍ having swelling breasts, the broken pl. being allowable in these two [measures], as in XXVIII.11. and the saying of Abū Dhu‘aib

وَإِنَّ حَدِيثَيْنِ مِنِّي لُوْقَ ، لَمْ تَكْنِي بَيْلَئِنَّهُ # بِنَـيَةٍ الْمُطْعَامِ فِي الْبَيْلَاءِ مُرْدُ مَطْعَالِ
مَطَاطِيْكَ أًبَكَارُ حَدِيثٍ نِتَاجُهَا # يُشَابٌ يِبْلَاء مِثْلُ مَيْلُ الْمَكَعُّالِ
[above] And verily a discourse from thee, if thou wouldst vouchsafe it, would be the honey of the bees in milk of she-camels recently delivered, having little ones with them, having little ones with them, such as have brought forth only once, whose bringing forth is recent, when it is mixed with water like the water of the مَفَاصْل (Jh), [pl. of مَفِصِّل (Jh),] which, says As, means the place of parting of the mountain from the tract of sand, gravel and small pebbles being between the two, for the water of that [ground] is clear, sparkling (BS). And they say مُتنَتْنَيْن as pl. of مَتنِنْ stinking, and مِتنَتْنَيْن (Jh, KF) with two Kasras (KF), the م being pronounced with Kasr for alliteration to the Kasra of the ت, because مَفِعُول is not one of the formations (Jh), and مَتَنَتْنَيْن with two Dammas, and مِتَنَتْنَيْن (KF), as قَالَتْ سَلَيْمَةُ أَلْحِم [239] (Jh).

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

256, 259, 261] (2) [237-239, 246-248, 256] (3) [235, 238, 244, 248, 254, 257, 260] (4) [235, 238, 248, 254] (5) [247, 251] (6) [235, 247, 251, 257] (7) [239, 246, 247, 259] (8) [235, 237, 239, 247, 254] (9) [247, 248] (10) [247, 259] (11) [237-239, 242, 244, 246-248, 250, 251, 254-256, 259, 260] (12) [237-239, 242, 243, 246, 247, 254-256, 260] (13) [237-239, 246, 247, 250, 254-256] (14) [237, 239, 246, 247] (15) [239, 246, 247] (16) [235, 246, 251] (17) [246-248, 254, 255] (18) [246, 248, 256, 251] (19) [248, 255] (20) [239, 248, 250, 259] (21) [248] (22) [239, 248, 250, 259] (Aud) : this is the last of the [25] paradigms mentioned by IM in the Alztya for the broken pl. of the unaugmented tril. and of the tril. augmented by a letter neither co-ordinate (A), like [the in] [369, 373, 674], pl. on the measure of [249] (Sn), nor quasi-co-ordinate (A), like [the Hamza in] [372, 672], pl. on the measure of [249] (Sn) : (22) [259] (Aud) : [and so far the total number of formations in paucity and multitude is 27, as stated in § 234 ;] while there
remains one formation of the tril., (24) [239, 246, 250], which IM has omitted [here]; so that the total is 28: these are the well-known formations of the broken pl.; and there remain some other formations, which are disputed (MKh). IM adds in the Kāfiya 4 formations [of multitude], (24) ُفَعَالِي [above]; (25) ْمُفَعَّلٍ [237, 239, 255, 257]; (26) ْفَعَالٍ [247, 248, 250, 255, 257]; (27) ْمُفَعَّلٍ [237, 250, 272]; [raising the total to 31]. As for ُفَعَالِي, it is the pl. of every n. whose rads. exceed three. And by its like is meant what resembles ُفَعَالِي in number [of letters] and conformation, though differing from it in measure, as ْفَيَاءِلْ [above] (A). It is every pl. [other than ُفَعَالِي itself] whose third [letter] is an ِل followed by two letters (IA). ُفَعَالِي is the regular pl. of four [sorts (Sn)], (1) the quad., (a) unaugmented [245], like ُجَعَّرَ [and ُزَيَّرَ (Aud)]; (b) augmented, like ٌمُدَحَّرِجَ [below]: (2) the quin., (a) unaugmented [245], like ُسَفُرَّجَ [and ُجَحَّسَ (Aud)]; (b) augmented (Aud, Sn), like ُقَرَطَبُوسَ and ُخَنْدَرِيسَ [below] (Aud), [and] like ُتَبَعَّرَي [below] (Sn). And the like of ُفَعَالِي is the [regular (Aud)] pl. of every augmented tril., [like ُمسَكَّجَدَ, ُصَيْفَ, ُمُرْقَهِ (IA),] other than what has been previously mentioned [246-251] (IA, Aud, A)
such as [the cat. of سَكَرَى (A), and حصراء (A), and أَحْمَرُ (A), and كَامِل (A),] and the like (IA, A), in which there exist broken pls. of other formations (A). Every tri.l. containing an augment for co-ordination (S, M, A) with the quad. (S, M), like جَوَّرُ [369, 675, above], and عَلَّقَي [248, 272, 375] (A), [and] like كَوْكِب [373] (S, M), جَنَّبَ [373], سَمَّيْق [373, 677], جَذَّر [689], جَذُرَ [373], عَلَّيْخِر [675] (S), جَذَّرَ [675, 674, 675], عِثْرَ [374, 674], دُمَّ [369, below], دُمَّ [369, below], دُمَّ [a purulent pustule or boil, and دُمَّ [375, 392, 731] (S), or not for co-ordination (S, M, A), but not a letter of prolongation (S, M), like إِصْبُح [above] مَسْجِدٍ [361], and سَلَمُ [374] (A), [and] like أَجِدَّلٌ [249, 372], مِدْعَسٌ [372, 678]. and مُدْعَسٌ (M), which is a solid spear (Jh, IY), as related by AUd (Jh), forms its [broken (S)] pl. like (S, M, A) مَعْجَلٌ (S), [or rather] فَقَافِل [A], the [broken] pl. of the quad. [245] (M), so that you pronounce its initial with Fath, augment it by an / third, and pronounce the letter [next] after the / with Kasr (IY), as صَيَارُ [247, above], and عَلَانِي [248], and as مُسْجِدٌ [18, 248, 376], and سَكَلْمٌ, so long as it is not one of the aggregate previously excepted (A), vid. the cat. of كَبْرِي, etc (Sn): you say كَوْكِب (S, IY), جَذَّرَ (S, S), جَذَّرَ (S, IY), جَذَّرَ (S, IY), جَذَّرَ (S, IY),
(S, M), and (S, IY), and دَمَامِلُ, سَلَامُ, and قُرْءَانُ (S); and جَعْفَرُ (R), [235, 249, 376] (S, M), and مَدُعَّسُ (M). That [augmented tril. (R)] which is upon the measure of the quad., [i.e., equal to the quad. in number of letters (R),] whether it be co-ordinated [with the quad. (R)], like جَدْوَلُ (247) (R), or عِثْرُ, كُتُبُ, جَدْوَلُ [247] (R), or not co-ordinated, like مَدُعَّسُ تَنْضُبُ, [and whether it be (R)] with a letter of prolongation [fourth (R)], like تَرَاحُ [below], مُضْبَأَلُ, قُرْطَانُ, or without a letter of prolongation [fourth, like the ess. from مَدُعَّسُ جَوْنَبُ (R)], follows the course of the quad. [245] (SH), provided that the equality [in number of letters] be not caused by augmentation with a letter of prolongation, as in عَالِمُ [247], فَعْيِلُ, [246] فَعْيِلُ, and فَعْيِلُ, because the broken pl. of these paradigms is not like the broken pl. of the quad.; but they have special pls., as before shown. This saying of IH, however, is tropical, because the special vowels and the quiescences are considered in the measure; so that تَنْضُبُ is not said to be upon the measure of جَعْفَرُ from regard to [the arrangement of ] the vowels without restriction [of sort], except by a far-fetched trope: and similarly the augmentativeness and the radicalness of the letters are considered; but by a near trope the co-ordinated is said to be on the measure of the standard, as كُوْنُ and جَدْوَلُ are said to be on the measure of جَعْفَرُ (R).
When such an augmented tril. contains the ≪ of feminization, like مَكْرَمَة a generous deed (S, IY on § 245, R), عَرْدَة a grapnel [having three flukes (Jh)], with which the bucket is drawn out (S) of the well (Jh), and انْتَمْلُ a finger tip (R), then, [in multitude, as is said (R),] it forms its broken pl. in the same way, like عَوَادٌ, مَكْرَمُ (S), and انْتَمْلُ (R); and in paucity it takes the [sound (R)] pl. (S, IY, R) with the [I and (IY)] ت (S, IY), like مُكْرَمَة (IY, R) and انْتَمْلَت (256) (R), because of the influence of the ≪ of feminization (IY). This is when the augmented tril. is not foreign nor rel. (Jrb). When it is foreign (S, M, Jrb), arabicized (S), like جُورَب a sock (S, IY, Jrb) and مُورَجَة a boot (S, IY), both Persian (IY), كَرْبَة a crook, or hooked stick, used in playing polo, [Persian (Jh).] كَرْبَة a [green-grocer's (Jk)] shop (S), orig. كَرْبَة in Persian (Jk), كَرْبَة a hood or scarf (S, IY), Persian (Jh), orig. كَرْبَة a certain measure of capacity (IY), or rel. (S, M, Jrb), like أَشْعَثَ (Jrb) related to AlAsh’ath (LTA, LL), an ancestor (LL), [and] like مُندَرِي related to AlMundhir Ibn Má asSamá, سُبُبْيَة [below], Persian, بَرْنُي [below], مَهْلُي related to AlMu- hallab Ibn Abi Şufra, أَحْمُرَي related to AlAihmar, [which,
says AsSam'ānī, is, I think (LTA), a sub-tribe of AlAzd (LTA, LL),] and 伊斯兰 related to [Nāfi' Ibn (LTA, LL)] AlAzrāk [309] (IY), the ش is in most cases (S, IY), as Khl asserts (S),] affixed to its final (S, M, Jrb) in the [broken (S, Jrb)] pl. (S, IY, Jrb), which is formed like (S, IY) ممقاومāl [or rather ممقاومāl] (S), the preceding [broken] pl. of the quad. [245] (IY): they say (1) جوابي (265) (S, M), كياليجة، طبريسة، and موسارة, (S), كياليجة، صوالة، while the counterpart of that in Arabic is a polisher, furbisher, pl. صيرف 265, 18, 265, a money-changer, pl. ملاكمة an angel, pl. ملاكمة [below] (S, IY), and پل. [below] (S): 265 (M), انانية a people from AsSind at AlBasra, who were policemen and warders of the gaol, دیبیر (IY), and یاریه، مهالیغ (S, IY), because they elide the two ش of relation, and then pluralize ی، in the form ی، since it is of four letters, and affix the ش as a compensation for the elided; and similarly in سبیع and یسیع; while in یملاگ the ل being double, they elide one of the two لs, so that there remains یملاگ, a word of four letters, which they then pluralize like the quad. ; and similarly in یملاگ and یزیق, which they pluralize as substantives [249], since they do not mean them to be eps. (IY).
For, the foreign being subordinate to the Arabic, the sign of subordination, vid. the ٌ, is added, to indicate its foreignness; and, the ى of relation being like the ٌ [below], inasmuch as both are applied to denote distinction between the individual and the genus, as ٌٍٍٍّ and ﷼ [254, 265], and ﷼ ٍپ ٍپ [294], it is meet that the ٌ should take the place of the ى in the pl. (Jrb). Foreignness and relation are combined in ٍپ ٍپ ٍپ [pl. of ٍپ ٍپ an inhabitant of Barbary (R)] and ٍپ ٍپ (S, R) a people from India, who convoy vessels on the sea, pl. of ٍپ ٍپ (R), meaning Barbarîs and Saibajîs, as مسامة means Misma'îs, the inhabitants of a country being like a tribe (S). But they sometimes say ﷼ ٍپ ٍپ (265) (Jh, KF), كرابج (Jk), and كپ ٍپ (S, IY, R), by assimilation to the Arabic pl. (R), like مصعوم and كروك [247] (S, IY); and similarly [the Ash'athîs and (KF) the Ash‘arîs [below]] (S). According to S, in the pl. of the rel., the ٌ is a compensation for the ى of relation necessarily elided in the pl., because the ultimate pl., being heavy in form and sense, is not compounded, and made like one ٛ, with any but a light thing; while the ٌ is lighter than the double ى, and there is an affinity between them [above]; so that it is chosen for the compensation: whereas, in the pl. of the foreign, the ٌ, not being a compensation for any thing, is not necessary,
as in the pl. of the rel.; but is an indication that its sing.
is arabicized. Sometimes the š in the ultimate pl. is (1)
substituted for a ی other than the ی of relation, as
pl. of جَبَّاحُ a chief [265], the o.f. being
*جَبَّاحُ: while the š in زَنَادِقُ and زَنَادِقَةٌ may be either
a substitute for the ی [265], since زَنَادِقُ or زَنَادِقٌ and
زَنَادِقَةٌ or زَنَادِقَةٍ are said; or an indication of foreignness: (2)
applied to denote corroboration of plurality, as
مَكَّةُ [265], as in other pl.s., like جَبَّارةٌ and
حُمْوَةُ [237, 265]: while the š in أَنْسِيَةٌ [above] is said either to
be a compensation for one of the two ی s in أَنْسِيَةٌ [248,
635], as أَنْسِيَةٌ كَثِيْراَ XXV.51. And many men; or to
denote corroboration of plurality, as in مَكَّةُ, on the
ground that أَنْسِيَةٌ is pl. of أَنْسِيَةٌ [[286], the
ن being elided in the pl., as in زَعْقَرٌ زَعْقَرَ [399]. It is said, however, that in the pl. of the rel.,
as أَشْعَتْ, the š is not a compensation for the ی, since
the ی is not in its sing.; but the š in the pl. is an indica-
tion that you name every one of the related by the
name of the [ancestor] related to; so that أَشْعَتْ is pl.
of أَشْعَتْ, every one of the tribe being named by the name
of the oldest ancestor, as is said on سَلَّمُ عَلَيْهِ آلِ بَيْسِمٍ
XXXVII. 130. Peace [25] be upon the Eliases, [read with
the conj. Hamza as a pl., meaning Elias and his people, like Khubayb and his adherents and AlMu-
hallab and his partisans, And verily Elias being read for in XXXVII, 123 (K),] and The
Ash'ars, [AlAsh'ar being the father of a clan in AlYaman (Jb, KF), whence Abù Mūsā alAsh'arī (KF)]: but this
explanation is weak, because it does not extend to the
[person] related to a place, like the inhabitants of AlMashhad [265] and the inhabitants of Bagh-
dad, since a person is not named by the name of his
town, as he is by the name of his ancestor, though
even that is rare (R). When the quad. is augment-
ed by (S, M, R, IA, Aud, A) a soft letter (S, M,
Aud, A), which is [generally] (S) a letter of pro-
longation (S, IY, R, IA), what is meant being a
quiescent unsound letter (MKh), fourth (S, M), [and]
penultimate (R, IA, Aud, A), whether preceded by a
vowel homogeneous (A, MKh) with it, in which case it is
conventionally termed letter of prolongation (MKh), as in
a candle or lamp [396,674] (S, IY, R, IA, Aud, A)
and eminent (S), a galoché (IY) and a sparrow [396] (R, IA, Aud, A), a fleshy she-camel
[396, 673] (M, Aud) and a roll, scroll, or sheet of
paper or papyrus (R, IA, A), or by a heterogeneous vowel,
in which case it is named soft (MKh),] as in and
I lend; and my debt is not secured upon thee, but upon the tall, hardy, long-legged she-camels is analogous to the saying of the other, [Jandal {Ibn AlMuthannà (MN)} atTuhawi (AAz, MN), addressing his wife (AAz),]

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

This aug. is not elided [283] (IY, IA, Aud, A): but [is sounded true if it be a ی; and (Aud ) is converted into ی if it be a، or ی (IY, Aud, Sn), because it is [quiescent and (IY)] preceded by a letter pronounced with Kasr [685] (IY, Sn) : for you do not elide anything when you find any means of avoiding elision [248] (IY). And similarly the tril. (1) co-ordinated with the quad. (S, M), and then augmented by a letter of prolongation fourth, like ١٥٣٤ and ١٥٣٥ (S, IY), as ١٥٣٨ and ١٥٣٨ (S, M) ; while the saying of the poet [Suwaid Ibn AsSàimit (Jh)]
hath emboldened thee [to upbraid and thwart me (AAz)] that my camels have dwindled down to few, and that thou hast seen time to be the author of vicissitudes, so that it has bowed my bones, and I see it to be breaking my front teeth, and it has anointed the two eyes, [or and anointing my two eyes (MN),] with mutes (AAz, MN), or severe ophthalmias, orig. بِناَّعُرِبُ (MN), as though he elided the ی for abbreviation, as is indicated by the soundness of the ی (IY): (2) containing an augment not a letter of prolongation (S, M), whereby it becomes of four letters (IY), and having for its fourth a letter of prolongation, but not formed like the quad. whose fourth is a letter of prolongation (S), the augment not being for co-ordination, like مَصَابِح [366, 379] and مَعَّام [256], where the م [or the Hamza] is aug., not a letter of prolongation, and the ة is aug., a letter of prolongation and softness, and (IY) like مَصَابِح [379] and كَلَبَ [384] (S, IY) or كَلَب [384] (IY), as مَصَابِح [18] and آنَجِيلِم [256], and (M) as كَلَب [386] and كَلَب (S, M). These ess. form their broken pl. like that of the quad. whose penultimate is a letter of prolongation, like مَرَصَاس, although they are not quads. : and so do other ess., not mentioned by [S, Z, or] IH, of the tril. augmented by two letters, one of which is a soft letter fourth, whether a letter of prolongation, as in مَصَابِح [379, 672], or إِصْبِاحٌ, and أَمَلْوَة, إِجْفِيلٌ; or
not a letter of prolongation, as in سُكْيَت [252, 384] and سَكَّر [384] (R). The condition that the soft letter, which is retained, should be fourth is prescribed only where the ف and ع are not repeated [370]: so that مَرَّهِبض [below] is said with retention of the ى, although it is not fourth in مَرْهِبض; and the latter may not be treated like قَرْطَبْيِس [below] by saying مَرْهِبض: but you may say that the ى is fourth after the elision of what is elided, vid. the second م, by analogy to what A says below on حُبْرُبْنِو (Sn). The dim. of مُسَرْطَل feathered down the legs being مُسْرَطْل, its broken pl., when it has one, ought to be مُسَرْطَل; and similarly كَنَّهْر [below], pl. كَنَّهْر, since its dim. كَنْهَر (R). But that [augmented quad. or tril.] in which the unsound letter [fourth] is mobile, like كَنْهَر [396] and كَنْهَر [384], is excluded from that [predicament]; for the unsound letter in it is not converted into ى, but elided, as هُبَيْح and كَنَّهْر, because the unsound letter is then not a soft letter. And such [augmented trils. (Sn)] as مُخْتَار and مُنْقَدُ also are excluded: for مَخْتَارُ and مُنْقَدُ are not said, by conversion of the ى into ى, because the ى is not aug., but converted from a rad.; so that مَخْتَارُ and مُنْقَدُ are said [252] (A): so in the A; but it obviously requires consideration, since by analogy مَخْتَارُ
and ْمَقَارَنُ should be said, by elision of the ٌّ, and ٌّ، because they are aug., not of the ٌّ, which should, on the contrary, be restored to its o.j., vid. the [and ٌّ] (MKh). When the [tril. or other (MKh)] n. contains an augment whose retention would spoil the formation of the ultimate (IA) pl. [by excluding it from (Sn)] ْفُعَالِبُ and ْفَعَالٍ [and what resembles them in number and conformation, though it differ from them in measure (Sa)], this augment is elided (IA,A). You elide from the augmented tril., like مَعْتَنِسُ [387] مُسْتَخْرَجُ [252, 382], going backwards, jibbing [432, 496] قُلْنُسْوَةٌ [248, 390, 675] [below], استخراج [332, 680], etc., and from the augmented quad., like مُحَرَّمُم، [393, 676], مَدَحْرَج [495], and [below], what you elide in the dim. [283] (R). The augment of the tril., if single, as in ْأَفْصُدْ, ْعَلَقُي, ْصَيرُ، ْجُرَّرُ، ْمَسْجِلُ, is not elided: but what exceeds one [letter] is elided; so that one is elided from such as مُسْتَخْرَجُ [below], and two from such as مُسْتَخْرَجُ [above] and مَدَجَّرُ (Aud). If the [augmented tril.] n. can be pluralized in one of the two forms by eliding part of the augment and retaining part, then it has two states, (1) that one part should be superior to the other, and (2) that the case should not be so (IA). Superiority [of one part over another] is reduced by IM in the Tashil to three matters,
(1) superiority in respect of sense; (2) superiority in respect of form; (3) insufficiency of its elision to avert the elision of the other (Sn). If one of the two paradigms be attainable by elision of part [of the augment] and retention of part (A), you [must (Aud)] retain that which is superior (R, Aud, A) in sense or form (A); and elide the other, whose presence would spoil the formation of مَفَاعِيلْ or مَفَاعِيلْ: while, if neither be superior, as in كَبَّنَطَّى [below], you are allowed an option, exactly as in the dim. [283] (R). Thus in [the pl. of (IA, Sn)] مُسْتَدْعِلْ you say سَدَعْ [below], eliding the س and ﯾ [together, because their retention would spoil the formation of the pl. (A)]; and retaining the ﯾ, because it [is initial, and (IA)] is [superior to them in sense, being (A)] added to indicate a sense (IA, A) peculiar to ns. [676] (A, MKh), since it indicates an act. or pass. part. (Sn, MKh), contrary to them, since they are added in ns. and vs. : and similarly in [the pl. of (Sn)] إِسْتَخْرَاجٌ [when a proper name, because the inf. n. is not pluralized (Sn),] you say تَكْتَرَيْجَ, retaining the ﯾ in preference to the س, because the ﯾ is superior in form to the س, since its retention does not produce an unprecedented paradigm, because تَكْتَرَيْجَ exists in the language, like تَكَتَّرَيْجُ [386]; whereas سَكَتَرَيْجَ would be unprecedented, because there is no سَكَتَرَيْجُ in the language: and another instance of lit. superiority is
the pl. of مَرَامِيس [370] where you say مَرَامِيس [above], with elision of the [second] م and retention of the ر, because with that the n.s being orig. tril. cannot be ignored; whereas, if you elided the [second] ر and retained the م, saying مَرَامِيس, that would give rise to the notion that the n. was orig. quad., and that م was فَعَالِبِل, not فَعَالِبِل (A). The م [676] is worthier of remaining than anything else (IM), because of its superiority to the other aug. letters (A, MKh): so that you say مَتَالِق, not مَتَالِق, as pl. of مَتَالِق; and مَتَالِق [above], not مَتَالِق, nor مَتَالِق, as pl. of مَتَالِق (Aud). There is no dispute about this when the second of the two augs. is non-co-ordinative, like the م of مَتَالِق, in the pl. of which you say مَتَالِق, eliding the ن, and retaining the م: and, when the second of the two, [by which A means the non-co-ordinative and the co-ordinative (Sn),] augs. is co-ordinative, like the م of مَقْعَدِس, [which is not the second of two augs., but the third of three, vid. the م, the ن, and one of the two س (Sn),] then, according to S, the case is similar, so that مَقْعَدِس is said; while Mb disputes this, eliding the م, and retaining the co-ordinative, vid. the س, because it is quasi-rad., so that مَقْعَدِس is said: but the opinion of S is preferable, because the م, being initial, and denoting a sense peculiar to the n., is worthier of remaining (A); and [according to Hsh also] the م is unrestrictedly superior, contrary to the opinion of Mb.
By worthiness here IM does not mean preferability of one of the two matters with allowance of either, because retention of the م is necessary in what has been mentioned, on account of its being worthier, [the practice of the worthier being obligatory here (Sn),] so that it must not be deviated from (A). And the [disj. (MKh)] Hamza [672] and the ى [674] are like the م [in being worthier of remaining (A)], if they precede (IM), i.e., if they be initial (Aud, A), as in یَلَدُن و َلَدُن [876], in the pl. of which you say یَلَدُن (IA, Aud, A), orig. یَلَدُن (Sn, MKh) and یَلَدُن (Sn), eliding the ى, and retaining the Hamza and the ى, because they are initial; and because they occupy a position, [vid. the first (Sn),] wherein they are applied to indicate a sense, [vid. speaking in the case of the Hamza, and absence in that of the ى (Sn), as in I stand and He stands (IA),] contrary to the ى, which occupies a position wherein it does not indicate any sense at all (IA, A). The retention of the م، ى، and Hamza in the exs. mentioned is on account of id. superiority (A), notwithstanding the existence of the lit. also, vid. initiality, because the id., being stronger, is more entitled to consideration, wherever it exists (Sn). And, [when the elision of one of the two augs. is sufficient to avert the elision of the other, while the converse does not hold good, as (Aud, Sn)] if you pluralize what is like حَبَرُكَةٌ a cunning old woman, then elide [the one
whose elision is sufficient, like (Aud) the ی, not [the one whose elision is insufficient, like] the ۱, this being an established rule (IM); so that you say حَرَابِینْ، eliding the ی, and converting the ۱ into ی, because, [when the ی is elided, its elision is sufficient to avert the elision of the ۱, which then remains fourth, penultimate, and may therefore be treated like the ۱ of عُصْفُرْ; whereas (A),]
if you elided the ۱ (IA, Aud, A), saying حَبَارِین (Aud, Sn), its elision would not be sufficient to avert the elision of the ی (IA, A), because the ی would not be in a position securing it from elision (A), or more plainly, in the words of IUK [and IA] (Sn), because the retention of the ی would make the form of the [ultimate (IA)] pl. unattainable (IA, Sn), and (Sn) that would necessitate your eliding the ی [also (Sn)], and saying حَبَارِین (Aud, Sn), since the ۱ of the broken pl. is not followed by three letters, the middle one of which is quiescent, except when the middle one is unsound (Aud). And they allow an option, [when neither of the two augs. is superior to the other, as (IA)] in the two augs., [vid. the ۱ and ۱ (Aud, A),] of سَرَانِدْی, and all that resemble it [in containing two augs. for co-ordination of the tril. with the quin. (A)], like عُلَّنَّی coarse (IM), حَبَارِین [283, 395] (IA, A), and عُفَّرْنِی [378, 677] (A); so that you [may (A)] say حَبَارِین (IA, A), and عَفَّرْنِ (A), eliding
the, and retaining the ن (IA, A); or حُبِّاطِيَّ (IA, A), and eliding the أ (IA, A), which is then converted into ى (A, MKh), as in جَوَّلُ (MKh) : while the reason for allowing an option in these two augs. is (IA, Aud, A) that they are equal (Aud, A), because they are added simultaneously for coordination [of the tril. (A)] with the quin., and neither of them has any superiority over the other (IA, A). The augment of the quad. (Jrb, IA, Aud, A), like حُبِّرَّيَّ (397) and عُكْبَرْيَّ (399, 678) (Jrb), whether it be a final, as in سِبْطَيَّ (272, 397), or not, as in دُؤُوسَي (395) and جُمَّدَرْيَّ (393, 676) (A), one letter, as in مُتَدَّرِجٍ, or two, as in مُتَدَّرِج, or three [392], as in أُحُرْنَجَم (283) (MKh), is [necessarily (Aud, Sn)] elided when not [a letter of prolongation (Jrb, IA), (nor) a soft letter (Aud, A),] penultimate (Jrb, IA, Aud, A), [and] fourth (Sn), as فِدَأَكَسْنِ (IA, A), pl. of مُتَدَّرِجٍ (Sn, MKh); and as حَرَاجِمٍ, where the last [aug., vid. the] ى is converted into ى, and the others are elided (MKh). The pl. of عُدَّرَةٍ (395) in Ka‘b’s saying

وَلَسْتَ يُبِلِّغُهَا إِلَّا عُدَّرَةٍ * فِيَهَا عَلَى الْأَلِيمِ إِرْتَالٌ وَتَبَيْعٌ

*And that not aught will convey me to, or reach, this [being coupled to the ] يُبِلِّغُهَا in the preceding verse.*
Save a big, [strong (Jh, KF),] hardy she-camel, wherein are ambling and easy running notwithstanding fatigue, is the 1 of which is like the 1 of مساجد [above]; and is not that which was in the sing., but the latter is elided: and in this broken pl. are combined the two alterations, lit. and id., which are separated in such as ْفَلَكَ and ْفَلَك [234] (BS). The augment of the quin. (Aud, A, MKh), like ْقَرْطَبْسٌ and حَنْدَريس [401] (MKh), [and] like ْقَبْعَتَرْيَ [401, 673] (A), is [necessarily (Aud, Sn)] elided (Aud, A, MKh), together with the 5th [rad.] (Sn), two letters being elided from the augmented quin., [when it is pluralized (A),] the aug. and the 5th rad. (A, MKh), as حَنْدَرِز and تَرَاطِبْ (MKh), [and] as ْقَبْعَاتِ (A). Some say that, the elision of the 5th rad. being known from IM's previous saying "And, from an unaugmented quin., etc." [245], the choice [there] allowed between the 5th and 4th may not improbably occur here, subject to its condition; but this is open to the objection that "quin." in IM's saying is restricted by "unaugmented", unless knowledge by way of analogy be meant (Sn). After the elision (R), a ی may be added [fourth (R), in the penultimate (A),] as a compensation for the elided (R, A), whether rad. or aug. (A), as in the dim. (R), if the word be not entitled to it otherwise than for compensation, as in للْفَغَيْر تَفَغَى pl. of لَفَغَيْر.
[272], the ٰى of which is elided without compensation, because its ي, which belonged to [it in] the sing., is retained, as A will mention in the dim. [284] (Sn): you say سفَارِيجٌ (A) [and مَفَائِيلٌ (Sn)] in the [broken (IY)] pl. of مَفَائِيلٌ [245] (IY, A) and مَفَائِيلٌ [above]. The KK allow the ى to be added in the like of مَفَائِيلٌ, and elided from the like of عُصِاَبٌ جَعَافِيرُ, as عُصِاَبٌ جَعَافِيرُ for عُصِاَبٌ جَعَافِيرُ, and عُصِاَبٌ جَعَافِيرُ for عُصِاَبٌ جَعَافِيرُ; and, according to them, this is allowable in prose, where they hold وَلَوْ أَلَّقَ ٱلْمَعَادِيَةٍ LXXV. 15. Even though he put forward his excuses, [pl. of مُعَادٍ, by rule (B, Sn),] to be an instance of the first, and مَعَادٌ VI. 59. And with Him are the keys of the hidden, [pl. of مَفَائِيثٍ (Sn),] to be an instance of the second: while IM agrees with them in the Tashil as to the allowability of both matters; though he excepts [the ep. (Dm)] تَوَاعِيلٌ [247], for which is not said, except anomalously, as in the saying [of Zuhair Ibn Abi Sulma (MN)]

عَلَيْهَا أَسْوَدُ ضَرِّيَاتٍ لَّبِسْهُمُ سَرَابِيعٍ أَيَّضٌ لَا يُخْرُجُهَا أَلْنِبُلَ [Upon them, i.e., the horses, are ravenous lions, whose garb is white, i.e., polished, ample coats of mail that arrows will not pierce (MN), where is pl. of سَرَابِيعُ سَرَابِيعٌ (119) (Dm), by rule سَرَابِيعُ (MN))]: but the BB hold
that the ى may not be added in the like of مَفَاعِلُ, nor elided in the like of مَفَاعِيلُ, except by poetic license [255] (A), as says the رَجِي.

O many a fair maid, of the fully-developed women, laughing so as to disclose serrated front teeth, white like hailstones, properly مَعْطَامِيسَ (Jh); while in the two texts (Dm) مَفَاتِيحُ is pl. of مَعْدَارُ (B, Dm), and is pl. of مَفَاتِحُ (K, B, Dm). They say تَرَادِيدُ (S, Jh, KF), from dislike to the repetition (S, Jh) of the ى (Jh); and دَمَامِيلُ and سَكَالِيمُ [388] (Jh, KF). And, when you mean men, it is not forbidden to say تَوَأَمْونَ and قَسْوُرُونَ, as its f-m. has the ى affixed to it, and is pluralized with the [ ] and ى (S).

§ 254. The sing. n. is [sometimes] applied to the genus, its n. un. being then distinguished from it by the ى [265], as ى تَسْرُ ى ثَبَتَ شُبَرَ a date, [ى ثَبَتَ شُعْبَرَ barley and ى ثَبَتَ شُوْمَ a barley-corn (Y),] ى ثَبَتَ حَنْظُلَ a colocynths and ى ثَبَتَ حَنْظُلَةَ a colocynth, ى ثَبَتَ سَفْرَجُ melons [384] and ى ثَبَتَ سَفْرَجَةَ a melon, ى ثَبَتَ سَفْرَجَةَ quinces and ى ثَبَتَ سَفْرَجَةُ a quince (M). The n. which, in the form of the sing., is applied to the few and the many, and in which the ى is put when unequivocal designation of the sing. is intended, is named [collective] generic n. [257]
(R). The n. whose n. un. is distinguished by the š [is, according to us, only a sing. n. applied to the genus, as to the individual; and (IX)] is not [really (IX)] a [broken (IX)] pl. [234, 257] (IX, SH), according to the soundest [opinion] (SH), though multitude be imported from it, because the import of multitude is not from the expression, but only from its indicated, since it is indicative of genus, which imports multitude (IX). The generic n., whose n. un. is distinguished from it either by the š, as in ١٠٥٤ and ١٠٥٤, or by the ى, as in ١٠٥٤ and ١٠٥٤ [294], is excluded [from IH's definition of the pl.], because it does not indicate units [284], since the expression is not constituted to denote units, but to denote what contains the special quiddity, whether it be sing., du. or pl.; and, even if we admit [its] indication of them, it does not indicate them with any alteration of the letters of its sing.: for, if it be said "Are not its sings. taken, and their letters altered by elision of the š or ى?", I say that the formation containing the š or ى is not a sing. of the generic n., for the three reasons mentioned in the case of the quasi-pl. [257], to which we will add that the generic n. is applied to the few and the many, ١٠٥٤ being applied to a date, two dates, and dotes, and similarly ١٠٥٤; so that, if you eat a date or two dates, or deal with a Greek or two Greeks, you may say أكلت الْأكْلَتْ أَلْوَمَاتٍ I have eaten dates and عَالَمَتْ أَلْوَمَاتَ I have dealt with Greeks; whereas, if they were pls., that would not be
allowable, as بناءٍ men is not applied to a man or two men. Some generic ns. indeed are so notorious in the sense of the pl. that they are not unrestrictedly applicable to the sing. or du.: but that is according to usage, not by constitution, like مَّلَمَّا words [below] (R on IH) and أَكَمَّا hills or mounds [below]; and is rare (R on SH). According to the KK, however, it is a broken pl. (IY, R), whose sing. is the formation containing the t (R): but what we have mentioned is corroborated by two [or rather four] matters (IY); and their saying is vicious, (1) as respects the form (R), because (a) this n. is [mostly (R) qualified by the sing. (IY)] masc. [271], as أعبدُ نُصُبُ لَمْ يُنَقَّعُ LIV. 20. Trunks of uprooted palm-trees (IY, R); while أعبدُ فِي نَصَبٍ خَالِيَةٍ LXIX.7. Trunks of hollow palm-trees, where it is made fem., and على النَّصَبْ بِعِسْقَاتٍ L. 10. And the palm-trees when tall, the d. s. being like the ep., and السَّحَابَات النَّفَاقَ XIII. 13. The heavy clouds, where it is qualified by the pl., are syleptic, because the meaning of genus is generality and multitude, and sylepsis is frequent (IY): (b) its dim. is made conformable to it, [by common consent, as شَعْبَ (IY)] ; whereas, if it were a [broken (IY)] pl., [then, not being in the shape of the pl. of paucity (R),] it would [necessarily (R)] be restored to its sing. (IY, R) in forming the dim., and pluralized with the t and ضربات [285] : (c) if it were a pl., there
would be some difference between it and its *sing.* either in consonants or in vowels [234]; whereas the َُ is equivalent to a *n.* joined on to a *n.* [266], so that its elision does not indicate the broken *pl.* (IY) : (2) as respects the sense, because it is applied to the *sing.* and *du.* also [above] (R). These *ns.* are (1) of three letters, [upon the measure of] (a) فعل, like َتَمَّرُْ (S), طَلُّخُ (S, R) and مَلَّخُ (S), َتَنُّعُْ اَلْجُرُّ [and َنَمْلَةُ an ant (Jh, KF)], َمُضْخُمُ ُلْبَمْ (R) and َمُضْخُمُ أَلْبَمْ (Jh, KF), صَخْرُْ ُرْقَ (S) : (a) when you intend paucity, you pluralize the *n.* [un. (S)] with the [َبَلَعُ and (R)] َتْب: and, when you intend multitude (S,R), you have recourse to the *n.* that is applied to the collection, and do not give the *n.* un. a broken *pl.* of another formation [256] (S); [but] you denude it of the َُ, the generic *n.* being i. q. the *pl.* of multitude, as َنَمْلَةُ [above], َنَمْلَةُ and َنَمْلَةُ (R) : (b) the َنَعْلَةً of this *cat.* sometimes takes the [broken (R)] *pl.* َنَعْلَةً ُلْمَلْحُ [below], َنَعْلَةً ُلْمَلْحُ, َنَعْلَةً ُلْمَلْحُ [and صَخْرَةً ُنْعَلُْ a kid, *pl.* َنْعَلُْ (S),] by assimilation to َقَصْعَةُ *pl.* (R) [below]; while some say َسُحْرَْ ُرْقَ [below], by assimilation to َدُرْرُْ ُرْقَ a *lamb*'s skin used to hold milk, *pl.* َدُرْرُْ َدُرْرُْ, and َدُرْرُْ ُلْمْلَةً an abdomen, a paunch, *pl.* َمْزْرُْ َمْزْرُْ [238]: (c) similarly in the hollow (S,R), as َجُرُثْ ُلْمْلَةً a walnut
and *walnuts*, and *an egg*, and *eggs* (S); and [here also sometimes takes the pl. *a tent or booth*, and *tents or booths*, and *a meadow or lawn*, and *meadows or lawns* [238, 713] (S,R); and [N. [K.F]: (d) similarly in the defective, [as *a cypress* and *cypresses*, *a colocynth* and *enlocynthys*, and (S)] as *a small sparrow*, and (S) *small sparrows* (S, R); and the reduplicated, as *a grain* and *grains* (S): (c) the broken pl. is not regular in it, nor in any other [measure] of this cat. (R): (b) *the predicament of which is like that of* (S, R), in that the generic *n. denotes multitude*, and the *paucity* (R), as *lot-tree*, [17, 238, 240] and *lote-trees, and a straw, straws* and *straw* (S); while *sometimes takes the broken pl.* (R) [238], by assimilation to *pl. (S), * [the predicament of which is like that of (S)], as *a grain of millet*, *grains of millet* and *millet* (S); and [similarly the reduplicated (S),] as *a pearl*, *pearls* (S), and *a grain of wheat*, *grains of wheat* and *wheat*.
wheat; and similarly the hollow, as a silver bead, and silver beads (S): while فَعَلَ sometimes takes the broken pl. فَعْلُ, as ثُمَّث and ثُمَّت (S, R), by assimilation to [238] (R): (d) فَعْلُ, [the predicament of which is like that of فَعَلَ (S)], as بِقرة a cow, bull, or ox, بقرات cows, bulls, or oxen and بقر cattle (S), and شجر a tree (S, R), شجرات and شجري trees; and similarly in the hollow, as an owl, هُمِّومٍ and owls, راحة a palm of a hand, همّات and رّاحات and رّاحت palaces of hands, [as says a poet, describing some cloud drawing near to the ground,]

They that stand well-nigh grasp it with the palms of the hands (BS), a mole, صامت and moles, ساعة an hour or a time, ساعات and (Mb, Jh, KF) ساع, as says AlKuṭamī.

Then we were like fire that, or when it, has reached beards of reeds, so that it sinks down at one time, and rises up at times (S), and حاجات a want or need, حاجات and حاج a want or need, as in the saying

And sometimes wants, or needs, elicit, O Umm Malik, noble deeds from a master niggardly of them and the saying of ArRā'ī.
\text{And many a sender, and unsuspected messenger, and want not light in burden, of the wants, have I yielded to after the secret colloquy with us has lasted long, and he has thought that I am not inclined towards him, not حَرَآتِي, [which is not of the speech of the Arabs, notwithstanding its frequency upon the tongues of post-classical poets (Mb),] as in the saying of one of the moderns إِذَا مَا دَخَلَتُ الْدَّارَ يُومًا رُفِعَتُ • سُوْرَكَ لِي فَاتَّشِرُ بِيَا اِنَا حَارِجُ فَسِيّاَيُ بِيْتُ الْعَنْكَبُوتِ وَجُوسُقُ • رَفِيعُ إِذَا لَمْ تَقْضَ فِيّهِ الْحَوْائِجِ.}

\text{Wherever I enter the mansion one day, and thy curtains are raised for me, then consider thou what I shall go out with. For equal are the web of the spider and a lofty palace when the wants are not satisfied in it} [255] (D); and the defective, as حَصَّى a pebble, حَصْيَاتٌ and pebbles [238], and قَطْرَاتٌ a sand-grouse, قَطَّةٌ and sand-grouse (S): (a) فَقَلْتُ sometimes takes the broken pl. فَقَلْتُْ a hill or mound, أَكْمُ and (S) [آَكَمُ] hills or mounds, جَمْهُورٌ a thicket, جَمْهُورٌ and إِجْمَٰلٌ thickets (S), and قُرْءَٰٰ a fruit, قُرْءَٰٰ and (S) [قُرْءَٰٰ] fruits [256], by assimilation to رَحَابٍ a courtyard, pl. (R) [رَحَابٍ] (S, R); and أَشَابُ and أَشَابُ أَكْمُ [آَكَمُ] [آَكَمُ] أَكْمُ أَكْمُ and أَكْمُ أَكْمُ [آَكَمُ]; and أَشَابُ and أَشَابُ أَكْمُ and أَكْمُ أَكْمُ (R); and they say أَضَؤُ [أَضَؤُ] أَضَؤُ أَضَؤُ or أَضَؤُ أَضَؤُ (KF), أَضَؤُ.
and (S) ْمَءَسَانَ pools [238] (S, R) ; for we have heard that from the Arabs (S) ; but the broken pl. in the defective is rare : (b) S says that ْتَفْعَلْ  with quiescence, and ْتَفْعَلْ  with Fath, of the َع sometimes occur (R) ; they say ُحَلْقَيْنِ rings and ُثَلْقَيْنِ whirls of spindles, [for the genus (R)] ; and ُحَلْقَة a ring and ُثَلْقَة a whirl of a spindle, lightening, [says he (R),] the n. un. [by making the َع quiescent (R)] ; when they affix the augment, [i. e., the ُع (R),] to it, [and alter the sense (S),] as they lighten [such as ُثَثْرِي (R)] in [affixing the َي of (R)] relation (S, R) to it [296], since the ُع is akin to the َي [253, 294] (R) ; but this is rare (S) ; while ُحَلْقَة [with Fath of the َع (R)] is transmitted [by Y (S)] on the authority of IAAl (S, R), in which case ُحَلْقَيْنِ is not anomalous ; and some of the Arabs say ُحَلْقَيْنِ with quiescence of the َع, and ُحَلْقَيْنِ [238] with Kasr of the َف in the generic n., like ُبَدْرِ مَكْر ُبَدْرِ مَكْر pl. ُبَدْرِ مَكْر : (c) the reason why, in the whole of this cat., we have assigned the broken pl. to the n. un., not to the generic n., is only that the generic n., being i. q. the pl. of multitude, ought not to be pluralized (R) : (e) ْتَفْعِلْ, in which [the predicament is the same as in ْتَفْعِلْ, except that (S)] the broken pl. [of the n. un. (S)] does not occur, [as it does in ْتَفْعِلْ (R),] because of the rarity of ْتَفْعِلْ [in comparison with ْتَفْعِلْ (S)], as ُنَيْقَة a fruit of a lote-tree, [in comparison with ْتَفْعِلْ (S)].
fruit of a lote-tree, ḍabba (S),] and a brick, ḍabba (S), and a word [238] (S, R), ḍabba (S), and [above] (f), ḍabla (S, R), which [is treated like, but (S)] is rarer than ḍabla (S), as ḍabla (S, R), and ḍabla (S, R), ḍabla (S, R), and ḍabla (S, R), a grape, ḍabla (Jh) and ḍabla (Jh) grapes (S),] and ḍabla (S, R), ḍabla (S, R), ḍabla (S, R), and ḍabla (S, R), kites (S): (a) the [broken] pl. of ḍabla (Jh, KF, HH), says As, like ḍabla (Hill); and ḍabla (KF); and [IKb adds (HH)] ḍabla (KF, HH) with Kasr (KF): (g) ḍabla (S), which [is treated in the same way, but (S)] is rarer than ḍabla (S), as ḍabla (S, R), ḍabla (S, R), and ḍabla (S, R), a fruit, ḍabla (S), ḍabla (S), and ḍabla (S), [which also is rare (R),] as ḍabla (S, R), ḍabla (S, R), ḍabla (S, R), and ḍabla (S, R), a full-grown unripe date, ḍabla (S, R), ḍabla (S, R), and ḍabla (S, R), ḍabla (S, R), ḍabla (S, R), and ḍabla (S, R), an eyelash (S, R), ḍabla (S, R), ḍabla (S, R), and ḍabla (S, R), [which is similar (S),] as ḍabla (S, R), ḍabla (S, R), ḍabla (S, R), and ḍabla (S, R), a shrub named giganto-swallowwort, ḍabla (S, R), and ḍabla (S, R), a fresh ripe date (S, R), ḍabla (S, R), and ḍabla (S, R), [238]; while some people say ḍabla (S, R), ḍabla (S, R), ḍabla (S, R), [237], as they say ḍabla (S, R), ḍabla (S, R), ḍabla (S, R), and [similarly (S),] in the defective, ḍabla (S, R), seed of the stallion in the she-camel's womb, ḍabla (S, R); while Akh asserts that the n. un. of these necks is ḍabla (S, R), and, if you mean paucity, you pluralize with the [1] and ḍabla (S): (a) the rule in all these measures is, as we mentioned first, that in paucity they
are pluralized with the \( \text{\textdollar} \) and \( \text{\textdollar} \), while in multitude the \( \text{\textdollar} \) is elided: (2) of more than three letters, as \( \text{\textdollar} \) ostriches and \( \text{\textdollar} \) an ostrich, \( \text{\textdollar} \) and \( \text{\textdollar} \) [above] (R). This \( \text{n.} \) (R) mostly occurs in things [created (M, R) by God (IY),] not manufactured (M, SH), because, [say the GG (R),] the former are [often (R) a genus (IY)] created by God in an aggregate, like \( \text{\textdollar} \) dates [and \( \text{\textdollar} \) apples (R)]; so that, [the aggregate being anterior to the individual (IY), a \( \text{n.} \) is constituted to denote the genus; and afterwards (R),] when the individual is required to be distinguished, the \( \text{\textdollar} \) is affixed (IY, R) to it (R), as \( \text{\textdollar} \) a date [and \( \text{\textdollar} \) an apple (Jh)]: while the counterpart of that is the \textit{inf. n.}, such as \( \text{\textdollar} \) striking and \( \text{\textdollar} \) eating, which is a generic \( \text{n.} \) indicative of multitude, denoting \textit{acts}; but, when they affix the \( \text{\textdollar} \), saying \( \text{\textdollar} \) a stroke and \( \text{\textdollar} \) a meal, repast, becomes limited, and indicates \textit{a single instance} [336] (IY); whereas in manufactured things the individual is anterior to the aggregate (IY, R); so that in the expression also their \textit{sing.} is anterior to their \textit{pl.} But this requires consideration, because the generic \textit{ns.} mentioned are not constituted to denote \textit{the collection}, as the GG imagine, so that their reasoning should be correct; but denote mere \textit{quiddity}, whether it be with paucity or with multitude (R). And [the few that occur in manufactured things (R),] such as
ships or boats [and a ship or boat (M, R)], bricks (M, SH) and a brick (M, R), for which, says ISk, some of the Arabs say لبَّةٌ and لبَّةٌ, like لبَّةٌ felt and a piece of felt (Jh), پَرْپُنْجُنُو nose-rings for camels and anklets and caps [721] (M, SH) and a cap (M, R), are [anomalous (Jrb),] not regular (M, SH), the rule in such ns. being to form a broken pl., as قصَّعٌ, a ditch or platter, pl. قصَّعٌ [above], and جَفَّةٌ a bowl, pl. جِفَّاتٌ [238]; but are assimilated to created things. And sometimes they assimilate created to manufactured things, giving them a broken pl., as تُطَلَّعٌ [above], سَجَالٌ, and صُفْحُر (IY). But كَبْةٌ truffles or mushrooms and كُمْ a truffle or mushroom, فَقَعْةٌ white truffles and قَعْتَةٍ red truffles and جَبَّةٌ a red truffle are the converse of ثَمْرَةٌ and ثَمَرَةٌ (M, SH), and are extraordinary (IY), because they [generally (R)] denote the collection when they contain the ٌ, and the individual when they are denuded of it (IY, R); though sometimes the reverse (R). And sometimes they have broken pls., according to analogy, as جَبَّةٌ, like فَقَعْةٌ [237]; and أَكمَوْ [287], whence رَلَقْتُ جَنِينُكَ الْحَمَّ [504, 599] (IY).

§ 255. The [broken (S, IY)] pl. is sometimes not formed from the sing. [used (M), but from an assumed
expression syn. with it (IY)], whence (1) أَرَاهُ [256] (S, M, SH), as [101] (IY), pl. of رَهْطٍ, as though [broken (S)] pl. of أَرَاهُ (S, IY, R, Jrb) i. q. أَفَاَلُ [257] (IY), a pl. pl. (T), because the substantive أَفَاَلُ, however it may vary, takes the pl. أَفَاَلُ [249] (Jrb): (a) أَرَاهُ, [according to S (T), is not used, not being pl. of رَهْطٍ, since, if it were so, أَرَاهُ would not be anomalous; but (IY), as is said (R) by others (T),] is used [by the poet, when he needs it (IY)], as

And many a disgrace: [of others (MAR)], disgraced among his [own (MAR)] kinsfolk, from the highest part of the valley, and not from the middle of it (IY, R), in which case أَرَاهُ is regular (R): (b) similarly أَكَرَعُ pl. of أَكَرَعَ a shank (S, R), as though broken pl. of أَكَرَعُ [246] (S): (2) أَبَاطِيْلَ, pl. of أَبَاطِيْل١ false (S, IY, R, Jrb), as though [broken (S)] pl. of أَبَاطِيْل١ (S, IY, Jrb) or أَبَاطِيْل١ [256], i. q. أَبَاطِيْل١, though they are not used (IY), by rule [247] (IY, R): أَبَاطِيْل١ [257], أَحَدَائِيْنَ, and أَقَاطِيْعُ (S, M, SH), pls. of أَقَاطِيْعُ a tradition, أُرُوسُ last foot of first hemistich of a verse, and قَطْبُ a herd or flock (S, IY, R, Jrb), as though pls. of أُرُوسُ, أَحَدَائِيْنَ, أَقَاطِيْعُ,
and ṣṭṭātin (IY, Jrb), which are not used, by rule ḥadātin, ṣṭṭātin (IY), because their broken pl., the number of their letters being four by reason of the augment in them, would be sīfātin (S), like kullūt sīfātin and [246] (IY): (4) (S, M, SH), pl. of āʾhāl (S, IY, R, Jrb), as though pl. of āʾhāl (IY, R, Jrb), which is not used, by rule āʾhāl, like āʾhāl [237]; while āʾhāl [below] occurs in poetry, like āʾhāl [237], Akh citing

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

In every day and every night (IY, R), though it is strange: and similarly ṣṭṭārin, [pl. of ʿāʾrāš (Jh, KF),] by rule pl. of ʿāʾrāš (R); while Akh asserts that they say āʾrāš [upon the measure of] āʾrāš, as they say āʾhāl [above] (S); and ʿāʾrāš is [sometimes used as (Jh)] a pl. (Jh, KF): (a) is extraordinary in āʾhāl [and ʿāʾrāš,] and in a night and an agg. (A), pl. ʿāʾrāš (KF): āʾrāš (S, M, SH), pl. of āʾrāš a he-ass (S, IY, Jrb), as though
pl. of حمّر (IY), because فعل, according to S [257], is one of the pl. forms, but by rule is pl. of فعل (R), like كليوبث [237, 257] (IY, R), عبيد slaves [237, 239] (IY), معيز [257], and صاحب [246, 247] (R) : اصباب (6), and بَيْاء (S,IY), pl. of صاحب a companion and طائر [257] (IY) ; and pl. of طائر [239, 246] (S) : أَمْكَان [246, 264] (S, M, SH), pl. of مِكَان (R, Jrb), as though pl. of مِكَان (S, IY), not مكَان (S) ; and أَرْسَ (246), pl. of رَمَان (R) ; because we do not see فعل [or فعل (S)] take the [broken (S)] pl.فعل except when fem. (S, IY), like مَقَاب an eagle, pl. of تَمَام [257], pl. of a twin, [says S (R), as though broken pl. of تَمَام (S), because, according to him, فعل also is one of the pl. formations, but by rule is pl. of فعل or فعل (R),] like طَواَرُ a foster-mother, and رَحِّل pl. of (S, R) and (KF) a ewe-lamb [257] ظَهَرُ pl. of beauty, and شابة [257] (R) : ظَهَارَى (10) pl. of طاهِر clean [259], as though pl. of طَهْرُ (Jh). طَرْف [246] is [said by Khl to be (R), as it were (IY),] pl. of طرف i. q. طَرْف, though طرف is not used in this sense
(1067)

(1Y on § 246, R), as مَذَابِكُر مِذَابِكُر i. q. a penis [257], though مَذَابِكُر is not used [in this sense] (R). They say حَوْاطُ جْن, and for the pl. حَوْاطُ جْن, which is only the broken pl. of حَاكْم, like حَوْاطْن [250] (S). And حَوْاطُ جْن is pl. of حَاجَة (Jh, KF, A), as though pl. of حَاجَة (Jh, KF). According to Khl, حَاجَة is orig. حَاجَة, and therefore takes the pl. حَوْاطُ جْن; and so say IAl and ID: and, as all three say (CD), حَاجَة has been heard (Dm, CD) in this sing. (Dm) from the Arabs, like حَاجَة (CD); so that حَوْاطُ جْن may be pl. of it, the pl. of حَاجَة being dispensed with (Dm): except that the well-known form is حَاجَة, the use of حَاجَة being very rare, for which reason IJ says that it has not been heard, and that حَوْاطُ جْن is pl. of an assumed sing.; while some lexicologists hold that حَوْاطُ جْن is pl. of حُوَّاجَ جْن i. q. حَاجَة, which also is a sing. used, as in the saying of Kais Ibn Rifa‘a [alWāṣif alAnṣārī (Is)]

من كان في نفسه حَوْاطَ جْن يطلبها ـ عددئي ناقي له رهس ياضحى

He in whose mind is a need that he seeks beside me, verily I am responsible to him for disclosure, the pl. of حَوْاطَ جْن being by rule حَوْاطَ جْن, like مَصْحَار [248], but the ى being put before the ج by transposition (CD). And [the use of
Men round his court-yard are needy and petitioners, and the saying of AlFarazdalān

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

The man's day is more convenient, when his wants are satisfied, than the long night (Jh), which, if all were cited, would make a thick book (CD). It is disapproved, however, by As, who says that it is post-classical [254] (Jh); while H, as [pointed out] in the Masā’il of IBr, follows As in what he mentions (CD): but As disapproves it only because it is irregular (Jh); and this is reckoned one of his slips and blunders; while [his pupils] AHm
and AFR report, on his authority, that he retracted this saying (CD). And similarly حَزَّاتُ [247] دَرَازِيقٌ, and زُرْقَاتُ, حَزَّاتُ, دَرَازِيقٌ, زُرْقَاتُ, p.ls. of حَزَّاتُ, دَرَازِيقٌ, a skiff, the rule being to omit the it [253]; so that the anomaly in these is the imploitation of the Kasr. The preceding are all p.ls. in form and sense, having sings. of their form, except that they are irregular. And approximate to this cat. are (1) the mascs. which, having no broken pl., are pluralized with the t and ب, as جَمَالُ سُبْحَانَاتُ [234, 261] and رَحْلَاتُ [17, 234], and سَرَدَاتَنَّ [234, 261]: (2) أَرْضَانَ, مُعِزِّونَ, تُبُونَ, and the like fems. pluralized with the m and ن [234, 244, 260] (R). نَسَاء is a [heteromorphous (Jh, KF)] pl. of امَّة a woman (Jrb), like بَحْقَاط pl. of خَلْفَة [238] and pl. of ذَقَّ [171, 172] (Jh); as also are نَسَاء or نُسَّو [251] (Jh, KF), and نَسَاء (KF). And sometimes a pl. occurs that has no sing. at all, regular or irregular, like عَبْدَ الدِّينُ and عَبْدَ الدِّينُ [257] (R). Jh says (BS), I have not heard the sing. of عَسَافِيلُ meaning mirage, as in Ka'b's saying كَانَ عَسَافِيلُ أَوْرَ دِرَاعِيْهَا آلَهُ [75]; but the sing. of عَسَافِيلُ meaning a kind of large white truffles or mushrooms is عَسَافِيلْ; while the poet says عَسَافِيلْ, the letter of prolongation being elided by poetic license.
Until, when he reacheth his strongest, or his full powers or strength, (1) is pl. of \( \text{أَشْدَرُ} \) by elision of the augment, as AU asserts, citing in evidence \( \text{عَهْدِي بِهِ شَدَّةَ ألْتَهَارِ آذَنُ} \) at the time of the highest part of the day [65], orig. \( \text{أَشْدَرُ} \), according to him, the Hamza having been elided; and, according to this, \( \text{أَشْدُرُ} \) is like \( \text{إِبْلِيَآرَةَ ذُبُّرُ} \) \( \text{أَشْدُرُ} \), [661, 686]: and this is one of Sf's two saying (BS): (a) critical judges hold that \( \text{أَنْعُمُ} \) [238] is pl. of the inf. n. نَعْمٌ, [from their saying \( \text{يُؤْمَرُ نَعْمَ} \) \( \text{a day of enjoyment} \) (Jh),] according to analogy; and that \( \text{أَشْدُرُ} \) is pl. of \( \text{الْعُلَامَ} \), like \( \text{أَنْعُمُ} \) \( \text{أَشْدُرُ} \), pl. of \( \text{أَنْعُمُ} \) a kid's skin (1Y on §233): (2) is pl. of \( \text{شَدْتِهَا} \) [238], as S says, like \( \text{أَنْعُمُ} \) pl. of \( \text{نَعْمَة} \) (BS); and this is good in respect of the sense, because \( \text{بَلِّغُ الْعُلَامَ شَدْتِهَا} \) The young man reached his full vigor is said (Jh); but \( \text{نَعْلَة} \) does not take the pl. \( \text{أَنْعُمُ} \) (Jh, KF): (3) occurs [as pl. of \( \text{شَدْتِهَا} \) (Jh, KF),] by elision of the \( \text{ذُبُّرُ} \), as IJ says (BS), like \( \text{أَذْرُبُ} \) \( \text{ذُبُّرُ} \) [237] (Jh, KF): (4) is a pl. having no sing. [of its own crude-form (Jh, KF)], as Mz says; and this is the second of Sf's two sayings (BS): (5) is [said to be (B)] a sing. [in the form of a pl. (Jh, KF, AKB)], like \( \text{أَنْجُدُ} \) pure lead [256] (Jh, B on VI. 153, KF, AKB), these two having no counterpart (Jh, KF, AKB); and
[this is the saying of AZ, who relates that (AKB)] its Hamza is pronounced with Damm (KF, AKB) as a dial. var. of Fath (AKB).

§ 256. Necessity sometimes leads to pluralization, as to dualization [232], of the pl. (A). The [broken] pl. is [sometimes (SH)] pluralized (M, SH), when they mean to intensify the multiplication, and to notify different kinds of that sort, by assimilation of the pl. expression to the sing. (IY). The pl. pl. is of two kinds, sound and broken (Jrb). When they mean to form a broken pl. of a [broken (A)] pl., they [assume it to be a sing., and (Jrb)] form its [broken (A)] pl. like that of the sing. resembling it (Jrb, A) in measure (Jrb), i.e., in number of letters, and [arrangement of] vowels and quiescences, even if differing from it in the sort of vowel (Sn), as أَعْمَّدَ [239] and أَفْوَلَ أُفْوَلَ, because assimilated to أُعْصَرُ [379], pl. أَعْصَرَتُ [249] and أُعْصَرَتْ [255]; and as غَرَبَانُ [246], pl. غَرَبَانِ [255] by assimilation to غَرَبَانُ [250] (A). And, when they mean to form a sound pl. of a [broken] pl., they affix the I and to its final, as جَيْمَالَاتُ [237], pl. جَيْمَالٌ, and similarly the rest (Jrb). The pl. is pluralized with the I and because the broken pl. is fem. [270] (IY, R). A seems to say that the pl. of the pl. not excepted [below] is regular; but AH says that, in the pl.
of multitude, it is not regular, by common consent; and that, in the pl. of paucity, its regularity is disputed, the majority holding it to be regular, while IU adopts the opinion that it is not regular (Dm). IH says "sometimes" in order to make known that (Jrb), as S and others say (R), the pl. pl. is not regular (IY, R, Jrb), universal (R, Jrb), whether it be broken, like ُکَلِّبَ [below]; or sound, like ُبِرَتَاتُ [below] (R): but is confined to what the Arabs have pluralized, and does not exceed that (IY, R), because the object of the pl. is to indicate multitude; and, this being realized by the pl. expression, we have no need of a second pluralization: S says that (IY) every pl. is not pluralized, as every inf. n. is not pluralized (S, IY), nor every n. that is applied to the collection [254] (S); and [Jr says that (IY)]], if you said ُفَلْسَ as pl. of ُفَلْسُ [and ُکَلِّبُ as pl. of ُکَلِّبُ (IY)], it would not be allowable (IY, R): and, that being the case, the pl. pl. is anomalous (IY). Similarly the pl. of the generic n. is not regular (R, Sn), by common consent, if its sorts do not differ, whether it have a n. un. distinguished by the ُ [254], or not: while, if they do differ, the majority hold that its pl. is not regular, because of its rarity; but Mb, Rm, and others hold it to be regular (Sn). And similarly the inf. n., because it also is a generic n. [386]: so that you do not say ُنُصْرُ and ُشَنُومُ, as pl. of ُنَصْرُ and ُشَنُومُ, nor ُأَبْرَارُ as pl. of ُأَبْرَارُ [254]; but confine
yourself to what has been heard, except that the poet, if constrained, pluralizes the *pl.*, as

\[\text{باؤٓعِينَاتٍ لَمْ يُخَالِطِهَا الْئَدَّى}\]

*With eyes that notes have not troubled* (R). And, as for the *quasi-pl. n.*, S seems to say that its *pl.* is not regular; while ٌبِرْطُومُٰٓ [257] and ٌرَأْبِهُٰٓ [255, 257], *pls.* of ٌكُثُومُ، are instances of what has been heard: so [says Syt] in the Ham† (Sn). The *pl. pl.* occurs in the *pl. of paucity*, and in the *pl. of multitude* (IY); but is frequent in the *pl. of paucity*; and rare in the *pl. of multitude*, except [when the *pl. pl.* is formed] with the |(Jrb): being easier in the *pl. of paucity*, because this indicates *few*; so that, when *many* are meant, they pluralize it a second time (IY). It has been often heard in ٌئِنْعِلْٰٓ, ٌئِنْعِلْٰٓ, and ٌئِنْعِلْٰٓ (R): but, as for Z's saying “every ٌئِنْعِلْٰٓ or ٌئِنْعِلْٰٓ” and “every ُؤٓٓبُعُلْ“ [below], it is a careless expression, the correct doctrine being what we have mentioned (IY). In the *pl. of paucity* (S, IY), (1) every (M) ٌئِنْعِلْٰٓ or ٌئِنْعِلْٰٓ takes the [broken (S)] *pl. ٌؤٓٓبُعُلْ* (S, M), because is assimilated to ٌؤٓٓبُعُلْ، [like ٌآَرْبِّثْ (IY),] and to ٌئِنْعِلْٰٓ (S, IY), like ٌؤٓٓمِلْلةٌ [249] (IY), as (a) *pl. of ٌآَيِدِْ (243, 260) (S, IY, R), *pl. of ٌيِّدَدٌ* a hand (IY), as says the Rājiz, [describing snow (Jh)].
As though it, on the broad plain, were cotton soft to the feel, in hands of spinners (IY); and أَرْطَبُ أَرْطَبُ pl. of أَرْطَبُ اَرْطَبُ (S, IY, R), pl. of أَرْطَبُ a skin for holding milk (IY), as says the Rājiz

The six skins of milk are milked from her (S, IY): [and] أَكَلْبُ أَكَلْبُ (M, SH), which, I think, does not occur, for which reason Jr says [above] that, if you said أَكَلْبُ أَكَلْبُ, it would not be allowable; though Jh has transmitted it as (IY) pl. of أَكَلْبُ أَكَلْبُ (M, SH, HH): (a) Jh says (HH), the pl. of أَكَلْبُ in paucity is أَكَلْبُ, and then, deeming the Damma too heavy upon the أَكَلْبُ أَكَلْبُ, they make the أَكَلْبُ أَكَلْبُ precede [the أَكَلْبُ أَكَلْبُ], saying أَكَلْبُ أَكَلْبُ, which is transmitted by ISk from some of the Tās; and then they substitute أَكَلْبُ أَكَلْبُ for the أَكَلْبُ أَكَلْبُ, saying أَكَلْبُ أَكَلْبُ (Jh, HH): (b) أَسْقَيْة أَسْقَيْة (S, IY, R), pl. of أَسْقَيْة a skin used to hold water or milk (IY); and أَسْقَيْة أَسْقَيْة (S, IY, R), pl. of أَسْقَيْة a bracelet, as يُحَلَّنُ بِهَا مِن أَسْقَيْة مِن ذَهَبَ XVIII. 30. They shall be adorned therein with bracelets of gold (IY); and [sometimes (IY)] أَسْقَيْة أَسْقَيْة (S, IY, R), pl. of أَسْقَيْة (S, R), the أَسْقَيْة being affixed for feminization of the pl. [265], as أَسْقَيْة أَسْقَيْة أَسْقَيْة أَسْقَيْة أَسْقَيْة أَسْقَيْة XLIII. 53. Then wherefore have not bracelets of gold been put upon him? (IY), so read by some (K, B): (2) every (M) أَفْعَالُ
takes the [broken (S)] pl. أَنَاعِيلُ (S, M), because is assimilated to إنَاعُلٍ [379] (S, IY), as أنَاعِيبُ (S, M, SH), pl. of إنَاعٌ [253] (S, IY, R, Jrb), pl. of نَعمَة camels (IY); and أَنِعَائلِ (S, IY, R), pl. of أَنِعَأْلَاتُ sayings, speeches (S, R); and أَنِعَيْلَاتٌ pl. of أَنِعَأْلَاتُ tents or houses [242]; while a poet says

ترَعَى أَنَاعِيلْ مِنْ حَرِيرِ الْخَضْصَ

Ejaculated camels browse off the rugged ground of the salt plants, pluralizing نَضْرَة [239, 251], pl. of نَضْرُ, [and contracting أَنَاعِيلْ into أَنَاعِيلْ] (S). And they say أَنِعَيْلَاتٌ [pl. of أَنِعَأْلَة a gift (KF)] and أَنِعَأْلَاتٌ, using the sound pl. [of إنَاعُلٍ (S, IY)], like أَنِعَأْلَاتٌ [253] (S, IY, R). And [in the pl. of multitude (IY)] they say (1) [in نَعَالُ (S, R),] (a) جَمَالًا (S, M, SH), pl. of جَمَالٍ [237] (S, IY, R, Jrb), pl. of جَمَالُ a he-camel (Jrb), using the [broken (S)] pl. جَمَالٍ (S, R), like شَمَالًا (S, IY, R, Jrb), pl. of شَمَالَ (S, Jrb), which is the wind that blows from the direction of the pole-star (Jrb), [or] pl. of شَمَالٍ [246] (IY, R), as though they meant different kinds of he-camels, not intending multiplication here, because the f. imports multitude (IY); (b) كَانَتْ جَمَالَاتٌ، جَمَالَاتٌ كَانَتْ جَمَالَاتٌ. صَفَرَ LXXVII. 23. As though they were yellow he-camels (IY), as they say (S) كَلَابُ (S, M, SH), pl. of كَلَابٍ dogs
(1076)

(KF), ṭayyā'āt (S, M, R), pl. of ṭayyā'āt (S, M, R), pl. of ṭayyā'āt she camels [238] (KF), using the sound pl. (S, IY, R), which is frequent in comparison with the broken (IY) : (2) in ḥūl (S, R), bīyū'āt (S, M, SH), pl. of bīyū'āt tents or houses [242] (S) : (3) in ḥūl (S, R), ḥūrāt (S, M, SH), pl. of ḥūrāt and ḥījārāt [246] and ḥījār (IY), pl. of ḥījār a he-ass and ḥījār a camel for slaughter (IY), pl. of ṭārāt roads [246] (S, IY), and pl. of mā'īn running water (IY):

(4) in ṣ'īl (R), 'uqud (S, M, R), pl. of 'uqud [247] (S, IY), pl. of 'uqud (IY, R), as says the poet [ArRā'ī (IY)]

She has in Ḥakīl and AnNumaira an abode, wherein she sees the wild animals when recently delivered, and followed by their little ones (S, IY) ; and [similarly (S, IY)] dūrat (S, M, R), pl. of dūrat [285] (IY), pl. of dūrat a house, dwelling, or abode (IY, R) : (5) in [IY] fīlān, fīlān [250] like (R), pl. of mūsir (S, M, R), pl. of mūsir a gut or bowel (IY, R), like mūsir pl. of kābīn (IY) ; and hāshāmīn (S, M, R), pl. of hāshān (S, R), pl. of hāsh a garden [below] (R), or of hāshīsh dry fodder (R on § 237) ; [or] pl. of hāshān [237] (IY), which may be
(1077)

(R) pl. of ḥaṣ [above] (IY, R), because it is a dial. var. of ḥaṣ [237], like ṣaḥṣār pl. of ṣaḥṣār a bull (R). And, says ISd, it is my opinion that ṣaḥṣār and ṣaḥḥān are pl. of ṣaḥḥān, which is pl. of ṣaḥḥān, as says Zuhair, describing a sandgrouse fleeing from a hawk to some water flowing on the surface of the earth,

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

لايا يبنئيها من البجور جذب الضرارين بالكور
[Slowly and laboriously does the hauling of the sailors on the sheets keep her away from yawing (AKB),]
being the sound pl. of ضراي, pl. of صار, pl. of صار pl. of a sailor, and in

وإذا الإجال رأوا يزيد رأيتهم خضع الرقبة نواكسي الابصار [247] (R), with the ى being transmitted by many
(1079)

(AKB) or with the أ (A), whence [the tradition of ] Ḥenadən Laṭass ṣawajjāt Yūsuf. *Verily ye, assuredly ye are the mistresses of Joseph (R, A) : though the sound pl. is not regular, universal (R). And IM adds in the Tashkil فعالة and فعالة ; so that, says Dm, whatever is commensurable with any of these four paradigms does not form a [broken] pl. (Sn). The ultimate pl. [18] is the pl. whose initial is pronounced with Fath : and whose third is a [non-compensatory (A, Fk)] followed by two letters, [whether one of them be incorporated into the other, as in كواب (R)] or not, as in مِساجد (R) ; or by three, the middle one of which is quiescent (R, Jm, A, Fk, upon the diptote), such that it and what follows it are not meant to be understood as separable [from the ] (A) : while the letter next after the أ is pronounced with Kasr not accidental (A, Fk), either expressed, [as in مساجد and مصلي] (YS) ; or understood, as in مدار [and مدار (YS)] or مدار [731] (A, YS) and مدار [248] (YS). When the pl. is of this description, it is excluded from the forms of Arabic sings., because you do not find a sing. whose third is an أ followed by two or three letters except when (1) its initial is pronounced with Damm, as عدایر [395] : or (2) its أ is a compensation for one of the two أs of relation, (a) really, as in يُباي and شم, org.
and َشَّامِي َيَبِينَى, one of the two َيَس of relation being elided, and the َل put as a compensation for it, [while the Hamza of َشَّامَ is pronounced with Fath for affinity to the َل (Sn)]; or constructively, as in َتَهَامُ (A), the َل of which was present before [the formation of the rel., so that it is a quasi-compensation (YS)], as though the rel. were formed from َتَقَلُّ (YS, Sn), [like َيَنُسُ (YS, Sn),] or َقَلُّ, [like َشَّامُ (YS, Sn), and then one of the two َيَس were elided, and the َل put as a compensation for it (A)]: or (3) the second of the three [letters after the َل] is mobile, as in [the inf. ns. (YS)] dislike and obedience [below] (A, YS); or (4) the second and third are accidental, added to denote relation, and meant to be understood as separable [from the َل], the canon of which [accidental addition to denote relation (Sn)] is that the second and third should not precede the َل in existence, whether they be (a) preceded by it, as in َرَبَّاَ (Sn) and (A) َطَفَارَ (rels. to َرَبَّاَ (Jh)), a country from which camphor is imported and َطَفَر a city in AlYaman (Sn); or (b) inseparable [from the َل (YS)], like َحَوَرَ (Sn) an assistant and َحَوَِّلَ cunning: contrary to such as َقَمْارَ (A), and َكُراَسِيُّ (YS),] which correspond to مُصَابِيحٖ.
(A, YS), because [the second and third, i.e.] the two ُيَس, being found in the sing. [248], are not accidental in the pl. (YS) : or (5) the letter next after the ُل [is not pronounced with an original Kasr, but (A)] is (a) pronounced with (a) Fath, as in ْبَرَكَتٌ [246] ; (b) Damm, as in [the inf. n. (YS)] ْذَارَكَةٌ ; (c) an accidental Kasr on account of the unsoundness [of the final (YS)], as in ْتَذَائِن, ْتَذَائِنَةٌ , the Damma being converted into Kasra (YS, Sn) for affinity to the ُي (Sn) : (b) quiescent, as in ُأَلْقَى عَلَيْهِ عَبَّالَةٍ pl. of ُعَبَّالَةٍ a weight, as in the saying ُأَلْقَى عَلَيْهِ عَبَّالَةٍ ُعَبَّالَةٍ. He threw his weight upon him (A, YS), ُعَبَّالَةٍ being triptote because the quiescent in it next after the ُل has no share in any vowel (A), since ُعَبَّالَةٍ has no ْؤُلَف, in which the quiescent was mobile, contrary to such as ْدَوَابَةٍ (Sn). The reason why the ultimate pl. is so strong as to be equivalent to two causes [18] is, (1) as the majority hold, because it has no counterpart among Arabic sings. : (a) as for such as ُأَكْلَب and ُأَجْمَالَ, which also have no counterpart among sings., the strength of their plurality is broken by their being pls. of paucity, the predicament of which is that of sings [235] : (b) the opinion is attributed to S that ُأَنْفَعَُلَْلُعَلَْلُعَلَْلُعَلَْلُعَلَْلُعَلَْلُعَلَْلُعَلَْلُعَلَْلُعَلَْلُعَلَْلُعَلَْلُعَلَْلُعَلَْلُعَلَْلُعَلَْلُعَلَْلُعَلَْلُعَلَْلُعَلَْلُعَلَْلُعَلَْلُعَلَْلُعَلَْl. XVI. 68. [146], though the pron. refers to ُأَنْفَعَُلَْلُعَلَْلُعَلَْلُعَلَْلُعَلَْl. ; and the sing. may be qualified by it [146, 235, 257], though not by any other pl. measure : but it would not be
correct to urge that أُذْرِجُ occurs as a sing. in أَذْرِجُ a name of a place, because it is transferred [4] from the pl., like مَدَايْنُ; nor in بَكَّرَةُ bricks and أَمْلُكُ [255], because they are foreign; nor in أَبُلْمُ, because it is a corrupt, anomalous, dial. var., the chaste pronunciation being دَمَم of the Hamza [372]; nor in أَشْدُ [238, 255], because it is an irregular pl. of أَشَدُ, or a pl. having no sing., as is proved by the saying

بُلِّغْتُها وَأَجْتَمَعَتُ أَشْدِي

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

بُلِّغْتُها مَجْتَمَعَ أَشْدِ # فَانْهَفْ لَمَّا قُتْتُ صُبْحُ الرَّعْدِ

in the 2nd pers., not the 1st, Thou wast brought to it (the Khilâfa), when collected as to thy strength; and, when thou didst rise to the throne, the thunder-shower poured down, i.e., the doors of bounty were opened; though it may be from another Rajaz poem, and God knows! (AKB): (2) as some say, because it is the ultimate
broken pl., [as explained above]: (3) as others say, because, having no counterpart among sing., it resembles the foreign, which has no counterpart in the Arabic language; but, according to this, it contains two causes, pluralization and quasi-foreignness, not one cause equivalent to two causes: (4) as Jz says, because it contains pluralization and want of a counterpart among sing., want of a counterpart being, according to him, an independent cause, not needing [to be combined with] plurality; so that, according to him also, it contains two causes; and the causes, according to him, are more than nine: (5) as IH says, because the pluralization is really repeated, as in ُكَلِب; or because this pl. is on the measure of the pl. pl., as in مُسْلِجَة: so that, according to him, its being the ultimate pl. has no effect. This form [of pl.], however, [in order to be an independent preventive of triptote declension,] must be without a َس, a condition intended to exclude such as مَلَّتَة [253, 265], because the َس approximates the expression to the measure of the sing., as كِرَاهِية [above], عُلَانِية publicity, and كِرَاهِية , so that the strength of its plurality is somewhat broken (R).

