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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CHAPTER XI.

INCORPORATION.

§ 731. Incorporation is your joining a letter to a letter like a, without separating them by a vowel or pause; so that the tongue recoils from [both of] them with one impulse [728] (AArb). إدغام has two meanings, (1) colloquial, which is insertion of one thing into another, as أَدْغُمْ أَنْ تَيَّابَ فِي أَلْوَعَامَ I put the clothes into the bag, i.e., أَدْخَلْتُهُ أَلْوَعَامَ أَدْخَلْتُهَا I put the bit into the mouth of the horse, i.e., أَدْخَلْتُهُ فِي يَيْثَ مَنْ أَدْخَلْتُهُ فِي يَيْثَ; whence جَبَار أَدْغَمُ a dingy ass, which is what foreigners name دينج when neither its dark color nor its light color is true, so that they are, as it were, two colors blended together: (2) technical, which is mentioned [below by IH as his definition of incorporation] (Jrb). إدغام with double د is إِتْعَالāم from it (A), orig. إدغام [756] (Sn): and is the dial. var. of S [and his school (Tsr)]: IY says "إِدغام with a double د is an expression [in the technical vocabulary] of the BB; and إِدغام with a single د is an expression [in that] of the KK." (A). Incorporation is [defined by IH as] your uttering two letters, a quiescent and then a mobile, from one 185a
outlet, without separation (SH). This is named "incorporation" because the quiescent disappears in the mobile, as the entering disappears in the entered (Sn). IH says "two letters" because incorporation is not conceivable except in two letters (Jrb). His saying "a quiescent and then a mobile" means that the mobile is after the quiescent, otherwise separation, i.e., disconnection of one of the two letters from the other, would be unavoidable, because the vowel is after the consonant [667, 696, 697, 719, 751] (R). The first must be quiescent, in order that it may be joined to the second; and the second must be mobile, in order that it may make the first plain, a quiescent being like a dead letter, not able to make itself plain, much less another (Jrb). His saying "from one outlet" is to exclude such as ٰنٰلسٰ [363] (Jrb, MASH), where the ل is quiescent, and followed by a mobile س; but incorporation is not possible, because their outlets are different [732], (MASn). And his saying "without separation" is to exclude such as رٰبٰيٰا XIX. 75. [below], which contains: "a quiescent and then a mobile, from one outlet," but separated by removal of the tongue. For separation is: (1) by a letter, as in ٰرٰبٰيٰا herd of wild cattle or gazelles: (2) by removal of the tongue, (a) from one place to another, as in ٰنٰلسٰ [above]: (b) from, and afterwards to, a place, as in رٰبٰيٰا XIX. 75. [below]; contrary to-
articulation of both [letters] at once, for which reason مَ [697] with incorporation is distinguishable from مَ aid with dissolution thereof, since the two َās are pronounced by raising the tongue once in the first, and twice in the second (Jrb). What I think, however, is that incorporation is not “uttering two letters”, but uttering one letter with a strong stress upon its outlet [732], whether that letter be mobile, as in َّيِمْدَر زِيد Zaid extends; or quiescent, as in َّيِمْنِا in pause. Moreover, his saying “a quiescent and then a mobile” is also not reasonable, since the letter [that has its like] incorporated into [it] may be quiescent, by common consent, either because, according to him who says that they are two letters, the combination of two quiescents is allowable in pause [663]; or because, according to the view adopted by us, it is [only] one letter, though, as respects the full stress, it is like two letters whose first is quiescent. And his sayings “a quiescent and then a mobile” and “without separation” are like two contradictories, because it is not possible to utter two letters, one after the other, except with separation; and, if they be not separated, one of them is not after the other. He makes incorporation of three kinds, necessary, disallowed, and allowable (R). The concurrence of two homogeneous [letters] being heavy on their tongues, they aim at a kind of lightness by means of incorporation.
Such concurrence is of three kinds:—(1) the first [of the two homogeneous letters] is quiescent, and the second mobile, in which case incorporation is necessary, [whether it be meant or not, because there is no barrier between them, whether, a vowel or anything else (IY).] as لم يَرَح حَامِم Hūtim went not in the evening and لم أَفْلِي لَّنَّ I said not to thee (M); (a) incorporation is necessary, when the first of the two likes is quiescent [756], whether they be in one word, as ﷺ [above]; or in two contiguous words, as إِسْمَعْ عَلَيْا Hear knowledge (R): (2) the first is mobile, and the second quiescent, in which case incorporation is disallowed, as طَلِيلْتُ [759] and ﷺ وَرْسُو الْحَسَن the message, or messenger, of Al-Hasan (M), because of two matters, (a) mobility of the first letter, since the two homogeneous [letters] are separated by the vowel of the first, so that [thei:] junction is impracticable: (b) quiescence of the second letter, since the first is always quiescent [in incorporation]; so that, if the second [also] were quiescent, two quiescents would be irregularly combined [663] (IY): (α) Tamīm [below]. incorporate in such as ﷺ وَ رَّن and لم يَرَح [663, 664, 756] (SH), i. e., when the second is quiescent because of apocopation [404], or of [quasi-apocopation, as in condition 11 below, i. e.,] the word's being uninflected. upon quiescence [431] (R): (3) both are mobile, which [kind]
is of three sorts, (a) where incorporation is necessary, vid. where the two [homogeneous letters] meet in one word [condition 1 below]; and neither of them is co-ordinate [condition 9] (M), exceeding the three [rads.]; nor is the formation different from that of the v. [conditions 3-6]: for here it is necessary to incorporate by making the first mobile quiescent, in order that the obstructive vowel may depart; so that the tongue may remove the two [letters] with one movement [663, 686], and thus the expression may become light, while not involving any infraction of sense, nor any ambiguity (IY), as ٍرُز نَهَت ٍرُز [728, 756] (M), and ٍحَدِّٰن [482, 671], aor. ٍيَشُدٍن, in which all the Arabs incorporate (IY): (b) where incorporation is allowable, vid. where the two [homogeneous letters] are (a) separate, [belonging to two separate words (IY),] and are preceded by a mobile or a letter of prolongation [or softness, but not prolongation], as ِئَنْعَثْ ِتَلَبَكَ I describe those, ِالْمَيْلُ لَرَيْنٍ [504], and ِتَوْبُ بَكْرٍ the garment of Bakr [and the opening of Bakr's shirt] (M): (α) when you mean to incorporate, you make the first of the two quiescent (IY): (β) incorporation is good wherever the vowels are numerous, as ٍجَعَلٍ لَكَ XXV. 11. [below] with incorporation, where, if you will, you say ٍجَعَلٍ لَكَ without incorporation (IY); [and] is best where five or more mobile
letters, including the two mobile likes, follow consecutively, as XXV. 11. [below], َذَهَبَ ِبَعْلَة َلَّا took away thy property, َقَرَعَ عَمَرٍ A burly fellow pulled off (R): (γ) incorporation may be omitted in the two separate [letters], because the second word is not inseparable from the first; whereas in the two conjoined [in the same word] it is necessary [case (a)], because the two letters are inseparable: the Kur has أَرَآؤَى َلَّيِي ِبَكَّرَ ِبَالْدِينِ CVII. 1. What! hast thou considered him that rejecteth the last judgment, or the faith of Allālām, as a lie?, [with or without incorporation,] according to what I have mentioned (IY): (δ) display [of the reduplication] is better after a letter of prolongation than after a mobile letter; and after a َنُثْبَ بَكْرِ، or َيِ that is not a letter of prolongation, as َقَرَعَ بَكْرِ and َجِيِبَ بَكْرِ [above], than after an َلِ, or اَلِ, or َيِ that is a letter of prolongation, because the letter of prolongation supplies the place of a vowel: (ε) the reason why incorporation is allowable in such as َجَيِبَ بَكْرِ and َنُثْبَ بَكْرِ, but not in such as VII.198. [below], is that the quiescent َلِ and َيِ contain some prolongation on the whole [663], although the vowel of the letter before them is not homogeneous with them, except that their prolongation, when the vowel of the letter before them
is homogeneous with them, is more [extensive]; and it
is because prolongation is present in them, without
restriction [as to the nature of the preceding vowel],
that Warsh prolongs [the, and ی in] such as ّسُوَّا، V. 34.
[411] and ّشَي ی، II. 173. [438], as he prolongs [the, ین]
ّالسُوَّ، XVI. 29. And evil (R): (b) virtually separate,
as in إفتّصل [756] (M), where both methods are allowable,
(α) incorporation, because two likes are combined in
one word; (β) display [of the reduplication] (IY),
because the ا is not invariably followed by ّ ت,
but sometimes by another letter, as in ّاصر restricted
الَّذِي and اقترب drew near (IY), so that [the ّ after]
it is similar to the ّ of ُّنَتْلِك (M) in ُّنعتْتْ تِلْك [above],
i.e., is quasi-separate (IY): (c) where incorporation is
disallowed, which [sort] is of three kinds, (α) where one
of the two [homogeneous letters] is co-ordinative, as in
ّجُلْبَب [375, 671] and ّجَلْبَب [485, 671] (M), because, if
you incorporated, you would be obliged to say ّجَلْبَب,
making the first [of the two] similar [letters] quiescent,
and transferring its vowel to the quiescent before it; so
that the formation would be excluded from commensur-
ability with ّدَخَرُج [495], and thus the object of co-ordin-
ation would be nullified; (α) similarly, in the n.,
ّمُهْدَن [369, 375, 676] and ّتَعْدُد [above], ّتَعْدُد [369], and ّمُدَد
[375], co-ordinated with [٣٧٥ ٣٨٩٢], respectively; and [stout, stupid (Jh, KF), and a swift she-camel (KF),] and [253, 376], co-ordinated with [٤٠١] in the quin. (IY): (b) where incorporation would lead to confusion of one paradigm with another, as in [٢٤٦], ٤٠١ a ruin, and [below] (M), since, if you incorporated, saying ٤٠١, ٤٠١; and ٤٠١, it would not be known that [٤٠١] was subjected to incorporation, because, among ns. [whose ٢ and ١ are homogeneous], there are some on the measure of ٣٢٨ quiescent in the ٤٠١, like ٣٢٨ side and ٢٣١ good fortune; nor would it be known whether ٢٣١ was ٣٢٨; like ٣٢٨ tent-rope, or ٣٢٨, like ٢٦١ well and ٢٦١ [254]; and similarly [٢٦١ for] ٣٢٧ : ٣٢٧ (α) confusion like this does not occur in [vs.,] such as ٣٢٧ [above] and ٣٢٧ extended, because there are no tril. vs. on the measure of ٣٢٨ quiescent in the [482], with which they might be confounded. (IY): (c) where the two [homogeneous letters] are separate, [belonging to two words (IY),] and the first is preceded by a quiescent letter other than a letter of prolongation [or softness], as ٣٨ ٣٨ (lord of Mālik (MASH)) and ٢٦ ٣٨ ٣٨ (below) (M); for, if you incorporated the ٢٦ of ٣٨ into the ٢٦ of ٣٨, two quiescents, vid. the ٢٦ and the first ٢٦, would be
irregularly combined [663], which is not allowable: (α) as for the 

XII.3. We narrate, transmitted from the great Incorporation by IAI, it, according to us, is not an incorporation, which only Fr [below] professes it to be; but is merely a slurring and weakening [7.55] of the vowel [on the final ن of نفَر ], not a removal of it altogether (IY): (β) incorporation is disallowed in such as غَدْرُ زَلِيد the foe of Walid [above] and زَلِيدْ the guardian of Yazid, because the prolongation is removed by the incorporation [of the first, or ی into the second]; so that incorporation [of the second, or ی into the third] would involve the awkward dilemma that, if the vowel of the second, or ی were transferred to the first, the formation of the word would be altered; while, if it were not transferred, an unpardonable concurrence of two quiescents [663] would ensue: 

(γ) if the preceding quiescent be a letter of prolongation [or softness], as in Aَمَّ مَقَامُ before a station, جَبِيمُ مَالِكُ warm friend of Mālik, and غُدْرُ رَفِيقٍ betrayer of a companion, [and in جَبِيمُ بَكْرُ and كَبْرُ above,] incorporation is not disallowed (Jrb). And [since (IY)] incorporation [is an approximation of one sound to another, it (IY)] occurs in two approximates, as in two likes (M). It is of two kinds, (1) incorporation of a
letter into its like, without conversion; (2) incorporation of a letter into its approximate, after conversion [735] (AArb). It is [therefore found] in two likes, and in two approximates (SH, A); in one word, and in two words (A). By "two approximates" we mean such as approximate in outlet [732]; or in a quality [734] that takes the place thereof [737] (SH), i.e., of the outlet, [in promoting incorporation (MASH),] like [rigidity and laxity (R),] vocality and surdity, [covering and elevation (R),] etc. (R, Jrb, MASH). Incorporation is an extensive cat. : but IM restricts himself, in this section, to mentioning [the incorporation proper to etymology, which is (Sn)] the incorporation of two likes in one word (A); and thereby excludes the incorporation proper to Readers, which is more general (Sn).

As for the two likes whose first is quiescent, and second mobile, incorporation of their first is necessary [756] on three conditions, that it be not (1) a s of silence [615], because pause upon the s [of silence] is meant to be understood as existing: (a) incorporation of [the s of silence in] LXIX. 28, 29. [648] is transmitted from Warsh, but is weak in respect of analogy: (2) a Hamza separated from the ب, as in ﺟِزْرَةٌ أُحِبَّ Not any one read, where incorporation is corrupt; whereas, if the Hamza adjoin the ب, incorporation is necessary, as سَأَلَ [661, 738] (Tsr, Sn): (a) if the two Hamzas be
(α) in one word, then the first is (α) incorporated when they are in a formation constituted with a double letter, [like سَاَل, ] as mentioned in Alleviation of the Hamza [661, 738]; (β) not incorporated anywhere else, as كَرَّأَي [661], on the measure of قَمْتَر [392]: (b) in two words, as لَمْ يُرْدُو [662, 738], and لَمْ يُّرِدْوُ [662], then, (α) according to most of the Arabs, as Y and Khl hold, [one] Hamza [or both] must be alleviated; so that two Hamzas do not concur: (β) they assert [738] that IAI, and some people with him, used to sound the two Hamzas true, which, says S, is [a] corrupt [dialect]; so that, according to these, says he, incorporation is necessary with quiescence of the first, [as here,] and allowable when both are mobile, as قُرَأَ أُبَنَ [below]: Sf says "Some of the Readers fancy that S disapproves incorporation of Hamza; whereas the matter is not as they fancy, but he disapproves it only according to the opinion of those who alleviate Hamza, which is the preferable [opinion]; and S makes that plain by his saying 'and, according to the saying of these, incorporation is necessary', i. e., according to that corrupt dialect." (R): (α) a letter of prolongation, (α) at the end [of a word], as in يُعْطِيِ يَأَسِّر Yusir gives and يُنَدْعَوِ رَأَتُن Wākid calls, lest the prolongation be removed by incorporation (Tsr, Sn): (α) if it be only a
letter of softness [663], as in Dread thou [fem.] Yūsir [747] and Dread ye [masc.] Wākid, it is incorporated (Sn): (b) if it be not at the end, incorporation is necessary, as [301, 685 (case 8, b), 722], orig. on the measure of munūl, the removal of the prolongation being pardoned in this, because the [motive for] incorporation in it is strong: (b) substituted, not permanently, for another [letter], in which case incorporation is allowable if it do not produce ambiguity, as ُقُلُبُ ُقلِبَتْ XIX. 75. [147] (Tsr, Sn), so read by Nāfi' and Ibn 'Āmir, with conversion, and incorporation, of the Hamza (B); and disallowed if it do produce ambiguity, as in the pass. قُولُوُّ [716], which, if subjected to incorporation, would be liable to be mistaken for قُولُوُ. (a) if the letter of prolongation be permanently substituted for another [letter], incorporation is necessary, as [if you formed from أَوَّب returning a n. on the model of أَبَلُم (372), in which case you would say (Sn)] أَوَّب, orig. أَوَّب with two Hamzas, the second of which is changed into أَوَّب [661], and incorporated into the second, (Tsr, Sn): so in the Tsr, with some addition from the Dm. This is mentioned in the Kāfiya by IM, who says "Incorporate the first of two likes, if it be quiescent, and be not a Hamza distant from the ف of the formation; nor a s of silence; nor a
prolongation ending [the word], or substituted not permanently” (Sn). Incorporation of the first of two mobile likes is necessary upon eleven conditions, (1) that both be in one word, as شَمَدَ [above], مِلْلَ [671], and حَبَّ [476, 671], orig. شَمَدَ with Fath, مِلْلَ with Kasr, and حَبَّ with Damma (A): (a) they deem reduplication extremely heavy, since the tongue has a hard task in returning to the outlet after moving away from it: and, because of this heaviness, (a) they do not frame any quad. or quin., whether n. or v., containing two similar rad. letters conjoined [697], because the two formations [quad. and quin.] are heavy, and the concurrence of two likes is [also] heavy, especially when both are rad.; so that you do not see any quad. n. or v., or any quin. n., containing two such letters, unless one of them be aug., either co-ordinate or non-co-ordinate: (b) they do not form any tril. whose غ and ع are alike, except extraordinarily, as دَكْنَ and بُبَرَ [357, 697-699]; but they reduplicate only where they are able to incorporate, vid. where the ع and ل are alike [condition 2], since, if the غ were incorporated into the ع, it would necessarily be made quiescent, whereas one does not begin with a quiescent [667]: (c) among ns. not commensurable with vs. there is no augmented [tril.] having, in its beginning or middle, two mobile likes, since in such [a formation] there would be no
Necessity for incorporation, because, when the two [similar] letters are mobile, incorporation takes place in the v., only when it resembles the heavy v. in measure, as will be seen [in (f, c, bb) below], and otherwise the two likes remain without incorporation; so that the word would become heavy, because of the omission to incorporate the two likes, and because of its being augmented; and therefore such augmented [tril.] ns. incommensurable with the v. as would lead to heaviness like this are not formed: (b) among vs., however, and ns. incommensurable with vs., there occur augmented [forms] having, in their beginning or middle, two mobile likes conjoined, because there is regularly so much variability in the v. that such [forms] sometimes occur in it:—(a) augmented trils., whence two conjugs. in whose beginning two mobile likes occur [condition 2 (b)], as تَتَشَرْسِ and تَتَناَرَكَ [below]; and a conjug. in whose middle that [combination] occurs, as ٍقَتْنَدِلَ [756]: (b) augmented quadrs., whence a conjug. in whose beginning that [combination] occurs, as تَدَحْرِجَ [495.A, 678]: (c) as for the augmented quad., it is not lightened by incorporation, since, if you incorporated, you would need the conj. Hamza, which would lead to heaviness just when lightness was intended; but the most proper [course] is to retain the two [likes], though it is allowable to elide one of them: (d) as for the augmented tril., (a) if the
two likes be in its beginning, then, (a) if it be a pret., like 
कर्त्तव्य [above], the most proper [course] is to display [the two likes]; but it is allowable to incor-
porate, with importation of the conj. Hamza in inception
[757, 759]; and similarly when the of تفعَّل or تدفعَل is an approximate to the ة, as إطُّر [757]:
and, when you incorporate in the pret., you incorporate in the aor., imp., inf. n., act. and pass. parts. [757], and
every n. or v. that is one of its variations as 
: مَتَازِلُ, مَطَرِ, يَتَازِلُ, يَطَرِ, مَتارٍ, يَتَارَ, (b) if it be an aor., then display, elision, and incorporation are
allowable, as 
[757]: though, when you incorporate, you do not import the conj. Hamza for it, as [you do] in the pret., from the heaviness of the pret.; but you incorporate only in the interior [of the sentence], in order that the vowel of the preceding letter may
suffice [condition 2 (a)], as 
[757, 759]: (b) if the two likes be in the middle of the augmented tril., you may display or incorporate, as 
[730, 756]: (c) the reason why incorporation is allowable in the inf. ns. of the conjug. mentioned, although such inf. ns. are not commensurable with the v., is only the
strength of their resemblance to vs., as we mentioned in
explaining the cause of conversion in such as
[703]: (e) this is the predicament of the combination of two [mobile] likes, in the beginning, or middle, of the word: (f) if, however, the two likes be at the end of the word, which is the [contingency] frequent [697], common, in the language of the Arabs, and one that occurs in the [unaugmented] tril: and the augmented, in as. and vs., and if both [the likes] be mobile, [which is the case under consideration.] then, (α) if the first be [conjoined with another] incorporated into [it], incorporation is disallowed [condition 7], as ُدَّرْدَر, reiterates, because, if they incorporated the second [α] into the third, its vowel would be unavoidably transferred to the first [in order to obviate the concurrence of two quiescents]; so that ُدَّرْدَر would remain, which is not allowable, since, the alteration does not conduct them to a state lighter than the first: (b) similarly, if the re-duplication be co-ordinative, incorporation is disallowed [condition 9] in n., as ُرَرَر, and v., as ُرَرُر [above], because the object of co-ordination is the measure, and that measure is therefore not broken by incorporation: (α) as for the dropping of the ꞌ in such as ُرَٰضٰضي [248, 272, 673], it is not permanent; but is due to the accidental Tanwin, which is removable by the ꞌ or prothesis [609, 712]: (c) if the re-duplication be not one of the two mentioned [in (α) and (b)], then, if the first [of the two
likes] be an unsound letter, as in [condition 10 (e)]
and قَرِّيٰ, its predicament has been mentioned [728—
730. A]: but, if not, then, (aa) if it be in the v., [as in
the exs. given above by A.] incorporation is necessary,
because it is in the heavy [formation], and at the end,
which is the seat of alteration; but such as [ضْمِنْوَا in
(Jsh, M.A.R)]

مَهْلَكَا أَعْلَذَلْ قَدْ جَرَّبْتِ مِنْ خُلْقِيِّ # أَنْى أَجُودُ لَا قَوْمٍ وَزَان ضْمِنْوَا

(by Ka‘nab (S, IK, Jh, D, MAR) Ibn Umm Ṣāḥib (S,
Jh, D, MAR) al Ghatafānī (IK), Softly! O scold,
thou hast proved by experience of my nature that I am
liberal to folks, even if they be niggardly (Jsh, M.A.R.),]
sometimes occurs, which is a poetic license [condition
10 (a)]: (bb) if it be in the n., it is in a tril. [697],
either unaugmented or augmented; and in neither
kind is incorporated, except when the n. resembles the
v., because the v. is heavy, so that alleviation is more
suitable for it: (α) the unaugmented tril. is subjected
to incorporation only when it is commensurable with
the v., as ْرَجُلُ صُبْبٌ a man smitten with love, which, says
Khl, is فَعُل with Kasr of the ع, from ضَبْبَتْ I was smitten
with love, inf. n. صَبَبْبَتْ, like قَنَع contented from
ضَبْبَتْ I was contented, inf. n. ضَبْبَتْ; and similarly طَبْلُ skilful
from طَبْبَتْ I was skilful; while [a man
having many dependents (M&R) is anomalous, properly [condition 10 (b)]: (8) if you formed a n. like قَدْس [348] from رَد, you would say رُد with incorporation [conditions 3-6 (c, a)]: (γ) analogy requires that what is on [the measure of] فعل [conditions 3-6 (d)], like شَرْر sparks, قَصص story, and عَد number, should undergo incorporation, because of its commensurability with the v.; but, since incorporation [in the n.] is on account of [its] resemblance to the heavy v., while a n. like these is extremely light, because pronounced with Fath of the ف and ع, they discard incorporation in it: and also, if فعل, notwithstanding its lightness, were subjected to incorporation, it would be confounded with فعل quiescent in the ع [above]; so that there would be much ambiguity, [because فعل is of frequent occurrence;] contrary to فعل and فعل with Kasr and Damm of the ع, which are rare in the reduplicated, so that the ambiguity is not heeded: while the reason why in فعل conversion of the ع, as بَاب and كَاب [684, 703, 711], is frequent, whereas incorporation is disallowed, notwithstanding that the lightness exists before conversion, as it exists before [or rather without] incorporation, is only that conversion, contrary to incorporation, does not necessitate confusion of فعل with فعل, since by the the measure is recognizable as mobile in the ع: (8) one does
not incorporate in such as سَرْرٌ [above] and سَرُرٌ [below], because of [their] incommensurability with the v. [conditions 3–6 (a–c, d)]; and, as for pl. of ظَمَّةٍ talk, it is abbreviated [from فعل to فعل], like the unre duplicated, as عَنَقٌ [368], رَسُلٌ [246], and بُرْنٌ [261]: (c) when an inseparable letter, like the of feminization or the ل and ن, is attached to the final of the tril. n. commensurable with the v., it does not prevent incorporation, as it prevents transformation in such as حَيْنِي and طَيْرَانٌ [684, 703, 712], because there is more heaviness in the display of two like than in the omission to convert ؛ or ي into ل; so that the inseparable letter, notwithstanding its inseparability, becomes like the non-existent: and therefore from رُدَد, in نُعَلَانٍ [with Fath of the غ], you say دَدٌ [730. A.], like سَرُرٌ [above]; in نُعَلَانَ with Kasr or Damm of the غ, you say دَدٌ [730. A.], with incorporation; and in نُعَلَانَ with two Dammas or two Kasras, and نُعَلَانَ with Damm of the ل and Fath of the غ, you say دَدٌ and دَداً, all with display [conditions 3–6 (c)]: (5) similarly: the augmented tril. n., also, when commensurable with the v., is subjected to incorporation, as مُشْتَعَد preparing and مُشْتَعَد prepared [below]; مُمَّ عَ إَر [333], or time or place [361], of restoring or repelling, on the measure of:
She complains of soreness from one sole, and then another sole, is anomalous, a poetic license: (g) these are the predicaments of the combination of two [mobile] likes in one word: then, (a) if the letter before the first of the two likes, where incorporation is intended, be quiescent, whether the two likes be mobile, as in يُرِدّد, or their second be quiescent [condition 11], as in لَمْ يُرِدّد [663], then, (α) if the quiescent be a letter of prolongation, i. e., an َة, or a quiescent َة, or ِ preceded by a vowel homogeneous with it, the vowel of the first of the two likes must be elided, as َة (above), ُة (below), ُة [361] يَفَعَّل, on the measure of أَنْصَرُ thou; and ُة ِ ِاَرَدّد, like يُصَرِّب (331, 343): (η) difference by a vowel, or an initial letter, not [found] in the v., is not prescribed, together with commensurability, as a condition for incorporation, as it is for transformation [712]; so that such as أَدْقُ more slender and أَضْدُ [663] are subjected to incorporation, though they do not differ from the v.; whereas such as أَطْلُ [707] and أَطْلَر taller are not subjected to transformation: this is because of what we have mentioned [in (e) above], that there is more heaviness in the display of reduplication than in the omission of transformation; while the saying [of Al'Ajjāj (MAJh)]

َة ِ ِاَرَدّد، then, (α) if the quiescent be a letter of prolongation, i. e., an َة, or a quiescent َة, or ِ preceded by a vowel homogeneous with it, the vowel of the first of the two likes must be elided, as َة (above), ُة (below), ُة [361] يَفَعَّل, on the measure of أَنْصَرُ thou; and ُة ِ ِاَرَدّد, like يُصَرِّب (331, 343): (η) difference by a vowel, or an initial letter, not [found] in the v., is not prescribed, together with commensurability, as a condition for incorporation, as it is for transformation [712]; so that such as أَدْقُ more slender and أَضْدُ [663] are subjected to incorporation, though they do not differ from the v.; whereas such as أَطْلُ [707] and أَطْلَر taller are not subjected to transformation: this is because of what we have mentioned [in (e) above], that there is more heaviness in the display of reduplication than in the omission of transformation; while the saying [of Al'Ajjāj (MAJh)]
extending, and highway (S),] and similarly [if the quiescent be] the of the dim., since, being invariably quiescent, it does not assume a vowel, as [663]: while, in all of that, the concurrence of two quiescents is allowable, as explained in the chapter thereon: (b) if the quiescent be anything else, the vowel of the first of the two likes is transferred to it whether it be a letter of softness, as in [730. A], [663]: or not, as in [above] (R), replenishing and replenished, orig. and [above], orig. and [367]; and similarly [above], orig. [671]: (b) if it be mobile, you leave it with its vowel, as apostate, orig., its own vowel being more appropriate (S): (h) if the two likes be in two words, as XXV. 11. Will make for thee [above], incorporation is allowable, not necessary, on two conditions, (a) that they be not Hamzas, as in He read a verse, where incorporation is corrupt [738]: (b) that the letter before them be not a quiescent other than a letter of softness [663], as in II. 181. The month of Ramadān [755] (A), VII. 198. [428, 752, LXXI. 15. And made the sun to be a lamp, VII. 75. Against the command of their Lord, XIX.
1. The mention of the mercy, XLIV. 23. The seadivided, or still, and XI. 69. [159] (Sn), where incorporation is not allowable, according to the majority of the BB (A), because it entails an irregular combination of two quiescents in continuity [663] (Sn); but is transmitted from IAl, [a Master among the BB (Sn),] which they explain away as a stifling [316] of the vowel; [named "incorporation" because approximate thereto (Sn)]; and is allowed by Fr [above] (A): (α) if the letter before the two likes be mobile, as in مَكَّنِي XVIII. 94. Hath put in my power, [where Ibn Kathir reads يُمْكِّنُني, according to the o. f. (B),] مَكَّنِي [for يُمْكِّنُني puts in my power], and بَلْ طَبَعَ عَلَىَ قُلُوبِهِمْ IX. 88. And a seal hath been set upon their hearts, or be a quiescent that is a letter of prolongation, as in قَالَ لَهُمْ X. 80. Said unto them, لَمَّا عَصْوُدُ دَارُونَ II. 10. قَيلَ لَهُمْ, the staff, or line, of David, تَظَلِيمَتُي Ye wrong me, and تَظَلِيمَتُي Ihou [fem.] wrongest me, or of softness, not prolongation, as in جُيُوبُ بُكْرِ and جُيُوبُ بُكْرِ [above], incorporation is allowable, even in the case of Hamza, as ذَآ أَبْيَكُ the ailment of thy father and قُرْرَا أُبُوك [above], according to those who sound the two Hamzas true [738]; but, if the quiescent be a sound letter, incorporation is not allowable: (β) as for the incorporation attributed to IAl in
such as VII. 198. and II. 181. [above], it is not a real incorporation; but is a stifling of the first of the two likes so as to resemble incorporation, the name "incorporation" being loosely applied, by means of a trope, to stifling, since stifling is approximate to it: and the proof that it is a stifling, not an incorporation, is that he is reported to have pronounced with Ishmâm and Raum in such as II. 181. [above] and XLI. 28. [below], by treating continuity like pause [647]; for Raum is putting part of the vowel [640], whereas [even partial] vocalization of the incorporated letter is impossible: so that, wherever two likes in two words are preceded by a sound [quiescent] letter, you may stifle the first of them (R): (γ) this necessarily implies that IAl does not read [such texts as XII. 3., II. 181., etc.] with pure incorporation: whereas the case is not so; but he does read with it, as is reported by our Master and others (Sn): (δ) IH says in the CM "This is a passage about which [the opinions of] critical judges are conflicting, because the GG are agreed that incorporation is not correct, while the Readers are agreed that it is; so that it is impossible to reconcile them": and then says "But these two opinions are reconciled by Sht, who says that the Readers mean stifling, which they name 'incorporation' because it is approximate thereto [737, 752], whereas the GG mean pure incorporation": and then says "Yet, though this answer appears to be excellent, it is not the case that the Readers abstain from incorporation; but, on the contrary, they employ genuine
incorporation; and this very answerer”, by which he means Sht, “reads with it in such as XLI. 28. *The abode of eternity, as a retribution*” [above]; and then says “The better course is to reject the disallowance by the GG, since their opinion is authoritative only in case of unanimity; whereas among the Readers there are a multitude of GG, so that agreement of the GG, with difference from the Readers, is not authoritative: and, even if it were supposed that among the Readers there was no Grammarian, still the Readers participate with the GG in transmitting this language; so that without them the opinion of the GG is not authoritative: and, that being established, it is better to adopt the opinion of the Readers” (Jrb): (e) [incorporation by] transfer of the vowel from the first of the two likes to the quiescent before it is not allowable in two words, as VII. 198. [above], though that is allowable in one word, as ًةُمُعَتَّدَ and ًةُمْثَتَ [above], ًةُذَأَرْ and ًةُذَؤُل [663], because, when the two likes are in one word, their combination is permanent, so that the formation of the word may be altered because of that permanent, heavy [thing]; whereas, when they are in two words, the formation of the word may not be altered because of an accidental, impermanent, thing (R): (2) that they be not initial [condition 1 (a, b)], as in ٌذَخَيْن [357, 697]: (a) IM says in one of his books “unless their first be
the aoristic **تُقَدَّمَ** [404]; for it is incorporated after a letter of prolongation or a vowel [condition 1 (d, α, ə)], as **لَا تَمْسَمْوا** II. 269. [80] and **فَتَكَانُ تَمْسَمْتُ** LXVII. 8. *Well-nigh bursting*" [757]: (b) incorporation is allowable in the pret v., when two **ث** s are combined in it, and the second is rad. [condition 1 (b, α, and d, α, ə)], as in **تَتَابَعْ** followed one another; but the conj. Hamza is put, as **إِنّا تَتَابَعْ** [757]: (c) this condition [as to the incorporated letter's not being initial] is not mentioned here by IM, because it is manifest, [since beginning with a quiescent is impossible;] but he mentions it in the Kāfiya and elsewhere: (3 – 6) that they be not in a n. on [the measure of] (a) **فَعَلْتُ**, like **ضَفَّهُمْ** pl. of **ضَفْهَة** porch and **جَدَّتُ** [above] pl. of **جَدْدُهُمْ** path in a mountain; (b) **فَعَلْتُ**, like **ذَلْلُهُمْ** pl. of **ذَلَلُهُمْ** and **جَدَّتُ** pl. of **جَدَّتِهِمْ** [246]; (c) **فَعَلْتُ**, like **كَلَّلُهُمْ** pl. of **كَلَّلُهُمْ** mosquito-curtain (Sn)] and **لِمْمُهُمْ** pl. of **لَمَّأَهُمْ** [hair descending below the lobe of the ear (Sn)]; (d) **فَعَل** like **قَبَّب** [position of the necklace on the breast (Sn)] and **طَمَّلْ** [above]: (a) in all of these [measures] incorporation is disallowed [condition 1 (f, c, bā, γ, ə)]: (b) the reason of its being disallowed in these four paradigms is that the first three are different from vs. in measure; whereas incorporation, being a deriv. of display, is peculiar to the v., because of the latter's derivativeness [331]; while such ns. as are commensurable with the v.

188 a
follow it in this [liability to incorporation], but not such as are incommensurable with it: and, as for the fourth, it, although commensurable with the v., is still not subjected to incorporation, because it is light; and in order that it may notify the derivativeness of incorporation in ns., since its commensurable [نَفَعُ] in vs. is subjected to incorporation, as زِى [above]; so that the weakness of the cause of incorporation in the n., and the strength thereof in the v., [which is heavy, through the compositeness of what it indicates (402), and therefore needs alleviation by incorporation, contrary to the n. (Sn),] are made known by that [omission to incorporate in ُلَزْيَ] : (e) incorporation is disallowed also in what is commensurable, in its fore part, [though] not in its entirety, with one of these paradigms [condition 1 (f, c, bb, ε)], as (α) خُشْشَا [272, 273] (A), commensurable, in its fore part, with فُعَلُ; though the language of A is contradicted by what is in the Sahāh, where Jh says that خُشْشَا [273, 385] is orig. خُشْشَا, on [the measure of] فُعَلَا, but is subjected to incorporation (Sn): (β) سُلطانُ, like سُلطان [with Damm of the ل (Sn)] i. q. سُلطان [250], from زِى (A), commensurable, in its fore part, with فُعَلُ (Sn): (γ) حَبْبَةَ p.l. of حَبَّ (A) a jar, [in which water is put, Persian, arabicized, but post-classical (Jk),] حَبْبَةَ being commensurable, in its fore part with
(Sn): (Sn): (A), commensurable in its fore part with (Sn): (d) IM ought to except a fifth paradigm, in which incorporation is disallowed, vid. نَفْعَلَ, like فَعَلَ [368], because it is different from the measures of vs.; so that, if a [n.] like فَعَلَ were formed from ٍرٍ, you would say رَدَ [above] with dissolution: but his excuse for not excepting it is perhaps that it is a formation not frequent in the language, nor heard in the reduplicated; while he does except it in some MSS of the Tashil: (e) the measures of the tril., in which a combination of two mobile likes is possible, do not exceed nine, of which five have been mentioned above, and four remain, one neglected, about which there is nothing to say, vid. فَعَلَ [368]; and three used, vid. فَعَلَ, like كُتِفَ, فَعَلَ, فَعَلَ, and فَعَلَ, like فَعَلَ: (α) when you form from ٍرٍ a [n.] like كُتِفَ or فَعَلَ, you say ذَرَ [with Fath of the r in both cases, not Damm in one, because the vowel of the incorporated is not transferred to the preceding letter, except when the preceding letter is quiescent; and (Sn)] with incorporation, because they agree with the measure of the v., and are not so light as فَعَلَ, like لَبَبَ [above]: this is the opinion of the majority [condition 1 (f, c, bb, α, β)]; but IK differs, saying ذَرَ or ذَرَ, with dissolution; and IM
in the Tashil agrees with him in the first, but not in the second: (8) when you form from ز a [n.] like ذيئل, you say رد with dissolution: but those who hold فعّل to be an o. f. in the v. [436, 482] ought to incorporate; though, on the analogy of IK's opinion, dissolution is requisite: nay, in this [case] it is more appropriate (A), because IK dissolves in the case of what is on the measure whose originality in the v. is agreed upon, vid. رد or رد; and a fortiori, therefore, would dissolve in the case of what is on the measure whose originality in the v. is disputed, vid. رد (Sn): and it is adopted by IM in the Tashil: (7) that no incorporated [letter (Sn)] be conjoined with the first of the two likes, [which is equivalent to the words of the Aud "that the first of the two likes be not conjoined with any incorporated" (Sn),] as in جسن pl. of جسن act. part. of جسن ألسى felt the thing and جسن ألكلب inquired about the tidings, where dissolution is necessary, because, if the [letter whose like is] incorporated into [it] were [itself] incorporated, two quiescents would concur [condition 1 (f, a)]: (8) that the mobilization of their second be not adventitious, which IM indicates by his saying "nor like يخصَّص أَبِي Distinguisht thou my father" [condition 11 (c, d, a)], because the o. f. is يخصَّص with quiescence [of the final], but the vowel of the Hamza [in أَبِي (Sn)] is transferred to the
preceding quiescent; so that it is not taken into account, because it is adventitious: (9) that the word containing them be not co-ordinated with another [condition 1 (f, b)], which IM indicates by his saying "nor like [below]": (a) this [co-ordinate containing the two likes (Sn)] is if two [or rather three (Sn)] sorts, in which the co-ordination is produced by (x) an aug. before the two likes, as in هَيْلَلَ made much use of [the formula] لَا إِلَهَ إِلَّا اللَّهُ XXXVII. 34. [37, 154], where the is added for co-ordination with دَخْرَجَ [495]; (b) one of the two likes, as in 'above], where one of the two ب s is added for co-ordination with دَخْرَجَ (A); (c) one of the two likes and some other [letter or letters], as in إِفْعَّنَسَيْنَ [483, 496], which is co-ordinated with أَحْرَنِكُمْ [495] by the second س, according to the preferable [opinion], and by the Hamza and ن: so says the author of the Tsr: (α) هَيْلَلَ is one of the words cut out from composite [expressions], like said بُسْمَ اللَّهِ [1, 498], حَيَّابَ [105] لا حُورَ أَلِيمَ said خَرَقُ [676] سَبَعَ [676] جَعَفَ [191] حَيَّاً عَلَى كَذَا

May I be made thy ransom!, said أَطَا لَلَّهُ بَقَائِلُ تُلْبِقَ, God prolong thy survival!, said أَدَامَ اللَّهُ دَمَرُ, God make thy might, or dignity, endure for ever!, and حَسَبَلُ said حُسْبَى اللَّهُ [201], a cat. confined to hearsay, and
extensively discussed by us in our largest treatise on the ُمسِلةَ (Sn): (b) incorporation is disallowed in these [three] sorts, because it would entail the loss of what is intended from the co-ordination (A), vid. commensurability of the co-ordinate with the standard (Sn): (10) that the word containing them be not one of those in which the Arabs anomalously choose to dissolve, which are certain expressions to be preserved in the memory, but not to be copied, whence َةَسَفَاءَ [683] ُدِبْبَ ُذَلِكَ ُأُلْسَفَاءَ. The man had hair growing on the side of his forehead, ُصَيْكَ ُأَلْفَسَ. The horse was knock-kneed, ُضَيْبَبَتِ ُأَلْقُرْضَ. The land abounded with lizards ُقَطْنَتَ ُأَلْشَعْرَ. The hair was very curly, ُكِيْكَبُتِ ُأَلْعَيْنَ and ُكَيْكَبَتِ ُأَلْدَابَةَ. The eye had its lids stuck together by thick white matter collected in their corners, ُمِشْشَتِ ُأَلْدَابَةَ. The beast had a protuberance less hard than bone, rising on its shank, and ُعَزْرَتِ ُذَلِكَ ُذَلِكَ. The she-camel had narrow orifices to her teats: (a) the anomaly of omitting incorporation in these vs. is like the anomaly of omitting transformation in such [ns.] as ُصَيْدَتِ ُتُوَدُّ [684, 703, 711], ُحَرْخَةَ ُحَرْخَةَ [247, 684, 771]; so that none of these exs. of dissolution is to be copied, as none of those exs. of sounding true is to be copied; and whatever instances of that [dissolution] occur in poetry are
reckoned poetic licenses \([\text{condition 1} \ (f, \ c, \ \alpha \alpha)]\), like the saying of Abu-nNa\j im

\[\begin{align*}
\text{الْحَبَّةُ لِلِّهِ العَلٌّٰ لَّا إِلَٰهَ إِلَّا هُوَ} \\
\text{[676]}: \text{(b) among \(ns.\) also dissolution is anomalous in}
\end{align*}\]
some words, whence \(\text{زَجَلَ ضَفْعُ أَلْحَالِ} \ [\text{condition 1} \ (f, \ c, \ \beta, \ \alpha)] \ \text{a man straitened in circumstances, \[on the measure of} \text{كتَف} \ (\text{Sn}), \text{]} \text{and مَكْحَبُ} \ [4, \ 674]; \text{while AZ transmits تَطْعَامُ تُصْصُ} \text{gritty food (A), like كَتَف} \ [368] \ (\text{Sn}): \text{(c) dissolve [below] or incorporate, without fear}
\((\text{IM}) \text{of either [pronunciation], because both occur (A), in}
\text{حَيِّي} \ [\text{condition 1} \ (f, \ c)] \ (\text{IM}) \text{and عِيْيُ} \ [728, \ 747], \text{and the}
\text{like, whose ع and ل are} \text{ىs, from \[the second of} \ (\text{Sn})\text{]} \text{which the vowel is inseparable: (α) he that incorporates}
\text{looks to \[the facts\] that the} \text{ىs are two} \text{[mobile] likes}
\text{in one word, and that the vowel of their second is}
\text{inseparable; the property of that [combination of condi-
\text{tions] being incorporation, because it is included in the}
\text{preceding rule [conditions 1, 8]: while he that dissolves}
\text{looks to \[the fact\] that the vowel of the second is quasi-
\text{adventitious, because it is found in the pret., but not in}
\text{the aor. and imp.; the adventitious being mostly not}
\text{taken into account, for which reason incorporation is not}
\text{allowable in such as رَأَيتُ لَنْ يُحِبِّي} \ [728, \ 730. A] \text{and}
\text{مَكْحَبُ} \\
\text{I saw a quickener: (α) as for [} \text{ىَعُيْ} \text{ aor. of the}
\text{intrans.} \text{أَعِيَا} \text{in (Sn)] the saying}
And as though she were an ingot of silver among women, [so delicate that] she walks in the porch of her house, and is tired, [where the poet incorporates by taking the adventitious vowel (of inflection) into account (Sn),] it is anomalous, not to be copied, contrary to the opinion of Fr: (b) dissolution is more excellent than incorporation, though both are chaste, used in canonical readings; and perhaps IM intimates that by putting "dissolve" first (A): (d) similarly [dissolution or incorporation is allowable where twoṭ's are combined either at the beginning, or in the middle (A),] in such as إِسْتَتْرِ [757] and تَتَمِّجَلِي [756] (IM): (a) what IM mentions [in paragraphs (c) and (d)] is like an exception to the rule (A), as to the necessity for incorporation, laid down in his saying "The first of two mobile likes, in one word, incorporate" (Sn): (11) that quiescence do not supervene upon the second of the two likes either through its conjunction with a nom. pron. [402], or through apocopation [404] or quasi-apocopation [431], because, by reason of that [quiescence], incorporation is impracticable (A): (a) this [formation] is of two kinds, (α) where the vowel is elided because of a motive [for quiescence], and the second may not be mobilized with another vowel so long as that motive continues to exist; which [kind] is the v. when the ت or ن of the [nom.] pron. [below] is attached to it, as رَكَّذَتْ.
(1695)

and اَرْدُّنَا, يِرْدُّنِی, رَکْدُنَی, رَکْدْنَا, وٗ أَرْدُنَّ

where the vowel is elided because of a motive, but an exigence sometimes occurs on account of which the letter is mobilized with a vowel other than the one elided, notwithstanding the existence of that motive; which [kind] is the v. put into the apoc. or imp., as لَمِیِرْدُنَ اَرْدُنَّ, and where the inflectional vowel is elided [404, 428], but the second of the two likes is sometimes mobilized because of the concurrence of two quiescents, as لَمِیِرْدُنَ اَلْقُومَ [663, 
664] (R): (b) what is meant by the "nom. pron." is the pron. حَلَّلْتِ ما حَلَّلْتِنَا I loosed what thou loosedst, حَلَّلْنَا We loosed, and حَلَلَنَا The Hinds loosed: (a) in such [formations] as those incorporation is not necessary; nay, is not allowable (A), according to the majority of the Arabs (Sn): (b) IM says in the Tashil, Incorporation before the pron. is [found in] a small dial.: S says "Khl asserts that some folk of Bakr Ibn Wā'il say رَدْنَا We restored and مَرْتَا We passed, [ زَدْنَ They (fem.) restored and مَرْتَنَا They (fem.) passed (S),] زَدْنُ I restored", [ زَدْنُ They (fem.) restore, and زَدْنُ Restore-yc (fem.), with Fath of the second, which is anomalous, rare; while some of them add anٴI after incorporation, as أَزْدَانَا They (fem.) restored and زَدْنَا I restored, in order that the letter before these prons. may remain quiescent, as in the unincorporated,
like ٍصَرَبُتِنَّ (R)]: but this is a weak dial., as: though they assumed incorporation [to have taken place] before the introduction of the ٍدَ (Sn),] and ٍتٍ; and let the expression remain unaltered [after their introduc-
tion (Sn), treating it like ٍرَدَ and ٍمَدَ (S)]: (c) in apocopa-
tion and quasi-apocopation a choice is allowed (IM) between dissolution and incorporation, as لَمْ يَحْلَلْ or لَمْ يَحْلَلَ did not lose, or ٍحَلَّ أَحْلَلَ loose thou, dissolution being the dial. of the people of AlHijâz, and incorporation the dial. of Tamim [above] (A): (a) incorporation is allowed by others than the people of AlHijâz because the second letter is orig. mobile; and, though the vowel is removed by the accidental formation of the apoc. or imp., still affixion of another vowel to it——I mean the vowel due to the concurrence of two quiescents—is not disallowed; so that incorporation is allowed even where that vowel does not occur, as ٍرَدَ َزِدَا Restore Zaid and َلِمْ يَرَدَ َزِدَاَ He did not rstore Zaid, the second [of the two likes] being then mobilized with what we mentioned in the chapter on the Concurrence of Two Quiescents [664]: and that occurs in the Revelation also, as َلا تَصَرَّفَ َزِدَا II. 233. Let not a mother harm, or be harmed [706] (R), read by most of the Readers with Fatḥ, and by HB with Kasr, as a prohibition (K): (b) what is meant by “a choice is allowed” is that the two
pronunciations are equally allowable, not equally chaste, because dissolution is the dial. of the people of AlHijāz, in which the Kur is mostly revealed, as إن تَسْسَسْكَا مُحَسَّنَةَ III. 116. If good befall you, وَمَن يَحْلِلُ عَلَيْهِ غَضِبيَّةَ XX. 83. And upon whomsoever Mine anger lighteth, وَأَغْضَبْتُ مِنْ صُرْتِكَ XXXI. 18. And lower thy voice, and LXXIV. 6. [1]; though مُنْ يَرْتَدَّ V. 59. Whoso apostatizeth and يَرْتَدَّ يُشَافِقُ اللَّهَ LIX. 4. And whoso setteth himself against God occur according to the dial. of Tamīm: (c) when incorporation, according to the dial. of Tamīm, occurs in the imp., the conj. Hamza must be rejected, because not needed: but Kṣ reports that he heard from 'Abd AlKāis [309], and اَمْرَ أَغْضَبَ, أَرْدَ with the conj. Hamza; whereas not one of the BB transmits that: (d) when the of the pl., as in رَدْوا, on the ي of the 2nd pers. sing. fem., as in رَدَّى, or the corrob. ن, as in رَدَّن, is attached to the [letter that has its like] incorporated into [it], the Hijāzīs and other Arabs incorporate, [i. e., retain the incorporation (Sn),] because, the v. being then formed with these signs, the mobilization of that [letter] is not adventitious [condition 8] (A): (α) the more proper [way], as YH says, would be to mention this in the exposition of أَخْصِصْنَ أَبَى [above]: (β) if A said "[because, the final of the v. being then] mobile before [the attachment of] these signs, [the mobilization of that
letter is not adventitious, it would be plain (Sn) : (c) the incorporators keep to Fath of the [letter that has its like] incorporated into [it] before the ل (664) and 

He did not restore her; and to Damm of it before the 5 of the 3rd pers. sing. masc., as َرُدُّ (664) and َرُدُّ He did not restore him: because, 5 being faint, they do not take its presence into account; so that the [second] 5 is, as it were, immediately followed by the 3 and ِ, respectively: (α) the KK transmit ُهَا with Damm and Kasr, and ُهَا with Fath and Kasr; and Th [664] transmits the three modes [of vocalization] before the 5 of the 3rd pers. sing. masc.: (β) he is charged with a blunder in allowing Fath (A); but after its transmission by the KK there is no reason for such a charge (Sn) : (γ) as for Kasr, the correct [opinion] is that it is a small dial. var., ُعَدِّ and ُعَدِّ with Kasr having been heard by Akh from some folk of 'Ukail: (f) most of them keep to Kasr before a quiescent, as َرُ (664), because it is orig. the [proper] vowel for a concurrence of two quiescents: but some, vid. the Banu Asad, pronounce with Fath, while IJ transmits Damm; and َغَفَط َلَّلَّلَّ ْ(664) is related with [all three of] them, [Fath, Damm, and Kasr (MN)]: (α) Damm, indeed, is rare; [and is disallowed by R in §. 664 :] IM says in the Tashil, in the chapter
on the Concurrence of Two Quiescents, "They do not pronounce with Damm before a quiescent; but with Kasr, and sometimes Fath": (g) if the v. be not conjoined with anything that we have mentioned, [i. e., the , of the pl., the ی of the 2nd pers. sing. fem., the corrob. ن, the ھا of the 3rd pers. sing. fem., the ِ of the 3rd pers. sing. masc. (Sn), and the quiescent,] it has three dial. vars., (α) Fath, unrestrictedly, [i. e., whether pronounced with Damm, Kasr, or Fath of the في (Sn),] as ِتَرَ restore, ِنَرَ flee, and َعَضَ [664], which is the dial. of Asad and some other folk; (β) Kasr unrestrictedly, as ِنَرَ, ِنَرَ, and َعَضَ [664], which is the dial. of Ka'b and Numair; (γ) alliteration to the vowel of the في, as ِنَرَ, ِنَرَ, and َعَضَ [664, 756], which is more frequent in their speech (A): (h) dissolution is obligatory in the َفَعْل of wonder [477, 663] (IM), by common consent, says IM in the CK, as though he meant "common consent of the Arabs", because the [pronunciation] heard is dissolution (A), as َأَحِبَّ ِيَزِيدَ إِلَىَ How dear is Zaid to me! and َأَشْدَدْ ِنِبِيَابِيَنَ ِفَجُهَّ How intense is the whiteness of his face! (IA), whence ِرَقَالَ ِنَيْيَ ِمُسْلِمَانَ ِأَلَيَّ [480]; otherwise [he would not be right, because] KS transmits that incorporation is allowed (A), as َأَحِبَّ ِيَزِيدَ How dear is Zaid! (Sn): and incorporation also is obligatory in َبَلَم.
[664] (IM), by common consent, as IM says in the CK, [because of its heaviness through the composition (Sn)]; so that is not said: (α) this is a correction of what precedes it [in paragraph (c)]: and means that two forms of imp. v. are excepted, in which no "choice is allowed", the first being the أَفْعَلُ of wonder, where dissolution is obligatory; and the second being هَلْمُ in the dial. of Tamîm [below], where incorporation is obligatory (A): (β) أَحْبَبُ is [regarded by the majority of the BB as] a pret. v. [478], uninfl. upon Fath [402, 403] supplied upon its final, being prevented from appearing by the pre-occupation of the place with the quiescence supervening by reason of its occurrence in the form of the imp. v. (J on the verse last cited): (γ) هَلْمُ [189], according to the Hijâzîs, is a verbal n., i. q. أَخْضَرْ Present thyself or أَقْبِلْ Come forward: but, according to the Banû Tamîm [above], is an imp. v.; and, from regard to this dial., IM mentions it here [as an exception to the imp. v. (Sn)]: (δ) they keep to Fath of [the final in] هَلْمُ [664]; though Jr transmits Fath or Kasr from some of the Banû Tamîm: and, when the s of the 3rd pers. sing. masc. is attached to it, as هَلْمُ BRING him forward, it is not pronounced with Damm [by alliteration to the Damm of the s (Sn)], but with Fath; and so when a quiescent is conjoined with it, as هَلْمُ أَرْجِلَ BRING the
man forward: (e) because of its being a v., according to Tamim, the prominent nom. prons. are attached to it, as ضمَّ[189], حَلْسُّا, and [Fath (Sn),] دَامَّ, and Kasr of the م before the [، (Sn),] و , and إ , respectively; and, when the ن of females is attached to it, analogy requires حَلْسُّنَّ; but Fr asserts that the right [form] is حَلْسُنَّ [189], with Fath of the م , and with a quiescent ن added after it to protect the Fath of the م , [because the ن of females, like the other mobile prominent nom. prons., requires quiescence of the letter before it (Sn),] and then incorporated into the ن of the pron.; and it is transmitted from I Al that he heard حَلْسِينَ يَا نِسًّة. Come forward, O women, with Kasr of the double م [for affinity to the إ after it (Sn)], and with a quiescent إ added [for preservation of the quiescence requisite (Sn)] before the ن of females; while حَلْسُنَّ with دَامَنَ of the [double (Sn)] م , [and most probably with a quiescent ن before the ن of females (Sn),] is transmitted from some of them, which is anomalous (A). If the letter [that has its like] incorporated into [it] be made quiescent for pause [640], the incorporation into it most frequently and commonly remains, because the quiescence is accidental and impermanent, since that identical elided vowel is sometimes expressed, vid. in continuity; so that [in this method of pausing] there is a combination of two quiescents, which is pardonable in pause [663]: but it is
also allowable to elide one of the two likes, as يُبَعِرُ or يُبَعِر فِي وَلَا نَفْعُ. The outlets [732] of the letters must [now] be mentioned, in order that their "[two (IY)] approximates" [above] may be distinguishable from their [two (IY)] remotes (M).

§. 732. The outlet of the letter is the place from which it originates. That is recognizable by your making the letter quiescent, and prefixing the conj. Hamza to it, and [then] considering where the sound ends; for where it ends, there is the outlet of the letter. Thus you say ﴾ب﴿, and become silent; and then you find the lips, one of them covering the other (Jrb). The outlet is [therefore defined by IY as] the stop-position, at which the sound ends (IY). The outlets of the letters are sixteen (M, SH), [but only] approximately, [say we (Jrb),] because [the truth is that (Jrb)] every [letter (Jrb)] has an outlet (SH) different from those of the other [letters], otherwise it would be identical with them; and indiscriminately, says the author of the CHd, because they are from four quarters, the throat, tongue, lips, and upper parts of the nose (Jrb):—(1-3) Hamza, ﴿، and ﴿have the farthest part of the throat; [the undotted (Jrb)] ﴾ξ﴿ and ﴾ζ﴿ the middle of it; and [the dotted (MASH)] ﴾ξ﴿ and ﴾ζ﴿ the nearest part of it (M, SH) to the mouth (R, Jrb), vid. the top of the throat (R): (a) IH means that the throat has seven letters, and
three outlets (Jrb): (b) the farthest outlet, i. e., from the bottom of the throat to what is next to the thorax, is the outlet of Hamza [671, 676], the utterance of which is therefore heavy, because of its remoteness [642, 658]; then comes ٠, and afterwards ١ (Ιγ, Jrb): (α) this is the order [in the Book] of ٠, who begins with those letters of the alphabet which are [uttered] from the farthest part of the throat, and gradually proceeds [upwards and outwards], until he ends with those whose outlet is the lip; and the obvious [deduction] from his order is that, in the farthest part of the throat, ٠ is higher than Hamza, and ٠ higher than ٠ (R): (b) Akh asserts that the outlet of ٠ is [the same as] that of ١; neither before, nor after, it (Ιγ, Jrb): and, says he, for this reason ٠ says “The primary Arabic letters are twenty-nine letters” [733], vid. “Hamza, ١, [٠ (S)],” etc., according to the order in outlets [below], thus putting ١ before ٠; and afterwards says “And the Arabic letters have sixteen outlets . . . . Hamza, ٠, and ١”, thus putting ٠ before ١; so that his putting ١ now before, and now after, ٠ shows that both are from one outlet: (c) they disprove his saying by [the argument] that, when we mobilize ١, it is converted into Hamza [683]; whereas, if ٠ were from the outlet of ١, it would be nearer to ١ than Hamza is, so that ٠ ought to be converted into ٠: (α) it is replied [by his partisans] “This shows the viciousness of your own opinion, because, according to your assertion,
s is nearer to 1 than Hamza is; so that, if conversion were on account of nearness, 1 would be converted into s; whereas it is converted only into Hamza, which shows that Hamza is nearest to it in outlet, no separate being between them; and it is not converted into s, because it is in the position thereof"; but this is weak, because their saying "if conversion were on account of nearness, 1 would be converted into s" is traversable, since that may be prevented by the faintness of s; while their saying "it is not converted into s, because it is in the position thereof", if it did not exact conversion into s, because of what has just been suggested [as to "the faintness of s"], would [at all events] not be a preventive of this: and, if they were one in outlet, neither of them would be distinguishable from the other (Jrb): (c) in the middle of the throat, /Register is higher than ʕ; and, in the nearest part of the throat, ʕ is higher than ʕ (R): so that ʕ is the farther of the [first] two from the mouth, and ʕ the nearer of them to it (Jrb); while ʕ is nearer to the mouth than ʕ: (d) Lth transmits from Khl that 1, ʕ, ʕ, and Hamza are hollow [734], because they are from the hollow [of the mouth], not falling into any compartment of the throat, uvula, or tongue; but being only [in the] air (IY): (e) Khl used to say that the [soft (R)] 1 [668, 673], and the ʕ, ʕ, and Hamza are airy [734] (IY, R), i.e., are in the
air (IY), meaning that they are from the air of the mouth; not falling upon any compartment of the throat, uvula, or tongue (R): and [he says (R)] that, of [all (R)] the letters, the farthest [in the throat (R)] is ا; and [then (IY), higher than it (R),] ح; and afterwards ص (IY, R): so that, but for a hoarseness in ح, it would be like ا; and, but for a stuttering in ص, it would be like ح[734], because of its nearness to the latter (IY): and, after them, towards the mouth, ا and ح, ح being higher than ا (R): (f) these seven letters [proceeding from outlets 1-3] are guttural (Jrb): (4, 5) ق has the farthest part of the tongue, and that part of the [upper (Jrb)] palate which is above it (M, SH), [and] opposite to it (Jrb); while س has the next parts of the tongue and palate (M, SH), towards the outside of the mouth (R), the outlet of (Jrb) س being higher than [that of (Jrb)] ق, i.e., nearer to the fore part of the mouth (IY, Jrb): (a) you will recognize that by [the fact] that, when you pause upon ق and س, as ق and س, you find ق to be nearer to the throat, and س farther [from it] (Jrb): (b) both are uvular; because they begin at the uvula (IY): (c) one characteristic of the dial. of this [Badawi] Arab race, at this epoch, in whatever region they be, is their way of articulating ق: for they do not articulate it from the outlet of ق, according to the inhabitants of towns, as it is mentioned in books on Arabic, vid. from the farthest part of the tongue, and that part of the upper
palate which is above it; nor do they articulate it from the outlet of ʰ, vid. [a little (S)] lower than the position of ٪ on the tongue (S), and that part of the upper palate which is next to it, as ʰ is [described in such books]; but they pronounce it intermediate between ٪ and ʳ [733]; and this is found to be done by the whole race, wherever they be, east or west: (α) this dial. has not been invented by this race; but is hereditary among them, received by succession: and hence it appears to have been the dial. of the earliest Muḍar; and perhaps was the dial. of the Prophet, as is claimed by the Jurists of the [Prophet's] House, who assert that whoever reads ḥṣrāṭ ُلْمُسْتَقِيمَ I. 5. [150] without the ٪ that belongs to this race has committed a solecism, and vitiated his prayer: (β) apparently, however, this ٪, which is articulated by the people of the Badawī Arab race, is [uttered] from the outlet of ٪, according to [the pronunciation of] their earliest speakers; but the outlet of ٪ is extensive, beginning at the highest part of the palate, and ending next to ʰ; so that to articulate it from the highest part of the palate is the dial. of the towns, and to articulate it from the part next to ʰ is the dial. of this Badawī race: and hereby is rebutted what [the Jurists of] the [Prophet's] House say, about the vitiation of prayer by omitting it in I. 5.; for all the Jurists of the towns hold the contrary of that, and it is
improbable that they should have neglected [to investigate a matter so important as] that; and the way to account for it is, therefore, what we have said (IKhld): (6) ش, ی have the middle of the tongue, and that part of the [upper (Jrb)] palate which is (M, SH) above it (SH), [and] opposite to it (M, Jrb): (a) ج is nearest to the root of the tongue; and after it, towards the outside of the mouth, ش; and after it, towards the outside, ی: (b) S says “Between the middle of the tongue and the middle of the upper palate is the outlet of ج, ش, ی” (R): (7) ض has the first part (M, SH) of the side (M), [or rather] of one of the two sides (SH), of the tongue, and the molars [below] next thereto (M, SH) on the left or right side (Jrb): (a) by “the first part” IH means what is next to the root of the tongue (R): but it ought to be known that “the first part of one of the two sides” does not mean what is opposite to “the farthest part” [outlet 4], and “the next part” [outlet 5], of the tongue, because the mention of ض is posterior to [that of] ق and ل [above], which shows that its outlet is posterior to their outlets; and, since IH makes the mention of ض posterior to that of ج, ش, and ی also, its outlet is known to be that part of the side of the tongue which is opposite to their outlet, but a little nearer to the fore part of the mouth (Jrb): (b) the tongue has two sides from its root to its tip, like the two
sides of a valley (R); [and] you force yourself to sound from the right or left side, at will (IY): (c) man has thirty-two teeth, sixteen in the upper jaw, and the like in the lower:—(a) the central incisors, which are four in front, two above, and the like below: (b) the lateral incisors, also four, two above, a right and a left; and the like below: (c) behind them the canines, four, two above, a right and a left; and the like below: (d) behind the canines the bicuspids or premolars, which are four, two above, a right and a left; and the like below: (e) behind the premolars the molars [above], which are sixteen, eight above, four right and four left; and the like below: (α) behind the molars some men grow postmolars, which are four, two above, and two below; so that the teeth become thirty-six: (d) you utter ꞌ from the farthest part of one of the two sides of the tongue, nearly to the tip of the tongue, ending where the outlet of ꞌ [below] begins: this, which we have mentioned, is the outlet of ꞌ in relation to the tongue, [and seems to differ somewhat from the position assigned to it in (a) above by Jrb;] while its position in relation to the teeth is the upper molars themselves, its outlet being between the molars and the farthest part of one of the two sides of the tongue, nearly to the tip of the tongue: (e) it is mostly uttered from the right side [733] according to what is intimated by the language of S, and expressly
stated by Sf (R): but [Jrb says that] its utterance from the left side is easier in most [persons]; while in some the two sides are equal (Jrb): (f) _separator_ is called "long" [737], because it is from the farthest to the nearest part of the side, i.e., to the beginning of the outlet of J [below]; so that it occupies most of the side (R): (8) J has what is nearer than (M, SH) the [inner] extremity (SH), by which I H means (Jrb) the first part (M, Jrb), of the side (M, R), [or rather] of one of the two sides (Jrb), of the back (R) of the tongue, to the end [of the tip (M, R)] thereof (M, SH), because the outlet of J begins nearer to the fore part of the mouth than the outlet of _separator_ [above], and extends to the end of the tip of the tongue (Jrb); and that [part of the upper palate (M, Jrb)] which is (M, SH) above (SH), [and] opposite to (M, Jrb), that (M, SH); i.e., that part of the palate which is (R) a little (M, Jrb) above the [premolar, canine, lateral incisor, and (M, Jrb)] central incisor (M, R, Jrb): (a) none of the letters is more extensive in outlet than it (Jrb): (b) S's phrase is "From [what is (S)] between the nearest part of the side of the tongue, to the end of its tip, and that part of the upper palate which is next to it, a little above the premolar, canine, lateral incisor, and central incisor [is the outlet of J (S)]," not "From the teeth and the side of the tongue themselves": and the whole of the learned in this subject agree with what S mentions; but [Z followed by]
IH differs from them, which is not right (R): (9, 10) ر has the parts next to these two (SH) positions [on, or between, the tongue and palate] (R); and ن has the parts next to these two (SH), ن being nearer to the tip of the tongue then ر (R): (a) ن has what is between the tip of the tongue and the part [of the palate] a little above the central incisors (M, Jrb), which [position] is farther out than the outlet of ج (Jrb); and ر has what is [a little (M)] farther in, [on the back of the tongue (M)] than the outlet of ن (M, Jrb), but farther out than the outlet of ج: for, when you articulate ن and ر quiescent, you find the tip of the tongue, in articulating ر, to be farther in than the outlet of ن: (b) IH, therefore, does not say "ر and ن have the parts next to these two"; but mentions each of them singly, to demonstrate that the outlet of ر is a little farther in than that of ن, because ر turns towards the outlet of ج [749]: (c) this serves to rebut what some of the commentators mention, that, according to IH's statement, no difference is apparent between the outlets of ر and ن (Jrb): (11) ط, د, and ن have [what is between (M)] the tip of the tongue and the roots of the [two upper (Jrb)] central incisors (M, SH): (12) ص, ز, and ن have [what is between (M)] the tip of the tongue and [the tops of (R)] the [two lower (Jrb)] central incisors (M, SH): (a) so say IJ and Z, meaning that they are uttered from between the tip of the tongue and the central incisors [784], the
tongue not being in contact with the central incisors, as it is with their roots for utterance of  ط، د، and  ض، but opposite to, and facing, them (R): (b) it is mentioned in the CHd that  سought to be put before  ض، [as is done by  IY،] because  سis prior in outlet, since  ضis nearer to the fore part of the mouth than  س (Jrb): (13)  ط، د، and  ض have [what is between (M)] the tip of the tongue and the edges of the [two upper (Jrb)] central incisors (M, SH): (a) these eighteen letters [proceeding from outlets 4—18] are lingual, i. e., their outlet is the tongue, although they participate in other [vocal organs] (Jrb): (14)  فhas the inside of the lower lip and the edges of the [two (Jrb)] upper central incisors: (15)  ب،  م، and  و have what is between the lips (M, SH), except that  م is [also] referable to the upper parts of the nose, because of the nasality in it [671, 687, 751], for which reason you hear it [sound] like  ن[below]; while  و also contains nasality [270, 684] (IY): (a) these four letters, whose outlet is the lip, although they participate, to some extent, in other [vocal organs], are called labial: (b) the twenty-nine [primary] Arabic letters [733] have these fifteen outlets: (c) every outlet before mentioned is nearer to what is next to the thorax, and farther from the fore part of the mouth, than that which follows it: (16) as for the sixteenth outlet, which is the upper part of the nose, it belongs to the single  و [733] (Jrb). Fr differs from S in two positions, pronouncing (1) the
outlet of ْ and ى to be one; and (2) [the outlet of] َ، ْ، and َ to be from between the lips. But the best of the sayings is what S mentions, with which the learned after him agree (R). And the outlet of the secondary [letters other than the single َ (Jrb)] is manifest (SH), because the [other] secondaries are produced by imbuing some of the primaries with the sound of others (MASH), those letters being removed from their [proper] outlets, so that their sounds are altered [733] (Jrb).

§ 733. The number of letters amounts to forty-three (M). The primary Arabic letters are [those (M)] twenty-nine (S, M, Jrb) letters [732], (1) Hamza, (2) َ، (3) ُ، (4) ِ، (5) ْ، (6) غ، (7) خ، (8) ك، (9) ق، (10) ض، (11) ط، (12) ل، (13) ى، (14) ر، (15) ض، (16) ن، (17) ط، (18) د، (19) ت، (20) ص، (21) ز، (22) س، (23) ل، (24) َ، (25) َ، (26) ف، (27) ب، (28) م، (29) س، (30) ح، (31) خ, (32) ه, (33) و, (34) ر, (35) ى, (36) ل, (37) ض, (38) ط, (39) د, (40) ت, (41) ص, (42) ز, (43) س, according to the well-known (IY, Jrb) computation: (a) the first of them is Hamza, which is called "Alif," because it is represented by the form of َ, its pronunciation being different, but its form and that of the soft َ [668, 673] being one, like َ، َ، and َ، and َ، َ، َ، َ، َ، َ، the pronunciation of all of which is different, but the form one (IY): (b) their number is not complete, except in the language of the Arabs: (a) there is no Hamza in the speech of foreigners, except in inception [667]: (b) nor is there any ص, except in Arabic, for
which reason the Prophet says 

\[
\text{أَنَا أَفْصِحُ مَنْ أَتَّلَمَّ بَالْمُصَادَ}
\]

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

(c) it is also said there that to reckon [663] as an independent letter is vulgar, unaccountable: (α) H reckons it as a single letter in the “Speckled Epistle”, [the letters of which are alternately undotted and dotted,] where he says 

\[
\text{أَحْلَاقُ سَيْدِي} \text{نَحْبُ}
\]

The manners of our lord are loved and

\[
\text{إِذًا كَأَتَلْلَهُ عَلَابٌ}
\]

When thou shootest a match with him, speedily victorious, and so in other passages of it; but this is unaccountable (Jrb): (c) Mb used to reckon them as twenty-eight [letters, the first of them being ب, and the last of them ى (IY)]; and omit Hamza [from their beginning (IY)], saying “Hamza has no form of its own; but is only written sometimes as و, sometimes as ى, and sometimes as ٓ; and therefore I do not reckon it with those [letters (Jrb)] whose shapes are remembered, known [658];” so that it is [regarded by him as] current on the tongues, existing in pronunciation; but indicated in writing by signs (IY, Jrb), because it has no form of its own: (d)
the right [opinion] is what Ş and his school mention, vid. that the letters of the alphabet are twenty-nine letters, the first of them being Hamza, which is [represented in writing by] the | that is the first letter of the alphabet: (a) this | is really its form; and it is only according to the way of the inhabitants of AlHijaz in alleviating [658] that it is written at one time as ٌ, and at another as ى; whereas, if meant to be sounded true, it would be [written] only [as] ٠, according to the a.f.: for, when it occurs in a place where it is only sounded true, its alleviation there not being possible, vid. when it occurs first [658], it is written only as ٠, as أَعْلُمْ I know, إِذْهَبْ Go thou, and أُخْرِجُ I eject; and, among ns., إِبْرَهِيمُ, أَحْمَدُ, إِبْرَاهِيمُ, أَحْمَدُ [690]: (b) another matter that shows the form of Hamza to be [identical with] the form of | is that every letter, which you name, has for the first letter of its name its own expression [663], as يَأَيَْ ى, where the first letter is ى, and زَأْ ١ َٰ, where the first letter is َٰ, and similarly جَيْمُ ١ ١ ٰٰۡ, جَيْمُ ١ ١ ٰٰۡ, and the rest of the letters of the alphabet; so that, since you say أَلِفْ an ٠, and here the first letter that you articulate is Hamza, that shows the form of Hamza to be [identical with] the form of |: (c) as for the soft ٠ [668, 673] in such as فَالَّ and بَعْلَ [684, 703], it is a letter of prolongation [663], which, being only quiescent, cannot be
named in the same way as its fellows, because it cannot be articulated at the beginning of the name [667], like א, ג, etc., which the Arabs articulate unrestrictedly, whereas it cannot be articulated singly; so that they support it by י [below], in order that its articulation may be as sound as that of all the other letters (י) : (א) in Syt's Gloss on the ML it is stated as follows:— "Fr holds Hamza and Alif to be synonymous, saying that Hamza is the original, while the quiescent י is the Hamza whose pronunciation as Hamza is omitted: but S makes a distinction between them, saying that Hamza is a letter like א, that admits of mobility and quiescence, and is [found] at the beginning, end, and middle of the word; while י is another letter, that is only quiescent, and is not [found] at the beginning of the word: and for that reason the inventor of the alphabet put Hamza as the first letter, and י with י [above] before the א" (Sn on Substitution of Hamza). Six [other letters (י)] are [co-ordinated with these twenty-nine (י),] secondary to them (ת), making thirty-five. These six are chaste (י), admissible in [the reading of (ת)] the קֵר, [and in poems (ת)] and every chaste speech (ת). They are [called] secondary because they are the [same] letters that we have mentioned, not others; but removed from their support [on the appropriate parts of the vocal organs], so that their sounds are altered [732] (י).
They are (1) the quiescent ن, which is a twang in the upper part of the nose [751], as [عَنْك] and (IY) [عَنْك]; and is named the stifled, and the single, ن (M): (a) the name transmitted from S is said to be "the single ن" [732]: but Sf says that it must be called "the stifled" [751], because this is indicated by the exposition; since it is a quiescent, unapparent ن, whose outlet is from only the upper part of the nose [751] (R): (b) the outlet of this ن, then, is the upper part of the nose (IY): but [it occurs (R)] only before [the (R)] fifteen letters (IY, R) of the mouth (IY), that we shall mention in the states of ن [751] (R), vid. س, ض, ص, ش, ج, ك, ق, ث, ذ, د, ر, ظ, ط, ز; and ف, ظ, ت, ء, ث, د, ت, ر; so that, when it is quiescent, and followed by one of these letters, its outlet is the upper part of the nose, the mouth making no effort towards its utterance; and, if anybody were to articulate it with one of these letters, and hold his nose, its failure would be plain (IY); though Sf says that, if one took the trouble to utter it from the mouth with these fifteen letters, it would be possible with effort and difficulty (R): (2) the I of Imāla [626, 697], as عَلِيم [626, 628] (M): (a) it is named [by S (R, Jrb)] أَلِفٌ آلِتَرْخِيم the I of attenuation, this attenuation being (≈) softening of the sound (IY, R, Jrb), whence

لَهَا نَبْثُ مَثلُ آلَوْصِرِٰر ُمِنْطِقِ ۡرَجُحِمُ آلِتَرْخِيمِ لَا أَهْرَأَهُ ۡوَلَا نَزُرُ
(R), by Dhu-r-Rumma, *She, i. e., Mayya, has a skin like silk, and a speech soft in terms, neither wordy, nor scanty (MN, J); and (a) diminution of the vocality in it (IX, J, b): and is opposed to the broad ٍ [below], because you direct it towards ى, and the broad ٍ towards ٍ (IX): (a) 

in colloquial language is attenuation of the sound, whence رَقِيقُ ٱللُّحَاشِيَاتِ [above], i. e., gentle in terms; and in conventional language is curtailing, i. e., elision of the finals of words in the voc., as ِسا ُّا [58] (IA): (3) the broad ٍ, as ٍئُلْوَةٍ [697] (M): (a) IH says “the broad ٍ”, meaning that ٍ which immediately follows ص, ط, and ُو, when these letters are pronounced with Fath, or quiescent, as صُلْوَةٍ [above] and صُلْوَةٍ They shall be burnt, in which case some broaden it; and similarly the ٍ of ٱللُّهُ when preceded by Damma or Fatha: (b) the broad ٍ is not mentioned by IH; but is mentioned by S [and Z] among the approved [secondary] letters (R): (c) it is that ٍ which is directed towards ٍ, as صُلْوَةٍ, زِكَاةٍ, and خَيْرَةٍ (IX, R): (d) it is [found in] the dial. of the inhabitants of Al-Hijaz (R); and [people assert that (R)] it is according to this dial. that these words are written with ٍ, (IX, R): (e) one of their mistakes is their writing حَيَّةٍ [684 (condition 10, b, c), 728, 730. A], زِكَاةٍ, and صَلَكةٍ with ٍ, in every place: whereas that is not so
general, because the must be retained in them on prefixion, as thy life, ٰکا تک, thine alms, and thy prayer; and with dualization, as ّکا تک, two prayers and ّکا تک, two alms: that being done because the pre. and ّع. are deriv. of the sing., and what is not allowable in the deriv. is sometimes allowable in the original (D): (a) in the Codex they are written with ٰ, and elsewhere some people write them with ٰ unrestrictedly, according to analogy; but the language of IM is contrary to this, since it necessarily implies that writing them with ٰ is agreeable with analogy, because their ى is broadened by some of the Arabs, and directed towards ٰ, so that they are written accordingly (CD): (4) the ى like ّ for (IY) ٰضُدُق ٰ[696] (M), because ى being a vocal, rigid letter, while ى is a surd, lax letter [734], they approximate ى to the pronunciation of ّ, which is near to the outlet of ى [732], and agrees with ى in rigidity and vocality (IY): (a) S mentions it among the approved letters, and the ى like ى [below] among the hybrids, although both are one thing: (b) he approves of imbuing the ى with the sound of ّ, because that is done only when the ى is quiescent before ى, with whose nature ى is incompatible, especially when quiescent, because the vowel denaturalizes the letter (I): (5) the ى like ژ as ٰضُدُق for (IY) ٰضُدُق (M), and یضُدُق for
(1719)

(ΙΥ): (α) we have mentioned that in such as

(Ρ): (Β) [696] I. 5.

[150] is read with صَدْق, which is the reading of همزة: and four vars. here are transmitted from

IAl, among them صَدْق, reported by ‘Urýān Ibn Abî Shaibân, who says: "I heard IAl read صَدْق between صَدْق and ز,” as though he made the صَدْق imbibe the sound of ز, in order that it might agree with the ب in vocality, because صَدْق is surd, while ب and د are vocal, so that they are incompatible, incongruous; for which reason they make صَدْق imbibe the sound of ز, because ز is its fellow in sibilance [734] and outlet [732], and agrees with ب and د in vocality; so that the two sounds approximate, and are not dissonant (ΙΥ): (6) the Hamza of betwixt-and-between [658] (M): (α) it is [of] three [kinds] (SH), between Hamza and ل, Hamza and ص, and Hamza and ق (ΙΥ, R, Jrb); and [therefore IH says that] the chaste [secondaries (Μ SH)] are eight (SH). The remainder [of the forty-three] are [eight (ΙΥ)] letters deemed hybrid (M). These letters also are secondary; but are disapproved, considered low, not admissible in the Kur, nor in any chaste speech (ΙΥ). They are (1) the ج like ج (M), between ج and ق, which is said by IΔ to be [peculiar to] a dial. in AlYaman.
where they say كَلْ وْ رَكْلُ لِفْلْمَة for he-camel, and كَلْ for man [below]; and, among the vulgar inhabitants of Baghdad, is wide-spread, similar to the [mispronunciation called] ُنْفَة [751] (IY), which is the tongue's shifting from س to ث, or ُنْفَة (KF), [i.e.,] ُنْفَة becoming غ or ل [or ى], and س's becoming ث (Jh), or from letter to letter (KF): (2) the ج like ى (M), which is similar (IY): (a) the ى like ج is in such as جَبِير for كَأَفِر unbeliever; and similarly the ج like ى, as كَأَفِر جَبِير, and كَأَفِر لِفْلْمَة [above], which is wide-spread among the inhabitants of Al-Bahrain (R): (b) the two together are one thing, [for which reason their exs. are interchangeable,] because the أ.م. of one is ج, and of the other is ى (IY, R); and then they convert both into this letter, which is between the two (IY); as we mentioned of the ش like ج [above], and the ج like ش; [below], except that the ش like ج is approved, and its converse deemed hybrid, while the ى like ج and its converse are both deemed hybrid (R): (3) the ج like ش [above] (M), which is frequent in the quiescent ج, when followed by د or ث, as إِشْتَمِعْوا and إِشْتَمِعْوا [693] and أَجْدِر [696], ج being approximate to ش, because they are from one outlet, except that ش is plainer and more expanded (IY): (a) the saying of IH "As for the ج like ى [above], and the ج like ش, they are not real"
requires consideration: he seems to think that by "the ج like ش" they mean another letter, different from "the ش like ج"; and similarly that by "the ج like د" they mean something different from what they mean by "the د like ج": but this is a misapprehension (R): (4) the weak ض (M): (a) Sf says that (R) it is in the dial. of folk who [have no ض in their language; so that, when they need to speak it in Arabic, they (R)] find it too difficult for them: and therefore sometimes pronounce it as ط, because they utter it from the tip of the tongue, and the edges of the central incisors [732 (outlet 13)]; and sometimes try to utter it from the outlet of ض, but, finding this impracticable, pronounce it between ض and ط (IY, R): (b) it is said in the Gloss of مبن on the Book [of S] that the weak ض is like إِفْرَدَ لَهُ for إِفْرَدَ لَهُ إِضْرَادَ لَهُ He crumbled bread for him, where they approximate ت to ض: (c) S says that the task of sounding the weak ض from the left side is lighter, because, says Sf, the right side is accustomed to the t.ue ض [732 (outlet 7, e)], and the utterance of the weak ض from a position accustomed to the utterance of the t.ue is harder than its utterance from a position not accustomed to the true (R): (5) the ص like س (M), as صيغ for صيغ dye (IY): (a) some approximate ص to س because they are from one outlet [732] (R); but this is not so good as the substitution of ص for س [695], because ص is more penetrating in the
ear, and more sibilant in the mouth, then س (IY): (6) the ط like ﺱ (M), which is often heard from foreign inhabitants (IY, R) of the East (R), [e.g.] of Al‘Irāq, as طالب for طالب seeking (IY), because there is no ط in their [original (R)] language; so that, when they [need to (IY)] articulate [some Arabic containing (IY)] it, they force themselves to produce a sound that is not in their language (IY, R); and therefore their pronunciation of it is weak (IY), and they bring out something between ط and ب (R): (7) the ط like ﺱ (M), as طلَّم for طلَّم wronged (IY): (8) the ب like ﻓ (M), as ﻓُور for ﻓُور present time, which is frequent in the language of the Persians (IY): (a) Sf says that it is frequent in the speech of foreigners; and is of two kinds, one where the pronunciation of ب is predominant over [that of] ﻓ, and the other where the pronunciation of ﻓ is predominant over [that of] ب; while both [kinds] are made into letters other than the genuine ب and ﻓ: and, says he, I think that the Arabs have only taken that from the foreigners, because of their mingling with them (R). Those who speak with these letters considered low are Arab folk, who, having mixed with foreigners, speak their dials. (IY). It is mentioned in the CHd that the letters deemed hybrid have been produced only from the intermixture of Arabs with others, vid. when AlIslām came, and they possessed themselves of damsels
from other races; and propagated children, who took letters from the languages of their mothers, and mixed them with the language of the Arabs (Jrb). Among the secondaries also are (1) the ق between ق and ل [732], which, says Sf, is similar to the ل like ٰ ج, and the like ل [above]: (2, 3) the  ج like ز, and the  ش like ز, according to what we mentioned about أشْدَّّتْ ٰ ج أُحْدَّتْ ٰ ج، and [696]: (4) the  ی like ٰ فيل in  بَيْعَة and with Ishmām [436, 706]: (5) the  ی, in such as  ابنٌ ٰ مَدْحَرٌ Ibn Umm (R on Imāla)] Madh‘ūr and Ibn Būr (R), where, says S, you pronounce the Ḍamma with Imāla, making it smack somewhat of Kasra; so that the ٰ is made to smack somewhat of ٰ, because it imitates the vowel of the preceding letter in Ishmām, as  ی imitates [the vowel of] the preceding letter in Imāla, since this Ishmām [428, 436, 668, 706] is [inching the vowel towards Kasra, like] Imāla [626] (R on Imāla): (a) [what S actually states is that] you say هَذَا آبَنٌ مَدْحَرٌ This is Ibn Madh‘ūr, as though you attempted to sound Kasra; because the ٰ is, as it were, two letters pronounced with Kasr [634]: and then you do not pronounce the ٰ with Imāla, because it does not resemble ٰ; and [because], if you did pronounce it with Imāla, you would pronounce the preceding vowel with Imāla, [whereas Imāla is a modification of Fatha, not of Ḍamma]: but
you attempt ‘to sound] Kasra, as you say [\(\text{حِبّ}\)] was loved; and] ٣٤٠٩ was restored [436]; and like this is your saying \(\mathcal{H}_{\mathcal{A}} \mathcal{B}_{\mathcal{C}} \mathcal{A}_{\mathcal{D}} \mathcal{A}_{\mathcal{E}} \mathcal{F} \mathcal{G} \mathcal{H}_{\mathcal{I}} \mathcal{J}_{\mathcal{K}} \mathcal{L}_{\mathcal{M}} \mathcal{N}_{\mathcal{O}} \mathcal{P}_{\mathcal{Q}} \mathcal{R}_{\mathcal{S}} \mathcal{T}_{\mathcal{U}} \mathcal{V}_{\mathcal{W}} \mathcal{X}_{\mathcal{Y}} \mathcal{Z}_{\text{ Kasra}}\): (b) Akh says ‘I cannot help imitating the preceding vowel; but, is not so, since the preceding letter is sometimes not pronounced with Đamm’; so that, according to his saying, you pronounce the ꞏ pure, not made to smack at all of ꞏ, after the Đamma made to smack of Kasra: (c) what Akh hazards, however, is unpronounceable, and unreal; and, as for his saying “the preceding letter is sometimes not pronounced with Đamm,” we say that [it is of no account, because], though Fatha is admittedly followed by pure ꞏ, as قَرَلْ [684, 708], still neither Kasr, nor Đamm made to smack of Kasr, is followed by a quiescent ꞏ, except when the ꞏ is made to smack of ꞏ (R on Imāla). [And including these five additional secondaries, the number of letters is forty-eight; or, if the Hamza of betwixt-and-between be reckoned as three, according to IH’s computation, then fifty.]

§ 734. The letters are (1, 2) vocal and surd; (3—5) rigid, lax, and intermediate; (6, 7) covered and open; (8, 9) elevated and depressed; (10, 11) liquid and [solid or] muted; (12) resonant; (13) sibilant; (14) soft; (15)
(1725

swerving; (16) reiterated; (17) airy, [or ascending or descending; (18) gabbled (SH). This shows the divisibility of the letters according to qualities [682, 731], in which respect they have many divisions; some [authorities] mentioning forty-four, others more, and others less; while IH mentions [only] those [eighteen] which are notorious. The use of these qualities is to distinguish between the natures of the letters, the sounds of which, but for them, would be one; and would therefore be like the cries of brutes, not indicating any meaning (Jrb). The vocal are those in which the current of breath is confined, [i.e., shut in (Jrb),] notwithstanding their mobility (SH), because, being strong in themselves, and strong in the stress laid upon them in their outlet, they are uttered only with a strong, hard sound; and the breath is prevented from running on with them (Jrb). They are those which exceed the letters of ُسُتْشَكْنُكْ خَصَةٌ (SH), with ؤ in خَصَةٍ for pause (R), meaning Khasafa (the name of a woman) shall beg importunately from thee (R, Jrb). And the surd are contrary to them (SH), being those in which the current of breath is not confined, i.e., shut in, notwithstanding their mobility, because, being weak in themselves, and weak in the stress laid upon them, they are not strong enough to impede the breath, which, therefore, runs on with them (Jrb). All the letters of the alphabet, then, are of two kinds, (1) surd,
which are the [ten (Jh)] letters of سُتْشَاخُنُكَ أَلْحَمَ [above]:
(2) vocal, which are the remaining letters, vid. [nineteen,
collected in (Jh)] طَلَّلَ قَرْنُ رَبْضٌ إِذْ غَرَّا جُنْدُ مُطيِعٌ. The shade
of كَوِّ [729] was a shelter, when an obedient host
made a raid (R). The two [kinds] are exemplified, [the
vocal (Jrb)] by تَقْقَى, and [the surd by (Jrb)] كُتْكَ (SH),
[with ق or ل ] repeated and mobile (MASH): for, when
you say تَقْقَى, you find the breath confined, not perceiv-
ing any of it with the ق's; whereas, when you say كُتْكَ,
you find the breath running on with the articulation of
the ل's, unconfined. They exemplify by that [selection
of letters] because, when the difference of the two kinds
is apparent in two approximate letters, ق and ل [732],
it will be plainer in two remote. IH says in the CM
that the vocal are named مَجِّهُتْ بِالشَّيْءِ مَجِّهُتْ from I disclosed, or revealed, the thing, i. q. أَعْلَنْتُهُ. I made it
public, because, when the breath is prevented from run-
ing on with them, their sound is confined; so that the
sounding of them becomes strong: while their correla-
tives are named مَهْوَسَةَ by derivation from مُمْبَلَة, which is إِخْفَا ئَةَ obscuring [the sound], because, when
the breath runs on with them, their sound is not so
strong as in the vocal; so that in sounding them there
comes to be a sort of obscurity, because the breath is
divided in articulating them. This [distribution of the
letters] is [according to] the saying of the ancients (Jrb). One [of the moderns (Jrb)], however, dissents (from it), holding [the seven letters, which are lax, vid. (R)] غ، ع، ز، ذ، ص، ط، and ض to be surd; and [two, which are rigid, vid.] ل and ت، to be vocal (SH). This professor thinks laxity incompatible with vocality, which [notion] is of no account (R); and considers rigidity corroborative of vocality (SH), which is not the case (MASH). It is mentioned in the commentary ascribed to IH that, if this "one" said that ض, etc., were [intermediate] between vocal and surd, it would be more probable, though ض is far from being surd; but, as for his making ل and ت vocal, it is strange. Nor is rigidity a corroboration of vocality, rigidity being only confinement of the current of sound upon quiescence [below]; while vocality is confinement of the current of breath notwithstanding mobility, as above explained: whereas sometimes the breath runs on, but not the sound, as in ل and ت؛ and sometimes the sound runs on, but not the breath, as in ض and غ: so that the difference between the two is obvious (Jrb).

