A grammar of the classical Arabic language

Mortimer Sloper Howell
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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Published under the authority of the Government, N.W. Provinces.

In an introduction and four parts.


Allahabad:
Printed at the North-Western Provinces and Oudh Government Press.
1894.

Price Rs. 5.
ADDITIONS AND CORRECTIONS.

P. 906, l. 5. Read "XXII. 37."—l. 11. Read "o.f."—l. 17. Read ٍعَالٍ —l. 25. Read ٍعَالٍ.
P. 928, l. 16. Read "Ma'ruf".
P. 990, l. 17. Read ٍعَاضٍهَا.
P. 1015, l. 12. I supply ٍفِي نَظِرٍ or ٍفِي تَامَّلٍ before ٍفِي نَظِرٍ and ٍفِي تَامَّلٍ in (CD. 189).
P. 1096, l. 5. Read "But".
P. 1098, l. 10. Read "AlHumâm".
P. 1170, l. 8. Read ٍسُفِرِجَلٍ.
P. 1213, l. 1. Read "orig."
P. 1219, l. 13. Read "Jh, MAR".
P. 1253, l. l. This "distinction" is the distinction between the signs of the du. and pl. and the ٌ of feminization as respects not being taken into account in forming the dim.
P. 1334, l. 3. Read "the ٗ second".
P. 1339, l. 20. Read "peculiar".
P. 1396, l. l. Read مُهَلِّبٍ.
P. 1418, l. 8. Read "upon".
P. 139A, l. 12. Read "l. 2."
P. 152A, l. 13. Read "Khtt"—l. 14. Read "l'Égypte".
P. 180A, l. l. Read "of the Hamza, the".
P. 181A, l. 1. Read بَرَيْهِم.
P. 182A, l. 7. So printed by Wüstenfeld (Bk. 671, l. 18); but the metre seems to require ٍعَانَبٍ without Tanwin. See p. 29, ll. 9-10.
P. 187A, l. 6. Read "Ukl".
Additions and Corrections to the Abbreviations of References.

* ABk. Read "d. 494".

AIlB. The Shaikh Muwaffak al-Din Abū Muḥammad ‘Abd ALLAṬĪF Ibn Yūsuf alMausili by origin, ALBAGHDĀDI by birth, known as ALMUṬAHḤIN and IBN ALLABBĀD, the Grammarian, Lexicologist and Physician (b. 555 or 557, d. 629).

AMAarb. Abū MuḤammad alḤasan Ibn Aḥmad alGhundajānī, known as ALAŚWAD ALA‘RĀBI, the Lexicologist and Genealogist. He was lecturing in 428.

Am. AbU-LKĪSIM AlḤasan Ibn Bishr ALĂMĪDĪ, the Grammarian (d. 371), author of *AlMuḥtalif wa-lMu‘talif fi Aṣmad ash-Shu‘ārā*.

AN. AbU-NNĀDĪ Muḥammad Ibn Aḥmad alGhundajānī, the Lexicologist and Genealogist.

* ABr. The Gloss of the Shaikh AḤMAD ARRĪFĀ‘Ī upon the BY, printed in Egypt in 1297.

* Aud. The Commentary named *Aṣdah alMusālik ilā Alfiya Ibn Mālik*, and commonly called the *Taudīḥ*, by IHsh on the IM, printed in Egypt in 1304.

* AWM. The *Kitāb alMu‘jib fi Talkhīṣ Akhbār alMaghrib* (c.621), by the Ḥāfiz Muḥyi-dDīn Abū Muḥammad ‘Abd ALWAḤĪD Ibn ‘Ali atTamīmī ALMARRĀKUSHI, the Jurist and Historian (b. 581), edited by Dozy (The History of the Almohades).
* BM. The Bughyat oılMullamis fi Tārikh Rijāl Ahl al-Andalus by Abū Ja‘far ʿAḥmad Ibn Yaḥyā Ibn ʿAḥmad Ibn ‘Aмир al-Dabbi al-Andalusi, the Traditionist and Historian (d. 599), edited by Codera and Ribera.

* BY. The Commentary of the Shaikh Buhūk alYamanī upon the Lāmiyāt alAfāl by IM, printed in Egypt with the Gloss of ARf in 1297.

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

* Fkhr. The Chronicle entitled AlʿAdāb asSultānīyya wa-d-Duwal alIslāmīyya (c. 701), by Fakhr adDīn Muḥammad Ibn ʿAlī Ibn Ṭalātībā, known as Ibn Aṭīkṭāl (b. 660 or 650, d. 703), edited by Ahlwardt.

* IAbr. The Kitāb atTakmila li Kitāb aṣṢila, or, more shortly, the Takmilat aṣṢila, by the Kādī and Ḥāfīz Abū ʿAbd Allāh Muḥammad Ibn ʿAbd Allāh alKudāʿi alAndalusi alBalansi, known as Ibn aLabābīr, the Historian and Philologist (b. 595, k. 658 or 659), edited by Codera, being a supplement to the IBshk.

* IBshk. The Kitāb aṣṢila fi Tārikh ʿAlimma alAndalus, etc. (c. 534), by the Ḥāfīz Abu-l Kāsim Khalaf Ibn ʿAbd AlMalik, known as Ibn Bashkuwāl, alAnṣārī alKhazrajī alAndalusi alKurṭubi, the Traditionist and Historian (b. 490 or 493 or 494, d. 577 or 578 or 587), edited by Codera, being a continuation of the IFr.

* IFr. The Kitāb Tārikh ʿUlama alAndalus by the Kādī and Ḥāfīz Abu-lWalid, or Abū Muḥammad, ʿAbd Allāh Ibn Muḥam-
Ibu Yusuf alAzdi alAndalusí alKurtubi, known as Ibn al-Faraḍí, the celebrated Jurist, Historian, Traditionist and Philologist (b. 351, d. 400 or 403), edited by Codera.

* IKhrd. The Kitāb alMusālik wa-lMamālik by Abu-lKásim 'Ubaid Allah Ibn 'Abd Allah Ibn Khurdādbeh, the Historian and Geographer (d. about 300), edited by De Goeje.

IMda. The Kāfī Abu -l'Abbās, or Abu Ja'far, Aḥmad Ibn 'Abd ArRahmān alLakhmi alJayyāni alKurtubi, known as Ibn Maḍā, the Grammarian and Lexicologist (b. 513, d. 592 or 593).

ITlh. Abu Bakr Muḥammad Ibn Ṭalha alUmawī alIshbili, the Philologist and Grammarian (b. 545, d. 618).

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

(1) ABU-LHUSAIN Muḥammad Ibn WALLĀD, so known, though the real name was AlWālī, atTamīmī alMiṣrī, the Grammarian (d. 298); and

(2) ABU-L'ABBĀS Aḥmad Ibn Muḥammad Ibn AlWālī atTamīmī alMiṣrī alIjānaṣī, known as IBN WALLĀD, the Grammarian (d. 332).

* Jrb. The Commentary of the Shaikh Fakhr adDīn Aḥmad Ibn AlḤasan alJāraḥbārdī, denizen of Tabrīz, the Grammarian (d. 746), upon the SH of IH, cited from a MS, and from extracts given in the MASH.

* Kh. Add “Also the Commentary (c. 886) of the same Author upon the IM, cited from extracts given in the Su.”
Khit. Abū Sulaimān Ḥamd, or Aḥmad, Ibn Muḥammad al-Busti, known as AlKhattābī, the Jurist, Traditionist and Philologist (d. 319, d. 386 or 388).

* KIJ. An Extract from the Kitāb alKharáj by Abu-lFaraj Kupāma Ibn Ja'far al Baghdādi, the Secretary (d. 337), edited by DeGoeje as an Appendix to the IKhrd.

* LTA. The Kitāb alLubāb fī Tahdhib alAnṣāb (c. 615), an Abridgment by IAbh from the Anṣāb of the Ḥāṣid Tāj al-Islām Abū Sa'īd, or Abū Sa'īd, 'Abd al-Karīm Ibn Abī Bakr Muḥammad at-Tamimi as-Sam'ānī, or as-Sim'ānī, alWarāzī ash-Shafiʿī, the Genealogist (d. 506, d. 562), cited from a Specimen edited by Wüstenfeldt.

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

* MASdf. The work called AlMu'tjam fī Ashāb al-Kāfī al-Imām Abī 'Alī as-Ṣādaφū, a Biographical Dictionary of the Pupils of Sdf, by IAbr, edited by Codera.

MII. Abū Bakr, or Abū 'Abd Allāh, Muḥammad Ibn Iṣḥāq Ibn Yasa'r al-Kuraṣhī al-Muṭṭalibī by enfranchisement, al-Madīnī (his grandfather Yasa'r having been taken prisoner by Khalīd Ibn al-Walīd from 'Ain at-Tamr in the year 12, and sent to Abū Bakr at Al-Madīn, where he became the freedman of Abū Muḥammad, or Abu-s-Sā'īb, Kāis Ibn Makhrama Ibn al-Muṭṭalib Ibn 'Abd Manāf al-Kuraṣhī al-Muṭṭalibī al-Makkī as-Ṣāḥābī), the Biographer, Historian and Traditionist (d. 144 or 150 or 151 or 152 or 153).

* MINR. The Mizān al-Tīdāl fī Naḥd ar-Rījāl, a Biographical Dictionary of Traditionists, by Dh, lithographed at Lucknow.
Nsft. The Shaikh Najm ad-Din Abû Hafṣ 'Umar Ibn Muḥammad Šams ad-Din aSamarqandi, the Commentator, Traditionist and Glossarist (b. 461, d. 537), author of the TT.

Sdf. The Kādi and Hāfiz Abû ʿĀli Al-Husain Ibn Muḥammad Ibn Firru Ibn Ḥayyūn aṢ̱̮aḍ̱̮aḍ̱̮i al-Andalusi aṢaraḵusti, known as Ḫbn Sukkāba, the Reader and Traditionist (k. 514).

Sfw. The Sayyid ʿAbd al-Rahman Ibn Muḥammad al-Husayn aṢ̱̮aḍ̱̮aḍ̱̮i d. 953), author of a Commentary on the IH.

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

* TR. The Ṭārīkh ar-Rusul wa-l-Mulūk by Abū Jaʿfar Muḥammad Ibn Jarir at-Ṭabarī (b. 224 or 225, d. 310) cited from the Fifth Part edited by Kosegarten, and from the complete edition brought out by De Goeje and others, to which are appended Extracts from the Dhāil al-Mudhāyyal, a History of the Companions and Followers, by the same Author.

TSh. The Ṭabaḵāt ash-Shuʿārāʾ, or Classes of the Poets, by MIS and UISh.

* Also the Ṭabaḵāt ash-Shuʿārāʾ, or Classes of the Poets, named also the Kitāb ash-Shiʿr wa-sh-Shuʿārāʾ, or Book of Poetry and the Poets, by IKb, cited from a Fragment edited by Rittershausen.

* Tsr. The Appendix, styled At-Tarīkh bi-Mudmīn at-Taudiḥ (c. 890), by Kh, to the Aud, cited from extracts given in the Sn and the MA, and from a MS. The Author is sometimes called the Muṣarrib.

TT. The Ṭalibat, or Ṭilbat, at-Ṭalaba fi-LLuḥāba by Nsft, a Glossary of the words mentioned in the works of the Ḥanafi Jurists.

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

Dele No. 196 and Note 2. The proper place of ABk, who belonged to the Spanish School, and died in 494, is between No. 109 and No. 110. He was pupil of Mkk (95), and master of ISB (116). His biography is given by IBshk, but not in the BM.
§ 229. The form of the sing. when unaltered in the du.—and when altered—dualization of the abbreviated, when its \( l \) is 3rd—different opinions on the mode of converting the \( rad. \) \( l \) and the \( l \) whose \( o.f. \) is unknown—modes allowable when the \( l \) has two \( o.f.s. \)—dualization of the abbreviated when its \( l \) is 4th or upwards—

\[ \text{مَذَرَأُن} \]

—elision of the \( l \) in the du. of the abbreviated transcending four letters—

\[ 
\begin{align*}
\text{خَوْرَلَيٖ} & \quad \text{قَهَقَرَأٖ} \\
\text{مَهْجَرَأٖ} & \quad \text{مَجَرَأٖ} \\
\end{align*}
\]

—summary of the rules for converting the \( l \) of the abbreviated in the du.—summary of the anomalous \( dus. \) in the abbreviated

... 846—850

§ 230. The \( n.s. \) whose final is Hamza are prolonged and unprolonged—definition of the prolonged—its Hamza—dualization of the prolonged when its Hamza is (1) substituted for the \( l \) of feminization—(2) \( rad. \)—(3) denotative of co-ordination and (4) converted from a rad. or \( kāsāyī \) and \( ṭaḥ拉ī \) — elision of the \( l \) and Hamza of feminization—summary of the anomalous \( dus. \) in the prolonged—definition and dualization of the unprolonged

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—anomalous pl. masc. with he and ن
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—significations of its ۹ and ت—its sing.
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and acc.—belongs to fem. substantives and
eps.—is regular or confined to hearsay
—fem. substantives that regularly have this
pl.—formation of this pl. from such names
of letters as end in ل—proper names that
universally have this *pl.* irrespectively of their gender—substantives that mostly have it—*eps.* that have it—*masc. eps.* that universally have it—broken *pl.*—its classification—common to rational and irrational, substantive and *ep., masc. and fem.*—*pl.s* of the proper name of a *man*—and of a woman—*ess.*—number of formations in broken *pl.*

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explanation of apparent instances to the contrary—two nouns in cat. of \( \text{سب} \)—two

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\( \text{ذ} \), when used as proper names—usual

inflection of \( \text{ذ} \text{ذ} \text{ذ} \) and pl. analogous to it,

and of their co-ordinates, when used as

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(4) نَعْلَةٌ، (a: in paucity—(b: in multitude
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\( \text{نَعَلُ} - \text{نَعَلُ} \) and—(5) 

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\( \text{نَعْلَة} \) 

\( \text{١٠٠} \) 

\( \text{١١٠} \) 

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\( \text{بِيضْات} \) and 

\( \text{جُرُّات} \) and 

— \( \text{pl. of} \) 

\( \text{نَعْلَة} \) unsound in the \( \text{ع} \) — and of

—(c) when the \( \text{ل} \) is unsound—\( \text{pl. of} \) 

such as 

\( \text{نَعْلَة} \) or 

\( \text{جُفْنَة} \) when either unsound

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- (1) فعلان
- (2) فَعَيْلٌ فَوَيْلُ
- (3) فَعَيْلٌ فَوَيْلُ

- fem. of this formation

- broken pl. of فاعل - paradigms of broken pl. of masc. ep. فاعل - two regular, and rest abnormal

- (1) فعل
- (2) فعلان
- (3) فعل
- (4) فعل
- (5) فعل
- (6) فعل
- (7) فعلان
- (8) فعلان
- (9) فعلان
- (10) غَيْبٌ
- (11) فَوَيْلٌ حَدَمٌ

and

broken pl. of فاعل when ep. of irrational object - dispute as to its regularity - not when ep. of rational masc., except in a few anomalous instances - or in poetic license - such exceptions how explained - sound pl. of rational masc. ep. فاعل - paradigms of broken pl. of fem. eps. فاعل and
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by Mb, and adopted by Z—objection to it
—Sf's refutation of it—true rule—IH's
reply to Sf—rejoinder open to Sf—refutation
of IH's statement—rel. n. sometimes ano-
malously compounded of pre. and post.—
rel. n. of instances of such
composition—this formation adopted to
avoid ambiguity—excuse for it—

§ 10. Rel. n. of collective generic n. and quasi-pl.

n.—rel ns. of لف and رهط—rel. n.
§ 311. Anomalous rel. ns.—irregular alterations—analysis of irregularities—irregular rel. ns. numerous—some previously mentioned, and the rest now given—exs. of irregular alterations—some of these expressions more anomalous than others—their reversion to regular forms—two formations of rel. n. indicative of bigness—neither regular—the and ن affixed in rel. n. to limited number of ns., to denote intensiveness—reversion of their rel. ns. to regular form when intensiveness not intended—as when these ns. are used as names ... ... ... 1388—1396

§ 312. Rel. n. sometimes formed upon measure of فعل or فعل—فعال here not participial—فعال used for crafts or trades—exs. of فعل—ex. of فعل—ex.
of فَعَلٍ — meaning of فَعَلٍ or فَعَلٍ،
and of فَعَلٍ — use of فَعَلٍ in place of
فَعَلٍ, and the converse—the latter usage anomalous, according to some—dispute
on this point — text so explained—
difference in meaning between فَعَلٍ and
فَعَلٍ when used in the sense of possessor—
their form—ex.—sometimes both used—
sometimes only one—sometimes ordinary
form of rel. n. used — فَعَلٍ and فَعَلٍ why
said to be i. q. the rel. n.—how distinguish-
able from act. part. and intensive form there-
of — فَعَلٍ شَاغِلٍ — فَعَلٍ فَهْمَة — فَعَلٍ جَدِّي —
— فَعَلٍ also used in sense of rel. n.
— sense of rel. n. found in act. part. of
unaugmented or augmented trial, and in
three intensive forms of act. part.—opinion
of Khl on طَاعُمُ كَانَ عَيْشَةٍ رَاضِيَةٍ —
evidentiary verse—this verse alluded to by
Z—other explanations of طَاعُمُ and
كَانَ مَفْعُولٍ مَفْعُولٍ also used as rel. n.—
some of foregoing formations extensively
used—but none regular—this the opinion
of S—فَعَلٍ regular, according to Mب—
الْفَرَاءِ وَالْكَسَأَةِ .... 1412—1422
du. (R, BS), a synecdoche being meant to be understood, as

He cut off his penis and

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


Then the eye after the death of them is as though its blacks were put out with thorns, so that they are blind, shedding tears (BS).
§ 234. Pluralization is the addition of a thing to more than [one of] it (IY). The pl. is a form constructed to indicate *number exceeding two* (AArb). It is that [n. (Jm)] which indicates [an aggregate of (Jm)] units intended [and indicated (R)] by the letters of its *sing.* with some alteration (IH), either apparent or assumed, in those letters. The apparent [alteration] is [produced] by consonants, as in *"مَسْلِون"*; or vowels, as in *"أَسْدَ"*; or both, as in *"زَجَال"* and *"عَرَف"* : and the assumed alteration is like [that in] *"حَجَان"* [246] and *"فَلَك"* [below], which in the *sing.* are like *"هَجَان"* and *"تَفَلَ"*; and in the pl. are like *"خَسَرَ"* and *"رَجَال"*, the vowels and *aug.* consonant being assumed to be different from the [corresponding] vowels and consonant of the *sing.* (R). Such as *"ثَمَر"* [254] and *"رَكْب"* [257] are not *pl.*s., according to the soundest [opinion, which is that of S ; but the first is a generic n., and the second a quasi-pl. (Jm)]. While such as *"فَلَك"* [below] is a pl. (IH). The pl. is [of two kinds (IY, Jm),] sound and broken (IY, IH). The sound pl. is that pl. whose *sing.* is not altered except by affixion of the sign of the pl. to its final (R). The sound is also called *perf.* pl., because the form of its *sing.* is preserved from alteration (IY). The sound [pl. (IY, Jm)] is [of
two kinds (IY),] masc. and fem. (IY, IH). The [sound pl. (Jm)] masc. is that [pl.] to the final [of the sing. (Jm)] of which [in the nom. (Jm)] ﺖ preceded by ﺪamm, or [in the acc. and gen. (Jm)] ﺔ preceded by ﻞار, and [in all three cases] ﺪ pronounced with ﻞار are affixed, in order that it may indicate that the [sing. of (Jm)] it is accompanied by more than it (IH) of its kind (Jm). This pl. is [also] called perf. pl. masc., because the formation of its sing. is preserved (A). The perf. pl. masc. is what indicates more than two, while the formation of its sing. is preserved (Fk), literally and constructively; so that the broken pl., the sing. of which is altered literally, like رَجَلْ or constructively, like ﺣَرْبُ [237], is excluded (YS). It is also called (1) pl. analogous to the du. (IY, A), because its first part is preserved, as in the du. [235] (IY), [or] because each of them is infl. with an unsound letter followed by ﺪ that is elided [16] because of prothesis [below] (A); (2) pl. with two spellings, because it is sometimes [spelt] with ﺪ and ﺪ, and sometimes with the ﺔ and ﺪ (IY). The predicament of the two augments in مُسْلِمُونَ is the counterpart of their predicament in مُسْلِمِانِ [228]; the first being a sign of the addition of two or more to the sing., and the second a compensation for the two things (M), the vowel and Tanwin in the sing. [110, 236] (IY). The ﺪ is elided (1) on account of prothesis [110] (M, IH); (2) by poetic license, as in the du. [228]; (3) for abridgment of the conj., as ﺔلاٰ أَلْحَافِطُ عَيْرَةً ﺔلاٰ عَيْرَةً لَّا يَأْتِيهِمْ مِنْ وَرَأَيْهِمْ نَطْفَ [by 'Amr Ibn Imra al-Kais al-Khazraj, a heathen, ancestor of 'Abd Allah Ibn Rawaha, And (we are) they
that guard the breach of the tribe, so that a cause of re-proach for neglect of their frontier comes not to them from behind them (AKB) : and is sometimes dropped before a quiescent ل in a case of choice, as in the anomalous reading إنكم لنآبَئُوهَا العذاب آلهم XXXVII. 37. Verily ye shall taste the grievous chastisement, by assimilation to the Tanwin in such as

حِيْدَةُ حَائِلٍ ٍلَقْيِظٍ ٍوُقَمٍ ىوَتَانُ ٍعْلَمٍ ٍعَهَابُ الْبَيْتِ (R), from a Rajaz cited by AZ in his Nawâdir in two places, in the first of which he says that it is by a woman of the Banû ʿAmir, and in the second that it is by a woman of the Banû ʿUkail boasting of her maternal uncles of AlYaman, Haida is my maternal uncle, and Laḥit, and ʿAlî, and ʿHâtim at Ṭâʾî, the lavish bestower of the hundred or hundreds [316] (AKB), like لَا ذَا كَرِيْلِ آلِهّ آلِه (K,B). The sing. of the perf. pl. masc. is either sound [in the final] or not (R). The [sing.] sound in the final has the sign [of the pl.] affixed to it without alteration, as زِدُونْ from زِدُّ (IA). The unsound is defective, abbreviated, or otherwise unsound. That which is otherwise unsound is in the predicament of the sound, as دَلْوُونَ طَبْبُونَ and دَلْوُ طَبْبُ (R). The ی of the defective is elided in this pl. with its Kasra [before it (Sn)] ; and what precedes the ۴ is then pronounced with ְُDam, and what precedes the ی with Kasr, as ُجِبَابُ اِلْقَافِصُونَ and ُرَآیَتُ اِلْقَافِصِينَ [720]. The ۴ of the abbreviated is elided because of the concurrence of two quiescents, [the
abbreviated l and the ﷺ or ﷻ of the pl. (Sn)] ; while the Fatha before the elided l is retained as a notification of what is elided, vid. the l, as ﷼ أَنْتَ الْأَعْلَوْنَ III. 133. When ye are the superiors and XXXVIII. 47. [115]. The looseness of IM’s language implies that there is no difference in what has been mentioned between the abbreviated whose l is aug., [like ﺍًلْوَلَّي when used as a name (Sn) for a male,] and the abbreviated whose l is unaug., [like ﺍًمْلْوَقَاتِي (Sn.]; and this is the opinion of the BB(A). The KK allow the [abbreviated] possessed of the aug. l to be coordinated with the defective, saying ﷼اء ﻹَعِيسَوْنَ with Damm, and ﷻاء ﻹَعِيسَوْنَ with Kasr of the س (R). As for the KK, it is transmitted from them that they allow what precedes the ﷺ and ﷻ to be pronounced with Damm and Kasr respectively, without restriction [of augmentativeness in the l ] : while IM [in the CT (Sn)]transmits this pronunciation from them [ as necessary (Sn)] in the case of the [non-foreign (Sn) abbreviated] possessed of the aug. l, [because it is the non-foreign the augmentativeness of whose aug. l is known (Sn),] like ﺍًلْوَلَّي when used as a name[for a male ; contrary to the rad. l, before which the retention of the Fatha is necessary according to them, because the solicitude for the rad. is stronger than the solicitude for the aug. (Sn ) ; he says in the CT “and, if the abbreviated be foreign, like ﺍًعِيسَي , they allow both pronunciations, because its l may be aug. or unaug.” The predicament of the prolonged is exactly the same as in the du. [230] : so that you say ﻹَوضَأَرَوْنَ and ﻹَوضَأَرَوْنَ with the Hamza sounded true from ﺍًوَسَأَرَوْنَ, and
with the ḥamzah when a proper name for a male; and both pronounciations, [the Hamza sounded true and the ], (Sn),] are allowable in [the pI. of] such as عُلَیْئَهُ when proper names for a male (A). What is pluralized with this pl. is [of two kinds (IA),] substantive and ep. (IA, A). This pl. is found [only (IY, MAd)] in the proper names and eps. of rational beings (IY, Sh), as The Zaidi and The professors of AlIslam. Z says “That [pl.] which is [formed] with the , and does not belong to him that knows, in his eps. and proper names,” not “to him that reasons,” because this pl. is applied to the Ancient (extolled be His perfection!), as LI.48. [473] and LVI. 59. [543], which is frequent; so that Z deviates from prescribing reason as a condition to [prescribing] knowledge, since the Creator is characterized by knowledge, not by reason: and Z says “to him that knows,” not “to the possessors of knowledge,” because the Creator (extolled be His perfection!) is knowing by Himself, not by means of knowledge in His possession (IY). The same conditions are prescribed for this pl. as for the du. [228], with an addition, that its sing. be (1) a proper name for a rational male, devoid of the š of feminization other than the š of [such as (YS)] عِدَةَ and [below] when proper names: (2) an ep. of a rational male, devoid of the š of feminization, [but] susceptible of it [in the fem.]; or [not susceptible of it, but (YS)] indicative of superiority [356] (Fk). Its [additional] conditions are [therefore] of two kinds, (1) common to substantives and eps., vid. (a) being
denuded of the .sex of feminization; (b) being denotative of a possessor of knowledge: (2) peculiar to substantives, vid. the quality of proper name; (b) to eps., vid. susceptibility of the sex of feminization [in the fem.];

though the أَنْتَلُلُ of superiority deviates from this rule, being pluralized with the ٌ and ن notwithstanding that the ِ is not affixed to it (R). Such [ns.] then as the following are not pluralized with the ٌ and ن (R, Fk):—

(1) among substantives (R), (a) ٌمُثْبَرُ [1]; (b) زَبَنْبُ [18] (Fk); (c) ٌمُثْبَرُ (R) [and] ٌمُثْبَرُ [18] (Fk); (d) طَلْقَةُ (R, Fk); (e) دَبْقَ نَحْرةُ (Fk), a name of a man (1Y on §. 4); (2) among eps. (R), (a) حَكَّاصِنَ [268] (Fk); (b) ٌعَرْفَ ِتْرَبْنَ [268] (Fk); (c) ٌعَرْفَ سَابِقُ (Fk) when ep. of an irrational [object] (YS); (d) عَلَمَةُ [265] (R, Fk); (e) صِبْرُ ٌجُرُبُ [269]; (e) صِبْرُ ٌجُرُبُ [269]; (f) أَحْمَرُ [273] (Fk). But [some of these conditions are relaxed or disputed, for] (1) the dim. stands in the place of the ep. [because it indicates con-temp and the like, according to the context (Sn),] as رَجَبُ [25], pl. رَجَبُونَ (A): (2) the substantive possessed of the ِ (R), such as طَلْقَةُ (A), may be pluralized with the ٌ and ن according to the KK (R, A), who allow طَلْقَةُ with quiescence of the ِ of the word; and to IK, who allows طَلْقَةُ with Fath of the ِ by analogy to the pl. with the ٌ and ن [240]: but what they say is contrary to usage, as رَجَبُ ِبَلَدُ أَعْصَمَ دَنْعُهَا * بِسُكْسَةٍ طَلْقَةٍ طَلْقَةٍ
[by 'Ubaid Allāh Ibn ʿKās ar-Rukāyyāt, God have mercy upon bones that they have buried in Sījistān, the Ṭalḥa of the Ṭalḥas! (AKB)] ; and to analogy, because their elision of the š is a suppression without anything to indicate it [1], and, if allowable in the substantive, would be allowed in the ep., as عَلَّمُونَ, which is not allowable by common consent (R) : (3) the tril. in which the š of feminization is made a compensation for its ف, as عَدّة, or its ل, as ثَبْتَ [above], when made a proper name, is excepted from [the prohibition applied to] what contains the š, for it may be pluralized with this pl., [according to the majority; while Mb disallows this, and requires it to be pluralized in such a form as عمَّاتٌ (Sn)] : (4) some allow the synthetic comp. to be pluralized with this pl. (A), unrestrictedly: or, as is said, if it end in وَنَ, in which case the sign is said to be affixed to its final, as سَيْبَوْهُنَّ [below] ; or to the first member, the second being elided, as سَيْبُونَ (Sn) : (5) objects not possessed of knowledge are sometimes assimilated to beings possessed of knowledge in the eps., when the inf. ns. of those eps. are [denotative of] acts of beings possessed of knowledge, as أَتَيْنَا طَائِعِينَ XI. I. 10. We [the heaven and the earth] have come, obedient, XXVI. 3. [449], and XII. 4. [442] ; and like it in the v. is وَكُلُّ مِنْهَا فَلَكْ يُسْبِكُونَ XXXVI. 40. And all of them [the sun, moon, and stars] swim in a firmament (R) : (6) the KK do not prescribe the condition that the ep. should not be of common gender, citing as evidence [571] ; for
... is one of the common eps., which do not receive the ۱ when feminization is intended, because they are applied to the masc. and fem. in one form: but the KK have no proof in the verse, because it is anomalous (A): (7) since ۲ and ۳, in accordance with ۴ and ۵ respectively, occur extraordinarily among the eps. of common gender, some say that ۶ and ۷ are allowable; but this is analogy, not hearsay, as S says of ۸[below]: (8) the ep. of five rad. letters, like ۹, deviates from this rule; for it is of common gender, notwithstanding that ۱۰ is said [245]: (9) IK allows ۱۱[below], citing as evidence

[by Hakím al'war Ibn ‘Ayyásh alKalbí, one of the poets of Syria, satirizing Muḍar, and accusing the wife of AlKumait Ibn Zaid of misconduct with the keepers of the prison, when he had fled from it in her clothes, leaving her in his place, Then the daughters of the Banu Nizár (the father of Muḍar) have not found husbands, red and black (AKB)]; but, according to others, this [verse] is anomalous. S allows by analogy, not by hearsay, ۱۲[above], because [the sing. of] it is susceptible of the ۱۳ [in the fem.], as ۱۴; and similarly ۱۵, because they say[18]: S says “They do not say that,” because the general rule in the ep. نَفَلَلٌَ is that the ۱۶ should not be affixed to it, so that ۱۷ and ۱۸ are, as it were, anomalous; and therefore it is better that they should not be pluralized with this pl., in accordance with the gene-
ral rule. But خُبْصَاتُونَ naked and تَلَكَّبَليّةُونَ tank-bellied are allowable by common consent, because the general rule of the ep. فُعَالٌ with ذَمَم of the ف is not non-affixion of the ﺃ (R). The perf. pl. masc. is that in which the formation of the sing. is preserved, and in which the conditions before mentioned are found; and therefore that [pl. with ﷲ, and ﻡ] which has no sing. of its form, or has a sing. not fulfilling the conditions, is not a perf. pl. masc., but is coordinated with it [in inflection] (IA). The coordinates of the perf. pl. masc. in its inflection [16] are of four sorts, (1) quasi-pl. ns., vid. those which have no sing. of their form, whence (a) أُلْوَر [below], i. q. أُشْتَكَبُ, a quasi-pl. having no sing. of its form, but [only] of its sense, vid. ذَوْر [contrary to ذَوْر, which is really pl. of ذَوْر (Yṣ)], as XXIV. 22. And let not the possessors of abundance among you, and of means, swear that they will (not) give unto kindred, [i. e., ﻰلَيْكُمْ ﺃَنْ ﻻ يُبْنُوا ﻻدٌ ﺑَرِيَّةٌ لأُولِي أَلْبَابِ XXXIX. 22. Verily in that is an admonition for the possessors of understandings: (b) أَعْشرُونَ [below], a quasi-pl., عَشَرَةٌ not being its sing., otherwise it would be applicable to thirty, because the pl. must be applicable to three quantities of the sing., and عَشَرُونَ with فِتَحَة of the ع and ش would necessarily be said; and its sisters from عَلَامُونَ [below], عَالِمْ a quasi-pl. of عَلَامْ, not a pl. of it, because عَالِمْ is peculiar to the rational, whereas العَالِمُ The World or Universe is
a proper name for the rational and irrational, and the pl.
is not more peculiar than its sing. : this is the saying of
IM and his followers; but, according to what others
say, it is a sound pl. that does not satisfy the conditions,
because ٍإلم is a generic n., and is not a proper name nor
an ep. : (2) sound pl.s. that do not satisfy the conditions,
whence ٍإلم [below] pl. of ٍإلم, and ٍإلم [below] pl. of
heavy rain, because they are neither proper names nor
eps. : (3) broken pl.s., vid. those [pl.s.] in which the forma-
tion of their sing. is not preserved, whence (a) ٍإلم
[below] pl. of ٍإلم, which is pluralized with this pl.
because it is sometimes employed on an occasion of great
moment, [and, says IHsh (in the Sh), may be pronounced
with quiescence of the in poetry (YS),] as

Assuredly the people of the lands shouted when there
stood up, from the Banu Halad, a preacher above the
boards of a pulpit (MAd)] : (b) ٍسنون [below], pl. of
سنت, the / of which is a , or s, because they say in the pl.
سنوات [below] or سنوات, and because the v. is
سنات, and its cat. is orig. سنور [727]; and its cat.
[244], vid. every pl. of a tril. the / of which is elided, the s
of femininization being made a compensation for it, and
which has no broken pl. [inf. with vowels (YS)], like ٍعَرْب
pl. ٍعَضْرَة and عَضْرَة pl. ٍعَضْرَة, contrary to such as (a) ٍتَمْرَة,
because there is no elision; (b) ٍعَدَة and ٍعَدَة, because the
elided is the ف [below]; (c) ٍدُّنٍ and ٍدُنٍ, because there is no
compensation, while ٍقَرْن [below] and ٍقَرْن are anomalous;
because the compensation is not the اَمَّ (667) and پَنْتَ (689), because they have a broken pl. [inf. with vowels], vid. شَفَةَ (260): (c) بْنَوْنَ (below) pl. of ابن (4) perf. pl. masc. or their co-ordinates used as [proper] names, whence (a) زَيْدُونَ (689) عَلَيْؤُنَ (below), a name for the Highest part of Paradise [236], which is orig. pl. of عَلَيْهِ with Kasr of the ف, its measure being فِعُلْ فِي جِلْثَتهِ (Fk), but does not satisfy the conditions, because its sing. is neither a proper name nor an ep., so that it is co-ordinated with the pl. before it is made a proper name (YS). Anomalous pl. masc. with the و and ن are numerous, whence (1) أُبْنَوْنَ [286], as

زَعْتُ تَبَاَسْرُ أَنْتِي إِنَّمَا أَمْتُ ِنسْدُ أُبْنَوْنَا الأَصْلَاءَ جَلْتُي [by Sulmi {or Salmā (AKB)} Ibn Rabī’ā, of the Banu-s Sid {Ibn Mālik Ibn Bakr Ibn Sa’d (AKB)} Ibn Ṭabba, Tumādir asserts that, if I die, her youngest little sons will stop my gap, i. e., fill my place (T,AKB)], which, according to the BB, is pl. of أَبْنَيُ dim. of أَبْنِي assumed, on the measure of أَنْعُلُ أَسْتَحْيَي ; so that, according to them, it is anomalous as being pl. of a dim. whose non-dim. does not exist; while the KK say that it is pl. of أَدْلُ أَبْنَيُ dim. of أَبْنَيُ assumed, which is pl. of أَبْنِي, like أَنْعُلُ أَسْتَحْيَي pl. of أَدْلُ أَبْنِي; so that, according to them, it is anomalous in two ways, its being a pl. of a dim. whose non-dim. does not exist, and the occurrence of أَنْعُلُ as pl. of أَنْعُلُ, [because
is orig. بنوُ بنٍ (KF),] which is anomalous, like
and as pls. of جبل and جبل [237]: but Jh says
that it is anomalous as being pl. of ابن in dim. of ابن, by
making the conj. Hamza disj. [669]; and AU says that
it is an irregular dim. of أبيكرُون and دهيدهون (2): بنون
[285] in

قد شربت إلا ألدُ دهيدهيمَا
 إلا تليين وأربعمَا تليصان وأبيكرِينَا

[from a Rajaz cited by AUd, whose author is not known,
They have drunk, except the little young camels, except
thirty and forty, little young she-camels and little
young he-camels (AKB)], for the first is pl. of دهيده
dim. of دهيدا, which means young camels, [and these
are irrational objects]: while the second, according to
the BB, is pl. of أبيكر dim. of أبيكر assumed, like أَضْحَى,
so that it is anomalous in two ways, its being [plural-
ized] with the , and ن in the case of irrational objects,
and its being pl. of a dim. of an assumed non-dim.:
but, according to the KK, it is pl. of the dim. of أبيكر
pl. of بكر a young he-camel; so that it is anomalous
only as being pluralized with the and ن [in the case
of irrational objects], like أُولُو (3): دهيدهون
[above],
which is a heteromorphous pl. of مرتٌم, which is a name for the Record of Good [236], as appar-
ently expounded by God in His saying كُتَابَ مُرْتٌم
LXXXIII. 20. A written book; and, according to this,
there is no anomaly in it, because it is a proper name
transferred from the pl. of the rel. n. of عَلِيّة, which means an upper chamber: whereas, if we say that عَلِيّة is not a proper name, but is pl. of عَلِيّة, and is not a rel. n. of it, but means elevated places, it is anomalous from the want of masculinization and reason; and in that case the full phrase in LXXXIII. 20. is مَوَاثِيقُ كِتَاب مَرْقُوم (The places of) a written book, by suppression of the pre. n.:

[above], because it is neither an ep. nor a proper name: (6) [above] because it is not [a proper name or] an ep.; while in

[by AshShanfara, a Kahtānī heathen poet of AlAzd, And I have kinsfolk other than you, a swift wolf, and a sleek leopard, and a shaggy-necked beast, a she-hyæna (AKB),] it is pluralized with the , and  not with the irrationality [of the animals mentioned (BS)], because the poet makes the wolf, leopard, and she-hyæna the substitute for his kinsfolk: (7) [above], where the is pronounced with Fath either because the , and stand in the place of the , and , and it is pluralized according to the o. f. of حَيَّانَ. (8) [above], to which are anomalous, because they are neither eps. nor proper names; whereas [above] is an ep.: (9) [above], because by rule it ought to be ابْنُو, and it is pluralized according to the o. f. of ابنٌ, vid.  بَنْوٌ. (10)
by elision of the ج as clean forgotten: (11) their saying 

Thou hast extremely distressed us and I experienced from him, or it, disasters with ئ and similarly 

all of which mean calamities and distresses; and their saying 

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

Upbraid me not about Ḥunduj: verily Ḥunduj and the lion of ʾIsārīn are equal before me! (MN)]; and they say in the prov. ʾAshkūn ʾmūn ʾlīt ʿurfīn. Braver than the lion of ʾIsārīn or than a lion of lions, cited by As and others: some say that ʿurfīn is [a name of (MN)] a place [celebrated for huge lions (MN)]; but may be pl. of ʿurfīn [236] meaning the lion, because he ʿijūfūl ʾlītūn throws the adversary down in the dust, so that this expression is like their sayings ʾlītūn ʾlītūn ʾmastāʾīt ʾmastāʾīt: and this verse is related with Tanwīn; but the prov. with Fath of the ن, not otherwise (T). The pl. with the ج and ُن is common, notwithstanding that it is irregular, in those نš. which have no broken pl., and in which the ج of feminization preceded by Fath is made a compensation for their ج, the initials of some of these plš. being altered as an intima-
tion that they are not really sound *pl.*: thus, in the case of the *n.* pronounced with Fath of the *فَ*, like سَنَةُ, they say [above] with Kasr of it; while سُفُونَ with Damm of it occurs, but is rare: and, in the case of the *n.* pronounced with Damm of the *فَ*, Kasr occurs with Damm, like ثُنُوتُ and كُرُوتُ: though it is not universal, since Kasr has not been heard in كُرُوتْ and تُوْسُونْ: but in the case of the *n.* pronounced with Kasr of the *فَ*, no alteration has been heard, as يُمْتَنْ عَضْسَانَ and [244]. And sometimes the like of this *pl.* occurs in the case of (1) the *n.* which has a broken *pl.* also, like أَنْبَيْتُ *pl.* and *نَبُونَ: أَنْبَيْتُ *pl.* and لَدُونَ *pl.* (2) the *n.* whose *فَ* is elided [above], as لَدُونَ لَدْكَةُ and لَدُونَ *pl.* (3) the *n.* whose *لَ* is converted into *لَيْلَيْتُ*, like قَنَانَ and أَضْوَانَ: but [in forming the *pl.*] its *لَ* is elided as clean forgotten, so that قَنْوَنَ and أَضْوَانَ are said; whereas, if their *لَ*s were regarded, قَنْوَنَ and أَضْوَانَ would be said, like الْأَضْوَانَ [above], because after the elision of the *سَ* [in the *sing.*] they are abbreviated: and in accordance with this the poet [AlKumait Ibn Zaid (AKB)] says, [satirizing the people of AlYaman (AKB),]

فَلَأَأُعَيِّنَ بِذَلِكَ أَسْفَلَيِّكَمْ *وَلَكِنَّي أُبَيِّنُ بِهِ أَلْدُرِيْتَا [Then I mean not by that, i.e., by my satirizing you, your lowest; but I mean by it the Dhu’s, i.e., the Kings of AlYaman named Dhù Yazan, Dhù Jadan, Dhù Nuwás, and the like (AKB)]; whereas, if the *لَ* were regarded, he would say الدُّوَيْنَ, like الْأَضْوَانَ, because دُوَيْنَ is pro-
nounced with Fath of the َع according to S, [its a.f., says ABZ, being َكَرَوُنَّ (AKB)], (4) the reduplicated, like َجِغْضَنَّ and َحُرُنَّ stony tracts; while ُمَهْمَرُنَّ with Fath and Kasr of the Hamza is transmitted from Y: some say that ُهُؤُدُك occurs in the sing.; and some that it does not, but that the Hamza is added in the pl. as an intimation of its being irregular. The masc. gender prevails over the fem., so that it suffices for some [of the beings mentioned] to be masc., as ُرَيْنَدَةُ والْهِنْدَة تَضَرِّبُونَ. Zaid and the Hinds are striking; and similarly reason in some of them is sufficient, as ُرَيْنَدَةُ والْحَصِيرُ مُقِيلُونَ. Zaid and the asses are approaching. The comp. proper name whose 1st member is uninfl. because of the composition may, if its 2nd member be not uninfl., as in ُعُمْلَدُ and ُمَعَدِيْكٌربُ [215], be dualized [228] and pluralized, as ُالْبَعْلَدُونَ and ُالْبَعْلِيْكَانِ, because the two members are like an infl. word. If, however, the 2nd member be uninfl. because of the composition, as in ُخَمْسَةٌ عَشْرٌ, or of something else, as in ُسِيْبُورٍ, the rule is that ُذُروُنَ ُدَوْا ُسِيْبُورٍ and ُذُروُنَ ُبِنْيَةٌ. The two possessors, and The possessors, of the name ُبَلَوَاءٍ [122], should be said, and similarly ُذُروُنَ ُدَوْا خَمْسَةٌ عَشْرٌ and ُذُروُنَ ُذُراَ حَيْثَ شَأْنُوا and are said by common consent, and ُذُروُنَ ُذُراَ شَابُ تَرْنَاهَا and ُذُروُنَ ُذُراَ شَابُ تَرْنَاهَا, because props. must be imitated, so that the sign of the du. and pl. is not affixed to them. And similarly in the case of the du. and pl. [with
the used as names, when you do not make their two as the seat of inflection [236], you must say in order that two inflections with the consonant may not be combined at the end of the n. But Mb allows [above], notwithstanding the uninflectedness of the 2nd member; and ought to allow the like in when a proper name. The prothetic comp. proper name has its pre. n. dualized and pluralized, as and and, when it is a surname, the pre. and post. ns. may be dualized [and pluralized] together, as and ; though here also it is better to restrict oneself to dualization and pluralization of the pre. As for the pl. of , whether proper names or not, (1) if they denote a rational being, you say and or or or or or and and and and and and and and and and and and and or have not, as [below], they are pluralized in the forms [below] and, as , and and and and , as [below], and because irrational objects are coordinated with the fem. in the pl., as [270];
but Akh transmits also, from regard to the letter of the poet says [161], as though he made it a pl. of although the latter is not used (R). The [sound pl. (R,Jm)] fem. is that [pl. (Jm)] to the final [of the sing. (Jm)] of which an l and a t are affixed (IY). The G.G dispute about this l and t: some of the ancients say that the t denotes pluralization and feminization, the l being introduced to distinguish the pl. from the sing.; and some say that the t denotes feminization, and the l pluralization; but most hold that the l and t denote pluralization and feminization without distinction. This kind of pl. is like the perf. pl. masc. in preservation of its sing. (IV). That [sing.] whose final is a s [of feminization], whether the sing. be abbreviated [16] or unabbreviated, [or better, whether the s be preceded by an l or not, because there is no abbreviated whose final is a s (Sn),] has its s elided in this pl., in order that two signs of feminization may not be combined. The l of the abbreviated is converted in the same way as in the du. [229]: so that you say حِبَلَّيْاتُ, [pl. of حَبْلَيْ (Sn),] فِتْيَاتُ, [pl. of مُسْتَدْعِيَاتِ, مُصَطْفَيَاتِ, and مُسْتَدْعِيَاتِ, مُصَطْفَيَاتِ, and قَتَا, though these are not abbreviated, except according to the o.f., i.e., the masc. (Sn),] and مَتَيِّاتُ, pl. of مَتَيِّ (Sn),] when used as a name of a female, with the ي; and you say أَلَّا, عَصَى, أَلْوَاتُ, عَصْرَاتُ, إِذَا, and when used as names of females, with the [639,686]. The predicament of the prolonged and defective also
is like their predicament in the *du.* [230,229] (A). In the *pl.* of *ينث* and *بَنَاتُ,* you say *بنات,* which is the *pl.* of their o. *f.* [689], by elision of the *ل* as clean forgotten; and similarly *الْحُواَلَة* is the *pl.* of the o. *f.* of *أَحْتَ* [689], without elision of the *ل.* The *tril.* of which the *ل* is elided, and which is compensated for it by the *س,* is of 3 kinds, (1) pronounced with *فَثُل* of the *ف,* in which kind the restoration of the *ل* in the *pl.* with the *ول* is most frequent, as *سنوات* and *هَنِئَات* [above] in [the *pl.* of] *قُنْة* and *سَنة,* because of the lightness of the *فَثُلْ* ; though it occurs with elision of the *ل* also, as *كُوَات* and *هَنِئَات*; and in some cases it is not pluralized with the sound *pl.* either with the *و* and *ن* or with the *ول,* the broken *pl.* serving instead, like *سَقات* and *قَتَانَات* [above] : (2) pronounced with *كَسْر* of the *ف,* in which kind the omission of the restoration is more frequent, as *مُثَلََتَ* and *رَقَات,* because of the heaviness of the *كَسْر* ; though the *عَصُواَتَ* great thorn-trees [244] occurs: (3) pronounced with *ذَمَم* of the *ف,* in which kind the restoration does not occur, as *طَبَات* and *تَبَات,* because *ذَمَم* is the heaviest of the vowels (R). The [perf. *pl.* (IY)] *fem.* is made to accord with the [perf. *pl.* (IY)] *masc.* in having the same form for the *gen.* and *acc.* [17] (M) : and this *ت* may not be pronounced with *فَثُل* [in the *acc.*] according to us; but the Bdd allow it [646], citing the verse of Abu Dhu’aib
And, when he drove them forth from the hive with smoke, they withdrew in swarms, their humiliation and rout being upon them (IY). The sound pl. with the َ and ِ belongs to the fem. in its substantives and eps. (M). This pl. is (1) regular, like بنائتٌ pl. of بناء ل. َ; (2) confined to hearsay, like سَمَّاهُ pl. of سماء (Fk). The only fem. substantives regularly pluralized with this pl. are (1) the proper name of the fem., whether the sign [ of feminization] be expressed in it, as سُلَمٌ, عَرْةٌ, خَنْسَاءٌ, and supplied, as هَنِّئٌ [264]: (2) the [substantive] possessed of the expressed ِ of feminization, whether it be a proper masc., as حُمَرٌ; or not, as غَرْفَةٌ, whence إَكْرَامٌ, تَضْرِيجَاتٌ, and the like, because the sing. is إِكْرَامٌ and تَضْرِيجَةً with the ِ of unity [336]: (3) the [substantive] possessed of the ِ of feminization, as الْبَشَرُ and الْبَشَّرَةِ, when it is not used as a name for the proper masc., in which case it is pluralized with the ِ, and نِ; (4) what may be fem. or masc., when it has no broken pl. and may not be pluralized with the ِ, and نِ, as أَلْفَاتٌ, أَلْبَاءَاتٌ, etc., because [all] the cts. of the pls. are closed except this (R). Those letters of the alphabet which contain a [final (YS)] ِ may by common consent be abbreviated or prolonged (Fk): so that بِيَاتٌ is said by conversion of the abbreviated ِ into ى, and بَيَاتٌ by retention of the Hamza (YS). The proper name of the irrational object, when headed by the prefixion of إِنْ or
as above, is universally pluralized with this pl., even if it be not fem., as we have mentioned. And two sorts of substantives are mostly, not universally, pluralized with this pl., (1) the masc. irrational generic substantive, when it has no broken pl., as حبّاسات [17] and سرادنات [261]; and similarly every quin. whose letters are rad., as سفرحلات [245]: but, according to Fr, this sort also is universal: (2) pl.s. that have no broken pl., as بيوتات, صوابات, and جبالات; but not أذناب, because they say أكلب. If, however, the fem. be an ep., then, (1) if it contain the sign of feminization, it is pluralized with the 1 and ْه, whether it be an ep. of a proper masc., as علامات ونون رفعات; men of middle height and علامات [265]; or not, as عبارات, حبليات, صاريات [273]: unless it be the ْه of أفعل or the ْه of فعال; for they are not pluralized with the 1 and ْه, being made to accord with their mascs., which are not pluralized with the ْه and ن: but K allows سكراون and حرواوات, as he allows أبعد and أصمر [above]; and, if the quality of substantive predominate in either of them, this pl. is allowable by common consent, as in the saying of the Prophet ليس في الخضر أردية: There is no poor-rate on greens [248]; and similarly in the case of every نعلاء. עקבت and علائل, as used as a name for the proper masc.: (2) if it do not contain the sign of feminization expressed, whether it be of common gender or peculiar to the fem., then, (a) if it be not a quin. whose
letters are rad., like صَبْر and جَرِيعَة [269], and like حَكْنَصَة [268]{, having a young one with her, it is not pluralized with the l and t; (b) if it be a quin. whose letters are rad., like The clamorous man and woman and The decrepit woman, it is pluralized with the l and t, as جِئْرَلْ سَطْرَات and جُيْرُشَات [245]. The ep. of the irrational masc. also is universally pluralized with this pl., whether the masc. be proper, as standing upon three legs and the point of the toe of the fourth leg for the males of horses and سَبْطَارَات [261] and جُبَّالْ سَبْطَات, and similarly جُبَّالْ ذَوَات عَنانُين and بنات الَلَّبُون [above]; or improper, as جُبَّالْ ذَوَات عَنانُين [above] : and similarly the dim. of the irrational [masc.], as حُسْيْرَات جُبُكَّات [289] and جُمَيْلَات, because the dim. contains the sense of qualification : and in both these cases the masc. is pluralized with the pl. of the fem. because in both they intend to distinguish between the rational and irrational ; and the irrational is subordinate to the rational, as the fem. is subordinate to the masc.; so that the irrational is coordinated with the fem., and pluralized with its pl. (R). The broken pl. is that [pl. (Jm)] the formation of whose sing. is altered [otherwise than by affixion of the sign of the pl. to its final (R)], like جَرْجَلٌ and رَكْفُ (IH). It is of 4 kinds:—(1) the pl. has more consonants than the sing., as جُرْجَلٌ and رَكْفُ.
(2) the sing. has more consonants than the pl. as 
(3) the pl. is like the sing. in consonants; not
vowels, as ُأَسْتَدُّ and ُأَسْتَدَّ; (4) the pl. is like the sing. in
consonants and vowels, as ُفُلْكَ [above], which is sing.
as in XXVI.119. [539]; and pl. [237], as in X.23. [1] (AArb).
It is common to him that knows and others,
[to the rational and irrational (IY),] in their substan-
tives and eps. (M); and to the masc. and fem. (IY).
When you pluralize a man's name, you have an option: if
you will, you affix to it the and ن in the nom., and the
ى and ن in the gen. and acc.; and, if you will, you break
it for the pl. in the same way as substantives are broken
for the pl. And when you pluralize a woman's name,
you have an option: if you will, you pluralize it with
the [ ] and ت; and, if you will, you break it in the
same way as substantives are broken for the pl. The
poet Ru'ba says [13]; and the pl. so
formed in these names is frequent, which is the saying
of Y and Khl: and the poet Zaid AlKhail says
Now tell thou the Kaises, Kais Ibn Naufal, and Kais
Ibn Uhbān, and Kais Ibn Jābir; the poet says
I have seen Sa'id's from many tribes, and have not seen
a Sa'id like Sa'id Ibn Mālik; the poet AlFarazdak says
And Zurāra raised for me lofty eminences, and 'Amr
AlKhair when the 'Amirs were mentioned, and he says
Then where are the Jundubs? of a number of men every one of whom was named Jundub; and the poet says

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

O Khalida, I have become attached to thee after Hind; and the Khalidas and the Hinds have made me hoary; and they say, as they say, the 'ad judgment; and, if you will, you say the 'ad judgment, as you say the 'ad judgment (S). The broken pl. has 27 formations (Aud).

§ 235. The broken pl. is of 2 kinds, pl. of paucity and pl. of multitude. The pl. of paucity properly indicates three [and upwards] (IA) to ten; and the pl. of multitude [properly (A)] indicates what is above ten to infinity (IA,A). The pl. of paucity is not a regular pl., because it is not mentioned except where explanation of paucity is meant, and is not used to denote mere plurality and genericality, as the pl. of multitude is: one says فَلَنَّ حَسْنُ الْتَيَابِ Such a one is well-clothed in the sense of حَسْنُ الْتَيَابِ, while حَسْنُ الْتَيَابِ is not good; and كَمْ عَنْدَكَ مِنْ آثَارِ How many clothes thou hast got!, while مِنْ آثَارِ is not good; and He is the smartest of the youths, not when explanation of the genus is intended (R on the SH). The paradigms of the pl. of paucity are four, (1)
Upon him shall be incumbent) a fast of 3 days (D); (2) أَفْعَلُ (as XXXI. 26. (79,585) (D)); (3) فَعْلَةُ اَنْفِعُلَة (D, IA, A), as عَشْرَةُ غَلْبَةَ Ten young men (D). Fr holds the following to be pl. of paucity, (5) فَعْلُ, as طُنِّمً; (6) فَعْلُ, as ثُرْمً; (7) فَعْلَةُ [237]; and some, as IDn transmits, hold (8) فَعْلَةُ, as برَةً; and AZ, as T transmits from him, holds (9) اَنْفِعُلَة, as أَسْدِنَاتَهُ: but the truth is that these are all pl. of multitude (A). The two sound pl. also are formations of paucity (IY, R, A), according to the GG (R), because they resemble the du. (IY,R) in preservation of the sing. [234] (R), and the du. denotes few (IY): but this is of no account, since the resemblance of one thing to another in letter does not exact resemblance to it in sense also; though, if the story were authen­ tic that, when Hassän [Ibn Thābit alAnṣārî (AKB)] recited his saying لَنْا الْكَبْرَاءَاتُ الْفَرْعَاتُ [below] to AnNābihga [adhDhubyānî (AKB)], the latter said to him قَلْلَتْ جَفَايِكَ وَسِبيَّةَ Thou hast made: thy bowls and thy swords few!, it would contain a proof that the pl. with the ʿ and is a pl. of paucity: while IKh says that the two sound pl. are common to paucity and multitude; and apparently they denote unrestricted pluralization, without regard to paucity or multitude, so that they are applicable to both. For proof that these four paradigms of the broken pl. are peculiar to paucity the GG refer to the prevalence of their use in the sp. of 3 to 10 [317], and to the
preference shown for them in it, if they be found, above the rest of the pls. (R). The other paradigms of the broken pls. are pls. of multitude (IA). The pls. of multitude has 23 formations (Aud, A). This distinction between the formations of the few and the many occurs only in the tril., because of the lightness of its form and the extent of its circulation (IY). When the n has only a pls. of paucity, as ٣٥٠١١٠١٠١ plur. اِذَا [237], or of multitude, as ٣٥٠١١٠١٠١ plur. اِذَا [237], this pls. is common to paucity and multitude; and so is every broken pls. of the quad. whose letters are sa l. [245], or of what is pluralized only in the same way, as مَصْلَانُ and مَصْلَانُ [253] (R). When the pls. of paucity is conj ined with the ذ de- noting totality [599], or is pre. to what indicates multitude, it is turned by that into a pls. of multitude, as ِإِنْ الْمُسْلِمِينَ وَالْمُسْلِمَاتِ XXXIII. 35. Verily the Muslim men and the Muslim women; and both matters are combined by the saying of Hassan [above]

لَنَا لَجَنَاتٌ الغُرَّ لِمَعِنٍ مِنْ الصَّدِقِي
وَأسِيَانَا يُفْتَرِنُ مِنْ نُجُدَةٍ دَمَّا

[238] (A) We have the bright bowls (meaning shields) gleaming in the early forenoon, and our swords drop blood from battle (Jsh). Each of the two [pls. (K on II. 228)] is sometimes metaphorically used instead of the other, notwithstanding the existence of that other, as وَالْمُطَلَّقَاتُ يَتَرَضَّيْنَ بِأنْفَسِهِمْ كُلَّمَةً قَرَرَه II. 228. And the divorced women shall compel themselves to wait during
three menstruations [317, 406, 503], notwithstanding the existence of [نفوس] (R). The formations of paucity being nearer [in sense] to the sing. than those of multitude, many predicaments of the sing. apply to the pl. of paucity, whence the allowability of (1) the formation of its dim. according to its letter [285]; (2) the qualification of the sing. by it, as تَوَكَّبْ أَسْسَالَ [146]; (c) the relation of the pron. literally in the sing. to it, as XVI. 68. [146] (Y).

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

ذرائي من نعج فكان سنينة لعينين بناء شبابا وشبيئنا مردا

[by AsSimma Ibn ‘Abd Allāh alKushairī, Spare ye two me (the mention of) Nojd; for verily its years, or its droughts, made sport of us when hoary, and made us hoary when beardless (AKB)],

وَمَا أَيَّدَهُ يُبْنِي الأَشْمَارَ مَنِي ٌ وَقَدْ جَاءَتُ حَدُّ الْأَرْبَعِينِ

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

حَسَسْنَ مَوَاضِع الْنَّقْبِ الْأَعْلَىِّ ٌ غَرَابُ الْوَشْعِ صَامِئَةُ الْأَرْبِينِ

[by AtṬirīnumāḥ Ibn Ḥakim atṬā’ī, Fair in the exposed places of the faces, slender in the waists, silent in the anklets (AKB)], and
[by Sa'īd Ibn Kays al-Hamdānī, spoken by him on one of the days of Sīfīn, And that Abu Ḥasan 'Āli is a good father to us, while we are (good) sons to him (AKB)]; and the ī is then inseparable from them, as in the case of the sound pl. masc. used as a name [below]. That mostly occurs in poetry (R). The universality of this is disputed (IA): according to many of the GG, and among them Fr, it is universal in the perf. pl. masc. and its coordinates; and thus they explain

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

O God [52], make Thou them to be upon them years like the years of Joseph, [an imprecation of drought and famine upon the people of Makka (MKh)], in one of the two versions, [the other being סִנִּים כִּסֵּנִיֶּס מְעיֶסֶף (MKh)]; and like it is דִּעָנָיִים מִמַּעָּנֶד אַלְמַה (IA), a version of דִּעָנָיִים אִלְּעָלַי מִמַּעְנֶד אַלְמַה [above] (AKB); and like דִּעָנָיִים אִלְּעָלַי is the saying of the poet, as cited by AZ,

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

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

Not a living being, nor a dead, has filled their place, save the Khalifas after the Prophets, the נ of the pl. being pronounced with Kasr only by poetic license [16] (IY). There are then two dials in the cat. of סכין, (1) pronunciation of Tanwīn, [the dial. of the Banū 'Amir (MKh)]; (2) absence of it, [the dial. of Tanim (MKh),] as though its omission were from observance of the form of the pl., while I have seen IUK say in his Commentary on the Toshil that IM gives as the reason for omission of the Tanwīn that its presence with this נ is like the presence of two Tanwīns in one word [110, 234]: and, in the latter dial., as IM appears to say, the gen. is with Kasra expressed; but, as Fr appears to say, it is declined as a diptote, so that the gen. is with Fatha. And there remain two other dials. mentioned by Syt, (1) inseparability of the נ and of the נ pronounced with Fatha, in which dial. the inflection is apparently with vowels assumed upon the נ; (2) inseparability of the נ, and inflection with vowels upon the נ (Sn). They make the נ inseparable from it only in order that it may become like גׇשְלִין and similar sing. ns., גׇשְלִין being from גׇשְלִין; and Mb allows inseparability of the נ, in which case it is like גׇשְלִין [below] (IY). This is before the word is used as a proper name, after which the נ may be the seat of inflection by choice in this sort, as in the regular pls. when used as proper names (R). When you mean to use an
expression as a [proper] name, then, if that expression be a
du. or a pl. analogous to it, like ضاربون and صليبي and
coordinated with them, like إِنْطَانٌ and عشرون [234], it is mostly
infl. with the inflection that belonged to it before it was used
as a [proper] name (R on the proper name). You say
This is Palestine (Mb, Jk), I saw
Palestine (Mb), and
We passed by Palestine (Jk): this saying is the best; and similar are
يَبَرَونَ and قَتَسِرونَ and يَبَرُّونَ and قَتَسِرونَ:
and the best [saying] is in this verse [of
Al'A'šā (Akh, Jk)]

And our witness is the rose and the jasmine and the song-
tresses with their flut s; and the Kur contains a passage
which verifies that,
LXXXIII. 18, 19. Now [598], verily the record of the
pious is in 'Ilīiyūn, [the proper name of the Record of Good
(234), in which all that is done by the angels and the righte-
ous men and Jinn is recorded (K)]. And what hath made
thee know what 'Ilīiyūn is? (Mb). But the ن may be made
the seat of inflection [234], provided that the letters of
the word do not exceed 7, because the letters of such as
تَرَعْبَلَاتِنَّ are the extreme number of the letters of the
word, so that the ن in مَسْتَعْتِبَرُونَ and مُسْتَعْتِبَارَ is not
made the seat of inflection. And, when the ن is
infl., the ٰ is inseparable from the du., because it is lighter than the ی, and because there is no sing. ending in an aug. ی and ن with a Fatha before the ی, as

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

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

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

طال لَيلِي بَيْن كأسجُننَّين # وأعْرَنَّى الهَمّ تَانَّاطِرَون

/by Abū Dahbal alJumalī, Long was my night, and I spent the night like the possessed; and cares assailed me at AlMāṭirūn (MN)]; and worse than this is that the ج and Fath of the ن should be inseparable from it (Aud), by imitation in the nom. case, which is the noblest of the cases of the n., as they say مُعاوِيةٌ بَنْ عَلِيٌّ بْنَ أَبِي طَالِبٍ أَبُو سَفِيَانٍ, and as some read أَبُو لْهَبٍ CXI.1.

[110] (MN), in order that nothing of it may be altered, so as to confuse the hearer (K). The verse ٓأَلْهَا تَانَّاطِرُونِلَّاٰ is related with Kasr of the ن (Akh, Jh on ناطر); but the well-known version is with Fath (Akh): and, if R had cited in evidence طَالَ لَيلي آلِح, as IHsh has done in the Aud, it would have been more appropriate; for the Kasr of the ن is plain, because of its occurrence in the rhyme (AKB).

§ 237. The conventional practice of [most (Sn)] GG is to mention the sing., and then say that its pl. is such
and such (A). The unaugmented *tril.* [368] substantives have 10 paradigms, (1) نَعُوْلَ، like فَرْسَتْ; (2) نَعُوْلُ، like كَعَبْ; (3) نَعُوْلُ، like عَضْدَ، like عَدَالُ; (4) نَعُوْلُ، like تَعِیدَ، يَعِدْ، يَعِدُ; (5) نَعُوْلُ، like إِبْلَ، يَعِلْ، يَعِلُ; (6) نَعُوْلُ، like عَنْبَ، يَعَلْ، يَعِلُ; (7) نَعُوْلُ، like عَنْقَ، يَعْلِ، يَعِلُ; (8) نَعُوْلُ، like عُنْقَ، يَعْلِ، يَعِلُ; (9) نَعُوْلُ، like عَنْقَ، يَعْلِ، يَعِلُ; (10) نَعُوْلُ، like عُنْقَ، يَعْلِ، يَعِلُ (IY). The broken *pl.* of the unaugmented *tril. [substantive]* has 10 paradigms, (1) فِعَالَانُ (4); فَعُولُ (3); فَعَالَانُ (2); فَعَالَانُ (1); (2) فِعَالَانُ (4); فَعُولُ (3); فَعَالَانُ (2); فَعَالَانُ (1); (3) فِعَالَانُ (4); فَعُولُ (3); فَعَالَانُ (2); فَعَالَانُ (1); (4) فِعَالَانُ (4); فَعُولُ (3); فَعَالَانُ (2); فَعَالَانُ (1); (5) فِعَالَانُ (4); فَعُولُ (3); فَعَالَانُ (2); فَعَالَانُ (1).

Five of these formations are regular, universal, vid. (1) فِعَالَانُ (4); فَعُولُ (3); فَعَالَانُ (2); فَعَالَانُ (1); (2) فِعَالَانُ (4); فَعُولُ (3); فَعَالَانُ (2); فَعَالَانُ (1); (3) فِعَالَانُ (4); فَعُولُ (3); فَعَالَانُ (2); فَعَالَانُ (1); (4) فِعَالَانُ (4); فَعُولُ (3); فَعَالَانُ (2); فَعَالَانُ (1); (5) فِعَالَانُ (4); فَعُولُ (3); فَعَالَانُ (2); فَعَالَانُ (1). (a) and (b) are formations denoting few.

[b] [235] [242] and [265] are fellows, denoting many; and their *fems.* [265] are used in the same way: but (a) and (b) are not fellows, because (a) and (b) occurs in [the *pl.* of] the very same [paradigms] as (a) and (b) [242]; whereas (a) and (b) are not like that. And the rest of the paradigms are anomalous in respect of usage, though some of them are more frequent than others (1Y). The regular [broken (1Y)] *pl.s.* of نَعُوْلَ are, (1) in paucity, أَكْلُبُ (IY,R), as كَعَبْ (IY) except in the hollow [242](R): (2) in multitude، فَعَالُ [except in the *cat.* of سَيْلُ (R)] and فَعَالُ [except in the *cat.* of ثَوبُ (R)], as كَعَبْ and كَعَبْ (IY,R), whence 411] (IY); and sometimes one of the two is isolated from its fellow, as...
and similarly [these two paradigms occur] in the reduplicated, as صُكَكُون and صُكَكُوك; and the defective, as تُدَرٌ [683] and دَلَه [243], طَبَباة, and تُدَرٌ (R).

The anomalous [broken (IY)] pl. of فعل are, (1) in paucity, (a) [IY], and (b) (IY), (IY, R), and (IY), except in the hollow, where is regular [242] (R): while the two formations [IY and IY] are sometimes concentrated upon one substantive, whence أَزْنَا and أَزْنَا, as

وَجَدْتُ إِذَا أَصَطَلَكُوا خَبَرُهُم # وَزَنَذَل آتِقْ أَزْنَاها # [by AlA’shā (S), Thou hast been found to be the best of them when they make peace, while thy fire-stick is the quickest of their fire-sticks to kindle fire, a met. for the quickness of his hastening to do good (MN)].

But for earnings from collecting industriously for boys like the young birds of the nests [below], and ما دا تَنْقُرُ لِذَرْخِ يُدُلُّ مَرْحُ # زَغُبُ الْحَوْاصِل لا مَاء، ولا شَكْجُ # [by AlHuṭa’ai’a, addressing ‘Umar, who had imprisoned him, What is this that thou sayest of young birds (meaning children) at Dhū Marakh (a valley near Fadak), downy in the crops? Neither water is there nor trees (MN)];

and أَفْرَحَ and أَفْرَحُ: whereas only أَرَأَ and أَرَأَ [below] has been heard (IY); (b) as pl. of تسَجُدُ, which is a high place (R), like آرَخِة, pl. of آرَخ (T): the poet [Muḥammad (T,KF), or] Ḥumaid, Ibn Abī Shihādhi ʿad Ḍabbī says
And sometimes poverty holds the youth back from attaining his purpose, when he would have been, but for poverty, an ascender of high places (T); and another, Ziyād [Ibn Hamal, or (T)] Ibn Munkidh, says

And sometimes poverty holds the youth back from attaining his purpose, when he would have been, but for poverty, an ascender of high places (T); and another, Ziyād [Ibn Hamal, or (T)] Ibn Munkidh, says
with Kasr, which is rarer than with Ḍamm.
And sometimes is restricted to or ānūāl in paucity and multitude, as أَكْفُ أَرَادَ [above] (R).
The regular [broken] pls. of فعل are, (1) in paucity, ānūāl [in the hollow or anything else, as أَجْبَالُ, أَغيَابُ (R)] ; (2) in multitude, [(a) in everything but the hollow (R,)] * أسْوَى جَمَالٌ, فَعُولٌ (IY), [as جَمَالٌ (IY)] فَعُولٌ being more frequent (IY, R) than (IY); (b) in the * سِيِّبَاتُ, فِیِبَانُ, تِیِبَانُ, فِّیلَانُ (R). The anomalous [broken] pls. of فعل are, (1) in paucity, (a) * فَعَلٌ [transmitted by س (IY)], and (b) * وَقِيلَ (IY, R); (b) in the فِیِبَانُ, تِیِبَانُ, فِّیلَانُ (R): (2) in multitude, [(a) in everything but the hollow (R,)] * سِلْقَانُ فَعَلٌ and (b) فَعُولٌ جَرْبَانُ (IY, R), whence the reading of 'Atā Ḥan Abl Rabāh ُِِِِّّّّ (IY). 117. [550] *Save idols, meaning ُِِِّّّ, the being made quiescent, as in سُلْسُلَ وَكَتَبَ [246], and the, converted into Hamza, as in أَجْرَةَ [683] (IY), where 'A'isha read أَوْنَاتَ (K); (d-e) [265], as كَبَأَةُ (IY, R), and أَسْرَةُ (IY);
(f) نظر (below): (b) in the hollow, (a) فعل, as فعلٌ [246] and نوب [710]; (b) فعل, as فعلٌ [683] and [714] (R). But in the reduplicated there is only one pl., which serves for paucity and multitude, vid. الفعل, as فعلٌ and أنتان, as is the case with [some of the sound, like (R)] وَأَرْسَانُ [242]. The broken pl. of فعل in paucity and multitude (R) is فعلٌ, [as نَمْوَر (IY), أَنيَّار (IY)]: but they say [and وُحُول (IY)] by assimilation to [the cat. of (R)] أُسْوَدَ (IY, R); and سَمْر is contracted from it (R): the Rajîz [Hukaim Ibn Mu‘ayya arRaba‘î, describing his كانة cane spear-shaft (Jsh),] says

[715] (S) That was surrounded by mountains, hills and gum-acacia trees, in the tangled copses of wide low grounds, intertwined in branches, being pl. of خَطْر, wherein were prowling beasts, lions and leopards (Jsh). The [broken] pl. of فعل in paucity and multitude (R) is فعلٌ, [as اصِبَار (R) and أُصْصَان (IY)]: but sometimes فعل occurs, as جَالٍ (R) and سباع, by assimilation [of فعل to فعلٌ]; whereas [with Fath of the ر (R)] is not a broken pl. [of جَلْعُ (IY)], but a quasi-pl. n. (IY, R), because فعَّة is not one of the measures of the pls. (R). The regular [broken (IY)] pls. of فعل are, (1) in paucity, فعلٌ [in the sound, hollow,
or anything else (R), as أَعْمَالٌ, أَقْصَالٌ, (IY) ; (2) in multitude, تَأْتَرُوْلُ, حُمْوُنَلُ, نَعُولُ, [as بَيْتَرُوْلُ, غَدْوُلُ, (IY)] ; دَّزَابُ (IY) ; [says S (R),] being more frequent (IY, R) ; while نَعُولُ is always used if its medial be a ى, as جَيْرَودُ نَيُولُ and نَعُولُ or نَعُولُ (R), if its medial be a ى, as

Sometimes is used in paucity and multitude, as أَشْبَارُ (IY, R) ; and similarly فُعُولُ or فَعُولُ (R). The anomalous [broken] pls. of فَعُولُ are (1) فَعَالُ [in paucity, which is rare (IY)], as [لَأْوَبُ and (IY)] (IY, R), used in paucity, as ثُلُثَةٌ ثُلُثَةٌ Three apes, instead of أَثْرَانُ (IY) ; (3) as صَنُوانٌ [234] صَنُوانٍ, both sometimes pronounced with دَامَم [of the ف (R), and شَدْدُانُ (IY)] ; (4) as صَرُمانُ دَوْبَانٌ (IY, R) : ضَرْسِيسُ (R). The [broken] pls. of فَعُولُ are (1) أَعْتَابُ أَعْتَابُ in paucity (IY, R) and multitude (R), as [وَابُ and أَكْمَأَءُ ; and [in paucity alone, ] as أَلْصَالُ and أَلْحَمُ (IY) ; (2) أَعْتَلُ in paucity, as أَلْصَالُ in multitude, as أَلْحَمُ and أَرَامُ (IY, R) ; but not أَهْنُوبُ (R) ; nor مُعَيّ [243], because they use the paradigm of paucity instead (IY). The [broken (IY)] pl. of فَعُولُ is أَعْتَالُ أَعْتَالُ in paucity and multitude (IY, R), as أَكْرَابُ and أَكْرَابُ (IY). The regular [broken (R)] pls. of فَعُولُ are, (1) in paucity, أَعْتَالُ, [in the hollow, as أَكْرَابُ and أَكْرَابُ ;
or in anything else (R), as ٠١٠١٠٠١ (IY)]: (2) in multitude, ٠١٠١٠٠١ and ٠١٠٠١٠٠١, [except in the hollow,] as ٠١٠٠١٠٠١, ٠١٠٠١٠٠١, and ٠١٠٠١٠٠١ (IY)], being more frequent; though ٠١٠٠١٠٠١ is more frequent in the reduplicated, as ٠١٠٠١٠٠١.