§ 257. What [Z followed by] H mentions in this section is the quasi-pl. n. (R on SH). The n. is [sometimes] applied to the collection, though it is not a broken pl. of its sing. (S, M), but is [only a sing. n. applied to a mul-
titude (IY),] like men, a member of men from three to ten, [and a number of men less than ten (Jh, KF),] except that it has the same crude-form [and composition (IY)] as its sing. (S, IY), while 278, [and ] have crude-forms different from those of the sing, because their sing. is a man (IY), as (1) owners of camels on a journey, exclusively, from ten upwards (IY), sing. footmen, pedestrians, sing. (Jh, K,B on XVII. 66), travellers (S, M), sing. Sa’ir (IY), like companions, sing. birds, sing. * ُبَرَبَث companions, sing. traders (S, IY), sing. dinkers [below] (S): (2) *أَدَم* tanned hides (IY), sing. *أَوْعَشَ* partly tanned hides, sing. *أَحْب* untanned hides, sing. *أَهِب* poles of tents (IY), sing. *عَمْد* servants (S, M), sing. *حَاجِم* guards, [sing. *جَارِم* as guards, [sing. Filled with strong guards (K, B), where, being sing., it is qualified by , whereas, if its sense were regarded, would be said; while a similar construction occurs in

I dread a small band of footmen or a small troop of camel-riders going out early in the morning; and (dread) the
wolf, dread him [62], and a howling dog, [where the poet says (N),] because رَكْبُ رَجُلٍ and رَكْبَ (K): (3)
[а herd of camels with their herdsman and owners, as
(1) (Y), by AlHuta’i’ā, satirizing AzZibrikān Ibn Badr at-
(3) (M) a herd of cows [with their herdsman
(4) (S, Jh)], as in the reading من البَاقِر تَشاَبْهَ عَلَيْنَا II. 65. 
Verily the herd of cows described are so much alike as to confuse us (IY), sings. جَيْلُ بَقْرَةٌ a he-camel and
(273) (S, IY); and جَيْلُ جَانٍ genii, sing. جَيْلُ (KF):
(4) (S) سَأْرَةٍ nobles, chiefs [246] (S, M), orig. سَأْرَةٍ (IY), sing.
(5) نَفَرَةٍ (S, IY): (5) Sَأْرَةٍ (S, M) sharp in pace, said of he-asses
(6) فَرْأَةٍ (IY), sing. فَرْأَةٍ, like صُحبْةٍ companions, sing. صُحبْةٍ (S, IY): (6) شَهْفَ (S, M), sing. شَهْفَ, and مَفْرَأٍ (S, IY); and sometimes
(7) مَفْرَأٍ (S, IY); and sometimes صَائِلَ (S, M), as
like رَكْبٍ غُزْى (IY): (7) غُزِّى raiders (S, M), as
Have I made to journey by night, so that even their raiders
are weary, and so that even the generous coursers etc.
and [similarly (IY)] [camels that do not return to the tribe at evening (IY)], sing. عَزْبُبٌ (S, IY), тріб (M), sing. اقتِنِبٌ (S) [255] قَتِرٌ : ظَّرَرٌ (IY), sing. ٌنٌسٌ (S, KF on VII. 160), sing. اًسمٌ (S); and she-camels that have brought forth twice, sing. ٌنٌسٌ (S) ِنَّفَّلَ (M), sing. ُرَخْلٌ [255] (IY); and herdsman, [sing. رَعَاءٌ (S) as read in XXVIII. 23. [247] ـ (K, B): (9) عَدَّى ُحَرْبٌ brothers [237], sing. ُحَرْبٌ (S) [10-11] and enemies, foes, sing. ُعَدَّرٌ [368] (KF). This kind of n. (IY), such as ُرَكْبٌ [above], جَامِلٌ, etc. (SH), though it indicates multitude (IY), is not a [broken (IY)] pl. (IY, SH) of the sing. (IY), according to the soundest [opinion] (SH); but is a quasi-pl. n. (MASH). The quasi-pl. n., as ُرَكْبٌ camels [232, 273] and ُعَمَّر sheep, is excluded [from IH’s definition of the pl.], because, although it indicates units [234], still those units are not intended [and indicated] by taking the letters of its sing., and subjecting them to some alteration; but its sing. is a heteromorphous expression, like ُرَكْبٌ a camel and ُطَلْبٌ a sheep: for, if it be said that ُرَكْبٌ [above], ُطَلْبٌ pursuers, and جَامِلٌ are included in the definition, since their sings. ُرَكْبٌ, ُطَلْبٌ, جَامِلٌ are of their crude-forms,
as you see, رَكْبُ c. g., being taken, and its letters altered, so that it becomes رَكْبُ I say that رَكْبُ is not the sing. of رَكْبُ, though they happen to have the same rad. letters, because, if they were pls. of these sings., (1) they would not be pls. of paucity, since the measures of the latter are limited [235], but pls. of multitude; and the pl. of multitude does not make its dim. according to its own form, but is restored to its sing., while these are not restored, as جُبَيْلُ and رَكْبُ [285]: (2) they would be restored to their sings. in forming the rel. [310], and جَامِلُ and رَكْبُ would not be said: (3) it would not be allowable to put the pron. relating to them into the sing., as in دُوَوْ جَامِلُ أَحَمَّدٌ [above] and قَعْبَتَ غَيَاشًا ثُمَّ مَرَتْ كَأَنَّهَا ♦ معَ الصَّحِيحِ رَكْبُ مِنِّ أَحَاطَةٍ مَجِفْلِ [271] (R on IH), from the ode celebrated as the لَمْيَاتُ al‘Arab, by Asīr Shanfa‘r, Then they (the sand-grouse) gulped water down hastily, and afterwards passed, as though they were, with the dawn, camel-riders from, or of, Uḥāzā, hurrying along, where the pron. relating to رَكْبُ from its ep. مَجِفْلُ is sing. (AKB). But Akh [below] says that every n. which imports the sense of the pl., and whose sing. is an act. part., like شَرْبُ and صَحِيحُ [above], sings. صَاحِبُ and شَرْبُ, is a broken pl., whose sing. is that act. part.; and it follows from the opinion of Akh,
although he does not expressly declare it, that distant, sing. جَامِلُ, غَيْبُ، خَبَّةٌ and حَدَّهُ جَمِيلٌ, أَهْبُ, يُعْيَدُ, كَلِيبَ [237, 255], sings. سَفِيرُ, وَمَعْزُ ظَوَّارٍ and سَمِّيَةٌ, صَحِيَّةٌ, كَلِيبَ مَيْهَةٌ elders, sing. شَيْخٌ, and مَيْهَةُ, كَلِيبَ مَيْهَةٌ elders مُعيْزَةٌ [273], and مَيْهَةٌ M. ass [273], and M. ass she-asses, sings. غَيْبُ, عَيْرُ, شَيْخُ, أَيْكِانُ, رَكْبُ, سَفِيرُ, رَكْبُ, and the like, because the pl. has an expression of its own composition applicable to an individual (R on SH); and [thus], according to Akh, the whole of the quasi-pl. ns., that have sings. of their own composition, are pl., contrary to the opinion of S: while, according to Fr, whatever has a sing. of its own composition, whether it be a quasi-pl. n., like رَكْبُ, or a generic n., like ثَمُرَةٌ [254], is a pl.; and whatever has not [such a sing.] is not [a pl.], such a n. as being a sing., according to him. As for the quasi-pl. n. and the generic n., that have no sing. of their own crude-form, they are not pl., by common consent; as رَكْبُ camels and تِراَبُ dust; while the reason that a n. like تِراَبُ and حَلْلٌ vinegar has no n. un. with the s is that it has no individual distinguishable from another, as اَلْدَكَّةُ apples and ثَمُرَةٌ dates have [254] (R on IH). This sort [of quasi-pl. n.], which has no sing. of its own crude-form, is mostly fem. [271] (R on SH). If it be said that some pl. also, i.e.; the
pl. of the, assumed sing., as عبادید and عبابید [255], meaning [horsemen, and (KF)] parties [of people, going in every direction (Jh, KF)], and مَسْلِتا pl. of مَسْلِتين [21, 255, 275], being excluded by the saying “intended [and indicated] by the letters of its sing.” [234], ought to be quasi-pl. ns., like تُلَعَب and عَنْم, I say that the quasi-pl. ns. are such as import the sense of the pl., while differing from the measures peculiar to, or notorious in, the pl.; whereas, the measure of such as عبادید and عبابید being peculiar to [256], and [the measure] of such as نسومة being notorious in [235], the pl., their measure necessitates their being pl. ; so that, a sing. being assumed for them, as عبادید and عبابید, and as نسومة غلام pl. غلابیه [246], they have, as it were, a sing. subjected to some alteration. And such as رَب مَدْاکِر [285], and مَشَايْخ, are co-ordinated with the pl. of the assumed sing., although they have a sing. of their own crude-form, because it is not regular; so that their sing. is, as it were, مَدْاکِر or مَدْاکِر, and مَشَايْخ, and similarly the أحاديث traditions of the Prophet [255], pl. of أحِدَّثْتُ, not of the أحادیث used, because the latter denotes a facetious, low story (may the like of it be shunned !) (R on IH). The difference between the pl., the quasi-pl. n., and the collective generic n. [254] is (1)
id. : for the n. indicative of more than two is (a) applied to denote an aggregate of units collected, indicating them as the repetition of the sing. with coupling [228] would indicate them ; (b) applied to denote an aggregate of units, indicating them as the sing. indicates the whole of the parts of its named ; (c) applied to denote the essence, the consideration of individuality being neglected in it : so the first is the pl., whether it have a sing. of its own crude-form used, like ٍْرُكْبٌ and ٍْأُسْوَى [237] ; or not, like ٌْأَبَابِيلٌ separate companies, flocks, or bevies : the second is the quasi-pl. n., whether it have a sing. of its own crude-form, like ٣ْمَصْحَبٌ and ٦ْقُرْمٌ ; or not, like ٦ْقُرْمٌ and ٣ْرُكْبٌ : and the third is the collective generic n., which is distinguished from its n. un. mostly by the §, as ٣ْتُمْرَة and ٣ْتُمْرَة [254] ; and sometimes by the ٦ of relation, as ٦ْرُومٌ and ٦ْرُومٌ [294] : (2) lit. : for, (a) if the n. indicative of more than two have no sing. of its own crude-form, then, أَمْبَابِيلٌ and عَبَادُهُ, or prevalent in the pl., as أَعْرَابٌ, it is a pl. of an assumed sing. : (a) we say that أَعْرَابٌ is upon a prevalent measure, because أَعْمَالٌ is extraordinary in sing., as بَرَمَةٌ أَعْمَارٌ [146] : this is the opinion of some GG ; but most of them hold that أَعْمَالٌ is a measure peculiar to the pl., and make بَرَمَةٌ أَعْمَارٌ a qualification of the
sing. by the pl. [235, 256], for which reason IM in the Kāfiya mentions only the [measure] peculiar to the pl.: (β) 之意 is not pl. of عرَب, because عرَب is common to the settled Arabs and the nomad Arabs, whereas 之意 is peculiar to the nomads: (β) if not, it is a quasi-pl. n., as ٥ and لِب : (b) if it have a sing. of its own crude form, then, (a) if it be distinguished from its sing. by [elision of (Sn)] the ى of relation or the ى of feminization, [which is in its sing. (Sn),] it is, when not invariably َه, a collective generic n., as ٣ and ٥ [254, 294]; and, when invariably َه, a pl., as ٥ and ٥ [238]: (b) if it be not so [distinguished (Sn)], then, if it accord with the preceding measures of the pl. [235, 237-253], it is a pl., so long as it is not equal with the sing. in being masc. [270], and in having a rel. n. formed to it [310], in which case it is a quasi-pl. n., for which reason ٥ is decided to be a quasi-pl. n. of ٥, because it is equal with the sing. in being masc.; and ِة riding-camels is decided to be a quasi-pl. n. of ٥ [246], because they say ٥: while, if it differ from the preceding measures of the pl., it is a quasi-pl. n., as ٥ ِة and ٥, because ٥ is not one of the pl. formations, contrary to the opinion of Akh [above]. As for the integral generic n., like ٥ milk, ٥ water, and ٥ striking, it does not indi-
enate more than two, [nor two (Sn)]: for it is applicable to little and much; though, when ظْرِبّ is said, with the ِّ, it is an unequivocal designation of unity [254, 336] (A). َنِعْلٍ is not regular in [the quasi-pl. of] َنَعُّلٍ, so that ُكتَبّ ِجلَّس and ُكَتَبّ ِجَلَّس are not said (R on SH). As for ُعْرَأّ ُعَيْبَّ and ُعْرَأّ ُعَيْبَّ, some mention that they are quasi-pl. ns.; but IM says in the Tashil that, according to the soundest [opinion], they are paradigms of the broken pl. [237, 239, 255]. IS holds that ُنِعْلَة is a quasi-pl., not a broken pl., because it is not regular in any formation [of sing. (Sn)], but is remembered in six measures, َنُعْلٍ [239] and ُثِيْرَة ُبُلُّس; (2) َنُعْلٍ, as ُشَيْحَة [243, 246]; (3) َنُعْلٍ, as ُثْيَنَة َثَنَّى second in rank as a chief, [like the Minister in relation to the Sovereign (Sn)]; (4) َنُعْلٍ, as ُغَرَّة ُجَذَّلَس; (5) َنُعْلٍ, as ُجَذَّلَس [246]; (6) َنُعْلٍ, as ُجَذَّلَس [246]: the source of all that being report, not analogy (A).

§ 258. The [sing. (S, R)] n. containing the sign of femininization is [sometimes (R)] applied to [the individual and (S, M)] the collection [under one form (S, M)], as َحَنَوْنَة Saint John'swort (M), an odoriferous plant (IY), ِتَحْنَمَيْ wall-barley grass [248, 272], ُكَرَفَأَة tamarisk trees, and ِتَحْنَمَيْ [273] (S, M, R), a plant [growing] in water (IY),
the n. un. being distinguished by the ep. [رَأِيْدَةٌ (S, R)],
as [حُدْرَةٌ وَاحِدةٌ (IY)], وَحِدَةٌ, and بُهْمَىٰ وَاحِدةٌ (S, IY, R); not by the s [254], because two signs of feminization are not combined (IY, R) in one word (IY). But بُهْمَىٰ is transmitted, which, according to S, is anomalous, because the l in بُهْمَىٰ, according to him, is for feminization; while, according to Akh, the l is for co-ordination with برَقٍّ [392]; so that, according to him, بُهْمَىٰ is pronounced with Tanwīn, triptote; and بُهْمَىٰ is not anomalous (R). You say أرْطَىٰ and علْقَى [272], because the l of أرْطَىٰ and علْقَى is [for co-ordination (IY, R),] not for feminization (S, IY, R); but some of the Arabs pronounce علْقَى without Tanwīn, holding the l to be for feminization; so that they say علْقَى وَاحِدةٌ (R).

Some [lexicologists (R)] mention that the n. un. of طَرْفَةٌ and قِصَبَاء reeds or canes [273] is طَرْفَةٌ and قِصَبَاء [with mobilization of the ح (R)]; and, as for حَلَقَاءٌ, its n. un. is said by As to be حَلَقَاءٌ, and by AZ [and Fr (IY)] to be حَلَقَاءٌ (IY, R). And حَلَقَاءٌ sometimes forms the broken pls. صُحْرَاءٌ حَلَقَاءٌ and حَلَقَاءٌ, like صُحْرَاءٌ [248] (R).

§ 259. The n. is [sometimes] made to accord with another [because of their approximation (IY)] in sense; and therefore takes its pl., as مرْضَى sick, جَرْبَىٰ many,
crippled (IY), perishing, mortality, dead, 
and foolish (IY),] which are made to accord with 
hamstrung, and similar instances of 
inflected i.q. مَفْعُولٍ (M), because they 
participate with it in the [sense of] disagreeable (IY). 
is orig. pl. of 
inflected i.q. مَفْعُولٍ in the sense of afflicted 
(R). And what resembles 
inflected i.q. مَفْعُولٍ in [this (R)] 
sense is made to accord with it, vid. (1) 
which is the nearest, because of its resemblance to the 
former in form and sense (R), as pl. مَرْضِيَّهُ; 
(4) ُمَرْضِيَّهُ (3); ُمَرْضِيَّهُ as pl. ُمَرْضِيَّهُ. حَالَكَ (2), as pl. ُمَرْضِيَّهُ. 
(5) ُمَرْضِيَّهُ as pl. ُمَرْضِيَّهُ (R, IA, A); as [أَحَبَّهُ as pl. (A)] 
حمطى (R, A) and [أَحْبَّهُ as pl. (Jh)] ُجَرْبَثِى (6), as pl. ُسُكْرَانُ (R, A), whence ُسُكْرَانُ (R, A), whence 
XXII. 2. And thou shalt see men as though 
they were drunken, when they are not really drunken, 
as read by Hamza and Ks (A), and 
weakened by 
journeying, [so that he is heavy with sleep (Jh),] pl. ُمَرْضِيَّهُ (R), as [62] فَامَّا تَبْيِيمُ أَلْحَمُ (Jh). But that does not occur 
regularly, so that and ِسُكْرَانُ are not said (IY, R) as 
pl. of niggardly and ِسُقُمُ ِبَحْيِلٍ (IY). And 
in other cases is dependent upon memory, as ُكِسْرُ clever, pl.
which does not contain that sense; and "sharp, pl. " (A). As for "red, it is made to accord with " as being its opp. (R). And such words, though often made to accord with the sense, are sometimes made to accord with the form, as (1) and and " (2) : [246] [239], because " and approximate one to the other: (3) and , like , like [247] [249], according to analogy, whence the saying [of Duraid Ibn Aṣimma (AAz)]

(IY) I have not seen, nor have I heard of, like the one that I have seen to-day, a smearer of many she-camels with pitch (AAz). Similarly widows and orphans are made to accord with suffering pain and having pain in the belly (M): (in the masc. (R)) is orig. pl. of ; while and are often associated, like and (IY, R); so that sometimes takes the pl. as and pl. [239] and , because made to accord with pl. [250] (R): and then and
participating with the cat. of فيلم in sense, because the widow and orphan must suffer grief and pain, and also approximating to it in form, take the pl. آيامي and ينتمي; so that they (R) are made to accord with فيلم (IY, R), which is made to accord with فعلان (R). But which is dependent upon memory as pl. of such as حيط, is said. hurt in the head, said of a sheep, [pl. رساه (Sn)], and طامع [255] (A).

§ 280. The elided [letter] is restored in the broken pl., as فيلم pl. فئة and pl. فئة [234], ينتمي pl. فئة and ينتمي (M), and دماء [and دماء] [667]. That [tril.] which is curtailed of a letter, and remains bil., is of two kinds, (1) what has the ُ of feminization affixed to it as a quasi-compensation for the elided, like فيلم, and pl. فالبة, and pl. فالبة, and فالة, and فالة, و سنة, and سنة, and سنة [265], and سنة, فيلم, and pl. فالبة, and فالبة, and فالبة (IY). What is bil., and contains the ُ of feminization [244], is ordinarily (IY) pluralized with the [l and (IY) ت, [as ستار and ثلاث, through the influence of the ُ at its end (IY)]; and [sometimes (IY)] with the ُ and ن, [as سنن and سنن (IY), like the masc., as مسلومون (S)]: but occasionally makes a broken pl., in which [case (IY)] the elided [letter (S)] is restored, as فالبة a lip, pl. فالبة, and فالبة a sheep, pl. فالبة (S, IY). The measure of فالبة and فالبة is the o. f. being
and ُشَهْةَةَ ٌ[275, 683], with quiescence of the ُعَ, for
which reason the ُمَل. is ُشَيْةَةَ ُشَيْةَةَ and ُجَفْعَةٌ ُجَفْعَةٌ [288], and the ُلَ being a s; and, when the ُلَ is elided, the ُعَ is pronounced with Fath, because of the vicinity of the ُسَ of feminization, so that the ُوَ of ُشَةَةَ is converted into ُلَ [684, 719]: while Sf holds that their o.f. is ُشَهْةَةَ and ُشَهْةَةَ with mobilization of the ُعَ, their broken ُمَل. being upon the measure ُعَّنَعَّلَ, like ُرَتَّابٌ ُرَتَّابٌ [238]; but the right view is what we have mentioned, because the cat. of ُجَفْعَةٍ is more numerous than that of ُقَصَّبَة ُقَصَّبَةٍ (IV). And they say ُبَرَّةٌ ُبَرَّةٌ [238, 254], and ُلَغْهَةٌ ُلَغْهَةٌ pl. لَغْهَةٌ, making their broken ُمَل. according to the o.f., like the broken ُمَل. of their counterparts that are not curtailed, as ُكُلَّيَةٍ ُكُلَّيَةٍ [238]. What is bil., and does not contain the sign of feminization [719], (1) when its o.f. is ُتَعَلَ, has for its broken ُمَل., in paucity, ُتَعَلُ, as ُيدَلُ pl. ُيَدٌ [243, 256]; and, in multitude, ُتَعُوَّلَ, and ُتَعِلَّمَ, as ُدُمِّيَ and ُدُمِّيَ [243]:

(2) when its o.f. is ُتَعَلَ, has for its broken ُمَل., in paucity, ُتَعَلُ, as ُأَبَ ُأَبَ [orig. أَبُو (Jh, KF),] pl. ُأَبَاءٌ, and, as Y asserts, ُأَخَأٌ, ُأَخَأٌ [orig. أَخَوُ (Jh),] pl. ُأَخَائِينُ; while [in multitude] they say ُخَرْبَةٌ ُخَرْبَةٌ pl. ُخَرْبَةٌ [239] (S). As for ُإِسْتَ [667], its o.f. is ُسَتَةٌ ُسَتَةٌ, with Fath of the ُعَ, as is shown by their saying ُإِسْتَ in its ُمَل. of paucity; whereas,
if it were would be said. The o. f. of is with quiescence of the ع, without dispute: and, because it is فَعْلْ, its pl. of paucity is أَفْعَلْ [237], as اِيّدِ, like يَدُ and أَجْرُ [248]; while [in multitude] they say يُدُ (IY). According to S (Jh), the o. f. of دَمِّي is دَمِّي, (Jh, IY); while Akh and Mb hold that its o. f. is دَمِّي, as is shown, say they, by the fact that the poet, when constrained, reverts to the o. f., as in

فلستنا على الأعقاب تدمنا كولمنا # ولكن على أقدامنا يقترب الدما [by AlHussain Ibn AlHumām alMurti, Then we are not such that our wounds bleed upon the heels; but upon our feet drops the blood (T, AKB),] and

كَأَفَّرُ أَفْرّ مُغَرَّما # أعقبتها الغبس مئة عدما
غَلْتْ فَمَ أَنتَ تطلبه # فادا هي يعظام ردما

[Like a wild cow that missed her calf, when the ashen wolves, or dogs, had brought loss of him upon her. She was heedless; and afterwards came, seeking him; and lo, she was alone with bones and blood! (AKB): but the right view is the first (IY), because its pl. [of multitude (IY)] are كُلُومه, طبيبى, دمّي and دماض [237], and طبيبى, دمي and دماض, pl. دلاى and دلاى [237, 248] (Jh, IY); whereas, says S, if it were like and عصا and ثفا, it would not have those pl. (Jh); while فادا هي آلم # ولكن على أقدامنا آلم, [like]
is according to the dial. of those who abbreviate [231] (IY), saying دَمَا (AKB). The broken pls. of the bilts, therefore, are analogous to those of their counterparts that are not curtailed; but the bilts. in the language are few (S).

§ 261. The [irrational] masc. [n. (IY)] that has no broken pl. is pluralized with the [I and (M)] ت, as سَرَادِقٍ [234, 255] (S, M), حَمَّامٌاتٍ [17, 234, 255], and إِرَذَالٌ (S), sing. سَرَادِقٌ a tent of cotton (IY), حَمَّامٌ a hot bath (Jh, KF), and إِرَّانٍ a portico, palace (KF); and [hence (S)] سَبْطَرَاتٍ bulky he-camels [234, 255] and سَبْطَرَاتٍ long-bodied [234] (S, M) and سَبْطَرَاتٍ big [255] (S), sing. سَبْطَرٌ (S, IY) and سَبْطَرٌ (IY) and سَبْطَرٌ (KF). In such cases they are constrained to have recourse to the pl. with the I and ت, though it is not the regular form, because the broken pl. does not occur, while the pl. with the ت, and ن is disallowed for want of its condition [234] (R). But they do not say جَوَالِقَاتٍ, since they say جَوَالِقٍ (S, M, R), sing. جَوَالِقٌ [below] (S, IY) a sack of wool or other material (IY). And the fem. not containing the sign of feminization is treated in this way (S): you do not say مَخْلَقَاتٍ or خَنِصَارَاتٍ or فَرَسَانٍ [or فَرَسَانٍ (S)], for you say فَرَاسُ the hoofs of camels (S, R), خَنَاصِرُ little
fingers, and مُحلِّج rolling-pins; while they say عُرَاث [241], since they do not give a broken pl. (S). They say, however, تُوَانُ (S, IY, R) a tent-pole (IY, R), notwithstanding their saying بُرُون (S, M, R), a broken pl. (IY, R), as they say عُرُسات weddings or wedding-feasts [241] and أمresas; and some of them say [and شمَالُ (Jh)] as pl. of شمَالٌ a north wind (S): but that is rare, to be remembered, and not copied (IY). As for جُوالٍ [above], S mentions that only جُوالٌ has been heard from them in its pl.; but others allow جُوالٍ like pl. of غرَائِق a handsome youth, pl. of حَلَّاحٍ pl. of غرَائِق a grave chief; pl. of غَمَّارُ a captain of the people (D), and عدَائُر pl. of عَدَائُر [395] (CD).
CHAPTER VIII.

THE INDETERMINATE NOUN AND THE DETERMINATE.

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

Upon whom the iron will be hot, so that it will be as though it were a flash of lightning or a beam of suns (T), is from regard to the renewal [of the rising (T)] of the sun on every day (Fk). The indet., (1) when it occurs in the suite of negation, prohibition, or interrogation, (a) apparently denotes totality of the genus [above], whether it be sing., du., or pl.: (b) possibly does not denote totality, because of the context, as a man has not come to me, but two men or men, Two men that are thy brothers have not come to me, and
Have any men that are thy brothers come to thee?; or, but less probably, with no restriction [by the context], for which reason کل گل_Not a man (is) or A man (is) not [547], apparently denotes totality, but possibly something else: (c) unequivocally denotes totality, when م ا is pre-fixed to it, as م ا گلیمی میں گل, for which reason کل not any man, which implies م ا [99, 547], is a designation of totality: (a) this م ا, though red., as the GG predicate of it, still imports designation of totality [499], because it is orig. the inceptive م ا; and, when totality of the genus is meant, you begin at the finite end, which is one, and omit the higher end, which is infinite, because it is unlimited, as though you said This genus has not come to me, from one of them to infinity: (2) when it occurs in something else than negation, prohibition, and interrogation, (a) apparently lacks totality: (b) sometimes denotes totality, by a trope, often if it be an inch., as ر گل خیرج میں امر، [25]; seldom in any other case, as علمابن تنفس میں تدمت LXXXII. 5. A soul shall know what it hath committed: (a) the proof that, in the aff. [sentence], it is tropical in [the signification of] generality, contrary to the n. made literally [not ideally] det. by the ل [599], as in ل گلی نار خیرج میں آل گلیم The dinar is better than the dirham, is that the totality is preconceiva-
ble with that I without the context [explanatory] of particularity, while the lack of totality is preconceivable with the indet. without the context [explanatory] of generality, preconceivability without an [explanatory] content being one of the strongest proofs of the proper [as opposed to the tropical] signification (R). The indet. [is what (IA, Aud)] (1) receives ُهُم، when determinative (IM), like ُرَجُلِ (IA, Aud, A), as ُرَجُلِ (IA): (2) occurs in the place of what has been mentioned (IM), i. e., what receives [the determinative (Aud)] ُلِ، like ُذُرْ [i. q. ُصَاحِب (IA, A)], because it occurs in the place of ُصَاحِب (IA, Aud, A); and like ُمِن and مَا, [when cond. and interrog., contrary to the opinion of IK upon the two interrogs., which, according to him, are det., and when qualified indets. also (A),] because they occur in the place of إِنِّي [or صَحِصَ] and ُشَخَصٌ [182, 180]; and like ُمِّي with Tanwin [187, 193, 603], because it occurs in the place of ُسُكُنَّا (Aud, A). Its sign is that it receives ُرَبِّ (1), [like ُرَجُلِ (Sh),] as ُرَبِّ ُرَجُلِ [505] (IY, Sh): for, if you object that you say ُرَبِّ ُرَجُلَا [168, 498], and the poet says ُرَبِّ فِتْيَةٍ ُرَجْكَأ [160], while the pron. is det., I say that we do not admit the pron., in what you have cited, to be det.; but on the contrary, it is indet., because it relates to what follows it, vid. ُرَجْكَأ and ُفِتْيَةٍ, which are indet.
Some *indets.* are more *indet.* than others (IY, Fk), what is more general being more extreme in indeterminateness: and according to this, a *thing* is more *indet.* than a *body*, because every body is a *thing*, but every *thing* is not a *body*; an *animal* than a *human being*; and a *man* and a *woman* (IY). The rule is that, when the *indet.* has other *indets.* included under it, then, if it be not included under any other, it is the most *indet.* of the *indets.*; but, if it be included under another, it is more general in relation to what is included under it, and more particular in relation to what it is included under (Fk). The *det.* is what denotes a *particular thing* (M, IH), being peculiar to one of the genus, and not extending to others. That depends upon the knowledge of the person addressed, not of the speaker, since the speaker sometimes mentions what is known to him, but unknown to the person addressed, as *In my house is a man* and I have a garden, when he knows the man and garden; while even the speaker sometimes does not know it, as I am in search of a male slave to buy, and of a house to hire, when he does not intend any particular thing (IY). The *det.*
is (1) what does not receive لِلَّ at all, nor occur in the place of what receives it, like زَيْد Ṣa‘īd and أُمْر ‘Aмr [599]; (2) what receives لِلَّ, but when not determinative, like عَبْدٌ عَبْـبَاسٌ, [11] حَارِثَةٌ, the لِلَّ prefixed to which denotes allusion to an original meaning in them [599] (Aud). It is (1) the pron. [160]: (2) the proper name [4] (M, IH, IA, Aud, Sh, A, Fk): (3) the vague (M, IH) n. (IY), which is [one of] two things (M), (a) the dem [171]; (b) the conjunct [176] (M, R, IA, Aud, Sh, A, Fk): (4) the synarthrous [599]: (5) the n. [ideally (M, IH)] pre. to one of these [111] (M, IH, IA, Aud, Sh, A, Fk): (6) the [indet. (Sn)] voc. (IH, Aud, A, Fk) specifically intended [48], which is added [in the CK(A)] by IM (A, Fk), who is followed in the Aud by IHsh (Fk); while some GG do not reckon it [separately] among the dets., because it is a branch of the pron., since it is det. because of its occurrence in the place of the لِلَّ of the second pers. (R): (7) the interrog. مَأَ and مَأَ, which are added by IK (A). Some dets. are more det. [than others], the n. being more det. whenever it is more particular (IY). The most det. of them is the pron. (M, A), according to the [most (A)] correct opinion (IY, A), which is that of S and the majority, who argue that there is no homonymy in the pron., because it is particularized by what it relates to, for which reason it is not qualified, and does not qua-
lify [147] (IY) : then the proper name (M, A), because, though homonymy occurs in it, and it is qualified, it does not qualify (IY) : then the vague (M), [first] the dem. (A), because the dem. is qualified and qualifies, and the ep. is not more particular than the qualified [148] (IY) ; and then the conjunct (A) : then the synarthrous (N, A), which is the vaguest of the det., and the nearest of them to the indets., that being shown by the fact that it is sometimes equal in sense to the anarthrous, as شربتُ I drank water or البا (IY). As for the pre. [to a det. (Sh)], it (1) ranks with what it is pre. to (M, Sh), except only the pre. to the pron., which ranks not with the pron., but with the proper name : this is the correct opinion : (2) as some assert, always ranks with what is [next] below that det. : (3) as others hold, ranks with that det. unrestrictedly, the pron. not being excepted : but the second opinion is falsified by the saying [of Imra al-Kais (Ahl)]

فَآذَرَنَّ لَمْ يَعْرَقَ مَناطِقَ عِدَّةٍ نَِّٰٰ # يُبْرَكْ كَخَذِّرَفْ الْوَلِيدُ أَلْمَتَقُبٍ

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

The most det. of them is the pron.; after it the proper name; then the dem.; then a conjunct that has completed the tale of vague ns.; and after it the synarthrous; while the pre. ranks with what it is pre. to, except that which has been pre. to the pron., for verily it is like the well known proper name (MAd). The most det. of the prons. is the pron. of the 1st pers.; then [the pron.] of the 2nd pers., [because sometimes two or more persons are in the speaker's presence, so that one does not know which of them he is addressing (IY)]; then [the pron. (IY)] of the 3rd pers. (M, A) free from vagueness (A), i. e., relating to a det., or to an indet. particularized by the ep. (Sn). As to [whether (Sh)] the pron. [of the 3rd pers. (Sn)] relating to the indet. [be indet. or det. (Sh)], the GG hold different opinions (Sh, Sn), (1) that it is indet., unrestrictedly (Sh): (2) that it is det., unrestrictedly (Sh, Sn), which is the opinion of the majority (Sn): (3) that it is (a) indet., if the indet. that it relates to is necessarily indet., as in رَبّنَآ رَجَلًا and رَبّنَآ يَتِيبَةَ الْعَزَّ [above], because the indet. here is a sp., and the sp. [according to the BB (MAd)] is only indet.
[83]; and (b) det., if the indet. that it relates to is allow-
ably indet., as in جئني رجل فأكرمته A man came to me,
and I honored him, because the indet. here is an ag., and
the ag may be indet. or det. (Sn) : (4) that, as is said
[by R] (Sn), the pron., when it relates to an indet. [pre-
viously (R on § 262, Sn)] particularized by some predi-
cament, is det., as جئني رجل فَصِبْبَّتِهُ A man came to me,
and I beat him, [because this pron. relates to this man,
who came to me, not to any other man R on § 262]) : and
otherwise is indet. (R on §§ 262, 449, Sn), as أَطْبِيْـيْ كَانَ أَمَّكَ 
[449] (R on § 262), where the pron. latent in كَانَ relates
to أَطْبِيْـيْ (AKB), whence رَجْلًا [above] (R, Sn),
and نَعَمْ رَجْلًا Most evil, and Most excellent, is he as a man !
(R), يَّلاَلَا قَصْةً O marvel at it as a story or fact ! [48, 84],
زَبْ شَقْه وَسَخْصِتْهَا Many a sheep etc! [223, 538], where the prons. are all indet.,
since the indet. related to is not previously particularized
by any predicament; whereas زَبْ رَجْلٍ كَرِيمٍ وَأَخيمً
would not be allowable, and similarly كُلُ شَقْه سَرَدِّتَا وَسَخْصِتْهَا
[538], because the pron. becomes det. by its relating to
an indet. particularized by an ep. (R): and this is prefer-
red by Dm (Sn). Inflectionists say that, when the indet.
is repeated indet., the second is different from the first ;
but that, when the indet. is repeated det., or the det. is
repeated det. or indet., the second is identical with the first. They so explain the tradition [that the Apostle of God went out one day laughing, and saying (K) ﷺ يُغَلِّبَ عَسْرَ يَسِيرٍ, ٥٣. A difficulty shall not prevail over double ease: for Zj says that عُسْرُ is mentioned [in XCIV. 5. (134) (DM)] with the art., and then its mention [with the art. (DM)] is repeated [in XCIV. 6., while يُسِيرُ is mentioned twice indet.; so that there must be one عَسْرَ and two يُسِيرُ (DM), and therefore the sense becomes Verily with the difficulty shall be double ease. The first two cases are evidenced by your saying إِشْتَرَيْتُ قَرْسًا ثُمَّ يَعْتُ قَرْسًا I bought a horse, and afterwards I sold a horse, the second being different from the first; whereas, if you said ثُمَّ يَعْتُ قَرْسًا and afterwards I sold the horse, the second would be identical with the first: [the third by what IHṣ has transmitted from Zj (DM): ] and the fourth by the saying of the Ḥāmasi [AlFind azZimmānī (T, Ḫṣ)]

صَفَحْنَا عَنْ بَيْنِهِ دُسُّ # وَقُلْناً الْقُورُ، إِلَّا أَنْ أَمْلَى كَانَواٰ

عَسِى الْأُيُومَ أَنْ يُرِجُعْنَ قَوْمًا كَأَنَّهَا كَانْتُواٰ

[We forgave the Banū Dhuḥl Ibn Shaibān, and said "The folk and we are brethren. May-be the days will bring back a folk to a state of friendship and brotherhood like that which they were in" (Ḫṣ)]. But that involves three difficulties: (1) in the text the second prop. is apparently
a repetition of the first, as you say ۷۰۶۶ دَأْرَا إِنَّ لَرَبِّي دَأْرَا Verily Zaid has a mansion! Verily Zaid has a mansion! ; and, according to this, the second is identical with the first: (2) Ibn Mas'ūd says [وَ أَلَّا يُقْصِي نَفْسِهِ يَبْيِدُهُ (K)] لَوْ كَانَ الْعَسْرُ فِي جَعْلِهِ لَتَلْبَسْهُ الْيَسْرًا حَتَّى يُدْخُلَ عَلَيْهِ إِنَّ ذِنْ ۜيُعْلِبُ عَسْرُ بَسْرَيَّ [By Him in Whose hand is my soul (K),] if difficulty were in a burrow, ease would pursue it, until it entered upon it! Verily the case is this, a difficulty etc., although the text in his reading, and in his Codex, occurs only once; so that this proves what we have asserted about the corroboration, and shows that the doubling of [نَّ ۜيُعْلِبُ الْحُمْرُ (DM)] is not derived from the repetition of [يُسْرُ [in the text (DM)], but from something else, as thought he had caught the idea of it from the solemnity in the indeterminateness [of يُسْرُ in the text], and interpreted it by the ease of the two abodes, [i.e., The difficulty of the present abode shall not prevail over the ease of the present abode and the ease of the last abode, but over the ease of the present abode only (DM)]: (3) the Revelation contains texts that refute these four rules: for XLIII. 84. [177] is difficult to reconcile with the first, God being one: and ۷۰۶۶ ٍرَدَأَهُمْ عَذَابًا فَرَّقَ ٱلْعَذَابُ XVI. 90. We will add unto them a chastisement [for their per version (B) of others] above the chastisement [due
to their unbelief (B)] with the second, a thing not being above itself: and L.V. 60. [581] with the third, the first [الحسنات] being the work, and the second the recompense: and 

يَسْأَلُكَ أَهْلُ الْكِتَابِ أَن تُنَزِّلْ عَلَيْهِمْ كِتَابًا مِنْ أَنْفُسِهِ \n
IV. 152. The people of Scripture will ask thee to bring down upon them a Scripture from heaven with the fourth; as also is the saying [of a man of 'Ād (Jsh)]

بَلَادُ يَهَا كَانَتْ وَنَحْنُ نُحِبُّهَا # إِذْ أَلْتَسْ تَأَسْ وَأَلْرَمُانُ رَمَانُ

[Countries that we were dwelling in, while we were loving them, when the men were perfect men, and the time was a perfect time (Jsh)]; for, if the second were equal to the first in its sense, there would be no use in predicating it of the first; and this is only of the cat. of أَنَا

[30], i.e., and my poetry does not alter from its state, [and so in the verse, when the men were not altered, and the time was not altered (DM)]. If, however, it be asserted that the rule holds good only in the absence of circumstantial evidence, and that circumstantial evidence, if present, is to be relied upon, then the matter is easy (ML).
CHAPTER IX.

THE MASCULINE NOUN AND THE FEMININE.

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


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

while

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

فيَبَلَّ السَّلام ْتُمِّت ألسَنَّم

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

أنْعَلاَتْ أَنْعَلُ ثمْ نَعْلَةٌ ثمْ نعْلَةٌ أَنْعَلاَتْ جَمْعٌ تَلْهَةٌ

then, then أَنْعَلُ, أَنْعَلاَتْ, then أَنْعَلاَتْ, أَنْعَلاَتْ are plurals of paucity (AKB):] (c) لَا [109], because of its resemblance to لاَلِيِّسَ [587]; (c) the of 177, 689, 277 ْيَنُّتْ كَلْمَتَا, هَنِئَلَا, أَنْحَتَ [537] لَعَلَّ
and مَنْتَانُ [183], does not merely denote feminization, but is a substitute for the ل in the state of feminization, for which reason the letter before it is quiescent; while in مَنْتَانُ [183] it is a quasi-substitute for the ل, because its sing., vid. مَنْتَة, is like شَفْة [260] (R): (2) the ل [497] (M, IH, IM), (a) single [272] (Aud, A), which is the (A) abbreviated (IH, IA, A), as in حُبْلِي (IY, Aud, A); (b) preceded by an ل [272], and therefore converted into Hamza [248, 683] (Aud, A), which is the (A) prolonged (IH, IA, A), as in حَمُرَاء (IY, Aud, A), the ل of feminization being the second, which is converted into Hamza, not the first (Sn) : (α) as for the saying of some GG "the two ل's [here meaning the double, i.e., prolonged, ل] of feminization", it is an approximation and a trope; for, since the two are associated, and the word is formed with both, these GG apply the term "ل of feminization" unrestrictedly to the ل of prolongation, and say "the two ل's of feminization" (IY): (3) the غ, as in 6 غي [171] (M, R), says Z (R), though it is not a sign of feminization, as he thinks; but is only the غ of the word, the feminization being imported from the formation itself: (α) according to the KK, the غ is the غ alone, the غ being added to denote feminization (IY); but it is better to say that this entire formation is applied to denote the fem., like کا, there being no unil. dem. (R): (4) the Kasra in such as فَعَلَتَي [161 402], which is added
by some (IY). The fem. [gender (M)] is [of two kinds (M).] (1) proper, which is [the gender of (M)] what has a male corresponding to it, among animals, as َأَمْرُ ِامرأة a woman [265], ُنَاثرة a she-camel (M, IH), and the like (M); but if [Z and] IH had said “The proper [fem.] is the possessor of the ُقَرْج [21] among animals”, it would have been better, since it is conceivable that there may be a female animal that has no male (R): (2) improper (M), lit. (IY, IH), which is the contrary thereof (IH), like [the gender of (M)] ُطَلْمَة darkness [265] (M, IH), ُنَعْلَ a sandal (M), ُعِين an eye (IH), and the like, which depend upon application and convention (M); while the lit. fem. is sometimes an animal, as in ُحَماةٌ دَكَر [54, 271], since there is no male corresponding to it (R). The proper, [id., fem. gender (IY)] is stronger (M) than the lit., because the proper fem. is fem. in form and sense, and the improper in form exclusively (IY). And therefore (1) جَاء فِرْجٌ is disallowed in a case of choice [21, 271]; while ُقَلِلَ الأَشْمَس [below] is allowable, though ُقَلِلَت is preferable [21]: (2) if a separation occur, then such as the saying of Jarîr [disparaging Taghlib, and satirizing AlAkhâl (MN).]

لَقَدْ رَزَلَ الأَخَيْطَةَ أَمْ سَوْهُ ٍ عَلَى بَابٍ أَسْتَهَا صُلْبُ وَشَّامُ

[Assuredly a mother of evil, upon the door of whose anus are crosses and moles, has given birth to AlAkhâl the little (MN, N)] is deemed allowable (M), and similarly
though this [elision of the sign of feminization from the v., when the ag. is a proper fem. (IY),] is not extensively used, and is rejected by Mb (M), who argues that men and women sometimes share names in common, as

I have passed on from Hind, through dislike to fighting with him, to Mālik, betaking myself to the light of his fire (MN), where Ḥind is a man's name, and

O Ja'far, O Ja'far, O Ja'far, if I be dwarfish, thou art shorter, where Ja'far is a woman's name (IY): while َسَمُّ ِضَمٍّ جَعْفَرُ یَا جَعْفَرُ یَا جَعْفَرُ ِجَعْفَرُ II. 276. Then to whomsoever an admonition cometh from his Lord, [ ] XI. 70. And chastisement laid hold on them that had done wrong (IY),] and لَوْ كَانَ ِبْنِمُ حَذَّاشَةَ LIX. 9. Even though want be with them are deemed good (M); though expression of the is better, as قَدْ جَاءَ تُكْمِ مَعْصَةً مِنْ رَبِّنَا X. 58. An admonition hath come to you from your Lord (IY). This is [the predicament (IY, R)] when the v. [or its like (R)] is attribute of the [fem. (IY)] explicit n. (M, R) in the sing. or du. (R). If, however, it be attribute of a [fem. (IY)] pron. [in the sing. or du. (R)], then, (1) [if the pron. be attached (R),] the sign must be affixed, [whether the feminization
be proper or improper (IY, R), except in poetic license (R), the saying [below] being [rare and ugly, but (IY)] explained by a paraphrase (M, R) of مَكَانُ by أَرضَ (IY, R), which is masc. [246]; and similarly [613], because لَدَى أَرْضَ the سمَاء تَرْبَى أَلْحَمْ (a) this is made permissible by two matters, that the feminization is improper, and that this involves a restoration to the o. f., vid. the masc.; whereas إِنْ رَيْبَ تَقَامُ would not be allowable, because the feminization is proper: (b) uglier is the saying of Ruwaishid [Ibn Kathîr aṭ-Ṭâ‘î (Jh)]

या अिभी दाराक रख मखी मेतियें साकेल भीन असे मा हलिए चोर्त;
O thou camel-rider, urging thy beast along, ask thou the Banû Asad “What is this cry?”, as though he meant the clamour and the استغاثة call for help: and like it is the saying [of Jarîr, praising Hîshâm Ibn 'Abd Al Malik (Mb, AKB) Ibn Marwân (AKB)]

إِذَا بَعْضُ الْسَّيْبِينِ تَفْرَقُتْنِا # كَأَنَّى الْأَيَامُ نَفْدُ أَبِي الْيَمِّم
[When one, or some, of the droughts gnaws, or gnaw, the flesh off our bones, i.e., destroys, or destroy, our goods and our beasts, he makes good to the orphans the loss of the orphan's father (AKB)], which, [says IJ (AKB),] is [a little (AKB)] easier than the preceding [feminization of صَرَحُ (AKB)], because سَنَةُ بَعْضُ الْسَّيْبِينِ a drought (IY) or, says Mb in the Kâmîl (AKB), are droughts
(Mb, AKB), as Al A'ashà says [111], because قناعٌ (Mb); though the best saying is that in sense the enunc. belongs to the post., the pre. being interpolated for corroboration (Mb, AKB):

(2) if the pron., be detached, it is like the explicit n. [above] (R). Inflectionists say that the masc. or fem. is allowable with the tropical fem.; and this is a stock phrase among Jurists. But it ought properly to be restricted to the attribute of the tropical fem., and to the case where the attribute is a v. or its like, and the fem. an explicit n., as طَلَعَتْ الْشَّمَسُ [above], يَطْلَعُ الْشَّمَسُ The sun rises, and طَلَعَتْ الْشَّمَسُ Is the sun rising? while or هوَ الْشَّمَسُ or هوُنَا الْشَّمَسُ is not allowable, nor هوُ هَٰذَا الْشَّمَسُ or هوُ هَٰذِهِ الْشَّمَسُ, [but هوُنَا or هوُ هَٰذِهِ is necessary (DM)]; nor is طَلَعَ الْشَّمَسُ, except in poetic license, contrary to the opinion of IK, who cites as evidence كَلَّا أَرْضُ أَبْقَى الْحَيْجٌ [21], saying that it is not a poetic license, because the poet might have said أَبْقَلَتْ أَبْقَالًا أَبْقَالُهَا by transfer [of the vowel of the Hamza to the preceding quiescent (DM)], which is refuted by our not admitting that alleviation of the Hamza, by transfer or otherwise, is practised in the dial. of this poet (ML). As for the pls. [270] and the [generic n. and] quasi-pl. n. [271], their predicament will be explained hereafter (R).

§ 264. The ٍ is (M, IM, R) (1) literally expressed (M), which is the general rule, to distinguish the fem
(1120)

from the masc., as امرو and قاتم, and قاًتَم (IY):
(2) supplied, [meant (IY),] in some ns. (M, IM, R), like
کَتَف a shoulder (IM), (a) tril. (M, R), like عَیین an eye
(M, IA, A), ۷۸۸ a ear (M), ۷۸۸ a hand (A), ۷۸۸ Hind,
۷۸۸ a cooking-pot, ۷۸۸ شُمَس [262] (IY); (b) quad. (M), [or.
otherwise] exceeding three letters, by analogy to the tril.,
which is the o. f. (R), like عَنَاق [246] and عَقْرَب a scorpion
(M), ۷۸۸ and سُعَأك [263]: being elided from the expres-
sion because the peculiarity of the n. to the fem. makes
the sign unnecessary (IY). The ۸ is [the only sign
(R, Sn)] supplied (R, IA, Sn), says R (Sn), (1) because,
being constitutionally adventitious and separable [266], it
may be elided and supplied (R, Sn), contrary to the ۸
(R); (2) because it is more frequent [in usage (IA), and
more plain in indication (Sn),] than the ۸ (IA, Sn): while
the proof that the ۸, and not the ۸, is supplied is its
restoration in the dim., as قَدِیِّره and هُنِیدة [274, 282] (R).
But the source of this is hearsay (IY, IA). The gender
of that [fem. n. (IA)] which has no sign expressed (R, IA),
in consequence of] the supply (IY, IM) of the ۸ (IY, Sn),
is made known by (1) [the restoration {of the ۸ (IY, IA,
Aud, Sn)} in (IY, IM)] the dim. (IY, IM, R) of the
tril. [282] (IY, R, Dm), exclusively (Dm), says Dm (Sn),
as قَدِیِّره (IY, R) and هُنِیدة [above] (IY); and similarly
of the quad., when its dim. is formed by curtalment [282,
291, as **dim. of عَبَّة** and **dim. of ذَرَاعَة** (Sn); and sometimes, anomalously, in what exceeds three letters, [when its **dim. is not so formed,**] as **تَلِيْذَة** (R) : (2) the affixion of the sign of feminization to (R, A) the v. [or similar word (R)] attributed (a) to the fem. n. (IY, R, Aud, A), as **ذَلَّ طَائِطْعُ الْعِيْر** XII. 94. And, when the caravan set out from Egypt (Aud), whence **وَمَغَّفَفْت الرَّسَالِي** LXXV. 29. And the leg is folded; or (b) to its pron., whence **لَطَّيِّ نَرَاحُه** LXX. 15, 16. Hell-fire will be dragg-ing, **يُكْبِلُ مِن مَعْيِنٍ بَيْضًا لَادَه** XXXVII. 45, 46. With a cup of flowing wine, white, delicious, and **وُلْسِكَمِان الرَّيْح** عاصِفَة XXI. 81. And We subjected to Solomon the wind, when blowing hard (R) : (3) the feminization of its [enunc. (IY, A), as **الْعَقْرَبْ مُرْدِي** The scorpion is noxious (IY),] ep. (IY, IA, A), as **أَكُلْت كَفَا مُشْوَة** I ate a roasted shoulder (IA), or d. s., [all included by R under 2 (b)] (A) : (4) the gender of (IA, Sn) the pron. (IM, R) relating to the n. (R, IA, Aud, A); as XCI. 1. [538] (R), whence **أنْتَارٌ وَعِدْهَا الله الَّذِين كُفَرُوا** XXII. 71. (It is) the fire. God hath promised it to them that disbelieve, **حَتَّى تَضع الْعَقْرَبُ أُؤْرَاهَا** XLVIII. 5. Until the war lay down its burdens, and **إِنْ جَنَحْوا لِلْسَلْطَم نَأَجْنَحْ لَهَا** VIII. 63. And, if they incline to peace, incline thou to it (Aud, Sn) : (5) the use
of the \textit{[fem. (Sn)] dem.}, \textit{as} 

\textit{XXXVI. 63. This is Hell (Aud):} (6) the elision of the ő from its num. (R, Aud, A), from 3 to 10 (R), as

\begin{align*}
\text{أُمَّيُ عِلْيُهَا رَهْيَتْ جُرْعَ أَجْمَعُ} & \quad \text{Rَهْيَتْ تَلَّةُ أَدْرُعُ وَإِصْبُعُ} \text{(Aud)}, \text{by} \text{Hūmāid al-Arkāt}, \text{describing a bow,} \text{I shoot with it; and it is a whole branch, and it is three cubits and a finger, where the elision of the ő from} \text{tَلَّةُ} \text{shows that} \text{ذَرْعُ} \text{is} \text{fem. (MN):} (7) \text{its pl.'s being of a paradigm peculiar to the fem., like} \text{حَرْأَقُ طَوَالِيْنَ} \text{and} \text{Tَوَاعِلُ} \text{[(247)]: or prevalent in the fem., like} \text{Tَوَاعِلُ,} \text{which is pl. of the fem. on the measure of} \text{يَبِينُ} \text{ذَرْعُ} \text{ذَرْعُ,} \text{عَنْانٍ;} \text{seldom of the masc., as} \text{Tَوَاعِلُ [246, 255], Tَوَاعِلُ} \text{ذَرْعُ,} \text{مَكَانُ} \text{ذَرْعُ,} \text{أَطْحَالُ [246], and} \text{أَطْحَالُ} \text{ذَرْعُ. (R).}
\end{align*}

\textsection{265.} \text{The ő is affixed [to ns. (A) for various reasons (M)], (1) to distinguish the fem. from the masc., (a) in the ep. (M, R, IA, Aud, A), being regular in four sorts, (a) the act. part. (R), as \textit{ضَارِبَة} \text{[267, 343] (M, R); (b) the pass. part., as \textit{مُنْصُورَة} [347]; (c) the assimilate ep., other than the ep. of superiority and the ep. \textit{فَعَلُ, as} \textit{حَسَنَة} [348]; (d) the rel. n. with the ى [268], as \textit{بَصْرِيَة} [295]: while such as \textit{رَبْعَة} [54, 266] and \textit{يَقِعَة} \text{adult, in the masc. and fem., are orig. eps. of} \text{نَفْس} \text{رَبْعَة} \text{and} \text{يَقِعَة} \text{a middle-sized, and an adult, soul or person [268] (R): (b) in}
the substantive, as ﯿٓ فينْخا a woman [or مَأِرْ ٰث (IV), ﯿٓ فينْخا an old woman (M)], ﯿٓ فينْخا a woman, ﯿٓ فينْخا a young woman (M,R,A.), ﯿٓ فينْخا a woman, ﯿٓ فينْخا a damsel (A), ﯿٓ فينْ خا a she-ass, ﯿٓ فينْ خا a lioness, and ﯿٓ فينْ خا jade or hackney mare (M), which is rare (M, R, IA, A), irregular (Sn), confined to hearsay (R), because the fem. [generally] has a substantive to itself; while the opp. of this is the affixion of the ـ in the num., as ﯿٓ فينْ خا [314], to distinguish the masc. from the fem. in the generic n. [313] (IV): (2) to distinguish (a) the n. un. from the generic n., [ordinarily (IV) in things created (IV, R, A.),] as ﯿٓ فينْ خا [254, 267] (M,R,Aud,A), and [in inf. ns. (R),] as ﯿٓ فينْ خا [336] (M, R), being regular in both (R); seldom in things manufactured, as سَفِينّا [254]: b) the generic n. from the n. un., as كمَأٰث [254, 267] (R, Aud, A), which is rare: (a) the ـ mostly occurs in the two senses mentioned [in 1 and 2]; and in them it is adventitious, not inseparable[266]: (3) to indicate the pl., in the eps. whose qualifieds are not used, and that are (a) on the measure of ﯿٓ فينْ خا or فَأّعَرِلٌ or فَأّعَرِلٌ ﯿٓ فينْ خا Some rebels rebelled against the governor, ﯿٓ فينْ خا [267], and ﯿٓ فينْ خا [246, 267]; (b) rel. eps. with the ﯿٓ فينْ خا [294], or on the measure of ﯿٓ فينْ خا [312], as ﯿٓ فينْ خا and ﯿٓ فينْ خا [267]: (4) to corroborate the ep., being
used (R) to import intensiveness [in the ep. (M, R) on the measure of رَوِّيَّة (R)], as a great reciter (M, R, Aud, A) of poetry (IY); and [to corroborate the intensiveness (Aud, A) in the ep. on the measure of مَفْعَالُ, فَعَالُ or فَعِّلُ (R),] as a profound genealogist (M, R, Aud, A), مَطْرَابَة highly emotional (R), and فَرُؤَة very timid [246, 269] (M, R): (a) the ُ here denotes feminization [in the ep.]; and the suppressed qualified is جَمْعَة a multitude, the single thing being treated as a multitude of its genus, as in منْ أَلَّمْ رَجُلٌ كُلْ أَلَّمْ رَجُلٌ [142] (R); [or] they feminize the masc., because they mean that he is a خَائِبَة extreme in that [quality], خَائِبَة being fem. (Sn): and here the ُ is separable: (b) the ُ is often affixed to فَعِّل i. q. فَعِّلُ, and to فَعُلُ i. q. مَفْعُولُ, as a great reviler and سِبْبَة much reviled, لَعْنَةُ great curser and لَعْنَةُ much cursed: and in these two measures it is inseparable (R): (5) to corroborate the [sense of (R)] feminization [in a word peculiar to the fem. (A)], as نَعْكُبة a ewe (M, R, Aud, A) and ُ نَائِكَة [263] (M, R, A), which is rare (IY): (a) this ُ is inseparable: (b) the ُ is said to be sometimes put to corroborate the sense of feminization in the ep., as عَكْبَرْة an old woman, عَكْبَرْهُز being applied to denote the fem. ; and here the ُ is not inseparable (R): (6) to corroborate [the sense of (M) feminization in (IY, R, A)]
the pl. [270] (M, R, A), as حِجَابَةُ (M); صُفرةٌ, and دِكَارَةٌ (M); صَيِّامِةٌ (M, A); and غُلُبَةٌ and قِشَاعِةٌ vultures [249] (M): it is then affixed, (a) necessarily, in two formations, (α) أَفْعَلْةٌ [246] ; (β) فِعْلَةٌ, as لُعْلا (246) : (β) allowably, in three formations, (α) فِعْلَةٌ, as جَمَالَةٌ he-camels, being sometimes inseparable here, as in حِجَابَةٌ [237, 253] ; (β) صُفرةٌ فِعْلَةٌ hawks, being sometimes inseparable, as in عُمْوَةٌ [237, 253] and حُرْوَةٌ ; (c) the ultimate pl., as صَيِّامِةٌ and مَكَّةٌ [253], not being inseparable here: (7) in the ultimate pl. (R), as a compensation for a significant aug. [existing in the sing.] (Aud), [and] as an indication [that its sing. is a n. (R)] of relation (M, R, A), as أَشِاعِةٌ (M, R, Aud, A) and مَسْأَهِدَةٌ [253]: (a) the š is here inseparable, because it is a substitute for the ی: (b) it is affixed to the ultimate pl., exclusively, in order that, by its means, the n. may return to its o. f. of triptote declension [18, 256]: (8) in the ultimate pl. (R), to indicate arabicization [of its sing. (R)], as مَوَارِجَةٌ (M, R, A), جَوَارِبةٌ (M, R), and كِيَالِجِةٌ [253] (R, A): (a) the š here is said to be the sign of foreignness, because the foreign n. is transferred to Arabic, as the fem. gender is transferred from the masc.: (b) the š in this kind is not inseparable; but, on the contrary, مَوَارِجَةٌ
and جَوَارِبٌ [253] are allowable (R): (9) in the [ultimate (R)] pl. (IY, R) upon the measure of مَفَاعِيلٌ (IY), as a compensation (M, R, Aud) for an unmeaning aug. (Aud), [i. e.] for the ی elided (IY, R) before the final (R), [or in fewer words] as an alternative to the ی of مَفَاعِيلٌ (A), as جَعَجَعَّةٌ [253] (M, R, A), فَرَدةُ (M), pl. of فَرَّانٍ a queen at chess (IY), and فَرَدةٌ (Aud, A), pl. of زَيْديَةٍ a Dualist (Aud): for, when the ی is put, the ی is not put, but زَيْديَةٍ and جَعَجَعَّةٍ are said; so that the ی and ی are alternatives (A): (a) as for فَرَدةٌ and فَرَدةٌ [253], the ی in them may be a compensation for the elided ی, or a sign of the arabicization of the sing. : (b) the ی and the ی not being elided together, nor expressed together, the ی is inseparable with elision of the ی: (10) not to denote any meaning, but (R) for mere multiplication of the letters of the word (A), and (Sn) for lit. feminization (R, Sn) also (Sn), as عَافَةٌ (R, A) and طَلْمَةٌ [238, 263, 266], عَاصَمَةٌ a turban [246] (R) and مَلْحَفْةٌ [266] (A), and مَلْحَفْةٌ a wrapper; and here it is inseparable (R): (11) as a compensation for (a) the ف [of the v. (R)], as عَدَّةٌ [699] (R, Aud, A); (b) the ے, as لَمْبْا [338] (A); (c) the ل (R, Aud, A), as سَنَةٌ [260] (Aud, A): and here it is insepa-
rable (R): (12) as a compensation for the letter of prolongation in [338] (A): (13) as a compensation for the ی of prothesis, vid. in یَا أَمِّي یَا أَبِي and only [54]: (14) as a mark of transfer from the state of ep. to that of substantive, and a sign that the ep. is prevalent [149], not needing the qualified, as ٌنِبِّيَّةٍ a sheep, or goat, gored to death and ٌدِبِّيَّةٍ a sheep, or goat, for slaughter [246, 267, 269]: (a) this ی is mostly inseparable: (b) the ی in ٌحُلْوَةٍ and ٌرُكْوَةَ is most probably like this, because the qualified is not mentioned at all with them [267, 269]: (c) every n. that has this ی affixed to it is applied to the male and female alike: (15) as a compensation, says IAl, for the ی of feminization, as in حُبِبَرُ dim. of حَبَّارِی [282] (R): (16) in such transferred proper names] as ٌقَلْتَیَّةٍ Talha and ٌحَمْرَةٍ Hamza, which are really of the cat. of یثَی [above], ٌقَلْتَیَّةٍ being a tree [254], and ٌحَمْرَةٍ a herb, and both being afterwards used as names: Anas [Ibn Malik (Nw)] who was surnamed Abū Hamza, says "The Apostle of God surnamed me from a herb that I used to gather": so that, when any such [name] occurs, one looks at its o.f., before the transfer [4] and use as a name, in order to know which of the kinds it is of (IX). And [Z says that (R)] these reasons may be combined by saying that the ی is affixed for feminization and quasi-feminization (M, R).
§ 266. The š is (1) mostly separable, [because it is affixed to a complete n., producing feminization in it, as ُقَائَمٌ and ُقَائِمٌ, and ُعُمّرٌ and ُعَمِّرٌ; and therefore is equivalent to a n. joined on to a n. (IY)]: (2) seldom a fundamental part of the word, [inseparable, like the l, as though the word were formed fem., and had no share in the masc. gender, so that the š is like one of the letters of the n. (IY),] whence ٍعَبَائِةٍ a woollen robe [721], ٍعَطَائِةٍ a lizard, [ٍسَلَائِةٍ a stone used to crack nuts, ٍعَطَائِةٍ extremitv, ٍسَقَائِةٍ a cup, goblet, or tankard (IY),] something over and above, ٍشَفَائِةٍ wretchedness [229] (M), and ٍعَبَائَةٍ want of intelligence (IY). The š in these ns., being for lit. feminization, is in this respect inseparable, as in ٍطُلَائِةٍ and ٍعَفَائَةٍ [265]; and, even though in some of them it occurs separable, like ٍشَفَائِةٍ and ٍشَفَائِةٍ [683, 721, 723], still in the lit. fem. it is constitutionally inseparable (R). The š is sometimes inseparable in what is (1) of common gender, like ٍعَتْبَةٍ middle-sized [54, 265], said of men and women; (2) peculiar to the masc., as ٍبِهَّةٍ valiant, said of a man (A).

§ 267. Their saying ٍجَمِالًا [265] in the pl. of ٍجَمَالٍ [312] is i. q. ٍجَمِالًا, and similarly ٍبَعَالَةٍ and ٍحَمَارَةٍ, [meaning a multitude owning camels and mules and asses, or working as servants, and attending, upon them, though not
their owners (IY)] ; and [similarly (IY)] and [265] and ُسَالِلَةٌ, [meaning a multitude dwelling upon the side of the river, to whom its water belongs and arriving at water and travelling upon the road (IY)] : and hence [265] and ُكُوفَةٌ, [meaning the Basri, and Kufi, multitude (IY),] and ُمَرْتَانَةٌ and ُمَرْتَانَةٌ, [meaning the multitude related to Marwan Ibn AlHakam and to Az-Zubair (IY)] ; and [246, 265], as ُفَيْنِهَا رُكْبُهُمْ XXXVI. 72. And of them is their ridden one, where ُرُكْبُهُمْ are their ridden ones is read (M) by `A`isha (Jh), and ُحَلْوَةٌ, meaning the multitude milked and saddled with a pack-saddle and ridden and laden (IY). The š in all of these really denotes feminization, as in [265], not being as in [254, 265], because the n. containing the š is constructively ep. of جَمْعَةٌ, the qualified being necessarily suppressed, because known (R). As for ُحَلْوَةٌ for the individual, and ُحَلْوَةٌ for the genus, they are like ُتَتْرُةٌ and ُتَتْرُةٌ [254, 265] (M, R); and here the š denotes unity, not feminization. And it is sometimes said that ُرُكْبُ and ُرُكْبُ are synonymous [246], and similarly ُحَلْوَةٌ and ُحَلْوَةٌ ; and, in that case, the š denotes transfer to the state of substantive, as in ُدَيْيَحَةٌ [246, 265] and ُأُكْرُلَةٌ a sheep set apart, and fattened, to be eaten [269] (R).
They say and despairing of menstruating, and whence 

A wind blowing hard shall come upon them, not putting the ֻ in the ep., though the ep. belongs to the fem., because it is not conformable to the v., but is i. q. the rel. n. [below], i. e., ְ and ְ , meaning that divorce is permanent in her, [and similarly ְ(B)]; and similarly ְ[252], i. e., ְ; and hence LXXIII. 18. [below], i. e., ְ, since, if that were meant, they would put the ֻ, because it would be a thing not permanent, whence ְ. 2. On the day that ye shall see it, every woman giving suck shall forget what she hath suckled and XXI. 81. [264] (IV). The general rule in eps. is that their fem. is distinguished from their masc. by the ֻ[265]: but (1) in eps. peculiar to the fem., and being on the measure of ְ and ְ, the ֻ is (a) commonly not affixed, if the sense of origination be not intended in them, as ְ and ְ[247, 282], ְ[252]; (b) inseparable, if the sense of origination be intended in them, as ְ She menstruated, so that she was menstruating; (c) sometimes affixed, even if origination be not
intended, as منَّةٍ حَامِلَةٍ and حَامِلَةٍ pregnant: (2) an ep. common to the masc. and fem. is sometimes denuded of the ⃞, when origination is not intended, as ضَامِرُ lank-bellied said of a he-camel or she-camel, and عَائِسَةٍ unrelated at mature age said of a man or woman. And, as to the reason for denuding these eps. of the ⃞, when origination is not intended, there are three opinions:—(1) the KK say that the ⃞ is put to distinguish between the masc. and the fem., and that the distinction is needed only when homonymy exists: but this reason (a) does not extend to such as ضَامِرُ and عَائِسَةٍ: (b) requires that the eps. peculiar to the fem. should be denuded of the ⃞ even when origination is intended; nay, that the v. also, when there is no homonymy, as in حَاضَتْ she menstruated, should be denuded [of the ⃞] : (c) requires that only مَرْضِعٍ should be said; whereas مَرْضِعٍ is authorized even when origination is not intended: (2) S says that حَاتَضُ is to be paraphrased by إِنسَانٌ حَاتَضُ a menstruating human being or thing, as نَفْسُ رَبِّيّةٌ [282] or إِنسَانٌ حَاتَضُ a menstruating human being or thing, as نَفْسُ رَبِّيّةٌ [265]; but the agreement of the GG that the ⃞ is affixed, when origination is intended, proves that the reason is not this paraphrase: (3) Khl says that the ep. is denuded of the ⃞ because it is renderable by the rel. n., meaning, says IH, that, when unrestrictedness is intended, not
origination, the *ep.*, though in the form of the *act. part.*, is not in the sense of the *v.*, but of the *rel. n.* [above], like ذَٰلِكَ لَتَّبَيِّن
and [312]; so that, as these two mean تَامِرُْ لَبَنَٰنْ
and ذَٰلِكَ لَتَّبَيِّنَ unrestrictedly, not with the sense of origina-
tion, i.e., لَبَنَٰنَ and حَاتِضٌ and طَالِقٌ and وَصِیٌّ
and طَالِقٌ and خَبِيْضٌ, i.e., خَبِيْضٌ and طَالِقٌ: but, even if
it be granted that such as حَاتِضٌ and طَالِقٌ [247] are
formations of the *rel. n.*, how can it be said that such as
السَّبِاءَ ْمُنْتَطِرَ ْیِ ْمَرْضُعٌ
and مَرْضُعٌ in LXXIII. 18. Whereby
the heaven shall be rent in sunder and مَرْضُعٌ. Such a
woman is suckling belong to the *cat.* of the *rel. n.*, when
ْمَفْعُولٌ ْمَنْفَعِلٌ are not among its authorized formations?
The most probable reason is that the distinction between
the masc. and fem. by the ْی* prevails especially in the *v.*:
then the *act.* and *pass. parts.* are made to accord with the
*v.* because of their resemblance to it in form and sense;
so that the ْی is affixed to them, as the ْی is to the *v.*:
then some *eps.* on the measure of the *act. part.* are so
used that at one time *origination* is intended by them
as by the *v.*, and at another *unrestrictedness*; and there-
fore, designing to distinguish between the two senses,
the Arabs femininize with the ْی that in which they intend
*origination*, because of its resemblance to the *v.* in
sense, contrary to that in which they intend *unres-
strictedness*; while the assimilate *ep.* and the *rel. n.*
with the 

ٰ، which always denote unrestrainedness, have
the ٰ affixed to them [265] not because they resemble
the ٰٰ, but because they resemble the act. and pass. parts.,
since they are ns. containing the sense of the ep., like the
act. and pass. parts. (R).

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

Nor hath thy mother been a harlot, orig. بَغُرُيَّ (Aud) :
(a) the ٰ in ٰٰ (and ٰٰ (A)) is intensive [246, 265]
(Aud, A) ; and is therefore affixed to the fem. and masc.
(A), as is proved by ٰٰ a man much bored (Aud) :
(b) they say ٰٰ [234, 246] (R, IA, Aud, A), which is
anomalous (IA, Aud, A), made to accord with ٰٰ (Aud) :
(c) when ٰٰ is i. q. مَغْرُو، the ٰ is affixed to it
(A, IA, Aud, A) in the fem. (IA), as i. q. مَكُبَة
(IA, A), ٰٰ i. q. مَكُبَة [246]
(A), ٰٰ i. q. مَكُبَة [267], and ٰٰ i. q. مَكُبَة
(A), whence ٰٰ جِمَلَ رَكَب and ٰٰ نَافَةٰ رَكَب a he-camel, and a she-
camel, vidden (Aud) : or, as R says (Sn), ٰٰ
also is of common gender, as ٰٰ جِرَّبْر [256], ٰٰ جِرَّبْر ;
but (R) the ٰ is [often (R)] affixed to it as a sign of
transfer to the state of substantive [265, 267] (R, Sn),
not for feminization; so that, even after affixion of the $^\text{5}$, it is applicable to the masc. and fem. (R) : (2) مفعول [252] (IY, R, IA, Aud, A), as $^\text{5}$ إمرَأة مهِدار and $^\text{5}$ رجُل مهِدار and $^\text{5}$ مَّعَطَار. a babbling man and woman (IA, A), like $^\text{5}$ مَّعَطَار [a woman (IY)] using much perfume (IY, R), $^\text{5}$ مَّكَار wont to give birth to males, and $^\text{5}$ مِتِنَات wont to give birth to females (IY) : (a) ميقاتها. knowing with certainty is anomalous (IA, Aud, A) : (3) مفعول [252] (IY, R, IA, Aud, A), as $^\text{5}$ مُعْطِير using much perfume (IY, IA, Aud, A), said of a [man and (A)] woman (IA, A), like $^\text{5}$ مَنِطِيق eloquent (IY, R) : (a) they say $^\text{5}$ مَسْكِينة which is anomalous (IA, Aud, A); while إمرَأة مسْكينة a needy woman has been heard, according to analogy (Aud, A), being transmitted by S (A) : (4) مفعول [252] (R, IA, Aud, A), as $^\text{5}$ مَعْطِم dauntless (IA, Aud, A), said of a man and woman (A), and مفعول (Aud) : (5) مَدْعِس $^\text{5}$ فَعَال as حِسان $^\text{5}$ chast; though S transmits إمرَأة جَبان and $^\text{5}$ قَتِيل (R) : دَلاَت $^\text{5}$ فَعَال [246, 252], as حِبانة $^\text{5}$ فَعَال i. q. $^\text{5}$ مَعْطِل [246] (IY, R, IA, Aud, A), if it [is not used as a substantive, but (IA)] follows a qualified (R, IA, A), as قُتِّيل wounded [and قَتِيل slain (A)], said of a [man and (Aud, A)] woman (IA, Aud, A), whence $^\text{5}$ عِين كَصِيل.
an eye anointed with collyrium (IY, IA); or rather, if its qualified be known, so that such as I saw a slain one of women may be included, the ٣ being elided here because its qualified is known, for which reason IM says in the CK "if qualificativety be intended, and the qualified be known, it is denuded of the ٣ (A) : (a) the ٣ is sometimes affixed to it (R, IA, A), notwithstanding the mention of the qualified (R), as خَلْصَةٍ ذَمِيْهَةٍ a blameworthy quality, i. e., مَدَمُومَةٍ and فَعْلَةٌ حَبِيبَةٍ a praiseworthy kind of deed (IA), because it is made to accord with ٣ فَاعِلٍ i. q. فَاعِلٌ, [on account of their resemblance in form (R)], as ٣ فَعِيلٌ i. q. فَعِيلٌ is made to accord with it in being denuded [of the ٣ (R)], whence VII. 54. [111] (R, A), as is said (R), and XXXVI. 78 [below] (A) : (b) if it [is used as a substantive, and (IA, A)] does not follow a qualified, [expressed, or meant to be understood from some indication (A),] the ٣ is affixed to it (IA, Aud, A), as ٣ ذَبِيْكَةٍ and نَطِيْكَةٌ [246, 265, 267] and ٣ اَكْبِلَةٍ eaten by a wild beast (IA), from fear of ambiguity (IA, Aud, A) : (c) IHsh says that this reasoning holds good in the remaining ٣ps. [of common gender], when you say ٣ ٣ صَوْرَأٌ or the like: so that, if what the GG say be founded upon analogy, the whole are alike ; but, if their authority be hearsay, which appears to be the case, there
is no difficulty (Sn) : [and IY says that] the -stats is not put in these ns. when they follow their qualified ; but, when the qualified is not mentioned, the -stats is expressed, from fear of ambiguity, as قَتِيْلَةُ بَنِيَ فَلَانِي and مُطْارَةُ and رَأَيْتُ صَبْرَة (IY) : (d) if be i. q. قَافِلُ (IY, IA, Aud, A), (a) the -stats is affixed to it (IA, Aud, A) in the fem. (IA), as ُمرَأَةُ ُرْجِيْةُ and ُطَرْفَةُ a merciful, and witty, woman (Aud, A) : (b) it is sometimes assimilated to قَافِلُ i. q. مَفْعُولٌ, so that (IY) the -stats is elided from it, [which is rare (IA),] as VII. 54. [111] (IY, IA) and مَنْ يُحْذِي الرَّجْمَ مَنْ رَيْبِي XXXVI. 78. Who will quicken the bones, when they are decayed? [above] (IA) ; or, as is said, the -stats is elided in VII. 54. because رَحْمَةُ and رَحْمَةُ are one, which is corroborated by هَذَا رَحْمَةُ مِنْ رَيْبِي XVIII. 97. This is a mercy from my Lord (IY) : (e) جَدِيدٌ in their saying مَلْكَةٌ جَدِيدَةٌ a new wrapper is, (a) as the KK say, i. q. مَجَدَرَةٌ cut off (IY, R) from the web at the finish of its weaving (IY), from جَدَّةُ he cut it off (R) ; and [this seems to be the opinion of IHsh, who says that] مَلْكَةٌ جَدِيدَةٌ is anomalous (Aud) : (b) as the BB say, [i. q. قَافِلَةٌ, i. e., جَدْتُ that has become new (IY),] from جَدَّ جَدٌ (IY, R), inf. n. جَدَّ (R) ; and, according to them, the elision of the -stats is anomalous : (f)
hence a violent wind, as though it tore up the ground; and a six-year-old sheep (IY): (g) occurs i. q. (a) seldom, as the un-ambiguous admonition, i. e., (b) , often, as sat with [246, 247] and confederate: (8) , occasionally, as [251] (R).

§ 270. The feminization of the pl. is not proper, [because it is a feminization of the n., not of the thing meant (IY)]: and therefore the sign [of feminization] may be either affixed to the attribute of the pl., [on the ground that is meant (IY),] or omitted, [on the ground that is meant (IY),] as and and The men, and The Muslim women, and The days, have done, or (M), no regard being paid to the gender of its sing., as XLIX. 14. and XII. 30. [21]; and no distinction being made between the rational and irrational, because the feminization [of the pl.] belongs to the n., not to the thing named. The KK assert that the masc. belongs to multitude, and the fem. to paucity [235]. If the pl. be broken, you are allowed an option in the gender of its v., as or [21], neither being preferable, because the form of the sing. disappears in the broken pl. [234].
But, if the pl. be sound, then, if it belong to a fem.,
the fem. gender is preferable in the v.; and, if it
belong to a masc., the masc. is preferable: while some
make the first masc., which is rare, as قَالَ أَنْ يَنْفَدَ
كلِمَاتُ رَبِّي XVIII. 109. Before the words of my Lord
should fail, read by Ḥamza, Ks, and Ibn 'Āmir with
the ی; and some make the second fem., which is a poetic
license, as
قَالَ فِي عَامِرٍ خَالَوْا بِنِي أَسْدٍ يَا بُوسَ لِلْجَهَلِ ضَرَأَتْ لَآ بُوأً
[below] (IV), by AnNābigha adh-Dhubyānī, The Banū 'Āmir said, Forsake ye the Banū Asad. O the calamity
of ignorance, when very hurtful to peoples! (AKB). As
for the broken pl. and the sound pl. with the ٰ and ٰ, wheth-
er the sing. be a proper masc., as in رَجَالٌ and
الطَّلُّحَاتُ, or a proper fem., as in نَسْوَةٌ [257] and
الزِّينَبَاتُ, or a tropical masc., as in جَمِيلَاتٍ [234, 289], or a tropical fem.,
as in رَفَنَاتٍ [240], the predicament of their
attribute is the same as that of the attribute of the improp-
er fem. [in the sing. or du.], except in one thing, that,
without separation, the elision of the sign from the op.
governing the nom. is better with the pl., as قَالَ أَلْرَجَالٍ
or الْزِّينَبَاتُ, than with the sing. or du. [263], because
the femininization of the pl. is by reason of a paraphrase,
vid. its being i. q. جَمَاعَةٌ [21]. They do not regard the
proper femininization, which was in the sing., because the
adventitious tropical [femininization] removes the predicament of the proper, as it removes the predicament of the proper masculinization in رَجَالٍ. But the proper masculinization in the pl. with the و and ن، الزيدون، is not annulled, because the form of the sing., remaining in it, is respected by them. And, by analogy to this, the proper feminization in the pl. with the ل and ب also, as هَنْدَةٌ, should remain, because the form of the sing. remains in it: but, since that sing. containing the sign is altered either by elision of the sign, if it be ا، as خَرْفَاتٌ, or by conversion of it, if it be ان، as صَكُرَّاتٌ and حُبْلِيَّاتٍ [234, 248], that alteration makes the pl. like a sort of broken pl.; and it is as though the feminization of the sing. had disappeared with the disappearance of the sign: and then that [kind of proper fem.] in which the ع is supplied [264], so that the alteration is not apparent upon it, as الزيداتُ and الْهَنْدَاتُ, is made to accord with the former, because the supplied, according to them, is in the predicament of the expressed. And the proof that the feminization of such as الزَيْداتُ is tropical is the saying of the Ḥamāsī ['Ārīṣ aṭTab'ī (T, AKB), addressing 'Amr Ibn Hind, king of AlHira, or, as is said, his brother AlMundhir Ibn AlMundhir Ibn Má asSamá (AKB),] حَلََفْتُ بِهِدِّي مَشْعَرَ بَكْرَةَةٍ ذَكَرَ بِصَكُرَّةٍ الْغَيْبَةِ دَرَاذَة (R) I swear by sacrificial victims whose young she-camels are marked by stabs on the humps, and whose young
camels amble in the plain of AlGhabît, where, the attribute of a young she-camel is not made fem. [146] (AKB). The predicament of بنُون is the same as that of ابنن, though it is with the and ن, because [the form of] its sing. ابُن does not remain [234], as [594] لَوْ كُنْتْ مِنْ مَازِرِ آخِر. [TA] and similarly the predicament of the pl. with the, and ن, whose sing. is fem., like سِنُون, is the same as that of the pl. with the, and ت, because it ought to be with the, and ت, the, and ن in it being a compensation for the and ت [244, 260]. The ت of the 3rd pers. sing. fem. of the aor. [404], and the ن of femininization, when a p. [21, 161, 497], as in

وَلَكِن دِيَابِيَّ أَبَوُهُ عَامَّةٌ وَبَيْكَة أَرْأَيْتَ أَنْ يَغْسِرَنَّ السِّلْيَطَ أَقَارِبٌ

(by AlFarazdak, But thou art a man whose father and mother are of diyaf (a town in Syria), whose next of kin press out olive-oil in Haurân (a district of Damascus) (AKB)] are equal to the ت [of the 3rd pers. sing. fem. of the pret.] in separability and inseparability. As for the pron. of the pl., (1) if the pl. belong to the rational masc., its pron., (a) when the pl. is formed with the, and ن, is the, alone, as أَلْفَدْوُن تَكَلَّت, not تَكَلَّت, because the form of the proper masc. remains: (b) when the pl. is not formed with the, and ن, is either a, as الْيَكَالَ تَرْبُوا and the أَلْفَدْوُن, from
regard to the rationality; or the pron. of the 3rd pers. sing. fem., as the رِجَالَ and فَاعِلَةٌ تَفْعِلُ and السُّمَّاحِاتُ, and similarly, from regard to the invasion of the expression by the femininization of the sense: (2) if the pl. belong to something else than the rational masc., which is of three kinds, irrational masc., like أَيُّامٌ, and جُبُلٌ, rational fem., like نِسَةٌ and الْرَّيْبَاتُ, and irrational fem., like دُرُورٍ طَلِمْتُ, its pron. may be either the pron. of the 3rd pers. sing. fem., because of the paraphrase: جَمْعَةٌ فَعَلَتْ or أَيُّامٌ فَعَلَتْ, and similarly الدُّورُ الْرَّيْبَاتُ and جَمْعَةٌ الْبَسَاءٌ and جُبُلٌ, and أَلْعَرْبَاتُ: (a) what is added [to denote the attached nom. pron.] is one of the soft letters: but the ل is taken by the دع, the س is appropriated to the rational masc. in the pl., and the س is used to denote the fem. sing. in تَفْعِيلٍ [161, 402]; so that, none of the letters of prolongation being left for the pl. of everything but the rational masc., the س is put, because of its affinity to the س in nasality (ب): (b) the poet [Mutammim Ibn Nuwaira bewailing his brother مَلِك (Mb),] says

وَإِنَّكُن تَكُونُ أَلْيَامَ فُرَّقُنَتْ بِينَنَا # فَقُدْ بَانَ مَعْصُودًا أَخْيِي يَومٌ وَدَعَُا

And, if the days have parted us, my brother has passed away praised, on the day he bade farewell: but the pl. in
where the poet ought to say or similar is treated like the rational; and similar is XXVII. 18. An ant said, O ye etc [161, 271, 612] (IY) : (c) one says or (K) or , whence II. 23. And in them shall they have purified wives, where is read (K, B) by Zaid Ibn 'Ali (K), both chaste (B), the pl. being according to the form, and the sing. according to the paraphrase : the poet [Sulmi Ibn Rabî‘a (T, IY, AAz) ad-Dabbi (IY)] says And, when the maidens veil themselves in the smoke, and are in a hurry for the food notwithstanding the setting on of the cooking-pots, so that they bake some meat in hot ashes (AAz). According to Mz, the Arabs say The trunks broke of few, and of many (IY) : and hence [in dating (IY)] After [504] five nights that have passed and On the last night but four (IY), and After fifteen nights that have passed and On the last night but thirteen (IY) are said (M). Various reasons have been assigned for that; but, in my opinion, it is because, many predicaments of the sing. being applicable to the forma-
tion of paucity [235, 256], they speak of it in the fem. by the ٖ peculiar to the pl., in order that it may not be fancied to be a sing. (IY). That [construction], however, is not a constant inflection (M): but you are allowed the option of putting it, which is good; or not putting it, which is excellent Arabic (IY).