The difference between the vocal and the rigid is that in the vocal the stress is strong; while in the rigid it is severe by reason of their clinging to their position, not by force of impact (IY). The rigid [letters (Jrb)] are those whose current of sound is confined in their outlet, upon their quiescence [above]: so that it does not run on (SH); but you hear it for a time, and then it stops.
They are eight letters (IY, Jrb), collected (IY, SH) in [أَجِدْ ثَمَّ تُطَبَّتِ], meaning I find thee to have mixed the beverage with water, or to have frowned (Jrb). The lax are contrary to them (SH), being those whose current of sound is not confined upon their quiescence (Jrb). And the intermediate are those in which neither the confinement [mentioned (Jrb)], nor the running on [mentioned (Jrb)], is perfect (SH). They are orig. rigid; and it is only because they use the sounds of the neighbouring lax letters as auxiliaries that the breath runs on with them, like ج, in the pronunciation of which the speaker uses the sound of ج as an auxiliary (IY). They [also (IY)] are eight (IY, Jrb) collected in [لَمْ يَرُعَّنا]. Wherefore does he frighten us? (IY, SH) or [لَمْ يَرُعَّنا]. They did not protect us (IY). Hence the lax are known to be thirteen letters (Jrb). They are بد، ت، ط، س، ز، ض، ص، ش، خ، غ، ح، و (S). These [three kinds] are exemplified, (1) [the rigid (Jrb)] by ﺍٓﻟُّهَـجْ pilgrimage (SH): for, if you paused upon ﺍٓﻟُّهَـجْ, you would find your sound still, confined; so that, if you desired to prolong your sound, that would not be possible for you (Jrb): (2) [the lax (Jrb)] by ﺍٓﻧُّمُشْ weak [or fine] rain: for, if you paused upon ﺍٓﻧُّمُشْ, you would find the sound of the ص.
running on; so that, if you willed, you would [be able to] prolong it (Jrb: (3) [the intermediate (Jrb)] by أَلْخَلُ (SH) vinegar (MASH): for, if you paused upon أَلْخَلُ, you would find the sound not running on, as in طَشُّ; nor confined, as in جَحُ. (a) IH proves their differences by [three] approximate letters, rigid, lax, and intermediate, respectively, vid. ش، ل، and ج، which he assumes to be quiescent, in order that the confinement of the sound in its outlet, or its running on, or its intermediate state, may be made plain: contrary to the [two] preceding [divisions, the difference of] which is plainer in mobility (Jrb). The covered [letters (Jrb)] are those whose outlet [below] is covered by the [upper (MASH)] palate (SH). They are [defined by Jrb as] those in which the tongue covers the upper palate, so that the sound is then confined between the tongue and the opposite part of the upper palate (Jrb). They are [four letters (IY), ط، ض، ص، و (S, M, SH); while [all (S)] the others are open (S, IY), uncovered (IY), because you do not cover your tongue for any of them, [by] raising it to the upper palate (S). Covering is your covering the lingual outlet [below] of the letter by the opposite part of the palate (M). But the saying of [Z and] IH "outlet" [above] is not universally applicable, because the outlet of ض is the side of the tongue [732]; whereas the side of the tongue is covered by the
molars, as we have mentioned, and the remainder of the tongue by the palate (R). And covering is [explained by IY as] your raising the back of the tongue to the upper palate, [thus] covering it (IY). S says that (R), but for the covering [in them (R)], ص, ط, and ژ would become س, د, and ذ, respectively: while ض would be excluded from the language, because no other letter comes from its position (S, IY, R); so that ض, when it lacks covering, ceases absolutely to exist (IY). "Covered", however, is really a tropical name for them, because the مُطَبِّق covered is only the tongue or the palate, [whichever of the two you regard as covered by the other]; whereas the letter is مُطَبِّق عندَه [such as: the tongue, or palate, is] covered with, which is abridged to مُشَتَرٍك, [meaning مُشَتَرٍك فيه shared in (IY on §. 625),] of which there are many similar instances in the language (Jrb). The open are contrary to them (SH), being the opp. of the covered: so that, on articulating them, the sound is not confined between the tongue and the palate; but the space between the tongue and the palate is open. And the criticism upon "open", in respect of nomenclature, is like that upon "covered", because the letters are not open, but only the tongue is open from the palate with them (Jrb). The elevated [letters (Jrb)] are those by [articulating (MASH)] which the tongue rises to the
palate (SH). They are the [four (M)] covered [above]; and [three with which there is no covering, vid. (IY)] غ, خ, and ق [632] (M, SH), because the tongue rises by reason of these three also, but not to the extent of being covered by the palate (R). Elevation is the tongue's rising to the palate, whether you cover or not; and depression is contrary to it (M). Covering does not necessarily follow from elevation, but elevation necessarily follows from covering: for, when you articulate خ, غ, and ق, the farthest part of the tongue is elevated to the palate without [the palate's] covering [it]; and, when you articulate ض and its fellows, then also the tongue is elevated, but the palate covers the middle of the tongue. The elevated are named مُستَعَلِيّة, because with them the tongue is elevated to the palate; so that they are مُستَعَلِئٌ عَندَهَا آئِلَتِهَا such as the tongue is elevated with. But naming them "elevated" is tropical, as is يَنَامُ فِيَّهُ a sleep night (Jrb), i. e., يَنَامُ فِيَّهُ a sleep night, like يَمُرُ عَاصِفَةُ a windy day, [i. e., تصَاصِبُ a windy day] that the wind blows hard in (Jh on عصف 312), it being مَقَفُوِّ عَيْنَهُ i. q. مَقَفُوِّ عَيْنَهُ (Jh on 312). They may, however, be named "elevated" because their sound is emitted from a high quarter, whatever descends from a height being elevated (Jrb). And the depressed are contrary to them (SH), being those with
which the tongue is depressed, and does not rise (R). They are all of (R) those that exceed the elevated (M, R). They are also called "low", because the tongue does not rise to the palate by articulating them, as it rises by articulating the elevated (Jrb). The liquid letters are those from which, because of their smoothness, no quad. or quin. [word (Jrb)] is quite free (SH). For the quad. or quin., being heavy, is not left devoid of some letter smooth upon the tongue, light (R); so that whenever you see it devoid of them, it is an exotic in Arabic, like ṣuṣṣāḍ gold and ṣaḍāṭ fracture [below] (Jrb); unless it be anomalous (R, Jrb), like ṣuṣṣāḍ and ṣuṣṣāḍ [above], ṣuṣṣāḍ [guffaw, boisterous laughter (MAR)] and ṣuṣṣāḍ (R) a kind of tree (MAR); while the anomalous is not to be regarded (Jrb). Liquidity is elegance, and lightness, in speech. And these are the lightest of the letters (R). They are collected in ṣuṣṣāḍ (SH) Order [a distribution of] booty or spoil (MASH), with mobilization [of the ] being i.q. bootly spoil (Jrb, MASH). They are named "liquid" because liquidity, i.e., quickness in articulation, is only through the tip of the tongue and the lips, which are the two compartments of these six letters; since three of them, vid. ل، ر، and ن, are tippy [below]; and three, ف، ب، and م, are labial [732]. These are the letters that mix best with others (Jrb). And the [solid
muted are contrary to them (SH), being the opposite of the liquid letters (R). They are the [twenty-three] others (M, Jrb). The solid thing is that which has no hollow, and is therefore heavy. They are named مصمتة solid because they are heavy upon the tongue, contrary to the liquid letters (R). They are [said, however, to be (R)] named مصمتة muted (IY, R) because they are passed over in silence, or ignored, as respects formation of a quad. or quin. [word (IY)] from them (IY, SH) alone (R), denuded of liquid letters; as though they were muted, i.e., silenced, in that respect: or, as is said, because they are difficult upon the tongue (IY). But the first [name] is more appropriate, because, being the opposite of the liquid letters in sense, they should more properly be opposed to them in name (R). The resonant letters are those in which pressure in pause is joined to rigidity (SH). They are [five letters (Jrb).] collected in It has been thumped (SH), from ، which is striking [the hand (R)] upon a hollow thing (R, Jrb, MASH), like a drum, etc. (MASH). They are named "resonant" from the loudness of the sound، being loudness of cry. IH says in the CM that they are named خرف الدهانة the resonant, or movent, letters by derivation either from الدهانة，which is the rattle of dry things, because their sound is loudest among letters; or from.
moved it, because, from the rigidity of their condition, their sound hardly serves to make their quiescence plain, so long as it does not pass into quasi-mobility. That [difficulty in sounding them quiescent] arises only because they happen to be rigid and vocal, the vocality preventing the breath from running on with them, while the rigidity prevents their sound from running on; so that, since they have these two qualities combined, vid. the breath's being impeded with them, and their sound's being prevented from running on, they need an effort to make them plain: and, therefore the speaker, in articulating them quiescent, has to exert so much pressure that they almost pass into quasi-mobility, because of the intention to make them plain; since, but for that [pressure], they would not become plain (Jrb). The sibilants are those which make a whistling, vid. ز, ص, س (SH), because, when you pause upon ص, ض, and س, you hear a sound that resembles whistling: for they are [uttered] from between the central incisors and the tip of the tongue [732]; so that the sound, being confined there, comes like whistling (Jrb). The soft are the letters of softness [253] (SH). They are ِ, َ, and ى [697], because of their susceptibility to lengthening of their sound, which [susceptibility] is what is meant by "softness." When the preceding vowel agrees with them [in kind], they are letters of prolongation and
softness. The š is always a letter of prolongation and softness: while the ġ and ġ after Fatha are letters of softness; and after Damma and Kasra, respectively, are letters of prolongation and softness. So IH mentions in the CM; and this confirms what we have mentioned at the beginning of the chapter on the Concurrence of Two Quiescents [663 (case 2 a-c)]. But one of the learned says in the Cihd that they are named "soft" and "letters of softness" because they come forth easily, without any trouble to the tongue, that being from the width of their outlets, because the sound, when the outlet is wide, becomes expanded, prolonged, and easy; and, when the outlet is narrow, becomes compressed in it, and hard: except that š is more prolonged and lengthened, since it is wider in outlet (Jrb). The swerving is J (S, M, SH), which is so named (kh) because, in [articulating (IY, R, Jrb)] it, the tongue swerves (IY, SH), with the sound (IY), towards the interior of the palate (Jrb). Its lingual outlet, i.e., the tip of the tongue, does not withdraw from its position with respect to the palate; nor does the sound come from that outlet: but the two sides of the tapering part of the tongue withdraw, and do not resist the sound, but leave its way open; while the sound comes out from those two sides (R), and from that [part of the palate] which is a little above them [below] (IY). S says (M), It is a rigid letter, in which the sound runs on, [i.e., it is intermediate between rigid
and lax,] because the tongue swerves with the sound (S, M). It does not resist the sound, as the rigid letters do; but, if you will, you prolong the sound in it: nor is it like the lax, because the tip of the tongue does not withdraw from its position; while the sound does not come out from the position of the J, but from the two sides of the tapering part of the tongue; [and from the part of the palate] a little above that. [above] (S). The reiterated is ; (S, M, SH), which is so named (R) because [when you pause upon it (M, Jrb), you see that (IY, Jrb), the tip of (M, R)] the tongue falters, [as it were, i.e., stands, and then stumbles, and again stands, and then stumbles (R),] on account of [the reiteration in (M, R, Jrb)] it (M, SH). For that reason, [as explained (R)] in [the chapter on (R)] Imāla (IY, R), it is reckoned as two letters (IY), [and] its vowel is like two vowels [634, 750] (R). The airy [or ascending or descending] is = (S, M, SH), (1) because the air of the sound is expanded by it (SH): (a) هٰلٰكَ means دُرْرُ عَمَّى airy (R, MASH), as we mentioned [732] (R), like نًابِلٰ and تَامَرُ [312, 343] (MA, SH): (b) S says (Jrb), l is a letter of softness, whose outlet expands more strongly to the air of the sound than the outlet of and , because in , you compress your lips, and in you raise your tongue towards the palate [732] (S, Jrb): meaning that , and are like l, except that you compress the lips in , and raise the
tongue towards the palate in ی, so that the sign of the operation of the [vocal] organ exists in them; whereas ی is not so, since in it you find the mouth and throat open, not resisting the sound by pressure or confinement (Jrb): (c) these three are the faintest of the letters, from the expansion of their outlet; but the faintest of them, and the most expansive in outlet, is ا, then ی, and then ۹ (S): (2) because it ascends, or descends, in its outlet, vid.: the farthest part of the throat [732], since you prolong it therein without the operation of any [vocal] organ: (а) هَرَى is from دَمَم of the س, meaning ascent; or Fath, meaning descent: so it is mentioned in the CHd (Jrb). And ا is also called جَرَسي sonant, because it is a sound that has no support in the throat, جَرَس being a [faint (Jrb)] sound (IY, Jrb). The gabbled is ۃ, because of its [weakness and (M, Jrb)] faintness (M, SH), from their saying ژِلْمِهْت and a man brisk, copious in speech (IY). It is so named because gabbling is carrying on the speech quickly; ژ being a light letter, which it is not difficult to speak quickly (R). IH says in the CM, in assigning the reason for this nomenclature, that it is a rigid letter, with which the sound is prevented from running on; and that, though it is a surd, with which the breath runs on, still, in pause upon it, there is no breath to run on with it: so that its faintness is realized. But in the CHd it is
mentioned that the gabbled is ١, because of its weakness and faintness, and its quickness on the tongue, from gabble, which is the quickest of speech; and that what is mentioned in the M [and SH], as to the gabbled's being ١, is seemingly a blunder by the copyist; and further that the proof of its being ١ is the saying of Khl "but for a ١ in ١, it would resemble ١" [732], where by ١ he means the squeezing that is in ١, not in ١; while IJ says "One of the letters is the gabbled, which is ١, because of the weakness and faintness in it" (Jrb).

١ [with the dotted ١ (BS), which is an elevated letter,] is more copious than ١ (K on LV. 66, BS) with the undotted ١, which is a depressed letter]; and, for this reason, they say that ١ with the undotted ١ is sprinkling, while they say on ١ LV. 66. that its meaning is gushing out with water. This is the recognized [opinion]: and is held by experts in derivation, who say that the inventor [of words] put a strong letter for a strong meaning, and a weak letter for a weak [meaning], like his inventing ١ with ١, which is a rigid letter, for breaking a thing so that it separates; and ١ with ١, which is a lax letter, for breaking a thing without its separating. And according to this does the Master Sk interpret the saying of Abbād Ibn Sulaimān that between letters and meanings
there is a natural affinity, since he sees that to construe it according to its apparent [sense] would occasion an obvious fallacy, that being [demonstrable] by several proofs, one of them that an expression is applicable to two opps., like ٌ جْرَن for white and black; whereas a thing's affinity, by virtue of its nature, to a thing and its opp. is an absurdity (BS). Khl (IY, R), the author of the 'Ain (M), calls [ع، ح، غ، خ] guttural, because they begin from the throat (R); [ق] uvular, because they begin from the uvula; ش، ح, ض orificial, because they begin from the orifice, i.e., aperture, of the mouth (M, R) between the two jawbones (IY); س (M),] and ] apical (M, R), because they begin from the apex of the tongue (M), the apex of the tongue being the tapering part of its end (R); ط (M), د, and غ ante-palatal, because they begin from the anterior [corrugated (Jh, KF)] part of the upper cavern (M, R) of the mouth (IY); ط, د, and غ gingival (M, R), because they begin from the gum (M); ر، ل, and ن tippy [above] (M, R), because they begin from the tip of the tongue; (M), ف, and م labial (M, R); the letters of prolongation and softness hollow [732] (M); and و، ي, l and Hamza airy [732], since they are in the air, with nothing appertaining to them [as an outlet] (R).
§. 735. The letter is given the predicament of its approximate in outlet: so that (1) it is incorporated into the latter, [after change of the first into the second (DM),] as in VI. 101. *And hath created everything and* XXV. 11. *For thee palaces:* (2) they are combined as rhyme-letters, [because they are like one letter (DM),] as in

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

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

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

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

When you incorporate two mobile approximates, you do three things, make the first of them quiescent, convert the first letter into the form of the second, and incorporate, [as in XXIV. 43. above]; but, if one of the two approximates be orig. quiescent, there are only two operations, conversion of the first, and its incorporation, [as in III. 65. above]. This [combination of] conversion and incorporation is of three kinds: (1) the first is converted into the form of the second, and afterwards incorporated into it; and this is the proper mode of incorporation: (2) the second is converted into the form of the first; and then, the two letters being alike, the first is incorporated into the second: (3) the two letters are changed together into a [third] letter approximate to [each of] them; and afterwards one of them is incorporated into the other (IY). The rule is to convert the first (SH) into the second (R, Jrb), not the converse, [either] because incorporation is altering the first letter by uniting it with the second, and making it with the second like one letter; so that, since alteration of the
first, after the two approximates have become two likes, is unavoidable, you begin with altering it by conversion (R): [or] because the quiescent is more fit for alteration (Jrb): except because of an obstacle, [which prevents conformity to the rule mentioned (R),] as in إِذْ بَحَتَّرَدُ庄园 and إِذْ بَحَتَّعَةٌ庄园 [737, 740-742]; and in a collection [of letters substituted (MASH)] for the of إِفْتَعَالٍ庄园 [756], [where also the rule is disregarded,] for a similar reason, [vid. the first's being lighter than the second (R),] and because this is often altered (SH) without incorporation, as in إِضْطَرِبَ and إِضْطَرَبَ庄园 [692, 756]. Such an obstacle is [one of] two things, (1) the first's being lighter than the second, which is the case in (a) two guttural letters whose first is higher than the second [732]; but only when it is intended to incorporate ح into ع or س. [737, 742], no other guttural being incorporated into one farther in than it [737]: (b) the , and ك in such as سَيْدٌ سَيْرُ عٍ [685 (case 7, a), 716, 737, 747]; because is heavy: (2) the first's being possessed of an excellence not [found] in the second, in which case this excellence is preserved [696], by abandoning conversion of the first into the second; and there is no incorporation, unless the second be aug., in which case its conversion and alteration, contrary to the rule [above mentioned], are not heeded, as إِفْتَعَالٍ and إِفْتَعَالٍ庄园 [737, 756] (R). But مَكْحَمٍ for 195a
§ 736. Incorporation in approximates being by assimilation to likes [731, 735], the closer their approximation, the stronger is incorporation in them; and the less the approximation, the more remote is incorporation (IY). The two approximates meet in either one word, or two words (M). When two approximates are combined, then, (1) if they be in two words, as مَنْ مِثَلَكَ. Who is like thee? [below], one of them is incorporated into the other: (a) confusion, if it occur, is not heeded, because they are in the place suggestive of separation; and, when they are separate, the o. f. of each is recognizable: (b) incorporation, (α) if both be mobile, is not necessary, nor approved: (β) if the first be quiescent, (α) is necessary in the case of ن with the letters of ُّمُلْمُعَ [751], and the determinative ج with what we shall mention [749]: (β) is not necessary in any other case; but is approved, and especially when the approximation is close: (2) if they be in one word, then, (α) if both be mobile, incorporation, (α) if it produce confusion
of one paradigm with another, does not take place, as in 

made firm and 

knocked the peg [below]; and similarly in the n., as 

peg [751]; (b) if it do not produce confusion, is allowable, as 

wrapped himself [737, 756], because 

, with the 

and 

doubled, is not one of their paradigms, nay, does not occur, except when the 

t of 

is incorporated into its 

, for which reason you do not say 

and 

[for ]

(b) if the first of them be quiescent, then, (a) if incorporation produce confusion, the first, if their approximation be not complete, remains unincorporated, as 

clusters of dates and 

[751] R), pl. of 

(K on XIII.4) having

one root (K, B), 

surnane; 


goitred antelope and 

goitred antelopes [751]; but, if their approximation be complete, may be displayed from regard to the confusion produced by incorporation, or incorporated from regard to the closeness of the approximation, as 

inf. n. of 

[above], aor. 

, and 

pl. of 

yearling goat, where some incorporate the 

into the 

, saying 

and 

737, 758]:

(α) hence their saying 

[758] fo: 

[above], which the Banū Tamīm alleviate by eliding the Kasra of the 

, like 

liver and 

[868]; so that, after making
[the ُّ ] quiescent, they say جَهَنْمُ : and, in their dial., جَهَنْمَ، with the quiescent ُّ displayed, like عَتَّادُ، is not allowable, because this word is so often used that جَهَنْمُ is deemed heavy; while its pl. جَهَنْمُ removes the confusion: (β) in such as جَهَنْمُ، inf. n. of جَهَنْمُ [above], aor. يَجْهَنْمُ، incorporation is not allowable, lest the excellence of covering [696, 735] be obliterated: (γ) some of the Arabs keep to جَهَنْمُ and جَهَنْمُ from fear of heaviness, if جَهَنْمُ and جَهَنْمُ were said, unincorporated; and of confusion, if جَهَنْمُ were said: and similarly in جَهَنْمُ they keep to the Hijāzī dial. var., i. e., Kasr of the ُّ [758], because of that [fear of heaviness or confusion] which we have just mentioned: (δ) they form no paradigm in which ن occurs quiescent before ر or ل, as عَلْلُ or قُنُرُ: for incorporation is not allowable here, as it is in عَتَّادُ [above], because ل and ُّ are closer in approximation than ن and ل or ر, as is proved by the incorporation of ل and ُّ, each into the other [752]; contrary to ر and ل, which are not incorporated into ن [749, 750], as ن is incorporated into them in two [separate] words, like من رَبِّك Il. 142. From they Lord and مَلِكُ اللَّهُ Who is for thee? [749, 751], because incorporation is then accidental, not permanent: and, according to this, if رَبُّ and عَلْلُ were said, incorporation would not be allowable, because of what we have
[just] mentioned; so that nothing would remain but display [of the two approximates], which is deemed heavy, because, ن being near in outlet to ل and ر, they are, as it were, two likes: (ε) وتد and وتد inf. n. of [above], with dissolution of incorporation, are weak, rare, not to be copied: (ξ) as for [above], صنوان, and the like, with display, they are allowable only because the approximation between the two letters is incomplete: (b) if incorporation of one of the two approximates into the other do not produce confusion, it is incorporated, as was effaced [737], because إفعل, with repetition of the ف, is not one of their formations, except when the ف has the ن of إفعل incorporated into it, or is incorporated into the ف of إفعل, as إذكر [756], for which reason إقطع إصرب and [for إقطع] are not said: (α) Khl says that you say إبزر and إبزر إجعل from إفعل I feared and إبزر dividing into portions (R): [for] S says (IY) "I heard Khl say إجعل for إجعل from إفعل, as they say إمكى [by incorporating the ن], because it is an aug. ن in a paradigm where the ن is not doubled (S, IY); so that this becomes equivalent to the detached [ن] in مات مثالك [above] and مات مثالك [above]. Who died?, it being plain, by the sense and the paradigm, that this is a ن: and similarly [إجعل for إجعل]
from *despaired*, by analogy to this” (8). In *رَتَّبَ*, aor. *رَتَّبَ* [above], there is another preventive [of incorporation], vid. that incorporation would lead to two [consecutive] transformations [634 (condition 10, d)], i.e., elision of the ف in the aor. and incorporation. And hence they do not form such [a pret.] as *زَوَّدَت* with Fath [of the ع], because there would be two [consecutive] transformations in its aor. [*يَزَوِّدُ*, then *يَرِيدُ*, then] يَذَى (M). Z means that from *مَرَّت* [333] they say *زَوَّدَت*, aor. *آَوَّدَ*, forming the v. in the pret. on [the measure of] فَعَلَتْ with Kasr, in order that the aor. may be on [the measure of] فَعَلَتْ, like *يُرَحََل* [699-701]; and [thus] elision of the ف, vid. the و, may not ensue in it: whereas, if the pret. were formed on [the measure of] فَعَلَتْ with Fath, the aor. would have to be فَعَلْتَ with Kasr; and you would [then] elide the و, as in *يَدَى* [482, 699]; and afterwards incorporate ص into ص, after making the first quiescent; so that two transformations would occur consecutively (1Y).

§ 737. It is not an abstract [rule] that, in every two approximates in outlet, one of them should be incorporated into the other; nor that, in every two remotes, such [incorporation] should be disallowed. For sometimes the approximate is liable to the intervention of
some preventive, which debars it from incorporation; and the remote happens to have some peculiarity, which makes its incorporation permissible (M). Incorporation of one of two approximates into the other, in one word, (1) when it does not produce confusion, is [found] only in a few cats., (a) [736]: (b) إِنَّفَعَلَ, as إِمْسَكَى [735, 756]: (c) تُفَعِّلَ, as إِزَّمَى [736, 756, 757]: (d) فَتَعَلَّلُ, as إِدَّارَى [667, 682, 737]: (e) فَتَعَلَّلُ, as an old woman (R), with double م (MAJh), orig. فَتَعَلَّلُ, because [with the ف doubled (IY)] is not one of their formations [395], so that they are safe from ambiguity (M on §. 736): (a) it [seems to be regarded by R as an augmented quad.; but] is [said by Akh to be (Jh)] a quin. [on the measure of م فَتَعَلَّلُ], like جَكَبُشُ (Jh, IY), the first م being a ن, because no [augmented] quad. of this formation occurs [394, 395] (Jh): (2) in other cases, is dubious, not allowable, except with closeness of approximation, and quiescence of the first, as in َعَدْان [736, 758]; and, [even] with that, rare. And, for the most part, incorporation of one of two approximates into the other is [found] only in (1) two words; (2) فَتَعِلَلُ, إِنَّفَعَلَ, and [above]. One preventive of such incorporation is the first's being characterized by a quality not [found] in the second; in which case
the first is not incorporated into the second, for preser-

vation of that quality (R). And [hence (M, R)] they do
not incorporate (1) the letters of ضَرَّى مَضَفَّر [A (camel's)
lip became thin (MASH)] into what is approximate to-
them [below] (M, SH), because of their additional quali-
ty (SH), the preservation of which is necessary (MA
SH), vid. (a) lengthiness in ضّ (R, Jrb), which is said,
in the CHd, to be called "lengthy" and "long" [732],
because it is so long that it reaches the outlet of ج (Jrb);
(b) softness in ﺟ and ﺟ; (c) nasality in ﻊ [755]; (d)
expansiveness [and flaccidity (R)] in ش (R, Jrb) and ﻓ
[753], because of their excessive laxity [734] (Jrb); (e)
ﮐ تَأْيِف in ﻓ, i.e., a sound emitted from the mouth with
the articulation of ﻓ (R); (f) reiteration in ر (R, Jrb):
(a) the disallowance of incorporation is caused not by
lack of the requirer; but by existence of the preventive
[of incorporation]; and hence ش, ﻓ, ﻊ, ﻊ, ض, and ﺟ,
which are collected in ضَمَّ مَضَفَّر compression of the edge of
an eyelid [753]: (α) these letters are not incorporated
into their approximates; but their approximates are
incorporated into them: so that ﻊ is not incorporated
into ﺑ [755], as ﺑ ﺟ ﺟ ﺟ ﺟ Honor Bakr; but ﺑ is incor-
porated into it, as ﻊ ﺟ ﺟ Associate with Matar
[754]: and ﻊ is not incorporated into ﻊ [745, 746]: but
is incorporated into [745]: and ֶב is not incorporated into ֶב [753], as "Recognize Bakr"; but ֶב is incorporated into ֶב [754], as "Go into that": and ֶב is not incorporated into ֶב [750], as "choose for him"; but ֶב is incorporated into ֶב [749, 750], as "tell Rh Aqif ֶב, ֶב XXIII. 118. And say, My Lord, forgive: for these letters contain an excess in sound over their approximates; so that their incorporation would lead to mutilating them, and annulling their superiority over their approximates (I.Y.) (b) and ֶב [below] may be incorporated, one into the other, because the excellence of softness in one of them is not removed by its incorporation into the other, which also is characterized by softness (R): (c) I.H says "into what is approximate to them" [above], because they are incorporated into their likes (Jrb); and the reason why [the ֶב and ֶב in] such as ֶב and ֶב, [orig. ֶב and ֶב (Jrb)] are incorporated is only that transformation [685 (case 7, a, a, b), 716, 735, 747] has made them into two likes (SH): (a) I.H interposes an objection against himself, because he has laid down [above] that ֶב and ֶב are not incorporated, each into its approximate; so that he, as it were, says [here] "How is one of them incorporated into the other in such as ֶב and ֶב?:" and then he replies that, if the conversion of the ֶב into ֶב were for incorporation, 196a
that would be an objection; but that the, is converted into ی only because their combination is deemed heavy, not for incorporation, for which reason the, is converted into ی whether it be first or second; whereas, if the conversion were for incorporation of one of two approximates into the other, only the first would be converted into the second [735]: and further that, after the conversion, two ی's being combined, the first of which is quiescent, incorporation is necessary [731]; so that this belongs to the cat. of conversion of two likes, not of two approximates: (β) this reply, however, requires consideration, because, if the conversion were merely on account of their combination's being deemed heavy, ی would be converted into ی when the first of them is mobile, as in ی طٰیییل [685 (case 7, b, b), 714] and ی طٰیییت [685 (case 7, a, b), 698]; which two [exs.] notify that the conversion, from the very beginning, is for the sake of incorporation: for, and ی [below] are approximate in quality, vid. their being soft, vocal, and intermediate between rigid and lax [734], although they are not approximate in outlet [732]; so that one of them is incorporated into the other; while the, is converted, even if it be second, because the intention is to alleviate by the incorporation, whereas double, is not lighter than, and ی: thus approximation in quality is treated like approximation in outlet; and they are also encouraged to
incorporate by the quiescence of the first, and its being *ipso facto* a butt for incorporation: and, as for the excellence of softness, it is, as we said [above], not removed [by the incorporation], because each of the two letters is characterized by softness (R): (d) [the readings]

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

XXXIV. 9. *We will make the earth swallow them up* [753] occur (SH), incorporation being transmitted, in such cases, from some of the Readers (R), though the GG disapprove of that (Jrb): (α) skilful elocutionists hold that what is meant by "incorporation" [here] is stifling, which is tropically termed "incorporation", because stifling is approximate to incorporation [731, 752]; for, if that were [really] incorporation, two quiescents would irregularly concur in XXIV. 62. [above]: (β) Ks and Fr allow incorporation of ʃ into ʃ regularly, from dislike to the reiteration in ʃ: (γ) the mobile م preceded by a mobile is pronounced faint by IAl, when followed by ب, as in أَلِيْسَ أَلّهَةٌ بَعْلَمَ بِأَكْبَرْ أَكْبَرَينَ VI. 53. *Is not God best acquainted with the thankful?* [755]; and that is tropically named "incorporation" by his school, though it is [really] stifling (R): (β) the sibilants [746, 752] into any other letters (SH), lest the excellence of sibilance be removed: (α) they are
incorporated only one into another, as will be seen [752]; except in the *conjug.* of *إِفْتَعَلَ* [below], as *إِعْصَعِرَ* and *إِعْصَعَبَ* [735, 756] (R): (3) the covered [letters (R, Jrb)] into any others, without covering [below], according to the chastest [usage] (SH), except in the *conjug.* of *إِفْتَعَلَ* [below], as *إِحْفَظَ دَلْعَبَ* [756]: (a) you say *إِحْفَظَ ثَانِيًا* *Keep that* and *إِحْفَظَ ثَانِيًا* *Keep a second*, with incorporation, together with retention or omission of covering, its preservation being chaster, as will be seen [752]: (b) in *إِفْتَعَلَ* [cases 2 (a), 3, above] the preventive is removed by conversion of the second into a sibilant letter or a letter of covering, because, the second, being *aug.*, its alteration is not disapproved (R); (c) it is known, from IH’s saying “without covering” [above], that the covered letters are incorporated with retention of the covering, as in the reading of IAa *خَرَطَ في جَنَبِ أَللّهۡ٥* XXXIX. 57. [54, 7-2]; but this requires consideration, as will be seen (Jrb): (4) a guttural letter [nearer to the mouth (M)] into one farther in (M, SH) the throat (M), towards the tho:ax (MASH), than it (SH), lest incorporation of the easier into the heavier ensue, and thus heaviness be entailed (Jrb); except *ح* into *ع* and *س* [735, 742] (SH), from the closeness of the approximation (Jrb): (a) some guttural letters are neither incorporated, nor incorporated into, vid.
Hamza and ن [738, 739]; but the rest of them are incorporated, and incorporated into [740-743] (IV): (b) incorporation of two approximate guttural letters is rare; but, if it chance to occur, the lower is incorporated into the higher, as ﺍِْذْﻮْـمَأْ ﺍِْذْﻮـمَأْ سَـلَ ﺍِْذْﻮـمَأْ [Slap Hūtim on the forehead [740]: (a) if the second happen to be lower, one does not incorporate, unless there be between them a close approximation, in which case one incorporates by contravening the condition of incorporation among two approximates [735], vid. by converting the second into the first, as when چ is followed by ے or ژ; since, if the first were converted into the second, the expression would not be lighter than it was before incorporation (R): (b) hence, with these [letters], they say ﺍِْذْﻮـمَأْ ﺍِْذْﻮـمَأْ and ﺍِْذْﻮـمَأْ [735, 740-742] (SH), converting the second into the first (R, Jrb), not the first into the second (Jrb), in order that the incorporation may not be heavy (R): (c) this [case 4] requires consideration, because incorporation of چ into ۂ, by conversion of the چ into ۂ, notwithstanding that ۂ is farther in the throat than چ, is allowable, as will be seen [743]: but to this it can be replied that, since they are [both] from the third outlet of the throat [732], it is as though neither of them were farther in the throat than the other; and, if you say "The undotted چ and ۂ are [both] from the
middle outlet [of the throat]; so that, if what you mention were correct, I H ought not to mention them also." I say that, since incorporation of ح into s is allowable [740], notwithstanding that they are not from one outlet, and for that reason the mention of s is unavoidable, he joins ع with it, lest the exception he fancied peculiar [to s ] (Jrb). But they incorporate م [751] (M), as م م م م Who is with thee?, because, though they differ in respect of [their outlets on] the tongue and lip, [respectively,] they agree in the quality of nasality produced in them from the upper part of the nose (IY): (2) [six of] the [eleven] letters [749] of the tip of the tongue, [which are ن، ط، س، ز، ص، ث، د، ط، ر، ن، and ث (IY).] into ض and ش [746, 748, 752] (M), because, though they are not from the same outlets as the two latter, still they amalgamate with them, since ض through its flaccidity, and ش through the expansiveness in it, are so lengthy that they reach the letters of the tip of the tongue: (3), and ى [above], which agree in the quality of prolongation and lengthiness, though their outlets are far apart, one of them being from the lip, and the other from the middle of the mouth [732]; so that, when they meet, and their first is quiescent, the ئ is converted into ى, and [the first] is [then] incorporated into the [second] ى [747] (IY). And I shall [now] explain to you in detail the predicament of the letters, one by one;
and what happens to some of them, [when combined] with others, in incorporation (M).

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

لَوْ أَنْهُ جَاءَ نِئْيُ جَوْهَانُ مَهْتِلَكَ

مِنْ بَيْسٍ أَلْتِلْسُ عَنْهَا أَلْخَيْرُ مَهْجُورُ

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

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

§ 740. Having explained the approximation of letters according to the outlet [731, 735], and according to a quality that takes the place of it [731, 787], and explained which of them are not incorporated into their approximates [736, 737], IH begins upon the letters that are incorporated into their approximates, mentioning them in the order adopted in mentioning the outlets [732]; but omitting Hamza, because it is not incorporated into its approximates [738]; and t, because it is not incorporated into its like or its approximates [739] (Jrb). s [is incorporated (M, R)] into ج (M, SH), only (R), whether the s occur before, or after [below], the ج (M), as إِذْ بَخَانَهُ [737] (M, R, Jrb) and إِذْ بَخَاتِيَّا

Slaughter this one [735, 737, 742], for إِذْ بَخَاتِيَّا and إِذْ بَخَتْ هَذِهِ (M), because they are approximates, since ج is from the middle of the throat, and s from the first [and farthest] part of it, only إ being between them [732]; while both are surd, lax [734] (IY). Separation is better, because doubling of guttural letters, not being general in one word, as we mentioned [698], is rare in two words also [742]; while incorporation is good Arabic, because the two outlets are approximate [732], and both [letters] are surd, lax [734] (R). *But ج is
nearer to the mouth; and, for that reason, is not incorporated into $s$ [735, 737]. Separation is better, in this [also], than incorporation, since guttural letters are not generally incorporated [738, 742], because of their remoteness from the outlet of the [other] letters, and their fewness. If you will, however, when $s$ is after $\mathfrak{h}$ [above], you convert it into $\mathfrak{h}$; and incorporate [the first $\mathfrak{h}$ into the second], in order that the incorporation may be in what is [comparatively] near to the mouth, as أَمْلِحُ كِيَسَّامًا: Act well to Haitham, for أَمْلِحُ كِيَسَّامًا: but, as for your incorporating $\mathfrak{h}$ [into $s$] by converting it into $s$, no! (IY). $s$ is not incorporated into $\mathfrak{h}$, though $\mathfrak{h}$ is nearer in outlet to $s$ than $\mathfrak{h}$ is, because $s$ is surd, lax, like $\mathfrak{h}$; whereas $\mathfrak{h}$ is vocal, intermediate between rigid and lax (R). And only its like is incorporated into it, as إِجْبَةُ عَلَالَا Slap Hilâl on the forehead (M). No approximate is incorporated into it, because before it in [order of] outlet there are only Hamza and $l$ [732], in neither of which is [such] incorporation correct [738, 739]; while those which are after it, nearer to the mouth, are not incorporated into it, because it is farther in the throat, and what is nearer to the mouth is not incorporated into the farther in the throat [737] (IY).

§ 741. $\mathfrak{h}$ [is incorporated (M, R)] into (M, SH) (1) its like, as إِرْفَعُ عَلَيْيَا Exalt 'Ali and مُنَّهُ وُلُّدُ يُشْفَعُ
II. 256. [182] (M), and similarly (M, SH), from proximity of outlet (R), whether the occur after, or before, the (M), as Exalt Ḥātim (M, R, Jrb) and slaughter a yearling goat [735, 737, 742], for and (M): (a) S says that [in ] Scourge Hāmal (S) incorporation and separation are good, because both [letters] are from one outlet [732] (R): (b) conversion of into , (a) before the , is good, because the rule of incorporation is that the should be incorporated into the second, and transmuted into its form ; (b) after the , is allowable, but not so good as the first (IY) : (c) is not incorporated into in . Praise 'Arafā; but, if you [first] converted the into , saying , it would be allowable, as you say , meaning [below] (S): (d) AlYazīdr, however, transmits from IAl qīn Zīyāḥ ʿAlī Āl Ālār III. 182. And he that shall be dragged away from the fire [below], with incorporation of the into the [742] (M): (3) s also, but after conversion of both into s, as with them and with these [below]; though separation is more frequent: (a) the
rule of converting the first into the second [735] requires 
\textit{maw'um} to be said; while the obstacle, vid. that the second,
\textit{i.e.}, the 
\textit{s}, is farther in the throat, and heavier, requires the second to be converted into the first, and 
\textit{mu'um} to be said: but both \textit{forms} are deemed heavy; for which reason double 
\textit{s}, as in \textit{ka'ab} and \textit{kak} [698], and double 
\textit{gh}, as in \textit{ghu} \textit{repulsed} and \textit{ghu} \textit{was pusillanimous}, are very rare: while omission of incorporation also is deemed heavy, because each of the two \textit{letters} is considered heavy, on account of its being low in the throat, and \textit{a fortiori}, therefore, the two combined; while they are also incongruous, since \textit{gh} is vocal, and \textit{s} surd: so that they seek a letter akin to, but lighter than, both, vid. \textit{gh}, which is lighter, because higher in the throat, than both, for which reason such as \textit{bax} \textit{was hoarse}, \textit{dha} \textit{buried}, and \textit{ru} \textit{was wide and spreading}, are numerous, contrary to \textit{du} and \textit{ku} [above], \textit{daa} and \textit{na}; while it is akin to \textit{gh}, because both are from the middle of the throat; and to \textit{s} in surdity and laxity: and, for this reason, some of the Banu Tamim convert the \textit{gh} and \textit{s} into \textit{ha}, and incorporate one of them into the other, as \textit{maw'um} and \textit{mu'um} [above] for \textit{mu'um} and \textit{mu'um} \textit{mu'um}; though the most frequent [usage] is to omit conversion and incorporation, because the combination of the two \textit{letters} is accidental (R): (b) like that is \textit{jabba' haafb} \textit{Slap 'Inaba on the forehead}
[above] in incorporation and separation; and, when you mean to incorporate, you transmute the kbd; into kbd; and then incorporate the kbd; into it, so that they become two
kdbs; though separation is better (S): but [R says that] they do not act like that when the kbd; precedes the kbd;, as in إِجْبَةٌ عَلَيْاهَا ُّّ: *Slap ‘Utba on the forehead*, because the rule of incorporating the lower into the higher, by conversion of the first into the second, is an universal, unbroken, rule [737]; and, that being impracticable for them, from the heaviness of double kbd;, they abandon incorporation altogether (R). Only its like is incorporated into it (M). No approximate is incorporated into it: and, as for what is transmitted from IAl in III. 182. [above], it is weak, according to S, because kbd;, which is nearer to the mouth, is [here] incorporated into the [kbd;, which is] farther in the throat [737], the reason being that IAl regards the approximation in outlet; whereas the rule is what we have premised (IY). But, when kbd; and kbd; are combined, they may be converted into kbd; s, and incorporated [one into the other], as مَكَّا وَلَاء, transmitted from the Banu Tamim, and إِفْطَاقَةٌ لَا ُّّ: *Scourge Hilal (IY)*], for [and إِفْطَاقَةٌ وَلَاءَ (IY)]; and إِجْبَةٌ عَتُّبَةٌ ُّّ: *Slap ‘Utba on the forehead* for إِجْبَةٌ عَتُّبَةٌ (M). And [such incorporations as] these are frequent in the speech of the Banu Tamim, because the combination of
two or two s, and nearer to the mouth (IY).

§ 742. [is incorporated (M, MASH)] into (M, SH) (1) its like, as  إذ بَعَث حَمْلَا S'aughter a lamb,  لا أَبْرِح ١٧٦٥ until XVIII. 59. [549] (M), and ١٧٦٦. The bond of marriage until (a) there is no difficulty in that, because incorporation of ٢٣٦. into ٢٥٦. is like that of ٢٥٦. as II. 256. [741] (IY): (2, 3) s and ٢٥٦. by converting them into (SH), as before stated [735, ٢٥٦. in [٢٥٦.] and ٧٤٠. (Jrb); though ٢٥٦. occurs (SH), read by IA1 with incorporation, by converting the ٢٥٦. into ٧٤١. As for ٣١٥. it is not incorporated into what is above it, because ٧٤١. which is nearer to it than ٢٥٦. is vocal, while ٢٥٦. is surd [734]: and, though ٢٥٦. is likewise surd, still its outlet is far from that of ٢٥٦. But ٢٥٦. is incorporated into a [letter] farther in [the throat] than it, vid. [one of] two things, s and ٧٣٥. ٧٣٧. by their being converted into ٢٥٦. ٢٥٦. and ١٧٦٤. [above]. Although incorporation is rare in guttural letters [738, ٧٤٠.], because of their heaviness, for which reason they are seldom doubled [698, ٧٤٠.], and even in two words they are mostly not incorporated, one into the other, lest a quasi-double [letter] be formed from them, still ٢٥٦. is incorporated into one of the two letters, from the closeness of
its approximation to them. And the second is converted into the first, although the converse is the rule \[735\], because the lowest of the gutturals in the throat is the heaviest of them; the heaviest being Hamza, then \(\varepsilon\), then \(\mathfrak{g}\), then \(\mathfrak{h}\), and then \(\mathfrak{j}\); so that \(\mathfrak{j}\) is lighter than \(\varepsilon\) and \(\mathfrak{g}\): while the intention of incorporation is to alleviate; and therefore, if you converted the first, which is lighter, into the second, which is heavier, you would dissipate the lightness of incorporation, because of the heaviness of the letter \(\text{[that the first would be]}\) converted into; and then the case would be \([\text{as bad]}\) as though nothing at all were incorporated \((\text{R})\). But \(\mathfrak{g}\) and \(\varepsilon\) \(\text{[regarded by Z as]}\) incorporated into \(\mathfrak{h}\) \([740, 741]\) \((\text{M})\), since there is nothing to prevent that, because they are farther in the throat, and \(\mathfrak{h}\) nearer to the mouth, for which reason they are incorporated into it; while it is not incorporated into then, because the nearer is not incorporated into the farther \([737]\) \((\text{IV})\).

\[\text{§ 743. \(\mathfrak{g}\) and \(\mathfrak{j}\) are incorporated, each of them into (1) its like, as in the reading of IAl} \text{زَمَنُ يَبْتَغُ عِبَارَةَ الْإِسْلَامِ لَدَيْنَا III. 79. And whosoever desireth aught other than} \text{AlIslam as a religion and your saying} \text{لا تَقْصِرُ حَلَقَكَ} \text{Transform not thy make} \text{(M): (a) there is no difficulty}\]
in that, because of the unity of outlet, and the lack of preventive: (b) no other two غ s, and no two خ s, meet in the ك (IY): (2) its fellow (M), غ into خ, and خ into غ (SH), as إِسْلَحُ ٌ غَبُّلَةٌ Brain Khalaf and إِسْلَحُ ْبُلْغاً [above].

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

(b) the superiority of separation is proved by the rarity of غ and خ in the conj., of رَدْتُ بِذات [below], because the Arabs hardly ever double what they deem heavy; but Mb says that incorporation is more proper than separation, though separation is good (IY): (b) خ is incorporated into غ (R, Jrb), by conversion of the خ into غ, though غ is farther in [737], because their approximation is close, as in III. 182. [741, 742]; and because خ and غ are [both] from the third outlet of the throat, which is the nearest of the [guttural] outlets [below] (Jrb): but separation is better: (α) incorporation is good, but not so good as incorporation of غ into خ [above], because خ is higher than غ; and because double خ is frequent, while double غ does not occur, except when parted, as in ُحِضِّيْفَة beautifui garden (R): (b) the superiority of separation is proved to you by the rarity of غ in the conj. of رَدْتُ [above] (S): (c) the reason why incorporation 153a
of خ into غ, by conversion of the first into the second, [like إِسْلَفَتَكَ (S),] is allowable, notwithstanding that the first is higher than the second [737], is only that their outlet is the nearest of the guttural outlets [above] to the tongue [738]; for some of the Arabs say مُنْتَفِل and مُنْتَفِل with stiffing of the ن before خ and غ [751], as before the letters of the [tongue and (S)] mouth: (d) such incorporation as that is not allowable in ح and خ [741, 742], because they are far from the mouth (R). Some allow incorporation of خ and ح into them, because of their nearness to the mouth; but most disallow that, because غ and خ, being very near to the mouth, are far from ح and خ (IY).

§. 744. The discussion of the guttural letters being ended, Z begins upon the discussion of the letters of the mouth [738], because they are next to them [in order of outlet]. ق is the nearest of the letters of the mouth to the throat, and ل is next to it (IY). ق and ل are like خ and غ [743] (M), each of them being incorporated into its like, and into its fellow (IY), ق into ل, and ل into ق (SH), as فَلَّا أَنْ تَقَالُ VII. 140. And when he recovered, he said and كُنْ نَسْبِهَا كُثِيرًا وَدُلْكَ كُثِيرًا XX. 34. That we may glorify Thee much, and make mention of Thee often, حَلَّقَ كُلَّ ذَاتٍ وَلْخَيْلٍ XXIV. 44. Hath created every beast and إِذَا خَرَجُوا مِنْ يَدَنِيكَ قَالُوا XLVII. 18. When they go
forth from thy presence, they say (M); but not into any other [letter] (IY). As for their incorporation into their likes, there is no difficulty in it, as VII. 140. [above], حَتَّى إِذَا أُدْرِكَ الْقُرْآنَ قَالَ آمَنُتْ. X. 90. Until, when drowning overtook him, he said, I believe, and وَيَتَبَّعُ mā يَنْفِقُ Qَرْبَابِ IX. 100. And take what they expend to be oblations; and as XX. 34. [above] and إنَّكُمْ XX. 35. Verily Thou art (IY). ّيُنَادِيَّ is incorporated into لٍّ, by conversion of the first into the second, as إِلَّهَكَ گُنُّدُةٍ. Overtake Kalada (R), the name of a man (MAR). S says (R), Incorporation is good, and separation is good (S, R). You incorporate (S) because the two outlets are near: and because ق and ل (S, R) are letters of the tongue; while they agree (S), [and] approximate, one to the other (R), in rigidity (S, R). And ق is incorpo-
rated into ق, as إِنَّهُ ِقَطَنَا Torture Katan, by conver-
sion of the first into the second (R). Incorporation is good; but separation is better (S, R), because ق is farther in [the mouth than ل] (R). Separation is better, [says S (R),] because their outlets are the nearest of the lingual outlets to the throat; so that they are assimilated to خ with غ [743], as [what has (R)] the nearest of the guttural outlets to the tongue is assimilated [to the letters of the tongue (S)] in the separation and incorporation mentioned by us (S, R).
§ 745. [is incorporated (M, R)] into (M, SH) (1) its like, as żārā جَابِرًا. *Put Jabir out* (M) and *Bring out thy he-camel*: (a) there is no difficulty in that, from the unity of outlet, and the lack of presentive: (b) two ż's do not meet in the Kur (IY): (2) ُش [737] (M, SH), as żārā جَابِرًا شَبَنَا سِفَاة XLVIII. 29. That hath put forth its sprouts (M), from the proximity of their outlets (IY). Incorporation and separation are good, because they are from one outlet (S, R), both being letters of the middle of the tongue (S). And S does not mention its incorporation into any letter other than those two (IY). But [Al-Yazidi reports that (M)] IA1 incorporates it into ُش in ذِي الْعَارِجُ تَتَمِّرُ LXX. 3, 4. *The Master of the steps*: [the Angels and the Spirit] ascend (M, R), which is extraordinary (R); [but is justifiable,] because żārā جَابِرًا, though not approximate to ُش, is the fellow of żārā جَابِرًا in outlet [732]; while ُش contains an expansiveness [737] that reaches the outlet of ُش: so that incorporation of żārā جَابِرًا into ُش is permissible; whereas incorporation of żārā جَابِرًا into ُش is not allowable [737, 746], because ُش is superior to żārā جَابِرًا in expansiveness (IY). And [six letters not from its outlet, vid. (IY)] ُش, ُش, ُش, ُش, ُش, and ُش, are incorporated into it, as ُش اِرْتِبَتْ جُنُوبُهَا 'Tether a he-camel, اِحْمَدَ جَابِرًا Praise Jabir', ُش XXII. 37. *Their sides
fall down [752], Protect thy neighbour, XXXII. 10. When they came upon you, and He stayed not sitting (M), because, though these letters are not approximate to ج, since they are from the tip of the tongue and the central incisors, while the outlet of ج is from the middle of the tongue [732], so that there is some distance between them, still ج is treated, in that [respect], like its fellow, vid. ش, which, though it is from the outlet of ج, contains an expansiveness that reaches [the outlets of] these letters: so that they may be incorporated into ج, from the contiguity [of its fellow ش to them]; whereas ج is not incorporated into them, because it is treated like ش [746] (IY).

§. 746. IH does not mention ش [below], ى [747], and ض [748], because, being letters of ضرى مشفر [737], they are not incorporated into their approximates, for the reason before given (Jrb). ش is incorporated only into its like, as إقبيش شيخًا Gather wormwood (M) and أحمد شيبة Scratch Shaiba. Two شs do not meet in the Kur (IY). ش is not incorporated into any of its approximates (IY, R), as we mentioned [737] (R), because of the additional [quality of] expansiveness in it (IY). IAl is reported to have incorporated it into س in إليه ذى العرش سبيلًا XVII. 44. A way to the Lord of the
empyrean, as he [is reported to have (IY)] incorporated into it in [such as (IY)] \( \text{XIX. 3.} \) \[85\] (IY, R), notwithstanding that \( \text{R} \) is a sibilant \( [737] \) (R), because they are fellows in surdity and laxity \( [734] \) and sound (IY); since \( \text{R} \) is a letter so expansive in sound that both are, as it were, from one outlet, although their outlets are far apart \( [732] \), as we mentioned on the incorporation of \( \text{I} \) and \( \text{I} \), one into the other \( [737] \) (R). But this is not the way of the BB, because \( \text{I} \) has, in [its] expansiveness, a superiority of length, and an excess of sound, over \( \text{I} \) (IY). The GG of Al Başra [therefore] disallow incorporation of \( \text{I} \) into \( \text{I} \), and the converse (R). What is incorporated into \( \text{I} \) \( [745] \), and \( \text{I} \) [itself] and \( \text{I} \), are incorporated into it \( [737, 748, 752] \), as \( \text{La tū'ha fāṣa hā} \).

Mix not with evil, \( \text{I} \) ِمْيَرِدُ شَيْتَانَ. He meant not anything, \( \text{I} \) ِمْيَحْفَظُ شَعْراً. She obtained a drink, \( \text{I} \) ِمَيْتَحْدِثُ شَرِيبًا. He learnt not any poetry by heart, \( \text{I} \) ِمَيْتَحْدِثُ شَرِيبًا. He took not any partner, \( \text{I} \) ِمَيْتَحْدِثُ شَرِيبًا. He inherited not a strap of a sandal, and \( \text{I} \) ِمَيْتَحْدِثُ شَرِيبًا. The man having his sandal-strap broken drew near (M).

\( \text{§. 747.} \) \( \text{I} \) \( [746] \) is incorporated into its like, (1) attached, [both being in one word (IY).] as \( \text{I} \) ِحَيْيَ حَيْيَ \( [728, 730. \text{A}, 731 (\text{conditions 1, f, c, and 10, c})] (M), for
and عِیّٰب (IY): (2) quasi-attached, [both being virtually in one word (IY),] as قاضٰی My judge and رآبی My shooter [129]: (3) detached, [the two likes being in two words (IY),] when the letter before the [first (IY)] ی is pronounced with Fath, as یخشی یا سرا [731] (M) and یشرادا Be thou [fem.] pleased with a competence (IY); whereas, if the letter before it be homogeneous with it, as in عطلبی یاسرا Wrong thou [fem.] Yāsir, it is not incorporated (M): (a) the difference between the two [cases] is that, when Kasra is before it, the prolongation in it is complete; so that it becomes on a par with ی, because what is before ی is only [Fātḥa, which is part] of it [697]; and therefore the ی is not incorporated, as ی is not [739], because, if you incorporated it, notwithstanding the Kasr of the letter before it, the prolongation in it would be removed by the incorporation: so that two causes [for not incorporating] are combined, removal of the prolongation, and weakness of incorporation in the detached, where incorporation is weak because the [final] letter [of a word] is not invariably followed by its like, and is liable to be paused upon (IY). And [three letters (IY),] its like, و, and ن, are incorporated into it, as [625 (case 7, a, b), 716, 738], and مَنْ يَعْلَمْ Who knows? (M). As for incorporation of its like into it, there is no difficulty in
that, because they are united in outlet and prolongation. And similarly the of \textit{inf. n. of} \textit{طَرَبَتة} \textit{[above]}, and \textit{سَي} \textit{inf. n. of} \textit{شَرْبَتة} \textit{[730. A]}, because \textit{س} and \textit{ي}, though their outlets are far apart, are united in prolongation; so that they become like two likes, for which reason the \textit{س} is incorporated into the \textit{ي}, after being converted into \textit{ي} \textit{[735]. Moreover, issues from the lip} \textit{[732]}, and then descends into the mouth, until it stops at the outlet of \textit{ي}; so that they, according to this, are adjacent. When, therefore, they meet in one word, and their first is quiescent, one of them is incorporated into the other, as \textit{لَوْبَتة} \textit{سَي} \textit{مَيِّدَة}, \textit{لَوْبَتة} \textit{سَي} \textit{مَيِّدَة} \textit{[above],} \textit{orig.}, \textit{لَوْبَتة} \textit{سَي} \textit{مَيِّدَة}, \textit{سَي} \textit{مَيِّدَة} \textit{[685, 737].} And so, if the second were \textit{س} and you would convert it into \textit{ي}, and then incorporate the \textit{ي} into it; the \textit{س} being converted into \textit{ي}, and not the \textit{ي} into \textit{س}, because \textit{ي} is lighter, and incorporation is only transport of the heavier to the lighter. Hence \textit{أَيَاَم} \textit{pl. of} \textit{يَم} \textit{[716];} and similarly \textit{سِيَن} \textit{سِيَن} \textit{سَيَن}, \textit{crig.}, \textit{سِيَن} \textit{سِيَن} \textit{سِيَن} \textit{[251, 685 (case 7, a, α), 703, 716, 735, 737]. And, as for the \textit{ن}, its incorporation into \textit{ي} is allowable, though it does not contain softness. For it contains nasality, having an outlet from the upper part of the nose; and, for that reason \textit{[671]}, it is treated like the letters of prolongation and softness in being used for inflection in such as \textit{يَدُّهَبَنَو}, \textit{تَدُّهَبَنَي} and \textit{يَدُّهَبَنِي} \textit{[and}
and the letters of prolongation and softness are used for inflection [16]; and I is substituted [in pause] for the Tanwin following the inflection in the acc. case, as رَأِيَّةُ رَبِّيَّةُ [497, 640, 649, 684] (IY).

§ 748. ض [746] is incorporated only into its like, اَذْحَض ضِمْرَةّ اقتِبِض ضِعْفَهَا Take the double of it (M) and Make Damra slip; not into any other [letter], because of the lengthiness in it, which would be removed by incorporation [737] (IY). And, as for what Abû Shu‘aib asSûsî reports, on the authority of AlYazîdî, that IAî used to incorporate it into the XXIV. 62. [737, 752], Abû Shu‘aib's report is not free from blemish [below] (M). Ibn Mujâhid says that no one but Abû Shu‘aib asSûsî has reported this of him; and it is contrary to the saying of S (IY), because the outlet of ض is from the first part of the side, and [that of] ش from the middle, of the tongue [732] (S). The reason for [allowing] it is that ش is lengthier than ض، and contains an expansiveness not [found] in ض؛ so that ض becomes more deficient than it, while incorporation of the more deficient into the more excessive is allowable: and that is corroborated by [the fact] that S transmits اٞسْطَطْعَ as said by some of the Arabs for [691, 756]; and, since ض may be incorporated into ط, a fortiori
is it incorporated into ش. The Kur does not contain ض followed by ش, except in three passages, one where IAl incorporates it, vid. XXIV. 62. [above]; and two where he does not incorporate it in conformity with the version [of XXIV. 62]; vid. XVI. 75. *Any sustenance from the heavens and the earth, at all and شفقنا لا الأرض يفقا LXXX. 26. We have cloven the earth asunder.* But what I hold is that it is weak, according to what S says [above], for two matters, removal of the lengthiness in ض [737], and quiescence of the letter before the ض, so that incorporation would lead to an irregular combination of two quiescents [668]; and Z indicates that by his saying "is not free from blemish" [above] (IY). And what is incorporated into ش [737, 746, 752], [vid. eight letters, ل،ث،ذ،ظ،ط،د،ط (IY).] is incorporated into ض except ج [below], as حط ضانك Be mindful of thy responsibility, حسنت مفتاحها Exceed in laughing, حفظ ضانك Her plaits were tightened, حفظ ضانك Keep thy sheep. [إنيذ مارتباك Cast out thy striker, which ex. is not mentioned by Z (IY).] لب يلدبت مارتبا He did not bide striking, and هو أضاحك He is the laugher (M). He excepts ج here, because [the rest of] these letters are from the tip of the tongue and the central incisors; while ض is from the edge of the tongue and the side of the molars [732].
and contains covering [734] and lengthiness [737], extending until it reaches these letters, to which it then becomes adjacent; so that they may be incorporated into it: while it is stronger than they, and fuller in sound; and incorporation is only into the stronger. But, as for ج [745], it is not incorporated [into ض], because it is the fellow of ش [in outlet], and its predicament is that of ش [746]; and therefore, as ش is not incorporated into ض, so likewise ج (IY).

§ 749. ج, (1) if determinative [599], is necessarily incorporated [736] into (a) its like (M, SH), as "الْجُمَّ" the flesh and "الْلَّبِنَ" the milk (Jrb): (b) thirteen (IY, SH) [other] letters (IY, Jrb), س, ص, ث, ز, د, ر, ن, ض, ش, ز (M, R, Jrb), eleven from the tip of the tongue [737]; and two that reach the tip of the tongue, vid. ش [737, 746] and ض [737, 748]: (a) some of the eleven letters are akin, one to another, vid. ط, ث, ز, ض, ض, ص, د, ن, and ذ [752]; and, as for ج and ش, they are nearer to ج [732]: and we have already explained the state of ض and ش [above] (IX): (b) the determinative ج is [necessarily (R)] incorporated into these [thirteen (IY)] letters, [with which the incorporation may not be omitted (IY),] from [the combination of three causes that induce incorporation (IY),] (α) the frequency of the determinative ج in speech (IY, R): (β) the excess of its agreement with these letters (R),
approximation in outlet (IY), because they are [all (R)] from the tip of the tongue (IY, R), like ج, except ض and شهر, which also amalgamate with the letters of the tip of the tongue, because شهر is lengthy, by reason of its laxity, so that it reaches the outlet of ج; and similarly شهر, so that it even reaches the outlet of ط (R): (γ) the determinative ج is attached to the n. like one of its letters, because it is not paused upon (IY): (2) if not determinative (M, SH), like the ج of ٥٧١ and ب٧ (below) (M), it is incorporated (M, MASH) necessarily [into (MASH)] in such as ٥٧١ رآن LXXXIII. 14. But [what they were wont to do] hath become like rust [below] (SH), from the closeness of the approximation (Jrb); and allowably into the remainder (SH) of the thirteen letters (MASH), as ۵٧١ تذري Shalt thou know and ۵٧١ سأّل Has he asked? (Jrb): [or] allowably, [not necessarily (IY),] into [all of] them; the allowable, however, being graduated as (a) good, when the ج is incorporated into ر [737, 750], as ۵٧١ رآيت Hast thou seen? [below]: (b) bad, when it is incorporated into ن, as ۵٧١ نترُج Shall we go out?: (c) middling when it is incorporated into the remainder (M): (a) ۵٧١ نتَّبَ آلكفاو LXXXIII. 36. Have the unbelievers been requited? is read (S, M) by یAl, [Hamza, and Ks (B),] meaning ۵٧١ نوتب [below] (S); while S recites
Then leave this (story): but wilt thou aid one (meaning himself) entralled (by love) against a flash of lightning, that gleams from the direction of his beloved, and reminds him [of her], at the end of the night, seen from afar? (IX), meaning 

١٧٧٩

[by Tarif Ibn Tamim al'Ambari (S),] Fukaiha says, when I destroy wealth for pleasure, "Will anything stick to thy two hands?" (M), meaning (S, IX):

(b) Hamza and Ks agree in incorporating the ل of and هل into the, and in the whole of the Kur, reading ١٦١٦٥٤ for ١٦١٦٣٤, and ١٦٢٣٥٥ for ١٦٢٣٥٥, and ١٦٢٣٥٥ for ١٦٢٣٥٥. Nay, [your minds] have made a matter seem specious [to you] for ١٦٤١٥٥, and Ks alone reads with incorporation of the ل of و and هل into ١٦٣٣٥٥, and as ١٦٤١٥٥, ط, ض, ط, ظ, ن, ب١٦٥٥٥٤. Nay, [God] hath set a seal, ١٦٥٥٥٤. Nay, they were absent, ١٦٤١٥٥٤. Nay, for them that have disbelieved, [their guile] hath been garnished, ١٦٤١٥٥٤. Nay, ye
thought that the Apostle [and the believers] should not [ever] return, and َلَن تَنْتَبِعَ مَا أَلْقَيْنَا II. 165. Nay, we will follow what we have found (IY). When the quiescent َل is non-determinative, like the َل of َلَن and َقُل [above] and َقُل [663, 703], its incorporation into the letters mentioned is of various kinds:—(1) incorporation is better than display, vid. with َر [737, 750], from the proximity of their outlets; but is sometimes omitted, as َكُلُّ رَأْيَتْ [above]: (a) S says that omission of incorporation is the dial. of the inhabitants of AlHijāz; and is [good] Arabic, allowable: so that IH's saying "necessarily in such َلَن رَأَيُ LXXXIII. 14." [above] requires consideration; nay, that is necessary in the َل of َلَن and َقُل and َقُل, exclusively, with َر, in the Kur, the reading of which is a practice governed by tradition: (2) next in goodness is incorporation of the quiescent َل into َز, َص, َث, َد, َط, and َس, because they lag behind َل towards the central incisors; while in them there is no turning towards َل, as there is in َر [732]: (a) the reason why َل may be incorporated into them is that the end of its outlet is near to their outlets; while it is, with them, a letter of the tip of the tongue: (3) next in goodness is its incorporation into َط, َث, and َس, because they are from the edges of the central incisors [732], approximating to the outlet of َف: (a) incorporation is stronger with َط, َث, َد, َص, َز, and َس than with these three, because َل, like َط
and its fellows, does not come down to the edges of the central incisors, contrary to the three: (4) next is its incorporation into ص and ش, because they are not from the tip of the tongue, like the [letters previously] mentioned; but incorporation into them is allowable, because their outlets reach the tip of the tongue, as above explained: (5) incorporation of the quiescent ل into ن is uglier than the whole of the foregoing, because, says س, ن is incorporated into ر, ي, و, and م, as into ل [751]; and therefore, as these letters are not incorporated into ن, so also ought ل not to be incorporated into it (R).

Only its like and ن are incorporated into it, as [مُنَبِّيْهِمْ ۗ ۖ يُقَالُ لَهُمُ ۗ ۖ نِبِّيْهِمْ ۗ II. 248, 249.]

And their Prophet said unto them, and (IY)] [736, 751] (M) and [لَو لوطُ نَفَّسَ مَن لَّدَى XXIX. 25. Then Lot believed him, because the outlet of ن is near to [that of] ل [782] (IY). And incorporation of ل [into it (IY)] is a solecism [736] (M); but this matter will be made clear in the next section (IY). The learned in the principles of spelling say that هَلْلَا is written conjoined, and بُلُّ لا disjoined. They assign as a reason that لا, when appended to بُلُّ, does not alter the sense of the latter; whereas it does alter the sense of هَلْلَا, transferring it from the interrogs. [591] to the excitatives [573]; and is therefore compounded with هَلْلَا, the two being treated as a single word (D).
§ 750. IH does not mention \( \dddot{r} \), because it also is a letter of \( \dddot{b} \) [737] (Jrb). \( \dddot{r} \) is incorporated only into its like, [because their source is one, and their sound is one (IY),] as \( \dddot{a} \dot{z} \dddot{a} \dot{k} \dddot{r} \dddot{b} \dddot{d} \dddot{a} \) III. 36. [149] (M) and \( \dddot{r} \) Remember Rūshid; not into any other [letter], lest the reiteration [734, 737] in the \( \dddot{r} \), be removed by the incorporation. For you say in pause \( \dddot{h} \dddot{d} \dddot{a} \dddot{u} \dddot{b} \dddot{r} \dddot{o} \) This is \( 'A \dddot{m} \dddot{r} \), where the tongue recoils once, and then returns to its position; so that, if you incorporated \( \dddot{r} \), into another [letter], where that reiteration is not [found], its reiteration would be removed by the incorporation. The GG differ, however, about incorporation of \( \dddot{r} \), into \( \dot{j} \):—

(1) S and his school say that \( \dddot{r} \) is not incorporated into \( \dot{j} \) [747, 749] or \( \dot{n} \) [736], although they are approximates; [such incorporation being disallowed] because of the reiteration in \( \dddot{r} \), on account of which it is likened to two letters [634, 734]: (a) none of the BB differ in that [matter] from S, except that it is reported of Ya'qūb al-Hadrami that he used to incorporate the \( \dddot{r} \), into the \( \dddot{j} \) in \( \dddot{y} \dddot{g} \dddot{f} \dddot{r} \dddot{l} \dddot{k} \dddot{m} \) XLVI. 30. [498]: while Abū Bakr Ibn Mujāhid relates that I AI used to incorporate \( \dddot{r} \), whether the \( \dddot{r} \), were quiescent, as in \( \dddot{f} \dddot{g} \dddot{f} \dddot{r} \dddot{l} \dddot{n} \dddot{a} \) III. 14. Then forgive us, \( \dddot{f} \dddot{g} \dddot{f} \dddot{r} \dddot{l} \dddot{k} \dddot{m} \) IX. 81. Beg forgiveness for them, \( \dddot{y} \dddot{g} \dddot{f} \dddot{r} \dddot{l} \dddot{k} \dddot{m} \) LXI. 12. He will forgive you your sins, and the like; or mobile, as in \( \dddot{s} \dddot{h} \dddot{h} \dddot{k} \dddot{r} \dddot{l} \dddot{k} \dddot{m} \) XXII. 64.
Hath subjected to you, and ḥaṣṣā'ī ḥāṣṣā'ī. XI. 80. [166]: (2) Ks and Fr allow incorporation of ر into ل, the argument for which is that ر, when incorporated into ل, becomes a ل: while the pronunciation of [double] ل is smoother and lighter than your uttering a ر, which contains reiteration, and after it a ل, which is approximate to the pronunciation of ر; so that the utterance would become like the articulation of three letters from one position: (a) Abū Bakr Ibn Mujāhid says "No one that we know, after I.A.l, reads with that [incorporation], except hiu", [apparently meaning Ks or Fr] (IY). But ل [737, 749] and ن [736] are incorporated into it, as کیف فَعَلْ رَبُّكَ LXXIX. 5. [207] and زَاذَّ تَأَذَّن رَبُّكَ And when your Lord announced (M).

§. 751. The [quiescent (SH, A)] ن [including Ṭāmin (A)] is (1) incorporated (M, SH, A) into the letters of يِرَمَلْوُن. They weave [736] (M, SH), necessarily (SH), as مِنْ رَاشِدِی. Who says? [752], From Rāshid, مِنْ مَعْبِی. From Muhammad, [736, 749]. مِنْ لَکَ and From Wahid, Who is Wahid?, and مِنْ نَکْرُم. Whom shall we honor? (M): except that, in the case of some of them, vid. i, m, and [below], an obstacle sometimes occurs, which necessitates omission of incorporation, as شِاْلِه زَنْمًا; and غْنِم زَنْم [736], where incorporation is not permissible, but separation is proper, lest, if they said زَنْمًا...
these should be fancied to be from the reduplicated; and similarly قَرْنَةٌ and قَنْيّةٌ and كَنْيَةٌ [736], lest they become like ns. whose ع and ل are s or ى s, such as قَرْنَةٌ and حَيّةٌ [698]: (a) its incorporation into its like contains no difficulty; and into the remaining five, vid. ر, ل, م, ى, and ن, is because they are approximate to it, in the nearest degree, without falling short therein (IY): (b) if it be said that this [rule] is infringed by such as صْوَانٌ [736], where there is no incorporation, I say that it and its likes are quasi-exceptioned, because it has already been explained that incorporation does not take place in any word where it would lead to confusion with another formation, as in زَنَدٌ [736]; while here, if incorporation occurred, [such] confusion would be produced (Jrb): (c) [according to IY,] its incorporation (a) into ر and ل [is not necessary; but] is better than separation, from the excessive vicinity [of their outlets]: while separation is allowable: (b) into م [737], as مَنْ مُحْصَبِنَ [above] and مَسْطَنْ أَنتَ Of whom art thou? [182], is [also better,] because م, though its outlet is from the lip, shares with ن in [the outlet from] the upper parts of the nose, on account of the nasality in it; while the nasality makes [the ن] sound like م, for which reason the two [letters] occur in deflected rhymes, as بِنَيْنِ إِنَّ الْعَلْقٌ [735]: but separation is allowable, good: (c) into ى and ن, as مَسْ يَأْتِيكَ
Who comes to the? and Who is a governor? is
[also better,] because ُ is like the letters of prolongation, as ٞ and ٠, since it contains nasality, as they contain softness; and because ٛ is from [a position close to] the outlet of ٌ, while ٍ is near to ٠ [732], for which reason ٍ becomes ٠ in لُنْفَة١٧ [733] (IY): (d) its incorporation is of two kinds (M), (a) with nasality (M, A), into the letters of یَنْنَو grows; so long as its conjunction [with them] be not in one word, as صَنْوَان١١ صَناٰن [359, 379] [above], and أَنْمُن leopards [237] or Anmār [310], where dissolution is obligatory (A): (c) this restriction relates to ٛ, ٠, and ٛ [above], not to ٛ, for which reason A does not exemplify the conjunction of ٛ with ٛ in one word, because incorporation of one ٛ into the other is necessary, even though they be combined in one word, as ذِبَّن أَللَّهُ عَلَيْنَا III. 27. Then was God gracious unto us (Sn): (b) without nasality (M, A), into ٌ and ٌ [see (h-k) below] (A): (c) it is incorporated (a) without nasality, because, when incorporated into these letters, it becomes homogeneous with them, a ٍ with ٍ, a ٞ with ٚ, a ١ with ٠, and a ١ with ٠; while these letters have no nasality: (b) with nasality, because ٛ itself contains nasality, which is a sound [or twang] from the upper part of the nose [733], that follows the letter ; and since, before incorporation, ٛ has nasality, they do not annul
it by the incorporation, lest the ن have no trace of its [original] sound (IY): (f) to the objection that the excellence of nasality is removed by incorporation [737], IH replies that (R) ن is incorporated (α) into ج and چ, [even if the nasality be removed by incorporation, because they pardon that (R)] from dislike to its rise [of tone (R, Jrb)]: (b) into م, though the two do not even approximate, one to the other, [a parenthesis in the midst of this objection (R),] because of its nasality [732] (SH), which makes them quasi-approximate (Jrb): (c) into ی and چ, from the possibility of its remaining (SH), i.e., of nasality’s remaining; in which case the nasality, according to what we prefer, belongs to the ن, which is [only] quasi-incorporated; but, according to what the GG say [below], is because [upon incorporation of the ن] the double، and ی are imbued with nasality: (g) this, however, is a reply that requires consideration; for, if the motive for incorporation be [dislike to] the rise of [tone in] ن, then let the ن be stifled without incorporation, as it is stifled with ق، د، ت، etc. [below]: and the truth is that ن has two outlets, one in the mouth [732], and the other in the upper part of the nose [733], since nasality is unavoidable in it; and, when you mean to utter it from both outlets at once, they must undergo a strong stress and severe exertion, since the stress upon two outlets at once is stronger than
upon one outlet: while the letters other than ـ are of
two kinds, such as need a strong stress, vid. the guttural
letters; and such as do not need that, vid. the letters of
the mouth and lip; so that ـ and the guttural letters
are equal in needing an excessive stress and action of
the vocal organ: but, when ـ is quiescent, followed by
a non-guttural letter, there are two inducements to
stifling it, one being its quiescence, because there is less
stress upon the quiescent than upon the mobile letter;
and the other being the fact that a letter, which does
not need, for its utterance, an excessive stress, follows
the ـ without separation; so that the quiescent ـ before
the non-guttural letter is stifled, in order that the
two stresses may be of one kind, [i.e., slight]: and then,
(a) if the non-guttural letter after the quiescent ـ happen
to be approximate to it in outlet, like ٰ and ٰ
[732], or in quality, like ـ, because it also contains
nasality [above], and like ٰ and ٰ, because ـ, together
with them, is vocal and [intermediate] between rigid and
lax [734], incorporation of the ـ into that letter is
necessary, because the intention is to stifl[the ـ],
while the approximation of one to the other is an
inducement to employ the maximum of stifling, vid.
incorporation: (b) if there be no approximation, either
in outlet, or in quality, the ـ is stifled by lessening the
stress, i.e., by confining yourself to one of the two
outlets, which [one] can be only the upper part of the nose, because, in [pronouncing] ن, stress upon its outlet from the mouth necessarily involves stress upon the upper part of the nose, whereas the converse does not hold good; so that you confine yourself to the outlet from the upper part of the nose, and thus the stifled ن [783] is produced: (c) afterwards that stifled ن, if incongruous with the letter after it, which [is the case when that letter] is ب alone, as in عَبُّر [below], is converted into a letter intermediate between ن and that [incongruous] letter, i.e. [into] م, as we mentioned in the chapter on Substitution [687]; but, if not incongruous, as in the case of the non-guttural letters other than ب, remains stifled: (α) as for the gutturals, it is not stifled with them [below], because guttural letters need an excessive stress; so that [with them] the ن conforms to its general rule of excessive stress, in order that the stress [on both letters] may be of one kind (R): (h) the chaster [usage] is for its nasality to be (α) retained with م and ى (SH), as مِن وَلِلّ مِن ۚcame from woe and مِن ۚcame from a day (Jrb), because, the approximation of ن to them being in quality, not in outlet, it is more fitting that the entire removal of the excellence of ن, i.e., nasality, should not be pardoned on account of an approximation so incomplete as this: nay, with them ن ought to be in a state between stifling and incorporation, i.e., above
stiffing and below perfect incorporation; so that some
of the nasality remains (R): (b) removed with й and
(SH), as in XXXVI. 58. From a [merciful] Lord
and XLVII. 16. Of milk (Jrb), because й
approximates to them in outlet [732], and in quality also,
since the three are vocal and [intermediate] between
rigid and lax [734]; so that the removal of nasality,
notwithstanding its being an excellence of й, is par-
doned on account of the approximation in outlet and
quality: (i) if the [letter that й is] incorporated into й, the incorporation is perfect, because the excellence of
nasality exists in the incorporated into, since й contains
nasality, though less than that of й: (j) some of the
Arabs incorporate into й and й also with nasality, by
thinking of the excellence of й; but the incorporation is
then not perfect: and some omit nasality with й and і,
by confining themselves, in perfect incorporation, to
approximation in outlet or quality: (k) the opinion of
S and the rest of the GG [above] is that the incorpora-
tion of й into й and й, or й and і, even with nasality,
is perfect, the nasality not being from the й, because
the й is converted into the letter after it; but the
sound of the mouth being imbued with nasality: S says
that й is not incorporated into any letter, unless [its
own sound be from the mouth, and (S)] it be transmuted
into a letter homogeneous with that letter; so that,
when it is incorporated into any letter, its outlet is the outlet of that letter: and therefore its incorporation into these letters is not possible, unless the two be exactly alike in everything; whereas these letters have no share in [the outlet from] the upper part of the nose; [so that the outlet of the ن is then not from the upper parts of the nose (S),] but the sound of the mouth is only imbued with nasality: this is his language (R): (2) displayed (A) separate (M), and sounded plain, neither incorporated nor stifled (IY), with [the six guttural letters (IY, A).] Hamza, غ، ح، ع،، and (M，A)，as من أجلك for thy sake from Hāni [and من عنديك from Hilāl (IY)], من حملك from thy presence [below], من غمرك Who carried thee? من غمرق from another than thee (IY)], من حانك Who was unfaithful to thee? (M) and من خالفك Who differed from thee? (IY), because the outlet of ن is far from their outlets (A): (a) the reason why separation is necessary with these letters is that ن is remote from them in the farthest degree: so that, not being of their class, it is not incorporated in this position, as the [other] lingual letters are not incorporated into the gutturals; and is not stifled with them [above], as it is not incorporated, because stifling is a sort of incorporation (IY): except in the dial. of some [of the
Arabs (IY)], who [treat غ and خ like letters of the mouth, because of their proximity to the latter; so that they (IY)] stifle it with غ and خ [743] (M), as they do with ل and ق [below] (IY), saying مَنْطَخُ [367] and مَنْطَخَل spoilt in tanning (M); though the first [method, i.e. sounding plain,) is more excellent, because, being guttural letters, they are [treated] like their fellows (IY): (3) converted into م before ب (M, SH, A), from dislike to its rise [of tone] (Jrb), as عُبَر *[687] and عَبَرَ above (M), meaning عَبَرَ and شَبَّأ (S); [and] as من باب XII. 67. From [one] gate (Jrb): (a) it is immaterial [as respects conversion (Sn)] whether it [and the ب (Sn)] be in one word, as أن بينهم III. 31. [434]; or two words, as أن برل XXVII. 8. [525]: (b) the motive for this conversion is that ب is remote from ن [in quality, because ن is a nasal letter of softness, and ب a rigid letter, while their outlets are different (Sn)]; but ن resembles the letter nearest to ب, vid. م [732], because [both (Sn) ن and م are nasal letters: so that, since it is remote from ب, its incorporation into the latter is not possible; but, since it is near [to ب (Sn)] by reason of [its (Sn)] resemblance to the [letter (Sn)] near to ب, [vid. م, because م and ب are from one outlet (Sn),] its display is not good: and therefore alleviation necessitates another matter, vid. its conversion into م, because م 201a
is its fellow in nasality (A): (4) stifled (M, SH, A), by being confined to nasality (MASH), with [the rest of (M)] the [non-guttural (SH)] letters (M, SH), i.e.,] when immediately followed by any of the letters not [yet] mentioned (A), which are [the remaining (Jrb)] fifteen letters [733] (M, Jrb, A) collected in the initials of [the words in] this verse

تَرَى جَارٍ دَعَى قَدْ قَدْ قَدْ زَدَقَ فَيَ صَنَى
كِبَّةٌ ذَاقَ طَيْرٍ صِيدَ سُوَءٍ شَبَبَا ظَفْرٍ

(A) Thou seest the neighbour of Da'id has bided increased in ailing, ُقَدْ زَدَقَ فَيَ صَنَى being a d. s. to the ag. of ُقَدْ زَدَقَ [80, 577], though it admits of being otherwise construed, as a bird that has been caught has tasted the evil of the point of a claw (Sn), as من جَابِرٍ

Who is Jibir? من كَفَرَ II. 254. Those who disbelieved, من قَتَلَ V. 35. Whoever should slay, and the like (M), as من دَارٍ from a house (Jrb): (a) the reason why it is stifled with these letters is only that they are moderately near to it: for the guttural letters are so far from it that it is displayed [case 2], and the letters of لَمْ يُبْرِزَ [bellow] are so extremely near to it that it is incorporated [case 1]; while these fifteen are not so far as those, nor so near as these; so that it is stifled, stifling being a state between display and incorporation (A); (a) لَمْ يُبْرِزَ
He did not relate, or لم نُثْرُ did not quench [his own] thirst, or لم يُثْرُ did not quench [another's] thirst, from زِبَّةٌ or زِبَّةٌ or زِبَّةٌ They did not see, from ُنِلُمُ ثْرَةٌ not [لم يُثْرُ].

otherwise it ought to be written with an ٌ after the ٌ, because this would be a ٌ of the pl.; whereas writing it with ً would spoil it [as a mnemonic, by importing a superfluous letter]: (b) the letters of لم يُثْرُ are the letters of incorporation, irrespective of its being with nasality or not; and A drops the ن [of ُنِلُمُون] from them, because it would not be correct to say that ن is "near" to ن, and because the necessity of incorporating the quiescent ن into ن is extremely obvious (Sn): (b) thus it has three states, incorporation for the nearest approximation, display for the farthest distance, and stifling for moderate affinity (IY): (c) Mz says that to separate it with the letters of the mouth is a solcism (M): (d) IH has mentioned that incorporation is necessary with the letters of ُنِلُمُون, [conversion with ب, and stifling with the other non-guttural letters;] and hence it is known that display is necessary with the guttural letters, [which he does not expressly mention,] as من عندن [above] (Jrb). It has therefore five states, [incorporation with and without nasality being reckoned as two]. And the mobile [ن (Jrb)] is allowably incorporated (SH) into the letters of ُنِلُمُون (R, Jrb), after being
made quiescent. But, says S, we have not heard them make the mobile ن quiescent with the letters before which the quiescent ن is stifled, like ق , ك , س , and the rest of the letters of the mouth, as خَتَن سَلَيْمَانِ. He circumcised Solomon; though, says he, if that be said, it is not disapprovable (R), because they sometimes seek some alleviation here, as they seek when they transmute it [case 1 (k)] (S). The vicinity of the quiescent [letter] to what follows it is closer than the vicinity of the mobile, because the vowel, being after the mobile [667, 696, 697, 719, 731], and part of a letter of softness [663, 697], is a separative between the mobile and the letter next to it (R).