Except in the hollow (IY),] and ٠١٠٠١٠٠١ (IY, R); while they say ٠١٠٠١٠٠١ also, as says Ruˈba

[above] (IY). Sometimes ٠١٠٠١٠٠١ is used in paucity and multitude, as ٠١٠٠١٠٠١ and ٠١٠٠١٠٠١ (R); and they say in the unsound [٠١٠٠١٠٠١ pl. أَعْصَاءٍ (Jh) and ]٠١٠٠١٠٠١ pl. أَمْدَى١ (243), and do not exceed this pl., because of the rarity of this sing. (IY).

The anomalous [broken] pl. of ٠١٠٠١٠٠١ are [(1) in paucity, ٠١٠٠١٠٠١, as ٠١٠٠١٠٠١ (R)]; (2) in multitude, (a) ٠١٠٠١٠٠١, as ٠١٠٠١٠٠١ (R),] ٠١٠٠١٠٠١, and ٠١٠٠١٠٠١; (b) ٠١٠٠١٠٠١, as [in one word (IY)] ٠١٠٠١٠٠١[234], which is sing., as XXVI. 119 [539], and pl., as X. 23 [1] (IY, R). When ٠١٠٠١٠٠١ is hollow, its only pl. of multitude is ٠١٠٠١٠٠١, as ٠١٠٠١٠٠١ and ٠١٠٠١٠٠١; and other [cats. of ٠١٠٠١] also share with the hollow in ٠١٠٠١٠٠١, as ٠١٠٠١٠٠١[256], which, S says, is pl. of ٠١٠٠١٠٠١ a garden (R). The regular [broken] pl. of ٠١٠٠١٠٠١ in paucity and multitude is ٠١٠٠١٠٠١, [as ٠١٠٠١٠٠١ and ٠١٠٠١٠٠١ (IY)]; while ٠١٠٠١٠٠١ [and ٠١٠٠١٠٠١ (R), and [similarly (R)]] ٠١٠٠١٠٠١ [and ٠١٠٠١٠٠١ (R)], are anomalous. The
[broken] pl. ofِْهَلَّ in paucity and multitude (IY, R), as ذَلَانِ and ذَلَانِ (IY). The commonest of these paradigms of the broken pl. is اْهَلَّ, [because it occurs in the 10 formations (of the sing.), being anomalous in two of them, as اْهَلَّ and اْهَلَّ, regular in the rest (IY)]; next اْهَلَّ, [because it occurs in 6 paradigms, اْهَلَّ, اْهَلَّ, and اْهَلَّ (IY),] as حِفْائِ, قِدَاحٍ, رَذَانٍ, اْهَلَّ, اْهَلَّ, and اْهَلَّ (IY),] as سَبَاعٍ, بَخَاشٍ, اْهَلَّ, and اْهَلَّ, which are equal, [because they occur in 5 paradigms (IY),] as قَّرِّيقٍ, قَّرِّيسٍ, اْهَلَّ, اْهَلَّ, and اْهَلَّ (IY),] and عِبَدٍ, صَنْوٍ, رَذَانٍ, اْهَلَّ, اْهَلَّ, and اْهَلَّ (IY),] and حِرْجٍ, حِرْجٍ, اْهَلَّ, اْهَلَّ, and اْهَلَّ (IY),] ; next اْهَلَّ, [because it occurs in 4 paradigms (IY),] as ُنْسُ, اْهَلَّ, اْهَلَّ, and اْهَلَّ (IY); next اْهَلَّ and اْهَلَّ, which are equal, as اْهَلَّ, اْهَلَّ, and اْهَلَّ, [pl.s. of اْهَلَّ, بَطْسُ, اْهَلَّ, and اْهَلَّ (IY),] and اْهَلَّ (IY),] and غَرْدَةٍ [pl. of اْهَلَّ (Jh, KF), says Fr اْهَلَّ (Jh),] , and اْهَلَّ, [pl.s. of اْهَلَّ and اْهَلَّ (IY)]; next اْهَلَّ, as سُفَقَ, اْهَلَّ, and اْهَلَّ, as ُنْسُ and اْهَلَّ, as ُنْسُ and اْهَلَّ, and اْهَلَّ (M). The opinion of S is that اْهَلَّ [above] and the like are qausi-pl. ns., like فَتَّاحٍ and اْهَلَّ, جَامِلٍ [257], and similarly قُفْعَةٍ [above] and اْهَلَّ, not broken pl.s.; but Akh holds
that all of them are broken *pl.s., though seldom used (IY).
And [above] occurs as *pl. of حَجَّلَ [being the only *pl. of this measure in the tril. (IY, AAz), for which reason Z does not mention it with the paradigms of the *pl.s. (IY)]: the poet ['Abd Allāh Ibn AlHajjāj (IY), (or) AlHuṭai’a (AAz),] says

لا إِنَّ أَصْبَابَيْنِ الْدِّينِ كَانُوهُمُ حَجَّلٌ نَتْرِجَ فِي الْفَرَََةِ وَقَعَ (M) Have mercy upon my little boys [286], who are as weak as though they were partridges stepping along in AshSharabba, a place [belonging to the Banū Ja‘far Ibn Kilāb (Bk)], falling from their inability to fly (IY). حَجَّلٍ does not occur as a *pl. except in [two words (Jh),] *pl. of حَجَّلٌ A partridge and *pl. of حَجَّلٌ A polecat (Jh,A); and IS holds that it is a quasi-*pl. n., not a *pl. (A): As says that حَجَّلٌ is a *dialectal variation of حَجَّلٌ (IY,A); but the truth is that it is a *pl., like حَجَّلٌ: and what proves that حَجَّلٌ and حَجَّلٌ are *pl.s is their feminization, as حَجَّلٌ They are the partridges and حَجَّلٌ the polecats and حُجَّلٌ It is the partridge, that being transmitted by AZ; whereas, if حَجَّلٌ were a *dialectal variation of حَجَّلٌ, as As says, it would be *masculine, like the latter: and Akh says that حَجَّلٌ is *singular and pl., like فُلُكٌ and حَجَّلٌ [234] (IY).

§ 238. Having finished the pl. of the formations of the unaugmented tril., when it is a *masculine substantive, [Z
followed by] IH enters upon the explanation of its pl.
when it is [a substantive] made fem. with the א (R).
The tril. [substantive] that the א is affixed to has 6 for-
mations, (1) נֶעֶלֶת; (2) נֶעָלָה; (3) נֶעָלֶת; (4) נֶעֶלָה (5) נֶעָל ה; (6) נֶעָל (IY). The paradigms of its broken pl.
are (1) נֶעָל; (2) נֶעָל; (3) נֶעָל (4) נֶעָל; (5) נֶעָל (6) נֶעָל (M). The pl. of נֶעֶל is with the l and
b, as נֶעֶלֶת and נֶעָלֶת [240] ; and the unsound and re-
duplicated are like the sound in that: they say, in the case
of (1) the unsound in (a) the רָסָּת, as מִסְיָע [ XLII.21. In the lawns of the gardens [240] ;
(b) the רָסָּת, as כְּבָּה and כְּבָּה and [240] ; and the reduplicated, כִּירָא and כִּירָא and
(1Y). The broken pl. of נֶעֶל [in multitude (1Y)]
are (1) נֶעָל, regularly, in the sound, unsound, and redup-
licated, as (2) נֶעָל, as (3) נֶעָל (IY),] [as
though it were (R)] contracted from נֶעָל, as (4) נֶעָל (R),[as
כְּבָּה] כְּבָּה and כְּבָּה and כְּבָּה (IY)] ; but that is not regular [in
the sound or anything else (R)] : (3) נֶעָל, as (4) נֶעָל, and
נֶעָל, because נֶעָל and נֶעָל are fellows in the pl. of נֶעָל
[the masc. of נֶעָל (R)], except that נֶעָל in the pl. of נֶעָל
is rare, and in the pl. of נֶעָל is frequent [237] : (4) נֶעָל,
[when נֶעָל is hollow, of the cat. of the ו (R), as נֶעָל.
[and دُوال (R)]; and [similarly (IV), though anomalously, when it is defective (R)], as قُرُى, [and, says F, قَرَى pl. of قُرُى which, says he, is what is put in the nose of the camel, whereas the well-known (form) in this sense is قُرُى (R)]: but that is not regular, فَعْلُ لَهْ [here (R)] being [only (IV)] made to accord with فَعْلُ (IV,R); and, when فَعْلُ is hollow, of the cat. of the ي, its ف may not be pronounced with دamm in the pl., but is pronounced with كَسْر, as فَحْي [above] and ضِع (R). Sometimes, however, they content themselves with the pl. of paucity, and do not exceed it: S says (IV), And they sometimes pluralize with the [١ and] ت when they mean multitude (S,IV); and the poet Hassan says لَدَّا الْجَفَّناتُ الْمُ، [235], where he does not mean paucity (S). فَعْلُ is pluralized in paucity with the [١ and] ت, as رَحْبَاتُ and رَفْعَاتُ courts; and the unsound is similar, as نِسَاقُ (IV). The [broken] pl. of فَعْلُ [in multitude (IV)] are (1) فَعْلُ, [regularly (R),] as رَتابُ, فَعْلُ, نِيابُ, [713] and قَيمُ (IV,R), as says the Rajiz

يَقُومُ نَارًاٌ وَيَشِيُّ تَمْرًا.

He stands at times, and walks at times (IV); the o. f. of which is فَعْلُ (R), فَعَلُ, here being contracted from فَعْلُ (IV) : (3) فَعْلُ (IV,R) and تَرْبُ, as in the saying of the Rajiz [cited by As (Jh)]
Dost thou know the dwelling at the top of the mountain full of knolls? It has become effaced, except ashes covered with dust (IY); and similarly in the sound (IY), as in the dwelling at the top of the mountain full of knolls, covered with dust (IY), R, as in XXII 37. And (we have made) the sacrificial camels, we have made them for you to be of the signs of the religion of God, [read by HB] with two Dammas, like کُنِّمْ حَشَبٌ مَسْتَقَدَّة LXIII.4 [516], read with quiescence [of the ٍّ by I, Ks, and as is reported, Ibn Kathir (B),] and with Damm: but that [quiescence] is not the o.f., َُّْ فَعَلُ being only abbreviated from َُّْ فَعَلٌ contrated from َُّْ فَعَلٌ (IY): َُّْ فَعَلُ is not frequent; and, in the sound, the َُّْ فَعَلُ may be pronounced with Damm, on the ground that the Damm is either a deriv. of the quiescence or its o.f. [711]. And [in paucity] it is pluralized upon the measure of َُّْ فَعَلُ, as َُّْ فَعَلُ in the sound, َُّْ فَعَلُ in the hollow, and َُّْ فَعَلُ in the defective. َُّْ فَعَلُ from the defective, [i.e., the unsound in the J,] is frequent (R): as for the unsound in the J (IY), like َُّْ فَعَلُ and َُّْ فَعَلُ, it, when in [the sense of (R)] the pl., mostly occurs [curtailed of the َُّْ (R), like the pl. of generic ns. (254) (IY),] as َُّْ فَعَلُ, َُّْ فَعَلُ, and َُّْ فَعَلُ (R)]; or [like the sound pl. (IY)] with the َُّْ and َُّْ فَعَلُ, as َُّْ فَعَلُ and َُّْ فَعَلُ (IY); but is sometimes pluralized upon the measure of َُّْ فَعَلُ, as َُّْ فَعَلُ [722]; and َُّْ فَعَلُ (IY), as says the poet [AnNabigha (Jh, Abk, Jk) adhDhubyání (Abk), describing coats of mail (Jk),]
That have been rubbed over with dregs of oil, and scour-
ed inside with rotten camel's dung; so that they are
bright, like pools of water, clean as to the linings (IY);
and [for] إِخْوَانُ إِمْوَانٌ (R), [as] says
[the poet (S)] Al Kattâl [al Kilâbî (S)]

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

in paucity is with the ْلِ and ْلَت, as مَعَدَتُ ْنِفَصَاتٍ (IY).
The [broken (IY)] pl. of فُعَلْةُ [in multitude (IY)] is [فَعَلْة
(IY),] with Kasr of the فُ and Fath of the ع, as ْنَقْمُ and
مَعَدٍ (IY, R); but that is not regular (IY): Sf says, And the
like of it is rare, not invariable; for ْخَلْفُ and ْحَلْفُ are
not said in the case of ْكَلْسَةٍ and ْحَلْفَةٍ a pregnant she-camel
(R); while ْنَقْبَةٌ and مَعَدَةٍ are so pluralized only because
they say ْنَقْبَةٍ and مَعَدَةٍ, [with quiescence of the 2nd (IY)
rad.,] like كَسَرَةٌ (IY, R) and حَرْفُةٍ (IY), according to the
Banû Tamim and others [468]; so that ْنَقْمُ and مَعَدُ are
really pl.s. of فُعَلْةٍ [below], not of فُعَلْةٍ : whereas other
words, like كُلُّهَا and خَلاَفْة, [whose 2nd rad. is not a guttural letter,] do not occur upon the measure of كَسِرَة, except according to the Banū Tamīm [758](R). 

is pluralized in paucity with the ت and ت, as رَكَبَات and طَلْمَات [240], whence من وَرَاء الْحُمْجَرَات XLI.4. From outside the chambers, [also read المُحْجَرَات (K, B),] and طَلْمَات بعضا فロック بَعْضِ XXIV.40. (These are) darkninesses, some of which are above others (IY). The [broken (R)] pls. of فُعْلَة [in multitude (IY)] are (1) نُفَعُّل, [mostly (R), regularly, as ظُلْمُ, رُكَبُ, غَرَفُ, (IY)] ; which is sometimes used in paucity also, as تَلْمِثُ عُرْفِ Three upper-chambers, [though this is rare (R)] ; [except in the hollow (R),] as جَفَار [نَفَار, يِرَامُ (R),] and جِلَال [نَفَعُ [(IY), جِبَابُ (R),] and تِبَابُ (IY, R) ; while in the hollow they restrict themselves to سَوُر and فُعُّلُ (R). In the ء unsound in the ع they say دُوْلَت and دُوْلُ : and in the one unsound in the ل they say خُطَوات and خَطَّى; while the one whose unsound ل is a ع is similar in multitude, as مَدِى and كُلُى; but they hardly ever pluralize it with the ت, contenting themselves with the formation of multitude instead. And the reduplicated
is similar, as ٍمَدَّةٍ and سُرَّاتٍ and مُدَّةٍ and مُدَّاتٍ (IY). As for pl. of the حَجْرَةٌ waistband of the trousers, i.e., place of tying them, it is anomalous (R). فَعْلُ is pluralized in paucity with the t and ّ, as سَدَّرَاتٍ and سَدَّرَاتٌ (IY). The broken pl. of فَعْلُ [in multitude (IY)] is فَعْلٌ, [in the sound or anything else (R),] as سَدَّرٌ and (IY) [239], ةْكَدَّرٌ [and ّقَمِّمٍ and ّعَدَّدٍ (IY)], and رَشَّى [240] and لَحْيَى which is sometimes used in paucity also, as تُلَّتُ كِسَرٌ Three fragments (IY,R): and others than S mention فَعْلٌ with ّدَامِم of the ف, like حُلْيَى and لْحَيَى; but Kasr is better in both of them: and sometimes فَعْلٌ occurs, like لَقَاحٍ and حَقَاَنٍ; so S mentions, but it is extremely rare. S says that the pl. with the t and ّ is rare, whether in the sound or in anything else, because, in this pl., [vocalic] alliteration of the ّع to the ف is the rule [240]; whereas فَعْلٌ, like ّيِلٌ, is a scarce formation (R): and [S says that (R) they hardly ever pluralize [the defective (R),] the unsound in the ل (IY), whether it belong to the cat. of the ّه (R),] with the t and ّ (IY,R), because its 2nd [rad.] would then be pronounced with Kasr, as رَشَّرَاتٍ, and, since they dislike the combination of two Kasras in the sound, they dislike it more in the unsound (IY); so that they content themselves with فَعْلٌ in paucity and multitude (R). But the unsound in
the ā is pluralized [in paucity (IY)] with the ʿ and ʿ, because its ā must be made quiescent, so that (R) two Kasras are not combined (IY,R) in it. And they say in the reduplicated ʿ and (IY). S says (R), And sometimes has a [broken (S,IY)] pl. [of paucity] upon the measure of ʿ, as ʿ pl. ʿ and ʿ pl. [255]; but that is rare, [scarce (S,R)] not the rule. ʿ, [if not pluralized with the (I) and ʿ (S), (i.e.) in multitude (IY),] has a [broken (S,IY)] pl. upon the measure of [ʿ , as (S)] ʿ and ʿ , [being assimilated to ʿ (IY,R), like ʿ and ʿ (IY), and therefore pluralized upon the measure of ʿ (R)]: but that is not like [ʿ and (S,R)] ʿ, because ʿ is masc., [like ʿ and (S,R)] ; while this is fem. (S,IY,R), like [ʿ and (S)] ʿ and (S,R) : and [because] the dim. of ʿ is ʿ; while the dim. of ʿ [and ʿ] is ʿ [and ] the word being restored to the sing. (IY,R), and then pluralized with the ʿ and ʿ, because it is a broken pl. [285]. Thus the whole number of formations of the [broken] pl. of these substantives is 6, as above mentioned. The commonest of them is ʿ, because it occurs in 4 substantives, ʿ, ʿ, ʿ : and ʿ is regular, universal, in ʿ and ʿ, anomalous in the [two] others; ʿ is
regular in نُعَلَة and فَعَلَة, any other [broken pl.] being anomalous in them]; and ٰيٍ is regular in نُعَلَة, any other [broken pl.] being anomalous in it, while the predicament of [نُعَلَة] has been mentioned above (I Y).

§ 239. The rule in eps. is that they should not receive a broken pl., because they bear a resemblance to, and exercise the same government as, vs.; so that their finals receive the same affix for the pl. as the finals of the v., vid. the و and ن; and it is then followed by the ل and و, which are subordinate to it: and also [because] the latent prons. are attached to them, and the rule is that their form should contain something to indicate those prons., whereas that is not found in the broken pl.; so that it is better that they should be pluralized with the، and ن to indicate the latency of the pron. of rational males [below], and with the ل and و to indicate a plurality of other objects. Notwithstanding this, however, some eps. receive a broken pl., because they are ns, like substantives, although they resemble the v.: and the broken pl. is more frequent in the assimilate eps. than in the act. part. of the tril., since the former resemble the v. less than the latter does; and more frequent in the act. part. of the tril. than in the pass. part. of the tril. and the act. and pass. parts. of the non-tril., because the two last resemble their aors. in form more than the act. part. of the tril. resembles its aor., while the pass. part. of the tril. is treated like the act. and pass. parts. of the non-tril. in rarity of the broken pl. on account of the م in its beginning (R). The formations of the tril. eps. [that have a
broken pl. (R) are 7 (IY,R), (1) فاعل (2) فاعل (3) فاعل (4) فاعل (5) فاعل (6) فاعل (7) فاعل (IY). The paradigms [of the broken pl. (IY)] of the tril. eps. are like the paradigms [of the broken pl. (IY)] of the tril. substantives [237] (M). The broken pl. of فاعل are (1) فاعل, mostly, [universally, as فيَل فِساَل, سَعَاب mean, كَنِات, and َزَان] (IY)] : (2) فاعل, as َكَهُول (IY,R) and َشِيْوَم [242] (R) : (3) فاعل [or فاعل, one of these two formations being apparently a deriv. of the other (R)], as َسُحْل صُدْق اَلْقَآئ, and َسُحْل, and َصُدْق اَلْقَآئ Steady in the encounter or َصُدْق اَلْقَآئ (R)], and [sometimes only one of them being used (R),] as َكَت (IY,R), and َوُرَن bright bay horses (IY,R); but this is rare (IY) : (4) َفِعَل, as َسُبِحْل, [by assimilation of َفِعَل to َفِعَل (R), because munificent is i. q. the act. part. (IY),] like َمُكَرِم َعَلْمَاء [247] (IY,R); or to َفِعَل, like َمُكَرِم pl. [246] (R) : (5) َفِعَل, as َأَعْبَد َأَعْبَد َأَعْبَد, as َأَعْبَد is [ordinarily] not used as a broken pl. of [the ep.] َفِعَل in paucity (IY), because the ep. in most cases has a qualified explaining the paucity and multitude, and the o. f. in pl. is the pl. of multitude (R); so that, when a pl. of paucity is needed, they use the sound pl. (IY) : but, since some eps. are used as substantives, like َنَحْز, they are pluralized in paucity (R) upon the measure of َفِعَل, as َأَعْبَد ; and, if َفِعَل or
any [other (R)] ep. be used as a name [for a man (IY)], it is pluralized as a substantive [240] (IY,R) : (6)

ep. which is the [formation of paucity] prevalent in the hollow belonging to the cat. of the ی, as ِشیخُ (R) and (R)

(7) in the hollow and anything else, as (R) ِشیخُ (IY),] and ِرَجَلُ عبَدَ (IY,R), like ِشیخُ (IY,R) ; while such as ِشیخُ and may be orig.

pronounced with ِدَامَم of the ِف, which is then pronounced with ِکَسْر for preservation of the ی : (9)

, as ِدِلِیکِ (R) [and] ِشِیخُ (IY); while ِفَعَلُ with quiescence of the ِع occurs, as ِشِیخُ (R). Thus the paradigms of the broken pl. of ِفَعَلُ have 9 formations, of which one, vid. ِفَعَلُ, is regular; and the remainder are anomalous, heard, but not copied, though some of them are more frequent than others. That is because they are treated as substantives; for they are hardly ever used with their qualifieds, so that ِرَجَلُ عبَدَ and ِرَجَلُ ِشیعُ are not said (IY). And they say ِعَبیدُ [and ِکَلِبُ (S)], as they say ِکَلِبُ (S) [237] (S,IY) and ِکَلِبُ (S).

The broken pl. of ِفَعَلُ, as ِاجْکَلَفَ ِفَعَلُ, is ِفَعَلُ skinned carcasses of sheep without heads or legs, [237] (S,R) ] and ِانْتِقَاضُ jaded (S,R) and ِانْتِقَاضُ jaded (S,R) ; while AZ transmits ِفَعَلُ free or
quit (IY) : فَعَلْ (v. here (IY)) is made a substitute for فَعَلُ and [in multitude] (S,IY); and therefore does not occur with [either of] them, so that جَلَفْ or جَلَفَ is not said (IY) : while جَلَفْ is said [by some of the Arabs (S,IY), upon the measure of جَلَفْ (S)], by assimilation to substantives, like أَعْبُوبُ [237] (S,IY,R); but it is extraordinary in eps. (R). The broken pl. of جَلَفْ is جَلِفَ (IY,R), mostly, as S appears to say (R), as سَبَاطُ جَسَانَ, lank hair, and قَطَانَةٌ, very curly hair (IY) : (2) sometimes, [says S (R),] used instead of جَلَفْ (IY,R), as أَبْطَالُ جَسَانٍ, and أَتِلَاتٌ, أَعْرَابٌ. [146,235] : Labid says.

(IV) Whose van shall be led by every fleet mare, short-haired, like the mare Hira wa of the unmarried men, as though they used to borrow this mare to go hunting on, or like the staff of the herdsmen going far afield with their camels to pasture (Dw). But جُرَّدَا, مِثْلِ شَرَاةِ الأَعْرَابِ, and جُنْدَلُ, جُنْدَلًا, are because جَرَدُ and ذَكَرُ are used as substantives; so that they are like رِبَبُ and جُنَامُ male bustards and جُبَلُ, حِمْلَانِ, lambs [237] : and similarly [نَعْلُ and نَعْلٌ, like] نَصَفْ and نَصَفْ, because middle-aged is like a substantive, and is reckoned by S among sub-
stantives; so that they are like أَنْفِيَة أَنْفِيَة [237,246], according to him (R). The broken pl. of نَفْلٍ are (1)
أَفْتُمَا نَفْلٌ (IY,R), while Jr transmits أَفْتُمَا (IY): (2)
وجَعَ (IY,R) and فَرَاحٍ: the poet says

The faces of men, so long as thou art preserved alive, are white, cheerful; and their spirits are joyful (IY): (3)
وجَعَى (IY,R) : (4) نَفْلٍ (R) : (5) خُشْنُ [IY], as [IY,R] (IY)
فَرَاحٍ, which is rare, as نَفْلٍ (R). The broken pl. of نَفْلٍ is أَفْتُمَا نَفْلٍ (IY,R) and أَفْتُمَا (R): the poet [AlKumait Ibn Zaid (MN,EC)
alAsadi (MN)] says

Assuredly the wakeful as to the coverings of drowsiness, meaning the lids of the eyes, have known their being adorned and anointed with black [collyrium] (MN,EC): يَّقَطُ and نَجْدُ are said to be the only two words of this cat. that have a broken pl., the remainder being pluralized with the sound pl. and AAsh transmits يَّقَطُ, like سَبْعُ pl.

ْيَقَطُ in the substantive [237]; but the truth is that يَّقَطُ is pl. of نَفْلٍ, because نَفْلٌ is prevalent in [the pl. of] أَجْنَابُ [250](R). The broken pl. of نَفْلٍ is أَفْتُمَا نَفْلٍ (IY,R); but some of the Arabs put أَجْنَابُ always into
the sing., as [143] V. 9. And, if ye be unclean, purify yourselves, making it an inf. n. (IY). The commonest of these pls. is أَفْعَالُ, because it is applied to all [the formations of (IY)] the eps., [vid. فعل, فعل (IY),] as أَشِبَّ أَفْعَالُ. أَفْعَالَ أَيْقَاظُ, أَنْكَانَ, أَبْطَالَ, أَحَرَارَ, أَجْلَفَ نَعْلُ, because it is applied to 3 [formations (IY)] of them, وَجَعَلْ, نَعْلُ, (IY),] as حَسْانٌ, سَعْابٌ, and while the rest of the pls. are equal (IY,R). As for the remaining paradigms of the [tril.] eps. [368], they are (1) فعل, as حَمْطُ [skilful guide (Jh)]; (2) فعل, as إِدَّلُ prolific she-ass and بَلْرُ daarling, she being no other; (3) فعل, as سَوَى and جَدَّى, there being no other: and no broken pl. has been heard in them, أَعْكَبُ, being pl. of أَعْكَبَ like pl. of أَعْكَبَ [246], not of جَدَّى (R). The [sound (SH)] pl. [with the, and ن (M)] is allowable in all [of these eps. (M)] that denote rational males [234] (M,SH); nay, is the rule [above] (IY), as صَنْعُون, صَعْبورُن, نَذِسُون, حَبْرُون (SH), intelligent, and جَنْبُون (M) : the poet says

قالت سُليمَيْنَ لا أَحِبُّ الْجَعْدِيْنَ ≠ ولا أَسِبَاطُ إِنَّهُمُ مَنِتَيْنَ

Sulaimà said, I love not the frizzly-haired men, nor the lank-haired: verily they are stinkers [252] (IY). And as
for [the pl. of (M)] their fem., it is with the (and), not otherwise, as حَذَّارَاتُ (IY), حُمْلُوَاتُ (M), and يَقَطَّاتُ, except the paradigm of نَعْلَةٌ, [all of (R)] which, [says S (R),] receives the broken pl. فَعَالٌ, as كِمَاسْ (M,R),] quick, sharp, and مِلَّ, [because this formation occurs so frequently that they allow themselves to vary it (IY,R) in the pl. (R)]; while they say عَلَٰجُ in the pl. of عِلْجَةٍ (M, SH), because they treat it as a substantive, like كِسْرُ pl. كَسْرٍ. S says that فَعْلَةٌ, as حَسَنَةٌ, is pluralized upon the measure of هَسَنَاتُ, as, and not of فَعْلَاتُ, except when its masc. is pluralized upon that measure, as you say حُسَنٌ and حَسَنٌ, pl. حَسْانٌ; but not بَطَالٌ, since you do not say بَطَالٌ: and therefore every ep. upon the measure of فَعْلٍ, which is pluralized [in the masc.] upon the measure of فَعْلٍ, is pluralized in the fem. also upon that measure; so that this saying of S is contrary to the saying of [Z followed by] IH (R). [See §. 251.]

§ 240. The fem. [tril. n. (IY)] quiescent in the medial, [upon the measure of فَعْلَةٌ (IY), فَعْلَةٌ, or فَعْلَةٌ, ] is either a substantive [238] or an ep. [239]. When it is a substantive, its ع, in the [sound (AAz)] pl., is, when sound [below], (1) vocalized with (a) Fath.

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[for alliteration to the vowe of its ف (AKB)] in the [measure] pronounced with Fath of the ف, as َجِمْرَةَتْ; (b) Fath [for alleviation (IY)] or Kasr [for alliteration (IY)] in the [measure] pronounced with Kasr of the ف, as َسِدْرَةَتْ [17,288]; (c) Fath [for lightness (IY)] or Damm [for alliteration (IY)] in the [measure] pronounced with Damm of the ف, as َعُرِبَتْ; (2) sometimes made quiescent, (a) by poetic license in the first, [though some say that this is a dial. var. (IY)] ; (b) in a case of choice in the remaining two, in the dial. of Tamim (M), as َسِدْرَةَتْ and َعُرِبَتْ (IY). The Kur has II. 162. [434], and the poet ['Abd Allah Ibn 'Umar Ibn 'Amr al'Arji (MN)] says

بَاللَّهِ يَا طَمِيَّاتِ الْقَاعِ تُلْنِ لَنَا # ِِّيِلَّائِ مِنْ النَّبُورِ (Aud) (I adjure you) by God, O doe-gazelles of the plain, say ye to us, Is my Laila one of you, or is Laila one of mortals ? (MN) : while the saying [of an Arab of the desert, of the Banû 'Udhra (MN),]

وُحَمَلْتُ رَقَارَاتِ الْمَكْحَى فَأَفْطَقَتْهَا # وَمَا لِيِ بِرَقَائِ الْعَشِيِّ يَدَايْ [And I was laden with the sighs of the early forenoon, and was able to bear them ; but I have not hands, i. e., strength, for the sighs of the late afternoon (MN)] is a [pretty (Aud, MN, Sn)] poetic license (IА, Aud, A), as also is the saying of the [unknown (FA)] Rājiz ُتَفَسَّرُ رَبَّ آلَ يَا حَرَامُ [537] (A) cited by Fr (MN), because the أ is some-
times made quiescent by poetic license even in the sing.
and masc. (Aud, MN, Sn), as

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

إذا كتبت ورَنْصَل خُرنَتَها وأجنبت أَيَارُتَها تَتَخَلَق حِبال الوَسائِل
أَبَت ذَكَر عوَنْن أَحْسَاء قَلْبِهِ حَفْرة وَفَنْصَات الهُوَى في المُفَاصِل
(IY, R), and, in some MSS of the R, [as in the IY,]
though I have not seen it in the MSS of the Diwan [of
Dhu-rRumma], of which I possess (and to God be the
praise !) four MSS, When thou sayest, "Bid farewell to
meeting with Kharká, and shun visiting her: (if thou
shun visiting her,) thou wilt wear out the cords of the ties,"
memories refuse, or come, that have accustomed the sides
of his heart to throbbing, while the loosenesses of love are
in the joints (AKB) ; and the other says

أو تَسْتَرَنَّ النَّفْس
or the soul will find rest etc. [537] (IY) ; and, says IJ,
Labid says

( AKB) That (referring to camels) were saddled for a
long journey, and were urged to their utmost pace for the
intense heats of the noons and the hot wind (Dw). And
[the saying of the poet (S)]
And, when they saw us in such a state that our knees were showing, on a battle-ground wherein we mingle not earnestness with jest has been (S, IY) heard by us (S) recited [with the في من تكون] pronounced with Fath (IY); and in II. 16. [440] HB reads طَلْسَابَةٌ with quiescence of the ج (K). But, when unsound, the ع is made quiescent, as دُلْتَتْ, دَيْمَاتٌ, جُرَّاتٌ, بَيَّضاتٌ, except in the dial. of Hudhail (M), who pronounce [the ع of فَمَّا in the pl. (AKB)] with Fath (IY, AKB), which, IJ declares, is not a poetic license; while, according to others than Hudhail, Fath is a poetic license (AKB).

The Kur has تَلَّتْ عَرْوَاتٍ لَكُمَا XXIV. 57. [(They are) three times of exposing the person for you (K, B)] and XLII. 21. [238] (IY): while the poet [of Hudhail (M, A)] says, [describing his he-camel (M N, Jsh, Sn).]

(م، ر، أ) (My he-camel in the swiftness of his journeying is like the male ostrich, who is) a possessor of eggs, going [home to his nest (Jsh)] at night, journeying in the beginning of the night, clever at moving the two shoulders in journeying, stretching the fore-legs in running (M N, Jsh, Sn); and تَلَّتْ عَرْوَاتٍ لَكُمَا XXIV. 57. [above] is [anomalously (R, Sn)] read (R, A) in their dial. (A) by
AlA'mash (K); but that is rare, the first being the [pronunciation] frequently used (IY). The condition that the ʻe should be sound [above] is meant to exclude two things, (1) the reduplicated, as ٍْٓ، ٍْٓ، and ٍْٓ، in [the pl. of] which the ʻe is only made quiescent, [because vocalization would necessarily involve dissolution conducive to heaviness (Sn)]: (2) that [substantive] whose ʻe is an unsound letter, which is of two kinds, (a) a kind in which the unsound letter is preceded by a vowel homogeneous [with it], as ُدْوَلا، ُرَأْسُ، and ُدْوَلا، [in the pl. of] which [the ʻe] remains in its state [of quiescence]; (b) a kind in which the unsound letter is preceded by a Fatha, as ُجُرُأ، and ُبَيْضُ، in [the pl. of] which there are two dias. vars., the dial. of Hudhail being alliteration, and the dial. of others being quiescence (A). The ʻe in such as ُجُرُأ and ُبَيْضُ, according to Hudhail, is not converted into ى only because the vowel in the pl. is accidental [684], as the ʻe of ُحُطَوْث, preceded by a letter pronounced with Damm is not converted into ى because the Damma is accidental. If ُعُلُّة be unsound in the ʻe, which is only a ى, either rad., as in ُبَيْضُ، or converted, as in ُدْوَلا [685], alliteration is not allowable by common consent; nor Fath, except by analogy to the dial. of Hudhail. And, if ُعُلُّة be unsound in the ʻe, which is only a ى, as in ُسُورُ، allitera-
tion is not allowable by common consent: while, by analogy to the *dial.* of Hudhail, Fatha is allowable, as in رضات and نبيضات, because they account for it by the lightness of Fatha upon the unsound letter, and by its being accidental [684]; but S says (R), "You do not vocalize the " (S, R) in دولت (R) "because it is second" (S), though he apparently means "with Damm" (R). As for the [substantive] unsound in the ل below, such as غزراط and قرية, you treat it like the sound, as غزراط and قرية (IY); but they disallow alliteration [in the pl. (Sn)] of such as دينه and شتية, [because Kasra before the، and Damma before the ي are deemed heavy; and there is no dispute about that (A),] the Kasr [of the در in جراث transmitted by Y as pl. (A)] of جرزة being [extremely (A)] anomalous (IM): while it is understood from the language of IM that quiescence and Fatha are allowable in such as زرية and زبيرة, which he expressly declares in the CK; and that the three *dial.* vars. are allowable in such as خطرة and ل허ية, though some of the BB disallow alliteration in such as ل허ية, because it involves a succession of two Kasras before the ي, and IM follows them in the Tashil. It is understood from his language that quiescence is not allowable in such as [241] or جفنة unrestrictedly, [i.e. whether it be unsound in the ل or not.
and whether it be a quasi-ep. or not (Sn): but in the Tashil he excepts the unsound in the ج [above], as ُكَبِيْثِّ , and the quasi-ep., as ُأَهْلَاتِ [241], allowing quiescence in both of them as matter of choice (A). In the ep., however, [as ُكَبِيْحَةٌ, and جُلْفَةٌ, حُمْروٌ (A)], the ُع is always made quiescent (M,A) in the pl. (Sn), whether the ف be pronounced with Fath, Kasr, or Damm (AAz), as ُعْبَلاَتِ [239] (IY). because the ep. is heavy [248] by reason of [its] derivation [142] and [consequent] assumption of the pron. [26] (Sn), and it is vocalized in [ُكَبِيْحَةٌ (IY,AAz,A) and رَبَعَةٌ (AAz,A)], the pl. of لُكْبِيْحَةٌ and لُكْبِيْحَةٌ (M,A), only because they are, as it were, orig. substantives, which are used as eps., as they say ُمَرَأَةٌ كُلْبَةٌ a depraved woman and ُلَيْلَةٌ غَمَمٌ a murky night (M), meaning ُدِينَةٌ and ُمَطْلِبَةٌ; or (IY) because some of the Arabs say لُكْبِيْحَةٌ (IY,A) and رَبَعَةٌ (A): while a people of Kuraish are named ُعْبَلاَت because their mother's name was ُعْبَلاَة , and the ep., when used as a name, becomes excluded from the predicament of the ep., and is pluralized as a substantive [239], for which reason they say آلَاحَارِصُ [249] (IY); and كُهَلَاتٌ [transmitted by AHm (A) as pl. of كُهَلَةٌ (R,Sn),] is extraordinary, [because it is an ep. (A)]; and is not to be copied, contrary to the opinion of Ktb (R,A). The ُع of the ep. is made quiescent, while the ُع of the substantive is pronounced with Fath, only for the sake of distinction, the ep. being more fit for quiescence because of its heaviness [248], by reason of its requiring the qualified and of its resembling the ُع,
on which account it is one of the causes of diptote declension [17,18] (R).

§ 241. The predicament of the fem. which contains no s [264] is like [the predicament of (IY)] that which contains the s [240]; they say [أرضُ (IY),] and أُهِلُ (below) in the pl. of [أرضَ a woman's name (IY),] أرض, and أُهِل, as says the poet [AlMukhabbal asSa'di, describing, says Am, the gathering of the Banû Minâr and other clans of Sa'd round Kais Ibn 'Asim alMinârî, their chief (AKB),]

فهُمُ أُهِلُتُ حَوَّلَ قِبَسٍ بِنِ عَاصِمٍ ٍ إذا أَذْلَجَهَا بِاللَّهِ يَدُمُونَ كَوْنَمَا
[Then they are kinsfolk around Kais Ibn 'Asim. When they journey by night, they call upon a bountiful lord, i.e. they sing his praise to the camels (AKB)]; and they say وَعُرْسُ [below] in the pl. of وَعُرْسُ, غَيْرِ عَرْسُ, as says AlKumait, [praising the family of the Apostle of God (AAz),]

*\\(M)\ The camels carrying provisions of generosity and inexhaustible princeliness are unloaded of the burdens beside them, لِيَهُمُ مَكْتُوْبَةُ الآَعَكَامِ\\(El)\ because it implies the sense of وَعُرْسُ arriving (AAz).

أُهِلُتُ, however, is pl. of أُهِلُ with the s, not, as Z thinks, of أُهِل, which is a masc. pluralized with the,
and as a worthy man and a worthy woman, as says the poet [Abu-'l-Tamaḥān al-Kainī (AKB)]

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

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

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being then [mostly (R)], as [251], أَسْوَاط, أَنْيَاب, أَتْمَال, and أَبْيَات [239], because the دَمْمَم upon the unsound letter, even though preceded by a quiescent, is deemed heavy (IY,R); and similarly, when the unsound [tril.] has an ُل for its ُل in the sing., أَنْيَاب and أَبْوَاب, because, its ُل being converted from اُتُل or قَوَلَ mobile [711], it is virtually of the cat. of قَوْلُ, like فَرْسُ and قَلْم, the normal form of the pl. of paucity in which is أَنْفَع [237], not أَنْفَع (IY): while [such as (M)] أَسْرَق, أَنْزَر, أَدْرُور, أَعْيُن, أَنْتَب, أَفْوَس (R), and أَنْيَب are anomalous (M,SH): AlAzrak al‘Ambari says

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

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

(Aud) As though they were white Yamānî swords, whose edges are sharp, the scar left by which is lasting (MN):
though some distinguish between the masc. and fem., making the pl. of the masc. أَنْفَعَلُ أَبْرَّابٍ, as أَنْفَعَلَ, and the pl. of the fem. أَنْفَعَلْ, as أُدُوْرٌ أَدُوْرُ (IY); [for] Y says that أَنْفَعَلُ is [regular as (R)] the [broken (S)] pl. of [paucity in (S)] فَعَلُ, when fem. (S,R) without a ی، as it is regular in [the pl. of] فَعَالُ and فَعَلُ when fem. [246] (R); but that is not universal, according to S, nor regular, as is proved by أَنْفَعَلُ أَنْفَعَلُ (IY): S says, Nay, أَنْفَعَلُ is anomalous in فَعَلُ [237], even though it be fem. (R); and, if it were [regular (R) only because of the femininization (S)], they would not say أَرْجَأَهُ [أَرْجَأَهُ, according to those who make fem. (S),] فَعَولُ (2) (S, R) : [أَفْنُمٌ, أَفْنُمٌ (S,R), in [the cat. of (IY,R)] the, not the, (M,SH), the pl. of multitude being then [mostly (R)] فَعَاءٌ, as حَيَاضٌ [713] (IY, R), سَبِاَطُ (IY), and ثِبَابُ (R), on account of the دَامَمَةُ upon the unsound letter together with the, of the pl. (IY), because دَامَمَةُ upon a, followed by a, is deemed heavy in the pl.; though not in the inf. n., as خَوْرُ [683,714] and سُوْرُ; whereas in فَعَالُ the word is lightened by conversion of the, into ي (R); while [such as (M)] فَرُوجُ [pl. of تَرُوجُ (R)] and سُوْرُقُ [714] are anomalous: (3) فَعَالُ in [the cat. of (IY,R)] the, not the, (M,SH), in the whole of the paradigms [of the sing.] mentioned [237] (R), the pl. [of multitude] being then [mostly (IY)] فَعَولُ (IY, R), as بُيُوتُ and شَيُوخُ [239,714] (IY), like
When its ع is like ُعُبَر in the saying of Ka'b

That [referring to the ُعُبَر mentioned in a previous verse cited in § 253] throws upon the hiding-places two eyes (in keenness of sight like the two eyes) of a (wild bull) separated (from his son), a white bull, even when the rugged grounds and the huge heaps of sand glow with heat, (and the eyes are dazzled,) may be pronounced with Kasr, in order that it may become light, and may approximate to the ع; and Kasr is read among the Seven in such as ُعُبَر, [which IA{l, Warsh, and Hafs read with Damm of the ب in II. 185, and the remainder with Kasr (B),] and ُعُبَر, [which Nasi, IA{l, Hafs, and Hisham read with Damm of the ع wherever it occurs, and the remainder with Kasr (B on XV. 45),] and ُعُبَر,
[which Abu Bakr and Hamza read with Kasr of the اب wherever it occurs (B on V. 108)] : though Zj mentions that most of the GG do not recognize this ; and that, according to the BB, it is very corrupt, because there is no فعل in Arabic : while F points out, as evidence of its allowability, that in the dim. of بيت, عين, and the like the initial may be pronounced with Kasr, S being one of those who transmit that, although فعل is not one of the formations of the dim. [274] (B8). Fr holds that بين is regular in the فعل whose في is a Hamza, as ألف; or a و, as وهم : and IM shows by his language in the CK that he agrees with Fr in the second ; for he says that بين is more frequent than فعل whose في is a و, as وف, وصف, و/or, and pl. وف, فف, فف, فف, and pl. وف, because, deeming the Damm of the في of بين heavy after the و, they deviate to بين, as they deviate to it in the فعل whose ع is unsound ; and that, as عي and عي are anomalous in the [فعل whose ع is] unsound, so is نوع is anomalous in the فعل whose في is a و: these are his very words : then he says that the re-duplicated فعل is like the فعل whose في is a و in that بين is more frequent in its pl. than فعل, as علم pl. عي, أئم pl. ربه, أئم pl. ربه, and pl. فل : these also are his words (A).
§ 243. In َفَعُول and َفَعُول from the [tril.] unsound in the ل, [as َمَحَرَّر and َمَحَرَّر (Jh,KF),] they say َأَجْرُ (244, 685, 721) (M), َأَجْرُ, َأَحْقَى whence

(1Y), by Malik Ibn Khâlid alKhunâï, A lion, mighty, bold, at his den in ArRakmatân, having whelps and mates (DH), and َأَيْدِي [260]; and َدُلَّي [237, 685, 722] and َدُمَى [260] (M), and similarly َعُصَى pl. of َعَصَى (1Y):

and they say َنَّكِر [722] and َقُنْوُن, [according to the o.f. (1Y)]; though conversion [of the َو into ] is more frequent: and sometimes the initial [of َفَعُول] is pronounced with Kasr, as َعُصَى, َدُلَّي (1Y),] and َنَكِر; while [َقُسٍ or (1Y)] َبِسَوُت [transposed from َبِسَوُت, its measure being َنَفَعُوُل transposed from َفَعُول (1Y),] is, as it were, constructively pl. of َقَسَر [transposed from َقَسَر (M), the in it being then converted into َي, as in َدُلَّي (1Y). The pl.s. of َفَعُول are َفَنَّى, َفَنُيْدَان, َفَتَى [upon the measure of َفَعُول (Jh)], and َفُتَى, َفُتُي, َفُتٍى (Jh,BS): the two first are in the Book of G-d, And he said to his young men [not traceable in the Kur, though َفُتٍى occurs in XVIII. 12. and َفُتٍى in XVIII.9.,] and َفُتٍى XII. 62. And he said to his young men; but the third is anomalous, because its o.f. is َفُتٍى
upon the measure of 

is proved by (229) (T), so that they ought to charge its , and incorporate it into the (BS): Jadhima [Ibn Malik Ibn Fahm atTanukhi (AKB)] alAzdi, the last of the Kings of Kud'a at AlHira (AKB), called AlWa'dda'h (The Fair) and AlAbrash (The Speckled) in allusion to his being leprous (MN,AKB), says

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

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

حلقت إلا أياصرًا أو دنيًا

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

§ 244. The [tril. substantive (IY) فَعَلْ (R)] curtailed of the ل, [and containing the ج (M) of feminization (IY),] is pluralized (1) with the , and [as a reparation for what is elided from it (R),] its initial being (a) [sometimes (IY, R)] altered (M, R) by pronouncing with Kasr what is pronounced with Fath or Damm [in the sing.] (R), as سُنون and تِلْوون; (b) [sometimes] unaltered, as كُبْون and قُلْون (M): (a). the في the cat. of ستة [234], when pronounced with Fath [in the sing. (Sn)], is pronounced with Kasr in the pl., as سُنون; and, when pronounced with Kasr [in the sing. (Sn)], is not altered in the pl., as مَشْرَون: this being the chastest [usage]; while مَروون, سُروون, and مَنَرُون [234] are transmitted: and, when pronounced with Damm [in the sing. (Sn)], is pronounced with Kasr or Damm [in the pl. (Sn)], as قُلْون and كُبْون (A), Damm being, in my opinion, preferable in the nom., [as كُبْون, ] for affinity to the , and for avoidance of the transition from Kasr [of the ف] to Damm [of the ع]; and Kasr in the acc. and gen., [as كُبْون, ] for affinity to the ي, and for avoidance of the transition from Damm [of the ف] to
Kasr [of the ع] (Sn): (2) with the ٌ and َّ, the َّ being (a) restored, as َّسُنَّاتُ عِصْرَاتٍ [234]; (b) not restored, as َّتُبْتُهُ and َّتُنَّاتِ (M,R) : (a) Jr says that the pl. with the ٌ and َّ denotes few, and with the ْ and َّ denotes many, so that they say *هُدُوَّ� ثُبَّتُ قَلِيلًا* These are few companies and ُثْبُونَ كَثِيرًا many companies ; but I see no foundation for that : (b) they sometimes pluralize with the ٌ and َّ what they do not pluralize with the ْ and َّ, saying َّسِبْتُهُ and َّتُبْتُهُ [pl. of َّسِبَّة a curved part of a tip of a bow, the s in the sing. being a compensation for the ْ (Jh)], but not ُثْبُونَ [below] nor ُسِبْنَونَ ; and in that is a proof that the pl. with the ٌ and َّ is the o.f. in these ns., because you pluralize with the ٌ and َّ all of them that you pluralize with the ْ and َّ, but do not pluralize with the ْ and َّ all of them that you pluralize with the ٌ and َّ (IY) : (3) upon the measure of اَلْعُلُ [in paucity (IY)], as َّأَمُّ (IY,R),] like َّأَكْمُ [238] (M,R), the ْ being converted into َّلِ, and the ُدَمَّامَة into Kasra, as in [243 ] (IY,R) and َّأَجْرُ (IY), and the َّلِ being [then] elided, as in تَأْمَسَ [16] (R) ; while in multitude they say إِلَّامَّةَ [238], as they say ُكَأْمُ : but they do not say َّأَمُّ, as they say َّسِبْنَونَ, because it has a broken pl., and [ in this cat. ] the pl. with the ْ and َّ is only a compensation for the broken pl. (IY) ; while ُثْبُونَ [with
\(\text{Damm and Kasr (KF),}}\) pl. of \(\text{ةَلْبَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَة*\)

\(\text{an edge of an arrow-head, and of a sword, [and of a spear-head (T,KF) and the like (KF), or, as is said (T), an end of a sword (Jh,T), and of an arrow-head (Jh), or, as AFR mentions, a striking-place of a sword, and, when an edge is pre. to it, a whole sword, or its striking-place (T), as in}

\(\text{لَمْبَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَةَة*\)

by Ka'āb (Jh) Ibn Malik, describing the day of Uhud, Their right hands interchange among them the cups of the fates with the edge of the swords (SR),] is anomalous, because it has broken pls. اَطِبٍ and اَطِبٍ, like اَرْجَل [235,237], its ل being a, (Sn); nor do they say امَّات, as they say سَنِوات, because they dispense with that by availing themselves of اَم, since it likewise is a pl. of paucity (IY).

§ 245. The [broken (IY)] pl. of the [unaugmented (IA, A)] quad. [n. (IA)] is upon the measure of [only (IY) one paradigm (M)] فَعَّالُ (M,R,IA,A), in paucity and multitude [235] (IY,R), whether the quad. [392] be a substantive or an ep., bare of the s of feminization or not bare (M), as [foxes and سَلاَبُ (679), Dirhams and حَجَارَح (679) (M), claws (M,IA,A) and حَجَارَح huge [camels (IY)], frogs and [pl. of حَضَّام a sea having much water and a boun-
tiful man (IY)], and 

\( قَبْطَر \) (M) pl. of 

\( قَبْطَر \) a book-case, 

whence the saying of the poet

\[ لَيْسَ يَعْلِمُ ما يَقْبَتُ \]

What the book-case stores up is not knowledge: knowledge is not aught but what the breast has stored up (IY) and 

\( سَبَاطِر \) (M, A) pl. of 

\( سَبَاطِر \) stretched out (IY) at the spring, said of a lion (Jh, KF), [or] sharp-tongued, as in the KF (Sn), [which, however, has] sharp-witted (KF): and similarly, [as is said, in multitude (R),] when it contains the \( ٖ \) of feminization, as 

\[ زَرَمَةٍ pl. of زَرَمَةٍ \]

\( جُبَاحِجٍ pl. of جُبَاحِجٍ \)

dim. 

\( ٍ جَمِّلَاتٍ and (IY) \)

\( جَمِّلَاتٍ \) a skull, [because the 

\( ٖ \) is an aug. that drops off in the formation of the broken 

pl. (IY)] ; while, in paucity, it is pluralized with the 

\( ٍ جَمِّلَاتٍ \) and (IY, R). The measure of this [pl.], then, is 

\[ فَعَالْلُجٍ \]

because its letters are all of them rads. [253] (IY)]. The broken pl. of the quin. 

\[ n. (IY) \] is disapproved (M, SH), like its dim. [274] (SH), from dislike to the elision of any of the rads. (IY, R), these two formations being practicable only (MASH) by elision of its 5th [rad.] (SH) : and its broken pl., if it have one, does not exceed this paradigm after elision of its 5th 

[and last letter, the last being elided for two reasons, because the pl. is complete by the time it is reached, so that there is no place for it, and because the last letter is what makes the word heavy, so that, but for the 5th, it
would not be heavy (IY), as \( \text{ـنرذن} \), a collective generic n. (Sn), meaning *lumps of dough* (Jh, IKhn, Sn), AlFarazdak being so called (Jh, IKhn), says IKb, because he was rough in the face, having been attacked by small-pox in his face, which remained rough, puckered (IKhn),] pl. \( \text{ـنرذن} \), \( \text{ـنرذن} \) \( \text{ـنرذن} \)}`[quince, pl. \( \text{ـسماي} \) ] and decrepit, pl. \( \text{ـهصايم} \) \( \text{ـهصايم} \) ; and similarly, in the whole of the quin., you elide the \( \text{ـ} \), and form it upon one of the paradigms of the quad., as \( \text{ـعفر} \) \( \text{ـعفر} \) [392], \( \text{ـبرر} \); and the like, and then pluralize it in the same way as the quad. (IY). IM intimates by his saying "And, from an unaugmented quin., the last remove by rule" that the [broken] pl. of the unaugmented quin. [401] is upon the measure of regularly, its 5th being elided, as pl. of \( \text{ـسماي} \) [above], pl. of \( \text{ـنرذن} \), and pl. of \( \text{ـنرذن} \) a spider (IA). The 4th of the [unaugmented (IA)] quin., however, if quasi-aug.; [in form (A),] as being one of the letters of augmentation [671], like the \( \text{ـخدرن} \), or [in source (A),] as being from the same source [732] as one of the letters of augmentation, like the \( \text{ـنرذن} \) [below], may be elided, the 5th being retained, as \( \text{ـخدارن} \) and \( \text{ـخدارن} \); though [elision of the 5th, and retention of the 4th, as (IA)] \( \text{ـنرذن} \) and \( \text{ـنرذن} \), are (IA, A) more frequent (IA) [and] better (A). They say as pl. of \( \text{ـنرذن} \) [above], elid-
ing the س [for two reasons], because it is [quasi-aug., as being] from the same source as the ﺔ [732], which is one of the letters of augmentation [671], and because it is near the end (IY): whereas, if the 4th be not quasi-aug., it may not be elided, so that سفاّل is not allowable as pl. of سفرْج، because the ج، though near the end, is not quasi-aug.] (IA); while جَخْارِش is not said as pl. of جَخْشِ، because the م، [though quasi-aug., as being one of the letters of augmentation,] is far from the end (IY). This is the opinion of س; while Mb says that only the the 5th is elided، نّٰراؤٰى خُدَارٰی and خُدَارٰی being wrong; and the KK and Akh allow elision of the 3rd, as though they regarded it as easier, because the l of the pl. takes its place, so that they say نّٰراؤٰى خُدَارٰی (A). The [unaugmented quad. or] quin. n., when it it is a proper name, receives the sound pl. [with the & and ن], as ﺔزدٰنٰون [جَعْفَرٰون (IY); and similarly when it is an ep. of a rational being, so that (IY)] هَيْلِจรْفٰٰن easy-tempered، هَيْلِجرْفٰٰن tall [and slight (KF)], and مَصِلْقٰٰن clamorous [234] are said: and [the quad. and quin. ns., when they contain the ش of femininization, are pluralized in paucity with the ﺔ and ﺔ، as (IY)] سفْرُجَّات، بْهُصلاً short women، سفْرُجَّات colycynths، بْهُصلاً short women، سفْرُجَّات quinces [234], and جَخْشِ، جَخْشِ شاٰسَّات deorepit [234] (M)، جَخْشِ، جَخْشِ شاٰسَّات a deorepit old woman being pluralized with the ﺔ، because
it is fem., though there is no sign [of femininization] in it (IY).

§ 246. Having finished the unaugmented tril., [quad., and quin., Z followed by] IH commences the augmented [tril.], of which those kinds that have a broken pl., according to what he mentions, are four [in number], because the augment is either a letter of prolongation [246-248] or a Hamza at the beginning [249], or an and at the end [250], or a quiescent ī second [251]; and, if it be a letter of prolongation, it is either second [247], or third [246], or fourth [248], or fifth [247,248]; and he gives precedence to the tril. whose augment is a letter of prolongation, third, because it involves many discussions. It is either a substantive or an ep. (Jrb). The [augmented tril.] substantives [of 4 letters (IY)], whose augment is third [374], a letter of prolongation, have 11 [or rather 12] paradigms in the [broken (IY)] pl., (1) ظَعَلَ (5) عَظَلَلْ (4) فَعَالُ (3) فَعَالَ (2) أَنَّعَلَة (11) أَنَعَلُ (10) فَعَالُ (9) فَعَالَ (8) أَنَعَلُ (7) فَعَالَة (6) أَنَعَلْ (12) أَنَعَلُ (M). The substantives of this formation that have a broken pl. are of 5 formations, (1) غَرَبُ, like نَفَالُ (3) جَمَّان, like نَفَالُ (2) ظَرَابُ, like نَفَالُ (4) غَيْفُ, like نَفَالُ (5) عَمَّرُ (IY). The [broken] pl. of نَفَالُ are, (1) in paucity, أَنَعَلُة, [univers-
ally (R), when فعال is masc. (IY),] as مكينة (R), أريمة (IY),] and أردة (IY),] and while it is sometimes used in multitude also, as مكينة و أرية and فعال (2) in multitude, (a) [فعل, mostly, as (R)] تدُل and دن (IY,R) ; while, if you like, you abbreviate it, in the dial. of Tamīm [below], by making the ع quiescent (R) ; (b) فرعون [below] (IY) : (c) فلان, as خليل, though it is not a normal form [in the pl.] of فعال, but is an assimilation of فعل to, like خبر, جيران, pl. of خوار and خربان [below] (R). The [broken] pl. of فعل are the same as those of فعل in paucity and multitude: so that you say خسٰر (IY) [and خسٰر (IY)] in paucity; and أزر, حمر, and أزر (IY) in multitude (IY,R), while فعل is sometimes abbreviated among Tamīm; and sometimes the pl. of multitude supplies the place of the pl. of paucity, as جدير and فلان occurs, as pl. of صوار a herd of wild cattle, [فعال] being made to accord with فعال (R): and they say شمائل (IY,R), upon the measure of فعال (IY), because شمائل is fem., in the sense of يد a hand; while the regular pl. is شمل, like أذرع [below] ; but, being the pl. of علاق (IY,R), since the ș is supplied in it [264], is treated as though the ș were expressed in it (R). The [broken (S,IY)] pls. of
are, (1) in paucity, (a) اَلْعِلْمَةُ (S,IY,R), اَلْحَرْجَةُ ṣīyaṣṭa (S,R), ṣīyaṣṭa (S), and اَلْعِلْمَةُ (S,R); while اَلْعِلْمَةُ is sometimes the only pl. used, [in paucity and multitude (R),] as اَلْعِلْمَةُ (S,R); but they do not say اَلْعِلْمَةُ (S,IY) : (b) اَلْعِلْمَةُ, as (IY) غُلْمَة, which is a substitute for اَلْعِلْمَةُ (S,IY,R), as اَلْعِلْمَةُ is for اَلْعِلْمَةُ (S), because of their resemblance in denoting paucity and in form (R); while [the proof that غُلْمَة is a substitute for اَلْعِلْمَةُ is that (R)] in the dim. it is [sometimes (IY)] restored to the regular form, as اَلْعِلْمَةُ [286] (IY,R):

(2) in multitude, (a) غَرْبَانُ، اَلْعِلْمَةُ [the normal form (R),] as غَرْبَانُ (S,R), اَلْحَرْجَةُ (S,IY,R), غَرْبَانُ (S,R), and جَـِبْرَانُ (S), because, as is said, when the 1, which is aug., is elided, becomes, as it were, غُلمُ، اَلْعِلْمَةُ, غُلمُ، اَلْعِلْمَةُ and جَـِبْرَانُ, where they say جَـِبْرَانُ and جَـِبْرَانُ [237] (IY) : (b) اَلْعِلْمَةُ, in two words only (R), حُرْرَانُ, [which some say (S),] and منْزَانُ, [which we have heard the Arabs say (S),] pls. of حُمْاَرُ [above] and اَلْعِلْمَةُ : (c) اَلْعِلْمَةُ, as جَـِبْرَانُ pl. of جَـِبْرَانُ (R),] اَلْعِلْمَةُ [with Dām (R)] being made to accord with اَلْعِلْمَةُ [with Kasr, because of the affinity of the two vowels; but it is rare, extraordinary (R)]; and like it is [the saying of some (S)] ذِبْبُ [below] (S,R), orig. ذِبْبُ, the incorporation being based upon the practice of the Banū Tamīm in abbrevi-
ating such as "عَنْق" (R) ; while in ٍسُوْرُ (S) \([711]\) : (d) خَوَال (R), anomalously, as دَخُان and عَرَائِس, pl. of smoke and its syn. عَكَان, which have no third (R). The [broken (S,IY)] pl. of فَعْيَل is, (1) in paucity, (a) أَفْعَلْتُ, أَفْعَلْتَ, أَفْعَلْتِ, أَفْعَلْتُمْ, أَفْعَلْتُمُّ, أَفْعَلْتُنَّ (S,IY,R), and أَفْعَلْتِهِ (S), and أَفْعَلْتَهَا (R), and similarly, in the reduplicated, أَفْعَلْتِهَا, أَفْعَلْتُهَا, (Jh,KF), and, in [the unsound in the ل belonging to] the cats. of the ي and أَفْعَلْتُهَا [247], but not أَفْعَلْتُهَا [below] (S) ; (b) فَعْيَلْتُ, as (IY) صَبَبْتُ (S,IY,R), like غَلَمَتْ [above] (IY), being a substitute for غَلَمْتَ like مَهْلَكَة [above] (S,R), as we said of غَلَمْتَ, for which reason its dim. is غَلَمْتَ (R) ; (c) أَفْعَلْتُ, as (IY) ; (d) أَفْعَلْتُ, anomalously, the masc. فَعْيَلْ being made to accord with the fem. [below], as

\[\text{ٌحَتَّىَ رَمَى مَجْهَوْلَةٍ بِالْأَجْنِسُ} \]

*Until he accused a maiden of having young ones in the womb* (R) : (2) in multitude, (a) فَعْيَل (S,IY,R), regularly (IY), when is a substantive or quasi-substantive (Mb), as رَغَفْ (S, Mb, IY,R), قُلْبْ (Mb, IY, R), كَتَبْ (S, IY), عُسْب (S,R), and \(\text{moun.} \)

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tains of sand (S), and [similarly (Mb), in the reduplicated (S),] new [below] (S,Mb,R), because it follows the course of substantives, and ropes (Mb); (b) [regularly (IY), as commonly as (R),] as كُتْبُانِ (S, IY, R), قَضْبَانِ (IY, R), فُصِّلُانِ (S, IY, R), جَرِبَانِ, رَفَعَانِ (S, IY, R), ثَرِيَانِ, ثَرُبَانِ, جَرَانِ, حَرَانِ, عُرْضَانِ (IY), and (b) [regularly (IY), as commonly as (R),] as (S,Mb,R), рветра [below] (IY), though they assimilated it to the ep., where they say أَخْسَأَهُ, أَنْسِبَاء (S, IY, R), and أَرَبَّعَاء (S), as though they assimilated it to the ep., where they say أَخْسَأَهُ, أَنْسِبَاء [below] (IY), though أَسْرَأْيَ has not been heard as pl. of [the substantive] (Jh); (d) which also is rare, فَعَيْلُ here being [as it were (IY)] assimilated to فَعَّلَ, as (S, IY) male ostriches and he-goats, [both transmitted by Th (R),] قَضْبَانُ (S, IY, R), فُصِّلُانِ (S, IY), which we have heard some of them say (S), صَبِيبَانِ, جَرَانِ, said by some as pl. ofِ جَرَيرٌ rugged ground (S, R), though here Damm is better known; (e) فَعَيْلُ, as (R) فِضْلُ (S, R), and similarly (S) لَفَّ (S, IY), by assimilation to [ فَعَيْلُ in (R)] the ep. [below] (S,R); (f) فَعَيْلُ [S, IY, R] and the like, the masc. being made to accord with فَعَيْلُ [below] (R), as they say أَدُمٌ [257] and
but these are quasi-pl. ns., not broken pls. of the sing. (IY). The broken pls. of فُعُولُ are, (1) in paucity, (a) أَفْعَلْتُ [237], أَفْعَلْتُ أَعْبِدَةٍ, and أَفْعَلْتُ أَفْعَلًا (IY,R), as أَعْبِدَةٍ أَفْعَلًا; (b) أَفْعَلَتُ أَفْعَلًا (IY) : (2) in multitude (IY,R), (a, b) فُعُولُ and فُعَّلُ, mostly (R), as عَتْدُ, عَتْدُ, and عَتْدُ, and (as) تَعْدُانُ, تَعْدُانُ, and تَعْدُانُ (IY), except in the defective belonging to the cat. of the, [below] (IY); (c) فُعَّالُ, as ذَكَّاَبُ [below]. All of these [pls.] upon the measure of فُعَّلُ may be made quiescent [in the medial] for abbreviation, as وَكِنْتُ for وَكِنْ، and رَسُلُ for أَنْبَأْتُ [711]. This is the dial. of Tamim [247], who say that every [medial] orig. mobilized may be made quiescent for abbreviation; while it is transmitted from Akh that every فُعَّلُ in the language may be mobilized [in the medial], except what is an ep., as حَمْرٌ [248,249], or unsound in the ع, as سُرَقَ [237]: but the 1st, [i. e., quiescence of the ع in فُعَّلُ,] is allowable in prose; and the 2nd, [i. e., mobilization of the ع in فُعَّلُ,] only in poetry. Thus (1) أَفْعَلْتُ is regular in paucity, being common to the 5 formations, (a) فُعَّالُ, as أَفْعَلْتُ أَعْبِدَةٍ; (b) فُعَّالُ أَرْمَيْتُ, as أَفْعَلْتُ أَعْبِدَةٍ أَرْمَيْتُ; (c) فُعَّالُ أَحْبَرُتُ, as أَفْعَلْتُ أَعْبِدَةٍ أَحْبَرُتُ; (d) فُعَّالُ أَغْرَبُتُ, as أَفْعَلْتُ أَعْبِدَةٍ أَغْرَبُتُ; (e) فُعَّالُ is regular in multitude, occurring in the 5 paradigms, فُعَّالُ, as أَفْعَلْتُ أَعْبِدَةٍ فُعَّالُ, which is the back of a horse's
head, where the head-stall is fastened, [behind the forelook (Jh, KF)] ; (b) فعال, as حضر, as ترن فعال ticks ; (c) فعال, as كنب sand-heaps ; (e) فعال, as زبور books : (3) فعال also occurs in the 5 paradigms, (a) فعال, as فعال صوار a herd of [wild] cattle [above] and a musk-bag, as says the poet

When the herd of wild cattle appears, I remember Laila; and I remember her when the musk-bag wafts its odour, combining the two [senses] ; (c) فعال, as غربان ; (d) فعال, as ظلبان ظهيلل (4) فعال occurs in 2 formations, (a) فعال as فعال فئيل as young camels ; (b) فعال, as فعال وهد bags full, [or, says Jh, nearly full, of water (Jh)]:

(5) فعال is [found] in 2 formations, (a) فعال, as فعال فعال [257] also is [found] in 2 formations, (a) فعال, as غلبان فعال [6] also is [found] in 2 formations, (a) فعال, as فعال فعال [below] ; (b) فعال, as فعال فعال فعال [below] : (8) فعال occurs in only one paradigm, فعال, فعال young weaned camels [below] : (9) فعال also is [found] in one paradigm, فعال, as فعال she-kids [below] : (10) فعال also occurs in one formation, فعال, فعال : (11) فعال فعال [below] is not used as a pl. except for what is fem.
(945)

(IY); while, in the masc., ʿatum ṣalāṭ pl. of apparatus, ʿatum ʿgil ʿilā lillaṭ pl. of spleen [264]; ʿārāb ʿārāb pl. of raven, ʿārāb fijīn [above], and the like, [as ṣāhīb pl. of šeḥāb ʿilā lillaṭ (Sn),] are extraordinary: (12) ʿarāl ṣāhīb also occurs anomalously in [one paradigm, ʿarāl, as] ʿarmān (A). ʿarāl ṣāhīb occurs [only (M)] in the fem. (M,R) exclusively (M), whether the fem. be upon the measure of ʿarāl, ʿarāl, or ʿarāl (IY,R), as ʿarāl [and ʿāra (Jh,KF),]
[and ʿāra (Jh,KF),] and ʿāra (M) and ʿāra (Jh,KF) ;
while ʿasān is said because, ʿasān having two dial. vars.,
fem. and masc., he that makes it fem. says ʿasān, and
he that makes it masc. says ʿasān (IY) : and ʿamān [255]
is anomalous (M,R), ʿamān being masc. ; but is allowed
because the ʿamān ʿamān place is ʿarās ground, which is fem.
(IY) ; and ʿarās may be like it, being pl. of ẓāmān, not of
ẓāmān [234, 237] : while ʿarāl is allowable as pl. of these
two, only because they are made to accord with the fem.
ʿarāl, notwithstanding their being masc., as the fem. ʿibāl
bare of the ɬ is made to accord (1) with the [fem. ʿarāl]
containing the ɬ, as ʿaššāl [above] is said, like ʿaššāl [below] ; and (2) with the masc. ʿaššāl also, so
that ʿaššāl is said, as ʿaššāl [242] : and as
the fem., like عَقَبَةٌ, is made to accord with the masc., like غَرِبُ. So that عِقْبَةُ is said, like غَرِبُ (R).