§ 271. The generic n. (IY, R), such as تَمَّرُ (M), whose n. un. is distinguished [from it (M)] by the ٖ, is made masc. [by the Hijazis (R), according to the form (IY);] and fem. [by others (R), according to the sense جَمَاعَةٌ (IY): and both genders occur in the Kur (R)], as LXIX. 7. and LIV. 20. [254] (M, R): while its ep. may be a pl., broken or sound, as XIII. 13. and L. 10. [254] (IY). It and its pron. may be treated like the sing., masc. and fem., and their prons. [263], while its pron. may be treated like the pron. of the broken pl. [270], as انْتَفَعَرْ or انْتَفَعَرَ or انْتَفَعَرُ or انْتَفَعَرَ (R). The fem. of this cat. has no masc. of its crude-form, in order that the n. un. may not be confounded with the collective, [because, if you said, حِمَامٌ for the fem., and حِمَامٌ for the masc., the latter would be confounded with the collective (IY)]; and therefore, says Y, when they mean that [distinction of gender (IY)], they [content themselves with the ep., and (IY)] say هَذِهِ شَآةٌ ذَکَرُ This is a male sheep and حِمَامٌ ذَکَرَ a male pigeon [54, 263] (M), and similarly
a female sheep and a female pigeon (IY). One may say A male pigeon cooed and I possess three male ducks; so that in XXVII. 18. [270] may be a male, its form being regarded, and its attribute therefore made fem.: but the like of that [regard to the form] is not allowable in the proper name of the proper masc., which contains the sign of feminization, like طَلَّحَةُ; so that is not said, except according to some of the KK, against whom the lack of hearsay, notwithstanding investigation, is decisive. And, when the lit. fem. is a proper masc., as in شَأْةٌ ذَكَرْ , and not a proper name, [like طَلَّحَةٌ , ] its pron. and its dem. may be masc. or fem., as I possess a beautiful pigeon of the males or حَسَنَة , as says Tarafa, [describing the ears of his she-camel (AKB),]""
it is like قامُ هَبْلُ, which is extremely unusual [21, 263] (R). As for the quasi-pl. n., some [specimens] of it are necessarily fem., like ٌمَعُ ٌةَيْلُ [257], ٌحَتْلُ, and ٌعَمُّ ٌبَلَذُ, in which case its state is like that of the broken pl. [270], in the explicit n. and the pron.; and some of it may be masc. or fem., like ٌمَعُ ٌةَيْلُ ٌرَكْبُ ٌلاٍحُ [257], in which case it is like the generic n. [above], as ٌمَصِّ ٌلُرَكْبُ ٌرَكْبُ ٌمَصِّ or ٌمَصِّ ٌمَصِّ ٌلُرَكْبُ ٌمَصِّ, and ٌمَصِّ ٌمَصِّ ٌمَصِّ or ٌمَصِّ ٌمَصِّ (R).

§ 272. As before remarked [263] (IA), the l of feminization is [of two kinds (IY, IA),] (1) abbreviated (IY, IM), as ٌسَكَرَيُ [248] (IA), which is the o. f. (A); i. e., single, not accompanied by another l, so that it should be prolonged; but only one l, quiescent in continuity and pause [643], so that no inflection enters it [16] (IY): (2) prolonged (IY, IM), as ٌحَمْرَآ [248] (IA), preceded by an l of prolongation [248, 683] (IY). The [aug. abbreviated (R)] l added to the termination [of the n. (R)] is of three kinds, (1) for feminization, [as in ٌدِنْبَا ٌحَبْلَى and ٌحَبْلَى (IY)]: (2) for co-ordination, as in ٌأَرَطْى, [which is co-ordinated with ٌجَعَفَرُ (IY)]: (3) for multiplication [of the letters (R)] of the word, [and amplification of its form (IY)], as in ٌقَبَعْتَرْيُ [401] (IY, R), this l not being for feminization, because it is pronounced with Tanwin [below]; nor for co-ordination, because we have no sex. o. f. for it to be co-ordinated with (IY). The [abbreviated (R)] l of femi-
ninization is distinguished (1) [from the two others (IY)] by [the n.'s (R)] not having the Tanwín affixed to it [when *indet.* (IY)]; nor the َ (IY, R) of feminization, in order that two signs of feminization may not be combined: whereas the other two kinds have Tanwín affixed to them, as َ and ُ[below] (IY) and ُ(Jh): (2) from the ِ of co-ordination exclusively, by your putting a ِ in place of the ِ, whereupon, if no n. of that measure occurs, you know that the ِ is for feminization, as َ[below]; for no n. on the measure ِ occurs, that the two ns. might be co-ordinated with (R). The formations [whose ِ is (R)] peculiar to the *fem.* are (1) ِ, (a) a substantive; ِ(α) an *inf.* n., like ُبَشْرَى announcement of glad tidings, ُرَجْعَى [248] (M, R), and ُرَفْقَى *nearness*, as XXXIV. 36. [539] (IY); (b) not an *inf.* n., like ُحَرْزَى [258], ُبَهْمَى (M, R) a place in AdDahná, one of the countries of Tamím (IY), ُحَمْى *fever*, ُرِبْيَا a *dream* [248] (M), and ُطْفَى *a calf of a wild cow*, transmitted by As with Damm of the initial (IY): but S transmits ُبَهْمَى as anomalous [258] (IY, R); and some transmit ُرِبْيَا, which also is anomalous (R): (b) an *ex.* [(α) *fem.* of the *fem.* of superiority, like ُفَضْلَى, which is regular; (b) not so (R),] like ُخَيْنَى [248], ُجَبْلَى (M, R), ُرَيْى (M), and ُأَنْتَى (R): (2) ُفَعْلَى (2), (a) a substantive, like ُدَقْرَى [248, 375] and ُأَجْلَى (M, R), names of
places (IY, R), and یَرْدَّة [below] (M) : (b) an inf. n. (R), [sometimes used as] an ep. (M), like ُحَبَّرِی [below], (M, R), and مَرْطَبٌ [248] (M), as ُهُوَ یَعْدُرُ ُلَجَّرِی and the ُبَشْکَی،

He runs quickly, i. e., with this kind of running; and as ُحَبَّرِی ُجَرَّزِی a quick he-ass and

نَافَتَة ُبَشْکَی a quick she-camel, like ُرَجْلَ عَدْلَ ُجَرَّزِی [142, 143] (IY) : (c) an ep., like فَرْسٌ ِرَبِّی a mare leaping quickly and نَافَتَة ِرَبِّی a swift 'she-camel (R) : (3) ُنَعْلَی [which occurs only as a substantive (R),] like ُشَعْبَی [a place (IY, R), ُاَمَّی a place (R,] and ُبَرَی [below] (M, R) a name for Calamity (IY, R) : (4) ُتَنَعْلَی, like َأَجْفَلَی [273, 381]: (5) ُحَبَّرَی, like ُتَنَعْلَی [below] : (6) ُفَرْعَالَی, like ُتَنَعْلَی [below] : (7) ُشَقَّارَی, like ُتَنَعْلَی [below] : (8) ُجَعْرَحَی ُنَعْلَی, like a clan of the Ansâr [282, 397] : (9) ُبَقِیرَی ُنَعْلَی, like a game [for boys (Jh)]: (10) ُرَجْعَلْی, like ُنَعْلَی [below] : (11) ُحَبَّرِی ُرَجْعَلْی, like compassion: (12) ُنَعْلَی مَلِکی, like Calamity [398] : (13-14) ُحَبَّرِی ُبَشْکَی, like and ُتَنَعْلَی ُفِیعَلَی ُرَجْعَلْی ُرَجْعَلْی, like and a kind of gait, wherein is looseness of the joints [273]: (15) ُنَعْلَی, like ُیَهِّرَی ُنَعْلَی, like naught [below]: (16) ُمَکَرَی ُنَعْلَی, like mean [below]: (17) ُمَیْرَعَی ُنَعْلَی, like the down under, or amid, the hair of the she-goat: (18) ُنَعْلَی, like ُهَرْبَدُّی a kind of walk, inclining to one side [397]: (19) ُنَعْلَی, like
a place [below] : (20) كَرْبَاثَا (389), like كَرْبَاثَا Calamity : (21) كَرْبَاثَا, like كَرْبَاثَا Zachariah, which appears to be foreign : (22) كَرْبَاثَا, like كَرْبَاثَا a sort of pace : (24-25) كَرْبَاثَا, like a man's name [273, 378] : (26) كَرْبَاثَا, like كَوْلَان [below] : (27) كَوْلَان [248], like كَوْلَان (28) كَوْلَان, like سُكْرَيْنَى (29) كَوْلَان, like سُكْرَيْنَى a swaggering gait [397] : (30) كَوْلَان, like سُكْرَيْنَى custom [386] (R). The formations (IY) common to the masc. and fem. (IY) are (1) كَرْبَاثَا, which, (a) when its l is for feminization, is of four kinds, (α) a substantive, either concrete, like كَرْبَاثَا [a man's name, and one of the two mountains of Tayyi (IY)], كَرْبَاثَا [a mountain at AlMadinah (IY)], and كَرْبَاثَا [one of the Mansions of the Moon, namely five stars called the Haunch of the Lion (IY)]; or abstract, [vid. what is an inf. n. (IY),] like كَرْبَاثَا, كَرْبَاثَا refraining, كَرْبَاثَا [secret communing, whence كَرْبَاثَا XVII. 50. And when they are privily communing together, for which reason it is made sing. (IY)], and كَرْبَاثَا blame : (b) an ep., either sing., [fem. of كَرْبَاثَا (IY),] like كَرْبَاثَا thirsty, كَرْبَاثَا, and كَرْبَاثَا [248, 250]; or pl., like كَرْبَاثَا and كَرْبَاثَا [246, 259]: (b) when its l is for coordination, is like كَرْبَاثَا and كَرْبَاثَا [248, 258, 375], because
[their Tanwin indicates that they are triptote; whereas, if the in them were for feminization, they would be diptote; and because (IY)] the Arabs say [اللهة] and [258] (M) : [thus] when is fem. of ِّنَّالدَّن, [like سكَرْي], or an inf. n., like دغُرِي, or a pl., like مُرْسَي [259] and جُرْحَي, its is for feminization: and, when it is a substantive not an inf. n., the is sometimes for co-ordination, as in جَلَقُي, according to those who pronounce it with Tanwin, and say جَلَقُي; and sometimes for feminization, as in جَلَقُي like or match (R) : جَلَقُي, which, (a) when its is for feminization, is of two kinds, (α) a concrete substantive, either sing., like ِّيِهِرَي [a black wood of which platters are made (IY)], دَمِّي [a plant (IY)], and دَمِّي [248, 375]; or pl., like جَمِّي and جَمِّي [237, 250]: (b) an inf. n., like دُكْرَي [248, 375] (M), as XXXIX. 22. [234] (IY) : (b) when its is for co-ordination, is of two kinds, (α) a substantive, like مَعْرَي goats [375] and دُكْرَي [248, 375]: (b) an ep., like رَجُلْ ِّيِبَيْصَي a man that eats alone, and, according to Th, يرْعَي; while S does not authorize جَلَقُي as an ep. except with the ِّي, as ِّيِرْعَي (M) too haughty, to be amused by play, said of a man, and سَعِلَة [248], which is the most wicked of the ghouls (IY) : [thus] when جَلَقُي is an inf. n., like دُكْرَي, or a pl., like جَمِّي, its ِّيِلَأ

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is only for feminization: and, when it is an *ep.*, in which case, says S, it is only with the *ṣ*, its *l* is for co-ordination, as "مَرَأَةُ سَعَالَةٌ and رَجُلُ عَرَاءَةٌ" while and *حَيْكِى*, says he, are *orig.* with Damm of the *ف* [718]: and, when it is not an *ep.*, nor an *inf.* *n.*, nor a *pl.*, its *l* is sometimes for co-ordination, as "مَعْرَى"; sometimes for feminization, as "دَنْلَى" or "ذَنْرَى" (R). "دَنْلَى" has two *dialect* *v.* *var., triptote,* its *l* being regarded as for co-ordination with "دَرَهُم"; and *diptote,* it being regarded as *fem.* (IY). Each of the two *l*s of feminization has certain measures (IA, Aud), ordinary or extraordinary (Aud), by which it is known (IA). The ordinary measures of the abbreviated are [12 (Aud, Sn)], (1) \(\ddot{\text{ arab}}\) ُنَعْلَى, like ُأَنْمَى, ُجُنَّبَى [248, 375], and ُشَعَانَى [above] (IA, Aud, A), as ُأَعْبَدُّا حَلَّ أَلْحَا [Note on p. 161, l. 16] (Aud). (a) IKb asserts that these have no fourth; but he is refuted by ُأَرْنَى a *grain whereby milk is curdled,* ُجُنَّى a *place,* and ُجُعْبَيْى *big ants* (Aud, A); though IM's reckoning among the ordinary measures is evidently dubious (Aud): (b) IM in the Tashil makes this measure common to the abbreviated and prolonged, which is the truth; and hence ُحَشَاشَا [273], and in the *ep.* ُعَشَرَهَا and ُنُفْسَا [248, 273]; while it is frequent in the *pl.*, as ُكُرُمَأ [246, 273] and ُحَلَفَأ [246] (A): (2) ُنُعْلَى
( 1151 )

[above] : (3) فَمَلَّى, (a) a substantive, like بَرَدَى a stream at Damascus [389]; (b) an inf. n., like مَرْتُى [above]; (c) an ep., like حَبَّارَى حَبَّاتٍ (IA, Aud, A), as حِبَّانَى a he-ass shying at his own shadow because of his liveliness: (a) Jh says that no ep. of the masc. occurs upon the measure of حَبَّانَى except فَمَلَّى; but حَبَّانَى [above] also occurs (IA): (b) IM in the Tashil reckons this measure among the common [measures]; and hence قَرْمَالَى [273], دَأْتِه, جَفْنَاء, no other being remembered (A): (4) فَمَلَّى (IA, Aud, A), which is one of the common measures (Sn): (a) if فَمَلَّى be a substantive, its ‡ is sometimes abbreviated, as سُلَمَى [above]; and sometimes prolonged, as سِلَّمَ, one of the Mansions of the Moon, the ‡ in which is abbreviated [above] and prolonged (A); and so too, if it be an ep., as حَبَّارَى سُكَارَى (Sn): (5) فَعَالَى, فُعَالَى, حَبَّارَى (A): (a) a substantive (A),] like حُبَارَى [248, 378] (IA; Aud, A), which is applied to the masc. and fem. (IA, Sn), and سُكَارَى [248, 278] (Aud, A); (b) a pl., like سُكَارَى [250]; (c) an ep. in the sing., as asserted by ABZ, who transmits جَبَلُ عَلَدَى a sturdy he-camel (A): (a) it is said [by Jh] in the Sahāh that the ‡ of حُبَارَى is not for feminization, [nor for co-ordination, being, as it were, a part of the word itself (Jh)]; but this is a mistake, for he agrees that it is diptote (Aud), when det. and when indet., i. e., is not
pronounced with Tanwin (Jh): (6) فَعَلَّي (falsehood [above]): (7) فَعَلَّي (each meaning (Aud, A)] a kind of gait [397, 385]: (8) فَعَلَّي [above]: (9) فَعَلَّي [which occurs only as an inf. n. (A).] like حَتِيثَي (IA, Aud, A), خُلْيَي (Aud), and هَكْيِرَي [335]: (a) IM in the Tashil reckons this measure among the common; and He is acquainted with his inward mind, خَصِيصًا particularizing, فَخَيْرًا boasting, and فَتَرِي tarrying, loitering, have been heard, prolonged and abbreviated: (b) Ks makes this measure regular; but the truth is that it is confined to hearsay (A): (10) كَفَّرِي فَعَلَّي, like a spathe of a palm-tree (IA, Aud, A), which has Fath of the second also with all three vowels of the ن (A); and like بَدْرِي naught and نَاعْتَرَى naught (Aud, A): (a) IM in the Tashil and IKtt transmit سُلْحَيْفَاء a tortoise or turtle, [which A thus makes out to be with Damm of the ل (Sn)]; and, according to this, سُلْحَيْفَاء is one of the common measures: but Fr transmits سُلْحَيْفَاء, which appears to show that the ٌ of سُلْحَيْفَاء is not for feminization, unless it be treated as anomalous, like فَعَلَّي [above] (A): (11) خُلْيَي confusion (IA, Aud, A), as رَفَعُوا فِي خُلْيَي They fell into confusion (IA); and like تَبْيِيَي a sort of sweetmeat (Aud, A) and لُغَيْرَي a riddle [253]: (a) هُوَ عَالِمٌ بُدْخِيلَانِ [above]
has been heard, and nothing else with the prolonged ٌ (A) : (12) ndefَلٌَِٕإ (12) ndefَلَِٕإَّ (12) a plant [above] (I.A, Aud, A), a plant, and a bird (Aud, A), or, as the KF says (Sn), a plant (KF, Sn). The extraordinary measures of the abbreviated are (1) ﻦَعَلَِٕي, as ٌُسَرِئ (2) ndefَلَِٕإَّ, like ndefَلَِٕإَّ a plant, [its being aug. ; but said by some to be ndefَلَِٕإَّ, its being rad. (Sn)] : (3) ﻦَعَلَِٕي, like ndefَلَِٕإَّ a kind of old man's gait : (4-5) ﻦَعَلَِٕي, like ndefَلَِٕإَّ and ndefَلَِٕإَّ, like ndefَلَِٕإ*، ndefَلَِٕإ* and ndefَلَِٕإ* Their goods are held in common, or promiscuous, among them, with abbreviation and prolongation (Sn) : (6) ndefَلَِٕإَّ, like ndefَلَِٕإَّ a word of (Sn) wonder ; [but no other word of this measure occurs (Sn)] : (7) ndefَلَِٕإَّ, like ndefَلَِٕإَّ with Damm of the Hamza and, says Shhm, and so in the KF, sitting cross-legged (Sn) : (8) ndefَلَِٕإَّ, like ndefَلَِٕإَّ fear [and ndefَلَِٕإ* supplicating, petitioning (Sn)] : (9) ndefَلَِٕإ* with Fath or Kasr of the ح, Fath of the ؤ, and Damm of the first ق, or with Kasr of the ح and ؤ, or with Fath or Kasr of the ح, and Fath of the ؤ and first ق (Sn),] a plant [its ن being rad. ; but said by some to be ndefَلَِٕإ* its ن being aug. (Sn)] : (10) ndefَلَِٕإ* a swaggering gait : (11) ndefَلَِٕإ* [above] : (12) ndefَلَِٕإ*
like a place [or, says As, a man : (u) IUK distinctly declares that the is pronounced with Kasr; but Syt makes its measure with Fath of the (Sn)] : like having a large tip to the nose; [though in other senses its has all three vowels, as a profligate, or mean, or short and broad, man, according to the KF (Sn)] : like having a large end to the nose, said of beasts : (15) like sleeping much, [but in the KF, a man quick in his affairs; while IA on the Tashil says that the is pronounced with Fath also (Sn)] : like large in the two testicles : (17) like the fruit of a plant : (18) denoting exultation, [and said to be a place (Sn)]: like [above] (A); though IKTt mentions that its measure is [above] (Sn) : like [above] (A); but AH, IUK, and Shm mention that its measure is; and this is in the Dm also, and is more probable than what [R followed by] A says (Sn). But that all these are extraordinary requires consideration (A).

§ 273. The prolonged l of feminization has [many (IA)] measures (IA, A), ordinary and extraordinary (A). The measures of the prolonged l of feminization are (1) (which is of two kinds, (a) a substantive,
which is of three kinds (M), [α] a concrete substantive [in the sing. (M, R),] like صَحْرَةٌ a plain [248, 263] (M, R, IA, Aud, A), بِدَاea a desert (M), and قَيْقَآةٍ war (R); while they say the sky, as though they held the stars to be like جَرَب لمange upon it, orig. an cp., [meaning many,] but become a substantive by prevalence of application; and from their saying الْجَبَآةٍ [78, 147], meaning the multitude, a simple substantive, not an inf. n. (IY): (b) a [concrete substantive sing. in form (IY),] pl. [in sense (IY, Aud, A), a quasipl. n. (R), or rather a collective generic n., not a pl., because is not a formation of the broken pl. (Sn), like طَبَآةٌ [258] (M, R, Aud, A), حَلَفَآةٌ, قَصَبَآةٌ (M, R), and أَشْيَآةٌ things (M): this is the opinion of S; while Mz transmits from As that the n. un. of قَصَبَآةٌ, حَلَفَآةٌ, and قَصَبَآةٌ is طَرْفَةٌ [258], and حَلَفَآةٌ respectively, the last alone having the pronounced with Kasr: and the dispute is not as to whether these ns. are broken pl. or not, but as to whether they correspond to قَومٍ and جَمَالٍ, which have no sing. o their own crude-form; or to جَمَالٍ and بَانِتٍ جَمَالٍ, which have such a sing. vid. جَمَالٍ and بَانِتٍ [257]: and, as for أَشْيَآةٌ, it is diptote, says Khl, because (Jh) orig. أَشْيَآةٌ upon the measure of فَعَلْهُ, like قَصَبَآةٌ and طَرْفَةٌ; but, disliking the roximity of the two Hamzas [at its end (Jh)], they shift the first
to the position of the ف, saying أُشْيَاءٌ upon the measure of لَفْعَاءٍ: and what proves it to be sing. is their giving it a broken pl. أَشَيَاءٌ (IY) or أَشَاءٌ (M, R, Aud, A), and [a sound pl.] أَشِيَاءٌ also (Jh): (c) an inf. n. (M, R, Aud, A), like happiness, ضَرَرٌ ضَرْرًا distress (M, R), فَعْلَاءٌ فَعْلَاءٌ favor, [as وَلَمْ تُذَقْنَا نُعْمَاءَ نُعْمَاءٌ بعدَ ضَرْرَاءَ مَسْتَهُ XI. 13. And, if We make him taste favor after distress, that has afflicted him (IY),] and بَسْأَلَاتِ hardship (M), whence رَجُبَا supplicating, petitioning (Aud, A); but the truth is that these are quasi-inf. ns., not inf. ns. tlemseyls (IY): (b) an cp. (M, R, IA, Aud, A), which is of two kinds (M), (a) fem. of أَتَعَلَّمُ (M, R, IA, A), where it is regular (R), in colors (IY), as سُودَاءَ black and بَيضاءَ white (M1, [and] as حُرَاءَ red. [248] (R, IA, Aud, A) and زَرَّاءَ blue; and in defects, as عُمْيَاءَ blind, عِنْجَاءَ lame, and عِنْرَاءَ one-eyed (IY): (b) not fem. of دِيَابٍ هُطَّلاً incessant still rain (M, R, IA Aud, A), حُسَيْناءٌ a handsome woman (M, R, A), حُلَّةٌ شُكْرَاءٌ a new dress, [because rough to the fet (IY),] العَربُ العَرَبَاءُ the pure Arabs (M, R), like دَاهِيةٌ دَهْيَاءٌ (IY), العَربُ العَلَّةٌ (IY) a severe calamity (IY, R), or مَرَاءُ رُهْبَةٌ or ذَقْنَةٌ فََسَ رُهْبَةٌ or دَابَّةٌ فََسَ رُهْبَةٌ a spirited mare or she-camel (IA), an [إِمَرَةٌ عَجْرَاءٌ] [248] (IY); whereas مَطْرُ هُطَّلٌ is not said (IY, IA, Sn), but هُطَّلٌ (IA, Sn) or هُطَّلٌ (Sn);
nor, nor, جُمَالٌ أَعْرَعُ (IA), nor, رَجُلٌ أَحْسَسُ (IA), and the Hamza at the end of نَعَلَةٌ, in its different kinds, is only for feminization, because there is no نَعُالٌ in the language for this to be co-ordinated with, except in what is reduplicated, like زُرُقٌ [332, 396] and نَلْقَالٌ [332] (IY): (2-4), like أَرينَء Wednesday (R, IA, Aud, A): (a) نَعَلَةٌ is one of the common measures, as IM mentions in the Tashil, whence أَجْفَلَى said of a general invitation [272, 381] (A), as دَعَوتُ الْقُرُومَ أَجْفَلَى I invited the people generally to the food, or, as Dm mentions, الْأَجْفَلَةٌ (Sn): (b) نَعَلَةٌ (M, R) is either sing., like أَريَءَاء; or pl. (R), like أَرِنَاء [246] (M), which is frequent (IY, R) in the pl. of [the cp. فَعَبِلٌ [unsound in the ل], as أَشْقَيَاء (IY), like أَبْيَاء [278] (R): (5) نَعَلَةٌ, like مَعْرَبٌ [399] (M, R, IA, Aud, A), denoting a place (Aud, A, MKh), and (Sn, MKh), as is said (Sn), a female scorpion (IY, IA, Sn): (a) this is one of the common measures; and hence فَرْتَنَى a woman’s name (A): (6) نَعَلَةٌ [with Kasr of the ف (Aud, Sn, MKh)], like قَصَاصَة retaliation (IA, Aud, A), as transmitted by ID, no other instance being remembered (A): (7) نَعَلَةٌ, [which occurs only as a substantive (A),] like قَصَاصَة [40] (R, IA, Aud, A): (a) IKtt transmits تَعَدُّ الْقُرَّنِي; and, according to this,
is a common measure: (b) the 3rd [letter] of $\text{تَرَفَّضَاء}$ may be pronounced with Fath or Damm (A); (8) $\text{عَاَشُرَاء}$, like $\text{کَاعُلَاة}$ (M, R, IA, Aud, A), the tenth day of the Muharram exclusively, from $\text{عَشْرَة}$ ten (IY): (a) this is a common measure, whence $\text{بَدَوْلَي}$ the name of a place (A): (9) $\text{نَعْلَاة}$ (M, R, IA, Aud, A), like $\text{سَابِيَّة}$ [247] (M), whence $\text{قَاصِعَاة}$ [247, 390] (R, IA, Aud, A): (10) $\text{فَعْلِيَّة}$ like $\text{کَرِیَّة}$ [389] (M, R, IA, Aud, A), an inf. n. (IY), meaning $\text{حَمْوَلَة}$ (11) (R, IA, Aud, A), like $\text{مُغْمُورَة}$ [257] (R), whence $\text{مَشْيَوَخَاة}$ [257] (IA, Aud, A): (12) $\text{نَعْلَاة}$ (M, R, IA, Aud, A), (a) an inf. n. (R), like $\text{بَرَاكَة}$ [246, 248, 390] (M, R, Aud, A); (b) a simple substantive, like $\text{ثَلَثَاة}$ [390] (R), whence $\text{بَرَاسَاة}$ (IA, Aud, A), a dial. var. of $\text{بَرَاسَة}$ [399] (IA); (c) an ep., like $\text{طَبِقَاة}$ [390] (R): (a) IKtt authorizes abbreviated in some words, among them $\text{حَبَالَي}$ [like $\text{حَباَلَي}$ (KF, Sn)], the name of a mountain [whereon the Arabs used to kindle fire on the morning of a foray (Jh, KF, Sn)]; and, according to this, $\text{نَعْلَاة}$ is a common measure (A): (13) (R, IA, Aud, A) as $\text{قَرِينَة}$ [246] (R, Aud, A): (a) IM in the Tashil reckons it among the common measures, whence $\text{کُنَّیَّہ}$ $\text{gum-tragacanth}$ (A) and $\text{کَعْلَاة}$ [282] (Jh): (14) (M, R, IA, Aud, A), like $\text{بَرَاكَة}$ (M, R)
i. q. دِبَرُقَة [above] (IY, R), whence دُبُرُقَة, human dung (IA, Aud, A), حُمْرَاة [above], and a dial. var. of حَمْرَة [above], and a place, in relation to which the حِمْرَة [a sect of schismatics (Sn)] are named [311]: (a) IM in the Tashil reckons this measure among those peculiar to the prolonged: but IKtt authorizes دُبُرُقَة, whence a place دُبُرُقَة [above], دُبُرُقَة, a dial. var. of دُبُرُقَة, دُبُرُقَة [above], a town in Al-Bahrain, قَتْرَة a clan in Jurhum, and فَتْرَة [545] in the poem of Imra al-Kais; and, according to this, it is common, which is the truth (A); (15) فَتْرَة, like جَنْفَة, a place [272] (R, IA, Aud, A), حَرَمَة a place, [with ق according to S, and ف according to Jh (R),] دَانَا [385] (R, Aud), and شَكَنَة spite (R), the only [four (R)] words of this measure (R, Aud), so that IM's reckoning it among the ordinary [measures] is dubious (Aud): (a) as already remarked [272], this measure is one of the common [measures] (A): (16) سَيْرَا, like دُفَكَة (M, R, IA, Aud, A) a garment [made of silk (A)] containing [yellow (IA)] stripes (IY, IA, A), like thongs, and also said to mean gold (IY), the only word of this measure (R): (17) فَتْرَة (M, R, IA, Aud, A), like خَيْلَة pride (IA, Aud), (a) sing. (R), like رَحْسَة sweat of fever (M, R), whence نفس [248] (R, A); (b) pl., like فِقَهَة (R), فِقَهَة [246] (M), and عُلُمَاء [247] (R): these seventeen are
the ordinary measures (Aud, A), as here mentioned by IM: \(\text{فَنَّفَّسُ} (18)\) 
like a [large herd or (Sn)] 
flock [below]: \(\text{فَنَّفَّسُ} (19)\)
like a place: \(\text{ضَرْعَة} (20)\)
like a swaggering gait; [while AH, IUK, and Shm say "and is said" (Sn)]: \(\text{فَنَّفَّسُ} (21)\)
like [below], i. q. \(\text{بِرَاسَة} (22)\)
like [above] (A): \(\text{فَنَّفَّسُ} (23)\) [400] (R)
like \(\text{بِرَاسَة} (24)\) (R, A), like \(\text{مَيْدَبَاء} (25)\) (R), whence \(\text{بِرَاسَة} (26)\)
like \(\text{مَيْدَبَاء} (27)\), like earnest endeavour
endive [399] (R), and the squill (A): \(\text{فَنَّفَّسُ} (28)\)
like \(\text{مَيْدَبَاء} (29)\)
like \(\text{بِرَاسَة} (30)\) or \(\text{مَيْدَبَاء} (31)\), like earnest endeavour
and theGroup beneath the hair of the she-goat (Sn)]:
(28) \(\text{فَنَّفَّسُ} (28)\), like meaning 'Amr Ibn 'Amir, king of AlYaman (A): \(\text{فَنَّفَّسُ} (29)\)
like \(\text{مَيْدَبَاء} (30)\) (M, R) a bird's tail; but here the usual form is abbreviation [below]
like \(\text{مَيْدَبَاء} (31)\) (IY)
like Zachariah [18]: \(\text{فَنَّفَّسُ} (32)\)
like \(\text{جُعْدَيْنِ} (33)\) [below] (R). The measures common to
the two kinds of feminization are \(\text{فَنَّفَّسُ} (34)\)
or \(\text{فَنَّفَّسُ} (35)\), like \(\text{مَيْدَبَاء} (36)\) with abbreviation or prolongation (Sn): \(\text{فَنَّفَّسُ} (37)\)
like \(\text{مَيْدَبَاء} (38)\), like \(\text{مَيْدَبَاء} (39)\) (Sn)]: these have been
already noticed: like "Ehêhêrî [272] and Īsêlî [10] above; like "Hûsâlî [272] and Nûlî [11] above. A bird's crop: like "Hûsâlî [272] and Nûlî [12] above. i. q. like "Mûsâlî [above]; like Nûlî [13] above. The place of growth of a bird's tail [above]: like Jûlî [272] and Jûlî [14] above. A king's name; but, in the KF, Dîm of the J is approved when the J is abbreviated, and Fath when it is prolonged (Sn): like Fûlî [15] above. A kind of green (Sn) locust (A), long in the two hind legs [400]: like Fûlî [16] above. Or, as in the Dm (Sn). As for [the two measures (Sn),] like Fûlî [248, 385, 683], and Bissâ [the row of vertebrae of (A) a back (IY, A) and dates that do not form hard stones (A), whence Bûrâ, both meaning rough ground (IY), and Bûrâ [250], like Hûrâ [a plant {whose color resembles that of the wolf (IY)}], n. un. Hûrâ (IY, A), a kind of (A) wine (IY, A), and Fûrâ [ringworm below] (M, A), and [similarly (IY)] Fûrâ (Sn), the bone projecting behind the ear [272] (IY, A), they are not measures of the prolonged [J of feminization], because (Sn) their J is for co-ordination (M, A) with
a crag jutting out from a mountain (A), not for feminization (IY, Sn), since it is pronounced with Tanwîn (A), they being triptote, because co-ordinated with ٌسّرّداتٌ (IY) i. q. ٌسّرّداتٌ (Jh, KF). But ٌفُرّبّهٌ [385] has two dial. vars., of the cat. of ٌفُرّبّهٌ [above], diptote, because, there being no ُفُعَّلٌ among the formations, that it might be co-ordinated with, its Hamza is for feminization; ٌفُرّبّهٌ, co-ordinated with ٌفُرّبّهٌ, and therefore triptote (IY). Some of the prolonged are sometimes abbreviated by poetic license, the elided \ being then the first, not the last, because the latter has a meaning; and because, if it were elided, the n. would become triptote, on account of the removal of the \ of feminization [18]: and, when the first is elided, the last returns to its o. f. of \, since the cause of its conversion into Hamza was the combination of the two [248] (R).
CHAPTER X.

THE DIMINUTIVE NOUN.

§ 274. The dim. is the [expression (Jrb)] augmented [by something (R, Jrb)] in order that it may indicate diminution (SH). We say the "expression," and not the "n.," as in some of the Commentaries, in order to include مَا أُحِيَّسِنَّهُ [288]; and we say "something", not "a ی", as some of the Commentators say, because the augment is not confined to the ی, as you will learn [293] (Jrb). IM mentions this cat. immediately after the cat. of the broken pl., because, as S says (A), the dim. and [broken (M, AArb, A.)] pl. follow one course [247, 686] (S, M, AArb, A), which means that their treatment is one (TY), because they have many questions in common, as will be mentioned (A), each of them being altered in form and sense (AArb, Sn). For, when you say رُجَبُ in the dim. of رُجُل, you alter the form of the latter by pronouncing its initial with دamm, and its second with فاث, and by adding a quiescent ی third; while you alter its sense, because you transfer it from greatness to smallness: just as, when you say رَجَالُ in its broken pl., you alter its form by adding the ی, and pronouncing the preceding letter with فاث; while you alter its sense, because you
transfer it from the individual to the collection (AAarb). According to the BB (A), the dim. formation imports [four (A)] meanings (IY, Jrb, A), (1) the smallness of what may be fancied to be big (IY, A) in substance (Sn), as رَجِیل a small man and جَبِیل a small he-camel (IY): (2) the contemptibleness of what may be fancied to be great (Jrb, A) in degree (Sn): (a) that is either vague, as [above] and عِنیر Little 'Amr, where you pronounce him to be contemptible without explaining what necessitates contempt for him; or definite, as حَوْنَطیم possessed of little learning and زَرَثَیه little given to asceticism, where you pronounced him to be contemptible in respect of the smallness of his learning and his asceticism; and similarly أَصْیفْر and أَحْیَبْر [287], where you mean the faintness of his redness and his yellowness (Jrb): (3) the fewness of what may be fancied to be many [in number (Sn)], as دَرْهَمَات a few dirhams (IY, Jrb, A) and دَنْیائِرَات a few dinars (IY, Jrb); and this is peculiar to pls. [285]: these are the meanings common, and frequent, in the cat. (Jrb): (4) the nearness of what may be fancied to be far [287] (IY, Jrb, A) in (a) time, as بُعید الْبَعْض a little before the afternoon and قَبْیل الْعَصْر a little after sunset; (b) place, as فُنْقِق هَاتا a little above. this and دِوْسَن دَان a little below that [286]; (c) degree, as أَصْیفْرَ مِنْك [287] (A): this meaning is anomalous, rare;
and occurs in the adv. more often than in anything else (Jrb). The KK add another meaning, vid. magnification, as in [117, 177] (IY, A), because there is no calamity greater than death (IY); the saying [of Aus Ibn Ḥijar (Jsh)]

فَرِيقٌ جَبَيلٌ شَاهِقٌ الرَّأسِ لَا تَكُنْ أَنْتَ # لَتَبْلُغَ حَتَّى تَكْلَلَ رَتَعْمَاكَ

(IY, A) A little above a huge mountain, lofty in summit, that thou art not one to reach until thou tire thyself and walk hard (Jsh), because he says lofty in summit (IY); and the saying of 'Umar on Ibn Mas'ūd كُنِّيفٌ مَلِيٍّ عِلْمًا a great wallet filled with learning and the saying of an Arab [AlḤubab Ibn AlMundhir (Jh, Md, IAth, Is) Ibn alJamūh alAnṣāri (Md, IAth, Is)] 

أَنَا جُدُحِلُهَا لَمْ أُحْكَمْهَا وَحْكَمْهَا أَلْمَرْجَبَ I am their great stump much rubbed against, and their big palm-tree propped up [282] (A), because the occasion is one of eulogy (Sn). But, according to the BB, [... of (IY)] that is reducible [by interpretation (A)] to [the meaning of (IY)] contemptibleness (IY, A), ذُوَرِهيَةٍ being meant to intimate that the death of living beings is sometimes brought about by small calamities (Sn); and to the like (A), such as the smallness of what is fancied to be big in substance (Sn), جَبَيلٌ being meant to intimate that the mountain is small in breadth, [though high (Sn),] difficult of ascent (IY, Sn) because of its tallness and height (IY), and
and جَدِيدُ that abundance of sense sometimes goes with smallness of substance (Sn). And [other] instances of tropical diminution of substances are the dims. importing (1) affection and kindness, as in يَا بَنِيَّا أَخْيَى O my darling son, يَا بَنِيَّا أَخْيَى O my darling brother, and أَنتَ صَدِيفُ Thou art my dear friend, because the small are treated with affection and kindness; (2) prettiness, whence يَا مَا أَمِيلُ عَلِىّ[171, 288], because the small are mostly graceful, pretty (R). The dim. formation in a n., being an indication of the smallness of its named, is an embellishment and qualification of the n., because by جَعِيلُ you mean a small man [25, 282] (IV). The expression that the dim. is formed from has certain conditions, that it be (1) a n.; so that the v. and p. have no dim., because the dim. formation is a qualification in sense; while the dim. of the v. of wonder is anomalous [288]: (2) decl. [293]; so that the prons. have no dim. [292]; nor have كْيَفُ [292], مَنْ, and the like; while the dim. of some dems. and conjuncts is anomalous [293]: (3) susceptible of diminution; so that such as كَبِيرُ great and حُسَيْمُ corpulent have no dim., [because, if they had, a contradiction would result (Sn)]; nor have the magnified names, [like the names of God, of His Prophets, Angels, and Scriptures, of the Codex, and of the Mosque (Sn')]: (4) devoid of dim. forms, [original or
actual (Sn),] and of their like, [i.e., forms having the same vowels and quiescences as the dim. (Sn)]; so that such as كَتَّب [289] and كُتِبَت, [in which the dim. form is original, but forgotten, and رَجِبْل a little man and زَيْعِمً Little Zaid, in which the dim. form is adventitious without being forgotten (Sn),] have no dim.; nor have such as مَتْيَلْ a farrier, or veterinary surgeon [289] and مِهْيَن a guardian, watcher (A), which are not dims., but have the same conformation as the dim. (Sn). The dim. [of the decl. n. (M)] has [only (M, R)] three paradigms (M, R, Aud, A), as S distinctly declares (IY), (1) فُعَبَّل, as دُنْيَيْر, فَعِيْبَل (2); فُعَبَّل, as (M, Aud, A). For, (1) if the n. be tril., whichever of the ten measures [237, 368] it be upon, then its dim. is فُعَبَّل: (2) if it be quad., then, (a) if its four [letters] be not accompanied by a letter of prolongation fourth, its dim. is فُعَبَّل; and, (b) if they be accompanied by such a letter, its dim. is فُعَبَّل (R). As for فُعَبَّل, it is for every n. of five letters, whose fourth is a, or 1 or ى, as مَصِبَّح dim. كِرِّدُسَ, فُعَبَّل dim. مُصِبَّح [below], كَرِّدِسَ [283, below]. كَرِّدِسَ dim. قَرُّوْسَ, كَرِّدِسَ [283] قَرُّوْسَ, كَرِّدِسَ a pommel of a saddle [396], dim. قَرَيْصَ, فُعَيْصَ, a sour vegetable growing in sandy places [285], dim. فُعُيْصَ, the multitude or paucity of the vowels not being heeded, nor their
variation (S). What is meant by these formations is the measurement, not the actual paradigm, which is sometimes 
\( \text{سُفِيرَج} \), as 
\( \text{سُفِيرَج} \), as 
\( \text{سُفِيرَج} \); and 
\( \text{سُفِيرَج} \), as 
\( \text{سُفِيرَج} \), as 
\( \text{سُفِيرَج} \); and 
\( \text{سُفِيرَج} \), as 
\( \text{سُفِيرَج} \).[below] (IY). But the use of these three paradigms [alone] to denote the measures of the dim. is a conventional notation peculiar to this cat., the mere form being here considered, [without regard to correspondence of rad. to rad., and of aug. to aug. (Sn.),] in order that the number of formations may be minimized; and is not conformable to the conventional notation of etymology: for in the dim. the measure of 
\( \text{سُفِيرَج} \) and 
\( \text{سُفِيرَج} \) and 
\( \text{سُفِيرَج} \) and 
\( \text{سُفِيرَج} \); whereas their etymological measures are 
\( \text{سُفِيرَج} \) and 
\( \text{سُفِيرَج} \) and 
\( \text{سُفِيرَج} \) and 
\( \text{سُفِيرَج} \). Four [rad. letters (R)] are not exceeded (SH) in the dim. [293] (R). Only the tril. and quad. [ns. (IY, R)] have a dim. (M, R, Jrb), not the quin. (R), according to the chastest dial. (Jrb), the dim. of the quin. being disapproved, like its broken pl. [245], because of the elision of its 5th [rad.] (M). If, however, a dim. be formed from the quin. (M, SH), notwithstanding its weak authority (SH), a letter (IY), [vid.] the 5th or some other (R), is elided (IY, R), in order that the quin. may be reduced to four [letters]; and the dim. is then formed on the paradigm of the quad., vid. 
\( \text{سُفِيرَج} \), as 
\( \text{سُفِيرَج} \): so that (IY) 
\( \text{سُفِيرَج} \) is said from 
\( \text{سُفِيرَج} \), and
while some of them say ْجَكَحْيَشْ and ْفَرِيْزَنُ, eliding the ْمَ because it is one of the augs. [671], and the ٌد because it resembles one of them, vid. the َت [732] (M). They elide (1) the 5th [275] (IY, SH), as in the broken pl. [245] (Jrb), which is the best way (SH), because the heaviness results from it (IY) : (2) as is said, the quasi-aug. (SH), (a) one of the letters of augmentation [671] (IY, R, Jrb), although it is a rad. (R), as ْجَكَحْيَشْ from ْجَدِرْنَيْنِ, where the ِن is elided, although it is not aug. (IY); [and, according to Z and Jrb,] as ْجَكَحْيَشْ [below] by elision of the ْمَ (Jrb) : but, [according to IY and R,] the quasi-aug. rad. is elided only when it is near the end, being 4th ; so that ْجَكَحْيَشْ [below] is not said, because the ْمَ is far from the end, [being 3rd (IY)] ; while Z says that some of the Arabs (IY, R) elide the quasi-aug. wherever it be (R), [so that they] say ْجَكَحْيَشْ [above] (IY), which is a mistake (IY, R), as I think (IY), [and] as Sf and An distinctly declare (R) : (b) like one of the letters of augmentation [in source (R), and near the end(IY, R)], as ْفَرِيْزَنُ (IY, R, Jrb), where the ٌد is elided because it resembles one of the letters of augmentation, vid. the َت [671] (IY, Jrb), since the ٌد proceeds from the same source as the َت [732] (R). But that [elision of the quasi-aug.] is anomalous, rare, for
which reason Z says that (IY) the best way is the first (M). Akh [says that he (M, Jrb)] heard سَفِيرٌ جَلِّ (M, SH) with the ج (IY) mobile (M), the five letters being retained, from dislike to elision of a rad. letter; and the Fatha of the ج being preserved (R), [or] the ج being pronounced with Kasr (Jrb); and S transmits from some of the GG in the dim. and broken pl. such as (R) and سَفِيرٌ جَلِّ [with Fath of the ج in both (R)]; while Khl says "If I were forming a dim. to the "quin. without eliding anything from it, [as some of the "GG say (IY).] I should make the penultimate letter "quiescent, saying سَفِيرٌ جَلِّ, by analogy to [what is "authentic in their language, vid. (R)] دُنِيبِر, because "the ی is quiescent" (IY, R). In forming the dim. [of the decl. n. (M) three processes are necessary (Aud).] (1) the initial is pronounced with دامم; (2) the second is pronounced with فاث; (3) a quiescent ی [497] is inserted third (M, Aud). Then, if the n. be tril., one restricts oneself to that formation, which is فُتْيَلْ, like فَلِيْس [from رُجُل] and [from رُجُل] فَلِيْس: but, if it exceed three [letters], a fourth process is needed, i. e., the letter after the ی of the dim. must be pronounced with Kasr; and then, if this letter pronounced with Kasr be not followed by a soft letter in the penultimate, the formation is فُتْيَلْ, like جُعْفَر from جُعْفَر; while, if it be followed by a soft
letter in the penultimate, the formation is \( \text{تَعَعَعْبَل} \) from \( \text{قُنَدْيِل} \) [283] (Aud). When the second [letter] of the \( n. \) is \( \text{i} \) [retained in the \( d i m. \)], as in \( \text{شَيْبَة}, \text{سَيْبَة}, \text{بَيْت} \), it is best to say \( \text{شَيْبُه} \) and \( \text{سَيْبُه} \), with \( \text{Damm} \); but (S) some of the Arabs say \( \text{بِيْت}, \text{شَيْبُه} \) [and \( \text{سَيْبُه} \) (S), with Kasr, from fear that the \( i \) may be converted into \( , \) because of the \( \text{Damma} \) on the letter before it, and (R)] from dislike to [the heaviness of (R)] the \( i \) after the \( \text{Damma} \) [242, 247] (S, R) if they were to remain like that. When the \( i \) of the \( d i m. \) is followed by two homogeneous letters, one of them is incorporated into the other; so that the Kasr is removed by the incorporation, as \( \text{أَصْيَم} \) [281] and \( \text{مُدَيَّق} \) [663] (R). The \( i \) of the \( d i m. \) is sometimes changed into \( l \) for the sake of lightness, when immediately followed by a double letter, as \( \text{شَابَة}, \text{شَوَابة} \) and \( \text{دَابَة}, \text{دُوَابة} \) and \( \text{d}i\text{ms.} \) of \( \text{دَابَة}, \text{شَوَابة} \) and \( \text{دُوَابة} \) [639] (Sn). The rule that the letter after the \( i \) of the \( d i m. \) should be pronounced with Kasr in [the \( d i m. \) of] the \( n. \) exceeding three letters is subject to exception in four cases, vid. when the letter is before (1) the sign of feminization [below], i.e., (a) the \( s \), as in \( \text{شَكِّر} \); (b) the \( l \), as in \( \text{حُبَّلَي} \); (2) the \( a u g. \) letter of prolongation preceding the \( l \) of feminization, as in [263, 683]: (3) the \( l \) of feminization [below], as in \( \text{أَجَمَال} \); (4) the \( l \) of the \( نَعَالَي} \) that does
not form the pl. فعَّالِينَ [below], as in سَكَرْانَ [250] and عَمَانَ [250, 285]: for in these four cases the letter after the ي of the dim. must remain pronounced with فاث، as it was before the formation of the dim. (1) أَجْبَالُ [282, 283] حَمِيرَةٌ (2); [282] حَبْبَلَى [283, 285]; whereas you say سَرْحَانُ [283] and سُكَرْانَ [285]; whereas you say سَرْجِينَ [above] and سُليطِينَ from سُليطِانَ, because their pl. is سَرْحَانُ [280, 282] and سُكَرْانَ [250] (Aud). The expression “before the sign of feminization” [above] means “immediately before [the sign of feminization (Sn)]”, as exemplified; for, if the letter be separated [from the sign], it is pronounced with كسر, according to the general rule, as دَخِيرَةٍ (A). The ِ of feminization being a word compounded with the first [266], and the final [letter] of the first of two words compounded together being pronounced with فاث [211], the predicament of the ِ, in having the letter before it pronounced with فاث, is the same in the dim. and non-dim. (R). The last member of a comp., being treated like the ِ of feminization, as IM says in the Tashil, is governed by the same rule as the ِ; and therefore you say بَعْيَلْبَكُ with فاث of the ل [290] (A): but, when the first member ends in ي, as in مَعْدِيَكْبُ, the letter [immediately] before the last member is not pronounced with فاث, because it does not follow immediately after the
of the *dim.*, but it remains quiescent; while the letter following immediately after [the ی of the *dim.*) remains pronounced with Kasr, [because it is not immediately before the last member of the *comp.*) so that you say مَعَيْدِيَّ بْرُب [290] (Sn). The letter before the abbreviated and prolonged ی of feminization is not pronounced with Kasr, in order that they may be preserved from being converted into ی, since they are signs of feminization, and the sign, so far as possible, is not altered. As for the conversion of the sign of feminization into ی, that would obviously be entailed in the case of the abbreviated; while in the case of the prolonged, although the sign is the Hamza converted from the ی of feminization, the ی before it being a letter of prolongation, as in حَبْاَر, still, since the conversion of the ی of feminization into Hamza, not into ی, is on account of the ی before it [248, 683], conversion of the first into ی would necessarily entail conversion of the second also into ی, as in لَقَدْ أُنْذَرُ أَلَّهَ [248]. The ی of إِنْتِعَال is not altered, in order that the sign of what is deemed strange in the *dim.*, vid. the *pl.* [285], may be preserved, because, if they did not preserve its sign, the hearer would not refer the *dim.* to the *pl.*, on account of the apparent incongruity between them; and, even when you use اَمْجِبَال as a name, you say اِجْمَال [below]. In such as إِخْرَاج and إِتْنَحَال, however, the ی, though the sign of the
inf. n., is converted into ی in the dim., since the dim. of the inf. n. is not deemed so strange as the dim. of the pl. (R). IM [followed by IHsh in the Aud] mentions اَنْفَعَال without restricting it to the pl., so that it includes the sing.; and some MSS of the Tashil have "the ٰ of اَنْفَعَال whether a pl. or a sing."; and therefore, if we follow those who authorize اَنْفَعَال among the sings. [146, 256, 257], then the unrestrictedness of IM's language here and his saying "whether a pl. or a sing." in the Tashil necessarily imply that its dim. is اَنْفَعَاد, [which is the preferable opinion (Sn)]; while the language of those GG who say "the ٰ of اَنْفَعَال when a pl.", like Jz and IH, necessarily implies that its dim. is اَنْفَعَاد with Kasr.; and [Jrb.] one of the Commentators on the SH of IH, says that (A) he adds the restriction " when a pl." [below] in order to exclude what is not pl., as اَعْشَار [146, 257], the dim. of which is اَعْشَير (Jrb, A). BD, however, says "the ٰ of اَنْفَعَال when a pl.,” adding the restriction, in which he follows Jz and those who agree with him; but Shl, referring to the dictum of Jz, says "This is a mistake, because S states that, when you form the dim. of اَنْفَعَال a man's name, you say اَنْفَعَاد, as when you form its dim. before it is a name”; and IM speaks without restriction in other books than this; nay, in some MSS of the Tashil, he expressly declares the generality; so that his language [here] is to be interpreted according
to that (A). The before the **aug**. ن is not converted into 
، because it is assimilated to the of **حَمْرَاء** [above]. The **aug**. ل and ن، however, at the end of the n. do not always resemble the prolonged ل of feminization, so that the conversion of its ل into 
in the **dim**. should be disallowed. They resemble it when they are in (1) a coined proper name, like **عَثِيْبَانُ**, **سُعَدَانُ**, [4, 250], **عَثِيْبَانُ** [4, 282], and **سُلْبَانُ**, because the ل of feminization is not affixed to it, since the quality of proper name is a preventive; and, according to this, you say **عَثِيْبَانُ [above]**, **غُطِيفَانُ**, **سُلْبَانُ**, **عَثِيْبَانُ**, **عَثِيْبَانُ** [below]: (a) as for **عَثِيْبَانُ** **سُعَدَانُ** a young bustard and **سُعَدَان** a plant, their **dims**. are ل ل ل ل ل [below] and ل ل ل ل ل ل (2) an ep. that refuses the ل, like **جَعْوَانُ hungry** and **سُكْرَانُ** [250], because of the absence of the ل, so that you say **سُكْرَانُ** and **جَعْوَانُ [above]**. And, if they be in an ep. that does not refuse the ل, like **قَطْرَانُ**, **صِبْيَانُ**, **نَدْمَانُ**, **عَرْيَانُ**, [250] **عَرْيَانُ**, and **قَطْرَانُ** **قَطْرَانُ**, **صِبْيَانُ**, **عَرْيَانُ**, **قَطْرَانُ** slow [in walking (MAR)], they resemble the ل and ل in the cat. of **سُكْرَانُ**, because they are eps. like it, although the ل is affixed to them; so that **قَطْرَانُ**, **صِبْيَانُ**, **عَرْيَانُ**, and **قَطْرَانُ** are said. If, however, they be in a substantive not a proper name, they do not resemble the ل and ل in the cat. of **سُكْرَانُ** unrestrictedly, since qualification does not unite them, as it unites **عَرْيَانُ** and **سُكْرَانُ**; but you
consider whether the be fourth or upwards. If it be fourth, then, (1) if the substantive be equal in number of vowels and quiescences to a substantive whose final is a ل preceded by an aug. ل, even if not equal to it in actual measure, its ل is converted in the dim. into ى, by assimilation to that ل which precedes the ل: but that occurs in only three measures, فعالنُ, فعالُن و نعالانُ, and as حوماٰن a plant growing in the desert, سلطان, and زرائل, the of which occupies the place of the ل in زرائل, موئال, and مفتاح، respectively; so that you say قريتيس, زيريل, سليتين, سليتين, حريبين, حريبين [283], and (2) if the substantive be not equal to what we have mentioned, like سبعان and تربان, and like فعالن, فعالن, فعالن, if these occur in their language, its ل does not resemble the ل preceding the ل, since an aug. ل followed by a ل does not occupy [in any other substantive] the place of the ل and ن in these substantives; but the ل and ن in them resemble the ل and ن in the cat. of سكران, [since both are aug.]; so that the ل is not converted into ى, as سبعان and طريبان: and by analogy such [substantives] as كرمان and رشان [250] ought to be like سبعان [and سبعان], since a ل does not occupy the place of their ن, as it does not occupy the place of the ن of طريبان and سبعان; but, since eps.
also occur on this measure, like قَطَرُانُ صُمْياَنٌ and سُكْرُانُ, and their 1 resembles the 1 of سُكْرُانِ, which is not converted, as before shown, the Arabs intend to make a distinction between substantive and ep., and therefore convert the 1 in the substantive, saying كُرْبِينُ وَرَيْشَينُ, because assimilation of ep. to ep. is more meet and proper than assimilation of substantive to ep. If, however, the 1 be after the fourth, then, (1) if it be fifth, as in زُعْرَانُ a male scorpion and أَنْعُوْانُ a male viper, and صُلِيْيُانِ a plant, it may not be assimilated to the 1 preceding the 1, and be converted into ی, since that 1 is not converted into ی in the dim., except when fourth, as in مُصْبَاحٌ and مُفْتَاحٌ[283]; so that the only alternative remaining is to assimilate it to the 1 of feminization, saying عُقْرِيْبُانِ [282, 283], and أَنْعُوْانُ[and أَنْعُوْيِبَانِ], and صُلِيْيُانِ (R): (a) in forming the dim. of أَنْفُوْانِ and أَنْفُوْيِبَانِ and أَنْفُوْيِبَانِ, as though you were forming the dim. of camomile [390] and عُنْطُوْانِ [389] (S): and by analogy the dim. of أَسْطُوْانُ ِα column, portico, cylinder ought to be أَسْطُيْبَانِ; but, the 1 in it being anomalously elided, the 1 becomes fourth, so that أَسْطُيْبَانِ is said, like عَطْيِبَيْنِ [above]: (b) the dim. of إِنْسَانِ [on the measure of فِعْلَانِ (Jh, HH)] ought by analogy
to be ُسرِّيجينِ [286], like ُسِّرِيجينِ; but, since َي is anomalously added before the ِل [of ِإنسان], according to the soundest [opinion], the ِل becomes [fifth] as in َعَظَرْوانِ and َعَظَرْبَانِ [so that ُأنيسٍ يكونُ is said (HH)]: (2) if the ِل be after the fifth, then, (a) if the aggregate of the letters preceding it contain one that must be elided, so as to make the ِل after the elision fifth, the ِل remains unaltered because it then becomes [fifth] as in ُعَظَرْبَانِ; so that you say ُعَظَرْبانِ dim. ُعَظَرْبانِ [283], because the ِل is aug. : (b) if the case be not so, the ِل and َن are elided, as ُقُرْعَبَلَانِ [236, 401], dim. ُقُرْعَبَانِ [283], because you elide the rad. before them, and therefore cannot leave them. As for the proper name transferred from something, you say (1) ُسرِحكانُ (Wolf), ُورْهَبانُ Warashān (Pigeon) and ُسِلطانُ Sulṭān (King), when proper names, dims. ُسِّرِيجينِ [below], ُورِيشينِ, ُسِّليطينِ [below], and ُمَلَيجينِ, diptote in the non-dim. because of the quality of proper name and [augmentation by ] the ِل and َن [18], and triptote in the dim because of the removal of the ِل by its conversion into َي: (a) this is as you make ُمَغُرِي Goats, when a proper name, diptote [in the non-dim.], because of the resemblance of its ِل to the ِل of femininization [18]; and triptote in the dim., because of the conversion of its ِل into َي, as ُمَغُرِي: (2)
and *سَكَرَانُ, عَقَرَبَانُ, طَرْبَانُ*, when proper names, *dim.*; and *سَكَرَانُ, عَقَرَبَانُ, طَرْبَانُ*, [diptote.], as they were before their transfer to the state of proper name: (a) this is as you say *أَجَمَالُ*, when a proper name, *dim.* [above], with the ٰل, as S mentions. The GG say, in describing [the *dim.* of the *n.* ending in ] the ٰل and ٰن assimilated to the ٰل of feminization, "Whenever the ٰل is converted into ی in the [broken] *pl.*, convert it " into ی in the *dim.* also; and, whenever it is not converted " in the broken *pl.*, do not convert it in the *dim.*": but that does not hold good in such as *طرُبَانُ*, because they say ْطَرْبَانُ and ْطَرْبَانِينُ [248, 250] (R). As for ْطَرْبَانُ, its *dim.* is ْطَرْبَانِ, as though you formed its broken *pl.* from ْطَرْبَانُ, not from ُطَرْبَانُ, since you say ُطَرْبَانِ, as they say ُضَلَّلُ [248] (S). If the *pl.* be anomalous, it is not regarded, but the *dim.* is ْفُعَيْلَانُ, ْفُعَيْلَانُ [250] and ْعَرَٰطْسُ [above], *pl.*s. ْعَرَٰطْسُ and ْعَرَٰطْسُ [248] anomalously, *dim.* ْعَرَٰطْسُ and ْعَرَٰطْسُ [286] (A). And, when it is not known of any *n.* [ending in any *aug. ٰل* and ِن* (A)] whether its ٰل be converted [by the Arabs into ی (A) in the broken *pl.* (R), i.e., whether it take the *pl.* ْعَرَٰطْسُ (Sn),] or not, then [Sf and F say that (R)] its ٰل is not converted, because it is made to conform to the *cat.* of *سَكَرَانُ*, since this is the most numerous (R, A): while
An says that the rule may be said to be either absence of alteration; or conformity with the most numerous [cat.], and consequent alteration (R). Except in these cases, only نَعَيْبُ [above], نَعَيْبُ, and نَعَيْبُ occur (SH); whereas in the excepted cases other paradigms are found. The three paradigms, however, occur before (1) the ش of feminization [277, 282, 283], as شُرْبَةٌ [264], [dim. of شُرْبَةٌ سَلَّمَةٌ شُرْبَةٌ, زُمَيْرِةٌ [dim. of زُمَيْرِةٌ سَلَّمَةُ زُمَيْرِةٌ, a hornet; (2) the prolonged ل of feminization, as حُمْبَرَةٌ [above], [dim. of حُمْبَرَةٌ سَلَّمَةٌ حُمْبَرَةٌ, مُعْيِشَةٌ [282], and (3) the ل and ن, as سُلِيْتَانٌ [above], زُعْيَفَرْانٌ [above], and عُبَيْثِرْانٌ with the ل as a compensation for the elided ل [283 284]; but only before (1) the ل of the pl., as عِجَمُّانٌ; and (2) the abbreviated ل of feminization, as حُبْبَلُ [above], because, when fifth [or upwards in the non-dim.], it is elided in the dim. [282]. IH ought to mention the ن of relation also, as مُشَهَّدٍ [248, 294], بُرْدٍ [265], and مُطَلِّبٍ [284], saying "Except in these cases, and the case of the rel. n. formed with the ن, only such and such [paradigms] occur": for, if he say that نَعَيْبُ نَعَيْبُ, the ن being additional, we say that, though the ن is no doubt additional, still it becomes, as it were, part of the word, like the ش of feminization, as is proved by the fact that the inflexion of the word rests
upon it, as upon the s; and the objection holds equally
good of such as حبَّرة, حبِّيلي, حمَّيات, which are فعَّيل, the s and the two l's of feminization
being additional [282]. And why does he not mention
the du. and pl., as خَمْيَرِن and خَمِيْرِن, saying that
(R) the letter after the i of the dim. is pronounced with
Kasr in the case of the [n. containing (Jrb)] four [or
more (R) letters, as جَعَيْرِ (R, Jrb) and سْتَيْرَجُ (R), for
the sake of affinity between the i and the letter
after it (Jrb)], except before (1) the s of feminization,
(2) its two [abbreviated and prolonged (R, Jrb)] l's, (3)
the l and n assimilated to the prolonged l of feminiza-
tion, (4) the l of أَنْفَعَل when a pl. [above] (SH), (5) the
i of relation, [which ought to be omitted, because the
letter before it is pronounced with Kasr, as in بَرْيَدُ،]
(6) the l and i of the du., (7) the i of the pl., (8) the l of the
[sound] pl. fem., and (9) [the last member of] the comp.? (R).
Every dim., when its formation does not take away
one of its two causes [of diptote declension], is diptote;
and otherwise is triptote (Dm). The dim. formation spoils
the following causes of diptote declension:—(1) deviation
from one measure to another, as رَبَاع [18], dim. رَبَاع,
because the measure deviated to is removed by the dim.
formation, and that measure is observed in deviation,
since deviation is a lit. matter: (2) the ultimate pl., as
mosques [18], dim. مَسَاجِد, because it must be restored to its sing. [285] (a) even if used as a name for a masc., and then formed into a dim. [283, 285], it is triptote, because, [though it is not restored to the sing., still] the sign of the pl. and its regarded measure are removed; [contrary to the fem., where the quality of proper name and feminization are found (M.A.R.)] (b) when سُكَرْبَٰهُ [18, 285] is a proper name, its dim. is diptote, because the dim. formation does not take away the id. femininization in it, so that it is like عَنَانُ [194] when formed into a dim. after being used as a name: (3) verbal measure, if its initial be not an augment like the verbal augment [404], as dim. خَصْيَضٌ dim. دُخَرْجٌ دُخَرْج; but not if its initial be such an augment, as dim. يَشُكُ، تَرْهِجُ، أَحْبَيْذٌ، أَحْمَدْ، تَغَلُبٌ، تَغِلُبٌ، بُشَيْكِرٌ, and dim. بَيْطَرُ, بَيْطَر, because the dim. is on the measure of the aor. of قَيَعُل, as aor. بَيْطَرٌ [482] (R on the diptote): (a) [the diptote declension of the dim. ep. أَقَيَعُل is similarly explained by A, who says that] the best way is to make the predicament [of diptote declension in the ep. ] depend upon [the ep.'s being on] the verbal measure more appropriate to the v., not the measure of أَقَيَعُل [18], nor merely [the measure] of the v., in order to include such dims. as أَحْبَيرٌ, and
which are diptote because of their being on the measure mentioned, [vid. that which is more appropriate to the v. (Sn).] like I practise farriery or veterinary surgery, [aor. of بيطر (Sn)]: nor may such [eps.] as بطل valiant, heroic, جديل hard and strong, and ندس intelligent be cited as instances to the contrary; for, though each of them is orig. epithetic, and is on a verbal measure, still the measure, being common, not more appropriate to the v. than to the n., is not taken into account (A on the diptote) : (b) if the measure supervene in the dim., not being found in the non-dim., as تصارب when a proper name, dim. تصارب, and تصار مأله [372], dim. مأله [below], some do not regard it, because it is accidental; but others regard it, because the dim. is a fresh measure: (c) one Grammarian says that the qualification supervening in the dim. is regarded, because the dim. is a fresh formation, as the qualification supervening in such as ثلاث متنى [18] is taken into account, because it is a fresh application; and that dim. of أذرور [242] is diptote because of the [verbal] measure and of the qualification supervening in the dim. : (d) he also says that analogy requires the proper name to be triptote in such as حمزه [above] dim. of حمزه Hamza, because of the supervention of
qualification, which is incompatible with the quality of proper name; but that, since the qualification is not obvious in the dim., they do not take it into account: (e) what he says, however, requires consideration, because, if the qualification were not obvious, it would not be taken into account in أَدِير; and it is best to say that there is no incompatibility between qualification and the quality of proper name: (4) [augmentation by] the † and ن, if the † be converted into ی in the dim., as سُلْطَان when a proper name, dim. سُلْطَيْن [above]; but not if it remain unaltered, as عُثْمَان and سُكَرَان, dīms. عُثْمَان and سُكَرَان [above]. According to this, then, the dim. formation spoils deviation from a measure and the [ultimate] pl., unrestrictedly; and [verbal] measure and [augmentation by] the † ن, in one case, not in another: but does not spoil qualification, the quality of proper name, feminization, composition, and foreignness (R). When, however, the foreign [proper name] is quad., but one of its [four] letters is the ی of the dim., it is triptote, [as بِرِّيَة and سُبُع (233, 291),] the ی not being taken into account. IM says in the CK that what is diptote with reference to its being non-dim. or dim. is of four kinds, (1) diptote in the non-dim. and dim., as حَمْرَاء, زَينَب, طَلْمَخَة, بَعْلُك, and يَدْنُي, أَحْمِر, إسْحَقْ, سُكَرَان, because they do not lack the cause of diptote declension in the non-dim. or dim.: (2) diptote in the non-dim., triptote in the dim.,
as جنادل, عنقى, سرحان, شمر, عمر, when proper names, because the cause of diptote declension is removed in their dims., which are [above], سريحي, شبيب, عبير, علبنى, جنبيدل, by removal of the paradigm of deviation, the verbal measure, the 1 of سرحان, the 1 of عنقى, and the form of the ultimate broken pl. : (3) diptote in the dim., triptote in the non-dim., as تحلي [above], 372, 678, and 379, when proper names, because the cause of diptote declension becomes complete in their dims., which are [above], ترست, تحبط, upon the measure of the aor. of بيطر; whereas, if ى were put in the dim. as a compensation [284] for what is elided, [vid. one of the two double letters in تست and تست (Sn),] triptote declension would be necessary, [as تست and تست (Sn),] from the want of verbal measure: (4) either diptote or triptote in the non-dim., and only diptote in the dim., as هند [18], dim. هنيدة [264, 282] (A).

§ 275. The n. either contains a cause of conversion or elision, before the formation of the dim., or does not. If it does, then the formation of the dim. (1) removes the cause of (a) conversion [278], as in باب and ناب [684, 703,
and approximate to this sort is that in which the formation of the *dim.* does not remove the cause of elision, but in the *dim.* something supervenes, which prevents that cause from being regarded, like the *tril.* curtailed of a letter, either (α) because an irregular alleviation is intended, as in *[below] and *[below],[153, 231, 292], *[below], *[below], where, if alleviation be intended by the elision, it cannot be regarded in the *dim.*, since the measure is not complete without the elided; or (β) because of a regular alteration, as in *[below]: (2) does not remove the cause of (α) conversion, as in *[below]: (β) elision, as in *[276] and *[276]. And, if it does not contain a cause of conversion or elision, before the formation of the *dim.*, then that [cause] (1) supervenes in the formation of the *dim.*, like the cause of (α) the conversion [279] of (α) the |
of [278] and جُدُرُ [281]; (b) the عَرُوشٍ [279]; of جَدَوْلُ [279, 280]; and of عَصِيفَرُ [283]; (b) the elision [281] of (a) the 5th, as in سُفُرجُل [274]; (b) the 3rd of [three] يُس, as in مُعَلِّينَةٌ [281], and عُطْاءٌ; (c) the جُمُعْلُ [283], and what is elided from such as جُمُعْلُ [283], جُمُعْلُ [283], and جُمُعْلُ, and the like: (2) does not supervene in the formation of the dim., as in ٍجُرِّلُ and جُعِرَ [274] (R). A n. of less than three letters may not form a dim., because the least of the dim. formations is فُعَيْلُ، which is not producible except from trils. [274, 292] (IY). Supplement the defective [n. (IA, Sn)] in forming the dim., [in order that the formation فُعَيْلُ may be attainable (A),] so long as [after the elision (Sn)] it does not contain an [aug. (Sn)] third [letter (Sn)] other than the ِ[below] (IM) and the conj. َهَامْذَا [277] (Sn). The "defective" here means "deficient in a letter" (IA, Sn): our saying "aug." is deducible from a subsequent observation by A [276]: and the neg. proviso means that the defective should not contain a third at all, like َيُدَ [below]; or should contain a third such as is mentioned, like ِسَنَةٌ [below] and ٍبِنْ [277] (Sn). The ِ of femininization [above] is not reckoned (IY, A), because it is [accounted (IY) virtually (Sn)] separable (IY, Sn),
equivalent to a n. joined on to a n. [266]; so that, as you form the dim. from the first member of two ns. [compound together], saying حَضَرَمَوتُ [290], and not from the second, so the formation of the dim. falls upon what precedes the ی of feminization [274, 282, 283] (IY). Every [decl. (IY)] n., when bil., [which happens only by elision of a letter from it, since decl. ns. contain at least three letters (IY),] is restored in the dim. to its o. f., in order that it may arrive at the paradigm یُعِبَّلُ (M), restoration to its o. f. being better than importation of an extraneous letter (IY). It is of three kinds, what is elided being (1) its ف, as ۖهِدَة (IY), and شَيْهَة [699], dims. وَزَيْة (IY), and شَيْهَة (M); or أَعْيَة [683], and ۖهِدَة (IY): and as ۖهِدَة and ۖهَدَة [428, 659], when names [of a man (IY)], dims. اَکْیَلُ and اَکْیَلُ: (2) its ع, as مُدُز [203, 292] and سِۖل [from إِسْلَأَم Ask thou by elision of the Hamza (IY)], when names [of a man (IY)], dims. ۖمِدٌّ and ۖسَوِّیة; and as ۖسَة [667], dims. ۖسُتِیهَة [277]: (3) its ل, as ۖسَة (IY), and جَرْبُ [260, ۖفَة (IY), [a vulva, [orig. ۖلَبَّة (IY), ۖلُبَّة [56. A], and ۖنَم [16, 687], dims. ۖمُدِّیة [، ۖمُدِّیة (IIY), [by restoration of the L, which is the N, but not of the L, because it is aug., and the object is attained by restoration of the L alone (IY),] and ۖرَقَیة (M). And so you do in every defective try., like the contracted ۖأَن [525] and ۖبَح [200], when
used as names, *dims.* and *bucht*; and like *رب* [306, 505] in the saying [of Abû Kabir alHudhali (A.K.B.)]

أزءيَر إن يَشْب أَلْقَاد فَنَأة • *رب* هُيَصَل لَجَب لَفَغَت بَهْيَصَل

[O Zuhaïra (his daughter), *if the back of the head be hoary,* verify the case is this, *many a noisy host have I joined with a host in fighting* (A.K.B.)], when used as a name, *dim.* *ربَّٰب* (IY). IM says in the CK that sometimes the elided is one letter in one *dial.,* and another letter in another *dial.;* so that the *dim.* is formed now by restoring this, and now by restoring that:

as *سنّة,* [orig. *سِنّة* or *سِنّة* (Jh.),] *dims. سنّة* and *سنّة* [277]; and *عصّة,* *عصّة* and *عصّة* [306] (A).

He that says *سنوات* *سنّة* years [234, 244] says *سنّة*; while he that says *سنّة* *سنّة* I contracted with him by the year [234] says *سنّة* (IY); and the letter deficient in *عصّة* is the *س,* because it forms the *pl. عَصّة,* like *شَفّة* [260]; or, as some say, the *س,* because it forms the *pl. عَصّة* [234, 244] (Jh.). The original *bil.* also is supplemented in the *dim.,* like the defective, in order that it may arrive at the formation *فعّل,* except that for this sort no third [letter] is known, that may be restored to it, contrary to the defective (A). If the word be *orig. bil.,* or you do not know what letter is gone from it, you add a *س* at its end in the *dim.,* by analogy to the most frequent
case, because the letter most often elided from the *tril.* is the ُلُ, as in ُدُمُ and ُذُمُ [260, 719], ُجُرُ and ُعُرُ [above], not the ُفُ or ُعُ; while the letter most often elided from the ُنُ is the unsound letter, either ُأُ or ُأُى; and, if you added ُأُى, it would necessarily be converted into ُى [280]; so that you put the ُى from the very first, as ُمُنُ [277, 298] and ُمُنُ, the subjunctival ُأُنُ, and the *cond.* ُإُنُ, when used as proper names, *dims.* ُأُنُ and ُأُنُ (R). IM in the Kāfiya and the Tashīl allows two methods, (1) that the word should be supplemented by an unsound letter, [ُأُى (Sn),] as ُهُبُلُ ُعُنُ and ُهُبُلُ ُعُنُ, when used as names, *dims.* ُأُنُ and ُأُنُ; and (2) that it should be treated as belonging to the class of the reduplicated, as ُهُبُلُ ُعُنُّ ُعُنُّ and ُهُبُلُ ُعُنُّ ُعُنُّ: but in the Tashīl he expressly declares that the first is better, and so some decide [below] (A). And [the full explanation of this matter is that (A)], when what is *orig. bil.* is used as a name, then, (1) if its second [letter] be sound [306], as in ُهُلُ and ُبُلُ, nothing is added to it until its *dim.* is formed, when it must be reduplicated, or a ُى must be added to it, as ُهُبُلُ ُعُنُّ or ُهُبُلُ ُعُنُّ: (2) if its second be unsound, reduplication is necessary before formation of the *dim.*, [to obviate the existence of an *infl.* *n.* consisting of two letters, the last of which is a mobile soft letter, this being unprecedented (Sn)]; so that for ُلُرُ, ُلُرُ, ُلُرُ, ُلُرُ, ُلُرُ, and ُمُأُ, when proper names, you say
§ 276. That [n. (IY)] which, after the elision, has enough [lett... (IY)] remaining, [vid. three (IY),] to form the paradigm of the dim., is not restored to its o. f., [because the elision does not proceed from a cause removable in the dim., but is made in the non-dim. merely for a kind of alleviation, which is more needed in the dim., because of the augmentation of its letters (IY),] as مِّيْت [251, 703] [in the text ضَفَا جُرْفِیْهَا [1191, 200], كُنِّيَ, and مَّا changing the second لُزَر into Hamza, [as in حَمْرَاء (263, 683) (Sn)]: and therefore, when their dms. are formed, they are treated like دَرْي, and مَّا, as لُزَر, like دُرْي, orig. لُزَر and دُرْي [280]; with three ي s, like حَيْي, and مَّرِي, like مَّوْيَة dim. of مَّا water [278], except that the ل of this, being a s [683], is reconverted into it (Aud, A). And [similarly (S)] you say حَيّْيَة as dim. of دَرْي (S, R) quiescent in the s (R), if it be [a name for] a woman (S), because the s is a substitute for the ي (S, R), as the م in مَّ مَّ is for the و (S), the o. f. being ذَرْي [171, 263] (R).

IX. 110. On the edge of a crumbling bank, orig. كَانُ, the ع being elided for alleviation (IY),] and مَّا [52], dms. مَّ وُوَّرِيَتْ, مَّيْيَتْ; where, if it were restored, مَّ وُوَّرِيَتْ, مَّيْيَتْ and would be said (M). And
[below] by restoration of the elided, [vid. the (Sn) of orig. (A). This is the rule in S's opinion; and, accordingly, if he named a man ḳā'ir, he would say in the dim. ḷ̣aṭṭā' and ḷ̣aṭṭā', without restoring the elided, vid. the [482, 699, 700] (IY). Y, however, asserts that some say ḫūṭār (S); and he relates that IAl used to say māri', like mā'īn, as dim. of ṣimʿ showing (S, IY, R), act. part. of ʿārī (IY), and ʿārī as dim. of ʿārī he shows [658] (S), putting the Hamza, and pronouncing [it] with Kasr (S, R), like māʿīn dim. of giving (R), because [the ī in] it is treated like the ī of īṣāf [16] (S); and [Mb, as also (IY)] Mz, used to restore [such as ḷ̣aṭṭā' and to its o.f. (R)], saying ḷ̣aṭṭā' and ḥūṭār (IY, R): but [S says that (IY, R)] is dim. of ṣimʿ [below], not of ṣimʿ (S, IY, R); and [Sf adds (R)] that he who says ʿārī and ḷ̣aṭṭā' ought to say ṣimʿ and ʿārī, and (IY)] as dim. of better and worse, because their o.f. is and whereas the GG are agreed upon ʿārī and ʿārī without restoration, and similarly they say ḷ̣aṭṭā' and ḥūṭār without restoration; and there is no difference between the two
(1193)

(IM) IM means by his saying "third" [275] what exceeds two letters, even though it be (1) an initial, as in يَرُى he sees [658], when used as a name, dim. يَرُى without restoration [of its إ, vid. the Hamza (Sn)], because the aoristic letter [404] is reckoned: but IA1 and Mz allow restoration, saying يَرُى [with a Hamza after the ي of the dim., and a Tanwin of compensation for the ى elided because of the concurrence of two quiescents (Sn)]; while Y restores [the Hamza], but does not pronounce [it] with Tanwin, [saying يَرُى,] according to the principle of his opinion on [ُيُعَلَى written in some MS3 with the ى, according to his opinion, and in some (Sn)] يُعَلَى [without a ى, according to the preferable opinion of others(Sn).] dim. of يُعَلَى [Note on p. 43, ll. 14-20], and the like: (2) a medial, as exemplified (A) in مَبَّث, هَار, and شَلَّ [below]. The dim. of هَار and شَلَّ [708] is, in the nom. and gen., هُوَبَر and شَوَّيِك, with Kasr of the ر and ل [278]; and in the acc., [عِوريَة] and [سيَكيِك]: the dim. of هُوَبَر and شَوَّيِك is هُوَبَر [above] and شَوَّيِك with the double ى, [according to Jr's opinion given in § 278]: and the dim. of هَار and شَلَّ is [above] and شَوَّيِك with a single ى (Sn).

§ 277. Every n. beginning with a conj. Hamza drops its Hamza in the dim., whether the n. be complete,
as [283] قَتْيِدِيرً and اِفْتِدَارَ لِإِنْطَلْاقِ، dīms. "nearest", and defective, as اسم [667] إِبَنِي نَسَمٍ, اسم, and dīms. ‏بَنٍّي، and سُئَيْمُهَا [275]. The conj. Hamza is elided, because the mobilization of what follows it enables it to be dispensed with, since it is prefixed only as a means to pronouncing the quiescent; while, in the dīm., the initial is always mobilized, so that the Hamza is not needed. And [in the defective], when the Hamza is dropped, the elided [ل] is restored, because the remainder does not suffice for the formation of the dīm., since it consists of [only] two letters (IY). The [of أَحْثُ (A)] is not reckoned (R, A) in the formation, because of the tinge of feminization in it [295], since this substitute [263, 689] belongs exclusively to the fem., not to the masc. (R); but بَنْيَةٌ and أَخْيَةٌ are said, by restoring the elided (A), and converted in the dīm. into [279, 280], eliding the ت, and putting the ِ of feminization (Sn). There are only seven words for whose ل is substituted ت preceded by a quiescent, and pronounced as ت in pause [307, 646], vid. (1-2) أُحْثَ [689]; أُحْثُ بَنْتٍ (3) [Note on p. 18, l. 9]; [227] كَيْبُ (5-4) and [313]; and, according to S, [117, 307]: while مَنَتْ ِكِلَتَا (7) [183] is like them; but [the ت in] it is not a substitute for the ل, since ل has no ل by constitution. You
say, in their dim., (1) and لَخُنْطَةٌ (2) and دُنْحِيَةٌ (3) and دُبْنِيَةٌ (4), because the لَخُنْطَةٌ is biform, like [that] of سَةٌ, dims. دُنْحِيَةٌ and دُبْنِيَةٌ, as you form the dim. of مُخْتَيْلَةٌ (275): but he who says that their o. f. is دُوَيْةٌ and كَوْيةٌ [685, 747], because the conjug. of كَوْيَةٌ is more numerous than that of كَوْيَةٌ, says دُوَيْةٌ and كَوْيةٌ; while, in the dim., you pronounce the letter before the و with Fath, and change the و into ا in pause, because, when you restore the ل, the و is not a substitute for it (R). And, when you use مَرْبَةٌ as a name [for a woman (S)], you [say مَرْبَةٌ, and (R)] make its dim. مَرْبَةٌ (S, R), eliding the و, and putting the و in its place (S), because the word is transferred to the cat. of ns. (R upon IH on the proper name): and so says Khl (S).