§. 752. The letters of the tip of the tongue [and the central incisors (S)] are nine, [divided into three sets,] every [set of] three having an outlet in common [732] (IY). د , ط , ث , [below], ط , ث , ث , are incorporated, (1) one into another: (2) [all six (M, Jrb)] into ص , ز , and س (M, SH): (a) analogy requires that ط , ث , س should be posterior to ص , ز , and in mention, because they are so in outlet, as you know; but they are mentioned by [Z and] IH with ط , ن , and ث, because of the unity in predicament (Jrb): (b) these [nine] letters agree in being from the tip of the tongue, and the roots [or tops or edges] of the central incisors [732]; and, for that reason, incorporation of one of them into another is
(1795)

not disallowed: except the sibilant letters, exclusively, which are incorporated, one into another; but not into any others, because of the sibilance in them [737] (IY): (c) what is meant by ًّ here is other than the ًّ of تَفَاعَلُ، تَفْعَلُ، and their likes, which has states of incorporation and conversion mentioned by [Z and] IH after the rest of the letters [756, 757] (Jrb): (d) every one of the six [letters] first mentioned is incorporated into the remaining five, and into the three last mentioned, as (a) فَرْطُ رَأْمُ Dārim was foremost, or ًّ تَاجِرُ a merchant, or ًّ زُلّيمُ Zālim, or ًّ دَابِلُ an emaciated [man], or ًّ َثَامِرٌ a wealthy [man], or ًّ َصَابِرٌ a patient [man], or ًّ َحَجِرُ a chider or diviner, or ًّ ُسَامِرٌ a converser by night; (b) حُرَّدُ A hunter betook himself, or ًّ تَاجِرُ, or ًّ زُلّيمُ, or ًّ َثَامِرٌ, or ًّ دَابِلُ, or ًّ َصَابِرٌ, or ًّ سَامِرٌ; (c) سَكَتُ طَأْرُ A hunter was silent, or ًّ َثَامِرٌ, or ًّ دَابِلُ, or ًّ َصَابِرٌ, or ًّ مَّامُ, or ًّ ُسَامِرٌ; (d) عُفِطُ طَأْرُ A hunter was big, coarse, or rude, or ًّ دَابِلُ, or ًّ َصَابِرٌ, or ًّ تَاجِرُ, or ًّ زُلّيمُ, or ًّ ُسَامِرٌ; (e) َتَبَذُّ طَأْرُ A hunter flung away, or ًّ َثَامِرٌ, or ًّ ُسَامِرٌ, or ًّ تَاجِرُ, or ًّ َصَابِرٌ, or ًّ زُلّيمُ; (f) عَرِبَ طَأْرُ A hunter played, or ًّ َثَامِرٌ, or ًّ ُسَامِرٌ, or ًّ تَاجِرُ, or ًّ َصَابِرٌ, or ًّ زُلّيمُ, or ًّ دَابِلُ, or ًّ َثَامِرٌ, or ًّ ُسَامِرٌ, or ًّ تَاجِرُ, or ًّ َصَابِرٌ, or ًّ زُلّيمُ (R): (e) in the case of the covered [letters (R)], when
incorporated (M, R) into what contains no covering [731], the chaster [usage] (R), [and] the [one] more agreeable with analogy (M), is to retain the covering (M, R), as in IA1's reading of XXXIX. 57. [54, 737] (M), lest the excellence of the [covered] letter be removed; but some of the Arabs do away with the covering altogether: S says (R). And one saying heard from the Arabs, in which ِب is made a pure ِب, is ِبَحْتَهُم I defended them, meaning ِبَحْتَهُم (S, R); and he says (R), Removal of the covering [of ب (R)] with ِب is a little more exemplary [than removal of its covering with ب (R)], because ِب is like ب in vocality, whereas ب is surd (S, R); but either is [good] Arabic S): (f) with retention of the covering, IH wavers as to whether there be a genuine incorporation of the covered letter, or a stilling named "incorporation" from the approximation of one [process] to the other [731, 737] (R): [for] it is known from his previous saying "nor the covered into any others, without covering" [737], that the covered [letters] are incorporated into others with retention of the covering; while his subsequent saying [above] "ب, ِب, ب, etc., [are incorporated]" also favors that [conclusion]; and this [too] is the opinion of some of the learned (Jrb); but [it is not satisfactory, according to IH, who therefore refutes it by saying that (Jrb)] the covering in such as ِبَحْتَت فَرَۡتXXXIX. 57. [above], if
accompanies by incorporation, is [retainable only by] putting another $\mathfrak{b}$, and [thus] combining two quiescents (SH), since the $\mathfrak{b}$ put for covering is quiescent, and that which is incorporated, after being converted into $\mathfrak{w}$, is also quiescent; so that the theory of the covering’s remaining [with incorporation] is untenable (MASH), contrary to the nasality of the $\mathfrak{n}$ in \[\text{ذن يَقُولُ\text{[751]} (SH): (a) his argument is that covering is a quality of the covered letters, being [sound] only in them; and is therefore incompatible with incorporation, by which they must be changed into the [letters that they are] incorporated into; so that this [theory of covering’s remaining with incorporation] leads to [the conclusion] that they are present and not present, which is a contradiction (Jrb): (b) he says that, if the covering accom-
pany a genuine incorporation, that is [possible] only by your converting the covered [into the uncovered] letter, like the $\mathfrak{b}$, e. g., in \[\text{لاَّعَبَتْ XXXIX. 57. [above], into the $\mathfrak{w}$, and then putting another quiescent $\mathfrak{b}$ before the incorporated letter, because covering without a covered letter is impracticable; so that a combination of two quiescents ensues: but, says he, retention of the nasality with the $\mathfrak{n}$ genuinely incorporated into $\mathfrak{w}$, or $\mathfrak{y}$ is not like that, because nasality does sometimes accompany a non-nasal letter, by reason of your imbuing the double $\mathfrak{w}$, or $\mathfrak{y}$ with a nasal twang in the upper part of
the nose; whereas you are not able to imbue the double ١ with covering, since covering is [found] only with the covered letters: (c) the truth, says he, is that with covering there is no genuine incorporation; but [only] a stifling, which is named "incorporation" because of its resemblance thereto, as the stifling [of the vowel] in such as XXIV. 62. [737] and عُدِّلَ الْعَفْوُ وَأَمَّرَ VII. 198. [428, 731] is named "incorporation": (g) when the first of the two approximates is quiescent, and the second is an attached nom. pron., then, from the closeness of the pron.'s attachment [to its v.], they are both, as it were, in one word, where incorporation does not produce ambiguity: and then, if the approximation of the two letters, one to the other, be close, incorporation is obligatory, as in عَدُتُ Thou hast visited and دَدَت Thou hast increased; contrary to what happens (a) in two independent words, as عَدُتُ كُرَك Visit thy dates, where omission of incorporation is allowable, though incorporation is better; (b) when the approximation [of the two letters] is not close, as عَدُتُ Thou hast taken refuge [756]: (3) all six into the dotted ض and ش [737, 746, 748]; but less often than one into another [case 1], or than [all] into ز ص س [case 2], because ض and ش are not from the tip of the tongue, like the nine letters mentioned: (a) that is allowable only because ض and ش, as we have mentioned [737], are so lengthy that
they approximate to the letters of the tip of the tongue: (b) incorporation of these [six] letters into ض is more valid than its incorporation into ش, (a) because ض, by reason of its lengthiness, approximates to the central incisor, while these letters are from the central incisors, contrary to ش; (b) because ض is covered, while covering is an excellence more intended than [the] expansiveness [of ش]; (c) because ض does not recede, as ش does, from the position in which it approximates to ط, but keeps constantly to that position: (4) ط into چ, in reading, as XXII. 37. [745] (R). And ص, ز, and س are incorporated, one into another [737] (M, SH), because of their community in the excellence of sibilance (MASH), as گل گل گل گل A visitor, or a traveller, retired, گل گل گل گل A patient [man], or a traveller, was successful, and گل گل گل گل A patient [man] or a visitor, became insolvent (Jrb, MASH). S says that incorporation of the sibilant letters, one into another, is more frequent than incorporation of ط, د, and و, one into another, because, when you pause upon the last three, you see the tip of the tongue protruding from the edges of the central incisors, contrary to the sibilant letters; while the stress, through incorporation, upon the letter confined by the teeth, is easier than upon the lax letter issuing from the tops of the teeth. If ص be incorporated into [either of] its two fellows, the proper 202a
[course] is to retain the covering, as before stated [737] (R). But these [last three, vid. ص, ز, and س (IY).] are not incorporated into those (M) first six, vid. د, ط, ض, ت, ط, و, because the former are strong by reason of the sibilance in them [737] (IY).

§ 753. IH does not mention ف, because it is a letter of ضوئي مشفر [737] (Jrb). ف is incorporated only into its like, as رما آختلف فيئ II. 209. And not any disagreed therein (M), وآصيغ قليعبدرا CVI. 2, 3. كيف فعال ربك LXXXIX. 5. [207], and the like: not into any other [letter], because it is one of the letters of ضم شفر [737]; and contains an expansiveness that would be annulled by incorporation (IY). But نحصف بهم XXXIV. 9. [737] is read with incorporation of the ف into the ب; which is weak, [anomalous (IY),] adopted by Ks alone. ب, however, is incorporated into it (M), because of their approximation in outlet, both being from the lip [732], as إذَّب فانظر II. 1. [Note on Part I, p. 272, l. 4]; while ف is stronger in sound, because of the expansiveness in it (IY).

§ 754. ب is incorporated into (M, SH) (1) its like, as لذاب ضمبعهم II. 19. He would take away their hearing, read by IAl (M), and ذاب مره معاهم الكتاب بالحكى.
II. 209. And revealed with them the Scripture bearing witness to the truth, from the unity of outlet (IY): (2) م [737, 753] (M, SH), as we mentioned (IY), and [737, 755] (M, SH), because both are from the lip [732] (IY), as [إذ)بْ قِيْنَ تَعَكَ] XVII. 65. Go: and whoso followeth thee, and (M) [بَعَدِي مِنْ يَسَاءٍ] V. 44., XXIX. 20. He chastiseth whom He willeth [below] (M, Jrb), like أُطْلِبُ مُحَمْدًا [737] and إِضْرَبُ مَالِكًا Seek Muhammad (IY); [and] as فَأَجَرْأَا إِضْرَبُ مَالِكًا Beat Malik or a profligate (R). IAl reads بَعَدِي مِنْ يَسَاءٍ II. 284., III. 124., V. 21. And chastiseth whom He willeth, and does that with بَعَدِي مِنْ يَسَاءٍ [above] wherever it occurs; whereas he does not [incorporate the ب into the م ] in the like of *أَن يَضْرَبُ مَالِكًا* II. 24. [728] and *وَإِن يَضْرَبُ مَالِكًا* IV. 83. And God recordeth what they meditate by night, but displays it. The reason why he distinguishes the first, exclusively, by incorporation is only that it hardly ever occurs without having an incorporation before it, as [يَغْفِرُ لِمَنْ يَسَاءٍ] III. 124, V. 21. He forgiveth whom He willeth [and يَغْفِرُ لِمَنْ يَسَاءٍ II. 284. And He forgiveth etc.]; or after it, as بَعَدِي مِنْ يَسَاءٍ XXIX. 20. And is merciful to whom He willeth [and بَعَدِي مِنْ يَسَاءٍ V. 44. And forgiveth etc.]: so that be
incorporates for conformity, the observance of conformity being a principle of his. And like it is يَا ٱُبْنِي أَرَكَب مَعْنَا XI. 44. [569]; nor is there any dispute about the allowability of that, [because the incorporated letter is preceded by a mobile]. And أَلْرَجِمُ ٱلۡهَٰلِلٰلِّي III. 144. Terror, because they have associated with God is transmitted from him, with incorporation, which is not allowable, according to us, because of the irregular confluence of two quiescents [663], and of its being attributable to stifling [731, 737, 755]; but is allowed by the KK (IY). And only its like is incorporated into it (M).

§. 755. IH omits م [below] and و [747], because they also are letters of ضُوِى مُشْفَر [737] (Jrb). م is incorporated only into its like, as ٱلۡرَجِيمُ مَالِكِ يَوْمِ ٱلۡۢذِيۡنِ I. 2, 3. The Merciful, the King of the day of retribution, and يَعْلَمُ مَا بَيْنَ أَيۡدِيهِمْ II. 256. He knoweth what was before them; not into any other [letter], because it contains a nasality [732] that would be removed by incorporation. But incorporation of م into ب [737]; when the letter before the م is mobile, has been transmitted from IAl, as وَۡؤُورُهُم ٍعَلَى مُرۡيِّ مُهۡتَبَا عَظِيمًا IV. 155. And their speaking against Mary a gross slander, لِكَيۡلَا يَعۡلَمُ بَعۡدَ عِلَمِ شَيٰۡۡٔا
XVI. 72. In order that, after knowing, he may not know aught, and VI. 53. [737]. The school of IAl, however, do not pronounce [such a combination of ِ and ب as] a double ب : whereas, if there were incorporation in it, then it would become in pronunciation a double ب, because a letter, when incorporated into its approximate, is converted into the form of the latter [735], and afterwards incorporated. Ibn Mujāhid says "They interpret it as incorporation; whereas it is not incorporation, but only stifling [731, 737]; while stifling is slurring of the vowel, and weakening of the sound [316, 731]." And, upon this principle, every position that the Readers mention as incorporated, when analogy forbids incorporation, ought to be attributed to stifling, as شهر رمضان II. 181. [731] and the like, where a letter [said to be] incorporated is preceded by a sound quiescent (IY). And ب [751] and م [737, 754] are incorporated into it (M).

§ 756. Here begins the explanation of the states of the ب in إن تعلل and the like [752, 757] (Jrb). When the ب of إن تعلل is a ب, it must be incorporated into the ب, as neglected. And إن تعلل shielded himself, because of what we have premised [731], vid. that, when two likes meet, and the first of them is quiescent, incorporation is necessary, whether they be in one word or in two. But,
when its ع is a ت, incorporation and omission thereof are allowable, because, when two mobile likes are not at the end [731 (condition 1, f, c, aa)], incorporation is not necessary [731 (condition 10, d)]; so that you say قتلت against [730, 731 (condition 1, d, b)]. S says that the reason why incorporation is not obligatory in such as قتلت is only that the second ت is not inseparable from the first, as you see in such as جئت گathered together and ارتّدّع restrained himself; so that here the two likes are, as it were, in two words [731 (condition 1, h)], as not being inseparable. And, when you incorporate, then the vowel of the first ت is (1) transferred to the ف of the word; as is the practice in يئت extends, يعَصّ bites, and يفر fleeing [731 (condition 1, h, b, e)]; so that the conj. Hamza [668] is dispensed with, [as قتلل, ] elision of the Hamza being necessary here, and not in the cat. of لُصْر [660], because the ج of determination is orig. quiescent, and the ف of the word orig. mobile, as we said on سّل [658] (R): (a) when incorporation is preferred in إسْتَّتَر [731 (condition 10, d)], it becomes pronounced like the سّتر [668] whose measure is تُّنَفَّل [482, 489], with reduplication of the ع; but the two are distinguishable by the aor. and inf. n., because you say; (a) in the aor. (α) of
the one whose o. f. is ُيِسْتَتُر, QUEST, with Fath of its first, 
orig. ُيِسْتَتُر; (β) of the one whose measure is ُفَعَل, ُفَعَل, with Damm of its first: (β) in the inf. n. (α) of the one whose o. f. is ُسَتَّار, QUEST [with Kasr of its first (Sn)], orig. ُإِسْتَتَّار; (β) of the one whose measure is ُتَفَعِّيل, ُتَفَعِّيل, on the measure of ُتَفَعِّيل [332] (A); (2) elided; so that, two quiescents then concurring, vid. the ُف of the v. and the ُف of ُقَتَّل, the ُف is pronounced with Kasr, 
[as ُقَتَّل, ] because, when the quiescent is mobilized, Kasr is most appropriate [664]; and then the conj. Hamza is dropped, because the letter after it is mobile: 
(a) the reason why the vowel of the first of the two likes in such as ُرَبَّت, restores, ُبَعَص, and ُيَفْرَل, ُيَفْرَل [above], may not be elided is only what we have mentioned in the chapter on Transformation [705, 721], vid. that the vowel of the ُع must be preserved in the v., since by it one conj. is distinguishable from another: (b) S says that elision of the vowel is allowable here, but not in such as ُرَبَّت and ُبَعَص, because, in such as ُقَتَّل, display: 
[of the two ُف a], stifling [of the vowel of the first ُف ], and incorporation [of the first ُف into the second] are allowable, contrary to such as ُرَبَّت [731], where incorporation is necessary; as it likewise is in ُرَبَّت restore, ُبَعَص, bite, and ُعَرَّ be mighty, according to Tamīm [663, 664,
731]: so that, since they vary the former in the three ways, they allow variation [by elision] in the vowel of the first of the two likes also: (c) Fr says "Nay, transfer of the vowel of the first ا to the ف is unavoidable; and, as for the Kasra of قَذِّل [above], it is the Fatha made into Kasra for an indication of the elided conj. Hamza pronounced with Kasr": but he says this only because he sees that elision of the vowel in the cat. of يَعُّرُ, بَعَثُ, and يَعْمَى is disallowed; whereas the [proper] reply is what has been mentioned above, [that the vowel of the ع in the v. must be preserved, contrary to the vowel of the م in ] (R): (d) according to this dial., Kasr of the م is allowable, for alliteration to [the Kasra on] the م of the word; so that you say فَقَدَل: (e) the aor. and act. and pass. parts. are formed upon that [pret.], except that, according to the dial. of those who pronounce the م with Kasr for alliteration, the act. part. is liable to be confounded with the form of the pass. part.; so that it becomes common [to the two voices], like مُخْتَأَر [283, 343, 347, 706]; and therefore needs a [distinctive] context (A). If the س of the pret. سَتَّرَ be pronounced with Fath, the س of the aor. and act. and pass. parts. is pronounced with Fath; while the م is [vocalized] according to what the state [of the formation] requires, being pronounced with Kasr in the aor.
[404] and act. part. [343], and with Fathā in the pass. part. [347]: but, if the س and ت of the pret. be pronounced with Kasr, they are pronounced with Kasr in the three [formations under discussion]; and, in that case, the act. part. is liable to be confounded with the pass. part., as A says (Sn). You say, (1) in the aor. of the incorporated يقتطِلُ، (a) يُقْتَطُلُ، by transferring the Fathā [of the first ت in يُقْتَطُلُ] to the ق, as in the pret. [فتل]; b) يُقْتَطُلُ، with Kasr of the ق, exactly as in the pret. [فتل]: (a) some allow the vowel of the first ت to be elided without mobilization of the ق, [as يُقْتَطُلُونَ (IY).] so that two quiescents are combined; but this is a weak form, disapproved by most people (R): (α) I.Al reads [يُهِدِى in X. 36. below] with bare incorporation, not heeding the concurrence of two quiescents, because the incorporated [letter] is virtually mobile [663]; and the like is reported of Nāfi' (B): (β) the most proper [pronunciation], in such instances of it as are transmitted from the Arabs, is to slur the vowel of the first ت, not to make [that letter] perfectly quiescent (R): and [therefore] this is more like slurring than incorporation; but we mention it, as the GG do (IY): (b) in such as يَقْتَطِلُ، with Kasr of the ق, the ی may be pronounced with Kasr, for alliteration to [the Kasra of] the ق, as منصَرٌ and مَنَشَرٌ [below], whence the reading

203a
[transmitted by Abū Bakr (B)] X. 36. Or he that goeth not aright? [below], with Kasr of the ی (R), orig. یُهْدَأ (B): (2) in the act. part., with Kasr and Fath of the ق: (a) Kasr of the م for alliteration is not allowable, as Kasr of the aoristic letter is [case 1, b, b], because the aoristic letter is accustomed to Kasr, even without alliteration, as إعْدُمُ [404]; but the ی is not pronounced with Kasr, except from another inducement, as in يِجْكُل [701] and يِقْتَل [above]: (a) as for such as مُنْصَرِيْن [361], they are anomalous: (b) the people of Makka read مُرْدِيْن VIII. 9. Following one behind another [below] (R), with Damm of the ر (K, B), by alliteration of the second [vowel] to the first, as in لَمْ يُرْ تَرُدُ [664, 731 (condition 11, c, g, γ)] (R): (a) its o. f. is مَرْدِيْن i. q. مُرْدِيْن [492 (case 2)]: but the َ of إِفْتَعَال (K) is incorporated into the ُ (K, B): (b) that is [effected] by eliding the vowel from the first of the two approximates (R), so that two quiescents then concur (K, B); and mobilizing the ر with [Damm (K, B),] the vowel of alliteration [to the م (K)], for abolition of the [first] quiescence (R): (3) in the inf. n., قَتَالِ [730], orig. قَتَالِ; where you incorporate the ِ ُ into the ُ, and mobilize
the ق [with Kasr], the conj. Hamza being [then] dropped [668]: (a) this [Kasr of the ق] may be [produced] by throwing the vowel of the [first] ﷼ upon the ق, or be due to the concurrence of two quiescents [664] (IY). When the ﷼ of إٴ is approximate to the ﷼, the ﷼ is not incorporated into it, except rarely, because incorporation [of approximates] otherwise than at the end [of the word] is contrary to the general rule, as we have mentioned [736, 737]; and especially when it induces mobility of the quiescent after inducing quiescence of the mobile: whereas the incorporation in such as إٴذٴكْر [below], although it [also] is not at the end, does not induce mobility or quiescence; and in such as إٴرزٴسل [736, 737, 757] induces quiescence only: and since display is allowable, and is [even] the more frequent [mode], with two likes, as in إٴفتٴئلٴل, how [must it be] with two approximates? And incorporation is allowable only when the ﷼ is a ﷼, as in مٴرٴديٴن X. 36. and VIII. 9. [above]; or ص, as in يُحَفِٔس٪ن XXXVI. 49. Are disputing together (R), crig. يُحَفِٔس٣ن (K, B). But analogy does not forbid incorporation of the ﷼ of إٴفتٴئلٴل into [the ﷼, when this is one of] the nine [or, excluding ﷼ itself, eight] letters mentioned [752], into which ﷼ is incorporated, like (1) the ﷼ in إٴرٴتٴئقٴن. received pay or
allowances or means of subsistence, (2) the in oppressed, (3) the in become scattered, (4) the in stuck fast, (5) the in stuck together in coition, (6) the in excused himself, and (7, 8) the and in [above]. When the of is approximate in outlet to its, i.e., when the is one of the eight letters that we have mentioned [752] as having incorporated into them, because of their being from the tip of the tongue, like , vid. , , , , and , to which eight is added, because of what we have mentioned [752], vid. that, by reason of its lengthiness, it is near to the letters of the tip of the tongue, whereas is sometimes far from them, as we have mentioned [752], then (1) you may incorporate the of into its , more often than its into its [above]: so that you say, with (a) , (b) , (c) , (d) , (e) , (f) , (g) , (h) , (i) , (a) the reason why the in these is converted into the , contrary to what is the proper mode of incorporating two approximates, vid. conversion of the first.
into the second [735], is that the second is *aug.*, not the first: (b) conversion of the first into the second is not allowable with ص, ض, ط, ژ, lest the excellence of covering or sibilance be removed [787]; but is allowable with ث, as ابَار and ابَر [i.q. ابَر and ابَر]: (2) with the letters mentioned, [except ط and ژ,] it is allowable not to lighten the word by incorporation, because the two approximates are in the middle of the word, whereas incorporation [of approximates] is mostly at the end of the word, as we have mentioned [above]: and then (a) you lighten it by converting the second [of the two approximates, i.e., the ث,] into a letter nearer to the ف of the word; so that you approximate it (a) to the three letters of covering, ص, ض, ط, by the introduction of covering into the ث, which then becomes ط [692], because ط is with covering: (b) to ژ and ژ by making the ث د [693], because د is vocal, like ن and ژ, and ت surd; while د is the nearest of the letters of the tip of the tongue to ث [752]: so that you say إِذَا دان; and, according to what I A I transmits, إِذَا دَكَر [693]: (α) S disallows إِذَا دَكَر, pronouncing incorporation to be necessary: he says that they are prevented from saying مَدَكَر remembering, as they say مَدَكُر adorned, by [the fact] that د and ژ are incorporated, each into its fellow, in separate words [752];
so that, in one word, only incorporation is allowable: (b) with س and ث, the ت of ُبِتالُ may remain unaltered, because س and ث are surd, like ث; so that you say إِسْتَطَعَ and إِنْتَأَرَ [below], the two [letters] not being so far apart that one of them should [have to] be brought nearer to the other: (α) the reason why, with [these letters] other than ث and س, the words must be lightened, either by incorporation or otherwise, as above stated, is that לِبِتالُ is so much used that the least heaviness is deemed onerous in it: (3) after conversion of the ث into ط after ذ, and into د after ذ [case 2 (α, α, b.), as لِبِتالُ and لِبِتالُ, you may incorporate the ط into the ط, and the د into the د, by converting the first [of the two approximates] into the second, in both positions, as is the proper mode of incorporating two approximates [735]; so that you say لِبِتالُ and لِبِتالُ [below] with the undotted ط and د: and, says S, some of them say لِبِتالُ for لِبِتالُ lying down, incorporating the ض, notwithstanding that it is a letter of لِبِتالُ and لِبِتالُ [737], into the ط (ئ). The لِبِتالُ is converted with nine letters, when they are before it, (1) into ط with ط, د, ص, and د [692]; (2) into د with د, د, and ذ [693]; (3) into ث and س with ث and س, respectively (M). When لِبِتالُ and its variations are formed from a ح.
whose م is (1) one of the covered letters [734], vid. ص، ط، ط، and ط، من [692], as from ضرب was patient, from ضرب، طهر، طهر، طهر، طهر، طهر، طهر، طهر، طهر، طهر، طهر، طهر، طهر، طهر، طهر، طهر، طهر، طهر، طهر، طهر، طهر، طهر، طهر، طهر، طهر، طهر، طهر، طهر، طهر، طهر، طهر، طهر، طهر، طهر، طهر، طهر، طهر، طهر، طهر، طهر، طهر، طهر، طهر، طهر، طهر، طهر، طهر، طهر، طهر، طهر، طهر، طهر، طهر، طهر، طهر، طهر، طهر، طهر، طهر، طهر، طهر، طهر، طهر، طهر، طهر، طهر، طهر، طهر، طهر، طهر، طهر، طهر، طهر، طهر، طهر، طهر، طهر، طهر، طهر، طهر، طهر، طهر، طهر، طهر، طهر، طهر، طهر، طهر، طهر، طهر، طهر، طهر، طهر، طهر، طهر، طهر، طهر، طهر، طهر، طهر، طهر، طهر، طهر، طهر، طهر، طهر، طهر، طهر، طهر، طهر، طهر، طهر، طهر، طهر، طهر، طهر، طهر، طهر، طهر، طهر، طهر، طهر، طهر، طهر، طهر، طهر، طهر، طهر، طهر، طهر، طهر، طهر، طهر، طهر، طهر، طهر، طهر، طهر، طهر، طهر، طهر، طهر، طهر، طهر، طهر، طهر، طهر، طهر، طهر، طهر، طهر، طهر، طهر، طهر، طهر، طهر، طهر، طهر، طهر، طهر، طهر، طهر، طهر، طهر، طهر، طهر، طهر، طهر، طهر، طهر، طهر، طهر， (a) the combination of م with the covered letter is deemed heavy, because of their unity in outlet, and disparity in quality, since م is surd, low, while the covered [letter] is vocal, elevated; so that a letter of elevation from the same outlet as the م is substituted for it, vid. ط: (b) when the م is changed into ط, then, (α) after ط, two likes being combined, and their first being quiescent, incorporation is necessary (A), as طئننا They speared one another (S, M, IА) and طئن [above] (M): (b) after ط, two approximates being combined, separation is allowable; and incorporation [752], by change of the first into a letter homogeneous with the second, and [also] by the converse A): (α) this [last], says Sd, being an insertion of the second letter into the first, is the antithesis of the well known incorporation, vid. insertion of the first into the second; and, says our Master, is not named "incorporation", according to the Readers (Sn): (β) the saying [of Zuhair Ibn Abi Sulmā alMuzanī, praising Harim Ibn Sinān (Jsh),]...
He is the munificent, who gives thee his largesse spontaneously; and is wronged at times, and then puts up with that wrong (Jsh)] is related with the three forms, نَفْطَلُمُ, فَيْنَفْطَلُمُ, Fِيْنَفْطَلُمُ; while there is also a version نَفْطَلُمُ, نَفْطَلُمُ, which has no connection with what we are discussing: (c) after مَن also, two approximates being combined, separation is allowable, as إِصْطَرْبِرُ; and incorporation, [but only] by conversion of the second into the first, as إِصْحَرِبُ; not the converse, as إِطْرَبُ, because of the sibilance in the مَن, which would be removed in [its (Su)] incorporation [737] (A) into the ط after its conversion into ط (Sn): (α) IUK states that S says “حَرُونَ has told us that some of them read أَن يَصِلَحُهَا IV. 127. That they should be reconciled”, meaning ضَمِّيْتَلُحَا (TsR), from إِصْطَلَحُ. إِصْلَحُ (B): (d) after مَن also, two approximates being combined, separation is allowable, as إِصْطَرْبِرُ; and incorporation, [but only] by conversion of the second into the first, as إِطْرَبُ; not the converse, as إِطْرَبُ, because, if the مَن were incorporated into the ط [after being converted into ط ], the lengthiness in it would be removed [737]: (α) إِطْلَغَحَ is anomalously transmitted [748], which in rarity and strangeness is like إِطْلَغَحُ; and the saying

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

(A) She (the she-camol) goes at the thorns like a cutting, trenchant sword; and the purslane, she makes it fly in a marvellous way, where ذكر is an unrestricted obj. of ذكر, agreeing with it in original derivation, like LXXI. 16. [40] (Sn); and incorporation in its two modes, ذكر ذكر and ذكر ذكر: (a) this third [mode] is rare;
but فهْل مِن مَذكّرۢ[LIV. 15. Then is there any one mindful? is anomalously read. IM’s confining himself to change of the مَذكَرۢ into ط و after the four letters, and into د after the three, necessarily implies that it is retained after the rest of the letters, and is not changed. But he mentions in the Tashil that, after غ، it is changed into غ، as [above], from كرۢ in إفْتَعَالۢ crum-bbl.د; or has the غ [after conversion into غ (Sn)] incorporated into it, as إفْتَرِدۢ: while in my opinion, says S, separation, meaning display, [is good; and some of them say مَتْرَدۢ crumbling, which (S) is excellent [Arabic; though the regular form is مَتْرَدۢ, because the principle of incorporation is that the first is incorporated into the last (S)]: so that إفْتَرِدۢ is said; but IM does not mention this form (A). Z pronounces incorporation to be necessary [here]: but S categorically declares that separation is allowable (Jrb); and the saying of IH that "غ is necessarily incorporated into it in two ways," i. e., by conversion of the first into the second, and of the second into the first, "as إفْتَرِدۢ إفْتَرِد", requires consideration, because S mentions that مَتْرَدۢ and the like are allowable (R). And غ is (1) incorporated into it, [from the proximity of the two outlets, and the unity of the two letters in surdity; but in that case, the غ of
must be converted into س, as (Jrb) in إِسْتَقَّعَ (SH), aor. يَسْتَقَّعُ, act. part. مُسْتَقَّعُ, read in مَنْ يَسْتَقَّعُ إِلَيْكَ VI. 25., XLVII. 18. [below] (Jrb), an anomaly upon an anomaly (SH), incorporation of س into a non-sibilant letter being anomalous [737], and conversion of the second of two approximates into the first being anomalous [735]: (a) conversion of the second into the first is hazarded (R) because إِسْتَقَّعُ is disallowed (SH), since the excellence of sibilance would then be removed [737]; but the unpleasantness of the first anomaly is nullified by means of the second anomaly, because, when the second [of the two approximates] is converted into س, the [first] س is incorporated only into a sibilant letter (R): (2) separate, as إِسْتَقَّعَ [above], which is good, because of the difference in the two outlets, as وَمِنْ هَمْ مَنْ يَسْتَقَّعُ إِلَيْكَ VI. 25., XLVII. 18 And some of them there be who listen to thee [above] (Jrb). Since incorporation by conversion of the second into the first is contrary to rule [735], the most prevalent [practice] with ض, ص, and ط, is to convert the ت of إِسْتَقَّعَ into ط without incorporation, because incorporation of the first into the second is disallowed with them; and إِصْطَرَبُ, إِصْطَرَبَ, and إِصْطَرَبَ are [therefore] superior to any other [form]. Similarly إِذْدَانَ with [ر] and د is superior to إِدَّانَ with
with retention of the  مت unaltered to  اسْعَ (R). IM also mentions in the Tashīl that the مت is sometimes changed into  ؤ after ج, as for إِجْدَرُوا إِجْتَمَعْوا, and for إِجْتَرَأَ, whence فَقُلْتُ لِصَاحِبِي آلّع, whence  اسْعَ ﴿693﴾: but this is not to be copied; though the apparent [purport] of IM’s language in one of his books is that it is a dial. of some of the Arabs; and, if this be correct, then it may be copied (A). And there is nothing to prevent incorporation of ل into the مت, although it has not been heard, as for إِتَّبَع ﴿693﴾, because ل is incorporated into مت, as before shown [749]. S says that some of the Arabs, whose Arabic is approved, assimilate [these four letters (S), ط, ص, مت, and ب, with the مت of the pron. [in ﴿693﴾ (S)], to the same letters [with the aug. مت] in إِتَّبَع, because the مت of the pron. is as closely attached to the مت as the مت of إِتَّبَع to what is before it: so that they say ﴿692﴾ and ﴿692﴾ I turned away from him, ﴿692﴾ I stamped on it, and ﴿692﴾ I kept it (R), meaning ﴿692﴾ and ﴿692﴾, ﴿692﴾, and ﴿692﴾ (S), [but] converting the مت of the pron. into ب in all of them (R); and we have heard them recite this verse by ‘Alkama Ibn ‘Abada.
And so, says he, some of them say "I visited him," [meaning "have not visited," (S).] by conversion of the "I" into "we," as in [above] (R); and they say "I tested it," meaning "have tested," (S): while on the analogy of this dial., says Sf, the "I" of the pron. should be converted into "we" whenever it is preceded by "I," "We," or "Z," as [the "I" is] in [above]; but S does not transmit it from them, except in the case of the undotted "I" (R). [In other words] they assimilate the "I" of the pron., [when one of these letters occurs before it (IY),] to the "I" of "I" (M, Jrb): so that they say "have not visited," [above], "visited," (M), and "visited," (IY); and [above], "have not visited," [and "visited," (IY);] and "visited," (M). The reason of the assimilation is that the "I," being the pron. of the ag., which is like part of the word [20], is like the "I" of "I" in being part of the word. Since, then, it is assimilated to the "I" of "I," and occurs after the letters with which its combination is disliked, they convert it, in such as "have not visited," and "visited," into "I," because of its occurrence after the letter of covering; and, in such as "have not visited," and "visited," into "we," because of its occurrence after "I" and "I," respectively. And therefore incorporation,
becomes necessary in ٌخُبَط and ٌعُدّ, from the combination of two likes; and anomalous upon anomalous in ٌحُصّط, by conversion of the ط into ص, as ٌحُصّ, like ٌالصّبّر; and weak in ٌفُنْون, by conversion of the ٌد into ٌز, as ٌفُنّ, like إِلْزَان. While, in these [last] two, the first [of the two approximates] may not be converted into the second, and incorporated, as ٌنُدّ and ٌحُصّط, lost the sibilance of the ص and ٌز be lost [737] (Jrb). And, because the ت of the pron. is so closely attached to what is before it, incorporation is more frequent in such as ٌأَخَذَتّ I took, ٌخُفَطَت I roused, and ٌخُفَطَت I kept, than in keep that [fem], ٌخُفَطت تَلَكّ Rouse that, and ٌخُذَت تَلَكّ Take that [752] (R). It is therefore better to say ٌخُذَت تَلَكّ and ٌخُفَطت تَلَكّ separating [the two approximates], than ٌأَخَذَت, ٌخُفَطت, and ٌبُعِثت: though this is good Arabic; and we have been told, by one whom we do not suspect, that he heard them say ٌأَخَذَت, separating [the ٌد and ت] (S). But conversion of the ت of ٌنَكَعَل [into ص and ط] is more frequent than conversion of the ت of the pron. into ط or ٌعُدّ, as ٌخُبَطّ and ٌخُبَطَت [above], ٌعُدّ and ٌعُدّ, because the ت of the pron. is, in every case, a [separate] word, though it is like part [of the v.] (R). And, says S, the more racy and excellent
of the two *dia's* is not to convert it (M) into ٍّ [or ٍ] because the ُّ here is the sign of the *pron.*, [put only to denote a meaning (S);] and is not inseparable from the v., since, when you understand the third pers., you say *فعل* *He did* [161], in which there is no ُّ: whereas the ُّ in *إِنْتَعَلَ* is not inserted to denote a meaning, and afterwards excluded; but *إِنْتَعَلَ* is a formation [482, 492] wherein an *aug.* [ُّّ] is inserted [678] that does not quit it; while the ُّ of the *pron.* is not like that, because it is equivalent to a separate [word] (IY). And *IH states that* such [forms] as *خَبْطَٰلَة* and *فَرْتُُّرْتَ* and *عَدَّ* and *حَصْطُ* and *غَدُّ* and *خَبْطَتْ* are anomalous (SH). I S says that, when ُّ is mobile, and these letters after it are quiescent, there is no incorporation, meaning [in] such as *تَسْتَعَفَتُ* [757] *deemed weak*, and *إِسْتَدْرَرْ* *amended*, because the first [of the two approximates] is mobile, and the second quiescent; so that there is no way to incorporation (M), the principle of which is that the first should be quiescent [731]: and, since there is no way to incorporation, alteration is not allowable, because alteration is only a consequence of incorporation (IY). And *إِسْتَضْعَفَ* *asked a loan*, *إِسْتَضْعَفَ* *sought to get light*, and *إِسْتَطَالَ* *was lengthy, elongated*, are in the same predicament, because their ُّ is meant to be
understood as quiescent (Μ), since the o. f. is [757] (IY). The τ is not incorporated in such as - patrols, because incorporation would exact mobilization of the s, which is not mobile, having no share in any vowel; and also because the second is virtually quiescent, since its vowel is adventitious, transferred to it from the following letter, [the o. f. being - patrols]: while the reading of Hamza III. 91. [150], with incorporation, is anomalous (R).

§ 757. When there is a τ at the beginning of the aor. of - operates, and - operates, then, two τs being combined, you may lighten them by [one of] two things, (1) elision [759], which is more frequent (R); [so that] in what begins with two τs you sometimes confine yourself to one, as The admonitions are plain (IM), or 

with two τs, the first the τ of the aor. [404, 678], and the second the τ of [482, 678]: (a) the cause of the elision is that, since the combination of two likes is too heavy for them, and there is no way to incorporation [case 2 (a, α)], because it would lead to importation of the conj. Hamza, which is not [found] in the aor. [668], they deviate to alleviation by eliding one of the two τs, and this elision is very frequent,
whence many passages in the Kur, as whence many passages in the Kur, as

XCVII. 4. The Angels and the Spirit descend [below], XI. 107. [645], and XCII. 14. [759] (A): (b) when you elide (R), (α) the opinion of S [and the BB (A)] is that

the elided is the second ت, because the heaviness arises from it (R, A); and because the aoristic letters are added before the ت of تُعَفَّل [or تَفَعَّل] to be a sign [369, 404, 671], while the adventitious displaces the permanent when the combination of the two is disliked; and, says S, because it is the one that is incorporated in تُترَس shielded himself [731 (condition 1, b, α)] and تَطَينَر [below] (R): and that [opinion] is distinctly expressed by IM in the CK (A): (b) the KK say that the elided is the first (R): (α) IM says in the Tashil “The elided is the second, not the first, contrary to the opinion of Hsh” [the Blind (Sn)], meaning that the opinion of Hsh [alone] is that the elided is the first, whereas others transmit it from the KK [generally] (A): (c) some allow [either of] the two matters: (d) the remaining ت is not incorporated into the letter after it, whether this be like it, as in تَتَارَكُون Ye mutually relinquish; or approximate to it, as in تَدَرَكُون VI. 153. Ye will remember: lest elision and incorporation be combined at the beginning of a word; whereas their rule is to be at the end [719, 731 (condition 1, f, c, αα)] (R): (α) it
is said in the CHd that Z's saying "[They do not incorporate in such as ﴾M﴿] lest they combine elision of the first "ٰ" and incorporation of the second" does not indicate that the two ٰs, when neither of them is elided, [as in ﴾P﴿,] are incorporated, one into the other; for this is not allowable [in inception], because of what we have explained [668]: but it only notifies that the reason why incorporation of the second [ٰ] into the subsequent letter [ٰ] is disallowed is that one of the two ٰs is elided; so that, but for the elision, this incorporation would be allowable, [as ﴾P﴿]: and this is a true saying (Jrb): (c) IM points out, by the [form of his] ex. [above], that this [elision] is [found] only in the aor. occurring in inception [case 2 (d, e)], because it is here that incorporation is impracticable; whereas in the pret. [below], as ﴾731﴿, incorporation is not impracticable; and similarly in the aor. occurring in continuity [after a mobile or a letter of prolongation], as [will be] explained [case 2 (b, a)]: (d) he says in the CK "And that", meaning alleviation by elision, "is sometimes done to what is headed by two ٰs, whence the reading [of the people of Makka (K)] transmitted by IJ ﴾XXV. 27. And We shall send the Angels down [with elision of the ٰ (K, B) of the word (B), which is the ٰ of the ٰ, from
(1825)

while this reading contains a proof that the elided out of the two s of تَّنَزِّلُ, when XCVII. 4. [above] is said, is only the second, because the elided out of the two n s of نَّرُلُ [or more plainly and properly نَّرُلُ (Sn)] is the second": this is his language; and hence, says BD, according to the most obvious [explanation], XXI. 88. And so will We save the believers in the reading of [Ibn ʿAmir and (B, Aud) Abū Bakr (B)] ʿĀṣim, orig. نُتْجَي, [the second n being elided, like the second َّ in تَّطَهَّرُونَ. II. 79. Helping one another (B),] for which reason its final is quiescent (A): (2) incorporation, but only when the first َّ is preceded by a mobile, as قَالَ تَنَزِّلَ He said, Thou descendest [731, 759] and قَالَ تَنَادَرُونَ He said, Ye miscall one another; or a letter of prolongation, as قَالُوا تَنَزِّلُ They said, Thou descendest [759, XLIX. 11. Nor miscall one another, and قُلُو تَتَابَعُونَ Say thou [fem.], Ye follow one another: (a) they do not incorporate if the first َّ be (α) not preceded by anything, since, if they incorporated, the conj. Hamza would [have to] be imported, whereas the aoristic letters must take the first place, because their indication is strong [369, 404, 671]; and also the word would be too heavy, contrary to the pret., since, when you say إِنَّبَعَ [731] or اقتُبِعَ pursued, it
is not found to be so heavy as ِتَتَنَأْبُزُونَ and ِإِتَّنَأْبُزُونَ (b) preceded by a quiescent other than a letter of prolongation, whether a soft letter, as ِلُوْ تَتَنَأْبُزُونَ. If ye were to miscall one another, or any other, as ِبَلْ تَتَنَأْبُزُونَ. Nay, ye miscall one another, since that quiescent would then need to be mobilized; and the lightness accruing from incorporation would not remain, by reason of the heaviness accruing from the mobilization of that quiescent: while the readings of Bz ِكُنْتُمْ تَتَنَأْبُزُونَ III. 137. [below] and ِأَلْفِ شَهَرٍ تَنَأْبُزُ XCVII. 3, 4. A thousand months. [The Angels and the Spirit] descend [above], with incorporation, notwithstanding the combination of two quiescents [754], are not particularly strong (R): (b) IM in the CK, followed by his son [in the C (Tsr)], mentions that, when you incorporate [the first ِبَلْ into the second (Tsr)], you import the conj. Hamza (Aud), in order that, by its means, the articulation of the ِبَلْ made quiescent for incorporation may be accomplished, as [731] (Tsr); but [this requires consideration, because (Tsr)] God has not created any [chaste speaker, so far as we know, who prefixes the (Tsr)] conj. Hamza at the beginning of the aor. [668] (Aud): (α) what other GG mention is that, in the v. beginning with two ِبَلْs, (α) if it be a pret., as ِتَتَنَأْبُزُ and ِتَنَأْبُزُ [above], incorporation, with importation of the conj. Hamza, is allowable,
as if it be an aor., as
Thou callest to mind [668], then, if it be inceptive, incorporation is not allowable, because importation of the conj. Hamza, which is not [found] in the aor., would be entailed; but it may be alleviated by eliding one of the two "s [above]: and, if it be continuous with what precedes it, incorporation is allowable after a mobile or a letter of softness [and prolongation], as LXVII. 8. and II. 269. [731], because, in that [position], importation of the conj. Hamza is not needed (A): (c) incorporation of this sort is [found] only in continuity, not in inception (Aud): Hf says "If the speaker pauses, he begins [again] with display [of the two "s]; and the conj. I may not be prefixed to it, because the conj. I is not prefixed to the aor. v."; while IM in one of his books mentions this question correctly, saying that incorporation of the aoristic " into another " is allowable after a letter of prolongation or a vowel, as II. 269. and LXVII. 8. [above] (Tsr); and Bz reads with that [incorporation] in continuity, as II. 269, "

And display not your finery, and

with two "s, the first of which is incorporated into the other (Tsr): (d) if you mean to lighten [the aor.] in inception, you elide one of the two " s, which
is the second (Aud), agreeably with the opinion of S and the BB, because the heaviness accrues from it (Tsr); not the first, contrary to the opinion of Hsh [above] (Aud) the Blind, and his school the KK, whose argument is that the second \( \text{تَتَفَعَّل} \) denotes a meaning, like quasi-passivity [332, 432, 486, 678], which its elision would eliminate [759] (Tsr): (e) that [elision] is allowable in continuity also, as XCII. 14. [759] (Aud), orig.

\( \text{تَتَسَّوَّن} \), where, if the v. were a \( \text{پَرَت} \), would be said, because feminization [of the v.] is necessary with the tropical [\( \text{فم. as ag.} \)], when it is an attached pron. [21, 263] (Tsr); and III. 137. And assuredly ye were wishing for death [above] (Aud), orig. \( \text{تَتَسَّوَّن} \) (Tsr). When the aor. v. is in the pass., as 

\( \text{ثَوُّلُكَ ثَوُّلُكَ ثُكَّتَكَ ثُكَّتَكَ} \) Thou wilt be overtaken and \( \text{تَتَسَّوَّن} \) Thou wilt be borne, or put up with [759], elision or incorporation is not allowable, because the two vowels, being different, are not deemed heavy, like two identical vowels; and also because confusion would occur between \( \text{تَتَفَعَّل} \) and \( \text{تَتَفَعَّل} \) if you elided the second \( \text{تَتَفَعَّل} \), and between \( \text{تَتَفَعَّل} \) and \( \text{تَتَفَعَّل} \) if you elided the first (R). Similarly (Jrb) the \( \text{تَفَعَّل} \) of [the pret. in the two conjugs. (R)] and \( \text{تَفَعَّل} \) is sometimes incorporated [in continuity and inception (Jrb)] into [the \( \text{ف} \), when it is one of (R)] the [twelve (R)] letters into which [we have mentioned that
(1829 )

is incorporated [745, 746, 748, 752] (SH), (1) as 

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

[332, 731 (condition 1, d, α, α)] (R); (3) د (R, Jrb), as 

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

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

They called to mind, one with another (R); (6) ط (R, Jrb), as 

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

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

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

listened and 
dropped; (10) ض (R, Jrb), as 

They fought together [487] 

and 
humbled himself; (11) ش (R, Jrb), as 

They became embroiled; (12) ج (R, Jrb), as 

They competed, one 

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

They augured ill, 

They adorned themselves, 

They were sluggish, and 

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

and 

dared to; whereas in the interior [of the word or sentence] 
the Hamza is not needed, which is obvious, as 

pious and 

VII. 128. They deem Moses and those 

who are with him to be unlucky, 

حتى إذا أخذت الأرض 

خُرَفَهَا وَأَزَيْنَتْ 

X. 25. Until, when the earth taketh its
garniture, and bedecketh itself, 

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

And, when ye slew a soul, and then contended one with another. And ye are not, because, if they were, then would have to be said [756]; and similarly are not, for which reason the I comes, established between the F and the (Jrb). This incorporation is universally applicable to pret., aor., imp., inf. n., and act. and pass. parts. [731 (condition 1, d, a, α)] (R).

When one of these letters occurs after the ق in the conj. of [332], the ق is not incorporated into it, whether these letters be quiescent, as in and [756], because [then] the condition of incorporation is missing: or be mobile through transformation, as in and [756], because [then] the, though mobile, is meant to be understood as quiescent, the o. f. being and ; and because, if the were incorporated, the س would be mobilized, by having the vowel of the ق thrown [back] upon it, whereas the س of is only quiescent. Similarly the ق is not incorporated [even] into ق in a case like
this, as desired [him] to follow and called upon [him] to repent (Jrb). And such as [with the ṣ (Jrb)] incorporated [into the ط (Jrb)], while the sound of the س remains, is extraordinary (SH), because two quiescents are combined (Jrb); but is [found] in the reading of Ḥamza (R, Jrb) فَمَا أَسْطَعْاْ أَنْ يَظْلُمُهُ. XVIII. 96. Then they were not able to surmount it [680, 759], whom the GG charge with a mistake: F says “since there is no throwing the vowel of the ِئ [back] upon the س, which is never mobile, two quiescents are combined” (R).

§ 758. In this section Z draws attention to some ns. in which incorporation occurs irregularly, but has been so often heard from the Arabs that it becomes anomalous in rule, universal in usage (IY). One instance of anomalous incorporation is ست [689, 735] (M). The o.f. of ست [and ستة (IY)] is سداس (S, M, AArb, R) and ستة, with د (IY), which is proved by the dim. (AArb, IY) سداس (AArb) [and] سداسة [282] (IY), and the [broken (AArb)] pl. سداسات (AArb, IY), the dim. and broken pl. being formations in which things are restored to their o. fs. [260, 275] (IY); [and] by the evidence of سداس [689]. د and س are approximate in outlet, because each of them is from the tip of the
tongue [732]: but, if you converted the ٰ into ٖ, as is the rule [752], then three ٖs would be combined; while conversion of ٖ into ٰ is not allowable, from fear of removing the excellence of sibilance [737]. And, notwithstanding the approximation of ٰ and ٖ in outlet, they are incongruous in quality, because ٰ is vocal, rigid; while ٖ is surd, lax. Their approximation, then, [in outlet] is a motive for not combining them displayed [735], and so is their incongruity [in quality]; while conversion of one into the other is impossible, as before stated: so that nothing remains but to convert them into a letter akin to both, vid. تٰ, which is from the same outlet as ٰ, and is like ٖ in surdity (R). And hence ث [736], in the dial. of Tamīm, orig. زٰن [737], which is the Hijāzī, the excellent dial. var (M). The Banū Tamīm make the ث quiescent, as they make [the خ] in ڞٰغ [368]; and then incorporate, because, when the first of two approximates is mobile, it is not incorporated. But this [procedure] is not regular, because it would sometimes produce confusion with the reduplicated; so that they dislike وٰنٰٰٰ and for the inf. n. of طٰنٰٰ. aor. بٰنٰٰ, and of وٰنٰٰ, aor. بٰنٰٰ; the excellent [form], according to them, being مٰدٰةٰ and مٰدٰةٰ [736] (IY). And similarly for عٰدٰان (M), pl. of عٰدٰان [736]. It has two dial. vars., عٰدٰان and عٰدٰان: but, as
for ٌعِدَانٍ, it is anomalous, like ٌرِثٍ for ٌرَثٍ [above]; being liable to be confounded with the reduplicated, because the two [ د s] are in one word (IY). And some of them say ٌعْتَدٌ [as pl. of ٌرُسُلٌ, on the principle of ٌرُسُل pl. of ٌرِسُو (IY)], for escape from this (M) incorporation in ٌعِدَانٍ (IY).

§ 759. In some concurrences of two likes or two approximates they deviate to elision, because incorporation is unattainable (M). Although there is no incorporation in this sort of alteration, the GG class it as an incorporation, and name it so, because, like incorporation, it is a kind of transformation for alleviation, from dislike to the combination of two homogeneous [letters] (IY). Euphonic elision, [i. e., regular elision for a cause, as in ٌعَصَصا (R).] and curtailing, [i. e., irregular, elision, as in ٌيَذٌ and ٌكَم (R).] have been previously mentioned [281, 697, 719]. And another [kind of elision] occurs in (1) [the aor. of (R, MASH)] تَفْغَلٌ and تَفْغَلٌ (SH), in the act. voice (MASH), with the aoristic ٍث, as premised [757] (R): (a) when the ٍث of تَفْغَلٌ and تَفْغَلٌ has another ٍث adjoining it in the aor., then (a) the two may be put together, which is the o. f., as تَتَنَرَلَّ عَلَيْهِم. XLI. 30. [The Angels] descend upon them: (b) one of them may be elided, because two likes are combined,
and incorporation is not possible, since, if the first were incorporated into the second, then quiescence of the first, and importation of the conj. Hamza, which is not [found] in the aor., because of what has been mentioned [668, 757], would be unavoidable; and, since incorporation is not possible, and they deem the two likes heavy, one of them has to be elided, as نَأَنْذَرْنَهُمْ نَارًا تَلْطَّى XCII. 14. Therefore have I warned you of a fire that blazeth [757] and تَصَدَّى LXXX. 6. To him dost thou address thyself [below]: (α) it is prescribed as a condition of this elision that both s should be pronounced with Fath : for, if one of them be pronounced with Damm, by reason of the v.'s being in the pass., as in تَتَخَصَّلُ [757], elision is not allowable, because, if you elide the first, saying تَخَصَّلُ, this is liable to be mistaken for the act.; and, if you elide the second, saying تَخَصَّلُ, this is liable to be mistaken for the conjug. of تَتَعَعَّيلُ: (β) the elided is held by S and the BB to be the second, because the first is a letter put to denote the meaning of the aor. [404], and because the heaviness arises from the second: but is said [by the KK] to be the first, because the second denotes a meaning, like quasi-passivity, which its elision would eliminate; and because incorporation, in continuity, as in [731, 757], is, as respects the form,
an elision of the first, so that they, as it were, elide what they are wont to incorporate (Jrb): [(b) the language of Jrb in (a, b) above, as also of A in §. 757 (case 1, c), is rather confusing; and the rule deducible from the authorities may be stated thus:—When the aor. is meant to be lightened, which is quite optional, then elision is (a) necessary if the aor. be (α) inceptive, as A assumes it to be in IM’s ex. تَبيِنْ أَلْعَبَرْ. where, on this assumption, incorporation is impossible, because it would involve importation of a conj. Hamza; (β) preceded by a quiescent other than a letter of prolongation, as in XCII. 14. (above), where incorporation is impossible, because it would involve an unpardonable concurrence of two quiescents: (b) allowable, if the aor. be preceded by (α) a mobile, as in LXXX. 6. (above) and LXVII. 8. (731), where incorporation is possible, because it does not involve any concurrence of two quiescents; (β) a letter of prolongation, as in II. 269. (731), where incorporation is possible, because it involves only a pardonable concurrence of two quiescents: (c) thus elision is, as R says in §. 757, more frequent than incorporation, because it is allowable where incorporation is possible, and necessary where incorporation is impossible:] (2) such as مَسَّتْ [728], أَحْسَتْ (SH): (a) elision of the ɛ occurs rarely in the dial. of Sulaim [below], and is sometimes
used by others, because of their dislike to the combination of two likes; so that they elide what ought to be incorporated, i.e., the first of the two likes, when incorporation is impracticable [from the quiescence of the second]: (b) then, if the letter before the first be (α) quiescent, the vowel of the first must be transferred to it, as ḍhâṣṣṣt I perceived and ḍhâṣṣṣṣ They [fem.] perceive, whence ٍ ṭٍرَن XxxxIII. 33. And bide ye, [with Kasr of the ٌق (K), from ṭٍرَ, aor. ṭق (K, B),] according to one account [see (g, b) below] (R), the first of the two ٍs of ṭق being elided, and its Kasra transferred to the ٌق (K, B), as you say ḍلَن [see (c, c) below] (K), and the conj. Hamza then dispensed with (B): (b) mobile, the vowel of the first, if a Kasra or Damma [below], may be elided or transferred to the letter before it, as ḍلٌَ [below], with Fath or Kasra of the ظ, [for ḍلٌَ; ] and similarly ّبَت, with Fath or Damm of the ف, for ّبَت I was intelligent: (α) that [Kasr or Damm of the ف] is to make the measure of the v. plain, as we explained [705] about the Damma of ّبَت [or rather ّبَت] and the Kasra of ّبَت [or rather ّبَت] and the Kasra of ّبَت: (β) this elision is more frequently used by them in the pret. than in the aor. and imp. [below] (R): (c) when the v. is tril., pronounced with Kasr of the ع, and its ع
and ج are homogeneous, as ﺟَلْلُتْ [447, 453], it is used, when an attribute of a mobile [nom. (Tsr)] pron., in three forms, complete, as ﺟَلْلُتْ [731] (Aud), with dissolution of incorporation, because of the concurrence of two quiescents (Tsr); and docked of the ع [below], after, or without, transfer of its vowel [to the ف (Tsr)], as ﺟَلْلُتْ, [like I was awry (KF), with Kasr (Tsr),] and ﺟَلْلُتْ (Aud), like ﺟَلْلُتْ [703, 707] (KF), with Fath, of the ف, and with elision of the first ج from both, because incorporation, notwithstanding the combination of two likes, is impracticable, on account of the attachment of the pron. [731 (condition 11, a)], whereas alleviation is sought: (a) the first ج, which is the ع [above], is distinguished by the elision because it is [the one] incorporated [in ﺟَلْلُتْ]: but the elided is said [by some] to be the second, [which is the ج of the word.] because the heaviness accrues only [upon arrival] at it: (b) the Fath of the ف is because, when the [first] ج with its vowel is elided, the ف remains pronounced with Fath; while the Kasr is because, when the ﺟ has the vowel of the [first] ج transferred to it after being made quiescent, and the ج is elided, the ﺟ remains pronounced with Kasr (Tsr): (c) similarly in the case of ﺟَلْلُتْ, ﺟَلْلُتْ, ﺟَلْلُتْ, ﺟَلْلُتْ, and (Tsr) ﺟَلْلُتْ (Aud), without any difference: (α) you say ﺟَلْلُتْ أَنْعَلَ ﺟَلْلُتْ I passed the day
doing, with Kasr of the ﷐, inf. n. [قَالُوْلُ and (K.F)[7] طَلَّبَ, when you do it in the day, not in the night [453]: (3) IJ mentions that Kasr of the ﷐ is the dial. of the people of the Ḥijāz, and Fath the dial. of Tamīm: but he ought to say the converse; for Fath occurs in the Kur, which was revealed in the dial. of the people of the Ḥijāz (Tsr), as ٔفَطَّلَتْنَ تَفَطَّهُرٍ. LVI. 65. And then ye would have spent the day wondering (Aud): (d) the apparent [effect] of the unrestrictedness [in the language] of IHsh is that this elision is universal in every reduplicated v. pronounced with Kasr of the ﷐, which is the opinion of Shl: but S distinctly declares that it is anomalous, occurring only in two words of the unaugmented tril., vid. ﷍فَطَّلْتُ and ﷍فَطَّلْتَ, and a third word of the augmented tril., vid. ﷍فَحَسَّتْ أَحْسَتْ for ﷍فَحَسَّتْ أَحْسَتْ; and IU is one of those who hold it not to be universal: while IM transmits in the Tashil that it is the dial. of Sulaim [above] (Tsr): (a) as for ﷍فَحَسَّتْ أَحْسَتْ, it has only one form, Fath of the ﷝, because the vowel of the ﷐ is thrown [back] upon it; since, if they elided the first س with its vowel, two quiescents, the ﷝ and the last س, would be combined, which would lead to a second alteration [663]: and, for that reason, they say ﷍فَحَسََتْ, not otherwise; and, accordingly, they cite

سَوْى أَنَّ الْيَتَّاقَ مِنَ الْمَطَابِيِّاُ # أَحْسَتْ ﷍فَحَسََتْ إِلَيْهِ شُوْسُ
(1839)

(IIY), by Abù Zubaid a'Tā'î Except that the well-bred camels of the riding-beasts perceived him (the lion), so that they were looking askance at him, orig. أَحَسْسَنَ (N): (b) sometimes they say أَحَسَسَنَ, as though the duplicate letter were transformed by conversion into ال, on the principle of قَصَّيْتُ أَظْفَارْي [685]. (TY), (e) IAmb transmits elision is one word pronounced with Fath [of the ع], vid. ُعَتِّنَ for ِعَتَّنَ I purposed; while the unrestrictedness of [IM's language in] the Tashīl includes the [v.] pronounced with Fath of the ع and the [one] pronounced with Kasr, the tril. and its augmented (Tsır): (f) if the [reduplicated (Tsır)] v. [pronounced with Kasr of the ع (Tsır)] be an aor. or imp. [above] conjoined with the ن of females, the first two forms, [completion, and elision of the ع after transfer of its vowel to the ف (Tsır).] are allowable, as يَقْرَّن بَيْدِهِ They bide and Bide ye, [with completion and dissolution (Tsır)]; and يَقْرَّن [above] (Aud), with elision of the ع, and transfer of its vowel to the ف, which is the ق (Tsır): (g) only completion is allowable in such as قُلْ إِنَّ قَدْ سَلَتْ XXXIV. 49. Say thou, If I err and قَيْضُلَتْ رَوَادِكَ عَلَى ظَهْرِ XLII. 31. And then they become motionless on its back, because the ع is pronounced with Fath: (α) Nāfi' and 'Aṣim read قَرْن XXXIII. 33. [above] with Fath 207a
(Aud) of the  ق , imp. of قررت ياتلماكاني I bode in the place, aor. اقُرْتَ بِه, with Kasr [of the ع ] in the pret., and Fath in the aor.; so that, in the imp.  [قُرِرتُ (K)], two likes being combined, the first of which is pronounced with Fath, what is done to  أُخْسِتُ [above] is done to it, vid. elision of its ع (Tsr), [i. e.] the [first] ر , the Fatha of which is thrown upon the letter before it (K): but this is rare, because it is [an alleviation of the (Tsr) imp.] pronounced with Fath [of the ع ]; and because the well-known [form] is  قررت في المكانني I bode in the place with Fath, aor. اقُرْتَ with Kasr ; while its converse, [vid. قررت with Kasr, aor. اقُرْتَ with Fath (Tsr),] is [generally found] in  قررت عيننا I was cool in eye, [with Kasr (Tsr).] aor. اقُرْتَ (Aud), with Fath: (b) some hold that  قرن assemble ye, according to the reading with Fath, is an imp. from قىر , aor.  إجتمع (K, B);] and that  قرن be grave, according to the reading with Kasr, is an imp. from  قىر , aor. يقار , inf. n.  عُتار , being docked of the ف , like  هَدُن Promise ye [fem.]: (h) IM, in the Kāfiya and its commentary, allows the [v.] pronounced with Damm [above] of the ع to be coordinated with the [one] pronounced with Kasr, as  أَغْضَضُن for  غضنس Lower ye, arguing that dissolution [of incorporation] in the [v.]
pronounced with Դamm [of the դ] is heavier than in
the [one] pronounced with Kasr; and that, if dissolu-
tion in the [one] pronounced with Fath [may] be
escaped by recourse to elision in the ٹَُرْنpronounced
with Fath of the ٹ [above], a fortiori may that be done
in the [v.] pronounced with Դamm, [like ڀَـَڪـَـَڪ ]: but,
says he, I have not seen it reported (Tsr): (3)
 إِسْتْطَاٰعَ عَ، aor. يَسْتَطَيعُ عَ، aor. إِسْتْطَاٰعَ، aor.
[382, 680] (SH), orig. إِسْتْطَاٰعَ، aor. يَسْتَطَيعُ عَ,
(a) this [o. f.] is the best-known dial. var., i. e., [with]
omission of elision, and of incorporation: (b) after it is
إِسْتْطَاٰعَ، aor. يَسْتَطَيعُ عَ [above], with Kasr of the [conj.]
Hamza in the pret., Fath of the aoristic letter, and
elision of the ٹ of ڪَـَڪـَـَڪ، since incorporation is imprac-
ticable, notwithstanding the combination of two approxi-
mates, [the ٹ and ٹ] because, if the vowel of the ٹ were
transferred to the preceding letter, then the س،
which has no share in any vowel, would become mobile;
and, if it were not transferred, then two quiescents would
concur, as in the reading of ڪامز [757]: so that, since
this word is much used, contrary to ڪَـَڪـَـَڪ [756, 757],
and alleviation is [therefore] intended, while incorpora-
tion is impracticable, the first [of the two approximates]
is elided, as [is the first of the two likes] in ڪَـَڪٓـَڪٓ
[above]; and elision here is more appropriate,
because the first, vid. the َو, is aug.: the كُر has 
\(296\) أَسْطَعَّوا أَنْ يُظْهَرَهُ 
XVIII. 96. [680, 757]: (c) as for یُعْطِي [671], with Damm of the aoristic letter, its pret. is 
أَسْطَعَ [671, 681. A, 682, 690], with Fath of the disj. 
Hamza, which is of the conjug. of إنْفَعَلُ, as before stated 
in the chapter on the Augmented [680] (R): (d) there 
occurs [in their speech أَسْتَعَ, with Kasr of the conj. Hamza, 
aor. (R)) يُعْطِي (SH), with Fath of the aoristic letter: 
S says, You say, at will, (α) that the َو is elided, because 
it is in the place of the incorporated letter; and then a 
َو is put instead of the ِت, in order that the letter after 
the َس may be surd, like it, as they say إِرْدَانَ [693, 756], in 
order that the letter after the َت may be vocal, like it: or 
(β) that the ِت is elided, because the repetition arises from 
it; while the augment is left, as it is left in كُقِتُ, orig. 
ْكُقِتُ, as will be seen [below]. And elision sometimes 
occurrents while the two approximate or homogeneous letters 
are in two words, when the second [of those letters] is the 
ل of determination (R). They say بَلْعَجَلَانِ, بَلْعَجِكِي (M), بَلْعَجَارَتِ (IY, R), and بَلْعَجَيْ (IY).] for The Banu- 
ل’Ajlûn (M), بنو الْعَجَارِ, The Banu- 
The Banu-l’Ambar (M, SH), بنو الْعَجَلَانِ, The Banu- 
ل’Hûrîth (IY, MAR), and ُعْلِمُهَا and
For, since the مِن اللَّيْبَةُ and لَيْبَةُ (SH). For, since the نَمٍ and لَمٍ are approximates, while incorporation is impracticable, from the quiescence of the second, they elide the first for alleviation; but the like of that is rare (Jrb). They elide the unsound letter because of its quiescence and the quiescence of the ل [663]; and then, being unable to incorporate [the ن into the ل], because of the vowel on the ن and the quiescence of the ل [731], they elide the ن as a substitute for incorporation (AArb). S says that such elision as this is regular in [the name of] every clan where the determinative ل is displayed, [and not incorporated (IY),] in pronunciation, [as بَنُو آلَّتِمْ (IY);] contrary to such as بَنُو آلَّنَجَارُ The Banu-nNajjar (R), بَنُو آلَنْمَرُ The Banu-nNamir, and بَنُو آلَتِمْ The Banu-tTaim, where they do not do that, lest they combine two transformations, incorporation [749] and elision (IY). And hence their saying بَنُو آلَّمِ, meaning بَنُو آلَّمِ, the poet says

إِذَا غَابَ عَنْكَ بَلَعْتُ مُتَرَكِّنَ
جَلْبَيْدًا وَلَمْ تَغْطِفَ عَلَيْكَ العَوَاطِفُ

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

فَمَا سَبِقَ أَلْقِيَسِيٌّ مِنْ سُوءِ سِبْرَةِ # وَلَكْنِ طَقَّتْ عَلَيْهِ غَرَّةٌ حَالِدٌ

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

وَمَا غَلَبَ أَلْقِيَسِيٌّ مِنْ ضَعْفِ تَوْرَةِ

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

(1845)

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

زِيَادْنا نعْمَان لا تَقْطَعْنَهَا * تَقِي اللّهُ فِينَا وَالْكِتَابَ الَّذِي قَنَالُ

Our increase, Nu'mán, do not thou cut off: fear God, in dealing with us, and the Scripture that thou followest (SH), which is formed according to َيَتَقَي with a single َت; for, when the aoristic letter is elided from it, then, the next letter being mobile, the conj. Hamza is not needed in the imp. [428], so that َتَقِي is said (Jrb): con-

try to َتَقِي, aor. َيَتَقَي, which [is not of the class of َيَتَقَي and َيَتَقَي, but (Jrb)] is an o. f. [702] (SH). The
first ت is elided from three words, يَنْتَيَقُ and يَنْتَيَقُ [689, 699] and يَنْتَيَقُ [699, 702]; so that تَنْتَيَقُ and تَنْتَيَقُ [above] and تَنْتَيَقُ are said. That is [done] from frequency of usage; but, notwithstanding this, is anomalous. And for the act. part. you say مُّنَتْيَقُ from hearsay, and similarly مُّنَتْيَقُ and مُّنَتْيَقُ by analogy. But elision does not occur in the pret. of the three, except the pret. of تَنْتَيَقُ, where تَنْتَيَقُ [686] is said, orig. تَنْتَيَقُ; in which case the conj. Hamza is elided, because of the elision of the quiescent ت after it: whereas, if تَنْتَيَقُ were تَنْتَيَقُ, like رُمَيَّة threw, you would say, in the aor., تَنْتَيَقُ [below], like رُمَيَّة 404, 719], with quiescence of the ت; and, in the imp., تَنْتَيَقُ [431, 719] (R). They [do, however,] say تَنْتَيَقُ [331], like تَنْتَيَقُ, orig. تَنْتَيَقُ, aor. تَنْتَيَقُ, because, if they retained the ت, it would have to be elided in the aor., on account of its occurrence between the ي and Kasra [482, 699]; so that they substitute ت for the ت [below], in order that no elision may occur (Jr:b). And Zj says that تَنْتَيَقُ 702] is orig. تَنْتَيَقُ, the [first] ت being elided from it, as in تَنْتَيَقُ; but, if it were as he says, then تَنْتَيَقُ with Fath of the ت would be said: nay, تَنْتَيَقُ, تَنْتَيَقُ, aor. تَنْتَيَقُ, inf. n. تَنْتَيَقُ, like تَنْتَيَقُ, aor. تَنْتَيَقُ.
inf. n. آخذ [331], is in the sense of آخذ, aor. آخذ, inf. n. آخذ; but is not of the same composition. There is a dispute about تَقَي: Mb says that its ف is elided, the ت being aug.; so that its measure is تَعَلَ [abridged from تَعَلَ]: but Zj says that the ت is a subst. for تَعَلَ [above], as in تَرَى and تَجَبَ [689, 699]; and this is more likely (R). And إستَتْخَذ from إستَتْخَذ, or, as is said, a substitution [of س (MASH)] for the [first (MASH) [671, 682, 696. A], is more anomalous [below] (SH) than يَتَقَي, with a single ت in both, because the elision there is for conformity to يَتَقَي [above], but here is unaccountable (Jrb). S transmits from some of the Arabs إستَتْخَذ فلأن أرضا Such a one took for himself a piece of land, i. q. إستَتْخَذ [below], saying (1) that it may be orig. إستَتْخَذ [S] from تَضَخَّد, aor. تَضَخَّد, inf. n. تَضَخَّد [above], the second تَضَخَّد being elided [from إستَتْخَذ on account of the reduplication (S)], as the ت is said to be elided in إستَخ [above], because the repetition is from the second; or (2) that the س may be a subst. for the first ت of إستَتْخَذ because both are surd, as the ل in درّطَخ is a subst. for the ض [691] on account of its resemblance to the latter in swerving [734],
as though they disliked [to combine] too letters of covering, as they dislike to duplicate [a letter] at the beginning [of a word] (R). Apparently it is not orig. إِسْتَنْفَعَلْ because they do not say إِسْتَنْفَعَلْ; whereas, if it were from the latter, the o. f. would occur, since there is nothing to prevent it: and also because it is i. q. إِنْفَعَلْ [above]; whereas, if it were إِسْتَفْعَلْ [493], its meaning would be different. And therefore some say that it is orig. إِنْفَعَلْ, the س being substituted for the [first]ث, as ت is for س in يَا قَاتِلُ الْلَّهُ الْحَرِّ [689]; and, according to this [theory] also, it is "more anomalous" [above] than يَتَقَنَّع (Jrb). The reason why this form is "more anomalous" is that the custom is to flee from [the combination of too approximates to incorporation [735]; whereas here the case is the converse, [since the flight is from incorporation in إِنْفَعَلْ to a combination of two approximates, س and ث, in إِسْتَنْفَعَلْ, ] for which [proceeding] there is no precedent (R). And [elision and retention of the ن of protection, when attached to the word in (Jrb)] such [forms] as يُبِتْرِنِئُي They gladden me with good tidings [with the ن of inflection incorporated into the ن
of protection (MASH)] and [with one of the
elided (MASH)], and [with one of the two
elided (MASH)], have been mentioned before [170, 405, 663] (SA).
APPENDIX.

Specimens of Parsing.

(1)

[505, 515, 608]. The is the of [505, 515]: and is an inch. [498, 505], governed in the nom. by inchoation [24], the sign of its case being a Damma assumed upon its final [16], prevented from appearing by the pre-occupation of the place with the vowel of [the gen. governed by] the quasi-red. and quasi-essential prep. [رب]; and is an ep. of a suppressed qualified, the full phrase being [149]: while the enunc. is suppressed, e. g. جَلَّةٌ [505]: the prefixion of كَانَ to it being a prefixion of the act. part. to its ag. [145, 347, 348] or [adverbial] obj. [66], i. e., حَرَّبُ مَكَانٍ كَانَمَ. And (many) a (place) whose edges were dusky or كَانَمَالْعَمَاقِي. dusky in the edges; and so is what follows. [110], which is an intensive paradigm [343]; while this pro-
thesis is lit. [111]: and is pl. of عَمَاقِي. عمَاقَةٌ with Fath or Damm of the ع [237]. is a second ep. of the suppressed qualified, i. e. مَكَانٍ; and the ep. of what is constructively a nom. is in the nom. [146], the sign of its case being a Damma assumed upon the و [16], prevented from appearing by the heaviness [16, 720]. اثْمَتَرْتُنِي] with Fath of the و is post., governed in the gen. [110], the sign of
its case being a Kasra assumed upon its final, [vid. the ق.,] prevented from appearing by the pre-occupation of the place with the quiescence supervening upon the ق. on account of [its being] the rhyme-letter [640], though it is vocalized with Kasr to avoid a concurrence of two quiescents [663, 664]; while the ق. is a م. [608], uninf. upon quiescence, having no inflectional place [497]. مَشْتَيُّهُ is a third ep.; and the ep. of the nom. is in the nom. [146], the sign of its case being a دَلَّamma apparent upon its final, if you look to the qualified's being constructively in the nom. [498, 505]: whereas, if you look to its form [as a gen.], you put مَشْتَيُّهُ into the gen. by apposition [19, 131]; and say, in parsing it, that the ep. of the nom. is in the gen. [above], the sign of its case being a دَلَّamma assumed upon its final, prevented from appearing by the pre-occupation of the place with the vowel of [the gen. governed by] apposition مَلَأ مَلَأُ الْخَفْقَانِ is post. [110]. And لَمَعُ الْخَفْقَانِ is a fourth ep. and post. [above].

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

(2)

ذَعَانِي مِنْ نَجِدَ قَالَ سَبِينُهُ َلْمَعِنْ ُبَنَا ُبيِّبا ُرَهْبِنَا مِرْدًا

[289] ذَعَانِي is an imp. v. from لَعَدَ, aor. لَعَدَ [482, 699], inf. م.
APPENDIX.

belonging to his two companions, or to his sole companion, in
conformity with the custom of the Arabs in addressing the sing.
uninfl. upon elision of the ن as a substitute for quiescence [431]: the | is its ag. [20],
uninfl. upon quiescence [161], in the place of a nom. [19, 20]: the
ن is for protection [170]: and the م is its obj. [44], uninfl. upon
Fath [161, 648], in the place of an acc. [19, 44]. م is a prep.
[499], and نجد governed in the gen. by it; while the prep. and
gen. are dependent upon داتي [498], by suppression of a pre. n.
[126], i. e., م ذُور نجد [236]. The ف is causative [540]; and
إن is a p. denoting corroboration, and governing the acc. [516, 517].
 سنة, pl. of سنة [234], is sub. of أن, governed in the acc. [97,
516], the sign of its case being a Fatha apparent on its final; and
the ُ [161], relating to نجد [160], is a post. [110], uninfl. upon
Damm [161], in the place of a gen. [19, 110]. لبني is a pret. v.,
uninfl. upon Fath assumed upon its final, prevented from appearing
by the pre-occupation of the place with the quiescence supervening
on account of the attachment of the ن of females [403]: and the ن
of females is its ag. [270], uninfl. upon Fath [161], in the place of
a nom. [19, 20]: while the prop. [composed of v. and ag.], in the
place of a nom. [1], is pred. of إن [34, 516]. يننا is dependent upon
البَس [498]: and غبب, with Kasr of the ش [686 (case 1, a, γ),
718], pl. of غجب [249], is a d. s. to the ُ in يننا [74]. The,
couples to لبني [539]: and غبتا is a pret. v. [403], with its ag.
APPENDIX.

[20, 161, 270] and obj. [44, 161]. And َمَرَأَ ُء [249], is a d. s. to the ُنِّ in ُشِبَبَتَنا [74].

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

(3)

ُتَبَلَِّي الْأَلَّى يَسْتَلُّمُونَ عَلَى الْأَلَّى • نَرَاهُمَا يَوْمَ الْأَيْوَعُ كَالْحَدِيد أَلْوَيْلِ [176]. ُتَبَلَِّي is an aor. v. [404]; its ag. [20] is a pron. allowably latent in it, constructively ُهِيَ it [165], relating to ُلَجْنِيْنَ i. q. ُلَجْنِيْنَ in the preceding verse; and ُتَبَلَِّي meaning of ُتَبَلَِّي, a conjunct n. uninfl. upon quiescence [176], in the place of an acc., is its obj. [19, 44]. ُيَسْتَلُّمُونَ is an aor. v. [404], in the ind. because divested of subjunctival or apocative op. [408], the sign of its mood being the existence of the ُن as a substitute for ُنَمَأ [406]; and the ُس is its ag. [20], uninfl. upon quiescence [161], in the place of a nom. [19, 20]: while the prop. is the conj. of the conjunct [177], having no inflectional place [1, 176]; and the rel. is the pron. in ُيَسْتَلُّمُونَ
APPENDIX.

[177]. َلاً لى is a prep. [507], and َلاً لى meaning َلاً لى is a conjunct n., uninf. upon quiescence [176], in the place of a gen. [498], ep. of [الخِلَلٌ] a suppressed qualified [149]: while the prep. and gen. are dependent upon [عزَّ مِن ] a suppressed [act. part. serving as a] d. s. to the of [ِّيُسَلِّطُونَ] [74], i.e. عُزَّ مِن َلاً لى رُكَبٍ إِلَى الخِلَلٍ إِلَى لَا لى [176].

تَرَى is an aor. v. [404], in the ind. [408], the sign of its mood being a ِّيَأْتُ [404], prevented from appearing by the impracticability [of vocalizing ِّيَأْتُ]; its ag. [20] is a pron. necessarily latent in it, constructively ِّيَأْتُ thou [165]; the ِّيَأْتُ is its first obj. [432, 440, 533], uninf. upon ِّيَأْتُ [161], in the place of an acc. [19, 44], while the ِّيَأْتُ is the sign of the pl. fem. [161]; ِّيَأْتُ is an adv. of time [64], dependent upon ُtopics [498], and ُtopics post. [110]; and the ك in ُtopics, a n. i. q. ُtopics, uninf. upon ِّيَأْتُ [509], in the place of an acc. [19, 44], is the 2nd obj. of ُtopics [432, 440, 533], while ُtopics is post. [110]. This is if ِّيَأْتُ تَرَى to be i. q. َكُلُمُ thou wilt know [440]: whereas, if it be i. q. َكُلُمُ thou wilt see [442], the ك is a prep. [509], and ِّيَأْتُ a gen. governed by it; while the ك is dependent upon ُtopics [498]. ِّيَأْتُ is [a lexicological] pl. of ُtopics, like ُtopics ٌخَدٌ ٌخَدٌ and ُtopics ٌخَدٌ ٌخَدٌ ٌخَدٌ ٌخَدٌ ; and ُtopics also has a pl. ُtopics [254], like ُtopics ٌخَدٌ ٌخَدٌ [246]. ِّيَأْتُ is ep. of ِّيَأْتُ; and is pl. of ِّيَأْتُ, fem. كُلُمٌ كُلُمٌ, like ُtopics pl. of ِّيَأْتُ, fem. كُلُمٌ كُلُمٌ [249]. And the prop. ُtopics is the conj. of the second ِّمِلَا, the rel. being the ِّيَأْتُ [177].
APPENDIX.

The evidence is in أَلَّا, where it is unrestrictedly applied, firstly to the pl. masc., as is proved by the دَلْكَمْ in يُسْتَلْهَم, which is frequent; and secondly to the pl. fem., as is proved by the مَن in دَلْهُمْ, which is rare [176] (J).

(4)

يَلْمُوُسْنَى فِي إِشْتَرَأَهُ النَكْثَلَى أَهْلِهُ تَقْلُبَ مَعْدَل

[21, 497]. يَلْمُوُسْنَى is an aor. v. [404] governed in the ind. [408], the sign of its mood being the existence of the مَن as a substitute for دَلْلَم [405]; the دَلْلَم is a p. indicating the pl. masc. [21, 161, 497]; the مَن is for protection [170]; and the دَلْلَم is the obj. [44]. فِي إِشْتَرَأَهُ is post. [110], an instance of prefixion of the inf. n. to its obj. after suppression of its ag., because known from what precedes it, i.e. فِي أَشْتَرَأَهُ for (my) purchase of the palm-trees [339]; and is a quasi-pl. n., having no sing. of its own crude-form, like مَن and دَلْلَم [257]; whereas دَلْلَم is a collective generic n., whose n. un. دَلْلَمْهُا is distinguished from it by the أَلْى, like بَخْمْهُا and دَلْلَمْهُا, and بَخْمْهُا and دَلْلَمْهُا [254].

دَلْلَمْهُا is ag. of دَلْلَمْوُسْنَى [21], in the nom. [19, 20], the sign of its case being a دَلْلَم assumed upon the letter before the مَن of the 1st pers., prevented from appearing by the pre-occupation of the place with the vowel of affinity [129, 687]; and the مَن of the 1st pers. [161] is post. [110]. The مَن is copulative [540]; كَلْ is an inch. [24, 117]; the مَن [161] is post. [110, 116]; the مَن is the sign of the
pl.; and the š is for impletion [161]. And یَعْدُل with ِذَٰمَم of the ُدā, of the conj. of ُنَصَر [482], is an aor. v. [404]; its ag. is a pron. allowably latent in it, contractively َهُو he [21, 165], relating to ُكُل [27, 117]; and the pprov., in the position of a nom. [7], is enume. of the inch. [26].

The evidence is in ُدَوْمِنِي, where, notwithstanding that the v. is attribute of an explicit n. indicative of the pl., vid. اَلْذَى, he affixes the š of the pl. to it, according to the dial. of the Banu-IlHārith Ibn Ka'b; whereas, if he conformed to the dial. of the majority of the Arabs, he would say ُدَوْمِنِي [21, 497] (J).

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[438]. لم [548] is a p. of negation [546], apocapation [419], and conversion [404]. ِيَعْنِي, in the pass. voice [436], is an aor. v. [404], governed in the apoc. by لم [419], the sign of its apocapation being the elision of the š as a substitute for quiescence [404, 720], while the Fatha before the š is [left-as] an indication of it; ٌنِي is a prop. [503] and gen. [498], in the place of a nom. [20], pro-ag. of ِيَعْنِي [488], by suppression of a pra. n., i. e., ُيَتَصَبِّر لِذِئْلِنِي [126]; َظْلِمْي is a p. of exception [559], made inop., having no government [38]; and ُسَيدَا is the [direct] obj. of ِيَعْنِي [437]. The exc. is then named "void," because what is before š is at leisure to govern what is after š, which has no effect upon the government, but only upon
the sense [88]. The o. f. is God has not made (the attainment of) eminence an object of anxiety to, or has not occupied with (the attainment of) eminence, any but a noble-minded personage [438]: then the ag. [الله] is suppressed, and the prep. and gen. [باليوم] made a pro-ag., notwithstanding the presence of the [direct] obj. [سيدًا]. The ٰ is copulative [539], and ٰ neg. [547]. شَفَى i. q. يَدَّرِسُ, as is proved by يَعِينُ. [in which case "does 
. . . . . . . heal" should be read for "has . . . . . . healed" on p. 128,] is a pret. v., uninf. upon Fath [403] assumed upon the }, prevented from appearing by the impracticability [of vocalizing ]: 
| 
| i. q. مَجْبَرُ is its prepos. obj. [20], governed in the acc. [19, 44], the sign of its case being the ٰ as a substitute for Fatha, because ٰ is one of the five [or, rather, six] ns. [16]; while ٰ is post. [110, 115, 130]: and ٰ is the postpos. ag. of شَفَى [20], governed in the nom. [19, 20], the sign of its case being the ٰ as a substitute for Damma, because it is one of the five [or, rather, six] ns. [16]: while ٰ is post. [110, 115, 130].

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

(6)
APPENDIX.

[62]. ḡaṛṣa is a direct obj. [44] of a suppressed v. expounded by the v. mentioned [62], i.e., ḡaṛṣa ʿa ḡaṛṣa [1]; and takes the pl. ʿaṛṣa, not [properly] ʿaṛṣa, because the latter is anomalous, since ʿaṛṣa, when it denotes a rational mass, does not take the pl. ʿaṛṣa [247]: ʿa is red. [180, 585], not neg., otherwise distraction would be disallowed, because the neg. ʿa takes the head of the sentence [546]; so that what is after it does not govern what is before it, and what does not govern does not expound an op. [62]: the prop. ʿaṛṣa, i.e., ʿaṛṣa, consisting of v., ag., and [1st] obj., is expos. of the suppressed v. [62], having no inflectional place [1]: and ʿa is 2nd obj. of ʿaṛṣa [440]. ʿa is a d. s. to the in ʿaṛṣa [74], and is post. [110, 115]. The ʿa is copulative [539], neg. [547], and coupled to ʿaṛṣa [157]. And ʿa, with Kasr of the ʿa, is ep. of ʿaṛṣa [140]; the ep. of the gen. being in the gen. [146], but the ʿa being made quiescent for the metre; and is an act. part. [343] from ʿaṛṣa [689]: or, with Fath of the ʿa, is a pret. v. [408], whose ag. is a pron. allowably latent in it, constructively ʿaṛṣa [165], relating to ʿaṛṣa [144]; and whose obj., with the dependent [498], is suppressed, the full phrase being ʿaṛṣa ʿa ḡaṛṣa that committed (his affair to another from impotence); while the prop., in the place of a gen. [1], is ep. of ʿaṛṣa [144] (J). [Or] ʿaṛṣa with Fath of the ʿa, i.e., one that commits his affair to another, because of his own impotence, and weakness of judgment, and small knowledge of affairs, is ep. of ʿaṛṣa, the ʿa being
APPENDIX.

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

The evidence is in [نَفَرِّسُ ما غَلَّرُ، where the preceding n. [نَفَرِّسُ] from which the op. [نَفَرِّسُ] is distracted, occurs in the acc., though the preferable construction is the nom., because absence of subaudition is superior to subaudition. It is a proof against those who hold the nom. to be necessary, and do not allow the acc. from the troublesomeness of the subaudition [involved] in it, which [opinion] is refuted by [the consideration] that the troublesomeness of subaudition does not warrant the inference that the nom. is necessary. And, if you say that the condition of the n. from which the op. is distracted is that it should be particular [32], whereas لَعَرْسٌ is a pure indet. [262], the answer is that لَعَرْسٌ, though red. [above], stands in the place of an ep., i. e., لَعَرْسٌ أَيْ نَفَرِّسٌ [180] (J).

(7)

[1, 22]. حَكَّامِ، a prop. [503] and gen. [498], the sign of its case being the Fatha as a substitute for Kasra [17], because it is debarred from being triptote by the quality of proper name and the fem. gender [18], which is more frequent [in it] than the masc. [Part I, note on p. 39, l. 11], is dependent upon جَعْلَ [498] in a previous verse. يُعُشِّى is an aor. v. [404] and لَعَرْسٌ is its prop. obj. [20], governed in the acc. [19, 44], the sign of its case being the preceeded by Kasr and followed by a letter pronounced with Fath, as a substitute for Fatha, because it is a perf. pl. masc. [16, 284]; while
the ٰ is a compensation for the Tanwin in the sing. n. [234]. ٰ إذا is an adv. denoting future time, and containing the sense of condition [204]: but its v. is suppressed, expounded by the [v.] mentioned, the full phrase being ٰ إذا ٰ لمعوا [23]; and, when the v. is suppressed, the pron. [serving as its ag.] becomes detached [163]: and the corol. [204] also of ٰ إذا is suppressed, because indicated by what precedes it, i.e. ٰ إذا فِي دُخْلِ الْبَيْنِينِ شَعْاعُه [419]. Or ٰ إذا may denote more adversarialty [204], depending upon ٰ يَسْتَمَعُ فِي وَقْتِ نُبَوْلُهُ مَعْدَوْمُ [498] i.e. ٰ يَسْتَمَعُ فِي وَقْتِ نُبَوْلُهُ مَعْدَوْمُ blinds them at the time of their glancing at it. Or, it is said, ٰ إذا denotes suddenness of occurrence [204]; ٰ هَوْما, a detached pron [161], is an inch. [24], the ٰ being for impletion; and the prop. ٰ لَمْ يَمْعَو, consisting of ٰ ول and ag. and suppressed obj. relating to ٰ لَمْ يَمْعَو, i.e. ٰ لَمْ يَمْعَو, in the place of a nom. [1], is enunc. of the inch. [26], the cop. being the ٰ [27]. And لَمْ يَسْتَمَعُ the rays whereof, i.e. of ٰ على the weapons [said in the Tsr and the J to be] mentioned in the preceding verse, is ag. of ٰ يَسْتَمَعُ [20], the ٰ being post. [110] while the prop. [ٰ يَسْتَمَعُ ٰ عَلَيْه] is ep. of ٰ على [1, 144], from regard to the sense of the latter, [the determination:ٰ] which is meant to be [merely] generic. [But, ٰ على] not being traceable in any of the preceding verses cited in the MN and Jah, I am unable to fix the case of this word, or the inflectional place of the prop. said to be its ep. The Jah, however, makes the pron. in ٰ على related to ٰ على, meaning weapons," in ٰ على his weapons," mentioned in the preceding verse"; and, if so, the prop. ٰ على [ٰ على] must be acc. or. meaning when, or while, their rays
APPENDIX.

blind etc., because this being prs. to a pron. is a pure def. (1, 262).] The n. un. of شَعْاعُ [254]; and its pl. are شَعْاعُ [246], with two دَمَّاس, and شَعْاعُ with Kaar.

The evidence is in يَحْسِبُونَ, where both of them contest شَعْاعُ, the first requiring it as an ag., and the second as an obj.; and the first is made to govern [it], while it is understood in the second, from which the pron. is suppressed for the metre, notwithstanding that its mention is necessary, because its suppression involves a preparation of the ep. for government, and an unwarrantable cutting of it off therefrom [1] (J).

They steal at the time that etc., or قُلْتُونَ نَذَّلَّا مَلِىّ حَمَّامٍ أَلِيَّ (And, at the time that etc., (they say,) Snatch thou, etc.: and لِلَّانِسَ is a prot. v. [408], its prep. obj., and جَلُّ its postpos. ag. [20]; while it is post. [to جَلًا], and prs. to the v. [110]; and the م. is the sign of the pl. [161]. The ف. is red. [540]; and
APPENDIX.

is an inf. n. [331], governed in the acc. [39, 432] (J), by a suppressed v. [41] (MN). ُنْدَل is a voc. [48], from which the voc. [p.] أُذِينْا [554] is suppressed, orig. ُتْرَبِّي ُنْدَل O Zurait [56]: and is a name of a man; but is also loosely applied to the clan [Part I, note on p. 146, l. 6], by naming it after its progenitor. ُنْدَل is a direct obj. [44] of ُنْدَل, or of its suppressed op. [339]. ُنْدَل is an inf. n. [331], governed in the acc. by ُنْدَل [39, 432], explanatory of mode [39]; or, as is said, governed in the acc. by ellipse of the prep. i. e., ُنْدَلِ (like) the snatching [514]; or an op. of ُنْدَل [140], being i. q. ُنْدَلِ, the prefixion of which does not import determination [111, 114], so that one does not say that it is det. and ُنْدَل indet. [146]. And ُنْدَل is post. [110]: and is pl. of تَعُلَب [245], which is unrestrictedly applied to the masc. and fem.; so that, if you mean to distinguish between them, you say تَعُلَب with ُنْدَل of the masc. and ل for the masc., and تَعُلَب with ل for the fem. [682], like أُضْرَبَ and تَعَلَّبَة [264].