And for that reason they say عُنْرَقُ [above] in multitude, because أَفْعِلُ and أَفْعِلُ follow one another in the tril., as مَلْسُ and مَلْسُ [237] (IY) : there is a prov. عُنْرَقُ بَعْدَ التَّروْقُ She-kids after she-camels, applied to him that is reduced to want after wealth; and similarly they say ِسَيُ [below] as pl. of سُمَاء meaning rain, because it is masc. and fem., and أَصَابَتْنَا سَمَاء Rain fell on us is said, i.e., مَتْرَ (R) : and sometimes they say عِنْقُ, contracting نُعُولُ, as they say أَسْدُ for أَسْدُ [237]; and sometimes it also is abbreviated, so that they say عِنْقُ [237], as they say أَسْدُ (IY). And the fem. عَبْيلُ bare of the s is like the fem. of the three mentioned [242], as يِبِينُ pl. مَيِّيسُ [and مَرْتَيْطَيْقَ (KF)] ; and sometimes the broken pl. of يِبِينُ is مَيِّيسُ also [above], because أَفْعِلُ and أَفْعِلُ share many cats. of the tril. in common, like أَرْحُ and أَرْحَ أَفْعِلُ [237] (R) : while فَعَبْيلُ pl. of أَفْعِلُ of this class, [i.e., fem. without any sign expressed (Sn).] does not occur, so far as I know, as [pl. of (Sn)] a generic substantive; but, according to analogy, it would be pl. of a fem. proper name, like سَعِيدُ pl. of سَعِيدُ Sa‘id when a woman’s name (A). The [broken pl. of the] fem.
is, as ذَدَّتْبُ (Jh, KF); and sometimes ذَدَتْبُ (Jh, KF) : so that فعل in the *fem.* is different from فعل and when *fem.* being co-ordinated in the *pl.* with فَعْلْ [below], because it is heavier than its fellows on account of the (R). فعل, as نقَّرَتْ pl. of نقَّرَتْ a noisy female *frog* [248], is confined to hearsay (A). As for دُنْبُ pl. دُنْبَه, it [is because دُنْبُ] has two *diaL.* var., masc. and *fem.*; so that he that makes it masc. says دُنْبَه, while he that makes it *fem.* says ذَدَتْبُ: and it is related that, when [*‘Amr Ibn Sha’s (K on LI. 59), or rather*] *‘Alkama [Ibn ‘Abada (Mb, AAz, N, FDw) at Tamimi (FDw),] said [to AlHarith Ibn Abl Shamir, {or, as others say, Shimr, and, as some say, Shamr (Akh),] alGhassani, to whom his brother Sha’s {Ibn ‘Abada (Mb)} was a prisoner (Mb,N), having been taken prisoner by him at the battle of ‘Ain Ubagh (Mb), or, as IAr says, Abagh (Bk), or, as others say, Ibagh (Akh), between Ghassan led by AlHarith and Lakhm led by AlMundhir Ibn Ma asSamā, who was killed on that day, while Lakhm were put to flight, and pursued by Ghassan to AlHira with great slaughter (AF),]

[And upon every tribe hast thou lavished bounty. Then]
a portion of thy largesse has been found due to Sha's 
(AAz,N), he [the king (Mb,K) AlHarith (N)] said 
Yea, and portions (Mb,k,N), or 
Nay, portions, and set his brother Sha's [and the whole 
of the prisoners of the Banu Tamim (N)] free, and 
was liberal to him (IY). As regards the regularity 
of فعل, however, there is [according to some au-
thorities] no difference between the masc. and fem., 
as [and أتان a she-ass, pl. أتان (A) or 
حمار a forearm, pl. أتان (Jh,KF)] and 
أتان pl. أتان (IA, A) and 
أتان pl. أتان [below], نصيب a branch or wand, pl. نصيب, 
أتان تطبيق a road, pl. تطبيق (Jh,KF), and
أتان a pillar, pl. أتان (IA), and 
أتان a young she-camel, pl. أتان [above], فعل being regular in 
both of them (A); and it is deducible from this, together 
with what has passed, that فعل and نصيب are regular in 
the masc., as نصيب [ثان, حمار], تطبيق, and 
نصيب, and نصيب [ثان, حمار], تطبيق, and 
نصيب in the fem., as [ثان, نصيب, تطبيق, 
ثلث, كيف, كراع, شمبال], except in 
نصيب, as, where 
is replaced by كراع as a regular pl.] (MKh). The 
looseness of IM's language here seems to imply that 
فعل is regular in نصيب; and so he clearly states in the CK, 
since he gives كراع pl. كراع and كراع [above] as
exs. of the regular; and he is followed by [his son BD,] the [earliest] Commentator [after IM himself upon the Alfiya]: but he mentions in the Tashil that نَّعُولُ is extraordinary in ضربُ، which is the truth; so that غَرِبُ is not said as pl. of [the masc.] غَرَابٌ, nor عَقْبُ as pl. of [the fem.] عَقَابٌ (A). نَّعُولُ does not occur in (1) the reduplicated (M): (a) the pl. of the reduplicated, in paucity and multitude, is only أَنْعَلَةٌ, as أَنْعَلَةٌ coverings (IY), [أَنْعَلَةٌ reins, and أَنْعَلَةٌ toothpicks (IY,R), because they deem the reduplication heavy, while incorporation is not allowable (R): (b) the reduplicated of فَعَيلُ, however, sometimes occurs upon the measure of [أَنْعَلُ, like (Jrb)] سَرَّرُ [above] (SH); and AZ and AU relate that some people pronounce the ع of سَرَّرُ [731] with Fath, saying سَرَّرُ, though دامم is better known (R): [for] in the reduplicated exclusively a Fatha may be substituted for its [second] دامم, because the reduplication is deemed heavy; while, Fatha being lighter than دامم, one may deviate to it for the sake of alleviation, saying سَرَّرُ (KF),] and سَرَّرُ; and some of the Readers read سَرَّرُ مُضَرِّعًا LVI.15. Upon couches embroidered with gold (Mb): some of the Tamīmīs and Kalbīs, deeming دامم of the ع of نَّعُولُ too heavy in the reduplicated, put a Fatha in its place, saying جَدَّ[731] and دَكَلُ, [the substantive and ep. being alike in that, according to them, as
IJ and Shl say (Sn]); so that, according to this dial. [248], نَعُولُ is regular in this sort (A) : (c) as for the reduplicated, if its letter of prolongation be an ۰, then نَعُولُ is irregular in its pl., as عَنَانٌ a rein, pl. عَنْانَ, and جَلَّجَلٌ [with Fath or Kasr of the ج], the bone that the eyebrow grows upon (MKh), ] pl. حُجْسَمُ, the only instances heard; but, if its letter of prolongation be anything else than an ۰, then نَعُولُ is regular in its pl., as سُرُرَ a couch or throne, pl. سُرُر, and كَلْوُ a riding-beast easy to manage, [though this seems to be an ep.,] pl. كَلْوُ (IA) : (d) such as (M) دْبٌ [above] is anomalous (M, SH), because نَعُولُ ought not to be incorporated (R); and the pl. of دُبُبٍ in paucity is دُبُبٌ, and in multitude دُبُبٌ [above]: AnNābigha [adhDhubyānī] says

اتَّكَأَنَّمُ أَمَّ سَامِعُ دُوَّ الْقُبلَةِ * الْرَّاهِبُ المَفْرَقُ الْهَجَالانِ الطَّلُبةَ فَرَاءَةٌ بِالْمُشْفِرَ الْأَدَّبِيّ

Is the Lord of the Pavilion sleeping or listening, the giver of the hardy white, or thorough-bred, she-camels, wont to strike the flies with the lip? (Jh, IY): (2) the unsound in the ل (M), such as سَماَهُ, رَداَهُ, and كُسَّاَهُ (IY): (a) the [broken] pl. of the defective نَعُولُ, like meaning {sky, or heaven, and (Jh)} rain and كَوُمِ, and similarly of the defective نَعُولُ, whether they be of the cat. of the و or ی (R), is only أَعْفَالَةٌ in paucity and multitude, as
(IY, R) and ٍأُكِسْبَةٍ (R). ٍأُدِرِيّةٍ (IY), from dislike to the alteration that the formation of ْفَعُولُ would lead to, since, if they said ٍدُرِّ and ٍسُمَّ, like ٍأَدِلُّ [243], the pl. of multitude would be of [only] two letters (R); though سَمَاةٍ, when it means rain, takes the broken pl. ٍسَبِّي [above] in multitude, which is ٍفَعُولُ ُعُصِيَ and ٍدُرِّ [243] (IY): while [Ns says in the Commentary on the Evidentiary Verses of S, quoting from Akh, and similarly IJ says in the Commentary on the Taṣrīf of Mz, the wording being IJ’s, that (AKB)] the poet [Umayya Ibn Abi-Ṣalt ‘Abd Allāh ath-Thaḵafī (AKB)] in his saying

لَهُ ما رَآى عَيْنُ الْبَصِيرِ ۖ فَقُولُ ۖ سَمَاةٌ ۗ الْأَلْهَ فَقُولُ سَبِّي سَبِّيَّا [To Him, i.e., our Lord, belongs what the eye of the seer has seen; and above it is the empyrean, or throne, of God above seven heavens, departs from established usage in three ways, because he (AKB),] (a) gives سَمَاةٍ sky or heaven, [here meaning the عَرْشُ (AKB),] the pl. نَعْمَانُلُ (Jh, AKB), assimilating it to شَبَائِلٌ شَبَائِلٌ [above] (AKB), as you give the pl. سَكَاحَبَةُ (Jh); whereas the pl. [of multitude] known in it is only ٍفَعُولُ ُعُصِيَ upon the measure of ٍسَبِّي, like ِفَعُولُ, because سَبَائِلٌ sky or heaven is fem., as عَنْاقٌ a she-kid is (AKB); (b) restores it to the o.f. (Jh), [i.e.] retains the Hamza supervening in the pl. notwithstanding that the ٍل is unsound [726]
(AKB); (c) does not pronounce [it] with Tanwin [in the gen.], as ۱۸۷۲۰ is pronounced, but pronounces the last ی with Fath, because he treats it like the sound [in the ل], which is diptote [17] (Jh); [so that he] treats the ی in ۱۸۷۲۰ like the ی in ضراآٌب, pronouncing it with Fath in the position of the gen. (AKB), as you say مَرْتُ بِصَحَائِثِ يَأَثِثَي I passed by letters, O youth (Jh): all of this is from the Usul of IS, except that IJ has expanded what IS has summarized (AKB): (b) the normal form of [broken pl. in] the defective belonging to the cat. of the, [above] is ۱۲۳۹,۲۵۵ and [below]; and ۱۲۳۹ occurs, though rarely, as ۱۲۳۹ with Damm or Kasr of the ف [۲۴۳]; but they do not say ۱۲۳۹ with two Dammas, because of what we mentioned in the cat. of د۱۲۳۹ and ۱۲۳۹; and ۱۲۳۹ also, like ۱۲۳۹, does not occur, because it is deemed heavy (R). As for the unsound in the ع, (1) if it belong to the cat. of the و, [as ۱۲۳۹, a table and ۱۲۳۹, a portico, its broken pl. in paucity is ۱۲۳۹, like that of the sound, as ۱۲۳۹, and ۱۲۳۹: while in multitude (IY)] the ع [of its pl. ۱۲۳۹] is made quiescent, [according to the dial. of the Banu Tamim (IY),] as [and ۱۲۳۹, orig. ۱۲۳۹ and ۱۲۳۹] (IY), because the Damma on the ع is deemed heavy (R); but sometimes the poet, being
constrained, restores [it to (R)] its o.f. [of Ḍamm (R)],
as [says ‘Adi (IY) Ibn Zaid (AAz)]

قَدْ حَانَ لَوْ صُحْبَتْ أَنْ تُقَصَّرَ * رَتَّدَ آتَى لِيَ عَهْدُ عَصُرُ *
َعَنْ مُبْرَقَاتِ بَالْبَرِينِ وَبَسَدُوْ عَلَى الْأَلْفِ آيُّ الْأَلْمَاعِ سُورُ

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

ْفِي أَذْرَعَ أَكْفِهِنَّ, the al in being i.q. the pron. [599],
or rather and such that on the arms of their gleaming hands appear bracelets, an instance of the coupling of the aor. to the act. part., to which the pret. also is sometimes coupled, as

ٌالْعَادِيَاتِ صُبُحَا فَاٰلْبِرِيَاتِ نُقَحَا تَّالْعَفَرِاتِ صَبُحًا

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

أَغْرُ الْبَنَآئِا أَحْمُ الْلَّبْتِ في خَيْسُهَا سَوْرُ ٱلْأَسْحَلِ

(A). She is white in the front teeth, dark-red in the gums, which tooth-sticks of the tamarisk beautify (MN) : (2) if it belong to the cat. of the ِع, as ُعْيَان ِاِلْبَلَّغَهَا, [its
predicament is that of the sound: so that in paucity is said: while in multitude \( (IY) \) the \( ي \) is [left \( (R) \)] pronounced with Damm, as \( بُيْض pl. \) of laying many eggs \( (R) \),] because the Damma on the \( ي \) is not so heavy as on the \( ب \); but those [of the Banu Tamim \( (R) \)] who abbreviate, [saying \( رسول \) for \( رسِل \ (IY) \)] say \( عَيْن \), as they say \( بُيْض \) \( 711 \) \( (IY,R) \) for \( بِيْض \) \( IY \). Such of these [substantives \( (IY) \)] as have the \( i \) of feminization affixed to them, [which are upon the measure of \( عَمَّالٍ \) and \( دَجَاجَة \), or \( عَمَّالٍ \) and \( فَعَالَة \), like \( صَحِيفَة \) and \( دَبَابة \), or \( فَعَالَة \), like \( صَحِيفَة \) and \( رُكْبَة \)] have two paradigms [of broken \( pl. \) \( (IY) \)], [which is the normal form \( (IY) \),] as \( رِسَالِتٍ \) [and \( دُجَاجَةٍ \) \( (IY) \)], [and \( صَحِيفَةٌ \) and \( عَمَّالٍ \), [and \( ذَبَايْبٍ \) \( (IY) \) [and \( سَفَائِنٍ \) \( (IY) \), and \( حَمَلْتٍ \) \( (IY) \) ; and (2) [sometimes \( (IY) \)][\( نَفْعٍ \), [which is rare \( (S) \)]] as \( سُفْنٍ \) \( (M) \) and \( صَحِيفَةٍ \); and in paucity are pluralized with the \( ت \) and \( ث \), as \( صَحِيفَةٍ \), \( دُبَابةٍ \) \( IY \), and \( حَمَلْتٍ \); though sometimes they say ثلاثُ \( صَحِيفَاتٍ \) \{three letters and \( رِسَالُتٍ \) \} \textit{messages}, using this formation in paucity. The normal form in the [broken] \( pl. \) of these formations is \( فَمَالٍ \), only because the Arabs want to distinguish between the \textit{masc.}
and *fem.* of these formations, as they distinguish between the *pls.* of ُقَصَّة [238] and ُقَلْسُ [237], and of ُقَحِّبَة [238] and ُقَلْمُ [237]; and therefore treat the *aug.*, vid. the letter of prolongation, in them as equivalent to a *rad.*; so that these formations become like *quads.*, such as جَعْلُبُ a *green locust* and بَرْنُ [245, 392]; and therefore, as they say جَعْلُبُ and بَرْنُ, so they say حَمَّامُ and بَرْنُ, and therefore treat the aug., vid. the letter of prolongation, in them as equivalent to a *rad.*; because these formations follow the course of فَعَلْيَلُ, being like it in the number [of letters] and the [arrangement of] vowels; although the two differ in measure, the measure of جَعْلُبُ [248] and بَرْنُ being فَعَلْيَلُ, while the measure of حَمَّامُ and رَسَأِلُ is فَعَلْيَلُ; because the 3rd letter of these formations, being an *aug.* letter of prolongation, is represented in the paradigm [of the broken *pl.*] by its like [converted into Hamza], while the 3rd [letter] of جَعْلُبُ, being a *rad.*, is represented in the paradigm [of the broken *pl.*] by the لٰ; and the letter of prolongation is converted into Hamza in the [broken] *pl.*, because the لٰ of رَسَأِلُ, حَمَّامُ, and دَوَآَبَةٌ follows the لٰ of the broken *pl.*, and the لٰ of the broken *pl.* causes what follows it to be pronounced with Kasr, as in بَرْنُ [248], زَبَارِجٌ, and بَرْنُ [245]; whereas the لٰ of حَمَّامُ, etc.] is an *aug.* letter of prolongation, which has no share in any *vowel*; so that it is converted into the consonant nearest to it, whereby
its mobilization may become possible, vid. the Hamza, as
and the ُسِيْيَبَةُ and the ُحَمَّاطَةُ, being [also] aug. letters of prolongation, which
have no share in any vowel, are made to accord in the
[conversion into] Hamza with the ٍ in ُرِسَالَةُ, ُحَمَّاطَةُ, and
ُذَاوَةُ, since they are like it in augmentation and prolon-
gation: for you do not convert such as the ُيُمْعَيْشَةُ [717] into Hamza, but leave it in the pl. in its [original]
state as a ُيُمْعَيْشَةُ, saying ُمَعَايِشُ, because the ُيُمْعَيْشَةُ is
*rad., orig.* mobile; and conversion of it into Hamza is
corrupt, though explained and justified by the [apparent]
resemblance [of ُمَعَايِشَةُ] to ُصَحِيفَةُ and ُكِتابَةُ, whereas
it is not [really] like them (1Y). IM mentions in the Tashil
that ُتَمْكَثُل is also pl. of such as ُتَمْكَثُل [steadiness in fight
(Sn)], ُقَرَيْتُكَا [an excellent kind of dried dates and of full-
grown unripe dates (Sn)], and ُجَدُولَة [a town in the
country of Persia (Sn)]; and apparently it is regular in
what is commensurable with these words (A), because
the prolonged ٍ of feminization is like its ۴ [248] (Sn).
The *eps.* of this formation have 9 paradigms [of broken
pl.], (1) ُتَعُلُل; (2) ُتَعُلْلَ; (3) ُتَعَلَّلَةَ; (4) ُتَعَلَّلَن (M). The [broken] pl.s. of ُتَعَلَّلَن are
[of 3 formations (IY),] (1) نُفَّلُ، which is [pronounced by S to be (R)] regular in [the whole of (R)] فَّلَامُ، because, [says he (R),] it is like نُفَّلُ (IY,R) as respects qualification, number [of letters], and refusal of the ُ of feminization (IY), as جُبَّانُ niggardly [men and (KF) women, and droughty years, and صُنَّع skilful women (IY)]; and [in the cat. of the، (R), in the unsound (IY) in the ع.] نُفَّلُ، [with quiescence of the ع (R),] as نُرَّلُ modest [711], جُرْدُ liberal, the ع being made quiescent for alleviation, because of the heaviness of the Damma on the unsound letter (IY)] : (2) فَّلَالْ، جُبَّانَ cowardly نُفَّلُ, says S, being assimilated to [below], because like it in qualification, measure, and augment, [the aug. in the two formations being a letter of prolongation and softness (IY)] : (3) فَّلَالْ، [rarely (R),] as pl. of جَوَانُ fleet (IY, R), masc. and fem. (Jh), said of the horse or mare (R). يُفَّلُل فَّالُ is not found in the pl. of the fem. نُفَّلُ، like إِسْمَارَةُ جَبَانَ pl. of جَوَانُ fleet (IY, R), masc. and fem. (Jh), said of the horse or mare (R). فَّالُ, like a cowardly woman; but the masc. and fem. of فَّالُ are alike in the pl. (R) : while إِسْمَارَةُ جَبَانَ a cowardly woman is transmitted [from S (IY)] ; and, according to this, it is not forbidden to pluralize جَبَانُ with the، and ن (IY, R), and, in the fem., with the ل and ت (IY).
The [broken (IY)] pLS. of فَعَالُ, which is like فَعَالٌ, the Pl. of feminization not being affixed to its Fem. (IY), like ضَرَبُ, which is of common gender (R), as نَافِعُ [and جَمِيلُ (R)] a she-camel, [and he-camel (R),] firm in flesh, [and similarly أَمْرَةٌ لِّكَانَ and جُلُدُ لِكَانَ a man, and woman, spare in flesh, and جَنْبُ دِلَّةٌ (R) and نَافِعُ دِلَّةٌ a swift [he-camel and (R)] she-camel, are [of 3 formations (IY),] (1) فَعَالُ (IY,R) in most cases, like the Pl. of فَعَالُ (R), as كَرَى, كُرُى (S,) and دُلُّ (IY) : (2) فَعَالُ [234] [thorough-bred, [and pl. (IY),] according to Khl [and S (R)] ; so that you say هُدَى هِجَانَكَ [This is, [and هُدَى هِجَانَكَ] These two are (R), and هُوَلَهُ هِجَانَكَ These are, thorough bred, فَعَالٌ being here assimilated to فَعَالٌ, and therefore taking the Pl. and pl. being uniform (R),] because it is treated as an inf. n. : and [similarly (IY) there are the same two opinions upon دِلَّمُ [glittering (IY,R) as upon هِجَانَكَ (R); and they say دِرَعُ دِلَّمٍ a glittering coat, and دِلَّمٌ glittering coats, of mail, دِلَّمٍ, when Pl., being the broken Pl. of دِلَّمٍ, which is sing. (IY) : and ISd relates that some of the
Arabs say نَوْقُ كَنَّار she-camels firm in flesh, in the form of the sing.; so that كَنَّار is of the cat. of دِلَاصُ (A) : and [similarly, among substantives (R),] شَمَال meaning characteristic is sing. and pl., [as Akh says (R),] whence the saying of the poet ['Abd Yaghūth Ibn Wakāṣ alHārithi (MN)]

Know not ye two that the profit of censure is small? Nor is censure of my brother one of my characteristics (MN), i. e., من شَمَال (IY, R), taking the pl. شَمَالان, as يَهِيجان takes the pl. يَهِيجان [below], because the masc. is made to accord with the fem.; while both [شَمَالان and يَهِيجان] may be pls. of the two sings. or of the two pls. [256] (R): فُعَالُ, [in the fem., though it is rare (R),] as فُعَالان thorough-bred she-camels (IY, R), فُعَالان being made to accord with فَعَالة (R). فُعَالان, [says S (R),] is on an equality with فَعِيلان [below], because they are fellows [in some positions (R),] as طَوال and tall, بُعَان and بَعِيد, شَكْجَاع and بَعَان, بَعِيد and بُعَان, and brave (IY),] and light, and the s is affixed to the fem. of فُعَال، as to the fem. of فَعِيل، as [below] and a tall woman, so that the [broken] pls. of فُعَال are like those of فَعِيلان (1).
as طوارئ (IY) : (2) فعال (R). The broken pla. of فعلاء are [of 9 formations.] (1), 2 and غالب (S, Jh, KF) and طريف (IY); and, in the reduplicated, شدائد (IY, R) and فعال (R) :

(α) فعلاء is regular in فعل when [an ep. of a rational male (IA, A)] neither reduplicated nor unsound [in the ج] (Aud, A), and when [i. e. the act. part., which includes what is (A)] i. q. فعال like كريم witty, and بعثي like making to hear, i. q. سمع, and what is i. q. جليس [247], like خليط, مغالط, fellow-sitter, i. q. مجاجس (Sn), all of which take the pla. فعلاء (A), as ضعف, كرم, and بعضاء (IA, A), and [and جلساء (KF)] while دنناة buried, فعال [below] imported, وفأر imported, and رأساء veiled, modest, all transmitted by Lh, are anomalous, [i. e., contrary to analogy, and little used (Sn)]; and فعال [below] is extraordinary (A), i. e., contrary to analogy, but much used (Sn) : (β) is (α) regular in [every (IA)] فعال when an ep. i. q. فعال, and in (IA, Aud, A) its fem. (Aud, A) فعاله (Sn) also (A), as كريم generous, pla. of كرم.
and sick, pl. of مرض (IA); provided that their ل be sound, as طرف witty [below], pl. of طرف and طرفه; so that قوئ is not said as pl. of strong and قوية: and (b) dependent upon memory in i. q. منقول رباط, pl. of tied up, bound (A), i. e., رباط مربوط (Sn), like فصل pl. of نصيل [above] (B on VIII. 62): which is [rare in the sound, as أُنيلأ, being (R)] used instead of فعَلْتِ in the reduplicated, as أُنيلأ (IY), أُنيلأ (Jh, KF) learned in physic, the pl. of multitude (Jh), and أُنيلأ; and [similarly (R)] in the unsound in the ل, [whether it belong to the cat. of the or (R),] as أُنيلأ, أُنيلأ, أُنيلأ (KF), and أُنيلأ (IY, R); while pious [properly ذا تُقَرَأ, because it belongs to the cat. of the (IY), سْمِعْتُ because (R)] used instead of فعَلْتِ, [the last transmitted by Fr (IY, R), these being the only pls. of this kind (IY),] are anomalous (IY, R, A), for which reason they alter the ل of تْقُرَأ into ل (R): whereas, in the unsound in the ع, [whether it belong to the cat. of the or (R),] neither فعال nor فعال occurs, but, as طوال and فعال, which are rare, as says the poet
It has become plain to me that smallness is lowness, and that the mighty ones of men are their tall ones.

The only pl. used in فَعْلُ (A) and its fem. فَعِبَلَةٌ (A), when their ع is a ُ and their ج is sound, like طَوِيلَةٌ (Aud, A); so that you say طَوَالٌ as pl. of both, except when you use the sound pl., as طَوِيلَاتٌ (A), in the reduplicated, [as آَرَةٌ, آَشْحَةٌ, and آَدَلَةٌ], whence وَجَّلُوا آَرَةً آَكِلَهَا آَدَلَةً.

And make the mighty ones of its inhabitants low (IY), and أَطْلُةٌ (Jh, KF), the pl. of paucity (Jh); by assimilation to the substantive [شَفَعَ (R)], as رَنْذَرُ, [whence فَكِيَفُ كَانَ عَذَابِي وَرَنْذَرُ.

Then how severe were My chastisement and My warnings? (IY),] and نَسْدَسُ (IY, R), whence the saying of the poet [Manṣūr Ibn Misjāḥ ad-Dabbī (T)] فَطَافَ كَمَا طَافَ أَسْتَدْرَقُ وَسَطَهَا * يُبَكِّرُ مِنْهَا فِي الْمَوَارِقَ وَالْمُسْدِسَ.

Then he went round, as the collector of the poor-rate goes round, in their midst, being allowed to choose from them among the nine-year-old and the six-year-old camels (T), and [similarly in the reduplicated (R),] as
abbreviated like [above] (IY, R), and [above] (IY); and [in the defective belonging to the cat. of the ي (R),] as [like سُدُس (R),] where he that abbreviates [فعل] says ثنيى, [with retention of the ي (IY), like سُدُس (R):] شجعان ثنيان [above], by assimilation to [the substantive, like رُغفان] جربان [above]: (6), حُصْبَان, by assimilation to طلِبان [above]: (7), أَعْمَال [as (R)], أَعْمَال [of أَعْمَل (IY),] and آيَل, by assimilation [of أَعْمَل (IY)] to [فعل, as (IY)] صاحب [251] and pl. شاهد [above] [247,255] (IY, R): أَيْبَل is a priest, and Jesus (peace be upon Him!) used to be called أَيْبَل آَلِيَلِين (IY): the [heathen (MN)] poet [‘Amr Ibn ‘Abd AlJinn (MN)]

سأم وأَمِرُ أَكْثَرُت تُحَالَتَهَا على قِنَةِ العَرْزَى وَيَنْسَى، عندمَا
وَمَا سَمِعَ الرَّهَبِانِ فِي كُلِّ بَيْتٍ أَيْبَل آَلِيَلِينَ النَّسِمَاء أَيْسَ مَرْيًا
لقد دَانَ مِنَا عَامِرًّا يَبْنُ لَعْلَع، هُمْ هُمُّ، آنَ ما هُزَّ يَلْكَفُ صَسَا
(Jb, IY) Now, by bloods flowing about, that thou wouldst think to be, upon the top of Al ‘Uzza and upon (the being i. q. the top of An Nasr, dragon’s blood, and by the fact that (ما being infinitival) the monks extol as holy, in every church, the Priest of the Priests, the Messiah Son of Mary, assuredly ‘Amir tasted from us, on the day of
mount La'la', a sword such that, whenever it is shaken by the hand, it cuts through the bone (MN): (9) [فعل، طرف [255]], which, as Jr says, is an irregular pl. of طرف (IY, R). And they say سرّة [257]; but apparently it is a quasi-pl. n., not a [broken] pl. (R). And فعّل takes the sound pl., [with the and when belonging to] a rational being, and masc. (IY),] as كبيبون، [and كبيبون (IY)]; and [with the 1 and when fem. (IY),] as كبيبات، طريفات, and لبيبات (IY). The [broken] pl. of فعّل are [of 3 formations (IY),] (1) فعّل mostly, in the masc. and fem., as صبر (IY, R), غفر (Jh), خضع (Jh, KF), as 247 (Jh), جبر (Jh, KF), because this formation is of common gender [269] (IY, R) in the sing. (IY), the in and being intensive [265] (R), and is therefore of common gender in the pl. (IY); while he that says فروقة [below] says فروقات, and he that says فروق says فروق in the pl. (R) is regular in the cp. not i. q مفعول، as صبر patient, pl. صبر; whereas, if it be i. q ركوب، it does not take the pl. فعّل, as ridden [below] (A); [though] فرس [sent, has the pl. رسل (Jh, KF) or رسل [above] (Jh), in the fem. [exclusively (IY)], as عجابة [below], جدائد،
[and قَلَائِصُ (R),] because the sign of the fem. is supplied in it (IY, R); so that it is, as it were, قَعْوَلَةُ (R) : (a) they assimilate the [fem.] ep. قَعْوَلُ to the substantive, and therefore pluralize it in the same way as the latter; so that, as they say قُدُومٌ and قُدُومٌ, and قَعْوَلُ a young she-camel, [which IY regards as a substantive,] pl. قَعْوَلُ and قَعْوَلُ, so they say عُجْرُ, عُجْرُ and عُجْرُ, عُجْرُ (IY), and عُجْرُ and عُجْرُ distracted by the loss of her little one (Jh,KF), pl. عُجْرُ and عُجْرُ [below] (KF); but sometimes they dispense with one of the two [formations] by the help of the other, saying صَعَانِدُ, but not صَعُدً, and صَعُدُ [249], but not صَعَانِدُ [above] (S,IY); and صَعُدُ is more frequent in the fem. than جُدُو، and especially in what is peculiar to the fem., like قَلَائِصُ, [which R regards as an ep.,] and جُدُو having little milk: and they say صَفَيَّ having much milk, pl. صَفَايَا [726], which may be قَعْوَلُ pl. قَعْوَلُ, like قَلَائِصُ pl. قَلَائِصُ; or قَعْوَلُ made to accord with قَعْوَلُ [below], because it is fem. (R): (b) حَاتِمٌ اَلْتَأُئِي says

"ما أُنَاثِي بِالسَّاعِي بِفَضْلِ وَرَمْامِهِا * لِتَشْرِبَ مَا الْمُحْوَسُ نَبْلُ الْرَكَّابِ"

Nor am I the man to be busy with the end of her nose-rein, in order that she may drink the water of the trough before the riding-beasts [of my fellow-travellers], where
is pl. of ُرَكَّٰتَبُ [above] (T), which (a) is [a substantive denoting (T)] that [she-camel (KF)] which is ridden, as also is ُرَكُوْتَبُ [above] (T, Jh, K on XXXVI. 72., KF), which is applicable to the sing. and the pl. [267] (T); or (b) is [an ep. of َحَابَى] beast understood, meaning] the beast [actually] ridden, while ُرَكُوْتَبُ [265, 269] is [a substantive, meaning] the beast set apart for riding, and constantly at work: [so that ُدَوْى pl. of ُرَكَّٰتَبُ is like ُدَوْى pl. of ُعِصْبٰتُ in the 1st case, and like ُعِصْبٰتُ pl. of ُعِصْبٰتُ in the 2nd] (KF): (c) they say in the masc. َجَزَّارُ (IY, A), which is extraordinary (A): (3) ُنُعَشَلَى, which is rare, as (IY) َنُدَدَانَى, which is anomalous in two ways, because ُنُعَشَلَى is not a pl. of ُنَعَشُلَ , but, by rule, of ُنَعِيلُ ; and because it does not occur in the reduplicated even of ُنَعِيلُ (IY, R), but ُرُسُالَى, as ُرُسُالَى [above] (R): and similarly ُرُسُالَى as pl. of ُرُسُالَى is extraordinary (A). ُنَعِيلُ has no sound pl. (R): they do not pluralize it with the, and ٌن [234], even if it belong to a rational being, because its fem. is not pluralized with the ٌ and ٌن [234], since it is not used in the fem. with the sign of femininization [269]; so that, the ُس being rejected in the sing., notwithstanding that the feminization necessitates it, they dislike to employ a pl. that would necessitate what they disallow; and therefore they deviate [in the fem.] from the sound to the
broken pl., and make the masc. follow the same course (IY). But ٌعَدْرُو, like [its opp. (IY) ٌصَدِيقٍ، is applied to the pl. [under the form of the sing. (IY)], as XXVI.77. [88] (IY,R). İn ّإِنَّ أنَّكَانِيِّنَ كُنْنَا لَكُنْ عَدْرُو مَيِّيِّسًا, IV.102. Verily the unbelievers are manifest foes to you (IY), and

[And many a people full of hostility against me do I think to be foes, when they are friends (N), being assimilated to inf. ns., because of the commensurability, like ٍقُبُولٍ and ٌعُدُو, and ٌقُهِّيٍّ and ٌصَهِيٍّ (K on XXVI.77.) and ٌعُدُو, has a [broken] pl. ٍعَدَّادَةٍ [above], though this is not its normal form [of broken pl. as an ep.], because it is used as a substantive (R) ; while, according to him that says ٌعَدُّرٍّ [234], it is not forbidden to pluralize it with the ٍث and ٍت, and its masc. with the ٍث and ٍن (IY). As for ٌقُفِيٍّ i. q. مَفْعُولٍ [269], its normal form [of broken pl. (M), when it denotes one of the calamities and disagreeables that afflict the living being (IY,R),] is ٌعَرْجِحَّى, فَعَلَى wounded [259], slain (M,SH), تَمْتَلِىٍّ stung (IY), and أَسْرَى captive; and أَسْرَى [250] occurs (SH); while [such as (IY)] أَسْرَى and أَسْرَى [above] are anomalous: and it does not take the sound pl. [with the ٍث and ٍن when it is masc., or with the ٍث and ٍت when it is fem. (IY)]; so that ٌعَرْجِحَّى is not said, nor جَرِّجْحَاتٍ (M,SH);
in order that it may be discriminated from the original (SH), which is i. q. فاعل (MASH); [or] because they do not distinguish between the masc. and fem. in the sing. by the sign [of feminization], and therefore dislike to distinguish between them in the pl. (IY). The fem. eps. of this formation have 3 paradigms [of broken pl.], (1) فعال; (2) فعالات; (3) فعال (M). The [broken] pl. of the [fem. (IY) ep. (R)] مَفْعُولَة (IY), when the ا is affixed to it (R),] are [of 3 formations (IY),] (1) فعال, [like its pl. before the affixion of the ا (R),] as witty [above] and صابح pretty, [like the masc. (IY)]: (2) فعالات (IY,R), which is mostly peculiar to the [fem. ep. مَفْعِيلَة] containing the ا, whether it be i. q. مَفْعُولَة, like slaughtered [below], or not, like great sin (R), as صبار sound, and طبر skilful (IY), to the exclusion of the masc. bare [of the ا]; while کرآتة and نظائر are anomalous as pl. of نظير similar and کرآتة detestable (R), this pl. [in the ep. (R)] being like صشائفة [and سفَائِن (IY)] in the substantive (IY,R) : (a) the substantive and ep. صائفة both take the pl. فعال, the substantive as صائفة a letter or spittle, pl. صائفة, and سفَائِن a ship or boat, pl. سفَائَن.
and the ep. as excellent, pl. عقيلة, and generous, pl. كرام (Mb): but the condition of [the ep.] كريمة is that it should not be i. q. مفعولة, like wounded and slain [269]; so that جريّم and قتيلة are not said, while pl. of ذبائح [above] is anomalous (A): (b) sometimes they dispense with the help of مَعَال, as سمان fat, صغار young, and كبار old; not كبار and صغار (R) or كبار and صغار, [the last word being allowable only in the sense of great sins (IY), not of old women]: (8), in two words only, فقراء needy [women (R)] and سفهاء silly (IY, R); while they say [فقراء and (KF)] سفهاء, as they say صفات [above]: and, as pl. of خلفاء, they say in its خلفاء and خلفاء, as تم, جعلناك فائتن في الأرض X. 15. Then We made you to be successors on the earth and جعلتم خلفاء VII. 67. He made you to be successors: so he that says خلفاء pluralizes it according to the rule mentioned, like pl. صفات; while he that says خلفاء makes it like فقراء, خلفاء, سفهاء (IY): but [they say that (R)] خلفاء occurs [more easily (IY)] here, because خلفاء, [though containing the (R),] is [only (IY)] masc. (IY, R); so that it is
in the sense of the [عَمَل] bare [of the §], like كرم pl. كرم (R); and is therefore pluralized according to the sense, not the form (IY), as though they made خلف pl. of خليف (R); and خليف also occurs, as

Verily of the people are some whose successor is found, while the successor of Abū Wahh is not to be found, so that may be its pl. (IY,R); except that the pl. is well known, contrary to its sing. The [broken] pl. of المرأة طولة [above], should, by analogy, be like the pl. of نعيلة, because of the equality of their mascs, as we mentioned. And فرقة, when the is affixed to it for intensiveness, as in فرقة [above], is pluralized with the l and م (R).

§ 247. فاعل [ْقَعَلْ (IY)], when a substantive, has 3 paradigms in the [broken (IY)] pl., (1) فعالان (2) فعال (3) نفعان (M). The [broken (S, IY)] pl. of the substantive is (1) فعال (S,IY,R), with unbroken regularity (R), this being the normal form (IY), as [حَاجَبْ pl. of حَاجَب]. an eyebrow (Jh, KF), كهل pl. of كاهل the space between the shoulders (IY), حائط pl. of حائط a wall, fence, walled garden (S,IY), حاجر pl. of حاجر [below] (S), نوائب pl. of
a gift (IY), pl. of طابق (S, IY) or طابق (IY), a frying-pan (Jk), Persian (Jh, Jk), arabicized (Jh, KF) from تاب (KF), and pl. of تواب pl. of seeds used for seasoning (S) or تواب (Jh, KF): (a) تواب is [regular as (Aud, A)] pl. of (a) [the substantive (IA, Aud)] كام (IA, Aud, A), as pl. of طابق a seal or stamp (IA, A), like pl. of حوانم a steynet-ring and pl. of قالب a mould (Aud): (b) the substantive كام, [whether a proper name, as pl. of جابر جابر or not (A, MKh),] as [كاهل pl. of (IA, A)] جابر and جابر a beam of a roof (Aud): (b) that is because this كام consists of four letters by reason of the augment [373], so that its predicament in the pl. is that of quads. ; and it is assimilated to what contains the augment of coordination, as صبر and جوبر [253, 369], because like it in the number [of letters] and in the augment's being second, a letter of prolongation: while the ل of كام is converted into , in this pl. because it is followed by the ل of the broken pl., and the two cannot be combined, because they are both quiescent ; so that elision or conversion of one of them is unavoidable; and, elision not being permissible, because it would spoil the indication of the pl., conversion is necessary: and they convert
it into ی, not into ى, because they make it accord with the dim., so that, as they say حَرِيحَزُ and حَرِيحَتُ, so they say حَرِيحُ and حَرِيْحُتُ, since the dim. and the broken pl. follow one course [274]; and because they want to distinguish between the ی of قَالَ and the ى of یَعِلُ, as صَيَّرَفُ and صَيَّرَفُ, since, if صَيَّرَفُ were said as pl. of صَيَّرُفُ, it might be mistaken for the pl. of صَيَّرَفُ [253]: (c) there is no difference in that [broken pl.] between the det. and the indet., for you say خَالِدَ and خَالِدَ ْكَرَاءُلُ pl. of خَالِدَ ْكَرَاءُلُ Kasim, as you say ْكَرَاءُلُ pl. of ْكَرَاءُلُ; while the det. is not debarred from [the sound pl. with] the, and ن [234], as قَالَسُون ْكَالَدُون (1Y); (d) sometimes جَوَاعِيلُ occurs, [by implication of the Kasr (R),] as ْدَوَائِقُ [255] ْدَوَائِقُ, and حَوَائِطُ [252] (1Y, R), pl. of دَائِقُ a sixth part of a dirham, طَبَائِقُ [above], and حَوَائِطُ, as though they pluralized it according to a sing. not used, as طَبَائِقُ, دَائِقُ, and حَوَائِطُ (IY); but that is not universal: while some say [that حَوَائِطُ is pl. of (R)] حَوَائِطُ, which occurs in the saying [of the Rājiz (Mb)]

ٍيَا مَيَّا ذَات الْجُبُورِ الْمُنشِقِيِّ! أَخْذِي حَوَائِطِي بِفِيْرُ حَقِّي

O Mayya, mistress of the torn sock, thou hast taken my signet-ring without any right; and, according to this, حَوَائِطُ is regular (IY,R): (e) Fr says that ْكَوَاعِيلُ does not
occur in [the ep] [253], except in something from the speech of the post-classical poets, who say بِنُوَاطِلِلَّ (false, assimilating it to pl. of بِنَاطِلَة، [sometimes (S),] as حُجْرَانَ (S,IY,R), pl. of حَجْرَة [a round place retaining water, and forming part of the brink of a valley (IY)], فَلْقَانُ pl. of فَلَقَة a wide tract of land between two extensive tracts of sand (S)], سُلَانُ pl. of سَلَة [a narrow bed of a torrent in a valley (IY)], فَلْقَانُ pl. of فَلَقَة low ground overgrown with trees (S)], حَرَّانَ pl. of حَاَرَّة (S,IY), a garden [below], which the vulgar call حَبَرَ (IY) : (3) فَلْقَانُ, جَنَانُ (S,IY, R), pl. of جَانُ (S,Jrb), which means a father of Jinn, and also a great [white (Jh)] serpent (Jrb), and حَبَرَانُ [said by some (S), pl. of حَبَرَة (IY)] ; and similarly فِيْطَانُ and حَبَتْانُ, [said by some (S),] pl. of حَبَتْرَة wide low ground and حَبَتْرَة [above], the being converted (S,IY) into ى (IY) after a Kasra (S), as in مَيْرَانِ [685] : (a) that is because they assimilate تَفْعِيلُ to فَعَّالُ, جَبَرَانَ and رَغْفَانَ [246]; and similarly they say here جَنَانُ and حَبَرَانُ, [as they say] ٓمَلْسَانُ and فَلْقَانُ (IY) : (b) فَلْقَانُ, like حَبَتْرَانُ a barrier, is dependent upon memory (A) : but فَلْقَانُ is more frequent (IY, R) here than فَلْقَانُ.
because 

is made to accord with 

in which the normal form is 

aud 

while 

is rare, as 

and 

[246]: (c) he that pluralizes 

upon the measure pluralizes it as a 

quad., treating the 

in it as equivalent to a rad.; while he that pluralizes it upon the measure does so by elision of the aug., pluralizing it as a 

tril., like 

lambs [237] and 

a kind of lizard (Jh, KF); but nothing of this [formation] is debarred from [the pl.] (S): [in paucity (IY)], as 

pl. of 

a valley (IY, R), irregularly, as though pl. of [255], like pl. of 

a stream [246] (Jh); but only in this word unsound [in the I], extraordinarily (IY): (5) [for] they say as pl. of 

(A). The fem. of this formation is of two kinds, (1) made fem. by a ñ, like the 

top of the withers of the horse and an anus; and (2) made fem. by a prolonged ñ, as [below] (IY). The [1st kind of (IY)] fem., [vid. ] has one paradigm [of broken pl.], (M), because, in forming the broken pl., you elide the ñ, since it is separable from the n. [266]; and then pluralize [the remainder] like
the masc., converting its ٣ into ٣٤ (IY), as ٣٧١ (M) and ٣٣٧ (IY). And they treat ٣٧١ as equivalent to ٣٧١ (SH), because (R) they treat the ّ of feminization as equivalent to its ٢ (M, R), since the former is a sign of feminization [٢٤٨], like the latter (R); so that ٣٧١ and ٣٧١ below are equivalent to ٣٧١ and ٣٧١ (IY): and therefore they say ٣٧١ in the pl. of [the 2nd kind of fem. also, vid. (IY)] ٣٧١ (M), as though it were pl. of ٣٧١ (K on LXXIV. 38.), eliding the ّ of feminization in forming the broken pl., as they elide the ٢ (IY), as ٣٧١ [pl.s. of ٣٧١, ٣٧١, [pl.s. of ٣٧١, ٣٧١, plural ٣٧١, ٣٧١, which all mean a hole, or burrow, of the jerboa (IY, R),] and the pl. of ٣٧١ (M, SH), pl. of ٣٧١ (IY, R), which is the piece of skin that comes forth with the young one [at its birth] (R), and also (Jh, KF) the increase of animals, whence the tradition ٣٧١ Nine tenths of blessing, or prosperity, are in merchandise, [i.e. in trading,] and one tenth in increase of animals, [i.e. in breeding stock] (IY). And similarly they say ٣٧١ in the pl. of ٣٧١ a black beetle [٢٤٨] (IY, R), as though pl. of ٣٧١ (IY), like pl. of ٣٧١ a lark [٢٤٨] (R). The ep. [٣٧١ (IY)] has ٣٧١ [paradigms of broken pl.], (1) ٣٧١ ٣٧١ ٣٧١;
which is peculiar to the unsound in the ل; (5)

The regular formations, out of these [nine],

are 助ال and 助ع; and 助ع seems to be abbreviated from

because, wherever 助ع is allowable, there is allowable: but, beyond these two formations, all are abnormal (IY). The broken pls. of the [masc. (IY)] ep. 助أ are (1) 助ع, [mostly (R),] as 助عشد [present, [mostly (R),] as 助عそのため are (1) 助ع, [mostly (R),] as 助عشد [nine-year-old camels], 助ع取 five-year-old solid-hoofed animals (S, IY), 助ع取 taking fright, and running away, 助ع取 outstripping (S), 助ع取 conversing by night (Mb), and 助ع取 bowing down (B on II.119): and [similarly, in the unsound (S, IY) in the 惰 (S),] as 助عصوم fasting (S, IY, R), 助عن نائم sleeping (S, IY), and 助عق قائم standing (R); or 助عق صيام [715] (IY, R), 助عين نائم (IY), and 助عق قائم; or 助عق نائم (KF),] and 助عق قائم with Kasr of the ف on account of the ى, like 助عق ز وج and 助عق ل يوج and 助عق [242] (R); and as 助عق غيب absent or hidden, [mostly 助عق غيب failing to conceive (KF),] and 助عق حيض menstruating (S): and [similarly (S),] in the unsound in the ل, as 助عق غري raiding [below] (S, IY, R) and 助عق غشي effaced (S, IY): (2) 助عال, often (S, IY, R), as 助عالشهاد present, 助عالجهال ignorant, 助عالركب riding (S, IY), 助عاح陂 happening or intervening (S),
reading, and settling in a country (Jh, KF), like dwelling (KF); and hence, [in the unsound in the quoting and absent or hidden (S, R): (a) and are regular in [the pl. of (R)] the ep. فَعَلْ (R, IA, Aud, A) sound in the ج; and extraordinary in the unsound [in the ج (IA, A)], as غَرِي (IA, Aud), and سُرِى journeying by night (IA), ] and as غَرَى (IA, Aud, A) and سُرَى (IA, Aud) : (3), [also often (S, R), but not like the first two (R),] as بَرَّ عُبَيْنَ (S, IY, R), كَتْرَة unbelieving (IY, R), هَدْرَة of no account, worthless (KF, Sn), فَسْقَة wicked (S, IY), جَهَلَة ignorant, طَلْسَة wrongdoing, فَجْرَة vicious, كَذْبَة lying (S), عَمْلَة powerless (R), and قَرْأ reading (Jh, KF): and [similarly (S) in the unsound in the ح (IY),] as حَوَّة unfaithful [684,711], حَوَّة weaving (S, IY, R), and بَعْلَة selling (S, R), by rule حَوَّة and حَوَّة (IY); while they [sometimes (IY)] say حَوَّة (IY) also (R), as they say بَعْلَة (IY) : (a) نَعْلَة is a [common (Aud), regular (IA, A)] pl. of فَعَلْ when ep. of a rational masc.,

and sound in the ج (IA, Aud, A), as كَتْرَة perfect, (IA, A), سُكْرَة sorcerers (IA), and بَرَّة [above]; while نَعْلَة crows, pl. of نَعْلَة croaking, is anomalous (A) : (4), [when the ج is unsound (S, R), in which case the ح of نَعْلَة
must be pronounced with Damm (R.) as غُرُبُ raiding, غَضَبُ. judges (S, I, Y), سُقْطُ throwing or shooting (S), سُقْطُ cup-bearers, waterers (KF), and سُقْطُ announcers of death, as says Jarir [bewailing 'Umar Ibn 'Abd Al'Aziz (N)]

فُعَّلَ النَّعَةُ أَمِيرُ الْبُومِينِ لَنَا يا خَيْرَ مَنْ حَجَّ بِتَنَّ اللَّهِ وَأَعْتِبَرَ (BS) The heralds have announced the death of the Commander of the Believers. O best of them that have gone on pilgrimage to the House of God, and have visited the Holy Places! (N) : (a) this is a formation peculiar to the unsound (I, Y, Jrb) : (b) فُعَّلَ is regular as pl. of فَعَّلُ when ep. of a rational [masc. (I, A, A)], and unsound in the ل (I, A, Aud, A), as رَمَّا [above], غَضَبَة (I, A, A), and غَرُبُ ; while pl. of كَيْبَةُ mail-clad, pl. of بُرْئَةُ a hawk or falcon, and pl. of هَأَدَرُ a man of no account, worthless [below] are anomalous; as غَرَاءُ pl. of غُرَيْيُ erring, غَرَاءُ pl. of هُرِيْيُ naked [250], pl. of عَدِرُ a foe, and رَدَّ pl. of رَدَّيَةُ [upon the measure of فَعَّلُ, a camel broken down, disabled, from fatigue, and a man made heavy by disease (Sn)] are extraordinary (A) : but, in my opinion, this requires consideration, because عَدِرُ may be pl. of عَدِرُ an aggressor, a foe, not of عَدَرٍ ; nay, that is said by more than one [authority] on such as 146; and the like is said on عَدَرُ (Sn) [or عَدَرُ] (I, Y), often (S, R)], as nine-year-old camels and غُرِبَ.
aged camels, [or 'ثلج' and 'شرك'] (IY) ; and as having recently brought forth, [حول] failing to conceive, and [س.IY] i. q. [حول] (IY) : (a) that is because they assimilate فعال to, on account of its resemblance to the latter in [measure (S), augment, and (S, IY)] number (S, IY, R) of letters (S, R) ; and therefore, as they say [صبر] and [affiliate [246], so they say [برل] and [شرك] (IY) ; and then فعال is lightened, according to the Banū Tamīm [246], by making the خ quiescent : (b) the ف of the hollow must be made quiescent, according to all, as [حول] (R) ; the o. f. of [عوط], [عوض] and [حول] (R) ; [عوط], [عوض] and [حول] being [عوط], [عوض] and [حول] ; and the ف being then made quiescent (IY), because [the دامما upon (IY)] it is deemed heavy : while in [i. q. عوط, which is of the cat. of the ى (R) ; its o. f. being عيط, the ى is made quiescent because (the دامما upon) it is deemed heavy ; and (IY) the ف is pronounced, with Kasr in order that the ى may be preserved, as in يмещ pl. of أبيض [248,249,710,711] (IY, R) : (c) [فعال] نعث as pl. of فعال is rare, dependent upon memory. (EM) : (6) نعث, as شعراء poets, ignorant, [علماء] جهلاء, learned, صلحاء, righteous (S, IY), and عقلاء rational, intelligent (IY),] because [the ep. (S) فعال] (S, IY, R), like [كرماه [246] (IY, R) : (a) and فعال are not regular, so that they should be copied,
because they are rare, what the Arabs say [as instances of these pl.] being only heard, and not exceeded: S says (IY), and are not [the (S, IY)] established [rule (S, IY)] in this cat. (S, IY, R); but they are caused by assimilation to another cat., as before explained: (b) in this cat. and others mostly occurs when it indicates a natural quality, praiseworthy or blameworthy, like ignorant, cowardly, and brave [246] (R); and is frequent in when indicating a sense like the natural quality, as intelligent, righteous, and a poet (Aud); and also often occurs as pl. of i. q. [246], like جلسة (R): (7) فلماً pastors, herdsman [below], youthful, (S, IY, R), companions (IY), and having recently brought forth (BS), by assimilation to the substantive [of (R)], like حاجران (IY, R) pl. of حاجر and فلقان pl. of لاق (above) (IY); but it is rare (IY, Aud): (8) as sleeping (S, IY, R), جِبَاعُ (IY, R), standing (Mb, K), companions [below] (IY, R), as says the poet Imra al-Kais

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

And the sea was divided from the companions of Moses, and the unbelieving Pharaohs were drowned (IY), and herdsman (IY, R), whence

XXVIII.23. Until the herdsman take away (IY) their beasts from the water (B) : (a) is dependent upon memory as pl. of the ep. صَائِمٌ (A) : (b) as for what is orig. an ep., and is then treated as a substantive (S), when فَاعِلُ is transferred from the ep. to the substantive (R), like [peculiar to the rider of the camel (R)], [peculiar to the rider (R) of the horse (Jh, KF)], [peculiar to the pastor, or herdsman, of a particular sort (R), صَائِمٌ a companion (S), and رَهْبُ an anchorite, monk (EM), it is not like what follows the course of the v. in generality: for, in most cases (R)], it takes the pl. صَائِمٌ, فَعَلَانُ (S), and رَهْبِانُ (EM), like in the genuine substantive (R) ; and sometimes [also (R), as صَائَحَبٍ [and رَهْبٍ (R)] : but, [says S (R),] فَعَلٌ is not allowable in this prevalent (R) ep., [as it is in the genuine substantive
(R), as in حَادِجٌ (S), because this [is orig. an ep., and (S)] has a fem. [that takes the pl. فُعَاءَلٍ (R)]; so that they distinguish [the pl. of (R)] the masc. from [the pl. of (R)] the fem. (S, R), except in فُوَارِس [below] (S) : (9) فَعَوْلُ شُهُوَدُ witnesses (IY, R), as says the poet وَتَابَعَتْ لَبِئِلَى مِيَ حَارَة   مِّن يَكِنُ شُهَوَدُ عَلَى لَيْبٍ عَدَّرَ مَقَانِعَ And I made a covenant with Laila in a lonely place, when there were not just, sufficient witnesses against Laila, فُعَوْلُ sitting down, جُلْسَ sitting up (IY), present, سُجْدَ sitting down, جُلْسَ sitting up (IY), and lowering the head, bowing down (R), and prostrate in prayer (B on II.119) : (a) S says that it is not frequent (IY); [for] it occurs [only] where the inf. n. also is upon the measure فَعَوْلُ (R) : (b) IM in the Tashil makes فَعَوْلُ confined to hearsay in [the pl. of ] فَعَأْلٍ; [and allowable only] when [فَعَوْلُ is ] an ep., not reduplicated, like آَنُ, nor unsound in the م. [the م. being a, ] like شُهُوَدُ, as says the pl. of مُشَاءَدٍ (A) : (c) [HSh says in the BS.] in Ka'bah's saying تَرْمِي الْغُفَرَبُ آَمِ،[242] is pl. either of غَفَرَبٍ, or غَفَرَبٍ: and the first is better; though I have not seen them mention any but the second, notwithstanding that it is a trope, since غَفَرَبٍ is orig. the inf. n. of غَابُ, and is then applied to denote the غَابَ absent or hidden as unrestrictedly as
is applied to denote the sinking or sunken in LXVII.30. [419] (BS). Used is [rare (Aud), dependent upon memory (A),] in such as [婵地] pl. of (A) [above] (Aud, A). Also, in the pl. of , is dependent upon memory, as ignorant (A) and companions [246,255] (KF). And they say as pl. of perishing, assimilating it to i. q. , as and [246,259], since it is a trial and an affliction. But, as for , and [257], they are quasi-pl. ns., not pls. (IY). If denote others than men (S), [i. e.] if be ep. of an irrational object (IY, R, IA, Aud, BS, A), it takes the [broken (S)] pl. (S, IY, R, IA, Aud, BS, A), regularly (R, Aud, A), even if it be masc. (S, IY, IA, A), because the irrational is treated like the fem. in the pl. (IY, R), since the , and which are allowable in [the pl. of denoting] men, are not allowable in it [234], so that it is quasi-fem. (S), as nine-year-old he-camels (S, IY, R) and past days [234,270] (R), like [pl. of (IY, IA, A)] neinging (IY, IA, Aud, A), said of a horse (IY), and [pl. of (IY)] lofty (IY, Aud), said of a mountain (IY), whence the saying of Al-Farazdaq [satirizing Jarir (Jsh)]
We have held, i. e. stopped the way to, the regions of the sky of eminence against you, i. e. Jarir and his kinsfolk, the Banu Kulaib Ibn Yarbūr Ibn Ḥanẓala. Ours are its sun and moon, i. e. Muḥammad and 'Alī, and the rising planets, i. e. the eleven Executors, of the children of 'Alī Ibn Abī Ṭālib (Iṣḥ). Many of the moderns say that this sort [of كَوْأَعْل] is anomalous: but IM in the CK charges them with blundering in that; and says that S distinctly declares the regularity of كَوْأَعْل in the pl. of كَأَعْل when ep. of an irrational masc.; and that the anomalous [كَأَعْل] is only in such as فُوُارِس [below] pl. of فَارِس, i. e. where كَأَعْل is ep. of a rational masc. (A). If كَأَعْل be an ep. [of a rational masc. (Iṣḥ)], it does not take the pl. كَوْأَعْل (Mb, IY, Iṣḥ), although this is the o. f. (IṢḥ), in order that it may not be confounded with the fem. [below] (Mb, IṢḥ): while [S says that (R) such as (Mṣ)] كَوْأَعْل, horse-riders, كَوْأَعْل lowering, hanging down (Aud, Aṣḥ), كَوْأَعْل perishing (IṢḥ, R, Aud, Aṣḥ), كَوْأَعْل outstripping (IṢḥ, Aud), كَأَعْل absent, كَأَعْل present (A), and كَأَعْل heretics, schismatics (T), all of which are eps. of rational masc. (A), as also is كَأَعْل followers,] are [rare (IṢḥ),] anomalous (Mṣ, R, IṢḥ, Aud, Aṣḥ), as IM intimates by his saying “and كَأَعْل is anomalous in [the pl. of] the الفارس with what resembles it” (A); and I have seen in the Commentary
of Jk on the Adab alKätib [of IKb (HKb)] keepers, guards and door-keepers, chamberlains from the office of door-keeper or chamberlain, both transmitted by him from IAr; and hence, says he, the prov. مع الخواطئ سهم صائب. With the missers is an arrow going straight to the mark and their saying اما رحاب يبيت الله رداً. Now, by the pilgrims of the House of God, and its commercial visitors, vid. the assistants, and those who let out beasts on hire; while راَفَنُ givers is transmitted by MD, who cites

إذا قُلْ فِي النَّصِي الْكَبِيعَ الرَّزَائِدُ

When few are the givers in the whole tribe (AKB). But, if a poet be constrained, he may give the pl. لولا فَوَّارِسٍ مِّنْ نَفْعٍ آلآَمَ (548) (AKB on the verse next below): the poet (S, R) AlFarazdak (S, Mb, IY), being constrained (S, Mb), says [of men (S)]

زَا أَذِي الرِّجَالَ رَا أَذِي رُتِّبْتُهُمْ خَصُصَ الْرِّقَابِ نَعَّمَ الأَبْصَارِ (246,256) (S, Mb, IY, R) And, when men see Yazid, thou seest them bent in the necks, lowering the eyes (AKB), meaning Yazid Ibn AlMuhallab (Mb), because you say هَيَّ الْرِّجَالُ They are the men, as you say هَيَّ الْجَبَالِ They are the he-camels, so that the рஜًل is assimilated to
(S) but the like of this is never found except in poetic license (Mb); the poet [Abu-l-Ghūl at-Tuhawī (T)] says

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

Then I made sure that I should be the avenger of Ibn Mukaddam on that morning, or be perishing among the perishing (IY), cited by IA as by Ibn Jidhl at-Tīān (Jh) al-Kinānī (Mb) al-Fīrāsī, of the Banū Kināna, lamenting his brother Malik (T) and, says Sī, the saying

[If defend the homes of the sons of your father; and the like of me among your absent ones is rare (AKB)] occurs in poetry (R), said by [’Utba or (T)] ’Utba Ibn Al-Hārith [al-Yarbūṭī (T, IA)] to Jaz Ibn Sa’d, who replied  

Yes, and among our present ones (AKB); and the poet, in his saying

And, when thou pursuest a need to Al-Mahallab, followers intervene before him, and slaves, means men by  


being allowable in poetry, and it is only by poetic license that he restores it to the o. f. (Mb). These anomalous words are variously explained: (1) S attributes to regard for the feminization in [above] (AKB): (2) Mb [followed by IY] mentions that is an o. f. in [the pl. of (T)] the prevalent [when ep. of what is rational (T)]; and that in poetry it is allowable, good (R): (3) according to [S and] Mb, [followed by IY] (AKB), they say , [as they say (S), firstly because is treated as a substantive, on account of its being frequently used alone, unqualified: and secondly (IY) because this word is not used [in their speech (S)] except for men, [and orig. denotes none but them (S, IY)]; so that there is no fear of confusion (S, Mb, IY), since the fem. has no part in it (IY); and therefore they say , as they say .