§ 278. The substitute [682] is of two kinds, (1) permanent, i. e., substituted for a kind of alleviation, not for a necessitating cause; (2) not permanent, i. e., substituted for a necessitating cause, either a vowel necessitating, or a consonant in a state necessitating, the conversion of what follows it. And, in the dim. and broken pl., the necessitating cause being removed by the removal either of the vowel, or of the state of that consonant, the substitute is restored to its o. f. (II). The substitute,
(1) when not permanent, is restored to its o. f., as in the broken pl.: you say (a) مُعِزْيَةٌ [and مَوَارِينُ مَوَارَينُ (مَيْرُونُ)]. dim. [and broken pl. (IY)] of مِرَان 247, 685; and [hence (IY)] تَمْيَلْ، dim. of تَمْلي when a man’s name (IY) or مَتْيَل (M); and تَمْيَلْ زَبَّكة 282 and دَرْأَح، dim. and pl. of رَيْحَ 685; because in the dim. and broken pl. the م, is mobilized, and the Kasra removed: and similarly مُبَيِّن and مُبَيِّن، dim. of مُبَيِّن and مُبَيِّن 686, because the quiescence of the م is removed by the formation of the dim. (IY): (b) مُمْيَذۙ (IY) and مُمْيَذۙ، dim. of مُمْيَذۙ and مُمْيَذۙ 689 (M), because the م of the اِلْفَال is elided in the dim. 283: this is the opinion of Zj [below] (IY): (c) سَيِّب 684, 703, 711 (M), because the I does not co-exist with ـ of the preceding letter (IY): (2) when permanent, is not restored to its o. f., you say (a) دَلْتُ، dim. of دَلْتُ (M), and دَلْتُ dim. of دَلْتُ بَلْلَ 683, 708, with Hamza, which none of our school dispute, except Jr [below] (IY): (b) دَلْتُ تَكَمِّمُ 689 (M), by common consent of our school, because the substitution is only for a kind of alleviation, which is as desirable in the dim. as in the non-dim. nay, is more suitable in the dim., because the dim. is increased in heaviness by the augment in it (IY): and similarly with the مَلْكُ 689 (M), dim. دَرْيَتِ (IY); and the Hamza of أَدْ 689.
[below] (M), \textit{dīm.} ḏimmī, because it is pronounced with Ḍamm in the \textit{dīm.} also (IY); (c) \textit{dīm.} of \textit{ʿīd} a \textit{festival}, [where the substitution is considered permanent (IY).] because you say ṣāmān (M) in the broken pl. [below] (IY). Restore the second [letter (A) of the \textit{dīm.} (IA, Aud, A) n. (IA, A)] to its \textit{o. f.}, when it is soft, converted (IM) from a soft letter (Aud, A), as IM says in the CK; but properly from anything but a Hamza immediately following a Hamza: so that this includes six things, (1) a, converted into (a) (A), as \textit{qīmā} \textit{price} {[685], \textit{dīm.} \textit{qīmā} (IM)}; (b) ʿ, as \textit{dūbīb} {[above]}: (2) a converted into (a) and (b), as \textit{mūṣīqā} {[above]}: (b) ʿ, as \textit{dībīb} {[above]}: (3) a Hamza converted into ʿ, as ʿ, ʿ, ʿ, ʿ, ʿ and ʿ [658, 685], \textit{dīm.} ʿ, ʿ [below]: (4) a sound letter other than Hamza, as ʿ, ʿ, ʿ and ʿ [685], \textit{dīm.} ʿ, ʿ and ʿ [below] (A). IM means by \textit{“conversion”} unrestricted substitution, as he phrases it in the Tashil, because conversion, in the conventional language of the Etymologists, is not applied to the substitution of a soft for a sound letter, [as in ʿ, ʿ, ʿ, ʿ, ʿ and ʿ, ʿ, ʿ upon the ground that the Hamza is a sound letter (SN)]; nor to the converse, [as in \textit{māl} (SN)]: but to substitution of one unsound letter for another. The soft letter substituted for a Hamza immediately following a Hamza is
to be excepted from his language, as he excepts it in the Tashil, like the ل of ٌلآم and the ست of بَيْتَةٌ [661], which are not restored to their ُر, the ل of ٌلآم being converted into , [below]; and بَيْتَةٌ having a homomorphous dim. (A), بَيْتَةً (Jh, Sn), says Mz, who does not convert; while Akh says بَيْتَةً, converting the Hamza into , (Jh). And the same [rule (Aud A), as to restoration of the second to its ُر (A),] is prescribed for the [broken (IA, Aud, A)] pl. (IM), in which [the vocalization of] the initial is altered (Aud, A), as [ بَيْتَةٌ pl. (IA, A)] نَبَيْتَةٌ, pl. (IA, A), and مَرْتَانَ pl. (A) مَرْتَانَ (Aud, A), except what is anomalous, like بَيْتَةٌ [below], and

حَنَّى لَا يَخْذَلُ الْدُّهْرَ إِلاَّ بَيْتَةٗ وَلَا نَتْسَالُ الْأَقْدَامِ عَلَى الْمَيْتَاتِ [by ‘Iyād Ibn Umm Durra at-Tā’s, a heathen poet, Our preserve is a preserve that is never made free, save by our leave; nor do we ask of the peoples the contracting of engagements (MN), cited by IAr (Jh)], meaning بَيْتَةٗ (A), which I have seen in the Nawādir of AZ (MN); contrary to such as بَيْتَةٗ pl. (A) تَمَيْمٗ and دِيمَ pl. (A) دِيمٗ [238] (Aud, A), in which, [the vocalization of] the initial not being altered, the second remains as it was (A). Syt, however, in the Ham‘, does not make restoration peculiar to the soft second, since he says that the
substitute is restored to its o. f., (1) if it be a final, unrestrictedly, whether soft, as in ملَّه [229, 727], or not soft, as in سفآ and سقآ [683], dim. ملَّه، [orig. ملَّه،] the l being reconverted into , which is then converted into i, because of its finality after a كاسرة، موية [below], and سقآ; as one says in the broken pl. ماله [248], مبية [below] and أمْوَة, and استقآية; because the formations of the dim. and broken pl. restore things to their o. fs. [282]: (2) if it be not a final, then on two conditions, that it be soft, and that it be a substitute for something other than a حمزة immediately following a حمزة, as مال wealthy [703], مرتين [above], رِبَّان [below], and ميران [above], and مْيِين, مْيِين, وَرْيَان, ترْيَان, مْوَلَّد, مْوَلَّد, because the cause of the substitution is removed; and as قَرْبَط and ذِيب [above], dim. قَرْبَط and ذِيب: whereas, if it be a sound letter substituted for a sound or soft letter, it is not restored to its o. f., but the word forms its dim. as it stands, as ترَيت ثُقَمْهُ and ثُقَمْهُ dim. ثُرَيت، ثُرَيت، and تُكَمْهُ ثُكَمْهُ [above], ثُكَمْهُ أبَاب، dim. فيشم [683], and قَتَمْهُ dim. قَتَمْهُ [below]; and so, if it be [a soft letter] substituted for a حمزة immediately following a حمزة, as أَدِم [below], without restoration of the l to its o. f., the حمزة (Sn). When the formation of the dim. removes the cause of
conversion [275], then in some cases the GG dispute whether the effect is removed by the removal of the cause, or is not; while in others they agree that it is. They agree upon the reversion of the converted letter to its o. f. in the case of (1) the I converted from the , or ی , when second, because mobile, and preceded by a letter pronounced with Fath, as َبَلْبَب [above], dim. َنَبْبَبَب and َنَبْبَبَب, because the Fatha of the preceding letter is removed (R): (a) the KK allow َنَبْبَبَب with the , in the dim. of such as َبَلْبَب, the I of which is a ی; and they also allow the ی in such as َلْبَبَم to be changed into , [as َلْبَبَم (Sn)]: while IM agrees with them in the Tashil that the substitution [in both َبَلْبَب and َلْبَبَم, as distinctly stated in the Tashil (Sn),] is allowable, though inferior; and he is corroborated by the fact that َبَلْبَب has been heard as dim. of َبَلْبَب, which, according to the BB, is anomalous (A): (b) the I [in such as َبَلْبَب (R)], when its o. f. is unknown, is converted into , [according to S (R), because the class of the , is more numerous in this cat. than the class of the ی (IY),] as َصَابَب and َلْبَب, which are two trees, dim. َلْبَب and َلْبَب; while Akh makes it a ی, because of the lightness of the latter, saying َصَابَب and َلْبَب: but he says (R) [and َلْبَب, with the , only (R),] in the dim. of َلْبَب timid [and َلْبَب woolly,
the o. f. of whose l is unknown, because they are (R)\textsuperscript{orig.} either خانتع (IY, R) and صانتع [708], the \(\text{ع}\) being elided, in which case the \(\text{l}\), being aug., must be converted into \(\text{و}\), as in صرِّب (R); or خَرِّب (IY, R), like مَال [above] (IY, R), in which case the \(\text{l}\) is restored to its o. f., as in بَبُب (c) similarly he says that the \(\text{l}\) in فَتْيُ [275, 293] is restored to its o. f., because the Fath\(\text{a}\) of the preceding letter is removed; and so in عُصَّ [275], though the \(\text{و}\) is then converted into \\(\text{ى}\) [279, 280]: (2) the \\(\text{ى}\) converted from the \(\text{و}\), because quiescent, and preceded by a letter pronounced with Kasr, as ميقات [685] and رَبْحَة مُوقِتَة [above], \(\text{دُمُس}\), as you say in the \(\text{pl.}\) مَرَائِقِيَة [and أَرَاح (Jh, KF)] : (a) some of the KK relate that there are Arabs who do not reconvert it into \(\text{ى}\), in the \(\text{pl.}\), as جَبَيَّة لَا يَحْتَل آلم [above] (R) and أَرَاح (Jh, KF): (b) they say عُيْبَد dim. of عِيْبَد [above] (IM, R), anomalously (IM), by analogy عِيْبَد (IA, A), in order to distinguish it from the dim. of عِرَد (R, Aud, A); and so they say عِبْد [686] \(\text{pl.}\) of عِبْد [above] (R, A), and pl. of عُرَد α piece of wood (R): (3) and دُنيْبَر [above], because the Kasr necessitating conversion of the first of the double letters into \\(\text{ى}\) is removed, as in [the \(\text{pl.}\) دُنِّيْبَر and قَرْنِيْبُط [685]: (4) the
substituted for the  because of its combination with the  and the quiescence of the first, as  and  [685, 747], dims.  and  , because the first is mobile in the dim. ; and similarly  lank-bellied and  satisfied with drinking [above], dims.  and  , as you say in the pl.  and  [685, 713] ; and similarly  a desert, orig.  (S) : (5) the Hamza substituted for the or  because of its finality after the aug.  [683, 721, 723], as  dim.  [279, 281], and similarly  [dim. (S)]: (a) similarly you convert the Hamza of coordination in such as  [273, 385, 683] into , saying  [282], because its o. f. is  : (b) if the Hamza be original, you leave it alone, as  a bitter tree ; and, if you do not know whether the Hamza be original, or a substitute for the  or  , you leave it in the dim. as it was, and do not convert it, unless there exists some indication of necessity for its conversion, because the Hamza is present, and there is no indication that it was orig. anything else : (c) similarly you restore the o. f. of the second  in creation, mankind [658], vid. the Hamza, according to those who say that it is from  He created, because the Hamza is converted into  only on account of the quiescence of the  before it, in order that the  may be incorporated into it ; while
those who say that ُدۡرِیٰتَیٰ is from ُنُبیٰی ْبْرِیٰة is ْبْرِیٰة ْبْرِیٰة do not pronounce it with Hamza in the ْدَم. : (d) similarly ُنُبیٰی a prophet [658], according to S, is ُرَویٰجُم. with Hamza, which is alleviated by incorporation [of the ی into it], as in ُنُبیٰی : so that the ْدَم. ought by analogy to be ُنُبیٰی : but, says S, when you form its ْدَم. or its pl. ُنُبیٰی ْفَاءٰکَةٰ، you discard the Hamza, because alleviation of the Hamza is prevalent in ُنُبیٰی, saying in the ْدَم. ُنُبیٰی with two ی s, by elision of the third, as in ُنُویٰی [281]; and in the pl. ُنُبیٰی [273]: (6) the ۰ of ُرَذِیٰبَتٰه [661, 684] in the ْدَم. and pl. [247, 661, 686]; though, in both of them, something happens to the Hamza, which necessitates its conversion into ُرَذِیٰبَتٰه [below]: (7) when a man's name, ْدَم. ُنُریَبَتٰب ُنُریَبَتٰب ُنُریَبَتٰب with two Hamzas inclosing the ی، because ُرَذِیٰبَتٰه is ُرَذِیٰبَتٰه with two Hamzas, since it is pl. of ُرَذِیٰبَتٰه [246]: (8) and ُرَذِیٰبَتٰه [683]: S says that the ْدَم. of ُرَذِیٰبَتٰه is ُرَذِیٰبَتٰه, [while that of ُرَذِیٰبَتٰه is ُرَذِیٰبَتٰه (S)]: for ُرَذِیٰبَتٰه, says he, is ُرَذِیٰبَتٰه or ُرَذِیٰبَتٰه, the ُرَذِیٰبَتٰه being converted into ۰, and the ۰ into Hamza; though this is anomalous, involving a combination of two alterations, while analogy requires only conversion of the ۰ into ۰ [728]: and, says he, ُرَذِیٰبَتٰه is not from ُرَذِیٰبَتٰه, because the o.f. of the latter is ُرَذِیٰبَتٰه [260, 683], as is proved by [its ْدَم. (Jh)] ُرَذِیٰبَتٰه [above]; but ُرَذِیٰبَتٰه in relation to ُرَذِیٰبَتٰه is like
[in relation] to [21, 255, 257]: and he cites the
like [237, 255, 257], as a proof that its
is an unsound letter: but Mb says that is a hetero-
morphous of , which is orig. ; so that is from [orig. , like from [254]; the being converted into , according to analogy, as in [684, 703, 711]; and then the into Hamza, because of its faintness after the , which also is faint; and that, this being like orig. , you say dim. of , like dim. of [275], because, the faint being removed in the dim., the is restored to its o. f., as you say in the [260] and [above]: (9) the of [275], because the was made a lest it should be elided, in consequence of the combination of the two quies-
cents, in which case the n. would remain until [687]. They dispute about the reversion of the converted letter to its o. f. in the case of (1) the cat. of [and ] (S); (2) the cat. of [and ]; (3) the cat. of and indigo, woad, lamp-black [683]. S says that, in the whole [of these cats], the converted letters are not restored to their o. f.s in the dim.: but you say [and ] (S) and with Hamza after, and with Hamza before, the ; and 

[below] and مُتَيَّزَنُ with the ت, by elision of the ت of الانتِعال [283] (R). Jr, however, [differing from him on the first (R),] says بْوَيَّعُ قُوَّيَنِ and بْوَيَّعُ without Hamza (IY, R), because the condition of the alteration is gone (R), since the Hamza, says he, was only on account of the transformation of the ع by reason of its occurrence after an aug. ı, and its vicinity to the end [683, 708], whereas in the dim. the ı is removed; while S and his school rely upon the strength of the Hamza here, by reason of its retention in the broken pl., as بْوَيَّعُ تْوَأَمُّ, and بْوَيَّعُ [247], which all the Arabs pronounce with Hamza, for which reason the Hamza in تْوَأَمُّ is considered permanent (IY). And Zj, differing from him on such as مُتَيَّزَنُ and مُتَيَّزَنُ, says مُتَيَّزَنُ and مُتَيَّزَنُ, because the cause [of conversion], vid. the occurrence of the ص [or ی] before the ت, is gone, since the ت is elided in the dim. [283] (R): while S says مُتَيَّزَنُ [above], مُتَيَّزَنُ, and مُتَيَّزَنُ, because the rule, in his opinion, is that, when substitution is necessary in the case of the ص or ع on account of a cause, which is afterwards removed by the formation of the dim., the substitute is not altered, as though the formation of the dim. supplied the place of the cause; so that, when the ت of الانتِعال is elided in the dim., the first ت remains as it was. The first [opinion, that of Zj,] is
approved by Z and IY as being] more conformable to analogy (IY): but IM's rule [for restoration of the converted second] excludes what is not soft, [which is therefore not restored to its o. f. (A)]; so that you say مَتْيِتْعَد [and مُتْيِتْسَر] in the dim. of مَتْيَعَد [and مُتْيَسَر], contrary to the opinion of Zj (Aud, A) and F(Aud); the opinion of S being correct, because مَتْيِعَد [and مُتْيِسَر] would be fancied to be dim. of مَوْعِد or مَوْعِس [and of مُوْسَر or مُوْسَس] (A). As for such as مُوْسَر and مُوْسَر, the fact that the cause of the conversion of the ٰ into Hamza, vid. its being pronounced with Damm, disappears in the dim. is not heeded by S, because such conversion, though universally allowable in every ٰ, permanently pronounced with Damm, is still only approvable, not necessary, the use of the pure ٰ, pronounced with Damm being also allowable, as جُرِّ ٰ [683]; so that this cause also is like no cause: but Mb, differing from him, says أَدَيْر with the double ٰى [279], and نُسْرُ with the pure ٰ[658]. There is no dispute about such as تُحَضَّة and تَرَّى [above], because the conversion of the ٰ into ٰ is on account of its being pronounced with Damm at the beginning of the word, since they dislike to begin [a word] with a heavy letter vocalized with the heaviest of the vowels, while the Damma exists in the dim. also; and because this conversion is not universal, contrary to the conversion in such
as أَدَّ [689] (R). أَدَّ Udad, [a name (S),] i.e., Udad Ibn Zaid Ibn Kahlân Ibn Saba, father of a clan of AlYaman, [triptote, like نَقْب holes, perforations, bores, not made to deviate (IY), like عُمْر (S, Jh), and not used with the art. (S),] is [said to be (R)] orig. ٦٩٢ [from أَدَّ (IY)], its, being converted into Hamza because [deemed heavy to begin with, when (R)] pronounced with Damm, as in أَنْتَتْ [683] (IY, R); but I do not know what induces them to assert that the Hamza of أَدَّ is converted from the, and what prevents أَدَّ from being composed of أَدَّ, whence أَدَّ meaning the great matter and other words (R). The aug. ۱ (IM), [or rather] every aug. letter of prolongation other than the, (R), is [necessarily (IA)] converted [in the dim. (R, IA)] into , when it is second (IM, R), because the letter before it is pronounced with Damm (R), as ضَارِبٌ [275, 281, 373] (R, IA, Aud, A), ضَِّب [332, 685], and طُومَار [377] (R), dim. ضَِّب [287, 293, 686] (R, IA, A), ضَِّب, طُومَار, and ضَِّب; whereas, if not aug., as قَبَر, قَبَر a canine tooth, it is not converted, but you say قَبَر and قَبَر [above] (R). Similarly the ۱ whose origin is unknown (IM), as ضَابُّ (Aud, A), dim. ضَابُّ [above] (A), whence عُجْجَج ivory, dim. عَجْجَج.
(IA, A); and the ı substituted for a Hamza immediately following a Hamza, as ُأَنَّمُ, as above intimated (A); and the ı converted from ِا, as ِبُكـب above. Thus the ı, when second, is converted, in the dim., into ِ, in four cases; as it is converted into ِ in one case, vid. when it is converted from ِا, [as ِنَّك above] (Sn). And [the predicament of (A)] the broken pl. [in conversion of the ı, when second (A),] is like [that of (A)] the dim., as ُضُّوَرِبُ [247, 686] (IA, A) pl. of ُضُرِّبِةُ (IA), and ُأَوَادُمَ [247, 661, 686] (A). When you form the dim. of a word containing a transposition, you do not restore the letters to their places, as ِلَكُ and ِشاَكُ, orig. قَسِّي [708] ِشَاكُتُ when a proper name, orig. لُوَيْبُ [243]; and ِأَيْنِقُ [238], orig. أَنْوُقُ [256]; dim. لُوُيْبُ and ِأَيْنِقُ with Kasr of the ِ ب and ِل [276], قَسِّي by elision of the third َي as forgotten [281], and ِأَيْنِقُ; because the inducement to transposition is convenience of speech, which is not removed by the dim. formation (R). A transposed n. [then] makes its dim. according to its [present] form, not according to its o. f., as ُجَا rank, from ُوجَاجَة (Sn); but transposed, [the ِe being put before the ِف, and the ِف then converted into ِ, because mobile and preceded by a letter pronounced with Fath (Sn)]; dim. ُجَوْدُ, without
reversion to the o.f., because there is no need of that (A).

§ 279. [Z followed by] IH here [279-281] sets forth the predicament of the ns. in which the letter after the ی of the dim. must be converted into ی, and have the ی of the dim. incorporated into it. They are of two kinds, (1) those in which two یs are combined at the formation of the dim. [279, 280]; (2) those in which three یs are combined [281] (Jrb). When the ی of the dim. is immediately followed by a و, [as in عرِّف (Jrb),] or by an ا converted, [as in عصّا (Jrb),] or مَعْنِ (Jrb),] this letter is converted into ی, [and has the ی of the dim. incorporated into it (Jrb),] as عَرِیْءة [280, 282], and is seldom sounded true in the cat. of أَسَیدُ [287] and جَدْبِیل (SH), dims. of أَسَیرُ, جَدْوَلُ, أَسَرُ, and جَدْبِیل, أَسَیرُ, جَدْوَلُ, which is not a chaste dial. var. (Jrb). Such ns. belong to the cat. in which the cause of conversion supervenes in the formation of the dim. [275]. The ا or ا is not converted unrestrictedly, but upon condition that it be not followed by two letters occurring in the position of the [second] ا and the ل of مَعَیْلُ in the dim.; for, if followed by two such letters, it must be elided, as likewise must every ی in such a position, as مَعَیْلُ dim. of
by elision of the ٰ, since مُبَعِّلٌ with double ی is not one of the formations of the dim.; and similarly تُقُولُ dim. of تُقُولُ, when a proper name, by elision of the ٰ; and similarly حَمْيَرُ dim. of حَمْيَرُ, by elision of the ی together with the conj. Hamza [283]. The ٰ and ی are converted into ی only when they occur in the position of (1) the ل of فَعِیلاً, as اُدُّدَ dim. of اِلَا when a proper name [292], and غَرْبَة dim. of غَرْبَة [280]; (2) the رِسَالَة [above], and عَجِيرُ dim. of عَجِيرُ [below]. They are converted into ی only because, in that case, they must be mobilized; and, when the ی is mobilized, while preceded by a quiescent ی, it must be converted into ی [685]; and, when you intend to mobilize the ٰ, then to make it a ی is better, because, if made a ی, it must be converted into ی for the reason mentioned; while to make it a Hamza would be strange, though it is from the same source as the Hamza [732], because approximation in quality is more frequently regarded in the unsound letters than approximation in source. The ی occurring [immediately] after the ی of the dim.—I mean the ی that is not elided—is either a ج [280], or not a ج (R). The ی, when it occurs as a medial, is second, [as جَرَّة ]; or third, [as جَرَّدْ; or fourth, as مَعَارةٌ ] (IY). When the ی is second, it is not
altered in the dim., because it is mobilized [with Fath in the dim. (IY)]; so that its being followed by the ی of the dim. does not change it into ی (S), as ی الجویر (S, IY). When the ی is (S, M, R) third, [a medial (M), either an ع or an augment (S),] as in ی آسون and ی جدول [369, 675] (S, M), not a ل (R), then, (1) if it be quiescent [in the non-dim. (R)], as in ی عجیبز [and ی جوزز (R)], it is always converted into ی [in the dim., and has the ی of the dim. incorporated into it (IY)], as ی عجیبز (IY, R) and ی جوزز (R): (2) if it be mobile [in the non-dim. (R)], then, whether it be [rad. (R), an ع (IY),] as in ی آسون [and ی مرون (R)], or aug., [for co-ordination (IY),] as in ی جدول, [you have two ways of forming the dim.; for (IY)] conversion [with incorporation (IY)] is [more (R)] frequent (IY, R) and excellent (IY), but may be omitted (R): (a) the [more (M)] excellent way is to say ی آسید (S, M), ی مرید (S), and ی جدید (M), because the quiescent ی changes the ی, after it into ی (S); but some of the Arabs display (S, M) the ی (S, IY) in the whole of what we have mentioned (S), as ی مرون ، ی آسید ، ] and ی جدید (S, M, R), which is the stranger of the two ways, leaving the ی as it was before the formation of the dim. (S): (b) the latter way (α) is [said by some to be (R)] allowable for conformity with the broken ی آسود
serpents, [ژدناو] (S), and جدناو [253] (IY, R), since the dim. and broken pl. follow one course [274] (IY); whereas, if that were so، مقایوم] would be allowable as dims. of مقایوم and مقال، like [the broken pl.;] مقال] (R): but (b) is [correctly (R)] said to be because the، is strong by reason of its mobility (IY, R) in the sing., since they convert the، into ی in the broken pl. میکب [242], where it is quiescent in the sing. [گرب،] but do not convert it in طوال [246, 713], where it is mobile in the sing. طوال (IY); and because it is not at the end, which is the seat of alteration; and because the، of the dim. is adventitious, not permanent (R): (c) the former way is preferable, because conformity with the broken pl. is weak, not universal; since they say مقال] and مقال [714, 717], displaying the، in the [broken] pl. of مقال and مقال; and still say مقال and مقال in the dim. (IY).

As for معاویة [281], the same treatment is allowable in it as in معاویة، because the، is part of the word itself, is orig. mobile, and is retained in the pl. معاو (S). And similarly the Hamza converted [from the ] converted from، or ی (R) after the [aug. (R)] ش (SH), which immediately follows the، of the dim. (R), is converted into ی (R, Jrb), which is afterwards elided [281] (R),
as in [٢٨] and ٢٨, قُسِّي, قُسِّي, عُطَاء [and ٢٨], orig. قُسِّي (Jrb).

§ 280. The [٢٨], when it occurs as a (M)] ٢٨ [279] (M, R), whether it be sounded true or altered (M), is always converted into ٢٨, as [٢٨] غَرَّة a loop or handle, dim. [٢٨] غَرَّة and (R) غَرَّة [279] (M, R); ٢٨ and (M) غَرَّة weak-sighted, blind by night, dim. [٢٨] ضَبِيَّة and (M) ضَبِيَّة غَرَّة [281], rel. n. of غَرَّة [281], dim. غَرَّة with two double ٢٨ [and ٢٨ (IY)], dim. غَرَّة [279, 282] (M) and ٢٨ [281]: and may not be sounded true, as in ٢٨[279], because the ٢٨ is weak by reason of its finality [281], while the ٢٨ is strong by reason of its mediality (IY).

§ 281. When three ٢٨s are combined (Jh, IY, SH), [i. e.,] when two ٢٨s are combined with the ٢٨ of the dim. (M), at the end of the word (IY, Jrb), then, if the first be the ٢٨ of the dim. (Jh), the last being final, literally, as in ٢٨٢٨٢٨٢٨٢٨, or constructively, as in ٢٨٢٨٢٨٢٨, and the second being pronounced with Kasr,[and having the first] incorporated into [it] (R), the last (M, SH) one of them (Jh) is elided (Jh, M, SH) as forgotten, according to the chastest [usage] (SH), the dim. becoming of the paradigm ٢٨٢٨ (M). The elision is

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(IY, R, Jrb) necessary for the sake of alleviation (R) on account of the heaviness of the [combination of (IY)] ی s; and the last is peculiarly distinguished by it, because of the frequency with which alteration makes its way to the final [280, 306] (IY, Jrb). That [elision of the last ی] does not take place in the v., as حیا یُ factions; nor in the part., as مُکبَّة [below] (R). For every ی wherein three یs are combined must be examined: and then, if it be not a part., the ی is elided from it, as ی عطَأ dim. of عطَأ and ی dim. of أَحَى [below]; but, if it be a part., the ی is retained, as مُکبَّة حیا aor. [301] (Jh). You say (1) عطَأ [orig. عطَأ] (Jh),] dim. عطَأ [above] (Jh, M, SH), the ی being converted into ی [279] (IY, R, Jrb), as in حیار [275] (R), dim. حیار [282, 293], (ID, Jh, KF); so that the Hamza reverts to its o.f., vid. the ی (IY, R, Jrb), as عطَأ (Jrb), because of the removal of the ی before it (R); and is then converted into ی [279], because it is [final and (R, Jrb)] preceded by a Kasra [685] (IY, R, Jrb), as عطَأ (Jrb); and, three یs being then combined, the third is elided (IY, R, Jrb) as forgotten (R, Jrb), the dim. becoming like the dim. of trils., as قَقَي [280] (IY); so that عطَأ remains, the inflection being placed upon the second (R, Jrb), as هِدَا یُ factions. This is a little gift; whereas, if
the third were reckoned, would be said in the nom., like قافي [16, 720] (Jrb): (2) a small water-bag [721, 726], dim. أديبة (M, SH), like عطاسة (IY, R, Jrb), there being no difference between them, except that the ل of أديبة is not converted into ل, and then into Hamza, because it is not final, as the ل of عطاسة is (R): (3) erring, [from عللة error (IY), and i. q. a camel carrying water (KF),] dim. عائبة (M, SH), on the model of عائبة, but really upon the measure of عائبة (IY), being orig. غوبيدة (Jrb), because the ل is converted into ل (IY, R, Jrb) in the dim. (Jrb), as in ضارب [278]; and the [second (Jrb)] [of غوبيدة (Jrb), which is the ع of the word (IY, R),] into ضارب (IY, R, Jrb); and the ضارب of the dim. incorporated into ضارب (IY, Jrb), as غوبيدة (Jrb); so that three ضارب s are combined (IY, R, Jrb); and the last is then elided, as above (IY): (4) a bitch in heat and a fox-cub, dim. معينة (KF), [and معينة Mu’aiwiya, [the son of Abū Sufyān (KF), from The people harangued one another on, i. e., called one another, to a fight or some thing else (ID),] dim. معينة (Jh, M, SH), orig. معينة (Jrb), because its ضارب is elided (IY, R, Jrb), as in ضارب [283] (R); and the ع, [which is the ع (IY,
R) of the word (IY),] is converted into ى (IY, R, Jrb); and the ى of the dim. incorporated into it (Jrb), according to those who say ًاسِدُ [279] (IY); and, [it being followed by the ى, which is the ل of the word (IY),] three ىs are combined; so that the last is elided (IY, Jrb) as forgotten (Jrb); and ًمِعايةُ remains, upon the measure of ًمَفْعَةُ (IY), as

َرَفَآءُ يَا مِعَاءةٌ مِنْ أُيُيُهُ إِنِّ أَرْضُيَ بَعْدُ أَرْضَدُ بَعْدِلُ

*Keeping a promise, O little Muʿāwiyah, on behalf of his father, is proper for him that keeps a covenant or a compact (IY, R):* (5) *having dark-red lips* [300] (Jh, M, SH), ًحَرَأٍ from ًحَرَأٍ, its ًع and its ل being ٛ, and the ٛ that is fourth being converted into ى [685, 727] (IY), dim. ًأَحْبَيِرُ (Jh, M, SH), *orig.* ًأَحْبَيِرُ, the last ٛ being converted into ى because preceded by a letter pronounced with Kasr, as ًأَحْبَيِرُ; and (Jrb) the [first (Jrb)], [which is an ى (IY, R),] being [then (Jrb)] converted into ى [279] (IY, R, Jrb); and the ى of the dim. incorporated into it, as ًأَحْبَيِرُ (Jrb); so that three ىs are combined (IY, R, Jrb); and therefore the last is elided (IY, Jrb), as ًأَحْبَيِرُ [above]. The GG differ as to whether the elision in ًأَحْبَيِرُ is euphonic or arbitrary: IIU, S, and many GG holding that the elision is arbitrary; while IA1 holds that it is euphonic. Moreover those who say that it is arbitrary differ as to whether
is triptote or not (Jrb). After the elision of the third ی (R), ٌاٰحّی is (1) [still (R)] diptote (S, Jh, M, SH), according to Y, who says ٌاٰحّی (S, Jh), which is the regular [and correct (S, Jh)] form (S, Jh, SH), in the opinion of S : Jh, IY, R, Jrb) and many GG, on account of the qualification and verbal measure [18], regard to which is not prevented by the formation of the dim., as is proved by their saying [ٌاٰحّی] [274, 287] (Jrb), because the [quasi-aoristic] augment is extant in its beginning (S); and [similarly] in the dim. of یَّیَّکِی John you say یَّیَّکِی, [orig. یَّیَّکِی] (Jh) : for, although the verbal measure [ٌاٰحّی or یَّیَّکِی] is removed [in ٌاٰحّی and یَّیَّکِی], literally and also constructively, by the elision of the ی as forgotten, still the Hamza [or ی ] in the beginning directs attention to, and gives notice of, it; just as such [proper names] as یَّرَی and یَّیَّعَی are diptote by common consent, although they are deficient in verbal measure by reason of the necessary elision of the ف and ِع respectively (R): (2) triptote; according to IIU (S, Jh, M, SH), who says ٌاٰحّی (S, Jh, IY): but, [says S (Jh),] this is a mistake; and, if it were allowable, would be triptote (S, Jh), because it is lighter than ُاٰحّی; and so would ُاٰرَس heads [below], when used as a name, and pronounced ُاٰرَس without Hamza (S); and so
would أَحَيٌّ [274] (Jh). Here IIU [apparently (IY)] regards the fact that أَحَيٌّ is [permanently (R)] deficient in, [and excluded from (IY),] the verbal measure (IY, R), contrary to such as أَرْسٌ, a contraction of أَرْسٍ [above], where the deficiency caused by elision of the Hamza is not permanent; but this is of no account, because the necessary [deficiency] and the allowable [deficiency], as we have mentioned, are alike in such cases when the [quasi-aoristic] letter exists (R). And IAl says أَحَيٌّ (S, Jh, M, SH), like أَحَيٌّ [below] (Jh), as though he made it defective (IY), not eliding the third as forgotten; but only eliding it with Tanwin, as the ی in قَبَضٌ is elided; and restoring it with the ی and prosthesis, as أَحَيٌّ (R); but [S says that (Jh)], if this were allowable, you would say لَعْبٌ [below] as dim. of إِفْطَأَ (S, Jh), because the elided is a ی like this ی, and follows a ی pronounced with Kasr; and سُقِيٌّ as dim. of سُقَآيٌّ [below] (S). F, however, says that IAl does this only because of its resemblance in form to the ی., as though it were a part., like أَحَيٌّ [above]; and that so he would say يَرْحَيٌّ as dim. of جُوَنٌ, [because it has no Tanwin] (R). Those who say أَسْبُونٌ [279] say [only (IY)] أَحَيٌّ [above] (Jh, M, SH), making it defective (IY); and غَرَبِيٌّ (R) and مُعيِّرٌ (IY, R), without
converting or eliding anything [except the ٓ ] (IY); because three ی s are not combined (IY, R) at the end (IY), so that the third should be elided as forgotten (R). If, however, the first ی be not the ی of the dim., you elide nothing, saying ِ حِيْثَةٌ a serpent, dim. حِيْثَةٌ [297]; مِيْيَةُ Mayya, dim. مِيْيَةٌ; and أَيْبَ بُ Job, dim. أَيْبَ بُ with four ی s, which you tolerate because they are in the middle of the n.; whereas, if they were at the end, you would not combine them (Jh.). Jh says that (MAR) [all of] this is the saying of the BB; and, as for the KK, they elide nothing, saying مِيْيَةٌ according to those who say أَسْبَدُ, and مِيْيَةٌ according to those who say أَسْبَدُ [279] (Jh). IH's saying "the last is elided as forgotten, according to the chastest [usage]" suggests that it is not elided according to the less chaste [usage]: whereas this is not so; but, subject to the restrictions mentioned, elision of the ی is necessary, by common consent, [as regards both the fact and the character of the elision,] except where the initial is a quasi-aoristic letter, as in أَحْيَى, where IAl, as above shown, [elides the ی euphonically, but] does not elide it as forgotten. Sf says "You saydim. عَطَاَةٌ and قَضَاَاَةٌ dim. قَضَىٌْ [278], إِداَةٌ dim. سَقَ١ّ and سَقَاَيَةٌ dim. سَقِّيٌةٌ; and nothing else is allowable in this": and IKh says "Analogy requires
alteration like that of قاضي [16], but the [usage] heard is elision of the third as forgotten." Jh and An, indeed, say that the elision is omitted by the KK; but I believe what they attribute to the KK to be a mistake of theirs. Similarly you elide the final double ی when the second [double ی] does not denote relation, as مروية pass. part. of رّي، dim. مروية، orig. مروية: and similarly the dim. of أرلي a female mountain-goat [is أرلي (S)], according to those who say that أرلي is انعلية; whereas those who say that it is انعلية, the ی denoting relation, say أرلي with two double یs, like غزّاى dim. of غزور rel. n. of غزّاى [280]. Similarly the dim. of عّدّرى and عّدّى is عّدّىى and عّدّىى with two double یs [299]. The reason why you do not elide anything when the dim. formation invades the rel. n., as in the exs. mentioned, while you elide the ی of the dim. when the rel. formation invades the dim., as in أموى and تصورى [299], is only that, in the dim. of the rel. n., the rel. n. is the principal [part of the formation], since it is the qualified, the sense of عّدّرىى مصخر a diminutive 'Alawi, so that its sign may not be discarded; nor is the sign of the dim. discarded, since the dim. is the invader, and, when the invader is prevented from annulling the predicament of the invaded, the least that can happen is that its own
predicament should not be annulled by the invaded: whereas, in the rel. n. of the dim., the dim. is not a principal, since it is not qualified; but it is subordinate to the rel. n., the sense of 'being related to Kusayy, so that its sign may be discarded in compliance with the inducement of dislike to heaviness; whereas, the rel. n. being an invader, its sign is not discarded. And, according to this rule, the rel. n. of [the dim.] Juhaina is 'جهينى' ٌ[297] by elision of the ى; and then the dim. of [the rel. n.] ٌجهينى (R).

§ 282. The ë [of feminization (M)], (1) when expressed [in the n. (IY)], is always retained (M, Jrb) in the dim., whether its letters be few or many (IY), as ضِرْبَةٌ ضَارِبةٌ dim. ضَرَبَةٌ, to distinguish between the dims. of the masc. and the fem. (Jrb), because, the ë being equivalent to a n. joined on to a n. [266], as in حُضْرَمُّ [4, 215], the process is to form the dim. of the n., of whichever cat. it be, and then put the ë, as you do with the comp. [290], as تَمْرَةٌ a date, dim. تَمْرَةٌ a rumbling, cooing, dim. تَمْرَةٌ a quince, dim. سَفْرَلَةٌ سَفْرَلَةٌ (IY): (2) when supplied [264], is expressed in [the dim. of (IY)] every [fem. (IY)] tril. (M, Jrb) n., as طَذَم a foot, dim. طَذَم a foot, dim. طَذَم [below], يَد a hand, dim. يَد a hand, dim. هَنَدةٌ [275], and هَنَدةٌ Hind, dim. هَنَدةٌ [264, 274] (IY), except
in such anomalies as عَرَب and عَرَب [below]; but not in the quad., [because it is deemed heavy (Jrh.)] except in such anomalies as [below] (M, Jrh). The ی [of feminization (IM)] is added to [the dim. of (IM)] the fem. bare [of the ی (SH, Aud, A)]. when tril. (SH, IM), (1) orig. and (Aud) actually (Aud, A), like स a tooth (IM), فَأَرْل نَأَر a house (Aud, A) dims. [above] and دَوَّرَة (Jh),] and دَوَّرَة (A); (2) orig. [but not actually (Aud),] like یِد (Aud, A), dim. يَدْ (3) ultimately (A), if its triliteration supervenes because of the formation of the dim. (Aud), which [tril.] is of two sorts, (a) what is quad. by reason of a letter of prolongation before an unsound ی (A), like سَبَّة sky (Aud, A), unrestrictedly (Aud), dim. سَبَّة [below] (A); and (b) [the n. of three rul. (A),] like حَبْلِي [and حَمْرَة (Aud)], when the dim. is formed by curtailing [264, 291] (Aud, A). Then IM excepts from the rule mentioned two sorts [of tril. fem. n.], to [the dim. of] which the ی is not affixed, indicating the first by his saying (A) "so long as it is not seen to be ambiguous by reason of the ی, like یُشْکِر and یُبَقِّر [254]" (IM), according to the dial. of those who make them fem. [271] (A), dim. "SH یُشْکِر and یُبَقِّر", because یُشْکِر [274] and یُبَقِّر would be confounded with the dim. of یُشْکِر and یُبَقِّر [254] (IA, A); "and [like (Aud)] یُبَقِّر (IM), dim. یُحْمِس (IA, A),
and [dim. سُلْسِيس (Aud, Sn), because خُمْسا (and سُلْسِيس (Jh)) would be confounded with the dim. of [the masc. num. (IA)] خُمْسا (IA, A) and سِتْة [314,758] (Jh); and similarly عَشْر and بُضْع, because عَشْر and بُضْع would be confounded with [the dim. of] the masc. num. [بُضْع (Jh, KF)]; and the second by his saying (A) "and omission [of the š (Aud, A)] without ambiguity is anomalous" (IM). The š is affixed to the dim. of the fem., when it is tril., because of two matters, that the fem. gender is generally accompanied by a sign, and that the tril. is light; and, since these two matters are combined, and the formation of the dim. restores things to their o. fs. [278], they express the sign supplied for that gender (IY). The dim. formation produces in the substantive the sense of the ep., since رَجُل صَغَير [25, 274]; so that the dim. n. is equivalent to the qualified [non-dim.] together with its ep.; and therefore, as you say قَدَم صَغِير a small foot by affixing the š to the end of the ep., so you say قَدِيمَة [above], by affixing the š to the end of this n., which is like the end of the ep. Some GG, seeing that the dim. formation produces in the substantive the sense of the ep., and that there is no sense of qualification in the proper name [147], say that the dim. of proper names [287]
is not correct: but what they imagine is of no account, because by forming the dim. you do not make the non-dim. itself an ep., so that their objection should apply; but you qualify the non-dim., except that you make the single expression, vid. the dim., like the qualified and ep. [together]; and qualification of proper names is not disapproved, but is common, frequent (R). As for the quad. n., the š of femininization, when not expressed in its non-dim., is not expressed in its dim., because it is heavier [than the tril.]; and the fourth letter, according to them, corresponds to the sign of femininization [300], because the n. becomes long by means of it, the number of [letters in] "عنى" [dim. of "عنى" above] being like the number of [letters in] "قليمة" [above] (IY). In short, when the tril., which is the lightest of the formations, is invaded by the sense of qualification, they venture upon adding the š, which is affixed to the end of the eps. of the fem.: but, when they reach the n. of four or more letters, then, since the š, though an entire word [266], is still like a letter of the word that it is attached to, they do not think fit to add a letter to letters already so numerous that, if a rad. were added, they would reject it in the dim. [274]; so that they assume the last letter to be like the š, which is needed, because the n. is an ep., saying "عقيرب" dim. of "عقاب" an eagle, and "عقيرب" [not "عقيرب" (D),] dim. of "عقرب" a scorpion (R), like "عَني" dim. of
\( \text{(D). If, however, the } \text{fem. [n. (R)] exceeding three letters contains something that necessitates its being reduced to three in forming the } \text{dim., the } s \text{ must be added [in its } \text{dim. (R)], as } \text{dim. سَمِيّة [above] (IY, R), orig. سُمِيْيِي, like عَطْالَة } \text{dim. [281] (IY): and similarly, in the curtailed } \text{dim. of [the augmented tril., as } \text{a she-kid, عِقَاب} (R), \text{Zainab, [and } \text{Su'ad (IY).] you say [عَقِبَة, عُنيقة (R), زَنِيبة (IY, R), and } \text{سُعِيدَة (IY). If the } \text{tril. is a generic } \text{n. orig. masc., but used as an ep. of the fem., as } \text{ضَمَّى امرأة عدَّل or ُرَّقَى صَوْم or } \text{[143], you regard the original gender, vid. the masc., in the } \text{dim. ; and do not add the } s, \text{as } \text{ضَمَّى امرأة عدِّيل and صَوْمَى امرأة عدِّيل} \text{and } \text{رَقَى (R). In the proper name, however, no regard is paid to the gender of what it is transferred from [4]: but you say ُرُمْيَة as } \text{dim. of } \text{رَمَية when a proper name of a woman, and ُعْيَين as } \text{dim. of ُعْيَين when a proper name of a man, contrary to the opinion of IAmb, who regards the original gender, saying ُرُمْيَة in the first, and ُعْيَين in the second (A). When you use a } \text{tril. as a name for a female, you add the } s \text{ in its } \text{dim., when the } \text{tril. is (1) masc., like } \text{حَبْر and } \text{زَيد; (2) a fem., to whose } \text{dim. the } s \text{ is not affixed before the } \text{tril. becomes a proper name, like } \text{حَبْر and } \text{دُرْع [below]. The reason} \text{.} \)
why the original gender is observed in such as امرأة عدل, but not in the proper name, is that the ep. is not totally excluded from its original meaning, since امرأة عدل means that, from abundance of justice, she, as it were, embodies justice [143], and امرأة حكَّاض means انسان حكَّاض [268]; so that in both cases you intend the original meaning, which the expression is applied to denote: whereas in the proper name that is not intended, because it is transferred, and is a secondary application different from the primary, the object of the name being to explain the [person or thing] named, not its own original meaning; so that, when you use حَجْر Stone as a name, it is as though you used غَطَفان Ghatafan [4] or some other coined [proper name]; and it is seldom that in the proper name the meaning [of the expression that the name is] transferred from is regarded. Similarly, when you use a fem. [tril.] barc of the ظ, like ذو أَذن an ear and عَين an eye, as a name for a male, you do not affix the ظ to its dim., because this use is, as we mentioned, a new application (R). Y, however, allow this [regard to the original, as he allows regard to the actual, gender (Su), saying ذو أَذن and عَين (R)]; and cites in proof of it [the saying of the Arabs نُورا Nuwaira (A),] ذاتena Udhaima, and عينena Ugaina, names of men, but
that is no proof, because, [according to the Gic (R), it may be that (A)] these words were taken as names [for a male (R)] after the formation of the dim. (R, A). When you use بنات and أخت as names for a female, you elide this و, [as when they are not used as names at all (Sn)]; and then form the dim., and affix the ı̂ of feminization, saying بنتية and أختية [277]. (A): and, when you use them as names for a male, [and form their dim. (R),] you [elide the و; but (R)] do not affix the ı̂, [because the dim. is then masc. (R),] saying بنية and أخت (R, A.), by restoration of the elided ل [275] (R). The ı̂ is anomalously omitted, [notwithstanding the absence of ambiguity (IA, Aud),] in [the dim. of (IY, R, 'Aud)] certain [tril. (R, Aud)] ns., [not to be copied (A), three of which are mentioned by S (IY, R),] vid (1) حرب war [above] (IY, R, IA, Aud, A), dim. حرب [275] (2) نُبَّ an aged she-camel, [dim. نيَب (IY, R)]; (3) فَرْس a mare, (IY, R, A), dim. فِرْس: and three mentioned by Jr, vid. (IY, R) (4) درع a coat of mail, [درع a woman's shift being masc. (Sn), dim. of the former درع (Jh, KF)]; (5) معر [or معر (Sn)] a marriage-feast (IY, R, Aud, A), which is fém. [241], as

إِنَّا وَجَدْنَا عُرُسَ الْعَلْخَانَةِ ﻷُنْبِيَةَ مُذْمُومَةَ الْحُكْمَاءِ

نَذَّرَىٰ مَعَ النَّسَائِيَّ وَالْعَلْخَانَةِ
(R), by a Rūjiz (Jh, MAR), Verily we found the marriage feast of the wheat-seller to be mean, blameworthy in respect of the managers, we being invited to it with the weaver and the tailor (MAR), or more properly عَرِسُ a man's wife, and a lion's mate (Sn), dim. عَرِسٌ (IY); (6) a bow (IY, R, IA, A), dim. قَرَسٌ (IA): and the rest transmitted by others, vid. (R) عَرِبُ Arabs (IY, R, Aud, A), dim. عَرِبٌ, as says Abu-lHindi [Ghālib Ibn 'Abd AlKuddūs (KA, FW)]

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

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

The affixion of the ٍ to [the dim. of (IY, R, Aud, A)] what exceeds three letters is anomalous (IY, IM, R), as ٍقدام (IY, R, IA, Aud, A), ٍروز (IY, R, Aud, A), and ٍأم (R, Aud, A), dim. ٍتقديمة [264] (IY, IA, A), on the measure of ٍعميد (Su), ٍروّيمه [264] (IA, A), with [a double ٍ before (Su)] the Hamza [below] (A), and ٍأم (R, A), the last being transmitted by AHm, who says that it is not authentic (R). That [affixion of the ٍ] is because, the normal gender of advs. being masc., if the sign of femininization were not expressed in the dim. [of ٍقدام and ٍروز], there would be no indication that either of them was fem. (IY). Sf says that the ٍ is affixed to these two, because they are advs., not predicated of, nor qualified, nor qualifying; so that their being fem. is not explained by any of those processes, as you say ٍسعد.
The scorpion stung a stinging scorpion, and therefore they are made fem., in order to explain their gender (R). A's language necessarily implies that these three advs. are fem., as though from regard to the \(\text{جهة}\) direction: but it is transmitted, on the authority of IU, that all the advs. are masc., except \(\text{فدَم}\) and \(\text{ودَم}\); and accordingly the affixion of the \(\text{s}\) to [the dim. of] \(\text{أَمَامٌ}\) is anomalous in two respects, its being masc., and its being quad. (Sn). As for \(\text{ورَأَدَم}\), its \(\text{l}\) is variously said to be (1) a Hamza [above]; for some say that \(\text{ورَايَدُم}\) I made a feint, or pretence, of such a thing is said, whence the tradition 

\[\begin{align*}
\text{أَنَّ النَّبِيَّ صلى الله عليه وسلم كان إذا أتى سفراً وَرَأَدَم}
\end{align*}\]

Verily the Prophet (God bless him, and give him peace!) was wont, when he intended a journey, to make a feint, or pretence, of something else; but the Traditionists do not put the sign of Hamza, giving the version \(\text{ورَأَيَدُم}\) or \(\text{ورَايَدُم}\), as in \(\text{ودَأَدُم}\) or \(\text{وَرَايَدُم}\), from \(\text{ودَأَدُم}\), which is the best-known form; and, according to this, its dim. is only \(\text{ورَيَدُم}\), by elision of the third \(\text{ى}\) [281], as in dim. of \(\text{سَبَأَة}\) [above] (R). IAl allows \(\text{حِبَارَى}\) as dim. of \(\text{حِبَارَى}\) [265], and \(\text{غَيِّبَريَة}\) as dim. of \(\text{غَيِّبَريَة}\), putting the \(\text{s}\) as a compensation for the [abbreviated (R)] ! [of feminization (R)],
which is elided (R, A), when fifth or upwards, as will be seen below (R); while IM in the Tashil appears to agree with him, saying "the š is not affixed without anomaly " to [the dim. of] any [fem.] other than what has been " mentioned, except what the I of femininization, when " fifth or sixth, is elided from" (A). That, however, is not transmitted by any other Grammarians, except I Amb; and he elides the prolonged also, when fifth and upwards, substituting the š for it, as for the abbreviated: but no one agrees with him in eliding the prolonged (R); and IM [in the passage just quoted] means the abbreviated, because he afterwards says "but the prolonged " is not elided, so that it should be compensated for, " contrary to the opinion of I Amb, who allows بُيَقْلَة and " as dims. of بَيْنَة beans and بَيْنَة beans [273, 400] (A). The abbreviated I [of femininization (I Y, Aud)], when fourth, [as in حَبْلِي (Aud),] is retained (M, Jrb, Aud) in the dim. (I Y), because of the lightness of the n. (Jrb), as حَبْلِي [274] (M, Jrb). If, however, the I [fourth] be not for femininization, it is converted into I, because you pronounce the letter before it with Kasr [in the dim.], as you pronounce [the letter after the I of the dim. in] the quad. [274], as مُرَمَي a butt [229], dim مُرَمَي, and مُرَمَي [248, 272], dim مُرَمَي, the I in مُرَمَي being the I of the word, converted from the I of مُرَمَي ; and the I
in being *aug., for coordination (IV). As for [248, 272], *ذَفْرَى, *تُتْرَى [689], those who pronounce them with Tanwin say *ذَفْرَى, *عِليِقٍ, *ذَفْرَى, *عِليِقٍ (IV, R). The [abbreviated (M, R, Jrb, IA, Aud, Sn)] [of feminization (S, IV, R, IA, Aud, A) or of anything else (S, IV)] is [always (IV)] elided [in the dim. (IV, IA)] when (1) fifth [274] (S, M, R, Jrb, IA, Aud, A), if not preceded by a letter of prolongation (Aud), as *تُتْرَى [397] (S, M, IA, Aud, A), dim. *تُتْرَى (S, M, IA, A), and *جَمْلِجِبْيَةٌ [272, 397], dim. *جَمْلِجِبْيَةٌ (M, Jrb), in both of which the *ِ is for feminization (IV), whence *عَرِضَنِي [272], dim. *عَرِضَنِي, *عُرِضَنِي, and *عَرِضَنِي [pl. of *جَبَدَ (Jh, KF, MAR)], dim. *عَرِضَنِي (S, R); and as *حُسِبَ (253, 397), dim. *حُسِبَ (S, IV), and *سُلَلْخَةٌ *حُسِبَ (S, IV, R, Jrb), the *ِ of *حُسِبَ being converted into *ٰى, because preceded by a letter pronounced with Kasr in the dim., and being then incorporated into the *ِ after it, so that *حُسِبَ results (IV, Jrb), which is triptote, because *حُسِبَ was diptote only
because of the $l$ of femininization [18], and there is no such $l$ here (Jrb); but, in the MSS of the M (IY), dim. حَوَيْلٌ (M), defective, as though Z elided the $l$ [of femininization] and the letter before it, leaving حُودُلَ, the $l$ of which was then converted into $i$, because preceded by a letter pronounced with Kasr [in the dim.] (IY); whence لُفْيَرٌ [272] (S, R, IA, Aud, A), dim. لَفْيَرٌ (A), so in A's handwriting, but, in some MSS (Sn), dim. لُفْيَرٌ [284] (S, R, IA, Sn), which is the regular form (Sn), because you do not elide the $i$ (S, R) fourth (S) of لُفْيَرٌ, since it does not spoil the formation of the dim., but becomes a letter of prolongation before the final, as in عصِّيْرٍ [283] (R); and بَرْدَرًا [272] (S, R, Aud A), dim. بَرْدَرٍ (S, R, A), by elision of the $l$ [of femininization (Sn)], and [afterwards (Sn)] of the $l$ and $i$ (R, Sn), because all would spoil the formation (R). This is the saying of Y and Khl (S). The reason why the $l$ is elided, when fifth or upwards, is that its retention would exclude the formation from the paradigm تُعَيِّنُل or تُعَيِّنُل (IA, A); for, though حَبِيلٌ $i$ تُعَيِّنُل, which is not one of the three formations of the dim. [274], still it is like تُعَيِّنُل in all but the Kasra, which the $l$ prevents (Sn). If, however, the $l$ be fifth, but preceded by an [aug. (IA, A)] letter of prolongation, you [may (IA, A)] elide
whichever of the two you please (IA, Aud, A). You say حَبَّارِي [248, 272, 283], dim. حَبَّارِيَّ (R); or حُبَّارِي (S, IM, R), like حُبَّارِي [281, 298]: for the two š are equal in spoiling the formation of the dim.; and, whichever of them you elide, the formation is attained (R): and [similarly (A)] حَبَّاتِ [246, 273], dim. حَبَّاتِ or حَبَّاتِ (Aud, A). The prolonged ṣ of feminization is retained, unrestrictedly, [whether it be in the tril. or anything else, because, since it exceeds one letter, it resembles another word (Jrb),] like the second [member] in بَعْلَبَكَ [below] (SH). The two š [263] are not altered from their state, [as it was] before the formation of the dim., because they are equivalent to the š [below], as حُبَّارِ [274, 283]. And every n. of three letters, that has two augs. affixed to it, and is then prolonged [230], triptote, forms its dim. like the dim. of the prolonged that contains the same number of letters, but whose Hamza is a substitute for a rad. ي, because the Hamza of the former is a substitute for a ي corresponding to the rad. ي, as حُبَّارِ [248, 273, 385, 683], dims. حُبَّارِ [below] and حُبَّارِ [278], like a water-carrier and مُقَبِّلِي a bandy, dims. حُبَّارِ and حُبَّارِ; and, when the ي, for which this Hamza is a substitute, is displayed, you form the dim. of that n. like the dim. of the n. in
which a *rad.* ش is displayed, and which contains the same number of letters, as short, fat, and big-bellied [683], *dim.* ش and *dim.* *šequf* : and this is so because its *augs.* [the ْ and Hamza,] are not for feminization (S). Those who say ُغُرَاءَةَ locusts whose wings are grown say ُغُرَاءَةِ; while those who make it dip-tote, [like ُغَرَاءَةَ (S),] say ُغُرَاءَةَ, [like ُغَرَاءَةَ (S):] and those who say ُقُوْبَةَ [248, 273, 385] say ُقُوْبَةِ, [like ُعْلَيْيَى (S)]; while those who say ُقُوْبَةَ (S, R), like ُحَمْسِرَةَ, say ُقُوْبَةَ (S, R), like above, because the *dim.* of the *n.* that has the two ْs of feminization affixed to it, and is of three letters, whether it contain three consecutive vowels or not, and whether its vowels differ or not, is of the paradigm ُعْلَيْيَى (S). As for the prolonged ْ, as in ُخَنْفَسَةَ [273, 390] (IY, R), *dim.* ُخَنْفَسَةِ [274] (S), the [aug. (IY)] ْ and ُ, as in ُزَهْفَرَانَ [253, 399] (IY, R), *dim.* ُزَهْفَرَانَ [274, 283] (IY), and in ُكَرَبَانَ [274] (R), the ْ of relation, as in ُسُلْهَيْيَى (IY, R), *dim.* ُسُلْهَيْيَى (IY), and the ْ and ُ of the *du.,* the ْ and ُ of the *pl. masc.,* and the ْ and ُ of the *pl. fem.,* as in ُضَارِبَاتُ, ُضَارِبَةَ, and ُضَارِبَةَ (R), they [all, because consisting of two letters (R)], as likewise the ْ of feminization, [because mobile (R),] become, [with the first (IY) part of the word,] like a *n.* joined on
to a n. [266] (IY, R), as in بَعْلَبَدٌ [290], the formation of the dim. being complete without these additions, and not being spoiled by them [283] (R). But the abbreviated l is not like that, because it is a [single, faint (R), permanently (IY)] quiescent, [and consequently (IY)] dead letter (IY, R), not capable of being taken for an independent word, but like one of the aug. letters in the formation, such as the letters of prolongation in جَبَرُ [below], عَكْبَرُ, and سَيِّدٌ (R); so that it is elided [when fifth or upwards], because it does not resemble a n. joined on to a n., but is united to what precedes it, and considered as a part thereof, as is proved by its being retained in the broken pl., as سَكَارَي سَكَرَي pl. حَبَّالَي and حَبَّالَي pl. [248] (IY). According to this, then, in forming the dim. of طَرْقِفَانٍ, طَرْقِفَاتٍ, طُرْقِفُانِ, and طُرْقِفَاتِ, when generic ns., you say طَرْقِفَانِ, طُرْقِفُانِ, and طُرْقِفَاتِ with the double ى, by common consent. And similarly, according to Mb, when you make them proper names, because, though these additions, in the state of proper name, do not import any meanings other than those of the word that they are united to, so that they should be reckoned like independent words, but, on the contrary, the letters of prolongation [in them], by reason of the quality of proper name, become like the letters of prolongation in جَبَرُ [above],
and, still before the state of proper name they were like independent words; so that the o. f. is observed, and not altered. According to S, however, their state, when proper names, is different from their state when generic ns.: for, in the state of proper name, they, with respect to their o. f., are like the ی; but, with respect to the quality of proper name, are like part of the formation of the word: so that he retains these additions in their state, like the second of the two words in یعیتبتک [274, 283, 290], and یتنینا عشرة [290], but elides the letters of prolongation before them, such as the ی of جداران [283] and طريفون, طريفلی, and the ی of عجبارات and دجاجات, when these ns. are proper names, because he treats the additions affixed as like part of the letters of the formation of the word, which is therefore deemed too heavy with them. And for that reason, in the dim. of یتمنون thirty, [even] when a generic ین, Y says یتنیمنون [283], by elision of the ی, because the ی and ین are like part of the word, since یتنیمنون is not pl. of یتنیم, otherwise the least number that it would be applicable to would be nine [234]. And similarly S says on یرکاَه (S), یریثیاَه [283] that the ی, ی, ی, ین are elided, because he treats the prolonged ی as like part in one respect, and not like part in another; so that he says یریثیاَه [or یریثیلاَه (S)] and یریثیاَه, with
the single ین: while Мb doubles [the ین in] such [dīms.] as these, because he does not elide anything. But S says that, if ینعوُلا, with Fath of the ین, occurred in the language, you would not elide its ین in the dim., as you elide the ین of ینجلُولا؛ [246, 283], because, being then for coordination with [the م in] كَرَمْلا، [a place (Bk, ZJ, MI, KF'), dim. تَرْمُكَلا (S),] it would be quasi-rad.; whereas, the ین of ینجلُولا بَرْكَ and ینجلُولا being weak, its elision in accordance with the rule mentioned is not minded (R). But, in forming the dim. of [such as (R)] مُعَيِّرَة [257, 273] and مُعَلِّجَاء, asses, barbarians, you do not elide the ین (S, R), but say مُعَيِّرَة and مُعَلِّجَاء [274] (S), because such a letter of prolongation as this, [being fourth.] possesses a state of permanence not possessed by any other [283], like the ین before the ین of ینحُولِیا [above]. With the ین of feminization, however, there is no dispute that the letter of prolongation third, as in یندِجاجا and یندِجاجا، is not elided, whether the word be a proper name or not, because the ین of feminization is orig. separable [266], as یندِجاجا and یندِجاجا، by common consent, like ینعُيَلْبِك [above]. In forming the dim. of such as ینمِلْخُرُي and ینمِلْخُرُي [300], which is like that of ینسَلِهي [above], you pronounce the letter before the ین with Kasr, because the letter after the ین of the dim.
in the *quad.* is always pronounced with Kasr [274]; so that the \( \ddot{\imath} \), being converted into a \( \dot{\imath} \) pronounced with Kasr, must be elided, as the \( \dot{\imath} \) is elided in \( \dddot{\imath} \) \( \dddot{\text{qās}} \) and \( \dddot{\text{gāzī}} \) [301], elision of the \( \dot{\imath} \) of relation not being possible, because it is a sign, and is strengthened by doubling. And the reason why the letter before the \( \dddot{\text{qabīlī}} \) is pronounced with Kasr [in the *dim.*], although the \( \dot{\imath} \) is a substitute for a letter, i.e., the \( \dddot{\text{fath}} \) of feminization, always preceded in the *dim.* by a letter pronounced with Fath, as in \( \dddot{\text{qabīlī}} \), is that, the appearance of the \( \dddot{\text{fath}} \) being altered, the original respect for it no longer remains, because the \( \dddot{\text{fath}} \) itself is removed (R).

\[ \text{§. 283.} \] When the \( \dddot{n} \) is of five letters, and contains an aug. letter of prolongation and softness, which is fourth, that augment is retained in the *dim.*, as in the broken *pl.* [253]; and you elide nothing from the \( \dddot{n} \). (IY). Every aug. letter of prolongation in the position of the [second] \( \dddot{\text{fasiṣūlī}} \) must be retained, being changed into \( \dot{\imath} \), if it be not \( \dddot{\text{aṣ}} \), [but a \( \dddot{\text{a}} \), or an \( \dddot{\text{i}} \) (IY),] as \( \dddot{\text{gūfūs}} \) \( \dddot{\text{dām}} \). of \( \dddot{\text{kūnūs}} \), [which is a *troop of horsemen* (IY),] and \( \dddot{\text{masūbīḥ}} \) \( \dddot{\text{dām}} \). of \( \dddot{\text{masīṣaḥ}} \) \( \dddot{\text{alamp}} \), [because it is preceded by a letter pronounced with Kasr, and is itself quiescent (IY)]; and [remaining unchanged, if it be a \( \dddot{\text{i}} \) (IY),] as \( \dddot{\text{tūnīdīlī}} \) \( \dddot{\text{dim}} \). of \( \dddot{\text{tūnīdīlī}} \) (M). The reason why the aug. letter of prolongation is
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 retained, when it occurs fourth, is that this is a position where the ī is often added as a compensation, as in سَفْرَبِيَّ[284]; and, since you add it when it is not found, much more ought it to be retained when you find it (ITY). If the letter of prolongation be not preceded by Kasra, because the letter after the ī of the dim. is not pronounced with Kasr, as in سْكَبْرَانَ [274], حْمَمْرَاء, and أَجَبَّالْ, it remains unchanged (Jrb). There is no necessity for the restriction [of the predicament] to the letter of prolongation: but in the dim. every soft letter [253] fourth [in the non-dim.] becomes, if it be not already, a quiescent ī preceded by a letter pronounced with Kasr, except the ی of فَعَال, the two یs of feminization, and the signs of the du. and two pls. [282]; so that such as جَلْبُ وَ جَلْبُيُّهَ and فَلْيِبَقَ and فَلْيِبَقَ, dims. of جَلْبُرَ and جَلْبُرْة, a filbert and فَلْيِبَقَ a peach that separates from its stone are included in it, although the ی and ī are not letters of prolongation: and similarly the mobile ی and ī, as in مُسْرُوفَ [253] and مَشْرِيفَ pruned, dims. مَشْرِيفَ and مَسْرِيفَ (R). As for كَتْهُرَ [396], you do not elide its ی, because it is fourth in a n. whose number [of letters] is five; and it is retained in the broken pl. [253] (S). And so you say تُرْفِقَة as dim. of تُرْفِقَة, a collar-bone [385, 675]. Every ī after the Kasra of the dim., when not a letter of inflection, as in رَآيْتُ أَرْطَلْيَا I saw a small ā [248], must be quies-
cent, except when it is followed by the s of feminization, as in تَرْيِقَةُ [above]; or the prolonged ِل, as in سُبيِّيْلَهُ. dim. of سُبيِّيْلَهُ, a mark [389]; or the ِل and ن resembling the two ِل s of feminization [250], as in عَنْيِفِيْلَهُ. dim. of عَنْيِفِيْلَهُ prime or bloom [389]. When the tril. contains one aug., you do not elide it, in the beginning, as in أَسْوَنُ [372]; or the middle, as in كَيْبُر [373], كَيْبُرْ [374], حَاثِمْ [373], جَذَّولُ [374], جَذَّولْ, and كَيْبُرْ [681]. If, however, it contain two augs., neither of which is the letter of prolongation mentioned, retention of both is not possible, since even the rad. letter of the quin. is elided [274], and much more therefore the aug. But the elision, when unavoidable, is restricted to one of the two, since it is the quantity necessary, the word thereby becoming of the dim. formation. Either the two augs. are equal, or one of them is superior to the other [253] (R). If a tril. n. contains two augs., neither of which is the letter of prolongation mentioned, [which is not elided, then, if one of the two be more inseparable from the n., and more useful (IY),] you retain the more useful, and elide its fellow, as مَهِيْمَ, مُقْلَّمَ, مُضَارِبَ, مُغْتَلَّمَ, مَْطَلِقَ, مَهِيْمَ [289], مِّطَلِقَ, مُقْلَّمَ [below], مَضَارِبَ, مُغْتَلَّمَ, [one of the two ِل s being elided (IY),] مِّهِيْمَ, مِّهِيْمَ [298] (M),
one of the two, s being elided, so that it becomes مُهَيْمُ [279] (IY), and مَكْتِبَرُ (M), the aug. ر being elided (IY).

The dim. of مُصْتَانِر is [not مَكْتِبٍ, but (D) مَكْتِبَرَ], or مَكْتِبَر [284] (S, D), because مُصْتَانِر, its مُفْتَعَلَ, which the rule of the dim. is to elide (D). The dim. of مَسَاجِد Masajid, when a name of a man, is مَسَاجِد [274, 285], like the dim. of مُسْبِئِجَد, because it is a name of a single [object], and the dim. of a multitude of mosques is not meant. The dim. of عُطْوَرَةً hard, severe [298] is [formed, according to S, by elision of the first , because, though both are aug., still the second is superior and stronger, since it is mobile, and the first quiescent; so that you say (R)] عُطْيَمْ or [with compensation (R)] عُطْيِمْ [284] (S, R), because the broken pl. would be عَطَارِيْدَ or عَطَارُيْدَ (S): while Mb says that one of the two, s may not be elided, because عَطَّرَ [above], and the , when fourth, whether quiescent or mobile, is not elided; so that, as there you say مَسْرُولُ, so here you say only عُطْيِمَ, with prolongation (R). But, if the two augs. be equal [in inseparability and utility (IY)], you are allowed an option, [eliding whichever you please (IY)] as مِنْسَةٌ [253, 254, 390, 399, 675], dim. مُبْلِيْسٍ [by elision of the
(IY) or قلسي [by elision of the ن (IY)]; and خبيط [short (IY) and big-bellied (Jh)], dim. خبيط, [where you elide the ِ (IY),] or خبيط (M), where you elide the ُ, and retain the ِ, except that you convert the ِ into ي, because the ط before it is pronounced with Kasr (IY). And حباري, as before described [282], is an instance in which you are allowed an option (R). In [the dim. of (S)] eight, عفارهة [256], and strong (S, R), it is better to say عفرينة, عفرين (S): [for] S prefers to elide the ِ, because it is weak, while the ُ is strong; and because the ي, being in the place of the [final] rad. letter in such as ملاكهة [253, 265] and عذافر [395, 673], is coordinative, contrary to the ِ (R). But [he says that (R)] some of the Arabs say عفرينة and عفرين (S, R), by elision of the last [aug.], because it is at the end, which is the seat of alteration [306] (R). In [the dim. of (S) such as (R)] [661] عبائر (S, R) or عبائر [246, 717] (R), when a [proper (R)] name [of a man, you say تبيث, because (S)] elision of the ِ is preferable, according to Khl [and S, on account of its weakness (R)]; while Y [says تبيت, because he (S)] elides the Hamza (S, R), on account of its nearness to the end. And, according to both opinions, you say متي as dim. of مطأيا [726]. For Khl elides the ِ after the ط, so that it becomes
؛ and, this ی being pronounced with Kasr after the ی of the dim. the ی is converted into ی، on account of the Kasra before it; so that, three یs being combined, as in the dim. of ٌعَطَا، the last is elided as forgotten [281]: while ی elides the ی، which is a substitute for the Hamza, so that two یs remain after the ط؛ and, the first being then converted into a ی pronounced with Kasr after the ی of the dim. [279], as in [the dim. of] ُجِبَر [281], the second also is converted into ی، because of the Kasr before it, so that the third ی is elided [281]. And ُرِسْبِيْل for ُمُطَيْيِبِيْل with Hamza is not said, as ُرِسْبِيْل is said by Khl in the dim. of ُرَسْأَكِل، because this Hamza is never retained in the pl., as the Hamza of ُرَسْأَكِل is [246, 717]; but is converted into ی [726]. In the dim. of ُخَطَبَايْا [661, 726], however, you say ُخَطَبَايْيِئِهِ with the Hamza as a final, because, (1) if you elide the ی after the ط according to the opinion of Khl and S, then, (a) according to S, the ی of ُخَطَبَايَا returns to its o. f. of Hamza, because it was changed into ی [726] on account of its following the ی؛ and, this Hamza being presently restored [by the removal of the ی] to its o. f. of aug. ی، which was after the ط in ُخَطَبَايْيِئِهِ [246, 717], the ی is restored to its o. f. of Hamza, because it was converted into ی [661, 726] on account of the combination of two Hamzas, the first of which was pronounced with Kasr:
(b) according to Khl, the [rad.] Hamza being transferred to the position of the [aug.] ٣ from fear of the combination of two Hamzas [661], it follows that, when the [aug.] ٣ is not converted into Hamza, because the ٣ of the pl. is removed, the Hamza is not transferred to the position of the ٣, but remains in its own position [at the end of the word]: (2) if you elide the ٣ of حطَابًا, according to the opinion of Y, the [final ٣ converted from the rad.] Hamza reverts to its o. f., because two Hamzas are no longer combined; so that here also you say حَمْيَرُ, like حَمْيَرٍ (R). If the augs. [of the tril. n. (IY)] be three, and one of them be superior [to its two fellows, the superior is retained, and (IY)] its two fellows are elided, as مقعدِس [below] (M), where you elide the ٣ and one of the two س s, and retain the م, because it indicates the act. part. This is the opinion of S; while Mb says مقعدِس, because مقعدِس is co-ordinated with مَخْرَجِم, where you say حَرْيَجِم [below]; but the first opinion is preferable (IY). If one of the augs. be the soft letter mentioned, i. e., the fourth, you do not elide it at all, but deal with the two remaining augs. as though that soft letter were not there, as تِبَالٌ [332, 678], dim. تِبَالٌ, one of the two لج s being elided, though it is a duplicate of the rad., because the َ is superior to it by reason of being initial, and of frequently occurring in inf.

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ns. without reduplication, as in تفاعل and تفعيل [332, 678]. All the conj. Hamzas are elided, whether in the tril., as اتتاق and انطلاق, dins. نطيق and تنطير, or the quad., as حريجج, dim. حنينجام [below]. In the tril. containing four augs., inclusive of the letter of prolongation, you say استخرج (1), dim. تخثير [below], eliding the س rather than the الت, since the س is not used as an aug. at the beginning of a word, except when coupled with the الت; so that, if we said س-height, it would be سقديل, for which there is no precedent; whereas تخثير [dim. of تخفيف α cataphract (S)], the ب being used as an aug. at the beginning without a اععناس and اعدادان [391, 392] [0: س غديدان, dins. تقيقيس and تقيقيس, eliding the Hamza unavoidably, as mentioned; and afterwards the ي and ب rather than the duplicate of the rad. (R). You say علяет, dim. [orig. علئت (R),] eliding the Hamza, and [one (R), (vid.) the first (S),] و (S, R), because it corresponds to the ي in اععندان and the ي in احنيجام (S); and استتر ب, dim. استتر ب, restoring the ب to its o. f. the الت, because it was made a ب only on account of the quiescence of the ف [756] (R). As for the quad., every aug. is elided from it [in the dim. (IV)], as مكتوب [399],
dim. ُعَنْيَكَ, and ُمَقْعَرُ trembling, shuddering, dim. ُتَشَعَ; except the letter of prolongation described, [which is not elided (IY),] as ُمَرْنَجَمُ crowding together; dim. ُجَرْمَقُ, سُرْيَدَعُ [below] (M), ُسُرْدَعُ [253], dim. ُجُرْمُقُ, جُرْمُقُ ُتَنَبْدَيْلُ [above], since the dim. is not excluded by this aug. from the formation ُتَنَيْنَيْلُ (IY). You say, (1) [where there is one aug. (R),] ُجَكْنُفُلُ [395], dim. ُسَرْدَعُ, ُسُرْدَعُ (IY),] and ُجَكْنُفُلُ, ُجَكْنُفُلُ (IY),] and ُجَكْنُفُلُ [291]; (2) [where there are two (R),] ُجُرْمُقُ, ُمَخْرَجُ ُتَنَبْدَيْلًا [284] (IY, R). And you say ُسَلَخُفَا [399] and ُتَسَلَخُفَةُ [272], dim. ُسُلِيْصْنَةُ and ُسَلِيْصْنَةُ ُتَنَيْنَيْلًا, ُمَنْكَجِنْيِقُ [676], dim. ُمَنْكَجِنْيِقُ, [on the ground that the first ُنُ is aug. (R),] since you say ُعَنْتَرِيسُ ُمَكْجِنْيِقُ; and ُعَنْتَرِيسُ strong [290, 674, 676], dim. ُعَتْرِيسُ, [because Khl asserts that the ُنُ is aug. (S),] since ُعَتْرِيسُ ُعَتْرِيسَةُ [R], [which (R)] means taking by force; and ُخْنَسْيِلْلُ, ُخْنَسْيِلْلُ swift, stout, strong camel, dim. ُخْنَشِيْلُ, because one of the two ُجُ is aug. (S, R), that being indicated by the doubling, while the ُنُ is rad. (S); and [similarly (S)] ُمَنْكَجِنْيِقُ [398, 675, 676], dim. ُمَنْكَجِنْيِقُ (S, R), which is ُعَتْرِيسُ (S), because, one of the
last two نs being aug., you elide the first, not the second, since, if you elided the second, you would need to elide the also, and because the pl. heard is مُناجِينُ (R); and [similarly (R)] tranquility and a trembling, shuddering [332], dims. طَمْيَّةٌ and قَشْعَةٌ by elision of (S, R) one ن [and ] (S), [vid.] the first (R), because it is aug. (S). But As heard عَتَيْكِيبٌ [674], which is anomalous (R). And [S says that (R)] the dims. of خَرَابُهِم و إِسْمِعِيلٍ are بِرَهْيَمٍ إِسْمِعِيلٍ and سَيْعِيلٍ by elision of the Hamza (S, R), which he imagines to be aug., since, the n. being foreign, its derivation is not known; and this saying is good (Jh). But Mb refutes him with the argument that the Hamza, being followed by four rads., as in إِسْتُبْتِلَ [672], is not aug.; and, in that case, these two ns. being quins., the last [rad.] letter [274] is elided [together with the aug. ى], as شَمْرُوح and أَبِرهِيمٍ, like شَمْرُوح (R), dim. of شَمْرُوح or شَمْرُوح a date-stalk (MAR). Analogy requires what Mb says; but the form heard from the Arabs, as transmitted by AZ and others, is what S says. And S transmits the curt. dims. سِبْعٍ and بَرَبٍ [274, 291], which show the م to be aug. in إِبَرَهِيمٍ, and the l in إِسْمِعِيلٍ; so that the initial Hamza is followed by [only] three rads., as in أَحْمَرٌ[672] (R). As for إِسْتَبْتِلٍ thick silk
brocade (S, R), its dim. is اَلْبَرِيقَةٌ or اَلْبَرِيقُ [284] (S) : [for] it also is orig. foreign, being استَبْرَقَةٌ in Persian; and, when Arabicized, is made to conform to what it is akin to among Arabic formations: while it is not akin to any of the formations of the n.; but is akin to such formations of the v. as استَتَّرِجُ by reason of the combination of the f, س, and t at the beginning; so that we judge the three letters to be aug. in conformity with [the corresponding letters in] its counterpart: and, suppression of two of the aug. letters being unavoidable, we retain the Hamza, because it is superior, as being initial; and is not a conj. Hamza, as in استَتَّرِجَ [above], so that it should be elided; and therefore we elide the س and ت. And similarly the augs. are elided in the quin., together with the 5th rad., as *تَرِبطُسُ [236] and *تَرِبطُتْسُ [401], dims. تَرِبطُتْسُ [274] and *تَرِبطُتْسُ (R). And [in short you] attain the paradigm [فَعَعْيْلُ or فَعَعْيْلٌ (IA, Aud)] of the dim. [of what exceeds four letters (A)] by the same [elision (IA, Aud, A) of a rad. or aug. letter (IA)] as [the paradigm فَعَالْيُلْ or فَعَالْيُلٌ of (IA, Aud)] the ultimate [broken (IA)] pl. is attained by [245, 253] (IM), the elider here exercising the same preference, and the same option, as there (A). Thus you say (1) ضَرَّجَ (IA, Aud, Sn), as you say ضَرَّجٌ [245] (IA); and قَرُّدَتْقٌ, dim.
or \( \text{سُبْبُطْرِ} \) \( \text{دَمَّرُ} \) [274] (And, A): (2) \( \text{دَحْرِيْخُ} \) \( \text{دَمْحِرُ} \) [above]: (3) \( \text{قُرُطِسِ} \) [282] \( \text{غُصِفِرُ} \) and \( \text{تُرَنْدُيْل} \), \( \text{دَمْسُ} \) \( \text{غُرَّهْيْق} \) and \( \text{قُرُطِسِ} \) [above]; and \( \text{قُرُطْيِس} \) and \( \text{غُرَّهْيْق} \), \( \text{دَمْسُ} \) \( \text{قُرُطِسِ} \) and \( \text{غُرَّهْيْق} \) \( \text{دَمُّي} \) (4) \( \text{قُرُطَيْنُ} \), \( \text{فُرُدُّيْس} \) \( \text{دَمُّي} \) (5) \( \text{مُدْيَحُ} \) \( \text{دَمُّي} \) \( \text{مُسْتَدَّ} \) \( \text{دَمُّي} \) \( \text{مُدْيَحُ} \) \( \text{دَمُّي} \) \( \text{مُسْتَدَّ} \) (IA, A), as you say \( \text{مُدْيَحُ} \) [253] (IA); \( \text{مُدْيَحُ} \) \( \text{دَمُّي} \) (Aud); \( \text{مُدْيَحُ} \) \( \text{دَمُّي} \) [above]; and \( \text{مُدْيَحُ} \) \( \text{دَمُّي} \) \( \text{مُتْنَلَّي} \) \( \text{دَمُّي} \) \( \text{مُدْيَحُ} \) [above] (A): (6) \( \text{أَلْيَزَ} \), \( \text{دَمُّي} \) \( \text{قُرُطِسٌ} \) \( \text{دَمُّي} \) (7) \( \text{حُرْبَيْنُ} \) (Aud, A), and \( \text{حُرْبَيْنُ} \) \( \text{دَمُّي} \) (8) [284] (Aud); \( \text{عَلَيْنَ} \) \( \text{دَمُّي} \) (IA, Aud, A); and \( \text{عَلَيْنَ} \) \( \text{دَمُّي} \) \( \text{سَرَنْدُ} \) \( \text{دَمُّي} \) (Aud, A); as you say \( \text{عَلَيْنَ} \) and \( \text{عَلَيْنَ} \) [253] (IA). From that rule are excepted the prolonged of feminization (Aud, A), as \( \text{قُرْنَمَ} \) [40, 273] (Aud); the of feminization (Aud, A), as \( \text{صُنَّدَة} \) [below] (Aud); the of relation (Aud, A), as \( \text{عَبْقَرُ} \) [below] (Aud); and the and (Aud, A), as \( \text{عَبْقَرَان} \) (Aud, Sn) and \( \text{عَبْقَرَان} \) [below] (Sn); when these things occur (Aud) after four [or more (A)] letters (Aud, A), this being the number from which the ultimate pl. is formed (Sn). For [all of (Aud)] these are retained in the dim. (Aud, A), not being taken into
account, as will be shown (A); whereas in the [broken (Aud)] pl. you [elide, and (Aud)] say [حُمَاطِلٍ، قِرَنُصُ] (Aud), [253] (Aud, Sn), and [عَبَآئِرُ (Sn)]. The pre., as أَمْرُ الْقَيِّسِ [4], forms its broken pl., like its dim. [290], without elision [of the post.], as أَمْرَیَّ الْقَيِّسِ, because the pre. and post. are two words, each of which has an inflection peculiar to it (Aud). The following [eight (A)] things are not taken into account in forming the dim. (IA, A); but are reckoned separate, i.e., considered as an independent word, the dim. being formed from what precedes them, as from what does not end in them (A); — (1) the prolonged 1 of femininization (IA, A), as حَمْرَآ dim. [274, 282] (A): (2) the 5 of femininization [274, 277], as حُنْطَلْتَهُ. [254], dim. حَنْطِلْتَهُ: (3) the [aug. (IA)] ى of relation, as عَبَقَرَى [relating to ‘Abkar, which the Arabs assert to be the country of the Jinn, to which they refer every thing wonderful (Sn, MKh) for the beauty of its manufacture, as in the tradition كَانَ صَلَّى الَّهُ عَلَيْهِ وَسَلَّمُ يُسْجَدُ عَلَى عَبَقَرَى. He was wont (God bless him and give him peace!) to prostrate himself upon an عَبَقَرَى, meaning a carpet dyed and embroidered (MKh)], dim. عَبِقَرَى: (4) the post. (IA, A), as عْبِقَرَى ٌشَبَسِ [290] (A): (5) the
last member of the [synthetic (A, MKh)] comp., as بَعْلِبَكُّ [274, 282, 290] (IA, A); whereas the att. [comp. (MKh)], like تَأْبَطَسْهَا [4], does not form a dim. (Sn, MKh): (6) the aug. I and after four or more letters (IA, A), as عَبْرُوْرَان [400], dims. زَعْيِفْرَان [274, 282] and عَبْرُوْرَان [274]; while the I and ن after three letters, as سَكْرَان, سَرْحَان, have been already mentioned [274] (A): (7) the sign of the du., as مُسْليَان dim. مُسْليِبِي [285] (IA, A).