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

(9)

[501]. The ف is according to what precedes it [540]; and ي is neg. [547]. The ر is a jurative p. [653], and a prep. [506]; and
is a sworn-by [650], governed in the gen. [498]; while is dependent upon a suppressed [v.], the full phrase being [498, 506, 651, 663, 654]. \( \ddot{\text{I}} \) is neg. [547], corrob. of the first \( \ddot{\text{I}} \) [194]; the oath being interpolated between them. \( \ddot{\text{I}} \) \( \ddot{\text{I}} \) is an adv. v. [404]; \( \ddot{\text{I}} \) \( \ddot{\text{I}} \) is its ag. [20]; and \( \ddot{\text{I}} \) \( \ddot{\text{I}} \) is its obj. [44], governed in the acc. [19, 44], the sign of its case being a Fatha assumed upon the \( \ddot{\text{I}} \) elided because of the concurrence of two quiescents [643], [which Fatha is] prevented from appearing by the impracticability [of vocalizing] \( \ddot{\text{I}} \). For \( \ddot{\text{I}} \) [in the acc.] is orig. \( \ddot{\text{I}} \); but the \( \ddot{\text{I}} \), being mobile and preceded by a letter pronounced with Fatha, is converted into \( \ddot{\text{I}} \) [684, 719]; and two quiescents, the \( \ddot{\text{I}} \) and Tanwin, then concurring, the \( \ddot{\text{I}} \) is elided because of their concurrence [663 (p. 1008, l. 8–12)]; so that it becomes \( \ddot{\text{I}} \), where they put another \( \ddot{\text{I}} \) to indicate the original \( \ddot{\text{I}} \) elided, which, if they did not put \( \ddot{\text{I}} \), but said \( \ddot{\text{I}} \), nothing would be found to indicate. And the prop. \( \ddot{\text{I}} \) \( \ddot{\text{I}} \) \( \ddot{\text{I}} \) is the correl. of the oath [652], having no inflectional place [1]. \( \ddot{\text{I}} \) \( \ddot{\text{I}} \) is a prop. [501]; and the \( \ddot{\text{I}} \) is the pron. of the 2nd pers., uninfl. upon Fatha [161], in the place of a gen.; while the prop. and gen. are dependent upon \( \ddot{\text{I}} \) [498]. \( \ddot{\text{I}} \) is a voc. p. [554]; and \( \ddot{\text{I}} \) a voc., governed in the acc. [48]: while \( \ddot{\text{I}} \) is post., governed in the gen. [110], the sign of its case being the \( \ddot{\text{I}} \) as a substitute for Kaara, because it is one of the five [or rather, six] ns. [16]; and it is pres. to \( \ddot{\text{I}} \) [110].
The evidence is in *َفَاَبُكَْ* which governs a pron. in the gen., which is anomalous [498, 501], because it governs in the gen. only what is [either] a last part, as [is] لَا كُتُبُ إِلَّا فَاَبُكَْ رَأْيًا | I ate the fish even to its head with the gen., since the head is really a last part, or contiguous to the last part, as XCVII. 5., since the rising of the dawn is contiguous to the last part of the night [501] (J).

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(10)  

[477, 611]. I. e. ُربَٰٰ، the υ of ρ ُربَٰٰ [505, 615]; and ρ a quasi-red. prep., [orig.] denoting paucity [505]: while ُربَٰٰ is an inch. [498, 505], governed in the nom. by inchoation [24], the sign of its case being a Đamma assumed upon its final [16], prevented from appearing by the pre-occupation of the place with the vowel of [the gen. governed by] the quasi-red. prep. [498, 505]; the indep. being made permissible as an indep. by its being an ep. of a suppressed qualified, i. e. ُربَٰٰ ُخْصُصُ ُمُسْتَبْدِيلٰ And many (a person) taking in exchange; and also by its being an act. part. that governs what follows it [25]. Its ag. [20] is a pron. allowably latent in it, constructively ُهُ وُ [165], relating to the suppressed qualified, vid. ُخْصُصُ [146]. ُمُسْتَبْدِيلٰ [499] is dependent upon ُخْصُصُ [498]: while ُخْصُصُ meaning a hundred camels is post. [110, 115, 201]; and is with Fath of the ب، as in the Jh, which is reprehended in the NF as a mis-spelling, the correct form being ُعُصُصُ (MN, Jsh), as in the book of K1 (MN), w. instead of ب; [while
APPENDIX.

the book of I W has قُضْنَى with ن in place of ب, which is a mis-
spelling (MN);] and is det. [as a proper name (7), and diptote
because of the | of feminization (18)], not having ل prefixed to
it [7, 262], nor Tanwin affixed [17, 609]. مُخْرَجٌ is a direct obj. of
مُستَدِّلٍ [44, 343]; and is dim. of صَرْسَةٌ [374], which is [a herd of]
about thirty camels, or from twenty to thirty, or some other [number].
pl. كُسَمٌ, like كُسْر. fragment, pl. كُسْرَانٌ [238]. The ف is red. [540]:
and حُرٍ is a form of wonder [477], mandatory in expression, but
enunciatory in sense, being, from regard to its sense, a pret. v. [478].
uninf. upon Fath [403] assumed, because of the impracticability
[of vocalizing ] , upon the letter, vid. the ] [of أَحَسْنَى] , elided by
reason of the v.'s occurring in the semblance of the imp. ; while, from
regard to its form, it, like the imp., is uninf. upon elision of the [below]
as a substitute for quiescence [428, 431], the Kaara before
the ف being [left as] an indication of it. The ب is red., [but] neces-
sary [478, 503]: and the ف, relating to مُستَدِّلٍ [160], is the ag. of
أَحَرُ [478], uninf. upon Kasr [161], in the place of a nom. [20],
because أَحَرِيُ هوُ أَحْرُ يُسُبِّل, with the Hamza of becoming [432,
488], i.e. مَأَرَ دَأَ حُرِيَّ He became possessed of meetness; but they alter
the expression from the pret. to the imp., so that it becomes أَحَرُ هُوُ;
and, the expression being then bad, because a form literally an imp.
does not govern a prominent pron. in the nom. [165], the ب is neces-
sarily added in the ag, and, as a preservative from the badness of
the expression, is not suppressed, except when the ag. is ذُنٌ and its
conj. [497], as in:
APPENDIX.

[480], because suppression [of the prep. with ا ان is universal [514]. This is the opinion [of the majority] of the BB; and is the preferable one. But Fr, Zj, Z, and 1K say that ا حب is mandatory in form and sense: so that it is an imp. v. uninfl. upon elision of the ى [above]; and its ag. is a pron. necessarily latent in it, constructively 46 [165]: ى [below] is a prep. and gen., in the position of an acc. as obj. of ى ا حب [498], the ب denoting making trans. [433, 503]. The fruit of the dispute is that, if a poet were constrained to suppress the ب after ى ا حب with any [reg.] other than ا ان [and its conj.], he would be obliged to put the nom. according to the saying of the BB, and the acc. according to the saying of the others. ا ان is i. q. ب [499], dependent upon ى ا حب [498]; and فق is post. [a construction loosely termed by J] a prefixon of the ep. to the qualified [121].

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


quasi-complementary [19]; while it is also indicated by what precedes it, as in XIX. 39. [477]. Or [خريطة] an imp. v., uninsl. upon Fath, because of its contiguity to the single corrobor. [above]; its ag. is [constructively] انوك thou; and its obj. is the suppressed [above]. And the poet repeats it for corroboration and strengthening [134].

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

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

(11)

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

262, 469], this being one of the positions where the pron. may relate
to a n. posterior literally and in natural order [160], because, the
expounded being [denotative of] the same [person or thing] as the
exponent, it is as though the poet said لَنَعَّمَ الوُلُوَّلِ [469]: while the
prop., consisting of v. and ag., in the place of a nom. [1], is a prepos.
enunc. [28]; and المَلَوِّلِ the Protector, i.e. God, which is the parti-
cularized by praise [469], is a postpos. inch. [28, 469], the cop.
between them, as Sn remarks, being the pron.'s generality inclusive
of the inch. and others [27], if by the latent pron. the genus [refuge]
be meant [168], and logical repetition of the inch. [27] if by the
pron. a specific known [individual of the genus refuge], vid. the
particularized [refuge; i.e., God] be meant. Or المَلَوِّلِ may be
enunc. of an inch. necessarily suppressed, the full phrase being
المَلَوِّلِ (i.e., the praised, is) the Protector
[29]. ذا is an adv. denoting future time, [and] implying the sense of
condition [204], what is after it being its condition, which has no
inflectional place [1]; and its corre. being suppressed, because
indicated by what precedes it, i.e., فَلْتَمَّ الْدِّرَائِمُ [419]: or it may
be made a mere adv. [204], dependent upon مَلَوِّلِ [498]. حَذِيرَتْ, in
the pass. [436], is a pret. v. [403], the عَمْدُ being the sign of feminini-
ation. [263, 402, 408, 607, 673]: فِي is its pro-ag. [20, 436]: ِ ن١٢٩ i. q.
is post. [110], governed in the gen. [44, 110], the sign of its
case being the ع١٢٩ as a substitute for Kāsra, because it is one of the
five [or rather, six] nos. [167]; and it is pro. [115], and the
lām١٢٩ post. [110]. مَسْأَلْتُ is coupled to مَسْأَلُ [157, 538], and مُنِي١٢٩ [above] is
post. [110]; while لَمْح١٢٩ is post. [to مُن١٢٩], and pl. of مُنْتَكْح١٢٩ [238].
APPENDIX.

The evidence is in لَنَعَمْ مُوَهَّم, where the ag. of لَنَعَم is made a pron., [168] and expounded by an ādet. after it governed in the acc. as a sp., which is allowable [469] (J).

(12)

إِنَّ يا عُمْرُو عمَّارًا و عُمْرُو بن الزَّبِيرَةَ

[55]. يُلَمَّم is an inceptive and premonitory instrument [551]. يُلَمَّم is a p. of lamentation [55, 554]: عُمْرُو is a lamented, uninfl. upon ذَمَم, in the place of an acc. [48]: and عُمْرُو is a corrob. of عُمْرُ [132]; and, from regard to the form [of عُمْرُ ], is a nom. [49], the sign of its case being a ذَمَم assumed upon its final [16], prevented from appearing by the preoccupation of the place with the Fatha supervening for affinity to the l of lamentation [55]; but, from regard to the place [of عُمْرُ ], is an acc. [49], the sign of its case being a Fatha apparent upon its final [ ]: while the l denotes lamentation [55]; and to the whole is affixed the ٌّ of silence [55, 615], which is vocalized in pause for the sake of the metre [55, 616, 690]. عُمْرُ is coupled to the يَا عُمْرُ in [157, 538]; and is therefore uninfl. upon ذَمَم [49], in the place of an acc. [48]: and عُمْرُ [50] is its sp., [in the acc.] from regard to the place [49], the sp. of an acc. being in the acc. [131, 146]; and is pre.: while عُمْرُ [110], the sign of its case being a Kasra assumed upon its final [16], prevented from appearing by the preoccupation of the place with the Fatha supervening for affinity to the l of lamentation; and the ٌّ is for silence [615], but is vocalized for the metre [55, 616, 690].
APPENDIX.

The evidence is in ٌعَمَرٌ, where the poet affixes the ٌ of silence at the end of the lamented in the state of continuity, for the sake of the metre. The evidence, says the learned Su, is [only] in the first [ٍ٦٠], because the place of continuity is the last foot of the first hemistich; and, as for the last part of the second, it is a place of pause, in which there is no evidence. But it is sometimes said that the last foot of the first hemistich here, being made to rhyme with that of the second, is in the predicament of that of the second; so that it also is a place of pause, and in that case there is no evidence at all in the verse (J).

(13)

[419, 586]. The ٌ is according to what precedes it [539]: and ٌ٨١٨٢ is an apocopative cond. p. [585], governing two vs. in the apoc., the first the v. of the condition, and the second [the v. of] its correl. and apod. [419]. ٌ٨٢١٨٢ a pret. v. uninfl. upon Fath [403] assumed upon the ٌ, prevented from appearing by the impracticability [of vocalizing ٌ], in the place of an apoc. governed by ٌ٨٢١٨٢ [1], is the v. of the condition [419]; the ٌ relating to Harim [160], the subject of the eulogy [768], is its prepos. obj.; and ٌ٨٢ is its postpos. ag. [20]. The latter is [better rendered by] a poor, needy [man, not a friend, as in p. 60, l. 7], because [IHsh says in the BS that] it is derived from ٌ٨٢ with Fath of the ٌ, which is poverty, need; not from ٌ٨٢ with Damm of the ٌ, which is friendship. ٌ٨٢ is governed in the acc. as an adv. of time [64], dependent upon ٌ٨٢ [498]; and ٌ٨٢
hunger, or, in one version, soliciting, which is an inf. n. of سَلَ [331, 333], and takes the pl. مُسَلِّبُ with Hamza [258], is post. [110]. يَقْتُولُ is an aor. v. [404], governed in the ind. [408]; its ag. [20] is a pron. allowably latent in it, constructively xe he [165], relating to Harim [above]; and the prop., in the place of an apoc. governed by ان [1], is the correl. of the condition [419]. Their saying that the ind. itself is the correl. means that it is a correl. in sense, not in form, because it is an ind.; nay, on the contrary, what is in the place of an apoc. and correl. is the prop., as above stated. This ind. is [used] without supplying ف: and the reason why apocopation does not appear in it is only that the cond. instrument, when its influence does not appear in the pret. condition, is too weak to govern in the correl. [419, 586]. But the KK and Mb hold that the ind. is the correl. by supplying ت، i.e., قُتْرُولُ لَالع [419, 587], the aor. with the ف being necessarily governed in the ind. because really enunc. of a suppressed incho. [i.e. قُتْرُولُ] so that the nominal prop. with the ف، in the place of an apoc., is the correl. of the condition [1, 419]. And S holds that the ind. is assumed to precede the [cond.] instrument, being indicative of the suppressed correl.; not that it is the correl. [itself]: so that the poet, as it were, says يَقْتُولُ إن أنا خَلِيلُ مَسْعُوفُ يَقْتُلُ أَلْحَم And he will say, if a poor, needy man come to him on a day of hunger, (he will say) etc. [419]. ا is neg., [either] Hijazi, op. like لَسُ، governing the sub. in the nom., and the pred. in the acc. [38, 107, 547]; while تَأْكَبُ is its sub.; and مَالَي an ag. governed by فَأَكَبُ, supplying the place of its pred., because the qual. is supported upon negation [24, 345, 346]; the of the 1st pers. [161] being post. [110]: or
Tamīmī. inop. [107]; while ُنَّاَلِي is an inch.; and ُنَّاَلِي on ag. governed by ُنَّاَلِي, supplying the place of its enunc. [24]. The, is copulative [539]; and ُنِئَر neg., Hijāzī or Tamīmī [above]. And ُنِئَر, i. e. ُنَّاَلِي ُنَّيْمَيْنَ, is its sub., or an inch.; the pred. or enunc. being, in either case, suppressed, constructively ُنَعْدِي [29], i. e., ُنَعْدِي is any refusal (with me) (J). ُنَجَمَحْ is an inf. n. (Jsh, J), like ُنَجَمَحْ [above]; or is i. q. ُنَجَمَحْ, and coupled to ُنَجَمَحْ, nor refused (Jsh). And its v. is trans. to two objs. [432], as ُنَجَمْلَّتُ زَيْدٌ كَذَا وَكَذَا I refused Zaid such and such [226], aor. ُنَجَمِنَ, of the conjug. of [482], i. e., ُنَجَمِنَ I debarred him from it, pass. part. ُنَجَمْلَّت [347]; and ُنَجَمَلُهْ with the l [488] is also said (J), [but] is an insignificant dial. var. (KF). And the prop. ُنَجَمَ تَسْوَى وَلَآ ُنَجَمَ, in the place of an acc. [as obj. of ُنَجَمْلَُ], is the [thing] said [by the ag.] of the [v. denoting] saying.

The evidence is in ُنَجَمْلُ, where the correl. of the condition occurs as an aor. v. in the ind., not in the apoc., because the v. of the condition occurs as a pret. v., which is good; though the apoc. is better than the ind., as [is said by IM] in the CK [419, 586]. What is meant [by "pret." ] is pret. even though [not literally, but only] ideally, as ُنَجَمَلُ ُنَجَمْلُ ُنَجَمْلُ If thou stand not, I shall stand [404, 548] with the ind., which is good; though ُنَجَمْلُ with the apoc. is better [419] (J).
The Hamza is interrog. [581]; and is an inch. [24], orig. an inf. n. [331] of The thing was necessary, and established, i. q. [482] of the conjugs. of and with Kasr (Jh), and (KF), of the apoc. the first the v. of the condition, and the second [the v. of] its correl. and apod. [419]; and is an ag. [20] governed by a suppressed v., which is the v. of the condition, expounded by [23]; while the correl. is suppressed, because known from the prop. consisting of the inch: at the beginning of the verse] and its enunc. [ at the end, the full phrase being Is the truth that thy heart is flying away, if (distant be) the abode of ArRabāb, if distant it be, or severed be a cord, (then is the truth that thy heart is flying away) Or the word may be with Fath of the Hamza, contracted from its sub. being a suppressed pron. of the case, i. e. [525]; its post. [110]: while is an inch. [24]; and with Fath of the , a post. [403], the being the sign of femin inization 263, 607, 678; its ag. is a pron. [21] allowably latent in it, constructively it [165], relating to [160]; and its dependent [498] is suppressed, i. e. (from thee): and the
prop. [نَبَّأَتِكُمْ] in the place of a nom. [1], is enunc. of the
inch. [دار]; while the [major] prop. [1, 26] consisting of [this]
inch. and [its] enunc., in the place of a nom. [1], is pred. of the
contracted [34]; and [is], with what it is prefixed to [from
حَبْلَةَ], is renderable by an inf. n. [497, 571] governed in
the gen. by a ل of causation [504] suppressed [514], dependent
upon طَارِقٌ [498], i.e. [Is the truth] that thy heart is flying away
(for) that, i.e. because, (the case is this,) the abode of آر. رَبَّبَ has
become distant (from thee), or a cord has been severed?, meaning]
for, i.e., because of, the distance of the abode of آر. رَبَّبَ (from
thee) [and the severance of a cord]? is a con. [541]; while
إِنَّبَتْ is a pret. v. [403], and حَبْلَةُ cord, meaning intercourse, is its ag. [20].
أَنْ is a p. of corroboration [517], governing the sub. in the acc.,
and the pred. in the nom. [33, 97, 516]. ْتَلَبْكَ is its sub. [97, 516];
the ك being post. [110], uninf. upon فاث, in the place of a gen.
[161]: and طَارِقٌ is its pred. [33, 516]. And أَنْ, with what it is
prefixed to, is renderable by an inf. n. [497, 571] occurring as
enunc. of the inch. ِهِلْ وَلْتَحُقُّ طَارِرَانِ تَلَبْكُ مَعَهَا
حَبْلَةَ, constructively اِلْحَقَّ, constructively اِلْحَقَّ [498] being suppressed. Or, it is said, اِلْحَقَّ governed
in the acc. as a tropical adv. [64] is a prepos. enunc.; and
أَنْ تَلَبْكَ طَارِرٍ, renderable by an inf. m., is a postpos. inch., i.e.,
إِلَى اِلْحَقِّ طَارِرَانِ تَلَبْكُ مَعَهَا Is the flying away of thy heart with her
taking place in truth? [28].
The evidence is in لَأَلْحََلَ , where the Hamza of لَ الْحََلَ occurring after the Hamza of interrogation is softened; and not elided, lest interrogation be mistaken for announcement; nor sounded true, because it is a conj. Hamza, which is not expressed in the interior of the sentence], except by poetic license [668, 669]. The meaning of its being "softened" is that it is pronounced between Hamza and ل , with abbreviation. And this softening [of the conj. Hamza], though less approved [than change into ل ] , is still agreeable with analogy; while prolongation, though more approved, is not allowable in the verse, lest the metre be broken, and because it is not agreeable with analogy [669] (J).

[(15)

[685 (case 10, b, b), 715, 716, 722]. لَ لَ is an instrument of inception [551]. لَ لَ meaning came to us is a pret. v. [403], the لَ being the sign of femininization [263, 607, 678]; لَ is its prepos. obj. [20], uninf. upon quiescence [161], in the place of an acc. [19, 44]; its dependent [498], i. e., مَلْتَ at night [64], is suppressed; and مَلْتَ is its postpos. ag. [20]; while مَلْتَ [667] is ep. of مَلْتَ [140], and مَلْتَ is post. [110]. The لَ is copulative [540]; and ما neg. [546]. لَ is a pret. v. [403]; مَلْتَ the sleepers, meaning those whose habit was to sleep at the time wherein she came, is its prepos. obj. [20], and is pl. of لَ [247]; لَ is an instrument of circumscription [20], inop., having no government [88]; and [the pre. n. in] مَلْتَ is the postpos. ag. of لَ [20], the ل [161] being post. [110].]
APPENDIX.

The evidence is in لَدِيَّمٍ، where the poet transforms it by converting its د into ع، notwithstanding that its ل is preceded by an ل which [transformation] is anomalous, because, if فعل be pl. of a n. whose ع is a ف، then, if its ل be preceded by ل, it must be treated as sound, to transform it being anomalous; so that, in the pl. of مُنِّمٍ and مُعَصِّمٍ، you say نَومٍ and صَوَامٍ، not مِنِّمٍ and مِصَامٍ: whereas, if its ل be not preceded by an ل, it may be treated as sound, or transformed; so that, in the pl. of مُنِّمٍ and مُعَصِّمٍ، you say نَومٍ or نَومٍ، and صَوَامٍ or صَوَامٍ. [247, 685 (case 10), 715, 716, 722]. And [we say that] the ع of مُنِّمٍ and مُعَصِّمٍ is a ف، because their o. fs. are مُنَامٍ and مُصَامٍ، since they are from مُنَامٍ sleep and مُصَامٍ fast; but the ع is changed into ل, because mobile and preceded by a letter pronounced with Fath [634, 703], vid. the ن and ص، no account being taken of the first quiescent ل before the ع, since it is a barrier not insuperable; and then the second ل is changed into حمزة because of the combination of two ل's [683 (case 3, a, b), 708], neither of them being elided, notwithstanding the concurrence of two quiescents, lest the act. part. be confounded with the prot. مُنِّمٍ and مُصَامٍ [708]. And the predicament of the act. part. whose ع is a ف، as بَيْنَ مِنْ عَلَى، is like that of the act. part. mentioned, whose ع is a ف [683 (case 3, a, b), 708] (J).

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God make what I have mentioned to be

تَبَيَّنَ لَنَ تَبْيِزُ

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

P. 694, ll. 10-17. This passage is taken from ML. II. 350 (on the suppression of the subsidiary ج), and incorporated into ML. I. 336 (on the subsidiary ج).

P. 685, ll. 7, 19. Read لَعَنَةً.

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

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

P. 692, l. 11. لَيْسَ شَيْئًا عَصِيمًا (B).

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

P. 699, l. 15. It is named by R “the Tanwin of declinability, the meaning of which is that the n. is infl.”

P. 701, l. 29. Read “O” in Roman type.

P. 710, l. 17. Read إنَّمَ.

P. 712, l. 4. In the 1st ex. read ١.

P. 715, l. 12. The DH inserts as the 3rd hemistich  رَأَيْتُ ٌمَا ٌلَّنَّ مَعْدُوًّا.
And not holding goods of his to be counted, i.e. not counting his goods from his liberality. Wright (3rd edition, vol. II, p. 380) has اَنَّ كَلَنْ, which is wrong, because the n. is inf., as the DM says—l. 16. Apparently اَنِّي is in the sing. masc. because the poet is addressing the tribe under the name of its ancestor Ḥanifa.

P. 716, l. 14. Another ex. is اَنَّا نَرَوَبَنَا لَعْنَ [Notes on p. 574, l. 127 (DM)] ; and another is فَأَنَا نَرَوَبَنَا لَعْنَ [589].

P. 717, l. 10. Read تَهْبَنَّ.

P. 726, l. 14. Read كَرَمَكُ بَنَّ.

P. 731, l. 17. Delُ "is".

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

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

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

P. 741, l. 2. For "may" read "nay"—ll. 21, 22. See pp. 216, 254, 1475. IHsh and Kh seem to ignore کِلَتُ.

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

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

P. 745, l. 10. Read "Imāla"—ill. 23, 24. For قنابا and in pause [640].

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

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

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

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

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

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

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

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

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

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

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

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

P. 769, l. 14. Read "uninf."

P. 772, l. 3. This pause must be distinguished from pause in the sense of uninflectional quiescence [159, 431]. The quiescence of the final ب [640] is pausal, incidental to the position of يِضرَب as the last word in the speech; (2) in إِضْرِب زَيْد is uninflectional, incidental to the formation of the imp. [429, 431]; (3) in لَمْ يِضْرَب زَيْد is inflectional, incidental to the prefixion of the apocopative p. لم [404, 419]; (4) in II. 19. [754] is incorporative, incidental to the concurrence of two mobile likes. And the quiescence of the final and زِبَرُ زَيْد and زِبَرُ زَيْد is euphonic, for alleviation [697, 719, 720].

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

P. 775, l. 12. R (p. 201, ll. 9—12) also gives a list of modes, in which he alters the order adopted by IH, and followed by Kh and Fk; but arrives at the same total (eleven) by omitting Nos. 5 and 6, and inserting Nos. 12 and 13. In No. 12 he has "conversion of the Tanwin into | or ِ| or ُ"; but I have omitted "| or", because conversion of Tanwin into | is included by IH, Kh, and Fk in No. 4 (substitution of the ِ). The Fk (vol. II, p. 299), indeed, by some oversight of copyist or printer, omits substitution of the |: but that it was written, or at least intended to be written, by Fk is certain, (1) because his list, like that of Kh, is taken, almost verbatim, from the SH (pp. 72—78); (2) because his "eleven modes" are incomplete without this one; (3) because he afterwards discusses this "substitution" at length (p. 300,
P. 778, l. 2. "Says IA", probably in his commentary on the Tashil, since it is not to be found in his commentary on the Alfiya—ll. 7—9. When the ا pronounced with Tanwin is paused upon, the Tanwin, if it occur after Fat'hā, is changed into يا (IA), necessarily except in the dial. of Rabī'ā, and allowably in it, as Sn reports (MKB). The last three words refer to the extract from the Sn given in ll. 1—4.

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

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

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

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

P. 784, l. 17. Delete the "A," after "IX,"—l. 23. Delete the comma after ذ—l. 25. After "that" insert "it".
P. 785, l. 6. Put a colon, instead of the semi-colon, after "(Tsr)"—l. 14—18. The text of the R (p. 203) is corrupt here. I insert قرل before الشاطبي (rendering these words by "that Sht ... adds"), put 非 ه in the middle, and supply from قوم to كيم before 富 and before خم (p. 786, l. 7)—l. 20. Read "They"—l. 21. Read "And, in"—l. 23. The Kādī Abu-l-Abbās Ahmad Ibn 'Umar Ibn Shurayh alBaghdādī, the [celebrated (ITB) Shāfī (IAth)] Jurist, [the pattern of the Shāfī's, and the standard-bearer of jurisprudence (TH),] d. 306 (IAth, ITB, TH), aged 57 (IAth).

P. 786, l. 2. Read "their matrices, and ى". Cf. p. 1400, l. 24—p. 1401, l. 1—l. 7. Read ـب و بضف. ـب و بضف.

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

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

P. 791, l. 18. AsSarāt is the mountain of AlAzd, by reason whereof they are called "[Azd of] AsSarāt" (MDh). The mountain of AsSarāt is the boundary between Tihāma and Najd. It is the greatest of the mountains of the Arabs (Bk), and is named [by the Arabs (Bk)] "Hijāz" (Bk, MDh). But the only part of this mountain that is named "AsSarāt" is its back, which is called لسراط, as the back of the beast is called سراط (MDh).
(36A)

P. 792, l. 21. مَلِئُ الْكَرْبِيِّ (Jrb. 106, MASH. 77, MN. IV. 550): so in S’s version [adopted in M. 162, IV. 456, 1269, 1262, IA. 354, Aud. 235, A. IV. 268]; but in F’s version أَرَّكَ لَكَ الْكَرْبِيَّ [followed in R. 222, 233, and MN. IV. 549]. And, according to S’s version, مَلِئُ is in the acc. as a d.s. to the pron. of السُّمُّ, which is [latent] in إِسْلَٰحَبَا [p. 794, l. 9]; or as an ep. of a suppressed inf. n., i.e. مَلِئُ إِسْلَٰحَبَا الْكَرْبِيِّ meaning مَلِئُ إِسْلَٰحَبَا الْكَرْبِيِّ (MN). The J (p. 420), which makes مَلِئُ the second hemistich of the first verse, omitting the whole intermediate passage, says that مَلِئُ is ep. of جَدَّبَا, in which case also it is in the acc. But the editors of the M, IV, and IA all print مَلِئُ in the nom. I have given أَرَّكَ لَكَ الْكَرْبِيِّ here and on pp. 790, 794, 850. I cannot find this hemistich in the S, though the first verse لَقَدْ حَسِبَتْ أَلَّم appears in S. II. 308.

P. 793, ll. 11—15. Sulmī Ibni Rabī’a says

حَلَّتْ تَنْفَقُ عَرْبَةٌ فَأَحَلَّتْ فَلَجَّا وَأَهْلُكَ بَلَالْوَيْ فَأَحَلَّتْ

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

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

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

P. 798, l. 22. أَلْلَهُ يُخْرِجُ (Aud): but, if أَلْلَهُ were changed into إِنَّهُ, it would agree with the text of the Qur (Tsr). I have amended it accordingly.

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

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

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

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

Nizār

Rabī'a

Asad

Jadalā

Du'ūmī

Afsā

'Abd AlKais

(above)
I. 8. 'Anaza is [the progenitor of (N)] a clan of Rabi'a (IV, N) Ibn Nizār (IV)—l. 12. ُزُحْلَةٌ (M, IY) — l. 14. ُزُحْلَةَ (S, Mb)—l. 23. ُزُحْلَةَ (Mb).

P. 205, l. 6. I have not lighted upon the name of its Rājiz (MN) for which I am indebted to Nöldeke's Zur Grammatik (p. 14), is omitted in the A (vol. IV, p. 260, l. 2).

P. 206, l. 2. Probably the Nihāyat al-Ṭrūb by AH: perhaps the Nihāya fi-n-Nalw by IKhz (see HKh. VI. 398, 404)—l. 8. خَيْرَاتِ (S. II. 57, Mb. 236), meaning I have rewarded thee with good things (Jahn's Sibawaihi's Buch, vol. II, part II, p. 184). Good is double good (Lane, p. 3, col. 2). The analysis in MAR seems to require خَيْرَاتٌ as an incum. whose enunc. is ِبِانْدُخُرٍ (S): ُتَشْاءٌ (Mb). Mb's saying إِلَّا أَنْ تَرِيدُ is a mistake, it being only أَنْ تَرِيدُ (Mb) and, if it were as Mb says, the تَرِيدُ would be pronounced with Damm (Ahkh).

P. 208, l. 24—p. 209, l. 7. See Note on p. 200, ll. 16-17.

P. 209, l. 3. Read "nom. and"—ll. 19-20. ِبِانْدُخُرٍ and َوَرَثِي (Jahn in IV. 1275, l. 2), though pause requires quiescence of the final (see S. II. 312, ll. 13-14, and Jahn's Sibawaihi's Buch, vol. II, part I, p. 658).

P. 211, ll. 24-25. For can the future لا يَسْتَنْتَلَ بَعْدَ حُرُوفِ الْعَلَةُ سَائِكَةُ (R. 220, ll. 8-9) I read , as the context plainly requires.

P. 212, l. 2. ِهِنْيُ is a v. in the 1st pers. sing. [aor. ind.] from َهّنَا, aor. ِبِينَى, of [the conjg. of] صَرَبُ [482] (MAR). Cf. p. 813, ll. 17-18.
P. 814, l. 3. (Jahn in IY. 1276, l. 3); but I read with double و, corresponding to صي with double ي — l. 10. Probably the Sa'd of Tamim (Part I, p. 187. A): cf. "some of Tamim" in §. 694 (p. 1377, l. 3, from R. 208, l. 5). These Banu Sa'd would be kinsmen of the Banu Hanzala mentioned in that section (p. 1375)—l. 15. Read "Fawaimi"—ll. 21-23. like يَبَيَّنَي when a proper name (IA), i.e. the aor. of يَبَيَّنَي guarded, orig. يَبَيَّنَي [482, 699], the و being elided on account of its occurrence between its two enemies, the ي and Kasra. IA says "when a proper name" because the defective is only a n.; and its Tanwin is then for compensation, as in يَبَيَّنَي [18, 608], because يَبَيَّنَي is diptote on account of the quality of proper name and the measure of the v. (MKh). [Similarly] like يَبَيَّنَي when a proper name (A). This Tanwin disappears in the acc. يَبَيَّنَي or يَبَيَّنَي, like يَبَيَّنَي [18], upon restoration of the elided ي, for which it is a compensation in the nom. and gen. These are non-pausal forms; while the pausal are يَبَيَّنَي and يَبَيَّنَي in the nom. and gen. (ll. 24-25), and similarly in the acc. (p. 816, ll. 8-9, and p. 818, l. 25—p. 819, l. 3). In rhyme, however, يَبَيَّنَي and يَبَيَّنَي may occur in the acc., for يَبَيَّنَي and يَبَيَّنَي; and, by poetic license, in the gen., for يَبَيَّنَي and يَبَيَّنَي, because orig. يَبَيَّنَي and يَبَيَّنَي, like يَبَيَّنَي for يَبَيَّنَي (Part I, p. 21 A); but the | here is the | of unbinding; and must be distinguished from the | of طَاَّبِي (p. 816, l. 11), which is a subst. for the Tanwin of يَبَيَّنَي, as in | زَيَّد for | زَيَّد (pp. 290, 778, 1253).
P. 815, ll. 16-20. When ﺘُمُرْ is paused upon, the ﻋَدَد must be expressed, otherwise the ﻋَدَد would have to remain with a single ﺭَاء. (A, YS), vid. the ﺘُمُرْ (A); and that would be a mutilation of the word (A, YS). IUK says "If you say that this is entailed in the state of continuity also, I say that expression of the ﺘُمُرْ is not possible in continuity, because it would involve a combination of two quiescents; and farther that the Tanwin's remaining in continuity contains some reparation for the word (YS, Sn), contrary to pause" (Sn). But this apology for the supposed mutilation in ﺘُمُرْ, and, by parity of reasoning, in ﻋَدَد, is unnecessary, according to the Tsr's statement (ll. 8, 20) that the mutilation in pause would consist in leaving the word with a single quiescent ﺭَاء.; for in continuity the sole remaining ﺭَاء., vid. the ﺘُمُرْ and in ﻋَدَد and ﻋَدَد, respectively, is mobile.

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

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

P. 820, ll. 5—7. Although the Tanwin, which is the cause of the elision in continuity, disappears in pause—l. 20. Read "(Sn)"

25. Ma'kil Ibbara Dirar (MN) al-Ghafani, [a Convert (AKB),] who reached heathenism and Allaâlam, and died in the time of 'Uthmân (Is, AKB). See Part I, pp. 28A and 106A.
P. 821, l. 2. Read [said by Al'aini to be] addressing 'Abd Allah Ibn Ja'far Ibn Muhammad aṣṢādīk (MN). But this seems to be impossible, because 'Abd Allah's father Ja'far was born in 80 or 83, and died in 146 or 148 (Note on p. 1572, l. 22.)—l. 22. R (p. 205) here proceeds to give the substance of S's language (S. II. 317), not his actual words.

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

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

P. 824, l. 2. Lukaitz Ibn Afsa Ibn 'Abd alKais (IHb, AGh, MN, MAR) Ibn Afsa (IHb)—l. 3. A'ud says that Marjūm was so named because he contended with a man in boasting, before AnNu'mân, who said to him گُجُمُكَ بِالْأَطْرَافِ He has dispersed thee in thy nobility; while his [original name] was Labid (MN), [or] Shihāb Ibn 'Abd AlKais (ID). Ibn AlMu'allâ was an ancestor of AlJārud (Muḥkam of ISd, cited in ID. 201, note b), whose name was [Abu-lMundhir, or Abū Ghiyāth (AGh,Is), with ġ and َ, according to the corrected spelling (Is), or Abū 'Attāb (AGh,Is), with ġ and َ (Is), one of the two being, I fear, a mistranscription (AGh,) Bishr Ibn 'Amr Ibn Ḥanash Ibn [AlḤarist (AGh)] AlMu'allâ (ID) ......... Ibn Lukaitz [Note on l. 2] (AGh) al'Abdī (AGh, Is), of 'Abd AlKais [309] (AGh). MII says "AlJārud Ibn 'Amr Ibn Ḥanash came in, when he was a Christian, to the Prophet"; and then mentions his story. And his name is said to be other than that (Is). He received the cognomen القُدُسَائِيَّ the Destroyer because he made a raid upon Bakr Ibn Wā'il (AGh, Is) in [the days of] heathenism, and smote them, and destroyed them (AGh), and extirpated them: the poet says

فَدَسَنَاهُمُ بِالْخَيْلِ مِن كُلِّ جَانِبٍ • كَمَا جَرَّهُ الْجَارِودُ بِكُرْنَ بَن سِرْحُ لِ
Then we trampled them with the horses from every side, as AlJärūd destroyed Bakr Ibn Wā'il (Is). And he was the chief of 'Abd AlKaïs. He came in [to the Apostle of God (AGh)] in the year 10, in the last (Is) embassy of 'Abd AlKaïs; [and was converted to AlIslam, being r. Christian (AGh); ] and the Prophet rejoiced at his conversion (AGh, Is), and took him into favor (AGh). He was killed in the land of Persia (AGh, Is) in the year 21, during the Khilāfa of 'Umar (Is), having, it is said, been sent by [the Companion (Nw) Abū 'Abd Al llama (Nw, Is)] 'Uthmān Ibn Abī-l-'Āṣ [Ibn Bishr (Is) a.Thaţāfī (AGh, Is, IHa) a.Taţī (IHa), whom 'Umar had made governor of 'Umān and AlBalrān (Nw, Is) in the year 15 (Is),] to the coast of Persia, where he was killed (AGh) at [a place known as (AGh) 'Aţābat a.Tin, which then became called (Is) 'Aţābat alJärūd. And it is said that he was killed at Nahāwand with [the Commander of the army (ITB),] AnNu'mān Ibn Muţarrin (AGh, Is) alMuzānī, in the year 21 (ITB); or that he remained till the Khilāfa of 'Uthmān (Is). 'Uthmān Ibn Abī-l-'Āṣ died [at AlBasra (Is, IHa)] in the Khilāfa of Muţāwiya (Nw, Is, IHa) in 55, or, as it is said, 51 (Is).

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

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

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

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

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

P. 834, l. 17. AtTašānīk is a place in the territories of Ghašāfīn (Bk)—l. 18. Thikl is a place [mentioned] in the poetry of Zuhair (M1).

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

P. 836, l. 4. AlJiwa is a place in AṣṢammān (M1).
P. 337, ll. 9, 15. Read 'unambiguous," like ثامنت، "ambiguous," like برَت and ضَرَبُت، where the ت، if converted into د، might be mistaken for a pron. (Cf. p. 835, ll. 21-24).

P. 338, ll. 11-21. Case (2) is virtually a particular variety of case (1), because the ل is equivalent to a mobile letter—ll. 16. "in the position of the latter," because the د of feminization is generally preceded by a letter pronounced with Fathā, as in تَحَمَّة and قَلْمَة—ll. 18-19. The Tsr. 333 (MS. 792) has "and Fathā is on a par with the mobile letter"; but I have ventured to omit "Fathā," because what "is on a par with the mobile letter is" ل، not Fathā.

P. 339, l. 24. "it" here means the ك ل composed of the د of feminization and the ل substituted for Ta'win.

P. 340, l. 15. Read "Adhrī'a".

P. 341, l. 6. "Hamza [683]," as in كَسَّة and دَا رَب [683, 719, 723]—ll. 22. بَا لَ خَوْرَة (A. IV. 263). The ب is red. in the inch. [503], and is dropped in the Aud (Sn) and Fk—ll. 23. A's phrase "in the sayings of some of them" [ll. 19-20] suggests the idea that دَذَنَ الْعَم reported by Aṭṭabarānī in the Great and Middling [Encyclopaedias of Tradition], and elsewhere, from Ibn ‘Abbās; unless it be said that A is exclusively considering pause with the د; so says YS, [though not in his Gloss on the Fk] (Sn). The Tamyīs אֶת Tāyyib min al Khabīth [or Discrimination of the Good from the Bad] out of the Tradition that circulates upon the Tongues of the People, is an Abridgment, by 'Abd ArRahmān Ibn 'Ali ash Shaibānī ash Shāfi‘ī, known as Ad Dāibagh Az Zādi, d. 944, from
Al Maḥāsid al Ḥasanā [or the Fair Intent] upon many of the Traditions celebrated upon the Tongues, by Abū 'Abd Allāh Muhammad Ibn 'Abd ArRaḥmān asSakhāwī, d. 902 (HKh. II. 424, VI. 46). The learned authority (TH) Abū-1Kāsim Sulaimān Ibn Aḥmad alLakhmī (IKhn, MINR, TH) at Ṭabarānī (IKhn, MINR) ashShāmī (TH), the [trustworthy, long-lived (MINR)] Ḥāfiz (IKhn, MINR) of his time (IKhn), b. 260 (IKhn, TH) in the Ṭabarāiya of Syria (IKhn), d. 360 [in Lābahān (IKhn)] at the age of 100 years (IKhn, MINR, TH) and 10 months (TH). He was a pupil of Tr, and a master of IF (TM, Nos. 93, 6). He composed [delightful, profitable, extraordinary works; and, among them (IKhn),] the [three (IKhn)] Great, Middling, and Small Encyclopaedias (IKhn, TH) of Tradition (HKh. V. 629). Ṭabarāiya [Tiberias] is a small town overlooking the lake known by that name (MI). It is so named because it was built by Ṭabarî [Tiberius], king of the Romans [Bk].


P. 844, ll. 13, 20. Read ﴾.

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

P. 846, ll. 8-11. The ﻣ is so printed by Lees (K. 1343, 1326, 1504) in all three texts, and by Fleischer (B. II. 342) in the last alone—ll. 16-18. These are the Seven Readers (p. 24A)—l. 21. Read ﴾—l. 22. Put a comma, instead of a full-stop, after ﺎ.
P. 848, l. 19-20. See p. 940 (ll. 6-17)—ll. And إِنِّي لَكُنِي is also read, according to the o. f. (K, B) by Ubayy Ibn Ka'b (K). Abu-Mundhir, [so surnamed by the Apostle of God (Nw.),] or Abu-Tufail, [so surnamed by 'Umar Ibn AlKhattab (Nw.),] Ubayy Ibn Ka'b . . . Ibn Mu'awiya . . . Ibn AnNajjar, [whose name was Taim Allat, or, it is said Taim Allah, Ibn Tha'labah . . . . Ibn AlKhasraj alAkbar (the Elder) (Nw.),] alAnsari [alKhazraj (Nw. IHjr) anNajjar (Nw., Is) alMuawi alMadani (Nw.),] the Chief of the Readers, [whom 'Umar used to call"the Chief of the Muslims" (Nw, Is), one of the learned Companions (IHjr.),] d. [alMadina (Nw.)] in the year 19 (Nw, IHjr, Is), or 20 or 22 (Nw, Is), or before 30, which is said by ANI to be the true [date] (Nw), or in 30, which is the most trustworthy of the sayings (Is), or 32 (Nw, IHjr). I think that قُلُب in Nw. 142, l. 2, should be قُبَلَ, in which case "before" in "before 30" here and on p. 21A should be struck out.

P. 849, l. 11. Dele "679"—l. 12. The clause "according to some readings" qualifies "continuity", meaning that some Readers make no pause upon حسبينة and كتابة.

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

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

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

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

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

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

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

P. 860, l. 6. The KK among the Seven Readers were 'Āsim, Ḥamza, and Ks (p. 23A). B apparently means that Ibn 'Āmir and in continuity, and in pause, with elision of in either case; and that IAI is reported as doing the like; while Nāfi' agrees with them in reading and in pause, but not in eliding the in continuity. For nobody pauses upon a vowel.

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

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

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

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

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

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

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

وَلَقَدْ سَمِتْ مِنْ النَحْيَةِ وَطُولَا يَا َسَوْالُ هَذَا َالنَّاسِ كَيْفَ لَيْبَدِ

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

Houses of Umayya and Hāshim.

\[ \begin{array}{c}
\text{'Abd Manāf} \\
\text{Hāshim} \\
\text{Ummayya} \\
\text{'Abd AlMu'ttalib} \\
\text{Yasīd} \\
\text{Mu'āwiya} (r. 60-64) \\
\text{As Saffāb (First Khalifa of (r. 132-136) the House of Al'Abbās).} \\
\text{Yasīd} \quad \text{Marwān} \quad \text{Muhammad} \\
\text{Al Walīd} \quad \text{Sulaimān} \quad \text{Yasīd} \quad \text{Hāshām} \\
\text{Al Walīd} \quad \text{Yasīd} \quad \text{Hāshām} \\
\text{Al Walīd} \quad \text{Yasīd} \quad \text{Hāshām} \\
\text{Al Walīd} \quad \text{Yasīd} \quad \text{Hāshām} \\
\text{Al Walīd} \quad \text{Yasīd} \quad \text{Hāshām} \\
\text{Al Walīd} \quad \text{Yasīd} \quad \text{Hāshām} \\
\text{Al Walīd} \quad \text{Yasīd} \quad \text{Hāshām} \\
\text{Al Walīd} \quad \text{Yasīd} \quad \text{Hāshām} \\
\text{Al Walīd} \quad \text{Yasīd} \quad \text{Hāshām} \\
\text{Al Walīd} \quad \text{Yasīd} \quad \text{Hāshām} \\
\text{Al Walīd} \quad \text{Yasīd} \quad \text{Hāshām} \\
\text{Al Walīd} \quad \text{Yasīd} \quad \text{Hāshām} \\
\text{Al Walīd} \quad \text{Yasīd} \quad \text{Hāshām} \\
\text{Al Walīd} \quad \text{Yasīd} \quad \text{Hāshām} \\
\text{Al Walīd} \quad \text{Yasīd} \quad \text{Hāshām} \\
\end{array} \]

P. 877, ll. 18—19. A continuation of "contrary to the opinion of the KK" (l. 3). IHsh means that the notion that the Hamza is disj., being based upon the theory that \text{"īm} is a pl. on the measure of \text{f'ūl} is refuted by the fact that it has a var. \text{f'ūl}, whereas \text{f'ūl} has no var. \text{f'ūl}.
P. 873, l. 11—12. IV (p. 1290, l. 23), calls "indecl." because, being always in the nom., it has practically only one case, contrary to the perfectly decl., which has three cases; and to the imperfectly decl., which has two [17]. Strictly speaking, it is not "indecl.", i.e., uninf., because the Damma of its final is by reason of an op. [159], vid. inchoation [24]; and "aplastic" would be a more appropriate term.

P. 880, l. 8. Read ٢٧١ج— l. 12. My MS of the WIH has ٢٧١٣ learned for ٢٧١٤ standing; but this may be a mistranscription.


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

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

P. 895, l. 7. Cited by R [upon IH, in the chapter on the Verbs of
Praise and Blame,] to show that the annulling v. [24] is sometimes
prefixed to the particularized by praise or blame [469], whether the
particularized precede \( \text{بُلُغ} \) or \( \text{بُلُغ} \), as in the ex. [ \( \text{كَنَتْ فَعَلَ اللّٰهَ} \]
Thou wast such that most excellent was the man! (R)]; or follow [it],
as in this verse, orig. [ \( 
\text{لَنَعَّمُ الْبَلَدِ} \]
, the annuller being prefixed
to \( \text{لَنَعَّمُ الْبَلَدِ} \) [440], so that it becomes
\( \text{وَجَدَا} \) , where the pron. of the du.
is pro-ag. of \( \text{بُلُغ} \) , and [orig.] its 1st obj. : while \( 
\text{لَنَعَّمُ الْبَلَدِ} \) is the
correl. of the oath; and the oath and its correl. are in the position of the
second obj. [439]. And so is it parsed, according to the require-
ment of the [construction] preferred by R [and IHsh], making the
particularized an inch., and the prop. of praise or blame its enunc.
[472 (case 1, a)] (AKB) — l. 18. Or \( \text{لَنَعَّمُ} \) may be correl. of
[in as though it were furnished with two

\textit{corr.}: while \textit{IJ makes} \[\textit{لصاح} \textit{إذا} \textit{لم} \textit{ستهب} in the verse before it [594] \textit{(T)}, as it is made on p. 658.

P. 897, l. 17. Read \textit{"were"}.

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

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

Ibn Umail [a dim., both of them derived from \textit{حاب} \textit{(AKB).}] Ibn Asid [with Fath of the Hamza, and Kasr of the \textit{s} \textit{(AKB).}] Ibn Muḥārīb alMuḥārībī, a Kūfī poet, contemporary with the two dynasties, the Umayyā and the 'Abbāsī (KA, AKB)—l. 7. \textit{حب} \textit{(R, Persian ed., II. 285, MAE, AKB. IV. 228)}: \textit{حب} \textit{The love of lovers is etc.} (R, Indian eds., Jsh): \textit{حب} \textit{Suffices lovers their torment etc.} (KA. XIX. 150, AKB. III. 523).
The verse is from an ode by AlMu'ammal on a woman of the people of AlHira, called Hind, with whom he was in love (AKB)—Ibid. AFI relates in the KA that (AKB) AlMu'ammal saw in his sleep a man saying "Art thou he that swore God would not torment lovers, saying

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

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

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

P. 902, l. 5. Cited by S [653] with the words

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

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

P. 906, l. 4. Z here does not call the and الت "preps." because the الت is only a subst. for ب, and the الت for الت; so that they are not original. But in '98 (p. 292) he reckons them among the preps.—ll. 18 to use a p. peculiar to the oath, or to certain

P. 907, l. 8. Read "504" for "508"—l. 11. By Umayya Ibn Abi 'A'idh (S, IX), or Abû Dhu'ayb, or AlFaqîl Ibn Al'Abbâs al'Hudhali [below] (IX). This ode is attributed by Skr to Abû Dhu'ayb al'Hudhali; by ABHlw to Mâlik Ibn Khâlid al'Khunâ'î, of Khunâ'î Ibn Sa'd Ibn Hudhail; and by others to Umayya Ibn Abî 'A'idh al'Hudhali (AKB). In the DH (p. 148) it is ascribed to Malik Ibn Khâlid al'Khunâ'î; and the first hemistic is given as

\[
\text{يا مي أني أني يعمر لب يام دو حكمو}
\]

O Mayya, a possessor of round white blotches on his legs (meaning a mountain-goat) shall not baffle the days [Note on p. 902, l. 5]. I can find no information about (1) 'Abd Manâîf Ibn Rib' al'Hudhali al'Jurabi has been mentioned in Part I, pp. 776, 122A: (2) AlFaqîl Ibn Al'Abbâs al'Laiîhî [above]; but Abû Umayya AlFaqîl Ibn Al'Abbâs al'Lahabi, a Hâshimi on both sides, his mother being daughter of Al'Abbâs Ibn 'Abd AlMu'tâlib Ibn Hâshim, and his father being son of 'Utba Ibn Abî Lahab 'Abd Al'Uzzâ Ibn 'Abd AlMu'tâlib, has been mentioned in Part I, pp. 1527, 194A; and perhaps Jahn has printed المي in IX. 1297, l. 2, by mistake for المي (See KA. XV. 2).

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

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

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

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

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

Saba [214]

<table>
<thead>
<tr>
<th>Ḥimyar</th>
<th>Kahlān</th>
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<tbody>
<tr>
<td>Zaid</td>
<td>Mālik</td>
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<tr>
<td>AlKhiyār</td>
<td></td>
</tr>
<tr>
<td>Rabi'a</td>
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</tbody>
</table>

Ansala, cognominated Hamdān.
P. 920, l. 12-22. Therefore ِن is governed in the gen., (1) according to Kh, by ِر as a subst. for ﯽ, because the subst. for a prep. is a prep.; (2) according to R and IAsh, by ِض understood—l. 21. Read "552"—l. 22. "invariability" means "irreplaceability by a subst."

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

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

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

P. 924, l. 2. Abū Jahl, the Enemy of God, the Pharoeah of this people, 'Amr Ibn Hishām Ibn AlMughīra alKuraishi alMakθūmī, was killed on the day of Badr, in the second year of the Hijra, while an unbeliever. And it is [recorded] in the Books of the [Prophet's] Institutes that the Apostle of God, when he saw him killed, said "The Pharoeah of this people has been killed." Abū Jahl used to be surnamed "Abu-I Ḥakam" in heathenism; but the Apostle of God named him "Abū Jahl" (Nw 686, 428). Abū Jahl was killed when he was 70 years old (LM. 49)—l. 8. "ambiguity", i.e. confusion between interrogation and enunciation (p. 1003)—l. 9. "heaviness" of two consecutive Hamzas sounded true (pp. 963, 883, ll. 16-18)—l. 22. I.e., prolong the interrog. 1 by converting the conj. Hamza after it into an 1 of prolongation (see p. 1004).

P. 927, l. 14. "the acc.", because _holder , being an adv., is in the place of an acc.

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

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

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

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

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

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

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

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

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*I read $\text{\`}\text{\`}\text{\`}\text{\`}\text{\`}\text{\`}\text{\`}\text{\`}\text{\`}\text{\`}$ instead of $\text{\`}\text{\`}\text{\`}\text{\`}\text{\`}\text{\`}\text{\`}\text{\`}\text{\`}\text{\`}$, which appears in both ed. of the IKn (p. 37, l. 24, and p. 108, l. 19).
permissible, or more obvious than it. Then IJṣr says “And by ‘agrees’ with one of the [‘Uthmānī] Codices” [above] we mean ‘is found in one of them, not in others,’ like the reading of Ibn ʿAmīr III. 181. And with books, and with the enlightening Scripture with expression of ب in both, which is found in the Syrian Codex; and like the reading of Ibn Kathīr IX. 101. From beneath which flow streams, with addition of مِن، which is found in the Meccan Codex: whereas, if it be not [found] in any of the ‘Uthmānī Codices, it is anomalous, because of its variation from the authorized transcription. And by our saying ‘though only by assumption’ [above] we mean ‘though only constructively,’ like ملك يوم القيامة I. 3. [1], which is written in all [the Codices] without ٌ; so that the reading with elision [of ] constructively agrees with the Codices, because [in them] the ٌ is elided in writing for abridgment. And Mkk says that what is transmitted in the Kūr is of three kinds, (1) a kind that is read [in public worship], and whose denier is chargeable with blasphemy, vid. what is transmitted by trustworthy persons, and agrees with [the rules of] Arabic, and with the orthography of the Codex: (2) a kind that is correctly transmitted from single authorities, and is sound in Arabic, but differs in form from the orthography [of the Codex]: which [kind] is accepted, though it is not read [in public worship], nor is its denier chargeable with blasphemy: (3) a kind that is transmitted by a trustworthy person, but is unaccountable in Arabic; or that is transmitted by an untrustworthy person: which [kind] is not accepted, even though it agree with the orthography of the Codex. Esq. of the first [kind],” says IJṣr, “are numerous, like ملك 1. 3. and [above]: esq. of the second are the reading of ʿUbayy and ʿAbd Allāh.
Every good ship [149], and the like; but the learned," says he, "differ about the reading of that [kind in public worship], it being disallowed by most: exs. of what is transmitted by an untrustworthy person are numerous, like the Reading attributed to AHf, which has been collected by Khz [below], whence 

XXXV. 28. [God honoreth, of His servants, only the learned (K, B)] with اللّه! in the nom., and لّه! in the acc., [so read by 'Umar Ibn 'Abd Al'Aziz, and transmitted from AHf (K);] whereas DK and many have written that this book is apocryphal, having no authenticity: and exs. of what is transmitted by a trustworthy person, but is unaccountable in Arabic, are few, hardly to be found; though a version VII. 9. [714] with Hamza, emanating from نَفْت [683], is held by some to be an instance of it. And," says he "there remains a fourth kind, also rejected, vid. that which agrees with [the rules of] Arabic, and the [authorized] transcription, but is not transmitted at all; and this is more worthy of rejection, and more rigorously disallowed; while he that ventures upon it commits a great enormity. And hence reading by loose analogy, which has no principle to be referred to, nor any reliable support for the pronunciation, is disallowed. But," says he, "as for what has such a principle, it is a case where one is brought to accept analogy, like the incorporation of [ل into ل in] V. 26. [16] by analogy to V. 28. He said, My Lord [750], and similar instances which contravene no precept or principle; and, by common consent, it is not rejected, notwithstanding that it is very rare." IJzr has made a most thorough examination of this subject, [here necessarily much condensed,] from which it is clear to me that readings are of various sorts:— (1) canonical, vid. that which a multitude [of Readers], whose—
concurrency in falsehood is not possible, have transmitted from their like; [and so forth] to the end; and most of the کار is like that: (2) well-known, vid. that which rests on sound authority, but does not reach the degree of canonicity; and which agrees with [the rules of] Arabic, and with the [authorized] transcription; and is well-known among Readers, and not reckoned by them to be a blunder or anomaly; and is read [in public worship], according to what is mentioned by IJmar, and implied by the foregoing language of ḤSh [or rather Mkk]: a typical instance of it is what is reported from the Seven by some of the Reporters, not by others; and ṣūṣ of that are numerous, like those of the preceding [sort]: (3) singular, vid. that which rests on sound authority, but differs from the [authorized] transcription, or from [the rules of] Arabic; or is not so well-known as the [sort last] mentioned, nor is read [in public worship]: whence جـٓرُح with Դamm of the جـٓرُح, which is transmitted from "A'isha as read by the Prophet in لVI. 88. [598] (IKN); and is read by ḤB, who says that جـٓرُح here means mercy (K): (4) anomalous, vid. that which does not rest on sound authority; whence the reading [of ḤHf (K)] ملَّك نِـمَـو (أـْدِينِـي) I. 3. He ruleth [matters on (K)] the day of requital [I], with ملَّك in the form of the pret. [v. (K, B)], and مـٓي in the acc.: (5) apocryphal, like the "Reading" of گخز [above]. And there appears to me to be a sixth [sort], which resembles the "interpolated" among the sorts of Tradition, vid. that which is added to a reading by way of exposition, like [ءـٓرِمـٓي] the reading of Sa'd Ibn Abi Waqqas [below] َفَبَذَأَهُ أَمَرَأَ يَا أَخَ أَمَرَ أَخَتٍ IV. 15. And he hath a brother or sister by a mother (IKN), and [حـٓمـٓي] the reading of Ubayy
And etc. by the same mother (K). Abū Ishāk Sa'd Ibn Abī Waḳḳās [above] Mālik [al-Kurashi az-Zuhrī (Nw, Is, Syt) al-Makki al-Madāni, called the Cavalier of Allāh (Nw)], d. [51 or 54 or (Nw, Is)] 55 (IKb, Nw, Is, Syt) or 56 or 57 (Nw, Is, Syt) or 58 (Nw, Is), aged [80 odd years or (IKb.)] 70 odd years (IKb, Syt). He became a Muslim early, after four, or, it is said, six [earlier converts], when he was 17 years old (Nw); [but] he used to say "I became a Muslim when I was 19 years old" (IKb). [On his conversion see Sīr. 162, Lm. 18, and TKh. I. 286.] The Apostle of God said "Gabriel taught me to read [the Kur] in one mode: then I importuned him, and ceased not asking him for more, and receiving more from him, until he reached Seven Modes" [above] . . . . . . . . . . . . . "Urwa Ibn Az-Zubair is said to have related that [Abū 'Abd Ar-Rahlīn, or Abū 'Uthmān 'Nw),] Al-Miswar Ibn Makhrama [al-Kurashi az-Zuhrī', b. 2, d. 64 or 73 (Nw),] and 'Abd Ar-Rā'mān Ibn 'Abd [a prophetic (Is)] al-Kārī, [confederate of the Banū Zuhra, said by Wkd now to be a Companion, and now to be one of the great Followers among the inhabitants of Al-Madīna, d. 80 or 88, at the age of 78 (Is'),] told him that they heard 'Umar Ibn Al-Khaṭṭāb say "I heard Hishām Ibn Ḥakīm [below] recite the Chapter of Discrimination in the lifetime of the Apostle of God. Then I listened to his recitation, and lo! he was reciting in many modes wherein the Apostle of God had not taught me to recite it; and I wellnigh assaulted him in the prayer. But I took patience until he had pronounced the benediction. Then I struck him with his cloak on the external notch, and said 'Who taught thee to recite this Chapter that I have heard thee recite?' He said 'The Apostle of God taught me to recite it.' Then said I 'Thou hast lied, for the Apostle of God has taught me to recite it differently from what thou hast recited'; and I took him away, leading him to the Apostle of God; and said 'Verily I heard this [man]
recite the Chapter of Discrimination in modes wherein thou hast not taught me to recite it. Then said the Apostle of God 'Release him: recite, O Hishām.' And he recited to him as I had heard him recite. Then said the Apostle of God 'So was it revealed;' and afterwards he said 'Recite, O 'Umar;' and I recited as he had taught me to recite. Then said the Apostle of God 'So was it revealed: verily this Qur'ān was revealed in Seven Modes; then recite what is easy thereof.'" (SB).

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

P. 938, ll. 2-3. ُالس and ُفِر are so written, instead of ُفس and ُفر, to show that the Hamza is between Hamza and | —ll. 6-7. See note on p. 932, l. 5—l. 23. Read "ُفرً", diptote as a proper name made fem. with ُ الثلاث [18]—ibid. ُفر (S. II. 171, l. 20): ُفر، the wide place (IX. 1306, ll. 16-17).

* For ُفر (SB. III. 395, l. 4) I read ُفر as evidently required by the context.
P. 939, 1. 2. ُجِیْلُ (SH. 105, l. 5); but, being a generic proper name for the she-hyena, it is diptote as a tril. fem. proper name mobile in the medial, like ُسَفَرُ [18].

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

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

P. 942, l. 22. ُعَلَّدُ in Lane (p. 1238, col. 1, l. 36) should be ُعَلَّدُ with conj. Hamza before the mobile ُلٍ, in order that ُعَلَّدُ with conj. Hamza before the mobile ُسَمٍ may be comparable with it. See p. 962, ll. 10-12.

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

P. 944, l. 3. For "[above]" read "read"—ll. 6-8. But not with reduplication, because the letter paused upon is ُبٍ or ُجٍ, and is also immediately after quiescence (pp. 789-90, conditions b, c, e)—l. 13. After "reduplication" the R (p. 281, ll. 6-7) adds "in the second [case]", which I have omitted, because reduplication is not allowable in the first case also, i. e., in ُشَيٍ and ُسَفٍ, since the letter paused upon is ُبٍ and ُجٍ, respectively. See last note.
P. 946, ll. 9-10. "these varieties", i.e., Raum after the well-known between, and quiescence after conversion into 1.

P. 951, l. 6. He said this when Maslama Ibn 'Abd AlMalik [after killing Yazid Ibn AlMuhallab (Mb)] was removed from [the government of] Al'Irāk (Mb, IY) in 102 (Tr, IAth), because the Khalīfa had need of him near [the Court], and 'Umar Ibn Hubaira became governor [in his stead] (Mb)—Ibid. He means "The mules" of the post (Am)—l. 7. The Amīr Abū Shākir, or Abū Sa'id, or Abu-Lasbagh, Maslama Ibn AlKhalifa 'Abd AlMalik Ibn Marwān [alUmaywī (IHjr), governor of Al'Irāk for some months (IKb) in 102 (Tr, IAth)], d. 120 or 122 (ITB)—Ibid. The Maslama mentioned used to prevent Fāzāra from grazing [their camels]. And, when he journeyed to Syria from Al'Irāk, the poet proclaimed to them to graze their camels (N). Read "Fāzāra" in the text—l. 8. According to Am (Sibawehi's Buch, vol. II, part II, p. 265), the poet means, by this maldecition, to express a malicious wish that the Banū Fāzāra may not profit by the appointment of their clansman 'Umar (erroneously printed γ.) Ibn Hubaira [below] to the governorship of Al'Irāk in succession to Maslama—Ibid. Abū-Muthana 'Umar Ibn Hubaira alFāzārī was appointed governor of the two 'Irākā [in 102 (Tr, IAth)] by [the Khalīfa Abū Khālid (ITB)] Yazid Ibn 'Abd AlMalik [alKuraishi alUmaywī adDimashkī, b. 71 or 72, c. 101, d. 105 (ITB)], and dismissed by Hishām Ibn 'Abd AlMalik [in 106 (ITB)]. He died in Syria (IKb, pp. 185, 208), shortly after his dismissal (ITB)—l. 9. 2 because (S, AKB): 2 since (R). Another verse of the same poem is given in Part I, p. 673, l. 1. (see Note on l. 2 in p. 104A). S makes it the next, but AKB the next but three—ll. 16-17. See Note on Part I, p. 1189, l. 2 (p. 173A) —ll. 20, 23. Nothing turns on the variations of ḍις. in the čcn. given by S here and on p. 952, ll. 1-2. His argument is that, since 5
and in the last two verses are not dial. vars., they must be unusual alleviations of Hamza. Then he adds that he has heard of , aor. as a dial. var. of , aor. (p. 952, ll. 1-2). If, however, this be, as Z and B say, the dial. of Kurash, then may be a dial. var., the poet being a Kurashi: but not , Hassan being an Ansari of AlKhazraj; unless he be supposed, as a close adherent, and active partisan, of the Prophet, and one of his Bards (Part I, p. 100 A, ll. 2—3), to have here adopted the dial. of the Prophet's tribe.

P. 952, l. 12. Satirizing [Abu Mu'arrif (KA)] 'Abd ArRahman Ibn AlHakam Ibn Abi-l-'As Ibn Umayya (Mb, IV) Ibn 'Abd Shams (Mb) Ibn 'Abd Manaf, an Islami poet, mediocre in quality among the poets of his time (KA).

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

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

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

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

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

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

P. 963, l. 3. "[of the Hamza] in it," i.e. of the second Hamza in حذاء الب لة —ll. 7—8. In R. 285, l. 11, between رنی and
I insert 

as plainly required by the context, and by the words of IH \( \text{ذَلَّلَ} \) \( \text{(SH. 109)}, \) on which R is here commenting—l. 22. On the reason for treating the subject of §. 659 out of its proper place, which is under the two Hamzas, see p. 958 (ll. 14—15).

P. 964, l. 2. The extract here beginning from the Aud (p. 249, l. 4) follows “(2) the two Hamzas concurring in a [single (Tsr)] word” in §. 655 (p. 1287, ll. 23-24)—ll. 17—20. See SB. I. 84.

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

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

P. 968, l. 21. Read “(Tsr)”.

P. 969, ll. 4, 9, 13. For ٌ ٌ , Dieterici prints ٌ (IA. 368, ll. 1, 2), dropping Tanwin in all three for no apparent reason; while De Sacy prints ٌ ٌ (Commentaire sur-l’Alfiyya, p. 234), dropping Tanwin in the first. But R, by giving the fem. as ٌ , like ٌ [272], makes ٌ triptote, its final being an l of coordination, as in لى ٌ , not of feminisation, as in ٌ لى سلٌ ; and A, by giving the acc. as ٌ and ٌ , also makes ٌ and ٌ triptote—l. 19. “like ٌ (IA)”, with Ḍamm of the ٌ, and Kasr of the ٌ, act. part. from ٌ i. q. لفٌ , which is on its model, is defective (MKh). If
from 

, it is alleviated, for 

, like 

, for 

; but it may be from 

. con

ferred, bestowed.

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

P. 971, l. 12. Read "[and]"—ll. 20-21. 'Āśim, Ḥamza, and Ks are the three Kūfi Readers among the Seven (pp. 23A, 24A). On KhA, who is here reckoned as a Kūfi, see Preface (p. IX); and, on AlA'mash, p. 23A—l. 21. Abu-Ḥasan Rauḥ Ibn 'Abd AlMuʾmin alHudhali, their freedman, alBāṣrī, the Reader, d. 233 (IHjr), [or] 234 (ITB)—l. 22. Yaʾkūb [p. 23A] is one of the Ten Readers (IKhn, MAB, ITB); and is the Eighth Reader (IKhn). He read under [Abu-lMundhir (MINR, IHjr, BW)] Sallām Ibn Sulaimān [alMuzani alBāṣrī (MINR, IHjr), denizen of AlKūfa (IHjr), the Reader and Grammician, d. 171 (IHjr, BW)], who read [at AlKūfa (MINR)] under ‘Āśim Ibn Abī-nNajīd [p. 23A], who read under Abū 'Abd ArRaḥmān asSulami [Part I, p. 124A, and Part III, p. 22A], who read under 'Ali Ibn Abī Ṭālīb [p. 21A], who read under the Apostle of God (IKhn, MAB). Both IKhn (No. 835) and AF (MAB. II. 29) have "Sallām Ibn Sulaimān atTawīl": but Sallām atTawīl, i. e., Abū Sulaimān Sallām Ibn Sulaim, or Ibn Muslim, atTamīmī asSaʿdī alKhurāsānī, afterwards alMadāʾīnā, the Traditionist, called atTawīl, d. 177, was a different person from Sallām Ibn Sulaimān (see MINR. I. 357, IHjr. 106), though the two seem to have been sometimes confounded (see MINR. I. 358, l. 16).

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

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

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

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

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

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

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

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

Ḥimyar Ibn Saba

Mālik

'Āmir

Duhmān

Yahṣub

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


P. 983, l. 9. After "[656, 663, 669]" put a full stop—ll. 23, 25. Derenbourg prints چ ج and چ ڕ ک ێ (S. II. 172, l. 13); but Jahn چ ج (for چ ج ) and چ ڕ ک ێ (IY. 1315, l. 7), correctly, because the first is alleviated in the same way as the single mobile Hamza (p. 985, ll. 5—9), i.e., by the well-known betwixt-and-between here, as in ڕ س and ڕ س (p. 938, ll. 2, 4), since it is preceded by ۸ ; though in the case of XLVII.
20., where the vowels of the two Hamzas are of the same kind. IAl allows elision (p. 985, ll. 18—22).

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

P. 989, l. 2. Read "[the"]—l. l.—p. 990, l. 3. Khl asserts that Fatḥa, Kasra, and Ḍamma are *augs.* , which are affixed to the letter in order that it may become pronounceable, the [original] formation being the quiescent, in which there is no augment. For Fatḥa is part of ١١, Kasra part of ١١١, and Ḍamma part of ١١١١; so that each is an instance of what I have mentioned to you (S. II. 342, ll. 21—24). Cf. p. 786, l. 2, with my Note thereon; and p. 1400, l. 24—p. 1401, l. 1. The clause "For Fatḥa . . . to you" seems to be intended as an answer to the objection that "augs." [671] are consonants, not vowels.

P. 990, ll. 15—19. For "combination" in l. 18 read "concurrence". Since "such [a concurrence] occurs only in the *dim.*", where the first quiescent is ١١, the words "羟 or" in ll. 16-17 would be superfluous but for the ex. from ١١١ given below. As for *ملوپ* [731], which is not in the *dim.*, the concurrence in it is produced by incorporation proper to Readers, not by incorporation proper to etymology (p. 1672), which is the kind of incorporation that R is here considering, as is clear from the words "together with the [letter that it is] incorporated into" (p. 991, ll. 11—12).

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

P. 994, l. 21. Read ُذَهَجُوْرَيَ.

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

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

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

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

P. 1002, l. 25. Abū ‘Uthmān ‘Amr Ibn ‘Ubaid Ibn Bāb [at-Tawīmī, their freedman, al-Bāṣrī (Ihjr)], the celebrated Theologian and Ascetic and the Master of the Mu’tazila in his time, b. 80, d. 144, or, it is said, 142 or 143 or 148 (IKhm). He was freedman of the Banu-l’Adawīya, of the Banū Mālik Ibn Ḥanzāla (Mb). The Banu-l’Adawīya, so styled after their mother, are [the clans of] Zaid Ibn Mālik Ibn Ḥanzāla, Ṣadāyy Ibn Mālik Ibn Ḥanzāla, and Yarbu‘ Ibn Mālik Ibn Ḥanzāla (IKb). For the pedigree of Ḥanzāla see Part I, p. 187A.

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

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

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

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

P. 1008, ll. 8—9. I. e. َسُلَفُقُهُمُ They [masc.] shall assuredly become Muslims, and Thou َسُلَفُقُهُمْ. Thou [fem.] shall assuredly become a Muslima—l. 9. For “n.” read َن in—l. 44. This َنْفُعِلْنِ َنْفُعِلْنَ, which is َنْفُعِلْنِ َنْفُعِلْنَ [405], the َل, vid. the َل of َنْفُعِلْنِ َنْفُعِلْنَ [404], being elided, while the َل retained is the pron. of the pl. masc., and the َن the sign of the ind. [below], which is elided in the subj. and apoc. َنْفُعِلْنِ َنْفُعِلْنَ [405], must be distinguished from َنْفُعِلْنِ َنْفُعِلْنِ [405], the َل, i. e. the َل, being retained, while the َن is the pron. of the pl. fem., which remains in the subj. and apoc. َنْفُعِلْنِ َنْفُعِلْنِ [402, 406]. The assertion in Wright’s Arabic Grammar (3rd ed., vol. I, p. 55), that َوُلُفْظُ is one of the “Suffixed Pronouns, expressing the Nominative,” is inaccurate, being true only of the َل, not of the Damma, which belongs to the َل, or, if that be elided, as here, to the َخ, of the v. ; nor of the َن pronounced with Fath, which is the sign of the ind. [above], as is plain from its elision in the subj. and apoc., there being no reason why the ag.
should be partially suppressed [21] in consequence of a change of mood in the v.,

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

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

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

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

P. 1014, ll. 24—25. The reason why the sign of the ind. may occur after its ag., i.e. the ل, or ال, is that the attached nom. pron. is like part [of the v.], especially when it is unil., and above all when those letters are letters of prolongation and softness, with which the word is like مَسْكَين, مَسْكَين, and مَسْكَين (R. II. 186 on ИI upon the Inflection of the Aorist).

P. 1015, ll. 13, 14. حَبِلَ and حَبِلَ are given as prep. because it is in the state of prefixion that the confusion of the du. with the sing. might occur, in consequence of elision of the ن [228].
P. 1016, l. 10. He means [du. of ُخَطَّةُ thin] ; but elides the ٥ from desire of alleviation [228] : or, it is said, he means ٥خَطَّةٌ ; and then restores the ] that was dropped on account of the combination of two quiescents in the sing., since [in the du.] the ٥ becomes mobile (Jh).

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

P. 1018, ll. 3, 12. Lane (p. 255, col. 3) prints "٥ٖلَمْ [I did not care for him, or it]", evidently supposing the ٥ to be a pron.—ll. 13-14. "because . . . . mobile". See p. 720 (ll. 7-9)—ll. 18-20. This passage in the SH (p. 67) comes immediately after the rule laid down by IH (p. 1016, ll. 11-15). See Note on p. 1020 (ll. 9-14)—l. 21. Read "(Jrb)),”.

P. 1019, l. 23. ٥٤لل (R. 189, l. 19), an obvious mistake—ll. "by alleviation" of the Hamza in ٥٠أ, the vowel of which, vid. Fathâ [668], is transferred to the preceding quiescent, i. e. ٥; not by elision of the Hamza [669], and mobilization of the first quiescent, vid. ٥, which would then be pronounced with Kasr [664].

P. 1020, l. 7. ٥٤لل (R. 189, l. l.), which I cannot find in the Kur. Perhaps we should read ٥٤لل for ٥٤لل. XVII. 75 [465]. Cf. p. 1046 (ll. 1-4)—ll. 9-14. "except . . . . Tamîm". This passage in the SH (pp. 67-68) is a continuation of the two preceding passages give in p. 1016, ll. 11-15, and p. 1018, ll. 18-20; and states an exception to the rule on p. 1016, the corollary of p. 1018 being interposed by IH between the rule and its exception.
P. 1024, l. 1. Read َلاٍّ—l. 2. Read "Sulaimā"—ll. 18-19.
"nor any mobilization on account of such", i. e., of a concurrence of two quiescents, since the ٣ of the pron. is orig. mobile, contrary to the ٣ of silence.

P. 1026, l. 6. There are two ways of accounting for ٣ (p. 787, l. 18—p. 788, l. 4); and IH here means the second—l. 9. By "people of Makka" (٣٧٥٣٧٥٣ in Jrb. 90, l. 14, and MASH. 68, note 4) is probably meant "school of [Readers at] Makka" (pp. 22A—23A)—ll. 9-10. The words "the reading . . . . after it" do not refer to ٣ in XXXVII. 172, where no one would read ٣٧٣, since the next letter (٣) is quiescent; but to cases where the pron. containing the ٣ is followed by a mobile (Part I, pp. 527-8), as in the reading of Ibn Kathir, the representative of the school of Makka among the Seven, in L. 6, 7. [161, 498].

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

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

P. 1032, ll. 9, 10. "more", i. e. having no independent signification, contrary to the ٣ when a pron.—l. 18. "has been elided" after conversion into ٣٣ (p. 1558, l. 4, and p. 6, ll. 20-23).

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

P. 1035, ll. 5-6. "as ٣٠ . . . . . . and ٣٠." The Kasra is not marked in the SH (p. 69, l. 2), because IH is mentioning only the variations from Kasra, for which reason I have substituted "besides"
for "and" in the extract from Jrb (p. 91, l. 7, of my MS) given in l. 4.

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

P. 1038, l. 1. IH wrote a commentary on the SH, and one on the M. The former seems to be here meant. For Jrb's allowance of Damm see p. 1035, ll. 21—22; and for other opinions see §. 731 (p. 1699)—l. 14. Akh heard some folk of the Banū 'Ukāil say خَذْتَ and خَذَتْ with Kasr (M)—Ibid. "Th". The SH (p. 69, l. 4), and the text of the SH lithographed in the R (p. 192, l. 17), have "Taghlib" for "Thā'lab"; and an interlinear comment on the former work explains it as "Taghlib Ibn Wā'il Ibn Kāsit, progenitor of a tribe": but Jrb (p. 191, l. 13) has "Thā'lab", which R's remarks (p. 1039, ll. 12—16) show that he also must have read in the SH—l. 20. "[161]". See Part I, p. 524, l. 21—p. 525, l. 7.


P. 1041, l. 2. The Follower (Nw) Abū Bakr Ayyūb Ibn Abī Tamīma Kaisān [al'Anāzī, or, it is said, alJuhānī, their freedman (Nw),] alBaṣrī asSakhtiyānī, [an early Jurist and Devotee (Ihjr),] d. 131 (Nw, Ihjr), or, it is said, 129 (IAth), at age of 65 (Ihjr), [or] 63 (IKh, IAth). AsSakhtiyānī (Nw, Ihjr), with Fath of the undotted س (Ihjr), so called, say LAB and others, because he used to sell سَكْتِيَّانَ [below] in AlBaṣrā (Nw).—AsSikhtiyānī (IY, LL), with Kasr of its initial, a rel. n. from the manufacture and sale, of سَكْتِيَّانَ [below], which are sheepskins (LL). سَكْتِيَّانَ [above], also pronounced 12
with Fath [of the ١] is [goat's skin, when tanned, an arabicized word; and (KF)] a country, whence (KF, MAR). He was freedman of the Banû 'Ammâr Ibn Shaddâd; and, 'Ammâr having been freedman of 'Anazâ, was freedman of a freedman (IKb). I read for إِبِي اِبِرَاحِيم in R. 185, l. 3, and for اِبِي اِبِرَاحِيم in MAR, note 1; and التَّمَيَّز for التَّمَيَّز, respectively, in Nw. 170, l. 14, edited by Wüstenfeld—Ibid. Read "asSikhtiyâni"—ll. 13—14. "the two quiescents," i.e. ١ and the incorporated م—l. 15. ١٠ُ. in Lane (p. 463, col. 1, l. 5) should be ١٠ُ ـ ١٠ُ, as here.

P. 1042, l. 3. For "664" read "663," referring to p. 1016 (ll. 11—25)—ll. 4—6. Fatha, being part of ١ (pp. 1400—1401), is here said to proceed from the same outlet as its matrix (p. 786, l. 2, and note), which outlet is approximately the same as that of Hamza, both being from the throat—l. 10.

وَلَكَ أُمَّيْهَا، يَتَّقُلاذُكُمْ، أُفَرَقَتْ

O maid of Dârim, in the low-lying tracts of the sands mixed with stones and earth (M, IY on §. 683). Dârim was [the cognomen of] Bahr Ibn Mâlik Ibn Hânazâla, progenitor of a clan of Tâmîm (KF). Broch (M. 172) prints المشتاقی (see p. 1227, l. 22—p. 1228, l. 7). This verse is cited here merely to exemplify the pronunciation of the Hamza with another vowel than Fatâ; not the conversion of ١ into Hamza before an incorporated quiescent, as in (p. 1040, l. 22, p. 1041, l. 1), because the ق is not incorporated.

The ١ is converted into Hamza in المشتاقی simply for the sake of the metre, not for escape from the heaviness of two consecutive quiescents, because المشتاقی, like المشتاقی (p. 993, l. 11), is an instance of the
lightest, and least objectionable, concurrence of two quiescents (p. 990, ll. 3-8, and p. 992, ll. 4-8).

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

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

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

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

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

P. 1052, l. 6. "like the expressed". See IX. 1339, l. 3, where كَالثَّابِثَةٍ should be كَالثَّابِتَةٍ in Jrb (p. 92, l. l., of my MS, and MASH. 70, note 6).

P. 1053, l. 14. The words of the Msb, as here quoted by Sn, are (Sn. IV. 339, l. 18). If this quotation of them be correct, then their rendering by Lane (p. 262, col. 1) "and a change [of a vowel] in a case of this kind is rare" evidently misses the author’s point, that, if the o. f. be بَذَوْتُ, the only alteration in the derivation of بَذَوْتُ from it is change of ت into ت ت; whereas, if the o. f. be بَذَوْتُ, there are two more alterations, change of the first vowel from Fath to Kasr, and of the second consonant from mobility to quiescence.
P. 1061, ll. 2-3. Jrb (p. 93 of my MS, ll. 4-6.) gives the same reasons as above, drawn from the forms of the broken \(\text{ذُنُو} \), \(\text{ذُنُو} \), and \(\text{ذُنُو} \)—l. 21. "has been mentioned". A. IV. 339, l. 23, has "will be mentioned," because it discusses \(\text{ذُنُو} \) before \(\text{ذُنُو} \).

P. 1062, l. 16. [pronounced \(\text{ذُنُو} \)] with the vowel of the Hamza of \(\text{ذُنُو} \) transferred to the \(\text{ذُنُو} \) (Sn)—l. 18.
[pronounced كَلَّنْضِفْ ] with the vowel [of the Hamza] of مُضِفْ transferred to the Tanwin of مُضْفَر (Sn).

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

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

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

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

P. 1076, l. 13. After " tril." insert " [when such imp. is] ".

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

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


P. 1084, l. 3. Read "[of love (MN)]"—ll. 12-13. "the Two Brothers," i. e. Hamza and Kh (pp. 23A-24A)—l. 14. "the two Hijazis," i. e. Naomi of AlMadina and Ibn Kathir of Makka.


P. 1089, l. 2. Read هوُ—l. 19. Read كَفَ—l. 22. For "right" read "night."

P. 1091, ll. 4, 6. Augmentation is treated in the SH under two heads, Etymology and the Augmented; and in the IM under Etymology. P. 1092, l. l. Read "prohib."

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

P. 1094, l. 20. The ام in امك is a compensation for ام (K, B on III. 25); [but is loosely termed by Jh] a subst. for the voc. p. (Jh on امك) Lane (p. 83, col. 3), citing Jh and B, says "substitute"; but "compensation" would be better. See pp. 1182, 1184, for the distinction between
compensation (дарز) and subst. (بدل). In Part I, p. 174, ll. 12, 19, for "substituted" and "subst." read "put as a "compensation," and "compensation," respectively, the words used by IA and J being معوضة (IA. 266, l. 15) and معوض (J. 354, l. 1). In Part I, p. 186, l. 3, the word rendered "subst." is حاكم (M. 21, l. 9), which means "substitute, successor," though it is not the technical term for subst.

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

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


P. 1098, l. 21. Before "When" insert "The aug. in such as [تَفّل] and] كَر is, (1) [as IH prefers (MASH),] the second (SH) [constituent] of the double [medial] (MASH), because it is known that in كَر د [above] the second د is put only to correspond to the ج in [392]; and, since the second is proved to be aug. here, it is so elsewhere (Jrb): this, says AH, is the opinion of Y and F (MASH): (2) as Khl says [303], the first (SH), because one should rather judge the quiescent to be aug. (Jrb): (3) as S allows, either (SH), because the signs are conflicting (Jrb). One should rather judge the second to be aug. in the case of the [letter] repeated for coordination; and one of the two, without specification, in other cases (R)," among which تَفّل is included (pp. 258, 1092, 1097).
P. 1099, l. 1-3. Thus IM places the two augs. (the first ح and second م) in between the ع (the first م) and ل (the second ح); but Z places them (the second م and ح) after the ل (the first ح), as is clear from his citing this word as an ex. in § 335—l. 8. The reference is to Part I, p. 1241, ll. 9-21. See also p. 1045, l. 23—p. 1047, l. 7; and, on the other hand, see p. 1044 (ll. 2-9)—l. 10. By "they" the Arabs are meant, not the KK—l. 15. Salâma, or 'Abd (aprotistic), or 'Ubaid, Ibn 'Umar (Is). He, or his son Abû Muḥammad 'Abd Allâh, who also was a Companion, is said in the Is to have died in 71 at the age of 81—l. 20. The third is not omissible in سَمَّ، because this word is a prim. substantive, not connected, by sense or derivation, with the tril. inf. n. سم poisoning.

P. 1100, l. 2. Read "its في being"—l. 18. My MS of the Tsr (p. 817, l. 9) has (p. 344, l. 5) has قَصَصَت, omitting the dot on the second س; but قَصَصَت (i. q. Q. Q. Q. Q.) seems to be meant—l. 23. Its author is not named (Jsh)—l. 1. I regard worms as intended to be ejusdem generis with سُلُمْ; and therefore as a quasi-inf. n., i. q. تُنِّي congratulation: but the Jsh explains it (in Arabic) as what comes to thee without trouble, and translates it (in Persian) by agreeableness and pleasure.

P. 1101, l. 1. Read مَعِ.

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

P. 1103, l. 9. Read مَزَوْن.

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

P. 1111, l. 3. See Md. II. 70, P. II. 317—l. 1. Put marks of quotation after "rads."—Ibid. IUK is an earlier Grammariian than the Author of the Aud; but the latter’s criticism of IM’s definitions is no doubt derived from a still earlier authority, such as BD.

P. 1112, l. 20. For “a” read “an”.

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

P. 1119, l. 1. For “is used” read “if used”—l. 7. I have not seen any authority for the orthography of أَرْطَتِ (Sn), which perhaps should be أَرَطَتِ (p. 1156, l. 21)—l. 8. أَرَطَتِ is with Hamza, and then I substituted for a quiescent Hamza [658]; and by this it is distinguishable from what follows it [in l. 9]: while the saying of YH “with two Hamzas” is a careless mode of expression (Sn); or perhaps is intended to show that the o. j. is أَرَطَتِ on the measure of أَرَطَتِ, not أَرَطَتِ أَرَطَتِ—l. 10. So in Sn. IV. 321, ll. 4—5, and Lane (p. 49, col. 2); but I do not find the inf. n. in the Calcutta ed. of the KF (p. 463, l. 5)—l. 11. “also said”. It is said in the KF (Sn), Or this [var.] is a solecism by Jh (KF, Sn).
P. 1120, l. 6. Satirizing Julaid al-Kilâbi (TA)—l. 7. Read چَائَتُ and ١٥٠١—l. 16. Read أَوْنَى—l. 22. Read "without"—l. 23. For "one" read "are".

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

P. 1124, l. 1. [Nw says of ٨٠ حُرُوْا Eve that] it is with prolongation (Nw); but there is another form ٨٠ حُرُوْا or ٨٠ حُرُوْا with abbreviation, apparently from ٨٠ حُرُوْا—l. 2—4. In the History of Damascus by IAs it is stated, on the authority of Ibn ‘Abbâs, that she was named ٠٨٠ حُرُوْا because she was [to be] the mother of every living thing (Nw). [And similarly IKb says that] God named his [i.e. Adam’s] wife ٩٠ حُرُوْا because she was [to be] the mother of every living [being] (IKb). [And, according to Tr.] the Angels said to him, examining the extent of his knowledge, "What is her name, O Adam?" He said "٨٠ حُرُوْا Eve". They said "Wherefore was she named ٨٠ حُرُوْا?" He said "Because she was created from a living thing" (Tr), i.e., Adam’s rib. Thus these authorities seem to regard ٨٠ حُرُوْا or ٨٠ حُرُوْا or ٨٠ حُرُوْا as derived from ٨٠ حُرُوْا, which from a philological point of view is very dubious, notwithstanding the weight of Ibn ‘Abbâs’ authority on matters of tradition. The KF, like A in the text, treats ٨٠ حُرُوْا as belonging to ٨٠ حُرُوْا—l. 15. Read "rads."