Hariths when is a proper name (S): while is [treated as (IY)] a prov. [in their speech, and provs. are current in a stereotyped form (IY)]; so that it occurs in its o. f. (Mb, IY), from frequency of usage (Mb): (4) some explain such instances on the theory that is ep. of bodies or bands, in which case it is regular (A), being then pl. of not of (Sn): and I say...
that there is no evidence in all [the exs.] that they mention, since may be pl. of i. e. the heretical, or schismatical, (sects), like

and similarly the others, as the nautical, or nautical, i. e. (R) And no ep. of this formation, when denoting men, is debarred from [the sound pl. with] the, and, as wicked, ignorant, rational (S), and similarly reading (KF): and [similarly]

in Ka'b's saying

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

At the time of the day's becoming high [65], were the rapid shifting of the two fore arms of a middle-aged tull woman that stood up, and was answered by childless women, bereft of many children, where is the pred. of in the pre. n., i. e., is pl. of, its o. f.
being the judges [234] and the herdsmen (BS). The fem. of this formation has 2 paradigms [of broken pl.], فََّاعِلُ فََّاعِلٍ and فََّاعِلُ فََّاعِلٍ what contains the ٰ and what has no ٰ in it being equal in that respect (M). The [regular (R)] broken pl. [of the fem. (S, IY)] of the ep. فََّاعِلُ whether the ٰ [of feminization (S)] be expressed in it, [as in ضارِبةٍ (S, R),] or supplied, [as in حَائَضٍ (IY, R),] are (1) فََّاعِلٍ فََّاعِلٍ (S, IY, R), as striking, [فََّاعِلٍ killing, خَوَارِجَ going out (S), and جَواَلَسَ sitting up (IY)]; and [similarly (S)] as حَائَضٍ menstruating, فََّاعِلٌ حَوْارِسَ strip of clothes (S, IY) and menstruating for the first time (IY); (2) فََّاعِلٍ (S, IY, R), like the masc. (IY), by elision of the ٰ (R), while they trust to the context for distinction (IY), as نَومُ sleeping and زُرَ visitng; and as مَخَضَّ مَخَضَّ menstruating, [مَخَضَّ seized with the pains of labour (S),] and مَخَضَّ strip of clothes (S, IY). فََّاعِلُ is a [regular (Aud, A)] pl. (1) of فََّاعِلٍ when ep. of a [rational (IA, A)] fem., as [حَوْارِسَ pl. of (IA, A) حَائَضٍ (IA, Aud, A)] and طَوْلِقَ pl. of [divorced (Aud); and (2) of فََّاعِلٍ (IA, Aud, A) also (IA), when an ep. (Aud, Sn), unrestrictedly (A), i.e., of a rational being or irrational object (Sn), as فََّاعِلٍ.
pl. of meaning (IA, A), pl. of companion (IA), and pl. of striking (A). It is disputed whether the sing. of عوارض in Ka'b's saying "فَجِلْوَ" عَوَارْضَ أَمْ قَالَ عَوَارْضُ الْحَرْمَ [74] be عَوَارْضُ أَمْ قَالَ عَوَارْضُ الْحَرْمَ, as ALB says in the Exposition of the Gharib al-Hadith, or عَوَارْضُ أَمْ قَالَ عَوَارْضُ الْحَرْمَ; and whether, in the latter case, عَوَارْضُ أَمْ قَالَ عَوَارْضُ الْحَرْمَ be an anomalous pl., as NS mentions in the exposition of 'Antara's saying

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

[Doest thou remember the day that she was polishing her two sets of side-teeth with a twig of a tree of the balsam of Makka? May the trees of balsam of Makka be watered! (Jsh), where he means by عَوَارْضُ أَمْ قَالَ عَوَارْضُ الْحَرْمَ, as ANB says, the teeth after the central incisors, the central incisors not being included in the عَوَارْضُ أَمْ قَالَ عَوَارْضُ الْحَرْمَ, or, as ISk says,
the canine tooth and the bicuspid next to it, or, as some say, what is between the central incisor and the bicuspid (Jh) ; and that it is regular, because it is a substantive: while ُنَعَّلُ as pl. of ُنَعَّلٌ is anomalous only when ُنَعَّلُ is an ep. of a rational [masc.], like ُهَالَكَ [above], ُقَارِسُ, and ُرَجُلُ سَابِقٍ and ُتَأْكِسُ; whereas, if ُنَعَّلُ be a substantive, like ُحَاجِب [above], ُدَانِقُ, ُحَاشِطُ, ُكَعَلٍ, or an ep. of a [rational] fem., like ُحَاكِشُ [above], ُطَلْقٌ, and ُشَاهِقٌ, or of an irrational [masc.], like ُجَبِلُ شَاهِقٌ [above], then ُنَعَّلُ as its pl. is regular (BS). ُنَعَّلُ is also [regular as (Aud, A)] pl. of [the substantive (Aud)] ُجَوَاهِرُ, as [ُنَعَّلٌ pl. of (IA,A) ُجَوَاهِرٌ (IA,Aud,A) and [ُكَوْرَ ثْرٌ] ُكَوْرَ ثْرٌ pl. of (Aud) ; or, [as IM adds in the Kafiya (A),] ُنَعَّلُ a monk's cell [253] (Aud, A) and [ُرَبَعٌ] ُرَبَعٌ a whirlwind of dust (Aud). And in the Tashil he mentions a rule for the sorts in which it is regular, saying " ُنَعَّلُ belongs to the n. whose 2nd is (1) an aug. ١, except ُنَعَّلُ when ep. of a rational masc.; or (2) a , not co-ordinating [it] with a quin."

meaning to exclude [by "aug." such as the ١ of ُآَمَمُ (684), pl. ُآَمَمٌ (686) upon the measure of ُأَفْعَلُ (249); and (Sn)] by "not co-ordinating [it] with a quin." such as [the ١ in (Sn)]
Their eyes are [continually (J)] turning towards the youths; and sometimes I see, i.e., know, them to be not averse from me (MN, J), where is [meant to be (IA)] pl. of صَادِدَة (IA, Sn), the [acc.] pron. [in أَرِاهُ (MN)] belonging to the women (MN, Sn): but [apparently (Aud), as some explain the verse (A)], صَادَاد  is p.l. of صَادَة (Aud), the [acc.] pron. [in أَرِاهُ (MN, J)] belonging to the eyes (Aud, A), not to the women (Aud), because بَصُرُ ضَادَّ an averted eye is said, like بَصَرُ حَادُّ a sharp eye (A); and in that case there is nothing extraordinary in it, because it is then agreeable with analogy (J). نَظَلُ is dependent upon memory as pl. of the ep. نَظَلُ, like صِيَامُ pl. of صَيْمَةُ fasting (A). And none of these eps. containing the š is debarred from the [sound pl. with the ] ت, as ضَارِبَاتُ and خَارِجَاتُ (S).
§ 248. The n. ending in an’t of femininization, fourth, abbreviated or prolonged, (1) when a substantive, has 2 paradigms [of broken pl. (1Y)], (a) as pl. of دُفَارٍ صَحَأَرَى a prominent bone behind the ear and (1Y) pl. of دُفَارٍ a desert (1Y)] ; (b) as pl. of دُفَارٍ نَبُأَلُ, and (2) when an ep., has 4 paradigms, (a), pl. of thirst (1Y)] wide, orig. an ep., as a wide place and a wide desert, said of what is spacious (1Y)], and having been ten months pregnant, said of a she-camel (Jh, KF), and pl. of نَسَاء in the state following child-birth (1Y), said of a woman, the only two instances of pl. of نَعَلَيْل (Jh, KF) in the language (Jh)] ; (b) نَعَلُ [below]; (c) نَعَلُ, as حَبْرَ [below]; (d) نَعَلُ, as حَبْرَ مَ، pl. ofجَرَّمَى longing for the male, said of a ewe (1Y). Its broken pl. is of two kinds, (1) the ultimate pl. [18,256], in which case you say, (a) in the abbreviated, نَعَلَى and نَعَلَ in the substantive, as pl. of دَعْرَى دِعاَرِى a claim] ; and [according to R] only نَعَلَى in the ep., as pl. of جَرَّمَى pregnant (Jh, KF), pl. of أَنَّى female, female, pl. of جَرَّمَى a hermaphrodite : (b) in the prolonged, نَعَلَى and نَعَلِى-N. while is allowable,
but rare, though it is the o. f.: (2) إناث [إِنَاثْ]، as [قَالُ] عمار [عَمَّار] (Jh, KF), and عطاش [عَطَاشُ], PLS. of [كَفَّاتَة] حرام [حَرَامُ] (Jh, KF), and ـ عشرة [عُشْرةُ], but [according to R] this pl. occurs only where the ultimate pl. does not occur [250]; so that, since they say إناث، they do not say أَناثْ or أَناث [above]; and, since they say حَناتَة، they do not say حَناتَة [above] (R). And عُلَالَي are common to the substantive and the ep. (II). The o. f. in this cat. is the ultimate pl., the l of femininization being taken into account because of its inseparability (R). Since the l of femininization is not separable from the word, as the 8 is [266], they consider it as part of the word itself; and therefore, when it is fourth, the n., being by means of it like the quad., takes the pl. of the latter; so that they say [in the substantive] pl. of an ever-green plant of which brooms are made and ذَفَّارُ pl. of ذَفْنِي; and, in the ep., pl. of حَبَلِي and سَكَارَي pl. of سَكَارَي drunken: thus and pl. of حَبَلِي جَتَفَادِب [246] and ذَفَّارَي [245]; and the [final] ـ in حَبَلِي [and ذَفَّارِ], because the latter is not like the ـ in حَبَلِي [and ذَفَّارِ], because the latter is for feminization, while the former is converted from ـ، since حَبَلِي is a pl. upon the model of جَعَانُ [246], in which the letter after the ـ [of the broken pl.] is pro-
nounced only with Kasr, so that حَبَلِيُّ is constructively حَبَلِيُّ, a Fatha being substituted for the Kasra, and an ٌ for the ی, because the ی is lighter in pronunciation; and therefore the preventive of triptote declension in حَبَلِيُّ ٌذَنَّارَی حَبَلِی and فَعَنُّرَی, but is only like its preventive in حَبَلِی and ٌذَنَّارَی and ٌذَنَّارَی, because the 'ی is lighter in pronunciation; and therefore the preventive of triptote declension in حَبَلِی ٌذَنَّارَی مَسِاجِدٌ and ٌذَنَّارَی [18] (IY). Conversion of the ی into ِ is necessary, [according to R.,] in the ep. whose ِ is abbreviated, contrary to the substantive, because the ep. is heavier [240], as respects the sense, than the substantive, so that necessary alleviation is more appropriate to it; and the ِ is more frequent than the ی in the substantive.also. They flee from the ی to the ِ in these pl., contrary to such as جَرَّاء pl. of جَئَائِی [726], in order to match the pl. with the sing. in the two positions, i.e., حَبَلِی and جَرَّاء; and to distinguish the ِ of femininization from others, vid. the converted ِ, as in مَلْهَی [229,727], and the ِ of co-ordination, as in عَرْقَی a kind of tree growing in sands [272]. The same conversion, however, of the ی into ِ that occurs in [what ends in] the ِ of feminization sometimes occurs in what ends in a converted ِ, by assimilation of the latter to the former, as مَدَارٍ and مَدَارٍ [256,661,726], pl. of مَدْرِی a comb or hair-pin; but it is not regular: while Sf says that it is regular, whether the ِ in the sing. be converted or co-ordinative, though the o.f. is [فاعل] with retention of the ی; and,
according to this, you say مَلِّهٌ and مَلِّهٌ as pl. of مُلِّهٌ, and مُلِّهٌ and مُلِّهٌ as pl. of مُلِّهٌ, because, says he, it is impervious to ambiguity; but it is better to stop at what has been heard. As for the n. ending in the prolonged, three forms occur in it, the most frequent being نَعِلَى (R). In the broken pl. of what ends in the two ls of feminization [263, 683], as عَدَرَةٌ and صَحَّارِيّ, virgin, maiden, you say (1) عَدَّارِيَّ and صَحَّارِيّ, (2) عَدَّارِيُّ and صَحَّارِيّ, and (3) عَدَّارِيُّ and صَحَّارِيّ, which is the o. f. : the poet says

لَقَدْ أَعْدَرَ عَلَى أَشْقَاقٍ بَيْجَانَاتٍ الصَّحَّارِيّ

cited by Mb as by AlWalid Ibn Yazid [Ibn 'Abd AlMalik Ibn Marwān, Assuredly I sometimes go forth in the early morning upon a sorrel that traverses the deserts (AKB)]; another says الْبَطَاحِ بِالْرَّيْبَاتُ the wide pebbly watercourses, meaning the pl. of سَلَانِيّ بَطَاحاً ; and As transmits صَلَانِيّ as pl. of سَلَانِيّ hard ground, and صَلَانِيّ as pl. of سَلَانِيّ level ground, producing lote-trees : for صَحَّارِيّ and its like, as عَدَرَةٌ and حَبَرَّيَّ, are of five letters; and the l [of prolongation], when it occurs fourth in a word containing this number [of letters], is not elided in the broken pl., being elided only when you find elision to be unavoidable [253]; and, when retained, it must be converted into ی, because the ی [or other letter] before it is pronounced with كَسْر [685]; and therefore the Hamza
becomes an ʿ, since it was converted into Hamza only because it was preceded by the ʾ of prolongation [683]; so that, when the ʾ is removed by its conversion into ʿ, the Hamza reverts to its former state as an ʿ [of femininization]; and then they convert the ʾ of [femininization] into ʿ because of the quiescence of the ʿ before it, the letter before ʾ being never quiescent; and incorporate the [first] ʿ converted from the ʾ of prolongation into the [second] ʿ converted from the ʾ of femininization, as ʿṣḥārīʿ and ʿṣḥārīʿ; then some elide the first ʿ for abbreviation, as ʿṣḥārīʿ and ʿṣḥārīʿ; and then some substitute a Fathā for the Kasra and an ʾ for the ʿ, [as ʿṣḥārīʿ and ʿṣḥārīʿ, ] because the ʾ is lighter, and this formation is not liable to be confounded with anything else, and in order that the pl. may end in ʾ, like the sing. (IY). This conversion of the ʿ into ʾ is not allowable in the [prolonged] ʾ of co-ordination: you do not say ʿḥarāʾe a male chameleon [273,385], but ʿḥarāʾ or ʿḥarāʾ, because the ʾ of feminization is worthier of being preserved [250, 282], on account of its being a sign, than the ʾ of co-ordination. Two words, vid. بَطَحَانِي Bactrian camels and مَهَارِي Mahri camels [below], are co-ordinated with the cat. of ʿṣḥārīʿ, although the sing. does not contain the ʾ of femininization; so that the three forms
(Jh, KF), and مَهْارَى (Jh,KF), and مَهْارَى (KF),] are allowable in them, though the double ى is preferable: but they are not to be copied; so that أَتَانَى and عَوَارِى are not said as pl.s. of أَتَانَى a stone, one of three, supporting the cooking pot and a loan, [but أَتَانَى and عَوَارِى (Jh, KF) and عَوَارِى (KF)]: and one word of the defective, vid. مُعَيِّنَة tired, wea ry said of a he-camel, or مُعَيِّنَة said of a she-camel, pl.s. مَعَيِّنَة and مَعَيِّنَة [661,726] said of he-camels or she-camels, is co-ordinated with such as [نَتْرِى a legal opinion, pl.s. نَتْرِى and [R]. نَتْرِى فَعَالَى and are associated in the pl. of فَعَالَى (1) when (a) a substantive, as صحِّارى, and pl.s. of صحِّارى; (b) a fem. ep., [not being fem. of (Sn),] as عَذَارَى, pl.s. of عَذَارَى أَنْعَلِى (2) : عَذَارَى أَنْعَلِى or] فَعَالَى , when a substantive, as عَلَقَى [253] and عَلَقَى or (Jh) فَعَالَى [3] : فَعَالَى [272,375] فَعَالَى or دَفْرَا, when a substantive, as دَفْرَا, pl.s. of دَفْرَا or (Jh,BS, KF) فَعَالَى (4) : فَعَالَى [272,375] فَعَالَى when a fem. ep., not being fem. of دَفْرَا, as حَبَالَى, pl.s. of حَبَالَى: and these sorts are all regular, as IM intimates, except فَعَالَى when a fem. ep., like عَذَارَى, in which فَعَالَى and فَعَالَى are not regular, but dependent upon memory,
as 1M plainly declares in the Tashil, contrary to what
is implied by his language here and in the CK: (5)
[below,] where they say مَهْارٍ مَهْارٍ and مَهْارٍ مَهْارٍ; but these
two [pl.s.] are not to be copied. فَعَالٍ is separate [from
نَعَالٍ] in the pl. of such as سَعْلا أً حَلْدِرَةٌ [385], a she-devil,
[below,] a piece of wood fixed across the rim of the leathern
bucket (Sn), to prevent it from collapsing], and
[with Kasr of the ق, the end of the eye next to the nose
(Sn)]; and, when the 1st of the two augs. is elided, in such
as [253] عَذْوَلٌ [a town in AlBahrain
(Dm)], حَبْنِطِيٌ [a small arrow (Dm)], تُنْسُوَةٌ, 677, بلَهِنِيَةٌ
[253,390,675], and حُبَارَى [below]. And
نَعَالٍ is separate [from نَعَالٍ] in the pl. of the eps. سَكْرٍان, نَعَالٍ, نَعَالٍ, سَكْرٍان, نَعَالٍ, غَضْبَانٍ [250]; and
نَعَالٍ, نَعَالٍ, غَضْبَانٍ (A). Nَعَالٍ is [regular as (Aud)] pl. of every tril. [substantive (IA)
quiescent in the ع (A)], whose final is an [aug. (A)]
double ى not denoting fresh relation, [there being no
relation in it at all, like كُرِسيٌ, or a relation not fresh,
]. e., not regarded now, because forgotten or like the
forgotten, so that it is co-ordinated with what contains no
relation at all, that مَهْارٍ (Sn.),] as [كُرِسيٌ pl. of (IA,A)]
[below, a chair or throne [294] (IA, Aud, A), pl. of
بَرْدِيٍ pl. of (Ja,KF) a turtle-dove,
pl. of (Jh,KF) [būtātī] ُكنَّتُ (Aud), and pl. of ُكنَّتُ a crane; but not ُكنَّتُ a Turk (A). As for انَّسٍ, it is [said to be (R)] pl. of انَّسٍ, [not of انَّسٍ, being orig انَّسٍ (Aud, A),] a being substituted for the pl. of انَّسٍ [237,250] (R,Aud,A); while some of the Arabs say انَّسٍ and انَّسٍ, according to the o.f. (Sn); but [AH says that, if a man were to adopt the opinion that (Sn)] it is pl. of انَّسٍ (R, Sn), like pl. of انَّسٍ (I), he would adopt a good opinion, and would get rid of the assertion of substitution, since the Arabs say انَّسٍ a human being, man in the sense of انَّسٍ; and AH thus seems to intimate that the relation is forgotten, as is known from his words "in the sense of انَّسٍ" (Sn). The sign of the fresh relation is that the ي may be elided, while the indication of a sense understood before its elision remains. The ي sometimes denotes real relation, but the n. containing it is afterwards so much used that the relation becomes forgotten, [i.e., when the relation is not regarded at all (Sn),] or like the forgotten, [i.e., when it is sometimes regarded (Sn),] so that the n. is treated like what is not rel., as ُمَهْرِي [above], which was orig. the camel relating to Mahra [Ibn Haidān (ID, Jh, KF), father of (Jh)] a tribe [of Kuḍaʿa (Dh,LL)] in AlYaman, and was
afterwards so much used that it became a substantive denoting the well-bred camel. IM mentions in the Tashil that this pl. belongs also to such as عَلْبَةٌ a certain sinew in the neck [273,385], حَوْلِيَّةٌ ringworm [273,385], and [282]; and that it is dependent upon memory in such as عَدْرَهُ صَحْرَاءَ and عَتْرُ بَانٍ (A). As for [the second paradigm (IY),] فَعَلٌ, it is because the l of feminization, being like the s, is elided in the [broken (IY)] pl., as is done with the s; so that مَطَاش (R), and مَفَار are like قَسَاع [238] (IY,R), رَمَل (IY), and يَرَمَ: and this [paradigm فَعَلٌ] is chosen from among all the [broken] pl.s of فَعَلْة because it most resembles فَعَلْة, which is the o.f.; while such as أَنْتَى فَعَلْة and عَشْرَة فَعَلْة, being made to accord with such as أَنْتَى فَعَلْة, take the pl. فَعَلْة although فَعَلْة is not a broken pl. of فَعَلْة [238], because of the aforesaid affinity of فَعَلْة to فَعَلْة, which is the o.f. in its like, as we mentioned. Such as فَعَلْة does not take the ultimate pl., as the [formation] quiescent in the ә does, because the l is like the fifth, on account of the vowel of the ә: and neither the ultimate pl. nor فَعَلْة has been heard as pl. of فَعَلْة, like أَرْنَى [272] and دَقَرِي [272,375]; or فَعَلْة, like السَرْطَي [272] and دَقَرِي [272,375]; or فَعَلْة, like ثَادَاء [385]; but, if they took a
broken pl., it would by analogy be فعال، as we mentioned in the case of such as نفاسة، although the most suitable pl. of the whole is with the ر and ت [below] (R). فعال is dependent upon memory as pl. of (1) the ep. فعال، as رباب [below]; (2) the ep. فعال، as رباب pl. of lean (A). The pl. of رباب having recently brought forth, [applied, as AZ says, to a she-goat, but, as others say, to a she-goat and a ewe, and sometimes to a she-camel also (Jh),] ought to be رباب with Kasr of the ر; but رباب with Damm is said, which is not a pl., but a quasi-pl. n., like خال and تواب [257] (R): and some of the Arabs say نفاس [pl. of نفاسة (KF)], like رباب (S); but there is no other instance of فعال pl. of فعال (KF). Fr holds فعال to be regular as pl. of (1) فعال when a substantive, as ذكر pl. of ذكر remembrance [272], and (2) فعال when its الس is a س, as ضيعة an estate [238], as he holds فعال to be regular in such as ربا and فعال [below]; and Mb holds it to be regular in such as جمل [below]: while the opinion of the majority is that such instances of the foregoing as occur are dependent upon memory, and not regular. Neither فعال nor فعال occurs as pl. of any
whose is a ی، except what is extraordinary, like يعَرٍ، which, says IM in the Tashil, is pl. of يعَرٍ، i. e., the male kid tied up [as a bait] in the pitfall dug for the lion, and of the یعَرٍ (A). ٌنُعْلٌ and are peculiar to the ep. (IY). ٌنُعْلٌ is the pl. of فَعَلَةٍ [when an ep. (IY),] fem. of فَعَلَةٍ, as ٌفَعَلَةٍ (IY), حَمْرَةٍ، صَفْرَةٍ (D, IY), خَضْرَةٍ (D), سَوْدَةٍ (D, IY), خَضْرَةٍ green, and سَوْدَةٍ black (IY), whence ْوَمَنْ يَجْبَالْ جَدَدُ يَبْضُ وَحَمْرٍ مُضْطَلِفَةٌ ٱلْوَانُهَا وَغَرَابِيبٍ سُوْدٍ XXXV. 25 (D) And of the mountains are some having streaks, white and red, whose colors are varying [in intenseness and faintness (B)], and some intensely black (K, B), or, according to 'Ikrima, and long, or high, black mountains (K). ٌنُعْلٌ is regular as pl. of فَعَلَةٍ, when eps., either corresponding one to the other, as pl. of حَمْرَةٍ ْأَحْمَرٍ [249] and حَمْرَةٍ ْأَحْمَرٍ; or isolated by a preventive in nature, as having a big gland to the penis and having a swollen testicle, رَتْقَةٍ having the passage of the vagina closed up and having a thickening of the vulva: but, if they be isolated by a preventive in usage exclusively, as a man having a big rump and a woman having a big rump, since they do not say رَجْلٌ ْأَلْيَاءٌ and ْأَلْيَاءٌ ْأَعْكَرٍ nor ْأَلْيَاءٌ ْأَعْكَرٍ in the best known dial., the regularity of ٌنُعْلٌ is disputed; for IM in the CK distinctly declares that it is regular, and he
is followed by BD; while in the Tashilil he distinctly declares that it is dependent upon memory; and here the looseness of his language agrees with the former. The \( \ddot{\text{f}} \) of this \( \text{pl.} \) must be pronounced with Kasr when the \( \ddot{\text{e}} \) is a \( \ddot{\text{i}} \), as \( \ddot{\text{b}} \ddot{\text{i}} \ddot{\text{s}} \) [710] (A). The medial of this \( \text{pl.} \) may not be mobilized, except in poetry, as in Tarafa's saying

أَيِّهَا ٱلْفَتَىَّانِ فِی مَعْلَسَانِ َّلَٰ جَرْدُوا مِنْهَا وَرَآءَآ وَشَقْرُ

O ye youths in our assembly, detach from them bright bays and sorrels, in order that [the \( \text{pl. of} \)] أَنْفَلُ when an ep. may be distinguished from [the \( \text{pl. of} \)] the substantives that take this \( \text{pl.} \), as \( \ddot{\text{r}} \ddot{\text{s}} \ddot{\text{a}} \ddot{\text{l}} \) and كُتِب [246,711]: for the \( \ddot{\text{e}} \) of the latter is pronounced with \( \ddot{\text{d}} \ddot{\text{h}} \ddot{\text{m}} \), but may be made quiescent; while [the \( \ddot{\text{e}} \) of] the former is quiescent, and may not be pronounced with \( \ddot{\text{d}} \ddot{\text{h}} \ddot{\text{m}} \), except by poetic license, when they assimilate it to the substantive (IY). Its \( \ddot{\text{e}} \) may be pronounced with \( \ddot{\text{d}} \ddot{\text{h}} \ddot{\text{m}} \) in poetry [249] on three conditions, soundness of its \( \ddot{\text{e}} \), soundness of its \( \ddot{\text{l}} \), and absence of reduplication, as in the saying

كَيْفَ ٱلْبَحْرِدِيْذَانِ مَا قَدْ كَتَبْ أَنْفُلُ # أَنْفُلُُ # وَأَنْفُلُُُ ذَرُّوَتُ ٱلْأَعْيُنِ ٱلْوَاسِطِ

[The night and the day folded up what I had been wont to unfold; and the mistresses of wide-opened eyes disliked me (MN)], which is frequent; whereas, if its \( \ddot{\text{e}} \) be unsound, as in \( \ddot{\text{b}} \ddot{\text{i}} \ddot{\text{s}} \) white and سُوَء black, or its \( \ddot{\text{l}} \), as in عُنْعُنُ blind and عُنْعُنُُ عَشْرُ blind by night, or it be reduplicated, as in غَرْ pl.
of white, illustrious, Damm is not allowable (A). And كَبْبُ كَتْبُ and كَبْبُ نفس, like كَبْبُ نفس وَفْسَانَة, are pls. of كَبْبُ نفس (KF). And جَعَلُ is the pl. of جَعَلُ المَعْلَى fem. of جَعَلُ [355], because, not being indet., but always accompanied by the determinative I and ل or the particularizing مِن, falls short of the course of eps., and follows the course of substantives, since the normal form of eps. is indeterminateness, inasmuch as they follow the course of the v.; and therefore it takes the broken pl. of substantives, so that you say, in the masc., the الأكَبَرْ the greatest and the الأصَمْ أَكْبَرْ the smallest, like الأَنَاكِلُ الأَنْجَادُ جَعَلَهُمْ فِي كُلِّ ثَرِيبٍ أَكْبَرْ مُكَبَّرَ مِنْهُمَا VI.123.

And so have We set in every city the greatest of its sinners [356]; and, in the fem., the الكَبْرِي and the الصَّغْرِي pl. of إنَّهُ لأَحَدَيْ الكُبْرْي,* the الصَّغرِي LXXIV. 38.

Verily it, i.e., Hell, is one of the greatest [trials (K,B) and calamities (K)], because they treat the ل of feminization in it as equivalent to the s (IY); so that, since جَعَلُ, when fem., جَعَلَ also takes it (K), جَعَلُ is regular as pl. of جَعَلُ [355], when fem. of جَعَلُ, as pl. of الكَبْرِي the الكَبْرِي when an inf. n., like جَعَلَ [258] and رَجَعَى a return, reply, answer [272], it does not take the pl. جَعَلُ: (a) Fr holds جَعَلُ to be regular as pl. of جَعَلَ when an inf. n., like جَعَلَ
[above], and (2) نُفَعَلَةُ when its 2nd [rad.] is a quiescent جر، جر, like جر [254], so that you say جر and جر in their pl., like روی and روی [238] in [the pl. of] رویا and روی [above]; while others hold روی and روی to be instances of what is dependent upon memory, and not regular:
(b) Mb holds فْعَلُ to be regular as pl. of فْعَلُ when fem. without a ُ, as جُمِلْ Juml [18]; while others confine it to hearsay: but IM's language in the Kāfiyya and its Commentary necessarily implies agreement with Mb; for he says in the Kāfiyya "And هَنَّدَ is like كَسْرَةٌ a fragment [238, 239] in فْعَلٍ [above], and جُمِلْ is like فَرْمَةٌ a cooking-pot, [pl. لَبَمْ] (KF),] in فْعَلٍ"; and says in its Commentary "And فْعَلْ and فْعَلْ, when fem., are co-ordinated with فْعَلْ and فْعَلْ [238], so that هَنَّدَ جُمِلْ Henin and جُمِلْ are said". And ISd transmits نفس نفس and نفس as pls. of نفس (A). Every n. ending in the ُ of feminization, [abbreviated or prolonged (IY),] may be pluralized with the [ُ and (IY)] ت, [because the n., when it ends in the ُ of feminization, follows the course of that which contains the ُ of feminization, on account of their agreement in being aug. and in importing the sense of feminization (IY),] except the نُفَعَلَهُ نُفَعَلَه [234, 249] and the نُفَعَلَهُ نُفَعَلَه [234, 250] (SYI): and
[thus], when paucity is meant, [pl. of ذَنْبَيْتَ (IY,BS), like حَبْلِيَّاتٍ (BS) pl. of حلْقُيَّاتٍ, حلْقَيْتَاتٍ (IY, S) pl. of الصُّغْرَيْتَاتٍ (IY), حُبْلَيْتَاتٍ (Jh,KF)] are said (S,M); but not حَبْلَيْتَاتٍ, while the Prophet’s saying لَا تَسْتَنَبِّئَ الْخَضْرَيْتَاتِ صَدْقَةً [234] is because it is treated as a substantive (M), since [by greens] he means vegetables [below] (IY). The فعلة [fem. (D)] is not pluralized with the i and ت, nor its masc. with the و and ن (I, IY), because it is not conformable to the v. : for eps. are of two kinds, (1) conformable to the v., like صَارِبَ and صَارِبَةً [343]; and (2) not conformable [to the v.], like أَحْبَرُ and its like: and the first kind takes the sound pl., as قَطَّانِيَّاتُ and قَطَّانِيَّاتِينَ in the masc. [247], and قَطَّانِيَّاتَ and قَطَّانِيَّاتٍ في الفم. [247], because, being conformable to the v., it is assimilated to the form of the v., to which the pron. of the pl. is attached, since the v. is preserved, being altered by means of what is attached to it; so that is treated like مَسْرَبُونَ, and like مَسْرَبَةُ: while the second kind does not take the sound pl., except by poetic license, as نَمَا رَبِّدَتْ الْحِمَ [234,249], though IK used to say “I do not see any harm in it”
This is subject to the condition that be not transferred to the cat. of the substantive, really, like Saudá, when it is made a proper name; or virtually, like حضراء in the tradition [above], because it is so prevalently applied to vegetables that it includes the green and others: and حضراءات, as it occurs in the tradition, has been expressly declared to be correct, for Mb says so in the Muktaṭab; but, as for حضراءات with دم of the خ, which is current upon the tongues of men, there is said in the TT to be no reason for it, while some say that the correct form of it is حضراءات pl. of حضر a green plant (CD). And for the same reason the حضر of حضراءن فعلي does not take the sound pl. with the ١ and ث, nor its masc. the [sound] pl. with the ١ and ن (IY). When the ١ [of feminization (IY,R)] is fifth, the n. containing it (M,R), if it be prolonged, may be pluralized with the ١ and ث; or, the ١ being elided, may take the ultimate pl., as حنانيس قواسع and قاساء pl. of جنانسة; and similarly قراينك، براكك، and جولك، قريئك، pl. of جلوك، [246], بركك، جثلك، قريئك; but, if it be abbreviated (R), is pluralized, [says S, only (IY,R)] with the [١ and (R)] ١ (M,R), as حباريَات pl. of a bustard (IY) and سَمَائِيات (M) pl. of a quail, even if you mean multitude (IY), because, if you said حباتك
[and after eliding the "l of feminization (IY)], or [and after eliding the 1st "l (IY)], the former would be liable to be mistaken for the pl. of َنَعَلَةَ [246], and the latter for the pl. of َنَعَلَةَ or (R) [above] (IY,R). IM, however, mentions in the Tashil that is pl. of such as ُحْبَارَةَ [378] and ِحَرَابَةَ [stout, inclining to shortness (Dm)], if the augment after their ل be elided [253]; and apparently it is regular in what is commensurable with these words; while he restricts ُحْبَارَةَ and ُحَرَابَةَ to the case where the 2nd of their two augs. is elided, in which you say ُحْبَاثَرْ [above] and ُحَرَابِثْ, only in order to exclude the case where the 1st of the two augs. is elided, in which you say ُحْبَارُ [above] and ُحَرَابَ (A).

§ 249. *أَنْعَلَْ* (1) when a substantive, has one paradigm [of broken pl.], as ُأَجَابَدُلْ, أَنْعَأَلَْ, أَنْعَأَلُ, أَنْعَأَلِلْ, أَنْعَأَلُهُ, أَنْعَأَلُهُ لَأَيْدَعُ [248], أَنْعَأَلِلْ, أَنْعَأَلُهُ لَأَرَأَبُ, أَنْعَأَلُهُ لَأَرَإَبُ, أَنْعَأَلُهُ لَأَرَأَبُ, أَنْعَأَلُهُ لَأَرَإَبُ, أَنْعَأَلُهُ لَأَرَإَبُ, أَنْعَأَلُهُ لَأَرَأَبُ, أَنْعَأَلُهُ لَأَرَإَبُ, أَنْعَأَلُهُ لَأَرَإَبُ, أَنْعَأَلُهُ لَأَرَإَبُ, أَنْعَأَلُهُ لَأَرَإَبُ, أَنْعَأَلُهُ لَأَرَإَبُ, A kind of red gum [672], and أَرَأَبُ a hare [18, 672], because, being like the quad. in number [of letters], it takes the pl. thereof [245], so that is like ُجَعَانِذُرْ [248]: (a) every tril. substantive beginning with an aug. Hamza taken the broken pl. أَنْعَلَْ, even if its vowels vary
[255], as pl. of أُنْبُلُمُ أَلَامِدُ and pl. of أَنْبَلُمُ أَلَامِدُ [372].

pl. of أَنْبُلُمُ أَلَامِدُ [253] (IY) : (2) when an ep., has 3 paradigms,
(a) نَفَعُلُ (M), which is the [regular (R) broken (S, R)]
pl. of [every (IY)] نَفَعُلُ [when it is an ep. (S), whose fem.
is سُودُ، بَيضُ، حُضَرُ (S, M), and حَمْرُ (S, M, R),] as نَفَعُلُ (IY, R),
as صَفْرُ (IY), pl. of أَحْمُرٌ red (S, IY), أَخْضَرٌ green, أَبْيَضُ white,
أَسْوَدُ black (S), and أَصْفَرُ yellow (IY); and of its fem. (S, R),
as حَمْرُ and صَفْرُ, pl. of حَمْرُ red and pl. of صَفْرُ [248] (S) : (a)
they assimilate it to فَعُولُ (S, IY en § 248), where they say
صَبُورٌ pl. of صَبُورٌ of فَعُولُ [246] (IY), because
it is a tril. (S, IY), as فَعُولُ is (IY); and contains an aug., as
فَعُولُ does; and the number of its letters is like the
number of the letters of فَعُولُ (S) : (b) its عَ may not be
pronounced with ذِمْن, except by poetic license (S, IY
on § 249, R) : (b) فَعُولَنَّ (M), which [often (S, R)] occurs
as pl. of this فَعُولُ (S, IY, R), as حُبَّرُانُ red (S, M, R),
white, سَوْدَانُ black (S, IY, R), شَبْطَانُ having grizzled hair
(S, IY on § 248), and أُدْمَانُ tawny (S) : the poet says
مَعَرَّى هُدَى يَعُولُ فَرَزُونُ أَلْزَمُ سُوْدَانًا

[673] And shaggy goats that mount the hillocks of the
ground, black (IY on § 249) : (a) that is because, since they
give it the pl. فَعُولُ, like the pl. of the unaugmented [ep.
فَعُولُ], they give it the pl. فَعُولُ also, like
mean or sordid, and weak [239] (IY on § 248): (b) فُعّلْتُ ِّنُعْلَكَ نَعْلَكُنَّ is dependent upon memory as pl. of the فعلّتُ أَنُعْلَكَ فَعْلُ أَنُعْلَكَ like pl. of the سَوْنُ أَعْمَانُ سُوَّانُ black and pl. of the عِبْنُ أَعْمَانُ عِبْنُ أَعْمَانُ blind (A): (c) أنَّفَاعلُ أَنَّفَاعَلُ، as the smallest (M). The ep. is either the فَعَّلَةِ أَنُعْلَكَ or the فعلّة أَنُعْلَكَ (R): but only the أنَّفَاعلُ whose fem. is أنَّفَاعَلَةُ فَعَّلَتُ أَنُعْلَكَ takes the pl. أنَّفَاعَلُ (M), because this انَّفَاعَلُ، when synarthrous [356], follows the course of the substantive, and therefore takes the broken pl. of substantives (IY on § 249). And, says S (Jh), we have heard the Arabs say لأنَّفَاعَلَةُ أَلْصَابِرُةُ (S,Jh), as you say لأنَّفَاعَلَةُ أَلْصَابِرُةُ [265] and لأنَّفَاعَلَةُ أَلْصَابِرُةُ [253] (S). And you say لأنَّفَاعَلَةُ أَلْصَابِرُونَ (S,Jh) and لأنَّفَاعَلَةُ أَلْصَابِرُونَ (S), [because] it takes the [sound (IY)] pl. with the َنُوْلُدُونَ نُوْلُدُونَ and َنُوْلُدُونَ نُوْلُدُونَ also (M), as XVIII. 103. [85, 248] (S, M), the َسَمَّىْنَهُ َسَمَّىْنَهُ and the broken pl. being combined here, as فَعَّلَتُ أَنُعْلَكَ فَعَّلَتُ أَنُعْلَكَ and َتُعْلَكَاتُ أَنُعْلَكَ are combined [in the أنَّفَاعَلَةُ أَنُعْلَكَ (S). When an ep., such as َأَسْعَدُ َأَحَبَّدُ َأَسْعَدُ َأَحَبَّدُ َأَسْعَدُ َأَحَبَّدُ َأَسْعَدُ َأَحَبَّدُ is used as a [proper] name, it becomes a substantive, and takes the [broken] pl. of substantives, as َأَحَبَّدُ َأَسْعَدُ َأَحَبَّدُ َأَسْعَدُ َأَحَبَّدُ; and the sound pl. also, as َأَحَبَّدُ وَأَسْعَدُ َأَحَبَّدُ وَأَسْعَدُ َأَحَبَّدُ َأَسْعَدُ َأَحَبَّدُ; because the sense of qualification is removed from it by its use as a [proper] name (IY). But َأَحَبَّدُ َأَسْعَدُ َأَحَبَّدُ َأَسْعَدُ َأَحَبَّدُ is not said [234], in order that it may be distinguished from the َحَمْرَأَتُ أَحَبَّدُ وَأَسْعَدُ َحَمْرَأَتُ أَحَبَّدُ and َحَمْرَأَتُ أَحَبَّدُ َأَسْعَدُ َحَمْرَأَتُ أَحَبَّدُ, because the fem. is subordinate to the masc. (SH): though َأَحَبَّدُ َأَسْعَدُ َأَحَبَّدُ and
are allowable by poetic license, as 

[234, 248], and IK allows that in a case of choice (R); while occurs [248], because of its prevalence as a substantive (SH), since the prevalence of application kills the sense of qualification (R). And, as for the saying [of Al'A'shâ, when threatened with death by 'Alkâma Ibn 'Ulâtha Ibn 'Auf Ibn AlAhwâs (IY, AKB) Ibn Ja'far Ibn Kilâb Ibn Rabî'a Ibn 'Amir Ibn Sa'â'a alKilâbî al'Amrî alSa'âbi (AKB)]

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

orig. of the cat. of .its pl. is فَعَّلُ: but, when it is made a proper name, its pl. may be (1) َأَفْعَلُ, like that of the substantive اَفْعَلُ from regard to the o. f. ; (2) اَفْعَلُ, فَعَّلُ when it is a proper name of the rational [masc.] ; (3) اَفْعَلُ when it is a proper name of the fem. [234]. And اَرْمَلُ and اَرْمَلُ are allowable as pl. of such as اَرْمَلُ
needly and ضاربٌ [18], because they are like ضاربٌ and ضاربٌ [234, 247] (R); while or أَرْمَلُ (KF) is the [broken] pl. of أَرْمَل (T, KF), because it applies to the masc. and fem. (T), أَرْمَل, says ISk, being the needly, both men and women (Jh).

§ 250. When نَعْلَان is a substantive, its [broken (IY)] pl. is شَيْطَانُ شَيْطَانٍ (M, R), as [pl. of شَيْطَانُ a devil (IY)], [pl. of شَيْطَانُ a sovereign (IY)], and سُلْطَانُ سُلْطَانٍ (M) pl. of سُلْطَانُ a wolf (IY), whether it be quiescent in the ع, [as mentioned (MASH)] ; or mobile, as [pl. of MASH] a kind of pigeon, طَرَابِينْ طَرَابِين۴ (MASH) and [pl. of (MASH)] طَرَابِينْ [236, 385], and [pl. of (MASH)] طَرَابِينْ [237, 248, 385] (R, MASH) : because, being a tril. substantive co-ordinated with he [augmented] quad., it must have the same pl. as what it is co-ordinated with [253] (IY) ; unless it be a coined proper name, like عَتْبَانَ, عَتْبَانٍ [4], because the broken pl. is deemed strange in the coined, contrary to the transferred, which was previously familiar with the broken pl., especially when the coined contains the [aug.] and ن, which ought to be preserved because of their resemblance to the [prolonged] of femininization [248, 282] (R). And they say
(S, M, SH) and (S, R) in the [broken (IY)] pl. of (IY, R) and a male hyena, by assimilation to grāţī (SM) [below] ; and also in the pl. of grīţān (R). And strangely occurs [as pl. of كروان (CD)] in pl. of كروان (SM), as says Dhu-r-Rumma, [praising Bilal (Mh, SM, CD) Ibn Abi Burda Ibn Abi Mūsā alAsh'ari (SM, CD).

But I have arrived from the two sides of Kasā, visiting an exalted generous Yamāni youth of the family of Abū Mūsā, such that thou wilt see the people flocking round him, as though they were partridges, that have seen, or when they have seen, a hawk or falcon (SM) ; and some mention that a stone takes the pl. صفاوان (D). Ibr says that other words of this measure occur, besides what H mentions, vid. (1) كروان [above], pl. كروان (1); (2) فثنان lively, spirited, said of a horse, pl. فثنان (2); (3) صوبان sharp in affairs, [pl. صوبان (Md)] (3); (4) شقنان brave, bold, [pl. شقنان (Md)] (4); (5) a male chameleon, [pl. غدیان (KF)] (5); (6) غدیان lively, cheerful said of a man, pl. غدیان (Md), which seems from the context to
have been accidentally omitted from the CD] so that these [six], together with صفواني and گرما، mentioned by H, make eight. IA says, in his Commentary [named AlMusāyid (HKh)] on the Tashil [of IM (HKh)], "S says "that they say گرما، and for the pl. گرما، which is only "the broken pl. of گرما، like ۸خوان [255]: but this is "a mistake, for it is only in the prov. [below] that they "say گرما، which is curtailed; and the pl. of گرما، ought by "analogy to be گرما\] below. What is [here] transmitted, however, from S is approved in the Muḥkam by ISd; and he is followed by the author of the KF; and what IA asserts as to S's mistake [requires consideration], because, even if it were admitted that گرما in the prov. is curtailed, this would not harm S; since he means that گرما، pl. of an assumed sing., conformable to analogy: and this is expressly declared by Mb, who says in the Kāmil (CD), گرما، is pl. of گرما، which is a well-known bird; and this pl. does not belong to this substantive when complete; but is formed by elision of the augment, گرما، being assumed to be pl. of گرما، like ۸خوان pl. of گرما، [289,260] pl. of ۸خوان [247] (Mb, CD), and گرما، pl. of بَرَن a lamb [237] (Mb); and گرما، is similarly treated in the sing., as say the Arabs in one of their provs. [applied to the self-conceited (CD)]
Lower thy neck, partridge! Lower thy neck, partridge! Verily the ostriches are in the towns, i.e., contract thine eyelids, for verily the great are in the towns, the partridge being a low bird (AKB), meaning the كُرَائِن (Mb). And, according to what is mentioned by S, and approved by Mb, this is not strange, extraordinary, as H says (CD). The كَرَائِن is variously said to be the كُرَائِن itself, and to be curtailed from كُرَائِن (Md). The pl. of كُرَائِن are (1) كُرُائْن (Jh), كُرَائْن (2) (Jh, Kf), contrary to analogy, like وَرْشَان; formed by elision of the augs., as though pl. of كَرَائِن (Jh). When نَعَلُان is an ep., [and has نَعْلًا (S, IY, R) for its fem. (IY), like سَكُرَان fem. سَكُرَى (R),] its [broken (S)] pl. are (1) نَعْالُ (S, M, R), as خَصَبُ [below] (M), by elision of the augment from its termination, as the [of أَنْتِي and رَبّي (IY)] is elided in [forming] [248] and, [so that مَجَالَان and نَبْبُ, [عَطْشَان, becoming, as it were, مَجَالُ, عَطْشَان, take the pl. مَجَالُ (IY),] as مَجَالُ, عَطْشَان, مَجَالُ نَعْلُان, pl. of مَجَالُ (S, IY, R) like غَرْنُان hasty, عَطْشَان thirsty, and غَرْنُان hungry (S, IY), like مَجَالُ سَعَبُ plump and مَجَالُ hard, مَجَالُ difficult (IY); and similar is [the pl. of (IY, R)] its fem. [248] (S, IY, R) : (2) نَعْلُان (S, M, R), because نَعَلُان resemble...
bles [248] through the two augs. and the [sense of] qualification (R), as سَكَرَى (S, M), [and خَيَّارُ (S),] pl.s of سَكَرَانِ drunk, خَيَّارُ perplexed, خَيَّارُ jealous (S); and similar is [the pl. of (R)] the fem. (S, IY, R), as خَيَّارُ and سَكَرَى خَيَّارًا (IY); (a) they assimilate the 1 and to the prolonged [of feminization, because they are both aug. together, and the first of them is a letter of prolongation (IY)]; so that they say سَكَرَانُ pl. [and خُطُشانُ pl. خَطْشانِ (IY)], like pl. مَسْرَانِ (IY, R) and خُطْشانُ pl. خَطْشانِ [248] (IY). And خُطْشانُ خَمَرُ, خَمَرُ, pl.s. خَمَرُمُ خَمَرُ and خَمَرُمُ خَمَرُ (IY), is said, because فَعَلُلَ [here] is an ẹp., like that which has فَعَلُلَ, as though, if this [word] were used in the masc., خُمَرُ would be said [248] (S). And the pl.s. of fem. فَعَلُلَ, [like نَذِمَانُ fem. نَذِمَانِ (R),] are the same as those of fem. نَذِمَانُ (S, R), as نَذِمَانُ نَذِمَانُ and نَذِمَانُ نَذِمَانُ (S). Neither of the two pl.s. is regular, either in the of فَعَلُلَ, or in the of فَعَلُلَ (R); but فَعَلُلَ is more frequent (S, IY) than فَعَلُلَ (S). The two are sometimes combined in the فَعَلُلَ of فَعَلُلَ, like نَذِمَانُ نِدَامُ and نَذِمَانُ نِدَامُ; [and in the فَعَلُلَ of فَعَلُلَ, like خُطْشانُ نِدَامُ and خُطْشانُ: but not with the 1 of feminization, as we
mentioned [248], being said, but not 
\( \text{سُكَّارَى} \) (R). And they sometimes give some \([\text{eps.}]\) of this \([\text{measure}]\) the broken \( \text{pl.} \) as 
\( \text{سُكَّارَى} \), \( \text{ثَكَّارَى} \), \( \text{مُعَجَّالَى} \), \( \text{عُجَالَى} \), \( \text{عِجَالَى} \) \( \text{سُكَّارَى} \); while some say \( \text{سُكَّارَى} \) and \( \text{جَفَّارَى} \) (S). IH says that \([\text{only}]\) (R) four are \([\text{optionally} (\text{MASH})]\) pronounced with Damm \([\text{of the} \text{ف} (\text{MASH})], \text{كاسَالى} \text{lazy}, \ [\text{pl.} \text{of} \text{كَلَان} (\text{Jh, KF}), \text{فَيَلَانَة} (\text{KF}), \text{عُجَالَى}, \text{سُكَّارَى} \text{jealous} (\text{SH}) \); but I have not seen any one \([\text{else}]\) restrict \( \text{فَعَالَى} \) to four. Z indeed says in the \( \text{M} \) that \( \text{R} \) some of the Arabs say \( \text{سُكَّارَى}, \text{كَسَالى} \text{عُجَالَى}, \text{جَفَّارَى} \) with Damm \( \text{M, R} \); but even in this passage there is no express declaration of restriction; while in the \( \text{K} \) in \( \text{IV. 10.} [585] \) he mentions that \( \text{R} \) \( \text{سُكَّارَى}, \text{كُسَالى} \text{ضَعَافَى} \) are read, like \( \text{سُكَّارَى} \) and \( \text{كُسَالى} \) \( \text{مُعَجَّالَى} \), and \( \text{مُعَجَّالَى} \) \( \text{سُكَّارَى} \). This Damm is found in the \( \text{pl.} \) of \([\text{some} \text{eps.} \text{of} \text{the} \text{measure} \text{R}]\) \( \text{فَعَلَانَ} \), exclusively \( \text{IY, R} \), in order that it may be known to be the \( \text{pl.} \) of \( \text{فَعَلَانَ} \), not of \( \text{فَعَلَانَ} \) \( \text{IY} \), because the ultimate \( \text{pl.} \) as broken \( \text{pl.} \) of \( \text{فَعَلَانَ} \) is contrary to the \( \text{o. f.} \), since \( \text{فَعَلَانَ} \) takes it only because of the resemblance of the \( \text{ل} \) and \( \text{ن} \) to the \([\text{prolonged}] \text{ل} \) of feminization; so that \([\text{the vowel of}] \) the initial of the irregular \( \text{pl.} \) is altered from what it ought to be, in order to notify from the very first that this \( \text{pl.} \) is contrary to rule. Damm is \([1] \) preferable to Fath in \( \text{كَسَالى} \) and
(2) necessary in the anterior wing-feathers, and in the "Тақăмĕ" [246], pls. of and 
; and this shows how very different they are from what the broken pls. of these two [sings.] ought to be:
(3) not allowable in anything else. Some GG, seeing
the difference of from the ultimate pl., by reason
of the Ðămm of the initial, say that it is a quasi-pl. n.,
like [248], "نسخ," and "نَقْر"; and is not a broken pl.
[257]. When an ep. is upon the measure "نَعْلَان" , like
حُبْصَان and "نَعْلَان" , it does not take the pl. "نَعْلَان" , because
"نَعْلَان" with quiescence of the "ع" does not occur fem. [278],
so that "نَعْلَان" should be assimilated to it; and therefore
they say [below] as pl. of حُبْصَان and حُبْصَان , by
assimilation to pl. of "نَعْلَان" [above] (R). "نَعْلَان" is
common, [i. e., regular (IA), ] as pl. of (1) the ep. 
"نَعْلَان" [239] and its two fems. (IM), "نَعْلَان" [fem. of the diptote 
(Sn)] and "نَعْلَان" [fem. of the triptote (Sn)], as 
"حَضَاب" [above], pl. of حَضَاب angry, wrathful and عَضَب , and 
نَذَمَان" [above], pl. of [nَذَمَان repentant and (IA)] 
(IA, A); (2) the ep. "نَعْلَان" and likewise [its fem. (A)]
"نَعْلَان" (IM), as حُبْصَان [above], pl. of حُبْصَان lank-bellied.
and حُبْصَان (IA, A). IM intimates by his saying "common" that it is not regular; and so he expressly declares
in the CK: but his language in the Tashil necessarily implies that it is regular (A); and so he expressly declares in the U, as Syt says (Sn). Some of the Arabs say (R), and you may say (S), [234] and [from regard to the fact that Tashil is not of common gender (R)] ; and [similarly (R)] and [and ] , like , because the is affixed to the masc. formation, when you mean to form the fem. (S); but they do not say [or (S)], because they use [pl. of ] instead (S, R), since naked [247] and naked are synonymous (R). The does not take the [sound (R)] pl. [with the and (S)], except in poetic license (S, R), because the does not occur in its fem. (S).

§ 251. is one of the formations peculiar to the unsound, like the pl. (IY). occurs only in the unsound in the ع [373], like ; and only in the sound in the ع, like . The poet [Ru’ba (Jh)] says

ما بال عينى كالشعيب العلي

[What is the matter with mine eye, that it runs like the dripping water-skin? (MAR)]. This is the opinion of S, who says that some measures are peculiar to some sorts, as is peculiar to the pl. of the defective, and
to [the pl. of] the non-defective (R). فَعَلُ مُؤَدَّئٌ like لَهُ مُؤَدَّئٌ a lord, and لَهُ مُؤَدَّئٌ a seller, is treated like ُتَّابِعُ مُؤَدَّئٌ فَعَلُ مُؤَدَّئٌ [252] (S) : and [therefore] its regular [and frequent (IY)] pl. is the sound (IY, R), in the masc. and fem. (R), because it is an ep. [239] to whose fem. the ِنَفَعُ مُؤَدَّئٌ ُتَّابِعُ مُؤَدَّئٌ is affixed for distinction [265], as مَاتُ مُؤَدَّئٌ dead, fem. مَاتُ مُؤَدَّئٌ ُتَّابِعُ مُؤَدَّئٌ , and ُتَّابِعُ مُؤَدَّئٌ ُتَّابِعُ مُؤَدَّئٌ; and because it is conformable to ُتَّابِعُ مُؤَدَّئٌ, since it contains the same number [of letters], and the position of the augment in both [measures] is the same; so that, as the normal pl. of ُتَّابِعُ مُؤَدَّئٌ is the sound, like [247], so the most frequent pl. of ُتَّابِعُ مُؤَدَّئٌ is the sound (IY). For the masc., then (S), they say (S, M) ُتَّابِعُ مُؤَدَّئٌ (S), مُبَعَّاتُ (M), and مِيَنُونُ (IY); and [for the fem. (S)] مِيَنُونُ (S, M), مِيَنُونُ, and مِيَنُونُ مِيَنُونُ لِينُونُ The believers are quiet, gentle [below] (IY). And they say لِينُونُ مِيَنُونُ and مِيَنُونُ لِينُونُ, because ُتَّابِعُ is abbreviated, and subjected to elision [703] (S); and similarly مِيَنُونُ and مِيَنُونُ are abbreviated by elision of the ع (R). In ل.ف. ٧٠. Therein shall be good, beautiful maidens خُبْرَاتُ حُسَانٍ خُبْرَاتُ خُبْرَاتُ, being abbreviated (K, B), as in the Prophet's saying خُبْرَاتُ لِينُونَ [above] (K); while خُبْرَاتُ خُبْرَاتُ is read,
according to the o.f. (K, B): and in the saying of Sabra Ibn ‘Amr alAsadi [alFa’isi (T)], lamenting ‘Amr Ibn Mas‘ūd [alAsadi (SR)] and Khalid Ibn Naḍla [alAsadi (SR, IAth)]

Now the herald has come early in the morning with the tidings of the death of the two good men of the Banū Asad, of ‘Amr Ibn Mas‘ūd and of the sovereign lord, the poet means خِبَرْيَة *mīt* and *mīt* (SH), and then abbreviates it, like *mīt* and *mīt*, and *mīt* and *mīt* (Jh). When *fī‘il* is meant to have a broken *pl.*, it is made to accord with some other [measure] containing the same number of letters (IY) The broken *pl*s. of *mīt*, [like *mīt* (SH),] are (1) Ṭū‘alā’ (a) Ṭū‘alā’ (S, M, SH), *pl. of* (a) Ṭū‘alā’ (S, IY, R), *fī‘il* being assimilated to Ṭū‘alā’ like Ṭū‘alā’ (IY) by elision of the *aug.*, as though Ṭū‘at remained, and then they said Ṭū‘at Ṭū‘at, like Ṭū‘at Ṭū‘at *pl. of* Ṭū‘at *pl. of* Ṭū‘at Ṭū‘at Ṭū‘at *pl. of* Ṭū‘at (a) *pl. of* Ṭū‘at Ṭū‘at Ṭū‘at Ṭū‘at Ṭū‘at (b) *pl. of* Ṭū‘at Ṭū‘at Ṭū‘at Ṭū‘at Ṭū‘at (a) *pl. of* Ṭū‘at Ṭū‘at Ṭū‘at Ṭū‘at Ṭū‘at (b) *pl. of* Ṭū‘at Ṭū‘at Ṭū‘at Ṭū‘at Ṭū‘at (a) *pl. of* Ṭū‘at Ṭū‘at Ṭū‘at Ṭū‘at Ṭū‘at (b) *pl. of* Ṭū‘at Ṭū‘at Ṭū‘at Ṭū‘at Ṭū‘at
(R), that being frequent (IY); and like [ٍ،] نسوان ل، نسوان pl. of women [255], as though broken pl. of نسوان (S): (b) they say [ٍ،] أُروال، and sometimes (IY) as pl. of قيل a king (S, IY), orig. قيل, which is from the king, being said of the king because of the execution of his word; so he that says أُروال pluralizes it according to the o.f., like أُروات pl. of ميث; while he that says أُروال pluralizes it according to its form; but the first is the right way (IY): and [they say (IY)] أُرياس pl. of كيس (S, IY), meaning clever, upon the measure فِعَلُ, as is shown by their often pluralizing it with the and ن (IY); for, [the broken pl. being more frequent in فِعَلُ, and the and ن in (S),] if كيس and فِعَلُ were فِعَلُ, [and not orig. فِعَلُ (S),] the broken pl. would be more usual, like فِساَلُ, صَعَابُ (S), and فِساَلُ (S),] in the pl. of كيس (S, IY), خُدُلُ, and فِساَلُ [239, 250] (S): (2) فِعَلُ, like جِيَانُ (S, M, SH), pl. of جيُدُ excellent (S, IY); and pl. of طَيِّبٌ فِعَلُ, نسخ (S) being assimilated to فِعَلُ (IY), like جَيَاعٌ and فِتْرَ (S) [247] (S): (a) similarly they say ساء as pl. of سَيِّدٌ قائد, pl. of قائد a leader and pl. of حَاتِكَة a weaver [247] (IY): (3) لَعْبَاء, like أَبِيَنَاء (S, M, SH), pl. of يَبِينُ fluent, eloquent (S), and
pl. of حُسَانٍ (S, IY); while Jr transmits جَيْدٍ pl. of جَيْدٍ (IY): (a) S says that فَعَلُّ takes the pl. فَعَاءُ only because of its affinity to فَعَلٌ in number of letters, as it is made to accord with فَعَلٌ in such as أمَّاتٍ and جَيْدٍ [above]; and with فَعَلٌ in such as أمَّاتٍ، أَكْيَاسٍ، and فَعَاءُ, being often abbreviated by elision of the ع, becomes like فَعَلٌ in vowel and quiescence (R). And sometimes فَعَال occurs in the masc. and fem. alike, as لَأْحِينَا بِبَلْدَةٍ مِيَتَّةٌ L.11. And We quicken therewith a dead land and a restive she-camel [269]: Al-Ra‘i says

وَكَانَ رَبِّهَا إِذَا يَكَسَّرَتْهَا * كَانَتْ مُعَوْدَةً الْرَحْبِيَّ دَلِّيَٰلاَمَا

And as though the restive one of them, when thou art gentle with her, were accustomed to the journey, well broken (S).

§ 252. The sound pl. is considered sufficient in حَسَانْوُنُ، فَعَالُ، فَعَالَ، شَرَابُونُ، شَرَابُتٍ (IY), فَعَالَ، فَعَالَ، شَرَابُونُ، شَرَابُتٍ (IY), فَعَالَ، فَعَالَ (S, M, SH), these being intensive formations, which are not of common gender, the ُسُ being affixed to them because of their resemblance to مُفَعَّل in letter through the reduplication, and in sense through the intensiveness (R); so that these three measures have no broken pl. (S, M, R, Jrb): (a) they treat مُفَعَّل [251] like
[below], because both are intensive, \( \text{فعلت} \) being conformable to \( \text{kسر} \), as he broke in pieces, act. part.
and \( \text{ملت} \), and he out to pieces, act. part. \[489\];
and because the \( s \) of feminization is affixed to \( \text{فعلت} \), as
\( \text{شراقب} \) and \( \text{سدقة} \), and \( \text{فعلت} \) is similar, as \( \text{شراقب} \) great drinker
and \( \text{سلكة} \) : so that you say \( \text{قتلون} \) slaughterers and
\( \text{قتالات} \), as you say \( \text{مقتلتات} \) and \( \text{قتالات} \): (b) the predicament
of \( \text{فعلت} \), as very beautiful, very generous,
a devotee, and clean, in the pl. is the same
as that of \( \text{فعلت} \); "because it is like \( \text{فعلت} \) in intensiveness,
and the \( s \) is affixed to its fem. : AshShammakh says

\[\text{Dar ألتنة التي كنتا نقول لها} \#\text{ يا طيبة عطلا حسانة الجيد}\]

[The abode, or (I mean) the abode, of the girl, to whom we were wont to say, O doe-gazelle unadorned, very beautiful in the neck, where, says S, دار is governed in the occ.
by subaudition of \( أئني \), and there is a version with the
nom.(Jh)): (c) as profligate, ⇑wine-bibber;
and ⇑drunkard, is like that, because it is like \( \text{فعلت} \) in
intensiveness, and the \( s \) of feminization is affixed to its
fem.(1Y): (d) similarly \( \text{فعلت} \), like cowardly and
\( \text{جبا} \) , like cowardly and afraid, fearful, and
\( \text{سكيت} \), like cowardly [and
taciturn (253), being intensive paradigms, to which
the s is affixed for the fem. (R), have [only (R)] the sound pl. : (e) as for [the intensive formations (R)] مَفَاعِلٌ, [like مَهْدَار (R)], [like مَحْضَر (R), "running hard" (R)], [like مَدْعَسٌ, مَفَاعِلٌ "piercing much with the lance", فَعَالُ, like "clever, skilful, in work, فقال، like white, well-bred camel, and فَعُّلُ, like very patient (R),] they are of common gender [269] (S, R); and not one of them has a sound pl., except in poetic license: and we have mentioned the broken pis. of فَعَالُ and فَعَّلُ when eps. [246] (R); while the broken pl. of مَفَاعِلٌ is like مَفَاعِلٍ, مُفَعَّلٌ, a she-camel that brings forth one, and afterwards does not conceive, and a woman no child of whom lives, [and مَهْدَارِ, pl. of مَاشِيرُ lively, spirited she-camel or courser [and مَحْضَرِ, pl. of مَاشِيرُ (S)]; and similarly (S) the pl. of (R) مُدْعَسٌ, مَفَعَّلُ [is مَفَاعِلٌ (R), like مَدْعَسٌ, pl. of مَدْعَسٌ "beaten" (S, M, SH), honorizing, and مُتَكَرَمِونَ, honored]
(M, SH), i.e., every act. part. or pass. part. that is conformable to the v., and whose initial is [an aug.] م [676], its normal pl. being the sound, because of its resemblance to the v. in letter and sense (R): (a) مَفْعُولٌ, like مَضْرَوبٌ, beaten, is treated like مَعْلَى, because it is virtually conformable to the v. [347]; and because the ش of femininization is affixed to it, as مَضْرَوبَةٌ: and therefore its normal pl. is the sound, as مَنْصُورْونَ XXXVII. 172. Verily they, assuredly they are the holpen and مَلْعُونِينَ. Аинَما تَفْقَوا أَحْدُوا XXXIII. 61. Accursed, wherever they be found, they shall be taken, and slaughtered with great slaughter: (b) similarly what is [actually] conformable to the v., like مَكْسَر, above and مَكْسَر, as مَكْسَر, breaking in pieces and مَكْسَر broken in pieces, مَكْسَر being an act. part. conformable to the act. [aor.] مَكْسَر [343], and مَكْسَر a pass. part. conformable to the pass. [aor.] مَكْسَر [347]; and the ش of femininization being affixed to its fem. (IY): while مُعْتَارُ and مُعْتَارُ [also] are like مَضْرَوبٌ, مَضْرَوبٌ, and مُعْتَارُ and مُعْتَارُ are said, and they do not form a broken pl.: so IM mentions in the U; and it involves a contradiction of A's assertion that مَكْسَر and مَكْسَر are said [253] (Sn). But they say (1) عَوارِي (S, M, SH) as pl. of عَوار, a coward (S, IY, R), assimilating it to نُقاَفٍ a kind of
small sparrow (S), because they treat it as a substantive (IY, R), since they seldom qualify the fem. by it (S); for they do not say عَوارِةٌ of a woman, because bravery and cowardice are [mostly (R)] qualities of men (IY, R): AlA‘shâ says

جَنُدَانَ الْمُطَارِفِ التَّلْيِدِ مِنْ أَلْسَةٍ ذَاتِ أَهْلِ الْيَهَابِ وَالْكَالِ غَيْرَ مَيْلٌ وَلا عَوارِيٌّ فِي الْهَيَبَةِ وَلا عَرِيٌّ وَلا أَكَالٍ

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

وَفِي كُلِّ يَوْمٍ ذِي حَفَاظٍ يُلْمُمُيَّ فَقَبَتْ مَقَامًا لَّمْ تَقَبَّتْ عَوارِس

And, on every day containing an occasion of defence, he upbraids me: therefore have I stood, or may I stand, in a place that cowards stand not in! (Jh): this, then, is anomalous in نُعَال (IY) : (2) in the pass. part. of the [unaugmented] tril. [482] (R), [مُعَلِّمٌ, مَكَالِمٌ (M, SH),] and مَكَالِمٌ (S, M, SH) as says the poet [AlAkhwasalYarbû‘î (AKB)] [426] (IY), and [similarly (R)] مَكَالِمٌ لِيُسَوَّا الْحَمْل and مَكَالِمٌ, as [broken (IY)] pls. of مُلَعَّونَ accursed, [مُعَلِّمٌ, fortunate (IY,R),] مُكَالِمٌ ill-omened, مُكَالِمٌ broken, and مَسْلُوْحَةٌ a skinned carcass of a sheep or goat (S, IY, R), as though assimilating them to the substantive
(S, IY) of this measure (S), [i.e.,] of five letters, the fourth of which is a letter of prolongation and softness [253] (IY), like pl. of مَفْعُولٌ a kind of truffle [379] (IY, R) and pl. of بِهْلَجُ a noble: and this is anomalous in مَفْعُولٌ (IY) : (3) in the masc. مَفْعُولٌ (R), مُفَاقَاطِرٍ, مَيَاسِيرٍ, as pl. of وَلِيّ wealthly [686, 710] مَفْتَنُ بَرَّخَهُ his fast (S, IY, R, Jrb), and مُتَّكِنُ (IY, R), act. part. of أَنْكَرَ (IY), [or] مَنْكَرُ cunning (S), making the ي obligatory in them, in order to manifest that their broken pl. is contrary to rule, analogy requiring the sound pl. (R); [but] مَيَاسِيرٍ in analogy [204] is pl. of مَيْسِرٍ i. q. ease, prosperity [333] (SM) : (4) in the مَفْعُولٌ peculiar to the fem. (S, R), and not having the ى affixed to it (S), مَشَادِٰنُ, مَتَائِلُ (S, M, SH), and مَرَاضِمٌ (R), as pl. of مَفْعُولٌ a mother having a little one with her, مُشَدَّٰنُ a doe-gazelle whose young one has grown strong, and become able to do without its mother (S, IY), and مَرْفعٌ suckling (K, B on XXVIII. 11.), because this cat., [being mostly denuded of the ى, has no sound pl., but (R)] takes the [broken (S)] pl. (S, R) مَفْعُولٌ; though it sometimes occurs with the ى also, as مُمْتَلِئٌ and مَتَلِيّةٌ, said of a she-camel, followed by her little one,
and مَجَّرَةُ, said of a bitch, "having a whelp or puppy," the " being expressed in the defective from fear of catachresis through elision of the sign of feminization and of the ج of the word (R): and [they allow the addition of ى in the pl. of this fеrm., in оrdеr thаt it may be a quasi-compensation for the supplied " ; so that (R) they [sometimes (S, ІY)] say مَشَادَينَ, مَطَافِئُ (S, ІY, R), and مَرَاضِعُ (R), irregularly (S, ІY): (a) the ى in مَطَافِئُ is an impletion, as in the saying [оf AlFаrazдаlk, describing his she-camel (AKB),] 

Her two forelegs scatter the pebbles in every hot noon, with the scattering of the dirhams by the testing of the money-changers (Jsh, EC, AKB, J), the evidence being in pl. of the الدَرَاهِيم, pl. of the الصَيْرِف 253; while is pl. of a dial. var. of the دَرَاهِيم, as

لَوْ كَانَ عَنْدي مَا ظَنُّتْ دِرْهَامَ # لَبْتَغْتُ دَأْرًا فِي بَنِي حَرَامِ

If I had two hundred dirhams, I would buy a mansion among the Banu حَرَام (BS): (b) it may be omitted, as XXVIII. 11. And We forbade him the suckling women and جَنَّى النَّشُلِ فِي الْبَيْانِ الْعَد [below] in Ka‘b’s saying "(R). [452] إِمْسَتْ سُعْدَ يَأْرُضُ الْحَرَام" is pl. of the مَرَاصِيل, which is pl. of a she-camel مَعْمَالٌ وَرَسَالَةً from a she-camel
quick in returning the two forelegs in journeying; and the counterpart of it is the pl. of مَطْعَمٍ and مَطْعَانُ: the poet says

إذا أَضْرَأَ أَفَانَ السَّبَاهُ مِنَ الْقُرْى

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

لا يَفَرَحُنَّ إِذَا نُالَتْ رِماحُهُمَّ ۚ تُوَّمَا تَنَباَسُوا مَكَجَافِعًا إِذَا نُبَلُوا

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

رَأَنَ حَدِيثًا مَنْكِ لَوْ تَبَدَّلِيْنِهُ ۚ جَنِى الْنَّخلِ فِى الْبَيْتِ عَرْوَ مَطْعَلٍ

مَطْعَانٍ أَبْكُرُ حَدِيثٍ يَتَأْجَرُهَا ۗ يُشَابُ بِيَّةٌ مَثِلَ مَانَ مَيْلَ الْبَيْضَاءِ
And verily a discourse from thee, if thou wouldst vouchsafe it, would be the honey of the bees in milk of she-camels recently delivered, having little ones with them, having little ones with them, such as have brought forth only once, whose bringing forth is recent, when it is mixed with water like the water of the مَفَاصِل (Jh),] which, says As, means the place of parting of the mountain from the tract of sand, gravel and small pebbles being between the two, for the water of that [ground] is clear, sparkling (BS). And they say مَنَاتَيْن as pl. of مَنَتْيَنَّ stinking, and مَنَتْيَنَّ (Jh, KF) with two Kasras (KF), the م being pronounced with Kasr for alliteration to the Kasra of the ب, because مَفعُول is not one of the formations (Jh), and مَنَتْيَنَّ with two Dammas, and مَنَتْيَنَّ (KF), as قَالَتْ سُلَيْمَيْنَ آلَ الح [239] (Jh).

§ 253. The preceding [broken] pl. [except *تَعاَلَل] all belong to the unaugmented and augmented тَلَّا; and [those given in the IM] consist of 25 formations, four of which denote paucity [235], and the remainder multitude (MKh). The formations of paucity are (1) أَنْعَلُ [235, 237-239, 242-244, 246, 254-256, 260]; (2) أَنْعَلَ [235, 237, 239, 242, 246, 247, 251, 254-257, 260, 261] ; (3) أَنْعَلَة [235, 237, 246, 247, 256, 257]; (4) نَفَلَة [235, 237, 246, 255, 257]. And the formations of multitude are (1) نَفَلُ [237-239, 246-249,
256, 259, 261]; (2) فُعُولُ [237-239, 246-248, 256]; (3) فُعُولُ [235, 238, 244, 248, 254, 257, 260]; (4) فُعُولُ [235, 238, 248, 254]; (5) فُعُولُ [247, 251]; (6) فُعُولُ [235, 247, 251, 257]; (7) فُعُولُ [239, 246, 247, 259]; (8) فُعُولُ [235, 237, 239, 247, 254]; (9) فُعُولُ [247, 248]; (10) فُعِّالُ [247, 259]; (11) فُعِّالُ [237-239, 242, 244, 246-248, 250, 251, 254-256, 259, 260]; (12) فُعِّالُ [237-239, 242, 243, 246, 247, 254-256, 260]; (13) فُعِّالُ [237-239, 246, 247, 250, 254-256]; (14) فُعِّالْ [237, 239, 246, 247, 249, 256]; (15) فُعِّالْ [239, 246, 247]; (16) فُعِّالْ [235, 246, 251]; (17) فُرَاعِلْ [246-248, 254, 255]; (18) فُرَاعِلْ [246, 248, 256, 261]; (19) فُرَاعِلْ [248, 255]; (20) فُرَاعِلْ [239, 248, 250, 259]; (21) فُرَاعِلْ [248] (Aud): this is the last of the [25] paradigms mentioned by IM in the Alfiya for the broken pl. of the unaugmented tril. and of the tril. augmented by a letter neither co-ordinative (A), like [the in] صَيْرَ [369, 373, 674], pl. صَيْرَ on the measure of قُبَاعِلْ [below] (Sn), nor quasi-co-ordinative (A), like [the Hamza in] إِصْبَعْ [372, 672], pl. إِصْبَعْ on the measure of أَتَاعِلْ [249] (Sn); (22) فُرَاعِلْ [below]; (23) the like of فُرَاعِلْ [below] (Aud): [and so far the total number of formations in paucity and multitude is 27, as stated in § 234; ] while there
remains one formation of the tril., (24) [239, 246, 250], which IM has omitted [here]; so that the total is 28: these are the well-known formations of the broken pl.; and there remain some other formations, which are disputed (MKh). IM adds in the Kāfiya 4 formations [of multitude], (24) [above]; (25) [239, 237, 255, 257]; (26) [247, 248, 250, 255, 257]; (27) [237, 250, 272]; [raising the total to 31]. As for فعالٌ, it is the pl. of every n. whose rads. exceed three.

And by its like is meant what resembles فعالٌ in number [of letters] and conformation, though differing from it in measure, as فعالٌ [above] (A). It is every pl. [other than itself] whose third [letter] is a 1 followed by two letters (IA). فعالٌ is the regular pl. of four [sorts (Sn)], (1) the quad., (a) unaugmented [245], like جعفر [and رِجْعَرَ (Aud)]; (b) augmented, like مَدَحَّرْج [below]: (2) the quin., (a) unaugmented [245], like سَفْرَجَ [and جحَّرَش (Aud)]; (b) augmented (Aud, Sn), like قَرَطَمَس [below] (Aud), [and] like قَبْعَتَرَي [below] (Sn). And the like of فعالٌ is the [regular (Aud)] pl. of every augmented tril., [like مسْجَدٌ, صُيرَفٌ, جُوهَرٌ (IA),] other than what has been previously mentioned [246-251] (IA, Aud, A)
such as [the cat. of] 

and [the cat. of] 

and the like (IA, A), in which there exist broken *pla. of other formations (A). Every *tril. containing an augment for co-ordination (S, M, A) with the *quad. (S, M), like [369, 675] [above], and

[248, 272, 375] (A), [and] like [373] (S, M),

[689], [373], [373], [373],

[369, 374, 675] (S), [above]

[374] (A), [and] like [249, 372, 678], and [above] (M), which is a *solid *spear (Jh, IY), as related by AUd (Jh), forms its [broken (S)] *pla. like (S, M, A) [or rather] *valu（A), the [broken] *pla. of the *quad. [245] (M), so that you pronounce its initial with Fat'h, augment it by an *third, and pronounce the letter [next] after the *with Kasr (IY), as [247] [above], and as [18, 248, 376], and *saklām, so long as it is not one of the aggregate previously excepted (A), vid. the cat. of *kyriō, etc (Sn): you say [ko'akib] (S, IY), *gadāwūl, *saksāqā, (383) *gindāb, (383) *qāyālām, *wālamām.
That [augmented tril. (R)] which is upon the measure of the quad., [i. e., equal to the quad. in number of letters (R),] whether it be co-ordinated [with the quad. (R)], like جذؤل (R), and عثْثِرَة, or not co-ordinated, like مُدَعَس and تَنْصُب, [and whether it be (R)] with a letter of prolongation [fourth (R)], like تَزْرَح [below], or without a letter of prolongation [fourth, like the ess. from مُدَعَس to كُوكَب (R)], follows the course of the quad. [245] (SH), provided that the equality [in number of letters] be not caused by augmentation with a letter of prolongation, as in قَاتِل [247], فَعَيْل, and قَاتِل, because the broken pl. of these paradigms is not like the broken pl. of the quad.; but they have special pl.s., as before shown. This saying of IH, however, is tropical, because the special vowels and the quiescences are considered in the measure; so that تَنْصُب is not said to be upon the measure of جعُفر from regard to [the arrangement of] the vowels without restriction [of sort], except by a far-fetched trope: and similarly the augmentativeness and the radicalness of the letters are considered; but by a near trope the co-ordinated is said to be on the measure of the standard, as جذؤل and كُوكَب are said to be on the measure of جعُفر (R).
When such an augmented *tril.* contains the § of feminization, like مُكْرَمَةُ a generous deed (S, IY on § 245, R), عُرَدْتَةُ a grapnel [having three flukes (Jh)], with which the bucket is drawn out (S) of the well (Jh), and لنَسْمَةُ a finger tip (R), then, [in multitude, as is said (R),] it forms its broken pl. in the same way, like مَكَارِمُ, تَعْوَنُi, اَنْسَمَاةُ (S), and اًنْسَمَاةُ (R)] ; and in paucity it takes the [sound (R)] pl. (S, IY, R) with the [† and (IY)] ت (S, IY), like مُكْرَمَاتُ (IY, R) and لِنَسْمَاتُ (256) (R), because of the influence of the § of feminization (IY). This is when the augmented *tril.* is not foreign nor rel. (Jrb). When it is foreign (S, M, Jrb), arabicized (S), like جَرْبُ a sock (S, IY, Jrb) and مُزْجُ a boot (S, IY), both Persian (IY), صَوْلْجَانٌ a crook, or hooked stick, used in playing polo, [Persian (Jh),] كُرْبَاجٓ a [green-grocer's (Jk)] shop (S), orig. كُرْبَاجٓ in Persian (Jk), كُلْبَسْان (S, IY), Persian (Jh), orig. كُلْبَسْان (KF), and كُلْبَسْان a certain measure of capacity (IY), or rel. (S, M, Jrb), like تَشْعَيْبٌ (Jrb) related to AlAsh'ath (LTA, LL), an ancestor (LL), [and] like مَنْدِريَ related to AlMundhir Ibn Má asSamá, مَسْبَحِيَ related to AlMundhir Ibn Má asSamá, مَسْبَحِيَ [below], Persian, مَهْلِيَ [below], مَهْلِيَ related to AlMushallab Ibn Abi Şufra, مَهْلِيَ related to AlAhmar, [which,
says AsSam'ānī, is, I think (LTA), a sub-tribe of AlAzd (LTA, LL),] and ʿAzrī related to [Nāfiʿ Ibn (LTA, LL)] AlAzraik [309] (IY), the ʿ is in most cases (S, IY), as Khl asserts (S),] affixed to its final (S, M, Jrb) in the [broken (S, Jrb)] pl. (S, IY, Jrb), which is formed like (S, IY) مَفَاعِلٌ [or rather فَعَالٌ] (S), the preceding [broken] pl. of the quad. [245] (IY): they say (1) [265] (S, M), كَرَابِيَةٌ طَبَالِسَةٌ (S), كَرَابِيَةٌ صَرَابِيَةٌ, مَوازِحَةٍ; while the counterpart of that in Arabic is صَيْفُ a polisher, ｆَرِّيْشُ pl. [18, 265] a money-changer, pl. [249] مَلاَكُ [below] (S, IY), pl. مِلَآَكُ an angel, pl. مِلَآَكُ [below] (S, IY), and مَنسَأَةٌ [below] (S): [265] (M), سُيَاَبِيَّةٌ مِسَامِعَةٌ مَهْلَبٌ a people from AsSind at AlBaṣra, who were policemen and warders of the gaol, مَرَابِيَةٌ (IY),] أَرَابِيَةٌ أَحَرِيَّةٌ مَهْلَبٌ (S, IY), because they elide the two ʿ is of relation, and then pluralize مَدْنَازُ in the form مَدْناَزَ, since it is of four letters, and affix the ʿ as a compensation for the elided; and similarly in سَيْبَجَ مَسْعَ, and مَهْلَبٌ the ʿ being double, they elide one of the two ʿs so that there remains مُهْلَبٌ, a word of four letters, which they then pluralize like the quad.; and similarly in أَحْرَى and أَزْرَى, which they pluralize as substantives [249], since they do not mean them to be eps. (IY).
For, the foreign being subordinate to the Arabic, the sign of subordination, vid. the َذ لَّا , is added, to indicate its foreignness; and, the َذ of relation being like the ط لَّا [below], inasmuch as both are applied to denote distinction between the individual and the genus, as ط لَّا َذ تَمْرَة and ط لَّا َذ تَمْرَة [254, 265], and َذ منج and َذ منج [294], it is meet that the َذ should take the place of the َذ in the pl. (Jrb). Foreignness and relation are combined in َذ بَرْبِي an inhabitant of Barbary (R) and َذ سَيَابِجَة (S, R) a people from India, who convoy vessels on the sea, pl. of َذ سَيَابِجَة (R), meaning Barbaris and Saibajis, as َذ مسَامَعَة means Misma'is, the inhabitants of a country being like a tribe (S). But they sometimes say َذ مُوارِج (265) (Jh, KF), كَراْبِي (Jk),] and كَياْلِي (S, IY, R), by assimilation to the Arabic pl. (R), like كَراْبِي and صَوْاْمِع [247] (S, IY); and similarly [the Ash'athis and (KF) the آشْأَة] the Ash'athis [below] (S). According to S, in the pl. of the rel., the َذ is a compensation for the َذ of relation necessarily elided in the pl., because the ultimate pl., being heavy in form and sense, is not compounded, and made like one n., with any but a light thing; while the َذ is lighter than the double َذ , and there is an affinity between them [above]; so that it is chosen for the compensation: whereas, in the pl. of the foreign, the َذ , not being a compensation for any thing, is not necessary,
as in the pl. of the rel.; but is an indication that its sing. is arabicized. Sometimes the š in the ultimate pl. is (1) substituted for a ی other than the ی of relation, as جَمْعٌ احْجَمِينِ ی جَمْعٌ احْجَمِينِ pl. of ی a chief [265], the o. f. being جَمْعٌ احْجَمِينَ: while the š in رَنَادِعَةَ and may be either a substitute for the ی [265], since رَنَادِعَةَ and or رَنَادِعَةَ are said; or an indication of foreignness: (2) applied to denote corroborati.on of plurality, as مَلَأَتْهُ جَمْعٌ احْجَمِينَ صِبَايْلَةَ [265], as in other plas., like جَمْعٌ احْجَمِينَ and [237, 265]; while the š in pl. [above] is said either to be a compensation for one of the two ی š in ی ِآَنَاسِيَ [248, 685], as یِآَنَاسِيَ كَثِيرًا XXV.51. And many men; or to denote corroboration of plurality, as in مَلَأَتْهُ, on the ground that یِآَنَاسِيَ is pl. of pl. of pl. یِآَنَاسِيَ إِنسَانَ [226], the و being elided in the pl., as in وَ زَعَمْرُ pl. of یِآَنَاسِيَ زَعَمْرُ [399]. It is said, however, that in the pl. of the rel., as یِآَشْاعَتْهُ the š is not a compensation for the ی, since the ی is not in its sing.; but the š in the pl. is an indication that you name every one of the related by the name of the [ancestor] related to; so that یِآَشْاعَتْهُ is pl. of یِآَشْاعَتْهُ, every one of the tribe being named by the name of the oldest ancestor, as is said on سَلَّمٌ عَلَی الْأَلِیاسِيَنَXXXVII. 130. Peace [25] be upon the Eliases, [read with
the conj. Hamza as a pl., meaning Elias and his people, like خُبَّاءِبُونَ AlMuhallab and his partisans, and verily Elias being read for لَیَّاسَ in XXXVII. 123 (K), The Ash'ars, [AlAsh'ar being the father of a clan in AlYaman (Jb, KF), whence Abū Mūsā alAsh'arī (KF)] but this explanation is weak, because it does not extend to the [person] related to a place, like المُشَاهِدُ the inhabitants of AlMashhad [265] and the inhabitants of Bagh­dad, since a person is not named by the name of his town, as he is by the name of his ancestor, though even that is rare (R). When the quad. is augment­ed by (S, M, R, IA, Aud, A) a soft letter (S, M, Aud, A), which is [generally] (S) a letter of pro­longation (S, IY, R, IA), what is meant being a quiescent unsound letter (MKh), fourth (S, M), [and] penultimate (R, IA, Aud, A), whether preceded by a vowel homogeneous (A, MKh) with it, in which case it is conventionally termed letter of prolongation (MKh), as in a candle or lamp [396,674] (S, IY, R, IA, Aud, A) and eminent (S), جَمِيرٌ a galoche (IY) and عُصْفُرُ a sparrow [396] (R, IA, Aud, A), سِرْداج a fleshy she-camel [396, 673] (M, Aud) and a roll, scroll, or sheet of paper or papyrus (R, IA, A), or by a heterogeneous vowel, [in which case it is named soft (MKh),] as in غَرَنيقة and
[396] (A, MKh), its [broken (S, IY)] pl. is upon the measure (S, M, R, Ia, A), [مَعاَيِّیل] (S) [or rather] [تَنَادِیل] (M, R, Ia, A), as [تَنَادِیل] (S, M, Ia, A) and [سَرَادِیح] (IY) and [عَصَافَیر] (Ia, A), [خَنَادِیل] (S), [جَرَامِیق] (IY) and [قَرَاطیس] (Ia, A), and as [قَرَاطیس] (Ia, A), and as [قَرَاطیس] (A, MKh).