According to S, however, the prolonged I is not in every respect like the s of feminization in not being taken into account, because his practice in the case of such as قَرْنِئَا, جَدُولَا, and بَرَاَّكَا, whose third is a letter of prolongation, is to elide the و, I, and Q in the dim., and say بَرُكَءْ, جُلُيَّةْ, and قَرْنِئَا, contrary to [such as (Sn)] فَرْقَة [246, 265, 269], where he says in the dim. فَرْقَة with the double Q [279], and does not elide; so that the I is evidently taken into account in this respect, [vid. elision of the و, I, and Q (Sn)], contrary to the s, [since, if the I were not taken into account, the letter of prolongation before it would not be elided, but would remain, the I and Q being converted into Q, as in the
dims. of قَرْطَب، جُلُولُ without an l of feminization (Sn)): while the practice of Mb is to retain the l, and ی, and say فُرَيْنَا، بِرْيَكَة، جُلُولا, with incorporation, putting the l on an equality with the ی of feminization. And here IM's putting the prolonged l on an equality with the ی of feminization [in his saying "And the l of feminization, where it is prolonged, and its ی are reckoned separate" (Sn)] necessarily implies agreement with Mb; but elsewhere he pronounces the practice of S to be correct. There is a [similar] dispute about such as كَلُُّسُن also, whether a proper name or not; and about such as طَرْيَفَان, ْبَرْيَفَان [282], ْجَدَارَان, when proper names; vid. those ns. which contain the sign of the du. or sound pl., and whose third is a letter of prolongation: for the practice of S is to elide, saying طَرْيَفَان, ْبَرْيَفَان, جُلُولا, because their augment, [vid. the sign of the du. or pl. (Sn),] does not invade an expression bare [of it, since كَلُُّسُن was orig. formed with the augment, having no sing., and in the rest the augment was found before their employment as proper names (Sn)], so that they are treated like جُلُولا; while the practice of Mb is to retain the letter of prolongation in those cases, and incorporate, as he does in the case of جُلُولا [above]. But IM does not mention this distinction here (A).
§ 284. If part of the n. be elided in the dim. (IM), a [quiescent (R, Aud)] in the penultimate, [if the non-dim. do not contain an unsound letter in that position (R),] may be put as a compensation (IM, R) for the elided, whether rad. or aug. (R, A), as [سَفْرَجَلُ] dim. (IA, A) سِفْرِيْسُ [283] (IA, Aud, A), حَبْنَطْيِلَ، dim. حَبْنَطْيِلَ [283] (IA), and مُطْلِيْسُ (IA), and dim. مُطْلِيْسُ [274] (A). Compensation is the transformation of the paradigm نَعْيَعْيَلَ to نَعْيَعْيَلَ by addition of the ي, as مُقَدِّيْلَ for مُقَدِّيْلَ [283], مُقَدِّيْلَ for مُقَدِّيْلَ, and عُنِّيْكُبَ for عُنِّيْكُبَ, and similarly the rest (M). Compensation is [said by S to be (R)] the doctrine of Y (S, R) and Khl (S). But from the words "may be" used by IM [and R] it is known not to be necessary (A). Compensation is good because of the debility brought on by the elision; but omission of compensation is allowable, because the elision is for a kind of alleviation, and compensation is detrimental to this object. This is when the paradigm is not نَعْيَعْيَلَ (IY). If, however, [after the elision (IY),] the paradigm be itself نَعْيَعْيَلَ, there is no [way to (IY)] compensation (M), because compensation would exclude it from the formations of the dim., as عَكْبِرُسَ [283] عَكْبِرُسَ, and عُكْبِرُسَ [398], عُكْبِرُسَ, in both of which the ي is elided, and after the elision the dim. becomes of the paradigm نَعْيَعْيَلَ
(1255)

For, if the non-dim. contain an unsound letter in the penultimate, as in إِخْرَاجَتَا [below], the ي is not supposed to be compensatory, because the place [of the compensatory ي] is pre-occupied by its like (R). IM says in the Tashil "And a quiescent ي in the penultimate, as a compensation for what is elided, may be given to what is not entitled to it otherwise than for compensation," [e. g., because of its presence, or the presence of what it is converted from, in the non-dim. (Sn),] meaning thereby to exclude such as لَفْيَيْرَى [dim. of (Sn)] لَفْيَيْرَى [253, 272, 282], since its د is elided, but compensation is not needed, [nay, is impossible (Sn),] because its ي, which was in the non-dim., is retained (A); and such as حُرْيَكِيمُ [283], dim. of إِخْرَاجَتَا [above], since compensation is impossible, because its place is pre-occupied by the ي converted from the ل that was before the م: and A's intention is to restrict the language of IM here by his language in the Tashil (Sn).

§ 285. When an expression imports plurality, then, if sing. in form, like the quasi-pl. n. and the [collective] generic n., it makes its dim. according to its own form, whether a sing. of its composition occur, as رَكْب sing. رَكْب, سَفْر, [257], رَكْب, سَفْر, sing. رَجْل, سَفْر, and رَجْل, سَفْر, dims. رَجْل, سَفْر, and رَجْل, سَفْر; or do not occur, as قُمَّام, قُمَّام, نَفْيَر, [257], نَفْيَر, قُمَّام, نَفْيَر: and similarly in the generic
n., as َتَعْفَفُ [254] and َتَفْفَفُ (R). But, if you pluralize َرَأْهَطَ [257], saying ُأَقْوَم َرُكَّبَتْ [255, 256], you say in the dim. ُأَقْوَم َأَتِيَمْ (1), making the dim. of ُأَقْوَم according to its form, because it is a formation of paucity [below], and converting the َرُكَّبَتْ into َيَلَّ [279]: َرُكَّبَتْ to its sing., [because it is a pl. of multitude,] and then pluralizing it with the َرُكَّبَتْ and َنَ [below]; while IS transmits َرُكَّبَتْ, the dim. of which is َرُكَّبَتْ (IY). And the opinion of Akh that َرُكَّبَتْ is pl. of َرُكَّبَتْ َرَكَّبَتْ, and َسَفْرُ َرَكَّبَتْ, and َمُسَافَرُ [257], necessarily involves their restoration to the sing. [below], as َرُكَّبَتْ and َرُكَّبَتْ; and so he does. If, however, the expression be pl. in form, it is (1) a sound pl., in which case it makes its dim. according to its own form, whether it denote the masc., as ُضَارِبَتْ [dim.]; or the fem., as ُضَارِبَتْ dim. : (2) a broken pl., denoting (a) paucity, in which case it makes its dim. according to its own form [235], as ُأَكْلَبَ [dim.], and ُأَكْلَبَ dim., and ُأَكْلَبَ [dim.] ُأَكْلَبَ ُأَكْلَبَ ُأَكْلَبَ [dim.]; or is not, like ُأَكْلَبَ [245], ُأَكْلَبَ, and ُأَكْلَبَ [235]. The second [kind, which is not accompanied by a pl. of paucity,]
is restored to its sing.; and from that sing. a dim. is formed, which is pluralized (1) with the and if that pl. be rational, (a) masc. in form and sense, as رَجَالٍ [234], because reason exists in it at first, and qualification supervenes upon formation of the dim.; and as حَرَّم [249] and عِكَاشُ [250] in the masc., dims. أُطْبَيْشَانُونَ and (b) fem. in form, masc. in sense, حَرِّقُى and حُقُقُ [259] in the masc., dims. جُرْيَتْكُنَّ and : (2) with the and if that pl. be (a) rational, (a) masc. in form, fem. in sense, حَرَّم and عِكَاشُ [248] in the fem., dims. عَطْبَيْشَاتُ and حُبْبَرٌّاتُ and (b) fem. in form and sense, حَرِّقُى and حُقُقُ in the fem., dims. جُرْيَتْكُنَّ and حُمَيْقَاتُ (b) not rational, whether masc., as كُتْبُ dim. كُتْبَاتُ or fem., as تُدُرُّ dir. تُدِيرُاتُ (R). You say شَعَرَة [247], dim. شُيُعَرُ قَرَنَ and شُمَعَهُ latchets of the sandal, sing. شَعَرُ (Jh, KF),] dim. شُمَيْعَاتُ (M). The dims. take the sound pl., although that is not allowable in the non-dims.; and similarly you say حُوَائِضُ as dim. of حُوَائِضَ pl. of حَوَائِضٍ [247], although حَوَائِضٍ does not take the sound pl. [234]. But in the first kind, which is accompanied by a pl. of paucity, you have the option of reducing the pl. of multitude to the pl. of paucity, and forming the dim. of the former
like the dim. of the latter, as كَلَبٌ and فُلُوسٍ, dims. أَفْيِلْسِ [below]; or of restoring the pl. to the sing., and forming a dim. from that sing., and then pluralizing it with the and ت, or with the | and ت, exactly as in the second kind (R). You say فُتْيَانُ (1) [243], dim. فُتْيَةٌ [by reducing it to فتية (IY)] or فُتْيُونَ [by restoring it to the sing. (IY)]; (2), dim. أَدْلَةٌ [by reducing it to أَدْلَة (IY)] or أُدْلُوْنَ [by restoring it to the sing. أَدْلَة (IY)]; (3) دُرَّ (4); كُلُّبُونَ, dim. غَلْبَةٌ [above] or غَلْبَةٌ (IY) [246], dim. غَلْبَةٌ [above] or غَلْبَةٌ (IY) [256], dim. غَلْبَةٌ or أَدْرَّاتٌ (M); (5), dim. كَلَبٌ, dim. كَلَبٌ [above] or كَلَبٌ (IY) [6]; كُلُّبُاتٌ, dim. أَفْيِلْسِ or أَفْيِلْسِ (IY). The reason why the pl. of multitude does not make its dim. according to its own form is that the object of forming the pl. into a dim. is to denote diminution of the number, the sense of كَلَبٌ غَلْبَةٌ I have a few servants being a small number of them, not diminution of the substances; and the Arabs do not combine diminution of the number by formation of a dim. with multiplication of it by retention of the form of the pl. of multitude, because that would be a contradiction. The quasi-pl. ns., however, are common to paucity and multitude; and so are the two sound pls. [235]: so that all of them have dims. from regard to the paucity, no contradiction being thus entailed (R). But not one of the pls. of multitude has a
dim. (R, A), except أُصْلَانِ pl. of أُصْيَلْ [below], by assimilation to عُثْمَانُ [250, 274]; so that أُصْيَلْ is said; and sometimes the ل is substituted for its ن, as أُصْيَلْنِ [286, 691], which is an anomaly upon an anomaly (R). The KK, however, allow that [pl. of multitude] which has a counterpart among the paradigms of the sing. to have a dim., as عُثْمَانُ رَغْفَانُ [246], dim. عَثْمَانٌ, like عُثْمَانٌ dim. عَثْمَانٌ [274]; and hold أُصْيَلْنِ [286] to be an instance of that, asserting that it is dim. of أُصْيَلْ pl. of أُصْلَانِ [256]. But what they assert is refuted by two considerations, (1) that أُصْيَلْ, having the same meaning as أُصْيَلْ, cannot be a dim. of a pl., because the dim. of the pl. is pl. in meaning; (2) that, if it were dim. of أُصْلَانِ, it would be أُصْيَلْ, because the broken pl. of أُصْلَانِ, when they have one, is مَصْرَانِ pl. مَصْرَانِ and فَعَالِينِ pl. فَعَالِينِ [250], like مَصْرَانِ pl. مَصْرَانِ and فَعَالِينِ pl. فَعَالِينِ [256], while every thing that makes the broken pl. فَعَالِينِ makes the dim. فَعَالِينِ [274]: and أُصْيَلْ is really a heteromorphous dim. [of أُصْيَلْ (Sn)], like مَعْيِرَانِ and أُنْسِيّانِ [286] (A). And Ks and Fr allow such [pls. of multitude] as شَقْرَانِ pl. شَقْرَانِ, سُوْدَانِ pl. سُوْدَانِ and أُشْقَرْنِ [249], to make their dims. according to their own forms, as شَقْرَانِ and سُوْدَانِ (R). And, if a pl. [of multitude (R)] happen to have no sing., [regular
or irregular, of its own form (S),] used [in the language (S)], like عَبَادُ (S, R) or عِبَادُ (R), its dim. is formed according to its assumed regular sing., [and then takes the sound pl. (R),] as عِبَادُون (S, R), because فَعَلْلُونَ is pl. of فَعَلْنَ or فَعَلْنِ or فَعَالَلْ (S, R); and, whichever the sing. of عَبَابُ (S, R) be, this is its dim. (S). And, if some pl. occur formed from an obsolete sing., but having an irregular sing. used, it is restored in the dim. to the [sing.] used, not to the obsolete regular [sing.], as مَكَاسِسَةٌ and مَكَاسِسُاتٍ [255, 257], dims. حَسْيِنُونَ and حَسْيِنَاتٌ, and in the rational masc. مَكَيْسِسُونَ and مَكَيْسِسَاتٍ; though AZ used to restore it to the obsolete regular [sing.], as مَكَيْسِسٌ and مَكَيْسِسِاتٌ, and and مَكَيْسِسُونَ and مَكَيْسِسَاتٌ. Y asserts that some of the Arabs say سَرْأَوْلٍ [or سَرْأَيِلٍ] as dim. of سُرْأَوْلَاتٍ draws, trousers [18, 274] (S, R), believing it to be pl. of سُرْأَوْلَةٌ, because, this form being peculiar to pls., they make every piece of the سُرْأَوْلَةٍ, as says the poet

\[Upon him is a rag of ignobleness, so that he does not soften to a seeker for kindness (MN, AKB)]; while he that makes سَرْأَوْلُ a sing., which is the better opinion, says سُرْأَيِلٍ or سُرْبَيْلٍ [279]. Some pls. deviate from analogy [in the formation of their dins.], as
[234], by analogy دَمِئْدِهَاتُ وَأَبِيكَرِينَا (R). When you form the dim. of سُنُونَ [234, 244] (R, A), according to the dial. of those who inflect it with the اى and the (A), and [similarly (A)] of اُرُضُونَ [234], you say سُنَّاتُ أَرْضٌ and أَرِضَصُّ, because the اى and ن in them were a compensation for the [departed (R)] ل [in سَنَّوُةَ (R)], and for the ٌ [supplied in اُرُضُ (R)]; and, these two being restored in the dim., their substitutes are not put (R, A), but the pl. reverts to the regular form with the ِ and ِبُ (R). When, however, you make the ن of سُنُونَ the seat of inflection, [without using the word as a proper name (R),] you make its dim. سُنَّيْنَ (R, A), upon the measure of فَعْيَلُ (Sn), since it is quasi-sing. in form (R): while سُنَّيْنَ [upon the measure of فَعْيَلُ, by elision of the aug. اى between the two نs (Sn),] is allowable, according to the opinion that سُنَّيْنَ [236] is orig. فَسِّبْيَوُرُ (Sn), the ف of فَعْيَلُ, which sometimes occurs in the pl., as كَلِيْبُ, being here pronounced with Kasr on account of the Kasra of what follows it (Jh), then (Sn)] سُنَّيْنَ with two اى s, the first aug., and the second a substitute for وُ, vid. the ل of the word, but afterwards changed into ن; and that, as in forming the dim. of سُنَّيْنَ, the aug. اى would be elided,
[because of the succession of three ی's (Sn),] and the ی in the position of the ج would be retained, so in forming the dim. of سئیینَ, when the ن is believed to be a substitute for the last ی, the word is treated as it would be if the ن were not substituted (A) for the last ی (Sn): but Zj used to restore it to the o.f., saying سئیینَ here also, from regard to the sense, since, notwithstanding that the ن is the seat of inflection, the word is pl. in sense. But, when یِفَلْسُونَ is not used as a proper name, its ن may not be made the seat of inflection, because the ن is commonly made so only in the ین. whose ج has departed or in the proper name. And, when you use یِفَلْسُونَ as a name for a man or woman, then, (1) if you make its ن the seat of inflection, you form its dim. like that of حصنِیصُ [274], saying یِفَلْسِیینَ, triptote in the masc., diptote in the fem.: (2) if not, you still do not restore it in the dim. to the sing., since it is not a pl., though it be inflected as one, just as, if you form the dim. of مساجیدُ when a proper name, you say مسیجِیدُ [274, 283], and do not restore it to the sing. and then pluralize it, saying مسیجِیدَاتُ; so that you say یِفَلْسِیونَ in the nom., and یِفَلْسِیینَ in the acc. and gen. (R). But, if you use سئونَ as a [proper (A)] name (R, A) for a man or woman, then, (1) if you do not make its ن the seat of inflection (R), you restore the
[elided (R)] \( \text{ل} \) (R, A), because the sign of the pl. remains attached to a bil. \( n. \) [275], and the formation of the dim. is not complete, as it is in أَرْبَضُونَ; but you do not elide the \( \text{ن} \) and \( \text{ن} \), because, though orig. a compensation for the elided \( \text{ل} \) [244], still, by reason of the application as a proper name, they become a part of the proper name (R): so that you say سَنَيْبَانَ in the nom., and سَنَيْبَانَ in the acc. and gen. (R, A); or سَيْهَوْنَ (A) in the nom., and سَيْهَوْنَ in the acc. and gen. (Sn): (2) if you make its \( \text{ن} \) the seat of inflection, you say َسَنَيْبَتِ, triptote in the masc., diptote in the fem.; and Z\( j \) does not differ here, as he differs when you make its \( \text{ن} \) the seat of inflection without using it as a proper name, because, in the state of proper name, when the \( \text{ن} \) is made the seat of inflection, the word, being quasi-sing. in form and sense, cannot be restored to the sing. (R).

§ 286. Whatever contravenes the preceding rules is (SH, IM) irregular (IM), anomalous (SH) in form [below] or sense [287] (Jrb), used when heard (A), to be remembered, not copied (IA, A). The dim. is sometimes formed from an expression other than its non-dim. (S, M, IA) used in the language (S), as (1) عَشْيَّةٌ (S, M, SH, IA, Aud, A), dim. of عَشَّيَةٌ evening (S, IY, R, Jrb, IA, A); by rule عَشْيَةٌ (Jrb, Sn), orig. عَشْيَةٌ (Sn),
the last of the three ى's being elided, as in مُعَطَّة [281] (R, Jrb); for، عَشْيَة being liable to be mistaken for the dim. of عَشْرَة، which is the period from the beginning of night to the end of its [first] quarter, they change the middle ى into ش، since the addition of a letter homogeneous with the ى is easy to them, as in the conjug. of فَعَلُ [489] (Jrb); as though it were dim. of عَشْرَة عُشْيَة (S, IY, R, Sn): (2) عُشْيَانَ (S, M, R, Aud, A), dim. of عَشْيَة [293] (S, R), [or] dim. of عَشْرَة nightfall (Aud, A); as though it were dim. of عُشْيَانَ (S, IY, R, Sn): (a) another irregular dim. of عُشْيَانَ is مُغَرِّبَانَ (3) عُشْيَة (R): (S, M, R, IA, Aud, A), dim. of مُغَرِّبَ (S, IY, R, IA, Aud, A); as though dim. of مُغَرِّبَانَ (S, IY, Sn); by rule مُغَرِّبُ (IY): (a) they pluralize [these dims.], saying عُشْيَاتُ [Jh], or مُغَرِّبَاتُ عُشْيَاتُ and مُغَرِّبَاتُ عُشْيَاتُ as though they named every part of it an evening or a sunset: (4) مُغِيلَانَ [285], which is anomalous as being a homomorphous dim. of the pl. of multitude, as though they made every part of it an مُغِيلَ evening; and مُغِيلَانَ [691], an anomaly upon an anomaly; by rule مُغِيلَاتُ [285] (R): (a) as for غَذَرَ early morning, it has a homomorphous dim., غَذَرُ [280]; and so have مُحَـيى and مُحَـيَا [282], as مُحَـيَا and مُحَـيَّا He came to us a very little before daybreak and مُحَـيَا and مُحَـيَّا
very early in the forenoon; (b) in putting these nns. into the dim. you do not diminish the time; but you mean to approximate time to time, and to diminish the interval between them; just as, when you say فَمَّا دَوَّرَنَّ دَلَّان ْذَاكَ [274], you only approximate [292] thing to thing, and diminish the space between them [287] (S): أَنْسَيْيَانَ (5) [below] (S, M, SH, Aud, A), dim. of إِنسَيّانَ (S, IY, Aud, A); by rule [أَنْسَيْيِنَ] أَنْسَيْيِنَ if its pl. أَنْسَيْيِنَ أَنْسَيْيِنَ be regarded, and (Sn) أَنْسَيْيَانَ [274] (Jrb, Sn) if it be not regarded (Sn); a ى being [anomalously (R)] added in the dim. (IY, R) that was not in the non-dim. (IY); so that the dim. becomes like عُقْدُرَيْرَانَ [274] (R), as though it were dim. of إِنسَيّانَ (S, IY, Jrb, Sn), which is unknown (IY): (a) the KK say that إِنسَيّانَ is dim. of إِنسَانَ, because إِنسَانَ is orig. إِنسَيّانَ upon the measure of إِنْعَلَانَ [390], with Kasr of the Hamza and ع, [the ى being elided for lightness, because إِنسَانُ frequently occurs upon their tongues, and being then restored in the dim., because the dim. is not frequent (Jh, HH),] while the dim. of إِنْعَلَانُ is إِنْعَلَانَ [274]; and this is based upon their saying that إِنسَانُ is derived from نِسْيَانُ forgetfulness, [which they allege to be proved by the saying of Ibn ‘Abbās إِنْسَانُ اسْتَقَارَ إِنْسَأَ، لَمَّا وَقَعَ عَهْدُ إِلَيْهِ فَنَسَى* He was named إِنسَانُ only because he
was commanded, and then forgot (Jh, HH),] its measure being: but, according to the BB, is from sociability, its measure being (Sn): (S, M, R, Aud, A), \(\text{rājīl}^{\circ}\) a man (S, IY, R, Aud, A); as though \(\text{dim. of } \text{rājīl}^{\circ}\) (IY, Sn) i. q. \(\text{rājīl}^{\circ} \), though \(\text{rājīl}^{\circ}\) does not appear to be used in this sense; by rule \(\text{rājīl}^{\circ}\) (IY): (a) \(\text{rājīl}^{\circ}\) occurs in the sense of \(\text{rājīl}^{\circ}\), as says the poet

\[\text{Amā a'ātālū 'an dīnī īfālī Qur'ān* َأَوْ هُكَذَا رَجُلٌ إِلَّا بِبَصَرِّي (IY, R)}\] Shall I not fight for my faith, riding upon my mare, or going on foot like this, except with my comrades, meaning alone, not needing the help of comrades? (MAR), i. e., \(\text{rājīl}^{\circ}\), being orig. \(\text{dim. of } \text{rājīl}^{\circ}\), in the sense of which \(\text{rājīl}^{\circ}\) occurs, is said to be, as it were, \(\text{dim. of } \text{rājīl}^{\circ}\) in the sense of \(\text{rājīl}^{\circ}\); and to be afterwards used as \(\text{dim. of } \text{rājīl}^{\circ}\) a man unrestrictedly, whether he be \(\text{going on foot or not (R)}: (7-8) \text{ and } \text{āfīlīyā}^{\circ}\) (S, M, SH, Aud, A), as \(\text{rājīl}^{\circ}\) [246] \(\text{āfīlīyā}^{\circ}\) \(\text{rājīl}^{\circ}\) (IY); \(\text{dim. of } \text{rājīl}^{\circ}\) \(\text{gūlīch}^{\circ}\) and \(\text{būyūchī}^{\circ}\) \(\text{rājīl}^{\circ}\) (S, M, R, Jrb, Aud, A); as though \(\text{dim. of } \text{gūlīch}^{\circ}\) \(\text{būyūchī}^{\circ}\) \(\text{rājīl}^{\circ}\) (IY, Jrb, Sn); by rule \(\text{gūlīch}^{\circ}\) \(\text{būyūchī}^{\circ}\) \(\text{rājīl}^{\circ}\) (S, R, Jrb), which are used by some of the Arabs (S, R): (9) [234], \(\text{dim. of } \text{būnūn}^{\circ}\) \(\text{būnūn}^{\circ}\) (S, R, Aud, A); as though \(\text{dim. of } \text{būnūn}^{\circ}\) (Sn); by rule \(\text{būnūn}^{\circ}\)
§ 287. What is anomalous in sense [286] is of two kinds. For the dim. means that the thing [signified by it] is deemed small: so that its id. anomalousness is because it means either (1) not being deemed small, but nearness, [274] of one thing to another, as in هُوَ أُصِفْرُ مِنْكَ [below], which imports not that he is small, since the expression أُصِفْرُ already indicates excess in smallness, but that the difference between them is small; or (2) being deemed small, not in the case of [the thing signified by] the dim., but of another thing, as in مَا أَحِيْسَنَ رَيْدًا. How handsome little, or young, Zaid is! [288], since the act cannot be described as small, but only the person that the act is attributed to (Jrb). The dim. is sometimes employed
to denote that one thing is near to, though not [quite] like, another, as in your saying ُهوُ أَصِيرُ مِنَكَ He is a little smaller than thou [274], when you mean only to diminish the difference between them (S, M), because, if you said ُهوُ أَصْغرُ مِنَكَ He is smaller than thou, the difference between them might be little or much; so that you explain by the ُدِيم. that it is little, and that one is almost like the other in smallness (IY): and [similarly (IY)] in [the six relative locations, as (IY)] ُهوُ فَوقُ رَبِّيَّ ُهوُ فَوقُ زَيْدَ (S, M), because ُهوُ فَوقُ رَبِّيَّ and ُهوُ فَوقُ زَيْدَ below Bakr might mean much or little; whereas ُدُونَ بُكْرِ or ُدُونَ دُوْيْنَةً فُونِقَ زَيْدَ [289] must mean little: and similarly [in advs. of time, as ُقُبِّيلَ َكَالَّ, because], if a man said ُقُبِّيلَ طُلُوعُ َالْشَّمَسَ I will come to thee before the rising of the sun, and then came in the night, he would not be breaking his word; whereas, if he said ُقُبِّيلَ طُلُوعُ َالْشَّمَسَ a little before the rising of the sun, he would have to come after the rising of the dawn, or at some such time approximate to the rising of the sun (IY). And hence ُأَسْيَدُ blackish [279] (S, M) and ُأَحْيَرُ reddish (IY), i.e. [nearly (S, IY), not quite (M),] black (S, M) and red (IY). As for the saying of the Arabs ُهوُ مَنْيِلُ ُهَذَا He, or It, is rather like this and ُأَمْيَتُ َهَذَا, they mean to announce that the compared is as contemptible
as what it is compared to (S). What is intended by the *dim.* of *quals.* is mostly not *diminution of the substance of the qualified,* but *diminution of so much of the quality indicated by the qual.* expression as exists in the substance of the qualified [288]: for [278, 292] means *author of little striking,* while [279] [281] and *yellowish* [274] mean that these colors are not complete in him; and similarly [279] and *a poor,* or *small,* *draper* and *perfumer* mean that these crafts are not perfect in them; and *He is a little,* or rather, like 'Amr [292] means that the likeness between them is small. According to this, then, [275] means that his excess in smallness over thee is little; and similarly [274, 281] and *a little,* or rather, *more learned,* and *more excellent,* than thou [274, 281], and the like, because the *مُنْذِرُ* of superiority is applied to denote *[a person or thing] qualified by an excess over others in the meaning [of the v.] that it is derived from* [351]. Sometimes, however, the *dim.* of the *qual.* does denote *diminution of the substance [of the qualified],* as in 'Ali's saying يَا عَدَّلِيَّ نَفْسِهُ *O little enemy of thyself.*

As for the *dim.* of the proper name [282], like [282], and *it denotes unrestricted diminution,* and so does the *dim.* of the generic substantive [3], like [3], and *فَرْسُ:*
there being nothing in them to indicate whether the diminution refers to substance or quality or both (R).

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

§ 239. Some ns. occur in the language only as dims., their non-dim. being discarded, because, according to the Arabs, they are deemed small (S, M, R), so that their non-dim. is superseded by their dim. (S, IY), as جِبَّيْلٍ (S, M, R), which is a small bird, like the sparrow (IY, R); كَٰعِتْ [274] (S, M, R), which is [said to be (R)] the nightingale (S, IY, R), but is said [by Mb (R)] to be like the nightingale, but not it (IY, R); and كُبَيْتُ bay [274] (S, M, R), which is applied to the masc. and fem.
S says (IY), I asked Khl about ُكُعْيَتَ: and he said "It [is like ُجُمِّيلٌ; and (S)] is made a dim. because it is between black and red, and [as it were (IY)] neither pure black nor pure red; so that it is near to [each of (IY)] them, [and is therefore made a dim. in order that it may indicate that sense (IY),] like ُدُوُّسَن زَيْدٍ [287]" (S, IY). But they say ِكُتْبُ (M, R), using the [broken (IY, R)] pl. of the [assumed (R)] non-dim. (S, M, R) expression (IY), as though pl. of ُجُمِّلٌ, ُكُتْبُ, and َأَكْتَبَ (M, R) or ُكُتْبَةَ [248, 249] (IY, R); whereas, if they meant to pluralize the dim., they would say ُكُعِيْلاَتَ [234, 270] (S), since their custom is to give the dim. no pl. but the sound, because, as is said, the dim., by the addition of a soft letter third, resembles the ultimate [broken] pl., which takes only the sound pl., as َصَوَاحِبَتَ and ُصرَارِيْنَ [256]. But there is nothing to prevent you from saying that, since ُكُعْيَتَ and ُكُعِيْتَ are constituted as dims. from regard to their being orig. deemed small, and are afterwards used without regard to the dim. sense in them, because ُكُعِيْتَ is like ُبُلْبِلٌ in sense, and the dim. sense is not intended in ُبُلْبِلٍ, though the nightingale itself is small, therefore the dim. sense is obliterated from them in usage, and they become like words constituted as non-dims., so that they take the same pl. as the non-dim. does; and, the non-dim. nearest
to this shape being a certain bird and young of sparrows, [pl. نَفْرَان (Jh, KF),] they take the same pl. as these do: and, according to this, كَعِتْبُنَّ جَمِيلٍ كَعِتْبَاتٍ and جَيْلُانَ are pls. of the expressions كَعِتْبَاتٍ and كَعِتْبُنَّ, not of their assumed non-dims. (R). And is a curt. dim. [291] of سُكْتَيْتُ (S, IY, R), which is the horse that comes in last (S, IY) of the ten reckoned (Jh) in a race (Jh, KF). And the dim. of مُسَيْطِرٍ [274] and an overseer has the same form as the non-dim., because you elide the ي, like the ن in منْطِلْقٍ [283], and put the ي of the dim. into its place (R).

§ 290. Khl asserts that (S) the dim. of the [prothetic or (R) synthetic (S, IY, R)] comp. is formed [only (S)] from the first member (S, M, R), the second being then put after it (IY), as اَلْيُ كُرُ in Little Abu Bakr and أَيْلُ عُمْرَ Little Umm 'Amr, خَصِيرَةٌ عُشِرُ مُعَيْدَيْ كَرَب and خَصِيرَةٌ عُشِرُ [below] (R). You say خَصِيرَةٌ [274, 282, 283], بُعيْلَكُ [275] (S, M), and مُعَيْدَيْ كَرَب [274], because the pre. and post. ns. and the two ns. compounded together are equivalent to one long n., like عَتْنَايْسٌ [283]; so that, as you say خَصِيرَةٌ خَصِيرَةٌ (IY), so you say خَصِيرَةٌ خَصِيرَةٌ [above] (IY), standing towards خَصِيرَةٌ (IY) in خَصِيرَةٌ (S) in the same position as عَتْنَايْسٌ عَتْنَايْسٌ (S, IY), as being
a supplement to it (IY) : and [similarly you say (IY)] خَمْسَة عشرة, [whether you mean number, or use it as a name (IY)]; and قَنْتِيَا عشرة [282], dim. of قَنْتِيَا عشرة, [and قَنْتِيَا عشرة (IY),] because [stands towards (IY) in قَنْتِيَا عشرة (IY)] in the same position as the ن of [the du. in قَنْتِيَا (318)] (S, IY). But Fr holds that, when the prothetic comp. is a surname, the dim. is formed from the post., arguing from such as أمِّ الجَبِيبِ [and sometimes in poetry أمِّ الجَبِيبِ a beast the size of the palm of the hand (IY on § 565 [عالِقة أمِّ الجَرِيد)، (R)].

§ 291. There is a sort of dim. named curt. (IA, A). This is formed by eliding from the [augmented (Aud) tril. or quad. (M)] n. [all (M, SH)] the augs. (M, SH, IA, Aud, A) contained in it (IA), which are retainable (Aud, Sn) in the uncurt. dim. (Sn), until the n. is reduced to its rad. letters (M), and then forming its dim. (M, SH, Aud) from its rads. (Aud). This dim. is named curt. because of the elision in it (Jrb). It has two forms, تَعْيِبُ and تَعْيِبُ; not تعَيِبُ, because this contains an augment (Aud). If the rads. be three, the dim. is upon [the paradigm] تعَيِبُ (IA, A). You say (1) حَامِدٌ, prais- ing, Hamdān (Aud, A), حَمْدٍ Hamdūn (Aud), مُحَمَّد great praiser (A), praised (Aud, A),
much praised (Sn), and *أَحْمَدَ* more praiseworthy (Aud, A), dim. *حَمِيدَ (IA, Aud, A)*, the ambiguity being disregarded, in reliance upon the [distinctive] circumstances [of the case] (Sn); (2) a wrapper, dim. *عَطِيفٌ (IA, A)*; (3) *أَرْحَمُ (A)*. There is no difference between the coordinative augment, as *حَفْيَدُ [370, 378]*, dim. *حَفْيَدُ (A),* and *صَفْنَةُ [253, 283]*, dim. *صَفْنَةَ;* and the non-coordinative (IY, A), as *حَارَثْ* a husbandman, dim. *حُرِّيقَ, and أَسْرُدٌ (IY). If the rads. be four, the dim. is upon [the paradigm (IY)] *نَعْبَيْعَلَ (IY, IA, A).* You say (1) dim. *قَرْطَاسُ (M, IA, Aud, A), جُهَرُ dim. (IY)*, and *عَصْفَرَ dim. (IA, A);* (2) *مَدْحَرِج (IY, R)*; (3) *مَكْرُنْتَجَمُ [below], dim. حُرِّيقَ [283] (IY). Two matters are necessary, [according to IHsh,] that the n. should contain an augment, and that this augment should be retainable in the uncurt. dim. (Sn). The curt. dim. therefore, is not practicable, [as is distinctly declared in the Aud (Sn),] in such as *جَعْفرَ and سَفْرَجِلَ,* because they are unaugmented; nor in such as *مَكْرُنْتَجَمَ and مَدْحَرِجَ [above], because the augment in them is not retainable [in the uncurt. dim. (Sn)], on account of its spoiling the measure (Aud, Sn),
so that their \textit{dims.} \textsuperscript{283} are not named \textit{curt.} (Sn). But, [according to IY and R,] there is no difference in the \textit{quad.} between the \textit{curt.} and \textit{uncurt.} \textit{dims} except that the \textit{ی} of compensation is not inserted, [nor is the aug. soft letter fourth in the non-dim. retained,] in the \textit{curt. dim.}, as it is in the \textit{uncurt.}, as \textsuperscript{284} and \textsuperscript{283} (IY). If the \textit{curt. dim.} [be masc., it is bare of the ی: but, if it (IA)] be fem., and its \textit{rads.} be three, the ی [of feminization (IA)] is affixed to it, [because it is a fem. ultimately \textit{tril.} \textsuperscript{18, 263} dim. \textit{سُوداء} \textit{حَبْلِي} (IA, A); \textit{سُعِيدْ} and \textit{فَلْكِ} [a proper name \textsuperscript{262}]. The \textit{curt. dim.} of such eps. peculiar to the fem. as \textit{حَبْلِي} \textsuperscript{315} \textit{سُعِيدْ} and \textit{طَالِق} \textsuperscript{268} is \textit{حَبْلِي} and \textit{طَالِق}, because they are orig. eps. of a masc. (A), vid. \textit{شخص} (Sn). S transmits \textit{سُمِّع} \textit{بِرِهْم} \textsuperscript{274, 283} as [\textit{curt.} \textit{dims.} of \textit{ Его} \textsuperscript{274} and \textit{ى} \textsuperscript{283}]. But these are anomalous [by common consent of S and Mb, being by rule \textit{بَرِهْم} according to S, and \textit{أَبيرة} according to Mb (Sn)]; and are not to be copied. For, [according to Mb,] they contain an elision of two \textit{raids.}, since the \textit{م} and \textit{ج} are \textit{rad.} by common consent, and the Hamza according to Mb; [so that, the non-dim. being quin., only the 5th \textit{rad.} should be elided from it in the \textit{dim.} (Sn)]: while
according to S, the Hamza is aug.; [so that, the non-dim. being quad., its dim. should be upon the paradigm ُنْعَبْعِعْلُ] (A). The curt. dim. is anomalous, rare (R). Fr says that it occurs only in the proper name (IY, R), like the curtailed voc. [58] (IY), because in the proper name what is retained is an indication of what is rejected, on account of its notoriety (R): and, according to this, the dims. of حَارِثٌ and ُسُيْبَدَّ, when proper names, are حَرِيَّتٍ and ُسُيْبَتَّ when curt., [and حُوْرِتْ and ُسُيْبَتَّ when uncurt.]; but, before the transfer and use as [proper] names, are only حُوْرِتْ and ُسُيْبَتَّ (IY). The BB, however, allow it in what is not a proper name also (R); [for] our school make no distinction between these two (IY); and there is a prov. ُفَرْقٌ حُمْيَتْ جَمَّةٌ A little fool knew his he-camel, [meaning the (IY)] dim. of أَحْمَتْ (IY, R), i.e., knew so much, though he was a fool (Md). The curt. dim. is not peculiar to proper names, contrary to the opinion of Fr, Th, and, as is said, the KK, as is proved by the sayings of the Arabs يَحْتَرِي بَلْيَقٍ وَيَلَّمَ A little piebald runs, and is blamed, [where, however, بَلْيَقٌ (Md),] dim. of أَبْلَقَيْ (Md), [is the name of a horse that used to outstrip, and still be blamed (Md),] and جَاءَ بَلْيَقٍ الرَّبَّيْقٍ عَلَى أَرْبَيْقِي He brought Calamity upon a little dusky he-camel, which, says As, the Arabs assert to be the saying of a man who saw a goblin upon
a dusky he-camel, the of Hamza in the dim. [683] (A).

§ 292. The following [ns. (M)] have no dim.:—(1) the pron. [160, 274] (S, M, SH), because (a) the pron. resemble ps. [497] (IY, R) in not standing by themselves, and in needing something else, and ps. have no dim.; (b) most pron. are unil. or bil., and [a word of] that [number of letters] has no dim., because it falls short of [the number requisite for the least of] the dim. formations [275] (IY); (c) the pron. have little plasticity, since they do not qualify, nor are they qualified, as dems. are [147] (R): (2) مَتْي (2) and [206] (S, M, SH), the interrog. and cond. ns, having no dim. for the same reason as the pron. [above], because they resemble the p., and are not plastic in qualifying or being qualified (R): (3) حَيْثُ [202] (S, M, SH); and [similarly, among advs. of time (IY),] مَن and [204, 279] (IY, R), and [203, 275] (SH): these four being like the pron. in resemblance to the p.; and being less plastic than they, because, in addition to neither qualifying nor being qualified, they mostly keep to one sort of inflection, [the place of the acc. as advs. of place or time] (R): (4) مَع [115] (S, M, SH), because, [though infl., it is aplastic in inflection, and does not qualify, nor is qualified; and moreover (R)] it is bil. (IY, R), and is believed to be a p. by those who make [the in] it quiescent, [as] in فَرِيشَا آمَرُ [115]
(1279

(IY): and similarly (R) [274, 286, 287], because the object of using the dim. of the adv. is to denote approximation, as in [274, 286, 287], while [274, 286, 287] denotes extreme nearness; so that, since its form indicates what is indicated by the dim. of advs., a dim. for it is not needed (IY); [and] because, though infl., it is aplastic [64]: and similarly [205], because it is aplastic (R): [207, 274] (S): (6) [90] (S, M, SH), contrary to [5] مثّل which has a dim. (IY, R), as هذَا مثّل هذَا. This is rather like this [287] (IY), because, though difference, like similarity, is susceptible of being small or great, still غيّر is deficient in plasticity, since the art. is not prefixed to it, nor is it dualized or pluralized, contrary to مثّل (R): and [also (R)] سوى (S, IY, R) and سوا (89), i. q. غيّر (R), for the same reason (IY): حسب (M) [24, 68, 69, 142, 143, 201] (S, SH), because it implies the sense of the v. (IY, R, Jrb), since حسبك دَرْهُمْان Thy sufficiency is two dirhams means لَبَكِفَك دَرْهُمْان Let two dirhams suffice thee (IY); and similarly what is syn. with it, such as كَفْيَكَ شَرَعْك [69, 142, 143] (R): (8) مَّن [182, 274, 293] and [180] (S, M, SH) and آيهم [116, 184, 293] (S), because they are i. q. interrog. [or cond. (IY)] ps. (S, IY); and [مَّن and مَا] are indecl. and bil. (IY): (a) the conjunct مَّن
and do not go farther in resemblance to the p. than [293], because they are bil., and do not qualify, as does [147] (R): \(\text{yesterday} [206] \text{ and } to\text{-morrow} [153, 231, 275] (S, M)\) because, being dependent upon the day that you are in, they correspond to the prons. in needing the presence of to-day, as the pron. [of the 3rd pers.] needs an explicit n. preceding it [160] (IY): and [similarly (S, IY)] the day before yesterday, [the predicament of which is the same as that of (IY)]; and yesternight (S, M), and the like (S): (a) the [n. of] time limited on both sides, like \(\text{a month, a day, a night, and a year}\), has a dim., but only from regard to its containing events on account of which the time is deemed to fall short of the [standard] quantity; while the unlimited, like \(\text{and } \text{time}\), has a dim., sometimes for that reason, and sometimes because the time itself is diminished: but, as for \(\text{there is no dim.} \), although they are limited, like \(\text{and }\), because their most important object is to denote that one of the two days is before, and the other after, your [present] day, without any interval; and, in this respect, they denote what is not susceptible of diminution, contrary to \(\text{and }\); so that they have no dim. from regard to the events contained in them,
though that would be possible, just as they have no dim. from regard to the diminution of their time itself, since their most important object is to denote what is not susceptible of diminution (R): (10) the days of the week (S, M, R), according to S, as the Sabbath, Saturday, Sunday, and the like (S), to Al-mas\‘ (R); and [similarly (IY, R)] the names of the months (S, IY, R) of the year (S), as Al-muharram, Safar (IY, R) to Dhu-l-Hijja (R): for these names are applied to the month and [the day of] the week to make known that it is the first [or second] month of the year, and the first or second day of the week; and that does not vary, so that one should be pronounced smaller than another (IY): but [the KK and (IY)] Mz and Jr allow them to have a dim. (IY, R): while one grammarian says that, when you say يَومُ الْشَّبْطِ on Friday or يَومُ الْجُمْعَةِ on Saturday, putting يَومُ الْجُمْعَةِ into the acc., then the السَّبْتِ and الْجُمْعَةِ have no dim., since they are inf. ns. i. q. congregating and الْجِمْحَةِ rest; and that even the n. put into the acc. may not have a dim., because it stands in the place of occurred or occurs or will occur, and the v. has no dim. [288]:
but that, when you put theụm into the nom., then and sunday, being i. q. al-ụm, may have a dim.: and the converse of this saying is transmitted from another, vid. that sunday and theụm may have a dim. with put into the acc., but not with ụm put into the nom.: (11) the verbal ns. [187, 288] (R): (12) the n. [governing (SH)] like the v. [330] (S, M, SH), when in the act of so governing (Jrb), whether it be an act. part., a pass. part., or an assimilate ep. (R); whereas it may have a dim. when not so governing (Jrb): and hence ụm is disallowed [288] (S, M, SH); while the little striker of Zaid is allowed (S, IY, SH), when striker denotes the past [345] (S, IY), because the sense of the v. is then non-existent in it (Jrb): for the n., when in the dim., becomes qualified by smallness [274, 282], the sense of [287] being like that of a little, or small, striker; while the ns. governing like the v., when they are qualified, are deposed from government [147], so that you do not say ụm ụm ụm, nor ụm ụm ụm, because they are then far from resembling the v., since it is so constituted as to be attributed, but not attributed to, whereas the qualified has the ep. attributed to [the pron. relating to] it: (a) as for the inf. n., its being attributed to does not depose it from government, because the verbal sense in it is strong;
and, according to this, you may say ُضْرِبُكَ الْشَّدِيدُ ُرَيْدًا ُرَيْدًا ُرَيْدًا ُرَيْدًا Thy hard striking of Zaid pleased me or ُضْرِبُكَ الْشَّدِيدُ ُرَيْدًا ُرَيْدًا Thy little striking of Zaid: (b) it is said that the reason why the n. governing like the v. has no dim. is because resemblance to the v. predominates in it then, and therefore, as the v. has no dim., so what resembles it has none; but from this it follows that the inf. n. governing like the v. may not have a dim. (R).

§ 293. The dim. formation being one of the variations peculiar to decl. ns. [274], the uninfl. ns. [ought to (A),] have no dim. (IA, A). The uninfl. ns. [159], with regard to the dim., are of two kinds, (1) a kind that has a dim., but different from the dim. of the decl. [below]; (2) a kind that has no dim. [292] (Jrb). Only four of the indecl. [formations] have a dim., (1, 2) the أَعْمَلَ of wonder [288] and the synthetic comp. [290], the dim. of which is like that of the decl. [n.]; and (3, 4) the dem. and the conjunct n. [274] (Aud, A). But Syt adds in the Hamʿ (5, 6) the [uninfl.] voc. [48] and أَنَّهُ [187], as أَنْهُ ُرَيْدًا ُرَيْدًا ُرَيْدًا ُرَيْدًا like أُرَيْدَا ُرَيْدًا ُرَيْدًا ُرَيْدًا [188] (Sn). ُنَّا [171] and أَلْدِو [176] and [some of (Sn)] their derivs. have dims. (IA, A), anomalously (IA). The dem. ought not to have a dim., because resemblance to the p. predominates in it, and because its o. f., vid. ُسُ، is bil.; but, since it is plastic, like decl. ns., qualifying and being qualified, and
having a *du.*, *pl.*, and *fem.*, it is treated like them in having a *dim.* [274]. Similarly the conjuncts ought not to have *dims.*, because resemblance to the *p.* predominates in them; but, since some of them are *tril.*, as *اللهِي* [292] and *اللهِي*، and are plastic, like *decl. ns.*, qualifying, and having a *fem.*, *du.*, and *pl.*, these and their variations may have *dims.*, contrary to the other conjuncts, like *ما* *من* and *Alay* [292] (R). *اللهِي* [292] have no *dim.*, [even] when i. *q.* *اللهِي*، because they are [also i. *q.*] *interrog. ps.*; whereas *اللهِي* corresponds to *نا*، because it is not [i. *q.*] an *interrog. p.* (S). But not all the *derius.* have *dims.* (A). That has been heard in five words of the *dem.*, vid. (1, 2) *تَنَأَيْ يَا* and (3, 4) *ذَا* and (5) [ *أولَى* or ] *أولَى*; and in five words of the conjunct *n.* also, vid. (1, 2) *اللهِي*، *اللهِي*، (3, 4) the *dus.* of both, and (5) the *pl.* of *اللهِي* (Aud). The *dim.* of these *ns.* agrees with the *dim.* of the *decl. n.* in the following [three (Aud, Sn)] matters:—(1) a quiescent *ي* is added [third (A), except in the instances mentioned below, where it is second (Sn)]: (2) it is [always (Aud)] preceded by Fatha (Aud, A): (3) such of these *ns.* as are short of three [letters] must be supplemented [275] (Aud); [so that] the *rad.* elided from *اللَّهُي*، [176] *اللَّهُي*، and *اللَّهُي*، from *دَا* and *تَا*، and from *كَانَ* and *كَانَ* [below], is
restored (Sn). It differs from the dim. of the decl. n. in the following [three (Aud, Sn)] matters:—(1) the original vowel of the initial is retained: (2) an \( \bar{\text{a}} \) [497] is added at the end as a compensation for the Damm of the initial (Aud, A) imported for the formation of the dim. (Sn): (a) that compensation is put when the n. does not end in a du. or pl. augment (Aud, Sn); but, when it does, there is no compensation, because the n. is long by reason of the augment (Sn): (3) the \( \text{ي} \) [of the dim. (Sn)] sometimes occurs second, vid. in \( \text{ذَيْتَا} \) and \( \text{ذَيْتِانَ} \) [below] (Aud, Sn). You say (1, 2) and \( \text{ذَيْتَا} \) (M, SH, IA, Aud, A), dim. of \( \text{ذَا} \) and \( \text{تَا} \) (M, Jrb, IA, Aud, A): (a) the \( \bar{\text{a}} \) is added at the end, as a substitute for the Damma, after completion of the word \( \text{ذَا} \) to three letters by addition of a \( \text{ي} \) at its end, as in \( \text{مُذَيْتَا} \) [275]; so that it becomes \( \text{ذَايْتَا} \): and then, the \( \text{ي} \) of the dim. being inserted third, after the [first] \( \bar{\text{a}} \), as it ought to be, what precedes it must be pronounced with Fath; and therefore the [first] \( \bar{\text{a}} \) is converted into \( \text{ي} \), not into \( \text{و} \), in order that it may differ from the aug. \( \bar{\text{a}} \) s in the decl. ns., which in such a position are converted into \( \text{و} \), because they occur after the Damma of the dim., as in \( \text{ذَيْتَا} \) [278]; so that it becomes \( \text{ذَيْتَا} \): (b) you may say that the o. j. of \( \text{ذَا} \) is \( \text{ذَيْتَا} \) or \( \text{ذَيْتَا} \), the \( \bar{\text{a}} \) having been converted into \( \bar{\text{a}} \) [684]; and the \( \text{ع} \) anomalously elided, as in \( \text{سَتَة} \) [275, 166]
667]; and that the ل being restored in the َدَيمَ, as is necessary, and the َل of the َدَيمَ being added after the ل, the َل reverts to its o.f. of َي, as in [ٌفَتَيْ (س),] the َدَيمَ of َفَتَيْ [۲٧۵, ۲٧٨]; so that it becomes ُدَيِّيَّا or ُدَيِّيَّا, though its ل should rather be ْوَرَّي a ل, because the َوَرَّيَّن of ُطِوَيى is more numerous than that of ُحَيَّ; while the َحَيَّ of [٦٣٩] is because of the ل’s being a ل in ُدَيِّى, and the ل’s being elided: (c) then they elide the ل anomalously, because, the َدَيمَ of the vague َلَس. being irregular, as above shown, one anomaly emboldens them to another; so that it becomes ُدَيِّيَّا (ر): (d) IM says in the CK that the o.f. of ُدَيِّيَّا and ُدَيِّيَّا is ُتَيَيَّيَّا and ُتَيَيَّيَّا with three ل’s, the first being the ل, and the third the ل, of the word, [upon the ground that ل is ُتَيَيَّيَّا (سٰن),] and the middle one being the ل of the َدَيمَ; but that, the succession of three ل’s being deemed heavy, alleviation by elision of one is intended; while the ل of the َدَيمَ may not be elided, because it indicates a meaning; nor may the third, because, the ل being necessarily preceded by a letter pronounced with Fath, it follows that, if the third were elided, the ل of the َدَيمَ which is not vocalized because of its resemblance to the ل of the broken َلِل, would have to be pronounced with Fath; so that the first must be elided, although that entails occurrence of the ل of the َدَيمَ second, which is pardoned because it helps to carry out
the intention that the *dim.* of what has no declinability should be different from the *dim.* of what is *decl.* (A): (c) no *fem.* has a *dim.* except *تا* and *تَي* [below] (R): (f) *ذي* has no *dim.*, [by common consent (Aud), the *dim.* of *تا* being used instead (Jrb),] to avoid confusion (R, Jrb, Aud, Sn) with [the *dim.* of (Jrb, Sn)] the *masc.* (R, Jrb, Sn) *لا* (Sn); nor has *ذَو* (R, Jrb), for the same reason (Jrb), being *orig.* *ذي* (R); nor has *تَي* [above], the *dim.* of *تا* being used instead (Aud, Sn), contrary to the opinion of IM [and R] (Aud): (g) the language of IM [and R] suggests the notion that *تَي*, like *تا*, has a *dim.*; but the GO distinctly declare that no *fem.* expression has a *dim* except *تا*; and this is understood from [IM's words in] the Tashil, where he says "No *indecl.* has a *dim.* except *تا* and *لَغْنِي* and their *deriv.* mentioned below", and does not mention any *fem.* expression except *تا* (A): (3, 4) *ذَيْبَي* (Aud, A), *dim.* of the *du* (A): (a) in the *du* they elide the *ل* added as a compensation for the *Damma*, contenting themselves with the *ي* of the *dim.* because the *ل* of compensation and the *ل* of the *du* are combined; and, when two quiescents are combined, the rule is to elide the first when a letter of prolongation [663] (R): (5) *أَلْيَا* or *أَلْيَا* or *أَلْيَا* (M, R, Aud, A): (a) the *Damma* in *أَلْيَا* [and *أَلْيَا* (Sn)] is
original (IY, R, Sn), not the Damma [imported for the formation (IY)] of the dim. (IY, R); and [for this reason (IY, R), as YS says (Sn),] the ֤ is [added as (IY, R)] a compensation for the Damma (IY, R, Sn) of the dim. (IY, Sn), which ought to be in them, but is not, the original Damma being retained (Sn): (b) Mb says that the ֤ of compensation is added before the final in אֲלוֹנָהּ, because, if it were added at the end, the dim. of אֲלוֹנָהּ would be liable to be confounded with that of אֲלוֹנָהּ: for since you treat אֲלוֹנָהּ like a decl. n. [in giving it a dim.], you assume its Hamza after the ֤ to be converted from a ֤, or יָ, as in קַסְאָ and רַדָּא [683]; and therefore, as you say רַדָּא dim. רַדָּא by elision of the third יָ [281], so you say יָ; and then, the ֤ being added at the end, it becomes אֲלוֹנָהּ, which is liable to be confounded with the dim. of the abbreviated: and therefore you add the ֤ of compensation before the Hamza after the ֤; and then the ֤ of אֲלוֹנָהּ is converted into יָ [279], like the ֤ of יָֹּמָּר יָֹּמָּר [281]; but the יָ is not pronounced with Kasr, as in יָֹּמָּר, in order that the ֤ of compensation may be preserved; so that it becomes אֲלוֹנָהּ: (c) Zj adds the ֤ of compensation at the end of אֲלוֹנָהּ, but assumes the Hamza of אֲלוֹנָהּ to be orig. an ֤; so that, when the يָ of the dim. is inserted, three يָs, says he, are combined after it, the first being the one after the ֤ of אֲלוֹנָהּ.
the second the v. f.' of the Hamza, according to what he asserts, and the third the l of compensation; and then the first is converted into ی, as in حَمْرَاءٌ [263, 633], and then pronounced with Kasr, as in the non-dim. (R). No other dems. have a dim. (A). The s of premonition is prefixed [174], and the l of allocution [and the l of distance (Sn)] affixed [172, 173], to the dim. dems. (IY, R, A) تَنَبَّأ كَبِيَّا and their du. and pl. (R), as هُدْيَّا (IY, R) and دَيْبَانْ (IY), and كَبِيَّا (IY, R), whence [171] (R): so says IM in the Ṭashil (A). And you say (1, 2) and Aَلْذِيَّا (M, SH, IA, Aud, A), dims. of Aَلْذِيَّا and آنَتَيَا (M, R, Jrb, IA, A), as بَعْدَ أَلْذِيَّا أَلْذِيَّا [177] (IY): (a) the l after the ی of the dim. is pronounced with Fath in order that the l of compensation may be preserved (R): (b) أَلْذِيَّا and أَلْذِيَّا with Ḍamm of the initial are transmitted; but Fath is more agreeable with analogy, in order that the substitute and the original may not be combined (IY, R): (3, 4) أَلْذِيَّانِ (IY, SH, Aud, A) in the nom. (IY), and أَلْذِيَّيِنَّ (IY, R) in the acc. and gen. (IY), dims. of the du. (IY, R, A), eliding the l of compensation before the two signs of the du., because of the combination of two quiescents (R): أَلْذِيَّانِ (M, SH, Aud, A) in the nom. (IY, A), and
اللّدَّيْنينَ [in the acc. and gen. (IY, A)], with دَامِم [at the ي (IY, R) before the ، (IY, A)], and كَسِر (IY, R, A) before the ي (A). So says س (R, A), who in the du. and pl. elides the ٌ of compensation as forgotten, like the ي of the du. [176] (R); while أَكْحُ, [who does not elide it as forgotten, either in the du. or in the pl. (R), holding that the letter before the ٌ remains pronounced with فَاث, to indicate the elided (IY).] says [in the pl. (R)] اللّدَّيْنينَ (IY, R, A) with فَاث (IY, A) of the ي (IY, Sн) before the sign of the pl. (Sн), as in the abbreviated [234] (A), like اللّدَّيْنينَ (IY, R, Sн) and اللّدَّيْنينَ: but the pronunciation heard in the whole is دَامِم or كَسِر of the ي, as is the opinion of س (R). The د, according to both opinions, is pronounced with فَاث (Sn). And the reason why in the dim. اللّدَّيْنينَ in the nom. and اللّدَّيْنينَ in the acc. and gen. are regular, while in the non-dim. اللّدَّيْنينَ in the nom. is anomalous [176], is only that ي، since it has a dim., resembles the decl.; so that its pl. conforms in inflection [of the dim.] to the pl. of the decl. [285] (R): [or] أ in what he says, [like the other GG cited above,] conforms to the dial. of those who inflect اللّدَّيْنينَ with the ، in the nom.; while, according to the dial. of the majority, there is no difference between the nom. and the acc. and gen. (Sn). And [for the dim. of the pl. of (IY, A) the fem. (IY) الّنِّي (A)] you say اللّدَّيْنينَ (M, SH, Aud, A), which
is the [sound (IY, R)] pl. of (IY, R, Aud, A) \(\text{ألْتِنَیَا} (R, \text{Aud, A})\), the dim. of (IY, Aud, A) the sing. (IY) \(\text{أَلْتِنَی} (\text{Aud, A})\), the [of compensation (R)] being elided [from \(\text{ألْتِنَیَا} (\text{Sn})\)] because of [the concurrence of (Sn)] the two quiescents (R, Sn), it and the \(l\) of the pl. (Sn). S says that (IY, R, A), according to the soundest opinion (Aud), they use 
\(\text{ألْتِنَیْنَ} \) instead of forming a dim. from 
\(\text{ألْتِنَیْنَ} (S, \text{IY, R, Aud, A})\) or \(\text{ألْتِنَی} (R, \text{Aud})\), which therefore has no dim. (S, A); for, since the state of these \(ns\). in the dim. is not the same as that of non-vague \(ns\)., some of them become used instead of others (S), as they use

\[\text{عَشِیٰناً أَقَانَا مُسِیّنَا} \]

under i. q. [\(\text{مَسَأَء} \) and (IY)] \(\text{عَشِیٰ} [286] (S, IY) in \(\text{أَقَانَا قَصَّراً} \)

\(\text{He came to us near evening instead of forming a dim. from قَصَّر} \)

or \(\text{IY})\). But Akh forms a homomorphous dim. from \(\text{ألْتِنَی} (IY, R)\) or \(\text{ألْتِنَی} \), by analogy, not from hearsay (R), arguing that 
\(\text{ألْتِنَی} [\) or \(\text{ألْتِنَی} \) is not a homomorphous pl. of \(\text{ألْتِنَی} \), but only a quasi-pl. n. [176], like \(\text{ذَفَر} \) and \(\text{كُتْبٌ} [285]\), which is agreeable with analogy (IY); so that he says \(\text{ألْتِنَیَا} [\) as dim. of \(\text{ألْتِنَی} \), by conversion of the \(l\) into \(w\), as in the pl. \(\text{ألْتِنَی} \), and elision of the \(i\), and (R) \(\text{أَلْتِنَیَا} (IY, R)\) as dim. of \(\text{ألْتِنَی} [\) below] (R). And Akh also allows \(\text{ألْتِنَیَا} as dim. of 
\(\text{ألْتِنَی} \) without a Hamza [176] (A). Here the [final (Sn)]
of the ملالناتي (Sn)] is elided [in the dim.] (R, Sn), in order that, by the addition of the I of compensation, five letters besides the ى [of the dim.] may not be combined (R), because, if the dim. were formed from the full complement [of letters], and اللويني (or اللويني) were said, the dim. would, by the addition of the I at its end, consist of five letters besides the ى of the dim., and that does not happen in the dim. [274] (Sn). Mz, however, says that, when elision [of a letter on account of the adventitious I (IY)] is unavoidable, then the I after the ى should rather be elided, because it is aug. (IY, R), since اللالناتي is assumed to be [upon the measure of فايل [176] (IY); so that the dim. of اللالناتي is الللالناتي, exactly like the dim. of اللالناتي [above]. And some of the BB say اللويني and اللويني without elision of anything. But all of that is fanciful, going beyond what has been heard on the strength of mere analogy, which is not allowable (R). S does not mention any dim. conjuncts except الللالناتي and their du. and pl.: but IM says in the Tashil "and الللالناتي and dim. of الللالناتي [above], dim. of الللالناتي [above], [by conversion of the I into ، and of the Hamza into ى، and elision of the ى (Sn),] and اللويني [in the nom., and اللويني in the acc. and gen. (Sn),] dim. of الللالناتي, [the double ى being the ى of the dim. incorporated into the ى substituted for the Hamza, and, in a MS of the CK,
with the Hamza retained after the quiescent \( \text{س} \); so that he adds the \textit{dims. of} \( \text{ل} \), \( \text{ل} \), and \( \text{ل} \): and his language appears to mean that \( \text{ل} \) and \( \text{ل} \) are both \textit{dims. of} \( \text{ل} \), which in the case of \( \text{ل} \) is correct, being mentioned by Akh; while is only the \textit{pl. of} \( \text{ل} \), as above shown (A). This is what is said: but I think that, since the \textit{dim. of} the vague \textit{ns.} is irregular, as we have mentioned, a \( \text{ش} \) is put as a compensation for the \( \text{دمم} \), and the \( \text{ش} \) of the \textit{dim.} is incorporated into it; so that in the \textit{dim. of} all the vague \textit{ns.} there exists a double \( \text{ش} \), the first of which is the \( \text{ش} \) of the \textit{dim.}, and the second a compensation for the \( \text{دمم} \); and therefore the \( \text{ش} \) of compensation, being necessarily mobilized [to avoid the concurrence of two quiescents], is pronounced with \( \text{فث} \) for the sake of lightness: and then, (1) if the second letter in the \( \text{n.} \) be quiescent, as in \( \text{د} \text{ن} \) and \( \text{د} \text{تا} \), and \( \text{د} \text{اي} \) and \( \text{د} \text{اي} \), this double \( \text{ش} \) is put after the first letter, because, if put after the second, as the \( \text{ش} \) of the \textit{dim.} ought to be [274], a concurrence of two quiescents would be entailed; and, according to this, the \( \text{د} \text{ي} \) and \( \text{د} \text{ي} \) is the one that was in the \textit{non-dim.}: (2) if the second letter of the word be mobile, as in \( \text{أَل} \text{ر} \text{أَل} \) and \( \text{أَل} \text{ر} \text{أَل} \), the \( \text{ش} \) of the \textit{dim.} is put in its [proper] position after the second; and, according to this, the \textit{dim.}
of and Аллади Аллади with a quiescent ی at the end after a ی pronounced with Fath, but is lightened by conversion of the third [ی] into ۱, from dislike to the combination of یs (R).
\section*{Chapter XI.}

\textbf{The Relative Noun.}

\textsection 294. The rel. \textit{n.} is the \textit{n.} to whose end a double \textit{ی} [preceded by Kasra (\textit{M})] is affixed as a sign of relation to the \textit{n.} (\textit{M}, SH) bare of the \textit{ی} (SH), like گُزْدَحُنُی \textit{کاَشِی} \textit{i} descended from Hāshim, گُبْصَری \textit{residing at AlBasra}, [and گُمْلَکْسَی \textit{seller of a kind of cloth called} گُمْلَکْسَی (IY),] as the \textit{i} is affixed as a sign of feminization [263] (\textit{M}). Relation needs a sign, because it is an adventitious meaning (Jrb). The letter added is the \textit{ی}, and not any other, because analogy requires it to be one of the letters of prolongation and softness, since they are light, and are frequently added; while the \textit{i} is not added, lest the \textit{n.}, becoming abbreviated, be debarred from inflection [16]; and the \textit{ی} is lighter than the \textit{ی}. The \textit{ی} of relation is doubled for two reasons, (1) in order that it may not be confounded with the \textit{ی} of the 1st pers. [161]; (2) because, if it were affixed single, the letter before it being pronounced with Kasr, then the Damma and the Kasra[in the nom. and gen.], would be heavy upon it, as upon [the \textit{ی} in گُلَذْعَیی and گُلَذْعَیی [16], and it would be exposed to elision when the Tanwin was affixed to it. And the letter before it is pronounced with Kasr for two reasons, (1) because the \textit{ی} is a quiescent letter of prolongation,
which is doubled only from fear of confusion; and the vowel before a letter of prolongation is always homogeneous with it: (2) because the letter before it, while necessarily mobilized because of the quiescence of the ی, is not pronounced with Fath, lest it be confounded with the د of feminization, having no position in inflection. The كك hold it to be a ِن. in the position of a gen. governed by prefixion of the first ِن. to it; and cite in argument the saying transmitted from the Arabs رَأَيْتَ َالتَّيْبَيْنَ ِنَيْمَ عَدِيْيَ I saw the descendant of Taim, of the Taim of 'Adi with the second ِن. in the gen., holding it to be a substitute for the ی in ِالتَّيْبَيْنَ: but what they transmit, if correctly reported, is attributable to suppression of the pre., as though صَاحِبُ نَيْمِ عَدِيْيَ (the clansman) of the Taim of 'Adi were said, like ﴿اَكْبَرُ اَمْرُ أَلْهٍ﴾ (IY). As the fem. is divisible into proper and improper [263], so is the rel. ِن., the proper being what affects the sense, [indicating relation to one of the things mentioned, like the ancestor, country, and trade, as ﴿بَصَرِيٌّ، عَلِيْيٌ، وَلَايٌّ﴾ (IY)]; and the improper being what depends upon the form alone, [not indicating relation to any of the things mentioned, but having the augment of relation at its end (IV).]
and [248]. That is corroborated by the fact that and are substantives, as you see; whereas, if they were really rel. ns., they would pass into the cat. of the ep. [below] (IY). And, as the is used to distinguish between the genus and its individual [254], so is the ε, as a Greek [310] and Greeks, [α Ρωμαῖοι] a Negro and Negroes (IY),] α Ἑβραῖος Magian and Magians (M). F says that the Magians and the Jews are made det. [with the art.] only on the ground that Magians and Jews are [indet., being] pls. of α Magian and a Jew, as of [254], and are then made det. with the art.; otherwise prefixion of the art. to them would not be allowable, because they would be det. [as proper names]; and, says he, being fem., they follow the course of the , and are not treated like the  in triptote declension [Note on p. 39, l. 11]; and he cites the saying of Imra alKaisy

أَحَامِي أَرْبَعَة َ دِرَأَة هَبْ رَهْنَا # ُكُنْنَار ْمَجِیْس ۡبَ تَسْتَعْرِ اسْتِعَارَاَ#

O Hārīth, I will show thee lightning that has played at midnight, like the fire of the Magians blazing brightly (Jh). They affix to the end of the n. a ε like the ε of relation, (1) to distinguish between the individual and its genus, as [253, 310] and and
[248], corresponding to ٌتَمْر, and ٌتَمْر, and ٌتَمْر, and لَحْبَةٌ لَحْبَةٌ لَحْبَةٌ لَحْبَةٌ [254]: (2) to denote intensiveness, as أَحْبَرُ أَحْبَرُ أَحْبَرُ أَحْبَرُ red and أَحْبَرُ أَحْبَرُ أَحْبَرُ أَحْبَرُ sorrel, أَحْبَرُ أَحْبَرُ أَحْبَرُ أَحْبَرُ very red and أَحْبَرُ أَحْبَرُ أَحْبَرُ أَحْبَرُ bright sorrel, like أَحْبَرُ أَحْبَرُ أَحْبَرُ أَحْبَرُ [265]: (3) as a permanent aug., as كُرْسَى كُرْسَى كُرْسَى كُرْسَى [above], كُرْسَى كُرْسَى كُرْسَى كُرْسَى an excellent kind of date, and بَرْدُى بَرْدُى بَرْدُى بَرْدُى with Fath [of the ب and quiescence of the ر (Sn)]; and this is like the affixion of the ى to the n. in which the fem. gender has no meaning, as ظُلْمَة ظُلْمَة ظُلْمَة ظُلْمَة [265]: (4) as an accidental aug., as أَطْرُبَا أَطْرُبَا أَطْرُبَا أَطْرُبَا [581], i. e. دَوْرُ دَوْرُ دَوْرُ دَوْرُ (A); but here, says Dm, the ى may denote corroboration of the intensiveness, like the ى in عَلَمَة عَلَمَة عَلَمَة عَلَمَة [below] (Sn); and hence [the good ex. of the non-permanent aug. is (Sn)] the saying of أَسْسَالَان [Kutham Ibn Khabiya al‘Abdi (AKB)] أَنَا أَلْسَنَانَ الذِّي قُلْتُ عِلْبَةٌ # إِذَا مَا تَحَكَّمَ نُهْرُ بَيْنَ الْهُمْجِ صَادِعُ (A) I am أَسْسَالَان, whom ye have known. Whenever he assumes the office of judge, he is decisive by the judgment, the م of تَحَكَّم تَحَكَّم تَحَكَّم تَحَكَّم being quiescent for the sake of the metre (Sn). The clause “as a sign of relation to the n. bare of the ى” excludes the n. to whose end a double ى is affixed, denoting unity, as in ٌرَجُي ٌرَجُي ٌرَجُي ٌرَجُي; or intensiveness, as in ٌأَحْبَرُ ٌأَحْبَرُ ٌأَحْبَرُ ٌأَحْبَرُ ذَوْرُ ذَوْرُ ذَوْرُ ذَوْرُ; or having no meaning, as in ٌأَحْبَرُ ٌأَحْبَرُ ٌأَحْبَرُ ٌأَحْبَرُ كُرْسَى كُرْسَى كُرْسَى كُرْسَى: for these ns. are not said to be rel. ns., nor their ى to be the ى of relation, as ٌتَمْر ٌتَمْر ٌتَمْر ٌتَمْر [254], where the ى denotes unity, and عَلَمَة عَلَمَة عَلَمَة عَلَمَة [312], where
it denotes intensiveness, and ُغَرَةَ [265], where it has no meaning, are said to be fem. ns., and their ُسَ to be the ُسَ of femininization, because they follow the course of the proper fem. in some things, like the femininization of their attribute [263], their becoming diptote in such as مُتَلُحَةٌ [18], and the conversion of their ُسَ into ُسَ in pause [646] (R). The object of the rel. n. is to pronounce the related to be one of the race of the ancestor related to, or [one] of the residents of that city, or of the workers at that trade; and its import is that of the ep. (II, Jrb). The n. compounded of the double ُسَ and of the n. related to becomes one n. [denoting] related to [what is denoted by] the n. bare of the ُسَ; and therefore indicates an unspecified substance qualified by a specified quality, vid. relation to [what is denoted by] the n. bare of the ُسَ: so that it is like the rest of the eps., such as the act. and pass. parts. and the assimilate ep., each of which is [denotative of] an unspecified substance qualified by a specified quality; and therefore it needs something that, by itself or by its belonging, will particularize that substance, as مَرْتِ ٌ بَرْجِلِ تَسِبيِّي وَبَرْجِلِ مَصْرِيِّي حَمَّارَةٌ. I passed by a man descended from Tāmīm, and by a man whose ass was Egyptian, where it governs in the nom. in the first case the pron. of the qualified, and in the second the belonging of the qualified, like the rest of the eps. mentioned [145]. But it does not govern the direct obj.,
since it is i. q. the intrans. َمَنْسُوبٌ or َمَنْتَسِبٌ [142]. And, from its want of resemblance to the v. in form, it governs only the particularizer of that vague substance, whether an explicit n., as in رَجُلٌ مَضِرٍّ َحَبَّةٌ; or a pron., as in رَجُلٌ َتَسْبِيْبِي: and nothing else, except the adv., for [governing] which a tinge of the v. is sufficient [64, 498], as َأَنَا َفَرُّشٍ أَبْدَأ I am always related to Kuraish; or the d. s., which resembles it [75]: 'Imrān Ibn Hiṭṭān says

(1) One day (I am) an inhabitant of Al Yaman [311] when I meet a man of Yaman; and, if I meet a descendant of Maʿadd, I am a descendant of ʿAdnān, orig. َعَدْنَانِي (MAR). The relation produces [three (A)] alterations (M, A) in the [rel. (IY)] n. (M), (1) in form, vid. [three things (A)], (a) the addition of the double َي [of relation (IY)] at the end of the rel. n.; (b) the Kasr of the letter before the َي; (c) the transfer of the inflection to the َي [309] (IY, A): (2) in sense, vid. the n.'s becoming denotative of what it did not denote (A), i. e. the related; whereas, before that, it denoted the related to (Sn): (3) in predicament, vid. the n.'s [being treated like the assimilate ep. in its invariably (A)] governing in the nom. the pron. or explicit n. [above] (IY, A). And in some ns. one or more alterations are added to these (A). The alterations are of two kinds, regular, universal in their
language; and irregular (M). The alterations entailed by the ی of relation on the ی, related to are (1) common to all ns., vid. Kasr of the letter before the ی, for affinity to it: (2) peculiar to some, vid. (a) elision of a letter [below], like the elision of (α) the ی of feminization and the signs of the du. and the two [sound] pls. [295]; (b) the ی of [297], and of یعیل and یعیل when unsound in the ل [299]: (b) conversion of a letter, as in ١عَرَبَي [300], and in ١عَمَرَي [301]: (c) restoration of the elided letter, as in ١دَمَرَي [306]: (d) substitution of one vowel for another, as in ١قَرَي and ١کَرَي [296]: (e) addition of (α) a consonant, as in ١کَرَي [306] and ١لَقَرَي [300, 306]; (b) a vowel, as in ١طَرَي and ١خَرَي [302]: (f) transfer from one formation to another, as in مَسْجِد and مَسْجِد [310]: (g) elision of a word, as in ١مَرَي from أَمَرَي [306, 308, 309] (R). On account of this ی six things are elided at the end, (1) the double ی occurring after three or more letters, whether both the ی s be aug., as in ١کَرَي and ١شَعَي, rel. ns. ١کَرَي and ١شَعَي [303]; or one of them be aug., and the other rad., as in ١مَرَي, orig. ١مَرَي, rel. n. ١مَرَي [303]: (2) the ی of feminization, as ١مَلَک [295]: (3) the ی, if it be (α) after four or more [letters], which occurs in the case of (α) the ی of
feminization, as حَبَّارَي [300]; (b) the l of coordination, as حَبَّارَي [253, 300, 397]; (c) the l converted from a rad., as مُضْطَفَي [300]: (b) fourth, when the second [letter] of its word is mobile, which occurs only in the case of the l of feminization, as حَبَّارَي [300]: (4) the defective ى after four or more [letters], as مُستَعَلِ and مُعتَدِ [301]: (5–6) the sign of the ٱ and the sign of the sound pl. masc., as زِيدٌ زِيدٌ and زِيدُون زِيدَانِ, when proper names inflected with consonants, rel. n. زِيدٌ [295]. And in the penultimate also six things are elided, vid. (1) the ى pronounced with Kasr, and having another ى incorporated into it, as طَبِيبٌ and طَبِيبٌ, rel. ns. طَبِيبٌ and طَبِيبٌ [298] by elision of the second ى: (2) the ى of َنعِيلَة, as َنعِيلَة and َسَحِيقَة [297]: (3) the ى of َنعِيلَة, as َنعِيلَة and َجَهِينَة [297]: (4) the ى of َنعِيلَة, as َنعِيلَة and َسَنَوَة [297]: (5) the ى of َنعِيلَة unsound in the ِّل, as َنعِيلَة and َعَلَّى [299]: (b) the ى of َنعِيلَة unsound in the ِّل, as َنعِيلَة قَصِى [299] (Aud). These are the regular alterations; and, as for the anomalous, they will be described in their places (R). [Z followed by] IH puts the regular alterations first [295–310]; and, after finishing them, points out the irregular ones [311] (Jrb).