P. 1125, l. 11. "has been mentioned." Sn and MKh say "will be mentioned," because IM mentions Hamza after ٦٠.

P. 1127, l. 17. "quin.", i.e. word of five letters, not of five rads. (Cf. Part I, p. 158 A, ll. 4-14)—l. 18. "not found in the KF". Perhaps this is the point of A’s saying "if it be found in their language": The
judgment that its | is "converted from a rad." requires its measure to be
(Sn), like | (334, 671, 677).

P. 1128, l. 4. They sometimes say | I threw him
donw on the ground, adding | in it, as they say | (Jh). This becomes | 1 in | (634, 719)—l. 7. Read
—l. 8. Read
—l. 8. Read

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

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

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

P. 1135, l. خنذوزانیة (KF. 354, l. 25)—ll. 3—4. Read "autho-
rize”—l. 1. The IY (p. 1342, ll. 18—19) includes عززایس among
the exs. of the aug. 1 fourth, an evident mistake; and gives
[p. 1134, ll. 15, 22] as the only ex. of the aug. 1 fifth. I have
ventured to substitute عززایس for 1 سلفیة as an "additional" ex. of
the aug. 1 fifth. See p. 1134, ll. 21—22, and p. 1135, l. 18.
P. 1136, l. 16. Read "I".

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

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

P. 1139, l. 2. Read ۰فاعلی—ll. 21—26. All agree that the ن of ۰فاعلی is aug.: but Z and IX make the word an augmented quad., ۰فاعلی from ۰فعلیل (p. 1138, l. 23—p. 1139, l. 2); while others make it an augmented tril., ۰فعلی from ۰فعلیل, or, as A prefers, ۰فعلیل from ۰فعلی.

P. 1140, ll. 22—24. As for ۰راحی, "with Damm of the Hamza and ب", says Shm, or "with Faṭh of the Hamza, and Damm of the ب", says IUK, it is sitting cross-legged; while the KF has "and ۰راحی or ۰راحی with Damm of the Hamza and ب in both, i.e. [He sat] cross-legged"; but the language of Syt in the Han is "and ۰نعلی with Faṭḥ [of the Hamza], and Damm of the ع, as ۰راحی for sitting cross-legged"; and Faṭḥ of the Hamza is given
by Dm also (Sn on Femininization). This is Sn's full note on this formation, which I have too much condensed in Part I, p. 1153, ll. 14—15, where the Fatha on the ع of إلأ 자리 and on the ب of أرثأري, should be excised—ll. Sn might have said "of IUK, Syt, and Dm".

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

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

P. 1143, ll. 10—11. Jahn (IY. 1346, l. 6) prints مَعَز and فَعَّل; but مَعَز and فَعَّل are required, for correspondence with مَعَز (l. 7)—ll. 22—23. ميتِ الإذِي: مَرْدٌ تُوش, i.e. "dead of ear" (Jk). In l. 23. Read "dead-ear".

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

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

P. 1146, l. 7. Read دَصِنُهَا.

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

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

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

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

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

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

P. 1156, ll. 1-2. See p. 1112, ll. 24-25, and p. 1154, l. l.—p. 1155, l. 2—l. 12. Read "the ن were".
P. 1157, l. 8. For "also, as" read "also; for, as"—l. 12. is explained in A. IV. 329, l. 1, as "the exalted chief," a substantive; but in IY. 895, l. 15, as an "ep., meaning exalted, chief" [396]. The Sn explains it as "an aquatic bird" (p. 1155, l. 6); but adds that "it is used in other senses, as in the KF"—l. 14. Cf. [398]—l. 17. (A. IV. 329, l. 2), an obvious mistake. A means to be گنابیل گنابیل, فعالیل, as is گنابیل گنابیل [398], from گنابیل, not فعالیل from the گنابیل, the being the غ of the word, and the Hamza, like the ی, an aug., not the converse—ll. 19-22. This passage means that the augmentation is produced not by inserting an aug. ین before the first ی, which is the ین of [401], the aug. being then the second ین (Not on p. 1098, l. 21), not the first, as it would be in the former case. The measure, therefore, is not فعالیل [395], but فعالیل [396]. It is implied on pp. 1155, 1157, that ین in ین is not aug., but rad., which is strictly accurate if, as is probable, it refers to the first ین, as being "exactly in the middle between four letters," and "quiescent" (pp. 1154-1155), but "incorporated" (p. 1157); for this ین is rad., being the first ی: whereas, if it refers to the second ین, it must be taken to mean that this ین is inserted not as a mere letter of augmentation (pp. 1095-1097), but as a duplicate of a rad., because it is a reduplicative "augment after the first ی" [396]—ll. 23-24. "like "عید بس," i.e. an augmented quad. from ینس, as it is treated in the KF. where it has a separate article; whereas AH makes it an augmented tril. from ینس, under which article it is mentioned by Jh.

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

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

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

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

P. 1162, ll. 6-7. The ٍ being derived from the inf. n. [331], is a deriv. of ٍ [333] or ٍ [332, 334], and ٍ of ٍ [334]—l. 9. the quasi-pass. (IM) pret. (Tex). But I have omitted ٍ
"pret.", because the الت is equally aug, in the aor., imp., inf. n., and part.—l. 13. It is hard to see how غَفَّل feigned himself heedless can be quasi-pass. of غَفَّل acted heedlessly with him; though, as i. q. غَفَّل was heedless, it might serve as a quasi-pass. of غَفَّل made him heedless—l. 15. غَفَّل i. q. غَفَّل (Sn. IV. 330, l. 16). The meanings of غَفَّل are indicated on p. 255 (ll. 12, 16-17): but غَفَّل is not given as trans. in the Dictionaries.


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

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

P. 1167, l. 15. The poet means إِلَیاس Ilyās; but makes the دَیِّج. Hamza conj., by poetic license (R). إِلَیاس is a foreign name; but is used by the Arabs as a name, vid. [for] Ilyās Ibn Mušar Ibn Nizār Ibn Ma‘add Ibn ‘Adnān (Jh). إِلَیاس Ibn مَضْر Ilyās Ibn Mušar, ancestor of Kuraish, is with Kāsir of the Hamza, according to the sound, best-known, [opinion]: but the Kādī ‘Iyād [below] says that IAmb spelt it with Fath of the Hamza [668], and [with] the ل of determination [599]; and ID says [below] that it is from إِلَیاس despair, which is the opp. of hope (Nw). The derivation of إِلَیاس may be from their saying یَبِس desiared, aor. یَبِس, inf. n. یَبِس despair, to which they prefix the art.; or from their saying یَرِجِّل یَبِس a gallant man, one
of a gallant people, i. e. which [phrase] is the averse of description applicable to the brave. This [second derivation] is for those who [do not] pronounce ایاس] with Hamza; but the first exposition is more pleasing to me (ID). [See the next Note.] But, as for ایاس Ilyās, [the name of] the Prophet [Elias], it is with Kasr, not otherwise (Nw). The names of the Prophets (the blessings of God be upon them!) are, all of them, foreign, as ابرهم Abraham, اسماعیل Ishmael, اسحاق Isaac, إدريس Enoch, اسراییل Israel, and اورب Job; except four names, vid. Adam, شعیب Shu'āib, موسی Muhammad (Jk). The Kādī Abu-Ifāl 'Iyād [above] Ibn Mūsá alYahṣūbī as Saštī, [an inhabitant of Saba, a well-known city in the West, alMālikī, the Mālikī Imam (Nw),] was the Master of his time in tradition and its sciences, and [in] grammar, lexicology, and the language, battles, and genealogies of the Arabs, b. 476, d. 544 (IKhn). The Nw gives 496 for the date of his birth; but the BM, IBšlk, and MASd, all have 476, like IKhn—l. 21. AlYās Ibn Mu'āj Ibn Nizār was the first to be afflicted with ایاس [with the Hamza] mobilized, i. e. Αλς phthisis, consumption (KF). This suggests that ایاس The phthisic, consumptive, for ایاس, like αίας; for αιας [658], is derived from αιας, being an assimilate ep. on the measure of Οκς, like Πκς perverse from perversity [348]; but in Lane (p. 2974, cols. 1-2) ایاس seems to be derived from ایاس (so vocalized), "the son of Mu'āj," by suppression of a pre. n. [126], orig. داد لیاس the disease of Al Ya'a.:

P. 1168, ll. 16-21. The ا is an entirely word (l. 20), a p. [294, 678]; but is regarded as part of the preceding n. (l. 16), for which reason the
inflection of that n. is placed upon it [403, 607, 673]. IY considers it “equivalent to a n. joined on to a n.” [266, 689].

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

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

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

P. 1174, l. 17. Read ِإِنْتَانَل — l. 21. “the ِإِنْتَانَل, i.e. the ِإِنْتَانَل, which becomes ن in ِإِنْتَانَل — l. 23-24. “[loss of mobility in the ِإِنْتَانَل]” through the conversion of ِإِنْتَانَل to ِإِنْتَانَل.

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

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

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

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

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

P. 1183, l. 7. Dele the first “of”.

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

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

P. 1187, l. 4. Read "(Tsār)]".

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

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

P. 1191, ll. 3-4. "more general than", i. e. inclusive of, but not confined to—ll. 6-7. Or perhaps thou succouredst him. The vowel of the َت is not indicated by A or Sn—ll. 9-11. (De Sacy in Anthol. Gramm. 4) 

(De Sacy in Anthol. Gramm. 4) 

(Fleischer in B. I. 11, l. 21). Adopting Sn’s explanation of َت (l. 11), I conclude that the pron. in َت مَنْهَا relates to the َت implied in َت and that َت in an antiphrastic malediction, like God fight against thee!


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

P. 1196, l. 1. For أَن أَن read أَن.

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

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

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

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

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

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

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

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

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

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

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

P. 1216, l. 5. Read 

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

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

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

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

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

P. 1226, l. 8. See دَمْعَ (p. 256, ll. 13-15)—l. 10. Dukain Ibn Rajó, the Rájíz, of the Banú Fúṣaim. Dukain says "I praised 'Umar Ibn 'Abd Al' Azíz, when he was governor of AlMádiña" (TSh)—l. 14. Apparently from the same ode as the verses cited on p. 163 and in Part I, pp. 151, 477, in which case دَمْعَ may well be coupled to اللْقْلَبِ in the verse

فيَ حَابَ جَبَالَ اللْقْلَبِ كَيفَ اعِتْرِافًا ؟ وَالنَّفْسُ لِمَا وَطَنَّتَ كَيفَ ذَلِكَ

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

P. 1230, l. 22-23. Musā was son, and Jaʿda daughter, of Hishām ʿAbd AlMalik; and they used to kindle the fire of hospitality (DM).

P. 1231, l. 13, 15. ʿĀd ʿArā and ʿAyūd by Jahn (IQ. 1362, l. 3, 5), and ʿAyud by Jahn (IQ. 1362, l. 5): but these forms are inconsistent with IQ's comment "by restoring the ج"; which if restored, would make ʿūd, and ʿeld; and with A's explanation "i.e. ʿayud", the pre. n. in which is sing., not du., as in ʿayad. — l. 20. "a mountain of Thāmān", two nights' journey from Makka (Bk, MI), and the trysting-place of the people of AlYaman (MI)—Ibid. Read "Bk"—l. 21. IJ says that ʿayud is with Fuʿād of its initial, like ʿayd [370, 385, 671]; and is not of the same crude-form as ʿayad [671], because the augment is not affixed to quaḍ. at their beginning, except in ns. conformable to vs. [331], as ʿaḍār [393] (Bk).

P. 1233, l. 10. Dele the stop after "high" l. 17. "hence ʿaṣṣ", according to the theory that its ج is a ʿ, not a ج, or ج (Part I, pp. 1203-4) — l. 18. See note on p. 1204 (l. 21)—l. 1. Read "letter".

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

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

P. 1238, l. 1. The reason why [the final Fatha of ṣan and ẓan in] that [ex. is [regarded as] virtually separate [from the succeeding ʿ and
is only that pause is allowable between the two words [\textit{عُمَر} and the \textit{con.} \textit{ح}}], and \textit{زَيْد} \textit{جَد} and \textit{جَد} \textit{found should be read for ئ م} and the grandfather of—ll. 22-23. MKh (vol. II, p. 241, ll. 29-30) inserts “or first ئ” after “the ئ” in l. 22, and “[second]” before “ئ” in l. 23; but no support for these additions is to be found in the IA, Aud, A, Tsr, or Sn, or in De Sacy’s \textit{Commentaire} (pp. 240-1); nor does MKh give any ex. of them, all the exs. given by him, as by the other authorities mentioned, being \textit{trils.}, in which no second ئ occurs—ll. 24-25. Or a ئ of corroboration; though he does not mention that, because it is known from the chapter on the Corroborative ئ [610] (Sn). This refers to such forms as ئ\textit{خَشَن} and ئ\textit{إِخْشَن} and ئ\textit{إِرْخَن}, and where the mobile ئ that in the last two exs. represents, and in the last two is, the ئ of the v., is preceded by a letter pronounced with Fath; but, being immediately followed by the quiescent ئ of corroboration, is not converted into ئ (pp. 1557—9, 1564): not to such as ئ\textit{أَخْزَن} and ئ\textit{غَزَن}, or ئ\textit{أَخْزَن} and ئ\textit{إِرْقَزَن}, where the ئ or ئ that is the ئ of the v. (pp. 1015, 1564), not being preceded by a letter pronounced with Fath, is not convertible into ئ; so that no question of restraining it from such conversion can arise: nor to such as ئ\textit{إِخْشَن} and ئ\textit{إِخْشَن} and ئ\textit{إِخْشَن}, or ئ\textit{إِخْشَن} and ئ\textit{إِخْشَن} and ئ\textit{إِخْشَن}, where the mobile ئ that is the ئ of the v. in their o. f. s. ئ\textit{إِخْشَن} and ئ\textit{إِخْشَن} and ئ\textit{إِخْشَن}, being separated from the quiescent ئ of corroboration by the pron. ئ, or ئ, is converted into ئ; but that ئ is then elided because of its concurrence with the quiescent ئ or ئ, which is afterwards mobilized because of its concurrence with the quiescent ئ (\textit{i.} p. 708, 1012-3).
P. 1239, l. 4. is not expressly mentioned in §. 299, but its analogue is—l. 12. Read “in” —l. 23. Read “(a)” —Ibid. Cf. Part I, p. 864, l. 26—p. 865, l. 4.

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

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

P. 1245, l. 1. Read “accounting for”.

P. 1246, l. 19. Read “entitled”.

P. 1247, ll. 12-15.

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

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

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

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

P. 1253, l. l. Read مك

P. 1255, II. 9-10. Because substitution of ﭼ for ﭼ is more common than for ﭽ.

P. 1257, l. 7. For “719” read “724”.

P. 1260, l. 5, “is formed” from مئن كل as the context in EM. 133 shows—II. 11-13. In Tar. 353 “Iamb” is represented by “Abû Bakr,” which might stand for IS; and “Th” by “Abu-l’Abbâs,” which might stand for Mb: but, AUd being a Kûfi, the authorities here mentioned as intermediate between him and F are more likely to have been the Kûfi Th and his pupil IAmb, who is called in NA. 330 “the most learned and excellent of men in the grammar of the KK”, than the Basris Mb and IS. Both IAmb and F were Baghdâdis; and F, being 17 years younger than IAmb, may well have learnt from him, though not expressly mentioned among his pupils in my Chronological List—l. 14. Read “(؟)”—II. 22-23. IBr means that سوسة is orig. سوسة، where the second س and the ﺟ are the first and second ﺟ, respectively.

P. 1262, ll. 18-19. (c) and (d) are transposed in Aud. 251. I have followed the order in Tar. 354, which is obviously more appropriate, because (a) in l. 24 is connected with (d), not with (c)—l. 20. Dele "[below]", and after "shifted" insert "[711, 713]."

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

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

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

Jaww was the name of AlYamama in heathenism until the Ḩimyari [King, Ḥassān Ibn Tubbâ' (MDh)], when he had put to death the woman named AlYamama, [sister of Rabîḥ Ibn Murra aţTasmi (MDh),] named it after her (Bk). Rabîḥ (MDh. III. 285-6, IKhld. II. 24): Riyâḥ (Tr. I. 772, IBd. 56-8).
P. 1270, l. 3, I. e. "which is pronounced with Fath etc."—Ibid.

, aor. , each with Fath of the , becomes (printed by Broch and Jahn in § 727 of the M), aor. [727], by conversion of the , into [684, 719]. It sometimes has its and transposed, as (like for , for the ), aor. for (like for ), in which case it resembles wished for (like for ); aor. for (like for ). But this cannot be the case in p. 250, l. 18, where the is expressly said to be guttural; so that (thus lithographed in R. 51, l. 15) should be and —l. 20. Read “[receptacle]."


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

P. 1277, l. 3. The Follower (Nw) Abu-lMiṣdām [or Abu Naṣr (IKb, Nw, TH, IHjr)] Rajā Ibn Ḥaiwa alKindi [ash-Shāmi (Nw, TH) alFilastīnī (Nw, TH, IHjr) or al-Urdunnī (Nw), the Jurist (Nw, IHjr), one of the learned (IKhn)], d. 112 (IKb, Nw, IKhn, TH, IHjr). He used to sit with 'Umar Ibn 'Abd Al-'Asīz (IKhn)—Ibid. I. e. you do not [convert the , into , and] incorporate [the preceding into it]. Lane’s phrase (p. 1811, col. 1) "not having its ; incorporated into the , so as to become , as it should by rule" is open to the objection that the first letter ought to be incorporated into the second, not the converse [735]—l. 15. Its being diptote is no reason for its exemption from incorporation. Both my copies of the Tār (pp. 356, 846) have لائحة اسم رجل متعلق بالصرف (referring to اسم ) has slipped out after رجل, or "diptote etc." is meant to be a supplementary explanation of a quality in "name" [140], not a part
of the reason for absence of incorporation—l. 17. Read "a sort"
—l. 20. ُرُقُب with َن (Tsr, Sn), says the author of the
Tsr; but properly, in my opinion, with َن, an intensive form
of ٌفُرُب, forbidden, and therefore on [the measure of] ٌفُرُب [343] with
َن (Sn)—l. l. "mobile in the", i. e. whose third is a mobile
ُرُقُب (Part I, p. 1211).

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

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

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

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

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

P. 1285, l. 3. AlGhamr [without Abu] (J): Abu-n Najm alKilabī (Tar)—l. 4. Dhur Rumma's mistress Mayya was daughter of Muḥātīl, or ʻĀṣim, Ibn Ṭalāba Ibn Kāis Ibn ʻĀṣim alMinkari (see TSh. 334-5, KKh. 563), not of Mundhir.

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


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

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

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

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

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

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

P. 1298, l. 9. On see Part I, p. 1171 (ll. 2-10)—l. 14 becomes when synarthrous or pre. or a voc. or paused upon.
P. 1299, l. 1. (A. IV. 413), with a dotted خ, i. q. الكَرَم, as in 
Al'Aini and the Msb, the language of which is "Aud لباع [apparently
to be read as لبِّع] is لباع لِبِّع, a foreign word that people use with the 
and ل (Sn). But the first hemistic is cited in Jh. I. 577 as an 
ex. of (with the undotted خ) i. q. وَرَفِّي and وَرَفِّي.

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

P. 1307, l. 9. This is an explanation of the meaning (l. 8), not of
the construction, because it makes طَوِّبِي صَبْت; whereas, in the acc., it is an unrestricted obj., i. q. طَبِب, governed by Mayst
 thou be happy! necessarily suppressed [41]—l. 13. طَوِّبِي أَمِّ is enunc.
of [لَدَيْنَا أَمَّا وَكَلَّمْنَاهَا [الصَّالِحَات] XIII.
28. They that have believed, and wrought good works (K, B)—l. 16.
With طَوِّبِي in the nom. the ل denotes deserving or quasi-ownership
[504], the sense being Happiness is due to thee, or May happiness belong
to thee!—l. 17. "explanation" of the ag. here, as in تُبَّا لْوَّدٍ [504]; and
of the obj. in سَقْيَا لَكَ [41, 504].

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

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

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

P. 1314, l. l.—p. 1315, l. 1. This explanation probably applies to
the pronunciation described in (e) as well as that mentioned in (h).
P. 1316, ll. 7-9. \( \text{ذ لو ع ع ال من } \) is the material part of this ex., and the SH gives no more; while the M and R prefix \( \text{ذ} \), after which the IY and R insert \( \text{ذ} \) (CD. 237). There seems to be no object in alleviating the Hamza here—l. 19. Read "dime."—ll. 21-23. Its dim. is \( \text{ذ} \) (Jh, KF), not \( \text{ذ} \) (KF): do not say \( \text{ذ} \) (Jh).

P. 1319, l. 2. Read بريت—l. 6. Abu-l-Ula Isbīs Ibn Muḥammad Ibn Mūsā al-Anṣārī al-Kūṭī, a Grammarian, Philologist, and Reader (d. 647). He dwelt at Sabta (Ceuta), and lectured there; and was celebrated for his accomplishments and learning (BW).

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

P. 1324, ll. 10-14. As to the [n.] pre. to the of the 1st pers. there are four opinions, (1) that it is inf., in the three cases, with assumed vowels [129]; which is the opinion of the majority: (2) that it is inf., in the nom. and acc., with an assumed vowel; and, in the gen., with an apparent Kasra [displacing the Kasra of affinity (Sn)]: which is preferred by IM [129] in the Tashil: (3) that it is uninfl.; which is held by Jj [159] and IKhb: (4) that it is neither inf. for uninfl.; which is held by IJ (A): and, according to this, when you say غُلِيٰسِي حافِرْ. My manservant is present, \( \text{ذ} \) is [parsed as] an inch., in the place of a nom., since constructive inflection is not peculiar to the uninfl. (Sn). But both of these [last] two opinions are plainly weak (A. III. 4-5).
P. 1326, l. 3. None of the three theories in β—δ (pp. 1326-1329) accounts for the mobilization of the second letter in فَعَلَ. unless we assume that the rule prescribed for the rel. n. دَسْسِي فَوْوَي (Part I, p. 1365, l. 4—p. 1366, l. 1), extends to the du. also: and the most satisfactory theory, therefore, seems to be the one propounded by IJ (p. 1328, ll. 7-10), and apparently adopted by R (p. 1329, ll. 8-9)—ll. 21-23. The difference between the two opinions is that فَعَلَ, according to Akh, is فَعَلَ; and, according to S, is فَعَلَ.

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

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

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

P. 1333, l. 4. For "taken" R. 359, l. 3, has "derived," which seems to be less appropriate (cf. p. 1299, ll. 4-8)—ll. 14-15. Cf. p. 329 (ll. 19-21)—l. 17. Abū 'Amr Ḥm Al'Alà (IG. 13791 l. 12)—l. l. Abū 'Amr ashShaibānī (R. 359, l. 4). It looks as if there were some confusion here between the two Abū 'Amrs. Perhaps R wrote "Abū 'Amr," meaning IA1 (Prefatory Note to the Abbreviations of References); and some injudicious copyist inserted "ashShaibānī."

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

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

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

P. 1340, l. 2. Put a comma, instead of the full stop, after —
This looks like a transposition (Part I, pp. XXXVI—IX), properly that have been, or are, too narrow for the entrance of needles.

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

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

قَانُ وَهِدِّمَوْا بِاَللَّغُرٍ دَارِيَ فَانَا • تَرَاهَا كَرِيمٌ لا يُنَبِّى إِلَى الْعَرَايِبَا

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

P. 1344, l. 2. Read تَكْثَلَّ.

P. 1345, l. 2. For “is” read “as.”

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

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

فَقَالَتْ لَنَفْتَنَّكَ لَنَنْجِي مِنْهُمَا

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

فَكَتَلَّاهَا نَفْتَنِينَ كَأَلْمَاءٍ مِنْهُمَا • وَخَلَّقَهَا عَلَى لُحُمُّ أَحَرٍ مِّنَ السَّمَاء

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

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

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

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

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

P. 1355, ll. 10-11. This is the "verse of Jereer" alluded to in Lane (p. 2644, col. 3, under اللب). P. 1356, ll. 6-7. Abū Wajza (TSh, KA, IHjr, AKB) Yazid Ibn 'Ubaid (TSh, KA, AKB), or Ibn Abi 'Ubaid (KA, AKB), asSa'dī alMadani (IHjr), the Poet (TSh, IHjr, AKB), Traditionist (TSh, AKB), and Reader—so says Sgh in the 'Ubāb—is said, by İKb in the TSh, to have been (AKB) of the Banū Sa'd Imr Bakr Ibn Hawāsin, foster-brothers of the Apostle of God [Part I, p. 310 and Note] (TSh, AKB), and to have (AKB) died [at AlMadīna (TSh, AKB)] in the
year 130 (TSh, IHjr, AKB). But I say that he was of the Danū Sulaim, and only grew up among the Danū Sa’d (AKB), to one of whom his father had been sold as a slave (see the whole story in KA. XI. 79)—l. 9. This verse is compounded of two hemistichs of two verses; but occurs thus in the Ṣaḥāḥ of Jh, who is followed by R and others (AKB)—l. 11. Read “time of (the)”—ll. 20-21. See p. 839 (ll. 19-20).

P. 1357, l. 7. Read “woof”—l. 12. For “349” read “697” (p. 1998). In §. 349 (p. 1679, ll. 17-18) the pass. aor. رَفِّيَتْ, with Fath of the ː, is from رَفِّيَتْ [697]; and, with quiescence, is from رَفِّيَتْ [882, 679]. This distinction is not noticed by AdDāsūkī probably from inadvertence, because his position that رَفِّيَتْ, being pass. of a singly trans. v., is intrans. (DM. II. 142, ll. 11-12), in no way depends upon it, since رَفِّيَتْ and رَفِّيَتْ [60] have the same government. In Amr. II. 139-40 also, رَفِّيَتْ is the only form mentioned—l. 15. ذَخَّاهُ رَفِّيَتْ إِلَى [60] is by Ṭufail [Ibn Ka’b (ID)] alGhanawī (K on L. 4), an elegant ancient poet (ID). He was [Abū Kirān (KA)] Ṭufail [Ibn ‘Auf . . . . . . Ibn ‘Auf (KA, AKB)] Ibn Ka’b alGhanawī a heathen (TSh, KA, AKB) poet (KA, AKB), said to be one of the most ancient poets of Kāis (KA). IKB says in the TSh that (AKB) he was the best describer of horses among the Arabs (TSh, KA, AKB), and was called in heathenism The Beautifier [below] from the beauty of his poetry (TSh). As says that he was named طَفِيلُ [أَلْخَيْلِ the Ṭufail of Horses from the frequency, and [above] from the beauty, of his description of them (AKB). Abū Dulaf Ḥāshim Ibn Muhammad alKhuzā’i informed me that IAAs said to him “My uncle [As] told me that Ṭufail was senior to An Nābigha alJa’dī, no champion [poet] in Kāis being more ancient than he; and that Mu’āwiyā used to say
'Leave me Tufail, and say what ye will about the other poets'" (KA). IAm mentions that this Hāshim Ibn Muḥammad was appointed governor of AlBasra in 305.

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

P. 1361, l. 17. The reference is to p. 1362 (ll. 19-24). On the 1 in this line see p. 1362 (ll. 24-25).

P. 1363, l. 4. Read "the [last] 5"—l. 22. Read "[with 5 in continuity]".

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


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

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

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

P. 1372, l. 13. Cited by Ks (Jh). The verse before it is given in Part I, p. 1463 (l. 21)—ibid. ʿIṣṭār. Be sure thou do not detain us, but in Jh's version ʿIṣṭār (MN)—l. 21. A Convert (Is),
heathen-Islāmi (TSh). An [early (Is)] poet (KA, Is) and cavalier, prominent among the poets of the Umayādi dynasty (KA). It is said that Kurā' was his mother, his father's name being Suwaid or 'Amr. He courted the mother of Jarīr, the poet; and afterwards lived to be judge between Jarīr and AlFarazdak (Is)—l. 25. ِنُزِنُرُ (B on L. 23, MN): ُمُزَجُ (Jb), which in this section is more appropriate. Is. II. 347 has ُمُزَجُ, which may be ُمُزَجُ I shall be chidden or ُمُزَجُ I will chide (thee)—II. 23-24. Cited in B (not K) on L. 23. [193, 233, 649] as an ex. of dualization of the ag. treated as equivalent to repetition of the v.

P. 1375, l. 10. Derenbourg (S. II. 342, l. 8) prints ُلَطَّ and ُمَرْشَم, and similarly Lane (p. 369, col. 1) prints ُمَرْشَم and ُلَطَّ but Broch (M. 175) and Jahn (IY. 1276, 1390) omit the Tashdīd (see p. 1701, l. 19—p. 1702, l. 2.)—l. 12.

Hanżala (Part I, p. 187A)
  Malik
  Dārīm
  Jarīr
  Ḍaḵām

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

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

P. 1378, l. 6. A great tribe of Ma‘add; or, it is said, of Al-Yaman (LL). ‘IKb mentions (p. 31) Kūdā’a Ibn Ma‘add, who went over to Ḥimyar, and are reckoned of Al-Yaman; and (p. 51) Kūdā’a Ibn Mālik Ibn Ḥimyar—l. 20. "*mā‘rūr*" printed by Fleischer in B. II. 115, l. 1, should apparently be "*mā‘rūr*".

P. 1379, l. 20. Or fifth or sixth, as مَصْلَق، pl. مَصْلَقَات [below].

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

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

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

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

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

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

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

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

P. 1392, l. 20. Read “Substitution.”

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

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

P. 1397, ll. 12-14. Elision is regarded by 1H as a mode of transformation (Cf. p. 1396, ll. 6-8), but by Z as a distinct process (see p. 1441, l. 2). A word may be described as transformed, i.e. altered in form (p. 1441, l. 3), by elision of a letter; but the letter elided can hardly be so described, since elision makes its form disappear altogether.

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

P. 1401, l. 18. Approaching to the sound of “a” in our word “ball” (Lane, p. 2850, col. 2), or rather “bawl,” in order that the “a” may be followed by a “w”, as the Fatha on the ج in ﯽل is orig. followed by a ڏ (in ﯽل). P. 1403, l. 16. “[672]”. See p. 1116 (ll. 18-21)—ibid. Read “quin.”—l. 23. Dele the first “in”.

P. 1404, l. 12. Read “and”.

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

P. 1408, l. 10. And ﯽ[187, 198, 640].

P. 1409, l. 21. “of ٍُٗ حُب وان (p. 1547).

Yayan, [with its second] mobilized (KF)—l. 14. a valley between Dāhik and Duwailik (MI, KF), which are two hills (MI)—l. 15. Dūnā' al-jadā'a, with Fath or Kasr of its initial is a place wherein was a battle (Bk. 187, 234)—Ibid. al-jadā'a (Bk 187, 234). (T. 90, IY. 1396) with Kasr, which is the well-known version (T).

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

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

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

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


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

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

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

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

P. 1428, ll. 7-8 and 19-20. Cases (b) and (c) overlap here. Only two cases are distinguishable, vid. where the second أ is (a) not a letter of prolongation, or (b) not converted from an aug. letter—ll. 23-25. R objects to IH's condition here; but employs it himself,
(135A)

for the sake of convenience, on p. 1656 (l. 21), where it is not inconsistent with his present rule, since the second , if mobile, is obviously not a letter of prolongation.

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

P. 1432, l. 19. Read “Kasras”.

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

P. 1434, l. 16. I insert ٰط before ٰط in R. 304, l. 6 (ٰط ٰط ا_resume).

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

*Adnān (Part I, p. 115 A)
| Ma’add
| Nizār

| Rabi’a
| Muḍar

| Ayyās
| AnNas ‘Ailān
| Kais

| Mudrika
| Ṭabikha
| Udd
| Murr
| Tamīm (Part I, p. 187A)

| Hudhail
(p. 31A)
| Khuzaïma

| Asad
| Kināna

| Kuraish
| ‘Abd Manṣūr
| Bakr
| Ḥaith
P. 1436, l. 5. Read "703". See p. 1448.


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

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

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

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

P. 1448, l. 12-24. These exs. are not strictly relevant, because their كى converted into ن is not on خ, with which we are here dealing; but كى or ل, except in كى, where it is an aug. كى according to the theory adumbrated in Jh. I. 17 and KF. 18, that...
is going far away in the pasture, or from aor. طول [322], both of which have as crude-form. But the object of IH's remark that are anomalous is to dispel the notion that conversion of quiescent $\text{يَأَجُل}$ is a usual occurrence; and, though R objects that $\text{يَأَجُل}$, like the subsequent instances of such conversion on page 1448, is a dialectic peculiarity, not un anomaly, his objection is directed to the form of IH's remark, not to its substance, vid. that such conversion is exceptional.

P. 1450, l. 1. Read $\text{قُوم}$.

P. 1451, l. 1. Read $\text{خَانَل}$ and $\text{سَلَف}$ —ibid. $\text{خَانَل}$ should mean horseman, like $\text{swordsman}$; or possessor of horses, like $\text{جَامِل}$ possessor of a he-camel [312]; but the Dictionaries do not give these meanings for it.

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

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

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

P. 1461, l. 3. From the same poem as verses on pp. 354, 573 (l. 11), and Part I, p. 280—ll. 7-8 of قانون and قانون given by Jahn (IY. 1410, l. 9) seem to be misprints—l. 14. Its author is not named (Jsh)—ibid. [534] (R, Jrb, Jsh): كنا MAR, where is like قلبت كن كنا كنا كنا [533], i.e. قلبت كن كنا كنا (see p. 438)—l. 19. قانون (where the ع is ى) may be قانون, like قانون and قانون [381] and قانون [below]; but not قانون (where the ع is ى), except on the theory discussed on pp. 1462 (ll. 8-7), 1463 (ll. 10-18).

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

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

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

P. 1476, l. 22. Abū ḤĀFĪS 'UMAR IBN 'ĀBD AR-RAḤMĀN IBN 'UDHRA al-ANŠĀRĪ, inhabitant of AL-JAZĪRAT al-KHAḌRĀ (Algeciras), known as ABŪ ḤĀFĪS IBN 'UDHRA, the Jurist (d. 576). He was pupil of I A R B. and of Abū-l-ḤASAN, or Abū-l-'ABBĀS, 'ĀHMAD IBN 'ALĪ al-KĀISĪ al-BĀJĪ al-KAIRAWĀNĪ, afterwards al-KHAḌRĀWĪ, known as AL-MURŚĪ, because originally of Mursiya, a city of the West, the MĀLĪKĪ Jurist, and a Reader, Commentator, Lexicologist, and Grammarian, who died in 542 or 545, at a great age. And he filled the office of Judge in his native town (Algeciras), and at SABTA (Ceuta). He was evidently, therefore, one of "the modern Westerns." I read Ibn 'Uḍrā in TM, No. 4, and I ABR, No. 1826, as Ibn 'Uḍrā, adopting the conjecture of the editor of the TM in his notes (p. 55).

P. 1477, l. 3. Abū-l-ḤASAN 'ALĪ IBN MUḤAMMAD al-KHUSHĀNĪ al-UBBĀDĪ, or AL-UBBĀDĪ, from Ubbada, or Ubbadha, a small town of Spain in the district of JAYYĀN (Jaēn), the Grammarian (d. 680), one of the Masters of AH—II. 14-15. DERENBURG (S. II. 398, l. 4), BROCH (M. 180, l. 4), and JAHN (IY. 1414, II. 15, 24) represent Ishmām by َقِيلَ and َبِيُّعُ, with Damma above the ف, and Kasra below the خ, an unfortunate notation, which suggests that these words are trisyllabic. But I A states that Ishmām "is apparent only in pronunciation, not in writing" (see p. 128, l. 8), for which reason Dieterici (IA. 131, l. 1) prints غيِّشَ َقِيلَ and غيِّشَ َقِيلَ in XI. 46. [436, 697], not غيِّشَ َقِيلَ and غيِّشَ َقِيلَ, as Jahn (IY. 1414, l. 24) does. The words of S "pronouncing with Ishmām from desire to explain that they are َقِيلَ" mean only that, in Ishmām, Damma is sounded to mark the original vowel of the ف, and Kasr to recall the original vowel of the
but both portions, Damm and Kasr, of this Ishmām belong to the َنَبَتَتِ and it is not to be distributed between the َنَبَتَتِ and َنَبَتَتِ in writing. With the attached nom. pron. 

Derenbourg (S. II. 398, l. 19) prints We were sold, َنَبَتَتَتِ They [fem.] were frightened, and I was increased, representing Ishmām by a double vowel, which usually denotes choice between two alternative vowels, here Damma or Kasra, as below on p. 1481, l. 4, not a compound, or blend, of both—ibid. Wright (Arabic Grammar, 3rd ed., vol. I, p. 84) says that Ishmām is pronounced like “the German ü in hütten or the French u in lune”—l. 21-23. Jrb means that it is better to make َنَبَتَتَتَتَتَتَt into َنَبَتَتَتَتَt in conformity with َنَبَتَتَتَ than into َنَبَتَتَتَt in conformity with َنَبَتَتَt.

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


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

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

إِسْتَجَرَهُ مَهْرَا بِالْغَايَةِ عَلَى

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

وُسَأَتْهُ مَهْرَا بِالْغَايَةِ عَلَى

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

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

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

P. 1494, l. 15. أَنَّ اَلم here is to be pronounced أَنَّ [161, 648]—ibid. printed by Tornberg (IAth. I. 451, l. 1) violates the metre, which is Kāmil—l. 16. The horseman of 'Amr Ibn Tamīm
in heathenism, killed by Ḫamāṣa [Ibn Ṣharāḥil, or, it is said, Ḫamāṣa Ibn Jandal Ibn Ḫatāda (Bk. 505).] ashShaibānī (ID).

Murr (Part I, p. 187 A)

Tamīm

ʿAmr

AlʿAmbar

P. 1498, l. 7. The words بِنَامِّ مَلَائِكَةٍ في [503], seem to mean either مُتَّقَلَّلُ بِعَلُوجٍ or مُتَّقَلَّلُ بِعَلُوجٍ نَسُوَّانَاتَ إِسْمَاءَ الْأَلْفَاحِ نَسُوَّانَاتَ وَمَعَ جَمِيعِهِمْ مُفَعَّلٍ, فَعَلُوجٍ, فَعَلُوجٍ, مَعَ جَمِيعِهِمْ, etc. [830]; or as بِنَامِّ مَلَائِكَةٍ في a n. on the model of a v. [711], like مَلَائِكَةٍ في in S. II. 405, l. 1: but I have supplied "[on the measure]" as more congruous with "commensurable" and "commensurability" in §§. 703, 712 (pp. 1445, 1513-5). To a limited extent, مَلَائِكَةٍ is commensurable with مَلَائِكَةٍ, like مَلَائِكَةٍ with مَلَائِكَةٍ; but this resemblance to the v., being obviously not so complete as that of مَلَائِكَةٍ to مَلَائِكَةٍ [703, 711], requires to be supplemented, as a cause of conversion into هِيَا, community with the v. in sense and government, a qualification found in the cat. part. مَلَائِكَةٍ [343], but not in the simple substantive مَلَائِكَةٍ, which is totally devoid of verbal sense and government—l. 17. Put a full-stop after "(MKh)".

P. 1501, l. 17. "the, being mobile," because the vowel of the Hamza is transferred to it (l. 23).
P. 1502, l. 3. Sulaik Ibn Sulaka as Sa'di, affiliated to his mother Sulaka, who was a black [slave (KA)], his father's name being 'Amr, or 'Umar, one of the Banu [Mukallis, i.e. AlHairith Ibn 'Amr Ibn (KA)] Ka'b Ibn Sa'd Ibn Zaid Manat Ibn Tamim. On one of his raids, he passed by a tent of Khath'am, whose [male] inmates were absent; and, seeing in it a plump young woman, he ravished her, and went on. Then she informed the folk, whereupon Anas Ibn Mudrik alKhath'am rode after him, and slew him; and, being pressed to pay his bloodwit, said "No, by God, I will not pay a young camel for him," and said إِنَّى وَكَبِّي رُمِيَّةٌ سِلِّيْكاً إِلَّا عَلَى [418 A] (TSh). Assulaik (KA. XVIII. 133). Assulaka (ID. 151, KA). Mudrika (ID. 808, KA): Mudrika (MN. IV. 899)—l. 13. One would expect دُنْهُا; but both Jh and IY have دُوُّن (cf. Part I, p. 518, ll. 6-20, and p. 1141, l. l. p. 1142, l. 3)—l. 16. "have not passed’’ (pret. masc.); or do, or will, not pass (aor. fem.), for تَكَطَّفَ [757, 759]; either gender being allowable in the v. (see Part I, p. 1137, ll. 21-24).

P. 1503, ll. 16-17. Of the Banu Tamim (TSh), a heathen (TSh, AKB) poet (AKB)—l. 19. أَذْمَمُ أَوْرَدَى (A. IV. 400, l. l.; CD. 98, l. 13), also related أُذِّمَمُ رَكَّذًا as indet. (Sn)—ibid. [In the version with أَذْمَمُ also مَغَمُومٌ is a second ep. of أَذْمَمُ, on the ground that, أَذُّمَمُ being generic, أَذِّمَا is in the sense of an indet., as is proved by the second version [ زَرَّذُ ] (Sn)—l. 22. Read مَغَمُومٌ.

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

P. 1505, ll. 1-2. Al'Abbás Ibn Mirdas, however, who uses مَعَونٌ (p. 1503, ll. 8-10), was no Tamimi, which circumstance confirms Mb's opinion that such a pass. part. is a poetic license, not a Tamimi dial. var.:
P. 1506, l. 21. Read "718]"—l. l. Read ٨٨٧.

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

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

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

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

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

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

P. 1522, ll. 21, 24. Under the rule given in §. 404 (p. 11, l.l.—p. 12, l. 3), ٌ is inadmissible (see note on p. 12 l. 3); but a much more elastic formula will be found in the next note, which will accommodate all the cases in this paragraph.
P. 1528, ll. 3-4. Kur. I. 4 [Part I, p. 39A] is read with Kasr of the ن in both [ن* and نُبَتِع, which is the dial. of the Banū Tamīm, who pronounce the aoristic letters, except ي, with Kasr, when the letter after them is not pronounced with Damm (B on I. 4), as in تُقوَم, where تُقوَم is not said, apparently because the abrupt transition from Kasr to Damm is disliked (p. 1081, and Part I, p. 1766). The K on I. 4 does not mention نُبَتِع, and attributes نُبَتِع to Ibn Ḥubash (p. 22A, l. 38).

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

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

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

P. 1530, ll. 5-7. It is prescribed by IHsh for the first (p. 1261); not for the second (p. 1264)—l. 14. This suggestion of contraction is put forward by Jh, who is followed in 9. 238 (p. 905, ll. 21-23)
by IY and R, to explain the occurrence of فعل as pl. of فعلة; not the transformation of the ع in the absence of ل, since Jh does not admit that the ع is transformed in فعل, where he holds the ل to be original. I have inserted it here to show that R's citation of فعل (l. 7), as evidence that ل is unnecessary in case (2), is not conclusive, since its want of ل may be due to contraction. A similar suggestion is made about فعل pl. of قامة [238]; but would be out of place in فعل pl. of قامة [above], and فعل pl. of قامة [238], because فعل as pl. of فعلة is regular, and needs no explanation. Therefore فعل (l. 8) is better evidence than فعل (l. 7).

P. 1531, l. 21. Or rather from قال and قال (cf. p. 1533, l. 11-13), because it is only as inf. ns. of transformed ع. that عجر وأول and عجر والneeds explanation of their non-transformation, whereas وجر and عجر are not transformed (pp. 1450-1).

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

P. 1533, l. 8-11. For ريالم الالعف ورده فانه كان ينبغي إللمال ان كان سبيه حاة لى في قال ويانه ورده وفساء أم التحريك بجعله هزة كما ريالم الالعف أو التحريك بجعله هزة كما في المثلة المذكورة in R. 312, l. 1-2, I read ريالم الالعف أو التحريك بجعله هزة كما في قال ويانه ورده فانه كان ينبغي إللمال ان كان سبيه ورده وفساء حاة كما في المثلة المذكورة, rearranging the passage, and omitting ريالم الالعف أو التحريك as superfluous. Cf. p. 1536 (ll. 4-19) — l. 10. Read "refuted".

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

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

P. 1547, ll. 10-11. Possibly for "لا [273, 685 (case 7, a, b)] "
we should read "د لل延迟 payment" in which case the subsequent
clause "where Kasr and ؐamma are not allowable" means "where
the alternative of ؐamm is not allowable." My MS of the Jrb (p.
166, l. 2) has simply إلى . Neither reading is free from difficulty,
the former because the question before us is the convertibility of
 ؐamma into Kasra, not of Fatha into Kasra or ؐamm: and the
latter because the subsequent clause negating the allowable of
Kasr and ؐamm apparently implies that the ل is pronounced with
Fath.

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

P. 1552, ll. 5-17. اسم. of ؐة is either synarthrous, as
ف. or pre. to a det., as [356]. The former is gen-
}
a substantive, like "ءَٓٔطُورُبِیَ" (see p. 1307): while the latter is virtually a substantive, as in "هَندُ فَتْلاَیْ التَّسَاءِ" Hind is the most excellent of the women, because it is part of the post. [118], the most excellent being one of the women; and, if an appos. of the preceding n., is not an ep. of, but a subst. for, it, as "هَندُ فَتْلاَیْ التَّسَاءِ Hind, the most excellent of the women and جَارِیة حُسْنِی لِلحُشرْری a girl, the most beautiful of the girls, which are like I. 5, 6. and XLII. 52, 53 (see Part I, pp. 465, 470). When anarthrous and aporetic, then فَتْلاَی which, in such circumstances, does not vary in gender or number (see Part I, pp. 1718-4): and طُورُبِی is then a pure substantive, either an inf. n., like بَشَرُی و رَجُعُی (see Part I, pp. 1005, 1146, 1516); or a proper name (see p. 1307, ll. 6-7).


P. 1556, l. 5. In عَصْمَة and رَحْمَی the |converted from the |and has been elided because of its concurrence with Tanwin (see p. 1563, ll. 4-6); and it would therefore be better to use the synarthrous forms | and الْأَرْحَمِی as exa. here (cf. p. 1560, l. 8)—ibid. Read "contrary"—l. 14. Read تَفْنی |—l. 18. Read "(727)"—l. 1. For "(727)" read "727".

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

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

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

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

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

P. 1565, l. 4. AtTūribishtī [below] says "It is in the pass., and in the nom. (see note on p. 1564, l. 13): this is the [only] version taken into account [as authentic]. Some assert that the " is pronounced with Damm [لتدون], and in the acc., [Assuredly ye shall indeed render the rights,] the subject of the v. being the assembly addressed by it; but the correct [opinion] is the first" (AKB). The Shaikh Shīhāb ad-Dīn Abū 'Abd Allāh Faḍl Allāh Ibn Ḥusain, or Ibn Ḥasan (HKh), atTūribishtī [above] (LL, HKh), of Shirāz (LL), alḤanafi, d. 653 or 661 (HKh. II. 239, V. 565, 601), the Commentator on the Maqābīḥ (LL) asSunna by Bgh (HKh. V. 564), mentioned by ISb in the Ṭabaḵāt [ashShāfiʿiya] (LL)—l. 15. It would be better to say "while here it is part of another word"—l. 19. For "Damm" MAR. 313 (between ll. 7, 8 of the text) has "Fath", an obvious mistake—ll. 24-25. I. e., The ل converted into ل, and then liable to be elided because followed by another quiescent, is not restored to its o. f. of mobile ɔ or ɔ in order to avoid this elision, if its elision do not lead to ambiguity (cf. p. 1562, ll. 3-9).

P. 1567, ll. 5-8. In ُيَبَرَوُن They [fem.] raid the ل is retained, the pronominal ag. being the ن [496], which in the masc. is the sign of the ind. [495].


P. 1571, l. 2. For "its" read "thy". In Arabic the pron. relating to the explicit voc. is in the 3rd pers., like the nom. pron. latent in ٌقَتْ, and the gen. pron. prominent in ۘعُقَتْ, for the
reason, given in Part I, p. 594, l. 5; and hence (not) in
"Abbas, O King who are crowned, and whose House of Eminence the
race of 'Adnân have recognised, cited in A. III. 231 as an ex. of the
sympathrous voc.: and, as for in
[52], AKB (vol. I, p. 358) remarks that it ought, by rule, to be
in the 3rd. pers.; but that the poet says on the analogy
of "I'll drink the cup" [177], by rule — l. 6. See P. XVIII.
64 and Md. I. 406—l.l. Abu-l-Hajjaj Mujahid [p. 22A, l. 23]
(Nw, IHjr), a master of exegesis and [traditional] learning
(IHjr), d. [100 (Nw.) 101, 102, 103, [or 104 (IHjr)],] aged 83
(Nw, IHjr).

P. 1572, l.l. 11-15. In the version I should meet given in
B on IV. 15, and in N. 77, this explanation is impossible—l. 22. The
Imâm (Nw) Abû 'Abd Allâh (Nw, IKhn, IHjr) Ja'far Ibn Muḥammad
[alHâshîmi (Nw, IHjr) alMadani (Nw), known as (IHjr)]
as-Sâdiq (Nw, IKhn, HH, IHjr), one of the Twelve Imâms, accord-
ing to the doctrine of the Imâmiya (IKhn, HH), b. 80 (Nw, IKhn,
HH) or 83 (IKhn, HH), d. 148 (Nw, IKhn, HH, IHjr) [or] 146
(IKh). The Twelve Imâms are 'Ali and his descendants:—(1) 'Ali
Ibn Abî 'Ṭâlib: (2) AlḤasan Ibn 'Ali, b. 3, d. 50 or 49, aged 47: (3)
AlHussain Ibn 'Ali, b. 4, martyred 61, aged 56: (4) 'Ali Ibn
AlHusain, styled Zain al-'Abidin and As-Sajjâd, b. 38 or 38 or 36: (a)
he is "'Ali the Younger: and, as for [his half-brother by the father's
side] 'Ali the Elder, he was killed with AlHusain: (b) this 'Ali [the
Younger] also, then 23 years old, was with his father; but, being
ill, asleep upon a bed, was not killed: (a) it is [said] in the HH
that he was spared on account of his youth: (a) he died in 94 or
95, aged 58: (5) Muḥammad alBâkir Ibn 'Ali, b. 57, three years
before the murder of AlHusain, d. 117 or 118 or 114, aged [63, or,
says Wkd (Nw.), 73 or 58 or 57: (6) Ja'far Ibn Muḥammad, who has various cognomens, the most celebrated of which is AṣṢādik, b. 80 or 83, d. 148: (7) Mūsā Ibn Ja'far, b. 128 or 129, d. 183 or 186, said to have been poisoned in some fresh ripe dates by Yaḥyā Ibn Khālid al-Barmakī at the command of Hārūn ar-Rashīd: (8) 'Ali Ibn Mūsā, b. 153, five years after the death of his grandfather AṣṢādik, d. 208: (9) Muḥammad Ibn 'Ali, b. 195, d. 220, said to have been poisoned: (10) 'Ali Ibn Muḥammad, b. 214, d. 254: (11) Al-Ḥasan Ibn 'Ali, b. 231 or 222, d. 260: (12) Muḥammad Ibn Al-Ḥasan, the Seal of the Twelve Imāms, according to the Imāmiyya, who assert that, in 265 or, more correctly, 266, he entered the vault that is in Surra-Man-Ra'ā [below], while his mother was gazing at him; and did not come out to her, but has hidden himself until the present day: (a) he was born in Surra-Man-Ra'ā in 258 (TKh). Surru, or Surra, or Sarra, Man-Ra'ā [above] is the town that Al-Mu'taṣim built in Al-İrāk in the year 220 (Bk).

The House of 'Ali, including the Twelve Imāms:

(1) 'Ali Ibn Abī Ṭalīb

(2) Al-Ḥasan

(3) Aḥṣān

Muḥammad, known as Ibn al-Ḥanafīya.

'Ali the Elder

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

Al-Ḥasan

(5) Muḥammad al-Bākīr

(6) Ja'far as Sādīk

(7) Mūsā 'Abd Allāh

(Note on p. 821, l. 3)

(8) 'Ali

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

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

(11) Al-Ḥasan

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

P. 1574, l. 19. Abu-lMarāzim (Tr, Is), with Fath of the ρ (Is), [or] Abù Murāzim, with َذَمَمَ of its initial (IHjr), Ya‘lā Ibn Murra (IKb, Tr, I:i:jr, Is), Siyāba [with Kasr of the َء (IHjr)] being his mother (Tr, IHjr, Is)—so says YIM (Is)—and Murra his father (Tr), athThakaffi (IHjr, Is), of Thakīf (IKb), one of the most learned Companions (Is). Sayāba (KF. 52): Siyāba (Dh. 290, Is. II. 312). Al‘Alâ Ibn Sayāba (K. 643, l. l.), for which I have ventured to substitute "Ya‘lā Ibn Siyāba" in my text.

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

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

Ghatafan
  Raith
  Baghiq

Dhubyān Ḍhū Abs
  Fazāra

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

P. 1577, l. 1. From the same poem as verses in Part I, pp. 161, 959, and Part IV, pp. 1280-1, 1584, 1586—l. 5. Its author is not named (Jsh)—l. 23. This is the conjunct ُذه, which is uninfl. [176].

As for ُدو, which is infl. [16], its ج is retained, for the same reason as the ج in أبِوك [below], the pre. n. in ُذُر مالل in أبِوك varying in the same way as in أبِوك.

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

P. 1584, i. 5. “the ع”, i.e. the ص in عصِّص. 
P. 1586, l. 8. Put a semi-colon after مفعولة. l. 15. See note on p. 1281 (l. 1-3).

P. 1588, l. 10. "ج in the former ex." So Lane (p. 1197, col. 2). MASH. 130, note 5, says, on the authority of Jrb, that رأى is from زَى، but what Jrb (p. 173, l. 5-6, of my MS) says is that رأي is from زَى (p. 1589, l. 4-p. 1590, l. 3).

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

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

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

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

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

P. 1596, ll. 16-18. For وان لزمت الصرف إلى تلٍٰي إلٍٰي نحو في R. 336, l. 6, I read لزمت الصرف الذي تلٍٰي إلٍٰي في نحو طرٍٰي.

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

P. 1599, l. 18. The substantive is "anterior" in formation to the ep., because the conception of (e. g.) علم knowledge is anterior to that of هُيَّن knowing, i. e. ذُرٍ علم possessor of knowledge; and, being anterior to the ep., the substantive is first dealt with.
(157a)

P. 1601, l. 17. A (vol. IV, p. 384, l.l.—p. 385, l. 1) has لَعْسِيَا, but both M and SH give لَعْسِيَا as ex. of the cp. whose لَعْسِيَا is , and Su evidently read لأَعْسِيَا (see ll. 18-22).

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

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

P. 1605, l. 1. The forms of ultimate pl. exemplified in this section are (1) فَصْلُ (for سَقَاطُ (pl. of سَقِيَةٌ (p. 1607)); (2) مَفَاعِلُ (for شَوَابٌ (pl. of شَوَايْةٌ (p. 1607); as مَأْرَأَيَا (for مَأْرَأَيَا (pl. of مَأْرَأَيَا (p. 1612)—l. 2. "a ى", whether original, as in قَصَائِي (pl. of قَصِيَّةٌ (p. 1615): or converted from a ى, as in مَأْرَأَيَا (pl. of مَأْرَأَيَا, orig. مَأْرَأَيَا (p. 1615): or a Hamza, as in قَصَائِي (pl. of قَصِيَّةٌ (p. 1613).

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

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

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

P. 1618, l. 19. "the ġū", i.e. either the Hamza of ġūṭīma, regarded as an unsound letter (p. 1612, ll. 10-12), or the ğū substituted for that Hamza (p. 1613, ll. 4-5)—ll. 19-20. "[ ğū preceded by] Kasra" is the first of R’s "two heavies" (p. 1605, ll. 12-14).

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

P. 1617, l. 1. Read "HKh"—ll.—p. 1618, l. 3. This means that the presence of ğū in ġūḍāyi must be attributed to that normal conversion of Hamza into ğū which is requisite in the pl. ġūṭāl in consequence of the conversion of the ġū from ġū into ġū in the sing. ġūḍārī; not to an extraordinary conversion of the ġū in ġūḍārī pl. of ġūḍārī into ğū for conformity to ġūḍārīa.

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

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

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

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

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

P. 1624, l. 13. Read ﻤُؤَوي.

P. 1627, ll. 1-2. R treats ﴿ ﻫُبُ ﴾ here as ﺖَعَلَ; but Lane (p. 2313, col. 2) says, on the authority of the Msh, that its n. un. ﱢَ ﻫُبُ is ﺖَعَلَة.ﺖَعَلَة is ﱢَ ﻫُبُ.


P. 1631, ll. 3-4. After ﻈَوْلِ إِلَى ﺍِلْبَكْرَة and before مَيْسَب in my MS (p. 158, l. 10) of the Jrb, for ﻈَوْلِ إِلَى ﺍِلْبَكْرَة I read ﻈَوْلِ إِلَى ﺍِلْبَكْرَة تَبِ إِلَاءَ ﺍِلْبَكْرَة ﺍِلْبَكْرَة ﺍِلْبَكْرَة ﺍِلْبَكْرَة ﺍِلْبَكْرَة. thus altering ﻈَوْلِ إِلَى ﺍِلْبَكْرَة, and filling up two lacunae, one before, and the other after ﻈَوْلِ إِلَى ﺍِلْبَكْرَة, as the context obviously requires.

P. 1632, l. 2. "is quiescent", so that incorporation tends to produce a concurrence of two quiescents; though this is pardonable in ﱡ ﹶ ﻝُوُرُديٰ and is avoided in ﱡ ﹶ ﻝُوُرُديٰ by transfer of Kasra from the ﻝ to the preceding quiescent.

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

P. 1634, l. 21. Read ﻣُؤَويٰ.

P. 1636, l. 5. For "Tanwîn" read "Tamîm".

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

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

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

P. 1644, ll. 9, 10. For أَحْيَوْا and أَحْيِبُوا R. 318, l. 15, has أَحْيَوْا and أَحْيَبُوا; but the last ى, which is the second of إِفْعَلُ and إِفْعَامُ respectively, should be elided, and the preceding letter then pronounced with Damm on account of the ُ, as in رُفْوًا and رُفِّيًا (pp. 1595, 1630).

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

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

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

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

P. 1659, l. 5. Orig. حَوْيَة, then قَوْيَة, then قَوْيَة, then قَوْيَة.
P. 1660, l.l., and p. 1661, l. 1. For \( R. 350, l. 16, \) has 
\( \text{إغدوُنَ} \), which is like 
\( \text{إغدوُنَ} \), not 
\( \text{إغدوُنَ} \).

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

P. 1664, l. 19. Read “(MASH).”

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

P. 1667, l.l. 23. Jahn (IY. 1457, l.l. 21, 22) prints 
\( \text{جَعَلْ لَكَ} \) and 
\( \text{جَعَلْ لَكَ} \), which I do not find in the Kur, though IX calls it 
\( \text{جَعَلْ لَكَ} \) XVI. 74. \( \text{And hath made for you occurs.} \)
\( \text{Cf.} \) (IY. 1468, l. 2).

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

P. 1671, l. 8. For "from the great Incorporation by IAl," intended as a rendering of سن إل ذغام ك بير في عمر in IY. 1459, ll. 4-5, read "as an instance of the great incorporation practised by IAl." For Sht says in the Hirz alAmāni (p. 44)

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

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

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

P. 1678, ll. 21-23. This is an answer to an imaginary question. "Why should not the measure be broken by incorporation, since it is broken by elision?"
P. 1679, l. 8. From the same poem as a verse on p. 456, as appears from collating T. 636 with CD. 129-130—l. 9. Ka‘nab Ibn İlmar (Umūm Šābīb being his mother), one of the Banū ’Abd Allāh Ibn Ghaṭafān. He was in the days of AlWalid Ibn ‘Abd AlMalik (T)—l. 1. Cf. p. 1693, l. 5—ibid. Lane (p. 1794, col. 3) gives ُضَفْفَع and ُضَفْفَع, with Fātah of the َع, on the authority of S as quoted in the Tāj al‘Arūs: but S. II. 445, l. 19, has Kasr of the َع in ُضَفْفَع and ُضَفْفَع; and Kasr is clearly indicated by R’s language (pp. 1679-80), and by Sn’s comparison with َكَفَكَف (p. 1693, ll. 6-7).

P. 1680, l. 4. For “(e, e)” read “(e, ẹ)”.

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

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

P. 1684, l. 2. Read “sea divided”.

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

P. 1688, l. 1. Put a comma after “part”.

P. 1690, ll. 1-2. “in the first, but not in the second”, probably because فَعَلْ is lighter than فَعَل.

P. 1691, l. 6. For “if” read “of”—ll. 12-15. And similarly in [485], which, by parity of reasoning, is co-ordinated with تَجْلَبْ by one of the too likes, and by the ت: but properly the Hamza and ن in تَجْلَبْ, and the ت in تَجْلَبْ, are not co-ordinate, because they do not represent rads. in the standard paradigms (see p. 1091, ll. 17-19), and because the Hamza and ت occur at the beginning (p. 1092, l. 8)—l. 15. “the second”, not the first (see note on p. 1093, l. 21).

P. 1692, l. 12. Put a comma after “lizards”.

22
P. 1693, l. 5. See note on p. 1679, l.l.

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

P. 1695, l. 13. Bakr Ibn Wâ'il (S. II. 164, l. 21, R. 371, l. 4) and others (R)—ll. 18-19. S has رَدْنَا and مَرْنَ in place of رَدْنَا and مَرْنَا, not in addition to them—ll. 22-24. And رَدْنَا, is transmitted, with a quiescent ن added before, and incorporated into, the ن of females; and رَدْنَت with an َت added before the َت of the pron.: so in 'Ali Bâshâ's commentary [c. 1145 (Hkh. VI. 591)] on the Tashil (Sn). The Wazir 'Ali Bâshâ, son of the Wazir Kûr Ahmad Bâshâ, entered Aleppo as Governor in 1180, and quitted it in 1181. And he died in 1183. He was a friend and patron of the learned (SD).

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

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

P. 1701, ll. 12-13. هَلْمِن in Part I, p. 678, l. 2, is so printed by Jahn in IV. 507, l. 21, where no direction as to the vowel of the double م is given; but should evidently be هَلْمِن with Kasr, as here expressly stated by A, for the reason assigned by Sn. Wright (vol. I, p. 293) and Lane (p. 3044, col. 3) do not mention this form.

P. 1702, ll. 15, 19. This number "sixteen" is characterized as "approximate" because the exact number of outlets, being equal to the number of letters, is twenty-nine or more [733]; and as "indiscriminate," because it omits to note the number of outlets in each class separately, i.e. guttural three, linguall ten, labial two, and nasal one.

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

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

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

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

P. 1709, l. 14. Read “(Jrb)”.

P. 1710, l. 5. For “then” read “than”.

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

P. 1713, ll. 3-6. The Prophet means “I speak the best Arabic”, not “I pronounce the best ض”—ll. 5-6. My MS of the Jrb (p. 195, ll. 9-10) has لاستمرار العرب المخارج في الإثبات بالحروف كليا; but I have omitted “the outlets” (المخارج) after “equal,” because it would be unintelligible without some context supplied before it, e. g. “in their command over” (في استملاكهم على); while the sense is clear enough without it.

P. 1715, ll. 4-6. This 3 representing only one letter, vid. the soft ل, is not to be confounded with the 3 representing two letters, vid. ل
and \( \text{١} \), sometimes unaccountably reckoned as one (p. 1713, l. 7-15). The former is placed twenty-eighth in alphabetical order, between \( \text{١} \) and \( \text{١} \) (p. 1715, l. 17)—l. 10. "pronunciation as Hamza", i. e. characteristic rising (p. 931, ll. 12-15).

P. 1710, l. 21. Read ﷖—he. l. 23. Read "[this]".

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

P. 1721, l. 10. Jahn (IY. 1463, l. 21) prints ṣ; but R. 378, l. 18, has ḍ, which is evidently right (cf. ll. 10-11 with outlets 11 and 13 on pp. 1710-1)—l. 21. Read "true".

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

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

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

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

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

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

P. 1734, l. 1. Read نقل.

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

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

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

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

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

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

P. 1747, ll. 15-17, 24. ضُرْب from إِنفَعُل is not given in the
dictionaries; nor from كَرَّب or پَس or يَس for إِلْعَرَب. 15. پَس ۱۸۳. 15. is found (p. 1754, l. 6, and p. 1814, l. 18).

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

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

P. 1754, ll. 2, 5. إِنْ تَعَلْ is really no exception to either rule, because the incorporation of its sibilant or covered ف into the ض, being preceded by conversion of the latter into a sibilant or letter of covering (see ll. 10-11), is not an incorporation of a sibilant or covered into a non-sibilant or an uncovered letter—l. 4. Put a comma after "others"—l. 6. إِلْطَرَب (R. 387, l. 15), apparently a misprint (see p. 1814, ll. 17-21)—l. 12. Delete the comma after "second"—l. 16. Read "[54, 752]"—l. 17. After "seen" insert " [752]". See pp. 1796 (l. 17)-1797 (l. 15)—l. 19. Read "thorax".

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

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

P. 1758, l. 4. AlMutananakhkhil is a cognomen, his name being مَلِك [Note on Part I, p. 451, l. 19]. He was a heathen, and a good poet of Hudhail (AKB. II. 137)—ll. 13-22. Cf. p. 1673 (ll. 9-22)—l. 14. Read ﺞَرَأ.
P. 1759, l. 5. Jahn (IY. 1472, l. 5) prints ٧, but this conversion of ٠ into ٠ is not necessary (see p. 1547, ll. 12-16)—ll. 18-19. See pp. 1663 (ll. 3-4), 1741 (ll. 19-27). Jrb. 202, l. 19, has "and then the first would not be like the second, so that incorporation would not be possible".

P. 1760, l. 5. Read "[731, 737]"—l. 14 and p. 1762, l. 4. When ٠ or ٠ is after ٠, the incorporation is regarded by Z as an incorporation of ٠ or ٠ into ٠ (see p. 1766, ll. 13-14), because of the rule that, in gutturals, the lower is incorporated into the higher [737]; but by IH (see p. 1765, ll. 8-10) as an incorporation of ٠ into ٠ or ٠, by way of exception from this rule. The latter opinion seems preferable, because it is a fundamental principle of incorporation that the first should be incorporated into the second, even if the second have to be converted, for that purpose, into a letter homogeneous with the first [735]. Cf. pp. 1816 (ll. 12-14), 1813 (ll. 18-23).

P. 1762, l. 17, and p. 1763, ll. ٠٠ and ٠٠ printed by Derenbourg (S. II. 462, l. 20, and 463, l. 9) should be ٠٠ and ٠٠, as noted by Jahn (Sibawaihi's Buch, vol. II, part I, p. 870, l. 6), ٠٠ being a proper name, not uncommon (see ID. 180, l. 22, and Dh. 347, ll. 1-7).

P. 1764, l. 6. Read "Slap 'Ali"—ll. 6-9. Apparently when the first happens to be lower than the second, as here (see p. 1755, ll. 2-13)—l. 9. Read "and, that"—l. 10. Read "heaviness"—ll. 18-23. It treats this as an incorporation of ٠ into ٠ (see p. 1762, l. 21—p. 1763, l. 24). but Z relegates it to the end of the section, because it is not, strictly considered, an incorporation of ٠ into ٠, or of ٠ into ٠.
P. 1765, l. 4. Read "Slaughter"—ll. 8-10. See note on p. 1760, l. 14, and p. 1762, l. 4.

P. 1766, ll. 13-14. See the same note—ll. 15-16, 18. In IY. 1474, l. 20, I read لالحبان for لالحبان; and in l. 21 I transpose إلأبعد: these alterations being evidently required by the context—l. 17. For "then" read "them".

P. 1767, ll. 19-23. "incorporation . . . parted" is from R. 392, ll. 3-5; and "as in . . . garden" from R. 391, l. 1, to which R refers in the former passage by adding "as we have mentioned" after "parted".

P. 1769, l. 9. كُلِّدَة (IY. 1476, l. 1): كَلَّدَة (S. II. 463, l. 17). The former signifies a piece of rough ground, while the latter is a proper name. R, no doubt, borrowed this ex. from S—l. 16. The MAR (p. 392, note 4, reading قَطَنَا, translates this ex. into Persian by "Wear out a cotton garment".

P. 1770, l. 4. Read "preventive".

P. 1773, ll. 20-21. "because . . . its like". This seems to be IY's meaning; though it is not easy to extract from his words لَنَ النَفَسْ لَ يَلْبَمُ الْحَرَفَ أن يَكُونْ بعد مثله in IY. 1477, l. 23, as printed by Jahn.

P. 1775, l. 7. ضَرْمَة (IY. 1478, l. 13), which, if not an accidental transposition of ضَرْمَة a well-known proper name, should apparently be ضَرْمَة (see IHB. 45, Dh. 319), or perhaps ضَرْمَة (see KF. 827)—l. 14. For "blemish" read "flaw"—ibid. Abū Bakr Ahmad Ibn Mūsā Ibn Al'Abbās Ibn Mūjahid, [the Professor of Reading (IKhn, ITB), b. 245 (IKhn),] d. 324 (IAth, IKhn ITB). He was a master in knowledge of readings (IAth).
P. 1776, l. 14. For "blemish" read "flaw".

P. 1779, l. 1. [312] (S. II. 467, M. 194). But IY gives in the text of the M, explaining اَتْتَمْ (انَامِب) as the lightning that is seen from afar (see IY. 1479, l. 19, and 1480, ll. 23-24)—l. 9. By Tamim Ibn Turaif al'Ambari (IY).

P. 1780, ll. 2-3. After this text IY. 1481, l. 6, adds "and وَدَمْ يَعْلَوَذْ II. 231. And whose doeth that"; but this looks like an interpolation, because the incorporated ل here is not the ل of بلَن نُهْل, nor is ل one of the letters mentioned by IY as having this incorporated into them by Ks (see p. 1779, ll. 17-19), nor is this reading mentioned in the K or B.

P. 1781, ll. 8-11. A free paraphrase of S. II. 467, ll. -468, l. 2.

P. 1782, l. 19. Read "alHaḍrami".

P. 1783, l. 7. "utterance" of ك followed by ك —l. 11. If, as is possible, Ibn Mujāhid mean to except Ya'kūb alHaḍrami mentioned on p. 1782 (ll. 18-20), his observation here seems to be out of its proper place—l. 16. Read "Tanwin" for "Tamim"—l. 17. "necessarily". Cf. "necessary" on p. 1793 (l. 17). In neither place does Jrb make any comment on the necessity alleged by IH. But see the remarks of IY on pp. 1784 (l. 15)—1785 (l. 6). Probably IH and Jrb mean "necessarily" and "necessary" in reading the Kur, this being a case of "incorporation proper to Readers" (see p. 1672, ll. 14-15), among whom it is universal; for Sht says in the Hirz al'Amāni (pp. 105-6), in the chapter on the Predicaments of the Quiescent ك and the Tanwin,
And all of them incorporate Tanwin and the quiescent ن into ل and । without nasality, in order that the sound of the two may be beautiful; and all incorporate into the letters of يَنْمُو with nasality (cf. p. 1785, ll. 6-8, 17)—l. 22. "an obstacle", vid. conjunction of the two letters in one word (see p. 1785, ll. 8-9).

P. 1784, l. 8. "this [rule]" in p. 1783, ll. 15-17.

P. 1785, l. 1. For "the" read "thee"—ibid. Perhaps this second ex. should be مَسِن وَالْأَلْ (IY. 1482, l. 13)—l. 7. A. IV. 484, l. 17, is here continued from "incorporated" on p. 1783 (l. 16)—l. 11. "this restriction", i. e. "so long as etc." (ll. 8-11).

P. 1786, ll. 4-11. IH's reply comes, in SH. 154, ll. 3-6, between "into two likes" (p. 1751, l. 19) and "لا يُصَدِّعَ شَيْءٌ" (p. 1753, l. 6); but I have transferred it to this section, where it can be more conveniently considered.

P. 1787, ll. 12-14. In R. 389, ll. 1-2, the two clauses, "so that . . . . . stifled" and "in order . . . . . kind", composing this sentence are transposed, apparently by mistake—l. 21. Read "[the ن]".

P. 1790, ll. 10-11. The remaining guttural, i. e. ٰ, is omitted, because, being always quiescent, it cannot follow a quiescent ن.

P. 1792, ll. 2-6. Excluding ٰ for the reason given in the last note, we have 23 letters, vid. 6 gutturals, and 22 non-gutturals, of which 7 non-gutturals have been mentioned in cases (1) and (3), and the 6 gutturals in case (2), total 13, leaving 15 letters, all
non-guttural, detailed on p. 1716 (ll. 12-13)—l. 4. Read "[i. e.,]”—ll. 4-5. The four cases are arranged above (pp. 1783-1792) in the order adopted by Z and A, which is open to the objection that it interpolates the guttural letters (case 2) among the non-gutturals (cases 1, 3, 4); whereas R, in p. 1787, l. 15—p. 1788, l. 18, puts the gutturals (∞) after all three kinds of non-gutturals (α-ε), a much more convenient arrangement. But A's words "any of the letters not yet mentioned" prevented me from following it, otherwise these "letters" would have included the gutturals, contrary to A's intention.

P. 1793, l. 8. "of incorporation"; i. e. that ن is incorporated into—l. 17. See note on p. 1783 (l. 17)—ll. 22-24. IH omits to describe the state of the quiescent ن with the gutturals; but his mention of its incorporation and two other changes with the non-gutturals suggests, as Jrb remarks, in ll. 17-22, that with the gutturals it remains unchanged. Jrb, however (p. 203, ll. 12-15, of my MS), and an interlinear annotator in the MASH (SH. 156, between ll. 6. and 7), ignoring its state with the gutturals, try to make up the "five states" by counting incorporation and retention and removal of nasality as three: but this seems impossible, because retention and removal of nasality are alternative accompaniments of incorporation, not separate states; and I therefore make up the "five" by reckoning incorporation as two, and including display with the gutturals as implied, though not actually mentioned, by IH.

P. 1794, l. 4. حكين (R. 394, l. 2; MAR. 156, note 5): in the time of (S. II. 465, l. 14)—ibid. Read حكين سليمان here, and سليمان in S. II. 465, l. 14., because the quiescent ن is stifled before س (see pp. 1716, 1792), not incorporated into it; so that the س in these two exs. cannot be doubled.
P. 1795, ll. 10-22. I have arranged these *exs.* from R. 394, ll. 8-12, in the order of the nine letters; and filled up the gaps in the series, which are probably caused by carelessness of some copyist or lithographer.

P. 1796, l. 13. After "Arabic" read "(S)".

P. 1798, l. 21. See p. 1758, ll. 12-14, and note.

P. 1799, l. 9. In R. 395, l. 11, I supply َتْرَبَت فِيهِ مِنِ إِلَّاء, as in S. II. 471, l. 8, after َلَهُ, which would otherwise have no *conj.* [177], the next words being ُتْحَبَّبٌ أَلْهَيْبِي rendered "as ُشَّ does" (in l. 8)—l. 10. "in reading," the Kur.

P. 1799, l. 25-p. 1780, l. 1. This sentence is given in R. 395, ll. 13-14, as part of IH's text, after "another" in p. 1799, l. 12; but is not to be found in SH. 157, l. l., nor in Jrb (p. 205, ll. 1-2, of my MS).

P. 1802, ll. 2-5. This *ex.* is differentiated from those in p. 1801, ll. 10-12, by the quiescence of the ُب: but that difference does not seem to be material; because the *exs.* in p. 1801, ll. 6-8, show that incorporation is allowable whether ُب be quiescent or mobile; and I think that "dispute" in l. 3 refers to the controversy described in ll. 5-11 as arising between "us", i. e. the BB, and "the KK", when incorporation involves an "irregular concurrence of two quiescents", which is not the case here, because the incorporated ُب is preceded by a mobile (cf. ll. 20-22)—ll. 9-10. "its being attributable to stifling", i. e. the fact that the seeming quiescence of the ُب in ُلَرَعَب is attributable to stifling of its vowel, not to incorporation (see pp. 1671, 1684-6, 1753, 1803, 1807).

P. 1803, l. 2. If VI. 53. be regarded as a case of incorporation, then ُبا َعُمُ ىَأَكَرِين should be written.
P. 1807, l. 9. Read "(b)—ill. 20-21. In Wright's Arabic Grammar (3rd ed., vol. I, p. 67) "furtive Kasra to the first radical" should be "furtive Fatha to the first م", which remains partially mobile with its original vowel, as is evident from the explanations of R and IY here—l. 21. Read "incorporation".

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

P. 1810, l. 4. As رى, inf. n. ٤٠٠١، not ٤٠٠١، inf. n. ٤٠٠١, with the conj. Hamza, as strangely printed by Lane (p. 1984, cols. 2, 3)—l. 21. See p. 1743, ll. 6-11, and note on l. 8.

P. 1812, l. 23. For م in M. 195, l. 13, I read م, as in IY. 1487, l. 20.

P. 1813, l. 18. "Converse" change—ibid. Read "(A)"—ll. 18-23. See note on p. 1760, l. 14—ll. 23-24. Zuhair Ibn Abī Sulāma Rabī'ah (TSh, KA, BS, Is, AKB) Ibn Riyāḥ (KA, BS, Is, AKB) Ibn Kūt (TSh, KA, Is) ....... Ibn 'Amr Ibn Udd Ibn Ṭabikha Ibn Alīyās Ibn Muṭar Ibn Nizār (KA) al-Muzani (Is, AKB) one (BS) of [the Banū (BS)] Muzaina (BS, AKB) Ibn Udd Ibn Ṭabikha Ibn Alīyās Ibn Muṭar (AKB). Muzaina [here loosely described by AKB as "Ibn Udd"] was mother [of the children (ID, AF)] of 'Amr [Ibn Udd (KA, AF) Ibn Ṭabikha (ID, AF)], and daughter of Kalb Ibn Wabra (ID, KA, AF). Their settlement being in the territories of Ghatafān, people think that he—I mean Zuhair—was of Ghatafān, which is a blunder. So in the Ḥisti'ab [ṣ Ma'rīfat al-ʿAẓāḥāb (KHb)] by IAB, as though this were a refutation of what IKb says in the TSh, that "they trace his lineage to Muzaina, whereas his lineage is only in Ghatafān" (AKB)—l. l. The next verse of this ode is cited on pp. 60, 635; and another verse in Part I, p. 1479.
P. 1814, ll. 10-12. I.e. would be removed if the ص were incorporated into the ل after being converted into ل—l. 13. *إِنْ هَلْ* according to Broch (M. 195, ll. 19) and Jahn (Y. 1498, ll. 22, 24); but ۡیَلِ ب is rightly omitted in Tsr. 361, l. 15, as in S. II. 472, l. 1.

P. 1815, l. 5. Read “orig.”—l. 17. Its author is not named (Jsh).

P. 1816, l. 12. مَنْ ۡلُوُيُهْنَ, not مَنْ مُتْرِكُونَ—ll. 12-14. See note on p. 1760, l. 14—l. 20. I have transposed these two exs. from SH. 158, ll. 3-4, to suit the order of the “two ways” in ll. 19-20.


P. 1820, ll. 18, 20. R. 399, l. 2, before “the و of ۡلِیُنَا”, and again before “the و of the pron.” inserts “what is before”, which I have omitted as inconsistent with the exs. in ll. 20-21, in all of which “the و of the pron.” is, and “what is before” it is not, converted—l. 19. For و and و read و and و, respectively (see p. 1812, ll. 20-23).

P. 1821, l. 20. “alteration” of the و or its subsequent approximate.

P. 1822, l. 6. “second” of the two approximates.


P. 1830, l. 12—p. 1831, l. 2. I have slightly re-arranged these two paragraphs for greater clearness.
P. 1835, l. 2-4. Jrb's language in (a, b) is confusing, because it suggests that elision is allowable only when "incorporation is not possible," and that incorporation is impossible only when it would involve "importation of the conj. Hamza . . . . . . in the aor." but the first suggestion is refuted by his second ex. (p. 1834, l. 9), where elision occurs though incorporation would be possible (p. 1835, ll. 15-16-); and the second by his first ex. (p. 1834, ll. 7-8), where incorporation is impossible (p. 1835, ll. 12-14), though it could not involve importation of the conj. Hamza in the aor., because, in the interior of the sentence, no conj. Hamza occurs, either in the aor. or in anything else [669]: and, these two suggestions being therefore inadequate, his language fails to account for the elision in either of these two axs.

P. 1836, ll. 20-21. The "measure of the v." i. e. the Damma or Kasra of its, is made plain by the vowel of the in or and , where the vowel of the indicates that the is or respectively—l. 23. This passage of the Aud, commencing at (c), is a continuation of the extract ending in "the v." on p. 1399 (l. 2).

P. 1837, ll. 7-8. For , with Kasr of the, like . Instead of "like", S. II. 446, l. 16, has "as they say —l. 21. "after being made quiescent", according to the rule that transfer of a vowel is to a quiescent (p. 1399). R does not make this stipulation (p. 1836, ll. 13-16), because he allows transfer to a mobile (pp. 1478-9).

P. 1839, l. 7. For "is" read "in".—l. l. Read "Aásim".
P. 1843, ll. 9-16. From R. 402 (ll. 7-8), supplemented by extracts from IY. 1496 (ll. 6, 9)—l. 13. On see Part I, p. 470, ll. 13-14, and Part IV, p. 1323, ll. 16-17.

P. 1844, l. 21. S. II. 443-81, where I do not find this verse.

P. 1845, l. 4. Read — ll. 4-5. BS. 22 gives

غداة طفقت علينا بكر بن رايلي عشيّة لا ينسنا جذام رجمرا

as one verse, remarking "Do you not see how he has made عشيّة a subst. for it (غداة)?"; whereas the first hemistich belongs to the verse occurring here in the text, and the second to a verse cited on p. 608 from the ML with the var. جذامًا (p. 27A). The author of the BS, who is also the author of the ML, a later work (Preface, p. XXV), seems to have been temporarily misled by the juxtaposition of these two hemistichs in the K, where Z, commenting on في ساعة لسورة IX. 118. In the hour, i.e. time, of difficulty, cites them, together with a third

إذا جاء يومًا وأردى يبيِّن أُغْدُثِي

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

يُبِينُ جَمِيعٌ كَفَّ غَهْرٌ مَلِيَّةٌ وَرَبِّ مَفر

he will find the collection of a hand not full nor empty (صفر being, as N remarks, masc. or fem.), to exemplify the use of عشيّة, غداة, and يوم, respectively, in denoting vague, not particular, time [64]. Lees in his ed. of the K (p. 568) prints them as a verse شعر, but
in the N (pp. 123, 280) they are correctly given as parts of two separate verses; and probably the misunderstanding is due to omission of the sign ع (for مصروف hemistich) between them in some MSS of the K—l. 5. وَعَجَّبَهُ مَرْدَرَ مَلَكُ (M, Jrb): we turned the breasts of the horses (Mb, AArb).

P. 1846, l. 6. Read "301". See Part I, p. 1335—l. 15. Its author is not named (Jsh). The Jsh has

زَيَادَنَا نُعَمَانَ لَا نَنْسَيْنَهَا

Our increasing Nu'mân do not thou forget; but I have followed Jh. II. 563 for the first hemistich, which is not given in the SH or its commentaries (the R, Jrb, and MASH).

P. 1847, l. 3. Read يَغَدَّخُ.

P. 1849, l. 1. For "too" read "two"—ll. 2-3. see p. 1404 (ll. 24-25)—l. 1. Read "tidings".

P. iv, l. 10. Read سِنْوِنَ.

P. vii, l. 11. الْيَدَيَّ (IA. 132, MN. II. 521).
INDEX OF REFERENCES TO THE KUR'ĀN.

SUṬA I.

1. I. 20, 402, 1767: II. 1019. 1, 2. II. 1802. 3. I. xxxii, 344.
4. I. xxxii, 49: II. 1357. 5. II. 1706, 1719. 6. I. 460. 6, 7. I.
309, 349: II. 294. 7. II. 470, 574, 922-3, 994, 1010, 1040-1.

SUṬA II.

4. I. 551. 5. I. x, 109, 419: II. 290, 626, 975, 992. 6. I. 859: II.
12. I. 215: II. 394, 544, 583. 13. II. 494, 975. 15. II. 6, 1034,
II. 218. 22. I. xiv: II. 15, 446. 23. I. 860, 1142: II. 381, 446.
I. 150. 31. II. 112, 118. 33. I. 196, 456, 494, 540, 544. 34. II.
364, 472. 35. II. 481, 483, 786, 1802. 36. I. 378 : II. 627. 37.
II. 1245-6. 38. I. 364, 1714. 39. II. 41. 41. II. 104. 42. I.
305. 43. II. 138. 44. II. 395. 45. I. xxviii, 413-4 : II. 131,
365. 48. I. 776. 51. II. 328. 54. II. 428. 55. II. 464. 57.
I: 264, 817, 1428, 1462: II. 459. 58. I. 527, II. 1394 61. II.
607, 692. 63. I. 566, 572, 616 : II. 527. 64. I. 616. 65. I. 1085,
1440 : II. 68. 66. I. v. 461, 785-6: II. 207, 211. 67. II. 1880.
69. II. 500, 1086. 70. II. 786, 866. 73. I. 113: II. 15. 74. II.
512, 1081. 77. I. 1731: II. 296. 79. I. 184, 648: II. 1825. 80.
II. 327. 83. I. 260. 84. II. 225. 85. I. 266: II. 297, 346. 88.
II. 1034. 90. I. 1443, 1715: II. 590. 93, 94. II. 617. 94. II.
502. 95. I. 269. 96. II. 158, 859. 97. II. 640, 645, 1517. 100.
I. 617: II. 307. 103. II. 146. 105. I. 666, II. 91. 108. II. 786.
110. II. 298. 111. II. 179, 486. 118. I. 506, 509. 119. I. 982
INDEX.


SūRA III.

INDEX

27. II. 64, 529. 28. II. 591, 636. 29. II. 62, 72, 250. 31. I.
59: II. 672. 32. I. 809-10. 36. I. 1427: II. 1782. 38. II. 424.
43. II. 374. 45. II. 316. 52. I. xviii. 55. I. 548: II. 691.
59. II. 547. 65. II. 1742. 66. II. 587. 68. II. 330, 565. 70.
I. 803. 74. I. 740. 75. II. 682. 79. II. 1766. 85. I. 327.
86. II. 307. 91. I. 466, 474, 485: II. 862, 864, 1822. 94. II.
846. 98. II. 617. 102. I. 743: II. 650. 107. II. 77. 109. II.
1260. 111. II. 64. 114. II. 111, 583. 115. II. 546-7, 847. 116.
II. 635, 1697. 117. I. 756. 119. II. 328. 120. II. 622. 124.
144. II. 1802. 145. II. 106, 822. 148. I. 207. 152. I. 250: II.
716, 897. 153. II. 573, 577. 173. II. 311. 174. II. 339. 175.
II. 547: II. 153. 177. II. 884. 182. I. 357-8: II. 1762, 1765.
190. II. 815. 193. II. 1762.

SūRA IV.

1. I. 497. 2. II. 315. 3. I. 238, 291, 532, 572, 619. 4. II.
20, 673. 42. II. 63. 44. II. 184, 1387. 45, I. 807: II. 788.
46. I. 269-70, 280: II. 102. 50. I. 736. 56. II. 660. 68. I.
141: II. 576. 69. I. 302, 306: II. 640, 1078. 71. II. 221. 73.
I. 239, 264. 83. II. 1801. 85. II. 245, 686. 88. I. 30. 89. II.
317. 92. I. 273-4: II. 608. 93. II. 566, 611. 94. I. 119, 402:
II. 585. 96. II. 262. 97. I. 306: II. 1031. 101. II. 491. 102.
I. xxiv, 967. 106. II. 116. 112. II. 469. 115. I. 526. 117. I.
INDEX.


SūRA V.


SūRA VI.

INDEX.

V.


SūRA VII.


SūRA VIII.

4. II. 1026. 5. I. 269: II. 392. 6. II. 387, 570, 1379. 7. II. 395, 415. 9. II. 1808-9. 14. II. 864. 17. II. 428. 19. II. 55,
INDEX.

33. II. 34. 35. I. 60: II. 1183, 1292. 39. II. 627. 41. II. 221.
42. II. 393. 44. II. 406, 1628. 45. II. 426, 629. 50. II. 1027.
53. I. 360. 59. II. 1183, 1393. 60. II. 574, 710. 63. I. 1121.
64. I. 733. 65. I. 166, 231: II. 995. 68. I. 377. 74. II. 62,
528. 105. I. 762.

SūRA IX.

3. Pref. v; II. 408. 4. II. 103. 5. I. 222, 745: II. 112. 6. I.
73: II. 68. 7. I. 617. 12. II. 971, 976, 979. 13. II. 586, 601. 18.
33. II. 633. 34. II. 458. 36. I. 239, 282, 1462. 38. II. 307,
326, 1830. 39. I. 143: II. 627. 40. I. 313, 752, 756, 1487: II.
55, 627, 672, 759. 42. II. 1030, 1032-4. 49. II. 934-5. 56. II.
392. 61. I. 629. 63. II. 458, 586. 68. II. 314. 70. I. 607:
II 589. 72. II. 611. 75. II. 899. 81. II. 1782. 83. I. 452.
88. II. 1634. 93. I. 274, 767: II. 461. 99. II. 860. 100 I.
1769. 103. I. 1728. 104. II. 807. 107. II. 505. 108. II. 539.
119. II. 137, 487, 582. 125. I. 643. 128. I. xxxiii. 129. I.
65: II. 583.