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

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

فرْکَ أَنَّ تَقَارِیبُ اَبْعَادِیِّ * رَاَیتِ الْدَّهْرُ ذَا الْدَّوَرُ * حَنِی عَطَامِی وَرَاءَ تَاغِرِی * وَكَفَّ الْعَمِّیْنِ بِالْعَوَار * وَشَجَأَ عَمِّیْنِ (MN), It
hath emboldened thee [to upbraid and thwart me (AAz)]
that my camels have dwindled down to few, and that
thou hast seen time to be the author of vicissitudes, so
that it has bowed my bones, and I see it to be breaking my
front teeth, and it has anointed the two eyes, [or and
anointing my two eyes (MN),] with motes (AAz, MN), or
severe ophthalmias, orig. ﷲٔ (MN), as though he eli-
ded the ى for abbreviation, as is indicated by the soundness
of the ى (IY) : (2) containing an augment not a letter of
prolongation (S, M), whereby it becomes of four letters
(IY), and having for its fourth a letter of prolongation,
but not formed like the quad. whose fourth is a letter of
prolongation (S), the augment not being for co-ordina-
tion, like مِصْبَاحٌ [366, 379] and ﷲٔ أَنْتَعَامٌ [256], where the ﷲ
(or the Hamza) is aug., not a letter of prolongation, and
the ﷲ is aug., a letter of prolongation and softness, and
(IY) like ﷲٔ يِرْنُوْعٌ [379] and كَلْبٌ [384] (S, IY) or كَلْبٌ ﷲٔ [384] (IY), as مِصْبَاحٌ [18] and ﷲٔ أَنْتَعَامٌ [256], and (M) as كَلْبٌ [386] and كَلْبٌ (S, M). These ess. form their
broken pl. like that of the quad. whose penultimate is
a letter of prolongation, like ﷲٔ تَرْطَاسٌ, although they are
not quads. : and so do other ess., not mentioned by [S, Z,
or] IH, of the tril. augmented by two letters, one of
which is a soft letter fourth, whether a letter of pro-
longation, as in إِصْبَاحٌ ﷲٔ أَمْلَوْنٌ [379, 672] إِجْيِلٌ;} or
not a letter of prolongation, as in سکیت [252, 384] and سکور [384] (R). The condition that the soft letter, which is retained, should be fourth is prescribed only where the ف and ع are not repeated [370]: so that مراپس [below] is said with retention of the ی, although it is not fourth in مراپس; and the latter may not be treated like قرطی‌س [below] by saying مراپس: but you may say that the ی is fourth after the elision of what is elided, vid. the second م, by analogy to what A says below on حی‌ت‌ن. (Sn). The dim. of مسرول feathered down the legs being مسیرل, its broken pl., when it has one, ought to be مسیرل; and similarly کنهر [below], pl. کنابر, since its dim. is کنیهیر (R). But that [augmented quad. or tril.] in which the unsound letter [fourth] is mobile, like کنهر [396] and هبیم [384], is excluded from that [predicament]; for the unsound letter in it is not converted into ی, but elided, as کنابر and هبیم, because the unsound letter is then not a soft letter. And such [augmented trils. (Sn)] as ملاسیر and مفقاد also are excluded: for ملاسیر and ملاسید are not said, by conversion of the ل into ی, because the ل is not aug., but converted from a راد.; so that ملاسیر and ملاسید are said [252] (A): so in the A; but it obviously requires consideration, since by analogy م‌ضاير
should be said, by elision of the \(ت\) and \(ن\), because they are \textit{aug.}, not of the \(ال\), which should, on the contrary, be restored to its \textit{o.f.}, \textit{vid. the} [\textit{س}] (\textit{MKh}). When the [\textit{tril.} or other (\textit{MKh})] \(n\). contains an augment whose retention would spoil the formation of the [\textit{ultimate} (\textit{IA})] \(pl\). [by excluding it from (\textit{Sn})] 

and what resembles them in number and conformation, though it differ from them in measure (\textit{Sn}), this augment is elided (\textit{IA,A}). You elide from the augmented \textit{tril.}, like [252, 382], \textit{مَقَعَنَتَس}, \textit{مُستَخْرَيج} 

\textit{going backwards, jibbing} [432, 496], \textit{تَنَسَوْة}, [248, 390, 675], \textit{عُبَنَتِي}, \textit{jibbing} [332, 680], etc., and from the augmented \textit{quad.}, like [393, 676], \textit{مَكَرَنِيِّم}, \textit{مُدَحْرِج} [495], and \textit{اَجْرَنِيَاَم} [\textit{below}], what you elide in the \textit{dim.} [283] (\textit{R}). The augment of the \textit{tril.}, if single, as in \textit{أَفْضُلُ}, \textit{فَوَقَي}, \textit{جَوَّرِ، مَسْتَيِّد}, \textit{مَعَلَقِي}, \textit{ضَيِّف}, \textit{مُتَدُرَّك}, \(\textit{MKh}\), is not elided: but what exceeds one \textit{letter} is elided; so that one is elided from such as [\textit{below}], and two from such as \textit{مَسْتَخْرَيج} [\textit{above}] and \textit{مَتَدُرَّك} (\textit{Aud}). If the [\textit{augmented tril.}] \(n\). can be pluralized in one of the two forms by eliding part of the augment and retaining part, then it has two states, (1) that one part should be superior to the other, and (2) that the case should not be so (\textit{IA}). Superiority [of one part over another] is reduced by \textit{IM} in the \textit{Tashil} to three matters,
(1046)

(1) superiority in respect of sense; (2) superiority in respect of form; (3) insufficiency of its elision to avert the elision of the other (Sn). If one of the two paradigms be attainable by elision of part [of the augment] and retention of part (A), you [must (Aud)] retain that which is superior (R, Aud, A) in sense or form (A); and elide the other, whose presence would spoil the formation of مَفَاعِيل or مَفَاعِيَل: while, if neither be superior, as in [below], you are allowed an option, exactly as in the dim. [283] (R). Thus in [the pl. of (IA, Sn)] مستَنِبِع, you say مَدَاع [below], eliding the س and ت [together, because their retention would spoil the formation of the pl. (A)]; and retaining the م, because it [is initial, and (IA)] is [superior to them in sense, being (A)] added to indicate a sense (IA, A) peculiar to ns. [676] (A, MKh), since it indicates an act. or pass. part. (Sn, MKh), contrary to them, since they are added in ns. and vs.: and similarly in [the pl. of (Sn)] ١٢٨٨ [when a proper name, because the inf. n. is not pluralized (Sn),] you say تَصَارِيح, retaining the ت in preference to the س, because the ت is superior in form to the س, since its retention does not produce an unprecedented paradigm, because تَفَاعِيل exists in the language, like تَتَبَالِين [386]; whereas تَصَارِيح would be unprecedented, because there is no تَفَاعِيل in the language: and another instance of lit. superiority is
the pl. of وَرَائِسُ [370] where you say وَرَائِسُ [above], with elision of the [second] م and retention of the ر, because with that the n.'s being orig. tril. cannot be ignored; whereas, if you elided the [second] ر, and retained the م, saying وَرَائِسُ, that would give rise to the notion that the n. was orig. quad., and that م was not وَرَائِسُ (A). The م [676] is worthier of remaining than anything else (IM), because of its superiority to the other aug. letters (A, MKh): so that you say مُنْطَلِقٌ, not مُتَقَلِّبٌ, as pl. of مُنْطَلِقٌ; and مُدَعِّمٌ [above], not سَدَايَع, nor مُسْتَدْعِيَّة, as pl. of مُسْتَدْعِيَّة (Aud). There is no dispute about this when the second of the two augs. is non-co-ordinative, like the ن of مُنْطَلِقٌ, in the pl. of which you say مُتَقَلِّبٌ, eliding the ن, and retaining the م: and, when the second of the two, [by which A means the non-co-ordinative and the co-ordinative (Sn),] augs. is co-ordinative, like the س of مَقَعَّدٍس, [which is not the second of two augs., but the third of three, vid. the م, the ن, and one of the two سs (Sn),] then, according to S, the case is similar, so that مَقَعَّدٍس is said; while Mb disputes this, eliding the م, and retaining the co-ordinative, vid. the س, because it is quasi-rad., so that مَقَعَّدٍس is said: but the opinion of S is preferable, because the م, being initial, and denoting a sense peculiar to the n., is worthier of remaining (A); and [according to IHsh also] the م is unrestrictedly superior, contrary to the opinion of Mb
(Aud). By worthiness here IM does not mean preferability of one of the two matters with allowability of either, because retention of the م is necessary in what has been mentioned, on account of its being worthier, [the practice of the worthier being obligatory here (Sn),] so that it must not be deviated from (A). And the [disj. (MKh)] Hamza [672] and the ی [674] are like the م [in being worthier of remaining (A)], if they precede (IM), i.e., if they be initial (Aud, A), as in یٰکُنُنُذٰ and یٰکُنُذٰ [376], in the pl. of which you say یٰکُلُذٰ (IA, Aud, A), orig. یٰکُلُذٰ (Sn, MKh) and یٰکُلُذٰ (Sn), eliding the ن, and retaining the Hamza and the ی, because they are initial; and because they occupy a position, [vid. the first (Sn),] wherein they are applied to indicate a sense, [vid. speaking in the case of the Hamza, and absence in that of the ی (Sn), as in یٰقُومٰ I stand and یٰقُومٰ He stands (IA),] contrary to the ن, which occupies a position wherein it does not indicate any sense at all (IA, A). The retention of the م, ی, and Hamza in the exs. mentioned is on account of id. superiority (A), notwithstanding the existence of the lit. also, vid. initiality, because the id., being stronger, is more entitled to consideration, wherever it exists (Sn). And, [when the elision of one of the two augs. is sufficient to avert the elision of the other, while the converse does not hold good, as (Aud, Sn)] if you pluralize what is like یٰ خیَرٰتَنَّ a cunning old woman, then elide [the one
whose elision is sufficient, like (Aud) \( \text{ذ} \), not [the one whose elision is insufficient, like] the \( \text{ذ} \), this being an established rule (IM) ; so that you say حَرَابِينُ, eliding the \( \text{ذ} \), and converting the \( \text{ذ} \) into \( \text{ذ} \), because, [when the \( \text{ذ} \) is elided, its elision is sufficient to avert the elision of the \( \text{ذ} \), which then remains fourth, penultimate, and may therefore be treated like the \( \text{ذ} \) of عَصِيَّرٍ; whereas (A),] if you elided the \( \text{ذ} \) (IA, Aud, A), saying حَرَابِينُ (Aud, Sn), its elision would not be sufficient to avert the elision of the \( \text{ذ} \) (IA, A), because the \( \text{ذ} \) would not be in a position securing it from elision (A), or more plainly, in the words of IUK [and IA] (Sn), because the retention of the \( \text{ذ} \) would make the form of the [ultimate (IA)] pl. unattainable (IA, Sn), and (Sn) that would necessitate your eliding the \( \text{ذ} \) [also (Sn)], and saying حَرَابِينُ (Aud, Sn), since the \( \text{ذ} \) of the broken pl. is not followed by three letters, the middle one of which is quiescent, except when the middle one is unsound (Aud). And they allow an option, [when neither of the two augs. is superior to the other, as (IA)] in the two augs., [vid. the \( \text{ذ} \) and \( \text{ذ} \) (Aud, A),] of سَرْنَدَى, and all that resemble it [in containing two augs. for co-ordination of the tril. with the quin. (A)], like عَلَنَدَى coarse (IM), حَبَنَطَى [283, 395] (IA, A), and عَفَرَنَى [378, 677] (A): so that you [may (A)] say حَبَنَطَى (IA, A), and عَفَرَنَى (A), eliding
the ل , and retaining the ن (IA, A)] ; or حَبَاطٍ [عَلَادٍ, سِرَادٍ (IA, A), and عَفَّرَ (A), eliding the ن , and retaining the ] (IA, A), which is then converted into ی (A, MKh), as in حَجَّارٍ (MKh) : while the reason for allowing an option in these two augs. is (IA, Aud, A) that they are equal (Aud, A), because they are added simultaneously for co-ordination [of the tril. (A)] with the quin., and neither of them has any superiority over the other (IA, A). The augment of the quad. (Jrb, IA, Aud, A), like حَبَاطُ [397] and مُتَكُبَرَتُ [399, 678] (Jrb), whether it be a final, as in سِبَطَرَى [272, 397], or not, as in فَدْرُكَس [395] and مُدَخَّرَج [393, 676] (A), one letter, as in مُدَخَّرَج , or two, as in مُدَخَّرَج, or three [392], as in مُدَخَّرَج [283] (MKh), is [necessarily (Aud, Sn)] elided when not [a letter of prolongation (Jrb, IA), (nor) a soft letter (Aud, A),] penultimate (Jrb, IA, Aud, A), [and] fourth (Sn), as فَدَاكُسُ, سِبَاطُرُ, and حَبَاطُ (Jrb) ; [and] as عَنَاكُبُ, جَبَارُ, and مُدَخَّرَج (IA, A), pl. of مُدَخَّرَج and مُدَخَّرَج (Sn, MKh) ; and as حَرَاجِمُ, where the last [aug., vid. the] ی is converted into ی , and the others are elided (MKh). The pl. of عُدَائِرَةُ [395] in Ka'b's saying

\[\text{وَلَنَّ يُبَيِّنَهَا إِلَّا عُدَائِرَةٌ} \]

And that not aught will convey me to, or reach, this يُبَيِّنَهَا being coupled to the يُبَيِّنَهَا in the preceding verse.
save a big, [strong (Jh, KF),] hardy she-camel, wherein are ambling and easy running notwithstanding fatigue, is عَدَائِرَة, the 1 of which is like the 1 of مَسَاجِد [above]; and is not that which was in the sing., but the latter is elided: and in this broken pl. are combined the two alterations, lit. and id., which are separated in such as كُتِب and فُلُك [234] (BS). The augment of the quin. (Aud, A, MKh), like قُرْطُبُوس and خَنْدَرَسِس [401] (MKh), [and] like تَعْتَرَّي [401, 673] (A), is necessarily (Aud, Sn) elided (Aud, A, MKh), together with the 5th [rad.] (Sn), two letters being elided from the augmented quin., [when it is pluralized (A),] the aug. and the 5th rad. (A, MKh), as خَتَادَرَ يُ قُرْطُبُوس and خَنْدَرَسِس (MKh), [and] as قَبْعَتَهُ (A). Some say that, the elision of the 5th rad. being known from 1M's previous saying "And, from an unaugmented quin., etc." [245], the choice [there] allowed between the 5th and 4th may not improbably occur here, subject to its condition; but this is open to the objection that "quin." in IM's saying is restricted by "unaugmented", unless knowledge by way of analogy be meant (Sn). After the elision (R), a ى may be added [fourth (R), in the penultimate (A),] as a compensation for the elided (R, A), whether rad. or aug. (A), as in the dim. (R), if the word be not entitled to it otherwise than for compensation, as in لُقْيَرُ لُقْيَرِي.
[272], the ی of which is elided without compensation, because its ی, which belonged to [it in] the sing., is retained, as A will mention in the dim. [284] (Sn) : you say سَفْرَجْلُ (A) in the [broken (IY)] pl. of مَنْطَلْقِ (245) (IY, A) and مَفَاعِلُ [above]. The KK allow the ی to be added in the like of مَفَاعِلٌ, and elided from the like of مِعَائِيْرٍ, as عَصَافِرٍ for جَعَافِيرٍ, مَفَاعِيلٌ for عَصَافِيرٍ; and, according to them, this is allowable in prose, where they hold لَوْ أَلَّفُت مَعَاذِيْرُ LXXV. 15. Even though he put forward his excuses, [pl. of مَعَاذِرُ, by rule مَعَاذِرُ (B,Sn),] to be an instance of the first, and مَفَاعِيلٌ VI. 59. And with Him are the keys of the hidden, [pl. of مَفَاعِيلٌ (Sn),] to be an instance of the second : while IM agrees with them in the Tashbil as to the allowability of both matters; though he excepts [the ep. (Dm)] for فَرَعُ [247], for which فَرَعُ is not said, except anomalously, as in the saying [of Zuhair Ibn Abi Sulmâ (MN)]

Upon them, i.e., the horses, are ravenous lions, whose garb is white, i.e., polished, ample coats of mail that arrows will not pierce (MN), where سَبْيَةٌ is pl. of سَبْيَةٌ (119) (Dm), by rule سَبْيَةٌ (MN) : but the BB hold
that the ی may not be added in the like of مفاعلٌ, nor elided in the like of مفاعلٍ, except by poetic license [255] (A), as says the Rajiz

O many a fair maid, of the fully-developed women, laughing so as to disclose serrated front teeth, white like hailstones, properly عظامٌ [398] (Jh); while in the two texts (Dm) مفاعلٌ is pl. of مُعَادَن, and مفاعلٌ is pl. of مفاعلٌ (K, B, Dm). They say تَرَاءَدُُ (S, Jh, KF), from dislike to the repetition (S, Jh) of the ۪ (Jh); and دمَامُيلُ and سَكَليِمٌ [388] (Jh, KF). And, when you mean men, it is not forbidden to say قَسَرَونَ and قَسَرَونَ, as its fem. has the ی affixed to it, and is pluralized with the [I and ] ت (S).

§ 254. The sing. n. is [sometimes] applied to the genus, its n. un. being then distinguished from it by the ی [265], as قُرَتْ dates and قُرَتْ a date, شَعِيرَةٌ barley and شَعِيرَةٌ a barley-corn (IY), حَنْطَلْ a colocynthis and حَنْطَلْ a colocynth, بَطْيَكَةٌ melons [384] and بَطْيَكَةٌ a melon, ۪ فُرْجَّلُ quinces and ۪ فُرْجَّلَةٌ a quince (M). The n. which, in the form of the sing., is applied to the few and the many, and in which the ی is put when unequivocal designation of the sing. is intended, is named [collective] generic n. [257]
(R). The n. whose n. un. is distinguished by the š [is, according to us, only a sing. n. applied to the genus, as to the individual; and (IY)] is not [really (IY)] a [broken (IY)] pl. [234, 257] (IY, SH), according to the soundest [opinion] (SH), though multitude be imported from it, because the import of multitude is not from the expression, but only from its indicated, since it is indicative of genus, which imports multitude (IY). The generic n., whose n. un. is distinguished from it either by the š, as in *šš* and *šš*, or by the ی, as in ی and ی [234], is excluded [from IH's definition of the pl.], because it does not indicate units [234], since the expression is not constituted to denote units, but to denote what contains the special quiddity, whether it be sing., du. or pl.; and, even if we admit [its] indication of them, it does not indicate them with any alteration of the letters of its sing.: for, if it be said "Are not its sing. taken, and their letters altered by elision of the š or ی?", I say that the formation containing the š or ی is not a sing. of the generic n., for the three reasons mentioned in the case of the quasi-pl. [257], to which we will add that the generic n. is applied to the few and the many, šš being applied to a date, two dates, and dates, and similarly ی ی; so that, if you eat a date or two dates, or deal with a Greek or two Greeks, you may say Ḥay have eaten dates and ی I have dealt with Greeks; whereas, if they were pls., that would not be
allowable; as \( \text{men} \) is not applied to a \textit{man} or \textit{two men}. Some generic \textit{ns.} indeed are so notorious in the sense of the \textit{pl.} that they are not unrestrictedly applicable to the \textit{sing.} or \textit{du.} : but that is according to usage, not by constitution, like \( \text{hills} \) or \( \text{mounds} \); and is rare (R on SU). According to the KK, however, it is a broken \textit{pl.} (IY, R), whose \textit{sing.} is the formation containing the \( \text{i} \) (R) : but what we have mentioned is corroborated by two [or rather four] matters (IY); and their saying is vicious, (1) as respects the form (R), because (a) this \textit{n.} is [mostly (R)] qualified by the \textit{sing.} (IY)] \textit{masc.} \textit{[271], as \( \text{أُعْجَازُ} \text{نَحْلٌ} 	ext{مَنْقِعَر} \text{LIV.} \text{20}. \text{Trunks of uprooted palm-trees} \text{(IY, R)}; \text{while} \text{أُعْجَازُ} 	ext{نَحْلٌ} 	ext{خَارِيَة} 	ext{LXIX.7}. \text{Trunks of hollow palm-trees} 	ext{, where it is made fem., and} \text{أُعْجَازُ} 	ext{نَحْلٌ} 	ext{بَاسِقَة} 	ext{L.} \text{10}. \text{And the palm-trees when tall, the d. s. being like the} \text{ep.}, \text{and} \text{أَسْكَحَابُ} 	ext{الْنِّقَال} \text{XIII.} \text{13}. \text{The heavy clouds}, \text{where it is qualified by the} \text{pl.}, \text{are syleptic, because the meaning of} \text{genus} \text{is generality and multitude, and sylepsis is frequent (IY):} \text{(b) its} \text{dim.} \text{is made conformable to it, [by common consent, as} \text{شُعْبَر} \text{(IY)}; \text{whereas, if it were a} \text{broken} \text{(IY)} \text{pl.}, \text{then, not being in the shape of the} \text{pl. of paucity} \text{(R),} \text{it would} \text{necessarily (R)} \text{be restored to its} \text{sing.} \text{(IY, R)} \text{in forming the} \text{dim.}, \text{and pluralized with the} \text{t and} \text{سُؤْبَرَات} \text{[285]} \text{: (c) if it were a} \text{pl.}, \text{there}
would be some difference between it and its sing. either in consonants or in vowels [234]; whereas the è is equivalent to a n. joined on to a n. [266], so that its elision does not indicate the broken pl. (1Y ) : (2) as respects the sense, because it is applied to the sing. and du. also [above] (R). These ns. are (1) of three letters, [upon the mesure of] (a) (S), like تَمْرَةٌ [and تَمْر (S)], طَلْحَةٌ [and طَلْحَةٌ a gum-acacia tree (S)], نَخلٌ (S, R) and نَخْلَةٌ (S), نُبْلِ ant [and نُبْلِ an ant (Jh, KF)], شُكْرُ a lamb (Jh, KF), صَكْرَةٌ a rock (S) : (a) when you intend paucity, you pluralize the n. [un. (S)] with the [اَل and (R)] : and, when you intend multitude (S,R), you have recourse to the n. that is applied to the collection, and do not give the n. un. a broken pl. of another formation [256] (S) ; [but] you denude it of the è , the generic n. being i. q. the pl. of multitude, as نَبْلَةٌ [above], نَبْلَتَةٌ and نِبَل (R) : (b) the pl. نَكْلَةٌ of this cat. sometimes takes the [broken (R)] pl. نَكْلَةٌ, as نَكْلَةٌ طَلْحَةٌ [below], بهَمْ pl. بهَمْ [and سَخَالٍ سَخَالَةٌ (S),] by assimilation to قَصَعَةٌ pl. (R) [below] ; while some say صَخَرَةٌ pl. صَخَرْرَ [below], by assimilation to بَكْرَةٌ a lamb's skin used to hold milk, pl. بَكْرَةٌ, and مَانَةٌ an abdomen, a paunch, pl. مُورَن [238] : (c) similarly in the hollow (S,R), as جُرَبٌ a walnut
o~ G., " ".;0 0 , ., [171x555]
[248], جوزة جوزات walnuts, and بَيْضَة an egg, and بَيْض eggs (S); and [here also فَعْلَة sometimes takes the pl. فَعَّال (R),] as [خَيْمَة a tent or booth, خيام and خيام and (S)] tents or booths, and روَّة a meadow or lawn, روَّة and (S) meadows or lawns [238, 713] (S,R); and [فعول, as] بَيْوض (KF): (d) similarly in the defective, as سَرْية a cypress and سَرْية cypresses, شَرْبَة a colocynthis and شَرَبَات colocynth, and (S) as صَعْرًا a small sparrow, صَعْر and (S) small sparrows (S, R); and the reduplicated, as حَبَّة a grain and حَبِّ grains (S): (e) the broken pl. is not regular in it, nor in any other [measure] of this cat. (R): (b) فَعَّل, the predicament of which is like that of فَعَّل (S, R), in that the generic n. denotes multitude, and the فَعَّل paucity (R), as سَدْرَة a lotus-tree, سَدْرَة lotus-trees, and تَبْنَتَ a straw, تَبْنَت straws and تَبْنَتَ straw (S); while فَعَّل sometimes takes the broken pl. فَعَّل, as سَدْرَة [238], by assimilation to كِسْرَة pl. (R) [238]: (c) فَعَّل, [the predicament of which is like that of فَعَّل (S)], as دَخْنَتْ a grain of millet, دَخْنَات grains of millet and دَخْنَتْ millet (S)]; and [similarly the reduplicated (S),] as دَرْة a pearl, دَرْات and دَرْات pearls (S),] and بَرَة a grain of wheat, بَرَات grains of wheat and بَرِّ
wheat; and similarly the hollow, as a silver bead, 
and similarly the hollow, as a silver bead (S): while sometimes 
takes the broken pl. and (S, R), by assimilation to [238] (R) : (d) , [the predicament of 
which is like that of (S),] as a cow, bull, or ox, 
and cattle (S,) and a tree (S, R), and similarly in the 
hollow, as an owl, and owls, a palm of a hand, and palms of hands, [as says a poet, 
describing some cloud drawing near to the ground,
And many a sender, and unsuspected messenger, and want not light in burden, of the wants, have I yielded to after the secret colloquy with us has lasted long, and he has thought that I am not inclined towards him, not حَوْرَانِي,

[which is not of the speech of the Arabs, notwithstanding its frequency upon the tongues of post-classical poets (Mb),] as in the saying of one of the moderns

إِذَا مَا دَخَلَتْ الْدَّارُ دَيوْمًا وَرَجَعَتْ سُحْرُولُ لَيْ نُنْظِرْ بِنَا أَنَا خَلَجٌ فَسِيَّانِي بِيْتُ الْعَكْبُوْتِ وَجَوَّسْقُ رِبْعٍ إِذَا لَمْ تْ نَقُضُ فِيهَا الْحَوْرَانِ

Wherever I enter the mansion one day, and thy curtains are raised for me, then consider thou what I shall go out with. For equal are the web of the spider and a lofty palace when the wants are not satisfied in it [255] (D);

and the defective, as حُسَة a pebble, حُسَيَاتِ and pebbles [238], and قَطَة a sand-grouse, قَطَّاتُ and sand-grouse (S) : (a) فُعْلِة sometimes takes the broken pl. فَعَالْ, as [اِكاَمُ hills or mounds, أَجْمَّةَ a thicket, أَجْمُ and إِجاَمُ thickets (S).] and [ثَمْرَة a fruit, ثَمْراَتُ and (S) ثَمْارِ] fruits [256], by assimilation to [رَحْبَة a courtyard, pl. (R) رَحَابٌ ] [238] (S, R);

and they say يُشْكَرُ أَجَامَ and إِجاَمُ أَجَامَ (R) and they say أَضْيَابَ or أَضْيَابَ (KF), أَضَا.
and (S), pools [238] (S, R); for we have heard that from the Arabs (S); but the broken pl. in the defective is rare: (b) S says that نَفَّذُّا with quiescence, and نَفَّذُ with Fath, of the إ ل sometimes occur (R): they say حِلْقٌ rings and ثَلْكَ whirls of spindles, [for the genus (R)]; and حِلْقٌ a ring and ثَلْكَ a whirl of a spindle, lightening, [says he (R),] the n. un. [by making the إ quiescent (R),] when they affix the augment, [i.e., the إ (R),] to it, [and alter the sense (S),] as they lighten [such as ٌ دْوَرُي (R)] in [affixing the إ of (R)] relation (S, R) to it [296], since the إ is akin to the إ [253, 294] (R); but this is rare (S); while حِلْقٌ [with Fath of the إ (R)] is transmitted [by Y (S)] on the authority of IAl (S, R), in which case حِلْقٌ is not anomalous; and some of the Arabs say حِلْقٌ with quiescence of the إ, and حِلْقٌ [238] with Kasr of the إ in the generic n., like بَدْرَةُ pl. بَدْرِ: (c) the reason why, in the whole of this cat., we have assigned the broken pl. to the n. un., not to the generic n., is only that the generic n., being i. q. the pl. of multitude, ought not to be pluralized (R): (e) نَفَّذُ, in which [the predicament is the same as in نَفَّذُ, except that (S)] the broken pl. [of the n. un. (S)] does not occur, [as it does in نَفَّذُ (R),] because of the rarity of نَفَّذُ [in comparison with نَفَّذُ (S)], as a fruit of a lote-tree,
fruit of a lote-tree, لينة a brick, لينات (S),] and كليمة (238) (S, R), كليم و above (f) فنل, which is treated like, but (S) is rarer than فنل, as a grape, [عنب and (Jh) عنب grapes (S),] and حدة a kite (S, R), حدة and حدة kites (S): (a) the [broken] pl. of حدة is حدة (Jh, KF, HH), says As, like لينة biestings (Hll); and حدة (KF); and [IKb adds (HH)] حدة (KF, HH) with Kasr (KF): (g) فنل, which is treated in the same way, but (S) is rarer than فنل, as a gum-ocacia tree (S, R), سمرات [and أسم in paucity (Jh)] and سمر, and a fruit, ثمرات and ثمر (S): (h) فنل, [which also is rare (R),] as بصر a full-grown unripe date, بصرات and بصر (S),] and هذبة an eyelash (S, R), هذبات and هذب (S): (i) فنل, [which is similar (S),] as مشر a shrub named gigantic swallow-wort, عصرات and مشر (S),] and رطبة [fresh ripe a frsk ripe date (S, R), رطبات and رطب [238]; while some people say رطب for أطباب [237], as they say أطباب for عنب [237] (S): and [similarly (S)], in the defective, مهأ seed of the stallion in the she- camel’s womb, مهأ (S, R); while Akh asserts that the n.
un. of necks is طلقا; and, if you mean paucity, you pluralize with the [1 and] ت (S): (a) the rule in all these measures is, as we mentioned first, that in paucity they
are pluralized with the ٰٔ and َ، while in multitude the ُ is elided : (2) of more than three letters, as ٌ نَعَّامُ ostriches and ُنَعَّامَةُ an ostrich, ُنَعَّامَةٌ ٍ سَقْرَجْلاٍ [above] (R). This [n. (R) mostly occurs in things [created (M, R) by God (IY),] not manufactured (M, SH), because, [say the GG (R),] the former are [often (R) a genus (IY)] created by God in an aggregate, like ُتَمْرٌ dates [and ُنَافِعٌ apples (R)]; so that, [the aggregate being anterior to the individual (IY), a n. is constituted to denote the genus ; and afterwards (R),] when the individual is required to be distinguished, the ُ is affixed (IY, R) to it (R), as ُتَمْرٌ a date [and ُنَافِعٌ an apple (Jh)] : while the counterpart of that is the inf. n., such as ُبَرُبٌ striking and ُكِلٌ eating, which is a generic n. indicative of multitude, denoting a. ts ; but, when they affix the ُ, saying ُبَرُبٌ a stroke and ُكِلٌ a meal, repast, becomes limited, and indicates a single instance [336] (IY) : whereas in manufactured things the individual is anterior to the aggregate (IY, R) ; so that in the expression also their sing. is anterior to their pl. But this requires consideration, because the generic ns. mentioned are not constituted to denote the collection, as the GG imagine, so that their reasoning should be correct ; but denote mere quiddity, whether it be with paucity or with multitude (R). And [the few that occur in manufactured things (R),] such as
ships or boats [and a ship or boat (M, R)],
bricks (M, SH) and a brick (M, R), for which, says ISk, some of the Arabs say felt and a piece of felt (Jh), nose-rings for camels and anklets and caps [721] (M, SH) and a cap (M, R), are [anomalous (Jrb)] not regular (M, SH), the rule in such ns. being to form a broken pl., as a dish or platter, pl. [above], and a bowl, pl. [238]; but are assimilated to created things. And sometimes they assimilate created to manufactured things, giving them a broken pl., as [above], and truffles or mushrooms and a truffle or mushroom, [above] white truffles and a white truffle (R),] red truffles and a red truffle are the converse of and (M, SH), and are extraordinary (IY), because they [generally (R)] denote the collection when they contain the §, and the individual when they are denuded of it (IY, R); though sometimes the reverse (R). And sometimes they have broken pl., according to analogy, as , like [237]; and , like [237], whence [504,599] (IY).

§ 255. The [broken (S, IY)] pl. is sometimes not formed from the sing. [used (M), but from an assumed
expression *syn. with it* (IY), whence (1) [256] ٠ٌٌَّْٓ (S, M, SH), as though [broken (S)] pl. of ٠ٌٌَّْٓ (S, IY, R, Jrb) i. q. ٠ٌٌَّْٓ [257] (IY), a pl. pl. (T), because the substantive *فاعل* however it may vary, takes the pl. *فاعل* [249] (Jrb) :

(a) ٠ٌٌَّْٓ, [according to S (T), is not used, not being pl. of ٠ٌٌَّْٓ, since, if it were so, ٠ٌٌَّْٓ would not be anomalous; but (IY), as is said (R) by others (T),] is used [by the poet, when he needs it (IY)], as

And many a *disgracer* [of others (MAR)], *disgraced among his* [own (MAR)] *kinsfolk, from the highest part of the valley, and not from the middle of it* (IY, R), in which case ٠ٌٌَّْٓ is regular (R) : (b) similarly ٠ٌٌَّْٓ pl. of ٠ٌٌَّْٓ a *shank* (S, R), as though broken pl. of ٠ٌٌَّْٓ [246] (S) : ٠ٌٌَّْٓ (S, M, SH), pl. of ٠ٌٌَّْٓ *false* (S, IY, R, Jrb), as though [broken (S)] pl. of ٠ٌٌَّْٓ (S, IY, Jrb) or ٠ٌٌَّْٓ [256], i. q. ٠ٌٌَّْٓ, though they are not used (IY), by rule [247] (IY, R), and ٠ٌٌَّْٓ [257] (IY, R) : ٠ٌٌَّْٓ ٠ٌٌَّْٓ ٠ٌٌَّْٓ, and ٠ٌٌَّْٓ pl. of ٠ٌٌَّْٓ a *tradition*, ٠ٌٌَّْٓ a *last foot of first hemistich of a verse*, and ٠ٌٌَّْٓ a *herd* or *flock* (S, IY, R, Jrb), as though pl. of ٠ٌٌَّْٓ,
and حَدَّاَتُهُ (IY, Jrb), which are not used, by rule حَدَّاَتُهُ, قَطَّانُ (IY), because their broken pl. the number of their letters being four by reason of the augment in them, would be سَفَائِنْ (S), like قَطَّانُ and سَفَائِنْ (S). [246] (IY) : (4) آهَالٍ (S, M, SH), pl. of آهَالٍ (S, IY, R, Jrb), as though pl. of دُهْلَةٌ (IY, R, Jrb), which is not used, by rule دُهْلَةٌ, like كَعَابٌ [237]; while آهَالٍ [below] occurs in poetry, like دُهْلَةٌ [237], Akh citing

وَدَلَّتْ مَا أَلَانَسْ مِنْ آهَالِهَا

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

فَي كُلِّ مَا يَيْمُ رُكُّلٍ لُيَّالٍ

In every day and every night (IY, R), though it is strange : and similarly أَرْضٌ (Jh, KF), [pl. of أَرْضٌ (Jh, KF),] by rule pl. of أَرْضٌ (R); while Akh asserts that they say أَرْضٌ [upon the measure of] آهَالٍ, as they say آهَالٍ [above] (S); and أَرْضٌ is [sometimes used as (Jh)] a pl. (Jh, KF) :

(a) is extraordinary in آهَالٍ [and أَرْضٌ], and in كَيْدَةٌ a night and an agg. (A), pl. كَيْدَةٌ (KF) : حَبْرٌ (5) مَهَارٍ (S, M, SH), pl. of مَهَارٍ a he-ass (S, IY, Jrb), as though
pl. of حُمَر (IY), because فَعَّل, according to S [257], is one of the pl. forms, but by rule is pl. of فعل (R), like الكلب, عبيد славы [237, 257] (IY, R), and مَعِير, ضَيْطِين STUD); (6) أَصْحَاب, pl. of عِساف (S, IY), pl. of صاحب a companion a bird, as though broken pl. of طَيْب a companion and a bird, as though broken pl. of قَلْوَة (IY); and and pl. of آمنة ْفَلْوَة [239, 246] (S) : (7) أَمْطَنْ آمنة [246, 264] (S, M, SH), pl. of مَكَان (R, Jrb), as though pl. of آمنة (S, IY), not مَكَان (S); and آمنة [246], pl. of رَمَان (R); because we do not see فعل [or فَعَّل (S)] take the [broken (S)] pl. فَعَّل except when fem. (S, IY), like عِقَاب an eagle, pl. طِيْبَة [246] (IY) : (8) طْيُوم [257], pl. of طَوَام a twin, [says S (R), as though broken pl. of تَّهْم (S), because, according to him, فعل also is one of the pl. formations, but by rule is pl. of فعل (R).] like طُوَار فَعَّل or فَعَّل (R), like a foster-mother, and pl. of رَخَال (S) or (KF) رَخَالْ a ewe-lamb [257] : (9) فَحْسٌ مَكَاسِب (S, R) or (KF) حَسْنَ مَكَاسِب beauty, and pl. of شَبَة a likeness [257] (R) : (10) طِهْر pl. of طِهْر [246] as though pl. of طَهْرْان (JH), Teheiran [246] is [said by Khl to be (R), as it were (IY), pl. of طَهْرْان i. q. طَهْرْ, though طَهْر is not used in this sense
(IY on § 246, R), as نماذجُ i. q. كَرْمُ a penis [257], though is not used [in this sense] (R). They say كْرْوَانٌ, and for the pl. كْرْوَانْ, which is only the broken pl. of كَرْمَ, like إِخْرَانٌ [250] (S). And حَوَائْجُ is pl. of حَاجَةُ (Jh, KF, A), as though pl. of حَاجَةٌ (Jh, KF). According to Khl, حَاجَةٌ is orig. حَاجَةٌ, and therefore takes the pl. حَوَائْجٌ; and so say IAI and ID: and, as all three say (CD), حَاجَةٌ has been heard (Dm, CD) in this sing. (Dm) from the Arabs, like حَاجَةٌ (CD); so that حَوَائْجٌ may be pl. of it, the pl. of حَاجَةٌ being dispensed with (Dm): except that the well-known form is حَاجَةٌ, the use of حَاجَةٌ being very rare, for which reason IJ says that it has not been heard, and that حَوَائْجٌ is pl. of an assumed sing.; while some lexicologists hold that حَوَائْجٌ is pl. of حَوَائْجٌ i. q. حَاجَةٌ, which also is a sing. used, as in the saying of Kais Ibn Rifāʿa [al-Wāṣif al-Anṣārī (Is)]

مَنْ كَانَ فِي نَفْسِهِ حُوَائْجَ يَتَّلِبُهَا # هِنَدَى فَاتِي لَهُ رَسُوَمَ يَبْصَحَرَ

*He in whose mind is a need that he seeks beside me, verily I am responsible to him for disclosure, the pl. of حَوَائْجٌ being by rule صَكَّارٌ حَوَائْجٌ, like صَكَّارٌ حَوَائْجٌ [248], but the مَكْسُ being put before the حَوَائْجٌ by transposition (CD). And [the use of
is frequent in the [correct and chaste (CD)] language (Jh, CD) of the Arabs (Jh), as in the saying of the Prophet

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

Seek ye your needs beside the handsome in face, and in the saying of AlA’sha

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

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

The man’s day is more convenient, when his wants are satisfied, than the long night (Jh), which, if all were cited, would make a thick book (CD). It is disapproved, however, by As, who says that it is post-classical [254] (Jh); while H, as [pointed out] in the Masā’il of IBr, follows As in what he mentions (CD): but As disapproves it only because it is irregular (Jh); and this is reckoned one of his slips and blunders; while [his pupils] AHm
and AFR report, on his authority, that he retracted this saying (CD). And similarly حَوَائِئُ [247] كَرَائِيْقُ, and حَوَائِئُ, خَائِمَ, دَائِيْقُ, زَرَائِيْقُ, pl. of حَوَائِئُ, خَائِمَ, دَائِيْقُ, زَرَائِيْقُ a skiff, the rule being to omit the ٗ in [253]; so that the anomaly in these is the impletion of the Kasr. The preceding are all pl. in form and sense, having singis. of their form, except that they are irregular. And approximate to this cat. are (1) the mascs. which, having no broken pl., are pluralized with the ٗ and ٗ ٗ ٗ [234, 261] and [261], حَبْبَالِ سِبْتُكَاتُ, [17, 234], and سِرَادِقَاتُ [234, 261]: (2) ثَبْرُونَ, جُزُونَ, أَرْضُونَ, and the like fems. pluralized with the ٗ and ٗ [234, 244, 260] (R). نَساَةٌ is a [heteromorphous (Jh, KF)] pl. of امْرأَة a woman (Jrb), like pl. of خَلَفَةٌ [238] and pl. of دَانَكَ [171, 172] (Jh); as also are نَسْوَةٌ or نَسْوَةٌ نَسْوَةٌ [251] (Jh, KF), and نَسْوَةٌ (KF). And sometimes a pl. occurs that has no sing. at all, regular or irregular, like عَبَدُ ٍ [257] (R). Jh says (BS), I have not heard the sing. of عَسَافِيلْ meaning mirage, as in Ka’b’s saying كَانَ أَوْبُ دِرَايِيْهَا آلْحَمْ [75]: but the sing. of عَسَافِيلْ meaning a kind of large white truffles or mushrooms is عَسْفُولْ; while the poet says عَسَافِيلْ [504] (Jh, BS), orig. عَسَافِيلْ, the letter of prolongation being elided by poetic license.
Until, when he reacheth his strongest, or his full powers or strength, (1) is pl. of أَشْدُدُ by elision of the augment, as AU asserts, citing in evidence حَدَّثَي إِذَا بَلَغَ أَشْدُدُ. at the time of the highest part of the day [65], orig. أَشْدَدُ, according to him, the Hamza having been elided; and,
according to this, أَشْدَدْ pl. أَشْدُدُ is like أَبُو pasturę, pl. أَبْ [661, 686]: and this is one of Sf's two saying (BS): (a)
critical judges hold that أَشْدُدُ [238] is pl. of the inf. n. نَعْمٍ, [from their saying يَومُ نَعْمَ a day of enjoyment (Jh),] ac-
cording to analogy; and that أَشْدُدُ is pl. of أَشْدُد، like أَنْذُرُ أَشْدُدْ pl. of أَشْدُدُ a kid's skin (IY on § 238): (2) is pl. of أَشْدُدْ [238], as S says, like أَنْعُمُ أَشْدُدُ pl. of أَنْعُمُ (BS); and this is good in respect of the sense, because بَلَغَ أَشْدَدَتْ a day of enjoyment. The young man reached his full vigor is said (Jh); but does not take the pl. أَنْعُمُ (Jh, KF): (3) occurs [as pl. of أَشْدُدْ (Jh, KF)], by elision of the ١, as IJ says (BS), like أَذْبُ أَذْبٍ أَشْدُدْ [237] (Jh, KF): (4) is a pl. having no sing. [of its own crude-form (Jh, KF)], as Mz says; and this is the second of Sf's two sayings (BS): (5) is [said to be (B)] a sing. [in the form of a pl. (Jh, KF, AKB)], like أَنْذَقُ pure lead [256] (Jh, B on VI. 153, KF, AKB), these two having no counterpart (Jh, KF, AKB); and
[this is the saying of AZ, who relates that (AKB)] its Hamza is pronounced with Ṯamm (KF, AKB) as a 
dial. var. of Fath (AKB).

§ 256. Necessity sometimes leads to pluralization, as 
to dualization [232], of the pl. (A). The [broken] pl. 
is [sometimes (SH)] pluralized (M, SH), when they mean 
to intensify the multiplication, and to notify different 
kinds of that sort, by assimilation of the pl. expression to 
the sing. (IY). The pl. pl. is of two kinds, sound and 
broken (Jrb). When they mean to form a broken pl. of a 
[broken (A)] pl., they [assume it to be a sing., and (Jrb)] 
form its [broken (A)] pl. like that of the sing. resem-
bling it (Jrb, A) in measure (Jrb), i. e., in number of 
letters, and [arrangement of] vowels and quiescences, 
even if differing from it in the sort of vowel (Sn), as أُعِبْدٌ 
[239] and أَكَوَّل فَؤَرَل ُspeeches, pls. أَعَابِيدَ أَعَابِيدٌ and أَكَوَّل فَؤَرَلَ, because 
asassimilated to إِعْصارُ أَسَودُ [379], pls. أَسَادَ [249] and 
أَسَودَ [249] and غَرَابِيسَ [256], pl. غَرَابِيّ by assimilation 
to pl. (Jh, KF) [250] (A). And, when 
they mean to form a sound pl. of a [broken] pl., they 
affix the ِاَل and the to its final, as جِمَالْ[237], pl. جِمَالْ, 
and similarly the rest (Jrb). The pl. is pluralized 
with the ل and the because the broken pl. is fem. [270] 
(IY, R). A seems to say that the pl. of the pl. not ex-
cepted [below] is regular: but AH says that, in the pl.
of multitude, it is not regular, by common consent; and that, in the pl. of paucity, its regularity is disputed, the majority holding it to be regular, while IU adopts the opinion that it is not regular (Dm). IH says "sometimes" in order to make known that (Jrb), as S and others say (R), the pl. pl. is not regular (IY, R, Jrb), universal (R, Jrb), whether it be broken, like اکلب [below]; or sound, like بیوئات [below] (R): but is confined to what the Arabs have pluralized, and does not exceed that (IY, R), because the object of the pl. is to indicate multitude; and, this being realized by the pl. expression, we have no need of a second pluralization: S says that (IY) every pl. is not pluralized, as every inf. n. is not pluralized (S, IY), nor every n. that is applied to the collection [254] (S); and [Jr says that (IY)], if you said اکلب as pl. of أفلس [ and اکلب as pl. of أفلس (IY)], it would not be allowable (IY, R): and, that being the case, the pl. pl. is anomalous (IY). Similarly the pl. of the generic n. is not regular (R, Sn), by common consent, if its sorts do not differ, whether it have a n. un. distinguished by the ْس [254], or not: while, if they do differ, the majority hold that its pl. is not regular, because of its rarity; but Mb, Rm, and others hold it to be regular (Sn). And similarly the inf. n., because it also is a generic n. [336]: so that you do not say ْشَتَم and ْقُصُر, as pl. of ْشَتَم and ْقُصُر, nor َابْن اَبْرَار as pl. of ْنَصَر [254]; but confine
yourself to what has been heard, except that the poet, if constrained, pluralizes the pl., as

بأعتِبَتِ لَمْ يُحَمِّلْهَا الْقَدْرِ

With eyes that motes have not troubled (R). And, as for the quasi-pl. n., S seems to say that its pl. is not regular; while أَرَاحُطُ أَمْرُمُ [257] and أَرَاحُطُ أَمْرُمُ [255, 257], are instances of what has been heard: so [says Syt] in the Ham (Sn). The pl. pl. occurs in the pl. of paucity, and in the pl. of multitude (IY): but is frequent in the pl. of paucity; and rare in the pl. of multitude, except [when the pl. pl. is formed] with the اَلَّ (Jrb): being easier in the pl. of paucity, because this indicates few; so that, when many are meant, they pluralize it a second time (IY). It has been often heard in أَفَعَلْ, أَفَعَلْ, and أَفَعَلْ (R): but, as for Z’s saying “every أَفَعَلْ or أَفَعَلْ”, and “every أَفَعَلْ” [below], it is a careless expression, the correct doctrine being what we have mentioned (IY). In the pl. of paucity (S, IY), (1) every (M) أَفَعَلْ أَفَعَلْ or أَفَعَلْ أَفَعَلْ takes the [broken (S)] pl. أَفَعَلْ أَفَعَلْ (S, M), because أَفَعَلْ is assimilated to أَفَعَلْ, [like أَرْبَ (IY),] and أَفَعَلْ أَفَعَلْ (S, IY), like أَمْرُلْة [249] (IY), as (a) أُنْبَ (IY), pl. of أَمْرُلْة [243, 260] (S, IY, R), pl. of أَمْرُلْة a hand (IY), as says the رَّجِيْز, [describing snow (Jh)]
As though it, on the broad plain, were cotton soft to the feel, in hands of spinners (IY); and 
(S, IY, R), pl. of ُنْطَبَةَ أَوْرَاطِي بُلْبُلْ (S, IY, R), pl. of ُنْطَبَةَ a skin for holding milk (IY), as says the Rājīz

**The six skins of milk are milked from her** (S, IY): [and] as ُكَلْبُ (M, SH), which, I think, does not occur, for which reason Jr says [above] that, if you said ُكَلْبُ, it would not be allowable; though Jh has transmitted it as (IY) pl. of ُكَلْبُ dogs [237] (IY, Jrb) and ُبَيْتَانِي [238] (Jh, KF, HH): (a) Jh says (HH), the pl. of ُنَافِةٌ in paucity is ُنَافِيٍّ أَثَرُقُ; and then, deeming the Damma too heavy upon the ُنَافِيٍّ, they make the ُنَافِيٍّ precede [the ُنَافِيٍّ], saying ُبَيْتَانِي, which is transmitted by ISk from some of the Tālīs; and then they substitute ُنَافِيٍّ for the ُنَافِيٍّ, saying ُبَيْتَانِي (Jh, HH): (b) pl. of ُسِقَةٍ أَسْفَنَى (S, IY, R), pl. of ُسِقَةٍ a skin used to hold water or milk (IY); and ُسِوْارُ (M), pl. of ُسِوْارَةٍ, pl. of ُسِوْارُ (S, R), the ُسِوْارُ being affixed for feminization of the pl. [265], as ُفَلِنَالاً إِلَىٰ عَلَيْهِ إِسْوَارَةٍ منْ ذَهْبِي XLIII. 53. Then wherefore have not bracelets of gold been put upon him? (IY), so read by some (K, B): (2) every (M) ُفَعَالٍ
takes the [broken (S)] pl. لأنّاَيٍّ (S, M), because الفَعَّالٌ is assimilated to الفَعَّالٌ [379] (S, IY), as لأنّاَيٌّ (S, M, SH), pl. of نَعَم لأنّاَيٌّ [253] (S, IY, R, Jrb), pl. of نَعَم camels (IY); and لأنّاَيٌّ (S, IY, R), pl. of لأنّاَيٌّ أُئِرَّلُسْ أَقاَبِيلُ pl. of لأنهِ بيّاتَ pl. of أَيّاتِ tents or houses [242]; while a poet says

Emaciated camels browse off the rugged ground of the salt plants, pluralizing لأنّاتُ [239, 251], pl. of [كَتُمْ] نَصْرُ , [and contracting لأنّاَيٍّ into لأنّاَيٌّ] (S). And they say لأنّاتُ أَعْطَيَاتْ [pl. of لأنّاتُ أَعْطَايَةً pl. of أَعْطَى a gift (KF)] and لأنّاتُ أَسْقَيَاتْ , using the sound pl. [of لأنّاتُ (S, IY)], like لأنّاتُ [253] (S, IY, R). And [in the pl. of multitude (IY)] they say (1) [in لأنّاتُ (S, R),] (a) جَمَالٌ (S, M, SH), pl. of لأنّاتُ [237] (S, IY, R, Jrb), pl. of لأنّاتُ جَمَالٌ a he-camel (Jrb), using the [broken (S)] pl. لأنّاتُ فَعَّالٌ (S, R), like لأنّاتُ شَمَالٌ (S, IY, R, Jrb), pl. of لأنّاتُ شَمَالٌ (S, Jrb), which is the wind that blows from the direction of the pole-star (Jrb), [or] pl. of لأنّاتُ شَمَالٌ [246] (IY, R), as though they meant different kinds of he-camels, not intending multiplication here, because the o. f. imports multitude (IY); (b) كَانَة جَمَالَاتَ, جَمَالَاتْ [as لأنّاتُ جَمَالَاتَ] مَصْرُ LXXVII. 28. As though they were yellow he-camels (IY), as they say لأنّاتُ كَلَابٍ (S, M, SH), pl. of لأنّاتُ كَلَابٍ dogs
(1076)

(KF), رِجَالٌ (S, M, R), pl. of رِجَالٌ men [235, 237] (Jh, KF), and نِبَاقات she camels [238] (KF), using
the sound pl. (S, IY, R), which is frequent in comparison
with the broken (IY) : (2) in فُعُولُ (S, R), بِروَات (S, M, SH), pl. of بِروَات tents or houses [242] (S) : (3) in فُعُولُ (S, R), جُرَات (S, M, SH), pl. of جُرَات houses [246] and جُرُورَات جُمَار a he-ass and جُرُورَات جُمَار a camel for slaughter
(IY), طُرُقات (S, M, R), pl. of طُرُقات roads [246] (S, IY), and مُعَانِين مَعْنَى, pl. of مَعِين running water (IY):

(4) in فُعُولُ (R), عُودَات (S, M, R), pl. of عُودَات (S, IY), pl. of عَائِدُ (IY, R), as says the poet [ArRā'f (IY)]

لَهَا يَتَقَفِّلُ فَالْمُبَتَّرَة مَنْ لَمْ تَرُى الْوَحْشَ عُودَاً بِهِ وَمَتَالِيَةً
She has in Ḥakīl and AnNumaira an abode, wherein she
sees the wild animals when recently delivered, and followed
by their little ones (S, IY) ; and [similarly (S, IY)]
(5) in دُوَات (S, M, R), pl. of دُوَات (IY), pl. of دُوَات a house, dwelling,
or abode (IY, R) : (5) in فُعَالُ [250] like (R) مَصْرِيَّن (S, M, R), pl. of مَصْرِيَّن (S, IY, R), pl.
of مَصِيرُ a gut or bowel (IY, R), like كَتِبُ pl. of كَتِبَان
[246] (IY); and حُشَاشِيْن (S, M, R), pl. of حُشَاشِيْن (S, R),
pl. of حُشَاشِيْن a garden [below] (R), or of حُشَاشِيْن dry fodder
(R on § 237); [or] pl. of حُشَاشِيْن [237] (IY), which may be
(R) pl. of حش [above] (IY, R), because it is a dial. var. of حش [237], like pl. of a bull (R). And, says ISd, it is my opinion that بُكَان pl. of آبران and بُكَان are pl. of بُكَان, which is pl. of بَكَر , as says Zuhair, describing a sandgrouse fleeing from a hawk to some water flowing on the surface of the earth,

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

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

* إذا الإِجَالُ رَأَيْتُمُ رَأى تُرَّبُتُمُكمُ [247] (R), with theى being transmitted by many
(1079)

(AKB) ; or with the ٍ (A), whence [the tradition

Verily ye, assuredly ye are the mistresses of Joseph (R, A) : though the sound pl.
is not regular, universal (R). And IM adds in the Tash-

hīl "نُعْلَة " and "نُعْلَة " ; so that, says Dm, whatever is commen-
surable with any of these four paradigms does not form a
[broken] pl. (Sn). The ultimate pl. [18] is the pl. whose
initial is pronounced with Fath : and whose third is a
[non-compensatory (A, Fk)] ٍ followed by two letters,
[whether one of them be incorporated into the other, as in
كُوْبٍ, or not, as in مَسَاحِدٍ (R)] ; or by three, the middle
one of which is quiescent (R, Jm, A, Fk, upon the
diptote), such that it and what follows it are not meant to
be understood as separable [from the ٍ ] (A) : while
the letter next after the ٍ is pronounced with Kasr not
accidental (A, Fk), either expressed, [as in مَسَاحِدٍ and
مَذْدِرٍ (YS)] ; or understood, as in كُوْبٍ [and كُوْبٍ (YS)], orig. كُوْبٍ [731] (A, YS) and مَذْدِرٍ [248] (YS).
When the pl. is of this description, it is excluded from
the forms of Arabic sings., because you do not find a sing.
whose third is an ٍ followed by two or three letters
except when (1) its initial is pronounced with Damm, as
عُدْنَاءٌ [395] : or (2) its ٍ is a compensation for one of the
two ى s of relation, (a) really, as in یَمَاتٍ and ُسَكُمٍ, orig.
and ְ and ְ ְ, one of the two ְs of relation being elided, and the ְ put as a compensation for it, [while the Hamza of ְ is pronounced with Fath for affinity to the ְ (Sn)]; or constructively, as in ְ (A), the ְ of which was present before [the formation of the rel., so that it is a quasi-compensation (YS)], as though the rel. were formed from ְ(YS, Sn), or ְ(YS, Sn), and then one of the two ְs were elided, and the ְ put as a compensation for it (A): or (3) the second of the three [letters after the ְ] is mobile, as in [the inf. ns. (YS)] dislike and obedience מְלָלָתָהוֹנָה [below] (A, YS); for which reason such as מְלָלָתָהוֹנָה [below] and ְ [253] are triptote (A): or (4) the second and third are accidental, added to denote relation, and meant to be understood as separable [from the ְ], the canon of which [accidental addition to denote relation (Sn)] is that the second and third should not precede the ְ in existence, whether they be (a) preceded by it, as in ְ (A) [rels. to {לְוֹאשׁ (Jh)} a country from which camphor is imported and מְלָלָתָהוֹנָה (Sn)]; or (b) inseparable [from the ְ (YS)], like ְ an assistant and ְ cunning: contrary to such as מְלָלָתָהוֹנָה (A), and ְ(YS),] which correspond to מְלָלָתָהוֹנָה.
Because [the second and third, i.e.] the two یs, being found in the sing. [248], are not accidental in the pl. (YS): or (5) the letter next after the ی is not pronounced with an original Kasr, but (A)] is (a) pronounced with (a) Fath, as in یaira [246]; (b) Damm, as in [the inf. n. (YS), یدنیین; (c) an accidental Kasr on account of the unsoundness [of the final (YS)], as in یدنیین and یدنیین, [orig. یدنیین and یدنیین, the Damma being converted into Kasra (YS, Sn) for affinity to the ی (Sn)] : (b) quiescent, as in یلقی علیه, عبَأْلَ عبَأْلَةُ یلقی علیه عبَأْلَةُ. He threw his weight upon him (A, YS), عبَأْلَ being triptote because the quiescent in it next after the ی has no share in any vowel (A), since عبَأْل has no o. f., in which the quiescent was mobile, contrary to such as یلُب (Sn). The reason why the ultimate pl. is so strong as to be equivalent to two causes [18] is, (1) as the majority hold, because it has no counterpart among Arabic sings.: (a) as for such as یجَمَال and ُآکْثُب, which also have no counterpart among sings., the strength of their plurality is broken by their being pl. of paucity, the predicament of which is that of sings [235]: (b) the opinion is attributed to یلوللی that یلعللأ is a sing.; and that for this reason the text has ما یلعللأ بطولی XVI. 68. [146], though the pron. refers to یلعللأ آنلاعم; and the sing. may be qualified by it [146,235,257], though not by any other pl. measure: but it would not be
correct to urge that 

occurs as a sing. in a name of a place, because it is transferred [4] from the pl., like 

baked bricks and [255], because they are foreign; nor in , because it is a corrupt, anomalous, dial. var., the chaste pronunciation being of the Hamza [372]; nor in [238, 255], because it is an irregular pl. of , or a pl. having no sing., as is proved by the saying

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

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

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

أَخَامِي رُجُبًا أو زَكَبًا غَادِيًا * وَالضَّيْبُ أَخَامِي وَكَلِبًا عَارِيًا

I dread a small band of footmen or a small troop of camel-riders going out early in the morning; and (dread) the
wolf, dread him [62], and a howling dog, [where the poet says ركب (N)], because جمل [a herd of camels with their herdsmen and owners, as \( \text{فَانَ تَكُ ذَا شَاءَ كَثِيرًا قَانُهمُ} \) دوو جامِل ما يُهدَا اللَّيْلُ ساَمِرًا (IY), by AlHuṭai'a, satirizing AzZibriḳān Ibn Badr at-Tamimī asṢahābī, And, if thou be owner of many sheep, verily they are owners of a herd of camels, whose talkers rest not in the night, meaning that the herdsmen stay awake all night to keep watch over the camels (AKB),] and بصرف (S, M) a herd of cows [with their herdsmen (Jb)], as in the reading إن البائِرَ تشابه علیٰنا II. 65. Verily the herd of cows described are so much alike as to confuse us (IY), sings. جملُ a he-camel and مثرة a cow [273] (S, IY); and جان genii, sing. جن (KF):

(4) nobles, chiefs [246] (S, M), orig. سورة (IY), sing. نورة (S, IY): (5) فرحة (S, M) sharp in pace, said of he-asses (IY), sing. فارحة, like صحبة companions, sing. صحاب (S, IY): (6) ماعز ضأن sheep (S, M), sing. مَئَئَن ضأْن, and ماعز goats, sing. ماعز (S, IY); and sometimes ماعز ضأن and ماعز, like ركب (IY): (7) غزى raiders (S, M), as

سربت بهم حتى تكدل غزتهم \# وحثى الجيُاد ما يقدِّن بِأَرْسَان Have I made to journey by night, so that even their raiders are weary, and so that even the generous coursers etc.
[501], sing. عَمَّبُ [camels that do not return to the tribe at evening (IY)], sing. عَمَّبُ, and [similarly (IY)] عَمَّبُ inhabitants, sing. قَاطِنُ (S, IY) (M), sing. تَوَّلَّمُ [255] طَرَّ نُ (S), sing. تَوَّلَّمُ, طَرَّ (IY); and أُنَاسُ (S), sing. تَوَّلَّمُ tribe (K on VII. 160), sing. إِنْسُ (KF on Nūs), and كُتَبَ (S); and she-camels that have brought forth twice, sing. رُكَبُ (S); and رُكَبُ (M), sing. رُكَبُ [255] (IY); and رُكَبَهَا herdsmen, [sing. رُكَبَهَا], as the read in XXVIII. 23. [247] (K, B): (9) بُشَرُّ [237], sing. أَخْ (S) and غَدِي (11): أَخْ (IY), such as رُكَبُ [above], جَامِلٌ, etc. (SH), though it indicates multitude (IY), is not a [broken (IY)] pl. (IY, SH) of the sing. (IY), according to the soundest [opinion] (SH); but is a quasi-pl. n. (MASH). The quasi-pl. n., as إِنْسُ [232, 273] and جَامِلٌ sheep, is excluded [from IH's definition of the pl.], because, although it indicates units [234], still those units are not intended [and indicated] by taking the letters of its sing., and subjecting them to some alteration; but its sing. is a heteromorphic expression, like بَعْيرُ a camel and شَاة a sheep: for, if it be said that رُكَبُ [above], طَلَّبُ pursuers, and جَامِلٌ جَامِلٌ are included in the definition, since their sings. طَلَّبُ, رُكَبُ, طَلَّبُ, جَامِلٌ are of their crude-forms,
as you see, ُركب، e. g., being taken, and its letters altered, so that it becomes ُركب، I say that ُركب is not the sing. of ُركب, though they happen to have the same rad. letters, because, if they were pl. of these sing., (1) they would not be pl. of paucity, since the measures of the latter are limited [235], but pl. of multitude; and the pl. of multitude does not make its dim. according to its own form, but is restored to its sing., while these are not restored, as ُريذب[285] : (2) they would be restored to their sing. in forming the rel. [310], and and جاملة would not be said: (3) it would not be allowable to put the pron. relating to them into the sing., as in ُدرو جاملة [above] and

قُبِّبَتْ غَمَشَا تَمَّ مَرَّ كَانَهَا ✡ مَعَ الْمَصِيمِ رَكْبٍ مِّنْ أَحَاطَةِ مُجُفَّلٍ [271] (R on IH), from the ode celebrated as the لاميميات al‘Arab, by Asl. Shanfarâ, Then they (the sand-grouse) gulped water down hastily, and afterwards passed, as though they were, with the dawn, camel-riders from, or of, عَبَاة, hurrying along, where the pron. relating to ُركب from its ep. مُجُفَّل is sing. (AKB). But Akh [below] says that every n. which imports the sense of the pl., and whose sing. is an act. part., like ُشرِّب and صَحِب [above], sings. صَاحِب and شَارِب, is a broken pl., whose sing. is that act. part.; and it follows from the opinion of Akh,
although he does not expressly declare it, that distant, sing. سَرَأَةٍ جَامِلٍ عَبَّابٍ حَدِيدٍ هَمٍ, عَبَّابٍ and [Klib مَعِيزٍ ْلُفْوَرَ ثُلُثٍ غَرْيٍ صَحَابة فُرْهة 237, 255], sing. مَعَزٍ and مَشْيَخةٍ كَلْبٌ elders, sing. شَيْخٍ, and مَشْيَخةٍ مَاذِرٍ assis [273], assis, sing. عُسْرٍ شَيْخٍ, and أَنَامٍ, are all broken pl.s., since they resemble سنَرٍ, رُكْبٍ, and the like, because the pl. has an expression of its own composition applicable to an individual (R on SH); and [thus], according to Akh, the whole of the quasi-pl. ns., that have sing. of their own composition, are pl.s., contrary to the opinion of S: while, according to Fr, whatever has a sing. of its own composition, whether it be a quasi-pl. n., like بَابِرٍ رَكْبٍ and فُرْحةٍ, or a generic n., like تَمْرٍ and رَوْمٍ [254], is a pl.; and whatever has not [such a sing.] is not [a pl.], such a n. as بَيْلٍ being a sing., according to him. As for the quasi-pl. n. and the generic n., that have no sing. of their own crude-form, they are not pl.s., by common consent, as بَيْلٍ camels and تَرَابٍ dust; while the reason that a n. like حَدِيدٍ تَرَابٍ and وَنْدَعَةٍ vinegar has no n. un. with the s is that it has no individual distinguishable from another, as أَفْلَحُ ثَمْرَةٍ and قُشرَةٍ dates have [254] (R on TH). This sort [of quasi-pl. n.], which has no sing. of its own crude-form, is mostly fem. [271] (R on SH). If it be said that some pl.s. also, i. e., the
pl. of the assumed sing., as عبادیذُ عباییذُ [255], meaning [horsemen, and (KF)] parties [of people, going in every direction (Jh, KF)], and pl. of نسوة [21, 255, 275], being excluded by the saying "intended [and indicated] by the letters of its sing." [234], ought to be quasi-pl. ns., like إلی، غنم and عبادون, I say that the quasi-pl. ns. are such as import the sense of the pl., while differing from the measures peculiar to, or notorious in, the pl.; whereas, the measure of such as عباییذُ and عبادیذُ being peculiar to [256], and [the measure] of such as نسوة being notorious in [235], the pl., their measure necessitates their being pl. ; so that, a sing. being assumed for them, as عبادون and عبادون, and as نسوه, like pl. غلام [246], they have, as it were, a sing. subjected to some alteration. And such as حسن مکاسیس [255], ذکر pl. of حسن [255, 285], and شبه pl. of مشایه, are co-ordinated with the pl. of the assumed sing., although they have a sing. of their own crude-form, because it is not regular; so that their sing. is, as it were, مکاسیس or ذکر، مشایه، and similarly the أحادیث traditions of the Prophet [255], pl. of حدیث, not of the أحادیث used, because the latter denotes a facetious, low story (may the like of it be shunned!) (R on IH). The difference between the pl., the quasi-pl. n., and the collective generic n. [254] is (1)
id. : for the n. indicative of more than two is (a) applied to denote an aggregate of units collected, indicating them as the repetition of the sing. with coupling [228] would indicate them; (b) applied to denote an aggregate of units, indicating them as the sing. indicates the whole of the parts of its named; (c) applied to denote the essence, the consideration of individuality being neglected in it: so the first is the pl., whether it have a sing. of its own crude-form used, like أَسْوَدُ رِجَالٍ and أَسْوَدُ [237]; or not, like آَبَيْبِيلٌ separate companies, flocks, or bevies: the second is the quasi-pl. n., whether it have a sing. of its own crude-form, like قِرْبُ صَحْبٍ and قِرْبُ; or not, like قِرْبُ and قَرْبُ: and the third is the collective generic n., which is distinguished from its n. un. mostly by the جُرَّ and جِرَّ [254]; and sometimes by the ِ of relation, as قَرْبُ and قَرْبٍ [294]: (2) lit. : for, (a) if the n. indicative of more than two have no sing. of its own crude-form, then, (a) if it be upon a measure peculiar to the pl., as آَبَيْبِيلُ and عَبْدِبدُ, or prevalent in the pl., as أَعْرَابُ, it is a pl. of an assumed sing. : (a) we say that أَعْرَابُ is upon a prevalent measure, because أَعْرَابُ is extraordinary in sings., as بَيْتُ أَعْشَارٍ [146]: this is the opinion of some GG; but most of them hold that أَعْرَابُ is a measure peculiar to the pl., and make بَيْتُ أَعْشَارٍ a qualification of the
sing. by the pl. [235, 256], for which reason IM in
the Kāfiya mentions only the [measure] peculiar to the
pl. : (β) عَرَبُ is not pl. of عَرَب, because عَرَب is common
to the settled Arabs and the nomad Arabs, whereas
is peculiar to the nomads : (b) if not, it is a quasi-pl. n.,
as رَهْط and یُبِل : (b) if it have a sing. of its own crude-
form, then, (a) if it be distinguished from its sing. by
[elision of (Sn)] the ی of relation or the ی of femininiza-
tion, [which is in its sing. (Sn),] it is, when not invariably
fem., a collective generic n., as یَرُم and تَمْر [254, 294];
and, when invariably fem., a pl., as یَلَنْ and تَلَم [238]:
(b) if it be not so [distinguished (Sn)], then, if it accord
with the preceding measures of the pl. [235, 237-253],
it is a pl., so long as it is not equal with the sing. in being
masc. [270], and in having a rel. n. formed to it [310],
in which case it is a quasi-pl. n., for which reason یَغَر
is decided to be a quasi-pl. n. of یَغَر , because it is equal
with the sing. in being masc.; and یَكَاب riding-camels is de-
cided to be a quasi-pl. n. of یَكَاب [246], because they say
یَكَاب: while, if it differ from the preceding measures of the
pl., it is a quasi-pl. n., as یَكَب and صَخُب , because یَكَب
is not one of the pl. formations, contrary to the opinion
of Akh [above]. As for the integral generic n., like
milk, مَاء water, and یَصْرُم striking, it does not indi-
cate more than two, [nor two (Sn)]: for it is applicable to little and much; though, when مَرْبَة is said, with the $, it is an unequivocal designation of unity [254, 336] (A). $نَّعُل is not regular in [the quasi-pl. of] مَأَعِل، so that $كتَب and $جَلَس are not said (R on SH). As for $عِيَاد and $فَعَالٌ, like طَرَاز عِيَاد and طَرَاز فَعَالٌ, some mention that they are quasi-pl. ns.; but IM says in the Tashr that, according to the soundest [opinion], they are paradigms of the broken pl. [237, 239, 255]. IS holds that $نَّعَلَة is a quasi-pl., not a broken pl., because it is not regular in any formation [of sing. (Sn)], but is remembered in six measures, (1) $شِيْخَة and $نَّعُلَت (239) and $ثَيْرًا bulls; (2) $ثَيْرًا فَتْيَة and $نَّعُلَت [243, 246]; (3) $ثَيْرًا فَتْيَة pl. of $ثَيْرَة second in rank as a chief, [like the Minister in relation to the Sovereign (Sn)]; (4) $غَرَّة فَتْيَة $نَّعَال gazelles; (5) $غَرَّة فَتْيَة $نَّعَال [246]; (6) $صِيْارة فَتْيَة $نَّعَال [246]: the source of all that being report, not analogy (A).