§ 295. You elide (1) the ى of feminization (SH, IM), as مَكة Makka, rel. n. مَكَّي [294] (IA, A), and قَاطِنَة
Fatima, rel. n. فاطمیة (A), unrestrictedly (SH), i. e., whether the n. containing the ی be a proper name, like الكوفة AlKufa, or not, like غرناة [238, 263] and صفرة yellowness, contrary to the augment of the du. and [sound] pl., which are sometimes not elided in the proper name [below]; and whether the ی be in a proper fem., as in عزرا, or not, as in حمزة Hamza; and whether it be after the т in the pl. fem., as in مسلمات [below], or not (R): (2) the sign (IM), [i. e.] the augment (SH), of the du., [vid. the т and ن, and the ی and ن (R),] and of the [sound (IM, R, Jrb)] pl. (SH, IM) masc. [294] or fem. (Sn), vid. the т and ن, the ی and ن, and the т and ب (R), as مسلمون, مسلمان [above], rel. n. مسلمیه (A), except when [the du. or sound pl. masc. is] a proper name infl. with vowels (SH). The ی of feminization is elided (1) in order that two ی s [of feminization (A), one before, and the other after, the ی (R),] may not be combined in the fem. rel. n. [265] (R, A), as مکتیة (Sn); and then its elision is extended to the masc. rel. n., as رجل کوفی (R): (2) in order that its retention may not conduce to the occurrence of the ی of feminization as a medial (Sn): (3) as is said, because the ی is sometimes like the ی in importing unity and intensiveness, and in having no meaning [294]; so that, if the ی were not elided, two ی s or two ی s would, as it
were, be combined; but, according to this reasoning, or ought not to be said; since this also combines them. The in and [307], though not for femininization [263, 689], as is proved by the triptote declension of and when used as names, is elided because of the tinge of femininization in it [277] (R). The saying of the theologians from essence, substance and the saying of the vulgar from a successor, Khalīfa are solecisms, the correct forms being [307] and [297] (Aud, A). As for the elision of the [the reason for] it is manifest, because the indicates the completeness of the word [84], while the of relation is like one of its parts. The elision of the ٍ, ٌ, and ى mentioned is because they are inflections [16], and no inflection is in the middle; and also because, if they were not elided, two equal signs would be combined in such as ٍمسليمةٍ and ِمسليمةٍ, and the signs of the du. and pl. in such as ِمسليمةٍ and ِمسليمةٍ, so that the word would contain two inflections. The ٍ and ِ in such as ِمسليمةٍ are elided, because, since both together import femininization, as they import pluralization [284], the retention of both would entail a combination of two ِّs in such as ِعَرَائِسٍ [from ِعَرَائِس below]; while neither of them is retainable or
removable separately from the other, because they are like one sign. You say عَنَاتٌ, Anāt, rel. n. عَنَاتٌ; and أَذْرَاعٌ [13, 17], rel. n. أَذْرَاعٌ (R) with Fatha of the ر [296] (KF, LL). The predicament of such [dus. and sound pls., masc. or fem.] as are used as names, [infl. (Sn)] according to the dial. of imitation, [i. e., as before their use as names (Sn),] is similar [to that of the du. and pl., when not used as names, in elision of the sign and restoration to the sing. (Sn)], as نَاصِبٌ, Nasibun, rel. n. نَاصِبٌ, نَاصِبي, and عَرَفَاتٌ [13], rel. n. عَرَفَاتٌ (A). When you make the du. and the pl. with the ن and ن proper names, then, (1) if you retain their inflection as it was, elision is necessary in the rel. n., since the objection remains, for which reason, when you name a man عَشْرُونَ, מְשָׁלְבֶּן, you may not say عَشْرُونָן and עִשְׁרְנוֹן, nor מְשָׁלְבֶּן and מְשָׁלְבֶּן, (2) if you inflect them with vowels, making the ن after the ف in the du., and after the ي [236] in the pl., the seat of inflection, the ف and the ي are not inflectional, nor does the ن import completeness of the word, but the word is like عَسْكَرٌ and غِنِّي; so that their rel. ns. must be formed without elision of anything, as بِكْرَانٍ [311] and يَقِسِّرٍ [236] (R). And therefore يَقِسِّرٍ [from يَقِسِّرُ (Jrb)] and يَقِسِّرٍ [from يَقِسِّرُ (Jrb)] occur (SH), يَقِسِّرٍ [with
Fāth, and sometimes Kasr, of its second (MI) being a proper name [of a city one day’s journey from Aleppo (MI),] diptote because a fem. proper name [exceeding three letters] (Jrb). When the [sound] pl. masc. is a name, then those who treat it like ِهَرَوْن [in inseparability of the ُو, and in diptote declension because of the quality of proper name and quasi-foreignness (Sn)], or like ُعَرَوْن in inseparability of the ُو, and in triptote declension (Sn), or make the ُو, and the Fāth of the ن inseparable from it [by imitation of its o. f. in the nom. case (Sn)], say مُسْلِبَوْن when a name (A). F declines as a diptote because of determination and [virtual (Sn)] foreignness, [which is termed quasi-foreignness (Sn),] holding that مُسْلِبَوْن and similar proper names augmented at their ends by a ُو, and ن following a داَمَما, but not denoting plurality, are not found in native Arab usage, but in usage really or virtually foreign; so that they are co-ordinated with what is declined as a diptote because of determination and pure foreignness (A on the diptote). As for such as مُسْلِبَوْن and ُعَرَوْن [234], when not proper names, they must be restored to the sing., when their rel. ns. are to be formed, whether the ن be made the seat of inflection or not [310] (R). As for [such as (Aud)] تَمَّّرَفَت, [where the second is mobile, and the ١ fourth (Sn), if it remain a pl., then (Aud)] the rel. n., [being formed from its sing. (Aud),] is ُتَمَّرَفَت with
quiescence [240, 310] (Aud, A) of the م (Sn) : but, if it be a [proper (Aud)] name, then [those who inflect it like its o. f., the perf. pl. fem., elide the l and ت, saying تری with quiescence of the م, as is necessarily implied by A's previous saying "The predicament of such as are used as names, etc."], while (Sn) those who make it diptote [17] treat its ت like the s of مكة [above], and its l like the l of جبری [300], eliding both, and saying تری with Fath. As for such as مeca, [where the second is quiescent, and the l fourth (Sn),] conversion [with or without separation by the l, as ضمینی or ضمینی (Sn),] and elision, [as ضمینی, ] are allowable in its l, because it is like the l of حبلی [300] (Aud, A); but elision is preferable: and there is no difference between the ep., as ضمینی; and the substantive, as هندات, rel. n. [ هندی or هندی (Sn). But in the l of such as سراذین and مسیلیان, [where the l is fifth or upwards, whether it be pl. of a substantive or of an ep. (Sn),] only elision is allowable (Aud, A). And the predicament of what is co-ordinated with the du. and sound pl. [masc. or fem.] is the same as theirs, as اتنانی [16, 306, 313], rel. n. اتنی or اتنی, [by restoration to the assumed sing اتنی, orig. اتنی, when اتنانی is not used as a name, or is used as a name infl. according to the dial.
of imitation, and when is used as a name not infl. according to the dial. of imitation, but treated like [234], rel. n. ٢٩٤ عشرُونَ (Sn); and ٢٩٤ عشرُونَ (Sn); and [17], rel. n. أُولِئِي (A).

§ 296. The ٢٩٤ pronounced with Kasr in the [n. (IY)] related to must be pronounced with Fath in the rel. n., when the related to is of three letters, [whether the ٢٩٤ be pronounced with Fath, Kasr, or Damm (A),] as ٢٩٤ نَمَرَى (IY, R, A), and ٢٩٤ شَقْرِي red anemone, rel. n. ٢٩٤ (IY) [257], rel. n. ٢٩٤ إِبْلِيَّ; and ٢٩٤ دُنْكُلَّ jockal, weasel, rel. n. ٢٩٤ دولَى (IY, R, A). They say ٢٩٤ The Habits, [who are the Banu-l-Hārith Ibn 'Amr Ibn Tamim (Mb),] rel. n. ٢٩٤ حَبِيثٌ (S, Mb). For, if the ٢٩٤ were not pronounced with Fath, the whole, or most, of the letters of the word formed for lightness, i. e., the unaugmented tril., would become extremely heavy, because of the succession of likes, vid. the Kasras and the ٢٩٤, since in such as ٢٩٤ إِبْلِيَّ not a letter, and in such as ٢٩٤ نَمَرَى and ٢٩٤ دولَى only the first letter, would be free from Kasra (R). The necessity, however, for Fath is disputed by some, who, as AH transmits, allow the Kasra of the ٢٩٤ to remain: so says Syt in the Ham' (Sn). Those who pronounce the ٢٩٤ in such as ٢٩٤ صَعِقٍ [11] with Kasr,
by alliteration to the guttural ع pronounced with Kasr, say in the rel. n. صَعِقَّي with Kasr of the م and Fath of the ع (R). Both صَعِقَّي and صَعِقَّي are good (S). But صَعِقَّي with Kasr of the م and ع is [said by S to be (R)] anomalous (R, A); and perhaps is so pronounced in order that the cause of the Kasr of the م, vid. the Kasr of the ع, may remain unaltered (R). It is understood from IM’s confining himself to the [unaugmented] tril. that the n. whose final is preceded by a Kasra is not altered when it exceeds three [letters]. That includes what is of (1) five letters, as جَعْمَرْش [245, 401]; (2) four mobile letters, as ُجَنِّلِل [302] (A), with Damm or Fath of the ج, a place in which stones are collected (Sn); (3) four letters, its second being quiescent, as تَغْلَب [4].

The two first are not altered; but in the third there are two ways, in the better known of which it is not altered, while in the other its ع is pronounced with Fath. And Fath, in addition to Kasr, has been heard in تَغْلَب [below], منْكَصِب [from a clan of Himyar (LL)], and ُنَكِّرِي (A) or ُنَكِّرِي [311] (Jh, KF), from يُتَّرِب [or ُتَتَرِب (KF), the land of (LL)] AlMadîna (Jh, KF, LL); but its regularity is disputed. Mb, IS, Rm, and those who agree with them hold that it is universal, [so that you say مَغْرِب with Fath of the ر from مَغْرِب west (Sn)].
but, according to Khl and S, it is anomalous, confined to hearsay (A). Mā allows Fath, in addition to Kasr, as an universal rule in such as ُبَثْرِي [below], ُبَثْرِي, and ُمُغْرِي, because the second is quiescent, and, the quiescent being like the dead and non-existent [301], the n. is co-ordinated with the [unaugmented] tril.; but the [correct] opinion is that of Khl, since Fath has not been heard except in ُتَغْرِي [above] (R).

§ 297. The ُهِلَة [294] is elided in the rel. n., as ُحَنِيفَة Hanıfa, rel. n. ُحَنِيفَة, and ُصَكَـNeil a writing, book, rel. n. ُصَكَـNeil [310] (A). First the ُهِلَة of feminization is elided [295] (Aud, A), because it does not combine with the ُهِلَة of relation (Sn): then the ُهِلَة is elided (Aud, A), to distinguish the fem. from the masc. [299, 302], as ُحَنِيفَة orthodox, rel. n. ُحَنِيفَة, and ُشَرَفِي noble, rel. n. ُشَرَفِي; while they do not adopt the converse method, because, the ُهِلَة of feminization being elided from the fem., the ُهِلَة is elided in succession to it (Sn): and then the Kasra is converted into Fath [296] (Aud, A), in order that two Kasras and the ُهِلَة of relation may not follow one another (Sn). As for ُسُلِيبي (SH, A), ُعَمْرِي, and ُسُلِيبي, they are anomalous [311] (SH, Aud, A), serving to direct attention to the obsolete o. f. (A); and more anomalous are ُجُدَمِي and ُعَبِدي (SH, A) with
Damm [311] (A), because, says IUK, what precedes is a reversion to an obsolete o. f., while there is no reason for the Damm (Sn). S co-ordinates [294] with قيلة نعولة (IV, R, A), eliding the \( \) (IV, R), and pronouncing the \( \) with Fath (IV), regularly, universally (R), whether قيلة be sound in the \( \) as قرحة [246, 265, 269], rel. n. قرحة [with Fath of the \( \) (Sn)]; or unsound, as عدروة [234, 246, 269], rel. n. عدري (A) with Fath of the \( \) (Sn): because he assimilates the \( \) to the \( \), on account of their equality in prolongation and in position after the \( \). The \( \) of feminization is elided; then the \( \), is elided; and then the Damma is converted into Fatha (Aud). S's argument is [that the same heaviness is found in قيلة as in قيلة; and (IV)] that the Arabs say شنوة Shanū'a, [a tribe of AlYaman (Kh),] rel. n. شنتي (IV, A). According to Mb, however, شنتي is anomalous, not to be copied (IV, R, A); and you say قنعتي from every other قنعت, as all say from قنعت, whether it be sound [in the \( \), like سلول Salūl, or unsound, like عدرو, since, by common consent, only سلول and عدرو are said (A). He distinguishes between the \( \) and \( \) [and the Damma and Kasra in this cat. (R)], saying that, by common consent, the rel. n. of عدري is عدري, while the rel. n. of عدرو is عدري [299]; and the
rel. n. of سَمْرُ [254] is سَمْرِي, while the rel. n. of نِئَر is نِئَري [296] (IY, R): so that, since the Šamma differs from the Kasra in سُمْر and ُسُمْرِي, and the ُعَدْدُ and ُعَدْدِي, the ُعُلْوَة in فَعُلْيَة and ُعِلْيَة must differ from the ُعُلْوَة in فَعُلْيَة (IY); for how can فَعُلْيَة agree with فَعُلْيَة, when ُعُلْيَة does not agree with ُعُلْيَة, nor ُعُلْيَة unsound in the ُعَلْيَة with ُعُلْيَة? Thus S assimilates ُعُلْيَة unrestrictedly, regularly, to ُعُلْيَة in two things, elision of the soft letter, and Fath of the ُعَلْيَة; while Mb restricts that to ُعَلْيَة alone (R). S treats شَبَتْي as regular, though he heard no other instance, because nothing to the contrary has been transmitted (A). The saying of Mb [here (R)] is sound (IY, R) in respect of analogy; but the saying of S is stronger in respect of hearsay, which is decisive in the field of controversy (IY). The ُعَلْيَة [294] is elided in the rel. n., as ُعَلْيَة Juhaina, rel. n. جَهَينِي [281], كُرَائِزَة, rel. n. ُعَلْيَة, and مُزَاينة Muzaina, rel. n. مُزَيَّنِي (A). The ُعَلْيَة of feminization is [first (Aud)] elided [295]; and then the ُعَلْيَة (Aud, A), for the same reason as the ُعَلْيَة [above] (Sn). The saying رَدُّي لَي is anomalous [311] (Aud, A); and so is رَدُّي from خَرَبَيْنِي Khuzaina, one of the names of AlBâṣra. The preceding rule that the rel. n. of ُعَلْيَة is ُعَلْيَة, and of ُعَلْيَة is
has two conditions, absence of reduplication; and soundness of the ٌ, when the َل is sound. And in ٌ a tether and (Sn) ٌ a tribe, [so in some of the MSS, though I have not found it in the KF, where ِ is said to be a name for a particular meadow (Sn) in ِ (MI, KF),] rel. n. \( \text{طبَلِي} \), because, if they elided the ٌ, saying \( \text{طبَلِي} \), it would be necessary to convert the ِ into ِ [684]. And is co-ordinated in that respect with ِ [282], rel. n. \( \text{نُوْبَر} \), not ِ (A), though the foregoing reason does not apply here, because the unsound letter, when preceded by a letter pronounced with ِ, is not converted into ِ [684] (Sn). The proviso that the َل should be sound is meant to exclude such as ِ heart, mind and ِ [281], rel. ns. \( \text{طَرَكَرِي} \) and \( \text{حَيَرِي} \) [302] (A), the unsoundness of the ِ having no effect when the َل is unsound (Sn). And similarly they do not elide the ٌ, when and are reduplicated, as ِ ِ a she-camel and ِ a small jug, rel. ns. \( \text{جُلُّي} \) and \( \text{جُلُّي} \), not \( \text{جُلُّي} \) and \( \text{جُلُّي} \), from dislike to [the heaviness in (Sn)]
the combination of two likes (A); while incorporation is impossible, because the measure of the first is \textit{فعل} [731] (Sn). And \textit{فعل} is like \\textit{سمريرة} in what is mentioned, as \textit{تروله} talkative and \textit{صبرية} celibate, rel. ns. \textit{صبرية} and \textit{تولية} and \textit{صبرية}, for the reasons mentioned (A), vid. necessity for conversion of the into \textit{تولية}, and dislike to the combination of two likes in \textit{صبرية} (Sn).

§ 298. When the sound final letter is preceded by a double \\textit{ى} pronounced with Kasr, then, whatever be the formation of the n., whether مثبت [سيد], like فيعل [251], or مفعل, like مبيب [and مهيم], or مفيل [279], or حبير [281, 282], or anything else (R), the second \\textit{ى} [pronounced with Kasr (R)] is necessarily (R) elided, [when the \\textit{ى} of relation is affixed (R),] as مثبت and مبيب from مهيم act. part. of (R) [SH] in مثبت. LoVe drove him distracted (R), from dislike to the heaviness produced by the combination of two Kasras and four \\textit{ى}s (Jrb). You say [above], حبير, لبيب (S), dims. of أسرد, ليبيد (IY), and a sack or fodder-bag,] rel. ns. ليبيد [below], حبيري (S, M), and ليبيد (S); and [251], rel. n. ليبيد [294] (IY). One of the two \\textit{ى}s of relation
may not be elided, because both together are a sign; nor may the Kasra of the preceding letter be abandoned, because that letter is invariably pronounced with Kasr; nor may the quiescent ى be elided [below], lest there remain a ى pronounced with Kasr, followed by a letter pronounced with Kasr, followed by a double ى, for that would be much harder to articulate than the two double ىs: so that nothing is left but elision of the ى pronounced with Kasr. If the final letter be unsound, as in \( \text{هَلَام} \) [281], its predicament will be explained [301] (R). And, if the ى [before the final letter (R)] be [single, as in ُمُغِيل suckling during coition or pregnancy, or double, but (A)] pronounced with Fath (R, A), as in the pass. parts. ُمِهييم and ُمِهييم (R), [and] as in ُهَيبَيهم [384], or be separated from the final letter, as in ُدِيم. of ُمِهييم very thirsty, ُمَفعَال from ُهَلَام ُمِهييم from thirsted (A), or of ُمِهييم or ُمِهييم [below] (Sn), it is not elided in the rel. n. (R, A); but you say ُمَيِيض, ُمُغِيل and ُمِهييم and ُمِهييم (A), because there is no heaviness (R, A). But ُكَأَنَّى is anomalous [311] (IY on § 311, SH), orig. ُكَأَنَّى, the ى [pronounced with Kasr (R)] being elided (IY, R), as in أُسَيدُ rel. n. أُسَيدُ [above] (IY), according to rule; so that it becomes ُطًيَيى, like ُمِيَيى, with a quiescent ى (R): and the ى being then converted into ٰ (IY, R), irregularly [684], for the sake
of alleviation, from frequency of usage (R), as in \( \text{ةًى} \), which, according to S, is \( \text{نُعَلَةً} \) [723] (IY). Or the anomaly may consist in elision of the quiescent \( \ddot{y} \) [above], the \( \ddot{y} \) that is an \( \ddot{a} \) being then converted into \( \ddot{a} \), according to rule, because mobile, and preceded by a letter pronounced with Fath [684] (R). If, however, \( \dddot{مَهَيَم} \) be \( \text{دَوَزَ} \) \( \text{مُهَيَم} \), [an act. part. (R)] from \( \text{كُوْم} \) dozed, then, says Z (IY, R), who is followed by IH (R), only (M, R)] \( \dddot{مَهَيَم} \) is said, by putting [the \( \ddot{y} \) as a (R)] compensation [284] (M, SH) for the elided \( \ddot{y} \) [283], because, if you allowed the rel. n. to be formed from that \( \text{دَوَزَ} \) which does not contain the \( \ddot{y} \) of compensation, but is \( \dddot{مَهَيَم} \) in the shape of the act. part. of \( \dddot{مَهَيَم} \), then, if you elided nothing from it, the heavi ness mentioned would be produced; while, if you elided [the second \( \ddot{y} \), saying \( \dddot{مَهَيَم} \)], the rel. n. of this \( \text{دَوَزَ} \) would be confounded with the rel. n. of the act. part. of \( \dddot{مَهَيَم} \) [above]; so that you must keep to [the \( \text{دَوَزَ} \) with] the \( \ddot{y} \) of compensation, in order that the two double \( \ddot{y} \) s, being separated by two letters, the quiescent \( \ddot{y} \) [of compensation] and the \( \ddot{y} \), may be farther apart than when separated by one letter, and thus the combination of two double \( \ddot{y} \) s in one word may not be deemed so heavy. And similarly, according to their opinion, ought the rel. n. of the \( \text{دَوَزَ} \) act. part. of \( \dddot{مَهَيَم} \) to be formed, i. e. with the \( \ddot{y} \) of compensation. This that we have
mentioned on the dim. of مهنیم and مهنیم، vid. that one of the two likes is elided, is the opinion of S on the dim. of عطروئن [283] (R). But, [according to Mb (R),] the dim. of مهنیم [or مهنیم (R)] ought to be [only (R)] مهنیم (IY, R), as the dim. of عطروئن is only عطروئن (R), like کذبیین dim. of کذبیئن dregs of oil, because the second [or ی], being fourth, is not elided [283] (IY); and, according to his opinion, in the rel. n. formed from the dim. of مهنیم or مهنیم, it is not necessary to put [the ی as] a compensation for the elided, because he elides nothing (R): so that [here also (R)] the rel. n. is [only (R)] مهنیم (IY, R), like مهنیم (IY); but the ی is not a compensation. And, though the opinion of S, as to the elision of one of the two یs in [the dim. of] عطروئن, is what we havementioned, still he does not say here that the rel. n. of the dim. is always formed with [the ی of] compensation, as Z mentions: but says that, when you form the rel. n. of مهنیم, which contains a quiescent ی after the double ی, you elide nothing from it, because, says he, if we elide the ی that is before the م, there remains مهنیم, in the rel. n. of which one of the two یs must be elided; so that مهنیم remains, like حسیری from حسیر; and, since the word becomes mutilated by the elision of two یs from it, they prefer to do that which will not necessitate
an elision of two things, i. e., to retain the ی that is a letter of prolongation, in order that by it and the م the two double ی's may be kept farther apart. And here the opinion of S may be the same as (1) the opinion of Mb, vid. that the rel. n. is always [formed] with [a letter of] prolongation, since nothing is elided from the word; and in that case the ی in مُهْبَيْبَي ی is not for compensation: or (2) his own opinion on عَطْرَد، vid. that one of the two likes is elided, with or without compensation; but that, in the rel. n. of that [dim] which contains the ی of compensation, you elide nothing, from fear of mutilating the word by elision of two ی's; while, in the rel. n. of that dim. which does not contain the ی of compensation, you elide the ی pronounced with Kasr, saying مُهْبَيْبَي، as in the rel. n. of the act. part. of حَيْم، and in the rel. n. of حُمَيْر، since there is no mutilation here, and the ambiguity is not heeded. And the second of the two alternatives is preferable, in order that the doctrine of S here may not be altogether contrary to his doctrine on عَطْرَد; but it is contrary to what Z and IH mention (R). The language of IM "And the third of such as," [meaning "And such as the third of" (Sn).] "طَلِيبٌ is elided" is unrestricted enough to include (1) such as غَرْيَل dim. of غَرَال a gavelle, rel. n. غَرْيَل، which is unequivocally included by many, though [A asserts that] S uses only the
non-dim. in his exs. : (2) ḍīm having no wife, or no husband, rel. n. ḍīm, which is necessarily implied by the unrestrictedness of the language held by S and the GG; but Sf says “You say ḍīm rel. n. ḍīm, because, if you elided the mobile ی, there would remain nothing to indicate it” (A), so that ḍīm would be confounded with the rel. n. of ḍīm inf. n. of ʿām had no wife (Sn).

§ 299. They co-ordinate ʿalīl ʿaṣal and ʿaṣal ʿalīl, when unsound in the l [below], with ʿaṣal ʿaṣal [297] (IM) in [the necessity for (IA)] elision of the [aug. (Sn)] ی, and pronunciation of the ی with Fath, [if it be pronounced with Kasr (A),] as ʿAdī and ḍīm ʿadī ḍīm Kuṣayy, rel. ns. ḍīm and ḍīm ʿaṣal ʿaṣal, like Ghanīya and (A) [Amīya ḍīm Umayyā, rel. n. ḍīm ḍīm and (A) [Amīya (IA, A). The first ی [in ḍīm and ḍīm] is elided; then the Kasra [in ḍīm] is converted into Fatha [296]; then the second ی is converted into l [684]; and then the l is converted into ی [300]: so that you say ḍīm ḍīm and ḍīm ḍīm (Aud). The elision and alteration occur because of the number of ی s: for, four ی s being combined in [the rel. n. of] ḍīm ḍīm [and ḍīm ḍīm], they deem that heavy; and therefore elide one of the ی s, and convert the second into ی, in order to lighten the expression by variety, because what is deemed heavy, according
to them, is the combination of homogeneous things (IY). The language of IM appears to imply that the co-ordination is necessary; and that is expressly stated by him in the Kāfiya, and by his son [BD, and by IA] also. But some mention two ways, elision, as exemplified; and retention, as ُتدْخَنْتُ and ُقُصِّي للْهِ [below] (A). Y asserts that (S) أُمْهِي [301, 302] is said (S, M, SH) by some of the Arabs (S, M), the first ى being retained, because there is little heaviness, on account of the Fatha before it (R); contrary to ُغَنِيَ (SH), where [IH says that (R)] ُغَنِيَ does not occur (R, Jrb), on account of the Kasra (Jrb); whereas, according to what Y transmits, ُغَنِيَ is sometimes said (R). And [Sf says that (R)] ُعَلِّيٌ [above] is said (S, R) by some (R). But ُعَلِّيٌ is heavier [than (R)], on account of the Kasra (S, R, A) of the ى (A) in it (R). And the language of IM comprises such as ُكُسَى dim. of كَسَى a wrapper [281], on which there are two opinions, some saying that retention is necessary, [which is the preferable opinion (Sn),] as ُكُسَى with two double ى s, [because, says AH, the ى of the dim. may not be elided, since it denotes a meaning, which remains; nor the last ى, because that would entail mobilization of the ى of the dim. (Sn)]: while some allow ُكُسَى (A), eliding the ى of the dim., and converting the second into and then the ى into ى; but this is weak (Sn). S says.
that some of the Arabs say \( \text{أَمْوِي} \) [311] with Fath of the Hamza, as rel. n. of \( \text{مَيِّنَة} \), as though, says he, they restored it to its non-dim., from desire of lightness (R); but \( \text{أَمْوِي} \) is anomalous (SH), the regular form being with \( \text{ضَمَم} \) (Jrb). And \( \text{تَكِيَة} \) \( \text{تَحْوَى} \) a greeting [301] is treated like \( \text{عَنْقَي} \) (SH), because, though \( \text{تَكِيَة} \) is orig. \( \text{تَعْلَة} \) [338], still, since by incorporation it becomes like \( \text{فَعِيلَة} \) in vowels and quiescences, and therefore shares with such as \( \text{عَدَي} \) and \( \text{عَدَي} \) in the cause for elision of the [first] \( \text{i} \) in the rel. n., and for conversion of the [second] \( \text{i} \) into \( \text{ر} \), its first \( \text{i} \) is elided, and its second converted into \( \text{r} \), because it shares with them in the cause, though it differs from them in measure, and in the quiescent \( \text{i} \)’s being an \( \text{ع} \) (R). The rel. ns. of \( \text{ثُدَي} \) \( \text{تَصْيَى} \) \( \text{ثُدَي} \) breasts (S), and \( \text{عَصْي} \), when proper names (R),] are \( \text{قْسُو} \) (S, R), \( \text{قْسُو} \) (S), and \( \text{عُصْرُى} \), the \( \text{ف} \) being pronounced with \( \text{ضَمَم} \), because it is orig. with \( \text{ضَمَم} \), and is pronounced with Kasr only for alliteration to the Kasra of the \( \text{ع} \); so that, when the \( \text{ع} \) is pronounced with Fath in the rel. n. [296], the \( \text{ف} \) returns to its o. f. (R). If, however, \( \text{فَعِيَل} \) and \( \text{فَعِيَل} \) be sound in the \( \text{ل} \), nothing is elided from them, as \( \text{عَقِيَل} \), \( \text{عَقِيَل} \), \( \text{عَقِيَل} \), \( \text{عَقِيَل} \), \( \text{عَقِيَل} \), \( \text{عَقِيَل} \) (IA, A). This is the opinion of S, and is to be
understood from IM's saying "when unsound in the J" [above]. But Mb holds elision to be allowable in the case of both [تُنْعَبَل] (Sn), the two ways, according to him, being regular, by analogy to such instances as have been heard, whence ٍ[تُنْعَبَل] [311], and ٍ[تُنْعَبَل] [311], ٍ[تَعْيِدْ], ٍ[تَعْيِدْ], ٍ[تَعْيِدْ], ٍ[تَعْيِدْ], and Sf agrees with Mb, saying that elision in this case is not anomalous, and is very frequent in the dial. of AlHijaz. Mb's putting ٍ[تُنْعَبَل] and ٍ[تُنْعَبَل] on an equality, however, is said not to be good, since elision has been often heard in ٍ[تُنْعَبَل], but in ٍ[تُنْعَبَل] only in the case of ٍ[تُنْعَبَل] [311] (A). The rel. n. of [نَعَلٍ, as (M, R)] [أعُدْرٍ [and ٍ[حَلُوبٍ (R)],] is [ٍ[عُوْرٍ, as (M, R)] [297] (M, SH) and ٍ[حَلُوبٍ (R), by common consent (SH), no distinction being made between the unsound and sound in the J, and the J not being elided from either of them (R).

§ 300. The final of the n. is (1) an I [below]; (2) a ٌ, [301, 302, 305]; (3) a ٌ [301—303, 305]; (4) a Hamza preceded by an I [304]; (5) a Hamza not so preceded; (6) some other letter. The last two kinds are not altered on account of the ٌ of relation. We shall now mention the [first] kind, whose final is an ٍ [above] (R). The [final] ٌ is [second,] third, fourth, fifth, or sixth (Jrb). If the ٌ be second, then the word is either curtailed of its J, like [the pre. n. in] ذَا مَالٍ and ٍ[خَرِيدٍ] [16], when
used as names, and like [260, 278, 683], while there is no fourth; or constituted with no ج, like [171], ما, and ض when used as names. If the ﺪ be third, it is either converted from the ج, as in ﻻَصَ [684, 719], which is more frequent; or راد., as in ﻢَمَي [206] and ﻢَي [204]. If it be fourth, it is (1) converted from the ج, as in ﺪَمَي [248, 272]; (2) co-ordinative, as in ﺪَمَي [248, 272]; (3) denotative of femininization, as in ﺪُمَي [272, 359]; (4) راد., as in ﺪَمَي [598] and ﺪَمَي [501]. If fifth, it is (1) converted, as in ﻢُمَصَ [727]; (2) co-ordinative, as in ﺪِمَي [253, 395]; (3) denotative of femininization, as in ﺪِمَي [248, 378]. And, if sixth, it is (1) converted, as in ﻢِمَي; (2) co-ordinative, as in ﻢِمَي, and in ﺪِمَي [482, 483] when a proper name; (3) denotative of femininization, as in ﻢُمَي [248, 272]; (4) only for multiplication of the formation, as in ﻢِمَي [272, 401, 497, 673]. The ﺪ second, (1) when curtailed of the ج, (a) if replaceable by a sound letter before the formation of the rel. n., is converted into that letter in the rel. n., as ﻢَا ﺪَي when a proper name, rel. n. ﻢَا [306], by elision of the post. [309], the ﺪ being here converted into ﺪ, because you never affix this ﺪ to a n. except when the n. is capable of standing by itself, and being
infl., without the ی [301]; while the rel. n. of ٔ ٌ نَّس [306] and َّنٌ نَّس [301], when proper names, is similar: (b) if not replaceable by a sound letter, has the ٌ restored, as َّنٌ ٌن ٌن, when used as a name, and ُشٌشٌ, rel. ns. ُدٌد [306] and ُشٌشٌ [306]; while the rel. n. of ٔ ٌن [306] and ٔ ٌن [301], when used as names, is similar: (2) when constituted with no ٌ, has its like added to it [306], because the n. that the ی of relation is affixed to must, as we said, be capable of being infl. without the ی ; and, when you add an ِ to it, then, two ِs being combined, the second of them is converted into Hamza [683], as ُرٌرٌ, and ُلٌلٌ [294], not into ِ, as in rel. n. ُرٌرٌ [below], because the occurrence of the Hamza as a final after the ِ is more frequent than that of the ُ [306]. Thus [306] in the saying ُمٌمٌمٌ ُمٌمٌمٌ the quiddity of the thing is related to the ُمٌمٌm used as an interrog. about the essence of the thing [180]; while he that says ُمٌمٌ converts the Hamza into ِ, because they approximate one to the other. And the state of the ِ and ی when second, having no third, is exactly like that of the ِ, as ُنٌنٌ, rel. n. ُنٌنٌ [306]; and ِنٌنٌ [301], rel. n. ُنٌنٌ [306], orig. ُنٌنٌ, but treated like the rel. n. of ُخٌخ [302] (R). The ِ third is converted into ِ (IY, R, Jrb), unrestrictedly (R), whether it be [converted (Jrb)] from ِ ِ, as in
a staff (IY, Jrb), rel. n. مَّثَيَّرٍ [294], and a
certain weight, rel. n. مَّثَيَّرٍ (IY); or from a ي, as in
a mill or mill-stone (IY, Jrb), rel. n. رَحْوَي [294],
and a youth, rel. n. فَتَقْوَي [or be rad., as in مَّثَيَّرٍ and إِذَوَي ] (IY).

They call him that carries the دِوارَة ذَوَاتِي ـ inkhorn، which
is a hideous solecism, and a sheer blunder, [such as does
not proceed from many of the vulgar, much less from
the distinguished (CD),] the proper way being to say
ذَوَاتِي دِوارَة، because, the ـ of feminization being elided [295],
the n. remains in the form of دِوارَة، commensurable with
the abbreviated ترِ، so that, its ـ being converted into و،
as in the abbreviated ترِ، is said, like فَتَقْوَي rel. n. فَتَقْوَي
[above] (D). The ـ is not elided on account of the
two quiescents, as it is in such as التَّفَتَّيْنِي الْمَرْضِفٍ the smart
youth [663], because, if it were elided, the preceding
letter would retain its فَتَحٌا as an indication of the
elided ـ; for, when a letter is elided on account of a cause,
not as forgotten, the vowel of the preceding letter remains
unaltered, as in قَاتِي اَعصَا [719]; so that the rel. ns.
of عَصَا [306] and فَتَقْوَي عَصَا and فَتَقْوَي with فَتَحٌ،
since, if pronounced with كَسْرٍ on account of the ي،
they would be mistaken for [the rel. ns. of] words whose
ـ is elided as forgotten, like يِدَي and دِمُي [306]; and

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thus the fundamental rule, that the letter before the د of relation should always be literally pronounced with Kasr for affinity to the د, would be infringed. Nor is the ِ changed into Hamza, because the unsound letters are more akin one to another. Nor is it converted into د, from dislike to the combination of د s [301] (R). There is no difference in this case between the د whose o. f. is د, like the ِ of قاف، derived from قوف،, and the ِ whose o. f. is د, like the ِ of حيَّ, derived from حَيِّráم، their predicament here being contrary to their predicament in the دu., where the ِ is restored to its o. f., as قوف، and حيَّráم [229]. The difference between the two cases is that, the sign of dualization being single, and the letter before it being always pronounced with Fath, the elements of heaviness are not combined in the دu. word: whereas, the sign of relation being a double د that stands in the place of two د s, and the letter before it being always pronounced with Kasr, if the ِ were converted into د, the word would contain such a succession of Kasra and د s that the pronunciation of it would be found too heavy (D). Nor is the د of such as رُقْرَى، converted into ِ، notwithstanding its mobility and its being preceded by a letter pronounced with Fath, because its vowel is accidental [684], since the د of relation is not so completely attached as to be like part of what precedes it (R): The ِ fourth, (1) if converted or
co-ordinative [or rad. (R)], is most [commonly and (R)] commendably converted into , (IY, R), not elided, because it is a rad., or a substitute for a rad., or co-ordinated with a rad. (R): you say 3 ملَّهَرْي [306, 307], [and 3 أرْطَهْي ] (IY); and we have heard the Arabs say 4 أعيَّي from أعيَّا [A'yā], [ from impotence or أهْمِيَّة impotence (ID),] the Banū A'yā being a clan of the Arabs of Jarm; and you say 2 أهْوَي [281] (S): (2) if for feminization, (a) [when the second letter is quiescent (IY),] is most commonly elided (IY, R), as 3 دَنْيَيْي (Jh), because, when the very sign [of feminization] has to be removed, it should rather be elided, in order that the pure aug. may be distinguished from the rad. or quasi-rad.: (b) when the second [letter] of the word is mobile, as in 3 جَمَرَي [272, 294, 306, 307], must be elided, [as shown below,] because the heaviness is augmented by the vowel. If the second [letter] of the word be quiescent, the 1 of feminization may be assimilated to the converted, co-ordinative, or rad. 1, as 3 حَبْلَّي [307] (R) and 3 دَنْيَأْي (Jh); and to the prolonged 1 of feminization, another 1 being added before it, and the 1 of feminization being converted into , as 3 دَنْيَأْي [307] and 3 حَبْلَّي, like 3 يشَكْأي [304] (R). But, as for 3 جَمَرَي, [شَكْأي, and the
-like (IY), you say $\text{{\textcircled{S}, IY}}$ and $\text{{\textcircled{S}, IY}}$, not $\text{{\textcircled{S}, IY}}$, nor $\text{{\textcircled{S}, IY}}$, because it is heavy, on account of the sequence of vowels (S). And, as the $\text{1}$ of femininization may be assimilated to the converted, co-ordinative, or $\text{rad.}$ $\text{1}$ in conversion, so the converted, co-ordinative, or $\text{rad.}$ $\text{1}$ may be assimilated to the abbreviated $\text{1}$ of femininization in elision, as $\text{306}$, $\text{\textcircled{S}, IY}$, and $\text{\textcircled{S}, IY}$; and to the prolonged $\text{1}$ of femininization, as $\text{\textcircled{S}, IY}$, $\text{\textcircled{S}, IY}$ [below], and $\text{\textcircled{S}, IY}$ (R). [According to Jrb,] the co-ordinative $\text{1}$ is in the predicament of the $\text{1}$ of femininization (Jrb); and IM's treating the preponderance of conversion as peculiar to the $\text{rad.}$ [below] gives rise to the notion that the co-ordinative $\text{1}$ is like the $\text{1}$ of femininization in the preponderance of elision: whereas he distinctly declares in the Kāfiya and its Commentary that conversion in the co-ordinative $\text{1}$ fourth is better than elision, as in the $\text{rad.}$ [below]; but mentions that elision in the co-ordinative $\text{1}$ is more suitable than in the $\text{rad.}$ [below], because the co-ordinative $\text{1}$ is similar to the $\text{1}$ of $\text{\textcircled{S}, IY}$ in being $\text{aug.}$ (A), and elision of the $\text{aug.}$ is better than elision of the $\text{rad.}$ (S). By "$\text{rad.}$" [above] he means "converted from a $\text{rad.}$, or $\text{1}$", because the $\text{1}$ is not $\text{rad.}$, when unconverted, except in the $\text{p.}$, [like the $\text{p. \text{\textcircled{S}, IY}}$ (Sn),] or quasi-$\text{p.}$ (A), like the $\text{n. \text{\textcircled{S}, IY}}$ [180] (Sn). S mentions only two methods, [conversion and elision,] in the co-ordinative $\text{1}$ and the $\text{1}$ converted from
a rad.: but A Z adds a third in the co-ordinative I, vid. separation by the I, as in اَرْطَارِي ْحَبْلَوَيَّ, and transmits مُّصَطْفَيَّ (above); while S F allows it in the [ I converted from a] rad., as مَرَّمُوَرَتَ (A). The [abbreviated (A)] I fifth or upwards is elided unrestrictedly (R, A), without dispute, because of the heaviness (R), whether the I be [converted from a] rad., as in مُّصَطْفَيَّ [294] and مُّسَتَدْمِي [727], rel. ns. مُّصَطْفَيَّ [below] and مُّسَتَدْمِي; or for feminization, as in خُلِّيَّتَيَّ and حَبَّارَيَّ [272], rel. ns. حَبَّارَيَّ and خُلِّيَّتَيَّ; or co-ordinative, as in حَبْرَكَيَّ [294, 397], rel. n. حَبْرَكَيَّ; or multiplicative, as in قَبْعَرْكَيَّ [272, 401], rel. n. قَبْعَرْكَيَّ (A). The saying of the vulgar مُّصَطْفَرَيَّ is a mistake, the correct form being مُّصَطْفَيَّ [above] (Jrb).
When, however, the I is fifth, converted [from a rad. (A)], and preceded by a double letter, [as in مُعَلِّي, the method of S and the majority is elision; and this is the method intelligible from the unrestricted language of the IM; but (A)] Y treats it (R, A) like the fourth (R), as in مُلْهَيَّ (A), allowing conversion (R, A), which is weak (A), and elision (R). His idea is that, the I being fifth only because the J is doubled, and the letter doubled with incorporation being virtually a single letter, the I is, as it were, fourth (A); so that مُعَلِّي, according to him, is like مُلْهَيَّ [above] (R). But [S
objects that (R), if so (S),] he ought to allow [conversion in the ] of femininization also, when fifth, as (R) ٍ١٢٠٨٠ from (S)) [288] (S, R), since it is allowable when the ] is fourth (R), as [١٢٠٨٠٨٠ is allowable from (S)] ١٢٥٢ (S, R); whereas neither Y nor any other allows this. Y, however, is not liable to that objection, because elision, being the general rule in the ] of femininization, when fourth, is necessary in what is like the fourth; whereas in the converted ], when fourth, conversion is the general rule (R). And [S objects also that (R)], if a fem. upon the measure of ٣٧٥ [375] (S, R), ٣٧٦ or the like (R), similarly incorporated (S), be used as a name for a man, it ought to be [declined by Y as ٢٢١٢ (S)] triptote (S, R), because it is then like ٣٧٦ [below] when used as a name for a masc. (R), the incorporated being treated like a single letter (S); whereas no one says that (R). For, when a fem. bare of the ٢ is used as a name for a masc. (R and A on the diptote), the condition [of diptote declension] prescribed for it is that it should exceed three [letters] (R). If triл., it is triptote unrestrictedly, [i. e., whether its medial be mobile or not, and whether it be foreign or not (Sn),] contrary to the opinion of Fr and Th, who hold that it is diptote, whether its medial be mobile, as in ٣٧٥٢٦; or quiescent, as in ٢٢١٢٦: and to the opinion of IKh on the mobile
in the medial. But, if it exceed three [letters], literally, as in 
[عَنَاقُ], or constructively, but quasi-literally, [the elision being regular (Sn),] as in جَيْلُ [658] contracted from جَيْلُ the she-hyana by [elision of the Hamza after (Sn)] transfer [of its vowel, such elision being regular (Sn)], it is diptote (A). Neither mobility of the medial nor foreignness avails, because the influence of the original feminization, being weak on account of its sign's being supplied, is removed by the masculinization supervening in the application to the proper name, except when the place of its sign is occupied by a letter, the pre-existing vowel [of the medial] not being a sufficient equivalent; so that جُرُّ and مَّا [18] are like نَرْحٍ and لُوطٍ, because, all being proper names of a masc., the ʃ is not supplied: and therefore قَدَمٌ [above] and جُرُّ are triptote, for want of the additional letter; while عَقَربُ is diptote, because the ب stands in the place of the ʃ of feminization [282] (R on the diptote).

§ 301. The final ی is (1) second, [the word being] (a) curtailed of the ل, as in ذِئبُ مَالٍ نَهٍّ and وَلَدٍ when used as names [300]; (b) constituted with no ل, like فَي ٌ [300, 306] and كَي [306]; (c) curtailed of its ف, like شَيْخٌ في [306]: (2) third, preceded by (a) a mobile, the vowel of which is always Kasra, as in the blind and
the sad : (b) a quiescent, (a) a sound letter, as in طبَّب [302], رَقَب [243]; (b) an l, as in رَأَب [302, 305]; (c) a ی incorporated into it, as in طَّلِى [302]: (3) fourth, preceded by (a) a letter pronounced with Kasr, as in القاضى the judge and the raider : (b) a quiescent, (a) an l, as in سِقَاية [266, 302, 305]; (b) a ی incorporated into it, as in فَصِى [299]; (c) something else, as in قَرَأَى [302, 661]: (4) fifth, preceded by (a) a letter pronounced with Kasr, as in البَرَابي the competitor in shooting : (b) a quiescent, (a) an l, as in دَرَحَأ [282, 302, 683] and دَرَحَأ [272]; (b) a ی incorporated into it, as in جِرْسِى [303]; (c) something else, as is قَضَى [302] upon the measure of إِنْقَصَلَ from قَضَى [382]. The final ٰ is (1) second, [the word being] (a) curtailed of the ی, as in ٰدُو مَيَال فِتْر زَي١ [300]; (b) constituted with no ی, as in ٰلَو [300] and ٰلُو: (2) third, preceded by (a) a quiescent, as in غُرْرِه [302], غُرْرِه [302], and غُرْرِه; (b) a letter pronounced with Damm, as in سُرَرُه upon the paradigm of سُرَرُه [254]: (3) fourth, preceded by (a) a quiescent, as in شُقَأة [266, 302, 305]; (b) a letter pronounced with Damm, as in حرَّة [248] and حرَّة [385]: (4) fifth, preceded by (a) a quiescent, as in
short and big-bellied [302] and مَّغْرَبَ [302, 722]; (b) a letter pronounced with ؤم، as in تَلْسَمْرَة [390,675 721]. If the letter before the final ی and، were pronounced with فatha, they would be converted into ٰ [684, 719]; if the letter before the final، were pronounced with Kasr, the، would be converted into ی [685, 724]; and, if the letter before the final ی in the n. were pronounced with Damm, the Damm would be converted into Kasra (R). The final ی, then, is single or double [303]; and, if single, is preceded by a mobile or quiescent. The final، also is single or double: but [in the decl. n.] the single [not followed by the ی] is always preceded by a quiescent, because, if preceded by a letter pronounced with Fatha, it would be converted into ٰ; while there is no decl. n. in the language whose final is a، preceded by a Damma or Kasra [721] (Jrb).

Every thing that we have mentioned, or shall mention, as to the predicaments of the یs and،s in the cat. of the rel. n., is as may be mentioned; and those یs and،s whose predicaments we do not mention are not altered in the rel. n. from their state (R). That being so, let us now speak of the single final ی preceded by a mobile. The vowel of that mobile [in the n.] is always Kasra, because, if it were Fatha, the ی would be converted into ٰ, which is not what we are dealing with; while there is no n. in the language whose final is ی
preceded by a Ḍamma (Jrb). The [single (Jrb)] final ی preceded by a letter pronounced with Kasr is [second,] third, fourth, fifth, or sixth (M, Jrb). [For the predicaments of the ی second see §§ 300 and 306.] The [final ی (IY, SH)] third [preceded by a Kasra (IY, SH), as in شی (IY, Jrb),] is converted into ə (M, SH) in the rel. n. (Jrb), from dislike to the [combination of (Jrb)] ی s (R, Jrb) together with the vowel of the letter before the first of them (R); and the preceding letter is pronounced with Fath (SH), as ə مَسْكِرِي (M, SH), the Kasra being changed into Fatha (IY, R), as in ə نَیرِ [296] (IY, Jrb), because of the heaviness of the succession of Kasras together with the ی of relation (IY). The fourth, (1) [if the second letter of the n. be quiescent (R), as in ہَاَلیہ (IY, R), ہَاَلیہ a wine-shop (IY), and ہَاَلیہ (IY, R) a man’s name (IY),] is (a) elided, as ə قَاضِی (M, SH), ہَاَلیہ (M), and ہَاَلیہ (IY), from dislike to the combination of the ی s and the two Kasras (Jrb), the o. ə, being ə قَاضِی and ہَاَلیہ (IY); and this is the better way (M, SH), according to [Khl and (R)] S (IY, R), because the converted or rad. 1, when fourth, may be elided [300], notwithstanding its lightness; so that the ی, being heavy in itself and by reason of the Kasra before it, must be elided when the ی of relation is attached to it (R): (b) converted, as ə قَاضِی [303] (M, R), ہَاَلیہ.
(M), and يَرَمِيُّ (IY, R), such as تَقَذَّيُ (IY, R) and يِتْرِيُّ (IY), like كَرَيُّ, vid. Mb, because the quiescent is like the dead and non-existent [296] (R): (a) the poet [‘Umāra (IY), Al Aʿšā (AAz), Al Farazdal according to Th, or an Arab of the desert according to others (MN),] says

وَكَيْفَ لَنَا بِالشَّرْبِ إِنَّ لَمْ يَكُنْ لَنَا دَرَاهِمٌ عِندَ الْحَانِيِّ وَلَا نَقْدٌ (S, M, A) And how shall we have (the enjoyment of) drinking, if we have not dirhams at the vintner's nor money? (AAz, MN), in full كَيْفَ التَّشْرَبُ لَنَا (AAz), i. e. كَيْفَ لَنَا الْتَّشْرَبُ بِالشَّرْبِ (MN); but حَانِيُّ is better, as says the poet ['Alkama Ibn 'Abada (S)]

كَأَسٌ عَرِيْرٌ مِنَ الْأَعْنَابِ عَتَقْهَا # لِبَعِيضٍ أَرْبَابِهَا حَانِيَةُ حَوْمٌ A lord's cup of wine made from grapes, that he has laid up till it is old for some of its patrons, heady wine (S, IY): (b) IM appears to say that in such cases conversion is universal: but others mention that the conversion is, according to S, one of the anomalous alterations in the rel. n.; and it is said not to have been heard except in this verse (A): (2) if the second be mobile, as in يَتَقْيُ [when used as a name], contracted from يَتَقْيُ [759], must be elided (R). And in other cases, [i. e. when fifth or sixth (R, Jrb),] the يِ is [always (M)] elided, [without dispute (R),] as مُشْتَرِيُّ (M, SH) and مُسْتَسْتَرِيُّ (M, R,
Jrb), since the \( \text{i} \), notwithstanding its lightness, must be elided in this position [300] (R). The rel. ns. [in the cat. (SH)] of مَكْيَبٍ [281], however, [which is orig. مَكْيَبٍ (Jrb, Sn), act. part. of حَيّا (IY, Jrb, A),] are [upon the model of (SH)] مَكْيَبٍ and مَكْيَبٍ, like مَكْيَبٍ and مَكْيَبٍ [299] (M, SH, A), because the final \( \text{i} \) [in مَكْيَبٍ, being fifth (R),] is necessarily (R) elided, as in مَكْيَبٍ [above] (R, Jrb); so that مَكْيَبٍ remains, which, being like قَسَى [299], though the \( \text{i} \) [in the former] differs from the \( \text{i} \) [in the latter], is treated like قَسَى, as we said of مَكْيَبٍ [299]. And مَكْيَبٍ is not like مَكْيَبٍ, because, the \( \text{i} \) fifth being necessarily elided, two double \( \text{i} \) s are combined [in the rel. n.], contrary to such as مَكْيَبٍ [298] (R). Jr says that مَكْيَبٍ is better, [because there is no succession of \( \text{i} \) s (Sn)]; but Mb says that مَكْيَبٍ [with the two double \( \text{i} \) s (R)] is better (R, A), because, says he, I do not heap elision after elision upon one word (Sn). Four \( \text{i} \) s are [allowed to be (Sn)] combined in مَكْيَبٍ, because the first and third are quiescent (A).

And the pass. part. مَكْيَبٍ is like the act. in that; for the \( \text{i} \) fifth is elided according to rule [300], and then you do what we have mentioned in the case of the act. part. (IY). When the [single final], occurs third or upwards, preceded by a letter pronounced with Damm, as in سَرْ.
and تَرْنُة, then in the rel. n. the م, must be converted into ی, and the Damma into Kasra; so that the n. becomes like قَاطِف and حَمْم [above]. That is because you elide the ن in the rel. n. [295]; and, as we have mentioned [300], the ی of relation is like an independent n. [302, 306] in that the n. before it ought to be capable of being independent and infl. [without it]; so that, on elision of the ن, the م preceded by a letter pronounced with Damm becomes final in the decl. n.; and is therefore converted into ی, as in أَدْل [243, 685, 721]. Then, in the tril., the rel. n. is formed with Fath of the ع [296], and conversion of the ی into ی, [as یُمَتَّع, like یُمَتَّع], and, when the م is fourth or upwards, as in عَرْقُو ی and عَرْقُو ی [399], you say یُمَتَّع and یُمَتَّع, like یُمَتَّع and یُمَتَّع; while, in the fourth, some of the Arabs say عَرْقُو ی with Fath of the ق, like قَأَصَرِی; but, in the fifth and upwards, the only method is elision [310], as یُمَتَّع, like یُمَتَّع and یُمَتَّع [above] (R).

§ 302. What was mentioned before was the predicament of the final م and ی when preceded by a mobile [301]; and this is their predicament when preceded by a quiescent. The م, when preceded by a quiescent, is not altered in the rel. n., by common consent, whether it be third, as مَرْتَزَبَی [below], مَرْتَزَبَی [from مَرْتَزَبَی a desert (Jh)], مَرْتَزَبَی
from *Sāwa, [a fine city between ArRayy and Hamadhān (MI),] and قصيدة وُلِّية an ode rhyming in و, or fourth, as in مَقاَروِي and جَنَّطِانِي [below]; or fifth, as in مَغْرِي [301]. For the و, when preceded by a quiescent, is not deemed heavy before the ى, because the heaviness is lightened by the difference of the two unsound letters, and by the quiescence of the letter before the first of them; and, since you have recourse to the و, notwithstanding its being preceded by a mobile, in such as أَعْمَى, and, according to some, قَامَّوِي [301], much more ought you to leave it unaltered when preceded by a quiescent. According to this, then, there is no discussion about the و preceded by a quiescent, except in such as غَرَزَى [below], where, as will be seen, there is a dispute as to whether its غ should be pronounced with Fath or made quiescent [in the rel. n.]; and the discussion is only about the ى preceded by a quiescent. When the ى is third, and the preceding quiescent is a sound letter, then, if the ى. be bare of the و, as in غَرَزَى [below], there is no alteration in it, by common consent, because lightness is produced by the quiescence and soundness of the غ, and because what encourages to alteration is wanting, vid. elision of the و (R). You say غَرَزَى [above] from غَرَزَى, and غَرَزَى طَبَّى [above] (S, M), without dispute (IY); and do not alter the و or ى in this cat: (S), because it is a quasi-
sound letter [720] (S, IY). But there is a dispute about the n. that the š is affixed to (M). If the n. be conjoined with the š, Khl and S form its rel. n. without any alteration except elision of the š [295], saying كَبِيْرٍ [below], نَمْزَىٰ [in the cat. of the ي], and similarly غُزُرُى [301], عُرُوْى, and رَسُوْى, and in the cat. of the ى; with quiescence of the ع in the whole of them, since lightness is produced, and the general rule is absence of alteration (R). Y told us that IA 1 used to say عُطُبِيْنٍ from عُطُبِيْنٍ and [the statement] that the s are not altered is confirmed by their saying بَنُو جِرْوَى from the Banū Jirwā, who are a tribe of the Arabs (S) in Ḥumais Ibn Udd (IHB). Y, however, used to pronounce the [quiescent (IY)] ع [in the whole of them (R)], whether in the cat. of the ى or ي, with Fath (IY, R), as كَبِيْرٍ from كَبِيْرٍ a doe-gazelle, عُرُوْى from عُرُوْى [724], and عُرُوْى from عُرُوْى a loop or handle (IY); doing so in the cat. of the ى in order that the word might be lightened by conversion of the ى into [300] and in the cat. of the ى by assimilation to the cat. of the ي. That is peculiar to the tril., because the tril. is formed for lightness, which is therefore sought as much as possible, so that you say only كَبِيْرٍ from كَبِيْرٍ [301]: and to the n. containing the š, because the alteration by elision of the š encourages to [further] alteration by pronunciation with Fath; and also because
it is intended to distinguish between the masc. and fem., as in فَعَلَ and فَعَلَتْ [297]. What induces Y to venture upon this in the cats. of the ي and و, notwithstanding its extreme irregularity, is their saying قَرَّى [below] from تَرْبَة, and قَرَّى and بِطَوَى and بَنْو إِنْيَة, which are two clans (R). Zj used to incline to this opinion, arguing that the validity of the alteration is in the s of femininization, [the elision of which encourages to further alteration]. But, as for Y, no argument in favor of that [alteration] has been transmitted from him (IY). Khl used to make excuse for Y in the cat. of the ي, though not in the cat. of the و, because in the cat. of the ي the mobilization of its ع converts its ي into و [300], so that the rel. n. becomes somewhat light; for, though a little heaviness is produced by the vowel, more lightness is produced by it than heaviness: whereas in the cat. of the و, nothing but heaviness is produced by the mobilization of its ع; nor has any instance of it been transmitted by hearsay, as have قَرَّى [above], بَنْو إِنْيَة, and بِطَوَى been transmitted. Notwithstanding this [excuse], however, Khl prefers what we first mentioned. But بَدْو [311], being from بَدْو a desert, which is bare of the s, is anomalous according to all. Such is the predicament of the ي third, when preceded by a sound quiescent. But, if the quiescent be not sound, it is either a ي or an l; though it
may be a, that has become ى, as in طَى [685, 747]. If it be a ى, which is necessarily incorporated into the final ى, then in the rel. n. the incorporation must be dissolved, in order that four ىs may not be combined in the formation constructed for lightness; so that the ى is mobilized with Fath, which is the lightest of the vowels. Then the ى, if it be a ى, returns to its o. f., as طَى α fold, rel. n. طَى [294], because the cause of its conversion into ى, vid. the combination of the ى and ى, together with the quiescence of the first, is removed; but, if it be a ى, it remains unaltered, as حَى living [307], rel. n. حَى [294, 306]. In both cases the second ى is converted into ى, because a ى preceded by a mobile would be deemed heavy before the ى of relation; not into ى, because its vowel and the vowel of the letter before it are accidental, since they owe their existence to the ى of relation, which is like a separate n. [below]. But the ى is not converted into ى, either because its vowel is accidental [684]: or because the ى is not converted when the ى is an unsound letter [728]: whether the ى be converted, as in حَى loved; or not converted, as in طَى was hungry [below] (R). I asked Y the rel. n. from حَى a serpent, and he said حَى [307], from dislike to the combination of ى s, the proof of that being the saying of the Arabs حَى from بَى بُهَدَّلة; and, if you form a rel. n. from لِى [685, 747]},
you say ٌلو (S). Those, however, [says S (R),] who say ٍفي (S, IY, R) and ٍدي (IY, R), not minding the heaviness (IY), because the heaviness in them is one (R); and IAl used to say ٍفي, and ٍتي from ٍية [above] (S). Apparently, however, ٍامي is better than ٍفي, because the tril., being orig. formed for lightness, is bound to avoid, more scrupulously than the formations exceeding three letters, what conduces to heaviness, whence their saying ٍني with Fath, but not ٍنذ (296). If the quiescent be an ٌ, which is never aug., but is converted from the ُع, as in ُأيْ and ُأَىْ, and in ُرَأَيْ and ُرَأى [301, 305, 723], the method most agreeable with analogy is to leave the ٍ unaltered, as in ٍدي [above]. Those who pronounce [the ُع] with Fath there, saying ٍدي from ٍدي, do not pronounce the ُع with Fath here, because this would not be possible for them, except by converting the ٌ into Hamza, ٌ, or ٌ, which would augment the heaviness. Though the ٌ in ُأَيْ and ُرَأَيْ is not converted into ٌ, and then into Hamza, as in ُرَدْيْ [683, 721], because the ٌ before it is not aug. [723], still here, in the rel. n., the ٌ may be converted into Hamza: for, though the ٌ is not deemed heavy before the advent of the ٌ of relation, still, when the latter is attached, heaviness is produced; so that the ٌ is converted into
Hamza, as ٰ from ٰٰ and ٰٰ [305], by analogy to the rest of the final ی's deemed heavy after the ٰ, as in ٰٰٰ, although there is a difference between the two ٰs. And it may also be converted into َ, because the final ی third, deemed heavy on account of the ی of relation after it, is converted into َ, as in ٰٰٰ غربىٰ and ٰٰٰ غربىٰ [301]. All of this is when the ی preceded by a quiescent is third. If, however, it be fourth, then, (1) if it follow a converted ٰ, which is always [converted] from the Hamza, as in ٰٰٰ قرآىٰ [301, 661], because the غ is not converted into َ when the ٰ is an unsound letter, as in ٰٰٰ غربىٰ and ٰٰٰ غربىٰ [above], the ی is not altered in the rel. n., because, the conversion of the Hamza into َ being then not necessary, the َ is virtually Hamza: (2) if the َ be aug., which it often, prevalently, is, as in ٰٰٰ سقآيةٰ [301, 305] and ٰٰٰ نقايةٰ choice part, the ی is converted into Hamza in the rel. n., because analogy would require its conversion into َ, and then into Hamza, if the غ, which prevents it from being final, were not present [721]; and, since the غ drops off in the mol. n. [295], while the ی of relation is virtually separative [301, 306], the ی becomes quasi-final; and is moreover in need of alleviation, because of its combination with the ی of relation; so that it is converted into َ, and then into Hamza, as in ٰٰٰ [above]. It is not converted merely because of its being quasi-final,
as in [230] and [721], since the of relation has a sort of attachment; but because of this, and of the heaviness produced by the combination of s. And hence the [266, 301, 305] is not converted in [above], since there is no heaviness, as there is with the s. But some convert the of in the rel. n. into [305], because the deemed heavy before the of relation is converted into and when it is not elided, as in [282, 301]. Similarly in the case of the fifth, preceded by an aug. 1, as in [301], you may convert the into Hamza, which is the general rule; or into , as in the fourth. If the quiescent before the fourth be a , as in and , its predicament has been already explained [299]. And there remains the predicament of the fifth [or sixth], when the quiescent before it is a [303] (R).

§ 303. The final double [301] is after (1) the first letter, as in and [302]; (2) the second, as in and [299, 302]; (3) the third, as in and [below]; (4) the fourth, as in [below] (Jrb). That [double , if fourth] is of two kinds: for (1) the two s are aug., as in [248, 301], [274, 294], and
in which case both must be elided in the rel. n., whether they denote relation, as in نَصَرٌ [294], rel. n. نَصِيرٌ; or unity, as in رُمَيّ [254, 294], rel. n. رُمِّي; or intensiveness, as in أَحْرَّرٌ [294], rel. n. أَحُرٌ; or have no meaning, as in كُرْسَي [310], rel. n. كُرِّسي; from dislike to the combination of two double ی s: so that the rel. n. is uniform [below] with the n. related to: (2) the second of them is رَاد., in which case, (a) if the second [letter] of the word be quiescent, (a) both ی s may be elided, as مَرْمُوِّس thrown, shot, rel. n. مَرْمُوِس [294]; and similarly یِرُمُوِّس upon the measure of a certain bitter herb [379] from رَمَس, rel. n. یرُمِّس; the best course here also being to elide both on account of the heaviness: or (b) the first alone may be elided, and the second converted into ی, [the first being dropped,] because the رَاد. letter is deemed sufficient, as مَرْمُوِّس and یِرُمُوِّس; while the letter before the ی is pronounced with Fath, because two Kasras with the combination of three unsound letters would be deemed heavy; so that the rel. n. is like قَسَمُوِّس [301], according to Mb (R): but this is a rare dial., the preferable [usage] being opposed to it: АН says in the Ir "but یِرُمُوِّس from مَرْمُوِّس is anomalous" (A): (b) if the second [letter] of the word be mobile, both ی s must be elided, notwithstanding the radicalness of the second,
as upon the measure of قَصْيٍ [274] from حُمَصَيْصَةٍ, rel. n. قَصْيٍ, not otherwise. This, however, is based on the theory that the first of the repeated [letter] is aug., [and the second rad.,] which is the opinion of Khl. The double ی, if fifth, must be elided, without distinction, whether the second be rad., as in أَحَجِّيٍّ enigmas, riddles and أَرَوْيٍ female mountain-goats: or both be aug., as in بَخَثِئٍ [below], when a man’s name, which is diptote because orig. an ultimate pl.; while its rel. n. [below] is triptote, because the ی of relation is quasi-separate, not reckoned in the formation of the ultimate pl. (R). The n. related to and the rel. n. are literally uniform [above], but constructively different (Aud). The first double ی is assumed to be elided, and the second to be put into its place, in order that four یs may not be combined. And the effect of the assumption appears in such as بَخَثِئٍ [above], pl. of بَخَثْئٍ [248], when used as a name, from which a rel. n. is then formed; for you say هَذَا بَخَثِئٍ This is a Bakhāti, triptote, whereas before the formation of the rel. n. it was diptote (A). A prescribes the restriction of use as a name, because the broken pl., when not a proper or quasi-proper name, has no homomorphous rel. n.; but is restored to its sing., from which the rel. n. is then formed [310]. And IHsh in the Aud
 imposes the further restriction of its being a name for a masc., in order to exclude the case where it is used as a name for a woman; for then its preventive of diptote declension is the feminization with the quality of proper name, and is not the form of the ultimate pl. (Sn).

§ 304. The final Hamza preceded by the ʃ [300] is either after an aug. ʃ, or not (R). The final Hamza after an aug. ʃ is of four kinds, (1) a [pure] rad., as in قَرِئَام a devotee and صَمَّام fair, clean (IY, R): (2) a pure aug., which is the Hamza (R) converted from the ʃ (IY) denoting feminization (IY, R), as in صَفْرَاء حَمْسراء [248, 263, 272, 683] (IY): (3) neither a pure rad., nor a pure aug., which is of two kinds (R), (a) converted from a rad. letter, as in كَسَآ and رَدِ [683, 723] (IY, R); (b) converted from an aug. ى (IY) co-ordinated with a rad. letter (R), as in عَلِيْبَا and جَرْبَآ [248, 273, 683] (IY, R). The n. ending in the Hamza converted from the ʃ of feminization is diptote; while the ns. ending in the other three kinds [of Hamza] are triptote (IY). The predicament of the Hamza of the prolonged in the rel. n. is like its predicament in the [regular (A)] du. [230] (IA, Aud, A). The Hamza, (1) if rad., is [mostly (SH)] preserved [from conversion (Sn) in the rel. n. (R)], as قُرِئَام (SH, IA, Aud, A), because it is strong, by reason of its radicalness (Jrb, Sn): (2) if [an
aug. (IA) substituted for the ل (A) denoting feminization, is [necessarily (R)] converted into، (SH, IA, Aud, A) in the rel. n. (R), as صَكَرَىٰ (SH, IA), whence صَكَرَأٰ (SH, Aud, A) from صَكَرَأٰ،[below] (A), because they intend to make a distinction between the pure rad. and the pure aug., and the aug. is more meet for alteration; while the، is the letter most akin to the ی، and is what the letter deemed heavy before the ی of relation is most often converted into: (a) sometimes, but so seldom that the proceeding almost amounts to an anomaly, the rad. Hanza is assimilated to the Hamza denoting feminization, and is therefore converted into،، as صَكَرَأٰ [306] and صَرَأٰ (R): (b) IM's language here and in the CK necessarily implies that the rad. Hanza must be preserved; and that is distinctly declared by BD, who says "and, if it be an unconverted rad., it is necessarily preserved": but IM in the Tashil mentions both ways for it, saying that the more approvable one is to sound it true (A): (3) if not so (SH), [i.e.,] if converted from a rad., or [from a letter (Jrb)] co-ordinated with a rad. (R, Jrb, IA, Aud, A), is either preserved, [by assimilation to the rad. (Jrb),] as صَكَرَأٰ، [312] and عِلْبَأٰوَيٰ; or converted [into، (SH, Aud, A), by assimilation to the Hamza denoting feminization (Jrb)], as صَكَرَأٰ and عِلْبَأٰوَيٰ (SH, IA, Aud, A): for both kinds are akin to
the pure rad., inasmuch as one of them is converted from, and the other co-ordinated with, a rad. letter; and to the pure aug., inasmuch as the Hamza itself is not the ج of the word, as it is in ﷲ رضاء (R): (a) the better method is (R, A) what has been described [230] (A), preservation of the [Hamza (Sn)] converted (R, Sn) from a rad. (Sn), because it closely approximates to the rad. (R); and conversion of the co-ordinat-ed (Sn). I have restricted "the du." by "regular" [above], in order to exclude the anomalous du., like كِسَائِيُّ [230]; for that is not copied in the rel. n., as IM distinctly declares in the كُفِيَّة, so that كِسَائِيَّ is not said (A). In every Hamza, then, not denoting feminization two methods are allowable: but conversion is better in the co-ordinated than in the converted, and in the converted than in the rad.; being better than preservation in the co-ordinated, worse in the converted, and anomalous in the rad. (R). When the Hamza does not denote feminization, [being the ج of the word (Sn),] but the n. is ﷲ ﷲ, as in ﷲ سَمَآء, [which is always ﷲ ﷲ (Sn),] and in حَبْرٌ هِرَد and ﷲ ﷲ ﷲ كِبَّرُ, [which are ﷲ ﷲ (Sn)] when you mean the بِقعة patch of ground, [in which case they are diptote (Sn),] two methods are allowable, conversion and preservation; but the latter is more approvable, in order that the n. may be distinguished from صَفَحٌ [above]: whereas, if you make جَرْأٚ and ﷲ ﷲ ﷲ [above]: whereas, if you make جَرْأٚ
masc., [from regard to the مکان place, in which case they are triptote (Sn),] they are like رسلا and ردی [305] (A); so that preservation and conversion into , are allowable, but preservation is more approvable, as before; and therefore this distinction is meaningless, since there is then no difference between the fem. and masc. [in the formation of the rel. n.] (Sn). As for the Hamza after an unauq. ㄧ, as in حما and شما, where the ㄧ is converted from the ء, and the Hamza is a substitute for the ș [275, 278, 683], it ought not to be altered; so that the rel. n. of مال is without alteration; and by analogy the rel. n. of شما ought to be similar, since the Hamza in it is a substitute for the ș, as in مال (R). But the Arabs say مائید (IY on § 305, R, A), contrary to analogy (R), converting the Hamza into او (A), whence the saying [of the Rājiz (Jh)]

لا ينفع الشاير فيها شانة ولا حماره ولا علكان

In it his sheep profits not the owner of sheep, nor his two nether stones, nor his thin upper stone, whereon curd is put to dry (IY, A). IHsh says that (Sn) the rel. n. of مال is [like that of رسلا; so that you say (Sn) مائید [with the Hamza (BS)] and مائید (BS, Sn) with the , like رسلا and رسلا (BS), because the Hamza is a substitute: and YS says that the only objection to this
is that the original letter is different in the two, being \( \text{اء} \) in \( \text{كـاء} \), and \( \text{س} \) in \( \text{مـاء} \) (Sn). If, however, [\( \text{س} \) or \( \text{مـاء} \) (A)] \( \text{شـاء} \) be used as a name, the rel. n. is (1) [\( \text{س} \) or \( \text{مـاء} \) (A)] \( \text{شـاء} \) (R, A), which, according to analogy, is more approvable, because the name is a secondary application, so that the Hamza is, as it were, \( \text{رـاء} \) (R); (2) \( \text{مـاء} \) (A) \( \text{شـاء} \) (R, A), which is allowable, as it was before the use as a proper name (R), according to the rule (A) that both methods are allowable in the n. whose Hamza is a substitute for a \( \text{رـاء} \) [above]. Thus IHsh allows the two methods unrestrictedly: whereas A makes a distinction between what is not used as a name, in which conversion is necessary, in conformity with hearsay; and what is used as a name, in which both methods are allowable (Sn).

§ 305. The rel. n. [in the cat. (SH)] of \( \text{سـقـاء} \) [and \( \text{عـطـاء} \) (M)] is (1) \( \text{سـقـاء} \) (M, SH) and \( \text{عـطـاء} \) (M), with the Hamza (SH), like \( \text{رـدا} \) and \( \text{كـسـاء} \) [295]; and \( \text{سـقـاء} \) (2) \( \text{رـدا} \) and \( \text{كـسـاء} \) for, when you form the rel. n., you drop the \( \text{س} \) and then convert the in Hamza; so that the rel. n. is, as it were, formed from and \( \text{عـطـاء} \), like and \( \text{رـدا} \) [304] (IY). The rel. n. [in the cat. (SH)] of \( \text{غـبـاء} \) [and \( \text{غـبـاء} \) (IY)] is \( \text{شـقـاء} \) (M, SH) and \( \text{غـبـاء} \) (IY), with the \( \text{م} \) (IY, SH).
unaltered (IY). And the rel. n. [in the cat. (SH)] of 
[۰۰ and (SH)] is (1) ۰۰ (M, SH), with the ی left unaltered, which is the form most agreeable with analogy (IY); (2) ۰۰ (M, SH), with the Hamza, by assimilation to کساع and ٍدای (IY); (3) ۰۰ (M, SH), by conversion of the ی into ۰۰, as in ۰۰ and ۰۰ (IY): and similarly in ۰۰ قُلَى [723], ۰۰ طَلَّةٌ a fold, [۰۰ شَقْةٌ a flat roof (IY),] and the like (M). The cat. of ۰۰ قُلَى [۰۰ and ۰۰ شَقْةٌ (R) and the like (IY)] is the n. that ends in [the ی of feminization, and whose ی is (IY)] a ی or ۰, preceded by an aug. ۰۰, but not converted [into ۰۰, and then (R)] into Hamza, because [the n. is formed fem.; so that (IY)] the ی or ۰ is not final (IY, R), in consequence of the unadventitious ی [266, 721]. The cat. of ۰۰ رَأی and ۰۰ یا is the n. that ends in a ی third, preceded by an unaug. ۰۰ [723]. And [the formation of the rel. n. in] the whole of that has been already explained [301, 302] (R).