SūRA X.

4. I. 147, 241: II. 292. 11. II. 421-2. 13. II. 434. 15. I.
969. 16. II. 521, 966. 17. II. 136. 22. I. 761. 23. I. xxxii,
884, 901, 1130: II. 108. 25. I. 790: II. 433, 1490, 1829. 28. I.
xiv: II. 333. 29. II. 271. 36. II. 1807-9. 38. II. 586. 39.
II. 510. 43. I. 632: II. 618, 1572. 51, 52. II. 618. 52. II. 617.
58. I. 117. 59. II. 95, 688. 63. II. 544. 66. I. xi: II. 392.
69. II. 540. 72. I. 227, 233: II. 472. 78. I. 216. 80. II.
INDEX.

1684. 89. I. 272 : II. 709. 90. II. 1769. 91. II. 1004, 1084. 98. II. 598. 99. I. 265. 101. II. 1029, 1031, 1045.

SūRA XI.


SūRA XII.

INDEX.


SŪRA XIII.


SŪRA XIV.

10. II. 325. 11. I. 83: II. 301. 15. II. 569. 17. II. 749. 19. I. 480. 21. II. 1545. 25. II. 506. 27. I. 383. 30. I. 345. 36. II. 689. 40. II. 317. 41. II. 359. 42. I. 1583. 43. II. 710, 714. 44. I. 370, 46. II. 894. 47. I. 48. 48. I. 372, 1644.

SŪRA XV.


SŪRA XVI.

INDEX.

SūRA XVII.


SūRA XVIII.


SūRA XIX.

INDEX.

238. 43, 45. I. 179. 47. I. 82, 84. 64. I. 563. 66. I. 116. 67. I. 769: II. 680, 897. 70. I. 586, 589, 593, 602, 643, 645. 72. II. 358. 75. I. 446, 1743: II. 1664, 1674. 76. II. 687. 77. II. 514. 81, 82. II. 667. 83. I. 472, 484. 84, 85. II. 687. 85. I. 859. 94, 95. I. 360. 95. I. 357-8, 30A. 96. II. 612.

SūRA XX.


SūRA XXI.


SūRA XXII.

INDEX.

1770, 1799. 39. II. 272. 43. I. 40. 44.-II. 1504. 45. I. 552. 57. II. 1086. 62. II. 31. 479-80. 64. II. 1782. 66. I. 1747. 71. I 1121: II. 201. 72. I. 3. 74. II. 1330. 76. II. 489. 77. II. 995. 78. II. 219.

SūRA XXIII.


SūRA XXIV.


SūRA XXV.


SūRA XXVI.

INDEX.


SūRA XXVII.


SūRA XXVIII.


SūRA XXIX.

1. II. 206. 11. II. 667-8. 13. I. 286. 14. II. 464. 20. II. 1801. 25. II. 1781, 32. II. 568. 39. II. 328. 45. I. 600. 50. II. 285, 394. 56. II. 72, 836. 58. I. xx. 64. II. 1086. 65. I. 796.

SūRA XXX.

INDEX.

27. I. 1574. 31. I. 359, 428, 35. I. viii, 763; II. 65-6, 656, 45. I 777: II. 453. 46. II. 192. 47. I. 764, 777. 50. II. 609.

SûRA XXXI.

SûRA XXXII.
1, 2. II. 509-10. 4. II. 985. 10. II. 1771. 12. I. xliii. 13. II. 629. 22. II. 489.

SûRA XXXIII.

SûRA XXXIV.

SûRA XXXV.
INDEX.

SūRA XXXVI.


SūRA XXXVII.


SūRA XXXVIII.

2. I. 339-40. 5. II. 580. 7. II. 535. 9. II. 482. 20. II. 284. 22. I. 22, 286, 1442. 23. I. 21, 1590. 25. II. 583. 29. II. 226, 674. 30. II. 1267. 31. II. 365, 1183. 32. II. 199, 335, 1231. 40, 41. II. 703, 1029-31. 43. II. 226. 44. I. xxii: II. 227. 47. I. 350, 865. 49, 50. I. 1675. 57. II. 434. 63. II. 1084. 75. I. 624: II. 575. 77, 78. II. 482. 83. I. 397. 85. I. 104: II. 919.

SūRA XXXIX.

INDEX.

270. 64. II. 1042-3. 66. II. 485. 72. II. 490, 674. 73. I. 244, 766; II. 473-4. 74. II. 479-80.

SūRA XL.

1. I. 89. 9. II. 829. 11. I. 1427. 15. II. 817. 16. I. vī, 370, 735: II. 832. 22. II. 466. 26. II. 1079. 29. II. 585. 34. II. 830, 832. 36. I. 771. 38, 39. II. 30, 439, 441, 458. 42. II. 759. 49. I. 219. 51. I. 296. 72, 73. I. 753. 81. I. 802.

SūRA XLI.


SūRA XLII.


SūRA XLIII.


SūRA XLIV.

1, 2. II. 392, 393. 3, 4. I. 260. 23. II. 1684. 24. I. 381. 43. II. 845-6. 54. II. 106. 58. II. 102.
INDEX:

SŪRA XLV.


SŪRA XLVI.


SŪRA XLVII.


SŪRA XLVIII.

1, 2. II. 22. 3. I. 1121. 10. I. 23. 12. II. 153, 1779. 15. I. 571. 16. II. 39, 454, 1789. 18. II. 672. 20. II. 970. 25. II. 670. 27. I. 244: II. 646. 29. II. 1770. 40. II. 365.

SŪRA XLIX.


SŪRA L.


SŪRA LI.

INDEX.

SūRA LII.

29. II. 401. 49. I. 224.

SūRA LIII.

I. I. 767. 3. II. 364. 8. I. xxxvii. 9. I. xxxix, 381: II.

SūRA LIV.

1. II. 779. 6. II. 787. 7. I. 270, 281, 1624. 10. II. 579,
12. I. 278, 289, 291. 13. I. 460. 15. II. 1816. 20. I. 1055,
223: II. 328, 738. 42. I. 141. 48. II. 1378, 1381, 1387. 49. I.
xix, 209. 52. I. 203, 358. 53. II. 789.

SūRA LV.

1041, 1227. 46. I. 860. 50. II. 15. 60. I. 1112: II. 623. 70.
I. 1021.

SūRA LVI.

1-3. I. 766. 2. I. 1556. 5-7. II. 183. 15. I. 949. 24. I.
I. 866: II. 509. 65. II. 644, 1838. 69. II. 644, 686. 74-6. I.
xiii, xiv, xxi: II. 577. 82-6. II. 598. 84. I. 215. 87, 88. II.
653.

SūRA LVII.

10. II. 461. 12. II. 329. 15. II. 586, 621. 17. II. 449. 23.
II. 590. 26. II. 484. 27. I. 204. 29. II. 574, 577.

SūRA LVIII.

1488. 9. I. 733. 20. II. 1490.

3
INDEX.

SURA LIX.

4. II. 1697. 7. II. 590. 9. I. 1117. 12. II. 83, 671, 900.
13. II. 691. 16. II. 700. 21. II. 636.

SURA LX.

1. II. 381, 529, 588. 3. I. 704. 9. II. 387. 10. I. 134. 12.
I. 59.

SURA LXI.

2. I. 624: II. 870. 10, 11, I. xviii. 12. II. 1782. 13. II.
446-7.

SURA LXII.

5. I. xxi, xxiv: II. 674. 9. II. 306, 310. 11. I. 767: 17
459.

SURA LXIII.


SURA LXIV.

7. II. 139, 555-6.

SURA LXV.

3. I. 156, 1643. 4. I. xxviii, 120, 585: II. 709. 5. II. 440.
6. I. 29. 7. II. 55, 687, 1086. 11. I. 633.

SURA LXVI.

3. I. 76: II. 118. 4. I. 80, 856: II. 585. 5. II. 475. 10. II.
846. 12. II. 1348. 15, 16. II. 289.

SURA LXVII.

3. II. 312. 4. I. 843. 8. II. 1637, 1827, 1835. 8, 9. II. 555,
557. 15. II. 289. 19. II. 449. 20. II. 511, 539. 30. I. 983:
II. 63.
### Sūra LXVIII.


### Sūra LXIX.


### Sūra LXX.

1. II. 329, 952.  3, 4. II. 1770.  6, 7. II. 134.  11. I. 500, 502.  15. I. 38, 1121.

### Sūra LXXI.

15. II. 1683.  16. I. 142, 1534: II. 107, 1815.  25. II. 309, 573.  27. I. 261.  29. II. 468, 1753.

### Sūra LXXII.


### Sūra LXXIII.


### Sūra LXXIV.

INDEX.

SÛRA LXXV.


SÛRA LXXVI.


SÛRA LXXVII.


SÛRA LXXVIII.

1. I. 624, 627, 801. 1, 2. II. 353. 28. I. 1533. 31, 32. L. 470.

SÛRA LXXIX.

1. II. 881, 925. 3. II. 339-1. 27. II. 598. 40, 41. I. 108. 41. II. 679. 43. I. 617, 624. 46. II. 598.

SÛRA LXXX.


SÛRA LXXXI.


SÛRA LXXXII.


SÛRA LXXXIII.

INDEX.

SURA LXXXIV.


SURA LXXXV.


SURA LXXXVI.

4. II. 417, 540, 564, 694. 8, 9. I. 1597. 17. II. 675.

SURA LXXXVII.

1. I. 426. 2. II. 478. 4, 5. II. 483. 9. II. 646. 14-16. II. 516. 16. II. 1779. 17. I. 1717. 32. II. 764.

SURA LXXXVIII.


SURA LXXXIX.

1. II. 381. 3. I. 1465. 5. I. 897: II. 381, 1783, 1800. 15. II. 853. 17. II. 859. 22. I. 389, 397, 843. 23. I. 374, 376, 389. 25. II. 341. 28. II. 1320.

SURA XC.

1. II. 575, 577. 4. II. 577. 5. II. 422. 7. II. 22, 421-2. 11. II. 599. 13, 16. II. 899. 14, 15. I. 1573.

SURA XCI.


SURA XCII.

INDEX:

SÜRA XCIII.
1. II. 743, 875, 925. 2. II. 740, 743, 925. 3. I. 215: II. 741, 743.

SÜRA XCIV.
1 II. 533, 553, 616, 718. 2. II. 554, 620. .5, 6. I. 391, 1110.

SÜRA XCV.
1. II. 356. 4. I. 30.

SÜRA XCVI.
1. I. xxv.ii. 15. II. 2, 43, 290, 537, 699, 706, 871, 1253.

SÜRA XCVII.
1. I. 506: II. 110, 391. 3, 4. II. 1826. 4. II. 1823, 1825. 5.

SÜRA XCVIII.
1. II. 183, 738, 989, 1020. 4. I. 452.

SÜRA XCIX.
1-3. II. 465. 4. I. 753. 5. II. 340. 7. I. 287.

SÜRA C.
1. II. 886, 893. 1-4. I. 953. 3, 4. II. 449. 6. II. 893.

SÜRA CI.
1. I. 106. 6. I. 38. 7. II. 354.

SÜPA CIII.
1, 2. II. 392, 886, 893. 2. II. 221, 673. 3. II. 795.

SÜRA CIV.
1, 2. I. 422, 434, 437 4. II. 160, 884. 5, 6. I. 114.

SÜRA CVI.
2. II. 965, 1800.
INDEX.

Sūra CVII.

1. II. 1668.

Sūra CVIII.

1. I. xi: II. 391. 1, 2. II. 483, 486.

Sūra CX.

1-3. I. 768: II. 484. 3. I. 770.

Sūra CXI.

1 I. 342. 4. I. 190, 434-5, 439.

Sūra CXII.

1. I. 108, 506, 508, 552, 1476: II. 999. 1, 2. II. 703, 1017. 3. II. 284. 3, 4. II. 11, 55, 195, 534.

Sūra CXIV.

1-3. I. 479. 4. I. 1543.

تبت بالهير
INDEX OF PROPER NAMES.

References to Authorities mentioned in the Abbreviations of References are omitted from this Index, except in special cases.

Names are entered under the forms most commonly used, as Abū Muḥammad al-Yazīdi for Yaḥyā Ibn Al-Mubārak al-ʿAdawi at-Taimi al-Bāṣrī al-Yazīdi.

When the number of possible references is large, a selection is sometimes made.

Pref. means Preface, and App. Appendix; I. means Book I (comprising the Introduction and Part I), and II. means Book II (comprising Parts II-IV and the Appendix).

A.

A. See Al-Ushmūnī.

AAA, I. 167A.

Aaron, I. 483, 160A.

AAS, Pref. xi; II. 1333, 123A.

ʿAbada, II. 144A.

Abān, II. 696.

" Ibn Al-Walid, I. 1496.

Abāns (The Two), I. 14A; II. 572.

ʿAbbād Ibn Sulaimān, II. 1738.

" Ziyād Ibn Abīhi, I. 281, 70A-1A.

ʿAbbās. See Al-ʿAbbās Ibn ʿAbd Al-Muṭṭalib.

 Ibn Al-Ahnaf, I. 631, 30A.

" Mirdās. See Al-ʿAbbās.

ʿAbbāsi dynasty, I. 92A, 94A, 119A, 177A; II. 53A, 70A.

Abd (AlʿAbdi), I. 120, 124A.
INDEX OF PROPER NAMES.

'Abd Al'Azîz Ibn 'Abd AsSalâm, Pref. xix.

" " " Marwân, I. 25A; 34A, 126A; II. 657, 50A.

" " " Muḥammad, Pref. xxiv.

'Abd Al'Kâis (or 'Abd Ka'is), I. 1366, 1388, 1403; II. 388, 1697, 15A, 38A, 42A-3A.

'Abd Allâh, I. 796-7; II. 563.

" " " (Companions named), I. 12A.

" " " Ibn 'Abbâs. See Ibn 'Abbâs.

" " " Abî Ḥadrâd, II. 93A.

" " " " Ishâk. See I.AI.

" " " " AdDumaina, II. 361.

" " " " Aḥmâd Ibn Bashîr Ibn Dhâkwân. See Ibn Dhâkwân.

" " " " Al'Abbâs, II. 50A.

" " " " AlḤajjâj, I. 908, 142A-3A.

" " " " AlḤârîth Ibn Naufâl, I. 8, 8A.

" " " " AlMuṭtazz. See Ibn AlMuṭtazz.

" " " " 'Āmir. See Ibn 'Āmir.

" " " " 'Amr Ibn Al'Aṣ, I. 12A.

" " " " AsSâ'îb, II. 22A, 24A.

" " " " 'Ayyâsh, II. 23A.

" " " " AzZabîr, I. 326; II. 146, 561, 21A.

" " " " AzZiba'râ, I. 361, 81A, 99A; II. 343, 18A.


" " " Dâ'ūd, II. 761, 132A.
INDEX OF PROPER NAMES.

'Abd Allah Ibn Hammäm, I. 271, 67A, 124A, 126A, 199A; II. 141, 4A.

" " " Jafar Ibn Abi Talib, I. 135A.

" " " " " Muhammed, II. 42A, 153A.

" " " " " Kais, I. 57, 14A, 24A, 135A.

" " " Kathir. See Ibn Kathir.

" " " Kuraiz, I. 127A.


" " " Muawiya Ibn 'Abd Allah, I. 362, 81A.

" " " " " Abi Sufyan, I. 41A.

" " " Rawaha, I. 175, 863, 50A, 100A; II. 305, 717.

" " " Tahir, I. 5A.

" " " Ubayy, I. 1405, 138A.

" " " 'Umar, I. 14, 12A, 70A; II. 1263.

" " " " al'Arji, I. 357, 564, 918, 80A.

" " " Ya'rubah, I. 722, 116A.

" Allaha, I. 14, 12A-3A.

" AlMalik Ibn 'Abd Al'Aziz, I. 113A.


" AlMu'min, I. 177A.

" AlMu'ttalib, I. 181; II. 50A.

" Al'Uzza Ibn Hantam, II. 13A.

" AlWas'i Ibn Usama, II. 185.
INDEX OF PROPER NAMES.

'Abd 'Amr Ibn Shuraḥ. See AlAbwas.

" ArRaḥmān Ibn 'Abd (aprothetic) alKhārī, II. 65A-6A.

" " AlḤakam, I. 1466; II. 3A, 69A.

" " 'Alī. See AdDaibagh.

" " Ḥassān, I. 140A; II. 65, 952.

" " Hurmuz. See AlA'raj.

" " 'Uthmān, I. 91A.

" " Zaid, I. 98A.

" Hind alLakhmī, I. 58A.

" Ḫās. See 'Abd AlKhās.

" " Ibn Khufāf, I. 765, 120A.

" Manāf [Ibn Ḫuṣayy], II. 50A.

" " Ibn Rib' alHudhali, I. 766, 122A; II. 55A.

" " Manāt alHudhali, II. 343, 907, 55A.

" " Ibn Kinānā, I. 104A; II. 135A.

" " " Uḍḍ, I. 187A.

" Rabb, I. 1647.

" Shams Ibn 'Abd Manāf, I. 482, 796, 1388, 1396; II. 325, 50A.

" Umayya, I. 1396.

" Yaghūth Ibn Waḳḳās, I. 161, 959, 47A; II. 1280, 1576, 117A.

" " " Zubair, I. 167A.

'Abda, II. 551.

Abel, I. 657.

'Abīd, II. 1628.
INDEX OF PROPER NAMES.


" " Māwīya. See 'Ubaid Allāh.

" " Shāriya (or Sharya), I. 121A-2A.

" " Thaʿlabā, I. 16A.

ʿAbīda Ibn ʿAṣ, II. 22A.

Abjar, I. 47A.

ʿAbkar, I. 1251.

ʿAbla, II. 836.

" Bint 'Ubaid, and The 'Ablas, I. 928, 1396.


ʿAbs, II. 155A.

ʿAbshāmi, II. 1577.

Abū ʿAbd Ar-Rahmān as-Sulami, I. 800, 124A; II. 22A, 73A.

Abū ʿAmr, II. 141.


" ʿAmr ash-Shaibāni. See A.A.Sh.

" ʿAṭā as-Sindi, I. 122, 859, 35A, 132A.

" Bahdala, I. 92A.

" Bakr, II. 181.

" " (the Grammarian). See I Amb and IS.

" " (the Khalifa), Pref. ii; I. 108, 222, 494, 844, 62A, 90A; II. 476, 6A.

" " (the Reader). See ʿĀṣim.

" " as-Zabīdi (properly as-Zubaidī, i.e. ABZ), II. 157.
INDEX OF PROPER NAMES.

Abū Bakr Ibn 'Ayyāsh, I. 44, 780, 1523, 26A 1; II. 417, 865, 965, 1808, 24A, 71A 2, 79A.

" " " Shuḳair 3, II. 191.

" " Muḥammad (or Aḥmad) Ibn Ṣāliḥ, I. 159A.

Burda 'Āmir, I. 60A.

Dahbal alJumāḥī, I. 894, 140A; II. 142.

Dahmā, II. 903-4.

Abu-dDardā, I. 373, 415; II. 21A, 23A-4A.


Dukhtanūs. See Lajīt Ibn Zurāra.

Duwād, I. 377, 28A; II. 81, 354, 488.

Ḥadrad, II. 1099, 1141, 93A.

Ḥaiwa, I. 701, 113A.

(properly 'Abd Allāh Ibn) Hammām. See 'Abd Allāh.

Ḥamza. See Anas Ibn Mālik.

Ḥanash, II. 151.

1 Unless the "Abū Bakr" here given by B means the same as the "'Āqīm" mentioned by Y. See II. 1826, l. 9, and Note on II. 1001, l. 20 (p. 79A).

2 Margoliouth (YR. II. 379) prints حخ combating, as in MINR. II. 638, l. 1, and the TH; but Ihjr. 220 has "لاحح" with an undotted ج and a ن. See also Dh. 175. The YR says that Ibn 'Ayyāsh was born in 97 or 94 or 95, and died in 193 or 192.

3 Aḥmad Ibn Al Ḥasan (so in my MS of the BS, where it is corroborated by the alphabetical order, and in NA. 115, I Ath. VIII. 169, and ḤKh. V. 156, 451), or Al Ḥussain (so in YR. I. 411), known as Ibn Shuḳair, the Grammarian (3. 817), a Baghdādī, of the same class as 18.
INDEX OF PROPER NAMES.

Abū Ḥanīfa (AHf), I. 111, 34A; II. 150, 63A-4A.

,, Ḥarb alAʿlām, I. 583, 93A.

,, Ḥasan ʿAli. See ʿAlī (the Khalīfa).

,, Ḥātim (AHm), Pref. ix-xi, xv; I. 123A; II. 666.

,, Ḥayya anNumairī, I. 373, 747, 82A, 119A; II. 216, 310.

,, Ḥayyān. See AH.

,, alFaḥāsī, I. 155; II. 715, 1398.

,, Ḥizām Ghālib, II. 402, 16A.

,, Hurairān, I. 113A; II. 21A.

,, ʿĪsām, I. 374.

,, Ishāq alKhīdremī, I. 311, 75A.

,, Jaʿfar AlManṣūr. See AlManṣūr.

,, athThaḥāfī, I. 701, 1462.

,, Yazīd Ibn AlKaʿārā, I. 1462; II. 127, 313, 23A-4A.

,, Jahl, II. 924, 1740, 58A, 169A.

,, Jandal, I. 17.

,, Jundab alHudhali, I. 1508, 144A.

,, Kabīr alHudhali, I. 343, 1189, 1624, 42A, 79A, 173A.

,, Kābūs. See AnNuʿmān Ibn AlMundhir.

,, Kāis Ibn AlAslat, I. 117A, 135A, 163A.

,,,, ʿRifāʿa. See Kāis.

,, Khālid alKhārijī, II. 113.

,, Khirāsh alHudhali, I. 186, 54A; II. 361, 527, 139A, 144A.

,, Khurāsha (Khufāf Ibn Nadba), I. 322, 76A; II. 104.

,, Kīlāba, I. 1697, 212A.

1 One of the Ten [Readers] (MKh. I. 203).
INDEX OF PROPER NAMES.

Abū Kudāma, I. 1581.
" Lahāb, I. 342.
" Lailā. See Alḥarīth Ibn Zālim alMūrri.
Abu-l'Abbās. See Mb and Th.
" " 'Abd Allāh AsSa'affāh (the Khalifa), I. 133A; II. 50A.
" -l'Alā alMa'arrī (AAMr), I. 128, 35A; II. 212.
" -l'Āliya, II. 23A.
" -l'Amsithal, II. 1348, 126A.
" -l'Ās, II. 50A.
" -l'ĀsBagh, II. 376.
" -l'Āswad, I. xxxiii, 624, 5A.
" " adDu'ali (AAD), Pref. iii, v-vi; I. 1767, 127A, 182A; II. 33, 343, 703, 955.
" " alḤimmānī, I. 86A.
" " Ibn Murra, II. 144A.
" -l'Atāhiya 1, II. 436.
" -lFath, I. 604.
" -lGhemr alKilābī, II. 1285, 118A.
" -lGhilān [with Kasr of the ĕ (MN. II. 495)], I. 54.
" -lGhūl alṬuḥawī, I. xv, 986, 1731, 1A, 123A; II. 131A.
" -lHaidhām 'Āmir Ibn 'Umāra, I. 61A.
" -lḤakam. See Abū Jahl.
" -lḤārith, II. 24A.

1 Abū Istāk Ismā'il Ibn AlKāsim al'Anārī by enfranchisement, al'Ainī, born at 'Ain alTamr, known as Abū-ḤĀ'IRĪ, the celebrated poet, 6. 130, 6. [210 (Dw.)] 211, or 213 (1Khān, Dw).
INDEX OF PROPER NAMES.

Abu-İHasan. See Akh (2).

,,  ,, (or Abu-İHusain) Muḥammad Ibn Aḥmad, I. 171, 49A.

,, -iHindi, I. 1228, 177A.

,, -iKhansa, I. 1757.

,, -iKhair Yazīd, I. 71A.

,, -iKhāṭāb. See Akh (1).

,, -iLaḥḥām [Ḥuraith (AKB. III. 615)] atTaghlabī, [a heathen poet (AKB).] II. 51, 2A.

,, -iMaʿāli Hibat Allāh, I. 162A.

,, -iMīghwār, II. 298.

,, -iMīnhāl, II. 295.

,, -iYuqzān. See ʿAmmār Ibn Yāsir.

Abū Mālik, II. 142.

,, ,, Ghazwān, I. 1766, 218A.

,, ,, [Uwaimir, father of the poet AlMutansakhkhil. (AKB. II. 135)], I. 388.

,, Marwān ¹ anNaḥwi, II. 320 ².

,, Mīhjan, I. 79A; II. 593.

,, Muḍar Maḥmūd (AMdr), Pref. xvii.

,, Muḥammad alYazīdī (AMYd), Pref. xii-v; II. 1762, 1770, 1775, 24A.

,, Muḥawwish, I. 111A.

¹ Ibu Marwān (S. I. 89); Abū Marwān (AKB. I. 447 7).
² This verse is attributed in the YR (and BW) to Marwān (not Abū Marwān), i.e. Ibn Saʿd alMuhallabi anNaḥwi one of the school of Khl, the advanced, eminent, professors of grammar (AKB. I. 447).
INDEX OF PROPER NAMES.

Abū Mūsā, Pref. ii, iv; I. 205, 318, 1014, 1041, 60A; II. 224, 21A.

Abu-nNadā (AN), I. 697, 167A; II. 19.


'' '' alKilābī, II. 118A.

'' -n Nu‘mān AlMundhir. See AlMundhir Ibn AlMundhir Ibn Mā asSamā.

Abū Nukhaila, I. 1082; II. 308, 432.

'' Nuwās, Pref. xiii, xxxiv; I. 82, 1731, 27A, 29A-30A, 215A (l. 19); II. 468.

'' Rajā al’Uṯāridi, II. 250, 694, 23A.

'' Sa'd. See Suwaid Ibn Abi Kāhil.

'' Sa'd Ibn Hibat Allāh, I. 162A.

'' Sahm alHudhali, II. 201.

'' Şakhr alHudhali, I. 236, 503, 785, 88A; II. 543, 632.

'' Şahīk alBāhilī, II. 572.

Abu-sh Shaghb al‘Absi, I. 134, 37A.

Abū Shu‘aib Šāliḥ Ibn Ziyād asSūsī, II. 1775, 24A.

'' Sidra, I. 45A.

Abu-Sammāl, I. 1760, 217A; II. 217, 377, 502, 145A.

'' -sSimāk, II. 1517, 145A.

Abū Sufyān, Pref. v; I. 327, 781, 1215, 1768, 71A, 77A, 111A; II. 353, 50A.

'' Tālib, I. 373, 1615-6; II. 17, 140, 181, 349, 633, 901, 50A.

'' Tammām Ḥabīb, I. xxxv, 30A, 167A; II. 339, 12A.
INDEX OF PROPER NAMES.

Abū Tharwān, II. 250.

" " [Abū Marwān in the Tsr. both Persian ed. and MS], I. 726.

" Thaubān, II. 377.

Abū-Ṭamāhān al-Kainī, I. 766, 925, 6A, 120A.

Abū-Ṭayyib. See Al-Mutanabbī.

" " (AT), Pref. ii, viii-xii, xiv, xvi.

Abū 'Ubāīda [‘Aмир Ibn ‘Abd Allāh Ibn Al-Jarrāḥ al-Kurashi al-Fihrī, d. 18 or 17, at age of 58 or 41 (Is. II. 626-30)], II. 638.

" (AU), Pref. x, xiii; I. 566, 1504, 123A, 143A, 193A.

‘Umar ad-Dūrī. See Ḥafṣ.

Umayya Al-Fadl. See Al-Fadl Ibn Al-‘Abbās.

" al-Hanafi, II. 139.

" Ibn Al-Mughīra, I. 1615, 201A.

Yazīd, II. 304.

" See Mu‘āwiyah Ibn Abī Su'fīyān.

Yūsuf (AY), I. 111, 34A.

Wahb, I. 970.

Wajza as-San‘dī, II. 1356, 127A-8A.

Zaid. See AZ.

" al-Aslami, II. 216.

Ziyād, II. 319.

Zubaid. I. 180, 339, 683, 1692, 33A, 106A, 211A; II. 59, 403, 1839, 16A.

Abyssinian, I. 1335, 115A; II. 125A.
INDEX OF PROPER NAMES.

Academy, Pref. xlii.

'Ād, I. 207, 701, 807, 1112, 1723, 112A-3A.

Adab alKātīb, I. 985.

Adam, I. xvi, 318, 494, 1102; II. 850, 478, 431, 488, 492, 679, 974, 1124, 95A, 103A.

AdDa'āth, II. 1758.

AdDahājāk, I. 168, 231.

AdDahmā (or AdDahmā), I. 146, 1146, 34A, 40A, 154A, 183A; II. 496, 1194.

AdDaibagh azZabīdī, II. 45A.

AdDakhūl, I. 351.

AdDamirī (author of the HH), Pref. xix.

AdDānī (Dn), II. 786, 60A-1A.

AdDasūki, Pref. xxvii; II. 12A-3A, 128A.

AdDīnawar, Pref. xi.

AdDu'il, I. 182A.

AdhDhafā, I. 397.

AdhDhanā'īb, II. 647.

AdhDhīnābāt, II. 370.

Adhrabijān, II. 1600.

Adhrī'a, II. 840, 45A.

Adhrī'āt, I. 29.

'Adi, I. 1319, 1403.

" Ibn 'Abd Manāt, I. 175-6, 1393, 50A, 109A, 187A.

" " ArRā'ālā, I. 230, 70A; II. 354, 1460-1.

" " ArRīkā', II. 604, 26A.
INDEX OF PROPER NAMES.

'Adî Ibn Ḥātim, I. 23, 54, 16A.

" " Rabî'a. See Muhalhil.

" " Zaid, I. 473, 510, 933, 1677, 31A, 58A, 74A, 87A, 208A; II. 185, 438, 469, 484, 639, 6A, 27A.

'Ādiliya, Pref. xx.

Admonition (The), I. 49A.

'Adnān, I. 99, 1300, 113A; II. 450, 601, 135A, 152A.

'Adwān, I. 90A.

'Affān, II. 50A.

'Aflāḥ Ibn Yasār. See Abū 'Aţā as-Sindī.

'Afrā (mistress of 'Urwa Ibn Ḥizām al-Udhri), I. 305; II. 725.

Africa, Pref. xvi, xxi.

'Afsā, II. 38A.

AH (Abū Ḥayyān), Pref. xxi-v; II. 39A, 139A.

Aḥmad (the Prophet Muḥammad), I. 114, 188, 297.

" Ibn Yazīd al-Ḥulwānī, II. 761, 32A.

Aḥmads, I. 1455.

Aḥtams, I. 1446.

Aḥwās, I. 1012.

'Ailān Ibn Shujā', II. 8A.

'Ain. See Al'Ain.

" Ubāgh (or Abāgh or Ibāgh), I. 977, 148A.

'A'isha, I. 398, 767, 837, 898, 1129, 1602, 1605, 84A, 131A; II. 964, 1120, 64A.

Ajā, I. 1753.

Ajda', II. 11A.
INDEX OF PROPER NAMES.

Ainādain, II. 66A.

'Ākabat at-Tīn (or AlJārud), II. 43A.

Akh, (1) alAkbar (the Eldest), when so restricted, as also when styled “Abu-lKhaṭṭāb,” or mentioned by S, I. 153, 669, 711-2, 1061, 1065; II. 546, 844-5, 1038, 1045, 1475, 1698, 85A, 87A:

(2) AlAusāt (the Middle), when so restricted, as also when unrestricted (Prefatory Note to Abbreviations of References), and when styled “Abu-lḤasan,” or cited as disagreeing with S or the BB, or agreeing with the KK, and when indicated by the context, I. iv, 43, 78-80, 106-7, 131, 272-3, 1774, 1797, 37A, 151A; II. 127-8, 176, 691, 923, 967, 1101, 1166, 1172, 1178, 1254, 1412, 1415, 1499-1501, 1506-8, 1703, 58A, 72A:

(3) AlAṣghar (the Youngest), when so restricted, as also when cited as an annotator on the Mb (See Mb. 236, II. 20-1, and 638, II. 1-3), and when indicated by the context, Pref. xii, xvi; I. 951, 1392, 125A; II. 30A.

Akhzam asSimbsī, II. 368, 445.

ʾĀkil, I. 860, 134A.

ʾĀkil, II. 181, 623, 27A.

Ibn ʾUllafa alMurri, I. 531, 89A; II. 9A.

Ākil alMurūr, I. 1721, 134A.

Āḵmar, Pref. xxii.

Aktal, II. 601.

AlAbābʾ Ibn Murra, II. 144A.

AlʿAbbās Ibn ʿAbd AlMuṭṭalib, II. 50A, 55A, 152A.
INDEX OF PROPER NAMES.

Al'Abbás Ibn AlAhnaf. See 'Abbás.


Al'Abdī. See Abd.

Al'Absī, I. 6A.

Al'Adawī, I. 819.

AlAqbaṭ Ibn Kurai', I. 29A; II. 442.

AlAswah alAudi, I. 23A.

AlAghlab al-Ijlī, I. 344, 30A; II. 703.

AlAhdbab Ibn 'Amr alBāhili, I. 123A.

AlAhmar (Ahmr), Pref. ix-x, xiii-xiv.

" (sub-tribe), I. 1037-8.

AlAhnaf Ibn Kais, II. 8A.

AlAhwāṣ ('Abd Allāh Ibn Mu'ammad), I. 102, 147, 163, 301, 530, 33A, 48A, 140A; II. 67, 576.

" ('Abd 'Amr Ibn Shuraiḥ Ibn Rabī'a alKīlābī, grand-son of AlAhwāṣ Rabī'a), I. 56A.

" (Rabī'a Ibn Ja'far), I. 1012.

" alYarbūtī. See AlAkhwas.

AlAhwūz, I. 23A.

Al'Ain, I. 1751; II. 1170-1, 1739.


Al'Ajjāj, I. 136, 414, 720, 1078, 1311, 1541, 1625, 1729, 1749, 30A, 104A, 194A-5A; II. 291, 370, 374, 575, 620, 852, 1227, 1263, 1292, 1322, 1543, 1494, 1682, 111A.
INDEX OF PROPER NAMES.

Al'Alkhal, I. 17, 155, 303, 582, 607, 757, 854, 990, 1116, 1645, 22A, 29A-30A, 87A, 93A; II. 223, 229, 390, 507, 633, 1531, 8A.

Al'Alkhwās, I. 1028, 156A; II. 80.

Al'Alkīk, I. 136, 652, 102A.

Al'Akrā', I. 22A; II. 60.

Al'Aliya, I. 333, 1398; II. 541, 20A.


Al'Ambar, II. 1844, 142A.

Al'Ambarī, II. 44.

" See Khālid.

Al'Amīn, Pref. xiv.

Al'Āmirī, II. 575.

Alamlam. See Yalamlam.

Al'Andalusi (An), Pref. xxi.

Al'Andar, II. 793.

Al'Arāda, I. 380, 83A.

Al'Arāj ('Abd ArRaḥmān), I. 113A; II. 22A.

" alMa'nī, I. 188, 55A.

" (Ḥumaid), I. 701, 48A, 113A; II. 23A.

Al'Arāk, II. 571.

Al'Arjī, I. 357, 531, 564, 1603, 80A, 91A-2A.

Al'Arūd, I. 161, 47A.

Al'As Ibn Munabbih, I. 37A, 104A.

Al'Asā', I. 418

---

1 The name of a horse (MAR I. 274): but this seems to be wrong. The verb (in p. 417, l. 2), which is by Al'Alkhal, should be translated "They defend (correl. of |ṣ| in the preceding verse) their hook-tendons from the stick by keeping ahead of their driver, and leave him etc. (see AKB. II. 394-5).
INDEX OF PROPER NAMES.

AlAs'ar (or AlAsh'ar) Ibn Abi Ḥumrān, I. 31A.

AlA'shā ('Abd ArRaḥmān) of Hamdān, I. 145, 39A-40A; II. 538.

" " (Āmir) of Bāhila, I. 728, 116A.

" " (Iyās) of Tarūd, II. 3A.


AlAsh'ar, I. 1041, 160A.

AlAsh'ath, I. 1037

AlAshhab anNahshāli, I. 357, 80A.

AlAshtar, I. 1102, 166A.

" " Ibn Jahwān, I. 155A.

Al'Aṣmā, I. 458.

AlAswad Ibn Murra, II. 144A.

" " " Ya'fur, I. 17, 380, 31A, 155A; II. 332, 509, 573, 20A.

" " " Yazīd, II. 22A.

AlAthmūd, I. xxxii.

AlAus, I. 1393, 3A, 214A.

AlAusāt fi-nNaḥw, I. 21A; II. 1178.

Al'Awwām Ibn 'Ukba, II. 117.

AlAzd (or AlAsd), I. 874, 1038, 1391-2, 1401-2, 115A; II. 773, 791, 35A.

AlAzraḵ al'Ambarī, I. 926.
INDEX OF PROPER NAMES.

ALB, I. 990, 152A.

AlBadi, II. 328.

AlBadi‘ fi-n Nahw, II. 588.

AlBahrain, I. 893, 999, 1159, 1407, 40A; II. 1720, 43A.

AlBa‘ith Ibn Bishr, I. 32A.

,, Ḥuraith, I. 173.

AlBarīd (or AlBarīj), I. 376, 82A.


AlBa‘ūda, II. 689.

AlBazzi (Bz), I. 585; II. 687, 853, 1827, 24A, 47A.

AlBuḥtūrī, I. 30A.

AlBukhārī. See Şahiḥ.

AlBurj Ibn Mushir, I. 18, 35, 545, 16A.

Aleppo, Pref. xx-ii, xxxii; I. 1306, 126A, 182A; II. 98A, 166A.

Alexandria, Pref. xix, xxii, xxiv-v.

Alexandrine, I. 147A.

AlFaḍl Ibn Al‘Abbās, I. 1527, 194A; II. 55A.

AlFākiḥī (Fk), Pref. xxvii; I. 52.

AlFalj, I. 139A.

INDEX OF PROPER NAMES.

419, 427, 467, 587, 624, 639, 1327, 1390, 1844, 9A, 15A, 130A.

AlFāridī (Frd), II. 84.

AlFārisī. See F.

AlFarḵad, II. 1296.

AlFind asZimmānī, I. 307, 510, 793, 1110, 1596, 1729, 75A.

AlFirdaus, II. 559.

Alfiya (IM), Pref. xx, xxvi-viii, xxxiii; I. 949, 1033, 1114, 1434; II. 498, 740, 742, 829, 1066, 1123, 1152, 1176, 1187, 34A, 41A, 106A.

Algeciras. See AlJazīrat alKhāḍrā.

AlGhābit, I. 1140, 169A.

AlGhabrā, II. 154A.

AlGhamīm, II. 117.

AlGhil, I. 367.

AlGhamr, AlGhamrān, I. 1479, 192A.

AlHābit and AlHābitāt, I. 1308, 183A; II. 370-I.

AlHaitham, I. 327, 77A.

AlḤajjāj, I. 41, 266, 735, 1780, 66A, 87A, 92A, 124A, 133A; II. 346, 697, 923, 1295-6, 18A, 97A, 111A.

AlḤajjūn, II. 436.

AlḤakam, II. 50A.

Ibn ' Abd AlMalik Ibn Marwān, I. 167, 48A.

AlḤākim, Pref. xxv.

AlḤalla. See AlHilla.

AlḤamdānī. See 'Isā Ibn 'Umar alAsadī.
INDEX OF PROPER NAMES.

AlḤamdānī 1, II. 92.

AlḤārith Ibn Abī Shamīr, I. 947-8, 148A.

" " AlMundhir, II. 533.

" " 'Amr Ibn Ka'b. See Mukā'is.

" " Tamīm, I. 1808, 188A.

" " 'Auf, II. 895.

" " Hāmmām, I. 492, 88A.

" " Ḥillīza, I. 309, 28A-9A, 31A; II. 118, 791.

" " Kāis, II. 22A.

" " Kalada, I. 71A, 84A.

" " Khālid, I. 1608, 199A.

" " Tamīm, I. 182A.

" " Warkā, II. 921.

" " Zālim alMurri, I. 284, 772, 71A, 121A.

AlḤarra [for Ḥarra Wāḳim, a fortress on the eastern exterior of AlMadīna (Mk. 129)]. See note on Ibn Suyyād.

AlḤasan alBasrī (HB), I. 248, 549, 687, 1592, 1625, 218A; II. 70, 74, 93, 490, 923, 1041, 1696, 3A, 18A, 23A, 64A.

" Ibn 'Alī alAsghar (the Younger), II. 153A.

" " " Ibn Abī Ṭālib (the Khalīfa), Pref. v, xv; I. 846; II. 497, 152A-3A.

" " " Muḥammad, II. 153A.

" " " 'Arafa, II. 154A-5A.

1 Abū Fīrās AlḤārith Ibn Abī-lĀlā Sa'id Ibn Ḥamdān, s. 320 'or 321, k. 367 (IKbn).
INDEX OF PROPER NAMES.

AlHaun (or AlHūn) Ibn Khuzaīma, I. 1401.

AlḤazīn alLaithi, II. 11A.

AlḤijāz (or The Ḥiṣaj), I. 137, 259, 298, 333, 524, 526-8, 638-9, 699, 701, 790, 1322, 1398, 1523, 1770, 1813, 4A, 19A, 98A; II. 43, 209-10, 637, 739, 745, 801, 807, 813, 868, 894, 905, 930, 937, 983, 985-6, 1021, 1137, 1253, 1273, 1342, 1363, 1433, 1505, 1634, 1696-7, 1714, 1717, 1780, 1838, 35A, 135A.

AlḤilla (or AlHallā), II. 36A.

AlḤimār. See Marwān Ibn Muḥammad (the Khalifa).

AlḤira, I. 931, 947, 1139, 24A, 31A, 93A, 95A, 111A, 147A, 213A; II. 529, 1252, 54A.

AlḤubāb Ibn AlMundhir, I. 1165, 170A.

AlḤudaibiyah, I. 111A.

AlḤuraṣa. See Ḥuraṣa.

AlḤusain, I. 338.

" Ibn Abī-Ḫurr al'Ambarī, I. 76A.

" " AlḤumām, I. 1098, 31A, 166A.

" " Ḥālim (the Khalifa), Pref. xv; I. 846, 1661, 64A, 207A; II. 497, 539, 152A-3A.


'Alī, I. 864.

" (the Elder) Ibn AlḪusain, II. 152A-3A.

" (the Younger, Zain Al'Ābidin) Ibn AlḪusain, I. 6, 6A; II. 152A-3A.
INDEX OF PROPER NAMES.

'Ali Bāshâ, I. 166A.

" Ibn 'Abd Allāh, II. 50A.


" " AlMa'dānī (AIM), Pref. ii.

" " Baddāl, I. 130A.

" " Jabala, I. xxxi, 5A.

" " Mas'ūd, I. 674, 104A.

" " Muḥammād, II. 153A.

" " Mūsā, II. 153A.


AlJ蟾ba, II. 71.

AlJa'd Ibn Dirham and AlJa'di, I. 132A-3A.

AlJaḥdarī ('Āṣīm Ibn Al'Ajjāj'), Pref. xli; I. 730, 2A; II. 228, 342, 28A.

AlJāmi' asṢagḥīr, I. 1435, 190A.

AlJānād, I. 188A.

AlJarrāḥ Ibn 'Abd Allāh, I. 618, 98A.

AlJārūd, II. 42A-3A.
INDEX OF PROPER NAMES.

AlJazīrat alKhadrâ (Algeciras), II. 139A.
AlJiwrâ, II. 886, 44A.
AlJumal fi-nNaḥw. See Jumal.
AlKādi alFādil. See Judge (The learned).
AlKadisiya, II. 51A.
AlKāma, I. 56A.

" Ibn `Abada, I. 210, 947, 1335, 1552, 31A; II. 1503-4, 1818, 143A-4A.

" " Kāis, II. 22A.

" " Ulātha, I. 150, 1012, 154A; II. 1341, 125A.

AlKandî, I. 31A.
AlKāra, AlKāri, II. 66A.
AlKattâl alKilābî, I. 907, 143A.
AlKauthar, I. xi; II. 1094.
AlKawāṭil, II. 515.
AlKhalîl Ibn Aḥmad. See Khl.
AlKhansâ, I. 353, 758, 80A, 156A, 166A; II. 26A.
AlKhārkhā (or Kharkā), I. 364, 919, 81A; II. 613.
AlKhaṭṭ, II. 112.
AlKhawarnaḵ (or Khawarnaḵ), I. 24A, 147A; II. 1239.
AlKhazraj, I. 1393, 3A; II. 69A.
AlKhirnîk (or Khirnîk), I. 10, 436, 8A.
AlKhiyâr, II. 56A.
AlKhuraiba, II. 32A.
AlKhurshub; II. 179.
AlKhuzaz Ibn Laudhān. See Khuzaz.
INDEX OF PROPER NAMES.

AlKirmalân, I. 1617, 201A-2A.

AlKisâ'i. See Ks.


AlKuff, II. 1475.

AlKuḥaif, II. 359, 14A.

AlKulâb, II. 117A.

AlKulâkh Ibn Ḥazn, I. 1615; II. 1120, 95A.


" " Tha'labâ, I. 99A, 129A; II. 53A.


AlKuṭâmî, I. xxxvii, 441, 779, 803, 830, 992, 1058, 1602, 86A, 122A; II. 174.

AlLâhîkî, I. 1619, 202A.

AlLa'în alMinḳârî (Munâzîl), II. 155, 5A, 20A.

AlLât, I. xxvii, 1358, 1728; II. 1366.

AlLiwâ', I. 313, 564; II. 36A.


AlMahdî (the Khâlîfa), Pref. xiv-v; I. 82A.

" (the Twelfth Imâm). See Muḥammad Ibn AlÎsânân.


AlMakâsid AlÎsânân, II. 46A.
INDEX OF PROPER NAMES.

AlMa'īt alKurai'ī, II. 568.

AlMa'mūn (the Khalifa), Pref. xiv-v.

AlManṣūr (the Khalifa), Pref. xii. xiv; I. 13A, 35A, 49A, 132A II. 533.

AlMarrār alAsadī alFaṭ'asī, I. 481, 1477, 1582, 191A; II. 501, 570-1.

atTamīmī al'Adawi. See Ziyād Ibn Mūkīdh.

AlMarwa, II. 1A.

AlMarzūbān and AlMarzūbānī (author of the MSh), I. 106A, 126A, 129A, 156A, 167A; II. 51A.

AlMasā'il alBaghdādiyāt, II. 1328, 1326-7.

AlMasā'h, I. 1041.

AlMāṭirūn, I. 893-4, 140A.

AlMāzīnī. See Mz.

AlMiswar Ibn Makhrāma, II. 65A.

AlMu'āidī, I. 3.

AlMu'āmmal, II. 899, 83A-4A.

AlMuḍallal, I. 155A.

AlMuṣafāḍal, II. 545.

(MD). Pref. viii, xiii; I. 16A, 123A; II. 131A.

AlMuṣafṣal. See M.

AlMuḥīra Ibn Abī Shīhāb, II. 23A.

AlMuhallab, I. 24A.

Abūnāin; II. 43.

Shu'ba, Pref. iv-v; II. 9A.

AlMuḥalhil. See Muḥalhil.
INDEX OF PROPER NAMES.

AlMuhallab Ibn Abi Ṣufra, I. 986 (where Abi Ṣufra should be read), 1037, 1041, 77A.

AlMuḥallik, I. 460; II. 358, 13A, 29A.

AlMuḥarram. See Muḥarram.

AlMuḥtadi bi-llāh (the Khalifa), I. 171, 49A.

AlMuṭamaha alKindī, II. 321.

AlMukhabbal asSa’dī, I. 294, 616, 924, 32A, 72A, 145A; II. 1502.

AlMukhallab alHilāli, I. 89A.

AlMuṭfadir (the Khalifa), Pref. xv.

AlMumazzāk, II. 535.

AlMunakhkhal, II. 532.

AlMundhir Ibn AlMundhir Ibn Mā asSamā, I. 1139, 71A, 148A; 169A.

” ” Ḥassān, I. 1696, 211A-2A.

” ” Imra alKais (or Ibn Mā asSamā), I. 697, 947, 1037, 111A, 148A.

AlMunkīdih (or Munkīdīh) alAsadi, II. 377, 14A.

AlMuntashir, I. 728, 119A.

AlMuntaẓar. See Muḥammad Ibn AlḤasan.

AlMurāḏī. See Ibn Muljam and IUK.

AlMuraḵkūsh (the Elder), I. 115, 27A-8A.

” ” (the Younger), I. 27A.

AlMūṣī, II. 139A.

AlMusāʾīd, I. 1015.

INDEX OF PROPER NAMES.

AlMusayyab Ibn Mālik, I. 269, 67A.
AlMustaughir, I. 27A.
AlMu'taad id bi-llah (the Khalifa), Pref. xv; I. 171, 49A.
AlMu'tamid 'ala-llah (the Khalifa), I. 171, 49A.
AlMutanaikhkhil (See Abū Mālik 'Uwaimir), I. 451, 1592, 86A; II. 1758, 170A.
AlMu'tasim (the Khalifa), Pref. xv; II. 153A.
AlMutawakkil (the Khalifa), Pref. xv.
AlMu'tazz (the Khalifa), Pref. xv.
AlMuzarrid (or Muzarrid), I. 329, 28A.
AlUbbadi (or AlUbbadhi), II. 1477, 139A.
Al'Udail, I. 473, 87A.
Al'Udhaib, II. 221, 51A.
Al'Ujair, II. 560.
al'Hilāli, I. 89A.
Al'Ukashir al'Asadi, I. 1509, 1583, 193A.
Al'Uryān Ibn Sahla alJarmī, I. 97A.
AlUshmūni (A), Pref. xxviii, xxxiii; I. 54, 1405, 24A; II. 41A.
Al'Uṭāridī. See Abū Rajā.
Al'Uthī, I. 58, 24A.
INDEX OF PROPER NAMES.

Al'Uzzâ, I. xxvii, 968, 1728, 150A.
AlWâbishiya, I. 141A.
AlWa'ddâh. See Jadhâma al-Abrash and Wa'ddâh al-Yaman.
AlWalid Ibn 'Abd AlMalik (the Khalifa), I. 110 (a king), 34A, 85A-6A, 122A, 194A; II. 871, 49A-50A, 164A.
" " 'Ukba, I. 126, 85A; II. 531, 16A, 20A.
" " Yazîd (the Khalifa), I. 17, 996, 13A-4A; II. 49A-50A.
AlWâkidî. See Wkd.
AlWâsi'î. See Wst.
AlYamâma, I. 700, 1557, 22A, 111A; II. 178, 559, 1257, 94A, 115A.
AlYâs (or AlYa's or AlYa'as or Ilyâs) Ibn Mu'dar, I. 1387; II. 1167, 102A-3A, 135A, 144A.
AlYasta'îr. See Yasta'îr.
AlYazîdî. See Abû Muḥammad and Muḥammad.
Amâl al-Āmil, Pref. xxxii.
Amâlî (of Kl), I. 1483, 143A.
AMArb, I. 167A-8A.
'Ambar, 'Ambarî. See Al'Ambar, Al'Ambarî.
INDEX OF PROPER NAMES.

Amen, I. 657.

'Āmir (a Pastor), I. 819.

„ Ibn AlAkwa', II. 10A.

„ „ AţṬufail, II. 681, 1570.

„ „ Ḥimyar, II. 75A.

„ „ Juwain aţṬā'i, I. 62, 25A; II. 54A.

„ „ Sa' sa'a (a clan), I. 44, 225, 963, 57A; II. 511, 1570.

'Āmiri (of the dial. of the clan of 'Āmir), II. 252.

Āmirra, I. 134A.

Āmmār, II. 151.

„ Ibn Yāsir, II. 243, 7A.

'Amr, I. 185, 919; II. 352, 530, 679.

„ See Kird.

„ (father of Suwaid Ibn Kurā'), II. 130A.

„ (or 'Umair, father of Sulaiq Ibn Sulaka), II. 143A.

„ AlKhair, I. 884.

„ Dhu-IKalb, I. 9, 220, 8A; II. 17A.

„ Ibn 'Abd alJinn, I. 963, 150A.

„ „ „ Allāh. See Abū Thaubān.

„ „ „ alHamdānī. See AsSabī'i.

„ „ „ 'Adi, I. 213A.

„ „ Al'Addā alKalbi, I. 855, 131A.

„ „ AlAhtam, I. 31A-2A.

„ „ Al'Äg, Pref. iv; I. 99A.

„ „ AlGhauth, I. 78A.

„ „ AlHārith, II. 486, 17A.
INDEX OF PROPER NAMES.

′Amr Ibn Alīnāba, II. 71.

,, ,, 'Alḵama al Kināni, II. 23A.
,, ,, 'Āmir, I. 1160.
,, ,, Asad al Faḵʼasi, I. 121A.
,, ,, AzZubair, I. 181, 52A.
,, ,, Barrāḵ, I. 136A.
,, ,, Barrāka, II. 371.
,, ,, Ḥanṣala, I. 125A.
,, ,, Ḥassān, I. 779, 122A.
,, ,, Hind, I. 1139, 101A, 148A.
,, ,, Imra al Kais al Khazrajì, I. 863.
,, ,, Jurmûz, I. 100A; II. 16A.
,, ,, Kaʿb, II. 144A.
,, ,, Ḵamīʿa, I. 374, 28A-9A; II. 238.
,, ,, Kultām, I. 219, 240, 1732, 29A, 31A; II. 588, 792, 1259, 1544.
,, ,, Maimūn, II. 22A.
,, ,, Masʿūd (or Ibn Yarbūʿ), II. 1353, 127A.
,, ,, ,, al Asadi, I. 1022, 155A-6A.
,, ,, Mikhrāḵ, I. 1647.
,, ,, Milḵat, II. 9A.
,, ,, Murra, II. 144A.
,, ,, Saʿīd, I. 142A-3A.
,, ,, Shaʾs, I. 370, 947, 1692, 33A; II. 314.
INDEX OF PROPER NAMES.

'Amr Ibn Shuraḫbil, II. 22A.

' " Shuyaim (or 'Umair), I. 86A.

" " Tamīm, I. 1384, 187A; II. 141A-2A.

" " 'Ubaid, II. 1002-3, 1027, 1041, 1226, 79A.

" " Udd, I. 187A.

'Amra al-Hudhaliya, I. 220; II. 424.

" al-Khath'amīya, I. 374, 82A.

Anas Ibn 'Abbās (or Al-'Abbās) Ibn Mirdās, I. 332, 78A.

" " Mālik, I. 1127, 168A.

Anas Ibn Mudrik (or Mudrika) al-Khath'amī, I. 367, 81A; II. 53, 143A.

" " Zunaim, I. 57A, 127A; II. 4A.

'Ānāt, I. 1305, 182A.

'Anaza, II. 38A-9A, 86A.

'Anazi, II. 804.

Ancient (The), I. 866.

Ancients, I. 1658, 32A; II. 472, 642, 1572, 1626, 51A, 60A.

Ancyra, II. 26A.

Andalusians, Pref. xxii; II. 207.

Andarūn (The), II. 793.

Anf-an-Nāka, I. 6, 6A.

Angels, I. 37, 57, 80, 277, 295, 297, 436, 752, 832, 988, 1166, 1427, 1592, 1791; II. 102, 141, 414, 481, 596, 598, 628, 630, 872, 881, 1770, 1823-4, 1826, 1833, 95A.

'Anis, I. 5A.

---

1 Al-Hamdani al-Kufi (1H jr. 194), the Follower (Nw. 759); d. 68 (1H jr).
INDEX OF PROPER NAMES.

Anmār, I. 1391 (l. 16); II. 1785.


AnNabīt, I. 37A.

AnNaḍr Ibn alHārith, II. 26A.

,, ,, Kināna. See Kūraish.

,, ,, Shumail (Nr), II. 563, 666.

AnNaḥbās (Na), I. 951; II. 193, 340, 786.

AnNahrwān, I. 177A.

AnNajāshī (the Negus), II. 125A.

,, (the poet), I. 32A; II. 428, 712.

AnNajjār, II. 47A.

AnNakha', I. 34A, 166A.

AnNāmir Ibn Kāsīt, I. 182A.

AnNāmir Ibn Taulab. I. 13, 209, 9A; II. 137, 504, 532, 676, 1297, 1330.

,, ,, 'Uthmān, I. 182A.

AnNās 'Ailān, II. 135A, 144A.

AnNasr. See Nasr.

AnNawwāb alKilābī, I. 1438.

AnNubaiṭ and AnNumaīt, II. 1194.

AnNuḥaiṣf alJadhāmi, II. 506.

AnNuḥkhaīl, I. 588.
INDEX OF PROPER NAMES.

AnNumaira, I. 1076, 164A.

AnNu’mān, I. 1549.


„ Bashir aṣṢaḥābī, II. 140.

„ Imra alKais, I. 24A, 147A-8A.

„ Muṣarrin, II. 43A.

‘Ans, II. 1578:


Anthologie Grammaticae, I. 49A; II. 107A, 167A.

Antichrist, I. 1681.

Anūshirwan 1, I. 286.

Apostacy, I, 110A; II. 64.


Ibn Ḥabūd Ibn Fairūz, in whose days the Prophet was born (AKB. I. 566).
INDEX OF PROPER NAMES.


Apostolate, I. 218, 745.

Apostolic Mission. See Mission.


Arabia, Pref. xx-xxi.

Arabic, Pref. ii, xx, xxvi, xi; I. 40, 254, 444, 1048, 113A; II. 486, 916, 974, 1712, 18A, 81A.

ʿArafa, II. 840.

ʿArārī, I. 697.

Archangel, I. xii.

ʿĀriḵ at-Ṭāʿī, I. 587, 1139, 94A.

ʿĀrin, I. 16A.

Ark, I. 216, 261, 1797, 112A; II. 464, 468, 580.

Armām, II. 501, 19A.

Armenia, I. 822, 98A, 114A.

ArRabāb, II. 507, 1084, App. xxiv-v.

ArRabīʿ Ibn Ḍabūʿ (or Ḍubaiʿ), I. 207, 1451, 60A; II. 3A.

" " Khaiṭham, II. 22A.

" " Ziyād al-ʿAbsī, I. 76A.

ArRāʾī (ʿUbaid), I. 8, 229, 234, 355, 1024, 1058, 1076, 1560, 1616, 80A, 106A, 164A, 201A; II. 308, 331, 1037.

ArRakmatān, I. 930.

ArRamāḥ. See Ibn Mayyāda.
INDEX OF PROPER NAMES.

ArRashid. See Hārūn.
ArRayy, I. 1338, 1399; II. 94A.
ArRayyān, II. 231.
ArRibāb, I. 1384, 1393, 187A; II. 117A.
ArRijām, II. 202.
Arṭā (tree), II. 348.
Arṭāt, I. 57A; II. 9A.
Arwā, II. 835.

" (consort of AlManṣūr), Pref. xiv.
As (AlAṣma‘ī), Pref. ix-ix, xiii-iv, xxvii; I. 402, 1068-9; II. 1370, 1375, 1475, 1541, 9A, 128A.

‘Aṣa, ‘As’as, II. 1239.
Asad, II. 314.

" of Khuzaima, I. 523, 701, 1599, 115A, 155A; II. 12, 726, 739, 800, 970, 1699, 21A, 135A.

" " Kuraish, II. 21A.

" " Rabī‘a, I. 1384, 212A; II. 15A, 38A.

" Ibn Nā‘ṣa, I. 150A.

" " Wabara, I. 150A.

Asadi, I. 1689.

‘Aṣansar, II. 1113.

ĀSh, I. 617; II. 680, 60A-4A.

Aḥṣā Bāhila. See AlAḥṣā.

" Hamdān. " "

" of Ṭarūd. " "

Ah’arīs, I. 1039.
INDEX OF PROPER NAMES.

Ash'ars, I. 1041.
Ash'athis, I. 1039.
Ashja' Ibn Raith, I. 119A; II. 637.
AshSha'bi, II. 918, 924, 23A, 56A.
AshShalaubin (Shl), Pref. xix; I. xviii-xix; II. 1069.
AshShamardal (or Shamardal), I. 323, 77A.
AshShammâkh (or Shammâkh), I. 329, 269, 426, 1025, 1689, 28A, 106A, 117A, 210A; II. 542, 820, 41A.
AshShansfarà, I. 12, 874, 1087, 9A, 136A; II. 333.
AshSharabba, I. 903.
AshShâtibi (Sht), Pref. xvii; I. 28; II. 735-6, 1685-6, 59A.
Asiatic Quarterly Review, II. 66A, 81A.
" Society, Pref. xxxiii, xlii.
'Ašib, II. 563, 26A.
Asâd, II. 4A.
" Ibn 'AlAjjâj. See AlJaḥdârî.
" (or Muštâtil) Ibn Ta'labâ, I. 58A; II. 118A.
Aslâm, I. 3A.
Asmâ, I. 791, 1479, 1557, 1707; II. 593, 598.
Asnâ (or Isnâ), Pref. xviii.
AsSabi', II. 24A.
AsSâbû'ân (or Sâbû'ân), I. 893, 1789, 139A; II. 1304.
INDEX OF PROPER NAMES.

As Sağîdik. See Ja'far Ibn Mūhammād.

As Sağâfâ, II. 436, 1A.

As Sâfâh. See Abu-l'Abbâs 'Abd Allâh.

As Sağfâr (Sr), I. 57.

As Sagfrâ, II. 158A.

As Sâjjâd. See 'Alî (the Younger) Ibn Alâsain and Mūhammâd Ibn Tâlha.

As Sakhâwî (AHS), Pref. xix.

As Salatân, I. 1298, 181A.

As Sam'âni, I. 1038; II. 126A.

As Samaû'al, II. 192.

As Sammân, I. 1313, 183A; II. 44A.

As Sanad, I. 367.

As Sarât, II. 791, 35A.

As Sâser, I. 48A-4A.

As Sîddîk. See Abû Bakr (the Khalîfa).

As Sîlafî (Slf), Pref. xxiv.

As Sîmma Ibn 'Abd Allâh, I. 888, 138A.

As Sîmma Ibn Alâ Hârîth (TSh. 219, K.A. ix. 2, Nw. 240)], I.
202A.

As Bakr 1, I. 203A.

As Sind, I. 1038, 1068.

As Sulâsî, II. 533.

As Sulâsîk. See Sulâsîk.

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1 See LTA in Additions to Abbreviations of References, Part I, Fasc. iii, p. iv.

2 So in KA. xi: 33, AKB. III. 461; and apparently, therefore, different from As Simma Ibn Alâ Hârîth, father of Duraïd.
As Sulaka. See Sulaka.

As Sulami. See Abu 'Abd ArRahman.

AnSusa. See Abu Shuaib.

A'sur (or Ya'sur), I. 605, 27A, 97A.

'Ata Ibn Abi Rabah, I. 898; II. 22A.

... Yasir, II. 22A.

'Athar. See Jathar.

Ath Thalabut, II. 19A.

Ath Thurayya, I. 150, 42A.

Ath Thiqil (or Thiqil), II. 834, 44A.

'Atika Bint 'Abd Allah, I. 41A.

" " " AlMut'talib, I. 70, 1615,

" " Zaid, II. 418, 16A.

'Atiya (father of Jarir), I. xxvi.

" Ibn Kais ¹, II. 23A.

Atrik, I. 8, 7A-8A.

At Ta'anik, II. 834, 44A.

At Tabaran, II. 45A-6A.

At Ta'if, I. 1661, 207A.

At Ta'if, I. 26, 94A; II. 677.

At Taj at Tabrizi (TDT), Pref. xxv.

At Taw'am alYashkuri, I. 181A.

At Tawila, I. 1313.

At Tirimmab, I. xxix, 888, 4A, 9A, 138A.

At Tusawa, I. 27A.

¹ d. 121 (1HJr. 180).
INDEX OF PROPER NAMES.

AtTūribishti, II. 151A.

AU. See Abū Ḫubayda.

AUd, I. 193A; II. 1260, 114A.

Auḍāḥ (Aud) or TAUQIYI, I. 791, II. 180.

‘Aun Ibn AlAswāq, I. 695, 110A.

" " Āṭiya Ibn AlKhari’, I. 691, 109A.

" " Kaḥ, I. 145A.

" " Muḥallim, I. xxxi, 5A.

‘Aun al’Ukāli, Pref. xli; I. 730.

Aus, II. 1095.

" Ibn Ḥājar, I. 157, 402, 1165, 1708, 82A; II. 138, 569, 1007, 9A, 80A.

" Ḥāritha (or Ibn Su’dā), I. 167, 1557, 48A, 196A.

" " Maghrā, I. 81A.

‘Aṣ Ibn Īram, I. 112 A.

Ausala (Hamdān). See Hamdān.

Ausat fi-nNaḥw. See AlAṣat.

Author of the ‘Ain. See AlA’in and Khli.

" " " Book. See Book (of Sibawaih).

Auxiliaries. See Anṣār.

Aʿyā, I. 1327.

Ayyūb asSikhtiyānī, II. 1041, 85A-6A.

AZ, Pref. viii; I. 864, 1753, 16A, 119A, 125A; II. 978, 982, 1226.

Āzār, I. 113A; II. 974, 74A.

Azāriḳa, I. 23A, 65A.
INDEX OF PROPER NAMES.

Azd of AsSarāt, II. 791, 833-5, 35 A.

" " Shanū'a (or Shanūwa), I. 722, 26 A, 115 A-6 A; II. 287.

Azhar, Pref. xxv.

Aznam, II. 641.

Azza, I. 1729.

" Bint Jamīl, I. 64, 151, 1504, 25 A; II. 140, 163, 539, 643.

AyZabbā, I. 1706, 23 A.

AzZakīkum, II. 846.

AzZayyāt. See Ḥamza Ibn Ḥabīb.

AzZibrikān, I. 616, 1085, 1420, 31 A, 33 A, 98 A, 145 A.

AzZubair, I. 14, 181, 631, 1129, 94 A, 100 A; II. 638, 1356, 16 A, 27 A, 69 A.

B.

B. (AlBaiḍāwi and his Commentary on the Kur), Pref. xxxii; II. 86.

Bāb alFutūḥ, Pref. xxiv.

Babba, I. 8 A; II. 1412.

Babu Mādhav Chandra Banarji, Pref. xliii.

Bactrian, I. 997.

Badawi, I. 138 A; II. 1705-6, 1 A.


Baghdād (or Baghdaḏd), Pref. xi-xvi, xviii, xxii, xxvii, xxxi; I. 363, 365, 1041, 191 A, 202 A; II. 479, 1720.

Baghdādi, Pref xviii, xxxi; II. 114 A.

Baghdādiyāt See Kitāb.

Baghiḏ, II. 155 A.
INDEX OF PROPER NAMES.

Bähila, I. 697, 765, 27A, 98A, 123A; II. 1348.

Bahr. See Dārim.

Bahraim, II. 1108.

Ba'ith Ibn Šuraim, II. 434, 17A.

Bait Rās, II. 174.

Bakka. See Makka.

Balt Ibn 'Abd Manāt, II. 135A.

" " Wā'il, I. 524, 823, 88A, 138A; II. 726, 1190, 1695,
1845, 42A-3A, 166A.

Bakri, I. 641.

Bal, I. 160A.

Balabakk, I. 6, 160A.

Bal 'Adawiya. See Banu-l'Adawiya.

Bal 'Ambar. See Banu-l 'Ambar.

Bal Ḥārith Ibn Ka'b. See Banu-ḥārith Ibn Ka'b.

Balḵain, I. 875.

Bānāt Su'ād (BS), Pref. xxv; I. 982, 82 A; II. 180A.

Banū Abād, I. 1700, 212A.

" 'Abd Allāh Ibn Ghaṭafān, II. 164A.

" " Manāt " Kināna, I. 104A.

" " Shams, I. 1700; II. 198.

" Abī Bakr Ibn Kīlāb, I. 143A; II. 13A.

" 'Abs, I. 1599, 46A; II. 179, 154A.

" 'Adī Ibn 'Abd Manāt, I, 30A, 187A.

" " " Ḥanifa, I. 110A.

" " of Tamīm, II. 804, 1040.
INDEX OF PROPER NAMES.

Banū 'Ali, I. 104A.

'Āmir Ibn Sa'āda, I. 225, 864, 1138, 1557, 24A, 103A, 167A; II. 247, 1420, 1570, 4A-5A, 14A.

'Amr Ibn Shaddād, II. 86A.

'Amr Ibn AlHārith, I. 126A.

Asad ḩ, I. 1739.

I. 13A, 76A, 80A; II. 792.


Aʿyā, I. 1327.

Bakr Ibn Wā'il, I. 682, 88A; II. 530.

Baualān, II. 1449.

Bint Ḥassān, I. xxii.

Ḍabba, I. 26, 188, 1702, 16A, 154A; II. 335, 1476, 36A.

Ḍārim, II. 80.

Ḍauṭarā, II. 596.

Dhubyān, I. 103A.

Dhuḥl Ibn Shaibān, I. 1110; II. 644, 28A.

Dubair, II. 122.

Fahm, I. 12.

Faṣās, I. 771, 121A, 196A; II. 122.

Fazāra, I. 47A, 129A; II. 157, 63A, 154A.

Firās Ibn Ghanm, II. 11A.

1 So in T. 217; but properly Zubaid (See AKB. III. 518-9).
INDEX OF PROPER NAMES.

Banū Fuṣaim, II. 110A.

„, Ghālib Ibn Ḥanziṣa, I. 125A.
„, Ghatafān, I. 58A.
„, Ghudās, I. 335.
„, Hadād, I. 871, 136A.
„, Ḥanifa, I. 114A, 128A, 148A.
„, Ḥanziṣa, II. 1375, 40A.
„, Harām, I. 1030, 157A.
„, Hāshim, I. 132A, 194A.
„, Ḥazn, I. 352, 80A.
„, Hilāl, I. 89A.
„, Hudhail, I. 93A; II. 26A.
„, Ḥunaid, II. 144A.
„, Banū ‘Ilī, I. 1763.
„, Ja‘da Ibn Kāis 1, I. 31A; II. 12A.
„, Jadhiṣa Ibn Mālik, I. 114A; II. 23A.
„, Ja‘far Ibn Kīlāb, I. 903, 9A; II. 27A.
„, Jahwān, I. 18.
„, Janāb, I. 875.
„, Jillān, I. 471.
„, Jirwa, I. 1339, 183A.
„, Jurhum, I. 112A.
„, Jumāb, II. 99A.
„, Ka‘b Ibn ‘Amr, I. 62A.
„, Kāhil, II. 23A.

1 So in Bk. 714, but properly Ibn Ka‘b, i.e. branch of Kāis (See AKB, IV. 160).
INDEX OF PROPER NAMES.

Banū ʿKaḥṭān, I. 112A.

" ʿKais ʿAilān, I, 772.

" Ibn Thalaba, I. 1702, 1730, 8A, 82A.

" Kalb Ibn Wabra, I. 89A.

" Khalaf, I. 616, 98A.

" Kilāb, II. 117, 13A.

" Kināna, I. 986, 28A, 150A; II. 1353.

" ʿIbn AlKhāin, I. 120A.

" Kīrd, II. 144A.

" Kulaib, I. 607, 728, 984, 181A.

" Čūraʾ ʿIbn ʿAuf, I. 1A, 56A.

" Kushair, I. 22A; II. 359, 14A.

" Kūtaibā, II. 713.

Banū-lʿAbbās, I. 133A.

" -ʿAbdāya, I. 129A.

" -ʿAḏawīya (or BalʿAḏawīya), I. 97A; II. 79A.

" -ʿAjlān, II. 1342.

" -ʿAmar (or BalʿAmbar), I. 26A; II. 1842.

" -ʿAwām, II. 638.

" -Bakkā ʿIbn ʿĀmir, I. 81A.

" -Ḥārīth, I. 210, II. 1842.

" ʿIbn ʿAmr, I. 1503.

" ʿAlKhazraj, I. 50A.

" Hammām, I. 122A.

" (or BalḤārīth) Ibn Kaʿb, I. 26, 57, 1409, 16A, 47A, 91A, 109A; II. 287, ʿAPP. vii.
INDEX OF PROPER NAMES.

Banū-lḤārith Ibn Rābī‘un, I. 136A.

,, -lḤaṣās, I. 115A.

,, -lḤujaim (or BalḤujaim), I. 45A; II. 1842.

,, -lLakīta. II. 658.

Banū Laith, II. 23A.

,, Lām Ibn ‘Amr, I. 6A

,, Liḥb, I. 79, 26A.

,, Lu‘ayy, II. 148.

,, Lubainā, I. 76A.

,, Mālik I. 645.

,, ,, Ibn Ḥanṣala, II. 79A.

,, ,, ,, Kināna, I. 1401.

,, Marwān, I. 1716-7.

,, Māzin, I. 1552, 80A.

,, ,, Ibn Al‘Ambar, I. 59A.

,, ,, ,, Mālik, I. 62A.

,, ,, ,, Rabī‘a, I. 203A.

,, Minkar, I. 924, 80A, 145A.

,, Muḥārib, I. 181A.

,, Mujāshi‘, I. 181A.

,, Muṣā‘is, II. 143A.

,, Murra Ibn ‘Auf, I. 71A.

,, ,, Şa‘sā‘a (or Ibn Salūl), I. 119A.

,, ,, ,, ‘Ubād, I. 101A.

,, Muzaina, II. 177A.

,, Nahshal, I. 188, 9A.
INDEX OF PROPER NAMES.

Banû Namir (or Banu-nNamir), I. 19; II. 1843.

" Nizâr, I. 869.

" Numair, I. 102A.

Banu-nNajjâr, II. 1843.

Banû Rabî‘a Ibn ‘Āmir, II. 125A.

" " Ḥanẓala, I. 130A.

" " Mâlik, II. 1107, 94A.

" Rîyâḥ Ibn Yarbû‘, II. 23A.

" Saba, I. 112A.

" Ša‘d, I. 9A.

" " Ibn Bakr, Pref. ii; I. 310, 831; II. 127A-8A.

" " Hudhail, I. 79A.

" " Zaid Manât Ibn Tamîm, I. 1393, 14A, 31A, 77A, 140A; II. 814, 37A, 40A.

" Sahm, I. 37A, 88A, 104A.

" Sâ‘ida, I. 170A.

" Salim (properly Sulaim) 1. See Banû Sulaim.

" Salima, I. 99A.

" Salûk, I. 84A.

" Salûl. See Banû Murra Ibn Sa‘ṣa‘a.

" Shaibân, I. 486, 676, 66A.

" Šubâb, II. 592, 26A.

" Sulaim, I. 58A, 94A, 114A; II. 147-9, 243, 268, 26A, 128A.

Banu-šSid, I. 872, 96A.

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1 The text contains a note indicating that a corrections should be applied to the word in IA. 231, line 13. I am indebted to the late Professor Fleischer.
INDEX OF PROPER NAMES.

Banû Taim Allâh (or AlLât) Ibn Tha'labâ, I. 1702-4, 88A.

" " Ibn Murra, II. 69A.


Banû-tTaim, II. 1843.

Banû Thu'al, II. 1343.

" 'Udhra, I. 918, 122A.

" 'Ukâil, I. 525, 864, 93A, 105A, 115A; II. 1038, 14A, 85A, 161A.

" Uknish, I. 454.

" Umayya, I. 132A-3A; II. 16A, 69A.

" Umm AlKahf, I. 587.

" Usayyid, II. 80A.

" Wâkif, I. 117A.

" Yarbû', I. 383, 697, 110A-1A.

" Yashkur, II. 1297, 119A.

" Zimmân, I. 123A.

" Zubaid 1, I. 202A; II. 1251.

" Zuhra, II. 21A, 65A-6A.

Baradâ, I. 376, 1798, 82A.

1 See footnote to Banû Asad.
INDEX OF PROPER NAMES.

Baradayyâ, I. 1793.
Barâjim, I. 120A, 125A-6A.
Barâmîka, I. 202A.
Barbary, Barbarîs, I. 1039.
Bards. See Poets.
Barka'îd, I. 1812.
Bashâma Ibn Ḥazn, I. 188, 1730, 215A.
Bashîr Ibn AnNikth, I. 215A.
Basît (and its Author), I. 1605, 1677, 49A, 200A; II. 1401.
See Additions and corrections to Part I, Fasc. I.
Bâṣrîs or BB (The Two), I. 332; II. 145.
Bathna (or Buthaina), I. 393, 1549, 20A; II. 588.
Baṭn Sharyân, I. 9, 8A.
BB (Grammarians of AlBaṣra), Pref. vi-xvi; I. xxv, 333, 456, 533, 615, 37A; II. 127, 197, 305, 377, 466, 484, 574, 665, 1772, 176A.
,, ( Readers). See Baṣrîs or BB.
BD (Badr adDîn), Pref. xxviii, xxxii-iii; I. 949; II. 454, 1077, 1176, 1249, 1305 (l. 17), 1309, 2A, 94A.
Bdd, Pref. xii-xvi, xviii, xxxi.
Benares, Pref. xlii.
Bengal, Pref. xlii-iii.
Benjamin, II. 1228.
Bgh, II. 151A.
Bilâl, I. 1698.
Bilâl Ibn Abî Burda, I. xxx, 205, 1014, 60A; II. 223.
INDEX OF PROPER NAMES.

INDEX OF PROPER NAMES.

Bishr Ibn Abī Khāzim, I. xxix, 205, 298, 1557, 1628, 4A, 60A, 74A, 196A; II. 408, 16A.

" " " 'Amr, I. 481, 88A.

" " " See AlJārūd.

Bismillāh, I. 281.

Black-eyed, I. 1721.

Black's Medical Dictionary, II. 167A.

Bodleian Library, Pref. xlii.


Book of Birds, I. 123A.

" " Companions, I. 117A, 139A.

" " Etymology, I. 688.

" " God, I. 930, 1667; II. 158, 888, 918, 1431.

" " Horses, II. 154A-5A.

" " Jh. See Sahāb.

" " Pause etc., II. 71A.

" " Poets (TSh), I. 193A, 196A.

" " the Prophet's Institutes, II. 58A.

" " " Six Poets, I. 5A.

" " " two Hamzas, II. 976, 75A.


Brothers (Two), II. 444-5, 452, 1084, 31A, 91A.
INDEX OF PROPER NAMES.

Budaun, Pref. xlii.

Bujair Ibn Ghanama (or 'Anama) at Tā'ī, II. 676, 23A.

" " Jundab, I. 92A.

" " Zuhair, I. 374, 82A.

Busrā, I. 94A; II. 354.

Buthaina. See Bathna.

C.

Cæsar. See Kaiṣar.

Cain, I. 39, 657.

Cairo, Pref. xviii-ix, xxi-ii, xxiv-v.

Calatrava, I. 185A.

Calcutta, Pref. xxxiii, xlii.

Camel (or He-Camel), I. 188, 14A, 100A.

Canaan, I. 461; II. 579.

Canopus, I. 364, 747.

Capella, I. 15.

Cathedral, Pref. xix, xxii, xxiv-v.

Cavalier of Al-Islām, II. 65A.

Centa. See Sabta.

Chapel. See 'Ādilīya, Mālikī, and Memorial.

Chapter (of the Kur), I. xi, xxvii, xxix, 210, 565, 643, 685, 838, 191A; II. 331, 505, 570, 611, 665-6, 760-1, 770-1, 789, 925, 1058, 1204, 65A-6A.

Chief (of the Muslims or Readers). See Ubayy Ibn Ka'b.

Chief Justice, Pref. xxiv.

Chosroes. See Kisrā.
INDEX OF PROPER NAMES.


Church, I. 894, 963; II. 390.

Codex, Codices, I. 839, 1166; II. 659, 706, 846, 1718, 61A-2A.

" (Meccan), II. 62A.

" (Syrian), II. 62A.

" of 'Abdallāh Ibn Mas'ūd, I. 1111; II. 42, 138, 150.

" " 'Uthmān, II. 773, 846, 60A, 62A.

Collector (of the Poor-rate), I. 962, 125A.

Commander (of the Army), II. 43.

" (" " Believers or Muslims), I. 181, 667; II. 930, 158A.

Commentaire sur l’Alīyya, II. 112A.

Commentators (on the Kur), I. 625; II. 474, 18A.


Compassionate, I. 211, 231, 328, 360, 403, 446, 469, 643, 1729, 6A; II. 141, 356, 515, 599, 612, 667, 687, 999, 158A.

Confectioner, I. 189A.

Confederates, I. 838.

Conquest, I. 117A.

Convents, I. 650.

INDEX OF PROPER NAMES.

Coptic, I. 94A.
Course (at Makka), II. 1A.
Creation, I. 1797; II. 333, 373, 444, 478, 494.
" (of the Kur), I. 133A.
Creator, I. 168-9, 866, 1602; II. 509, 875, 886, 901.
Creed, I. 137.
Cymbalist of the Arabs, I. 111A.

D.

D. See Durrat alGhawwās.
Da'ba, I. 1393, 187A, 212A; II. 427, 36A.
Dābi' Ibn alḤārith alBurjumī, I. 125A; II. 413.
Da'd, I. 39; II. 1792.
Dāḥik, II. 134A.
Dāḥis, I. 1599; II. 154A-5A.
Dahmā, II. 903, 956.
Dāliya (rhyming in a), I. 98A.
Damascus, Pref. xvi-xvi, xxxii-iii; I. 893, 1140, 1151, 82A, 122A, 140A, 201A; II. 531, 95A.
Dāmḍam, I. 69A.
Dāmra, I. 28A.
Dams, I. 34, 821.
Dūrā, I. 265, 66A.
" Juljul, I. 304.
Dārūn, II. 1247.
Darb alKulla, I. 1564.
INDEX OF PROPER NAMES.

Dārij, II. 221.
Dārim (Bahr Ibn Mālik), II. 86A, 130A.
Dārīn, I. 146, 40A.
Dausar, I. 22A.
David, I. 158, 451; II. 226, 1684.
Dawwār, II. 580.
Delhi, I. 93A.
Deluge. See Flood.
Destroyer, II. 42A.
Devil, I. xii, 28, 179, 216, 318, 403, 472, 1543, 115A; II. 281, 297, 359, 364, 516, 573, 600, 686, 871, 1490.
Dhakwān. See Ṭā'ūs.
Dhāt al Bain, I. 786.
" al Jāish, I. 786,
" 'Irk, I. 102.
Dhimār, I. 188A.
Dhu'aib, Ibn Ka'b, I. 28A.
Dhubyān, I. 1599; II. 623, 155A.
Dhubyānī (woman), I. 661, 103A.
Dhul' Ibn Shaibān, II. 658.
Dhū Jadan, I. 876.
" Karad, I. 691, 110A.
INDEX OF PROPER NAMES.

Dhu-IFaḵār, I. 137, 87A.
   ,, -IHijja, I. 1281, 1735; II. 881, 1348.
   ,, -IJidḥāt, II. 1410-1, 134A.
   ,, -IKalā', I. 151A, 165A.
   ,, -IKalb. See 'Amr.
   ,, -IKhirak, I. 596, 95A.
Dhu-lKI'dā, Pref. xxv; I. 94A.
   ,, -IMajāz, I. 89, 1765, 33A, 94A.
Dhū Marakh, I. 896, 141A.
   ,, Nuwās, I. 876.
   ,, Kārad, I. 691, 110A.
Dhu-rRumān, I. xxx, xxxv, 61, 119, 167, 172, 185, 194, 205,
   217, 285, 311, 345-6, 369, 576, 665, 709, 715, 728,
   898, 919, 1014, 1707, 1715, 30A, 53A, 81A,
   127A, 187A; II. 188, 211, 227, 262, 269, 496,
   504, 534, 613, 684, 916, 982, 1272, 1285, 1293,
   1717, 118A.
Dhū Ṭulūḥ, I. xxxiv.
   ,, Yazan, I. 876.
Dieterici (Editor of the IA), I. 35A, 169A-70A, 179A, 202A-
   4A, 212A; II. 5A, 36A, 72A, 113A, 115A,
   139A.
Dīnār, I. 1647.
   ,, See Abū ʿKais Ibn Rifāʿa.
Dirūr (father of AshShammākh and AlMuzarrid), I. 28A.
   ,, Ibn AlAzwar, I. 74A.
INDEX OF PROPER NAMES.

(DIRAR IBN 'AMR, I. 211A-2A.

" " Nahshal, I. 73.

Discrimination, II. 65A-6A.

" " (of the Good etc.). See Tamyis aTayyib.

Ditch, I. 685, 107A; II. 6A.

Dithar, II. 515.

Dīwān (Dw), I. 830.

Dīyā adDīn (Yūsuf), Pref. xxxii.

" " Ibn Al'Ijl (or Al'Ijl). See Basit.

Diyāf, I. 1140, 169A.

Dm, II. 106A.

Dome. See Mansuriya.

Dozy, I. 147A, 177A.

Dualist, I. i, 1126.

Dubah'a, II. 174.

Dubair, II. 1476.

Duhman, II. 75A.

Dukain, II. 1226, 110A.

Dukhtanūs, I. 5A; II. 70A.

Dūma (or Dumat alJandal), I. 1616, 201A.

Du'mī, II. 38A.

Dūr, I. 1478 (l, 14), 191A.

Duraid Ibn AṣṢūma 1, I. 1095, 166A, 202A-3A; II. 138.

Durnā (properly Durnā), I. 82A.

1 AlJushami (SR. 697), of Jusham Ibn Mu'awiya Ibn Bakr Ibn Hawasin (SR, TSh. 470).
INDEX OF PROPER NAMES.

Durrat alGhawwās (D), Pref. xxvii; I. 1465, 1603, 164A; II. 1318.

Ḍuwaiḥik, II. 134A.

E.

East, Pref. xvii, xix, xxii; I. 189A; II. 1722.

Eclipse, I. 1465.

Egypt, Pref. iv, xvi, xviii, xx-ii; I. 931, 1121, 25A, 128A; II. 117, 537.

Egyptian, Pref. xxi-ii; I. 418, 176A; II. 18A, 27A.

Eight, II. 474-5.

Eighth Reader, II. 73A.

Elect (The), I. 36A.

Elephant, I. 94A.

Elias, I. 1041, 53A, 160A; II. 103A.

Eliașes, I. 1040.

Elisha, I. 48A.

El-Kelḥabeh El-Oranee, I. 92A.

Elocutionists, II. 1753.

Enoch, II. 103A.

Encyclopædia of Tradition, II. 45A-6A.

Encyclopædist, Pref. xxv.

Etymologists, I. 1197; II. 1191, 1272, 1400, 1602, 106A.

Euphrates, II. 847, 98A.

Eve, II. 488, 1124, 95A.

Executors (Thè Eleven), I. 984.

Exhortation (The), II. 22.
INDEX OF PROPER NAMES.

F.


Fadak, I. 896, 141A.

Fadakî Ibn A'bad, II. 295, 37A.

Faḍâla, I. 114A.

" Ibn Kalada, I. 84A.

Faḍl Ibn 'Abd ArRahmân, I. 197.

Fahm, I. 119A; II. 19, 687.

Fâ'id, II. 546, 21A.

Fair Intents. See AlMaḳşid alḤasana.

Faith (The), I. 1471, 191A; II. 64, 376, 995, 1668.

Faḳ'as, I. 51A, 155A; II. 1476.

Faḳ'asî (dialect), I. 744.

Falj, I. 357, 80A, 169; II. 36A.

Farḥadân, I. 311.

Farthest Mosque, II. 305.

Farūḳa, II. 572.

Farwa, II, 567, 24A.

Faṣīḥ (Th), I. 571, 1479, 1716; II. 1039.

Fate (or Fortune), I. 12, 174, 240, 584, 694, 724, 745; II. 158, 441, 543, 639, 644, 835.

Faṭhal, I. 657.

Fāṭima. See ʿUnaiza.
INDEX OF PROPER NAMES.

Fāṭima (daughter of AlKhurshub), II. 179.

" ( " " the Apostle), I. 303, 680, 74A; II. 378.

" (sister of Kulaib and Muhalhil), I. 29A.

Fazāra, I. 284, 845, 852-3, 129A; II. 712, 824, 951, 1285, 1313, 68A, 155A.

Fazārī, I. 845, 94A, 129A.

Fihr Ibn Mālik, I. 5A.

Fire. See Hell.

Fleischer, I. 4A; II. 46A, 107A, 129A, 131A.

Flood (or Deluge), I. 261, 461, 1797.

" (of the Dams), I. 84, 821.

Fluegel, I. 4A; II. 26A.


Fortune. See Fate.

Four 'Abd Allâhs, I. 12A-3A.

" Masters, Pref. xvii-xxvi, xxviii-ix.

Fr (AlFarrā), Pref. vi-vii, x, xiii, xv; I. 588, 101A, 115A, 189A; II. 412, 782, 898, 904, 34A, 55A.

French, II. 140A.

Fukaiha Bint Hanî, I. 104A.

Fuşalm (of Tamîm), Fûşalmî, I. 1401; II. 1375, 130A.

" (of Kinâna), Fûšami, I. 1401.

Fur'ān Ibn Al'A'raf. II. 145.

G.

Gabriel, I. xxxviii; II. 626, 787, 930, 65A.
INDEX OF PROPER NAMES. lix.

Galland, II. 167A.

Gate of Victories, Pref. xxiv.

Gemini, I. xxxviii.

Genealogists, I. 112A.

German, II. 140A.

GG (Grammarians), Pref. i-xxxviii; I. 1402 (l. 5), 1472, 1503, 74A; II. 474, 630, 782, 785, 972-3, 1685-6, 1753, 1831, 1833, 18A, 80A.