§ 258. The [sing. (S, R)] n. containing the sign of femininization is [sometimes (R)] applied to [the individual and (S, M)] the collection [under one form (S, M)], as [حَنْوَة Saint John's wort (M), an odoriferous plant (IY),] بَنَى wall-barley grass [248, 272], طَرَاز tamarisk trees, and بَنَى [273] (S, M, R), a plant [growing] in water (IY),
the n. un. being distinguished by the ep. \( [\text{be} \hat{\text{d}} \text{a}] \) \((S, R)\), as \( [\text{be} \hat{\text{d}} \text{a}] \) \((IY)\), and \( [\text{be} \hat{\text{d}} \text{a}] \) \((S, IY, R)\); not by the \( s \) \([254]\), because two signs of feminization are not combined \((IY, R)\) in one word \((IY)\). But \( \text{be} \hat{\text{d}} \text{a} \) is transmitted, which, according to \( S \), is anomalous, because the \( I \) in \( \text{be} \hat{\text{d}} \text{a} \), according to him, is for feminization: while, according to Akh, the \( I \) is for co-ordination with \( \text{be} \hat{\text{d}} \text{a} \) \([392]\); so that, according to him, \( \text{be} \hat{\text{d}} \text{a} \) is pronounced with Tanwin, triptote; and \( \text{be} \hat{\text{d}} \text{a} \) is not anomalous \((R)\). You say \( \text{be} \hat{\text{d}} \text{a} \) and \( \text{be} \hat{\text{d}} \text{a} \) \([272]\), because the \( I \) of \( \text{be} \hat{\text{d}} \text{a} \) and \( \text{be} \hat{\text{d}} \text{a} \) is \([\text{for co-ordination} (IY, R)\), not for feminization \((S, IY, R)\): but some of the Arabs pronounce \( \text{be} \hat{\text{d}} \text{a} \) without Tanwin, holding the \( I \) to be for feminization; so that they say \( \text{be} \hat{\text{d}} \text{a} \) \((R)\).

Some \([\text{lexicologists} (R)\) mention that the n. un. of \( \text{be} \hat{\text{d}} \text{a} \) \( \text{be} \hat{\text{d}} \text{a} \) \( \text{be} \hat{\text{d}} \text{a} \) \([\text{reeds or canes} \] \([273]\) is \( \text{be} \hat{\text{d}} \text{a} \) \( \text{be} \hat{\text{d}} \text{a} \) \( \text{be} \hat{\text{d}} \text{a} \) \([\text{with mobilization of the} \( \text{be} \hat{\text{d}} \text{a} \) \( \text{be} \hat{\text{d}} \text{a} \) \( \text{be} \hat{\text{d}} \text{a} \) \([R]\) \) and, as for \( \text{be} \hat{\text{d}} \text{a} \) \( \text{be} \hat{\text{d}} \text{a} \) \( \text{be} \hat{\text{d}} \text{a} \), its n. un. is said by As to be \( \text{be} \hat{\text{d}} \text{a} \) \( \text{be} \hat{\text{d}} \text{a} \) \( \text{be} \hat{\text{d}} \text{a} \), and by AZ \([\text{and Fr} (IY)\) to be \( \text{be} \hat{\text{d}} \text{a} \) \( \text{be} \hat{\text{d}} \text{a} \) \( \text{be} \hat{\text{d}} \text{a} \) \((IY, R)\). And \( \text{be} \hat{\text{d}} \text{a} \) sometimes forms the broken \( pl\). \( \text{be} \hat{\text{d}} \text{a} \) \( \text{be} \hat{\text{d}} \text{a} \) \( \text{be} \hat{\text{d}} \text{a} \) \([248]\) \((R)\).

\( \S 259. \) The n. is \([\text{sometimes} \) made to accord with another \([\text{because of their approximation} (IY)\] in sense; and therefore takes its \( pl\), as \( \text{sick} \) \( m\text{angy}, \)
crippled (IY), perishing, dead, stupid, foolish (IY), which are made to accord with hamstrung, and similar instances of مَفْعُولٌ (M), because they participate with it in the sense of disagreeable (IY). is orig. pl. of مَفْعُولٌ in the sense of afflicted (R). And what resembles مَفْعُولٌ in [this (R)] sense is made to accord with it, vid. (1) مَلِعَّلٍ, which is the nearest, because of its resemblance to the former مَلِعَّلٌ in form and sense (R), as مَرِيضٌ pl. مَرِيضٌ (2), as مَالِكٌ pl. مَالِكٌ (3); مَالِكٌ pl. مَالِكٌ (4) مَيْتٌ pl. مَيْتٌ (5); مَالِعَلٌ pl. مَالِعَلٌ (6); مَالِعَلٌ pl. مَالِعَلٌ (R, A) and مَالِعَلٌ pl. مَالِعَلٌ (Jh) pl. مَالِعَلٌ (R, A), whence مَالِعَلٌ pl. مَالِعَلٌ (R, A), whence جَوَّرَى آلَانَس سَكِرِي رَمَّا سَكِرُان هَمُّ سَكِرُان XXII. 2. And thou shalt see men as though they were drunken, when they are not really drunken, as read by Hamza and Ks (A), and رُبَّان weakened by journeying, [so that he is heavy with sleep (Jh)], pl. رُبَّان pl. رُبَّان (R), as جَوَّرَى آلَانَس سَكِرِي رَمَّا سَكِرُان هَمُّ سَكِرُان [62] (Jh). But that does not occur regularly, so that سَكِرِي and سَكِرِي are not said (IY, R) as pl. of مَالِعَلٌ niggardly and سُقِيمٌ ailing (IY). And مَلِعَّلٌ in other cases is dependent upon memory, as مَلِعَّلٌ clever, pl.
which does not contain that sense; and sharp, pl. (A). As for it is made to accord with
as being its opp. (R). And such words, though
often made to accord with the sense, are sometimes made
to accord with the form, as (1) and [246] and [239], because and approximate one to the other: (3) and , like [247] and , like and , like and , like , like 0, 0, 0 , according to analogy, whence the saying [of Duraid Ibn As Simma (AAz)]

(IY) I have not seen, , being red, nor have I heard of, like the one that I have seen to-day, a smearer of many she-camels with pitch (AAz). Similarly widows and orphans are made to accord with suffering pain and having pain in the belly (M). is orig. pl. of ; while and are often associated, like and (IY, R); so that sometimes takes the pl. , as [289] and [250] and , because made to accord with pl. (R): and then and
~ ~, [participating with the cat. of فَعْل in sense, because the widow and orphan must suffer grief and pain, and also approximating to it in form, take the pl. صَيْامَيْنِ and قَدْرَيْنِ; so that they (R)] are made to accord with (IY, R), which is made to accord with فَعَلْانُ (R). but فَعَلْانِ hurt in the head, said of a sheep, [pl. رَأْسَى (Sn),] and طَأْحُر [255] (A).

§ 260. The elided [letter] is restored in the broken pl., as [234] [شِيْاءٍ pl. وَشَاء] [667], [شِيْاءٍ and pl. وَشَاء] [and Dُمَهُ and pl. وَشَاء pl. Aُبْدُ and pl. وَشَاء (M), and دُمَهُ pl. وَشَاء [and Aُبْدُ pl. وَشَاء, and Dُمَهُ pl. وَشَاء pl. وَشَاء 265] [شِيْاءٍ and pl. وَشَاء]. That [tril.] which is curtailed of a letter, and remains bil., is of two kinds, (1) what has the s of femininization affixed to it as a quasi-compensation for the elided, like pl. وَشَاء, and contains the s of femininization [244], is [ordinarily (IY)] pluralized with the [I and (IY)] تِلَاتِ pl. [as سَنَواتِ and تِلَاتِ, through the influence of the s at its end (IY)]; and [sometimes (IY)] with the, and and نِ pl. تِلَاتِ (IY), like the masc., as مُسِلَمُونَ (S); but occasionally makes a broken pl., in which [case (IY)] the elided [letter (S)] is restored, as a lip, pl. شِيْاءٍ and a sheep, pl. شِيْاءٍ (S, IY). The measure of شِيْاءٍ and pl. فَعْلْانُ, the o. f. being
and subj. ʃَفَة [275, 683], with quiescence of the ٓع, for which reason the pl. is ʃَفَة and ʃَیّة, like ʃَفَة pl. جَفَانِ [238], and the ٓج being a ٓج; and, when the ٓج is elided, the ٓع is pronounced with Fath, because of the vicinity of the ٓج of feminization, so that the ٓع of ʃَفَة is converted into ٓع [684, 719]: while Sf holds that their o.f. is ʃَفَة and ʃَفَة with mobilization of the ٓع, their broken pl. being upon the measure رَتَب, like ʃَفَة pl. رَتَب [238]; but the right view is what we have mentioned, because the cat. of جَفَانِ is more numerous than that of قَصَبة (IY). And they say ٓع pl. جَرَّ [238, 254], and ٓع pl. جَرَّ, making their broken pl. according to the o.f., like the broken pl. of their counterparts that are not curtailed, as كُلَّی ٓع pl. كُلَّی [238]. What is bil., and does not contain the sign of feminization [719], (1) when its o.f. is فَعَل, has for its broken pl., in paucity, أَنْفَعَل, as يُبْدَي pl. أَنْفَعَل [243, 256]; and, in multitude, أَنْفَعَل and أَنْفَعَل, as دَمَثِي and دَمِثِي [243]: (2) when its o.f. is فَعَل, has for its broken pl., in paucity, أَنْفَعَل, as أَبُو [orig. أَبُو (Jh, KF)] pl. أَبَّا, and, as Y asserts, أَخَ [orig. أَخُو (Jh)], pl. أَخْوَاء; while [in multitude] they say أَخْوَان pl. جَرَّابَان [239] (S). As for ٓع [667], its o.f. is ٓع سَتَة, with Fath of the ٓع, as is shown by their saying أَنْفَعَل in its pl. of paucity; whereas,
if it were \[\text{فعل} \, [237], \text{ فعل} \] would be said. The *o. f.* of \( يَدَّ \) is \( يَدَّ \) with quiescence of the \( ع \), without dispute: and, because it is \( فعل \), its *pl.* of paucity is \( فعل \, [237] \), as \( أيدٍ \) , like \( أَجَرْ \) and \( أَدْلٍ \) \[243\]; while [in multitude] they say \( يَدَّ \) (IY). According to S (Jh), the *o. f.* of \( دَمٍّ \) is \( دَمٍّ \) (Jh, IY); while Akh and Mb hold that its *o. f.* is \( دَمٍّ \), as is shown, say they, by the fact that the poet, when constrained, reverts to the *o. f.*, as in

\[
فَلَسْتُ عَلَى الأَعْقَابِ دَمٍّ كُلُومُتًا ﯽَكَّرُكُنَّ عَلَى أَنْدَامَتِنَا يُفْطِرُ أَنْدَامَتُنَا
\]

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

\[
كَأَمَّمٍ فُقِدتَّ بَرْغُرْهَا ﯽ أَعْقِبَتِهَا الفَتْسِ مِنْهَ عَدْمًا ﯽ غَفْلَتْ ﯽ هُمْ أَثَمَّ تَطْلُبَهَا ﯽ فَأَذَا هِيَ بِعَظْمٍ رَدْمَا
\]

[Like a wild cow that missed her calf, when the ashen wolves, or dogs, had brought loss of him upon her. She was heedless; and afterwards came, seeking him; and lo, she was alone with bones and blood! (AKB): but the right view is the first (IY), because its *pls.* [of multitude (IY)] are

\[
ذَلَّ وَذَلَّ ﯽ طَبِّي ﯽ تَمُّدُّ وَذَلَّ ﯽ طَبِّي ﯽ تَمُّدُّ ﯽ ثَمُّدُ ﯽ تَمُّدُّ ﯽ ثَمُّدُ ﯽ تَمُّدُّ
\]

and \( ذَلَّ ﯽ طَبِّي ﯽ تَمُّدُّ \) \[237\] and \( ذَلَّ ﯽ طَبِّي ﯽ تَمُّدُّ \) \[243\] (Jh, IY); whereas, says S, if it were like \( فَأَذَا هِيَ الْحَمَّ ﯽ ﯽ ذَلَّ ﯽ ﯽ ذَلَّ ﯽ ﯽ ذَلَّ \) \[like\] and \( فَأَذَا هِيَ الْحَمَّ ﯽ ﯽ ذَلَّ ﯽ ﯽ ذَلَّ \) (Jh); while
is according to the dial. of those who abbreviate [231] (IY), saying ُدَمَا (AKB). The broken pl. of the bils., therefore, are analogous to those of their counterparts that are not curtailed; but the bils. in the language are few (S).

§ 261. The [irrational] masc. [n. (IY)] that has no broken pl. is pluralized with the [ل and (M)] ت, as ُسَرَاقَات (234, 255) (S, M), ُحَمَامَات [17, 234, 255], and ُؤُنُات (S), sing. ُسَرَاقَة a tent of cotton (IY), ُحَمَامَة a hot bath (Jh, KF), and ُؤُنُة a portico, palace (KF); and [hence (S)] سِبْطَرَات bulky he-camels [234, 255] and ِسَبُطَّالَات bulg my-camels [234] (S, M) and ِسَبُطَّالَة big [255] (S), sing. ِسَبُطَّال (S, IY) and سِبْطُر (IY) and سِبْطُر (KF). In such cases they are constrained to have recourse to the pl. with the ل and ت, though it is not the regular form, because the broken pl. does not occur, while the pl. with the ت, and ن is disallowed for want of its condition [234] (R). But they do not say ُجُواَلَقَات, since they say ُجَوَالِق (S, M, R), sing. ُجَوَالِق़ [below] (S, IY) a sack of wool or other material (IY). And the fem. not containing the sign of feminization is treated in this way (S): you do not say مَصَلَّبَات or مَصَلَّبَة or مُصَلَّبَات (S), since you say ُنَرْاسُ hoofs of camels (S, R), ُخَنَاصِر little
fingers, and مَكَالَمٍ rolling-pins; while they say عِرْبَات [241], since they do not give عِرْبَات a broken pl. (S). They say, however, بُونُ (S, IY, R) a tent-pole (IY, R),] notwithstanding their saying بُونَ (S, M, R), a broken pl. (IY, R), as they say عُرْسَات weddings or wedding-feasts [241] and آَرَاسَ a north wind (S): but that is rare, to be remembered, and not copied (IY). As for جَوَالِيِّق [above], S mentions that only جَوَالِيِّق has been heard from them in its pl.; but others allow جَوَالِيِّق like جَوَالِيِّق a handsome youth, جَوَالِيِّق pl. of a grave chief, جَوَالِيِّق pl. of a captain of the people (D), and جَوَالِيِّق pl. of عَدَائِر [395] (CD).


CHAPTER VIII.

THE INDETERMINATE NOUN AND THE DETERMINATE.

§ 262. The n. is [of two kinds (Sh, KN),] indet. and det. (Aud, Sh, KN). The det. means the known thing, and the indet. the unknown (IY). The indeterminate-ness of a thing means its being common to [the individuals of] its genus, and being an unknown part of a whole, except in the non-aff. [sentence], as مَنْ لا يَجَابُنِي رَجُلٌ Not a man has come to me, where it denotes totality of the genus [below] (R on IH). The indet. is the primary form (IY, Aud, Sh, A, Fk), because [the n. at first is indet., like رَجُلٌ a man, which denotes every one of the genus; and afterwards what particularizes it by determination is prefixed to it, in order that it may denote one, to the exclusion of the rest, of its genus, like the man, which is restricted to a particular man: so that (IY)] no det. is found, but has an indet. (IY, A), except the name of رَبُّ Da [52], because He has no partner (IY); whereas many indets. are found that have no det. (A). And the det. is secondary (IY, Aud, Sh, Fk). The indet. is what is common to [the individuals of (YS)] a genus (M, KN) objectively (Fk) existing (KN), like 143
a man (M, Fk), which is applicable to every [adult (Fk)] male [speaking animal (Fk)] of the sons of Adam (IY, Fk), and a horse (M), which is applicable to every neighing quadruped (IY); or assumed (KN) to be objectively existing, like شمس a sun, which is applicable to a multiple, because it is applied to denote the diurnal star whose appearance effaces the presence of night, although only this single individual is objectively existing: what is considered in the indet. being its applicability to, not the existence of, multiplicity; while the pluralization of شمس, as in the saying [of AlAshtar an Nakha'i (T)]

Upon whom the iron will be hot, so that it will be as though it were a flash of lightning or a beam of suns (T), is from regard to the renewal [of the rising (T)] of the sun on every day (Fk). The indet., (1) when it occurs in the suite of negation, prohibition, or interrogation, (a) apparently denotes totality of the genus [above], whether it be sing., du., or pl.: (b) possibly does not denote totality, because of the context, as مَا جَآءْنِي رِجَالُ وَاحِدٌ بَلْ رَجُلٌ اٰخَوَانَ. One man has not come to me, but two men or but men, Two men that are thy brothers have not come to me, and
Have any men that are thy brothers come to thee?; or, but less probably, with no restriction [by the context], for which reason \( \text{لا رجلِ} \) *Not a man* (is) or *A man* (is) not \([547]\), apparently denotes *totality*, but possibly *something else*: (c) unequivocally denotes *totality*, when *من* is prefixed to it, as *من رجل* \([499]\), for which reason *not any man*, which implies *من* \([99, 547]\), is a designation of *totality*: (a) this *من* , though *red.* , as the GG predicate of it, still imports *designation of totality* \([499]\), because it is *orig.* the inceptive *من* ; and, when *totality of the genus* is meant, you begin at the finite end, which is *one*, and omit the higher end, which is infinite, because it is unlimited, as though you said This *genus has not come to me, from one of them to infinity*: (2) when it occurs in something else than negation, prohibition, and interrogation, (a) apparently lacks *totality*: (b) sometimes denotes *totality*, by a trope, often if it be an *inch.*, as *رجل خير من أمرأة* \([25]\); seldom in any other case, as *علمته نفس ما تدامت* LXXXII. 5. *A soul shall know what it hath committed*: (a) the proof that, in the aff. [sentence], it is tropical in [the signification of] *generality*, contrary to the n. made literally [not ideally] *det.* by the ل \([599]\), as in *الدينار خير من الدرهم* The *dinar is better than the dirham*, is that the *totality* is preconceiva-
ble with that J without the context [explanatory] of particularity, while the lack of totality is preconceivable with the indet. without the context [explanatory] of generality, preconceivability without an [explanatory] content being one of the strongest proofs of the proper [as opposed to the tropical] signification (R). The indet. [is what (IA, Aud)] (1) receives әл, when determinative (IM), like әләләл (IA, Aud, A), as (IA): (2) occurs in the place of what has been mentioned (IM), i.e., what receives [the determinative (Aud)] әл, like әләلәل [i.q. صاحب] әل (IA, Aud, A), because it occurs in the place of (IA, Aud, A) ; and like مَيْنَ and مَا [when cond. and interrog., contrary to the opinion of IK upon the two interrog., which, according to him, are det., and when qualified indets. also (A),] because they occur in the place of إنسان [or شخص ] and_Sh 182, 180 ; and like with Tanwin [187, 198, 603], because it occurs in the place of (Aud, A). Its sign is that it receives (1) ٌرَبَّ [like ٌرَبَّ (Sh),] as ٌرَبَّ ٌرَبَّ [505] (IY, Sh): for, if you object that you say ٌرَبَّ ٌرَبَّ ٌرَبَّ ٌرَبَّ [168, 498], and the poet says ٌرَبَّ ٌرَبَّ ٌرَبَّ ٌرَبَّ [160], while the pron. is det., I say that we do not admit the pron., in what you have cited, to be det.; but on the contrary, it is indet., because it relates to what follows it, vid. ٌرَبَّ and ٌرَبَّ, which are indet.
Some indets. are more indet. than others (IY, Fk), what is more general being more extreme in indeterminateness: and according to this, جسم a thing is more indet. than جسم a body, because every body is a thing, but every thing is not a body; جسم an animal; جسم an human being; and جسم a man and a woman (IY). The rule is that, when the indet. has other indets. included under it, then, if it be not included under any other, it is the most indet. of the indets.; but, if it be included under another, it is more general in relation to what is included under it, and more particular in relation to what it is included under (Fk). The det. is what denotes a particular thing (M, IH), being peculiar to one of the genus, and not extending to others. That depends upon the knowledge of the person addressed, not of the speaker, since the speaker sometimes mentions what is known to him, but unknown to the person addressed, as في دارى رجل In my house is a man and بستان I have a garden, when he knows the man and garden; while even the speaker sometimes does not know it, as أنا في طلب عالم أشتريت دار أكتيرية I am in search of a male slave to buy, and of a house to hire, when he does not intend any particular thing (IY).
is (1) what does not receive ٌِ at all, nor occur in the place of what receives it, like ٌِ Zaid and ٌِ Amr [599]; (2) what receives ٌِ, but when not determinative, like ٌِ حَرِّ, and ٌِ مَٰٓكَلَان, the ٌِ prefixed to which denotes allusion to an original meaning in them [599] (Aud). It is (1) the pron. [160]: (2) the proper name [4] (M, IH, IA, Aud, Sh, A, Fk): (3) the vague (M, IH) n. (IY), which is [one of] two things (M), (a) the dem [171]; (b) the conjunct [176] (M, R, IA, Aud, Sh, A, Fk): (4) the synarthrous [599]: (5) the n. [ideally (M, IH)] pre. to one of these [111] (M, IH, IA, Aud, Sh, A, Fk): (6) the [indet. (Sn)] voc. (IH, Aud, A, Fk) specifically intended [48], which is added [in the CK(A)] by IM (A, Fk), who is followed in the Aud by IHsh (Fk); while some GG do not reckon it [separately] among the dets., because it is a branch of the pron., since it is det. because of its occurrence in the place of the ٌ of the second pers. (R): (7) the interrog. مَٰٓنَ and ِ ما, which are added by IK (A). Some dets. are more det. [than others], the n. being more det. whenever it is more particular (IY). The most det. of them is the pron. (M, A), according to the [most (A)] correct opinion (IY, A), which is that of S and the majority, who argue that there is no homonymy in the pron., because it is particularized by what it relates to, for which reason it is not qualified, and does not qua-
lify [147] (IY): then the proper name (M, A), because, though homonymy occurs in it, and it is qualified, it does not qualify (IY): then the vague (M), [first] the dem. (A), because the dem. is qualified and qualifies, and the ep. is not more particular than the qualified [148] (IY); and then the conjunct (A): then the synarthrous (N, A), which is the vaguest of the dets., and the nearest of them to the indets., that being shown by the fact that it is sometimes equal in sense to the anarthrous, as I drank water or Išbidden (IY). As for the pre. [to a det. (Sh)], it (1) ranks with what it is pre. to (M, Sh), except only the pre. to the pron., which ranks not with the pron., but with the proper name: this is the correct opinion: (2) as some assert, always ranks with what is [next] below that det.: (3) as others hold, ranks with that det. unrestrictedly, the pron. not being excepted: but the second opinion is falsified by the saying [of Imra alKais (Abī)]

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

The most det. of them is the pron.; after it the proper name; then the dem.; then a conjunct that has completed the tale of vagues.; and after it the synarthrous; while the pre. ranks with what it is pre. to, except that which has been pre. to the pron., for verily it is like the well known proper name (MAd). The most det. of the prons. is the pron. of the 1st pers.; then [the pron.] of the 2nd pers., [because sometimes two or more persons are in the speaker's presence, so that one does not know which of them he is addressing (IY)]; then [the pron. (IY)] of the 3rd pers. (M, A) free from vagueness (A), i.e., relating to a det., or to an indet. particularized by the ep. (Sn). As to [whether (Sh)] the pron. [of the 3rd pers. (Sn)] relating to the indet. [be indet. or det. (Sh)], the GG hold different opinions (Sh, Sn), (1) that it is indet., unrestrictedly (Sh): (2) that it is det., unrestrictedly (Sh, Sn), which is the opinion of the majority (Sn): (3) that it is (a) indet., if the indet. that it relates to is necessarily indet., as in رُبْعَةٍ رِجُلَةٌ [above], because the indet. here is a sp., and the sp. [according to the BB (MAd)] is only indet.
[83]; and (b) det., if the *indet.* that it relates to is allow-
ably *indet.*, as in جالُّ نَكَرِمَتْهُ "A man came to me, and I honored him, because the *indet.* here is an *ag.*, and the *ag.* may be *indet.* or det. (Sh): (4) that, as is said 
[by R] (Sn), the *pron.*, when it relates to an *indet.* [pre-
viously (R on § 262, Sn)] particularized by some predi-
cament, is det., as جالُّ قَضَرَتْهُ "A man came to me, and I beat him, [because this *pron.* relates to this man, 
who came to me, not to any other man (R on § 262)]: and 
otherwise is *indet.* (R on §§ 262, 449, Sn), as كَانَ أَمْلَه 
الحُ[449] (R on § 262), where the *pron.* latent in كَانَ رَبُّ جَنَّ 
طبقی (AKB), whence رَبُّ جَنَّةَ [above] (R, Sn), and 
نَعْمَ جَنَّةَ Most evil, and Most excellent, is he as a man! 
(R), يَبْلَهَا قَصَةً O marvel at it as a story or fact! [48, 84],
ربُ شَأْنَتْهَا Many 
[538] (R, Sn), and رَبُّ رَجُلٍ وَأَخَيهْ Many 
a sheep etc! [223, 538], where the *prons.* are all *indet.*, 
since the *indet.* related to is not previously particularized 
by any predication; whereas رَبُّ رَجُلٍ كَرِيمٍ وَأَخَيهْ would 
not be allowable, and similarly كَلْ شَأْنَتْهَا Many 
[538], because the *pron.* becomes det. by its relating to 
an *indet.* particularized by an ep. (R): and this is prefer-
red by Dm (Sn). Inflectionists say that, when the *indet.* 
is repeated *indet.*, the second is different from the first; 
but that, when the *indet.* is repeated det., or the det. is

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repeated det. or indet., the second is identical with the first. They so explain the tradition [that the Apostle of God went out one day laughing, and saying (K)]

\[\text{A difficulty shall not prevail over double ease} \]

for Zj says that \(\text{العسر} \) is mentioned [in XCIV. 5. (134) (DM)] with the art., and then its mention [with the art. (DM)] is repeated [in XCIV. 6., while \(\text{يسر} \) is mentioned twice indet. ; so that there must be one \(\text{عسر} \) and two \(\text{يسر} \) (DM)], and therefore the sense becomes \(\text{Verily with the difficulty shall be double ease.} \)

The first two cases are evidenced by your saying \(\text{I bought a horse; and afterwards I sold a horse, the second being different from the first ; whereas, if you said} \)

\[\text{ةم بعت الفرس} \]

\[\text{and afterwards I sold the horse, the second would be identical with the first : [the third by what I sawh has transmitted from Zj (DM):]} \] and the fourth by the saying of the Hāmasi [AlFind azZimmāni (T, Jsh)]

\[\text{صفحنا عن بنى ذهل} \]

\[\text{وعلنا آلاءم إخوان} \]

\[\text{عسى الآيام} \]

\[\text{أان يرجعفسن قوما كأرلي كادوا} \]

\[\text{We forgave the Banū Dhuhl Ibn Shaibān, and said "The folk and we are brethren. May-be the days will bring back a folk to a state of friendship and brotherhood like that which they were in"} \] (Jsh). But that involves three difficulties : (1) in the text the second prop. is apparently
a repetition of the first, as you say إن لَبَدَ دَارَا إِن لَبَدَ دَارَا Verily Zaid has a mansion! Verily Zaid has a mansion!; and, according to this, the second is identical with the first: (2) Ibn Mas'üd says [وَأَلَذِى نَفْسِي بِيَدِهِ] لو كان العسر في جحش لطلبه يسر حتى يدخل عليه إنه لى يغلب عسر سربين [By Him in Whose hand is my soul (K)], if difficulty were in a burrow, ease would pursue it, until it entered upon it! Verily the case is this, a difficulty etc., although the text in his reading, and in his Codex, occurs only once; so that this proves what we have asserted about the corroboration, and shows that the doubling of [لَن يَغْلِبَ الْعَسْر] [in the text (DM)] is not derived from the repetition of [عَسْر] [in the text (DM)], but from something else, as thought he had caught the idea of it from the solemnity in the indeterminateness [of عَسْر in the text], and interpreted it by the ease of the two abodes, [i.e.,]
The difficulty of the present abode shall not prevail over the ease of the present abode and the ease of the last abode, but over the ease of the present abode only (DM); (3) the Revelation contains texts that refute these four rules: for XLIII. 84. [177] is difficult to reconcile with the first, God being one: and [ذِنَاهُمْ عَذَابًا فَوَاقِعُ الْعَذَابِ XVI. 90. We will add unto them a chastisement [for their per version (B) of others] above the chastisement [due
to their unbelief (B)] with the second, a thing not being above itself: and LV. 60. [581] with the third, the first [الْحُسَان] being the work, and the second the recompense; and

يعَلَّكَ أُهِلَّ الْكِتَابِ أَنْ تُنْزِيلَ عَلَيْهِمْ كِتَابًا مِنْ السَّمَاء

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

بِلَادُ يَهَا كَتَابًا وَنَزَحَّى نَزْحَهَا * إِذْ آتَنِّي نَاسًا وَلَأَهَمُّ رَمَانُ

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

THE MASCULINE NOUN AND THE FEMININE.

§ 263. The \( n \) is orig. masc., the \( f e m. \) gender being a deriv. from the \( m a s c. \) (IA). The \( m a s c. \) is what is free from the three [or four (IY)] signs (M) of femininization (IY). The \( f e m. \) is what contains a sign of femininization (M, IH), literally or constructively (IH), whether the femininization be proper, as in حَبْلي [247], ضَارِبة [248, 272], and نَفْسَاء [248, 273], where the sign is expressed; and in زَائِنَب زَيْنَبُ Suʿād [18], where the sign is supplied: or improper, as in غَرَفة [238, بَشْري [272], and صَحْرَاء [248, 273], where the sign is expressed; and in دَارٍ نَارٍ [264], where the sign is supplied (R). The signs [of femininization (IY, IH, IM)] are (1) the \( s \) (M, IH, IM), either mobile, which is peculiar to \( n s \), as in قَاثِمة (Aud, A): (a) the \( s \) of femininization is original in the \( n \), and deriv. in the \( v \), because it is affixed to the \( v \). on account of the femininization of the \( n \), i.e., its ag. [or pro-ag.], and the sign is orig. affixed to the word that contains what the sign denotes; and therefore the nominal
is more plastic [than the verbal], in its assumption of vowels and its conversion into i in pause [646]: (b) the i of feminization is sometimes affixed to the p. [402], like (a) ُرَبّ [505], when the gen. governed by it is fem., [in order to indicate from the very first that the gen. is fem., though the ُت is generally held to be added to ps. for feminization of the word (AKB),] as

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

يا صاحبًا ربت إنساني حسن يسال عنك البيت أو بسال عن
[O my companion, many a goodly man will beg of thee to-day, or beg (of me), i.e., عني (AKB)] occurs, though the poet may mean the fem. by إنساني a human being: (b) ُثَمُّ [540], when it couples a story to a story, not a single term to a single term: [this is the general opinion; but I have seen in a poem of Ru‘ba Ibn Al‘Ajjaj

فَبِاسلامِ ثُمَت أَسْلَامٍ

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

أَفْعَلَة أَفْعَلَ ثُمَّ أَفْعَلَ جَمْعٌ قَلِلٌ

then أَفْعَالُ, أَفْعَالٌ are plurals of paucity (AKB):] (c) ُلَّيْسَ [109], because of its resemblance to ُلَّيْسُ: (d)

كَلَّتَا, عَنْتَ, أَخْتُ, [689, 277, 277] يَنْتُ لَعَلْ
and does not merely denote feminization, but is a substitute for the J in the state of feminization, for which reason the letter before it is quiescent; while in [183] it is a quasi-substitute for the J, because its sing., vid. منة, is like شفاه [260] (R): (2) the [497] (M, IH, IM), (a) single [272] (Aud, A), which is the (A) abbreviated (IH, IA, A), as in حبلی (IY, Aud, A); (b) preceded by an [272], and therefore converted into Hamza [248, 683] (Aud, A), which is the (A) prolonged (IH, IA, A), as in حبراء (IY, Aud, A), the J of feminization being the second, which is converted into Hamza, not the first (Sn): (a) as for the saying of some GG "the two J's [here meaning the double, i.e., prolonged, J] of feminization", it is an approximation and a trope; for, since the two are associated, and the word is formed with both, these GG apply the term "J of feminization" unrestrictedly to the J of prolongation, and say "the two J's of feminization" (IY): (3) the ذی [171] (M, R), says Z (R), though it is not a sign of feminization, as he thinks; but is only the ج of the word, the feminization being imported from the formation itself: (a) according to the KK, the n. is the ج alone, the ذی being added to denote feminization (IY); but it is better to say that this entire formation is applied to denote the fem., like تا, there being no unil. dem. (R): (4) the Kasra in such as تعلیم [161 402], which is added
by some (IY). The fem. [gender (M)] is [of two kinds (M),] (1) proper, which is [the gender of (M)] what has a male corresponding to it, among animals, as امرأ a woman [265], كأنة a she-camel (M, IH), and the like (M); but if [Z and] IH had said “The proper [fem.] is the possessor of the فرخ [21] among animals”, it would have been better, since it is conceivable that there may be a female animal that has no male (R): (2) improper (M), lit. (IY, IH), which is the contrary thereof (IH), like [the gender of (M)] ُظلمة darkness [265] (M, IH), نعْز a sandal (M), ُعين an eye (IH), and the like, which depend upon application and convention (M); while the lit. fem. is sometimes an animal, as in حمامة ُذكر [54, 271], since there is no male corresponding to it (R). The proper, [id., fem. gender (IY)] is stronger (M) than the lit., because the proper fem. is fem. in form and sense, and the improper in form exclusively (IY). And therefore (1) جبه هند is disallowed in a case of choice [21, 271]; while كَلَّع آلْشَنْس [below] is allowable, though كَلَّعَت is preferable [21]. (2) if a separation occur, then such as the saying of Jarir [disparaging Taghlib, and satirizing AlAkhtal (MN),]

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

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

[ ]

O Ja’far, O Ja’far, O Ja’far, if I be dwarfish, thou art shorter, where is a woman’s name (IY): while is a woman’s name (IY): while expression of the is better, as

Then to whomsoever an admonition cometh from his Lord, [ ]

And chastisement laid hold on them that had done wrong (IY),] and LIX. 9. Even though want be with them are deemed good (M); though expression of the is better, as

An admonition hath come to you from your Lord (IY). This is [the predicament (IY, R)] when the v. [or its like (R)] is attribute of the [fem. (IY)] explicit n. (M, R) in the sing. or du. (R). If, however, it be attribute of a [fem. (IY)] pron. [in the sing. or du. (R)], then, (1) [if the pron. be attached (R),] the sign must be affixed, [whether the femininization
be proper or improper (IY, R), except in poetic license (R),] the saying [below] being [rare and ugly, but (IY)] explained by a paraphrase (M, R) of (IY, R), which is masc. [246]; and similarly [613], because is i. q. :

(a) this is made permissible by two matters, that the femininization is improper, and that this involves a restoration to the o. f., vid. the masc.; whereas would not be allowable, because the femininization is proper: (b) uglier is the saying of Ruwaishid [Ibn Kathir atTas'i (Jh)]

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

[When one, or some, of the droughts gnaws, or gnaw, the flesh off our bones, i.e., destroys, or destroy, our goods and our beasts, he makes good to the orphans the loss of the orphan's father (AKB)], which, [says IJ (AKB),] is [a little (AKB)] easier than the preceding [femininization of (AKB)], because is a drought (IY) or, says Mb in the Kamil (AKB), are droughts.
(Mb, AKB), as Al A'shà says [111], because it is (Mb); though the best saying is that in sense the enunc. belongs to the post., the pre. being interpolated for corroboration (Mb, AKB):

(2) if the pron., be detached, it is like the explicit n. [above] (R). Inflectionists say that the masc. or fem. is allowable with the tropical fem.; and this is a stock phrase among Jurists. But it ought properly to be restricted to the attribute of the tropical fem., and to the case where the attribute is a v. or its like, and the fem. an explicit n., as يُطْلَعُ الْشَّمْسُ [above], أَطْلَعَ الْشَّمْسُ Is the sun rising?: while الْشَّمْسُ هُذَا, or هُذَا الْشَّمْسُ, is not allowable, nor هُذَا الْشَّمْسُ الْكُفُّ or هُذَا الْكُفُّ, [but هُذَا or هُذَا is necessary (DM)]; nor is الْشَّمْسُ طَلَعَ, except in poetic license, contrary to the opinion of IK, who cites as evidence وَلَا أَرْضَ أَبْتَلَ آٓحَمْ [21], saying that it is not a poetic license, because the poet might have said أَبْتَلَتْ أَبْقَالَهَا by transfer [of the vowel of the Hamza to the preceding quiescent (DM)], which is refuted by our not admitting that alleviation of the Hamza, by transfer or otherwise, is practised in the dial. of this poet (ML). As for the pls. [270] and the [generic n. and] quasi-pl. n. [271], their predicament will be explained hereafter (R).

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

\textbf{masc.}, as \textit{بَشَّرُ} and \textit{كَلَّامُ} and \textit{كَتَابُ} \textbf{(IY)}: 

(2) supplied, [meant \textbf{(IY)},] in some \textit{ns.} (M, IM, R), like 

\textit{كَتَفُ} \textbf{(IM)}, \textit{كَتَفُ} \textbf{(M, R)}, like \textit{الْبَصَرُ} \textbf{(IY)} an eye 

(M, IA, A), \textit{كَتَفُ} \textbf{(M, IA, A)}, \textit{كَتَفُ} \textbf{(A)} 

\textit{حَنْدُ} Hind, 

\textit{كَذَرُ} \textit{شَمْسُ} \textbf{[262]} \textbf{(IY)}; \textit{كَذَرُ} \textit{شَمْسُ} \textbf{(M)}, [or 

otherwise] exceeding three letters, by analogy to the \textit{تَرْيِقُ}, 

which is the o. \textit{f.} (R), like \textit{عَنْتَاقُ} \textbf{[246]} and \textit{عَقْرُبُ} \textit{سَنْفُ} 

\textbf{(M)}, \textit{كَذَرُ} \textit{شَمْسُ} \textbf{[263]} : being elided from the expression because the peculiarity of the \textit{n.} to the \textit{fem.} makes the sign unnecessary \textbf{(IY)}. The \textit{سُ} is \textbf{[the only sign} 

(R, Sn)] supplied (R, IA, Sn), says R (Sn), (1) because, 

being constitutionally adventitious and separable \textbf{[266]}, it 

may be elided and supplied (R, Sn), contrary to the \textit{ل} 

(R); (2) because it is more frequent \textbf{[in usage (IA), and 

more plain in indication (Sn),]} than the \textit{ل} (IA, Sn) : while 

the proof that the \textit{س}, and not the \textit{ل}, is supplied is its 

restoration in the \textit{dim.}, as \textit{شَمْسُ} \textbf{[274, 282]} \textbf{(R)}. 

But the source of this is hearsay \textbf{(IY, IA)}. The gender 

of that \textbf{[fem.} \textit{n. (IA)] which has no sign expressed (R,IA), 

[in consequence of] the supply \textbf{(IY, IM)} of the \textit{س} \textbf{(IY,Sn)}, 

is made known by (1) \textbf{[the restoration} \textit{س} \textbf{(IY, IA, 

Aud, Sn)} in \textbf{(IY, IM)}] the \textit{dim.} \textbf{(IY, IM, R)} of the 

\textit{تَرْيِقُ} \textbf{[282]} \textbf{(IY, R, Dm)}, exclusively \textbf{(Dm)}, says Dm (Sn), 

as \textit{عَقْرُبُ} \textbf{(IY, R)} and \textit{جَنْسُ} \textbf{[above]} \textbf{(IY)} ; and similarly 

of the \textit{quad.}, when its \textit{dim.} is formed by curtailment \textbf{[282,}
and sometimes, anomalously, in what exceeds three letters, [when its dim. is not so formed,] as تَنْضَرَتْ and تَنْضَرةُ [282] (R): (2) the affixion of the sign of femininization to (R, A) the v. [or similar word (R)] attributed (a) to the fem. n. (IY, R, Aud, A), as وَلَمَّا فَصَلَتْ الْمُيْرَ XII. 94. And, when the caravan set out from Egypt (Aud), whence والَّلَّهُ ﷲ ﻢُلْكَ السَّمَاوَاتِ وَالْأَرْضِ LXXV. 29. And the leg is folded; or (b) to its pron., whence لَمْ يَحْضَوَّ LXX. 15, 16. Hell-fire will be dragg-
ing, يَكُلُّ مِنْ مَعْيَشِ يَبْضَا لَدْهْ XXXVII. 45, 46. With a cup of flowing wine, white, delicious, and ﮫَلْسُلْمُيَّانَ أَلْبِيْعَ عَاصِفَةٌ XXI. 81. And We subjected to Solomon the wind, when blowing hard (R): (3) the femininization of its [enunc. (IY, A), as والَّلَّهُ ﷲ مَكْرُ الْقَبْلَاءِ (IY),] ep. (IY, IA, A), as أَكُلْتِ كِنْفًا مُشْرِبَةً I ate a roasted shoulder (IA), or d. s., [all included by R under 2 (b)] (A): (4) the gender of (IA, Sn) the pron. (IM, R) relating to the n. (R, IA, Aud, A), as XCI. 1. [538] (R), whence ﮫَلْسُلْمُيَّانَ أَلْبِيْعَ XXII. 71. (It is) the fire. God hath promised it to them that disbelieve, ﮫَلْسُلْمُيَّانَ أَلْبِيْعَ XLVIII. 5. Until the war lay down its burdens, and وَإِنْ جَنَحْوا لِلسَّلْمِ فَأَجْمَعْ لَهَا VIII. 63. And, if they incline to peace, incline thou to it (Aud, Sn): (5) the use
of the [fem. (Sn)] dem., [as هُلِّيَةٌ جَهَنَّمٍ XXXVI. 63. This is Hell (Aud)]: (6) the elision of the َّ from its num. (R, Aud, A), from 3 to 10 (R), as

( Aud), by Ḥumaid al-Arkat, describing a bow, I shoot with it; and it is a whole branch, and it is three cubits and a finger, where the elision of the َّ from َّ shows that َّ is fem. (MN): (7) its pl.'s being of a paradigm peculiar to the fem., like حَوْرَاتِنْسُ طَوالِنِّ فَوَامِلِ [247] or prevalent in the fem., like أُنْعُلْ, which is pl. of the fem. on the measure of يِبَيْنُ كَرَعُ مَنْعَانْ, and seldom of the masc., as مَكَانَ pl. 

§ 265. The َّ is affixed [to ns. (A) for various reasons (M)], (1) to distinguish the fem. from the masc., (a) in the ep. (M, R, IA, Aud, A), being regular in four sorts, (a) the act. part. (R), as مَارِيَّةٌ [267, 343] (M, R); (b) the pass. part., as مُنَصِّرَةٌ [347]; (c) the assimilate ep., other than the َّ of superiority and the ep. حَسْنَةٌ, أَنْعُلْ [348]; (d) the rel. n. with the ى [268], as بِصْرِيَّةٍ [295]: while such as رَبَعَةٌ [54, 266] and يَفْعَةٌ adult, in the masc. and fem., are orig. eps. of دَنْفَةٌ, i. e., دَنْفَةٌ نَفْسٍ رَبَعَةٌ, نَفْسٌ دَنْفَةٌ a middle-sized, and an adult, soul or person [268] (R): (b) in
the substantive, as امرأة a woman [or مَرَأَة (IY), شِيْخَة an old woman (M)], إِنسانة a woman, غَلَامَةٌ a young woman (M,R,A), رِجْلَة a woman, فتاة a damsel (A), حَبَّارَة a she-ass, أسْدَة a lioness, and بِرْدُونَة a jade or hackney mare (M),] which is rare (M, R, IA, A), irregular (Sn), confined to hearsay (R), because the fem. [generally] has a substantive to itself; while the opp. of this is the affixion of the ١ in the num., as ١ائحة [314], to distinguish the masc. from the fem. in the generic n. [313] (IY): (2) to distinguish (a) the n. un. from the generic n., [ordinarily (IY) in things created (IY, R, A),] as ١ائحة[254, 267] (M, R, Aud,A), and [in inf. ns. (R),] as ١ائحة [336] (M, R), being regular in both (R); seldom in things manufactured, as ١ائحة [254]: b) the generic n. from the n. un., as كِبْسَة [254, 267] (R, Aud, A), which is rare: (a) the ١ mostly occurs in the two senses mentioned [in 1 and 2]; and in them it is adventitious, not inseparable [266]: (3) to indicate the pl., in the eps. whose qualifieds are not used, and that are (a) on the measure of ْتَعْوَل فَاعِل or تَعْوَل ْتَعْوَل, as خَرَجَت حَارِجَةٌ عَلَى الْأَمِير Some rebels rebelled against the governor, شَارِبة [267], and رُكَوبةٌ [246, 267]; (b) rel. eps. with the ى [294], or on the measure of ْتَعَالٌ [312], as البَصْرَةَ and ْجِمَالَة [267]: (4) to corroborate the ep., being
used (R) to import intensiveness [in the ep. (M, R) on the measure of 
\[\text{نَعَال} (R)\], as 
\[\text{ضَرْوَة} (R)\], as a great reciter (M, R, Aud, A) of poetry (IY) ; and [ to corroborate the intensiveness (Aud, A) in the ep. on the measure of مَفْعُول , نَعَال or ْعَرَل (R),] as نَسْبَة ْعَرَل (R), a profound genealogist (M, R, Aud, A), وْمَعْرَة highy emotional (R), and فَرْطَة very timid [246, 269] (M, R) : (a) the ْي here denotes femininization [in the ep.] ; and the suppressed qualified is جِمَاعَة a multitude, the single thing being treated as a multitude of its genus, as in [142] (R) ; [or] they femininize the masc., because they mean that he is a غَايَة extreme in that [quality], غَايَة being fem. (Sn) : and here the ْي is separable : (b) the ْي is often affixed to ْنَعٍّل i. q. فَاعِل , and to ْنَعٍّل i. q. مَفْعُول , سُبْبَة great reviler and سُبْبَة much reviled, لْعَنَة great curser and لْعَنَة much cursed : and in these two measures it is inseparable (R) : (5) to corroborate the [sense of (R)] femininization [in a word peculiar to the fem. (A)], as ْتَعْجِبَة a ewe (M, R, Aud, A) and ْتَعْجِبَة [263] (M, R, A), which is rare (IY) : (a) this ْي is inseparable : (b) the ْي is said to be sometimes put to corroborate the sense of femininization in the ep., as ْعَجِزة an old woman, ْعَجِزة being applied to denote the fem. ; and here the ْي is not inseparable (R) : (6) to corroborate [the sense of (M) femininization in (IY, R, A)]
the pl. [270] (M, R, A), as حَجَّارَةُ (M); صُفْرَةُ [249] (M) and حُرْوَةُ (M, A); and فَلَعَةٌ and مَشَاعِلةٌ vultures
and ills [249] (M) : it is then affixed, (a) necessarily, in two formations, (a) غَلْبَةٌ and أَنْعَةٌ [246]; (b) فَلَعَةٌ, as
[246] : (b) allowably, in three formations, (a) فَلَعَةٌ, as جَيْبَةِ he-camels, being sometimes inseparable here, as in
[237, 253]; (b) صُفْرَةٌ hawks, being sometimes inseparable, as in حُرْوَةٌ [237, 253] and فَلَعَةٌ ;
(c) the ultimate pl., as مَلَكَةٌ and مَشَاعِلةٌ [253], not being inseparable here: (7) in the ultimate pl. (R), as a compensation for a significant aug. [existing in the sing.] (Aud),
and as an indication [that its sing. is a n. (R)] of relation (M, R, A), as مَشَاعِلةٌ (M, R, Aud, A) and مَشَاعِلةٌ [253] : (a) the 簋 is here inseparable, because it is a substitute for the ى: (b) it is affixed to the ultimate pl., exclusively, in order that, by its means, the n. may return to its o. f. of triptote declension [18, 256]: (8) in the ultimate pl. (R), to indicate arabicization [of its sing. (R)], as مَواَزِجَةٌ (M, R, A), جَوَارِةٌ (M, R), and كَيْالِجَةٌ [253]
(R, A): (a) the 簋 here is said to be the sign of foreignness, because the foreign n. is transferred to Arabic, as the fem. gender is transferred from the masc. : (b) the 簋 in this kind is not inseparable; but, on the contrary, مَواَزِجَةٌ.
and [253] are allowable (R): (9) in the [ultimate (R)] pl. (IY, R) upon the measure of مَعَالِب (IY), as a compensation (M, R, Aud) for an unmeaning aug. (Aud), [i. e.] for the ى elided (IY, R) before the final (R), [or in fewer words] as an alternative to the ى of جِماَحِجَة [253] (M, R, A), فُرَّانَة (M), pl. of فرَّانَة a queen at chess (IY), and رَدِيدَة (Aud, A), pl. of رَدِيدَة a Dualist (Aud): for, when the ى is put, the ی is not put, but جِماَحِجَع and جِماَحِجَيَع are said; so that the ى and ی are alternatives (A): (a) as for قرَّة and قرَّة [253], the ی in them may be a compensation for the elided ى, or a sign of the arabicization of the sing.: (b) the ی and the ى not being elided together, nor expressed together, the ی is inseparable with elision of the ى: (10) not to denote any meaning, but (R) for mere multiplication of the letters of the word (A), and (Sn) for lit. femininization (R, Sn) also (Sn), as غَرَّة (R, A) and طُلْبَة [238, 263, 266], عِبَامَةُ α turban [246] (R) and ملَّحِتة [266] (A), and a wrapper; and here it is inseparable (R): (11) as a compensation for (a) the ف [of the v. (R)], as عَدَة [699] (R, Aud, A); (b) the ع, as قِمَة [338] (A); (c) the ج (R, Aud, A), as سَتَة [260] (Aud, A) : and here it is insep-
rable (R): (12) as a compensation for the letter of pro-
longation in تَفْعِيْل [338] (A): (13) as a com-
pensation for the ي of prothesis, vid. in يَا أَمِّي وَيَا أَبِي and only [54]: (14) as a mark of transfer from the state of ep. to that of substantive, and a sign that the ep. is prevalent [149], not needing the qualified, as a sheep, or goat, gored to death and a sheep, or goat, for slaughter [246, 267, 269]: (a) this  " is mostly inseparable: (b) the  " in حَلْوَبَة  and  " is most probably like this, because the qualified is not mentioned at all with them [267, 269]: (c) every n. that has this  " affixed to it is applied to the male and female alike: (15) as a compen-
sation, says IAAl, for the  " of femininization, as in حَبِيرَة [282] (R): (16) in such [transferred pro-
per names] as طَالَحَا and حَمْزَا, which are really of the cat. of حَبِيرَة [above], being a tree [254], and " a herb, and both being afterwards used as names: Anas [Ibn Malik (Nw)] who was surnamed Abū Hamza, says “The Apostle of God surnamed me from a herb that I used to gather” : so that, when any such [name] occurs, one looks at its o.f., before the transfer [4] and use as a name, in order to know which of the kinds it is of (IY). And [Z says that (R)] these reasons may be combined by saying that the  " is affixed for femininization and quasi-femininization (M, R).
§ 266. The ʾ is (1) mostly separable, [because it is affixed to a complete n., producing femininization in it, as ʾمَأْرَأُ and ʾمَأْرَأُ قَانَمَ, and ʾمَأْرَأُ اَمْرُ and ʾمَأْرَأُ اَمْرُ; and therefore is equivalent to a n. joined on to a n. (IY)] : (2) seldom a fundamental part of the word, [inseparable, like the ʾ, as though the word were formed fem., and had no share in the masc. gender, so that the ʾ is like one of the letters of the n. (IY),] whence ʿعَبْأَةٌ a woollen robe [721], ʿعَبْأَةٌ a lizard, [ ʿعَبْأَةٌ a stone used to crack nuts, ʿعَبْأَةٌ ex- tremity, ʿعَبْأَةٌ a cup, goblet, or tankard (IY),] ʿعَبْأَةٌ something over and above, ʿعَبْأَةٌ wretchedness [229] (M), and ʿعَبْأَةٌ want of intelligence (IY). The ʾ in these ns., being for lit. femininization, is in this respect inseparable, as in ʿعَنْفَةٌ ظَلْمَةٌ [265]; and, even though in some of them it occurs separable, like ʿعَنْفَةٌ شَقَّاءٌ [683, 721, 723], still in the lit. fem. it is constitutionally inseparable (R). The ʾ is sometimes inseparable in what is (1) of common gender, like ِراَتِبةٌ middle-sized [54, 265], said of men and women; (2) peculiar to the masc., as ِرَهْمُ valiant, said of a man (A).

§ 267. Their saying ِجَمَالَةٌ [265] in the pl. of ِجَمَالٌ [312] is i. q. ِجَمَالَةٌ, and similarly ِبَعْلَةٌ and ِبَعْلَةٌ, [meaning a multitude owning camels and mules and asses, or working as servants, and attending, upon them, though not
their owners (IY); and [similarly (IY)] [265] and 
and سَاَضاَلَّةۡ [265] [meaning a multitude dwelling upon 
the side of the river, to whom its water belongs and arriving 
at water and travelling upon the road (IY)] : and hence 
[265] [meaning the Basrî, and Kufti, 
multitude (IY),] and [البَصْرِيَّةۡ] [البَصْرِيَّةۡ] [meaning the 
multitude related to Marwân Ibn AlHakam and to Az-
Zubair (IY)]; and رَكُوبٌ and حَلْوَةۡ and رَكُوبٌ [246, 265], 
as فينها ركوبهم XXXVI. 72. And of them is their ridden 
one, where رَكُوبٌ are their ridden ones is read (M) by 
‘A’isha (Jh), and حَلْوَةۡ, meaning the multitude milked and 
saddled with a pack-saddle and ridden and laden (IY). 
The ى in all of these really denotes feminization, as in 
ضَارِعۡ [265], not being as in كَبَأَةۡ [254, 265], because the 
n. containing the ى is constructively ep. of جَمِاعَةۡ, the 
qualified being necessarily suppressed, because known 
(R). As for حَلْوَةۡ for the individual, and حَلْوَةۡ for the 
genus, they are like لَمْبَةۡ and لَمْبَةۡ [254, 265] (M, R); and 
here the ى denotes unity, not feminization. And it is 
sometimes said that رَكُوبٌ and رَكُوبٌ are synonymous [246], 
and similarly حَلْوَةۡ and حَلْوَةۡ; and, in that case, the ى 
donotes transfer to the state of substantive, as in دُبَيَّحَةۡ 
[246, 265] and كَأَلْوَةۡ a sheep set apart, and fattened, 
to be eaten [269] (R).
§ 268. They say  and  and  despairing of menstruating, and whence X. 23. A wind blowing hard shall come upon them, not putting the  in the ep., though the ep. belongs to the fem., because it is not conformable to the v., but is i. q. the rel. n. [below], i. e.,  and and  , meaning that divorce is permanent in her, [and (B) ]; and similarly [252], i. e.,  and hence LXXIII. 18. [below], i. e.,  and  , not meaning  and  , since, if that were meant, they would put the , because it would be a thing not permanent, whence XXII. 2. On the day that ye shall see it, every woman giving suck shall forget what she hath suckled and XXI. 81. [264] (IY). The general rule in eps. is that their fem. is distinguished from their masc. by the  [265] : but (1) in eps. peculiar to the fem., and being on the measure of  and , the  is (a) commonly not affixed, if the sense of origination be not intended in them, as  and  [247, 282], (b) inseparable, if the sense of origination be intended in them, as  She menstruated, so that she was menstruating; (c) sometimes affixed, even if origination be not
intended, as حاملة مرضعة and

pregnant: (2) an ep. common to the masc. and fem. is sometimes denuded of the ُس when origination is not intended, as سامير lank-bellied said of a he-camel or she-camel, and عائِس unmarried after mature age said of a man or woman. And, as to the reason for denuding these eps. of the ُس when origination is not intended, there are three opinions:— (1) the KK say that the ُس is put to distinguish between the masc. and the fem., and that the distinction is needed only when homonymy exists: but this reason (a) does not extend to such as سامير and عائِس: (b) requires that the eps. peculiar to the fem. should be denuded of the ُس even when origination is intended; nay, that the v. also, when there is no homonymy, as in حاصَت she menstruated, should be denuded [of the ُس]: (c) requires that only مرضعة should be said; whereas مرضعة is authorized even when origination is not intended: (2) S says that حائِس is to be paraphrased by إنسان حائِس [282] or a menstruating human being or thing, as نفس رجعة [265]; but the agreement of the GG that the ُس is affixed, when origination is intended, proves that the reason is not this paraphrase: (3) Khl says that the ep. is denuded of the ُس because it is renderable by the rel. n., meaning, says IH, that, when unrestrictedness is intended, not
origination, the ep., though in the form of the act. part., is not in the sense of the v., but of the rel. n. [above], like ذُو لَبِينٍ and تَأَمُّرٌ [312]; so that, as these two mean and unrestrictedly, not with the sense of origination, i. e., ذَاتُ طَالِقٍ and حَائِضٌ and لَبِينٍ and طَالِقٍ حِيضٍ and طَالِقٍ حُيضٍ and طَالِقٍ حَائِضٍ: but, even if it be granted that such as حَائِضٌ and طَالِقٍ [247] are formations of the rel. n., how can it be said that such as ُمُرْفَعٌ and مُنْفَعُ and مُرْفَعٌ and مُنْفَعُ in LXXIII. 18. Whereby the heaven shall be rent in sunder and فَلاَّتَةٌ مُرْفَعٌ Such a woman is suckling belong to the cat. of the rel. n., when مُفْعَلٌ and مُنْفَعُ are not among its authorized formations? The most probable reason is that the distinction between the masc. and fem. by the ت prevails especially in the v.: then the act. and pass. parts. are made to accord with the v. because of their resemblance to it in form and sense; so that the is affixed to them, as the ت is to the v.: then some eps. on the measure of the act. part. are so used that at one time origination is intended by them as by the v., and at another unrestrictedness; and therefore, designing to distinguish between the two senses, the Arabs femininize with the that in which they intend origination, because of its resemblance to the v. in sense, contrary to that in which they intend unrestrictedness; while the assimilate ep. and the rel. n.
with the ی, which always denote unrestrictedness, have
the ی affixed to them [265] not because they resemble
the v., but because they resemble the act. and pass. parts.,
since they are ns. containing the sense of the cp., like the
act. and pass. parts. (R).

§ 269. The ی is not affixed to the following cps.,
[which are of common gender (R)]:— (1) [246,
252] (IY, R, IA, Aud, A), when i. q. ینفَعَ (R, IA, Aud, A),
as ی امره صبر ی and a very patient man and woman
(IY, IA, Aud, A), whence ی وما كأنك أسد بغيّبًا XIX. 29.

Nor hath thy mother been a harlot, orig. ی بغيّبًا (Aud):
(a) the ی in ی مولّة [246, 265] (Aud, A) ; and is therefore affixed to the fem. and masc.
(A), as is proved by ی رجل مولّة a man much bored (Aud):
(b) they say ینفَعَلا [234, 246] (R, IA, Aud, A), which is
anomalous (IA, Aud, A), made to accord with ی صديقة
(Aud) ; (c) when ینفَعَ, the ی is affixed to it
(IA, Aud, A) in the fem. (IA), as ی مركّبة i. q. [246]
(IA, A), ی مكّوبة [267], and ی حلوّنة i. q. (A), whence
ی جمل ی كروب a he-camel, and a she-
camel, ridden (Aud): or, as R says (Sn), ی نفَعَوَ i. q. مفعّول
also is of common gender, as ی كروب [256], and ی قتّوب;
but (R) the ی is [often (R)] affixed to it as a sign of
transfer to the state of substantive [265, 267] (R, Sn),
not for femininization; so that, even after affixion of the 
first letter of the component words, it is applicable to the masc. and fem. (R) : (2) 
[252] (IY, R, IA, Aud, A), as مُفعَّل ṭrepr. فتيلة و Jell مُهْدَار 0 and 
a babbling man and woman (IA, A), like مَعْطَر a woman (IY) using much perfume (IY, R),想去 want to give 
birth to males, and مَثُّناء want to give birth to females (IY) : (a) knowing with certainty is anomalous (IA, Aud, A) : (3) (مَفْعُول) [252] (IY, R, IA, Aud, A), 
as مَعْطَر using much perfume (IY, IA, Aud, A), said of a [man and (A)] woman (IA, A), like مَنْطِيق eloquent (IY, R) : (a) they say مَسْكِينةت (IY, IA, Aud, A), 
which is anomalous (IA, Aud, A); while a needy woman has been heard, according to analogy (Aud, A), being transmitted by S (A) : (4) (مَفْعُول) [252] (R, IA, Aud, A), as مَدْعَس dauntless (IA, Aud, A), said of 
a man and woman (A), and مَدْعَس (Aud) : (5) (مَفْعَل) [246, 252], as حُصَان* chaste; though S transmits مََرأة جَبان and 
فَعِيل (R) : (7) : (مَفْعَل) [246, 252], as نَافِئ ثَلاث i. q. 
[246] (IY, R, IA, Aud, A), if it is not used as a substantive, but (IA)] follows a qualified (R, IA, A), as 
wounded [and قَتِيل slain (A)], said of a [man and (Aud, A)] woman (IA, Aud, A), whence مَفْعُول.
an eye anointed with collyrium (IY, IA); or rather, if its qualified be known, so that such as I saw a slain one of women may be included, the 3 being elided here because its qualified is known, for which reason IM says in the CK “if qualificativity be intended, and the qualified be known, it is denuded of the 3” (A): (a) the 3 is sometimes affixed to it (R, IA, A), notwithstanding the mention of the qualified (R), as a blameworthy quality, i.e., 

and a praiseworthy kind of deed (IA), because it is made to accord with یالیل i. q. یالیل, [on account of their resemblance in form (R)], as یالیل یالیل is made to accord with it in being denuded [of the 3 (R)], whence VII. 54. [111] (R, A), as is said (R), and XXXVI. 78 [below] (A): (b) if it [is used as a substantive, and (IA, A)] does not follow a qualified, [expressed, or meant to be understood from some indication (A),] the 3 is affixed to it (IA, Aud, A), as ْهُلِه ٌذِبَیِحَة and َتِیِلَیِحَة [246, 265, 267] and ُعَیِلَة eaten by a wild beast (IA), from fear of ambiguity (IA, Aud, A): (c) IHsh says that this reasoning holds good in the remaining eps. [of common gender], when you say ِرَآیَت ُصُبْرًا or the like: so that, if what the GG say be founded upon analogy, the whole are alike; but, if their authority be hearsay, which appears to be the case, there
is no difficulty (Sn): [and IY says that] the š is not put in these ns. when they follow their qualified; but, when the qualified is not mentioned, the š is expressed, from fear of ambiguity, as وَقَتِيْلَةُ بَنِيَ فُلَانٍ مَعَطَارَةً and رَأَيَت صَبْرُهَا (IY): (d) if نَعْيَلَ be i. q. فَاعِلُ (IY, IA, Aud, A),
(a) the š is affixed to it (IA, Aud, A) in the fem. (IA), as ظَيْفَةٌ إِمْرَأَةٌ رَحْمَةٌ a merciful, and witty, woman (Aud, A): (b) it is sometimes assimilated to نَعْيَلَ i. q. مَعَعْلُ, so that (IY) the š is elided from it, [which is rare (IA),] as VII. 54. [111] (IY, IA) and مَن يُرْحَبَ عَلَى الْعُظْامِ XXXVI. 78. Who will quicken the bones, when they are decayed? [above] (IA); or, as is said, the š is elided in VII. 54. because رَحْمَةٌ and رَحْمَةٌ are one, which is corroborated by هُذَا رَحْمَةٌ مِنْ رَبِّي XVIII. 97. This is a mercy from my Lord (IY): (e) جُدِّيدُ a new wrapper is, (a) as the KK say, i. q. مُصْطَرْدُةٌ cut off (IY, R) from the web at the finish of its weaving (IY), from جَدَّةٌ he cut it off (R); and [this seems to be the opinion of IHsh, who says that] مُلَصَّفَةٌ جُدِّيَّةٌ is anomalous (Aud): (b) as the BB say, [i. q. فَاعِلُ, i. e., جَدَّت that has become new (IY),] from جَدَّ جَد (IY, R), inf. n. جَدَّةٌ جُدِّيَّةٌ (R); and, according to them, the elision of the š is anomalous: (f)
hence a violent wind, as though it tore up the
ground; and a six-year-old sheep (IY): (g)

occurs i. q. (a) "the un-
ambiguous admonition, i. e., (b) 

occasional, as [251] (R).