§ 306. The second [letter] of the bil. having no third is either a sound [275] or an unsound letter (IA) The bil. n. is of two kinds, what has orig. no third; and what has a third, which is elided. The first kind must be uninfl. in original constitution, because the infl. is not orig. constituted of less than three [letters]. When therefore you [proceed to] form a rel. n. from it, you begin by making it a proper name, either for its expression
or for something else, as when you name a person مَنْ or كَمْ (R). The second letter [of the constitutionally bil. (A sólo), if sound, as in كَمْ, may be doubled in the rel. n., as كَمْ [294]; or not doubled, as كَيْسَيْ [below] (IA, A). When the bil. word is made a proper name for its expression, [and is intended to be inf. (Sn),] you must double its second letter, [أَكْتَرْتُ مِنَ الْكَمْ رَمْيَ الْلُّلَّمَ] I made much use of كَمْ and of كُلُّ, in order that the word may be on the smallest measure of inf. ns. (Su),] whether the second letter be sound or unsound (R, Sn); and in that case the doubling is necessary in its rel. n. (Sn), as كَيْسَيْ and لَبِّيْةٍ [from كَمْ and لَمْ], with the double م in both; and as كُلُّ لَبِّيْةٍ applied to him that often utters the word كُلُّ [300]; and كَيْسَيْ from مَا [300], and كُلُّ from لَا [294, 300], because, when you double the ل, and need to mobilize the second, the best way is to make it a Hamza, as in كَلَلَّةٍ صَحْرَاءٌ [683]. Similarly you say كُلُّ لَبِّيْةٍ from أَلْلَةٍ لَبِّيْةٍ went round about (K, B, on LIII.19, KF), according to F(KF), because they used to go round about it, and be devoted to its worship (K), the ت denoting feminization, since some of the Arabs pause upon it with ٍ, saying أَلْلَةٍ [646]; and كُلُّ دُوْرَيْ and كُلُّ دُوْرَيْ from كَيْسَيْ [301] and دُوْرَيْ [300, 301], because you make them كُلُّ and دُوْرَيْ, and then form their rel. ns.
like those of \( \text{طغ} \) and \( \text{حى} \) [302]. That is founded upon the fact that the \( \text{س} \) of relation is virtually a separate word [below] (R). When the \( \text{ب} \). word is made a proper name for something else than its expression, [and is intended to be \( \text{ع} \). (Sn),] you do not double its second letter, when sound (R, Sn), as \( \text{تاجئنن} \) \( \text{كم} \) \( \text{رآيت متأ} \) \( \text{I saw Man;} \) and in that case there must be no doubling in its \( \text{رل.} \) n. (Sn), as \( \text{متي} \) \( \text{تاجئنن} \) \( \text{بمي} \) \( \text{A descendant, or partisan, of Kam, and Man, came to me, with the single} \) \( \text{م} \) \( \text{و} \) [307] (R), lest alteration in form and sense together should ensue without necessity (Sn): but, when the second is an unsound letter, [as in \( \text{لور} \) and \( \text{فى} \), and \( \text{ل} \) (Sn),] you double it (R, Sn) before forming the \( \text{رل.} \) n. (R), although alteration in form and sense together ensues, because the addition is compulsory, since the want of it would lead to elision of the unsound letter on account of its concurrence, when quiescent, with the Tanwin; so that the \( \text{ع} \). n. would remain \( \text{عين} \), which is [a formation] rejected in their language. When, however, the \( \text{ب} \). made a proper name, either for the expression or for something else, is not intended to be \( \text{ع} \), there is no addition at all. This is the sum of what is in the R, with some addition; and, when you know that, then the saying of [IA and] A [above] that the second, if a sound letter, may be doubled or not doubled,
appears to require consideration (Sn). If the second [letter] of the [word (Sn) constitutionally (Aud, A, Mkh)] bil. [used as a name (Aud)] be a soft letter, you [must (IA)] double it [308] (IM) before forming the rel. n. (Aud), whether the bil. be a man's name, from which you mean to form a rel. n., or you intend to affirm the relation of a person to its expression because of his making much use of it (MKh), as ل[ (proper name ل[ (Aud).] rel. n. ل[ (IM) or ل[ (IA, Aud, A), like ل[ or ل[ [304] (Aud), the Hamza being convertible into , (IA, A), because it is a substitute for a rad. (Sn) ; and as ل[ [and ل[ (Aud, A, MKh), proper names ل[ and ل[ (Aud)], rel. ns. ل[ (IA, Aud, A) and ل[ (Aud, A, MKh), like د[ and د[ [302] (Aud). But, says Kh in the Tsr, on the authority of IKhz, those who say "We add a Hamza from the first" say only ل[ ; and, according to them, ل[ is not allowable, except according to the saying of some د[ [304] (Sn). As for the second kind, I mean what has a third, which is elided, that third is restored to it, if you intend to complete it to three [letters], and then to form a rel. n. from it, because restoring an original part of the word is better than putting an extraneous letter (R). The elided [letter (IY)] is (1) the ف; (2) the ع, [which is the rarest (IY)]; (3) the ل(IY, R, A), which is the most frequent (IY). The
[infl. (IY)] bil. [n. (IY)] is of three kinds, (1) that whose elided [ل (IY)] is restored [in the rel. n. (IY)], as ًنْتَيِّ : (2) that whose elided [ف or ع (IY)] is not restored [in the rel. n. (IY)], as َنْتَي و ُّيِّ ُّيِّ, except [in a case of necessity, vid. (IY)] when its ل is unsound, as in ُّيِّ [and ُّيِّ, orig. ُّيِّ and ُّيِّ (IY)], where you [restore the elided ف, and (IY)] say َنْتَي و ُّيِّ [and ُّيِّ (IY)] ; while Akh says َنْتَي [and ُّيِّ], according to the o. f. (M), like ُّيِّ [302] (IY) : (3) that in whose elided [ل (IY)] both matters are permissible, as َنْتَي or ُّيِّ (M). If the elided be the ف, [which is always the case in the inf. n. whose ف is a ف, and whose aor. is curtailed of the ف; as ُّيِّ and ُّيِّ, and ُّيِّ (R)], then, if the ل be sound, [as in ُّيِّ (IA, Aud, A), ُّيِّ (Jh), and ُّيِّ (IA, A),] the elided is not restored [in the rel. n. (R, A)], as َنْتَي (R, IA, Aud, A), ُّيِّ (Jh), َنْتَي (IA, A), and َنْتَي (R), not ُّيِّ (Aud), because the elision is regular, on account of a cause, vid. the conformity of the inf. n. to the v. [482, 699], and the elided is not restored without necessity while the cause of its elision exists; and also because the ف is not the seat of alteration [below], like the ل, so that one should allow oneself to vary it by restoring the elided without any necessity, such as there is in the dim. [275] (R). But, if the bil. [whose ف is
wanting (IM) be [unsound in the J (R, IA, Aud, A),] like ْشِیْئَة
and ْدِیْئَة
(A)], the F must be restored (IM, R); and the ِ pronounced with Fath (IM), unrestrictedly (A), i.e., whether it be orig. quiescent or pronounced with Fath (Sn), as ُوْشَوْيَة
(IA, Aud, A) and ُوْدَرُیْة
(A) with Kasr of the [first (MKh)] َوَرَ, [as in the o. f. (MKh),] and Fath of the ْشَ[and ٌدَ] (Sn, MKh), according to [the opinion of (Aud)] S [below] (IA, Aud, A); while, according to the opinion of Akh, you say ُوْشَیْئَة
(Aud, A) and ُوْدَرُیْة
(A), with Kasr of their first, and quiescence of their second (Sn). For the ِ of relation is quasi-separate[above], as repeatedly mentioned [301, 302]; and is more slightly attached than the ِ[of feminization], because you say ِسَقَائِة
with the ِ, not otherwise [266, 721], but ِسَقَائِیَة
with the Hamza, according to some [302, 305]: so that, when the ِ drops off in ْشَیْئَة
[295], and is succeeded by the ِ[of relation], which is more slightly attached than it, the inf. word remains of two letters, the second of which is a quasi-final soft letter, since the ِ[of relation] is like the non-existent; whereas in the inf. n. the soft letter, when second, may not be final, since it would drop off because of the concurrence of two quiescents, on account of the Tanwín or something else, so that the inf. n. would remain of one letter; and, that not being allowable, we restore the elided ِ, i.e., the ِ, in order that the word may become

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a tril. ending in a soft letter, like \[300\] and \[301\]. And, when the \(\text{ف}\) is restored, the Kasra of the \(\text{ع}\) is not removed, according to \(\text{س}\); nor is the \(\text{ع}\) made quiescent, as it \(\text{ trì ori g}\) was; because the \(\text{ف}\), though original, is not taken into account, since its restoration here is because of a necessity, which is accidental in the \(\text{رل. ن.}\), not permanent: so that the Kasra inseparable from the \(\text{ع}\) on elision of the \(\text{ف}\) is not elided; and, the \(\text{رل. ن.}\) thus becoming \[\text{ع}\], like \[\text{ع}\]: the \(\text{ع}\) is pronounced with \(\text{ف ث}\), as in \[\text{ع}\]; and therefore the \(\text{ي}\) is converted into \(\text{ي}\); \[\text{684, 719}\], and afterwards into \(\text{ي}\); \[\text{300}\]; or is converted into \(\text{ي}\) from the first, as we mentioned in the case of \[\text{ع}\]. But \(\text{ع}\) restores the \(\text{ع}\) to its original quiescence, when he restores the \(\text{ف}\), as \[\text{ع}\], like \[\text{302}\], not deeming the \(\text{i}\) too heavy when the letter before them is quiescent. And \(\text{ف}\) puts the \(\text{ف}\) elided in this \(\text{ق ام}\), whether from the \[\text{ب ث}\] sound in the \(\text{ل}\), like \[\text{ع}\]; and \[\text{ز}\], or from the unsound, like \[\text{ش ث}\], after the \(\text{ل}\), in order that it may be in the seat of alteration \[\text{ب ث}\], i.e., the end, and thus be restorable, as \[\text{ع}\], \[\text{ز}\], \[\text{ش ث}\]. He is induced to do this by the circumstance that \[\text{ع}\] is transmitted from some of the Arabs; and he forms the others by analogy to it \(\text{ر}\). If the elided be the \(\text{ع}\) \(\text{ر, A ud, A}\), which occurs in two \(\text{n.s.}\) only, \[\text{ع}\].
[260, 667], by common consent, and مَدْدُ [203], according to some (R), its predicament, which is not mentioned by IM, [because of its extreme rarity in the language of the Arabs, but is analogous to that of the elided ف (Sn),] is that (A) it is not restored (R, Aud, A) in the rel. n. (R), when the ج is sound, as in سَ [and مَدْدُ (A)], orig. مَدْدُ (Aud, A) and مَدْدُ (A), because the ء is not the seat of alteration, like the ج, and the n. is capable of being inf. independently of that elided (R); so that, [when they are used as names (A),] you say سَ (Aud, A) and مَدْدُ (A), not سَ [and مَدْدُ] (Aud). Thus loosely do many of the GG lay down the rule, which is not so, but is subject to the restriction that the ب. should not be [contracted] from the reduplicated, like رَبَ [275, 505] contracted by elision of the first ب; for, when used as a name, it forms the rel. n. سَ [below], by restoration of the elided [ء (Sn)]: that is unequivocally declared by S, and no dispute about it is known (A). But, when the ج is unsound, as in وَرَى [658] (Aud, A) aor. of الموتى (Sn), and أَرَى (A) act. part. of the أَرَى, orig. أَرَى and أَرَى, the vowel of the Hamza being transferred to the ج, and the Hamza, which is the ء, being then elided (Sn), it is [necessarily (Aud)] restored (Aud, A); while as to the Fath or quiescence [of the ف, as in the Tsr and other works, not (Sn)] of the ء, [unless by the ء he means
the \( \text{\&} \) which be names \( \text{\&} \) because it is medial (Sn),] there are the two opinions (A) of S and Akh (Sn) : so that, [when \( \text{\&} \) and \( \text{\&} \) are used as names (A),] you say (1) \( \text{\&} \) (Aud, A) with two Fathas, [and then a Kasra (Aud),] according to the opinion of S, that the vowel [of the \( \text{\&} \)] is retained after the restoration [of the elided (Sn)], because, \( \text{\&} \) then becoming \( \text{\&} \) upon the measure of \( \text{\&} \) [300], the \( \text{\&} \) must be elided (Aud, Sn) ; and \( \text{\&} \) (Aud, A) or \( \text{\&} \), according to the opinion of Akh, like \( \text{\&} \) or \( \text{\&} \) [300] (Aud, Sn) : so in the [Aud and] Tsr (Sn) : (2) \( \text{\&} \), [according to S ;] and \( \text{\&} \) (A) or \( \text{\&} \), [according to Akh,] because \( \text{\&} \) is like \( \text{\&} \) [301] (Sn). If the elided be the \( \text{\&} \) (IM, R), then, (1) if it be elided on account of the [concurrence of] two quiescents, as in \( \text{\&} \) [300] and \( \text{\&} \) [301], it is restored without dispute, because the Tanwin before the \( \text{\&} \) of relation is removed : (2) if it be elided as forgotten, not on account of an universal cause (R), then, (a) if the \( \text{\&} \) be an unsound letter, [not replaceable by a sound letter before the formation of the rel. n. (R)], the \( \text{\&} \) must be restored, [as IM mentions in the Kāfiya and Tashil, even if it be not restored in the du. and sound pl. (A),] as \( \text{\&} \), rel. n. \( \text{\&} \) [300] (R, Aud, A), or, according to [the principle of (A)] Akh [explained below (A)],
(Aud, A), because ِسْتَةٌ is orig. ِسْتَةٌ [260] (Aud, Sn) with quiescence of the ُو (Sn); and as َكَرَدُ [i. q. َكَرَدُ (A)], rel. n. ُدٌوٌّي [300] (R, Aud, A), by common consent, because its measure, according to Akh, is َنَفَعُ with Fath [Note on p. 854, ll. 4-5] (A) : (b) if the َع be [an unsound letter] replaceable by a sound letter, the ٰل is not restored, as ُدِّيُّ زِبِّٰن, rel. n. ُنِمْيٌ [300] (R) : (c) if the َع be a sound letter (R, A), then, [say the G-G (R),] (a) if the ٰل be restored [without the ُي of relation (R)] in [any of the following positions (R, A),] the َدٰع, or the sound pl. [masc. or (IM)] َفِمَٰن, [or the state of prefixion in the case of the six ns. (R),] it must be restored (IM, R) in the rel. n. (R, IA, A), because in the rel. n. what was not in the o. f. is [sometimes] added in the position of the ٰل, as we said on ُكِبْيَةٍ and ُكِبْيَةٍ [above], and much more then a ٰل that was in the o. f., and that actually returns into use after elision (R), as ُأَبٍ, rel. n. ُأَبٍ (IA, Aud, A), and ُأَخٍّ (IA, A); and as ُسَنَّةٍ, rel. n. ُسَنَّةٍ or ُسَنَّةٍ [below] (Aud, A), and ُعَضْةٌ, rel. n. ُعَضْةٌ [below] or ُعَضْةٌ, according to the different opinions on the elided [letter] (A) : while you say ُذَاّتَا, rel. n. ُذَاّتَا ُدُؤُوَي, because of two matters, the unsoundness of the َع, and the restoration of the ٰل in the َدُع. ُذَاّتَا [231] (Aud) : (b) if the ٰل be not restored in any of these positions, it may be
restored (IM, R) or omitted [in the rel. n. (R, IA, A)], as دَمَرْي [below] or يَدْرَي [300] (R, IA, Aud, A) and دَمَرْي [below] or يَدْرَي [300] (R, Aud, A, MKh), from يَدْرَي [719] (IA, Aud, A) and دَمَرْي (Aud, A, MKh), according to those who say يَدْرَي (A, MKh) in the du. [231] (IA, A), and [in the pl.] when يَدْرَي is a proper name of a [rational] male [234] (IA), no regard being paid to the sayings جَرْجِي الدَمَرْيَيْي آلَه and يَدْرَي بَيْضًاوَأَي آلَه [231], because they are anomalous (R); while, according to those who say يَدْرَي (A) restoration is necessary (A, MKh); and as جَرْجِي [below] or يَدْرَي [below] or غَدْرَي (R, A), from جَرْجِي and غَدْرَي [275] and [231, 275] (A); and as شَفَهِي [below] or شَفَهِي [below] or شَفَهِي (A)], from شَفَهَ [260] (Aud, A) and شُبَيْ [234, 244] (A); and as لَا [667] or لَا [and لَا [667] or لَا (Aud)] from لَا (IA, Aud) and لَا [below] (Aud), because they say لَا (IA, Aud) and لَا [below] (Aud). So say Jh and others [on the rel. n. of شَفَة ]; and the saying of IKhzz that only شَفَة has been heard, even if we admit it, does not refute what we have said, because the question relates to analogy, not to hearsay. Those, however, who say that its لَا is لَا شَفَهَوْي when they restore [it]; but the correct form is what we have given
above, as is proved by شفاعة [260] (Aud). Therefore, say the GG, those who say هنود [231], and هنود [234] allow هنود or هنود; but those who say هنود [231], and هنود [234] hold هنود to be necessary (R). The use of IM's mentioning the sound pl. masc. is, however, not apparent (A), because what is restored in it is restored in the du.; while the converse does not hold good, like the ل of أب and أخ, which is restored in the du. [231], but not in the pl. [234], unless one assert that it is restored, and afterwards elided (Sn): and in the Tashil and the CK he confines himself to the du. and the pl. with the ل and د (A). But IH says that referring to the du. and pl. is drawing on ignorance: and, meaning, therefore, to devise a formula without that, he says that, if the ع be a sound letter (R), when the elided is the ل, then, if the bil. be orig. mobile in the medial, and a conj. Hamza be not put as a compensation [for the ل (R)], the elided must be restored, as أب and أخ (SH), lest mutilation ensue: in the rel. n. through elision of the ل and elision of the vowel of the ع, notwithstanding that the [latter] elision is not at the end, which is the seat of alteration [283]: whereas, if the bil. be orig. quiescent in the ع, the elided may be restored or omitted, as علي or علدي.
and \[312\], since no mutilation ensues: and similarly, if the [conjunction] Hamza be put as a compensation for the ل, one may restore the ل, and elide the Hamza, as سَتَهُيَّةٌ or بَذَوِّي [below]; or confine oneself to the compensation, as إِسْتَيْيٍ and إِسْتَيْيٍ [below]. But we say that the device adopted by IH, from fear of making a demand on ignorance, is not behind what the GG say in drawing on it, because many of the نس. whose ل is gone are in dispute among the GG, as to whether they be فعل or يَنُولُ [260]; while the state of most نس. on the model of عْضِيْهَةٌ and سَنَوَاتَ [234, 244, 234, 244, 260, 275, 277]: Sf says, Those who say سَنَهَيْي says سَنَهَيْي [above] and سَنَهَيْي, because the س does not return in the pl., since سَنَهَيْي [234] is not said; while those who say سَنَوَاتَ سَنَوَاتَ must say سَنَوَاتَ سَنَوَاتَ [above]: and similarly those who say عْضِيْهَةٌ [275] say عْضِيْهَةٌ and عْضِيْهَةٌ, since عْضِيْهَاتِ does not occur; while those who say عْضِيْهَاتِ say only عْضِيْهَاتِ [311] (R), with Fath of the ع, irregularly (Jh). S says that (R) the rel. n. of فم [orig. فَمَةٍ (S)] is فم or فم, according to those who say فَمَيٍّ [in the du. (R)]; but only فَمَيٍّ
according to those who say $\text{سُمَّاَ نُفَّاَنُا آلَهُ}$ [231] (S, R); while Mb says that, if you do not say $\text{نَفْى}$, you ought to restore it to its o. f. [16, 273, 687], and say $\text{نُفُسُى}$ (It). The opinion of S [and most GG (A)] is that the $\text{ع}$ of the n. whose $\text{ل}$ is restored, [whatever class the n. be of, unless it be reduplicated (R),] is pronounced with Fath, even if it be orig. quiescent, as $\text{يَدَوُى}, \text{دَمَيى}$, [the elided $\text{ى}$ being restored, and converted into $\text{l}$, and then into $\text{١}$, from dislike to the combination of the Kasra and the $\text{s}$ (Tsr.),] and $\text{غَدَرُى}$ and $\text{جَرْجُي}$ (R, A), from $\text{ىَدَمُى}$ [260], and $\text{جَرْجُى}$ and $\text{غَدَرُى}$ [275] (A), for a reason like what we mentioned for the mobilization of the $\text{ع}$ in $\text{شَيْى}$ [above], because the $\text{ع}$ [on elision of the $\text{ل}$] is inseparable from the inflectional vowel; so that, when you restore the departed letter, you intend to leave the $\text{ع}$ invested with one of these vowels, as a notification of its inseparability from them; and, Fatha being, as is said, the lightest of them, you pronounce the $\text{ع}$ with Fath (R). Akh, however, holds that what is orig. quiescent should be made quiescent, as $\text{يَدَوُى}$ and $\text{دَمَيى}$, and $\text{غَدَرُى}$ and $\text{جَرْجُى}$, with quiescence [of their $\text{ع}$ s (R)], because it is [a restoration to (R)] the original state (R, A) of the $\text{ع}$ in these words (A), as we mentioned in $\text{شَيْى}$ [above] (R). But the sound opinion is that of S; and hearsay accords with it; while some relate of Akh that he
reverted to the opinion of S (A). The Glossators, indeed, following [R and] Dm, object that (Sn), if the n. be reduplicated, its  is not pronounced with Fath, as in (1) the contracted رّ [above], where you say رّ [with quiescence of the 0, because of the incorporation (R)], by common consent (R, Sn), for avoidance of the heaviness that would result from dissolution of the incorporation; and (2) قَرَّ, who are a tribe of 'Abd AlKais, orig. قَرَّ, but contracted; where they say قَرَّī with [Damm and (Dh, LL)] double  (R). But their objection falls to the ground, because the contracted رّ is curtailed of the 0, as A distinctly states [above]; so that in the rel. n. its 0, is restored, not its J; whereas the discussion is about restoration of the J (Sn). In [the rel. n. of (A)] every tril., where the J is elided, and the conj. Hamza [667] is put [at the beginning (R) as a compensation for it (A), the Hamza alternates with the J, for which it is a quasi-compensation; so that (R)] you [may (A)] restore the J, and elide the Hamza, or retain the Hamza, and elide the J, as ٌّٓ on or ٌّٓٓ [above]; ٌّٓٓ [with Kasr or Damm of the س (R, Sn), and also ٌّٓ on with Fath (R),] or ٌّٓٓ (R, A); and ٌّٓٓ or ٌّٗٓ [312] (A). If you named a man ٍّٖ on ٍّٖٖٖ or ٍّٖٖٖ ٍّٖٖٖ (Jh). As for ٍّٖٖٖ [16],
its rel. n., [says S (R),] is [only (R)] [أَمْرُ] like [أَمْرٍ] [بِشَاء], [like [أَمْرُ] [بِشَاء], according to analogy (S),] because [it is not a bil. and (S)] the Hamza [here (S)] is not a compensation (S, R) for the ج which is present (R); while [مَرْيَ] [س] [بِشَاء], [says he (R),] from [أَمْرُ] [بِشَاء] [القِيس] [294, 308, 309] is anomalous (S, R). But, says Sf, this is a form deduced by him from analogy; otherwise the rel. n. heard is [مَرْيَ] [بِشَاء] with Fatḥ of the ر (Jh) from [مَرْيَ] [بِشَاء], not [مَرْيَ] [بِشَاء] [القِيس] [above]. The in [مَرْيَ] rel. n. of [مَرْيَ] is pronounced with Fatḥ, because, when you elide the conj. Hamza contrary to analogy, the vowel of the ر remains in its state of alliteration to the vowel of the [final] Hamza, which is the ج [16]; and, Kasr being inseparable from the Hamza on account of the س of relation [294], the ر aṣ'ū is pronounced with Kasr, as [مَرْيَ] like [نَبْرُ] [296]. But Fr transmits Fatḥ of the ر in [مَرْيَ] in every case, and Damm of it in every case. As for [بِشَاء] [16], the Hamza and the م are compensations for the ج; so that, when you restore the ج, you elide them (R). I asked Khl the rel. n. of [بِشَاء] and he said, You may elide the augs., saying [بَنْوَيْ] as though it were rel. n. of [إِبْنِيّ] or may leave it unaltered, saying [إِبْنِيّ] like [إِبْنِيّ] and [إِسْتَيْ] (S). But, says S, [إِبْنِيّ] is a form deduced from analogy by Khl, not spoken by the Arabs (R).
§ 307. The rel. ns. of ُخت and ُمَنَت are disputed. And the predicament of ُكِيَّت, ُكِيَّت and ُقَنَتَانِي, [below], ُكِيَّت, and ُكِيَّت, which correspond to ُمَنَت and ُمَنَت, is the same as theirs (A). But the dispute as to the rel. n. of ُقَنَتَانِ [above] is apparent only before it is used as a name; and similarly afterwards, according to the dial. of imitation; whereas, according to the dial. that treats it like ُحَمَّان or ُسَرِحَان, its rel. n. ought by common consent to be [295] (Sn). If the ُت be substituted for the ُل in the tril., which occurs in the few ns. enumerated in the chapter on the Diminutive [277], such as ُخت and ُمَنَت and [above], ُهَنَت, ُقَنَتَانِ [below], ُذِيَت and ُكِيَّت, ُقَنَتَانِ, then (R), according to [Khl and (IA)] S (R, IA, A), the ُت is elided, and the ُل restored (IY, R, IA, A). That [elision] is because the ُت [263, 689], though a substitute for the ُل, contains a tinge of feminization, since it is peculiar to the fem. in these ns.: and the proof that it does not stand in the place of the ُل in every respect is their eliding it in the dim., as ُبَنَتة and ُأَخِيَة [277]; and similarly in the pl. [below], as ُبَنَات [689], ُأَخَوات, and ُكِتَات [234]. And, when the ُت is elided, the tril. reverts to the formation of the masc. [below]. For all these ns. are orig. masc.: but, when the ُت is substituted for the ُل, they are altered to the formation with ُتَمَم of the ُف
in أخت, Kasr of it in بنات, and quiescence of the ع in all, as a notification that this feminization is not regular, as it is in ضارة and ضارة and ضارة [265]; and that the ب does not denote pure feminization, but contains a tinge of it (R). The o.f. of ينعت is بنات and أخرة [234, 667, 689]. Then they transfer بنات and أخرة, the measure of which is فعل, to فعل, co-ordinating them with the measures of جذع and فعل by means of the ل substituted for their أخت [689]. And the ب in them is not really for feminization, because the letter before it is quiescent. This is the opinion of S, which he unequivocally declares in the chapter on the Diptote (IY). And therefore [he says that أخت or (IY)] أخت, when a [proper (R)] name [for a man (IY)], is triptote (IY, R); whereas, if the ب were for feminization, it would be diptote (IY). According to Khl (S, M) and S (M), you say بنات from بنات [as from أخت (S, IY, IA, Aud, A), when you restore its elided (Aud)]; and أخت أخرة from أخت أخرة [306] (R, IA, Aud, A). That is because they say بنات and أخرة [234] by elision of the ب and restoration [of the fem.] to the original formation of the masc. (Aud). And [similarly (S), according to S (A),] you say كيروى [with Fath of the ب (Sn)] from بنات; and كيروى and (R, A)
and (R, A) [ذِيَّت (S, R, A)], because, when you restore the ج, the н. becomes ذِيَّة [227], like حَبَّة, rel. н. حَبَّة [302] (R); and ذِيَّة [below] from كِلَّتَا (S, A): their rel. ns. being like those of their mascs. (A). A's saying "their mascs." necessarily implies that ذِيَّة and ذِيَّت also have a masc. [above]; but perhaps he means their o. f. before affixion of the أ (Sn). The secret of it is that these formations, being all fem., must be restored to the formation of the masc. [above], as the 5 must be elided in مُسَلَّمَات [295] (Aud).

Khl asserts that (S) the masc. of (R) ذِيَّت (S) [or بُنِّيَة (S)] is orig. فَعَل (S, R), with Fath of the ف and ع, as is proved by the perf. pl. بَنِو [234], and the broken pl. أَبْنِيَّة [667] (R). Similarly [the masc. of] أُحْتَ is [orig.] فَعَل, as is proved by أَحْكَم [16], أَحْكَم, and أَحْكَم; and by the saying of some of the Arabs, as Y asserts, أَخَاء [260], this being the pl. of فَعَل [237, 239] (S). Similarly (R) اْبَنَةٍ [313, 314, 667], which corresponds to فَعَل, [because the sing. of and اْبَنَةٍ اْبَنَةٍ (Jh),] is orig. فَعَل, since (S) they say اْبَنَةٍ as pl. of اْبَنَةٍ Monday (S, R).

And ذِيَّت [below] is orig. فَعَل, as is proved by the saying of some of the Arabs ذِيَّت [16]. And not one of
these ns. occurs whose ع is not orig. mobile, except [ک‌یَتَ ، [each of] which is an indecl. n. [227]. And, as for كْلَنا، the [original] mobility of its ع is proved by كِیَا [below], like a gut, sing. of أُمْعَا [237] (S). But the restoration of the ج [in the rel. n.], which is allowable in "ايْنِ [and "ئِنْنَانِ [and إِيْنَ]", is necessary in بْنَتِ [and جْنَنْا], as in أُحْتِ (Sn). S says, If it be said that, the ج not being restored in بَنَاتُ [234], analogy requires that بَنْوَيَ وِبَنَّي and بَنَّي should be allowable in the rel. n., because of the principle, which you have just mastered, that in restoring [the ج] in the rel. n., the du. and the pl. with the ج and the are considered [306], the answer is that, although they do not restore the ج in بَنَاتُ, they do in بَنَوَنَ [234], and the object is restoration of the ج in some of the word’s variations other than the rel. n. (R). According to Y, however, [in addition to بَنْوَي and بَنْوَي (R),] you [may also (R)] say بَنْوَي and بَنْوَي (S, M, R, IA, Aud, A), forming the rel. n. of بْنَتِ and أُحْتِ from their expression (IA, A), and not eliding the ج (A). He argues that the ج is not for feminization [263] (R, Aud), since it is preceded by a sound quiescent, and is not changed into س in pause [646] (Aud); but that it is a substitute for the ج (R). And that is admitted; but they treat [the ج in] this formation like the س of feminization, as is proved by [its elision in] the pl. [above] (Aud). He ought, therefore,
(1372)

[as Khī objects (S, R, A.),] to say [also (R)] 

[and from 

Māt (IY, A)]; whereas no one says that (S, IY, R, A); but one says 

Māt, and, according to A's declaration that the sound second of the bil. may be doubled or not, 

Māt or 

Māt [306]. The language of A, like that of others, necessarily implies that 

Māt [above] and 

Māt are among the ns. in which the J is elided, and the T put as a compensation for it; and this is obvious in 

Māt, because it, like 

Mān, is orig. 

Māt; but, as for 

it, being orig. 

Mān [183], is bil. by constitution [277] (Sn). Y, however, may draw the distinction that the T in these two is not inseparable, contrary to the T in 

Māt, since the T in 

Māt is found in continuity exclusively, [being changed into S in pause (Sn)]; and in 

Māt is found in pause exclusively (A), being absent in continuity (Sn). And, according to Y, you say 

Mān and 

Mān; and 

Mān [below], 

Mān, or 

Mān, like the rel. ns. of 

Hālā [300] (A). Z says that (IY), according to both the opinions [of S and Y (IY)], you say 

Mān and 

Mān from 

Mān (M); but it is not true, because S says 

Mān [above] (IY). Y says nothing about 

Mān; nor does he say that its rel. n. is formed by retention of the T, like the rel. ns. of 

Mān and 

Mān; nor is his
allowance of retention of the  in their rel. ns. universal, according to him, in the rel. n. of every tril. for whose a  is substituted, so that we should pronounce that he must say  كَلْتَارِي,  كَلْتَارِي, and  كَلْتَارِي [above],  حِبَلْوَي,  حِبَلْوَي, and  حِبَلْوَي; and, if that were universal, according to him, he would say  مَنْتَي and  هَنَتْي, and Khl would not make the objection that he does; and therefore IH's saying that (R), according to Y, the rel. ns. of  كَلْتَارِي are  كَلْتَارِي [above],  كَلْتَارِي, and  كَلْتَارِي (SH), requires consideration, unless he mean that, if you were to form an assumed rel. n. for it by analogy to Y's formation of the rel. n. from  أَخْت and  أَخْت, the three ways would be allowable (R). And Akh adopts a third method with  بِنْت and  أَخْت and the ns. corresponding to them, eliding the  [and restoring the elided J (Sn)]; but maintaining the quiescence of the letter before it, [if the rules do not require this letter to be mobilized, as in the rel. ns. of  كَيْت and  كَيْن, as explained by A below (Sn),] and the vowel of the letter before the quiescent; as  ثَنْي, أَخْت, بِنْت, and  كُلَوُي: and, according to his method, the rel. ns. of  دَنْيَتَ كَيْت and  دَنْيَتَ كَيْت, when the elided  ي (Sn)] is restored, ought by analogy to be like that of  حَي [302], as  دَيْري and  كَيْن [above] (A). According to [the apparent opinion of (A)] S (R, A), the  in كَلْتَارِي is like the  of [بِنْت and
(IY, A)] أُختُ (IY, R, A), since it [is not merely for feminization, but (R)] is a substitute for the ل (IY, R), for which reason the letter before it is quiescent (R); while the I is for feminization (IY, A), the o. f. being كَلْوَي [272] (IY): and upon this [apparent opinion (Sn)] is founded the preceding statement (A) that S says كَلْوُي [above] (Sn). For that the ل is unsound is shown by the masc. كَلْوُي, [orig. كَلْوُي (Jh),] which is فَعَلٌ; and that the ل is a ى is more likely than that it should be a ى, because substitution of the ى for the ل, is much more frequent than its substitution for the ى [689] (IY). And the ل may have the I of feminization put after it, and become intermediate; nor is that [considered] a combination of two signs of feminization; because the ل, as we mentioned, is not for mere feminization, but contains a tinge of it (R). When, therefore, you form the rel. n., you [restore the ل, and (R)] reduce the word to the [original (IY)] formation [of the masc. (R)], as in أُختُ كَلْوُي and أُختُ كَلْوُي; [so that it becomes كَلْوُي with Fath of the ى, the Fath of the ى being obvious in its masc. (R);] and then the I of feminization must be elided (IY, R), as in كَلْوَي [300] (R); so that كَلْوُي is said (IY). According to Jr, however, the measure of كَلْوُي is فَعَلٌ (IY, R, A), the I being the ل of the word, and the ل (R, A) a [co-ordinative (Jh)] aug. (A), not
being a substitute for [a rad., vid. (Sn)] the ِلِ (R, Sn), nor containing the sense of femininization ِلِ (R). So he says ِلِ (IY, R, A), like ِلِ (Sn) [300] (IY). But this is bad (IY, R, A), because ِلِ is [a paradigm (IY)] not found [at all (IY)] in their language (IY, R), since the ِلِ is not used as an aug. in the middle [678] (A). ِلِ, then, [if used as a name for a man (S, IY),] is diptote, when det. and when indet. (S, IY, R), according to [the opinion of (IY)] S (IY, R), because its ِلِ is the ِلِ of femininization (S, IY, R), as in ِلِ [18, 248, 272] (R), while its ِلِ corresponds to the ِلِ in ِلِ [272] (S); but is triptote when indet., according to the opinion of Jr (IY). The well-known opinion, however, transmitted from the majority of the BB, and even from S by IH in the CM, is that the ِلِ in ِلِ is a substitute for the ِلِ [or ِلِ (Sn)], which is the ِلِ of the word, [orig. ِلِ or ِلِ (Sn),] the measure of which is ِلِ, the ِلِ [or ِلِ] being changed into ِلِ as an intimation of the femininization (A). This is different from the opinion described above as apparently held by S, because the ِلِ, according to this, is present, being orig. ِلِ [or ِلِ], which has been changed into ِلِ; but, according to the former, is elided, the ِلِ being a compensation (Sn). And, since this is the opinion of the majority, the rel. ِلِ ought to be ِلِ [below] (A), like ِلِ [300] (Sn).
Sf says that those who hold the not to contain the sense of femininization, but to be a [mere] substitute for the, as [it is for the] in ُسَتُّ, orig. ُسَدَسُ [689, 758], and [for the] in ُتُكَلَّةُ and ُتُرَكَّةُ [689], say ُكَلْتَوی ُبَحْلُوی and ُبَحْلُوی ُكَلْتَوی [above] (R). And, [according to what Sf says (R),] ُبَحْلُوی and ُبَحْلُوی also are allowable (R, Sn), like ُبَحْلُوی and ُبَحْلُوی [300] (R). And, according to this saying also, ُكِلْتَا ought not to be reckoned among the ns. whose َل is elided, because the n. whose َل is changed is not said, in conventional language, to have its َل elided; otherwise one would be obliged to say that ُمَكَّ has its َل elided [683]. The rel. ns. of ُبَنَی and ُبَنَی, like those of ُبَسْ [306], by common consent, since the َس [295] in it is not a substitute, like the َنَتُّ in ُبَنَتُ [689] (A).

§ 308. The rel. n. is formed from the first member of the comp. (M, SH, IA, Aud, A) of all [four (Jrb)] kinds (R, Jrb), (1) aprosthetic (Jrb), (a) att. (Jrb, IA, Aud, A), an [imitated (IY, R)] prop. (IY, R, A) used as a name (IY, A), like اِزَّ [4] (M, R, IA, Aud, A) and فَرْقَ [4] (M, R, IA, Aud, A) and تَأَبَّطَ شَرَّ (IY, A) like His breast gleamed (M, Aud, A), a man’s name (IY on §. 4): (b) not a prop. (R), [but] synthetic (IY, Jrb, IA, Aud, A), (a) not implying [the sense of] the p. in the second member [209] (R), like بَعْلَبُ (R, IA, Aud, A), whence مُأْذِيْكَرُ (IY, Aud, Sn) and حُضْرَمُوْتُ (IY,
A): (b) implying [the sense of] the p. (R, Jrb) in the second member (R), a num. [210], which is shown by IUK to be a branch of the synthetic (Sn), like خمسة عشر (M, SH, A), when a [proper (SH)] name [below] (M, SH, Sn), and similarly اثنان عشر when a [proper (IV)] name [below] (M); and [not a num.], like بيت يبت [211] (R): (2) prothetic (R, Jrb, IA, Aud), according to a detail peculiar to it [309] (R), like ٌأَمْرُ أَلْقِيَسِ [4] (IA, Aud). And the second member, [which Khl treats as corresponding to the ٌ of feminization (IV),] is elided (IV, Jrb, IA), like the ٌ [295] (Jrb). You say (1, a) تَابِطَى (M, SH, IA, Aud, A) and برَتَّى (M, Aud, A): (1, b, α) بَعْلَى (SH, IA, Aud, A); مَعْدُوٍ (M, Aud, Sn) or مُعْدُوٍ (Aud, Sn), because حضرى is like قايس [301] (Sn); and حضرى (M, A): (1, b, b) خِيْسِى (M, SH, A); and [hence (IV)] [306] (M, R); eliding عش (IY, R), as is the rule (R), like the ن in اِنْتَانِي [295], because they assimilate عش to the ن in اِنْتَانِي, as they assimilate عش in اِنْتَانِي عش to the ن in اِنْتَانِي, as they assimilate عش of feminization, since عش occupies the place of the ن in اِنْتَانِي [290, 318], for which reason you do not combine them (IY): (2) إِمْرُى (IA, Aud) with Kasr of the (MKh), or مَرْمُى (Aud, MKh) with Fath of the \( \text{م} \) and \( \text{م} \) [294, 306, 309] (MKh). The reason why one of the two members is elided from all the comp.
in the *rel. n.* is dislike to superimposing the letter of relation, with its heaviness [309], on what is already heavy because of the composition. And the reason why the second [309], not the first, is elided is that the heaviness proceeds from it (R). In the synthetic *comp.* this way [of forming the *rel. n.*] is regular, by common consent (A). And [there are four additional ways, for (A)] sometimes the *rel. n.* is formed from (1) the [first or (R)] second member, [whichever you please (R),] as [بَعْلِي (R) or (R)] *بَعْلِيَّيِّ* : this is allowed by Jr (R, A) alone, and [according to A] by no one else (A); but Jh says that the *rel. n.* of *رَأَمْهَرَمْ* [below] is *رَأِمْهَرَمْ* or *رَأِمْهَرَمْ* , allowing an option without anomaly (CD): (2) each of (R) the two members [together, their composition being removed (A)], as [بَعْلِي (A)]

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

ثُمَّ اصْبَحْتُ كُنْتِي، وأصْبَحْتُ عَاجِنًا، *وَشَْرُ حَصَالِ الْمَرْءِ كُنْتُ وَعَاجِنُ.

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

ودَمَا أَتَتْ كَتُنْى وَمَا أَنَا عَاجِنْ # وَشَرَّ آلِ الجَالِ كَتُنْى وَعَاجِنْ

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

§ 309. When you form the rel. n. of a prothetic comp. [bbelow], one of the two members must be elided, (1) because of the heaviness [308]: and (2) because, if you retain both, then, (a) if you affix the ى of relation to the post., the result is that, (a) if the inflection of the n. related to be transferred to the ى of relation [294], as in other rel. ns., one ى will be impressible by the ops. governing the pre., and unimpressible by them because of its affixion to the post., which is permanently governed in the gen.; (b) if the inflection be not transferred, the rel. n. will be mistaken for a non-rel. n. pre. to a rel. n., as غُلَّمُ بِصَرِيِّ a man-servant of a Baṣrī: (b) if you affix the ى to the pre., as عَبْدِيِّ الْقَيْسِ the 'Abdī of AlKais, the rel. n. will be imagined to be pre. to that gen., whereas your intention is to affirm the relation of something to the n. compounded of the pre. and post. (R). They
mean by the "prothetic comp." here what is a proper name, [i.e., a surname (Sn),] or [a proper name by (Sn)] prevalent [application (Sn)], not such as المُلحَم ذيَّد the man-servant of Zaid [below], because its aggregate has no single meaning, to which relation could be ascribed; and, though a rel. n. can be formed from المُلحَم ذيَّد, that is a rel. n. of a single word, not of a prothetic comp. (A). The reason why the rel. n. may be formed either from the pre. or from the post., as will be seen, although each of them has orig. a meaning, is that the rel. n. is not formed from the prothetic comp., except when a proper name, like المُهَرَّب الْقَيْسِي and ابن هنْدَبِر; and the members of a comp. proper name, of whatever composition it be, have no [separate] meaning. Since, then, it is settled that one of the two members must be elided, it is better to slide the second, because of what we mentioned [308]: and also because, if a rel. n. were formed from a prothetic comp. before it became a proper name, the n. really related to would be the pre., because the post. is really like a qualification of the pre., since the sense of المُلحَم ذيَّد [above] is المُلحَم ذيَّد a man-servant belonging to Zaid [111]; so that, when the comp. becomes a proper name, it is better to form its rel. n. from the pre., not the post. (R). You say المُهَرَّب الْقَيْسِي [below] from عبدِ القَيْس, and [مَرْتِي or (S, IY, A)] مَرْتِي [with Fath of the م and (AAz, LL, Sn), as in the
verse below (AAz),] from [294, 306, 308] (S, M, R, A), 'Abd alKa'is [Ibn Afzã, a great clan (KAb) of Asad (KF) in Rabî'a Ibn Nizâr (LL),] and Imra alKa'is [Ibn Zaid Manât Ibn Tamîm (IKb), a sub-tribe of Mu'âdar (Dh),] being two clans (A). Dhu-r-Rumma says

(M, A) The tracers of lineage to Tamîm reckon the houses of glory to be four great ones. They reckon ArRibâb [310], and the line of Sa'd, and 'Amr, then the goodly Hanzâla. And the descendant of Imra alKa'is goes among them left out of account, as thou leavest the new-born camel out of account in calculating the blood-wit (AAz).

But, if much ambiguity be produced by forming the rel. n. from the pre., which occurs where there is a regular series of names, in all of which the pre. is one, but the post. is different, as in the surnames [4], like أبّ أبّ حسّان and أبّ حسن, and similarly in ابن علي, ابن السّبّاح, and ابن عباس [10], then the rel. n. must be formed from the post., as أبّ بكير [4] and ابن بكير, since the heading of surnames by ابن is quasi-regular; so that, if you said أبّ [306], or ابن from the whole,
the ambiguity would be universal. If, however, that [series of names] be not regular, but [only] numerous, like عَبْدٌ الْقَیْسِ, عَبْدُ مَنَافِی, عَبْدُ الدَّارِ, and عَبْدُ الْقَیْسِ, then the rule is to form the rel. n. from the pre., because of what we have mentioned, as ُعَبْدُ الْقَیْسِ [above]; but here also it is sometimes formed from the post., to remove the ambiguity, as [داری and (KAb, LL)] مَنَافِی. This is a statement of S's language, and is the truth (R). But Mb [followed here by Z (IY)] says that, when the pre. is made det. by the post., then, if the post. be known [by itself (R)], as in ابْنُ عَبْدُ الْقَیْسِ (IY), and ابْنُ عَبْسٍ (R),] the rule is to [elide the first, and (R)] form the rel. n. from the second; but, if the post. be not known, as in ابْنُ عَبْدُ الْقَیْسِ, the rule is to form the rel. n. from the first, because عَبْدُ الْقَیْسِ is not a known thing (IY, R), whereby عَبْدُ and ابْنُ become det. But an adversary may disallow this, saying "How do you know that عَبْدُ الْقَیْسِ is not a clan, or a man, or something else, to which عَبْدُ or ابْنُ was orig. pre. for particularization and determination [111], as in the case of عَبْدُ الْعَدْرِی, عَبْدُ شَاپِرٍ, عَبْدُ الْمَطْلُبِ, and عَبْدُ الْأَلْبٍی؟" (R). And [Sf points out that (R)] Mb is refuted by the surnames (IY, R), like أبْو مُسْلِمٍ and أبْو بَکْرِ [above] (IY), where he ought to form the rel. n. from the first (R), because مُسْلِمٍ and بَکْرِ are not [necessarily]
known names, to which the first is pre. (IY), since the
[young (IY)] boy is sometimes given a surname, [such as
أَبُو جُعْفَرٍ or أَبُو مُسْلِمٍ (R),] before he has any child (IY, R)
named جُعْفَر or مُسْلِم; and in such a case the post. is not
known, since it is a name for a non-existent [person]; but
nevertheless the rel. n. is formed from it (R). It is
therefore plain that the rule is to form the rel. n. from
the first, and not to deviate to the second except on account
of ambiguity (IY). IH, however, answers Sf, on behalf of
Mb, saying that the second in such surnames as these is
orig. intended, because these surnames are prognostica-
tive, as though the boy had already lived until a child so
named was born to him; so that the second, though not now
intended, nor determinative of the first, was orig. intended,
because أَبُو رَيْدٍ, e. g., is not orig. said except of one that
has a child named Zaid. But Sf may say that
عَبْدُ الْقِيسَ is not orig. said except of a person who is a slave, servant,
or worshipper of some being named Kais. And therefore
IH's saying that, if the second be not orig. intended, as in
عَبْدُ الْقِيسَ and سَانِرُ الْقِيسَ, the rel. n. is formed from the
first, is refuted by the same objection as Mb's f. ing
(R). Sometimes [a n. on the measure of (R) the form-
ation (A)] تَعْكَلُ compounded of the pre. and post., [by
taking the ف and ع from each of them (R),] occurs
anomalously (R, A), as matter of hearsay (R), in the
rel. n. of the prothetic comp. (A), in the case of عَبْدُ أَبِسِي [or its syn. تَيم] pre. to another n., as عَبْدُ أَبِسِي from عَبْدُ شَمسٍ; while, if the ع of the second be unsound, [it is omitted, and] the formation is completed by its ل, as عَبْدُ الْدَارِ و عَبْدُ أَلْقَيْسٍ and عَبْدُ أَلْقَيْسٍ (R). And مَّرْقَيْسٍ is formed from the إِمَّرُ أَلْقَيْسٍ of Kinda; but the rel. n. of every other إِمَّرُ أَلْقَيْسٍ among the Arabs is مَّرْقَيْسٍ [above] (IHB, R). The instances remembered are عَبْدُ الْدَارِ from عَبْدُ أَلْقَيْسٍ (2); قَيمُ أَلْلَاءِ from قَيمُ أَلْلَاءِ (1); عَبْدُ أَلْقَيْسٍ from Imra al-Kais Ibn Hujr al-Kindi; (4) مَّرْقَيْسٍ from عَبْدُ أَلْقَيْسٍ [311]; and مَّرْقَيْسٍ from عَبْدُ شَمسٍ [311]. They do that only to avoid ambiguity (A). The excuse for this composition, notwithstanding its anomalousness, is that the rel. n., if formed from the pre. without the post., is ambiguous; and, if from the post., is formed from what cannot supply the place of the pre., nor have the name of the pre. tropically applied to it without restriction, contrary to إِبْنُ عُلَيّ, because the name of one parent is often applied to the children without restriction, as خَنْدِيف (R), the children of Al-Yās Ibn Mudar being called خَنْدِيف, because their mother; the wife of Al-Yās was so called [679] (IKb). And they say تَعْبَقَس and تَعْبَقَس (A), meaning He claimed
to be descended from 'Abd Shams and 'Abd al-Kais (Sn). But, as for عَبْدُ شَمْسِ (IHB, Sn)], son of [Sa'd Ibn (IHB, IKb, ID, T)] Zaid Manāt [Ibn Tamīm (IHB, IKb, ID)], it is orig., as IAl says، حَبُّ شَمْسٍ، i.e. حَبُّ شَمْس، meaning Sunlight, the عَبْدُ شَمْسِ being substituted for the ح; or, as IAr says، عَبْدُ شَمْسِ، meaning Sur-like (A).

§ 310. The word that indicates plurality, if it be a [collective] generīc n., like ضَرْبُ التَّمَرٌ [254], or a quasi-pl. n., like قَلْبٌ [below], لَعْظٌ، and پُرُوجٌ [296], forms its rel. n. from its own expression, as مَيْلٌ وَتَرْيَةٌ [256], whether the quasi-pl. n have an expression of its own crude-form, applicable to its sing., like رَأْبٍ، sing. رَأْب، or have not, like مَيْلٍ [257] (R). You say لَعْظٍ، rel. n. لَعْظٍ، and لَعْظٍ، rel. n. لَعْظٍ، because, if you said رَأْبٍ [257], you would say رَأْبٍ as rel. n. of جَيْبٍ; whereas this is not said (S). The pl. forms its rel. n. from (1) its sing., when the sing. is (a) regular, as كَتْب [246, 256], rel. n. كَتْب (R, A); or (b) ordained portions, or shares, of inheritances, [sing. فَرْضٍ (Sn),] rel. n. فَرْضٍ [below]; and تَكْلِينُ، [sing. قَلْبِئٍ (Sn),] rel. n. قَلْبِئٍ (A), by elision of the ج, as the rule is when the n. contains a ج, fourth [301] (Sn):

"(a) they صُعُفْفَ of a learner from صُعْفَفْ books [246],"
by analogy to ٠ אֶתְרָאִי and ٠ אָנָסָרָי [below]: but, according to the BB, the correct [practice] is to throw the forma-
tion of the rel. n. on the sing. ٠ סְכַּפֵּי, and say ٠ סְכַּפֵּי [297], like ٠ נְרָאִי [above] from ٠ מִּשְׁרָאָם, and ٠ מִּשְׁרָאָם from ٠ מִּשְׁרָאָם, and ٠ מִּשְׁרָאָם (D), sing. ٠ מִּשְׁרָאָם (Jh, KF); while the people's sayings ٠ מִּשְׁרָאָם [below], ٠ כִּנְבִּי, and ٠ כִּנְבִּי are wrong (A): (b) this, however, requires consideration in refer-
tence to the first, because, according to some of the learned, ٠ מִּשְׁרָאָם the science of the distribution of inheri-
tances belongs to the class of the proper name, like ٠ אֶתְרָאִי and ٠ כִּנְבֵי explained below: nay, Syt says in the Ham' that some allow the pl. to form its rel. n. from its own expression unrestrictedly, i.e., whether it have a regular sing. of its own crude-form or not; and so explain the people's sayings ٠ מִּשְׁרָאָם [above], ٠ כִּנְבֵי, and ٠ כִּנְבֵי (Sn): (c) IBr says “That the pl. does not form a rel. n. is the saying of the BB, and is the well-known [doctrine]; but the KK differ from them, allowing the pl. to form a rel. n. unrestrictedly (CD): (b) a quasi-pl. n., as ٠ נֶֽסָּא [255], rel. n. ٠ נֶֽסָּא, because its sing. is ٠ נֶֽסָּא, which is a quasi-pl. n. [21, 257]; and similarly ٠ אֶתְרָאִי and ٠ אֶתְרָאִי Nubathans, rel. ns. ٠ נָבִּי and ٠ נָבִּי: (2) the sing. of its sing., when its sing. is a pl. that has a sing., as ٠ אַלְּבָּב [255], rel. n. ٠ אַלְּבָּב (R): (a) the reason
why the pl. is restored to the sing. in the rel. n. is that the sing. is [lighter in expression, besides being (AAarb)] the original [and most prevalent (R)] form (AAarb, R), the n. related to being thus made to accord with the most prevalent form; or, as is said, in order to make known that the pl. is not a proper name, since the pl. used as a name forms its rel. n. from its own expression, as مَدَافِنُ and كِلِيدُ below (R): (3) its own expression, when it [resembles a sing. in constitution: that includes four kinds, what (A),] (a) has no sing., [regular or irregular, in use (R),] as عَبَادُ عَبَادِي [255, 257], rel. n. عَبَادِي (R, A); because the disuse of its sing. makes it resemble such as قَرْمُ [below] and زَمَتُ [above], which have no sing. [257] (A): S says (R), This is stronger than that I should originate something, which the Arabs do not say (S, R), even if it be regular, as عَبَادِي or عَبَادُ or عَبَادُ (R): and similarly (a) عَبَابُ [257] (R, Sn), rel. n. عَبَابُ, because عَبَابُ is a pl. that has no sing. of its own crude-form, عَبَبٌ not being its sing. now, since the عَبَابُ are the inhabitants of the desert, whereas عَبَبُ is applied to the people of the desert and of civilized parts; though عَبَابُ appears to have been orig. pl. of عَبَبُ, and to have afterwards become particular (R); while some say that عَبَبٌ is pl. of عَبَبُ (Aبِلي) [257] (Sn): (b) has an
irregular *sing.* (R, A), as ُلَمْلُمْحُ، *sing.* [286]; but this kind is disputed (A): AZ says that it [is like the first kind, and (A)] forms its *rel. n.* from its own expression, as [ُلَمْلُمْحُ; and he relates that the Arabs say (R, A) from ُمُكَاسِنٍ [255, 257] (A), and *مَدْجَأَرْيُ (R): but others form its *rel. n.* from its *sing.*, even though it be irregular (R, A), saying ُشَهْرِي، ُحَسْنِي (A), like ُذَكْرِي (R); and IM follows that opinion in the rest of his books, expressing himself thus in the Tashil "The *pl.* of the anomalous is like the *pl.* of the regular, not like the *pl.* of the disused *sing.*, contrary to the opinion of AZ"; and here too his language admits of this interpretation (A): (c) is used as a [proper] name (R, A), in which case, (a) if it be a broken *pl.,* you form the *rel. n.* from that expression (R), as ُسَبَأَر، [a man’s name (R),] and [similarly (R)] ُكُلَبَ[and ُمَدْجَأَرْيَ، (R, A), the name of a town in Al’Irāk (Sn), and ُمَعَائِرُ (A), a sub-tribe of Kahṭân (Dh, LL), *rel. ns.* [below], ُكِلَابٍ [and ُفَسَابِي (R)], ُمَدْجَأَرْيَ [below] (R, A), and ُمَعَائِرٍ; though sometimes the [broken] *pl.* used as a name is restored to the *sing.* when there is no fear of ambiguity, as ُفَرَاهِيدٍ, the proper name of a sub-tribe of AlAzd, *rel. n.* ُفَرَاهِيدٍ from its expression, or ُفَرَاهِيدٍ from its *sing.*, because there is no fear of
ambiguity, since we have no clan named (A): 
(a) so say A and others: but Dm objects that
is transmitted by more than one Lexicologist as being the
lion’s cub and the mountain-kid [and the lamb (Akh)];
while ambiguity results whenever there is a word
used to denote another thing, even if it be not a clan,
since there is nothing to indicate that relates to
the clan, because it may relate to something else, and
in that case the ambiguity remains: and the author
of the Tsr also objects that the Sahah gives [called also
(Mb, ID, Jh), whence Khl (Jh),] as a sept of Yahmad, which is a sub-tribe of AlAzd;
so that ambiguity does result (Sn): (β) you say
(Akh, Jh) from the tribe (Akh), though Y used to
say (Jh); but only from the lambs (Akh): (b) if it be a sound pl., then, as we have men-
tioned [295], the й and ﯙ are elided from the pl. fem., as
a man’s name, rel. n. with Fath of the [240], because you do not restore it to its sing., but only
elide from it the й and ﯙ, contrary to [below], which is pronounced with quiescence of the й, because
it is the rel. n. of the sing.: and similarly the й and ﯙ are
eliced from the pl. masc., when a proper name, if the й
be not made the seat of inflection; but the pl. is not
restored to the sing., as [below], rel. n. with
Fath of the й (R): (a) the rel. ns. of [240]
[234, 255], and [234, 236, 244], when these words remain pl. or, are [295], [296], and [306](A), with quiescence of the ع in the first two, and Fath of the ف in the third, because the formation of the rel. n. restores the pl. to the sing. (Sn); but, when they are proper names, the ع must be pronounced with Fath in the first two, and the ف with Kasr in the third (A); and similarly the rel. ns. of سَدَرَات and غرَفَات, when these words remain pl., are سُدْرَى and غرْفَى with quiescence; but, when they are proper names, are سُدْرَى, like إِبْلِى [296], and غَرْفَى: so in the Ham.: (β) this is when you inflect سَدْرَى or سَدْرَى as a pl. (Sn): whereas, if you make the ن the seat of inflection [236] (R, Sn), as in جَيْن (Sn), nothing is elided from the n., as before stated [295] (R); [but] you form its rel. n. from its expression, as سَنْبَى, because, being then sing. in form, pl. in sense, it becomes like قَوْم [above](Sn): (d) is so prevalently applied that it is treated as a proper name, like the Auxiliaries, [who were AlAus and Al-Khazraj (ID),] rel. n. أَنْصَارْي; and أَنْصَارِي the Sons, who were certain clans of the Banû Sa'd Ibn Zaid Manât Ibn Tamîm, rel. n. أَبْنَآئِي [below] (A). As for أَرْبَاب ArRîbâb [309], vid. [five clans (R),] Dabba, 'Ukl, Taim, Thaur, and 'Adi, who, forming a confederacy, became.
one power, [and were then called the *Parties* (A),] because [the *sing.* which is (R, Sn)] [like *a dome or cupola, pl.* زیب (R,)] means *a party [of men (R)],* its *rel. n.* is (1) رَفْی (R, A), (a) because زیب is not a name for one [individual] (A), but for a collection of five clans; so that it resembles what does not become a proper name, but remains a *pl.*, and is therefore treated as such (Sn); for, when you form the *rel. n.* of a *pl.*, you restore it to the *sing.*, as *مسانِد* [294], unless you make it a name for [one individual or object, like] a man, in which case you do not restore it to the *sing.*, as اَنْتَار, *rel. n.* اَنْتَار, and كَلَب, *rel. n.* كَلَب [above] (Jh): but this is open to the objection that زیب is then of the fourth kind, like اَنْتَار and لَامَنَة; so that they ought to say اَنْتَار, like اَنْتَار, and اَنْتَار, *rel. n.* اَنْتَار, formed from the expression of the *pl.*, like مَدِیئی [above], because زیب is literally on the measure of a *sing.*; and because, being prevalently applied to a collection of specified *parties*, out of those to whom it is lexicologically applicable, it becomes like a proper name. And, as for اَنْتَار, *rel. n.* of اَنْتَار [above], who are *the Sons of Sa'd Ibn Zaid Maná* and اَنْتَار, *rel. n.* of اَنْتَار [above], they are so formed because of the prevalence of application just mentioned,
and because the expression \(\text{افکال} \) resembles the sing. so strongly that S even calls it a sing. [146, 256]. One may, however, say that the \(\text{ی} \) in \(\text{ﺂنصاری} \) [above], \(\text{آباناوری} \), and \(\text{ربایی} \) denotes unity, as in \(\text{روی} \) [294], not relation, for which reason it may be affixed to the \(\text{pl.} \); so that, if you afterwards say, e.g., \(\text{درآب آنصاری} \) an Anšārī recompense and \(\text{زده آباناوری} \) or \(\text{زده آباناوری} \) an Abnāwī, or a Ribābī, youth, the rel. n. is formed from these sings. by elision of the \(\text{ی} \) of unity, as the rel. n. of \(\text{کرمی} \) is formed by elision of the \(\text{ی} \) [308], the rel. n. being then uniform with the n. related to. But an objection may be raised that the \(\text{ی} \) of unity also \(\text{orig.} \) denotes relation, because \(\text{زندگی} \) [253, 294] means a person related to this collection by being one of them; so that it is not excluded from the essence of relation, although the sense of unity supervenes upon it: and, according to this, the excuse for the affixion of the \(\text{ی} \) to these [\(\text{pl.} \)] ns. is what was first stated. The rel. n. of \(\text{ابن‌آ فارس} \) the Sons of the Persians [or \(\text{ابن‌آ الفرس} \) (Dh, LL)], who [settled in Al-Yaman out of the force furnished by the Kisrā, which (Dh)] accompanied [Abu Murra (Tr)] Saif Ibn Dhī Yayan [alHīmyārī (Tr)] to [the kingdom of the Abyssinians in (Dh)] AlYaman, [and then drove out the Abyssinians from AlYaman (Dh),] is \(\text{بنری} \) [306].
according to analogy, notwithstanding that they are a particular collection, like the Sons of Sa'd Ibn Zaid Manät [above] (R): (2) ابني , whence [the Follower (Nw, TH) Abù 'Abd ArRahmân (Nw, IHjr, TH)] Ta'ûs (Dh, LL) Ibn Kaisân (LL) alFârisî (IHjr) alYamanî alHîmyâri (Nw, IHjr, TH), their freedman (Nw, IHjr), or, as is said, alHândâni, their freedman (Nw); and [the Follower (Nw, TH) Abù 'Abd Allâh (Nw, IHjr, TH)] Wahb Ibn Munabbih alAbnâwi (Dh) alYamanî (Nw, IHjr, TH) aSaSan'âni (TH) adhDhilâmi (Nw, TH). The rel. n. of علّة the 'Ablas [240], vid. Umayya the younger, 'Abd Umayya, [who died when he was eight years old (IKb),] and Naufal, [three of the (IKb)] sons of 'Abd Shams [Ibn 'Abd Manâf (IKb)], is علبلي with quiescence of the ب [above], because each of them is named علبئة after his mother, [a slave-girl called (Jh, KF)] 'Abla Bint Ubaid, of the Banû Tamîm, and afterwards the pl. is formed. The rel. n. of مهلهب and مهلهبة [253] is مهلهب and مهلهبة, because you restore them to their sing., elide the of relation that is in the sing., and then form the rel. n. [303]. Or it may be said that every one of them is named مهلهب and مهلهبة after his ancestor, and then the pl. is formed [253], as every one of the 'Ablas is named after his ancestress, and then the pl. is formed; so that مهلهب is the rel. n. of the sing., which is مهلهب, not مهلهب [253] (R).
§ 311. Whatever [rel. n. (IA, A)] contravenes the preceding [rules (A)] is anomalous (SH, IA, Aud, A), to be remembered, not copied (IA, A). IH here indicates what contains the irregular alterations [294] (Jrb). This irregularity is of several kinds, as deviation from a heavy to a lighter form, distinction between two things denoted by one expression, and assimilation to some thing having the same meaning (IY). Many expressions occur contravening the rules for the formation of the rel. n. (R). Some of these [expressions (A)] have been mentioned before (R, Jrb, A) in the course of the chapter (A), like ٤٥٢ جُدَمُي [297] and ٤٥٣ ٤٥٣ ٤٥٣ ٤٥٣ ٤٥٣ تَرْيَحَي [299]; and we now mention the rest (R). The following are exs. of the irregular alterations (S, M, Jrb):—they say ٤٥٤ ٤٥٤ ٤٥٤ بَصْرَى (1) (S, M, R, IA, Aud, A), with Kasr (IY, R, Aud, A) of the ب (IY, R, A), from بَصْرَة AlBašra (S, IA, A), because is so named on account of some [soft (Bk)] white stones called ٤٥٥ ٤٥٥ ٤٥٥ ٤٥٥ بَصْرَة and ٤٥٦ ٤٥٦ ٤٥٦ ٤٥٦ بَصْرَة (IY, R), which are found in AlMirbad, [one of the best known Wards of AlBašra (MI),] and of which gypsum is made (IY); and, since بَصْرَة, before its use as a proper name, is pronounced with Kasr of the ب when the ٤٥٧ ٤٥٧ ٤٥٧ ٤٥٧ ٤٥٧ ٤٥٧ ٤٥٧ ٤٥٧ ٤٥٧ ٤٥٧ ٤٥٧ ٤٥٧ ٤٥٧ ٤٥٧ ٤٥٧ ٤٥٧ ٤٥٧ ٤٥٧ ٤٥٧ ٤٥٧ ٤٥٧ ٤٥٧ ٤٥٧ ٤٥٧ ٤٥٧ ٤٥٧ ٤٥٧ ٤٥٧ ٤٥٧ ٤٥٧ ٤٥٧ ٤٥٧ ٤٥٧ ٤٥٧ ٤٥٧ ٤٥٧ ٤٥٧ ٤٥٧ ٤٥٧ ٤٥٧ ٤٥٧ ٤٥٧ ٤٥٧ ٤٥٧ ٤٥٧ ٤٥٧ ٤٥٧ ٤٥٧ ٤٥٧ ٤٥٧ ٤٥٧ ٤٥٧ ٤٥٧ ٤٥٧ ٤٥٧ ٤٥٧ ٤٥٧ ٤٥٧ ٤٥٧ ٤٥٧ ٤٥٧ ٤٥٧ ٤٥٧ ٤٥٧ ٤٥٧ ٤٥٧ ٤٥٧ ٤٥٧ ٤٥٧ ٤٥٧ ٤٥٧ ٤٥٧ ٤٥٧ ٤٥٧ ٤٥٧ ٤٥٧ ٤٥٧ ٤٥٧ ٤٥٧ ٤٥٧ ٣٣٩, when the ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٤٥٨ ٣٣٩, therefore in the rel. n. the ب is pronounced with Kasr: or, as is said, the ب is pronounced with Kasr in the rel. n. for alliteration to the Kasr of the ب (R): (a) by rule the ب should...
be pronounced with Fath (IY, R), which also is allowable (R) : (2) بَدَوْي (302) (S, M, R, Jrb, Aud), from the desert, by rule quiescent in the ع, but pronounced with Fath in order to be like حضري, which is its correlative (R); [or] from the baddi (S, IY, Jrb), by elision of the l (Aud), by rule بادري or بادرى, like the rel. ns. of قاسيه and قاسم [301], but made to accord with its opp. حضري from civilised parts (IY) : (3) علوي (S, M, R), from عالیة (S, IY, R), certain places in the countries of the Arabs, vid. AlHijaz and the adjoining parts (IY), [or] a place near AlMadina (R); making it accord with the rel. n. of its opp. السفل [below] (IY), as though it were the rel. n. of العلیه, which is the high place, opp. of السفل the low place, since the Aliya mentioned is a high place; so that it is used as the rel. n. of عالیة by syllepsis, the regular form being دهرى (4) (S, M, R, IA, Aud, A), with Damm (R, Aud, A) of the د (R, A), said of a very old man (IY, Aud), from دهر time, an age (S, IA, A), to distinguish it from دهرى (IY, R) with Fath (IY), said of a kind of infidel (R), one who asserts the eternity of time, and does not believe in the resurrection (IY); and شهلي (S, M, R, A), with Damm of the س (R, A);
from *smooth ground* (S, IY, R, A), opp. of حَرْض [Hârj] with Fath (IY),] the rel. n. of سَهْل Sahl, a man's name (IY, R): (5) مَرْعَ Marj (R, Jrb, IA, Aud, A), from مِرْعَ Marj (R, Jrb, IA, A), by addition of the ز (Aud): (a) this is said of a *man*; but they say مَرْعَ, according to rule, of a *cloth*, as though they made a distinction between man and other objects (Jrb): (6) ُـاْـأَرْاْ رَأْيَ ArRayy (R, Jrb, A): (7) َـتْرَوْنَ [298] (S, M), from ْبَلْي (S), and َـذَـوْنَ from َرَوْنَ [302], converting the ِ and ٌ into َ, because they are preceded by a letter pronounced with Fath, although they are quiescent [684] (IY): (8) َـأْمَرَى [299] (S, M, Aud, A), heard [by us (S)] from some of the Arabs (S, IY), with Fath (IY, Aud, A) of the Hamza, from أَمْيَأَى Umayya (IY, A), as though they restored it to the non-dim., because أَمْيَأَى is dim. of أَمْيَأ a handmaid, orig. أَمْيَأ, the й being elided for lightness; and أَمْيَأ also, which is the regular form (IY): (9) ُـتْرَى طُهْرَى (R), [with quiescence of the ِ (R),] from َـتْرَى (S, R), a sub-tribe of Tamîm (LL); and ُـتْرَى طُهْرَى with Fath of the ط, and quiescence of the ِ, which is more anomalous (R); and ُـتْرَى طُهْرَى, according to rule (S, R), like ُـتْرَى [301] يُبُكُٰلَ تَرْبِيْى الطَّ ح [below] (S): (10) ُـتْرَى ُـتْرَى [299] (S, M, R), from ُـتْرَى تَقِيف (S, IY, MAR),
the father of a clan of Hawāzin (IY, MAR), which is anomalous, according to S, by rule َتَقْصِيفٍ; but is the dial. of some of the Arabs in Tihāma and its vicinity, among whom [such a formation as] that is so frequent as to be almost regular (IY): (11) َخَرْفٍ (M, R), from َخَرْفٌ (R), said of a young animal when brought forth in the time of autumn (IY), like َتَقْصِيفٍ (IY, R) from َتَقْصِيفٍ [299] (R); and َخَرْفٍ [with quiescence of the ر (IY)], which is more frequent in their language than َخَرْفٍ (S, IY) and َخَرْفٍ, though َخَرْفٍ is the regular form (IY): (a) those who say َخَرْفٍ [either (S)] form it from [the inf. n. (IY)] َخَرْفٍ (S, IY), from َخَرَفَتِ الرَّطبَ meaning I gathered the fresh ripe dates in this time (IY); or form َخَرْفٍ upon the measure َفعل (S): (b) similarly َخَرْفٍ is said of ] every thing relating to autumn, as َمُطْرِخَةٍ َقَبُّةٍ َخَرْفٍ autumnal rain and َقَبُّةٍ َخَرْفٍ autumn fruit (IY): (12) َرَذَلٌ (S, M, R) and َقَرْشٍ (M, R), from َرَذَلٍ (S, IY, R) and َقَرْشٍ, by rule, according to S, َرَذَلٍ (IY), whence

ُهُذَلَلْتُنَّ ِذَكَرُهُ إِذَا ُفَأَخَرَتُ ُآبَا ُهُذَلُليَا مُنِ عُطَارَتِهِ نُجْدُ (M) A Hudhai‘i maid that calls, when she boasts, upon ُهُذَلَلْتُنَّ ِذَكَرُهُ Ê نُجِّدُ the ُلُقُبُ Ê نُجِّدُ of сìrē of valiant chieft, the Ê نُجِّدُ ُلُقُبُ Ê نُجِّدُ being made quiescent by poetic license (AAz), and َقَرْشٍ, whence
With every Kuraishī, on whom is dignity, swift to satisfy the claim of liberality and generosity [above] (IV) and [299] from the clan (IV) [of the Banū Malik Ibn (IKb)] Kināna, [who were the postponers of the months (IV) in the time of heathenism (KF)], and the ḥāmil of Khuzā‘a (S, M, R), because the rel. n. of Fūkaim Ibn Jarir Ibn Dārim among [the Banū (IY)] Tamīm is [299] fīqī, [according to rule (R)], and of Mulaiṭ Ibn [Al Ḥaun or (ID)] Al Ḥūn [Ibn Khuzaima (R), among Al Ḥaun Ibn Khuzaima (IHb),] is [299] milīhi (IY, R), according to rule, and similarly of Mulaiṭ Ibn ‘Amr Ibn Rab‘a in AsṢakūn, and the intention is to distinguish them all: (a) Sf says “This cat., according to me, by reason of its frequency, is quasi-regular; and that is among the Arabs in Tihāma and its vicinity exclusively, because they say [299] ‘arshī and [299] ḥāmil, and [299] ‘arshī (R); and [similarly (R)] they say [299] ‘arshī and [299] ḥāmil (IY, R), and [299] ‘arshī from [299] ḥāmil (IY, R), and [299] ‘arshī and [299] ‘arshī, who are of Hudhail; and all of these are neighbours in Tihāma and its vicinity (R): [297] ‘arshī and [297] ‘arshī from the ‘arshī of Al Azd and the ‘arshī of Kalb, and ‘arshī from the nature (M, R), said of a man who speaks [grammatically (IY)
by nature (IX, R), without being taught (MN), and recites the Kur'an in the same way, without following the Readers in the readings transmitted by them, as

\[And I am not a grammarian, who mumbles his tongue; but a natural speaker—I speak, and speak grammatically (MN)]

(a) this means that, if there be among the Arabs a سليمة in any tribe other than AlAzd, and an عبية in any tribe other than Kalb, or, if a person, tribe, or anything else be now named عئيبة or سليدة, you say سليدة and عئيبة, according to rule, what is anomalous being the rel. n. of سليدة a clan of AlAzd, and عئيبة a clan of Kalb, as though they intended to distinguish between these two clans and the سليدة and عئيبة of other folk (R): (14) خريبة خريبة from Khuzaita (M, R), a clan (IX, R), by rule خريبة (IX), the intention being to make a distinction, as we mentioned, since a place named خريبة also occurs (R); and [similarly (R)] رماح رديئة Rudaini spears [297], from رديئة Rudaina, wife of Samhar (IX, R), or AsSamhari (Jh), in relation to whom spears are called (R), because both of them used to straighten spears [in Khaṭṭ Hajar (Jh)]: (a) this anomaly is contrary to كفاره and فليه, because there the ي is elided, when the indication requires its retention;
while here the ی is retained, when the indication requires its elision: and the reason is that each of them is made to accord with the other by assimilation (IY) : (15) ڑیڑّی (S, M, R), a clan of Bāhila, by rule ڑیڑّی (IY, R), like ڑیڑّی [297] (R): (a) this admits of two explanations, either that, since the rule is to elide the ی together with the ی of femininization, they imagine it to have dropped off, and pronounce the ب with Fath, and then convert the ی into ی because of the Fatḥa before it, as in ی طلّی[above]; or that they implete the Fatḥa of the ب, so that an ی is produced after it, as in ی بنّی [497], whence ی بنّی نًّحُنْ نَرْقِّبّهُ الّح‍ [204], and in ی آمّین [187] (IY): (16) ی عبّدی [with Damm of the ع (S)], from عبّیدّة, [a tribe of 'Adī (S, IY, R),] and, [we have been told by a trustworthy person (S, R), says S (R),] ی جُدّمی [with Damm of the ج (S, R)], from جُدّیدّة (S, M, R) of 'Abd AlKais; by rule, according to me, ی عبّدی and ی جُدّمی with Fatḥ of the ع and ج, like ی حَنْفی [297]; but pronounced with Damm, as though they sought (IY) to distinguish between those two clans and other persons named عبّیدّة and جُدّیدّة (IY, R): (a) those who say ی عبّدی and ی جُدّمی with Damm, as though formed from dins., are few, the pronunciation often met with being Fatḥ (IY): (17) حَبْضیّة
(S, IY, R), with Fath of the م (IY, R), said of camels when they eat حِبْص salt plants; but حِبْص is better (S, IY) and more regular, and is more frequent in their language (S): (a) Mb says that حِبْص and حَبْصَة are said; and, [if what he says be true, then (IY), according to this (R),] حَبْصَة is (IY, R) regular (IY), not anomalous (R): (18) طَلْحُة, [with Damm of the ط (R),] said of camels browsing on the طَلْح [254] (S, R); and formed on the measure عَالَيْه, because this is an intensive formation in the rel. n., like أَتَّبَعْيَة, as explained below: and طَلْحُة, with Kasr of the ط, from the pl. [254], like ٌعَضَاءَة pl. of ٌعَضَاءَة a great thorn-tree (R): (a) some say that عَضَاءَة is from عَضَاءَة [i. q. عَضَاءَة (R)], the n. un. of عَضَاءَة, like قَتَادَة a tragacanth tree and tragacanth trees (S, R); but عَضَاءَة is seldom used (R): (b) those who hold the pl. of عَضَاءَة to be عَضْوَات, and the departed letter to be عَضْرُي [306]; but those who hold عَضَاة to be عَضَاةَت, and the n. un. to be عَضَاةَة, say عَضَاةَة from فَتَاهَيْ (19) عَضَاةَة (S): [transmitted by ANB (Jh), with Fath (IY, R) of the Hamza and ف (R),] from أَفْقِي region, horizon or أَفْقِي (S, IY, R), which is contracted from أَفْقِ, like from عَنْقِي neck: (a) they allow أَفْقِي (R) because عَلَّمٌ and
are often associated, as in Arabs (IY, R), and sickness (R): (b) some say [either of (S)] which is regular (S, IY), because the second of may be made quiescent regularly, universally [246] (IY): (21) حبْلی (21) from the بنو الحبلي, [a tribe (IY, R, A)] of the Ansār (S, IY, R, A), whose ancestor [Salim Ibn Ghaam Ibn Auf Ibn AlKhazraj (SR, Dh)] was named the pregnant, because of the bigness of his belly (IY, R, A), whence [the enemy of God (SR),] 'Abd Allāh Ibn Ubayy [alKhazrajī, called (Nw)] Ibn Salūl, [Salūl being his mother (ID, Nw, Sn),] the hypocrite (A), or, as in A's handwriting (Sn), the chief of the hypocrites (ID, Nw, Sn): (a) حبْلی is pronounced with Fath of the (IY, R, A), as though (IY) for distinction (IY, R) from the rel. n. of the حبْلی woman [300] (R): (22) سْتُرى, [with quiescence of the (R), and خَرْمَى (Jh, KF), like خَرْمَى (Jh),] from شَتْأ winter (S, IY, R), as though from شَتْأ (IY) i. q. شَتْأ (KF): (a) شَتْأ is said [by Mb (R)] to be pl. of شَتْأ, like صَحَاف pl. of a bowl (IY, R), and pl. of قَصَع [238] (IY); and, according to this, شَتْأ is regular, because in the rel. n. the pl. is restored to the sing. [310] (IY, R); but his saying is invalidated by the unrestricted applicability of شَتْأ.
wherever is applicable (R): (23) from (S, IY, R), a city in AlYaman (R), and [similarly (IY)] from [a clan of Kūḍā'a (S, IY, R),] and (S, M, R), a place near AlMadīna (R): (a) Y told us that (S) some of the Arabs say (IY),] and (S, IV), which are the regular forms [304] (IY); but is more often used (S, IV) than (S): (b) the conversion of the Hamza into ṡ,[although anomalous (R),] is explained by the resemblance of the two šs of feminization to the ṣ and [250] (IY, R): (24) [with Damm of the (LL), and (KF),] from (S, R), with abbreviation (KF), a town of Al'Irāk, by rule [300] (Bk): and (S, M, R, Aud, 'A), from (25) [246] and [273] (S, M, R, A), two places (R, A) in Al'Irāk (R), eliding the l and Hamza (IY, R, Aud), on account of the length of the n., by assimilation of the two šs to the š of feminization (IY, R): (a) the regular form is and , like [304] (IY): (b) the are schismatics, who were so named by the Commander of the Believers, 'Alī (peace be upon him!), when they settled at Ḥarūrā on seceding from him (R): and (S, M, R, A), from (S, IV)
A), assimilating the ٌ and ٌ [at its end either (IY)] to [the ٌ of feminization, which is sometimes assimilated to (R)] the ٌ of feminization (IY, R), and is therefore elided, although its elision is anomalous, as in ُهَلِيّ and ُهَرَرِي [above] (R); or to the augment of the du., and therefore eliding them (IY): while those who say ُهُرِي اَلْبِحْرِانُ (IY, R), and make the ُهُرِي quiescent (R), forming the ُهُرِي upon the measure ُهُرِي اَلْبِحْرِانُ (IY, R, A), when its ُهُرِي is made the seat of inflection, in which case neither the ُهُرِي nor the ٌ of the du. is elided [296]; as though it were from ُهُرِي اَلْبِحْرِانُ [236], because this is the regular form, although seldom used; by rule ُهُرِي (R): (a) Khl asserts that they form ُهُرِي upon the measure ُهُرِي اَلْبِحْرِانُ (S): (b) by rule they should say ُهُرِي اَلْبِحْرِانُ (S, IY), eliding the sign of the du. [296]; but, disliking ambiguity, they distinguish between the rel. ُهُرِي اَلْبِحْرِانُ, which is ُهُرِي, and the rel. ُهُرِي, because AlBahrayn is itself a place (IY), on the shore of the sea (MI), between AlBaṣra and ٌUmān (Bk, ZJ, MI, LL): ُهُرِي اَلْبِحْرِانُ (28) Indian, with Kasr or ُهُرِي Duamm of the ُهُرِي, from ُهُرِي India, said of a sword (Jrb), the ُهُرِي being pronounced with Duamm by alliteration to the ُهُرِي (Jh): ُهُرِي existing from eternity, [this word being
orig. (Jh, KF), as some of the learned mention (Jh),] a
rel. n. from لم يَرَ [He has not ceased, [said of the Anci-
ent (Jh),] by abridgment: for they say ثَرَرَى; and then
substitute an ل for the ى [683], saying أَرَى, [for the sake
of lightness (KF),] as they say أَرَى [of a spear (Jh, KF)]
from ذُرُ يُرَى the name of a king (Jrb), and أَرَى [296] of
a blade (Jh): (30) فَلْتَهْ أَرَى from three, not from
فلَتْ [18, 325.A], because the meaning is not related
to three each, but related to three; and similarly
حَبَّتْي [31], عُبَّشْتَي [309], and the others: (Jrb)
قَهَّام [294] يَمَانِ, and عَبْدَرَى, عُبْشَي [31] (Jrb).
(S, R, A), which have no fourth (R), from Al Ya-
man, أَلْسَمْي Syria, and تَهَامَة Tihāma (S, A), but all pro-
nounced with Fath of the initial (A); orig. [256],
ثَاتَي (R, Sn), and because تَهَامَي is Tihāma (R), [or]
ثَاتَي with Kasr of the ؤ (Sn): (a) one of the two ىs
of relation is elided; and, [as Khl asserts (S),] the ل
is put as a compensation for it (S, R, Sn) in all three (R),
[or only] in the first two, and the Fatha of the ؤ in
the third, where putting the ل as a compensation would
lead to a combination of two لs, one of which would
have to be elided, so that there would then be no sense
in putting it as a compensation (Sn): (b) you may say
[and ثَاتَي, according to rule (R),] and ثَاتَي (S, R).
with Kasr of the ر (S), from مهامة (R); and Akh asserts that he heard some of the Arabs say شامي (S): (c) some say شامي and شامي (S, R, Sn) and مهامة (S), anomalously (Sn), (a) because they combine the compensation and original (R, Sn); though that, says Dm, quoting IUUK, occurs only in poetry (Sn); while an instance of the anomalous form is the saying of ʻUmar Ibn Abi Rabī‘a

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

[by ʻAntara, That flows from the projecting bone behind the ear of an enraged bulky she-camel, stepping proudly, like the pampered stallion bitten by the stallions (EM, AKB), meaning یمنع (IK, EM, AKB)]; while شامي is
made to accord therewith (R): (d) IBr says that with prolongation is a dial. var. of أَلْشَّامُ, as in
شَفْيِ اللَّهِ مُرْضَى بِالْشَّامِ فانِيٍّ * عَلَى كُلِّ شَأْكٍ بِالْشَّامِ شَفَيْقٌ
by the Majnūn of 'Āmir, God heal sick persons in Syria! For verily I am moved by compassion for every person ailing in Syria; and then cites other well known verses: for it has three dial. vars., the chaste of which is أَلْشَّامُ with the quiescent Hamza, then أَلْشَّامُ with the Hamza converted into ꞌ, then أَلْشَّامُ with prolongation; and all of them have been heard (CD): ٣٢ جَمْهَانٍ Having a long جَهَةٍ head of hair [below], لِحْيَانِيٍّ having a long لِحْيَةٍ beard, رَقَابِيٍّ having a thick رَقَابَةٍ neck (S, IY, A) and ٣ شَعَرِيٍّ having much شَعْرَانِيٍّ hair (A) on the head (LL), adding the ꞌ and ꞌ ن to denote intensiveness (IY): while Akh asserts that he heard some of the Arabs say ٣ جَانِي spiritual of the Angels and the Jinn; and that the Arabs say it of every thing containing أَلْوُحٌ a soul or ِسُرُوُحٌ spirit [below], whether men, beasts, or Jinn (S). Some of these expressions are more anomalous than others (A), from the violence or multiplicity of the irregular alteration: for رَقَبَةٍ is more anomalous than بِصَرٍّ, since alteration by a consonant is more violent than alteration by a vowel; and رَقَابِيٍّ is more anomalous than either, since the alteration in it is by the addition of two conso-
nants (Sn). If these ns. be used as [proper (R)] names
(1411)
(S, IY, R) in any case other than this (S; IY), where we have mentioned that their rel. ns. are anomalous (IY), [i.e. when they are either not proper names already (R), like ُدَهْر (R), or [when they are applied to denote something other than what they denoted at first (R),] like ُرَبِينة when a name (S, IY, R) for a man (S, IY), [e.g.] for a son of yours (R), you form their rel. ns. according to rule, [and do not use the anomalous forms (IY),] as ُدَهْر (S, IY, R) and ُطَلَّع (R), not ُدَهْر (S), because they say ُدَهْر [only (IY)] of the man (S, IY) advanced in years (S), whose life is long, and over whom ages pass (IY); and as ُرَبِينة (S, IY, R), not ُرَبِينة (S, IY), because they use the anomalous form [only] in the case of the tribe called ُرَبِينة (IY); and similarly, when you remove ُقَيِف from this case, you say ُقَيِف (S): for these ns. are anomalous [only] in the cases mentioned; while making them proper names for what you intend is a secondary application of them, so that in this application they revert to the regular form. The two ُس of relation are sometimes affixed to the names of parts of the body, to indicate their bigness, they being then either upon the measure ُنَعَال ذَنَان, [above] for the big in the ُنَف انْف *nose*; or augmented at their end by an ُن and ُن, like
These two formations, however, are not regular; but are confined to hearsay (R). They say فاكهة [fruit-seller (CD)], بذور [beans, and سبسان for the rel. ns. of fruit, فاكهة], بذور [sesame]: but in this they mistake, because the Arabs affix the ٍ and ٌ in the rel. n. to only a limited member of ns., in which these two letters are added to denote intensiveness, as زبانى [above], زبانى, and جمانى [with Damm (CD)] from زبانى [above], زبانى [from a master (CD)], said of him that يئرب masters learning, and سيدناني or سيدناني or سيدناني or سيدناني or سيدناني, orig. silver ore, and afterwards made a name for drugs: and the proper way is to say فاكهة [312], بذور, and سبسان (D). Such rel. ns. are used only in the sense in which the Arabs use them (IY); and, when you do not mean that, they are treated like their counterparts, which do not contain that sense (S); so that the rel. n. of the رقبة neck itself is only رقبى cervical (IY). And, when these ns. are used as names, their rel. ns. revert to the regular form, since intensiveness is then not intended: so that (R), from [لعبة (S),] or لعبة (S), when a name (S, IY) for a country or a man (IY), you say [only (IY) جمنى]
§ 312. What contains the sense of relation is sometimes formed upon the measure (1) "maker", as "seller", of cloaks [below], "dealer in ivory, a clothier, [below] an owner, or attendant, of camels, an owner of ass, a money-changer, which are innumerable, like "perfumer and "decorator or engraver (IVY)]; or (2) "possessor of milk, "a possessor of dried dates, "a possessor of a coat of mail, "a possessor of arrows, "a possessor of a weapon, and "a possessor of a horse (IVY)]; without affixion of the two ی (M) of relation (IVY). And "is [sometimes (IA, Aud)] accepted, with "and "as a substitute for the (IM) of relation, as "well-off for food (IA, Aud, A), having plenty of clothing (IA, A), doing much work [below] (A), having plenty of milk, and [below] (Aud). "here is not participial, but is a n. formed to denote "possessor of the thing; for you do not
say دَرَعَ (IY, Jrb), nor لَنَسْ (IY), nor لَنَرَ (Jrb). But, if any of these things be [the material or implement of] a craft or trade, and [of a livelihood, in which its possessor is continually engaged, its rel. n. is لَبَانُ نَعْالٍ, like لَبَانُ نَعْالٍ for the seller of milk and dried dates, and لَبَانُ نَعْالٍ for the shooter with arrows (IY). The poet [AlHuṭai’a (S, IY)] says

وَفَرَتْتِي وَزَعَتْ أَنَا لَا بَيْنِي لِقِلَامِ تَأَمِّرٍ

And thou didst beguile me, and assert that thou wast a possessor of milk in summer, a possessor of dried dates, i. e., [says S (A),] ذُو كَبْرٍ وَذُو كَبْرٍ (S, IY, A), meaning that he had got milk and dried dates, not that he sold them (Sn); and hence ذَى نَصِبٍ [149], i. e., (S, A), meaning productive of weariness, not an act. part. [from نَصِب he was weary], because grief is wearying, not weary (Sn). And Imra alKāis [Ibn Ḥujr al-Kindī (MN)] says

وَلَكِنَ يَدُى رَمَحٍ فِي طَعَنَّئِي بِهِ وَلَنِسَ بَيْنِي سَيْفٍ وَلَنِسَ بَيْنِيَ [below] (IY) And he is not a possessor of a spear, so that he should pierce me with it; and is not a possessor of a sword, and is not an archer, i. e., not a shooter of arrows (MN). And the poet says

لَسْتِ بِثَيْلٍ وَلَكِنَّ نَهْرٍ ﻷُدْلِجُ إِلَّا لَكِنَّ آبَتِكُرَ (S, IA, Aud, A), cited by S (IA, A), but not attributed
by him to its author, *I am not a worker by night, but a worker by day. I journey not in the night, but start early in the morning* (MN), i. e., نَهَارِيَ (S, IA, A), meaning *a worker by day* (IA, A). فَعْلٌ (IA, Aud, A) is used to signify *possessor of such a thing:* while فَعَالٌ is used in the case of crafts or trades (SH, IA, Aud, A), to signify *working at,* or *following,* them (A); but is sometimes used to signify *possessor of such a thing* (IA). Sometimes فَعَالٌ takes the place of فَعَالٌ, as a weaver, in the sense of حَرَائِل, because it is a craft; and sometimes the converse occurs, as وَلِيّ السُّيَافِ بِذِي رُمِّحٍ آل‌حُم (above), i. e., بِذِي نَبْالٍ a *possessor of arrows* (A). But, [according to some,] وَلِيّ السُّيَافِ بِذِي رُمِّحٍ آل‌حُم [above], meaning بِذِي نَبْالٍ, is anomalous (Aud). AFR says that here is not good, because the نَبْالٍ is the maker, or seller, of arrows, while the shooter of them is نَبْالٍ; but AHm says that the like of this sometimes occurs, as سِيَافُ swordsman [below], meaning the striker with the sword, and جَلاَنُ javelin-man, meaning the stabber with the javelin (MN). And [IM says that (A)] to this is attributed [by critical judges (A)] the text XLI. 46. *Nor is thy Lord a doer of injustice to the servants* (IA, Aud, A), i. e.,
Thus some ns. upon the measure of and occur in the sense of without being act. parts., or intensive forms of such, as the act. part., like 

Author of forgiveness, and the intensive form of it, like 

Author of much forgiveness, are i. q. , except that , being orig. an intensive form of , is used only for a possessor of a thing, who deals in, or manipulates, or attends upon, that thing, in some way, vid. selling, like a green-grocer; or tending, like and an attendant of camels and mules; or using, like [above]; or otherwise: while denotes the possessor of a thing without intensiveness. They are made to accord [in form] with the act. part. and intensive formation. One says لَكِينَ of the possessor of milk, and لَبَانُ of the dealer in it, by sale or otherwise (R). Sometimes both the expressions are used for one thing, as and [above] (IY, R), and meaning a man having with him a shield or buckler (IY). Sometimes one of them is used without its companion, like a maker of bows and a maker of shields or bucklers (R). And sometimes the of relation is put, as [above] and for the seller of perfume, and [above]
and 

for the the seller of 

cloaks [below] (A). The 

GG say that 

and 

in the sense mentioned 

are i. q. the rel. n., because the possessor of the thing is 

related to that thing; and also because 

and the rel. 

n. formed with the 

occur in one sense, like 

and 

for the seller of the 

cloak [above]. They are 

known not to be act. parts. or intensive forms of such 

by their (1) having no v. or inf. n., as 

possessor of 
a he-camel and 

[above] and 
an inhabited 
place, i. e., 

: 

(2) having a v. and inf. n., but 

being (a) i. q. the pass. part., as 
water poured 
out, [i. e., 

(Jh, KF), like 

a hidden secret, 

i. e., 

because it is from 

the water was 
poured out, and 

is not said (Jh), since 
is trans., according to the majority (KF)]; and as 

a pleasant life, [i. e., 

found pleasant, because 
one says 

his life was found pleasant, not 

(Jh, KF) with Fath (KF)]: (b) a fem. bare of 

the s as as 

and 

[247, 268]; and for this reason 
they say that such as 

[252, 268] and 

[252] 
and [ ] LXXIII. 18. [268] are i. q. the rel. n.: 
(c) an intensive ep. of what it implies, as 

mighty
power, abject meanness, an exquisite poem, a violent death, and a weary grief; for each of those eps. implies a meaning, which it, though [properly] denoting the subject of that meaning, since the and and and and are [properly] the subjects of the and and and and [142], is hyperbolically applied to denote, as the n. denoting a meaning is [sometimes] hyperbolically applied to denote the subject of that meaning, as and [142, 143] and water sinking into the ground [247, 333]; the poem being made to be, as it were, author of another poem, as says AlMutanaabbi:  Nor have I alone produced this poem, all of it; but my poem on thee has a poem of its own, meaning I have not been alone in composing this poem; but my poem has helped me to praise thee, because it desires, as I desire, to praise thee (W)]; and the death to be, as it were, accompanied by another death; and the weariness to be, as it were, necessarily followed by another weariness: i. e., the poem not being a single poem, nor the death a single death, nor the grief a single grief; but each of them being doubled, repeated. The v. also is sometimes used in this sense, as His toil was redoubled and It was completely finished. But, as for
an engrossing, or absorbing, occupation, it is not of this kind; but is really an act. part., the phrase meaning an occupation such that one occupied by it is distracted from every other occupation, so that he has no leisure for anything else. And, as فاعل, which is orig. an intensive form of the act. part., is used in the sense of possessor of the thing, so فاعل, which also is an intensive formation of the act. part., as فعل meaning كَبْرُ الْعَمَلِ [above], and طَمَمٌ [above], لَيْسَ, and كَبْرُ الْعَمَلِ, is used in the sense of the rel. n., even in the case of prims., as رَجُلُ ذِهْرٍ a diurnal man, meaning a worker by day [above]; and رَجُل جَرِيح and سَبِيلَ a man addicted to the vulva and the anus, i.e., جَرَّى and إِسْتَنَى [306], meaning constantly engaged in that pursuit. According to this, then, the sense of the rel. n. is not confined to فاعل and فاعل: but is found in the act. part. of the tril. un-augmented, [as exemplified,] and augmented, as مُرْضَع and مُنْقَطِر [above]; and in the intensive forms فعل, فاعل and فاعل of the act. part. [343] (R). And hence, [says Khl, they say (S, M, R)] عَيْشَةٌ رَاضِيةٌ (1) a pleasant life, [above] (S, M, SH), i.e., ذَاتٌ رَضٍّ possessing pleasantness (S, M, Jrb), because عَيْشَةٌ life is not qualifiable by رَاضِيةٌ.
finding pleasant, i. q. َنَاعِلَة; but by ذَاتِ رَضْيٍ, in order that it may be i. q. َفُرَضٍ َمَرْضِية. found pleasant (Jrb): (a) this is rendered dubious by the introduction of the ِة (IY, Jrb), since they say that the ِة drops off from حَكَنْض and طَالِق; [208], because they are not participial; while they mention that َرَضْيَة is not participial; because َعِبَشَةٌ is its v. being َرَضْيَت [above] (IY): but the ِة may be introduced (Jrb) to denote intensiveness, as in عَلَامَةٌ ِة very learned man [294] (IY, Jrb) and نَسَبَةٌ [265] (IY); or you may hold َعِبَشَةٌ life to be َرَضْيَةٌ by a trope, the really ِة Rash, being the person leading it (Jrb): (2) ُة طَاعِمٍ كَس [below] (S, M, SH), i. e., َذُو كِسْوَةٍ وَكَلْمَامٍ (S, IY, R), which is vituperative, meaning having no excellence other than that he eats (IY, R) and drinks (IY) and dresses (R). The poet [AlHuṭai‘a (IY, AAz)] says َدَعُ البِكْارَم لَا تَرَحَّل لِبَقِيتيهَا َبِأَنْفُد فَانْتَظِمْ الْبَطْاعِمُ َة الكَاسِي (IY, R, A), satirizing AzZibrikān, Leave noble feats alone; journey not in quest of them; but stay at home, for verily thou art the possessor of food, and of dress (AAz), not meaning eating and dressing (Sn). This verse, though not in the text of the M, is intended by Z’s saying ُة طَاعِمٍ كَس [above] (AAz). But we need not hold ُة طَاعِمٍ to be i. q. the rel. n.; nay, we had better call it an
act. part. from طَعِمَ he ate, aor. طَعِمْ, deprived of the sense of origination, [i.e., meaning eater, not eating]: whereas كَسِي may be said to be i.q. the rel. n., because it is in the sense of the pass. part., [meaning dressed,] like مَلَأ دَافِقٍ [above]; or to mean كَلِيَّ نَفْسَهُ dressing (himself), though the first is more obvious, because, when the trans. act. part. is unrestricted [by the mention of an obj.], its action mostly falls upon another (R). مُفَعَّل also is sometimes used as a substitute for the ر of relation, as اِمْرَأة مُعْطَرَ a woman having perfume on, i.e., دُأْتٌ عَطْرٍ (A), this not being inconsistent with its meaning also using much perfume [269] (Sn): and مُفَعِّل, as مَحْضِيرٍ a running she-camel [252], i.e., حَضْرٌ دُأْتُ حَضِيرٍ capable of a run or of running (A); and مُعْطِرٍ a perfumer, which is mentioned in the ساه as being i.q. عطَرٍ, besides meaning using much perfume [269] (Sn). Some of (A) these formations are numerous (IY, A), extensive (IY); and مُعاَلَ in the sense mentioned is more often used than مُعاَل (R). But, [notwithstanding that (R),] they are not regular (IY, R, A), but confined to what has been heard (IY, R). This is the opinion of S, who says that (A) you do not say بِرَأَرٍ of the possessor of بُرِّ wheat, nor بَيْكِيَّةٍ of the possessor of مَكِهْتمُ fruit [311] (S, IY, R, A),
nor of the possessor of barley, nor of the possessor of flour or meal (S, IY, A); but, though is sometimes said (IY). But Mb allows these by analogy (A) to what has been heard, like and [above] (Sn). Similarly the maker, seller, or wearer of wrappers or a wrapper is a rel. n. formed according to rule [304]; while the furrier is formed by analogy to and [above] (IY).
mentioned by IHjr in the Is among the Converts (AKB). One of the two  is red., as in [32, 540] (AAz)—l. 20. alKalbi, an Islāmī poet (AKB).