Ghaḍūb, II. 868.

Ghailān Ibn Ḫuraith, I. 116A; II. 1017.

" " Salima, I. 79A.

Ghālib Ibn Ḥanzala, I. 125A.


Ghaniya, I. 1319.

Ghann, I. 351.

Gharīb alḤadith, I. 990, 152A.

Gharnāṭa, Pref. xxı.

Ghassān (clan ¹), I. 947, 101A.

" (classical authority), I. 101A.

" Ibn ʿUla (or Waʿla), I. 645, 101A.

Ghaṭafān, I. 1599, 151A, 166A; II. 677, 970, 44A, 155A, 177A.

Ghaur, II. 135A.

Ghazāla, I. 116, 34A.

Ghubba, II. 1297.

Glaira, II. 8A, 167A.

¹ Agreat clan of AlAzd, who drank the water of Ghassān, which was in AlYaman; and were therefore named after it (1Khu. 77).
Index of Proper Names.

Gloss or Glosses, II. 1497.

" " " (or Notes) of IBr on the D, I, 1465, 164A.
" " " " Jh, II. 1260.
" " " " IHsh, " IM (Alfiya or Khulāsa),
I. 1585, 198A; II. 743,
1187, 1261, 1305-6.
" " " " Tashil, I. 446, 1697; II.
1438.
" " " " Mbn " Book of S, II. 1721.
" " " " Sd " K, I. 79A; II. 1083.
" " " " Syt " ML. II. 1715.
" " " " YS " Fk, II. 45A.

Glossators, Glossographers, Pref. xxxvi; I. 210A; II. 1392, 1600,
43A.

Goblin, I. 1277; II. 10.

Gospel, II. 109.

Greece, II. 332.

Greek, I. 758, 1054, 1297, 1564, 24A, 182A; II. 92, 323, 717,
26A, 66A, 125A.

Gulistān, Pref. xvii.

Gulshan Ali, Pref. xlii.

H.

H (AlḤarīrī), Pref. xii; II. 474, 1493, 1504, 1713, 141A.

Ḥabannaḵa, I. 1702.

Ḥabba, I. 128A; II. 690, 848.

Ḥābib. See Abū Tammām.

Ḥabiba, I. '8A-9A.
INDEX OF PROPER NAMES.

Hābis, I. 22A.
Habiṣ (The), I. 1308, 183A.
Habta (properly Ḥabba). See Ḥabba.
Habtar, I. 355-6, 80A.
Hadham, I. 700; II. 1281, 54A.
Hadil, I. 294, 72A.
Hadramaut, I. 1557, 86A.
Hafs, I. 385, 707, 928, 1462, 88A; II. 417, 442, 536, 1021, 1023.
" Ibn Sulaimān, I. 5934; II. 30, 24A.
" " Ṣumad Dūrī, I. 593, 1478, 95A, 191A; II. 761, 24A.
Hafsā, I. 856, 131A-2A.
Haida, I. 864.
Haidar, I. 594.
Haiwa, II. 1277.
Hajar, I. 155, 46A.
Hajib, I. 17, 14A.
Hājjī Khalīfa (HKh), Pref. xxv, xx xii.
Hakil, I. 1076, 164A.
Hākim Ibn AlMusayyab, II. 334.
" " 'Ayyāsh, I. 869.
" " Ḥizām, II. 66A.
Hāla, II. 1332.
Hālima (Battle of), II. 306.
" (Prophet's foster-mother), I. 310, 75A.

1 It is doubtful whether B here means Ḥafs Ibn Ṣumar, the companion of Ks, or Ḥafs Ibn Sulaimān, the reporter of 'Āṣim.
INDEX OF PROPER NAMES.

Hall (of the Banū Ṣā'īda), I. 170A.
Ham, I. 112A.
Ham', I. 847, 1073, 1198, 1308, 1389, 1393, 1565, 1574, 1613, 1627; II. 779, 97A.
Ḥamal Ibn Badr, II. 154A.
" " Yazid, I. 697.
Ḥamāsa, I. 1729, 97A.
Ḥamāsī, I. 724, 766, 1600.
Ḥamaṣa Ibn Sharābil, II. 142A.
Hamdān, I. 523, 89A, 101A, 151A; II. 10A, 32A, 56A.
Ḥa-Mīm, I. 39-40.
Ḥamīša Ibn Jandal, II. 142A.
Ḥamza Ibn 'Abd AlMuṭṭalib, II. 1618, 158A-9A.
Ḥanīfa, I. 1310, 111A; II. 715, 39A.
Ḥanẓala Ibn Fāṭik, II. 865.
" " Mālik, I. 765, 1384, 120A, 125A, 187A; II. 79A, 130A.
Ḥarb, II. 146, 50A.
Harim, II. 228.
" Ibn Ḍamḍam, I. 69A.
" " Sinān, II. 832, 895, 1813, 44A; App. xxi-ii.
Ḥārith Ibn 'Amr, I. 170, 1297.
Ḥāriths, I. 987.
INDEX OF PROPER NAMES

Haritha Ibn ‘Amir, I. 125A.

Ibn Badr, I. 57A, 120A.

Harper of the Arabs, I. 111A.

Harra Wākim. See AlHarra.

Harūn arRashid (the Khalifa), Pref. xiii-xv; I. 30A, 202A; II.

153A.

Ibn Mūsā, I. 646, 101A; II. 1814.

Harūrā, I. 1159 (II. 2-4), 1406.

Harūrī, I. 196A.

Hasās (or Hassās) Ibn Wahb, II. 1411.

Hāshim Ibn ‘Abd Manāf, I. 1295, 1721; II. 573, 50A.

Muḥammad, II. 128A-9A.

Hāshimī, I. 642; II. 55A.

Hassān, I. 1593.

Ibn AlMundhir Ibn Ḍirār adDabbī, I. 623, 625, 99A,

212A.

Ḥassān Ibn Ḍirār adDabbī, I.

211A-2A.

Ḍirār adDabbī, I. 212A.

alKalbī, II. 57.

Thābit, I. 54, 110, 208, 325, 376, 600, 691, 886-7,

905, 1604, 1638, 1721, 24A, 29A-30A, 33A, 98A,

100A, 110A, 173A, 200A, 214A; II. 90, 174,

304, 322, 325-6, 447, 854, 951, 1153, 69A.

Tubba‘, II. 115A.

Yasār, II. 1084.
INDEX OF PROPER NAMES.


Ḩaumal, I. 351, 1144.

Haunch of the Lion, I. 1148.

Ḩaurān, I. 1140, 94A; II. 125A.

Ḩawāzin, I. 469, 1400, 34A, 40A.

Ḩayya. See Suḥaim.

Ḩayyān, I. 704, 114A.

Ḩazīma, I. 380.

Ḩazn. See Banū Ḥazn.

He-Camel. See Camel.

Hell or Hell-fire or Fire, I. xxxvii-viii, xli, 38, 114, 125, 444, 615, 689, 733, 1005, 1121, 29A, 93A; II. 16a, 73, 220, 324, 339, 392, 399, 475, 480, 505, 527, 629, 872, 1378.

Helpers. See Ansār.

Ḩibāl, I. 251, 64A.

Ḩijāz. See AlḨijāz.

Ḩijāzī, I. 137, 335, 337, 339, 538, 546, 575, 676-7, 786, 788, 1143, 1461, 1547, 1769, 216A; II. 11, 520, 567, 801, 812, 851, 1037, 1163, 1271, 1601-2, 1697, 1700, 1746, 1832, 135A; App. xxii-iii.

Ḩijāzīs (The Two), II. 1084, 91A.

Hijra, I. 28A, 100A, 117A, 131A-2A; II. 58A, 159A.

Hijrī era, I. 132A.

Himyān Ibn Ḵuḥāfa, I. 857, 132A.
INDEX OF PROPER NAMES:

Himyarī, II. 115A.
Hind (man), I. 1117.

". (woman), I. 282, 510, 885, 1604, 22A, 89A; II. 215, 1571, 54A.

". Bint Abī Sufyān, I. 8A.

". AnNuʿmān, I. 148A; II. 9A.

". Maʿbad, I. 155A-6A.

". ‘Uṭba, I. 70A; II. 353, 13A.

" (sister of Imra al-Kāis), I. 96, 33A.
Hinds, I. 55, 885, 1442.
Hindimān, I. 1806, 222A.
Hindus, II. 1193.
Hindustan, II. 107A.
Hirā, I. 1349, 133A.
Hirāwa, I, 914.
Hirz al-Amānī, Pref. xxxvi; II. 163A, 173A.
Hishām. See Hishām Ibn ʿAmmār and Hah.

". Ibn ʿAbd Al-Malik, I. 1082, 1118, 82A, 104A, 133A; II. 431, 1230, 17A, 50A, 68A, 111A.

". ʿAmmār, I. 928; II. 994, 1401, 24A.

". Ḥakīm, II. 65A-6A,

". Muṭarrif, I. 1645.
Hīṣn, I. xv.

". Ibn Ḥudhaifa, I. 22A.
Hispano-Egyptian, Pref. xxxii.
INDEX OF PROPER NAMES.

Historians, I. 112A.

Hittin, II. 120A.

Holy Book. See Book of God.

" (or Sacred) City, Pref. xvii ; II. 1194.

" Places, I. 978.

Houris, I. 451.

House of 'Abbas, II. 152A.

" " Ali, Pref. v; II. 152A-3A.

" " AzZubair, II. 69A.


" " Hashim, II. 50A.

" " the Prophet, II. 1706.

" " Umayya, II. 50A.

" (Sacred). See Sacred.

Hab, I. 107, 539 ; II. 692, 1823, 1828.

Hubab, I. 41.

Hubaira, I. 1462.

Hud, I. 112A.

Hudba Ibn Khashram (or AlKhashram) al'Udhrî, I. 617, 98A ; II. 148, 201, 759.

Hudhaifa Ibn Badr, II. 154A-5A.

Hudhail, I. 9, 381, 582, 747, 920-2, 925, 1776, 93A ; II. 380, 741, 831, 951, 1229, 1441, 1476, 21A, 135A, 144A, 170A.

Hudhali (or Hudhaili). I. 8, 190, 461, 590, 861, 1400; II. 317, 606, 902, 1758.

" See Malik Ibn Khâlid.
INDEX OF PROPER NAMES.

Hujjat, I. 1078, 165A.
Hujr, I. 134A.
Hukaim Ibn Mu'ayya arRaba'i¹, I. 899.
Hülükü Khân, Pref. xxi.
Humaid ², II. 1502.
   "  alArkāt, I. 1122, 1692.
   "  Ibn Hurairith, I. 89A.
   "  "  Kais. See AlAr'raj.
   "  "  Mālik alArkāt, I. 561, 92A.
   "  "  Thaur, I. 926, 150A.
   "  "  "  alArkāt³, II. 197.
   "  "  "  alHilālī, I. 26, 129, 1749 ⁴, 16A, 106A; II. 362.
Hunaif, I. 1702.
Hunain, I. 16A, 167A.
Hunduj, I. 875.
Huraith Ibn ‘Annāb, I. 364, 81A.
   "  "  Jabala, I. 773, 122A.
Huraka (or Ḥurka) Bint AnNu'mān, I. 148A; II. 290, 9A.
Husain Ibn AlHumām. See AlHuṣain.
   "  "  Da’madam, I. 116, 69A.
   "  "  Dirār, I. 212A.

¹ Of the Banū Rab'a Ibn Mālik Ibn Zaid Manāt Ibn Tamīn, an Islāmī Rājīz, contemporary with Al'Aljāj and Ḥumaid alArkāt (AKH II. 311).
² Probably Ibn Thaur alHilālī (Cf. his verse on a sand-grouse, in MN. I. 178-9).
³ One of the notorious misers. Named "AlArkāt" because of some marks that were on his face (MN. II. 82). Cf. I. 92A on Ḥumaid Ibn Mālik AlArkāt.
⁴ See Mī. 115.
INDEX OF PROPER NAMES.

Huyawa, II. 1251.
Huzwà, I. 1146; II. 1279, 1602.
Hyades, I. 15, 13A.
Hypocrite, Hypocrites, I. 55, 855, 1405; II. 83, 393.

I.
IA (Ibn 'Ašīl), Pref. xxiv, xxi-xxvii, xxxiii; I. 396, 1015; II. 5A, 14A, 34A, 41A.
IAAs, II. 128A.
IAI ('Abd Allāh Ibn Abī Ishāk), I, Faso. IV. (Additions and Corrections to Abbreviations of References and to Chronological List); II. 1673, 1758, 23A.
IAMB, II. 566, 1260, 71A, 114A.
IARB, II. 139A.
IAS, II. 95A.
IAZ, II. 146A.
'Ibād of AlḤira, I. 31A.
Iblis, I. 297, 507, 83A, 130A; II. 585.
'Ibn 'Abbās ('Abd Allāh), Pref. iii; I. xxxviii, 14, 461, 624, 706, 1265, 1465, 12A; II. 76, 200, 209, 553, 624, 887, 1022, 21A-2A, 45A, 62A-3A, 95A.

Iblis, I. 297, 507, 83A, 130A; II. 585.
Ibn 'Abbās ('Abd Allāh), Pref. iii; I. xxxviii, 14, 461, 624, 706, 1265, 1465, 12A; II. 76, 200, 209, 553, 624, 887, 1022, 21A-2A, 45A, 62A-3A, 95A.

ät, Abî 'Abîla. See Ibrāhîm.
INDEX OF PROPER NAMES.

Ibn Abī Mulaika, II. 22A.

" Aḥṣā'i (IDa), II. 647, 1069.

" Affān. See ‘Uthmān (the Khalifa).

" Aḥmad ¹, II. 523.


" AlAḥnaf. See ‘Abbās.

" AlAṣḥāth, II. 18A.

" AlḤanafiya. See Muḥammad Ibn ‘Alī.

" Al‘Ilj (or Al‘Ijl). See Basīt.

" AlMarāgha. See Jarīr.

" AlMu‘allā, II. 824, 42A.

" AlMudhallāk, I. 1700.

" AlMuraḥḥil (IMrhl) Pref. xxv.

" AlMu‘tazz (‘Abd Allāh), Pref. xv; I. 757, 30A-1A, 119A; II. 487.

" ‘Āmīr, II. 447.


" ‘Amrūn (IAmr), Pref. xx-ii.

" AnNahhās (INa), Pref. xxi-ii; I. 31.

¹ ‘Alī Ibn Aḥmad alKhurāsānī (W. 42).
INDEX OF PROPER NAMES.

Ibn ArRikâ‘. See 'Adî.

" ArRûmî, I. 31A.
" AsSarrâj. See IS.
" " (ISM), Pref. xxiv, xxix.
" Aus, II. 897.
" 'Ayyâsh. See Abu Bakr.
" AzZiba'râ. See 'Abd Allâh.
" AzZubair. See 'Abd Allâh.
" Burhân (properly Ibn Barhân, i.e. IB), II. 194.
" Dhakwân, I. 272; II. 937, 24A.
" Duraïd (ID), Pref. xii, xvi; I. 543, 1706, 91A, 130A, 167A, 180A; II. 87, 295.
" Durustawaih (IDh), Pref. xxii.
" Hammâm, I. 1749.
" Harma. See Ibrahim.
" Hîdhyam, I. 375.
" Hishâm (author of the SR), I. 115A, 166A.
" " (IHKh), II. 493.
" " (IHL), II. 647-8.
" " (IHsh), Pref. xii, xvii, xx, xxiv-vi, xxviii-xxx, xxxiv, xxxvi; I. 187, 727, 982; II. 202, 41A.

" Hubaira. See Yazîd Ibn 'Umar.
" Ḥubaish. See Zirr.
" Ja'far, II. 821, 42A.
" Jidhl aṭTî'ân, I. 986.
" Jinnî. See IJ.
" Jubair. See Sa'id.
INDEX OF PROPER NAMES.

Ibn Jurmūz, I. 100A.

" Kādir, II. 760.


" Khaibarī, I. 327 (l. 3), 77A.

" Khaled (IKhld), Pref. viii, xvii, xxvi.

" Khāzīm 1, II. 587, 26A (l. 20).

" Khidhām, I. 27A; II. 425, 17A.

" Khuthaikī, II. 22A.

" Kurā'. See Suwaid.

" Mālik. See IM.

" Marwān. See 'Abd AlMalik and Muḥammad.

" anNaḥwī. See note on Abū Marwān.

" Mas‘ūd. See Abī ‘Allāh.

" Mayyāda (or ArRammāḥ Ibn Abrād), I. 17, 106, 417, 668, 13A; II. 345, 467.

" Mufarrigh. See Yazīd Ibn Ziyād.

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

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

" Mukaddam, I. 986.

" Mūkblil. See Tamīm Ibn Ubayy.

" Muljam (the Murādi), I. 373, 60A.

" Nizār, II. 1349.

" Ra‘lān. See Jābir.


---

1 'Abd Allāh Ibn Khāzīm as Sulāmī, &. 72 (AKB. III. 668).
INDEX OF PROPER NAMES:

Ibn Șayıyād 1, II. 184.

Ibn Shehāb, II. 22A.

" Shurayh, II. 785, 35A.

" Sinān, I. 1736.

" Sīrin, I. 218A; II. 23A.

" Su'dā. See 'Aus Ibn Ḥāritha.

" Udayya, I. 130A.

" Udhra, II. 1476, 139A.

" 'Umar. See 'Abd Allāh.

" 'Unsain, I. 162A.

" Warkā, II. 518.

" Ya'ish (1Y), Pref. xix, xxi, xxviii, xxxi; I. 136, 197A.

" Zayyāba, I. 492, 88A.

Ibr, I. 1068, 1465, 128A, 164A; II. 1260.

Ibrāhīm Ibn Abī 'Abla, I. 443, 16A, 86A.

" " Al'Abbās, I. 86A.

" " Harma, I. xvi, xxxiii, 30A, 106A; II. 911, 1447.

" " Yazīd anNakha'i, II. 22A.

Īdāh, I. 1630, 35A, 118A, 149A; II. 3, 749, 913.

Idrīs Ibn Mūsā, II. 1319, 122A.

IF, II. 46A.

'Ifāk, I. 794, 123A.

'Ifirrīn, I. 875, 136A.

Ifṣāb, II. 842.

IH (Ibn AlḤājib), Pref. xvii-xx. xxii, xxv-vi, xxviii-xxxI, xl; II. 85A.

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1 'Abd Allāh, called AlḌajjāl (the Impostor), who died at Al-Madinah, according to most; or, as is said, was missed, and not found [again], on the day of [the battle of] Al-Ḥarrā in the time of Yazīd, in the year 63 (Nw. 789).
INDEX OF PROPER NAMES.

IJ (Ibn Jinni), Pref. xxxiv; I. ix, 82, 795, 124A, 149A; II. 846, 1171, 1213, 1231, 1501, 34A.

Ijl, I. 111A.

IJrz, II. 60A-4A.

IK (Ibn Kaisan), Pref. xii; I. 522, 533, 867.

IKb (Ibn Kutaiha), Pref. xi; I. 936; II. 329 (l. 13), 12A, 128A.

IKhb (Ibn AlKhashhab), Pref. xii, xviii, xxxi.

IKhl, II. 474, 671.

IKhn (Ibn Khallikan), Pref. xviii-xx, xxxi.

IKhz, II. 39A.

‘Ikrima, I, 58A.

" (Ibn ‘Abd Allâh), I. 624, 99A; II. 22A.

" (Ibn Khashafa), II. 144A.

" (Ibn Rib‘î), II. 23A.

‘Illiyûn, I. 892.

Ilyas Ibn Mudjar. See AlYas.

" Yâ-Sin (Elias), I. 33A, 160A; II. 103A.

IM (Ibn Malik and his Alfiya), Pref. xvii, xix-xxi, xxiv, xxviii—xxx; I. 948-9, 1027, 197A; II. 677, 779, 1457, 1484, 1612.

Imâm, I. 561; II. 371, 152A.

Imâms (The Twelve), II. 152A-3A.

Imâmiya, II. 152A-3A.

1 TDT mentions, at the end of his commentary on the syntactical Hâjiya, that IM sat in IH’s class, and learnt from him, and profited by him; but I have not come upon that as said by any other [authority], and God best knows the truth about the matter (Dâ’s commentary on the Tashil, Ms of the India Office, folios 8, 6). In that Ms, folios 5 and 8 are transposed, the proper order being 4, 8, 6, 7, 5, and 9. The syntactical Hâjiya is the Kâfiya, on which TDT wrote a great commentary, like that of R (See HKh. V. 17).
INDEX OF PROPER NAMES.

IMd, II. 588.
‘Imlik or ‘Imlāk, I 112A.
Immara, I. 134A.
Immunity, II. 611.
Impostor, I. 110A. See note on p. lxxii of this Index.
IMn (Ibn AlMunayyir), Pref. xxii.
Imra alKāis. See Muhalbil.

" " (Ibn ‘Ābis or ‘Ānis), I. xxxii, 5A, 125A.

" " Ibn Mālik, I. 96, 33A, 125A.
" " Ibn [AsSimṭ, called, after his mother, Ibn (Is. I. 124)] Tamlik, [great-grandfather of Imra alKāis Ibn ‘Ābis (Is.),] II. 332 (I. 4).

" " Zaid Manāt, I. 1384, 187A.
‘Imrān, I. 59; II. 1348.

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

" " Ibrāhīm, II. 606.

" " Taim. See Abū Rajal Uṯāridī.
Incorporation, II. 1671, 163A.
INDEX OF PROPER NAMES.

India, Pref. xx, xl; I. 231, 1407, 165A; II. 421.

" Office, II. 106A. See note on p. lxxiii of this Index.

Indian, Pref. xxxii, xliii; I. 1407.

Inflectionists, I. 129, 420, 1109, 1119; II. 544, 630.

Insaf, II. 202.

Institutes. See Books.

'Irākī, I. 460.

'Irāks (The Two), Pref. iii, v; I. 35A, 132A; II. 68A.

Iram, I. 701, 112A.

'Irfān, II. 375.

IS (Ibn AsSarrāj), Pref. xii; I. 102, 333, 795, 124A; II. 197, 114A.

'Īsā Ibn 'Umar alAsadi (known as AlHamdāni), I. 624, 702, 99A.

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

Isaac, I. 490; II. 359, 453, 464, 1126, 103A.

'Iṣām Ibn 'Ubaid, I. 843, 128A.

Iṣb, II. 151A.

Iṣbahān, II. 23A, 46A.

Iṣd, II. 612, 622, 1260, 1616, 158A.

Iṣf, I. 553, 135A.

Iṣh (Ibn AshShajari), Pref. xviii, xxxi.

Iṣḥāk Ibn Ḥassān, I. 214.

Ishāra fi-nNaḥw, Pref. xxv.

Ishmael, I. 490, 112A-3A; II. 359, 464, 103A.
INDEX OF PROPER NAMES.

ISk (Ibn AsSikkit), Pref. xv, xxvii; I. 1482, 135A.

Ishāh alManṭīk, I. 1482, 135A.

Islām. See AllIslām.

Islāmī era, I. 131A.

" Poc'es (or Poets of AllIslām), I. 30A, 32A, 36A, 93A, 122A, 156A.

Ismā'īl 1, I. 1528.

" Ibn 'Abd Allāh Ibn AlMuhājir 2, II. 23A.

" " Ibrāhīm. See Ishmael.

" " Yasūr, II. 955, 69A-70A.

Iṣmīṭ, I. 8, 7A-8A.

Israel, I. 213, 552, 25A; II. 149, 74A, 103A.

Iṣrāfīl, II. 787.

Iṣṭakhr, II. 1121, 95A.

Iṣṭīʿāb, II. 177A.

'Ithyar Ibn Labīd, I. 773, 122A.

'Itwād, I. 1776, 218A.

IU, I. 201A; II. 3, 197, 446, 581, 26A.

IUK (AlMurādī), II. 1111, 41A, 94A.

IW (son) 3, I. 1511, 1705.

Iyād, I. 28A.

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1 Apparently Abū Ishāq Ismā'īl Ibn Ja'far alAnṣāri azZurākhī alMadani, the Reader of the people of AlMadīnah, d. 180, at Baghdād (See Nw 589, l. 4, IHjr. 24, and TH. VI. 7).

2 So in both eds. of the IKn (pp. 85, 105). But IHjr mentions Abū 'Abd Al Ḥamīd Ismā'īl Ibn 'Ubaid Allāh Ibn Abi-lMuhājir alMakhrūmī, their freedman, adDimashqī, d. 131, at the age of 79.

3 Author of a treatise on the Abbreviated and the Prolonged and of a Defence of Sībawī against AlMubarraz (BW), the works apparently intended by the references to IW in I. 1611 and 1705, respectively.
INDEX OF PROPER NAMES.

*Iyāḍ, II. 8A.

" (the Ḫāḍī), II. 102A-3A.

" Ibn Umm Durra, I. 1198.

Iyām. See Yām.

Iyās Ibn AlAratt, II. 568.

*Izwīt, II. 1133, 1140 (l. 18), 96A.

J.

Jabāla, I. 102A-3A.

Jābir 1 (or Ḫaṣa Ibn Jābir), I. 561, 834, 138A.

" " Ibn 'Abd Allāh, I. 157A.

" " " Amīra, I. 704, 114A.

" " " Ra'īlān, I. 14, 13A, 206A.

Jacob, II. 453, 464, 579, 74A.

Ja'da, II. 1230, 111A.

Jadīla, II. 38A.

Jadīs, I. 112A.

Jadhīma AlAbrash (AlWaḍḍāḥ), I. 931, 27A, 166A, 213A; II. 351.

Jaēn. See Jayyān.

Ja'far (woman), I. 1117.

" " Ibn Kilāb, I. 1012.

" " " Kurai'. See Anf anNāḳa.

" " Muḥammad, II. 1572, 42A, 152A-3A.

" " " Ulba, II. 4, 409, 489, 498.

Jafna, I. 82A.

1 A man of Ghaṭafān (AKB, II. 447).
INDEX OF PROPER NAMES.

Jaḥdar Ibn Mālik, II. 353, 554.

Jahm Ibn AlʿAbbās, I. 714, 115A.


Jahram, II. 384, 15A.

Jahwar, II. 1141.

Jaḥwān, I. 155A.

Jalūlā, I. 966, 1406 (l. 14); II. 56A.

Jamhārat al-Ansāb, I. 150A, 167A.

Jāmiʿ, I. 1435, 190A.

Jamil, I. 41, 102, 393, 1549, 20A; II. 49, 330, 352, 571, 588, 592, 664, 12A, 129A.

" Ibn ʿAbd Kais, I. 765.

Jandal Ibn Amr, I. 352.

" " Al-Muthannā, I. 1042.

Jannād (misprinted as Jaunād) Ibn Murra, II. 144A.

Japheth, I. 112A.

Jarir, I. 112.

INDEX OF PROPER NAMES.

Jarir Ibn Dārim, II. 130A.
Jarm, I. 1327, 150A.
Jasr. See AnNakha‘.
Jāthar (or ‘Āthar) Ibn Iram, I. 112A.
Jatt, Jauṭ, Jáṭ, II. 1193 (l. 3), 107A.
Jau’aba, II. 938.
Jaunād Ibn Murra. See Jannād.
Jaunpur, Pref. xlii-iii.
Jaww, II. 1267, 115A.
Jayyān (Jaën), Pref. xix; II. 139A.
Jaz Ibn Sa’d, I. 986.
Jerusalem, II. 305, 672.
Jesus, I. 170, 963; II. 109, 350, 464-5, 1132.
Jidh‘ Ibn Sinān, I. 100A.
Jilliḳ, I. 894, 140A.
Jirān al’Aud, I. 299, 74A; II. 166.
Jirwa Ibn Naḍla. See Banū Jirwa.
Jj, II. 1616, 26A, 158A.
Jk (AlJawāliḳī) Pref. xviii, xxxi; I. 985.
Jm (AlJāmi), Pref. xxviii, xxxii, xl.
Job, I. 1219; II. 227, 464, 940, 103A.
John, II. 105.
Johnson, II. 107A.
INDEX OF PROPER NAMES.

Jonah, I, 73A; II. 598.
Joseph, I. 47, 177, 185, 889, 1079, 1717; II. 189, 623.
Jr (AlJarmi), Pref. xxvi; I. 964, 151A; II. 96A.
Jrb, II. 78A-9A, 131A.
Judge, Pref. xxiv, xliii; I. 821, 90A; II. 139A.

" (The learned), Pref. xviii.
Judges (Twelve), I. 286.
Judhām, II. 608.
Juhaina, I. 1221, 1312.
Julaíd alKilābī, II. 95A.
Julājil, I. 119, 84A.
Jumādā, I. 1506; II. 1129.
Jumal of IKhl, II. 671.

" " Jj, II. 778, 913, 26A, 158A.
" " Zji, I. 127A, 201A; II. 581, 1616, 26A, 158A.
Juml, II. 1068.
Jundub, Jundubs, I. 885.
Juraib Ibn Sa’d, I. 122A.
Jurhum (First), I. 112A; II. 212.

" (Second), I. 1159, 112A-3A; II. 886, 17A.
Jurisconsults, II. 85.
Jurists, I. 1119, 113A, 188A; II. 1706, 35A, 85A, 116A, 139A.
Justice Shallow, I. 176A.
Juzūliya, I. 201A.

K.
K (Kashshāf), Pref. xvii-viii, xxxii; I. 623; II. 32, 109, 581, 618, 652, 974, 1496, 3A, 180A-1A.
INDEX OF PROPER NAMES.

Ka'ab AlGhanawi. See Ka'ab Ibn Sa'd.


" Ibn Lu'ayy, I. 171.

" " Malik, I. 685, 934, 1767, 99A-100A.

" " Mama, I. 167, 48A.

" " Sa'd, I. 575, 92A; II. 42, 298.

" " " Ibn Zaid Manat, II. 144A.

" " Zuhair, I. xxxiv, 65, 242, 245, 328, 374, 384, 426, 455, 605, 830, 928, 982, 988, 990, 1030-1, 1050, 1069, 28A, 38A, 82A, 120A; II. 156, 175, 177, 183, 186-7, 192, 310, 324, 371, 412-3, 501, 633, 635, 1571.

Ka'bs, I. 885.

Ka'ba, I. 252, 343, 484, 8A, 97A; II. 293, 532, 677, 875, 888, 918, 1263 (ll. 5-9).

Ka'bisa, I. 212A.

Kaffa (of IH), Pref. xix-xx, xxiv, xxvi-viii, xxxii-iii, xl; I. 732; II. 1012. See note on p. lxxiii of this Index.

" (of IM), Pref. xx; I. 752, 820, 848, 991, 1006, 1034, 1091, 1190, 1320, 1328, 1349, 1360, 1695; II. 498, 743, 1077, 1153-4, 1176, 1210, 1674, 1687, 1840, 30A.

Kahil, II. 322.

Kahli, I. 697.

Kahlân, II. 56A.

Kahmas, II. 1630.

Kabtaan, I. 99, 1391, 47A, 96A, 112A.

Kahtha'i, I. 874.
INDEX OF PROPER NAMES.

Kaidhār Ibn Ismā'īl, I. 118A.


Kais Ibn AlKhaṭīm, I. 117, 1711, 34 A; II. 1080.

" " AlMuḍallal, I. 155A.

" " AlMulawwi. See AlMajnūn.

" " 'Āṣim, I. 924, 145A.

" " Dharīḥ, I. 64A.

" " Ḥanẓala, I. 125A.

" " Jābīr. See Jābir.

" " Jaḥdar, I. 4A.

" " Maḍīkarib, I. 109A; II. 116, 781, 34A.

" " Makshūḥ, I. 60A.


" Ibn Naufal, I. 884.

" (or Abū Kāis) Ibn Rifāʿa, I. 309, 1067, 117A-8A, 135A, 163A; II. 584, 26A.

" Ibn Sa'd, II. 23.

" " Tha'laba, I. 139 1, 172, 327 2, 101A.

" " Uḥbān, I. 884.

" " Zubair, I. 338, 154A.

1 See T. 248.

The poet, being of R bī'a, not of Kāis 'Ailān, probably refers to Kāis Ibn Tha'laba, brother of his own ancestor Taim Allāh (or AlLān) Ibn Tha'laba.
INDEX OF PROPER NAMES

Kaşar (Caes.), I. 148A; II. 125A.
Kaïsca, I. 884.
Kaïsî, II. 1844.
Kalb, I. 18, 1401-2, 138A; II. 1381, 1387, 177A.
Kalbî, I. 949; II. 1387.
Kalhaba al-YarbûT, I. 83A; II. 215.
Kalîla wa Dimna, I. 202A.
Kaîlûn (Kn), I. 1723; II. 687, 24A, 32A.
Kâmîl. See Mb.

" (metre), I. 195A; II. 44A, 141A.
Ka'na'b, I. 217A-8A.

" alBaşrî. See Abu-s-Sammâl.

" alKüfî, I. 701, 113A.

" Ibn Ḏamra (or Ibn Umm Ŝâhib), II. 456, 1679, 164A.

Kanda (a ward 1 in AlKûfa), whence "alKandi" in I. 31A.
Kanza, II. 229.
Karawwas, I. 51A.
Karbalâ, I. 207A.
Karmalû, I. 1238.
 KaraRâ, I. 484.
Ka'c, I. 557, 92A.
Kasâ, I. 1014, 154A.
Kasâma Ibn Rawâba, II. 613.
Kashghar, Pref. xvii.
Kâsim, II. 148.

1 In which AlMutanaBBî was born (W. 5, I Khn. 53).
INDEX OF PROPER NAMES.

Kašir Ibn Sa’d, I. 618, 98A.
Kašà (sand-grouse), I. 369, 631; II. 183.
Kaṭāda Ibn Di‘āma, II. 1517, 23A, 145A.
„ „ Maslama, I. xli, 6A; II. 25.
Kaṭarí Ibn AlFujá’a, I. 262, 65A-6A; II. 367, 1845.
Kaṭr anNadà (KN), Pref. xxvi, xxviii.
Kauthar, II. 1219.
Kaṭyyár, II. 413, 16A.
Kàw, II. 1640, 1728, 161A.
Kàwwál asṬá’i, I. 94A.
Kb (misprint for IKb), II. 329, 12A.
Keeper (of the Fire), II. 872.
Kh, II. 41A.
Khadija, II. 314.
Khaibar, II. 970, 10A.
Khaibarí. See Ibn Khaibarí.
Khalaf, I. 98A.
„ alAhmar (KhA), Pref. viii-ix, xiii; I. 1497, 1752; II. 971, 1376, 73A, 119A.
„ „ Ibn Hishám, II. 24A.
Khallid, I. xxvi; II. 382.
„ Al‘Ambarí, II. 1844-5.
„ Ibn ‘Abd Alláh, I. xvi, 1A, 37A, 133A.
„ „ AlA‘im, I. 166A.
„ „ Kais, I. 15, 155A.
„ „ Naḍlu, I. 19, 1022, 155A.
„ „ Zuhair, I. 43A, 87A; II. 10.
INDEX OF PROPER NAMES.

Khālida, Khālidas, I. 885.
Khālids, I. 18.
Khalifa, I. 891; II. 416.
  " Ibn Barāz, II. 54A.
  " Sa'd, II. 23A.
Khallād Ibn Khālid, II. 24A.
Kharkā. See AlKharkā.
Khārijja, I. 24A.
Khasāf, I. 697.
Khasafa (man), II. 144A.
  " (woman), II. 1725.
Kbath'am, I. 1749, 16A, 81A; II. 143A.
Kbaṭṭ Hajar, I. 1402.
Khaul, I. 823, 126A; II. 48A.
Khaulān, I. 117; II. 447, 484.
Khawarnaḳ (or AlKhawarnaḳ) I. 24A, 147A; II. 1239.
Khazar, I. 98A.
Khazraji, I. 384.
Khilāfa, I. 224, 1082, 1562; II. 408, 500.
Khindif, I. 1387; II. 1167, 1227.
Khīrāsh, II. 1475, 139A (l. 1).
Khirnik. See AlKhirnik.
Khī (reputed Author of the 'Ain), I. 167, 532-3, 1272, 1367.
  II. 79, 836, 984, 1154, 1170-1, 1269, 1318, 1367, 1738-9,
  1747, 77A.
INDEX OF PROPER NAMES

Khubaib, I. 561, 1041.
Khufaf Ibn Nadba (or Nudba). See Abû Khurâsha.
Khunâ'a, I. 104A; II. 55A.
Khuwailid, I. 368.

" Ibn Murra. See Abû Khirâsh al-Hudâli.

" Nufail (Asâ'îk), I. 15, 13A.
Khuwârazm, Pref. xvii-viii.
Khuzâ'a I. 1401, 94A.
Khuzayba, I. 1402, 188A.
Khuzaima, I. 155A; II. 21A, 66A, 135A.
Khusaz (or Al-Khusaz) Ibn Lauðhân, I. 168, 48A, 102A; II. 836.
Khubistân, I. 1378.
Khz, II. 63A-4A.
Kî'âb, I. 138A.
K̄İAAMB (Al-Kamâl Ibn Al-Ambârî), Pref. xviii, xxxi; Additions and Corrections to Chronological List (Part I, fasc. IV, P. viii); II. 71A.
Kîbla, I. 359, 579, 80A.
Kîlîbî, I. 129A.
Kinâna, I. 674, 1767, 16A, 117A, 182A; II. 562-3, 21A, 135A.
Kinâni, I. 130A.
Kinda, I. 1387, 108A-9A; II. 711.
Kînasârin, I. 892 (L, 9-10), 1305-6, 182A.
INDEX OF PROPER NAMES.

Kirân, I. 59A.
Khûr (‘Amr), II. 144A.
Kisrâ (or Chosroes), I. 1395, 71A, 148A; II. 70A, 125A.
Kitâb al’Ain. See Al’Ain.
" al-Hujjat. See Hujjat.
" al-Masâ’il al-Baghdâdiyât, II. 1323, 1326-7
" an-Nabât, II. 1254.
KK (Grammarians), Pref. vi-xvi; I. 99-100, 184, 322, 333, 398, 497, 599; II. 176, 194-7, 307, 517, 662-3, 690.
" (Readers), I. 491, 497, 593; II. 687, 860, 971, 978, 984, 48A, 73A.
Kn. See Kâlûn.
Korah, I. 257.
Ktb, I. 497; II. 646, 680.
Kûbâ, I. 1349, 183A.
Kuqâ’a, I. 931, 1000, 1406, 6A, 89A; II. 1189, 1378, 131A.
Kûdâr Ibn Sâlîf, I. 22A; II. 1330.
Kulaib (tribe), I. 110, 34A; II. 322, 384.
" Ibn Rabî’a, I. 27A, 29A; II. 647-8.
Kulfa Ibn Hângala, I. 125A.
Kumait Ibn Zaid. See Al-Kumait.
INDEX OF PROPER NAMES.

Kumbul, II. 13, 986, 24A.
Kuna'bil, II. 1157.
Kunäbül, I. 1805; II. 100A.
Kurā', II. 130A.


Kuraishi (or Kuraši), I. 404, 641-2, 1491, 113A; II. 22A, 69A.

Kuraiš Ibn Unaif, I. 74, 237, 1495, 26A.

Kuraizâ, I. 1312.


Kurrâ, I. 535, 91A.

Kurra, I. 368.

Kûsâ, II. 361.
INDEX OF PROPER NAMES.

Kuṣayy Ibn Kilāb, I. 1221, 1319; II. 1167.

Kutaiba [Ibn Muslim alBāhili, k. 96 (A.K.B. III. 657)], II. 587, 646.

Kutā'ī'da, I. 776, 122A.

Kū'aila Bint AnNāḍr, II. 591, 26A.

Kuthayyir, I. 102, 151, 251, 262, 358, 588, 1504, 1650, 25A; II. 105, 140, 162, 201, 331, 345, 393, 539, 551, 643, 657, 670, 1226, 6A.

L.

Labīd (Ibn Rabī'a), Pref. xxxv; I. 59, 257, 300, 311, 359, 369, 650, 681, 809, 914, 919, 1028, 1592, 1617, 1619, 1753, 25A, 32A-3A, 76A, 198A; II. 130, 138, 158, 177, 247, 275, 328, 450, 466, 641, 824, 49A.

Laila, I. 136, 918, 944, 982, 22A; II. 165, 345, 332, 405, 670, 955.

" Al'Akhyaliya (Bint 'Abd Allāh), I. 684, 31A, 93A; II. 346, 500, 632.

" Bint 'Azza, I. 1729.

" " Ḥulwān. See Khindif.

" " Mahdi al'Āmiriya, I. 51, 281, 445, 593, 1557, 1590, 24A; II. 551, 596, 891.

" (the Saudā of AlGhamīm). See Saudā.

Laith, II. 135A.

Lakhm, I. 947; II. 801, 805-6.

Laqīṭ, I. 864, 56A.

" Ibn Khālid, I. 156A.

" " Zurāra (Abd Dukhтанús), I. 5A, 14A, 102A, 109A-10A; II. 644, 961, 70A.
La'aʾ, I. 964.
Lām, I. 460.
Lāmiya (Rhyming in J), I. 89A.
Lāmiyat alAfāl, Pref. xx, xxvi, xxviii, xxxiii.
   " alʿArab, I. 1087.
Lāsāf, I. 697-8, 111A.
Lāwadh Ibn Sām, I. 112A.
Lawyers, Pref. xxiv; I. 747; II. 22A.
Leo. See Lion.
Lees, II. 46A, 180A
Lexicological Tracts, Pref. xxxiii.
Lexicologists, Pref. xxxv; I. 1082, 1495, 1503, 1734; II. 198, 1273.
Lh (Allāhāni), Pref. xxvii; II. 533, 592, 1357.
Life (of the Apostle), I. 166A.
Līhbi I. 79, 26A.
Lion or Leo (constellation), I. 378, 1148.
   " (hero), II. 168A-9A.
Lot, I. 40, 223; II. 568, 846, 1781, 125A.
Loth, II. 106A.
INDEX OF PROPER NAMES.

Lu'ayy, I. 171.
Lubad, II. 186.
Lubainâ, I. 314, 76A.
Lubnâ (place), I. 1753.
" (wife of Murra), II. 144A.
" Bint alHubâb, I. 64A.
Lucknow, Pref. xliii.
Luja'īm Ibn Sa'īb, I. 700, 27A, 111A.
Lukaiz, II. 824, 42A.

M.

M (Mufassal), Pref. xviii-xx, xxvi, xxviii, xxxi, xxxix-xl; I. 247, 275, 365, 401, 499; II. 624, 636, 974, 1496, 85A.
Ma'add, I. 13, 122, 596, 1300, 1629, 1778; II. 450, 601, 1141, 131A, 135A.
Má asSamá. See Māwīya Bint 'Auf.
Ma'bad Ibn Khālid, I. 90A.
" " Naḍla, I. 155A-6A.
" " Zurāra, I. 110A.
Mabramān (Mbn), Pref. xii.
Madani, I. 113A, 157A; II. 666.
Madhbi, I. 1409, 47A, 151A, 166A.
Madīd (mestre). I. 126A, 146A.
Ma'dikarib, I. 6, 43, 821.
Magian, I. 1297; II. 393.
Magistrate, Pref. xliii.
Māhān, II. 1247.
INDEX OF PROPER NAMES.

Maḥbab, I. 8 (l. 1), 7A; II. 1138, 1693 (l. 7).
Mahdad, I. 1770, 1778 (l. 1); II. 1148, 1669 (l. 22).
Maḥmūd [Ibn Ḥasan (FW),] anNaḥḥās or alWarrūk, [d. about 230 (FW),] II. 386, 12A.
Mahomet. See Muḥammad Ibn ʿAbd Allāh, the Elect.
Mahra Ibn Ḥaidān, I. 1000.
Mahrī, I. 997, 1000 (l. 22).
Maimūna Bint AlḤārith, [d. 51 or 52 or 63 or 66 (NW),] II. 22A.
Maisūn Bint Baḥdāl, I. 89A; II. 52.
Maʾjaj, II. 1148, 99A.
Majanna, I. 94A.
Majnūn. See AlMajnūn.
Majrā, II. 8A.
Maḵāmāt, I. 128A.
Maʾḵīl Ibn Dirār. See AshShammāk.
Makki, II. 665.
Makwaza, I. 8 (l. 2), 7A; II. 1517, 1547 (l. 3).
   " AlAʿrābi, II. 1310.
Mālik (Angel), I. 196.
   " (man), I. xiv, 194, 271; II. 362, 508.
INDEX OF PROPER NAMES.

Mālik (brother of Ibn Jidhl), I. 986.

„ (tribe), I. 56A; II. 321, 418.

„ alAsghar, I. 155A.

„ Ibn AlHārith. See AlAshtar.

„ „ ArRaib, I. 241, 64A; II. 530.

„ „ Dūbai'a, I. 856.

„ „ Ḥanzala, II. 130A.

„ „ Ḥārī anNahshali, I. 26A.

„ „ Ḥimyar, II. 75A.

„ „ Khālid (the Hudhali), I. 674, 676 (II. 4-5), 930, 104A; II. 55A.

„ „ Nuwaira, I. 1141, 42A; II. 341.

„ „ Ṣa'īb, I. 128A.

„ „ 'Uwaimir. See AlMutanakhkhil.

„ „ Zaid, II. 56A.

„ „ „ Manāt, I. 187A; II. 144A.

„ „ „ Zughba, I. 1582.

Mālikī, Pref. xix; II. 139A.

Mambij, II. 1142-3, 98A.

Ma'n Ibn Aus alMuzanī, I. xiii, 724, 33A, 116A.

„ of Ṭayyi, I. 55A.

Manāt, I. 1728.

Mansions of the Moon, I. 1148, 1151; II. 346.

Mansūr Ibn AlMu'tamir, II. 24A.

„ „ 'Ikrima, II. 144A.

„ „ Misjāh, I. 962.
INDEX OF PROPER NAMES.

Mašūriya, Pref. xxii.

Mašūr Ibn Marthad (or Ibn Ḥabba), I. 123A; II. 690 1, 848.

" " Suḥaim, I. 590, 95A.

Margoliouth. See p. v, note 2, above.

Maʿrib, I. 34.

Marjūm, II. 824, 42A.

Marrān, II. 1151.

Marrār Ibn Hammās, II. 232.

" (or AlMarrār) Ibn Salāma, I. 307.

Marv, I. 59, 58A, 222A.

" AshShāhijān, I. 590, 95A.

Marwān Ibn AlḤakam (the Khalifa), I. 331, 1129, 1640, 89A, 143A; II. 50A.

" " Muḥammad (the Khalifa), I. 132A-3A; II. 50A.

" " Saʿīd. See note on Abū Marwān.

Marwāni dynasty, I. 94A, 138A, 191A, 202A; II. 50A.

Mary, I. 170, 753, 963; II. 1132, 1802.

Maṣāḥiḥ asSunna, II. 151A.

Masāʾil of IBr, I. 1068, 164A.

Maʿsal, I. 256.

Masāhrif, I. 94A.

Maslama, II. 845, 46A.

" Ibn ʿAbd AlMalik, II. 951, 68A.

Master of the steps or throne (God), I. 128; II. 1770.

Masters (Grammarians). See Four.

1 For "Ḥabta" read "Ḥabba."
INDEX OF PROPER NAMES.

Masters (Readers). See Seven and Ten.

of Lexicology. See Lexicologists.

Mas'ūd (Pastor), I. 819.

Mātār, I. 163, 530; II. 67.

Maulavi Ibrahim, Pref. xlii.

Mausīl, I. 182A.

Māwīya, I. 621, 98A; II. 350.

(mother of Fadakī or another poet), II. 295, 37A.

(wife of Ḥātim aṣ-Ṭāʿī), I. 349, 37A1, 98A.

Bint ‘Auf (Mā asSamā), I. 111A, 148A.

Mayy, II. 229.

(or Mayya, mistress of Dhu-r-Ramma), I. 194, 331, 393, 1715, 58A; II. 211, 269, 634, 1285, 1717, 118A.

Mayya, II. 1618, 54A-5A.

(addressed by Kuthayyir), I. 262.

(mentioned by a Rājiz), I. 972; II. 1042.

Bint Mundhir, II. 1285, 118A.

Māzin ², I. 487; II. 630, 658.

(clansman of the Banū Māzin Ibn AlʿAmbar Ibn ʿAmīr Ibn Tamīm), I. 198, 59A.

Mazyad, II. 1517.

Mb (AlMubarrad and his Kāmil), Pref. xi-ii, xv-vi; I. 333, 735, 1008, 1015, 1118, 140A; II. 476, 1041, 1096, 1844, 7A-8A, 114A.

¹ She preferred Ḥātim to them, and married him (MN. II. 369).

² Of Tamīm (See Bk. 788, AKB. III. 332). The Māzin [of Tamīm (KAb) here (AKB)] is son of Mālik Ibn ʿAmīr Ibn Tamīm (KAb. 216, AKB), brother of AlʿAmbar Ibn ʿAmīr Ibn Tamīm (AKB), who also had a son Māzin (See next name).
INDEX OF PROPER NAMES.

MDE (Muḥibb ad-Dīn Effendī), Pref. xvii; I. 103A, 120A.
Memorial Chapel, Pref. xx.
Mesopotamia, I. 182A.
Messiah, I. 963.
MIAn, II. 965, 1440.
Midian, I. 40; II. 643, 1132, 1517 (l. 5).
Minā, I. 1640; II. 304.
Minister (Wazīr), I. 1092, 162A; II. 166A.
Minār, II. 509.
Mirbaʿ (Waʿ waʿa Ibn Saʿīd), II. 419, 17A.
Mirbal Ibn Jahm, I. 88A.
Mirdās (father of AlAbbās), I. 22A; II. 144A.
... Ibn ʿAmr, I. 854, 130A.
... Hammām, II. 232.
Miškama, I. 94A.
Miskin ad-Dārimī, I. 158, 46A, 63A.
Miṣmaʿ, I. 103A.
... [Ibn Shaibān, one of the Banū ʿKaṣīr Ibn Thaʿlabā (AKB. III. 441)], I. 1583.
Miṣmaʿīs, I. 1038-9.
Miṣwār, I. 354.
Mk (author of the). See Yākūt.
ML (Mughni-IlLabib), Pref. xxv-ii, xxviii, xxx:ii; I. vii; II. 2A, 14A, 26A, 180A.
INDEX OF PROPER NAMES.

Moderns Pref. xii-xvi; I. 311, 430-1, 444, 592, 730, 984, 1627, 1658, 1681, 32A, 40A; II. 194, 1476, 1480, 51A, 60A, 139A.

Monks, I. 963; II. 643.

Monotheist, I. xxvii.


Mosque. See Farthest and Sacred.

" Pref. xvii; I. 365-6; II. 306, 382.

Msb, II. 1053, 1299, 1439, 88A, 120A.

Mu‘ādh Ibn AlHārith, II. 22A.

" " Muslim (MIM), Pref. iii; I. 646, 101A

Mu‘adhdhin, I. 683, 113A, 211A; II. 602.

Mu‘akkir Ibn Aus, I. 102A-3A.

Mu‘allaq, I. 29A, 102A.

Mu‘arrab, II. 51A.

Mu‘awiya, I. 1216.


" " AlHārith. See Sha‘kira.

" " Yazīd (the Khalifa), I. 90A; II. 50A.

Mubashshīr Ibn AlHudhail, I. 88A.

13
INDEX OF PROPER NAMES.

Muqād Ibn 'Amr, I. 112A.

Muqar, I. 59, 660, 869, 1384, 28A, 71A, 92A, 142A; II. 1706, 51A, 103A, 135A, 144A.

Muqarris Ibn Rib'i, I. 197, 1463, 1627, 115A, 156A; II. 559, 1372.

Mudrik, I. 91A.

" Ibn Ḥuṣain, I. 125A.

Mudrika, II. 21A, 135A.

Mughallis Ibn Lākit, I. 542, 91A.

Mughnī, I. 702, 739, 118A.

Mughnī-IlLabīb. See ML.

Muḥalhil (or AlMuḥalhil) Ibn Rabī'a, I. 162, 1732, 27A-9A; II. 572, 647.

Muḥallim, I. 854.

Muḥammad alGhaznawī (Ghz), Pref. xviii.

" alMakhzūmī, I. 358, 80A.

" alYazīdī (MYd), Pref. xii, xv.

" Ibn 'Abd Allāh, the Elect, Dedication (Mahomet); I. xxx, 2, 78, 127, 189, 335, 531, 984, 1717, 3A, 36A; II. 18, 150, 164, 184, 336, 573, 614, 1230, 1670, 27A, 103A. See also Alḥmad.

" " " (properly 'Abd Allāh Ibn Muḥammad) alAlḥwāṣ. See AlAlḥwāṣ.

" " " alMadanī, I. 307, 75A.

" " Abī Bakr, I. 14A.

" (or Ḥumaid) Ibn Abī Shīhādh, I. 896.

" Ibn AlḤajjāj, I. 139A; II. 468.
INDEX OF PROPER NAMES.

Muḥammad Ibn AlḤasan, II. 153A.

" " " (MIH), Pref. xiv.

" " " 'Ali (Ibn AlḤanafiya), II. 497, 153A.

" " " alAṣghar, II. 152A-3A.

" " " Ibn 'Abd Allāh, II. 50A.

" " " Mūsā, II. 153A.

" Bashīr, I. 48, 24A.

" Ḥāṭib, I. 14A.

" " 'Īsā atTamīmi ¹ (properly atTaimī: see MN. II. 146), I. 339, 78A.

" " Ja'far Ibn Abī Ṭālib, I. 14A.

" " Manāḍhir (or Munāḍhir), II. 207, 6A.

" " Marwān, I. 549, 91A; II. 50A.

" " Muḥaisīn. See Ibn Muḥaisīn.

" (or Aḥmad) Ibn Ṣāliḥ, I. 159A.

" " Ṭalḥa asSajjād, I. 39, 14A.

" " Yūsuf ², I. 139A; II. 468.

Muḥammads, I. 14A, 139A.

Muḥārib, I. 110, 34A.

Muḥarram (or AlMuḥarram), I. 749, 1158, 1281, 131A-2A.

Muḥkam, I. 1015; II. 612, 1260, 42A.

Muir, Dedication; I. 3A; II. 27A.

Mujāhid Ibn Jabr (or Ibn Jubair), I. 128A; II. 1571, 22A, 152A.

¹ [His father] 'Īsā Ibn Ṭalḥa died in the year 100 (IIIjr 202): on his uncle Muḥammad Ibn Ṭalḥa and his grand-father Ṭalḥa see pp. 14A, 49A.

² Brother of AlḤajjāj, and Viceroy of AlYaman, d. 91 (TKh. II. 313).
c. INDEX OF PROPER NAMES.

Mujamma\' Ibn Hilāl, II. 435.
Mujāshi\', II. 322.
Mujāshi\' Ibn Mas'ūd, I. 268.
Mukā'is, II. 143A-4A.
Mukarrab fi-nNaḡw, I. 201A; II. 758.
Mukāshir, I. 125A.
Mukāṭil Ibn Ğalaba. See 'Āṣim.
Muktadab, I. 1008.
Mulā'īb alAsīnna (or arRimāb), II. 641, 27A.
Mulaiḥ (of Khuzā'ā), I. 1401.
" " Ibn AlHaun (or AlHūn), I. 1401.
" " 'Amr, I. 1401.
Mulāika, II. 1280.
Munābbih Ibn AlIajjāj, I. 104A.
Munāzil Ibn Rabī'a. See AlLa'īn alMunkari.
Mundhir, II. 1265, 118A.
Munkidh. See AlMundkīdh.
" " Ibn Țarīf, I. 155A.
Murād, I. 199, 60A.
Murādī. See Ibn Muljam.
Murr, I. 171, 187A; II. 135A, 142A, 144A.
Murra, I. 91A.
" 1, I. 166A; II. 681.
" alHudhali (and his family), II. 144A.
" Ibn 'Addā, I. 771.
" " Maŷkān, I. 1506.

INDEX OF PROPER NAMES.

Murra Ibn Șa'sâ'a, I. 110A.

" " 'Ubâd, I. 101A

Murrî, II. 1375.

Mursiya, II. 139A.

Mûsâ (son of Hishâm Ibn 'Abd AlMalîk), II. 1230, 111A.

" Ibn Ja'far, II. 163A.

Muš'ab Ibn Azzubair, I. 58, 24A, 66A, 135A.

Musâfir Ibn Abî 'Amr, I. 201A.

Musailîma, I. 697, 110A.

Mushrîk, II. 250, 8A.


Muslim (author of the Şâhîb), I. 1465, 107A; II. 556.

" Ibn Jundab [alHindi alMadanî, d. 106 (IHjr. 245)], II. 22A.

" " Ma'bad alAsadî, I. 392.

Mustaḳṣâ, II. 126A.

Mutamâmm Ibn Nuwaira, I. 353, 1141, 42A; II. 341, 689, 17A.

Mu'tazîla, II. 79A.

Mu'tazîli (heresy), Pref. xvii.

Muṭî' Ibn Iyâs, I. 80A; II. 571.

Muṭ'yîm Ibn 'Aôî, I. 54, 24A.

Muwaṭṭa, II. 1440.

Muzâhîm Ibn AlHârîth, I. 683, 105A; II. 304, 362, 1779.

Muṣâima, I. 1312, 187A; II. 177A.
INDEX OF PROPER NAMES.

Muzarrid. See AlMuzarrid.

Mz (AlMāzīnī), I. 166, 294, 326, 532, 11A; II. 476, 967, 1041, 1096, 1541, 1844, 72A, 92A.

N.

Nabathānūs, I. 1389.

Nābigha, Nābīgha. See AnNābigha.

Nabt Ibn Udad. See AlAsh'ar.


" " AlAṣrāk, I. 1038, 23A.

" " Sa'd II. 443.

Nahār Ibn Tausi'a, I. 327, 77A.

Nahāwand, I. 30A; II. 48A.

Nahd, II. 1353.

Nahj alBalāgha, II. 880.

Nahshal Ibn Dārim (father of a clan), I. 856; II. 322.

" " Ḥarri, I. 73, 26A, 111A, II. 372.

Naisābūr, I. 222A; II. 94A.

Najd, I. 215, 228, 888, 1523, 103A; II. 267, 739, 12A, 26A, 35A, 135A.

Najda Ibn 'Āmir, I. 143A.

Najdīs, II. 520.

Nājiya Ibn Jundub, I. 3A.

Najrān, I. 155, 161, 46A.
INDEX OF PROPER NAMES.

Nakhla, I. 94A, 97A; II. 677.
Na'man, II. 551.
Namarî, I. 182A.
Name or Names (of God), I. xxvii, 355, 403; II. 296, 875, 1019, 1058.
Nashwâ, II. 1600.
Naṣibûn (or Naṣibin), I. 1305, 182A.
Nasr (or AnNasr), I. 963, 22A, 151A.
Naṣr alHûrînî (N), II. 1392, 5A.
" Ibn 'Āsim, II. 23A.
Naufal Ibn 'Abd Shams, I. 1396.
" Manâf, I. 482.
Nawâdir of AASh, Pref. xi.
" AZ, I. 864, 1198, 97A, 119A, 123A, 134A; II. 982.
Nawâr, I. 340, 79A.
Negro, I. 1297.
Negus. See AnNajâshi.
Neighbour of God, Pref. xviii.
Niftawaih (Nf), Pref. xii.
Night of Power, II. 60, 391.
Nihâya, II. 806, 39A.
" fi-nNahw, I. 860; II. 39A.
Nihâyat al'Irâb, II. 39A.
Nile, I. 227.
Nimrod, I. 550.
Nizâr, II. 262, 38A, 135A.
INDEX OF PROPER NAMES.

Nöldeke, II. 39A.
Notes (of IBr on the D). See Gloss.
Novelties (of the Kur), II. 1183.
Nubah Ibn AlHajjāj, I. 104A.
Nu'm, I. 566.

" (tribe), II. 533.
Numair, I. 103A; II. 1037, 1699.
Nu'mān. See AnNu'mān.

O.

Ogresses, I. 190.
Old cairo, Pref. xxiv.

" Masters, Pref. xxv.
Opuscula Arabica, I. 204A.
Orthographers, I. 747.

Our Master (AlMadābighi), II. 1119, 1245, 1340, 1601, 1685, 1813.

" " the Sayyid (SBd), II. 846, 1063, 1083, 1107, 1135, 1171, 1248-9, 1374.

Oxford, Pref. xlii.

P.

Palestine, I. 892, 123A; II. 66A.

INDEX OF PROPER NAMES.

Parties, I. 1394.

Pass (of Jabala). See Jabala.

Pavilion, pavilions, I. 84, 950; II. 180.

Pearl of the Diver. See Durrat AlGhawāṣ.

Pertatench, II. 109, 1345.

Persia, Pref. xx; I. 956, 1779, 71A; II. 1121, 15A, 38A, 56A, 95A.

Persian, Persians, I. 928, 971, 1037, 1249, 1773, 1797, 102A; II. 138, 989, 1048, 1135, 1411, 1653, 1688, 11A, 43A, 51A, 95A, 100A, 125A.

Pharoah, I. 483, 619, 1696; II. 23, 95, 137, 289, 296, 439-40, 671-2, 58A.

Pharaohs, I. 981.

Philologists, II. 474.

Pleiades, I. 14-5, 173, 221, 224, 767, 13A; II. 677.

Poetess, I. 10.

Poetry, Pref. viii-x; I. 132, 28A-30A, 32A, 115A; II. 486.

Poets (Classification of), I. 27A-33A.

" (or Bards of the Apostle or Prophet), I. 99A-100A; II. 69A.

" (of Hārūn ArRashid), I. 202A.

" (Six). See Six.

" (Post-classical), I. 705, 973, 1059, 30A-2A; II. 92, 793.

Polytheists I. 73, 89, 233, 372, 493; II. 183, 393, 408, 683, 99A.

Poor-rate, I. 139, 437, 882, 1443-4, 94A, 125A.

Predestination, I. 133A.

14
Preserved Tablet. See Tablet.

Pride of Egypt, Pref. xxii.

" " Khuwārazm, Pref. xvii.

Priest, I. 963.

Primer, I. 201A.

Professor, Pref. ii, v, viii, xi, xiii, xxii, xxiv-vii, xxxi, xxxii; I. 217A; II. 172A.

Prophecy, II. 408.

Prophet, I. 85, 183, 298, 436, 753, 891, 1166, 36A, 112A; II. 468, 682, 1127, 1781, 103A, 125A-6A.


Prophetess, I. 697, 110A.

Prosodians, II. 701.

R.

R (ArBaḍī alAstarābādi), Pref. xxviii, xxxi-iii.

Rabāḥ (or Riyāḥ) Ibn Murra, II. 115A.
INDEX OF PROPER NAMES.

Rabbān, I. 150A.

Rabī‘ (month), I. 103.

" " alAwwal, I. 131A-2A.

" " Ibn Ḍabu‘. See ArRabī‘.

Rabī‘a Ibn AlḤārith, I. 113A; II. 22A.

" " " AlKhiyār, II. 56A.

" " ‘Āmir, I. 59; II. 125A.

" " Ḥanẓala, II. 1630, 94A, 160A.

" " Ja‘far. See AlAbwaṣ.

" " Jusham, II. 33.

" " Maḳrūm, I. 281, 71A; II. 64, 883, 51A.

" " Mālik (called Rabī‘a alJū‘) II. 94A, 144A.

" " Nizār, I. 351, 1384, 27A, 65A; II. 290, 778, 780,

782, 790, 795, 798, 862, 34A, 88A-9A, 135A.

" " Thābit, I. 704, 114A.

Rabī‘as (in Tamim), II. 94A.

Radwā, I.‘1148 (I. 13); II. 158A.

Raiḥāna, I. 1620, 202A-3A.

Rajab, Pref. xxv; I. 398, 84A.

Rajā Ibn Ḥaiwa ¹, II. 1277, 116A.

Rajaz (metre), I. 865, 873, 1082, 30A, 104A, 116A, 123A, 125A,


Rājiz, I. xxx, 577, 672, 760, 819, 899, 905, 918, 926, 972, 1053,

1074, 1350, 1464, 1615, 16A, 50A, 83A, 109A, 114A,

128A, 132A, 191A, 197A; II. 432, 802, 805, 820, 1017,

1345, 1375, 12A, 39A, 42A, 46A.

¹ Of the kinsfolk of Imra alGaṣīs Ibn ‘Ābis (Is. I. 124).
INDEX OF PROPER NAMES.

Rakāsh, II. 1206.
Ra’la, I. 112A.
Rāma Hurmuz, I. 1378.
Ramadān, I. 398, 1709, 61A; II. 130, 350, 1688.
Ramal (metre), II. 42A.
Rāmatān, I. 860, 134A.
Ramūwān, II. 1304.
Rāshid Ibn ‘Abd Rabbīhi, II. 331.
" , " Shihāb, II. 679,
Ratam, II. 1334.
Rauh Ibn ‘Abd AlMu‘min, II. 971, 73A.
" , " Zimbā‘, I. 786, 123A.
" (Seven). See Seven.
" (Ten). See Ten.
Reading (the Kur), I. 1767, 124A, 217A; II. 972, 1088, 1479, 1715, 1780, 1799, 60A-6A, 91A, 172A-3A, 176A.
Readings (Seven). See Seven.
" (Ten). See Ten.
" (Three). See Three.
Record, I. 261, 873, 892; II. 516.
Redslob, I. 4A.
Reducer, I. 1716; II. 49A.
INDEX OF PROPER NAMES.

Refutation (of the D), I. 164A.

,, (, ISf's Exposition etc.), I. 167A.

Relation de l'Égypte, I. 162A.

Renan, Pref. ii.

Reporters (of the Seven Readers), II. 994, 24A, 64A, 79A.

Revelation, I. 203, 211, 396, 687, 752, 762, 817, 1111, 1528, 1696, 1699; II. 139, 189, 535, 603, 636, 854, 1301, 1696.

Rhapsodist, Pref. viii-ix; I. 31A, 162A; II. 17A.

Rhetoricians, I. 1612; II. 446.

Ribāb. See ArRibāb.

Ribī', I. 156A.

Riyāḥ Ibn Murra. See Rabāḥ.

Rizām (clan), I. 1618.

,, (footpad), II. 501.

Romans, II. 46A.

Roorda, II. 167A.

RSht (ArRaḍi ashShāṭībi), Pref. xxi-ii, xxxii; II. 1479, 1484.


Rubā'ī Ibn Ḍābu'. See ArRabī'.

Rudā'aa, Rudainī, I. 1402; II. 438.

Rufā'ī Ibn Ṣaifī, I. 99A.

Rūkayya, I. 14A.
INDEX OF PROPER NAMES.

Rushaid Ibn Rumaidh, I. 1765.

Ruwaifi' Ibn Thabit, Part I, Fase. IV, Additions and Corrections to Abbreviations of References, p. ii.

Ruwalika, I. 97A.

Ruwalishid Ibn Kathir, I. 1118.

S.


Saba (or Sabæ or Sabba), I. 34, 820, 112A; II. 539, 56A.

Sābæns, II. 393, 413, 415.

Şabbāb, II. 26A.

Sabbath (Saturday), I. 1281.

Sabra Ibn 'Amr, I. 1022

Sabta (Ceuta), II. 103A, 122A, 139A.

Sabu’ân. See AsSabu‘ân.

Sacred City. See Holy.

" House, I. 448.

" Month, I. 466; II. 76.

" Mosque, I. 244; II. 305.

" Territory, I. 620.

Sa'd alKarshara, I. 1711, 213A.

" Ibn Abi Waḳḳâṣ, II. 64A-5A.

" Bakr. See Banû.
INDEX OF PROPER NAMES.

Sa'd Ibn Malik, I. 139, 300, 328, 884, 23A, 38A, 138A.

" " Nāshib, I. 1618, 202A.

" " Zaid Manāt (the Sa'd of Tamīm), I. 18, 924, 1384, 1388, 1394, 1396, 6A, 14A, 145A, 187A; II. 40A, 144A.


" (dial.), II. 789.

Sa'dis, II. 1570, 37A.

Sa'ds, I. 18, 884.

Ṣafar, I. 1281, 131A.

Ṣafārī, I. 223, 62A.

Ṣafawān, I. 487.

Ṣaḥābī (poet), I, 127A.

Ṣaḥāh or Ṣiḥāh (Jh), I. 571, 1151, 1392, 1545, 1703, 13A, 91A, 109A, 113A, 176A; II. 551, 982 (f. 21), 1150, 1277, 1317, 1313, 1354-5, 1392, 1435, 1538, 1638, 124A, 128A.

Ṣaḥīh of AlBukhārī (SB), I. 360, 107A-8A, 114A; II. 556, 6A, 19A, 66A.

" " Muslim (NS), I. 1465, 107A; II. 556, 19A.

Ṣahm (clan), II. 1348.

" (man), II. 509.

Ṣahmī, II. 1348.

Ṣaibajis, I. 1038-9.

Ṣa'id Ibn AlMussayyab, II. 22A.

" " Jubair, I. 334, 337, 549; II. 406, 1228, 22A, 60A.

" " Ḫais, I. 389, 139A.

" " 'Uthmān, I. 64A.
INDEX OF PROPER NAMES.

Sa'id Ibn Zaid, I. 673, 104A.

Sā'ida Ibn Juwayya (or Ibn Juwain), I. 65, 1618, 26A, 202A; II. 112, 380, 512.

Şaida, I. xxx.

Saif ad-Daula, I. 823, 126A.

Sajāh Bint AlHārith. See Prophetess.

Şakhr Ibn Al'Abbūd alKhidrimi [properly Ibn AlJa'd al-Khudri], I. 557, 92A.

" " 'Amr, II. 26A.

Sala', II. 25A.

Salāma (woman), II. 645-6.

" Ibn Jandal, I. 324, 77A.

" " Jundub, I. 31A.

Şāliḥ, I. 22A; II. 296, 103A.

" Ibn Ziyād. See Abū Shu'aib.

Sālim Ibn 'Abd Allāh, II. 22A.

" " Dāra, I. 265, 66A.

" " Ghanm, I. 1405.

" " Kufrān, II. 189.

Salīṭ Ibn Sa'd, I. 54.

Sallām at-Tawil, II. 73A.

" Ibn Sulaimān, II. 73A.

Salmā, I. xxii, 73, 294, 535, 636, 672, 786, 148A; II. 834, 915, 1137, 1227.

Salūk, I. 8A.
INDEX OF PROPER NAMES.

Salāl, I. 1311.

,, (mother of 'Abd Allāh Ibn Ubayy), I. 1405.
,, Bint Dhuhl, I. 119A-20A.

Sam‘ān. See Sim‘ān.

Samnān (or Simnān), II. 1107, 94A.

Samrā, I. 605.

Ṣā‘d, I. 1406 (II. 1-2), 1508, 20A, 188A.

Sarakhs, I. 1810, 222A.

Saṛa, II. 490.

Sāriya Ibn Zunaim, II. 136.

Satan, II. 63.

Sātīdhamā (properly Sātīdamā), I. 374, 82A.

Saudā of AlGhamīm (Lailā), II. 117.

Sāwa, I. 1338.

Sawād Ibn Ḫārīb, II. 333.

Sawāda Ibn 'Adī, I. 89A.

Ṣawarā, II. 1248.

Sa’yā, II. 1305.

Sayāba. See Siyāba.

Sayyid Amir Aḥmad, Pref. xlii.

,, Ḥāmid Ḥusain, Pref. xxxii, xlii.

,, Muḥammad Ḥasan, Pref. xlii.

Scarred, I. 1716.

Schier, II. 8A, 167A.

Schismatics, I. 1159, 1406, 23A, 34A, 196A.

15
INDEX OF PROPER NAMES.


Seal (of the Twelve Imáms), II. 153A.

Seth, I. 112A.

Seven, II. 474-5.

" (heavens) and Seventh (heaven), I. 951, 149A.

" (Modes of Reading), II. 60A, 65A-6A.


" (Readings, i.e. Readings of the Seven), II. 937, 59A-61A, 64A.

Seville, Pref. xix.

Sgh (Ašşaghānī), Pref. xxii, 108A, 111A, 130A; II. 37A, 127A.

Sh (Shudhur adhDhahab), Pref. xxvi, xxviii; II. 2A, 4A, 10A.

Shaʿabʿab, I. 43, 22A.

Shaʿb, II. 56A.

Shāba Ḳarnāḥā, I. 137A.

Shaʾbān, I. 1709.


" " Yazīd alKhāriji, I. 23A, 34A.

Shadan, I. 92A.

Shadani, I. 559.

Shāfiʿi, II. 85-6, 35A.
INDEX OF PROPER NAMES.

Shâf'ya (SH), Pref. xix, xxvi, xxviii, xxxii; II. 1469, 85A.

Shah l Ibn Shaibân. See AlFind azZimmâni.

Shahrâm, II. 1108.

Shaiba Ibn Nişâb ¹, II. 23A.

Shaibân, II. 805.

” (tribe), II. 325, 11A.

Shaikh Sa'di, Pref. xvii.

Sha'kira, I. 182A.

Shamardal. See AshShamardal.

Shamla alMinkârî, II. 229.

Shammâkh. See AshShammâkh.

Shammâr, I. 41.

Shams AlA'imma ('Abd Al'Aziz), I. 189A.

Shanû'a, I. 1311.

Sharâhil, II. 704.

Sharabba, I. 1778.

Sha's Ibn 'Abada, I. 947-8.

Sha'athamân, II. 648.

Shawwâl, I. 1435.

She-camel, I. 266, 342, 22A; II. 1330.

She-devil, II. 372, 1575.

Shem, I. 112A.

Shf (AshShâfi'i), II. 1434.

Shia (sect), Pref. xlii.

Shimir Ibn 'Amr, I. 148A.

¹ The Madani Reader, the Kãdi, d. 130 (IHjr).
INDEX OF PROPER NAMES.

Shiraz, II. 151A.
Shu'ab, I. 46A-7A.
Shu'ailb (father-in-law of Moses), II. 1348.
" (Prophet), II. 2, 108A, 125A-6A.
Shu'ait, II. 809.
Shu'ba Ibn 'Umair (or Kumair), I. 130A.
Shumair Ibn AlHarith. See Sumair.
Shums Ibn Mālik, II. 907.
Shuraih Ibn Auffa, I. 39, 20A.
" " Yazid alHadrami 1, II. 23A.
Stbawaihi's Buch, II. 39A, 68A, 171A.
Siṭfin, I. 889, 26A, 65A.
Siḥāḥ. See Ṣaḥāḥ.
Siṭjistān, I. 868, 71A, 135A.
SIM, II. 61A.
Simāk, I. 643.
Sim'an (or Sam'an), I. 195, 58A.
Simbis, I. 206A.
Simnān. See Samnān.
Sinai, I. 365.
Sinān alAḥtam, I. 1446.
" Ibn Abi Ḥarīthah, I. 446, 830-1.
" " AlFahl, I. 587, 94A.
Sinimmār, I. 54, 24A.
Sinjāl, II. 548.

1 AlḤimṣi, the Mu'adhdhin, d. 203 (1Hjr. 108).
INDEX OF PROPER NAMES.

Sinjär, I. 182A.
Six Poets, I. 5A.
Siyāba (or Sayāba), II. 154A.
Sk (AsSakkāki), II. 1738.
Solomon, I. 156, 1121; II. 226, 305, 359, 714, 1095, 1794.
Sons (The), I. 1393-4, 1396.
" (of God), II. 1052.
" (of the Persians), I. 1395.
Sovereign, I. 531, 1092.
Spain, Pref. xvi, xix, xxi, xxxii; I. 165A; II. 75A, 139A.
Spanish (dy), I. 1787, 1791.
" (Masters), Pref. xxi.
Speckled Epistle, II. 1493, 1713, 141A.
Spirit, II. 1770, 1823, 1826.
Sr (AsSaffār), II. 446, 653.
Saint John, I. 1092.
Sterling, II. 167A.
String of Pearls, I. 29A.
Su'ād, I. 243, 1113.
" (mistress of Ka'b Ibn Zuhair), I. 65, 455; II. 186.
Su'dā, I. 1559, 1616, 201A.
" (mother of Aus Ibn Ḥāritha), I. 48A.
Ṣudayy Ibn Mālik, II. 79A.
Ṣubāh, II. 26A.
Sufyān Ibn ʿAlAbrahim, I. 28A.
" " Murra, II. 144A.
INDEX OF PROPER NAMES

Ṣuhaib, II. 630.
Ṣuhail, II. 200.

" " Ibn ʿAbd Ar-Raḥmān az-Zuhrī, I. 150, 42A.
Ṣuḥaim (or Ḥayya), I. 115A; II. 239.

" " Ibn Wathil (or Wuthail), I. 454, 854, 888, 1735, 86A, 101A, 156A.
Sulaik (or AsSulaik), II. 53, 1502, 143A.
Sulaim (tribe), I. 225, 704, 800; II. 686, 1835, 1838, 144A.

" " Ibn ʿIsā, II. 24A.
Sulaimā, I. xxxiii, 311, 860, 916, 1628; II. 1024, 84A.
Sulaimān Ibn ʿAbd Al-Malik (the Khalīfa), I. 673, 104A, 124A, 194A-5A; II. 27, 50A.

" " " Mihrān. See AlAʾmasḥ.

" " " Yāsār, II. 22A.
Sulaka (or AsSulaka), II. 143A.
Sulmī (or Salmā) Ibn Rabīʿa, I. 872, 1142, 96A; II. 36A.
Sumair (or Shumair) Ibn Ḥārīth, I. 637, 100A.
Sumayya, I. 71A.
Sumbul al-ʿArābī, II. 4A.
Sunan, II. 61A.
Sunlight, Sun-like, I. 1388.
Sunnākh, II. 353.
Supplément aux Dictionnaires Arabes, I. 177A.
Supreme Power (The), II. 10.
Surāka Ibn Mirdās Al-Azdi, II. 941, 67A.

" " " Al-AsSulāmī, II. 67A.
INDEX OF PROPER NAMES.

Surra (or Sūru or Sarra)-Man-Ra'ā, II. 153A.
Suwa`id Ibn Abī Kāhīl, I. 629, 31A, 100A; II. 325-6.

" " AṣṢāmit, I. 1042.

" " Kurā', I. 14, 13A; II. 1372, 129A-30A.

" (or 'Amr, father of Ibn Kurā'), II. 130A.
Suwā’ilī, II. 109A.


Syriac, I. 657, 159A; II. 74A.

Syrian, I. 51A; II. 979.

Syt (AsSuyūṭī), Pref. xvi, xxvii, xxxii.

T.

Ta’abbata Sharrā (Thābit Ibn Jābir), I. 6, 155, 1847, 79A, 100A, 136A, 206A; II. 10, 19.

Ṭabaqāt ash-Shāfi`ya, II. 151A.

Ṭabārī (Tiberius), II. 46A.

Ṭabārīya (Tiberias), II. 46A.

Ṭābikha, II. 185A, 144A.

Tablet (Preserved), II. 110, 789.

Tadhkira, II. 821, 5A.

Taghlabī, I. 129A; II. 224.

Taghlibī, I. 650, 1116, 23A, 34A; II. 85A.

Ṭābī, II. 1191.

Ṭahayān, II. 11A.
INDEX OF PROPER NAMES.

Tā'ī, I. 21, 137-8, 405, 442, 450, 590, 644, 737-8, 751, 780, 1074, II. 1565.

Ṭaibah, II. 677.

Ṭa'īllā Ibn Musār (or Ibn Muzāhīm) I. 725, 116A.

Taim, I. 34, 672.

" (of 'Adī or of ArRibāb), I. 175-6, 1296, 1393-4, 50A, 109A, 187A; II. 117A.

" (of Kūraish), II. 69A.

" Allāh, I. 56A, 150A.

" (or Allāt). See AnNajjar.

Ṭāj adDīn alFākihānī (TDFk), Pref. xxv.

" alKindī (TDK), Pref. xviii, xxxi.

" al'Arūs, I. 135A, 196A; II. 168A.

Takbir, I. 157.

Takmilat alĪdāḥ, II. 823, 1077, 1616.

Ṭalḥa, Ṭalḥas, I. 868, 1442, 14A.

" AlMuwaffak, I. 49A.

" Ibn 'Abd Allāh (Ṭalḥa of the Ṭalḥas), I. 868, 14A, 135A.

" " Muṣarrif, I. 646, 101A; II. 1183.

" " 'Ubaid Allāh, I. 170, 49A.

Ṭālib Ibn Abī Ṭālib, I. 482.

Ṭalk, II. 151.

Tamīm Ibn Abī Muḳbil. See Tamīm Ibn Ubayy.

" " 'Akīl, I. 453.

1 Ṭā'ī in the ML here is apparently a slip, the poet being of Fākṣa, not of Ṭayyī.
INDEX OF PROPER NAMES.

Tamīm Ibn Mūḳbil. See Tamīm Ibn Ubayy.


" " Turaif, II. 173A.

" " Ubayy Ibn Mūḳbil, I. xxxvi, 830, 893, 32A, 106A; II. 141, 641, 1228, 1804, 4A, 27A, 120A.

Tamīmī, Tamīmis, I. 91, 109, 137-8, 277, 387, 700, 834, 949, 1461; II. 851, 1503, 1505, 1601, 143A; App. xxiii.

Tamlik, II. 332.

Tamyiz aṭṬayyib etc., II. 45A.

Tanḍub, II. 1163.

Tanāṣf, I. 1159 (l. 8); II. 515.

Tanūkh, Tanūkhī, I. 9A, 150A.


Tārah (Terah), I. 113A (l. 7); II. 74A.

Ṭarif Ibn Mālik, I. 191, 56A.

" " Tamīm, II. 1494, 1779, 141A-2A

" " 'Umar, I. 155A.

Tartar, Pref. xxi.

16
INDEX OF PROPER NAMES.


Taskhar, II. 125A-6A.

Ţasm, I. 112A.

Taqrīf (of IM), II. 1528.

'' (of Mz), I. 951.

Tauba Ibn AlHumayyir, II. 345, 500, 632.

Taudhīḥ. See Audhāh.

Ţā‘ūs Ibn Kaisān, I. 1396, 188A; II. 22A.


Tazīd Ibn Ḥulwān, I. 6A.

'', '' Jusham, I. 6A.

Teheran, I. 93A.

Temple, II. 672.

Ten (Readers ¹ or Masters), II. 60A, 73A.

'' Readings, II. 60A.

¹ See Abū Ja‘far Yassīd Ibn AlKa‘kā above.
INDEX OF PROPER NAMES.

Teraḥ. See Tāraḥ.

Thabīr, I. 385.

Thābit Ibn Jābir. See Ta'abbaṭa Sharrā.

" Kuṭna, II. 348, 13A.

Tlakīf, I. 134, 1399 (l. l.), 1400 (l. 1); II. 677, 154A.

Tha'lab (Th), Pref. xi-xii, xv-xvi; I. xix, 571, 1381, 186A; II. 1038-9, 1260, 1638, 85A, 96A, 114A.

Tha'laba Ibn Sa'd [Ibn Dhubyān, nephew of Fazāra Ibn Dhubyān], I. 284.

" Yarbū', I. 16A.


Tharwān Ibn Fazāra, I. 167A.

Thaur, I. 1393, 187A.

Thebaic (palm), I. 1772.

Theologians, Pref. xxxv; II. 466, 479.

Thi, II. 474, 18A.

Thikl. See AthThikl.

Thorbecke, I. 128A; II. 126A.

Three Readings, II. 60A.

Thu'al, II. 337.

Tibrāk, I. 1559, 196A.

Tigris, I. xii.

Tihāma, I. 215, 223, 1400-1, 1408-9, 1776, 13A, 17A; II. 1231, 35A, 111A, 135A.
INDEX OF PROPER NAMES.

Tihāmī, Tihāmīs, I. 13 A; II. 520.
'TM (Editor of the), II. 139 A.
Tonk (Ex-Nawwāb of), Pref. xl ii.
Tornberg, II. 141 A.
Traditionists, I. 1230, 12 A, 113 A, 218 A; II. 964, 1138, 32 A, 73 A, 80 A.
Tr, II. 46 A.
Trench, I. 474.
Trinity, I. 199.
Ṭūbā', II. 1307.
Tubba', I. 451, 86 A; II. 125 A.
Ṭufail Ibn 'Auf (sometimes called Ibn Ka'b), II. 559, 123 A-9 A.
" " Yazid, I. 108 A-9 A.
Ṭuhayya, I. 1399 (l. 19); II. 639.
Ṭulaiḥa Ibn Khuwailid, I. 251, 64 A.
Ṭūlūnī, Pref. xx ii, xx iv.
Tumādīr Bint 'Amr. See AlKhansa.
" (wife of Sulmi Ibn Rabī'a), I. 872, 136 A; II. 36 A.
Turk, I. 856, 1000, 131 A.
Twelve Imāms, II. 152 A-3 A.
Two Brothers. See Brothers.

U.

'Ubāb, II. 127 A.
'Ubaid, II. 250, 641.
" (putative father of Ziyād Ibn Abīhi), I. 71 A.
' alJārīhi. See ArRa fi.
" Allah (father of Ṭalḥa), I. 179, 49 A.
INDEX OF PROPER NAMES:

'Ubaid Allāh Ibn AlHurr, II. 75.

" " " 'Īsā, I. 31A.

" " " Kais, I. 157, 868, 1617, 14A, 135A; II. 526, 580, 1575.

" " " (or 'Abīd or 'Ubaid) Ibn Māwīya, II. 37A.

" " Ibn Ziyād, I. 127A, 130A, 211A.

" Ibn AlAbraṣ. See 'Abīd.

" " Aus at'Ṭāʾi, II. 12A.

" " Fuḍaila, II. 22A.

" " Ḥuṣain. See ArRāʾi.

" " Māwīya. See 'Ubaid Allāh.

" " 'Umair, II. 22A.

'Ubaida Ibn AlḤārith, II. 1618, 158A.

Ubayy Ibn Ka'b, I. 302, 461, 838, 1451; II. 360, 425, 454, 661, 1228, 1365, 21A, 47A, 62A, 64A.

'Ubbād. See 'Abbād Ibn Ziyād.

Ubbada or Ubbadha, II. 139A.

Udad Ibn Zaid, I. 1207.

Udaikim Ibn Mirdās, I. 223, 62A.

Udayya, I. 130A.

Udd Ibn Ṭābikha, I. 187A; II. 135A, 144A.

Ufnūn atTaghlabi, II. 511.

Uḥaiha Ibn AlJulāḥ, I. 303, 1719, 24A, 214A.

Uḥāza, I. 108, 165A.

Uhud, I. 934, 81A, 99A; II. 159A.

Ujārid, I. 1778, 218A.

'Ukāiba alAsadī. See 'Ukba.
INDEX OF PROPER NAMES.

'Ukail, I. 582; II. 297, 379, 1698.

'Ukāz, I. 70, 584, 688, 94A; II. 1153.

'Ukba Ibn AlHarith, I. 338; II. 143, 4A.

Ukl, I. 187A.

Ulyab, I. 1775-6.

Umaim, I. 112A.

Umaima, I. 463.

'Umair Ibn Laḥa', I. 1689.

" " Shariya. See 'Abīd.

'Umaira, II. 239.

Umāma, II. 910.

'Umān, I. 1407, 1781; II. 43A.

'Umar, II. 1238.

'Umar Ibn 'Abd AlAzīz (the Khalifa), Pref. vi; I. 136, 184, 978, 1716, 37A, 48A, 52A, 122A; II. 22A, 50A, 63A, 110A, 116A.


" " Hubaira, I. 122, 35A; II. 68A.

" " Laja', I. 175, 1669, 50A, 60A.
INDEX OF PROPER NAMES.

'Umāra, I. 1335.

" Ibn-Ziyād, I. 849-50, 1719, 214A.


Umayya (man), I. 1319.

" (woman), II. 23A.

" (apparently a misprint, in J. 173, for Uḥaiha), I. 57. See p. 24A.

" (the Elder) Ibn 'Abd Shams, I. 326; II. 50A.

" ( " Younger) " " , I. 1396.

" Ibn Abī 'Ā'idh (the Hudalī), I. 190, 818, 55A, 126A; II. 532, 55A.

" " Abi-ṣSalt, Pref. xxxiv; I. 332, 615, 951, 1552, 18A, 22A, 78A, 149A; II. 29, 215, 427, 25A.

" " AlAskar, I. 93A-4A.

" " Khalaf, II. 1153, 99A.

'Umda of IM (U), I. 1020, 1027; II. 779.

" " IR, I. 29A; II. 1574.

Umm AlHaitham, II. 469.

" AlHulais, II. 405.

" AlHuwairith, I. 256.

" AlKāsim, II. 604.

" AlKhiyār, I. xxvi.

" AlWulayyid, II. 571.

" 'Amr, I. 5, 17, 220, 485, 758, 13A (II. 25-8); II. 106, 233, 554.

" 'Amra, I. 145A.
INDEX OF PROPER NAMES.

Umin ArRabāb, I. 256.

"  Arūl, II. 370.
"  Jahlār, I. 106.
"  Kāis, II. 178.
"  Kāsim, II. 148.
"  Khālid, I. 357.
"  Maḥbad, I. 222, 62A.
"  Mālik, I. 1058; II. 140.
"  Sālim, I. 119, 665, 709, 103A.
"  Salima, II. 23A.
"  Sufyān, II. 144A.

'Unaiza [cognomen of Fātimah (EM. 9), daughter of Shurahbīl, paternal uncle of Imra al-Kāis Ibn Ḥujr (EM. 2)], I. 256; II. 552, 702.

Universe, II. 23.

'Urḳūb, I. 144, 1638; II. 183.

Ursa minor, I. 518.

'Urwa, I. 1582; II. 135.

"  Ibn AlWard, I. xxxvii, 6A; II. 238, 1137.

"  "  AzZubair, II. 22A, 65A, 70A.