§ 270. The feminization of the pl. is not proper,
because it is a feminization of the n., not of the thing 
meant (IY): and therefore the sign [of feminization] 
may be either affixed to the attribute of the pl., [on the 
ground that is meant (IY),] or omitted, [on the 
ground that is meant (IY),] as and and 

The days, have done, or (M), no regard being paid to 
the gender of its sing., as XLIX. 14. and XII. 30. 
[21]; and no distinction being made between the rational 
and irrational, because the feminization [of the pl.] 
belongs to the n., not to the thing named. The KK 
assert that the masc. belongs to multitude, and the 
fem. to paucity [235]. If the pl. be broken, you are 
allowed an option in the gender of its v., as or 
[21], neither being preferable, because the 
form of the sing. disappears in the broken pl. [234].
But, if the pl. be sound, then, if it belong to a fem., the fem. gender is preferable in the v.; and, if it belong to a masc., the masc. is preferable: while some make the first masc., which is rare, as قُبْلَ أَنْ يَنْفَذَ كُلَّمَةٌ رَبِّي XVIII. 109. Before the words of my Lord should fail, read by Ḥamza, Ks, and Ibn ‘Āmir with the ی; and some make the second fem., which is a poetic license, as

قَالَتْ بَنُو عِمْرٍ خَالِدًا بْنِي أَسْدَ مُهْوَسٌ لِّلْمُقَدِّمِ ضَرَّاً لِّلْحَوَامِ [below] (IY), by AnNābīgha adhDhubyānī, The Banū ‘Āmir said, Forsake ye the Banū Asad. O the calamity of ignorance, when very hurtful to peoples! (AKB). As for the broken pl. and the sound pl. with the ی and َ, whether the sing. be a proper masc., as in رَجَالُ الطَّلْحَاتُ, or a proper fem., as in نَسَوَةُ الرَّيْنَابَاتُ [257] and or a tropical masc., as in جَمِيلَاتُ حَيَامٍ [234, 289], or a tropical fem., as in غَرَنَاتُ دور [256] and غَرَنَاتُ [240], the predicament of their attribute is the same as that of the attribute of the improper fem. [in the sing. or du.], except in one thing, that, without separation, the elision of the sign from the op. governing the nom. is better with the pl., as قَالَ الْرَّجَالُ or الْرَّيْنَابَاتُ, than with the sing. or du. [263], because the feminization of the pl. is by reason of a paraphrase, vid. its being i. q. جَمَاعَةٌ [21]. They do not regard the proper feminization, which was in the sing., because the
adventitious tropical [feminization] removes the predicament of the proper, as it removes the predicament of the proper masculinization in رجَالٍ. But the proper masculinization in the pl. with the ج, and 
، as الْرِيْدُونَ, is not annulled, because the form of the sing., remaining in it, is respected by them. And, by analogy to this, the proper feminization in the pl. with the ج and the أَلْهَدَاتُ, should remain, because the form of the sing. remains in it: but, since that sing. containing the sign is altered, either by elision of the sign, if it be a ٩, as غُنْبَاتُ, or by conversion of it, if it be an ج, as صَحْرَاتُ حُبْليَاتُ, that alteration makes the pl. like a sort of broken pl.; and it is as though the feminization of the sing. had disappeared with the disappearance of the sign: and then that [kind of proper fem.] in which the ٩ is supplied [264], so that the alteration is not apparent upon it, as الْرِيْدُونَ and الْرِيْدُونَ, is made to accord with the former, because the supplied, according to them, is in the predicament of the expressed. And the proof that the feminization of such as الْرِيْدُونَ is tropical is the saying of the Ḥamāsī [‘Ārik aṭṬā’ī (T, AKB), addressing ‘Amr Ibn Hind, king of AlHīra, or, as is said, his brother AlMundhir Ibn AlMundhir Ibn Má asSamā (AKB),]

حَلَفْتُ بِهِدْكِ مُشْعَرٍ بِكَرَانِهِ َّ نَضْعُ بِصَحْرَاٰتَ الغُفْرِيِّ بِعِرْبَانِهِ

(R) I swear by sacrificial victims whose young she-camels are marked by stabs on the humps, and whose young
camels amble in the plain of AlGhabit, where, the attribute of pl. of a young she-camel is not made fem. [146] (AKB). The predicament of is the same as that of, though it is with the and , because [the form of] its sing. does not remain [234], as [594]: and similarly the predicament of the pl. with the , and , whose sing. is fem., like , is the same as that of the pl. with the and , because it ought to be with the and , the and in it being a compensation for the and [244, 260]. The of the 3rd pers. sing. fem. of the aor. [404], and the of femininization, when a p. [21, 161, 497], as in

[by AlFarazdaq, But thou art a man whose father and mother are of Diyaj (a town in Syria), whose next of kin press out olive-oil in Hauran (a district of Damascus) (AKB)] are equal to the [of the 3rd pers. sing. fem. of the pret.] in separability and inseparability. As for the pron. of the pl., (1) if the pl. belong to the rational masc., its pron., (a) when the pl. is formed with the and , is the , alone, as , not , because the form of the proper masc. remains: (b) when the pl. is not formed with the , and , is either a, as and , from
regard to the rationality; or the pron. of the 3rd pers. sing. fem., as and and , and similarly , from regard to the invasion of the expression by the femininization of the sense : (2) if the pl. belong to something else than the rational masc., which is of three kinds, irrational masc., like and , rational fem., like and , and irrational fem., like and , its pron. may be either the pron. of the 3rd pers. sing. fem., because of the paraphrase ; or the , because the is applied to denote everything but the rational masc. : so that you say or , and similarly and and and and : (a) what is added [to denote the attached nom. pron.] is one of the soft letters: but the is taken by the du., the is appropriated to the rational masc. in the pl., and the is used to denote the fem. sing. in and [161, 402]: so that, none of the letters of prolongation being left for the pl. of everything but the rational masc., the is put, because of its affinity to the in nasality (R): (b) the poet [Mutammim Ibn Nuwaira bewailing his brother Malik (Mb).] says

And, if the days have parted us, my brother has passed away praised, on the day he bade farewell: but the pl. in
Lei [161, 234], where the poet ought to say 

XXVII. 18. An ant said, O ye etc [161, 271, 612] (IY) : (c) one says Fa'ala't [or Fa'ala't (K)] or Fa'ala't, is treated like the rational ; and similar is

or 0~;, whence 0~; XXVII. 18. An ant said, O ye etc [161, 271, 612] (IY) : (c) one says Li Jf.:'iJ, or Li (K)

or 0~; where 0~; is read (K, B) by Zaid Ibn 'Ali (K), both chaste diats. (B), the pl. being according to the form, and the sing. according to the paraphrase جَبَاعَةِ (N): the poet [Sulmi Ibn Rabî‘a (T, IY, AAz) ad-Dabbi (IY)] says

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

§ 271. The generic _n._ (IY, R), such as _مُثَر_ (M), whose _n. un._ is distinguished [from it (M)] by the اء, is made _masc._ [by the Hijazis (R), according to the form (IY) :] and _fem._ [by others (R), according to the sense جماعة (IY) : and both genders occur in the Kur (R)], as LXIX. 7. and LIV. 20. [254] (M, R) : while its _ep._ may be a _pl._, broken or sound, as XIII. 13. and L. 10. [254] (IY). It and its _pron._ may be treated like the _sing._, _masc._ and _fem._, and their _prons._ [263], while its _pron._ may be treated like the _pron._ of the broken _pl._ [270], as انْقَعَرْ or انْقُعَرْ or انْقَعَرْ or انْقُعَرْ (R). The _fem._ of this _cat._ has no _masc._ of its _crude-form_, in order that the _n. un._ may not be confounded with the collective, [because, if you said, ُحَمَامْ for the _fem._, and ُحَمَامْ for the _masc._, the latter would be confounded with the collective (IY) ] ; and therefore, says Y, when they mean that [distinction of gender (IY)], they [content themselves with the _ep._, and (IY)] say _هَذِهِ شَأْنُ ذَكْرُ. This is a male sheep and _حَمَامْ ذَكْرُ a male pigeon [54, 263] (M), and similarly
a female sheep and a female pigeon (IY). One may say A male pigeon cooed and I possess three male ducks; so that in XXVII. 18. [270] may be a male, its form being regarded, and its attribute therefore made fem.: but the like of that [regard to the form] is not allowable in the proper name of the proper masc., which contains the sign of feminization, like تَلْلَحْةٌ; so that قَامَتْ تَلْلَحْةٌ is not said, except according to some of the KK, against whom the lack of hearsay, notwithstanding investigation, is decisive. And, when the lit. fem. is a proper masc., as in شَآءُ گُدُر, and not a proper name, [like تَلْلَحْةٌ,] its pron. and its dem. may be masc. or fem., as عَنْدَيَ أَنْتَيْ مِنْ گُدُرُ حَمَامَةٌ حَسْنَ I possess a beautiful pigeon of the males or حَسْنَةٌ, as says ُتَرَافا, [describing the ears of his she-camel (AKB),] مُلْفِتْنَا تَنْفِرُ الْعِنْقَ فِيهِمَا كَسَامِعَتِي شَآءَ يَحْمِرُ مَطْرَدُ. [Pointed, wherein thou wilt recognize high breeding, like the two ears of a solitary wild bull in ُهاوْمَل (AKB): whereas such as غَرْنِةُ حَسْنَ is not allowable, in what is not a proper masc.; nor may you say صَاحِ دِجَاجَةٍ أَنتَيْ حَسْنَ by rejecting the feminization of دِجَاجَةٍ on the ground that the 6 denotes unity, not feminization, because, even if you reject it, the proper feminization remains, so that
it is like قامَ فِنْدَ, which is extremely unusual [21, 263] (R). As for the quasi-pl. n., some [specimens] of it are necessarily fem., like جَلْبِمُ, خَبِيلُ, and غَنْمُ, in which case its state is like that of the broken pl. [270], in the explicit n. and the pron.; and some of it may be masc. or fem., like رَكْبُ جَعْفَرْ [257], in which case it is like the generic n. [above], as مَضَى أو رَكْبُ أو مَضَى or مَضَى or مَضَى (R).

§ 272. As before remarked [263] (IA), the of feminization is [of two kinds (IY, IA),] (1) abbreviated (IY; IM), as سَكِرْيَ [248] (IA), which is the o.f. (A); i.e., single, not accompanied by another †, so that it should be prolonged; but only one †, quiescent in continuity and pause [643], so that no inflection enters it [16] (IY): (2) prolonged. (IY, IM), as حَمْرَأَ [248] (IA), preceded by an † of prolongation [248, 683] (IY). The [aug. abbreviated (R)] † added to the termination [of the n. (R)] is of three kinds, (1) for feminization, [as in دُنيَّةُ حُبَلَتِي (IY)] : (2) for co-ordination, as in أَرْضِي, [which is co-ordinated with جَعْفَرَ (IY)]; (3) for multiplication [of the letters (R)] of the word, [and amplification of its form (IY),] as in قَبْعُثْرُي [401] (IY, R), this † not being for feminization, because it is pronounced with Tanwin [below]; nor for co-ordination, because we have no sex. o.f. for it to be co-ordinated with (IY). The [abbreviated (R)] † of femi-
nization is distinguished (1) [from the two others (IY)] by [the n.'s (R)] not having the Tanwin affixed to it [when indet. (IY)]; nor the ِ (IY, R) of femininization, in order that two signs of femininization may not be combined: whereas the other two kinds have Tanwin affixed to them, as اَرْطَاءٍ and قَبَعْتِرَى؛ and the ِ, as اَرْطَاءٍ [below] (IY) and قَبَعْتِرَةٌ (Jh): (2), from the ِ of co-ordination exclusively, by your putting a ِ in place of the ِ, whereupon, if no ِ of that measure occurs, you know that the ِ is for femininization, as ِ ِ and ِ [below]; for no ِ on the measure occurs, that the two ِs might be co-ordinated with (R). The formations [whose ِ is (R)] peculiar to the fem. are (1) ُنُعْلُى, (a) a substantive, (a) an inf. n., like ُبَشْرَى announcement of glad tidings, ُرَجْعَى [248] (M, R), and ُرَفْعَى nearness, as XXXIV. 36. [539] (IY); (b) not an inf. n., like ُحَرْرَى [258], ُهَبْهَي (M, R) a place in AdDahná, one of the countries of Tamim (IY), ُحَبْيَّ fever, ُرِيْبَى a dream [248] (M), and ُطَفْيَّا a calf of a wild cow, transmitted by As with Damm of the initial (IY): but S transmits ُبَهْيَةٌ as anomalous [258] (IY, R); and some transmit ُرِيْبَى, which also is anomalous (R): (b) an ep., [(a) fem. of the ُنُعْلُى of superiority, like ُخَيْتَى, ُخَيْتَى [248] (M, R), ُحَبْلَى (M), and ُنُعْلُى (R): (2), (a) a substantive, like ُدَقْرَى [248, 375] and ُأَجْلَى (M, R), names of
places (IY, R), and جَرَّة [below] (M): (b) an inf. n. (R),
sometimes used as] an ep. (M), like جَرَّة [below],
(M, R), and مُرْطَبٌ [248] (M), as هو يَعْدُر Al-Jumraً
and البُكْسَى. He runs quickly, i.e., with this
kind of running; and as جَبَارَ جَرَّاتٍ a quick he-ass and
نَافِتةٌ بَكْسَى a quick she-camel, like رَجُلٌ عَدَلُ [142, 143]
(IY): (c) an ep., like قَرَسٍ وَضَبٍّ a mare leaping quickly
and a swift she-camel (R): (3) فَعَلٌ, [which
occurs only as a substantive (R),] like شَعَبٍ [a place
(IY, R), أَمَى a place (R),] and أَرْطُ [below] (M, R) a
name for Calamity (IY, R): (4) حَبَّارَةٍ فَعَلَى [273,
381]: (5) حَبَّارَةٍ فَعَلَى [below]: (6) شَقَارٍ فَعَلَى,
like حَبَّارَةٍ فَعَلَى [below] : (7) شَقَارٍ فَعَلَى,
like حَبَّارَةٍ فَعَلَى [below] : (8) جَحَحُجَحٍ فَعَلَى
, like a clan of the Anṣār [282, 397]: (9) بَقِيرٍ فَعَلَى,
like a game [for boys (Jh)]: (10) رَحمَتٍ [below], like
خَلَوقِي [below]: (11) رَحمَتٍ [below], like
Calamity [398]: (13-14) حَبَّوْكَرٍ فَعَلَى
, like حَبَّارَةٍ فَعَلَى and جَحَحُجَحٍ فَعَلَى
, like a kind of gait, wherein is looseness of the joints [273]: (15) يَفْعَلٍ, like
مَكْرَرٍ فَعَلَى [below]: (16) مَكْرَرٍ فَعَلَى,
like the down under, or amid, the hair of the she-goat: (18) فَعَلَى,
like a kind of walk, inclining to one side [397]: (19) فِعْلَاتٌ, like
a place [below] : (20) غَرَبًا [389], like Cala-

mity : (21) ظَرْبًا , like Zachariah, which appears to

be foreign : (22) عَرْضَى , like a sidelong gait
[282, 385] : (23) دَيْقِي , like a sort of pace : (24-25)

, like a man’s name [273, 378] : (26), like

[below] : (27) صَحَارَى , like

, like سَبَرَى (28) : (29) هَندُبَى , like

a swaggering gait [397] : (30), like custom [386] (R). The

[formations (IY)] common [to the masc. and fem. (IY)]

are (1) نُعُلَى , which, (a) when its ٍ is for feminization, is

of four kinds, (α) a substantive, either concrete, like سُلَى

[a man’s name, and one of the two mountains of Tayyi

(ΙΥ), رُضَى [a mountain at AlMadīna (ΙΥ)], and

one of the Mansions of the Moon, namely five stars
called the Haunch of the Lion (ΙΥ)]; or abstract,
[vid. what is an inf. n. (ΙΥ),] like دَعَوَى [248],

refraining, نُحِرَى [secret communing, whence

XVII. 50. And when they are privily communing

together, for which reason it is made sing. (ΙΥ)],

and لَمْيَى blame : (b) an ep., either sing., [fem. of

(ΙΥ),] like تَحْرَى, غَطْشَى, and سَكَرَى [248, 250] ; or
pl., like جَرَحَى [246, 259] : (b) when its ٍ is for co-

ordination, is like تَرَّى and عُلُقَى [248, 258, 375], because
[their Tanwin indicates that they are triptote; whereas, if the 1 in them were for femininization, they would be diptote; and because (IY)] the Arabs say ْعَلَقَةُ أَرْطَةَ أَمْرَةً and ْعَلَقَةُ أَرْطَةَ أَمْرَةً [258] (M): [thus] when ْعَلَقَةُ أَرْطَةَ أَمْرَةً is fem. of ْعَلَقَةُ أَرْطَةَ أَمْرَةً, [like ْسَكْرَةَ, or an inf. n., like ْدَعْوَى, or a pl., like ْمَرْقَى [259] and ْجَرْحَى, its 1 is for femininization: and, when it is a substantive not an inf. n., the 1 is sometimes for co-ordination, as in ْعَلَقَةَ, according to those who pronounce it with Tanwin, and say ْعَلَقَةُ; and sometimes for femininization, as in ْعَلَقَةَ ْشَرْرُى like or match (R): (2) ْعَلَقَةِ, which, (a) when its 1 is for femininization, is of two kinds, (a) a concrete substantive, either sing., like ْشَيرْرُى [a black wood of which platters are made (IY)], ْدَنْرَى ْدَنْرَى [248, 375]; or pl., like ْجَنْجْلَى and ْطَرْبَى ْطَرْبَى [237, 250]: (b) an inf. n., like ْزَكْرَى ْزَكْرَى [248, 375] (M), as XXXIX. 22. [234] (IY): (b) when its 1 is for co-ordination, is of two kinds, (a) a substantive, like ْمَغْرَى ْمَغْرَى goats [375] and ْذَرْرَى [248, 375]: (b) an ep., like ْرَجْلُ ْكَيْسِي a man that eats alone, and, according to Th, ْتَعْلِى; while S does not authorize ْتَعْلِى as an ep. except with the ُّ، as ْتَعْلِى (M) too haughty, to be amused by play, said of a man, and ْسَعْلَة ْسَعْلَة [248], which is the most wicked of the ghouls (IY): [thus] when ْتَعْلِى is an inf. n., like ْذَرْرَى, or a pl., like ْجَنْجْلَى, its 1
is only for femininization: and, when it is an ep., in which case, says S, it is only with the ñ, its ñ is for co-ordination, as ُرَجْلُ لُفْهَةٍ and ُمُرِى سُعْلَةٍ; while ُميَرَى جَيْيى, says he, are orig. with Damm of the [718]: and, when it is not an ep., nor an inf. n., nor a pl., its ñ is sometimes for co-ordination, as ُعَرْى; sometimes for femininization, as ُدُنْلَى دُنْلَى ُذَنْرَى ُذَنْرَى (R). ُدُنْلَى has two dial. vars., triptote, its ñ being regarded as for co-ordination with ُدْرُهُمْ; and diptote, it being regarded as fem. (IY). Each of the two ñs of femininization has certain measures (IA, Aud), ordinary or extraordinary (Aud), by which it is known (IA). The ordinary measures of the abbreviated are [12 (Aud, Sn)], (1) ُعُلْلَى, like [248, 375], and ُشَعْبَى [above] (IA, Aud, A), as ُأَحْبَدَا حَلَلُ آلِحَ [Note on p. 161, l. 16] (Aud) : (a) IKb asserts that these have no fourth; but he is refuted by ُأَرْنَى a grain whereby milk is curdled, ُجَنْقَى a place, and ُجَعْبَنَى big ants (Aud, A); though IM's reckoning ُنُعَلَى among the ordinary measures is evidently dubious (Aud): (b) IM in the Tashil makes this measure common to the abbreviated and prolonged, which is the truth; and hence ُخُمَسَاء [273], and in the ep. ُعَشْرَاء and ُنَفْسَاء [248, 273]; while it is frequent in the pl., as ُخُلْفَاء [246, 273] and ُنُعَلَى [246] (A): (2) ُعُلْلَى
[above] : (3) نُقْلَى, (a) a substantive, like بَنْدَى a stream at Damascus [389]; (b) an inf. n., like مِرَأَئُ [above]; (c) an ép., like حِبَّدَى (IA, Aud, A), as حِبَّرُ حِبَّدَى a he-ass shying at his own shadow because of his liveliness: (a) Jh says that no ép. of the masc. occurs upon the measure of حِبَّدَى except حِبَّرُ حِبَّدَى [above] also occurs (IA): (b) IM in the Tashil reckons this measure among the common [measures] and hence حَمْرُاء, حَنْفَاء, and جَنْفَاء, no other being remembered (A): (4) نُقْلَى (IA, Aud, A), which is one of the common measures (Sn): (a) if نُقْلَى be a substantive, its ا is sometimes abbreviated, as سَلْنَى [above]; and sometimes prolonged, as أُبْرَى, one of the Mansions of the Moon, the ا in which is abbreviated [above] and prolonged (A); and so too, if it be an ép., as نُقْلَى سَتَرِى (Sn): (5) جَنَبُ (a substantive (A),) like حُبَّارِى [248, 378] (IA, Aud, A), which is applied to the masc. and fem. (IA, Sn), and حَبَارَى [248, 278] (Aud, A); (b) a pl., like سُكَارَى [250]; (c) an ép. in the sing., as asserted by ABZ, who transmits جَدُلُ عُلَادَى a sturdy he-camel (A): (a) it is said [by Jh] in the ِشَاهَش that the ا of حُبَّارَى is not for femininization, [nor for co-ordination, being, as it were, a part of the word itself (Jh)]; but this is a mistake, for he agrees that it is diptote (Aud), when det. and when indet., i. e., is not
pronounced with Tanwîn (Jh) : (6) 

falsehood [above] : (7) 

kind of gait [397, 385] : (8) 

which occurs only as an inf. n. (A), like حَثِیْثَی (IA, Aud, A), and [335] : (a) IM in the Tashîl reckons this measure among the common; and هو عَالِمٌ بِدَخْیَلَتِه۴ He is acquainted with his inward mind, خَصِیصْا، particularizing, فُذِیرَآ, boasting, and tarrying, loitering, have been heard, prolonged and abbreviated: (b) Ks makes this measure regular; but the truth is that it is confined to hearsay (A) : (10) 

like كُفْرٍ a spathe of a palm-tree (IA, Aud, A), which has Fath of the second also with all three vowels of the بِ (A); and like بُذَرٍ naught and بذُرَی حُذْرُی naught (Aud, A) : (a) IM in the Tashîl and IKt transmit سَلْسَفُهَا; a tortoise or turtle, [which A thus makes out to be with Damm of the ج (Sn)]; and, according to this, نُعْلِى is one of the common measures: but Fr transmits سَلْسَفُهَا, which appears to show that the بِ of سَلْسَفُهَا is not for feminization, unless it be treated as anomalous, like دُهمَة [above] (A) : (11) 

confusion (IA, Aud, A), as رَقَعَاهَا فِی خُلْتَیَ فِی خَلْتَی They fell into confusion (IA); and like قُطُبُی a sort of sweetmeat (Aud, A) and لَقْبِرْی a riddle [253] : (a) هو عَالِمٌ بِدَخْیَلَتِه۴ [above]
has been heard, and nothing else with the prolonged ʕ (A): (12) a plant [above] (IA, Aud, A), a plant, and a bird (Aud, A), or, as the KF says (Sn), a plant (KF, Sn). The extraordinary measures of the abbreviated are (1) عیسیری, ًفعلی, as ًفعلی, and (2) ً فعلی, like ً فعلی, a plant, [its, being aug. ; but said by some to be ً فعلی, its, being rad. (Sn)]: (3) ً فعلی, like ً فعلی, a kind of old man's gait: (4-5) and اًفعلی, ً فعلی, like ً فعلی, ً فعلی, ً فعلی, and فیضری and ًفعلی and ًفعلی and ًفعلی. Their goods are held in common, or promiscuous, among them, with abbreviation and prolongation (Sn)]: (6) ًفعلی, like ً برحایا, [a word of (Sn)] wonder; [but no other word of this measure occurs (Sn)]: (7) اًفعلی, [with َ الثنَّى of the Hamza and ب, says Shm, and so in the KF, sitting cross-legged (Sn)]: (8) ً فعلی, like ً رعبتی fear [and ً فعلی, supplicating, petitioning (Sn)]: (9) ً فعلی, like ً حنیدنریقی [with Fath or Kasr of the ح, Fath of the د, and َ الثنَّى of the ق, or with Kasr of the ح and د, or with Fath or Kasr of the ح, and Fath of the د and first ق (Sn)], a plant [its ن being rad. ; but said by some to be ًفعلی, its ن being aug. (Sn)]: (10) ً فعلی, like ً سیبیکی, a swaggering gait: (11) ً فعلی, like ً بهبیدی [above]: (12) ً فعلی,
like a place [or, says As, a man: (a) IUK distinctly declares that the is pronounced with Kasr; but Syt makes its measure with Fath of the (Sn)] : (13), like having a large tip to the nose; [though in other senses its has all three vowels, as a profligate, or mean, or short and broad, man, according to the KF (Sn)] : (14), like having a large end to the nose, said of beasts: (15) , like sleeping much, [but in the KF, a man quick in his affairs; while IA on the Tashil says that the is pronounced with Fath also (Sn)] : (16), like large in the two testicles: (17) , like the fruit of a plant: (18), like denoting exultation, [and said to be a place (Sn)]: (19), like [above] (A); though IKtt mentions that its measure is (Sn) : (20), like [above] (A); but AH, IUK, and Shm mention that its measure is; and this is in the Dm also, and is more probable than what [R followed by] A says (Sn). But that all these are extraordinary requires consideration (A).

§ 273. The prolonged of feminization has [many (IA)] measures (IA, A), ordinary and extraordinary (A). The measures of the prolonged of feminization are (1), [which is of two kinds, (a) a substantive,
which is of three kinds \((M)\), \(\text{(a)}\) a concrete substantive \([\text{in the sing.} (M, R)]\), like ʻاصحاب ʻa plain \([248, 263] (M, R, IA, Aud, A)\), بَيْدَة a desert \((M)\), and ʻمُجَبَّة war \((R)\); while they say the sky, as though they held the stars to be like جَرْب mange upon it, \(\text{orig. an ep.}[, \text{meaning mangy,}]\) but become a substantive by prevalence of application; and ʻالْحَمَأ meaning \(\text{[78,} 147\text{]}\), meaning the multitude, a simple substantive, not an \(\text{inf. n.} (IY)\); \(\text{(b)}\) a [concrete substantive \(\text{sing. in form} (IY)\), pl. \([\text{in sense} (IY, Aud, A), a \text{quasi-pl. n.} (R), \text{or rather a collective generic n., not a pl., because ّفَعَّالَة is not a formation of the broken pl. (Sn)], like ʻطَرْفَة}\ [258] (M, R, Aud, A), ʻشِيْبَة ʻthings \((M)\) : this is the opinion of S; while Mz transmits from As that the \(n. \text{un. of} ʻقَصْبَة}\ [258], ʻطَرْفَة\, ʻقَصْبَة\, ʻطَرْفَة\, ʻقَصْبَة\, ʻلَفْلَفَة\, and ʻلَفْلَفَة \(\text{respectively, the last alone having the} \(\text{ع pronounced with Kasr: and the dispute is not as to whether these ns. are broken pl. or not, but as to whether they correspond to ّفَعَّالَة} ٍّيَل and ّفَعَّالَة ٍّيَل , which have no sing. of their own crude-form; or to ّيَل and ّيَل , which have such a sing. vid. ّيَل and ّيَل [257]: and, as for ʻشِيْبَة\, says Khl, because \((Jh)\) \(\text{orig.} ʻشِيْبَة upon the measure of ʻشِيْبَة , like ʻطَرْفَة and ʻقَصْبَة ; but, disliking the proximity of the two Hamzas \([\text{at its end} (Jh)], they shift the first
to the position of the ف, saying أُشْيَبُنَّ أَشَابٌ upon the measure لُفُعَاء: and what proves it to be sing. is their giving it a broken pl. أُشْيَبَاتُ [أَشَابَاتٌ, أَشَابُ (IY)] or [a sound pl. أُشْيَبَاتُ] also (Jh): (c) an inf. n. (M, R, Aud, A), like happiness سَرَّرَةُ; distress (M, R), favor, [as دَبْلُ أَدْنَانَةُ نُعَاءُ نَعَاءُ, بَعْدُ ضَرْرَاءَ مَسْتَفْ]. XI. 13. And, if We make him taste favor after distress, that has afflicted him (IY),] and hardship (M), whence رَغْبَةَ suppling, petitioning (Aud, A); but the truth is that these are quasi-inf. ns., not inf. ns. themselves (IY): (b) an ep. (M, R, IA, Aud, A), which is of two kinds (M), (a) fem. of أُفْعَلَ (M, R, IA, A), where it is regular (R), in colors (IY), as سُوْدَاءُ black and بُيَّضَةُ white (M), [and] as حَرْرَاءُ red [248] (R, IA, Aud, A) and رَزْقَةُ blue; and in defects, as عَسِيَاءُ blind, عَرْجَةُ lame, and عُورُةُ one-eyed (IY): (b) not fem. of أُفْعَلَ (M, R, IA, A), as دِيَابَةُ هُطَلَةُ an incessant still rain (M, R, IA, Aud, A), إِمْرَةُ حُسَانَة: a handsome woman (M, R, A), حُلَّةُ شَوْكَاء: a new dress, [because rough to the feel (IY)],] the pure Arabs (M, R), like دَعَامَتَ دَهْيَاءُ, the Arab women (IY), a severe calamity (IY, R), or نَافَةُ فَرْسُ زَعَمَهَا or a spirited mare or she-camel (IA), and إِمْرَةُ عُجْرَةُ [248] (IY); whereas مُطْرُ أَجْرَالُ is not said (IY, IA, Sn), but وَجَالُ (IA, Sn) or ٤َجَالُ (Sn);
nor $\text{رَجَلُ أَمْعَرُ} \text{(IA)}$, nor $\text{رَجَلُ أَمْحَرُ} \text{نَعَلَة} \text{؛ and the Hamza at the end of} \text{نَعَلَة} \text{， in its different kinds, is only for feminization, because there is no} \text{نَعَلَة} \text{in the language for this to be co-ordinated with, except in what is reduplicated, like} \text{نَعَلَة} \text{[332, 396] and} \text{تَعْلِمْ} \text{[332] (IY)} : (2-4), like $\text{أَرْبَعَاءُ} \text{نَعَلَة} \text{؛ Wednesday} \text{ (R, IA, Aud, A)} : (a) \text{is one of the common measures, as IM mentions in the Tashil, whence} \text{أَحْفَلٌ} \text{said of a general invitation [272, 381] (A), as} \text{I invited the people generally} \text{to the food, or, as Dm mentions,} \text{الْأَجْفَلِ} \text{(Sn)} : (b) \text{أَرْبَعَاءُ} \text{(M, R)} \text{is either sing., like} \text{أَرْبَعَاءُ} \text{؛ or pl. (R), like} \text{أَرْبَعَاءُ} \text{[246] (M)}, \text{which is frequent (IY, R) in the pl. of [the ep.] $\text{فَعِيلٌ} \text{فَعَلَة} \text{؛ unsound in the ل}, \text{as} \text{اَشْكِيَاءَ} \text{، and} \text{اَشْكِيَاءُ} \text{(IY), like} \text{فَعَلَة} \text{[278] (R)} : (5), like $\text{عَفْرَاءُ} \text{ناَعَلَة} \text{(M, R, IA, Aud, A), denoting a place (Aud, A, MKh), and (Sn, MKh), as is said (Sn), a female scorpion (IY, IA, Sn)} : (a) \text{this is one of the common measures; and hence} \text{فَرْنَتى} \text{ناَعَلَة} \text{؛ a woman's name (A)} : (6) [with Kasr of the ب (Aud, Sn, MKh)], like $\text{رَايِس} \text{مُقدِدَة} \text{؛ retaliation (IA, Aud, A), as transmitted by ID, no other instance being remembered (A)} : (7), [which occurs only as a substantive (A),] like $\text{تَرْصَاء} \text{[40] (R, IA, Aud, A)} : (a) IKtt transmits $\text{تَرْصَاء}$ ؛ and, according to this,
is a common measure: (b) the 3rd [letter] of ّٔٔ may be pronounced with Fath or Damm (A); (8) ٔٔٔ, like (M, R, IA, Aud, A), the tenth day of the Muharram exclusively, from ٔٔٔ ten (IY): (a) this is a common measure, whence ٔٔٔ the name of a place (A): (9) ٔٔٔ (M, R, IA, Aud, A), like ٔٔٔ [247] (M), whence ٔٔٔ [247, 390] (R, IA, Aud, A): (10) ٔٔٔ, like ٔٔٔ [389] (M, R, IA, Aud, A), an inf. n. (IY), meaning greatness (IY, IA): (11) ٔٔٔ (R, IA, Aud, A), like ٔٔٔ [257] (R), whence ٔٔٔ [257] (IA, Aud, A): (12) ٔٔٔ (M, R, IA, Aud, A), (a) an inf. n. (R), like ٔٔٔ [246, 248, 390] (M, R, Aud, A); (b) a simple substantive, like ٔٔٔ (IA, Aud, A), a dial. var. of ٔٔٔ [399] (IA); (c) an ep., like ٔٔٔ [390] (R): (a) IKtt authorizes ٔٔٔ abbreviated in some words, among them ٔٔٔ [like ٔٔ) the name of a mountain [whereon the Arabs used to kindle fire on the morning of a foray (Jh, KF, Sn)]; and, according to this, ٔٔٔ is a common measure (A): (13) ٔٔٔ (R, IA, Aud, A) as ٔٔٔ [246] (R, Aud, A): (a) IM in the Tashil reckons it among the common [measures], whence ٔٔٔ gum-tragacanth (A) and ٔٔٔ [282] (Jh): (14) ٔٔٔ (M, R, IA, Aud, A), like ٔٔٔ (M, R)
i. q. (above) (IY, R), whence دِبْرَقَة human dung (IA, Aud, A), خَرْدَرْآة [above], and a dial. var. of مَاشْرَآة [above], and a place, in relation to which the خَرْدَرْآة [a sect of schismatics (Sn)] are named [311]: (a) IM in the Tashil reckons this measure among those peculiar to the prolonged; but IKtt authorizes خَضْرَآة, whence a place, دِبْرَقَة [above], a dial. var. of دِبْرَقَة [above], a town in AlBahrain, قَطْرَرْآة a clan in Jurhum, and عَقَاب تَنْرَقَة [545] in the poem of Imra alKais; and, according to this, it is common, which is the truth (A); (15) فَعَّلَهُ, like جَنَّة a place [272] (R, IA, Aud, A), قِرْمَآة a place, [with ق according to S, and ب according to Jh (R),] دَانَة [385] (R, Aud), and شَكْنَة spite (R), the only [four (R)] words of this measure (R, Aud), so that IM's reckoning it among the ordinary measures is dubious (Aud): (a) as already remarked [272], this measure is one of the common [measures] (A): (16) فَعَّلَهُ, like سَبْيَة (M, R, IA, Aud, A) a garment [made of silk (A)] containing [yellow (IA)] stripes (IY, IA, A), like thongs, and also said to mean gold (IY), the only word of this measure (R): (17) فَعَّلَهُ (M, R, IA, Aud, A), like حَيْكَه pride (IA, Aud), (a) sing. (R), like رَجْسَة sweat of fever (M, R), whence نَفْسَة (M, A) and عَشْرَة [248] (R, A); (b) pl., like فَتْقَه (R), كَرْمَة [246] (M), and عَلْمَة [247] (R): these seventeen are
the ordinary measures (Aud, A), as here mentioned by IM: (18) ٌٜٝ، like دِيكَسَةٌ a [large herd or (Sn)] ٌٜٝ، like يَنْبَعَةٌ ٌٜٝ، like تَرْكَسَةٌ a swaggering gait; [while AH, IUK, and Shm say "and تَرْكَسَةٌ is said" (Sn)]: (19) تَفَعَّلَةٌ, like ٌٜٝ، like a swag-}
already noticed: (10) إِمْعَالِي, like إِمْعَالِي [272] and حُرْصَالَّت, like حُرْصَالَّت [272] and ْنَعْلَيْلِ (11) إِمْعَالِي, like إِمْعَالِي [272] and ْنَعْلَيْلِ (12) ْدِينَسَاء, like ْدِينَسَاء [above] and the place of growth of a bird's tail [above]: (14) ْنَعْلَيْلِ, like جُلْدَة [272] and جُلْدَة [a king's name]; but, in the KF, Damm of the ٰ is approved when the ٰ is abbreviated, and Fath when it is prolonged (Sn): (15) ْنَعْلَيْلِ, like جُلْدَة and جُلْدَة a kind of [green (Sn)] locust (A), long in the two hind legs [400]: (16) ْيِفَاعِلْيِ (17): ْنَعْلَيْلِ, like يُنَابِعَّهُ or يُنَابِعَّهُ, as in the Dm (Sn). As for [the two measures (Sn),] (1) ْفَعَّالُهُ, like حُرْصَالَّت and جُلْدَة [248, 385, 683], and سِيسَا [the row of vertebrae of (A) a back (IY, A) and جُلْدَة dates that do not form hard stones (A), whence and خِبْقَأ both meaning rough ground (IY)], and (2) ْفَعَّالُهُ [a plant {whose color resembles that of the wolf (IY)}], n. un. حَرَّاجُة (IY, A)], مَرَأ [a kind of (A) wine (IY, A)], and خَمْسُأ ringworm [below] (M, A), and [similarly (IY)] خَمْسُأ, [orig. خَمْسُأ (Sn).] the bone projecting behind the ear [272] (IY, A), they are not measures of the prolonged [ٰ of feminization], because (Sn) their ٰ is for co-ordination (M, A) with
a crag jutting out from a mountain (A), not for femininization (IY, Sn), since it is pronounced with Tanwin (A), they being triptote, because co-ordinated with ترطاس (IY) and ترطاس (Jh, KF). But قوباء [385] has two dial. vars., قوباء (1), قوباء (2), of the cat. of منحة [above], diptote, because, there being no منحة among the formations, that it might be co-ordinated with, its Hamza is for femininization; قوباء, co-ordinated with ترطاس, and therefore triptote (IY). Some of the prolonged are sometimes abbreviated by poetic license, the elided being then the first, not the last, because the latter has a meaning; and because, if it were elided, the n. would become triptote, on account of the removal of the ٰ of femininization [18]: and, when the first is elided, the last returns to its o. f. of ٰ, since the cause of its conversion into Hamza was the combination of the two [248] (R).
CHAPTER X.

THE DIMINUTIVE NOUN.

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

*فَوْقِ جَبَلٍ شَاهِقِ الْرَّأسِ لَمْ تَكُنْ لِتَبَلَّغَهُ حَتَّى تَكِلَّ وَتَصَلَّيْكَ* (IY, A) *A little above a huge mountain, lofty in summit, that thou art not one to reach until thou tire thyself and walk hard* (Jsh), because he says *lofty in summit* (IY); and the saying of Ḥumar on Ibn Masʿūd *كُنْتِ مُلِيَّةً عَلِينًا* *a great wallet filled with learning* and the saying of an Arab [Alḥubāb Ibn AlMundhir (Jh, Md, IAth, Is) Ibn alJamūḥ alAnṣārī (Md, IAth, Is)]

*I am their great stump much rubbed against, and their big palm-tree propped up* [282] (A), because the occasion is one of eulogy (Sn). But, according to the BB, [all of (IY)] that is reducible [by interpretation (A)] to [the meaning of (IY)] *contemptibleness* (IY, A), *دُرِّهِيَة* being meant to intimate that the death of living beings is sometimes brought about by *small calamities* (Sn); and to the like (A), such as the *smallness* of what is fancied to be big in substance (Sn), *جِبَلٍ* being meant to intimate that the *mountain is small in breadth*, [though high (Sn),] difficult of ascent (IY, Sn) because of its tallness and height (IY), and
and جَدِيدٌ جَدِيدٌ جَدِيدٌ جَدِيدٌ and جَدِيدٌ جَدِيدٌ جَدِيدٌ جَدِيدٌ that abundance of sense sometimes goes with smallness of substance (Sn). And [other] instances of tropical diminution of substances are the dims. importing (1) affection and kindness, as in يَا بُنِيَّ Th. ٰٰى أَخِي O my darling son, and O my darling brother, and أنَّ صِدَابِيَّٰ تَّوَّارى Thou art my dear friend, because the small are treated with affection and kindness; (2) prettiness, whence يَا مَا أَميِّنُكَ اللَّهُ because the small are mostly graceful, pretty (R). The dim. formation in a n., being an indication of the smallness of its named, is an embellishment and qualification of the n., because by جَبِيلٌ جَبِيلٌ جَبِيلٌ جَبِيلٌ جَبِيلٌ جَبِيلٌ جَبِيلٌ جَبِيلٌ جَبِيلٌ you mean a small man [25, 282] (IY). The expression that the dim. is formed from has certain conditions, that it be (1) a n.; so that the v. and p. have no dim., because the dim. formation is a qualification in sense; while the dim. of the v. of wonder is anomalous [288]: (2) decl. [293]; so that the prons. have no dim. [292]; nor have كِيْفٍ مَّن [292], and the like; while the dim. of some dims. and conjuncts is anomalous [293]: (3) susceptible of diminution; so that such as كِيْفٍ كِيْفٍ كِيْفٍ كِيْفٍ (great and corpulent) have no dim., [because, if they had, a contradiction would result (Sn)]; nor have the magnified names, [like the names of God, of His Prophets, Angels, and Scriptures, of the Codex, and of the Mosque (Sn)]: (4) devoid of dim. forms, [original or
actual (Sn),] and of their like, [i. e., forms having the same vowels and quiescences as the dim. (Sn)]; so that such as [289] and [in which the dim. form is original, but forgotten, and Little Zaid, in which the dim. form is adventitious without being forgotten (Sn),] have no dim.; nor have such as a farrier, or veterinary surgeon [289] and a guardian, watcher (A), which are not dims., but have the same conformation as the dim. (Sn). The dim. [of the decl. n. (M)] has [only (M, R)] three paradigms (M, R, Aud, A), as S distinctly declares (IV), (1), as دنيير (3), as دنيير (2), as دنيير (M, Aud, A). For, (1) if the n. be tril., whichever of the ten measures [237, 368] it be upon, then its dim. is : (2) if it be quad., then, (a) if its four [letters] be not accompanied by a letter of prolongation fourth, its dim. is ; and, (b) if they be accompanied by such a letter, its dim. is (R). As for , it is for every n. of five letters, whose fourth is a or i, as (below), [283] dim. , [283] a pommel of a saddle [396], dim. , and , a sour vegetable growing in sandy places [285], dim. , the multitude or paucity of the vowels not being heeded, nor their
variation (S). What is meant by these formations is the measure, not the actual paradigm, which is sometimes مُكَيْبَمْ، مُفَيْعَلْ； and سَفِيرَج، مُكَيْبَمْ； and سَرْيَصين [below] (IY). But the use of these three paradigms [alone] to denote the measures of the *dim.* is a conventional notation peculiar to this *cat.*, the mere form being here considered, [without regard to correspondence of *rad.* to *rad.*, and of *aug.* to *aug.* (Sn),] in order that the number of formations may be minimized; and is not conformable to the conventional notation of etymology: for in the *dim.* the measure of سَفِيرَج and مُكَيْبَمْ and مُفَيْعَلْ is مُفَيْعَلْ； whereas their etymological measures are سَفِيرَج and مُكَيْبَمْ and مُفَيْعَلْ (A). Four [*rad.* letters (R)] are not exceeded (SH) in the *dim.* [293] (R). Only the *tril.* and *quad.* [ns. (IY, R)] have a *dim.* (M, R, Jrb), not the *quin.* (R), according to the chastest *dialect.* (Jrb), the *dim.* of the *quin.* being disapproved, like its broken *pl.* [245], because of the elision of its 5th [*rad.*] (M). If, however, a *dim.* be formed from the *quin.* (M, SH), notwithstanding its weak authority (SH), a letter (IY), [vid.] the 5th or some other (R), is elided (IY, R), in order that the *quin.* may be reduced to four [letters]; and the *dim.* is then formed on the paradigm of the *quad.,* vid. سَفِيرَج، مُفَيْعَلْ، as سَفِيرَج， and جَكْبَيْرِ، مُفَيْعَلْ، فَرْدَنَّى， and so that (IY) is said from جَكْبَيْرِ، مُفَيْعَلْ، فَرْدَنَّى, and from
...while some of them say ُجَكَّرَّتْش and ُفَرَّزَتْش [below], eliding the م because it is one of the augs. [671], and the د because it resembles one of them, vid. the ٰ [732] (M). They elide (1) the 5th [275] (IY, SH), as in the broken pl. [245] (Jrb), which is the best way (SH), because the heaviness results from it (IY) : (2) as is said, the quasi-aug. (SH), (a) one of the letters of augmentation [671] (IY, R, Jrb), although it is a rad. (R), as ُجَكَّرَّتْش from ُخَدَرَّتْش, where the د is elided, although it is not aug. (IY); [and, according to Z and Jrb,] as ُجَكَّرَّتْش [below] by elision of the م (Jrb) : but, [according to IY and R,] the quasi-aug. rad. is elided only when it is near the end, being 4th ; so that ُجَكَّرَّتْش [below] is not said, because the م is far from the end, [being 3rd (IY)] ; while Z says that some of the Arabs (IY, R) elide the quasi-aug. wherever it be (R), [so that they] say ُجَكَّرَّتْش [above] (IY), which is a mistake (IY, R), as I think (IY), [and] as Sf and An distinctly declare (R) : (b) like one of the letters of augmentation [in source (R), and near the end(IY, R)], as ُفَرَّزَتْش (IY, R, Jrb), where the د is elided because it resembles one of the letters of augmentation, vid. the ٰ [671] (IY, Jrb), since the د proceeds from the same source as the ٰ [732] (R). But that [elision of the quasi-aug.] is anomalous, rare, for
which reason Z says that (IY) the best way is the first (M). Akh [says that he (M, Jrb)] heard سُفِيرَجَل (M, SH) with the ج (IY) mobile (M), the five letters being retained, from dislike to elision of a rad. letter; and the فَتَّا of the ج being preserved (R), [or] the ج being pronounced with كَسَر (Jrb): and S transmits from some of the GG [in the dim. and broken pl. such as (R)] سُفِيرَجَل and سَفَارِجَل [with فَتَّا of the ج in both (R)]; while Khl says "If I were forming a dim. to the "ئَين" without eliding anything from it, [as some of the "GG say (IY),] I should make the penultimate letter "ئَي" quiescent, saying سُفِيرَجَل, by analogy to [what is "أَثَن" in their language, vid. (R)] سُفِيرَجَل, because "ئَي is quiescent" (IY, R). In forming the dim. [of the decl. n. (M) three processes are necessary (Aud),] (1) the initial is pronounced with ضَمَم; (2) the second is pronounced with فَتَّا; (3) a quiescent ى [497] is inserted third (M, Aud). Then, if the n. be تَرِل., one restricts oneself to that formation, which is ُنْعَيْل, like ُنْس [from نَسَس] and جَعَل [from جَمَل]: but, if it exceed three [letters], a fourth process is needed, i. e., the letter after the ى of the dim. must be pronounced with كَسَر; and then, if this letter pronounced with كَسَر be not followed by a soft letter in the penultimate, the formation is ُنْعَيْل, like جَعَل from جَعَل; while, if it be followed by a soft
letter in the penultimate, the formation is \( \text{فَتَيْعَبُل} \), like \( \text{فَتَيْعَبُل} \) from \( \text{فَتَيْعَبُل} \) [283] (Aud). When the second [letter] of the \( \text{n} \). is a \( \text{ي} \) [retained in the \( \text{dim} \)., as in \( \text{شَيْعُ} \), \( \text{سَيْبُ} \), and \( \text{شَيْعُ} \) \( \text{سَيْبُ} \), it is best to say \( \text{شَيْعُ} \) and \( \text{شَيْعُ} \) with \( \text{Damm} \); but (S) some of the Arabs say \( \text{شَيْعُ} \), \( \text{شَيْعُ} \), [and \( \text{شَيْعُ} \) (S), with Kasr, from fear that the \( \text{ي} \) may be converted into \( \text{ي} \) because of the \( \text{Damm} \) on the letter before it, and (R) from dislike to [the heaviness of (R)] the \( \text{ي} \) after the \( \text{Damm} \) [242, 247] (S, R) if they were to remain like that. When the \( \text{ي} \) of the \( \text{dim} \). is followed by two homogeneous letters, one of them is incorporated into the other; so that the Kasr is removed by the incorporation, as \( \text{أَصْمَم} \) [281] and \( \text{مَدِيَق} \) [663] (R). The \( \text{ي} \) of the \( \text{dim} \). is sometimes changed into \( \text{ي} \) for the sake of lightness, when immediately followed by a double letter, as \( \text{دوَّاَةٌ} \) \( \text{دَوَّاَةٌ} \) and \( \text{ضَوَّةٌ} \) \( \text{ضَوَّةٌ} \), \( \text{دوَّاَةٌ} \) \( \text{دوَّاَةٌ} \) and \( \text{ضَوَّةٌ} \) \( \text{ضَوَّةٌ} \), \( \text{دوَّاَةٌ} \) \( \text{دوَّاَةٌ} \) and \( \text{ضَوَّةٌ} \) \( \text{ضَوَّةٌ} \), \( \text{دوَّاَةٌ} \) \( \text{دوَّاَةٌ} \) and \( \text{ضَوَّةٌ} \) \( \text{ضَوَّةٌ} \) [639] (Sn). The rule that the letter after the \( \text{ي} \) of the \( \text{dim} \). should be pronounced with Kasr in [the \( \text{dim} \). of] the \( \text{n} \). exceeding three letters is subject to exception in four cases, vid. when the letter is before (1) the sign of feminization [below], i.e., (a) the \( \text{س} \), as in \( \text{صَنَّار} \); (b) the \( \text{ل} \), as in \( \text{حَبَّلَ} \); (2) the aug. letter of prolongation preceding the \( \text{ل} \) of feminization, as in \( \text{حَمْرَاءٌ} \) [263, 683]; (3) the \( \text{ل} \) of \( \text{نَعِلَانُ} \) [below], as in \( \text{أَجَامَالُ} \); (4) the \( \text{ل} \) of the \( \text{نَعِلَانُ} \) that does
not form the pl. [below], as in سْكَرُانٌ [250] and مَسْمَانٌ [250, 285]: for in these four cases the letter after the ی of the dim. must remain pronounced with Fath, as it was before the formation of the dim.: you say (1) أَجْيَاسُ (3); حَمْيَرَةٌ (2); [282] حُبِيلَةٌ and سُكْرِيرَةُ [283, 285]; whereas you say سُرْحَانٌ [283] and عُقْيَانٌ [285]; whereas you say سُلْطَانُ [above] and سُلْطَانٌ from سُرْجِينٌ and سُلْطَانٌ, because their pl. is سُرْجِينٌ [280, 282] and سُلْطَانٌ [250] (Aud). The expression "before the sign of femininization" [above] means "immediately before [the sign of femininization (Sn)]", as exemplified; for, if the letter be separated [from the sign], it is pronounced with Kasr, according to the general rule, as ذَخْرِإَةٌ (A).

The ی of femininization being a word compounded with the first [266], and the final [letter] of the first of two words compounded together being pronounced with Fath [211], the predicament of the ی, in having the letter before it pronounced with Fath, is the same in the dim. and non-dim. (R). The last member of a comp., being treated like the ی of femininization, as IM says in the Tashil, is governed by the same rule as the ی; and therefore you say بَعْيُبَلَةٌ with Fath of the ُل [290] (A); but, when the first member ends in ی, as in مَعْدِيْكِبٍ, the letter [immediately] before the last member is not pronounced with Fath, because it does not follow immediately after the
of the \textit{dim.}, but it remains quiescent; while the letter following immediately after [the \textit{ی} of the \textit{dim.}] remains pronounced with Kasr, [because it is not immediately before the last member of the \textit{comp.}]; so that you say \textit{مَعِيدُ يِمِكُرِبُ} [290] (Sn). The letter before the abbreviated and prolonged \textit{ی} of feminization is not pronounced with Kasr, in order that they may be preserved from being converted into \textit{ی}, since they are signs of feminization, and the sign, so far as possible, is not altered. As for the conversion of the sign of feminization into \textit{ی}, that would obviously be entailed in the case of the abbreviated; while in the case of the prolonged, although the sign is the Hamza converted from the \textit{ی} of feminization, the \textit{ی} before it being a letter of prolongation, as in \textit{حَمَّار}, still, since the conversion of the \textit{ی} of feminization into Hamza, not into, or \textit{ی}, is on account of the \textit{ی} before it [248, 683], conversion of the first into \textit{ی} would necessarily entail conversion of the second also into \textit{ی}, as in \textit{لَقَدْ أَعَدْتُ آمَنَّ}, [248]. The \textit{ی} of \textit{نَعْلَ} is not altered, in order that the sign of what is deemed strange in the \textit{dim.}, vid. the \textit{pl.} [285], may be preserved, because, if they did not preserve its sign, the hearer would not refer the \textit{dim.} to the \textit{pl.}, on account of the apparent incongruity between them; and, even when you use \textit{أَجِسْنَ} as a name, you say \textit{أَجِسْنَ} [below]. In such as \textit{إِذْخَالُ} and \textit{إِخْرَاجُ}, however, the \textit{ی}, though the sign of the
inf. n., is converted into ی in the dim., since the dim. of the inf. n. is not deemed so strange as the dim. of the pl. (R). IM [followed by IHsh in the Aud] mentions ؕاٌعَال among the sings. without restricting it to the pl., so that it includes the sing.; and some MSS of the Tashil have “the ی of ؕاٌعَال whether a pl. or a sing.”: and therefore, if we follow those who authorize ؕاٌعَال among the sings. [146, 256, 257], then the unrestrictedness of IM’s language here and his saying “whether a pl. or a sing.” in the Tashil necessarily imply that its dim. is ؕاٌعَال, [which is the preferable opinion (Sn)]; while the language of those GG who say “the ی of ؕاٌعَال when a pl.”, like Jz and IH, necessarily implies that its dim. is ؕاٌعَال with Kasr; and [Jrb.] one of the Commentators on the SH of IH, says that (A) he adds the restriction “when a pl.” in order to exclude what is not pl., as ؕاٌعَال ًاَعَال [146, 257], the dim. of which is ؕاٌعَال (Jrb, A). BD, however, says “the ی of ؕاٌعَال when a pl.,” adding the restriction, in which he follows Jz and those who agree with him: but Shl, referring to the dictum of Jz, says “This is a mistake, because S states that, when you form the dim. of ؕاٌعَال a man’s name, you say ؕاٌعَال, as when you form its dim. before it is a name”; and IM speaks without restriction in other books than this; nay, in some MSS of the Tashil, he expressly declares the generality; so that his language [here] is to be interpreted according
to that (A). The | before the aug. ن is not converted into
\(\text{حَبِّرَةً}\) because it is assimilated to the | of feminization [above]. The
| and ن, however, at the end of the n. do not always
resemble the prolonged | of feminization, so that the
conversion of its | into the dim. should be disallowed.
They resemble it when they are in (1) a coined proper
name, like \(\text{عُتُيِّمان} [4, 250, 4, 282]\), and
\(\text{سُلَّمان} [\text{above}]\), because the \(\text{s}\) of feminization is not
affixed to it, since the quality of proper name is a preven-
tive; and, according to this, you say \(\text{عُتُيِّمان} [\text{above}],
\text{بِرَان}, \text{سُلَّمان} [\text{below}] : (a) as
for \(\text{a young bustard and a plant}, their \text{dims.}
are} \text{[below] and \(\text{سُعِيدَين} [\text{below}]\) and (2) an ep. that refuses the
\(\text{s}\), like \(\text{جَعَّان} [250], because of the
absence of the \(\text{s}\), so that you say \(\text{سُكَرَان} \text{and}
\text{جَعَّان} [\text{above}]\). And, if they be in an ep. that does not refuse the
\(\text{s}\), like \(\text{ضَيَّان} [250], \text{ضَيَّان} \text{slow [in
walking (M.A.R)]}, they resemble the | and \(\text{n}\) in the \text{cat.}
of \(\text{sُكَرَان}\), because they are eps. like it, although the \(\text{s}\)
is affixed to them; so that \(\text{ضَيَّان} \text{, نَدْمَان} , \text{عَرَبَان}\). and
\(\text{ضَيَّان}\) are said. If, however, they be in a substantive
not a proper name, they do not resemble the | and \(\text{n}\) in
the \text{cat. of} \(\text{sُكَرَان}\) unrestrictedly, since qualification does
not unite them, as it unites \(\text{sُكَرَان} \text{and} \text{عَرَبَان}\); but you
consider whether the \( l \) be fourth or upwards. If it be fourth, then, (1) if the substantive be equal in number of vowels and quiescences to a substantive whose final is a \( b \) preceded by an *aug.* \( l \), even if not equal to it in actual measure, its \( l \) is converted in the *dim.* into \( y \), by assimilation to that \( l \) which precedes the \( b \); but that occurs in only three measures, \( نُعْلَانُ , نُعْلَانُ , نُعْلَانُ \), and حَوْمَانَ, *a plant growing in the desert*, سُلُطَانُ , and رِّجَالُ, the \( n \) of which occupies the place of the \( b \) in [332], and مُفْتَلّ, respectively; so that you say قُرُطَاسُ, زَرْيِلٌ, سُريْعٌ, حُوْبِینٌ [283], and مُفْتَلّ, (2) if the substantive be not equal to what we have mentioned, like سِبْعَانُ and كَرْبَانُ, and like نُعْلَانُ, نُعْلَانُ, نُعْلَانُ, if these occur in their language, its \( l \) does not resemble the \( l \) preceding the \( b \), since an *aug.* \( l \) followed by a \( b \) does not occupy [in any other substantive] the place of the \( l \) and \( n \) in these substantives; but the \( l \) and \( n \) in them resemble the \( l \) and \( n \) in the *cat.* of كَرْبَانُ, سُكْرَانُ, [since both are *aug.*]; so that the \( l \) is not converted into \( y \), as سُبْعَانُ and طَرْيْبَانُ; and by analogy such [substantives] as كَرْبَانُ and وَرْشَانُ [250] ought to be like كَرْبَانُ [and سِبْعَانُ], since a \( b \) does not occupy the place of their \( n \), as it does not occupy the place of the \( n \) of طَرْيْبَانُ and سِبْعَانُ; but, since *e.g.*
also occur on this measure, like قطرون and ضبيان, and
their 1 resembles the 1 of سكران, which is not converted,
as before shown, the Arabs intend to make a distinction
between substantive and ep., and therefore convert the
1 in the substantive, saying كربين and زريبين, because
assimilation of ep. to ep. is more meet and proper than
assimilation of substantive to ep. If, however, the 1 be
after the fourth, then, (1) if it be fifth, as in زعفران saffron, عقربان a male scorpion and آنفران a male viper,
and سلبيان a plant, it may not be assimilated to the 1
preceding the 1, and be converted into ى, since that 1
is not converted into ى in the dim., except when fourth,
as in [283]; so that the only alternative
remaining is to assimilate it to the 1 of feminization,
saying زعفران [282, 283], and آنفران [228], and
슬بيان (R): (a) in forming the dim. of you say
صلبيان and عنيبيان, as though you were
forming the dim. of استوطن camomile [390] and
عنترون [389] (S): and by analogy the dim. of استوطن a column,
portico, cylinder ought to be استوطن; but, the 1 in it
being anomalously elided, the 1 becomes fourth, so that
is said, like عثبيين [above]: (b) the dim. of الإنسان [on the measure of فعالن (Jh, HH)] ought by analogy.
to be اسم cứu [286], like اسم نسيمي [286], but, since a ن is anomalously added before the ل [of انسان], according to the soundest opinion, the ل becomes [fifth] as in عنوان and عقربان, [so that انسان is said (HH)]: (2) if the ل be after the fifth, then, (a) if the aggregate of the letters preceding it contain one that must be elided, so as to make the ل after the elision fifth, the ل remains unaltered because it then becomes [fifth] as in عقربان; so that you say عقربان dim. اسم بقلاة [283], because the ن is aug.: (b) if the case be not so, the ل and ن are elided, as اسم عباتة [286, 401], dim. اسم فيعبلة [283], because you slide the م before them, and therefore cannot leave them. As for the proper name transferred from something, you say (1) اسم سرحان Sirhan (Wolf), اسم وراشان Warashan (Pigeon) and اسم سلطان Sultan (King), when proper names, اسمين. اسم نسيمي [below], اسم ضيتي [below], اسم رقيشين [below], and اسم نسيمي [below], diptote in the non-dim. because of the quality of proper name and [augmentation by] the ل and ن [18], and triptote in the dim. because of the removal of the ل by its conversion into ن: (a) this is as you make اسم مغرى Goats, when a proper name, diptote [in the non-dim.], because of the resemblance of its ل to the ل of feminization [18]; and triptote in the dim., because of the conversion of its ل into مغرى: (2)
when proper names, *dïms.* as they were before their transfer to the state of proper name: (a) this is as you say َأَجْمَالُ, when a proper name, *dim.* [above], with the َذ, as S mentions. The GG say, in describing [the *dim.* of the *n.* ending in] the َذ and َذ assimilated to the َذ of femininization, "Whenever the َذ is converted into َي in the [broken] pl., convert it " into َي in the *dim.* also; and, whenever it is not converted " in the broken pl., do not convert it in the *dim."": but that does not hold good in such as ُطَرِيبَانُ, because they say ُطَرِيبَانُ and ُطَرِيبَانُ [248, 250] (R). As for ُطَرِيبَانُ, its *dim.* as though you formed its broken pl. from ُطَرِيبَانُ, not from ُطَرِيبَانُ, since you say ُطَرِيبَانُ as they say ُطَرِيبَانُ [248] (S). If the pl. *نَعَالِيَانُ* be anomalous, it is not regarded, but the *dim.* is ُعَرََانُ [250] and ُعَرََانُ [above], pl. *نَعَالِيَانُ* and أَنْسَانُ [248] anomalously, *dïms.* ُعَرََانُ and أَنْسَانُ [286] (A). And, when it is not known of any *n.* [ending in an *aug.* َذ and َذ (A)] whether its َذ be converted [by the Arabs into َذ (A) in the broken pl. (R), i. e., whether it take the pl. نَعَالِيَانُ (Sn),] or not, then [Sf and F say that (R)] its َذ is not converted, because it is made to conform to the cat. of ُسَكْرَانُ, since this is the most numerous (R, A): while
An* says that the rule may be said to be either absence of alteration; or conformity with the most numerous [cat.], and consequent alteration (R). Except in these cases, only فَعَلْ [above], فَعَلْ [above], and فَعَلْ occur (SH); whereas in the excepted cases other paradigms are found.

The three paradigms, however, occur before (1) the ِ of femininization [277, 282, 283], as سَلِيْحَة [264]; of big-bodied mare (MAR), and ِزَنْبِيرَة ِdim. of سَلِيْحَة ِa hornet; (2) the prolonged ِ of femininization, as حَبْرَاء [above], مُعِيَّرَة [282], and مُعِيَّرَة [282]; and (3) the ِ and ِ، as سَلِيْحَانَ [above], عُجَيْفَرَانَ [above], and عُجَيْفَرَانَ with the ِ as a compensation for the elided ِو [283 284]: but only ِفَعَلْ before (1) the ِ of the pl., as ِأَجْيَسَالَ; and (2) the abbreviated ِ of femininization, [as حَبْرَاء.] because, when fifth [or upwards in the non-dim.], it is elided in the ِdim. [282].

IH ought to mention the ِ of relation also, as مُشْهَدِي ِdim. of مُشْهَدِي [248, 294] ِبَرْدِي ِdim. of مُشْهَدِي [265], and ِمُطَلَّقِي ِdim. of مُطَلَّقِي [284], saying “Except in these cases, and the case of the rel. n. formed with the ِ، only such and such [paradigms] occur ”: for, if he say that ِفَعَلْ is ِفَعَلْ، the ِ being additional, we say that, though the ِ is no doubt additional, still it becomes, as it were, part of the word, like the ِ of femininization, as is proved by the fact that the inflection of the word rests
upon it, as upon the ی; and the objection holds equally good of such as حَبْبَیٰ[below], حَبْبَیٰ[below], which are نَعِیٰل, the ی and the two یs of feminization being additional [282]. And why does he not mention the du. and pl., as الْعُسْبِرُونَ and الْعُسْبِرُونَ, saying that (R) the letter after the ی of the dim. is pronounced with کَاسِر in the case of the [n. containing (Jrb)] four [or more (R) letters, as جَعَیۡفَر (R, Jrb) and سَقِیۡفَر (R), for the sake of affinity between the ی and the letter after it (Jrb)], except before (1) the ی of feminization, (2) its two [abbreviated and prolonged (R, Jrb)] یs, (3) the ی and ن assimilated to the prolonged ی of feminization, (4) the ی of أَفَعَال when a pl. [above] (SH), (5) the ی of relation, [which ought to be omitted, because the letter before it is pronounced with کَاسِر, as in ۡبِرَیۡذٰی,] (6) the ی and ی of the du., (7) the ی of the pl., (8) the ی of the [sound] pl. fem., and (9) [the last member of] the comp. ؟ (R). Every dim., when its formation does not take away one of its two causes [of diptote declension], is diptote; and otherwise is triptote (Dm). The dim. formation spoils the following causes of diptote declension :—(1) deviation from one measure to another, as رَبِیۡعٰ[18], dim. ۡرَبِیۡعٰ, because the measure deviated to is removed by the dim. formation, and that measure is observed in deviation, since deviation is a lit. matter: (2) the ultimate pl., as
mosques [18], dim. [or rather مساجد مسجدة], because it must be restored to its sing. [285]: (a) even if used as a name for a masc., and then formed into a dim. [283, 285], it is triptote, because, [though it is not restored to the sing., still] the sign of the pl. and its regarded measure are removed; [contrary to the fem., where the quality of proper name and femininization are found (MAR)]: (b) when سراییل [18, 285] is a proper name, its dim. is diptote, because the dim. formation does not take away the id. femininization in it, so that it is like عبتام [194] when formed into a dim. after being used as a name: (3) verbal measure, if its initial be not an augment like the verbal augment [404], as خصص dim. خصص, and دَخْرِج dim. دَخْرِج; but not if its initial be such an augment, as يَشْكِر dim. أَحْمَد, أَحْمَد, أَحْمَد, and تَغْلِب dim. , because the dim. is on the measure of the aor. of أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْعَل, أَفْفَل, أَفْفَل, أَفْفَل, أَفْفَل, أَفْفَل, أَفْفَل, أَفْفَل, أَفْفَل, أَفْفَل, أَفْفَل, أَفْفَل, أَفْفَل, أَفْفَل, أَفْفَل, أَفْفَل, أَفْفَل, أَفْفَل, أَفْفَل, أَفْفَل, أَفْفَل, أَفْفَل, أَفْفَل, أَفْفَل, أَفْفَل, أَفْفَل, أَفْفَل, أَفْفَل, أَفْفَل, أَفْفَل, أَفْفَل, أَفْفَل, أَفْفَل, أَفْفَل, أَفْفَل, أَفْفَل, أَفْفَل, أَفْفَل, أَفْفَل, أَفْفَل, أَفْفَل, أَفْفَل, أَفْفَل, أَفْفَل, أَفْفَل, أَفْفَل, أَفْفَل, أَفْفَل, أَفْفَل, أَفْفَل, أَفْفَل, أَفْفَل, أَفْفَل, أَفْفَل, أَفْفَل, أَفْفَل, أَفْفَل, أَفْفَل, أَفْفَل, أَفْفَل, أَفْفَل, أَفْفَل, أَفْفَل, أَفْفَل, أَفْفَل, أَفْفَل, أَفْفَل, أَفْفَل, أَفْفَل, أَفْفَل, أَفْفَل, أَفْفَل, أَفْفَل, أَفْفَل, أَفْفَل, أَفْفَل, أَفْفَل, أَفْفَل, أَفْفَل, أَفْفَل, أَفْفَل, أَفْفَل, أَفْفَل, أَفْفَل, أَفْفَل, أَفْفَل, أَفْفَل, أَفْفَل, أَفْفَل, أَفْفَل, أَفْفَل, أَفْفَل, أَفْفَل, أَفْفَل, أَفْفَل, أَفْفَل, أَفْفَل, أَفْفَل, أَفْفَل, أَفْفَل, أَفْفَل, أَفْفَل, أَفْفَل, أَفْفَل, أَفْفَل, أَفْل
which are diptote because of their being on the measure mentioned, [vid. that which is more appropriate to the v. (Sn),] like I practise farriery or veterinary surgery, [aor. of (Sn)] : nor may such [eps.] as valiant, heroic, hard and strong, and
intelligent be cited as instances to the contrary: for, though each of them is orig. epithetic, and is on a verbal measure, still the measure, being common, not more appropriate to the v. than to the n., is not taken into account (A on the diptote): (b) if the measure supervene in the dim., not being found in the non-dim., as
when a proper name, dim.  and
[below], some do not regard it, because it is accidental; but others regard it, because the dim. is a fresh measure: (c) one Grammarian says that the qualification supervening in the dim. is regarded, because the dim. is a fresh formation, as the qualification supervening in such as and 18 is taken into account, because it is a fresh application; and that dim. of 242 is diptote because of the [verbal] measure and of the qualification supervening in the dim.: (d) he also says that analogy requires the proper name to be triptote in such as [above] dim. of Hamza, because of the supervention of
qualification, which is incompatible with the quality of proper name; but that, since the qualification is not obvious in the \textit{dim.}, they do not take it into account: (e) what he says, however, requires consideration, because, if the qualification were not obvious, it would not be taken into account in \textit{أَدْرُرُ}; and it is best to say that there is no incompatibility between qualification and the quality of proper name: (4) [augmentation by] the \textit{ن} and \textit{ن}, if the \textit{ن} be converted into \\textit{ي} when a proper name, \textit{دِم.} \textit{سُلْطَان} [above]; but not if it remain unaltered, as \textit{عُثْمَان} and \textit{سُكَيْرَان} \textit{دِم.} [above]. According to this, then, the \textit{دِم.} formation spoils deviation from a measure and the [ultimate] \textit{ض.}, unrestrictedly; and [verbal] measure and [augmentation by] the \textit{ن}, in one case, not in another: but does not spoil qualification, the quality of proper name, feminization, composition, and foreignness (R). When, however, the foreign [proper name] is \textit{قُدُر}, but one of its [four] letters is the \textit{ي} of the \textit{دِم.}, it is triptote, [as \textit{بُرُية} and \textit{سُيِبع} (283, 291),] the \textit{ي} not being taken into account. IM says in the CK that what is diptote with reference to its being \textit{non-dim.} or \textit{دِم.} is of four kinds, (1) diptote in the \textit{non-dim.} and \textit{دِم.}, as \textit{حُبْرَاء}, \textit{رَفْدَب}, \textit{تَلْمِحَة}, \textit{بَعْلَبُك}, \textit{أَحْمَر}, \textit{يَطْرَق}, \textit{جَسَحُ}, \textit{سُكْرَان}}, and, because they do not lack the cause of diptote declension in the \textit{non-dim.} or \textit{دِم.}: (2) diptote in the \textit{non-dim.}, triptote in the \textit{دِم.},
as جنادل، علفى، سرحان، شمر، عبره، and جنيدل، علفى، سرحان، شمر، عبره, when proper names, because the cause of diptote declension is removed in their dims., which are سرطان، شيبير، عبره [above], علفى، جنيدل، by removal of the paradigm of deviation, the verbal measure, the ° of سرحان, the ° of علفى, and the form of the ultimate broken pl.: (3) diptote in the dim., triptote in the non-dim., as تخلیه [above], تحقیق [372, 678], and تهیه [379], when proper names, because the cause of diptote declension becomes complete in their dims., which are تحقیق [above], تهیه، تحقیق، تهیه، and تهیه, upon the measure of the aor. of بطر، whereas, if a ي were put in the dim. as a compensation [284] for what is elided, [vid. one of the two double letters in تهیه and تهیه (Sn),] triptote declension would be necessary, [as تهیه and تهیه (Sn),] from the want of verbal measure: (4) either diptote or triptote in the non-dim., and only diptote in the dim., as هند [18], dim. هنیدة [264, 282] (A).

§ 275. The n. either contains a cause of conversion or elision, before the formation of the dim., or does not. If it does, then the formation of the dim. (1) removes the cause of (a) conversion [278], as in ناب and باب [684, 703,
(1186)

... and [247, 685] and [686] مَوْنَطَةٍ [685; 747]; and [246] دَوَأَثَبٌ; [below] and, according to Mb, [278] فَمْ [below]; and [683, 721, 723]; and [683, 708]; and [683] دِوَّرٌ; and [689]: (b) elision, as in [16, 278, 719], [278, 293], and عَمْ, the cause being the combination of two quiescents: and approximate to this sort is that in which the formation of the dim. does not remove the cause of elision, but in the dim. something supervenes, which prevents that cause from being regarded, like the tril. curtailed of a letter, either (a) because an irregular alleviation is intended, as in سَةْ [below] and, غَدُدْ [153, 231, 292], قَمْ and أَخْتَ بَيْنَتِ [277], and [below], where, if alleviation be intended by the elision, it cannot be regarded in the dim., since the measure is not complete without the elided; or (b) because of a regular alteration, as in وَعِدْ [below]: (2) does not remove the cause of (a) conversion, as in 689 [278]: (b) elision, as in تَضَعْ ِيْضُعُ; كَانَهُ; [276] مِيْتَ; [276, 276]; [276, 276]; [276]; and خُبْرَ; تَرَى; and أَرَى; [276]. And, if it does not contain a cause of conversion or elision, before the formation of the dim., then that [cause] (1) supervenes in the formation of the dim., like the cause of (a) the conversion [279] of (a) the 1 of
and of عصر [278]: (b) the of عصر [279]; of أسود [279, 280]; and of عصر [283]: (b) the elision [281] of (a) the 5th, as in سفر [274]; (b) the 3rd of [three] s, as in [281], and عطاء; (c) the 1 of such as مساجد [283], and what is elided from such as إستخرج and [283], وإنطلق and مطالب, and the like: (2) does not supervene in the formation of the dim., as in رجل and عصر [274] (R). A n. of less than three letters may not form a dim., because the least of the dim. formations is نعبل, which is not producible except from trils. [274, 292] (IY). Supplement the defective [n. (IA, Sn)] in forming the dim., [in order that the formation نعبل may be attainable (A),] so long as [after the elision (Sn)] it does not contain an [aug. (Sn)] third [letter (Sn)] other than the ꜱ [below] (IM) and the conj. Hamza [277] (Sn). The "defective" here means "deficient in a letter" (IA, Sn): our saying "aug." is deducible from a subsequent observation by A [276]: and the neg. proviso means that the defective should not contain a third at all, like يد [below]; or should contain a third such as is mentioned, like سنة [below] and ابن [277] (Sn). The ꜱ of femininization [above] is not reckoned (IY, A), because it is [accounted (IX) virtually (Sn)] separable (IY, Sn),
equivalent to a n. joined on to a n. [266]; so that, as you form the dim. from the first member of two ns. [compound together], saying حُفْصِيرَةَتْ [290], and not from the second, so the formation of the dim. falls upon what precedes the s of feminization [274, 282, 283] (IY). Every [decl. (IY)] n., when bil., [which happens only by elision of a letter from it, since decl. ns. contain at least three letters (IY),] is restored in the dim. to its o. f., in order that it may arrive at the paradigm تَعِيلُ (M), restoration to its o. f. being better than importation of an extraneous letter (IY). It is of three kinds, what is elided being (1) its ف, as عدَّة [699], dims. عَدَّة (IY),] and and عُدَّة (IY),] and عُدَّة (M); or عَيْدَة [683], and عَيْدَة (IY); and as كُلُّ and خْدُ [428, 659], when names [of a man (IY)], dims. كُلُّ (IY),] and خْدُ (IY); (2) its ع, as مُحَيْدَة [203, 292] and نِسْل [from إسْلَام Ask thou by elision of the Hamza (IY)], when names [of a man (IY)], dims. مُنْبِدَة and سَيْئَة [667], dim. سَيْئَة (IY),] and as سَيْئَة [277]: (3) its ل, as شَفَة [260], حَرَ [260, a vulva, [orig. لَاحْ (IY),] and [56. A], and دُمَيْ [16, 687], dims. يُدَيْة [482] (IY),] and [by restoration of the ل, which is the ن, but not of the ل, because it is aug., and the object is attained by restoration of the ل alone (IY),] and كُوّيَة (M). And so you do in every defective tril., like the contracted أَن [525] and بُعُ [200], when
used as names, * dims.* \(\text{ذُنُفُّ} \) and \(\text{ذُنُفُّ} \) and like \(\text{زَرَبْ} \) \([306, 505]\) in the saying \([\text{of Abū Kabir alHudhalī (AKB)}]\)

\[\text{أَرْعَبُ إِنَّ يَشِبِّي الْقُدُّارَ فَانَّا} ~ \text{زَرَبَ} \text{كَيْسَلُ} \text{لِجُبِّ لُفُّقُبُ} \text{بُهِيْضَلُ.}
\]

\[O \text{Zuhairā (his daughter), if the back of the head be hoary, verily the case is this, many a noisy host have I joined with a host in fighting (AKB)}, \text{when used as a name, * dims.*} \text{زَرَبْ} \text{(IY). IM says in the CK that sometimes the elided is one letter in one dial., and another letter in another dial.; so that the * dims.* is formed now by restoring this, and now by restoring that: as سَنَةَا, \text{[orig.} \text{سَنَة} \text{or} \text{سَنَةً} \text{(Jh)}, \text{]} \text{dims.} \text{سَنَةَا} \text{and} \text{سَنَةً} \text{[277]; and * dims.* عَضْبَةً and عَضْبَةٍ} \text{[306]} \text{(A).}
\]

He that says سَنَاتُ \text{years} \([234, 244]\) says سَنَةٌ; while he that says سَنَاتٍ \text{I contracted with him by the year} \([234]\) says سَنَةٍ \text{(IY): and the letter deficient in عَضْبَةً is the , because it forms the pl. عَضْبَةٍ, like شَفَاءٌ} \([260]\); or, as some say, the , because it forms the pl. عَضْبَةٍ \([234, 244]\) \text{(Jh). The original * bil.* also is supplemented in the * dims.*, like the defective, in order that it may arrive at the formation \text{نُعْبَلُ}, except that for this sort no third [letter] is known, that may be restored to it, contrary to the defective \(\text{(A). If the word be orig. * bil.*}, or you do not know what letter is gone from it, you add a ی at its end in the * dims.*, by analogy to the most frequent
case, because the letter most often elided from the tril. is the ل, as in ﴿ٖ﴿ and ﴿ٖ﴿ [260, 719], حَرْبُ ﴿ٖ´﴿ and ﴿ٖ´﴿ [above], not the ف or غ; while the letter most often elided from the ن. is the unsound letter, either ﴿ٖ´﴾ or ﴿ٖ´﴾; and, if you added ﴿ٖ´﴾, it would necessarily be converted into ﴿ٖ﴾ [280]; so that you put the ﴿ٖ´﴾ from the very first, as ﴿ٖ﴾ [277, 293] and ﴿ٖ﴾, the subjunctival ﴿ٖ´﴾ and the cond. ﴿ٖ´﴾, when used as proper names, dims. ﴿ٖ´﴾ and ﴿ٖ´﴾ (R). IM in the كَفِيَّة and the تَشْيِل allows two methods, (1) that the word should be supplemented by an unsound letter, [a ﴿ٖ´﴾ (Sn).] as ﴿ٖ´﴾ and ﴿ٖ´﴾, when used as names, dims. ﴿ٖ´﴾ and ﴿ٖ´﴾; and (2) that it should be treated as belonging to the class of the reduplicated, as ﴿ٖ´﴾ and ﴿ٖ´﴾: but in the تَشْيِل he expressly declares that the first is better, and so some decide [below]. (A). And [the full explanation of this matter is that (A)], when what is orig. bil. is used as a name, then, (1) if its second [letter] be sound [306], as ﴿ٖ´﴾ ﴿ٖ´﴾ and ﴿ٖ´﴿, nothing is added to it until its dim. is formed, when it must be reduplicated, or ﴿ٖ´﴾ must be added to it, as ﴿ٖ´﴾ or ﴿ٖ´﴾: (2) if its second be unsound, reduplication is necessary before formation of the dim., [to obviate the existence of an infl. n. consisting of two letters, the last of which is a mobile soft letter, this being unprecedented (Sn)]; so that for ﴿ٖ´﴾, ﴿ٖ´﴾, and ﴿ٖ´﴾, when proper names, you say
 changing the second  into Hamza, [as in حَمْزَةَ (263, 683) (Sn)]: and therefore, when their *dims.* are formed, they are treated like ُدْرُ , ُحِيَ, and ُلُؤَى , like ُمَلْآآ , *orig.* ُلْوَيْثَ and [280]; ُكِيَى with three ِي , like ُحيَى; and ُمُرِى , like *dim.* of ُمَالِ water [278], except that the ُل of this, being a ِي [683], is reconverted into it (Aud, A). And [similarly (S)] you say ُدُيَّةُ as *dim.* of ُدَيْ (S, R) quiescent in the ِي (R), if it be [a name for] a woman (S), because the ِي is a substitute for the ِي (S, R), as the ُم in ُمِّم is for the ُم (S), the *o. f.* being ُذَيَي [171, 263] (R).