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

P. 857, l. 25-26. Of Himyān Ibn Kuḥāfa (S). The truth is that these two verses are from a Rajas by Khiṭām al-Mujāshi‘ī, an Islāmi poet; not by Himyān Ibn Kuḥāfa (AKB), the Rājīz (ID).

P. 859, l. 8. Abū Ḥāšim Ibn Hubaira [al-Fazārī (ITB), 57 (IKhn)], governor of the two Irāq for Marwān Ibn Muḥammad Ibn Marwān Ibn Al-Ḥakam [al-Kūrashi (TKh) al-Umawī (IKhn, TKh) ad-Dimashkī (TKh), known as al-Ja‘dī and nicknamed al-Ḥimār (IKhn), the last Khalifa of the Banū Umayya (IKhn, TKh), 52 (TKh) or 76 (Tr, IAth, ITB)]. a. 127, l. 132 at the age of [58 (MDh),] 59, [62 (IAth, MAB), 69 (MDh, IAth), or 70 (MDh)], was put to death by Abū Jaffar al-Manṣūr, [afterwards Khalifā], at Wāsat in 132 in violation
of a capitulation (IKb). The advice of Abū Ja'far was to keep faith with him; but Abū Ja'far's brother Abu-l'Abbās 'Abd Allah as-Saffār Ibn Muḥammad [al-Kuraši (TKh) al-Hāshimi (ITB)] al-Abbās (ITB, TKh), the first Khalifa of the Banū-ū-Abbās (FW, ITB), b. 108 (FW, TKh)], a. 182, d. [135 or (TKh)] 136 [at the age of 27 (TKh), 28 (Tr, IAth, FW, TKh), 29 (MDH), 32 (TKh), 33 (Tr, MDh, IAth, MAB, ITB, TKh), or 36 (Tr, IAth)], insisted upon Abū Ja'far's putting him to death (IKhn). Marwān was called Al-Ja'ādi ['because he had learnt (IAth, MAB)] from [his preceptor and master (TKh)] Al-Ja'ād Ibn Dirham (IAth, MAB, TKh) the doctrines of the Creation of the Kur'ān and of Predestination (IAth, MAB), etc. (IAth): and he was known as Al-Ḥimār because of his bravery, from the saying, فَلَنن أصْرِرْ مِن حَمَّارٍ فِي الْحَمْرَةٍ Such a one is more patient than a he-ass in war; for he used not to flag in waging war upon the rebels against him, and was the bravest of the Banū Umayya (TKh). It is said that Al-Ja'ād Ibn Dirham published his doctrine of the Creation of the Kur'ān in the days of Hishām Ibn 'Abd Al-Malik, under whose order he was put to death by Khalid al-Ḵāṣrī, governor of Al-Īrāq (IAth). The Wāṣīt of Al-Īrāq was founded by Al-Ḥaṣṣāj Ibn Yusuf ath-Thāqafi between Al-Kūf and Al-Baṣra; and for that reason was named Wāṣīt, because it was intermediate between the two cities, [the distance from it to each being fifty parasangs (MI), i. e. leagues]: it was begun by him in 84, and finished in 86 (Mk)—§ 12. The first hemistich is

حَشَّاشَىٰ عَلَى جَمْرَ كَرْيِّي مِنْ النَّفْخَاء My heart is on glowing embers of the wood called نَفْخَاء; and the verse is from an ode by Al-Mutanabbi: W says (AKB), He says My heart is on glowing embers from passion, i. e. on account of their bidding
farewell and their departing; and mine eye is revelling in the face of 
the beloved in a garden of beauty (W, AKB). من آلہوی (W) for 
من آلغضا.

P. 860, ll. 2-3. The bottom, or low land, of 'Ākil is [a place (MI)] on the road of the pilgrims of AlBaṣra between Rāmaṭān and (Mk, MI) Āmirra (Mk) [or] Immara (MI)—l. 4. 'Ākil is said to be a mountain (Bk, ZJ) that Ḥujr, the father of Imra alKāis, used to dwell in (Bk). The author of the Mk, after enumerating eight places named 'Ākil, the second of which he describes as "a mountain that the children of [Ḥujr (KA)] 'Ākil "alMurār, the ancestor of Imra alKāis, used to stop in", adds "But I do not find myself confident that they "are eight [separate] places; and perhaps there is some intermixture in them"—l. 8. See Md. II. 182 and P. II. 598—ll. 16-39. The R (vol. II, p. 142. l.l.) has "either because repetition of the v. is made a substitute for 
dualization of the ag.", which, though it occurs in all three eds., I have ventured to invert—ll. 19-20. The two Indian eds. of the 
R (vol. ii, p. 143, l. 2) have صاحب his companion; but the Persian 
ed. has صاحبية his two companions.

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

P. 862, ll. 3-4. I.e., to two or more of its kind. See p. 863, 
ll. 6-7. The definition is inverted, pluralization being the addition 
of two or more to one, not of one to two or more. See p. 863, 
ll. 22-23.

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

P. 869, l. 25. Read ْتُعَلَّنَ.

P. 870, l. 1. Lane (p. 812, col. 1) asserts, on the authority of the Tadj al'Arus, that "**حرفُ صَنِّيْن** has no pl. formed by the addition of **و** and **ن**, contrary to what is stated here by R, and at p. 1020,
l. 4, by S—l. 3. Read لَعَبْرَة (Fk), a medley of III. 11 and XXXIX. 22.

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

P. 872, ll. 5-6. I have transposed عَلْيَبَات and زِيدَادَن in accordance with the suggestion of YS, the former being an instance of the perf. pl. masc., and the latter of the co-ordinate—l. 14. From the same poem as a verse given on p. 96A—l. 17. Tumāḏir was his wife (AKB).

P. 873, l. 19. I. e., pl. of أَبْيَكْر dim. of أَبْيَكْر [285]. On the diptote declension of أَبْيَكْر in l. 15 see p. 1182, l. 12—p. 1183, l. 4.

P. 874, l. 12. Of [the Banu-Iḥārīth Ibn Rabīʾa Ibn (AKB)] AlAwās Ibn AlḤajr Ibn AlHanw Ibn AlAzd (KA, T, AKB) Ibn AlGhauth (KA, T) Ibn Nабт [Ibn Malik (IHz)] Ibn Zāid Ibn Kāblān Ibn Sāba (T) Ibn Yāshjub Ibn Yārūb Ibn Kaḥtān (IHz). AlAwās is with Fath of the Hamza; AlḤajr with Fath of the undotted ح, and quiescence of the ج; and AlHanw with all three vowels of the س, and quiescence of the ن. Some assert that Ash-Shanfarā, meaning big-lipped, was his cognomen, his name being Thābit Ibn Jābir; but this is a blunder, like AlʿAīnī’s blunder in asserting that his name was ‘Amr Ibn Barrāk, these being his two comrades in robbery (AKB).

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

P. 876, l. 7. After ظبرون has no sing.; or, as is said, its sing. is on the measure of أَفْعَالَة (T). A better ex. would be طبه [above], طبى, طبرون, pls. طبرى [244].

p. 877, ll. 1-2. See p. 1381, l. 4, and the Note on p. 354, ll. 4-5—l. 24. ضَلْلَكْنَا * Ye have lied, by the House of God! Ye shall not wed her, sons of Shaba Karnähâ, tying up the udder, and milking (IY on §. 4).

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

P. 811, l. 28. بَيَاَت (YS. I. 143) (Sn. IV. 282.)

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

P. 883, ll. 9-11. Lane (p. (1708, col., 1) has "صَنْدُون سَيَادَنَي...pl. صَنْدُون (M, TA) and [the pl. of صَنْدُون is] صَنْدَنات (TA)."
It seems doubtful whether he was justified in inserting the words in brackets—l. 14.ِ جَمِيلَةُ appears from the context to be pl. of جَمِيلٌ dim. of جَمِيلٌ [274]. It might be dim. of جَمَالُ pl. of جَمَالٌ [285]. See IV. 700, l. 17. In the former case it means little, or small, he-camehs; and in the latter a few he-camehs. Read "[270, 289]."

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

P. 885, l. 6. I. e., had already split up into factions each claiming to be the tribe Ka'b. With Ka'b and Ka'b of. Ka'b and Kilab, names of tribes—l. 13. After "formations" insert "[253]."

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

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

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

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

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

P. 891, l. 3. The poet is eulogizing the two Muḥammads mentioned in vol. II, p. 463, l. 1—ll. 12-14. Because the ن stands in the place of the Tanwin. See p. 342, ll. 4-6, and p. 863, ll. 23-24—l. 28. “this sort” is the irregular pl. with the and ضَرَّبَمِينَ [p. 888 l. 11] ; and “the regular pl.s.” are such as ضَرَّبْنَ نَبَٕع. ُسُبُعُانٌ on the measure of فَعَلَانَ, so mentioned by S, is a mountain in front of AlFalj (Bk). It is orig. du. of سُعُ، but is treated by the poet like سُعُمْان, since, if he treated
it like the ُسُرِبِيَّ (MN)—l. 13. After insert “[295]” —ibid. ُبِرُون ُمِرتُبِس is a well-known tract of sand in the abodes of the Banū Saʿd of Tamīm (Bk)—ll. 23–24. Mb. says in the Kāmil (HH); AU says that there is a dispute about this poem, which some attribute to AlAḥwāṣ, and some to Yazīd Ibn Muʿāwiya (Mb, HH); but the truth is that it is by Yazīd, describing a girl (Akh). The poetry of Yazīd, little as there is of it, is extremely beautiful (IKhn)—l. 25. Al Māṭirūn is a place in Syria, near Damascus (MI).

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

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

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

 Alvîن كَسَبْهُمْ فِي قَعْرٍ مُّطَلِبٍ # تَأَغَّفِرْ عَلَيْهِ سَلَامٌ ٱللَّهُ يَا عُمَّرَ

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

P. 897, l. 14. And (c) فَعَلا، as ثِّيَرة pl. of دَوَّر a bull [257]—l. 19. Read فَعَلاُلَا — l. l. And (h) فَعَلُوا, as تَقَشَّعُ pl. of تَقَشَّعُ a worn-out skin (A).

P. 898, l. 16. And (c) كَفَّافِيَة, as فَعَلُوا pl. of كَفَّافِيَة back of the neck [328] (A).

P. 899, l. 1. Read فَعَلِيَ—l. 14. Lane (p. 2213, col. 1) gives عَبَيْبَيْلُ, which his authorities explain as pl. of عَبَيْلُ stalking majestically; but this is strange, because عَبَيْلٌ has no broken pl. [252]. The M and Aud give عَبَيْبَيْلُ, which AAz holds to be pl.
of عَيْلُ pl. of عَيْلُ stalking majestically; while the Aud makes it pl. of عَيْلُ prowling, seeking for prey, which has another pl. عَيْلُ; and both the M, followed by IY, and the Aud hold the ي to be added for impletion, as in تَنْقَدُ أَصْبَارِي فَي غَرَّبُ [252]. And the Jsh gives a similar explanation of the ي, making عَيْلًا pl. of عَيْلُ, and allowing either sense. See the Note on p. 1036, ll. 3-16. The S and M have أَسْوَنِ explained in the Jsh as a subst. for عَيْلًا; but IY and Lane have أَسْوَنُ explained in the MN as a qualified post. to its ep. [121]—l. 17. فَعَلْ is not given by any of my authorities as a pl. of فَعَلْ; perhaps فَخَطُرْ may be contracted from فَخَطُرْ, like أَسْوَنُ فَخَطُرْ from أَسْوَنُ فَخَطُرْ; or pl. of فَخَطُرْ, as أَسْوَنُ فَخَطُرْ is said to be pl. of فَخَطُرْ [above]; or a heteromorphous pl. of فَخَطُرْ [255]—ll. 20-21. And أَنْجَدُ, أَنْجَدْ أَضِيعْ pl. of أَنْجَدُ a she-hyana (A).

P. 900, l. 10. And أَفْعَلْ, أَفْعَلَ pl. of أَفْعَلْ (A) with Kasr of the ق, and quiescence of the ن, meaning an arrow before it is feathered (Sn); and أَنْجَدُ أَنْجَدْ pl. of أَنْجَدُ [257]—l. 15. This is probably the proper form of the جُمْر in Lane, p. 1785, col. 3, l. 31—l. 21. And أَنْجَدُ أَضِيعْ pl. of أَنْجَدُ a gum [316] (A), which is orig. أَنْجَدُ أَضِيعْ, like أَنْجَدُ أَضِيعْ (Sn).

P. 902, l. 21. Read “quasi-pl.”

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

P. 904, l. 5. And (7) فَعْلَة, جَمْع; and جَمْعَة a Friday, pl. جَمْعٌ [254] (A).

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

P. 907, l. 6. 'Abd Allāh, [or 'Ubaid (T), Ibn Mujib (T, Is)] Ibn AlMaḍrahī (KA, T, Is) Ibn 'Āmir alḤisān......Ibn Abī Bakr Ibn Kilāb (KA, T) Ibn Rabī'ā Ibn 'Āmir Ibn Ṣa'ṣa'ā (KA), of the Banū Abī Bakr Ibn Kilāb, known as AlKattāl alKilābī. AZ says that he was one of the poets of heathenism; but AU mentions that he was imprisoned by Marwān Ibn AlḤakam; and, according to this, says Bk in his Commentary on the Amālī of K1, he was one of the Converts (Is). The KA gives the second hemistic as إِذَا نُقْلَتْ عَنْ نَقْلٍ وَأَمْرُ إِرَاءٍ

When my being untwisted, and my being firmly twisted, i.e. my good luck and my ill luck, are talked about—ll. 13–15. Derenbourg (S. II. 188, l. 16) prints قَعْلُ and قَعْلُ نَقْم and مَعْدِب.
P. 908, ll. 15–17. IM says in the CK that نَعَلٌ sometimes acts as a substitute for لَحْيَةُ pl. of حَلْيٌ and لُحْيَةُ pl. of لَحْيَةٍ [238, 329. A]; and نَعْلَةُ for نَعْلٍ pl. of نَعْلٌ a shape, effigy and نَعْلَةٌ pl. of قُوْيَةٍ force (A).

P. 909, l. 10. See the last Note—l. 13. Cf. نَسَاى pl. of نِسَى [310], according to R (p. 187, l. 19), who here follows S (vol. II, p. 86, l. 15). But see p. 1089, ll. 12–16, and p. 1089, l. 3.

P. 910, l. 15. Read غَرْفٌ.
P. 911, l. 2. Read "[in them]."

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

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

P. 917, l. 18. The reference is to p. 1022, l. 21—1023, l. 1.
P. 918, l. 1. Read "vowel".

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

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

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

P. 924, l. 9. Kais Ibn 'Āşim was a Companion (AKB). He was Kais Ibn 'Āşim ........... Ibn Mînkâr Ibn 'Ubaid .......... Ibn Sa'd Ibn Zaid Manât Ibn Tamîm (Is, AKB) at Tamîmî al-Mînkârî (Is), one of the Banû Mînkâr Ibn 'Ubaid (SR). He came to the Apostle of God as an envoy [in the embassy of the Banû Tamîm, and became a Muslim (Is)]; and then the Apostle of God said "This is the chief of the dwellers in tents of camels' hair" (Is, AKB)—l. 11. The verse is preceded by

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

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

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

ثُمَّ أَبِنَا ٱلْغَانِيَةِ نَعُمٍ # وَأَنَّا بُعْدَنَا مُأَثِّنًا

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

ثُمَّ أَبِنَا ٱلْغَانِيَةِنَعُمٍ # مِنْ أَنَّا قَبْلَهَا فَانَاثُوا

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

P. 932, l. 8. Read فَعَّلَةً. See p. 1364, ll. 10-13. The o.f. of these نس. is properly نُفَعُّل, as نَعْمَةٍ, orig. نُصْرَة; لَتُهْبِهُ, orig. لَتَهْبِي; and طَبْوَةٍ, orig. طَبْوَةٌ: and the ی, being a compensation for the lost ج, ought not to be combined with it; so that R's expressions نَعْمَةٍ [244] and Jh's expression سَلَوْةٍ سَلَوْةٌ [275] are not strictly accurate. Cf. Sn. IV. 158, l. 9. When the ی is substituted for the elided ج, the ع, if orig. quiescent, is pronounced with Fath, because the ی of feminization is preceded by Fatha, except in the abbreviated, as قَناةٍ and قُنَةٍ.

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

P. 935, l. 9. Read "[in multitude, as is said (R),]". The clause "as is said" is intended to throw a doubt upon the qualification
"in multitude," which is based on the theory impugned by R that the pl. with the ا and ء serves only for paucity, not for multitude (p. 886, ll. 9-13). When the sing. has no ء, the pl. نَفَّاللَّ serves for paucity and multitude (p. 887, ll. 10-11, and p. 934, ll. 18-19): but, when the sing. has a ء, then, according to the theory mentioned, the pl. with the ا and ء serves for paucity, and نَفَّاللَّ for multitude. Cf. p. 1037, ll. 1-10.

P. 936, ll. 11-12. IM's words are

وَمَنْ خَمْسَى
جُرِّدَ الْأَخْرَ اَنْفُ بَيْلَفيِس

which I have rendered by an Alexandrine—l. 18. خُونَقٍ (A). So in the MSS; but properly خَوْنَقِ, as in the C and the Aud, because the ء of خُونَقِ is a co-ordinative aug. [247], whereas the discussion is about the quin. whose letters are rads. (Sn). خُونَقِ is [said in the KF to be (Sn)] a castle [outside AlHira (Bk)] belonging to AnNu'man (KF, Sn, MKh), the elder (KF, Sn), son of [Imra alKais (Tr, AF), not of] AlMundhir (MKh). See the Note on p. 54, l. 11. But, according to IBd, it was AnNu'man Ibn AlMundhir who built AlKhawarnak. See Dozy's Note on p. 96, l. 3, of the IBd, and the pedigree in the Note on p. 947, ll. 17-18 below.

P. 939, l. 3. And sometimes فأُلِ, فُأُلَ, as غُرَالُ pl. of غُرَالٌ a gazelle [257]—ll. 14-15. Here R follows S (vol. II, p. 198, ll. 10-11). But Lane (p. 389, col. 3) makes جُدِرْ or جُدِرُ pl. of جُدِرُ, and جُدِرْ pl. of جُدِرُ, citing Jh and the KF among his
authorities. The KF mixes up the pl. of the two sings: but Jh says "The pl. of ٍجَذِر is ٍجَذِرَان, like ٍجَذِرَان and ٍبَطَنَان " [237], which is exactly the opposite of what Lane makes him say. The words "former" and "latter" in Lane's passage should perhaps be transposed.

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

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

P. 947, l. 6. The ٍتَقْرِيق [with a ٍن and two ٍق, upon the measure of ٍضَبَر (Su),] is the ٍفِضْهَة ٍصِبَاحَة (A. IV. 155, l. 1).

Frogs are of many sorts, some that croak, and some that do not croak (HH). The ٍتَقْرِيق, which is not in the Dictionaries, nor in the HH, seems to be the female of the croaking sort—l. 17–18. In the portion of the land of Al‘Irāk adjacent to Syria. There AlḤārith alGhassānī, who owed allegiance to Cāsar, made an attack upon AlMundhir [the elder, grandfather of AnNu‘mān (ID)] Ibn AlMundhir, and upon the Arabs of Al‘Irāk, who owed allegiance to Kisrā; and AlMundhir was killed on that day by Shimr Ibn ‘Amr asSuḥaimī [alRanafī (IAth)], of the Banū Ḥanīfa (Bk).

Imra alKāis

AnNu‘man the elder (builder of AlKhawarnaḵ)

Imra alKāis—Má asSamá

AlMundhir the elder—Hind

(killed at ‘Ain Ubāgh.)

‘Amr (Muḍarrit alḥijāra)

AlMundhir—Salmā

Abū Kābūs AnNu‘mān

AlMundhir—Huṣāk—Hind
P. 948, l. 10. Read "(IA, A)"—ibid. \( \text{ذَرَعُ} \) in the IA (p. 332, l. 9) I take to be a misprint, because, though fem., it is an ep., meaning active in spinning—l. 19. Read فَلْوَضٍ.

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

P. 951, l. 5. IY here and B at p. 946, l. 8, restrict the pl. سَمَاءٍ to the سَمَاءٍ meaning rain: but there seems to be no reason for this restriction, because سَمَاءٍ meaning sky or heaven is fem.; and the KF does not observe it, nor does AKB (ll. 20–23 below)—ll. 10–11. An ancient heathen poet (KA). But see the Note on p. 932, l. 18—l. 13. IJ says "F used to recite it to us as فَرَقَ سَمَاءٍ سَمَاءٌ above six heavens, and so have I seen him write it in the Idāh". And so have I too seen it in the Diwān of Umayya. And in that version what is meant by the heaven of God is the seventh heaven (AKB).

P. 952, l. 11. Read فَعَلٍ.

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

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

P. 958, l. 6. شَدِيدَةُ الْلُّحمِ: (R) ثَلِيدُ الْلُّحمِ, said of she-camels (KF)—l. 9. And they say رَجُلٌ لِكَانَ الْلُّحمَ "man spare in flesh", and we have heard the Arabs say كَنْازٌ of the
big; and, when you pluralize, you say ُكنُرُ (S). Pls. ُكنُرُ, like ُكنُرُ; and ُكتَاب, like ُكتَاب, uniform with the sing. (KF).

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

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

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

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

Hulwān

<table>
<thead>
<tr>
<th>Taghhlib</th>
<th>Rabbān</th>
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<tbody>
<tr>
<td>Wabara</td>
<td>Jarm</td>
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<tr>
<td>Asad</td>
<td></td>
</tr>
<tr>
<td>Taim Allāh</td>
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</table>

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

P. 984, l. 3. Abū ‘Umar (IY) alJarmī (R). The passage وقَالَ أبُو عَبْدُ أَقْلُبُ in S. II. 217, ll. 4-6, appears to be an interpolation, because Jr was junior to S, and never met him, but studied his book under the second Akh. See NA. 198—ll. 19-20. One says تَرْكُوب a road much ridden upon (Mb, Jh), i.e. رُكُوب, when it is wont to be ridden upon; and رجُل رُكُوب a man much given to riding beasts, when he is wont to ride them (Mb). Lane (p. 1144, col. 1) gives رُكُوب as pl. of رُكَوب in the sense of broken, trained, manageable, submissive, [quiet to ride,] perhaps because it is then i. q. كُلُول pl. دُلُل.

P. 985, l. 13. قالوا عَجِبَانِيل عَجِبَانِيل (IY. 647, l. 15) should be transposed, as is clear from قالوا صَبَرُ وصَبِرُ (l. 11) and قالوا للولاية عَجِبَانِيل وعَجِبَانِيل (p. 657, l. 2, translated in p. 1010, ll. 9-10, below), and from the corresponding passage in S. II. 217, ll. 10-13, which IY is following.

P. 970, l. 8. خُلَافِيْف in IY. 650, l. 21, seems to be a misprint for خُلِفْاع.
P. 979, ll. 16-17. Jahn prints ركسروا العين (IY. 653, l. 18); but the R (p. 163, l. 6) has كسر اليم, which is required by the context.

P. 980, l. 13. Dele the comma at the end of the line.

P. 982, l. 6. الماء here is pl. of عدادل, not of عدال. See the Note on p. 412, l. 1, where the version شهردي, taken from IY. 371, is a mistake, as appears from the present version, and from Mb. 255.

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

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

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

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

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

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

P. 998, l. 7. Read عور—ll. 18-20. The Dictionaries do not give حبال, nor does R allow it (p. 993, ll. 20-22); but IHsh and A allow it, following IM.
P. 999, l. 3. Read — ll. 12-14. R would add (p. 998, ll. 20-22). See the last Note—l. 21. For "that" read "like".

P. 1001, ll. 15-16. The KF, but not Jh, gives as pl. of a young camel born in autumn; and Jh, R, the KF, and A give as pl. of the masc. [237]—ll. 17-20. is like on account of the mobility of the . But, if it were , it might take the ultimate pl. (p. 1008, ll. 17-20); so that R's reasoning here does not seem to be sound. The KF gives , as though pl. of , like pl. of [247].

P. 1002, l. 13. The words "and " in Lane (p. 2052, col. 3, l. 2) and " except " in Lane (p. 2829, col. 2, l. 2) should be omitted. The KF has meaning ; but Lane seems to read , i.e. ; and, if the true reading would be mentioned in the KF's article on among the pl. of this word. The passage in the KF's article on is shorter by than Lane supposes, it would have been shorter to write .

P. 1004, l. 20. I have not met with the name of its author (MN).
P. 1005, l. 1. Read ـ١ by prothesis [355], as in VI. 123 [below].

P. 1006, l. 1. Read ـ١—l. l. Read ـ١ ibid. Read "(S, IV)".

P. 1007, l. 22. ـ١ is ag. of ـ١, and its obj. (AKB). But Jahn prints ـ١ (IV. 658, l. 14), the sense being been found to be wives of reds and blacks.

P. 1009, ll. 14-15. The editor of the A prints ـ١ and ـ١ (A. IV. 172, l. 8); but the author must have written ـ١ and ـ١, because ـ١ would be inconsistent with his previous statement that the pl. of ـ١, when the first of its two ags. is elided, is on the measure of ـ١, to the exclusion of ـ١ (p. 999, ll. 4-12).

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

P. 1013, ll. 1-2. In susceptibility of the ٠ of feminization in the sing. (p. 866, ll. 24-25; p. 867, ll. 3-4; and p. 1020, ll. 8-9)—l. 6. Read ـ١—l. 15. For "he" read "the".

P. 1014, ll. 8-9. See Mb. 260. These two verses follow the four given in vol. II, p. 496—l. 9. He says ـ١, not ـ١, although the address was at first to a woman, because he afterwards transfers the address to a man; and the Arabs do that (Mb)—l. 10. ٠ is [a way-mark in AdDahnà (Bk),] a [small (Bk)] mountain (Bk, ZJ) belonging to the Banû Dabba (Bk)—l. 21. The Dictionaries give ـ١, i. q. ـ١ lively, said of a horse; not ـ١ i. q. ـ١, said of a man.
P. 1018, l. 1. See Md. I.378 and P. II. 30—l. 7. I. e., فَعَلَانُ is not strange, because it is assumed to be pl. of فَعَالٍ.

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

P. 1020, l. 10. Read عَرْبُونِ.

P. 1021, l. 10. Read ضَارِبِونَ.


Khuzaima

Asad

Tarīf

Fak‘as Munkidh
Jahwān Malik alAsghar
AlAshtar AlMu‘dallal
Nadla Kāis

Khalid
Ma‘bad
Hind
In the Dw of AlKhansá (p. 190) should be مغد بن خالد بن نضلة. I suppose that ‘Amr Ibn Mas‘úd must have been a cousin of Hind’s father Ma‘bad, and in that way one of her paternal uncles. AKB (vol. II, p. 292) traces the pedigree of the poet Mu‘ārris Ibn Rib‘i through Khalid Ibn Na‘īla, who was his great-grandfather, up to Khuzaima.

Khalid Ibn Na‘īla

| Lākīt |
| Rib‘i |
| Mu‘ārris |

l. 21. Read أُحِيَّ.

P. 1023, l. l. Read أُبْيِنَانُ.

P. 1024, l. 1. Read أُهُوَنَانُ.

P. 1027, ll. 20-21. Perhaps A means that منقاذ and مختارة form broken pās. when they are used as proper names, as Su says of the inf. n. at p. 1046; ll. 18-19.

P. 1028, l. 19. AlAkhwāṣ with the dotted خ (AKB). Zaid Ibn ‘Amr (KF, Is, AKB) Ibn Kais Ibn ‘Attāb Ibn Harmi Ibn Riyāḥ Ibn Yarba‘ [Ibn Hanzala........Ibn Tamim (AKB)] atTamīmī alYarba‘ī (Is, AKB) arRiyāḥi, called at one time ArRiyāḥi in relation to his lower ancestor, and at another alYarba‘ī in relation to his higher ancestor (AKB), an [Islāmī (AKB)] poet and cavalier (KF, AKB), mentioned [in the MSh] by AlMarzubānī, who says that he was a Convert (Is), contemporary with Suḥaim Ibn Wathil (AKB), or, in the Is of IHjr, who is followed by Syl in the SM, Wuthail (AKB on the verse cited at p. 154, l. 20). See the Note on p. 154, l. 7.
P. 1029, ll. 4-8. IY and R make منكر, but do not say in what sense. S makes it pl. of منكر, but, like IY and R, omits to indicate the sense. Lane makes it pl. of منكر in the sense of cunning or of a bad deed.

P. 1030, l. 15. He adds the in الصراف (IK)—l. 19. The Banu Haram are Madanis; and this is a name current among the inhabitants of Al Madina (Dh). They are of the Anzar, whence Jabir Ibn Abdulah Ibn Amr Ibn Haram [Ibn Thalaba Ibn Haram (SR, Tr) Ibn Ka'b Ibn Ghanm Ibn Ka'b Ibn Salima (SR, Tr, AGh, Is) Ibn Sa'd].....Ibn AlKhazraj (IHb, Tr, NW) alAnbari asSalami (AGh, NW, Is)] alHarami (KAh) alMadani (NW) asSahabi (ITB), d. 68 (NW) or 73 (NW, Is) or 74 (AGh, Is) or 77 (AGh, Is, ITB) or 78 (Tr, NW, Is, ITB), at the age of 94 (Tr, AGh, NW, Is), said to have been the last of the Companions of the Apostle of God to die at Al Madina (Is). His pedigree is otherwise stated [by NW, who has Jabir Ibn Abdulah Ibn Amr Ibn Haram Ibn Amr Ibn Sawad Ibn Salima], but this is the best known (AGh).

P. 1032, ll. 5-6. باب is a d. s. to the house, while that is mixed, the version in the Jh, is an op. of milk.

P. 1034, l. 8. Add (28, 29) فعوله and [237, 265], (30) [247, 258, 255, 261], and (31) فعول (250), variations of فعول, فعول, فعول, فعول, فعول, فعول respectively; and (32-34) [249, 253, 254, 256], and (35, 36) فعول (252, 254, 256, 257], (35, 36) فعول and [252, 715], (37, 38) and
P. 1035, ll. 6 and 19. The mention of ʿullāni and ʿulāqī requires consideration, because ʿulāqī is one of the aggregate previously mentioned, in which there exist broken pls. of other formations, since A has previously mentioned it among the ns. whose [broken] pls. are ʿulāqī and ʿulāqī [248] (Sn). See p. 998, ll. 15-16. But this objection seems to be groundless, because these two pls. are not "of other formations," being orig. ʿulāqī, like ʿulāqī [248].

P. 1036, l. 1. Derenbourg (S. II. 204, l. 14) prints ʿanāther, which is contrary to rule [717], because the ʿ in the sing. is not a letter of prolongation—ll. 3-16. Under this rule, like ʿakīd, ʿakīd, like 251, is as much entitled to the broken pl. ʿakīd as ʿakīd, like...
Jh, in saying that سبالتُ and جیاثانُ, pls. of سبالت and جیاث, are contrary to analogy, perhaps refers to the Hamza, adopting the opinion of Akh [715]. Other pls. of this form are mentioned in § 715. And the KF is mistaken in calling عملِ عیال, i.e. pl. of عمل عیال, pl. of عمل, because فعل does not make a broken pl. like that of the quad., as R here points out. See the Note on p. 899, l. 14—l. l. Put a full stop at the end of the line.

P. 1037, l. 4. Read أملة—l. 5. See the Note on p. 935, l. 9—l. 10-12. A foreign word, like جُوزب, is of course, strictly speaking, not an augmented tril.; but is treated as such, جوزب, being given under the Jh and KF—l. 14. Derenbourg (S. II. 208, l. 17) prints صوْلِج; but the form in the Th, Jh, Jk, and KF is كَبِلَّة (Jh, Jk): كَبِلَّة (IY, KF, Sn. IV. 118). Cognomen of the Hāfiz [Abū Bakr (IHjr, TH)] Muḥammad [or Āḥmad (TH)] Ibn Šāliḥ (KF) Ibn ʿAbd Ar-Raḥmān al-Baghḍādi al-Anmāṭ (IHjr, TH) aşşūfī (TH), d. 271 (IHjr, TH) or 272 (TH).

P. 1088, l. 11. Derenbourg (S. II. 209, l. 1) prints مَلَك, but the content requires مَلَك, as given by Jahn (IY. 666, 4: 18).

P. 1040, l. 21, الياسِسَن [read with the disj. Hamza (K)] in XXXVII. 130, is a dial. var. of الياسن (K, B), the addition of the ي and ن having perhaps some meaning in Syriac. I have not explained it as a pl., because, if it were so, it would be made الم.
with the art. [13] (K). It seems probable that in Mb.33, l. 19, and 623, l. 3, where إِلَيْيَاسْيٍنَ is explained as a pl., Mb wrote أَلْيَيْسٍيْنَ, meaning it to be pl. of إِلَيْيَاسَ (see p. 1040, l. 19—p. 1041, l. 4).

P. 1041, l. 1. Ilyās (IKb, Tr, K, B, NW) Ibn Ya-Sin (Tr, K, B), of the tribe of Aaron brother of Moses (K, B), the Apostle of the Lord of the Worlds (NW), sent by God to the inhabitants of Ba‘labakk, who use to worship an idol called Ba‘l(IKb)—5. AlAsh‘ar is Naht Ibn Udad (Tr, LTA, IKhn, Dh, KF, LL) Ibn Zaid Ibn Yashjub (Tr, LTA, IKhn, Dh, LL) Ibn ‘Arib Ibn Zaid Ibn Kahlān (Tr, LTA, LL) Ibn Saba (Tr, Jh, LTA, LL) Ibn Yashjub Ibn Ya‘rub Ibn Kaḥṭān (Tr, Jh)—ll. 16-17. In the fourth becomes penultimate, and in عِيْطُّوُسْ, مِرْمِيِسْ, حِيْبُوُنْ the penultimate becomes fourth, by elision of another aug. in the first four words, and of two other augs. in the last. The first three vs. are augmented trils., and the last two augmented quads.; but the same rule applies to both kinds (p. 1050, ll. 13-15). The letter of prolongation in the penultimate, however, of the augmented quad. قَرْطْبِوس، cannot be made fourth; and the pl. is formed from the four rads. preceding it. But if, as some hold, the fourth rad. in قَرْطْبِوس may be elided instead of the fifth, then the penultimate may become fourth, and the pl. will then be قَرْطِيِس. See p. 936. ll. 16-21, and p. 1051, ll. 14-18; and note that the ب is from the same source as the aug. letters م and [732].

P. 1042, l. 23. The version كَحْلِ عَلِيِّينِ printed by Derenbourg in S. II. 415, l. 8, is wrong, and should be corrected.
P. 1044, l. 10-18. See what S says at p. 1210, ll. 19-22. His opinion that the of ٍكنُهْرُ is not elided in the broken pl. or the dim. is apparently inconsistent with his opinion that one of the two s in ٍمُعَطََرَد and ٍمُعَطََرَد must be elided in both formations. See p. 1242, ll. 9-20, and p. 1316, l. l.—p. 1318, l. 20. And perhaps it is this inconsistency which has produced the difference between R and A, the former going by what S says on ٍكنُهْرُ, and the latter by what he lays down on ٍمُعَطََرَد.

P. 1045, ll. 3-9. The quin., whose augment is always placed after the 4th or 5th rad. [401], loses it by this rule, in addition to the 5th rad. (p. 1051, ll. 10-13), because ٌفَعَالِلُ is completed by the preceding four rads., unless the augment be a letter of prolongation after the fourth rad., and this rad. be elided, in which case the pl. is ٍفَعَالِلُ (Note on p. 1041, ll. 16-17). The quad., which may have three augs. in various positions [393-400], loses all of them except the soft letter fourth and penultimate, or reducible to this position by elision of the other augs. (p. 1050, ll. 8-20), because the positions of the ُعِنِ, ف، and two لs in ٍفَعَالِلُ are occupied by the four rads., so that there remains only the position of the ُعِنِ in ٍفَعَالِلُ for the aug. to occupy, and this can be taken only by a soft letter occupying in the sing. the position above described. The tril., which may have four augs. in various positions [369-391], retains one to occupy the position of the ُعِنِ, first ل، or second ل in the pl.; and may retain a second to occupy the position of the ُعِنِ in ٍفَعَالِلُ. The latter can only be a soft letter fourth and penultimate in the sing., or reducible to this position. But the former may be one of three possible augs. ; and various supplementary rules are given (p. 1045, l. 19—p. 1050, l. 8) to determine the choice.
P. 1048, l. l. The A (vol. IV, p. 183) adds "and عيطوموس" [398], and after عطاميس (p. 1049, l. 3) inserts "and عيطوموس" [below]: but this ex. is out of place here, being an augmented quad., the elision of whose ی is to be explained by the rule given below (p. 1050, ll. 8-20), though Jh explains it by the rule here given. A seems to have inserted عيطوموس here because he inserts it in the corresponding passage (vol. IV, p. 192) on the dim. (p. 1249, l. 16—p. 1250, l. 13), where it is not out of place, since he makes no distinction there between the augmented tril. and the augmented quad., classing both of them, together with the un-augmented and augmented quin., as as. exceeding four letters. See the Note on p. 1250, l. 13.

P. 1052, ll. 5-8. See the Note on p. 1193, l. 14.

P. 1057, l. 6. Lane (p. 282, col. 3) makes بیوض pl. of بیوض, not of بیوضة; but see p. 1060, ll. 17-21, below.

P. 1059, l. 1. Read من الالحاچ —ll. 10-11. The poem cited by H is attributed to [Sharaf ad-Dīn Abu-l-Maḥāsin Muḥammad Ibn Naṣr Ibn AlḤusain (IKhn)] Ibn ‘Unain [al-Ansārī al-Kūfī by origin, ad-Dinashkī by birth, the celebrated poet, b. 549, d. 630 (IKhn)], and occurs in some MSS of his Diwān; but this is a mistake of the rhapsodists, the poem being by Abu Sa’d Ibn Hibat Allāh Ibn AlWazīr AlMuṭṭalib (CD). Abu-l-Ma‘alī Hibat Allāh Ibn Muḥammad Ibn AlMuṭṭalib, Wazīr to AlMustaqhir bi-Ilāh (r. 487-512), was one of the learned and most erudite and best Wazīrs (Fkhn). He was appointed in 501, and dismissed in 502 (IKhld). The verses, being quoted by H (d. 516), cannot, of course, be by Ibn ‘Unain.
P. 1060, ll. 17-21. The rule that the broken pl. should be assigned to the n. un., though here observed by S, and expressly laid down by R, is often neglected, sometimes by R himself, and being treated as pl. of عِنْبَ [237], and أَرْضَابِ [245] as pl. of أَفْرَٰدٍ سَفَارْجٍ and فُرْاِنٍ سَفَارْجٍ.

P. 1063, l. 5. Read قَلْنُسِرَةٍ—l. 20. Read جِبَآةٌ.

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

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

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

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

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

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

P. 1073, l. 1. ' عَلَّمَاء unarmed men (IX) غَرَلَهُ weavers (Jh). The latter reading seems to be correct.

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

P. 1076, l. 12. Derenbourg (S. II. 208, l. 10) prints —l. 13. Ḥakīl is a land. AnNumaira is a water in the abodes of the Banū Tamīm; and ArRā'î says لَهَا بِحَقِّيِّ الْحَمْل, which shows you that Ḥakīl is one of their abodes (Bk).

P. 1077, l. 8. "that had no well-rope" means superficial, not sunk in the ground, like well-water—l. 10. بِرَكَة is a kind of water-fowl; and ISd says that it is also a frog, Zuhair's saying فِي حَافَّاتِه يُبَرَّك "having been so expounded by some (HH)—l. 22. Read —اصْحَابُ, أَصْبَلْ, أَصْبِيلَ, أَصْبِيلْ, أَصْبِيلِ. The MASH (p. 65) reverses the order of أَصْبِيل and أَصْبِيلْ.
making \textsuperscript{a} أَصِيل of أَصْيَل, but this is an evident mistake—l. 23. Read أَكْم—l. l. Read أَعْنَاق.

P. 1078, l. 4. Lane (p. 73, col. 3, and p. 353, col. 1) gives أَقَامَم—properly, as he suggests, أَقَامِم [661, 688]—and أَقَامِم as ultimate pl. added by IHsh; but I do not find them in the BS (p. 150)—l. 7. From R. I. 33, 45—l. 16. The Kitāb al-
Hujjat fi ['Ilal (NA)] al-Kirā'āt (NA, IKhn) as Sab' (NA).

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

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

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

P. 1084, l. l. Read "and (dread) the".

P. 1086, l. 7. Jahn (Y. 675, l. 9) prints خَلَط. See p. 1063, ll. 16-17, and the Note thereon—l. 9. خَلَط, according to R, is a pl., because its measure, like that of نَسْوَة [below], is notorious in the pl. (see p. 898, l. 16).

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

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

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

P. 1098, l. 9. Ibn Hishám, the author of the SR, cites this verse in his Life [of the Apostle, at p. 514], saying "One of those who fled on the day of Badr was Khalíd Ibn AlA'lam, who was the man that said فَلْسُنَّا عَلَى آلِحُ, and did not say truly in that, but was the first to flee on the day of Badr, and was then overtaken, and captured," which seems to say that he was the author of this verse; whereas it was not so, but he quoted it only as an example (AKB)—l. 10. AlHuṣain Ibn AlHumām Ibn Rabī'a..............Ibn Sahm Ibn Murra alMurri (T, AKB), of the Murra of Ghaṭafān (T), a heathen cavalier and poet (AKB).

P. 1099, l. 10. Jh and the KF give أَوْرَانُ [below], like بُونَ [below].

P. 1100, l. 7. Jadhīma alAbrash says رَبِّي أُورَتْيَ آلِحُ [505] (Jh).

P. 1102, ll. 11-12. Mālik Ibn AlHārith an Nakhā'ī (Mb, T, Is), known as AlAshtar, the chief of his people (Is), one of [Jasr (IKhn)] AnNakhā' Ibn 'Amr Ibn 'Ula Ibn Jald (Mb) Ibn Mālik [Madḥāij (IKhn)] Ibn `Udād (IHb), a [great (IKhn)] clan of Madḥāij (IKhn, LL) in AlYaman (IKhn), d. 38 (Is).
P. 1105, l. 22. By "it" is meant "what he mentions".

P. 1107, l. 14. From the same poem as the verse in p. 980, l. 22.

P. 1109, ll. 10-11. This verse is attributed (1) by Abū Tamam to Tharwān Ibn Faz̄ara Ibn ʿAbd Yaghūth al-ʿĀmirī, a Companion, whose pedigree is given by IKlb, and, on his authority, by IHjr in the Is, as Tharwān Ibn Faz̄ara Ibn ʿAbd Yaghūth Ibn Zuhair aṣ̄atam, also called Zuhair al-Akbar, Ibn Rabīʿa Ibn ʿAmr Ibn ʿĀmir Ibn Rabīʿa Ibn ʿĀmir Ibn Saʿṣaʿa: (2) by S to Khidāsh Ibn Zuhair, this Zuhair being the Zuhair aṣ̄atam mentioned; and Khidāsh being brother of ʿAbd Yaghūth, grandfather of Tharwān aṣ̄aḥābī; and being said by AlMarzulānī to be a heathen, while IHjr in the Is brings him into the division of the Converts, who reached the time of the Prophet, but did not meet him, saying that Khidāsh was present at Ḥunsin with the idolators, and afterwards become a Muslim: (3) by AAA to Zurāra Ibn Farwān, [a poet (ID)] of the Banū ʿĀmir Ibn Saʿṣaʿa; but I have not seen this Zurāra in [any of] the four divisions of the Is, nor in the Jamhūrat al-Ansāb of IKlb; and God knows! (AKB). AAA here follows his Master ID (see ID, 180)—ibid. This is the well-known version, which is transmitted by S and later GG. But AMArb, in his Refutation of ISF's Exposition of the Verses of S, says "How should the gazelle and the ass be mothers, when they are male animals? And the correct version is what AN recited to us, vid.

אֲפַתְמִי נָאֲךָ אַמְּךָ אָמָם גַּמָּר

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

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

P. 1116, ll. 12-14. ١٠٨ ١٠٨ is made fem. by the ٨; and, there being no corresponding male, since ١٠٨ it itself denotes the male here, is a lit. fem.—l. 22. From the same poem as verses on pp. XXXIV and 990—ibid. صُلْبٌ ١٠٨ صُلْبٌ (IV): صُلْبٌ with two ١٠٨, pl. of the صُلْبٌ cross [246] of the Christians (MN).

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

P. 1118, l. 1. Put a comma after "(IV)".

P. 1127, ll. 18-19. Abū Ḥamza Anas Ibn Mālik alAnṣārī alKhazrajī an Najjārī alBaṣrī, the servant of the Apostle of God, d. 90 or 91 or 92 or 93 or 95 or 97, at the age of more than 100 years, having been ten years old before the Hijra (Nw). He was the last of the Companions to die at AlBaṣra (IKb, HH).

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

P. 1130, l. 17. Read ْقَاعِلٌ.

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

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

P. 1140 l. 1. Al Ghabiṣ is a place near Falj on the road from Al Basra to Makka (AKB)—l. 16. Diyaf is not mentioned in the Bk (AKB).

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

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

P. 1145, l. 1. Read كام.

P. 1146, l. 1. Read "stantive".

P. 1147, l. 10. أدمي (Jh, R, Aud, KF, A), with the ن (Sn). Lane (p. 45, col. 3) gives أرمي.

P. 1156, l. 22. Read أهطل—ibid. IA and Sn have سكاب for مكر.

P. 1157, l. 1. Dieterici (IA. 323) prints رث (p. 1156, l. 21) and رث, with the dotted إ; but MKh (vol. II, p. 177, ll. 2-3) shows that these words should be spelt with the undotted إ—ll.
18-19. Dieterici is wrong in printing قُصَادْسَةُ and فَعَالَةُ (I.A. 323); and Lane (p. 2528, col. 1) is right in thinking قُصَادْسَةُ to be a mistake.

P. 1158, ll. 15-19. فَعَالَةُ as a pl. is frequent [248, 272].

P. 1159, l. 12. دَخْلُ (Aud. 208, l. 2): ضَضْطُ (R. II. 135, l. 23). They are the same in measure and meaning [385].

P. 1160. l. 3. Aud ُدَمَم also of its initial is transmitted, as in [the Commentary of] IA on the Tashil (Sn)—l. 4. With a ُت pronounced with فَاثِ, then a quiescent ُ, then a ُل pronounced with ُدَمَم, and then a dotted ضُ (Sn). Lane (p. 1147, col. 1) says that ُدَخْلُ is incorrect—l. 5. With كَسِر of the لَّ and (Sn)—l. 11. The أ (col. IV, p. 127, l. 8) has an evident mistake for فَعَلْوَلَهُ.

P. 1165, l. 13. AlKhazrajî as Salami, who was present at بَدر, [when he was 33 years old (AGh)]; and died in the Khilâfa of ُعَلَم (AGh, Is), at an age exceeding 50 years (Is)—l. 14. He said it on the day of [the meeting of the أَنْسَار in] the Hall (Md, Agh, Is) of the بَنُو سَعِید (AGh) ُبِن كَبِن أَلْكِهْرَاجِ (SR, MDh), at the swearing of allegiance to أَبِي بَكْر, meaning that he was a man whose judgment [and understanding (Md)] would be profitable (Md, Agh). See Md. I. 27 and P. I. 47.

P. 1167, ll. 8-9. مُبِطَرُ مُهَيْيِمُ (Sn), and مُبِطَرُ of مُهَيْيِمُ (Sn), and مُبِطَرُ of مُهَيْيِمُ.

P. 1172, l. 1. IA’s formula “the | of the whose fem. is فَعَلْاَن” is defective, because it excludes the substantive, whether a proper name, like أَعْتِمَان; or a generic n., like زَعْفِرَان [282]—ll.
9-10. A here (A. IV. 195, l. 20) refers to the passage (A. IV. 194, l. 24) corresponding to the preceding passage (p. 1171, l. 17—p. 1172, l. 9) from the Aud.

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

P. 1176, l. 13. There is no word سَبِعَانُ. There is سَبِعَانُ [236, 250, 385], a name of a place; but the substantive here is by hypothesis not a proper name.

P. 1177, l. 5. Read وَرَشْـيِنَـ.

P. 1179, l. 14. Read طَرْبَـيْنَ—l. 15. And, if anything like طَرْبَـيْنَ occurred, the Hamza would be for feminization, because this formation is not of the cat. of حَرْبَـيْنَ عَلَـيْهَا (8). By "this formation" I understand فَعَلِـكَ, as contrasted with فَعَلَـكَ, in which the Hamza is for co-ordination [273]; and therefore I read طَرْبَـيْنَ and طَرْبَـيْنَ for طَرْبَـيْنَ and طَرْبَـيْنَ in S. II. 108, ll. 8-10, where Derenbourg in printing طَرْبَـيْنَ and طَرْبَـيْنَ seems to have been misled by S's comparison of سَرَيْـنَ to طَرْبَـيْنَ in ll. 11-12, a comparison limited, in my opinion, to the number of letters and the position of the aug. 1, as appears from what is said by S in ll. 1-2, and from the ex. وَرَشْـيِنَ mentioned by him in l. 12. The form طَرْبَـيْنَ or طَرْبَـيْنَ is not given in the HH. The rule laid down by K (p. 1176, ll. 1-20) requires the dim. of طَرْبَـيْنَ to be طَرْبَـيْنَ, whatever be the form of the broken pl.: but the rule formulated by the GG (p. 1171, l. l.—p. 1172,
l. 1, and p. 1179, ll. 7-10) requires the *dim.* to be طَرِبِيِّن, because of the broken *pl.* طَرِبِيَّن; and having, therefore, to account for its being طَرِبِيَّان, they essay to do so by ignoring the *pl.* طَرِبِيَّن, and pointing to the *pl.* طَرِبِيَّى, which, though commonly regarded as derived from طَرِبِيَّن by substitution of *ى* for its *ن* [248, 685], is here used to suggest the existence of an imaginary sing. طَرِبِيَّا, where the prolonged Hamza is for feminization; so that the *ي* and *ن* in طَرِبِيَّان resemble the *ي* and Hamza in طَرِبِيَّى, since both are aug. (p. 1017, ll. 6-9); and it is common ground that, when the *ي* and *ن* resemble the *ي* and Hamza, the *ي* is not converted into *ى* in the *dim.* (p. 1175, l. 1).

P. 1180, l. 12. Put a comma after “283”.

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

P. 1184, l. 15. Read "the ِ and ُن".

P. 1185, l. 4. Read َعْلِيَّن — l. 8. Read َكُوَّض.

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

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

P. 1192, l. 4. يَضْمِع (IY. 717, l. 3); يُضْمِع (S. II. 126, l. 18); but there is no reason why Derenbourg should make it diptote—ll. 8-9.
Derenbourg prints مُرِّي (S. II. 128, l. 16); and apparently would print مُرِّي, if it happened to be in the nom. in S's text. Jahn gives مُرِّي and مُرِّي (IY. 717, l. 6), plainly contrary to the explanations of S and R (ll. 10-13). مُرِّي requires the مَرِّي of the o.F. مَرِّي to be restored, as well as the Hamza, and then the two to be transposed. مُرِّي is evidently required by the explanations of S and R; and مُرِّي is dim. of مَرِّي a pasturage, like im. of مَلِّي [278]—ll. 9-10. مُرِّي is orig. مُرِّي, being نُعْبُطُ, مُرِّي from مُرِّي; and is dipotote for the same reason as مُرِّي (I. 14), i.e., because of the quality of proper name combined with verbal measure; but is pronounced with Tanwin for the same reason as مُرِّي [Note on p. 43, ll. 14-20]. Cf. p. 1193, ll. 5-9—l. 14. On مُرِّي see the last Note—l. 18. (IY. 717, l. 13); but see p. 1171, ll. 10-13.

P. 1193, l. 22. All through §. 276 the letter elided in هَأَر and قَاعِل, orig. هُوُأْر and شَاوِل, is supposed to be the the of قَاعِل, i.e., the. If, however, it be the ang. of قَاعِل, as Z says in the K on IX. 110, then هَاوِر and شَاوِل being thus contracted into غْهْر, which afterwards become غْهْر and شَاوِل [684, 703, 711], the dims. are of course بُرْبُ and شُرَيْك, like dim. of بَبُ [278].

P. 1194, l. 6. IY (p. 717, l. 22) has "while, in the dim., what follows the initial": but I have omitted "what follows" as out of place.
P. 1198, l. 14. Pl. of مِئَاتُ (MN). His saying أَلِمَانْيَةٌ, not أَلِمَانْيَةٍ, is an instance of conformity to the opinion of the KK, that the letter of prolongation in the penultimate may be elided without putting the ی as a compensation for it, as before explained [253] (Sn). See p. 1052, ll. 5-8.

P. 1204, l. 2. For ۲ شَوْرَی in S. II.128, l. 13, read ۲ شْوْرَی.

P. 1207, l. 8. ۹۹ نُقْب (S. II. 130, l. 13; Jh. I. 210), which is perhaps the proper reading here, instead of ۹۹ نُقْب printed by Jahn (IY. 720, l. 21); and means holes, perforations, bores, smaller than ۹۹ نُقْب.

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

P. 1213, l. 5. Read غُزُو.

P. 1214, l. 12. Not مَكْبِيْن, as strangely printed by Lane (p. 683, col. 2, and p. 2085, col. 2). This is conclusively proved by its pl. مُكْبٰرٰن, مَكْبِيْن, as in a verse cited in T. 45, explained in the MN as org. مَكْبٰرٰن مِّيْلَكٰ. Lane is apparently misled by Jh's saying that the ل is retained, by which he means that the ل is not arbitrarily elided, as in ۲ أَحَیٰ, ۲ عَلَّی, where the third ی is, in IH's words, elided as forgotten, i. e., completely lopped off, together with the vowel of the second ی, to which the inflection of the word
is then transferred. The third ی euphonically elided in مکیٰ disappears in the presence of Tanwin; but re-appears in the absence of Tanwin, as مکیٰ and مکیٰ: while, during its disappearance, its memory is preserved by the Kasr of the second ی; and for this reason, or because it sometimes appears in pause [643], it is often expressed in print, as in the Egyptian edition of the Sahih (vol. II, p. 468), or in MS, as perhaps in Lane's copies of that work. See p. 1336, l. 3.

P. 1217, l. 7. ۲۵ (S. II. 134, l. 7). But S here means the Hamza to be elided (Cf. p. 1218, ll. 4-6); not transposed, and then softened into ۱. For أرس, like I eat, would be as much on the measure of the v. as أرس.

P. 1218, l. 1. S and Jh mean that, if أحیٰ were triptote because of its variation from اسم, then أرس and أنيعٰل would be triptote because of their variation from أنيعٰل, ۲۵ and because of its variation from أنيعٰل—l. 10. In Lane (p. 661, col. 3) dele "'Amr Ibn-el-'Ala or" and "(according to different copies of the ۱۰)," there being no use in perpetuating the accidental omission of "Abu" by some copyists.

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

P. 1220, l. 7. Read مربیةٰ—l. 8. In S. II. 132, l. 16, read ارويةٰ for ارويةٰ.

P. 1226, ll. 4-5. Cf. "Justice Shallow"—Ibid. The words تکسیم in Lane (p. 424, col. 3, art. جسم ۴۰, ۵) should
be rendered "He or It, assumed such a form, or shape in my eye," not "Such a thing assumed a form, or shape, in my eye," as Lane translates them, كَدَأْ عَدَلًا being in the acc., like عَدَلًا in R's phrase تَكَحْسَبَت عَدَلًا. Here, not in the nom., as Lane supposes. The ex. is designed to show the construction, as well as the sense.

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

P. 1229, l. 7.  Read كَدَأْ.

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


P. 1241, l. 21. Dozy (Supplément aux Dictionnaires Arabes, vol. I, p. 490) is quite mistaken in stating that أَذْهَبَ in the M, p. 87, l. 4, means "plus apte à être élidé". The words of the M are أَبْقَيْت أَذْهَبُهُمَا فِي النَّاَجِدَة يَحْدَدُتْ أَحْتَهَا. You retain the more useful, and elide its fellow, for which IH in the SH, p. 37, l. 3, has يَحْدَدُ أَثْلُهُما نَاجِدَة. The less useful of the two is elided. The implied in أَذْهَبَ here does not mean elision, but extent of usefulness; and the aug. that goes further in usefulness is "moins apte à être élidé," not "plus apte".
P. 1248, l. 17. The *dim.* of إبراهيم (Jh, Kl) ; and this is the saying of Mb (Jh). Mb says إبراهيم and أسیع (A), by eliding the fifth, and putting the $ی$ as a compensation for it (Sn). This compensatory $ی$ before the $س$ and $ع$ in the *dim.* has no connection with the *aug.* $ی$ after the $س$ and $ع$ in the *non-dim.*—l. l. Thus these *ns.* are *tril., quad., or quin.,* according to different opinions. And, when they are held to be *tril., quad.* and *سیع* may be defended on the ground that elision of the *Hamza* enables the $ی$ to be retained; and أسیع or أسیع for أسیع, on the ground that the *Hamza*, being initial, should be retained in preference to the $م$ and $ل$, which are final.

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

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

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

P. 1255, l. 2. And in [below] also, because the й before the Ы becomes penultimate upon elision of the й of feminization—л 13. A (vol. IV, p. 193, l. 20) has "in the *sing.*", because IM treats of compensation in the broken *pl.* and the *dim.* together; and Sn (vol. IV. 193, l. 13) uses the same expression. The *sing.* and the non-*dim.* are of course identical.

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

P. 1257, ll. 2-3. The R (p. 98, l. 13) has "that *sing.*"; but some of the *exs.* require "that *pl.*"—ll. 8, 13. Jahn prints جَرْجِكَان (IV. 731, l. й.) and جَرْجِكَات (IV. 732, l. й.)—л 9. See the Note on ll. 2-3—л 16. Z intends شَسُوع to be an *ex.* of a *pl.* of multitude whose *sing.* has no *pl.* of paucity; but some allow لِلْسَعْ to [317].

P. 1259, ll. 10-11. It is difficult to see how مَشَايِعُ مَكَاسِبُ and can relate to the rational *masc.*, and still remain *pl.*, because, if
either of them were a proper name of a man, it would be sing. in sense. Perhaps R means to show, irrespectively of their actual meaning, how their *dim.* would be formed if they related to the rational *masc.*—l. 19. Its author is said to be unknown, and it is said to be forged (MN, AKB).

P. 1265, ll. 18-20. إنسان from which they elide the ی; and therefore, when they have recourse to the *dim.*, they say *إنسان*, restoring the ی in the *dim.*. And they do that in another word, saying *ليلية* in the *dim.* of *ليلة*, because its *o.f.* is *ليلة* [below] (ID). Thus the Baṣri ID adopts the opinion of the KK.

P. 1270, l. l. For مَلِّيْحُ in Lane (p. 2732, col. 1) read مَلِّيْحُ (dim. of مَلِّيْحُ), as in S. II. 137, l. 12, M. 88, l. 7, and IY. 734, l. 23. S omits زِدَ وُب in this *ex.*

P. 1273, l. 21. عَنْيَتَرِسَ, if authentic, is anomalous, like عَنْيَتَرِسَ [283, 674]. The *dim.* of عَنْيَتَرِسَ is said by S and R to be عَنْيَتَرِسَ [283].

P. 1276, l. 7. IY gives جَمِيمَ as an instance of the ی of compensation, which is plainly wrong—ll. 19-20. The Sn (vol. IV, p. 209, l. 5) has بْرِيْهِمْ and بْرِيْهِمْ بْرِيْهِمْ; but in the curt. *dim.* the aug. letter of prolongation in the penultimate of the non-*dim.* disappears, as in قَرْطِيس, and the ی of compensation is not inserted. Therefore, according to S, on elision of the Hamza the,
aug. ١, and the aug. ٤٠, there remains ٥٠٠٠٠, which forms ٥٠٠٠٠;
and, according to Mb, on elision of the aug. ١, the aug. ٤٠, and the last rad. ٥٠٠, there remains ٥٠٠, which forms ٥٠٠.


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

P. 1282, l. 7. Read "339".

P. 1283, l. 3. After "Zaid" insert "[339]".

P. 1285, l. 22. Put a comma after "into ٥".

P. 1286, l. 22. Put a comma after "dim."

P. 1287, l. 14. Read "Tashil".

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

P. 1298, l. 13. One of the Banu Muḥārīb Ibn ‘Amr Ibn Wadi’a [Ibn Lukaiz Ibn Afsa (IKb)] Ibn ‘Abd AlKhais, in relation to whom he is called al‘Abdī, a well-known bad poet (AKB), who satirized Jarīr (ID). Mb asserts that Jarīr and AlFarazdak made him judge between them; and that he then adjudged AlFarazdak to be more noble then Jarīr, and AlFarazdak’s kindred, the Banu Mujāshi, than Jarīr’s kindred, the Banu Kulaib; but Jarīr to be the better poet of the two (AKB)—ll. 17-18. There is another version مَتَى مَا يُقَدِّمُ Whenever he is made judge (AKB). See p. 771, l. l.—p. 772, l. 9.
P. 1300, l. 12. Read "(I am)"

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

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

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

P. 1308, ll. 9–12. The rel. ns. ṣūrūnī, ẓābīrī and may be derived from the proper names AnNamir, Shakīra, and AdDu'il—Ibid. Namarī is from (1) AnNamir Ibn Kāsiṭ. . . . . . . Ibn Asad Ibn Rabī'a Ibn Nizār Ibn Ma'add Ibn 'Adnān, among whom are many; (2) AnNamir Ibn Uṭlāmān (KA) Ibn Naṣr Ibn Zaḥrān . . . . . Ibn Mālik Ibn Naṣr Ibn AlAzīd (IHb). Shakīra is [Mu'āwiya Ibn (IHb)] AlJārīth Ibn Tamīm (IHb, Mb, LL) Ibn Mūr (IHb). And AdDu'il [Ibn Bakr Ibn 'Abd Manāt Ibn Kīnānā (IHb)] is a clan of Kīnānā (IKhn) Ibn Khuza'imah, the kindred of AAD (IHb)—l. 13
AlHārith received the cognomen AlḤabīt (The man with a swollen belly), because he ate much gum, and his belly swelled from it (ID).

P. 1313, l. 9. AṣSammān is a [red (ZJ, Mk, MI)] mountain [in the neighbourhood of AdDāhuā (Mk), in the land of Tāmiṃ (MI)], extending for three nights (Bk, ZJ, Mk, MI), not lofty (Bk, Mk, MI), named the ʿṣmān because of its ruggedness (Bk).

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

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

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

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

P. 1340, l. 5. الـِبَطِيَّة; as in S (vol. II, p. 70, l. 21), R (p. 123, l. 3), and KF (p. 924, l. 4): not الـِبَطِيَّة, as in Lane (p. 222, col. 1). Lane’s authorities appear not to be aware that it is a proper name.

P. 1345, ll. 2-6. The clause "whether they denote..........combination of two double ُس" is interpolated from R. 109, ll. 6-8, in the passage from R. 125, l. 4, commenced at p. 1344, l. 21.

P. 1349, l. 21. Ḥirā is a mountain at [the distance of three miles from (MI)] Makkā (Bk, MI). As says, It is made masc. and trip-tote by some, and fem. and diptote by others (Bk)—Ibid. Ḵūbā is the name of two places, one on the road from AlBaṣra to Makkā,
and the other at AlMadina. It is made masc. and triptote by some of the Arabs, and fem. and diptote by others (Bk).

P. 1352, ll. 23—l. 1. In order that you may be able to inflect it, because the n. that a rel. n. is formed from must be susceptible of being infl. independently of the s of relation [300].

P. 1354, ll. 20-22. But in that case it has no rel. n.

P. 1355, ll. 14-18. According to those who add an l, and then convert it into Hamza, the Hamza of ٍلا is like that of ٍكَسَّاء; and on this ground IA, IHsh, and A allow ٍلاُرِبِي. But, according to those who add a Hamza from the very first, the Hamza of ٍلا is like that of ٍقَرَأ; and on this ground they disallow ٍلاُرِبِي. Whatever be the origin of the Hamza in ٍلا, however, the l, which is rad., differs from the l of ٍكَسَّاء, which is aug.; and on this ground R does not allow ٍلاُرِبِي. Cf. the opinion of R, IHsh, and A on ٍمَسَّاء water [304].

P. 1360, l. 1. For "be" read "he"—l. 11. Read حَرْتِي. If, as S holds, the vowel of the ف be retained on restoration of the غ, then becomes حَرْتِي عَرْتُي; so that, the second being mobile, the s must be elided, as in حَرْتِي [301]; and, the word being thus reduced to three letters, the second must be pronounced with Fath, as in حَرْتِي دُنْئِل [296]—Ibid. Read حَرْتِي—l. 12. Read حَرْتِي.

P. 1363, ll. 5-11. See p. 1371, l. 13, and the Note thereon.

P. 1367, l. 1. Not حَرْتِي, as printed by Derenbourg in S. II. 81, ll. 1-2. See ll. 10-12 below; and p. 1377, ll. 21-22;
and IV. 766, l. 23. This is according to the dial. that makes the vowel of the \( \ddot{a} \) conform to the vowel of the Hamza in \( \ddot{a} \). According to the dials. that make the vowel of the Fath in all cases or Damm in all cases; the rel. n. is \( \ddot{a} \) or \( \ddot{a} \).

P. 1369, ll. 21-22. The "original formation of the masc." means the original vocalization of the \( \ddot{a} \) and \( \ddot{a} \), whether the \( \ddot{a} \) be restored, as in \( \ddot{a} \); or not, as in \( \ddot{a} \). [234].

P. 1370, l. 3. \( \ddot{a} \) printed by Derenbourg in S: II. 78, l. 18, should be \( \ddot{a} \), as in IV. 764, l. 14, and SH. 48, l. 8.

P. 1371, l. 13. But see p. 874, l. 26, and p. 1363, ll. 5-11; and cf. vol. II, p. 16, l. 21—p. 16 a, l. 4. The passage in the S (vol. II, p. 78, ll. 15-17) here paraphrased by R is extremely involved and obscure—l. 17. I adopt the var. \( \ddot{a} \) given in S. II 78, note 18, as plainly required by what R says here and below (p. 1372, l. 21—p. 1373, l. 13); not \( \ddot{a} \) given by Derenbourg in l. 18 of the text.

P. 1375, l. 3. \( \ddot{a} \) in IV. 764, l. 15, seems to be a misprint—

Ibid. And apparently he says \( \ddot{a} \) and \( \ddot{a} \) also, like \( \ddot{a} \) and \( \ddot{a} \). [300]—ll. 4-7. IV, who asserts that Jr considers the \( \ddot{a} \) to be the \( \ddot{a} \) of feminization, gives two other reasons, (1) that the \( \ddot{a} \) is not a sign of feminization in the sing., except when it is preceded by a Fath, as in \( \ddot{a} \), or an \( \ddot{a} \), as in \( \ddot{a} \) [272]; while the \( \ddot{a} \) in \( \ddot{a} \) is quiescent: and (2) that the sign of feminization is never a medial, but always a final. But these are inapplicable according to the opinion distinctly stated by R,
and evidently implied by Jh and A, that the does not contain the sense of feminization—l. 7. The object of the condition is to turn into a sing. [117], so that it may become decl. as a trip-tote or diptote.

P. 1379, l. 24. Here and in p. 1380, l. 2, IY has for given by R. being like , either form is an able [301]—l. l. an ell is fem.

P. 1380, l. 2. See the Note on p. 1379, l. 24—l. 10. Put a comma after “IY” at the end of the line—l. 19. Not , as printed by Jahn in IY. 766, l. 3.

P. 1381, l. 16. The is he that, from old age, is unable to rise except after bearing on his two hands, as though he were kneading (R)—l. 19. IY has “but Abu-l-‘Abbās disapproves”, which I take to mean Th, mentioned just before. See the head-note to the Abbreviations of References.

P. 1383, l. 21. Or rather the man-servant belonging to Zaid. See p. 343, ll. 10-12—l. 24. Not , as printed by Derenbourg in S. II. 85, l. 11. See the Note on p. 1367, l. 1—l. l. Not , as printed by Broch in M. 92, l. 6, and Jahn in IY. 766, l. 23. See p. 1367, ll. 7-16; and p. 1377, ll. 22-23; and S. II. 81, l. 4, and 85, l. 11; and IHB. 8 and Dh. 477. Of course , a dial. var. of , would make See Lane, p. 2703, col. 2.

P. 1384, l. 6. Read—l. 8. Not , as printed by Broch in M. 92, l. 7, and Jahn in IY. 766, l. 19, and 767, l. 16. See what is said above by AA (p. 1383, l. 1—1384, l. 1).
P. 1387, l. 1. تقَعَرَسَ (A). So in the MSS, with precedence of the ق; but analogy requires the ع to precede, because the word is [formed from] a rel. n. of عَبْدُ عَلِيّهِ Sn.)

P. 1393, l. 23. The Ribāb were Taim [Ibn 'Abd Manāt (IKb)], 'Adi [Ibn 'Abd Manāt, of whom was the poet Dhu-r-Rumma (IKb)], 'UKl, [Muzaina (ID),] and Ḍabba (IKb, ID). They were named [because they formed a confederacy, saying “Band yourselves together like the ٍربابة”, which is a rag wherein the arrows are collected together: or, as some say (ID),] because they dipped their hands into رِب date-juice, and then swore one to the other (ID, Jh) upon it (Jh); but the first saying is better (ID): or, as As says, because they formed a coalition (Jh). Jh, followed by R and A, substitutes Thaur for Muzaina.

Udd Ibn Tabikha

Murr 'Abd Manāt Ṭabba 'Amr-Muzaina Ḥumais Bint Kalb

Tamīm Taim 'Adi 'UKl Thaur

Zaid Manāt 'Amr

Sa’d Imra al-Kais Mālik Hanzala

P. 1394, ll. 8-13. Lane (p. 1005, col. 1) gives the following extraordinary paraphrase of this passage from the Jh:—‘According to a rule generally observed when a [single] man: as a pl. word for his name, as كَلَب etc.’, which is wrong on the face of it, because,
according to it, the rel. n. of كَلِبَ ought to be كُلِبٌ; while it is
exactly the opposite of what is laid down by Jh, who says that, when
a single individual has a pl. word for his name, it is not restored to
the sing.—l. 16. Read رَبَابِ.

P. 1395, l. 21. Read "Abû".

P. 1396, ll. 3-9. A learned Jurist (Tr, یحیی). His name is
said to have been Dhakwân, یس being his cognomen (IHj).
He dwelt in AlJanad, a well-known town in AlYaman (Nw). He
died in the year 106 (Tr, Nw, IHj, TH), as the majority
(Nw); or 101 (TH); or 110 and odd (Nw, TH): but the first is
the well-known date (Nw). He was then more than seventy years
old (Tr, Nw, TH). See vol. II, p. 22A—l. 5. Read "الفَارِسِی"—ll. 10-11. From Dhimâr, a town two stages from the
ینا of AlYaman (Nw). He was born in the year 34 (TH). And
he died in the year 110, [113 (TH),] or 114 (Tr, Nw, TH), or 110
and odd (IHj).

P. 1402, l. 4. I have not met with the name of its author
(MN)—l. 18. Khuzâiba is the name of a mine (MI).

P. 1405, l. 13. He died (Nw, MAB) in the year 9 (MAB),
during the lifetime of the Prophet, who prayed over him, and
shrouded him in his own shirt (Nw).

P. 1408, l. 11. Read "32".

P. 1410, l. 10. Read "33".

P. 1412, l. 4. When you double [the ی of یافلَّی], you abbre-
viate [the ی], and put the ی before the ی of relation; but, when
you prolong [the ی], you make [the ی in] it single, and say یافلَّی
with a Hamza (CD). And [H says that (CD)] those who prolong...
(189A)

[the of] بَتَتَلَةَ and بَتَتَلَةَ, as the rel. ns. of are حَبَّةَ and حَبَّةَ (D). But the Hamza of بَتَتَلَةَ, being for feminization, must be converted into حَبَّةَ; whereas the Hamza of حَبَّةَ, being a co-ordinative aug., may be converted or left [304]: so says IBn (CD). And [similarly (CD)] the Confectioner [or (D) or (Dh)] is said of Shams alA'imma 'Abd Al'Aziz Ibn Aḥmad (Dh, CD) alBukhārī, the learned man of the East, d. 456 (Dh), which, IHjr says, is with a Hamza (CD). It is said in the KF to be (CD) a rel. n. from حَلْوَةَ sweetness or sweetmeat (Dh, CD); but this is a blunder, because, if it were so, حَلْوَةَ would be said [302]; and the truth is that it is a rel. n. from حَلْوَةَ sweetmeat (CD).

P. 1420, l. 7. Jahn prints زِمَيَت (IV. 773, l. 22).

P. 1422, ll. 5-6. KS was so called because he entered AlKūfa, and came to Hamza Ibn Ḥabīb azZayyāṭ, enveloped in a wrapper, whereupon Hamza said “who will read?” and it was said to him “The wearer of the wrapper”; or, as is said, because he entered the holy land, clad in a wrapper (IKhn). See vol. II, p. 24A—l. 7. Fr was so called, though he neither manufactured furs, nor sold them, because he كَانَ يُفْرِقُ الحَكَالَم used to trim the speech (IKhn, MAB).