"  "  Ḩizām ¹, II. 51, 357.

"  "  Murra, II. 144A.

"  "  Udayya, I. 130A; II. 142 (properly Ibn Udhaina), 82d.

¹ An Islāmi Poet (SM. 189). He died of love, in the Khilāfa of 'Uthmān (PW, II. 43).
INDEX OF PROPER NAMES.

"Urwa Ibn Udhaina, I. 130A; II. 142 (wrongly given as Ibn Udayya), 4A, 12A.
" " Zaid alKhail, I. 13A.
"Uryan Ibn Abi Shaiban, II. 1719.
Usaidi (or Usayyidi), II. 80A.
Usama Ibn Zaid, I. 303, 74A.
"Ushar, II. 25A.
"Usul of IS, I. 952.
Utaiト Ibn Latif, I. 91A.
"Usayy Ibn Malik, I. 724.
"Uthba Ibn Abi Lahab, II. 55A.
" (or 'Utaiba) Ibn alHarith, I. 986.
Uthala, II. 151.
"Uthman, I. 125A.
" Ibn Abi-l-'As, II. 43A 1.
"Uthmani Codex (or Orthography). See Codex of 'Uthman.
"Uwaif, II. 1376.
" alKawai, I. 715, 115A.
"Uwariid, II. 1217, 109A.
"Uyaina Ibn Hisn, I. 22A-3A.

W.
Wabur, I. 697 (I. 16), 701, 113A.

1 Here "a'Ta'ifi" should be read for a'Ia'ifi.
INDEX OF PROPER NAMES.

Wābara (or Wabra), I. 150A; II. 177A.
Wadd, I. 22A.
Waddāh alYaman, I. 20A.
Waddāk Ibn Thumail, I. 436.
Wahb Ibn Munabbih, I. 1396, 188A.
Wāk' alKhaṣṣa etc., I. 198A.
Wa'la Ibn AlHārith, II. 474.
Wallet, I. 165, 167.
Warden (of the March), II. 51A.
Warsh, I. 585, 928, 16A, 94A (II. 12-3); II. 986, 1401, 1669, 1672, 24A.
Wa'wa'a Ibn Sa'd. See Mirba'.
Wazīr. See Minister.
West, Pref. xvi; II. 22A, 103A, 139A.
Westerns, I. 1627, 1681, 75A; II. 1476, 1482, 139A.
Whately, II. 27A.
Wild Beasts (Valet of), I. 1736.
Wkd (AlWāṣṣid), II. 51A, 56A, 65A, 153A.
Word (of God), Pref. iii; I. 489; II. 489.
Worker (God), II. 886.
Writing, II. 313.
Wst (AlWāṣṣisi), I. 119, 34A.
Wüstenfeld, II. 13A, 86A.
INDEX OF PROPER NAMES.

Y.

Y (Yūnus), Pref. x; I. 297, 1359-41; II. 828.

Yabrīn (or Yabrūn), I. 892 (ll. 8-9), 113A, 140A (ll. 2-3); II. 169.

Yadbul, I. 165.

Yaghūth, I. 22A, 151A.

Yahmad, I. 1392.

Yahṣab, Yaḥṣib, or Yaḥṣub (a clan), I. 1309 (l. 19); II. 75A.

Yaḥṣib (a fortress), II. 75A.

Yaḥṣubī, II. 59A.

Yaḥyâ alJumāhī, I. 353, 80A.

" Ibn AlḤārith adhDhāmārī 1, II. 23A.

" " AlMubārak. See Abū Muḥammad alYazīdī.

" " Khālid alBarmakī, Pref. xiii; II. 153A.

" " Wahtthāb, II. 23A, 60A.

" " Yaʿmar (YIY), Pref. vi; I. 603; II. 23A.

" " Ziyād, I. 353, 80A; II. 571.

Yain (or Yayan), II. 1410, 133A-4A.

Yaʿjaj, II. 1138, 97A.


1 AdhDhīmārī (IĀth. V. 438, 1Hjr. 274, LL. 111): so too "adhDhīmarī" on p. 1396 of Part I, and "Dhīmar" on p. 168A. But see Bk. 385, Mk. 194, Ml. I. 488, KF. 266 (l. 20). According to IĀth and 1Hjr, he was 70 years old at his death in 145.
INDEX OF PROPER NAMES.

Yākūt (yr, author of the Mk), I. 167A.
Ya‘lå Ibn Siyāba (or Ibn Murra), II. 1574, 154A.
Yalamlam (or Alamlam), II. 1231, 111A.
Yām (son of Noah), I. 461.
   " or Iyām (a clan of Hamdân), I. 101A.
Yaman, I. 1300.
Yamānī (or Yamanī), I. 926, 1014, 1409, 1708, 28A, 213A; II.
   231, 291, 416, 1577.
Yarbû‘, II. 625.
   " Ibn Mālik Ibn Ḥanḍala, II. 79A.
Yaškur, II. 119A.
Ya-Sin, I. xix, 93, 33A.
Yaṣjur, II. 126A.
Yasta‘ūr (or Al-Yasta‘ūr), I. 1813, 223A; II. 1137, 97A.
Ya‘ṣur. See Aṣur.
Yathrib (or Athrib), I. 29, 1309; II. 345.
Ya‘ūk, I. 22A, 151A.
Yayan. See Yain.
Yazid, I. 183, 1694; II. 1238.
   " (or Tazid), I. 6, 6A.
   " (called Ibn AṣṢa‘îk ⁰, I. 14, 370 ², 116A.
   " Ibn ‘Abd AlMalik (the Khalifa), I. 17, 13A, 33A; II.
      50A, 68A.
   "   AlḤakam, I. 555, 1472, 63A, 91A; II. 438.
   "   AlMuhallab, I. 985, 63A, 79A; II. 68A.

¹ Properly Yazid Ibn ‘Amr Ibn Khuwailid aṣṢa‘îk (AKB. I. 206).
² For "Zaid" here read "Yazid (see Tsh. 404, Mb. 98, AKB. III. 130).
INDEX OF PROPER NAMES.

Yazid Ibn AlWalid (the Khalifa), I. 1716; II. 871, 49A-50A.

" " Hätim, I. 704, 75A, 114A.

" " Mansür, Pref. xiv.

" " Mu'awiya (the Khalifa), I. 893, 67A, 89A-90A, 140A, 199A; II. 148, 50A.

" " Muharram, II. 704.

" " Nahshal, I. 73, 75-6, 26A.

" " Tharwān. See Ḥabannaḵa.

" " 'Umar Ibn Hubaira, I. 122 (l. 12, "thy father"), 859 ("Ibn Hubaira"), 35A, 132A-3A.

" " Usaid, I. 704, 114A.

" " Ziyād (or Ibn Raḇ'a, or Ibn Mufarrigh ¹), I. 281, 70A; II. 1628.

Yazids, I. 704.

Yu'aili, I. 21A.

Yūsuf Ibn ‘Umar, I. 37A.

Z.

Z (AẓZamakhshari), Pref. xii, xvii-viii, xx, xxvi, xxviii, xxxi-ii, xl; I. 275, 616, 623, 761, 120A; II. 32, 109 624-5, 652, 974, 1281, 1496, 1536, 126A.

Zabbān, II. 1576.

Zabyān, I. 26.

Zachariah, I. 32, 1148, 1160; II. 983.

Zā'id Ibn Sa'sa'a, II. 61.

Zaid, I. 16-7, 13A.

" (the poor lover), I. xvi, 1A.

¹ See note on Ziyād Ibn Abīhi below.
INDEX OF PROPER NAMES.

Zaid (Race of), I. 1720.
" alFawāris, I. 99A, 212A; II 897.
" AlKhail (or AlKhair), I. 561, 884, 1553, 1617, 1619, 92A; II. 325, 625.
" AlMaʿārik (of the battle-fields), I. 17.
" Ibn ʿAlī, I. 549, 1142, 91A.
" " ʿAmr Ibn AṣṢaʿīk. See Yazīd Ibn AṣṢaʿīk.
" " " Nufail, I. 104A; II. 951.
" " Arqam, I. 175, 50A; II. 396, 15A.
" " Aslam, II. 22A.
" " Kahlān, II. 56A.
" " Mālik, II. 79A.
" " Manāt, II. 71.
" " Muḥalhil. See Zaid AlKhail.
" " Thābit, I. 820, 14A; II. 1365, 21A, 23A, 61A.
" Manāt Ibn Tamīm, I. 187A; II. 144A.

Zaida, I. 866, 1454.

Zain alʿAbidīn. See ʿAlī (the Younger).

Zainab, II. 685.
" (daughter of the Sahmī), II. 1348.

Zainabs, I. 1454-5.

Zaḳḳūm, II. 481.

Zālīm. See AlḤārīth Ibn Zālīm.

Zamakhshar, Pref. xvii.

Zamzam, I. 181; II. 308.

Zayyāba, I. 492, 88A.
INDEX OF PROPER NAMES.

Zibrikān. See AzZibrikān.

Zimmān Ibn Mālik, I. 128A.

Zīrṭ Ibn Ḥubaish, II. 22A, 146A.

Ziyād, II. 338.

,, (friend of Abu-n-Najm), II. 1000.

,, See AnNābigha adhDhubyānī.

,, alAjam, I.]24A; II. 25, 370, 804, 38A.

,, al'Amberi, I. 1593.

,, Ibn Abihi (or Ibn Ummihi, or Ibn 'Ubaid, or Ibn Sumayya, or Ibn Abi Sufyān), Pref. iii-vi, I. 368 1, 70A-1A.

,, 'Amr Ibn Mu’āwiya. See AnNābigha adhDhubyānī.

,, Ḥamal [Ibn Sa’d (T. 608, MN. I. 256, IV. 137)] atTamīmī, I. 897, 97A; II. 508.

,, (AlMarrār) Ibn Munkidh [Ibn ‘Amr (AKB. II. 395)] atTamīmī 2, I. 897, 1581, 97A.

,, Sayyār, II. 135.

,, Wāṣil [asSulamī 3 (AKB. II. 276)], I. 384.

Ziyāda Ibn Zaid, I. 98A.

Zj (AzZajjāj), Pref. xii; I. 1526, 194A; II. 476, 96A.

Zji (AzZajjāji), Pref. xxvii; I. 435, 194A; II. 581, 26A.

Zodiac, II. 609.

Zufar Ibn AlḤārith, I. 1602; II. 608.

1 See AKB. II. 211, where the verse is said to be by Yazid [Ibn Ziyād] Ibn Rabi'a Ibn Mufarrigh AlḤimyarī.

2 AlḤanṣali, of Ṣadayy Ibn Mālik Ibn Ḥanḍala, al'Adawi, one of the Banū-1 ‘Adawiya, of Tamim (TSh. 439, AKB. II. 394-5), an Islamī poet in the Ummi dynasty, one of the contemporaries of AlFarazdaq and Jarīr (AKB).

3 One of the poets of the Banū Sulaim, and a heathen (AKB).
INDEX OF PROPER NAMES.

Zuhair as-Satm (or al-Akbar), I. 167A.


Janab, I. 87A.

Jusham (AKB. III. 494)], I. 1732.

Mas'ud, I. 79.

Murra, II. 144A.

Zuhaira, I. 1189.

Zulaim Ibn Hanzala, I. 125A.

Zumail Ibn Al-Harib, I. 57A.

Zura'a, II. 117, 1298.

Zuraiq, I. 146, 40A; II. App. xiii.

Zurara ¹, I. 884.

Ibn Farwan, I. 167A; II. 5A.

Zur Grammatik, II. 39A.

Zutt, II. 1193.

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¹ Ibn 'Udas, a chief of Tamim, father of Lakit, Hajib, and Ma'bad (See ID. 144-5).
INDEX OF SUBJECTS.

References to the text imply references to the corresponding notes, additions, and corrections. References to the notes are given only in special cases.

When the number of references is large, a selection is often made.

A.

Abbreviated and Prolonged, I. 24, 383, 847-51, 855, 864-6, 876, 879-80, 1234, 1502-11, 47A; II. 814, 819-26.

Abstract and Concrete, I. 4, 8, 12, 103-4, 410-1, 762-3; II. 1113.

Abstraction, abstractive, I. xxxix-xlili, 120A; II. 130A.

Abundance (or Cause of abundance), I. 1750-4.

Accident, I. 412, 655, 1513-5, 1559, 1662, 1664, 1671-2; II. 1, 4, 131, 170, 204, 296, 533.


Action, I. 1515.

Active participle, I. 1299, 1485-95, 1512, 1606-50, 1675-82; II. 737, 1093.

" verb (or voice), II. 88, 94-5, 245, 280.

Address, I. xliii, 678.

Adjective, I. 6A.

Adjuration, I. 318; II. 564, 891, 910-5.
INDEX OF SUBJECTS.


" (Compound), I. 814-7.

" (Final). See Finals.

" (Uninflected). See Uninflected adverbs.

Adverbial object, I. 45, 217-27.

Affirmation. See Assent.

" affirmative, and [Non-affirmation, non-affirmative, I. 297-8, 300-1, 304-5, 312-3, 315-7, 1476, 1478; II. 188-9, 211-2, 514, 516, 519, 553-4, 556-7.

Affixes, II. 245.

Agent and Pro-agent, I. 44, 46-76, 98, 152-5, 457, 520, 544-6, 1573-4; II. 96, 98, 120-1, 125-32, 167, 221-2, 224-5, 228, 230, 238-40, 299-300, 80A-1A.

Alliteration of Hamza, I. 676-7; II. 537, 736, 930-87, 1057, 1212, 1396-7.

Alliterative sequent, I. 393-4, 399-400.

Allocution, I. 5, 438, 516-8, 570; II. 565.

" (Particles of), I. 570-1, 575; II. 284, 565-6.

Alphabet. See Letters.

Amplification (Particle of), I. 121A; II. 9, 610, 897.

Anacoluthon, anacoluthic, I. 9, 120, 428, 430-7, 439-40, 475, 477-8; II. 75.

Annexare, I. 75, 240, 26A.
INDEX OF SUBJECTS.

Annullers of inchoation, annulling, annulled, I. 88, 100, 323, 333, 554, 733, 36A; II. 133, 198, 303, 386, 52A.

Anomalous, I. 960; II. 1337.

Tanwin, II. 703.

Antecedent. See Appositive, Corroborative, Coupled, Epithet, Substitute, and Syndetic explicative.

Antiphrastric diminutive, I. 601, 1165.

malediction, II. 107A.

Aorist, I. 519, 550, 662, 1607; II. 8-89, 246-54, 520-1, 544, 1070, 1092, 1131, 1137, 1158, 1161, 1405, 1448, 1455, 102A.

Aoristic letter, I. 519, 1770; II. 11-12, 88, 245, 690, 829, 1070, 1073, 1094, 1161, 1405, 1808, 1823, 1825, 1834 (ll. 19-20), 81A.

Aplastic. See Plastic.

Apocopate, apocopation, I. vii-viii, xx, 662, 760, 765; II. 55-87, 528, 539, 686-7, 826-9, 1010-1, 1014-5, 1018, 1166, 1169, 1574, 1576, 1694, 1696.

Apocopative, I. vii, xx, 806; II. 9, 22, 45, 55-8, 528, 533, 574, 759-60, 828, 1575, 33A.

Apodosis. See Condition.

Apposition, I. ix, 1, 387.

Appositive and Antecedent, I. viii-x, xx, 45, 165-9, 341, 387-498, 551, 554, 597-8, 770, 1591-4, 1635, 1646-9, 1682; II. 574.
INDEX OF SUBJECTS.

Approximation (Verbs of), I. 88; II. 198-218.
Approximation (Particle of), I. 272; II. 284, 602-9.

Article (Determinative particle, $\mathcal{L}$, | and $\mathcal{L}$, $\mathcal{L}$ or $\mathcal{L}$), I. 2, 11-18, 173-5, 846-8, 475, 813, 1297, 1483-4, 1587, 1674-5, 1678, 1711-3, 6A, 13A-5A; II. 669, 671-80, 704-5, 958-63, 1025 (I. 20), 1030 (I. 17), 1039, 1051, 1065-6, 1070, 1073-4, 1080-3, 1330, 1338 (I. 9), 1744, 1777-8, 1804, 1842-6.

Assent and Affirmation (Particles of), II. 284, 553-63, 883.
Assimilate, assimilation, to direct object. See Direct object.
epithet, I. 1299, 1512, 1609-10, 1662-96.
Assimilated to the verb (Particles), I. 320; II. 284, 386-443.

Attribute. See Subject.
Attribution, I. 2-3, 45, 48, 77, 88; II. 9.
Attributive compound, I. 6, 844, 1252, 1376, 1380.
verb, I. 46, 693; II. 96-7, 170, 202-3, 205, 235-6.

Augment, I. 1760, 1770-2, 1800, 1811; II. 254, 1091-3, 1158.

Augmentation, I. 34-5, 37, 1184, 1810, 1813; II. 737.

(Letters of). See Letters.

Augmentative, augmentativeness, and Radical, radicalness, I. 1036, 1771; II. 736, 1091-1181, 1186, 1347.

Augmented, I. 1770.

infinitive noun, I. 1573,
noun, I. 1760-1; II. 1464.

quadrilateral, I. 158A; II. 1676.
INDEX OF SUBJECTS.

Augmented quadrilateral noun, I. 1800-7; II. 1050.
   "   " verb, I. 1529; II. 280-2.
   " quinqueliteral, I. 158A.
   "   " noun, I. 1811-13.
   " triliteral, I. 158A; II. 1288, 1675-9.
   "   " noun, I. 938, 1770-95; II. 1050, 1455, 1681.
   "   " verb, I. 1529; II. 254-79, 282, 1450.
   "   " verb, II. 245.

Auspicatory formula, II. 999.

B.

Backed rhyme, II. 1544.

Barrier, I. 524, 526, 1767; II. 1076-7, 1209, 1211.

Beginning, II. 17, 888-9, 1047-8, 1066, 1078-9, 1092 (l. 8), 1146, 1149, 111A.

Belonging, I. 290-1, 415-6, 802, 1299, 85A.

Betwixt and between, Betwixt-and-between, I. 815; II. 931-3, 935-9, 944-50, 972, 977, 979, 984-5, 1004, 1006.

Biform expression, II. 1197, 1283.
   " letter, I. 1195, 1364.
   " and Uniform proposition, I. 100-1.


Binding (the rhyme), II. 834. See Bound.

Blame. See Praise.

Bound rhyme, II. 701, 832, 44A. See Binding.
INDEX OF SUBJECTS.

Broad \( \), I. 1401, 1717.

\( \) \( \), II. 1717.

Broken plural, I. 62-3, 855-6, 1137-9, 1155 (\( \) 11-2), 1256, 1391-2; II. 737.

\( \) \( \) and Diminutive, I. 567-8, 972, 1163, 1195, 1199, 1208, 1212, 1223; II. 1093, 1200, 1310-1, 1320.

C.

Cardinal numeral, I. 1485-8.

Case or Fact or Unknown (Pronoun of the), I. 508, 551-4, 613, 804; II. 181-2.

Cases of declension (or inflection), I. 44-5, 420, 422-3; II. 166.

Causative object, I. 45, 235-8, 1742; II. 125.

\( \) \( \) particle, II. 284, 590, 662-4.

Cautioning, I. 196-8, 200-1.

Change (mode of alleviation), II. 931, 933, 936-7, 984, 1259.

Chronology, I. 1498.

Circumscribed agent or object, I. 50-2.

\( \) \( \) indeterminate, I. 95.

Circumstantial evidence, I. 1112.

\( \) \( \) proposition, L vi, xvi, 94; II. 176.

Cognomen, I. 5, 8-10, 12.

Coinage, coined (form or proper name), I. 7, 514, 1018, 7A; II. 677, 1277.

Collective generic (or, briefly, Generic) noun, and Noun of unity, I. 62-3, 862, 1053-63, 1072-3, 1089-91, 1119, 1128, 1143-5, 1225-6, 1389, 1449, 1563-7, 1569; II. 108A,
INDEX OF SUBJECTS.

Commencement (Verbs of), II. 199, 216-8.

Commensurable and Incommensurable, I. 1531-2, 1536, 1545; II. 257-8, 1094, 1399, 1445, 1455, 1465, 1687-9.

Commiseration or Pity (Accusative of), I. 190-1.

" (Epithet of), I. 120, 404, 437-40, 484.

" (Syndetic explicative of), I. 484.

Common, II. 736, 1730.

" expression, I. 1750.

" gender, I. 867-9, 1026, 1133-7, 1148-50, 1466, 1653.

" processes, II. 736-1850.

" substitution, II. 1185-90.

" to men and women (Names), I. 1117.

Comparatival ٍ من, I. 310, 1704-13, 1725.

Comparative infinitive noun, I. 149, 41A-2A.

Comparison, I. xxxiv-vi, 245, 411, 567, 594, 718.

" (Particle or қ of), I. 245, 567, 836; II. 298, 368.


" (Tanwin of), I. 1-2, 722; II. 700-1.

Complement. See Essential.

Complete and Defective, I. 23, 1187-9, 1193-4.

" " Incomplete determinate and indeterminate, I. 614-5, 629-30; II. 399.

" " noun, I. 153, 284-6, 590, 802, 124A.
INDEX OF SUBJECTS.

Complete declension. *See* Declinability.

" number, II. 474.

" sentence, I. 297-8, 301, 315; II. 537-8.

" verb, I. 284, 286.

" word, II. 1370.

Complex-conjoined, II. 1406.

" -separate, II. 1407.

Composition, I. 31, 34, 621, 811-2, 877, 1184, 1387, 49A.

Compounds, I. 6-8, 500, 505, 811-22, 877-9, 1172-3, 1181, 1188, 1252, 1273-4, 1376-88, 1457-61, 1484, 1811, 77A.

Concomitante object, I. 45, 227-35, 1742, 35A; II. 125.

Concord with form (or letter, or apparent inflection) or with place or sense, I. 318-4, 329-30, 358-62, 631-3, 782, 858-9, 1500, 1591-4, 1635, 1646-9, 1682; II. 292.

Concrete. *See* Abstract.

Concurrence (or Combination) of quiescents, I. 890, 1799; II. 702-3, 736-7, 988-1046, 1532, 1684, 1776, 1802, 1807-9, 1831, 1843.

Condition (or Protasis) and Correlative (or Apodosis), I. vii-viii, xx, 130, 763, 768-72, 775, 804, 1475, 36A; II. 9, 55-74, 76-87, 521, 928-9, 52A.

Conditional inchoative, I. 130-1.


" noun and Correlative, I. 49, 91, 612, 801-6, 824-5, 1278.
INDEX OF SUBJECTS.

Conditional particles, II. 284, 627-61.

" proposition, I. 101, 33A; II. 58-62, 18A.

Conformable, conformity, and Unconformable, I. 1007, 1027, 1513-4, 1607, 1676-7; II. 1149, 1277, 1513-4, 1586.

Conformation, I. 1034, 1045; II. 1102-3, 93A.

Conformity. See Correspondence.

Conjugating (Mode of), I. 679; II. 1406.

Conjugation, I. 1543; II. 258-9, 261, 279, 282, 1470-1, 1473-4.


" particle " , I. xii-iii, 3, 248, 310, 598, 755; II. 286, 284-7, 371, 537.

" or " , I. 59, 248, 586, 594-600, 607 (ll. 6-8), 1629-31, 1657, 36A; II. 304, 676, 1065, 1070, 1072-3.

" or " , I. 588, 628, 648-51.

" (or ) , I. 21, 404-6, 442, 450, 587-8, 644, 737-8; II. 1577, 155A.

Conjunctions (or Copulatives), I. 312, 394, 808, 841, 35A, 73A, 128A; II. 22, 24-34, 284, 355-6, 444-519, 526, 528, 617-8, 925-7.

Conjunctive. See Conject.

" (Affix to final short vowel), I. 525, 527-8; II. 787, 793, 851 (ll. 17-8), 860-6, 869, 1024.

2
INDEX OF SUBJECTS.

Conjunctive and Disjunctive excepted or exception, I. x, 296-9, 301, 310, 73A-4A.


*ـ*ـ*، II. 460, 495-7, 506-12.

Connected, I. 401, 415, 420, 469, 1663, 1678-9, 1681, 1683-6, 85A; II. 200.

denotative of state, I. 265, 66A.

epithet, I. 416-20, 423.

with verbs (Nouns), I. 1512-1759; II. 1051, 1456.

Connective, I. 173, 581, 606, 644, 1698; II. 235, 237.

(or Corroborative or Redundant) particles, I. 172, 312, 755, 773; II. 189, 241, 284, 297, 354, 371-2, 374, 528, 561, 567-77, 729, 731, 1575.

Consecutive alterations, I. 1203.

corroborative particles, II. 404, 1358.

Hamzas, II. 933, 956-8, 963-87, 1255.

mobiles, I. 49, 813, 1462, 1799; II. 697, 1049, 1627.

soft letters, II. 1216.

synonymous particles, II. 404, 1358 (II. 2-3).

transformations, II. 1205, 1207, 1243-4, 1246-7, 1268, 1284, 1529, 1569, 1024-5, 1748.

INDEX OF SUBJECTS.

Consonance, II. 739, 751, 755.

Consonant, I. 862, 883-4, 1056; II. 1047, 1401.

" and Dissonant, II. 1380, 1382-3, 1719.

Contest, I. 63-72, 508, 598.

Continuity or Continuous speech. See Pause.

" " " time, I. 344, 1621, 1632, 1635, 1643.

Continuous or Discontinuous negation, II. 534-6.

" " " past, I. 1676.

Contracted (ٍ), etc., I. 1577; II. 20, 416-25, 428, 432-6.

Conversion, I. 1197; II. 737, 775, 933, 1183-4, 1241, 1371, 1396-7, 1441, 1555, 1672, 1741-4, 129A.

Coordinate and Standard, I. 1036; II. 1092-3, 1691-2, 165A.

Coordinates of agent, I. 44.

" " dual, I. 27, 1307-8.

" " object, I. 45; II. 119.

" " perfect plural masculine, I. 27, 870-2, 1307-8, 1424.

" " " feminine, I. 29, 1307-8.

" " quadriliteral noun, I. 1036, 1042.

" " verb, I. 1531; II. 257-8.

" " إِدْخَلَتْ, II. 258, 281.

" " " دَخَرَ or دَخَرَ, I. 1530, 1543-4; II. 257-8, 281.

" " دَخَرَ, I. 1540, II. 257.

" " كَانَ, etc., II. 171, 205.
INDEX OF SUBJECTS.

Coordination, I. 1531, 1770, 1813; II. 257-8, 737, 838, 1091-4, 1128-30, 1554, 1678, 1691-2, 92A.

(Tanwin of), I. 714 (II. 2-5), 716.

Coordinative and Non-coordinative, I. 1047, 1092, 1771, 1800; II. 1106-7, 1347-8, 1445-6, 1675, 1678.


Copulatives. See Conjunctions.

Correlative of condition. See Condition.

" " conditional noun. See Conditional noun.

" " excitation, II. 70, 80.

" " oath. See Oath.

" " requisite verbal noun, I. 662.

" " إن, I. xx.

" " إذا, I. xx, 777.

" " بَنَةٌ and بَنْتُ, I. 772-3, 775-8, 121A.

" " كَفَرَ, I. xx, 806.

" " لما, I. xx, 777, 795-7.

" " لَكَ, I. xx; II. 644-5, 647-8, 896, 52A.

" " لَوْ, I. xx, 6A.

" " لَوْماً, I. xx.

Correlatives (Eight). See Eight.
INDEX OF SUBJECTS.

Correspondence or Conformity (Imāla for), II. 740-1, 743-4, 763.

" (Tanwīn of), I. 1-2, 716, 11A.

Corroborative denotative of state, I. 263-8, 282-3, 1558.

" detached pronoun, I. 492-4.

" epithet, I. 403, 435.

" formation, II. 268, 278.

" infinitive noun (or unrestricted object), I. 140-1, 143-4, 147-9, 1576-7, 38A-41A.

" (or Redundant) noun, I. 630.

" substitute, I. 463, 475-6, 481.

" ɡi, I. 618; II. 574.

" ɡī, I. 630.

" ɡi, I. 558-9, 760; II. 2-3, 9, 16A-5, 234, 284, 706-18, 871-3, 882, 896-8, 900, 904-5, 1008, 1012-4, 1016-9, 1028-9, 1158, 1253-4, 112A.

" and Corroborated (or Antecedent), I. 166, 388-400; II. 1106.

"  " (Oath and Correlative), II. 874, 885.

" particles, II. 389, 404, 1358.

"  "  See Connective.

Coupled (or Syndetic serial) and Antecedent, I. 165-6, 388-9, 478-9, 491-3, 545.

INDEX OF SUBJECTS.

Covenant, II. 884.

Covered, covering. See Letters.

Covert. See Latent.

Crude-form, II. 1103, 1179, 1349, 1403.

Curtailed and Uncurtailed diminutive, I. 1274-8.

" " vocative. See Curtailment.

Curtailing elision. See Elision.

Curtailment, I. 191-4, 463-4, 87A; II. 1207-8.

D.

Damm, Damma, I. 1311-2; II. 783, 1025-7, 1029-38, 1044-5, 1078, 1400-1, 1735.

Dating, I. 1142-3, 1466-8, 1498-1501, 169A.

Day and Night, I. 1428, 1435-7, 1466-9.

Dead (letter), I. 1233; II. 1214, 1265, 1529.

Decimal, I. 1433, 1471, 1475-6, 1490, 1494.

Declension, I. 1, 19-44, 1181-5; II. 699, 702.

Declinable and Indeclinable, I. 28, 30, 500, 1166-7, 1188, 1283-94, 1502-3, 29A; II. 768, 1575, 1577.

Declinability or Perfect declinability or Complete (or Triptote) declension (Tanwin of), I. 1, 666, 708, 716, 11A; II. 699, 702-3, 29A.

Defamation (Epithet of), I. 437.

Defective (Deficient in a letter). See Complete and Defective.

" ( " inflection), I. 24-5, 43, 383, 846-7, 855, 864, 879-80, 1218, 1464, 21A-2A, 47A; II. 814-9, 823, 1406.

" (Unsound in ج) and Non-defective, I. 1020-1, 1533, 1547; II. 1406, 1804, 157A.
INDEX OF SUBJECTS.

Deficiency, I. 1218, 1810; II. 1406.
Deflected (rhyme), II. 1740-1, 1784.
Demonstration, demonstrative, I. 142, 167(II. 3-7), 173, 184-5,
245, 404, 406, 442-4, 449-51, 480-1,
501, 505, 532, 563-78, 648-51,
1115, 1166, 1283-9; II. 154, 543,
546-8, 565, 671-2, 674-5, 921, 1168,
1176-9.

Denotative, and Subject; of state, I. xx-i, 45, 238-78, 280-3, 292,
401, 444, 612-4, 768, 816-8,
1743, 74A; II. 232-3, 299.

Dependence (on verb, etc.), I. 152, 811; II. 294-9.
Deprecation, II. 522, 526, 530-1, 538.

Derivation, II. 1113, 1126, 1129, 1137, 1142-6, 1154, 1158, 1163-6,
1172-3, 1177-9, 1197-9, 1211, 1299, 123A.

Derivative and Non-derivative. See Original and Primitive.

Detached. See Attached.

Determinate, determinateness, determination. See Indeterminate.

Determinative particle. See Article.

Deviation, I. 31, 34, 36-7, 42-3, 789, 1181, 1184-5.

Diminutive and Non-diminutive, I. 90, 601, 867, 1163-1294,
1579, 1626-7; II. 737, 990-1, 1129, 1310-1. See Broken Plural.

Diptote and Triptote, I. 30-44, 995, 1149-50, 1162, 1178-9, 1181-5,
1217, 1234-5, 1297, 1306, 1330-1, 1697,
1731, 10A-2A, 16A-23A; II. 699, 702-4,
813-9, 824, 1129-30, 1152-4, 1575.
INDEX OF SUBJECTS.

Direct object (or, briefly, Object), I. 45, 49-54, 152-218, 1299, 1738-42; II. 96-118, 120-1, 126-8, 131-2, 238, 292.

" " (Assimilate, or Assimilation, to), I. 222, 1631, 1658, 1662, 1672-4, 1679, 1683, 1685, 1739-40; II. 97.

Disapproval (or Disapprobation), II. 288-9, 291, 543-4, 617-20, 728-35, 774.

" " (Hamza of). See Hamza.

" " (Particle ""), II. 284, 291, 728-33.

Disjunctive. See Conjunction.

Dissolution. See Incorporation.

Dissonant. See Consonant.

Distance (of), I. 572-4, 576, 1289; II. 669, 671, 1168, 1176-9.

Distinctive pronoun (or Support), I. 546-51, 658; II. 154.

Distraction, I. xix, 202-13, 1680; II. 302, 531.

Distributive (infinitive noun), I. 146, 40A.

" " (numeral), I. 1495-8.

Dotting, II. 1213, 1217, 1493, 141A.

Double guttural. See Letters (Guttural).

" letter, II. 1407-8, 1525-6, 1543, 1584, 1632, 1752, 1763, 87A.

Doubling, I. 516, 573-4, 579, 582-3; II. 108-10, 92A.

Doubly transitive, II. 118, 115, 346.

Dual, dualisation, I. 17-8, 25-8, 149, 162, 324, 327-9, 354, 395, 397, 563-4, 568-70, 842-61, 877-8, 1071, 1428-4, 1426, 1761, 14A, 42A; II. 289, 291, 697, 1065, 1206-7, 1372, 130A.
INDEX OF SUBJECTS.

E.

Eight ( 角 of), II. 474-5.

,, correlatives, II. 26.

Ejaculations. See Verbal nouns.

Elementary numerals, I. 1423.

Elevated, elevation. See Letters.

Elision, I. 170, 1168-70, 1301-2; II. 587, 736-7, 775, 889-90, 981, 1006-9, 1016-7, 1051-62, 1064-5, 1396-7, 1416-27, 1441, 1459-64, 1555, 1567-8, 1833-50, 183A.

,, (Accidental), II. 1208.

,, (Arbitrary), I. 1216; II. 1399, 161A.

,, as forgotten, I. 875-6, 1213-4, 1216, 1218-20, 1244, 1360; II. 1051.

,, (Curtailing), II. 1399, 1833.

,, (Euphonic), I. 1216, 1219; II. 1399, 1833, 161A.

,, (Imaginary), II. 1064.

,, (Regular and Irregular), II. 1397-9, 1833.

,, for cause, I. 855, 1360; II. 1399, 1888.

,, of aoristic letter, II. 88.

,, " Hamza of ّ, I. 1652; II. 88, 980-1, 1398, 1417.

,, " letter from declinable triliteral noun, I. 1193-9.

,, " " vocative, I. 191, 463-4.

,, " " of dual or plural, I. 827, 829, 842, 848, 582-4, 607, 846, 860, 863-4, 888, 1625-6.

,, " " " inflection, I. 559-60; II. 15.
INDEX OF SUBJECTS.


III. " " " " ١١٠٨ , II. 183-4, 1017.

III. " " " " ١٠٠٨ , I. 731; II. 1017.

III. " " " " ١٠٠٨ , 1st person, I. 176.

III. " " " " ١٠٠٨ , etc., I. 579-80, 584-5, 607.

Ellipse, I. xxvii, 222, 381, 458; II. 112, 204, 522.

Enallage, I. xxxii-iv, xliii-iii, 1615, 5A.6A; II. 1572.

Enunciation (Announcement), I. 624, 663.

II. (Grammatical exercise), I. 608-14.

Enunciative. See Inchoative.

II. proposition, I. v-vi, 101, 87A; II. 176.

Enunciatory indicative, II. 16A.

II. proposition (or sentence), I. iii, xx-i, 100, 134, 268, 412, 414, 554, 590, 592, 609, 59A; II. 175, 446, 543.

II. verbal noun, I. 545, 663, 669-70.

II. " " " " ١٠٠٨ , I. 49, 97, 825.

Epithet (or Qualificative) and Qualified (or Antecedent), I. xx-i, 4, 8, 31-2, 34-7, 76, 78, 80-3, 89-90, 130, 151-2, 166-7, 173, 238, 247, 251, 253, 268, 280, 330-1, 365-6, 388, 400-65, 492, 544-5, 868-70, 874, 881-4, 911-7, 923-4, 937, 989, 995, 1123, 1130-7, 1223, 1269, 1276, 1429, 1458-4, 1580, 1681, 1697, 6A, 50A, 152A; II. 97, 179-80, 293-302, 373, 1151, 1211, 1271, 1599.

Epithetico, I. 78, 46A.
INDEX OF SUBJECTS.

Essential and complement, I. 45, 55, 238, 280, 305-6, 504, 544, 1613, 23A; II. 121.

(.opposed to Redundant), I. 163; II. 369.

Etymology, etymological, I. 557, 1168, 1677; II. 736-7, 1058, 1106, 1185-6, 1188, 1190, 30A, 108A, 149A.

Euphonic change, II. 1262.

" elision. See Elision.

" quiescence, II. 33A.

" transformation, II. 1051.

Examination of student, I. 609.

Excepted and General term, and Exception, I. 45, 296-319 ; II. 376-8.

" proposition, I. x.

Exceptional particles, I. 297 ; II. 284, 298, 564.

" proposition, I. 74A.

" expressions or words, I. 297, 307, 309-10, 686.

Excitation, II. 554-5.

Excitative particles, II. 284, 595-601, 1781.

Exemplification. See Measurement.

Exemption, exemptive, I. 732, ; II. 523, 531, 894.

Exercise (Grammatical), I. 609.

Expansive, expansiveness. See Letters.

Explanation. See Substitute.

Explicative. See Expository and Specificative.

Explicit (opposed to Pronominal), I. 47, 54-63, 391, 394-5, 471-4 509-10, 593-4, 1733-8; II. 221-2, 224-5, 233, 161A-2A.
INDEX OF SUBJECTS.

Exponent. See Specificative.

" of pronoun, I. 71-2, 506-9, 511, 517, 554, 1426.
" " suppressed operative, I. xviii, 203, 203, 213; II. 302.

Expository (or Explicative) particles, II. 20, 284, 578-81.

" proposition, I. ix, xvii-xix.

Extended adverb, II. 118.

" ٌ, II. 1160.


F.

Factitive, I. 1488.

" verba. See Mental.

Fatḥ, Fatḥa, I. 1341; II. 738, 763-8, 1025, 1027-44, 1046, 1400-1, 1785.

Feminine. See Masculine and Feminine.

Femininization, I. 31, 34, 38, 1113-9, 1127, 1137-40, 1184; II. 1129-30, 1254.

" ( of), I. 32-8, 881, 993-7, 1115, 1145-62, 1171, 1180-1, 1231-4, 1301-2, 1323, 1327-8; II. 1261.

" (Mobile ۰ or ِ or ٍ of), I. 866-72, 875, 879, 881, 904, 1113-4, 1119-37, 1171-2, 1180-1, 1187-8, 1194, 1221-31, 1235, 1301-4; II. 1, 837-47.

" (Quiescent َٰ of), I. 58-63, 517-8; II. 1, 4, 284, 697-8, 837-8.

Final (Predicaments of), II. 737.

Finals (or Final adverbs), I. 378, 725, 729-32, 743.

Firsts and Seconds, I. 1453; II. 456-7.
INDEX OF SUBJECTS.

Five paradigms, I. 558-9; II. 15-16a, 1014, 1158, 1774-5, 82A.

" particles. See Six.

Foreignness, foreign, I. 31, 34-5, 38-40, 1125, 1184, 1811; II. 974, 1126-7, 1143, 121A.

Formation, II. 736-7, 1403-7.

Formations. See Intensive and Verbal.


Formative (or Preformative). See Letters.

Foundation (Element of rhyme), II. 1227.

Future, I. 1574-5, 1594-5, 1621, 1629, 1632, 1635-7, 1857-8, 1676, 67A; II. 1, 8-9, 89, 294, 302, 522, 622.

Futurity (Particle of), I. 272; II. 284, 610-4.

G.

Gender. See Masculine and Feminine.

General term. See Excepted.

Generic determinate (or determination), I. xxi, 65A, 75A; II. 299.

" negative, I. 44-5, 187, 224-5, 349500; II. 520, 522, 528.
INDEX OF SUBJECTS.

Generic noun (or name), I. 4, 11, 18, 184, 285, 1123, 1236, 1269, 53A; II. 674, 1199, 1211, 1262.

" See Collective and Integral.

" proper name, I. 5, 10-3, 694, 696, 699, 709, 1603; II. 1199.

" substantive, I. 405-6, 409-11.


Guttural. See Letters.

H.

Hamza (or Alif), II. 775, 798-802, 806-18, 815, 824-5, 877-8, 889-90, 920-5, 1093; 1095-7, 1101, 1106, 1113, 1115-24, 1141-2, 1146, 1180, 1183-5, 1198, 1200-1, 1203-36, 1335-6, 1390, 1398, 1403-4, 1407, 1672-4, 1683-4, 1702-4, 1712-5, 1719, 1739, 1757-61, 1766, 1790.

" See Alleviation.

" " Conjunctive and Disjunctive.

" as aoristic letter, II. 11, 965, 975-6, 980.

" " unsound letter, II. 1400, 1404, 1457, 1612, 158A.

" " vocative particle, II. 550-2.

" (Compensatory), II. 1051-2, 1054-5, 1057, 1059, 1062, 1064-5.

" (Interrogative), I. 476; II. 289, 544-5, 554, 557-8, 615-26, 729, 731, 920, 923-5, 941, 954-5, 975, 982-3, 1003-5, 1080-7, 58A.

" of accomplishment, II. 1069.

" disapproval, II. 543-4, 553, 617-20.

" equalisation, II. 460, 506-7, 619.
INDEX OF SUBJECTS.

Hamza of transport or of $\dot{\mu}$, I. 1699; ii. 107-10, 113-5, 135, 241, 265-6, 1398.

" (Prothetic), II. 1068.

Hearsay, I. 1312.

Historical (denotative of state), I. 244.

" or Historic (present), I. 1632, 1643, 1649; II. 10-1.

Hollow, II. 1405-6.

Homonymous, I. 532.

Homonymy, I. 402, 1106-7, 1131.

Honorific (gender or number), I. 514, 520, 530-1.

Hyperbolic comparison, I. xxxv.

Hypercatalectic Tanwin, I. 2; II. 701-2.

Hysteron-proteron, II. 299.

I.

Imäla, I. 700, 706, 1286; II. 736, 738-71, 820, 1380, 1401, 1413-4, 1716.


" (Tanwin of), II. 708.

Imperative mood (or verb), I. 499-500, 519, 544-5; II. 2, 88-95, 826-9, 956-8, 1010-1, 1035-9, 1050-1, 1071, 1092, 1696-1700, 33A, 43A.

" proposition, II. 543.

" ل. See Lâms.

Impletion, I. 515, 522, 524, 526-8, 563, 773, 1030, 1409, 1653; II. 288, 290-1, 1447.
INDEX OF SUBJECTS.

Inception (of), I. 97, 249-50, 769, 1614, 6A, 120A-1A; II. 8-9, 401-6, 561, 669, 671, 690-6, 875, 878, 893, 918, 1074, 1085-7, 1090, 1357.

" (, ), II. 76, 471.

Inceptive enunciation, II. 77.

" indicative, II. 75, 1574.

" interrogation, I. 623.

" letter, II. 932-3, 1047, 1066.

" number, II. 474.

" particles, I. 771; II. 322-3, 471, 516, 518, 543-5, 1074.

" proposition, I. xi-ii, 74A; II. 547.

Inchoation, I. 49, 77, 87-8, 419, 554; II. 167, 800, 472.

" (of), I. 268, 67A; II. 472.


Incommensurable. See Commensurable.

Incomplete. See Complete.

Incorporation and Dissolution or Separation, I. 633, 921; II. 676, 736-7, 936, 938, 940, 944, 965-7, 970-1, 973-4, 986, 990-1, 993-6, 1021-2, 1035-43, 1073-4, 1108, 1148, 1182, 1185-6, 1245, 1340, 1371-2, 1580, 1627-38, 1640-5, 1663-1850, 165A, 171A.

Indeclinable. See Declinable.

Indeterminate and Determinate, Indeterminateness and Determinateness or Determination, I. xx-i, 16-7, 31, 40, 85-97, 110-1, 127-8, 130, 134, 139, 257-63, 280, 283-4, 320, 326-7, 335-7, 339, 342-4, 346-9,
INDEX OF SUBJECTS.


Indeterminateness (Tanwin of), I. 1, 664-5, 707-9, 714; II. 699-700.

Indicative, II. 8, 13-21, 36-45, 47-51, 54, 545, 60, 74-7, 79, 826, 1158, 1570, 1673-4.

or Inflection (ٌ of), I. 559-60; II. 15-6, 689, 873, 1014 (L. 23), 1158, 1774, 1849.

Infinitival particles, I. 1574-7, 1585; II. 20, 284, 386, 371, 373, 582-94, 663.


" " (or, briefly, Noun) of modality, I. 1567-9.

" " " " " " unity, I. 1123, 1879-80, 1563-7, 1569, 1579.

Infinitivity, I. 345.

Inflected and Uninflected, II. 698, 737.

" noun, I. 19-498.

" verb, I. 653; II. 2-3.

INDEX OF SUBJECTS.

1805-6, 1898, 1446, 1457-60; II. 2-3, 284, 736-7, 828, 841, 854-5, 998, 1025, 1028-9, 1160, 1166, 1169, 1209, 1397, 1408, 1588-77.

Inflection (لا) of. See Indicative.


" verb, I. 19; II. 2-3, 9, 18-65.

Inflectional and Uninflectional, I. 308; II. 258, 719-20, 729, 731, 954, 1059, 1324-5, 38A.

" aplasticity, I. 722.

Initials of words, II. 676, 774, 1047-80, 1116, 1139, 1208, 1886, 1792.

Instigation, I. 201-2, 712.


Instrumental noun, I. 1512, 1756-9.

Integral generic noun, I. 1091.

Intensive formations or paradigms, I. 98, 1024-6, 1404, 1559-60, 1562, 1614-23; II. 266, 272, 277-8.

Interpolated (لا), I. 328; II. 345, 704.

Interpretation. See Substitute.

Interrogation, I. 567, 1102-8, 1475; II. 554-6, 558, 561, 680, 1085.

---

1 See Asiatic Quarterly Review, Oct., 1896, p. 368, and July, 1897, pp. 76-8.
INDEX OF SUBJECTS.

Interrogative Hamza (or ث). See Hamsa

" instrument. See Instrument.


" (Compound), I. 625, 628, 649-50.

" particles, I. 208, 246, 567; II. 284, 303, 553, 558 (H. 9-11), 615-26, 1781.

" proposition or sentence, I. 298; II. 543.

" ﺞ, I. 824-5.

" ﺝ, I. 616-7, 619-20, 623-5, 627; II. 724, 852-3, 1166, 1168, 102A.

Intransitive. See Transitive.

Inverted comparison, I. xxxv-vi.

Invoked to help, I. 168-4, 183-4, 46A; II. 346.

Irony, ironical, I. 833-5; II. 621.

Ishmām, II. 123-5, 775-6, 779, 783-8, 801, 807-13, 828, 849, 944-5, 1001, 1077-8, 1401, 1477, 1479-84, 139A-40A.

J.

Jurative instruments or particles, II. 890, 905-10, 915-27, 1006, 55A.

" proposition, II. 882-3, 913.

" verb, II. 886, 906-6, 914.

Juratory proposition, I. 456, 592; II. 912.

K.

INDEX OF SUBJECTS.

L.

Labial. See Letters.

Lām (لا) affixed to demonstratives. See Distance (لا of).

" " (Broad). See Broad.

" " (Determinative). See Article.

" distinguishing contracted from negative لا, II. 418-9, 669, 694-6.

" " (Exceptive), II. 695-6.

" governing the apocope, II. 17-8, 55, 669, 686-90.

" " " genitive, II. 22-4, 292, 383-4, 662-4, 669, 696, 905-7, 1307, 1208.

" " " subjunctive, II. 669.

" " (Imperative), II. 55, 94-5, 669, 686-90, 1085-90.

" " (Inoperative), II. 669-71.

" " (Interpolated). See Interpolated.

" " (Letter), II. 1095, 1102, 1139-40, 1167-8, 1176-9, 1188, 1185-6, 1188-9, 1191-3, 1195, 1367-8, 1391-3, 1709-10, 1712, 1715, 1717, 1720, 1726, 1728-9, 1732, 1735, 1739, 1744, 1746-7, 1750-1, 1772, 1776-87, 1789, 1818, 1842-6, 1848.

" " (Measure-letter), II. 1098, 1103, 1105, 1208.

" " of correlative of oath, I. 249-50, 17A, 121A; II. 9, 669-71, 680-1, 891-8, 905.

" " " " د and أد, II. 669-70, 686, 896.

" " " determination. See Article.

" " " inception. See Inception.
INDEX OF SUBJECTS.

Lām (ل) of invocation to help, I. 163-4, 183; II. 388, 346.

```` strengthening. See Strengthening.
```` wonder I. 164-5, 183: II. 388, 343-4, 669, 671.
```` ۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱۱
Letters (Apical), II. 1739.

" (Conformity of), II. 1203.

" (Coordinative), II. 1092.

" (Covered and Open), II. 1202, 1869-70, 1882-5, 1888-9, 1672, 1724, 1729-31, 1754, 1795-1800, 1818, 1819.

" (Dead). See Dead.

" (Double). See Double.

" (Elevated and Depressed or Low), II. 751-6, 1869, 1879, 1672, 1724, 1731-2.

" (Expansive), II. 1756, 1770-2, 1775, 1779-1800.

" (Faint), I. 1236; II. 719-20, 731, 1818-4, 1704, 1787-8.

" (Formative or Preformative), II. 1160-1, 1173, 81A, 101A.

" (Gabbled), II. 1725, 1737-8.

" (Gingival), II. 1739.

" (Greatest and Least numbers of), I. 892, 1168, 1187-8, 1292, 1352, 1761, 1772, 1800; II. 1130, 1464.

" (Guttural and Non-guttural), II. 248-8, 250-3, 259, 1407, 1705, 1739, 1743, 1754-7, 1760-1, 1765-8, 1787-8, 1790-3.

" (Hollow), II. 1704, 1739.

" (Hybrid), II. 1718-23.

" (Inceptive). See Inceptive.

" (Labial), I. 515; II. 1335, 1711, 1732, 1739, 1757.

" (Lengthy, long), II. 1709, 1750, 1775-8, 1798-9, 1810.

" (Lingual), II. 1711, 1757, 1790.

" (Liquid and Solid or Muted), II, 1724, 1732-3.
INDEX OF SUBJECTS.

Letters (Names of), II. 992, 1405, 1413-5, 1714.
  (Nasal), I. 515-6, 1141; II. 1102, 1255, 1321, 1331, 1886, 1711, 1716, 1760, 1756, 1774, 1784-93, 1797-8, 1802.
  (Number of) II. 1703, 1712, 1715, 1719, 1724, 167A, 174A.
  of alphabet, I. 881, 1471-4; II. 761, 770-1, 931, 992, 996-1003, 1098, 1186, 1712-24.
  " augmentation, I. 1771 (l. 5); II. 1095-7, 1169, 1173-4, 1176, 1178-9, 1186.
  " measure, II. 1102-7.
  " prolongation, I. 938, 1041-3, 1236-40, 1247, 1253; II. 731, 795, 851, 948, 990-1, 994-5, 1007, 1017, 1101, 1173, 1255, 1401, 1673-5, 1682, 1684, 1734-5, 1756, 1759, 1773-5.
  " substitution, II. 1182-96.
  " transformation, II. 1400.
  (Orificial), II. 1739.
  (Outlet or Source of). See Outlet.
  (Primary and Secondary), II. 1703, 1711-24.
  (Qualities of), II. 1203, 1672, 1724-39, 1750, 1760.
  (Radical and Augmentative). See Augmentative.
  (Reiterated), II. 751-2, 759, 1725, 1736, 1750, 1783.
  (Resonated), II. 1724, 1783-4.
  (Rigid, Lax, and Intermediate), II. 1672, 1724, 1727-9, 1734-7, 1750, 1752.
  (Sibilant), II. 1724, 1734, 1753-4, 1772, 1795.
  (Soft, of softness), I. 1041, 1043-4, 1050, 1239-40, 1245, 1276; II. 989, 991-5, 1047, 1101-2, 1203, 1509, 1674, 1683-4, 1724, 1734-5, 1750-3, 1774-5.
  (Sonant), II. 1737.
  (Sound and Unsound), I. 19-20, 515, 1041, 1044; II. 188, 81t, 818-4, 989-90, 995, 1128, 1183-4, 1896-1662.
  (Substitution of). See Substitution.
Letters (Swerving), II. 1725, 1735-6, 1848.
   ,, (Tippy), II. 1732, 1739.
   ,, (Uvular), II. 1705, 1739.
   ,, (Vocal and Surd), II. 1208, 1672, 1724-7, 1734, 1737, 1752.
Lexicological plural, II. 1283, 1251, 108A.
Lexicology, II. 1190, 1273.
Linguial. See Letters.
Liquid. ,, ,, .

M.
Major and Minor (proposition), I. v, 100.
Masculine and Feminine (and Gender), I. 344-5, 376, 420-1, 423, 551, 677, 679, 877, 884, 1113-62, 1466-9, 1607; II. 566, 700, 1159-60, 101A.
Measurement (or Exemplification), measure, I. 13-4, 324, 1036, 1168, 1613, 1677, 1730-1, 1760, 9A-12A, 201A; II. 1049, 1102-10, 1524, 87A.
Measures. See Formations.
Mental and Transmutative or Factive verbs, II. 103, 133-66.
Metaphor, I. xxxiv-v.
Metonym, metonymy, I. 18, 187, 286, 369, 505-6, 613, 823-41, 11A-2A, 15A, 44A, 78A.
Mimi (infinitive noun), I. 1603.
Mnemonic expressions, I. 31, 1108, 1229, 1771 (II 5, 20), 1812; II. 77, 752, 775-6, 911, 1062, 1095-7, 1100-1, 1146, 1182, 1185-8, 1191-3, 1725-6, 1728, 1732-8, 1744 (I. 21), 1750, 1771, 1783, 1785 (I. 8), 1792-3, 1800, 1802.
Mobile, mobility (Strength of), I. 1212; II. 1279, 1525.
Modality (Noun of). See Infinitive noun.
Monograms, I. 39-40, 1471, 191A; II. 760-1, 770-1, 996.
Moods, II. 18-65.
Multitude (Plural of). See Paucity.
INDEX OF SUBJECTS.

N.

Name, I. 5, 8-9, 12, 18; II. 675.

Nasal, nasality. See Letters.

Negation, negative, I. 298, 300, 303, 313-4, 316, 318-9, 1102-3, 1475-6; II. 190-1, 212, 236-7, 514-9, 520, 522-3, 525, 533-9, 553-7.

Negative particles, I. 246, 318, 567; II. 167-8, 187, 189-90, 284, 520-41, 543, 901-5.

Neutralisation, II. 114, 155-7.

Nickname, I. 8.

Night. See Day.

Nominal proposition, I. iv-v, 101, 554, 650, 33 A; II. 520, 874-5.


Non-adjuratory, II. 891, 913-4.

" adverbial, I. 125A.

" affirmation, non-affirmative. See Affirmation, affirmative.

" attributive (adverb or preposition and genitive), I. 329.

" (verb), I. 694; II. 96-7, 167-97, 202, 205-6, 296, 303.

" coordinative. See Coordinative.

" defective. See Defective.

" derivative. See Primitive.

" determinative, II. 1790.

" diminutive. See Diminutive.

" incorporative, II. 1186-8.
Non-infinitival, or Non-infinitive, I, 16; II, 1048, 1070, 1072.

,, preterite, II, 169.
,, prohibitive, II, 568.
,, redundant, I, 1613.
,, reduplicated, I, 1541; II, 1139.
,, replicative, See Replicative.
,, restringent,, Restriment.
,, triliteral, I, 1529, 1622; II, 1105.
,, vague, I, 1291.
,, vocative, I, 693-4, 110A.
,, void, See Void.


Nouns of Time and Place, I, 103, 217-8, 221-3, 370, 376, 731, 734-9, 1280-1, 1512, 1545, 1552-4, 1744-55, 78A; II, 294, 376, 673.

,, that govern like the verb, I, 447-8, 1282-3, 1572, 1626-9.

Number (Arithmetical), I, 13, 141-2, 862, 1077, 1423, 1425-6, 1428, 1437; II, 474, 558.

,, (Grammatical), I, 420-3, 551, 677, 679; II, 566.

Numeral, I, 143, 286, 315-6, 818-4, 844, 1377, 1379-80, 1423-1501;
II, 675, 998-1002.

O.

INDEX OF SUBJECTS.

Object, I. 44-5, 148-238, 544; II. 96-8, 125, 128, 167.

Objective complement, I. 504.

" pronoun, II. 1024.

" proposition, I. vi-vii.

Omission. See Suppression.

Operative and Regimen, I. ii, 45, 49, 55, 64-73, 76-7, 132, 143-4, 156, 217, 221, 231-2, 236-7, 244-7, 286, 293, 320, 341, 388-9, 447-8, 526, 646, 761-2, 770, 804, 1515, 1576, 1578, 1628; II. 9, 17, 300-3, 305, 444-6, 513, 526, 927-8.

Optative, II. 543.

Ordinal numeral, I. 1485, 1486.

Original. See Substitute.

" and Derivative, I. 1118, 1494, 1514-5, 1621, 1623, 1798, 1800; II. 700, 1199-1201, 1253.

Originative, I. iii, xviii, 100, 160, 592, 653, 767, 826-7, 59A, 95A; II. 446.

Orthography, I. 521; II. 659, 846.

Outlet (or Source), I. 621, 936, 1169, 1210; II. 1141, 1203, 1390-2, 1672, 1762-12, 1789-49, 1796.

P.

Paradigm, II. 1049, 87A.

Paradigms. See Five and Formations and Intensives.


Parsing, I. 769, 801-4, 827-8, 1589; II. 972-3, 923, App. i-xxvii.

Participle, II. 1161, 102A. See Active and Passive.
xxxvi.

INDEX OF SUBJECTS.

Particle, I. i, 1-8, 297, 391, 499-501, 518, 548, 567-8, 589, 754-5, 759, 761-2, 776-7, 805, 1166, 1278, 1503, 1508; II. 1, 58, 283, 736, 769-70, 774, 988, 1047, 1051, 1070, 1076, 1091, 1337.

Particularisation (Accusative of), I. 187-91, 478, 55A-6A.

" (Category of), I. 437-9.

" (Epithet of), I. 440.

Passive participle I. 244, 447, 1282, 1299, 1512, 1558-9, 1651-61, 1664, 1676; II. 787, 1093, 1498-9, 1503-5.


Past, I. 1574-6, 1594, 1629-36, 1676; II. 1, 9, 244, 294, 302, 375, 520, 522, 583, 722.

Paucity and Multitude, I. 885-8, 1032-3, 1072-7, 1081, 1137, 1142-3, 1256-60, 1443-4, 1455-7, 169A.

Pausal, II. 752-3, 774, 33A.

Pause (Stoppage of speech), and Continuity or Continuous speech, I. 665-6; II. 91, 702, 723 (II. 10-1), 736-7, 772-873, 943-6, 992-4, 996-1003, 1040, 1047-8, 1701-2, 33A.

" (Uninflational quiescence), I. 505; II. 95, 723 (I. 9), 33A, 43A.

" (Quiescence, ending), II. 1048.

" (س and ه of), II. 284, 726-7.

" (ة of). See Silence.

Perfect declinability. See Declinability.

Person, I. 165, 506, 532, 551, 582, 594; II. 1406, 151A-2A.

Pity. See Commiseration.
INDEX OF SUBJECTS.

Place, II. 558.

" See Concord and Nouns.


Poetic license (Tanwin of), II. 702.

Praise and Blame (Accusative of), I. 190-1.

" " " (Epithet " "), I. 120, 402. 437-40, 484.

" " " (Syndetic explicative of), I. 484.

" " " (Verbs of), II. 219-33. 52A.

Precatory proposition, I. 135, 554.

" ل. See Lām (ل).

Predicate. See Subject.

" of مَثَّلٌ; etc., I. 44, 131-6.

" حَكَّا, I. 257.


" كَانَ, I. 45, 320-3, 543-4; II. 167, 171-7. 179.

" as generic negative, I. 44, 137-8. 323. 326.

" مَعْلُومٌ, and مَعْلُومٌ assimilated to مَعْلُومٌ, I. 45, 139, 333-40.
Predication, I. 2-3.


Premonitory particle or word, I. 2, 160, 172, 196, 245, 567, 574, 577-8; II. 284, 542-9, 562, 920-1, 1177.


Present, I. 1575, 1594-5, 1621, 1629, 1632, 1635-7, 1657-8, 1676, 67A; II. 1, 8-9, 294, 302, 375, 520-1, 589, 673.

Preterite, I. 499-500, 544, 1607; II. 2, 4-7, 89, 245-6, 282, 721-3, 855, 1050, 1070-1, 1092, 1169, 1405, 1448, 1455, 101A-2A.

Primitive (or Non-derivative) and Derivative, I. 97-100, 253-7, 280, 404-11, 418, 420, 478-9, 489, 597, 1430, 1432, 88A; II. 232, 1277, 1696.

Pro-agent. See Agent.

Prohibition, prohibitive, I. 298, 519, 1102-3, 1475; II. 516-8, 522, 530-1, 542, 554-5, 1092.

Prolongation, II. 946, 990-1, 995, 1034, 1128, 1545, 1673-4, 1734-5.

(Letters of). See Letters.
INDEX OF SUBJECTS.

Prolonged. *See* Abbreviated.

Prominent. "*Latent*.

Pronoun, pronominal, I. xx1, 5, 47-8, 54-5, 63, 72, 142-3, 152, 165, 184, 816, 891, 394-5, 441, 445-6, 448, 457, 471-6, 480, 484, 492-8, 500, 505-62, 612-8, 682, 707, 1104, 1106-9, 1140-3, 1166, 1278, 1579, 1587, 1674-5, 1678, 1681, 45A-7A; II. 58, 222-3, 228, 239, 244, 565-6, 679-80, 90A-1A.


Prosody, prosodical, I. 1677; II. 1358.

Prosthetic. *See* Hamza.

Protection or Support (ن of), I. 557-62, 1381; II. 234, 704, 859, 1021, 1043, 1102, 1158, 1337, 1849-50.

Prothesis. *See* Prefixion.

Prothetic (compound), I. i, 7, 878-9, 1273-4, 1377, 1382-8, 1424. "*L*). I. 328, 341, 343, 349.

INDEX OF SUBJECTS.

Puzzle or Riddle, I. 623, 796-7, 823-4; II. 212.

Q.

Quadrilateral, I. 687-8, 158A; II. 1093-4, 1099, 1105, 1127, 1134, 1139, 1144, 1406, 1675, 111A.

" noun, I. 934-5, 937, 1167-8, 1760, 1796-1807; II. 1093, 1675. See Unaugmented and Augmented.

" verb, I. 1531-2; II. 245, 280-2, 1093, 1675. See Unaugmented and Augmented.

Qualification, I. 31, 34, 36, 169-72, 1183-4, 1429-30.

Qualificative and Qualified. See Epithet.

Quantified and Unquantified, I. 293, 61A-2A.

Quantity, quantities. I. 220-1, 286-7, 293, 408-9, 870, 1423, 1425, 1430.

Quasi-aoristic, I. 1219.

" apocopation, II. 1694, 1696.

" approximate, II. 1786.

" attached, II. 1012-3, 1773.

" augmentative, I. 936-7, 1169; II. 1201.

" compensation, I. 1030, 1425; II. 880, 927.

" condition, and Quasi-correlative, I. 130, 35A.

" conformable, I. 1653.

" coordinative, I. 1033.

" dual, I. 569.

" epithet, I. 923.

" essential, II. App. i.

" excepted, II. 1784.

" feminisation, I. 1127.
INDEX OF SUBJECTS.

Quasi-infinite noun, I. 1156, 1601-5.
'' inflectional, II. 719-20, 855.
'' intransitive, II. 297.
'' masculine, I. 1432-3.
'' negation, II. 167.
'' original, II. 1013.
'' particle, I. 1811.
'' plural, I. 59-60, 62, 855-6, 862, 870, 1073, 1083-92, 1119, 1145, 1255, 1388-9, 1443.
'' prefixed, I. 161-2, 323-4, 329.
'' prothesis, II. 704.
'' radical, II. 1347.
'' redundant, I. 77; II. 298, 330, App. i, xv.
'' singular, I. 1261, 1263.
'' sound, II. 1078-9, 1405.
'' substitute, I. 160.
'' transformation, quasi-transformed, II. 1264, 1529.
'' unsound, II. 1201.

Quavering, II. 701-2, 774, 791, 851-2.
'' (Tanwin of) I. 2; II. 560, 701-2, 851-2.

Quiescence, I. 504-5; II. 775, 779-82, 801, 807, 809, 811-3, 826-49, 851, 944-5, 998, 1011, 1014-5, 1265, 1383, 1386, 1396-7, 1400-1, 1441, 1453, 1555, 33A-4A.

Quiescent (Weakness of), II. 1279. And See Beginning and Concurrence.
INDEX OF SUBJECTS.

Quinqueliteral, I. 158A; II. 1093, 1105, 1127, 1675, 95A.


" verb, I. 1537, 1539; II. 245.

R.

Radical, radicalness. See Augmentative, augmentativeness.

Raum, II. 123, 775, 779, 782-8, 801, 807-10, 812-3, 826, 849, 944-5

1077, 1480.

Redundant article, I. 16, 13A; II. 673, 676-9.

" nouns, I. 628, 630, 651.

" particles. See Connective.

" prepositions, I. 163; II. 23, 297, 311-3, 317, 326,

331-8, 344-6, 352, 361-2, 366, 369, 374.

" 97, I. 554; II. 179-81, 528.

Reduplicated, reduplication, and reduplicative, I. 877, 921, 1190,

1541-2; II. 108-9, 775, 788-95, 801, 807, 811-3, 826,

849-51, 944, 1097-8, 1107, 1127, 1131, 1138, 1150,

1157, 1186, 1217, 1403-6, 1409-10, 1678.

Reflexive pronoun, I. 59A; II. 166, 363.

Regimen. See Operative.

Reiterated, reiteration. See Letters.

Relative locations, I. 219-20, 500, 732, 1268.

" noun, I. 245, 404-6, 1123, 1220-1, 1238-9, 1295-1422

1761.

" pronoun, I. 589-94, 87A; II. 151A-2A, 357.

Remember. See Trying to.

Remnant, II. 346.

Repetition. See Substitute.
INDEX OF SUBJECTS.

Replicative and Non-replicative, I. 398; II. 526, 657, 769.
Reprehension (Particle of), II. 284, 665-8, 884.
Requisition, requisite, I. iii, 375, 414, 592, 662; II. 9, 16a, 543, 686-7, 689-90, 721.
Restraining and Non-restraining, I. 3, 773-4; II. 289-90, 373, 570-2.
Reviling (or Vilification), I. 190-1, 402.
Rhyme, II. 790-1, 793, 795, 830-6, 44A, 91A.
" See Backed, Bound, and Deflected.
" letter, II. 820, 851, 1740-1.
Rhyming prose, II. 1093.
Riddle. See Puzzle.
Rigid, rigidity. See Letters.

S.
Scale of numerals, I. 1423, 1453, 1486.
Seconds. See Firsts.
Senses (Verbs of), II. 102.
Sentence, I. ii-iii.
Separation. See Incorporation.
" (of), II. 290, 706, 708, 1082.
Sexiliteral, I. 1537, 1539, 1811, 1813.
Shapes. See Formations.
Sibilance, sibilant. See Letters.
Silence or Pause (s of), I. 181, 521; II. 234, 560, 662, 719-25, 733, 735, 767-8, 775, 826-9, 839, 849-53, 869-70, 1018,
INDEX OF SUBJECTS.

1023-4, 1095, 1101, 1166-9, 1173, 1179, 1314(2), where
* should be read for 1 ), 1356, 1359-62, App. xx-i.

Simulation, II. 1382, 1384-9.

Single (or Stifled) ﺛ, II. 1711, 1716, 1792-3.

Singular, I. 32-3, 554, 843, 870, 894, 1069-70, 1079, 1081-4, 1022,
1260, 1390-1, 1425, 18A, 140A-1A; II. 1217, 1240.

Six (or Five) nouns or unsound nouns, I. 21-4, 383-4; II. 1325,
1397.

"""" particles, I. 269, 755; II. 386.

Slurring, I. 525-6, 528, 563; II. 1671, 1803, 1807.

Smack, smacking, I. 526, 1446; II. 89, 1384-5, 1476-7, 1481,
1723-4.

Soft, softness. See Letters.

Softening (Hamza), I. 815; II. 290, 948-50, 972-3, 979, 982-7,
1004-5, 1083, 1212.

Sound (i. e. Noise), I. 8, 713, 716, 8A; II. 1412, 1725.

"" (or Perfect) plural, I. 27-8, 844, 862-83, 886, 1071-2,
1078-9.

"" and Unsound (formation), II. 1403-7.

"""" (noun), I. 20-1, 24, 846, 864; II. 813-4.
See Six.

"""" (verb), II. 826.

Soundness and Unsoundness, II. 736, 1404, 1568.

Source. See Outlet.

Specificative (or Exponent or Explicative), I. 45, 273-95, 409-10,
INDEX OF SUBJECTS.

Spelling, II. 1781.

Standard. See Coordinate.

Stiffing, stiffed, I. 1446; II. 1684-5, 1758, 1786-94, 1798, 1802-3, 1805.

Strengthening (ل of), I. 213; II. 297, 345. See Support (by ل).

Subaudition. See Suppression.

Subject and Attribute, I. ii, x, 1, 3, 46-7, 49, 88, 606 ; II. 697.

" " Predicate, II. 96-7, 304, 561.

" " of "ا، etc., I. 45, 132-4, 136. See Assimilated to the verb (Particles).

" " كن، etc., II. 199, 203-6, 210. See Appropriation (Verbs of).

" " كن، etc., I. 320-3. See Non-attributive verb.

" " as a generic negative, I. 45, 323-32, 349, 500; II. 855, 1169.

" " فت، and assiutilated to لئيس، I. 44, 138-9, 333-7, 339-40.

Subjunctival, II. 9, 16, 20, 22, 45, 528, 1572.

Subjunctive, I. 662; II. 8, 13-5, 16b, 20-54b, 303, 379, 528, 537, 826, 1569-70, 1574.

INDEX OF SUBJECTS.

Substitute (or Explanation or Interpretation or Repetition) and Antecedent, I. 165, 297, 299, 301-3, 313-4, 388-9, 409, 465-78, 481-91, 74A, 87A; II. 514.

and Original, I. 1579, 38A; II. 1185, 1196, 1199, 1201, 1258, 1550.

Substituted letters, II. 1185-96.

" proposition, I. ix-x.


" of article for postfixed pronoun, I. 105, 108, 475, 1674-5, 1678, 1687; II. 679-80.

" letters, II. 737, 1182-1397.

" prepositions, II. 305.

" pronouns, I. 556-7; II. 370, 372, 1190, 1195.

Suddeness of occurrence, I. 755, 760, 763-4, 772, 775-6, 778; II. 672.

Suffixes, I. 583.

Superiority (Noun or فعال of), I. 79, 98, 293-4, 404, 530, 549, 1572, 1697-1748; II. 234-5, 1457-8, 1485-6.

Supplied, supplying, I. xxvii-ix, 377, 381, 381, 381, 324, 335; II. 296, 302-3, 519.

Support. See Distinctive pronoun.

" Protection.

" (as condition of government), supported, I. 78, 545, 1489, 1629, 1637-42, 1657, 1672-3; II. 299-300.

" (of soft / by J.), II. 1715.
INDEX OF SUBJECTS.

Support (of weak operative by ج or پ), I. 628, 1649-50, 1740
See Strengthening.

(Particles of), I. 522, 533; II. 1161.

Suppression (or Omission or Subaudition), I. xxi-ix, 2-3, 15-6,
55, 72-6, 100, 114-27, 131, 135-8, 143-51, 156-60,
169, 174, 184-6, 209, 217, 226-7, 275-6, 295, 304-5,
319-23, 333, 339-40, 342, 346, 348, 374-81, 395-9,
418-5, 440, 451-62, 474-6, 478, 491, 553, 578, 599-
606, 665, 706, 719, 757-8, 797, 804, 814-6, 828-9,
835, 1492-3, 1558, 1573, 1580, 1598, 1678, 1680-1,
1704, 1717-20, 1755, 2A-3A, 36A, 38A-44A, 53A-
17-8, 52-45, 114-6, 120-1, 152-5, 160, 189-90, 219,
223, 226-7, 231-2, 234, 238, 240-1, 281, 283, 300-3,
354-7, 380-5, 459-63, 526, 531-2, 536, 561, 675, 679-
80, 688-90, 703-5, 875-6, 886-90, 901-6, 915-25.

Surd, surdity. See Letters.

Surname, I. 5, 9-10, 12, 18, 878, 1274, 1333-6.

Suspended, suspension, suspensory, II. 114, 155-66, 406.

Syllepsis, sylleptic, I. 302, 447, 607, 1055, 81A; II. 456, 18A.

Syndesis, I. 478.

Syndetic explicative and Antecedent, I. 166, 388-9, 478-91, 87A.

" serial. See Coupled.

" series, I. x.

Synecdoche, I. 861, 134A; II. 199.

Syntax, syntactical, II. 737, 1106, 149A.

Synthetic composition or compound, I. 6-7, 37, 814-8, 844, 866,
1252, 1273, 1285; 1376-80, 1424.
INDEX OF SUBJECTS.

T.

Ta'i, See Conjunct.

Takbir, I. 157.


Teeth, I. 990-1; II. 1708, 167A.

Ten conjunctions (or particles), I. 492; II. 463.

" or Twelve nouns (or non-infinitive nouns), II. 1048, 1051, 1070-2.

Terminations of verses, II. 744, 830-3, 836.

Tied (§), II. 1160.

Time, I. 1, 13, 458, 678, 622-3, 635-6, 655, 1665, 1672, 1676; II. 1, 4, 170, 375, 533, 558.

" See Nouns of.

Totality, totalistic, I. 357, 774, 1101-4, 1476, 1478; II. 523, 673.

Transfer (or Translation) from one category or state or predica-ment to another, I. 437-9, 655-6, 662, 1127, 1133; II. 1211, 1312-3.

" from one conjugation to another, II. 261, 1471.

" " " formation " " , I. 1301.

" " " position " " , II. 1108, 1250.

" of inflection, I. 1300, 1882.

" " letter, II. 1108-9, 1250.
INDEX OF SUBJECTS

Transfer of quiescence, II. 1059.

" vowel, II. 5-6, 737, 775-6, 795-613, 849, 986, 988-42, 944-5, 947, 964, 958-63, 990-1, 1000-3, 1019-20, 1040, 1049, 1051, 1073-4, 1399-1400, 1421, 1441, 1452-9, 1478-9, 89A-90A.

Transferred proper name, I. 8, 659, 1013, 1127, 7A-8A, 96A; II. 676-8, 1181.

Transformation, II. 1051; 1207, 1209-11, 1242-51, 1277-84, 1396-1662.

Transitive and Intransitive, I. 666-7, 678, 681-3, 710-1, 1573, 1607-8, 1655-7, 1659-60, 1662-3, 1675-6, 1698, 1740-2; II. 96-119, 245, 259-60, 264-6, 269-70, 272-3, 278-81, 292, 298-9, 305, 376-8, 380, 1470.

Transmutative sense, I. 1488.

.. verbs. See Mental.

Transposition, I. xxxvi-ix, 297, 357, 685, 1208, 1491; II. 956; (II. 3-12), 977-8, 1108, 1189, 1199, 1250, 125A.

Treblly-transitive, II. 113-8.

Triliteral; I. 158A; II. 1094, 1105, 1405-6, 1675.

" noun, I. 1167-8, 1760-95; II. 1689.

" verb, II. 245-79, 282, 1446, 1448, 1451, 1486. See Unaugmented and Augmented.

Triptote. See Diptote.

" declension (Tanwin of). See Declinability.

Trying to remember, II. 288-9, 291, 734-5, 774.

" " " (Particle of), II. 284, 734-5.
INDEX OF SUBJECTS.

U.

Ultimate plural (or broken plural), I. 32-3, 855, 993-4, 1008, 1078-83, 1125-6, 1181-2, 1184-5, 1272, 18A; II. 1310-1, 1446, 1491, 1605-6, 157A.

Unapocopative, I. xx.

Unaugmented, I. 1760.

" infinitive noun, I. 1573.

" noun, I. 1760-1; II. 1180.

" quadriliteral (or briefly Quadrilateral) noun, I. 934, 937-8, 1760, 1, 1796-1800.

" " (" " " ) verb, I. 1529; II. 245, 280.

" quinqueliteral (" Quinqueliteral) noun, I. 935-8, 1760-1, 1808-11.

" " (" " " ) verb, II. 245.

" triliteral (" Trilateral), II. 1288, 1678.

" " (" " " ) noun, I. 895, 904, 911-2, 916, 1760-70; II. 1130, 1508.

" " (" " " ) verb, I. 1515; II. 245-54.

" verb, II. 245.

Unbinding, unbound, I. 515; II. 290-1, 701, 781-2, 791-5, 834, 850-1, 1254, 40A.
INDEX OF SUBJECTS.

Unconformable. See Conformable.

Uncurtailed diminutive. See Curtailed.

Uniform proposition. See Biform.

Unilateral (or Of one letter), I. 892, 1115, 1204, 1278; II. 870, 910 (II. 2-4), 1320-1, 1323, 1370.

Uninflected adverb, I. 505, 721-810, 814-7, 825.

" metonym. See Metonym.

" noun, I. 499-841, 844, 1283, 1472-3; II. 346, 366, 368, 373, 376, 855-70, 996-1003.

" particle, I. 499; II. 284.

" verb, I. 499-500, 653; II. 2-3, 5-7, 16a, 95.

" word, II. 954, 1022-3.

Uninflectedness. See Inflection.

Uninflectional. See Inflectional.

Unit, I. 812, 1423, 1433, 1457, 1470, 1493.

Unity (Noun of). See Collective generic noun and Infinitive noun.

Unknown (in relation), II. 97.

" (Pronoun of the). See Case.

Unprolonged, I. 851, 858.

Unre duplicated, II. 1404.

Unrestricted object, I. 45, 140-52, 1576, 1578, 1742; II. 97.


" formations. See Sound.

" letters. See Letters and Transformation.

" noun and verb. See Six and Sound.
INDEX OF SUBJECTS.

V.

Vague, I. 141, 1426, II. 8.
  "  "   "   adverb, I. 218-21, 306.
  "  "   "   indeterminate, II. 774.
  "  "   "   noun, I. 346, 442-3, 448, 500, 568, 570, 590, 597, 1106-8
       1286, 1293; II. 97.
  "  "   "   of place, I. 217.
  "  "  "   "   time, I. 370, 502-4, 61A-2A; II. 294.
  "  "   "   vocative, I. 172-3.

Verb, I. 1-2, 39, 46-7, 49, 244-5, 297, 301, 303, 391, 476-7, 486,
  557-8, 563, 660-1, 677, 680, 805, 1166, 1270-1, 1281-3,
  1300, 1503, 1599, 1619, 1630, 1743; II. 1-282, 376-8, 654,
  736, 738, 768, 774, 874, 929, 988, 1047, 1049-51, 1070, 1076,
  1091, 1134, 1141-2, 1151, 1209-11, 1247, 1444-5, 1458,
  1455-6, 1461-7, 1509-16, 1518-24, 1675-9, 1687-90, 1694,
  1700-1, 101A.

Verbal formations (Meanings of), II. 258-79, 281-2.
  "  "   "   measure, I. 31, 34, 40-1, 1182-5, 1217-8, 1697, 7A.
  "  "   "   nouns and Ejaculations, I. 77, 245, 499, 501, 505, 544-5,
       558, 560, 652-720, 733, 1271, 1282, 1471-3; II. 565, 992,
       1700.
  "  "   "   proposition, I. iv, 101, 554, 650, 33A; II. 520, 874-5.

Vicinity (Genitive of), I. 341, 384-6, 464; II. 469-70.

Vilification. See Reviling.

Vocal, vocality. See Letters.

Vocative, vocation, I. 2, 160-87, 191-6, 437-9, 463-4, 481-3, 487,
  500, 693-4, 1283, 47A; II. 514, 548, 550-1, 572, 675,
  708-9, 855, 1169.
INDEX OF SUBJECTS.

Vocative (Tanwin of), I. 162; II. 702-3.


Void and Non-void (exception), I. 305-6, 316-7, 319; II. 189.

Vow, II. 884.

Vowel, I. 20-4, 27-8, 504-5, 862-84, 890, 1056; II. 779, 785-6,
878, 796, 990, 1047, 1205, 1385, 1400-1, 1593.

W.

Week (Days of), I. 1281-2.

Wonder, I. 164, 290, 615, 663; II. 100, 221, 229-30.

" (Verb of), I. 560, 1166, 1270-1, 1283, 1698, 1741-2; II.
180, 234-44, 303, 1022, 1457-8, 1484-6, 1700,

" (J of). See Lām (J).

Wondered at, I. 164-5, 183, 46A, 53A; II. 303.

Word, I. i-ii, 6, 714.

Words (Initials of). See Initials.
FINAL ADDITIONS AND CORRECTIONS.


Pref. xviii, 15. After "538" insert "at".

Gloss. xiv, art. Final letter. For  ג read ג —art. Generico noun or substantive. Before ס insert ט —xlvi, art. Instrument. For "noun or particle" read "particular letter or noun, verb, or particle, or composite expression"; and after "IA, pp. 300-301" insert "and Asiatic Quarterly Review for July 1897, pp. 75-6"—lvii, art. Softened. Read מוסל.

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

(1) Abbreviations of References:—Art. IAI. Read "al-Hasārmi" (in both places)—art. *IHjr. Dele the comma after "as-Siddiqi"—art. IMkrm. Read "an-Najjāri—art. ITT. Read "Yahyā" and "Ṭabā-Ṭabā"—art. *Jh. Read "al-Fārābī"—art. MAR. For "Cawnpore" read "Delhi":

(2) Chronological List:—No. 4. Read "Bilāl"—Nos. 23, 49, and 72 (in three places). For "INr" read "Mr"—No. 64A. Read "IW"—No. 72. Read "Lubāb", and dele the full stop after the third "INr" (properly "Mr")—No. 104, note 3. Read "Ya'kūb" (in both places)—No. 137 For "8k9" read "89"—No. 147A. Read "IMn"—No. 202A. Read "al-Ḥambali".
Abbreviations of References and of Technical Terms, and Glossary of Technical Terms, in Parts II-III (published in 1880) — Dele as being superseded by those in Part I (published in 1833).


Intro: — xxix, 3. Read راً لتصد:

نَفيُ—931, 3. For "charge" read "change"—939, 19. Read
For  होते — 1345, 10. After "shot" insert " [294, 347, 716] "— 1346, 4. See note on II. 1098, 21, where Jrb explains the reason of Khl's opinion—1346, 10. For "is" read "on account of its being ", and before "not" insert "is"—1361, 18. Read  न— 1381, 7. For "403" read "705"—1408, 10. Read  तत्त्व— 1453, 7. For "sp." read "sp."—1460, 26. Read  आकर्षण— 1503, 14. Delete the full stop after "calling"—1504, 18. Read  त— 1537, 1. Read "and आकर्षण: and eight"—1539, 21. Before "and (c)" insert ".

Notes:—14A, 24. After "Ṭaiḥās" insert "[234]"—15 A, 24. AlFarazdaḵ (TSh. 34, AKB. II. 280), says Išh; but properly (AKB) AlUḵshaḵir (MN. iv. 516, AKB. II. 279-80) alAsadi (AKB): see pp. 1509, 193A—20A, 12. Read یکلاٰیٰ—20A, 23. For "789, l. l." read "789, ll. 1-3"—30A, 18. For "Khalīfa" read "Khilāfa"—32A, 3. Read "of Umar"—32A, 20-2. After "distinguished" insert "[thereby (TSh. 5)]"; and for "he holds" and "have been" read "He has made" and "be", respectively, the clause "and He has made ..... own time" being part of IR's quotation from IKb (see TSh. 5)—63A, 25. Dele the comma after "(IAth. v. 61)"—69A, 3. Read "(b) in the prop. devoid"—75A, 14. For "l. l." read "l.-l."—80A, 14. Read "Ḥūṣain"—86A, 23. By Ḥakīm Ibn Mu'ayya arRabaḵ, of the Band Rābi'a Ibn Mālik Ibn Zaid Manāt Ibn Tamīm, an Islāmī Rājiz contemporary with Al' Ajjaḵ and Ḥumaid alArḳaḵ: it is attributed to him by S in another passage of his Book; but IY attributes it to Abu-lAswad alḤimmānī, and God knows best! (AKB. II. 311). In 86A, 23 read "alḤimmānī"—94A, 12. For "20" read "19"—121A, 1. For "were" read "mere"—128A, 4. Read "(S, AKB)"—129A, 29. Read یکلاٰیٰ excellent reader"—134A, 12. Dele the inverted commas before "are—138A, 9. After "father" insert "(AKB. II. 447)"—159A, 4-6. For "And ..... calling" read "The KF calls", and for "because ..... points out" read "in which case it is pl. of the pl. یکلاٰیٰ (see I. 1075, 13-21)"—173A, 22. Put marks of quotation (me") after "me"—223A, 8. Read یکلاٰیٰ (see note on II. 1137, 16).

Book II—(Contents, Parts vi-v, App., and Notes).

Contents:—xii. For "987" read "956".
Parts II-IV: — 6, 14. For "663" read "664, 688, 684" (pp. 1084, 1225, 1237)—10, 3-5. See Introd. xxxii, 15—11, 20-22. See note on 1435, 8 (185A)—12, 11. The anomaly is in the interchange of diale., Kafr here being used by the Hijazis, and Fatḥ by Asad—166, 10. Dale "and"—20, 4. Read "are [four (Sh.],) (1)"—22, 22. See note on Introd. xxxii, 20 (5A)—60, 14. For "he" read "thou"—66, 4. See Introd. xx, 13—80, 7. Read "AlAkhwān"—98, 24.


Read خَرَج —291, 12. Insert "x. 91." before "Now"—341, 11. Read "that had passed [325B]": see I. 1499-1500—343, 22. Read "(not)": see II. 902—351, 3-4. For the reason of its priority see I. 826-7—352, 10. Read ثَُاِكُوَر —375, 7. Read "Thursday"—378, 13-5. See note on I. 306, 15 (75A)—401, 14. After "like" insert "xxvi. 132, 133 [156] and":—466, 3-15. The saying of Shf that the GG and Lexicologists are agreed upon its not importing order is refuted: nay, Ktb, Rb, Fr, Th, AUZ, Hsh, and Shf say that it does import it. And the Master [Jn] in the Bn transmits from some of the Hanafiya that it denotes simultaneity (ML)—473p, 18. For "posteriority" read "posterity"—485, 18. Read "to Mbn and
IJ"—485, 20. Either or here, from DM. I. 244, 23, should probably be (see I. 760-3)—550, 17. See I. 57A, 2-3—561, 6. Cf. I. xxii, 19—574, 10. Read —594, 1. The pron. "it" relates to the wine mentioned in the preceding verse (Ish). Abu Mihjan was beaten by 'Umar in the year 14 for drinking wine (see I Ath. II. 380, 7-8)—659, 23. Read —639, 3. Read "without it, as in [319]; and"—690, 1. Read "Ḥabba"—699, 22 to 700, 2. See I. 741, 5-10—700, 5-8. See I. 11A, 17—704, 10-11. See also I. 10A, 10-12—708, 1. Read and —713, 9. The first hemistich is

When a chief of them dies, his son steals (the personality of his father), i.e. copies him in murjaence (Ish). See Md. II. 18, P. II. 207, AKB. II. 83—723, 9. For "645" read "431" (see II. 43A)—768, 10. Dele "679"—813, 20. For "658" read "278, 685"—849, 11 and 356, 6. Dele "679"—1300, 3. Read "MSS"—1314, 3. For "| of silence" read "| of silence":

\[
\text{App.}:-\text{v}, 23. \text{ Read } \text{with } \text{instead.}
\]

Notes:—3A, 9. ARabit Ibn Ḍabu' (AKB. III. 308), as in I. 207, 10, from S. I. 35. But see the note on I. 207, 10 (60A)—7A, 18. For "12" read "13"—7A, 22. Read "509, 1.1"—8A, 1. Read "quiescence"—9A, 1. Read "quasi-pass."—9A. 23. Read "supplies the place"—9A, 29. For "an" read "and"—11A, 1. For "it" read "them": see note on I. 361, 1 (81A)—11A, 3. See also Intro.: xxxix-xl—11A, 25. IX. 1084 gives a different version—12A, 29. Read "etc. is"—13A, 4. Read "l. 17"—13A, 11.

"Kināna  
Kuraish"


Now, by God the Knower of every hidden thing, and the Lord of the Enclosure on the north-west side of the Ka'ba, and of the Ancient House, AKB. II. 135 has "I do not know the author of these two verses. Al'Aini says that the evidentiary verse is recited by S, who does not attribute it to any one; but I say that S does not recite it, nor does it occur in his Book; and the truth is that it is recited by Fr. who was the first to adduce it as evidence; and God knows best!"

INDEX OF REFERENCES TO Kur'AN:—Sura III. 36. Read "455, 1427"—136. Dels "I. 456". Sura XXVI. 132, 133. Add "II. 401" (see Final Additions and Corrections on II. 401, 14). Sura LXXVII. 23. For "23" read "33".