§ 276. That [n. (IY)] which, after the elision, has enough [letters (IY)] remaining, [vid. three (IY)], to form the paradigm of the *dim.*, is not restored to its *o. f.*, [because the elision does not proceed from a cause removable in the *dim.*, but is made in the *non-dim.* merely for a kind of alleviation, which is more needed in the *dim.*, because of the augmentation of its letters (IY),] as ُمِّمِّي [251, 703] [in the text ُمُّمِّي ِمَأَرٍّ [52], *dims.* ُمُبِّيَت , ُمُبِّيَت ; where, if it were restored, ُمُبِّيَت , ُمُبِّيَت and ُمُبِّيَت would be said (M). And
[below] by restoration of the elided, [vid. the, (Sn) of orig. حَارُ (Hār)] is anomalous [as dim. of حَارُ (Hār)] (A). This is the rule in S’s opinion; and, accordingly, if he named a man يَضَع or يَدْعُ, he would say in the dim. يَضَع and يَدْعُ, without restoring the elided, vid. the [482, 699, 700] (IY). Y, however, asserts that some say حَوْيَر (Hawār) (S); and he relates that IAl used to say مِرَى, like مِرَع, as dim. of showing (S, IY, R), act. part. of أَرَى (IY), and أَرِى as dim. of أَرِى he shows [658] (S), putting the Hamza, and pronouncing [it] with Kasr (S, R); like مُعَظِّم dim. of giving (R), because [the ی in] it is treated like the of قَاَس (16) (S); and [Mb, as also (IY)] Mz, used to restore [such as يَضَع and to its o.f. (R)], saying يَوْيَسُع and حَوْيَر (IY, R): but [S says that (IY, R)] حَوْيَر is dim. of حَارُ [below], not of حَارُ (S, IY, R); and [Sf adds (R)] that he who says مُيِت and حَوْيَر and ought to say مَيِت and حَوْيَر and حَوْيَر and حَوْيَر (IY) as dims. of حَوْيَر better and حَوْيَر worse, because their o.f. is أَخْبِر and أَخْبِر and أَخْبِر; whereas the GG are agreed upon مَيِت and حَوْيَر without restoration, and similarly they say حَوْيَر and حَوْيَر without restoration; and there is no difference between the two
(1193)

(IV). IM means by his saying "third" [275] what exceeds two letters, even though it be (1) an initial, as in يَرَى he sees [658], when used as a name, dim. يَرَى without restoration [of its ع, vid. the Hamza (Sn)], because the aoristic letter [404] is reckoned: but IAI and Mz allow restoration, saying يَرَى [with a Hamza after the ى of the dim., and a Tanwin of compensation for the ى elided because of the concurrence of two quiescents (Sn)]; while Y restores [the Hamza], but does not pronounce [it] with Tanwin, [saying يَرَى,] according to the principle of his opinion on [written in some MSS with the ى, according to his opinion, and in some (Sn)] يَعْبَى [without a ى, according to the preferable opinion of others (Sn),] dim. of يَعْبَى [Note on p. 43, ll. 14-20], and the like: (2) a medial, as exemplified (A) in مُبْتَهْر, هَارْ, and شَانَّ [below]. The dim. of هَارْ and شَاكَن [708] is, in the nom. and gen., شَوْنَكَ, هَوْنَكَ, and شَوْنَه, with Kasr of the, and ك [278]; and in the acc., [شَوْنَكَ] هَوْنَبَ and the dim. of هَوْنَبَ and is [above] and هَوْنَبَ with the double ى, [according to Jr's opinion given in § 278]: and the dim. of هَوْنَبَ and is [above] and هَوْنَبَ with a single ى (Sn).

§ 277. Every n. beginning with a conj. Hamza drops its Hamza in the dim., whether the n. be complete,
as defective, as دَيْنِي، إِسْتَ، أَسْمُ، إِبْنُ، ُنْسَي، and dims. وَدَيْتِنِي، إِسْتَ، أَسْمُ، إِبْنُ, and أَسْمُهَا [275]. The conj. Hamza is elided, because the mobilization of what follows it enables it to be dispensed with, since it is prefixed only as a means to pronouncing the quiescent; while, in the dim., the initial is always mobilized, so that the Hamza is not needed. And [in the defective], when the Hamza is dropped, the elided لَيْل] is restored, because the remainder does not suffice for the formation of the dim., since it consists of [only] two letters (IY). The لَيْل [of أَخْتَ بَنِتَ (A)] is not reckoned (R, A) in the formation, because of the tinge of feminization in it [295], since this substitute [363, 689] belongs exclusively to the fem., not to the masc. (R); but أَخْتَ بَنِتَ and أَخْتَ بَنِيتَ are said, by restoring the elided (A), converted in the dim. into لَيْل [279, 280], eliding the لَيْل, and putting the لًا of feminization (Sn). There are only seven words for whose لَيْل is substituted لَيْل preceded by a quiescent, and pronounced as لَيْل in pause [307, 646], vid. (1-2) لَيْل and أَخْتَ بَنِيتَ [689]; أَخْتَ بَنِيتَ [Note on p. 18, l. 9]; (3) لَيْل and دَيْتَا [Note on p. 18, l. 9]; (4-5) دَيْتَا and كَيْتَ (5-4) [313]; and, according to S, لَيْل [117, 307]: while لَيْل with quiescence of the لَيْل [183] is like them; but [the لَيْل in] it is not a substitute for the لَيْل, since لَيْل has no لَيْل by constitution. You
say, in their *dim.*. (1) and لْنْهَةٌ [307] (2) فَبْنَیَةٌ, because the ل of ُهْنَتْ is biform, like [that] of سَنَةٌ, *dims.* سَنَیَةٌ and سَنَیَةٌ [275]: (3) لْمْنْهَةٌ, as you form the *dim.* of فَمْ [275]: (4) مْدْنْیَةٌ and مْدْنْیَةٍ, because the Arabs also say مْدْنْیَةٍ and مْدْنْیَةٍ in the *non-dim.* [227]; but he who says that their o. f. is مْدْنْیَةٌ and مْدْنْیَةٍ [685, 747], because the *conjug.* of طَرَیٰ is more numerous than that of حَقْ, says مْدْنْیَةٌ and مْدْنْیَةٍ; while, in the *dim.*, you pronounce the letter before the َس with Fath, and change the َس into َس in pause, because, when you restore the ل, the َس is not a substitute for it (R). And, when you use مْرَبْبَت as a name [for a woman (S)], you [say مْرَبْبَةٍ, and (R)] make its *dim.* مْرَبْبَةٍ (S, R), eliding the َت, and putting the َس in its place (S), because the word is transferred to the *cat.* of *ns.* (R upon IH on the proper name): and so says Khîl (S).

§ 278. The substitute [682] is of two kinds, (1) permanent, i. e., substituted for a kind of alleviation, not for a necessitating cause; (2) not permanent, i. e., substituted for a necessitating cause, either a vowel necessitating, or a consonant in a state necessitating, the conversion of what follows it. And, in the *dim.* and broken *pl.*, the necessitating cause being removed by the removal either of the vowel, or of the state of that consonant, the substitute is restored to its o. f. (IY). The substitute,
(1) when not permanent, is restored to its \( o. f. \), as in the broken \( p.l. \): you say (a) مَوارِقُ [and مُوارِقُ (IY)], \( d i m. \) [and broken \( p.l. \) (IY)] of مِوارِقُ [247, 685]; and [hence (IY)] قَبِيلُ, \( d i m. \) of قَبِيلُ [when a man's name (IY)] or قَبْيلُ (M); and رَبُعَ, \( d i m. \) and \( p.l. \) of رَبِعَ [685]; because in the \( d i m. \) and broken \( p.l. \) the رُبَّ is mobilized, and the كَسْرَة removed: and similarly مَيِّسُ and مُميِقُ, \( d i m s. \) of مُيِّسُ and مُميِقُ [686], because the quiescence of the رُبَّ is removed by the formation of the \( d i m. \) (IY): (b) مُويِّعُ, \( d i m s. \) of مَيِّسُ and مُميِقُ [689] (M), because the ﴿ al-fa'āl ﴿ is elided in the \( d i m. \) [283]: this is the opinion of Zj [below] (IY): (c) مُيبَبُ, \( d i m s. \) of مَيِّسُ and مُميِقُ [684, 703, 711] (M), because the ﴿ bāb ﴿ does not co-exist with دَامَم of the preceding letter (IY): (2) when permanent, is not restored to its \( o. f. \), you say (a) قَاتِلُ [بَاتِعُ] (M), and بَانِعُ \( d i m. \) of بَانِعُ [683, 708], with Hamza, which none of our school dispute, except Jr [below] (IY): (b) تَعَيِّنَةُ [689] (M), by common consent of our school, because the substitution is only for a kind of alleviation, which is as desirable in the \( d i m. \) as in the non-\( d i m. \); nay, is more suitable in the \( d i m. \), because the \( d i m. \) is increased in heaviness by the augment in it (IY): and similarly with the ﴿ taa ﴿ of أَدُنَّ [689] (M), \( d i m. \) تُرَيِّثُ (IY); and the Hamza of
[below] (M), dim. أُدِيدٌ, because it is pronounced with Damm in the dim. also (IV); (c) جَيَّدُ dim. of عِيدٌ a festival, [where the substitution is considered permanent (IV),] because you say عَيْبَاتُ (M) in the broken pl. [below] (IV). Restore the second [letter (A) of the dim. (IA, Aud, A) n. (IA, A)] to its o. f., when it is soft, converted (IM) from a soft letter (Aud, A), as IM says in the CK; but properly from anything but a Hamza immediately following a Hamza: so that this includes six things, (1) a, converted into (a) ى (A), as ِقَيْبَةٌ price [685], dim. قَيْبَةٌ (IM); (b) ٰبَب dim. تَوْثِيبٌ [above]: (2) ى converted into (a) مُذِيبٌ مُثْيَقٌ [above]; (b) ٰبَب dim. تَيِبٌ [above]: (3) a Hamza converted into ى, as ذِيب ٰبَب [658, 685], dim. ذِيبٌ [below]: (4) a sound letter other than Hamza, as ذِيْبٌ دِينَارٌ and قَبَرَطٌ دِينَارٌ [685], dims. ذِيْبٌ دِينَارٌ and قَبَرَطٌ دِينَارٌ [below] (A). IM means by “conversion” unrestricted substitution, as he phrases it in the Tashil, because conversion, in the conventional language of the Etymologists, is not applied to the substitution of a soft for a sound letter, [as in قَبَرَطٌ دِينَارٌ and ذِيْبٌ ذِيْبٌ, and as in ذِيْبٌ ذِيْبٌ upon the ground that the Hamza is a sound letter (Sn)]; nor to the converse, [as in مُتَمَعَنٌ (Sn)]: but to substitution of one unsound letter for another. The soft letter substituted for a Hamza immediately following a Hamza is
to be excepted from his language, as he excepts it in the Tashil, like the ḫ of ʿAdm and the ʿ of ʿAimma [661], which are not restored to their o. āf., the ḫ of ʿAdm being converted into , [below]; and ʿAimma having a homomorphous dim. (A), ṣimma (Jh, Sn), says Mz, who does not convert; while Akh says ʿimma, converting the Hamza into , (Jh). And the same [rule (Aud A), as to restoration of the second to its o. āf. (A),] is prescribed for the [broken (IA, Aud, A)] pl. (IM), in which [the vocalization of] the initial is altered (Aud, A), as [p. (IA, A)] ; ʿAimma p. (IA, A), and [p. (A)] ṣimma (IA, Aud, A), and [p. (A)] ṣimma, except what is anomalous, like ʿimma [below], and

by ʿIyād Ibn Umm Durra atTaʿī, a heathen poet, Our preserve is a preserve that is never made free, save by our leave; nor do we ask of the peoples the contracting of engagements (MN), cited by IAr (Jh), meaning ṣimma (A), which I have seen in the Nawādir of AZ (MN); contrary to such as [p. (A)] ṣimma and [p. (A)] ṣimma [238] (Aud, A), in which, [the vocalization of] the initial not being altered, the second remains as it was (A). Syt, however, in the Hamʿ, does not make restoration peculiar to the soft second, since he says that the
substitute is restored to its o.f., (1) if it be a final, unrestrictedly, whether soft, as in مَلْحٍ [229, 727], or not soft, as in مَاء and مَلْحٍ سَقَة [683], дims. مُلْحَٰن, [ориг. مَلْحَٰن], the 1 being reconverted into ٓي, which is then converted into ى, because of its finality after a Kasra, مَوْهَة [below], and ٓسَقَةٓ: as one says in the broken pl. مَلْحٍ مَلْحٍ [248], مَوْهَة [below] and آمُرٗ, and ٓسَقَةٓ; because the formations of the dim. and broken pl. restore things to their o.fs. [282]: (2) if it be not a final, then on two conditions, that it be soft, and that it be a substitute for something other than a Hamza immediately following a Hamza, as مَلْحٍ wealthy [703], مِزْرَان [above], رَبَّان [below], مُرِّتِن [above], and مُزْوقٗ [above], дims. وْمُتْنِن, رَبَّانٗ, كُوْقِن, مُزْوقٗ, and مُزْوقٗ, because the cause of the substitution is removed; and as زْبٗ and زْبٗ [above], дims. زْبٗ and زْبٗ: whereas, if it be a sound letter substituted for a sound or soft letter, it is not restored to its o.f., but the word forms its dim. as it stands, as مِلْحٗ and مِلْحٗ [above], дims. تَرْتَفٗ and تَرْتَفٗ: and so, if it be [a soft letter] substituted for a Hamza immediately following a Hamza, as أَمْلَم [below], without restoration of the 1 to its o.f., the Hamza (Sn). When the formation of the dim. removes the cause of
conversion [275], then in some cases the GG dispute whether the effect is removed by the removal of the cause, or is not; while in others they agree that it is. They agree upon the reversion of the converted letter to its o. f. in the case of (1) the l converted from the , or ی, when second, because mobile, and preceded by a letter pronounced with Fath, as َبَابٌ and َنَابَ [above], *dim.* ٌدَبَع, and ُنِتْيَبُ, because the Fatha of the preceding letter is removed (R): (a) the KK allow ُنِتْيَبُ with the , in the *dim.* of such as َنَابٌ, the l of which is a ی; and they also allow the ی in such as َشَيْخُ to be changed into , [as َشَوْيَحُ(Sn)]: while IM agrees with them in the Tashil that the substitution [in both َبَابٌ and َشَيْخُ, as distinctly stated in the Tashil (Sn),] is allowable, though inferior; and he is corroborated by the fact that ُبِرْيَضَةٌ has been heard as *dim.* of ُبِيْصَةٌ, which, according to the BB, is anomalous (A): (b) the l [in such as َبَابٌ (R)], when its o. f. is unknown, is converted into , [according to S (R), because the class of the , is more numerous in this cat. than the class of the ی (IY),] as [َصَابٌ and ُعْدَأ, which are two *trees*, *dim.* ٌوُقْيَةٌ and ُقُوْيَبُ; while Akh makes it ی, because of the lightness of the latter, saying َصَيْبَ and ٌأَوْيَةٌ: but he says (R),] [and ُخُوْفُ, with the , only (R),] in the *dim.* of ُخَاتَ timid [and َصَافِ woolly,
the o.f. of whose \( \text{ ل } \) is unknown, because they are (R)\[708\]. the \( \text{ ل } \) being elided, in which case the \( \text{ ل } \), being \text{ aug.}, must be converted into \( \text{ ل } \), as in \( \text{ ضَوَرَبُ } \) [below] (R); or \( \text{ ل } \) \[685\], the \( \text{ ل } \) being \text{ apap.} [and \( \text{ ل } \) \( \text{ مَلَك } \) (R)], like \( \text{ ل } \) \[above\] (IY, R), in which case the \( \text{ ل } \) is restored to its o.f., as in \( \text{ ثَوبِبُ } \) [below]: (c) similarly he says that the \( \text{ ل } \) in \[275, 293\] is restored to its o.f., because the \text{ Fātah} of the preceding letter is removed; and so in \( \text{ عُصَا } \) [275], though the \( \text{ ل } \) is then converted into \( \text{ ل } \) [279, 280]: (2) the \( \text{ ل } \) converted from the \( \text{ ل } \), because quiescent, and preceded by a letter pronounced with Kasr, as \( \text{ رَيْحَة } \) \[above\], \text{ dim.} and \( \text{ مَوْقَيَتَ } \), as you say in the pl. \[above\], \text{ dim.} \[and \( \text{ أَرْبَاحَ } \) (Jh, KF)]: (a) some of the \text{ Kāfi} relate that there are Arabs who do not reconver it into \( \text{ ل } \) in the pl., as \( \text{ حَبَنَ لا يُحَلُّ أَلْهَ } \) [above] (R) and \( \\
\text{ أَرْبَاحَ } \) (Jh, KF): (b) they say \( \text{ عَيْدُ } \) \[above\] (IM, R), anomalously (IM), by analogy \( \text{ عَوْدَة } \) (IA, A), in order to distinguish it from the \text{ dim.} of \( \text{ عَوْدَ } \) (R, Aud, A); and so they say \( \\
\text{ عَيْدُ } \) \[686\] pl. of \( \text{ عَيْدُ } \) \[above\] (R, A), and \( \\
\text{ أَعْوَانُ } \) \[above\] \( \\
\text{ عَوْدَ } \) \[685\] pl. of \( \text{ عَوْدَ } \) a \text{ piece of wood} (R): (3) \( \\
\text{ دَنَّانِيَرُ } \) \[above\] and \( \\
\text{ قَرَارِبَة } \) \[above\], because the Kasr necessitating conversion of the first of the double letters into \( \text{ ل } \) is removed, as in [the pl.s.] \[above\], and \( \\
\text{ دَنَّانِيَرُ } \) \[685\]: (4) the
ى substituted for the، because of its combination with the ى، and the quiescence of the first، as ١١٠٠ and ١١٠٠ [685، 747]، dims. ١١٠٠ and ١١٠٠، because the first is mobile in the dim.؛ and similarly لَتْبِيْنُ، طَيِّبَانُ، sati-fied with drinking [above]، dims. رَبِيْنُ طَرْيَانُ، as you say in the pl. طَرْيَانُ， [685، 713]؛ and similarly ١١٠٠ a desert، orig. قُرْرَى، [dim. قُرْرَى] (S)؛ (5) the Hamza sub-stituted for the، or ىbecause of its finality after the aug. ١١٠٠ [683، 721، 723]، as you say عَطَالَةٌ [279، 281]، and similarly ١١٠٠ [dim. قُرْرَى] (S)؛ (a) similarly you convert the Hamza of coordination in such as حَرْبَةٌ [273، 385، 683] into ى، saying حَرْبِيٍّ [282]، because its o.f. is ى؛ (b) if the Hamza be original، you leave it alone، as عَلَّمَةٌ a bitter tree؛ and، if you do not know whether the Hamza be original، or a substitute for the، or ى، you leave it in the dim. as it was، and do not convert it، unless there exists some indication of necessity for its conversion، because the Hamza is present، and there is no indication that it was orig. anything else؛ (c) similarly you restore the o.f. of the second ى in تَبْيِنَةٌ، mankind [658]، vid. the Hamza، according to those who say that it is from َبَرَىِّ He created، because the Hamza is converted into ى only on account of the quiescence of the ى before it، in order that the ى may be incorporated into it؛ while
those who say that بَرَى is from بَرَى dust do not pronounce it with Hamza in the dim.: (d) similarly بَرَى a prophet [658], according to S, is orig. with Hamza, which is alleviated by incorporation [of the ي into it], as in بَرَى; so that the dim. ought by analogy to be بَرَى: but, says S, when you form its dim. or its pl., you discard the Hamza, because alleviation of the Hamza is prevalent in بَرَى, saying in the dim. بَرَى with two ي s, by elision of the third, as in بَرَى[281]; and in the pl. بَرَى[273]: (6) the ل of لآدم[661, 684] in the dim. and pl. [247, 661, 686]; though, in both of them, something happens to the Hamza, which necessitates its conversion into, [below]: (7) ذَٰلِكُبِ when a man's name, dim. ذَٰلِكُبِ with two Hamzas inclosing the ي, because ذَٰلِكُبِ is orig. ذَٰلِكُبِ with two Hamzas, since it is pl. of ذَٰلِكُبِ [246]: (8) مَال and شَاء [683]: S says that the dim. of شَاء is شَاء, [while that of شَاء is شَاء (S)]: for شَاء, says he, is orig. شَاء or شَاء, the being converted into ل, and the ل into Hamza; though this is anomalous, involving a combination of two alterations, while analogy requires only conversion of the ل into ل [728]: and, says he, شَاء is not from شَاء, because the o.f. of the latter is شَاء [260, 683], as is proved by [its dim. (Jh)] شَاء [above]; but شَاء in relation to شَاء is like
[in relation] to أَمْرَةٍ [21, 255, 257]: and he cites the pl. كَلِبٌ [237, 255, 257], as a proof that its ل is an unsound letter: but Mb says that شَرِئٌ is a heteromorphous pl. of شَاء, which is orig. شَوْة; so that شَاء is from شَاء [orig. شَوْة], like ثَمْرَة from ثَمْرَة [254]; the ع being converted into ٰ, according to analogy, as in بَاب [684, 703, 711]; and then the ش into Hamza, because of its faintness after the ٰ, which also is faint; and that, this being like لَام, you say شَوْةَ dim. of شَأٌ, like مَعَةَ dim. of مَال [275], because, the faint ٰ being removed in the dim., the ل is restored to its o. f., as you say in the pl. شَيْاء [260] and مِيَاء [above]: (9) the م of قُمّ [275], because the س was made م lest it should be elided, in consequence of the combination of the two quiescents, in which case the س. would remain unil. [687]. They dispute about the reversion of the converted letter to its o. f. in the case of (1) the cat. of قَاثِم [and بَكَعح (S)]; (2) the cat. of مَتَعِد [and مَتَسِر]; (3) [the cat. of ] أَدُور and كَوْرَ وَدَر indigo, woad, lamp-black [683]. S says that, in the whole [of these cats.], the converted letters are not restored to their o. f.'s in the dim.: but you say لَيْبَصَر [and بَيْضَة (S)] and أَدِيَّر with Hamza after, and نُشَبْر with Hamza before, the ل; and مَتَعِد
[below] and ُمَّتَيْزَةٌ with the ُبَ، by elision of the ُبَ of ُالْقَتَّالِ [283] (R). Jr, however, [differing from him on the first (R),] says ُبُعْجَةٌ and ُبُعْجَةٌ without Hamza (IY, R), because the condition of the alteration is gone (R), since the Hamza, says he, was only on account of the transformation of the ُبَ by reason of its occurrence after an aug. ُبَ، and its vicinity to the end [683, 708], whereas in the dim. the ُبَ is removed; while S and his school rely upon the strength of the Hamza here, by reason of its retention in the broken pl., as ُبُعْجَةٌ and ُبُعْجَةٌ [247], which all the Arabs pronounce with Hamza, for which reason the Hamza in ُبَطْعَةٌ and ُبَطْعَةٌ is considered permanent (IY). And Zj, differing from him on such as ُمُتَّعِنَ [and ُمَّتَيْزَةٍ] , says ُمُتَّعِنَ [and ُمَّتَيْزَةٍ], because the cause [of conversion], vid. the occurrence of the ُبَ [or ُبَ] before the ُبَ، is gone, since the ُبَ is elided in the dim. [283] (R): while S says ُمُتَّعِنَ [above], ُمَّتَيْزَةٌ, and ُمَّتَيْزَةٌ, because the rule, in his opinion, is that, when substitution is necessary in the case of the ُبَ or ُبَ on account of a cause, which is afterwards removed by the formation of the dim., the substitute is not altered, as though the formation of the dim. supplied the place of the cause; so that, when the ُبَ of ُالْقَتَّالِ is elided in the dim., the first ُبَ remains as it was. The first [opinion, that of Zj,] is
approved by Z and IY as being] more conformable to analogy (IY): but IM's rule [for restoration of the converted second] excludes what is not soft, [which is therefore not restored to its o. f. (A)]; so that you say مَتْيَعُدّ [and مَتْيِسَرّ], contrary to the opinion of Zj (Aud, A) and F(Aud); the opinion of S being correct, because مَتْيَعُدّ [and مَتْيِسَرّ] would be fancied to be dim. of مَتْيَعُدّ or مَوْعِدّ [and of مُوسِر or مُوَعِّدّ (A). As for such as أدُور and أدُور, the fact that the cause of the conversion of the ج into Hamza, vid. its being pronounced with دامم, disappears in the dim. is not heeded by S, because such conversion, though universally allowable in every ج, permanently pronounced with دامم, is still only approvable, not necessary, the use of the pure ج pronounced with دامم being also allowable, as دُخِّل [683]; so that this cause also is like no cause: but Mb, differing from him, says دُخِّل with the double ي [279], and دُخِّل with the pure ج [658]. There is no dispute about such as جمّة and تَمْتَحَّة [above], because the conversion of the ج into ت is on account of its being pronounced with دامم at the beginning of the word, since they dislike to begin [a word] with a heavy letter vocalized with the heaviest of the vowels, while the دامم exists in the dim. also; and because this conversion is not universal, contrary to the conversion in such
as ُأُذَّتْ [689] (R). ُأُذَّتْ عداد, [a name (S),] i.e., Udad Ibn Zaid Ibn Kahlān Ibn Saba, father of a clan of AlYaman, [triptote, like ْنَقِبْ holes, perforations, bores, not made to deviate (IY), like ْعَرْ (S, Jh), and not used with the art. (S),] is [said to be (R)] orig. ُأُذَّتْ [from ُرِدّ (IY)], its ُنَٰكَة, being converted into Hamza because [deemed heavy to begin with, when (R)] pronounced with دَامَم, as in [ُأُنْتَ [683] (IY, R); but I do not know what induces them to assert that the Hamza of ُأُذَّتْ is converted from the ُنَٰكَة, and what prevents ُأُذَّتْ from being composed of اَد, whence الْأَن meaning the great matter and other words (R). The aug. ِأُنْتَ (IM), [or rather] every aug. letter of prolongation other than the ُنَٰكَة (R), is [necessarily (IA)] converted [in the dim. (R, IA)] into ُنَٰكَة, when it is second (IM, R), because the letter before it is pronounced with Dammm ُضَرْب (R, IA, Aud, A), ُضَرْب [275, 281, 373] (R, IA, Aud, A), ُضَرْب [332, 685], and ُضَرْب [377] (R), dims. ُضَرْب [287, 293, 686] (R, IA, A), ُضَرْب, ُضَرْب, ُضَرْب, ُضَرْب, ُضَرْب; whereas, if not aug., as ُضَرْب ُتَحَّرَّب ُتَحَّرَّب ُتَحَّرَّب ُتَحَّرَّب ُتَحَّرَّب, and ُضَرْب ُتَحَّرَّب ُتَحَّرَّب ُتَحَّرَّب ُتَحَّرَّب ُتَحَّرَّب ُتَحَّرَّب; whereas, if not aug., as ُضَرْب ُتَحَّرَّب ُتَحَّرَّب ُتَحَّرَّب ُتَحَّرَّب ُتَحَّرَّب ُتَحَّرَّب ُتَحَّرَّب ُتَحَّرَّب ُتَحَّرَّب ُتَحَّرَّب, and ُضَرْب ُتَحَّرَّب ُتَحَّرَّب ُتَحَّرَّب ُتَحَّرَّب ُتَحَّرَّب ُتَحَّرَّب ُتَحَّرَّب ُتَحَّرَّب; whereas, if not aug., as ُضَرْب ُتَحَّرَّب ُتَحَّرَّب ُتَحَّرَّب ُتَحَّرَّب ُتَحَّرَّب ُتَحَّرَّب ُتَحَّرَّب ُتَحَّرَّب ُتَحَّرَّب ُتَحَّرَّب, and ُضَرْب ُتَحَّرَّب ُتَحَّرَّب ُتَحَّرَّب ُتَحَّرَّب ُتَحَّرَّب ُتَحَّرَّب ُتَحَّرَّب ُتَحَّرَّب; whereas, if not aug., as ُضَرْب ُتَحَّرَّب ُتَحَّرَّب ُتَحَّرَّب ُتَحَّرَّب ُتَحَّرَّب ُتَحَّرَّب ُتَحَّرَّب ُتَحَّرَّب ُتَحَّرَّب ُتَحَّرَّب, and ُضَرْب ُتَحَّرَّب ُتَحَّرَّب ُتَحَّرَّب ُتَحَّرَّب ُتَحَّرَّب ُتَحَّرَّب ُتَحَّرَّب ُتَحَّرَّب; whereas, if not aug., as ُضَرْب ُتَحَّرَّب ُتَحَّرَّب ُتَحَّرَّب ُتَحَّرَّب ُتَحَّرَّب ُتَحَّرَّب ُتَحَّرَّب ُتَحَّرَّب ُتَحَّرَّب ُتَحَّرَّب, and ُضَرْب ُتَحَّرَّب ُتَحَّرَّب ُتَحَّرَّب ُتَحَّرَّب ُتَحَّرَّب ُتَحَّرَّب ُتَحَّرَّب ُتَحَّرَّب; whereas, if not aug., as ُضَرْب ُتَحَّرَّب ُتَحَّرَّب ُتَحَّرَّب ُتَحَّرَّب ُتَحَّرَّب ُتَحَّرَّب ُتَحَّرَّب ُتَحَّرَّب ُتَحَّرَّب ُتَحَّرَّب, and ُضَرْب ُتَحَّرَّب ُتَحَّرَّب ُتَحَّرَّب ُتَحَّرَّب ُتَحَّرَّب ُتَحَّرَّب ُتَحَّرَّب ُتَحَّرَّب; whereas, if not aug., as ُضَرْب ُتَحَّرَّب ُتَحَّرَّب ُتَحَّرَّب ُتَحَّرَّب ُتَحَّرَّب ُتَحَّرَّب ُتَحَّرَّب ُتَحَّرَّب ُتَحَّرَّب ُتَحَّرَّب, and ُضَرْب ُتَحَّرَّب ُتَحَّرَّب ُتَحَّرَّب ُتَحَّرَّب ُتَحَّرَّب ُتَحَّرَّب ُتَحَّرَّب ُتَحَّرَّب; whereas, if not aug., as ُضَرْب ُتَحَّرَّب ُتَحَّرَّب ُتَحَّرَّب ُتَحَّرَّب ُتَحَّرَّب ُتَحَّرَّب ُتَحَّرَّب ُتَحَّرَّب ُتَحَّرَّب ُتَحَّرَّب, and ُضَرْب ُتَحَّرَّب ُتَحَّرَّب ُتَحَّرَّب ُتَحَّرَّب ُتَحَّرَّب ُتَحَّرَّب ُتَحَّرَّب ُتَحَّرَّب; whereas, if not aug., as ُضَرْب ُتَحَّرَّب ُتَحَّرَّب ُتَحَّرَّب ُتَحَّرَّب ُتَحَّرَّب ُتَحَّرَّب ُتَحَّرَّب ُتَحَّرَّب ُتَحَّرَّب ُتَحَّرَّب, and ُضَرْب ُتَحَّرَّب ُتَحَّرَّب ُتَحَّرَّب ُتَحَّرَّب ُتَحَّرَّب ُتَحَّرَّب ُتَحَ**
(IA, A); and the tracted for a Hamza immediately following a Hamza, as ُآم dim. ُأين dim., as above intimated (A); and the tracted from a و, as ُبَأَب above. Thus the tracted, when second, is converted, in the dim., into ُ, in four cases; as it is converted into ُ in one case, vid. when it is converted from a ُ, [as ُتَأَب above] (Sn). And [the predicament of (A)] the broken pl. [in conversion of the tracted, when second (A),] is like [that of (A)] the dim., as ُصارب [247, 686] (IA, A) pl. of ُضاَرَّب (IA), and ُأوَأَد [247, 661, 686] (A). When you form the dim. of a word containing a transposition, you do not restore the letters to their places, as لَذَت and شَالِي, orig. قَنْس when a proper name, orig. لَوْيَت [708]; and ُكَتُك [243]; and ُرَمْق [238], orig. ُأَنْق [256]; dim. ُلَوْيَت and ُقَنْس by elision of the third ُي as forgotten [281], and ُلَوْيَت ُنِبْنِق; because the inducement to transposition is convenience of speech, which is not removed by the dim. formation (R). A transposed n. [then] makes its dim. according to its [present] form, not according to its o. f., as ُجَمُب, from ُجَمَحَّة, [being orig. ُوجَة (Sn)]; but transposed, [the ُي being put before the ُف, and the ُف then converted into ُ, because mobile and preceded by a letter pronounced with Fath (Sn)]; dim. ُجَمَيْة, without
reversion to the o.f., because there is no need of that (A).

§ 279. [Z followed by] IH here [279-281] sets forth the predicament of the ns. in which the letter after the ى of the dim. must be converted into ى, and have the ى of the dim. incorporated into it. They are of two kinds, (1) those in which two ىs are combined at the formation of the dim. [279, 280]; (2) those in which three ىs are combined [281] (Jrb). When the ى of the dim. is immediately followed by a َ, [as in ُعُرَّة (Jrb),] or by an ! converted, [as in ُعُصَا (Jrb),] or aug., [as in ُرسَالَة (Jrb),] this letter is converted into ى, [and has the ى of the dim. incorporated into it (Jrb),] as ُعُرَّة [280], ُعُصَا [280, 282], and ُرسَالَة; and is seldom sounded true in the cat. of ُعُرَّة [287] and ُجَدِّيلّ (SH), dims. of ُعُرَّة and ُجَدِّيلّ, where ُعُرَّة [287] and ُجَدِّيلّ occur, which is not a chaste dial. var. (Jrb). Such ns. belong to the cat. in which the cause of conversion supervenes in the formation of the dim. [275]. The ى or ً is not converted unrestrictedly, but upon condition that it be not followed by two letters occurring in the position of the [second] ُع and the ى of ُمَعَيْنَة in the dim.; for, if followed by two such letters, it must be elided, as likewise must every ى in such a position, as ُمَعَيْنَة dim. of
by elision of the ِ, since مَفَعُولٌ ِ with double ِ is not one of the formations of the dim.; and similarly تَفْعِيلٌ, when a proper name, by elision of the ِ, and similarly حُبْسِيْرُ, by elision of the ِ together with the conj. Hamza [283]. The ِ and ِ are converted into ِ only when they occur in the position of (1) the ِ of اَدَى dim. of اَدَى when a proper name [292], and عَرْبَة dim. of عَرْبَة [280]; (2) the [second] عَسَاْلَة of فَعْلِفَة, as dim. of فَعْلِفَة [above], and عَجِبُرُ dim. of عَجِبُرُ [below]. They are converted into ِ only because, in that case, they must be mobilized; and, when the ِ is mobilized, while preceded by a quiescent ِ, it must be converted into ِ [685]; and, when you intend to mobilize the ِ, then to make it ِ is better, because, if made ِ, it must be converted into ِ for the reason mentioned; while to make it a Hamza would be strange, though it is from the same source as the Hamza [732], because approximation in quality is more frequently regarded in the unsound letters than approximation in source. The ِ occurring [immediately] after the ِ of the dim.—I mean the ِ, that is not elided—is either a ِ [280], or not a ِ (R). The ِ, when it occurs as a medial, is second, [as جُمعٌ]; or third, [as آسَانُ]; or fourth, as مَعَارِجٌ] (IY). When the ِ, is second, it is not
altered in the *dim.*, because it is mobilized [with *Fath* in the *dim.* (IY)]; so that its being followed by the ی of the *dim.* does not change it into ی (S)], as گُریس *dim.* (S, IY). When the , is (S, M, R) third, [a medial (M), either an ین or an augment (S),] as in َنِسْنَة and َجُدُؤن [369, 675] (S, M), not a ل (R), then, (1) if it be quiescent [in the *non-dim.* (R)], as in َنِجِر [and َجُنْر (R)], it is always converted into ی [in the *dim.*, and has the ی of the *dim.* incorporated into it (IY)], as َنِجِر (IY, R) and َنِجِر (R): (2) if it be mobile [in the *non-dim.* (R)], then, whether it be [ *rad.* (R), an ین (IY),] as in َنِسْنَة [and َمُرْؤون (R)], or *aug.* [for co-ordination (IY),] as in َجُدُؤن, [you have two ways of forming the *dim.*; for (IY)] conversion [with incorporation (IY)] is [more (R)] frequent (IY, R) and excellent (IY), but may be omitted (R): (a) the [more (M)] excellent way is to say َنْسِنْد (S, M), َمَرْید (S), and َجُدِیل (M), because the quiescent ی changes the , after it into ی (S); but some of the Arabs display (S, M) the , (S, IY) in the whole of what we have mentioned (S), as َنْسِنْد, َمَرْید, َنْسِنْد, َمَرْید, ] and َجُدِیل (S, M, R), which is the stranger of the two ways, leaving the , as it was before the formation of the *dim.* (S): (b) the latter way (a) is [said by some to be (R)] allowable for conformity with the broken *pl.* َنْسُون.
serpents, [مَرَّوُنُ (S),] and [جَدَّاولُ (253) (IY, R), since the
dim. and broken pl. follow one course [274] (IY); whereas, if that were so, مُقْبَلُ и مُقْبَيْبُ would be allowable as
dims. of مَّقَالُ and مَقْالٌ, like [the broken pl.s.] مَّقَالُ and مَقْالٌ [below] (R): but (b) is [correctly (R)] said to be because the ی is strong by reason of its mobility (IY, R) in the
sing., since they convert the ی into ی in the broken pl.
[242], where it is quiescent in the sing. [ثُلُبٍ], but
do not convert it in طَفَالٌ [246, 713], where it is mobile in the sing. طَفَالٌ (IY); and because it is not at the end,
which is the seat of alteration; and because the ی of the
dim. is adventitious, not permanent (R): (c) the former
way is preferable, because conformity with the broken
pl. is weak, not universal; since they say مَّقَالُ and مَقْالٌ
[714, 717], displaying the ی in the [broken] pl. of مَّقْالٌ
and مَقْالٌ; and still say مُقْبَلُ and مُقْبَيْبُ in the dim. (IY).
As for مَعْرَدّةٌ [281], the same treatment is allowable in
it as in مَعْرَدّةٌ, because the ی is part of the word itself, is
orig. mobile, and is retained in the pl. مَعْرَدّةٌ (S). And
similarly the Hamza converted [from the ی converted
from a, or ی (R)] after the [aug. (R)] لّ (SH), which
immediately follows the ی of the dim. (R), is converted
into ی (R, Jrb), which is afterwards elided [281] (R),

§ 280. The [و, when it occurs as a (M)] ۱۰۰ [۲۷۹] (M, R), whether it be sounded true or altered (M), is always converted into ۱۰۰, as [٨٨٨] عزَّو raiding and (R) عَرْبَة a loop or handle, dim. [٨٨٨] عَرْبَة and (R) [۲۷۹] (M, R); ۱۰۰ رضَى [۲۷۲] and (M) عشَاء weak-sighted, blind by night, dim. [٨٨٨] نَمْي and (M) [۲۸۱] غَزَا raiding, dim. غَزَّة rel. n. of غَزَّة [۲۸۱], dim. غَزَّة with two double ۱۰۰ s (R); ۱۰۰ قَفَا (IY), dim. ۱۰۰ [۲۷۹, ۲۸۲] (M) and ۱۰۰ [۲۸۱]: and may not be sounded true, as in [٨٨٨], because the ج is weak by reason of its finality [۲۸۱], while the ع is strong by reason of its mediality (IY).

§ 281. When three ۱۰۰ s are combined (Jh, IY, SH), [i. e.,] when two ۱۰۰ s are combined with the ۱۰۰ of the dim. (M), at the end of the word (IY, Jrb), then, if the first be the ۱۰۰ of the dim. (Jh), the last being final, literally, as in ۲۶۶, or constructively, as in ۲۶۶, and the second being pronounced with كسر, [and having the first] incorporated into [it] (R), the last (M, SH) one of them (Jh) is elided (Jh, M, SH) as forgotten, according to the chastest [usage] (SH), the dim. becoming of the paradigm ۱۰۰ (M). The elision is
(IY, R, Jrb) necessary for the sake of alleviation (R) on account of the heaviness of the [combination of (IY)] ی s; and the last is peculiarly distinguished by it, because of the frequency with which alteration makes its way to the final [280, 306] (IY, Jrb). That [elision of the last ی] does not take place in the v., as حیا یُعَتَّبَ; nor in the part., as الْعَتَّبَ [below] (R). For every n. wherein three ی s are combined must be examined: and then, if it be not a part., the ی is elided from it, as عَطَبَ dim. of عَطَامَةَ and أُحْیَ; dim. of [below]; but, if it be a part., the ی is retained, as مُعَتَّبَةَ حیا aor. [301] (Jh). You say (1) [orig. عَطَبَ (Jh),] dim. عُطَبَ [above] (Jh, M, SH), the ی being converted into ی [279] (IY, R, Jrb), as in حَبَار [275] (R), dim. حِبَّر [282, 293], (ID, Jh, KF); so that the Hamza reverts to its o. f., vid. the ی (IY, R, Jrb), as عُطَبَ (Jrb), because of the removal of the ی before it (R); and is then converted into ی [279], because it is [final and (R, Jrb)] preceded by a Kasra [685] (IY, R, Jrb), as عُطَبَ (Jrb); and, three ی s being then combined, the third is elided (IY, R, Jrb) as forgotten (R, Jrb), the dim. becoming like the dim. of trils., as عُطَبَی [280] (IY); so that عُطَبَی remains, the inflection being placed upon the second (R, Jrb), as هَدَا عَطَبَی This is a little gift; whereas, if
the third were reckoned, [below] would be said in the *nom.*, like [16, 720] (Jrb): (2) *a small water-bag* [721, 726], *dim.* [M, SH], like (IY, R, Jrb), there being no difference between them, except that the *l* of *ءَاء* is not converted into *l*, and then into *Hamza*, because it is not final, as the *l* of *ءَاء* is (R): (3) *erring*, [from *عَيْف* (IY), and i. q. *a camel carrying water* (KF),] *dim.* (M, SH), on the model of *نَعْلَة*, but really upon the measure of *نُعْبَة* (IY), being *orig.* (Jrb), because the *l* is converted into *ى* (IY, R, Jrb) in the *dim.* (Jrb), as in *ضَرِّب* [278]; and the [second (Jrb)], [of *غَوْيَة* (Jrb), which is the *ع* of the word (IY, R),] into *ى* (IY, R, Jrb); and the *ى* of the *dim.* incorporated into it [279] (IY, Jrb), as *غَوْيَة* (Jrb); so that three *ى*s are combined (IY, R, Jrb); and the last is then elided, as above (IY): (4) *a bitch in heat and a fox-cub, dim.* *مَعاَوِيَة* (KF), [and] *مَعاَوِيَة* (Jrb), because its *l* is elided (IY, R, Jrb), as in [283] (R); and the *ى*, [which is the *ع* (IY,
R) of the word (IY),] is converted into ئ (IY, R, Jrb); and the ئ of the dim. incorporated into it (Jrb), according to those who say ٌسُيد (IY); and, [it being followed by the ئ, which is the ل of the word (IY),] three ئs are combined; so that the last is elided (IY, Jrb) as forgotten (Jrb); and, it remains, upon the measure of مَعِيَة (IY), as

Keeping a promise, O little Mu‘awiya, on behalf of his father, is proper for him that keeps a covenant or a compact (IY, R): (5) having dark-red lips [300] (Jh, M, SH), أَحْرِى from حُرَّة, its ع and its ل being أ, and the , that is fourth being converted into ئ [685, 727] (IY), dim. أَحْبَرُ (Jh, M, SH), orig. أَحْبَرُ , the last , being converted into ئ because preceded by a letter pronounced with Kasr, as أَحْبَرِى; and (Jrb) the [first (Jrb)] , [which is an ع (IY, R),] being [then (Jrb)] converted into ئ [279] (IY, R, Jrb); and the ئ of the dim. incorporated into it, as أَحْبَرِى (Jrb); so that three ئs are combined (IY, R, Jrb); and therefore the last is elided (IY, Jrb), as أَحْبَرِى [above]. The GG differ as to whether the elision in أَحْبَرِى is euphonic or arbitrary: IIU, S, and many GG holding that the elision is arbitrary; while IA1 holds that it is euphonic. Moreover those who say that it is arbitrary differ as to whether
is triptote or not (Jrb). After the elision of the third ی (R), یاحيى is triptote (S, Jh, M, SH), according to Y, who says ﴿ٍحى (S, Jh), which is the regular [and correct (S, Jh)] form (S, Jh, SH), in the opinion of S, Jh, IY, R, Jrb) and many GG, on account of the qualification and verbal measure [18], regard to which is not prevented by the formation of the dim., as is proved by their saying 274, 287 (Jrb), because the [quasi-aoristic] augment is extant in its beginning (S); and [similarly] in the dim. of John you say ۱۱حى, [orig. ۱۱حى] (Jh): for, although the verbal measure [۱۱حى or ۱۱حى] is removed[in ۱۱حى and ۱۱حى], literally and also constructively, by the elision of the ی as forgotten, still the Hamza [or ی] in the beginning directs attention to, and gives notice of, it; just as such [proper names] as ۱۱حى and ۱۱حى are triptote by common consent, although they are deficient in verbal measure by reason of the necessary elision of the ی and ی respectively (R): (2) triptote, according to IIU (S, Jh, M, SH), who says ۱۱حى (S, Jh, IY): but, [says S (Jh),] this is a mistake; and, if it were allowable, would be triptote (S, Jh), because it is lighter than ۱۱حى; and so would ۱۱حى heads [below], when used as a name, and pronounced ۱۱حى without Hamza (S); and so
would اصيم [274] (Jh). Here IIU [apparently (IY)] regards the fact that أَحَيى is [permanently (R)] deficient in, [and excluded from (IY),] the verbal measure (IY, R), contrary to such as أَرْس [above], where the deficiency caused by elision of the Hamza is not permanent; but this is of no account, because the necessary [deficiency] and the allowable [deficiency], as we have mentioned, are alike in such cases when the [quasi-aoristic] letter exists (R). And IA1 says أَحَيى (S, Jh, M, SH), like أَحِيى [below] (Jh), as though he made it defective (IY), not eliding the third as forgotten; but only eliding it with Tanwin, as the ى in تَفَّيَى is elided; and restoring it with the ى and prothesis, as بَلَيّ (R): but [S says that (Jh)], if this were allowable, you would say ُ(te) [below] as *dim. of *ةكَل (S, Jh), because the elided is a ى like this ى, and follows a ى pronounced with Kasr; and as *dim. of *ةقَيَي [below] (S). F, however, says that IA1 does this only because of its resemblance in form to the ى, as though it were a part., like بَلَكِى [above]; and that so he would say ُبَكَى as *dim. of بَكَى John, [because it has no Tanwin] (R). Those who say أَسْبِرْد [279] say [only (IY)] أَحِيَى [above] (Jh, M, SH), making it defective (IY); and ُبَرَيْبَى (R) and مُعَجَى (IY, R), without
converting or eliding anything [except the ] (IY); because three ی s are not combined (IY, R) at the end (IY), so that the third should be elided as forgotten (R). If, however, the first ی be not the ی of the dim., you elide nothing, saying ی a serpent, dim. ی [297]; ی Mayya, dim. ی ; and ی Job, dim. ی with four ی s, which you tolerate because they are in the middle of the n.; whereas, if they were at the end, you would not combine them (Jh). Jh says that (MAR) [all of] this is the saying of the BB; and, as for the KK, they elide nothing, saying ی according to those who say ی , and ی according to those who say ی [279] (Jh). IH's saying "the last is elided as forgotten, according to the chastest [usage]" suggests that it is not elided according to the less chaste [usage]: whereas this is not so; but, subject to the restrictions mentioned, elision of the ی is necessary, by common consent, [as regards both the fact and the character of the elision,] except where the initial is a quasi-aoristic letter, as in ی , where IAl, as above shown, [eludes the ی euphonically, but] does not elide it as forgotten. Sf says "You say ی dim., and ی dim. [278], ی and ی ; and nothing else is allowable in this": and IKh says "Analogy requires
alteration like that of كاَمِ [16], but the [usage] heard is elision of the third as forgotten." Jh and An, indeed, say that the elision is omitted by the KK; but I believe what they attribute to the KK to be a mistake of theirs. Similarly you elide the final double ی following a double ی, when the second [double ی] does not denote relation, as مَرْهَةٌ pass. part. of رَأَى, dim. مَرْهَةٌ, orig. مَرْهَةٌ: and similarly the dim. of یَأَرَى a female mountain-goat [is یَأَرَى (S)], according to those who say that یَأَرَى is یَأَرَى, the ی denoting relation, say یَأَرَى with two double ی s, like یَأَرَى dim. of rel. n. of یَأَرَى غَرِزَى [280]. Similarly the dim. of یَأَرَى عُلْبَى and یَأَرَى عُلْبَى is یَأَرَى عُلْبَى and یَأَرَى عُلْبَى with two double ی s [299]. The reason why you do not elide anything when the dim. formation invades the rel. n., as in the exs. mentioned, while you elide the ی of the dim. when the rel. formation invades the dim., as in اَمْرِي and اَمْرِي [299], is only that, in the dim. of the rel. n., the rel. n. is the principal [part of the formation], since it is the qualified, the sense of اَمْرِي being اَمْرِي مَصَرَّ اَمْرَی a diminutive 'Alawī, so that its sign may not be discarded; nor is the sign of the dim. discarded, since the dim. is the invader, and, when the invader is prevented from annulling the predicament of the invadod, the least that can happen is that its own
predicament should not be annulled by the invaded: whereas, in the rel. n. of the dim., the dim. is not a principal, since it is not qualified; but it is subordinate to the rel. n., the sense of being related to Kusayy, so that its sign may be discarded in compliance with the inducement of dislike to heaviness; whereas, the rel. n. being an invader, its sign is not discarded. And, according to this rule, the rel. n. of [the dim.] Juhaina is جُهَينٌ جَهَينْةٌ [297], by elision of the ی; and then the dim. of [the rel. n.] جَهَينٌ جَهَينٌ (R).

§ 282. The ñ [of feminization (M)], (1) when expressed [in the n. (IY)], is always retained (M, Jrb) in the dim., whether its letters be few or many (IY), as ضَرْبَةٌ ضَرْبَةٌ, to distinguish between the dims. of the masc. and the fem. (Jrb), because, the ñ being equivalent to a n. joined on to a n. [266], as حَصْرَمْرَمَتْ [4, 215], the process is to form the dim. of the n., of whichever cat. it be, and then put the ñ, as you do with the comp. [290], as ثُمَرَةٌ a date, dim. ثُمَرَةٌ a rumbling, cooing, dim. سَفْرَجْلَةٌ a quince, dim. سَفْرَجْلَةٌ (IY): (2) when supplied [264], is expressed in [the dim. of (IY)] every [fem. (IY)] tril. (M, Jrb) n., as صَدْمَةٌ a foot, dim. صَدْمَةٌ [below], ذِيَدٌ a hand, dim. ذِيَدٌ [275], and ذِيَدٌ Hind, dim. عَمْلَةٌ [264, 274] (IY), except
in such anomalies as عَرِبٕ and عُرِئٕ [below]; but not in the *quad.* [because it is deemed heavy (Jrb),] except in such anomalies as مُدُرِّبٕةٗ and قُدَّرَةٗ [below] (M, Jrb). The * of feminization (IM)] is added to [the *dim.* of (IM)] the *fem.* bare [of the * (SH, Aud, A)], when *tril.* (SH, IM), (1) *orig.* and (Aud) actually (Aud, A), like سُنَ سُنَ a *tooth* (IM), دَارٕ دَارٕ fire (Jh), and دَارٕ دَارٕ a *house* (Aud, A) *dims.* سُنَهُنَّةٗ سُنَهُنَّةٗ, [نُوْبَرٔ (Jh),] and دُوْرَةٗ دُوْرَةٗ (A); (2) *orig.*, [but not actually (Aud),] like يَدٕ يَدٕ (Aud, A), *dim.* يُدُّيَةٗ يُدُّيَةٗ: (3) ultimately (A), if its triliteralness supervenes because of the formation of the *dim* (Aud), which [tril.] is of two sorts, (a) what is *quad.* by reason of a *letter of prolongation before an unsound ل (A), like سَمَسٜ sky (Aud, A), unrestrictedly (Aud), *dim.* سُبيِّةٗ [below] (A); and (b) [the n. of three *rads.* (A),] like حُبُّ [and حُبُّ] (Aud), when the *dim.* is formed by *curtailment* [264, 291] (Aud, A). Then IM excepts from the rule mentioned two sorts [of *tril. fem. n.*], to [the *dim.* of] which the * is not affixed, indicating the first by his saying (A) “so long as it is not seen to be ambiguous by reason of the * , like وَسَكِيْرٕ وَسَكِيْرٕ [254]” (IM), according to the *dial.* of those who make them *fem.* [271] (A), *dim.* وَسَكِيْرٕ وَسَكِيْرٕ and بَقرٕ, because وَسَكِيْرٕ وَسَكِيْرٕ بَقرٕ وَسَكِيْرٕ [274] and بَقرٕ would be confounded with the *dim.* of وَسَكِيْرٕ وَسَكِيْرٕ [254] (IA, A); “ and [like (Aud)] خَمْسٕ خَمْسٕ” (IM), *dim.* خَمْسٕ خَمْسٕ (IA, A),
and

\[ \text{dim. } \text{سُدْسِس} \] (Aud, Sn), because \text{حُبَبَة} \text{سُدْسِس} (Jh) would be confounded with the \text{dim.} of [the masc. num. (IA)] \text{حُبَبَة} (IA, A) and \text{سُتَّة} [314, 758] (Jh);

and similarly \text{وبَع} and \text{عَشِير}, \text{dim.} \text{بَضَع} and \text{عَشِير}, because \text{بَضَع} and \text{عَشِير} would be confounded with [the \text{dim.} of]

the masc. num. [\text{بَضَع} and \text{عَشِير} (Jh, KF)]: and the second by his saying (A) "and omission [of the \text{i} (Aud, A)] without ambiguity is anomalous" (IM). The \text{i} is affixed to the \text{dim.} of the fem., when it is tril., because of two matters, that the fem. gender is generally accompanied by a sign, and that the tril. is light; and, since these two matters are combined, and the formation of the \text{dim.} restores things to their o. fs. [278], they express the sign supplied for that gender (IY). The \text{dim.} formation produces in the substantive the sense of the ep., since رَجَلٌ صَغِير means [25, 274]; so that the \text{dim.} n. is equivalent to the qualified [non-dim.] together with its ep.; and therefore, as you say قَدِمُ صَغِير a small foot by affixing the \text{i} to the end of the ep., so you say قُدْمَة [above], by affixing the \text{i} to the end of this n., which is like the end of the ep. Some GG, seeing that the \text{dim.} formation produces in the substantive the sense of the ep., and that there is no sense of qualification in the proper name [147], say that the \text{dim.} of proper names [287]
is not correct: but what they imagine is of no account, because by forming the *dim.* you do not make the *non-dim.* itself an *ep.*, so that their objection should apply; but you qualify the *non-dim.*, except that you make the single expression, *vid.* the *dim.*, like the qualified and *ep.* [together]; and qualification of proper names is not dis-approved, but is common, frequent (R). As for the *qual. n.*, the *š* of feminization, when not expressed in its *non-dim.*, is not expressed in its *dim.*, because it is heavier [than the *tril.*]; and the fourth letter, according to them, corresponds to the sign of feminization [300], because the *n.* becomes long by means of it, the number of [letters in] *š* [above] (IY). In short, when the *tril.*, which is the lightest of the formations, is invaded by the sense of qualification, they venture upon adding the *š*, which is affixed to the end of the *eps.* of the *fem.*: but, when they reach the *n.* of four or more letters, then, since the *š*, though an entire word [266], is still like a letter of the word that it is attached to, they do not think fit to add a letter to letters already so numerous that, if a *rad.* were added, they would reject it in the *dim.* [274]; so that they assume the last letter to be like the *š*, which is needed, because the *n.* is an *ep.*, saying *š* of *š* *š* of *š*... *š* of *š* (D), *š* of *š* *š* of *š* *š* of *š* of *š*... *š* of *š* (D), *š* of *š* *š* of *š* *š* of *š* (D), *š* of *š* *š* of *š* *š* of *š* of *š* of *š* of *š*... *š* of *š* (D), *š* of *š* *š* of *š* *š* of *š* (D), *š* of *š* *š* of *š* *š* of *š* of *š*... *š* of *š* (D), *š* of *š* *š* of *š* *š* of *š* of *š* of *š* of *š*... *š* of *š* (D), *š* of *š* *š* of *š* *š* of *š* (D), *š* of *š* *š* of *š* *š* of *š*... *š* of *š* (D), *š* of *š* *š* of *š* *š* of *š* of *š* of *š*... *š* of *š* (D), *š* of *š* *š* of *š* *š* of *š* (D), *š* of *š* *š* of *š* *š* of *š*... *š* of *š* (D), *š* of *š* *š* of *š* *š* of *š* of *š* of *š*... *š* of *š* (D), *š* of *š* *š* of *š* *š* of *š* (D), *š* of *š* *š* of *š* *š* of *š*... *š* of *š* (D), *š* of *š* *š* of *š* *š* of *š* of *š* of *š*... *š* of *š* (D), *š* of *š* *š* of *š* *š* of *š* (D), *š* of *š* *š* of *š* *š* of *š*... *š* of *š* (D), *š* of *š* *š* of *š* *š*...
If, however, the fem. [u. (R)] exceeding three letters contains something that necessitates its being reduced to three in forming the dim., the š must be added [in its dim. (R.)], as سَيَّة [above] (IY, R), orig. سَيْيَة, like عَطْلَة dim. [281] (IY): and similarly, in the curtailed dim. of [the augmented tril., سُعَاد (IY),] Zainab, [and a she-kid, زَيْبْنَب (R)] [عَقَاب] and سُعَيْدَة (IY, R), and سُعَيْدَة (IY). If the tril. is a generic n. orig. masc., but used as an cp. of the fem., as زَيْبْنَب or زَيْبْنُب or زَيْبَة [143], you regard the original gender, vid. the masc., in the dim.; and do not add the š, as صَوْيَم أَمْرَة عَدْل and صَوْيَم أَمْرَة عَدْل and زَيْبْنَب (R). In the proper name, however, no regard is paid to the gender of what it is transferred from [4]: but you say زَيْبْنَة as dim. of زَيْبُحُي when a proper name of a woman, and عَيْيَن as dim. of عَيْيَن when a proper name of a man, contrary to the opinion of IAmb, who regards the original gender, saying زَيْبُحُي in the first, and عَيْيَن in the second (A). When you use a tril. as a name for a female, you add the š in its dim., when the tril. is (1) masc., like حَكَبَر; (2) a fem., to whose dim. the š is not affixed before the tril. becomes a proper name, like حَرْب and دَرْع [below]. The reason
why the original gender is observed in such as 

and ٍ،،،،،،،،،نٍٍ،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،،， but not in the proper name, is that the cp. is not totally excluded from its original meaning, since 

means that, from abundance of justice, she, as it were, embodies justice [143], and 

means 

[268]; so that in both cases you intend the original meaning, which the expression is applied to denote: whereas in the proper name that is not intended, because it is transferred, and is a secondary application different from the primary, the object of the name being to explain the [person or thing] named, not its own original meaning; so that, when you use حَجَرْ Stone as a name, it is as though you used غَطَفْانْ Ghatafan [4] or some other coined [proper name]; and it is seldom that in the proper name the meaning [of the expression that the name is] transferred from is regarded. Similarly, when you use a fem. [tril.] bare of the ֵ ֵ, like أَنْ ֵ ֵ ֵ ֵ an ear and ֵ ֵ ֵ an eye, as a name for a male, you do not affix the ֵ to its dim., because this use is, as we mentioned, a new application (R). Y, however, allow this [regard to the original, as he allows regard to the actual, gender (Sn), saying أدَّيةَ and عَيَّةَ (R)]; and cites in proof of it [the saying of the Arabs نوُّرَةُ Nuwaira (A),] أدَّيةُ Udhaina, and عَيَّةَ Uyaina, names of men: but
that is no proof, because, [according to the GG (R), it may be that (A)] these words were taken as names [for a male (R)] after the formation of the dim. (R, A). When you use أختُ (A) and بنتُ (R) as names for a female, you elide this ِة, [as when they are not used as names at all (Sn)]; and then form the dim., and affix the ِة of feminization, saying أختُ and بنتُ [277] (A): and, when you use them as names for a male, [and form their dim. (R),] you [elide the ِة; but (R)] do not affix the ِة, [because the dim. is then masc. (R).] saying [بنتُ and أختُ (R, A), by restoration of the elided ِة [275] (R). The ِة is anomalously omitted, [notwithstanding the absence of ambiguity (IA, Aud)] in [the dim. of (IY, R, Aud)] certain [tril. (R, Aud)] ns., [not to be copied (A), three of which are mentioned by S (IY, R),] vid (1) حرب war [above] (IY, R, IA, Aud, A), dim. نابُ (2) حربُ an aged she-camel, [dim. نيبُ (IY, R)]; (3) فرسُ a mare, (IY, R, A), dim. فِيرسٌ: and three mentioned by Jr, vid. (IY, R) (4) درعُ a coat of mail, [درعُ (Jh, KF)]; (5) درعُ [or عرسُ (Sn)] a marriage-feast (IY, R, Aud, A), which is fem. [241], as إنا وجدنا عرس الخياطٍ لِنِيّة مذمومة لِلَحِضاّطِ ندّيى مع النساج وَاختياطٍ
(R), by a Rājiz (Jh, MAR). Verily we found the marriage feast of the wheat-seller to be mean, blameworthy in respect of the managers, we being invited to it with the weaver and the tailor (MAR), or more properly عرسُ (IY); a man's wife, and a lion's mate (Sn), dim. عرس (IY); (6) a bow (IY, R, IA, A), dim. نرسُ (IA): and the rest transmitted by others, vid. (R) (7) عربُ Arabs (IY, R, Aud, A), dim. عريبُ, as says Abu-l-Hindi [Ghālib Ibn 'Abd Allūddūs (KA, FW)]

And the eggs of the lizards called ضب are the food of the grand Arabs, while the souls of the foreigners long not for them (IY), using the dim. for magnification, as in [274] (Jh); (8) a few camels(R, IA, A), dim. زرنُ (IA); (9) early forenoon [286] (R, A), dim. مكُ (KF); (10) نعلُ a sandal (IA, Aud, A), dim. نمَّعِل (IA); (11) [quasi-pl. of شاولة over whom seven months have passed from her conception, or delivery, so that her milk is scanty, said of a she-camel (Sn), dim. نَصِفُ (12) middle-aged, said of a woman (A), dim. نُصِيفُ (Jh, KF); and the like (Aud). But some of the Arabs make حربُ and دَرُّ masc., in which case they are not of this class; while some affix the 5 to [the dim. of عرسُ and تَوْسُ, saying عَرِيْسهُ and تَوْسُهُ (A): and فَرُسُ,
being [a masc. n. (IY)] applied to the male and female, 
[like وَنْسَان (IY),] forms its dim. according to its 
[original (IY), prevalent (R),] gender (IY, R); whereas, 
if the female were [specially] meant, only فَرْسَة would 
be said (IY). One Grammarian has combined [ten of] 
these words by his saying

A few camels, and a bow, and war, its coat of mail, a 
mare, an aged she-camel, similarly a middle-aged woman, 
a marriage-feast or a wife, early forenoon, Arabs (MKh). 
The affixion of the ⌂ to [the dim. of (IY, R, Aud, A)] 
what exceeds three letters is anomalous (IY, IM, R), as 
قدّام (IY, R, IA, Aud, A), وَرَآ (IY, R, Aud, A), and 
أَمَّم (R, Aud, A), dim. [264] (IY, IA, A), on the 
measure of نَّعَيِّيلَة (Sn), [264] (IA, A), with [a 
double ⌂ before (Sn)] the Hamza [below] (A), and 
إِيَّمَة (R, A), the last being transmitted by AHm, who 
says that it is not authentic (R). That [affixion of the ⌂ ] 
is because, the normal gender of advs. being masc., if the 
sign of feminization were not expressed in the dim. 
[of قُدّام and وَرَآ], there would be no indication that either 
of them was fem. (IY). Sf says that the ⌂ is affixed to 
these two, because they are advs., not predicated of, nor 
qualified, nor qualifying; so that their being fem. is not 
explained by any of those processes, as you say لَسَعَت
The scorpion stung, this scorpion; and therefore they are made fem., in order to explain their gender (R). A's language necessarily implies that these three *adv*. are fem., as though from regard to the *direction*: but it is transmitted, on the authority of IU, that all the *adv*. are masc., except ٰ, and ُدُمَّ, and accordingly the affixion of the ٰ to [the dim. of ] ُعَلَم is anomalous in two respects, its being masc., and its being *quad.* (Sn). 

As for ٰ, its ۰ is variously said to be (1) a Hamza [above]; for some say that ۰ ٰ ì, I made a feint, or pretence, of such a thing is said, whence the tradition ُعَلَم. Verily the Prophet (God bless him, and give him peace!) was wont, when he intended a journey, to make a feint, or pretence, of something else; but the Traditionists do not put the sign of Hamza, giving the version ۰ ٰ ì, as in ۰ ٰ ì, or ۰ ٰ ì, from ۰ ٰ ì, which is the best-known form; and, according to this, its *dim*. is only ۰ ٰ ì), by elision of the third ۰ [281], as in ُعَلَم *dim*. of ُعَلَم [above] (R). IAl allows ۰ ٰ ì, as *dim*. of ۰ ٰ ì [265], and as *dim*. of ۰ ٰ ì, putting the ٰ as a compensation for the [abbreviated (R)] ۰ ٰ ì, [of femininization (R)],
which is elided (R, A), when fifth or upwards, as will be seen below (R); while IM in the Tashil appears to agree with him, saying "the s is not affixed without anomaly" to [the dim. of] any [fem.] other than what has been "mentioned, except what the l of feminization, when "fifth or sixth, is elided from" (A). That, however, is not transmitted by any other Grammarian, except IAMB; and he elides the prolonged also, when fifth and upwards, substituting the s for it, as for the abbreviated: but no one agrees with him in eliding the prolonged (R); and IM [in the passage just quoted] means the abbreviated, because he afterwards says "but the prolonged "is not elided, so that it should be compensated for," contrary to the opinion of IAMB, who allows بَرِيقَة and "as dims. of بَرِيقَة beans and بَرِيقَة [273, 400]" (A). The abbreviated l [of feminization (IY, Aud)], when fourth, [as in حَبْلَي (Aud),] is retained (M, Jrb, Aud) in the dim. (IY), because of the lightness of the n. (Jrb), as حَبْلَي [274] (M, Jrb). If, however, the l [fourth] be not for feminization, it is converted into ي, because you pronounce the letter before it with Kasr [in the dim.], as you pronounce [the letter after the ي of the dim. in] the quad. [274], as مَرْمَي a butt [229], dim مَرْمَي, and مَرْمَي [248, 272], dim مَرْمَي, the l in مَرْمَي being the l of the word, converted from the ي of مَرْمَي; and the l
in being *ang.*, for coordination (IY). As for [248, 272], ْذِرَى and [689], those who pronounce them with Tanwin say ْذِرَى , ُعَلِيْقَى ُذِرَى , and (IY, R). The [abbreviated (M, R, Jrb, IA, Aud, Sn)] [of feminization (S, IY, R, IA, Aud, A) or of anything else (S, IY)] is [always (IY)] elided [in the dim. (IY, IA)] when (1) fifth [274] (S, M, R, Jrb, IA, Aud, A), if not preceded by a letter of prolongation (Aud), as ْذِرَى [397] (S, M, IA, Aud, A), dim. ْذِرَى (S, M, IA, A), and ْذِرَى (M, Jrb), in both of which the ْتَيْل is for feminization (IY), whence ْعِرَضَنُ [272], dim. ْعِرَضَنُ and ْعِرَضَنُ [pl. of ْعَبَد (Jh, KF, MAR)], dim. ْعِبَّد (S, R); and as ْلَعْدَيْنُ [253, 397], dim. ْلَعْدَيْنُ (S, IY), and a strong he-camel, dim. ْلَعْدَيْنُ, in both of which the ْتَيْل is for coordination (IY) : (2) upwards (S, M, R, Jrb, IA, A), [i.e.] sixth or seventh (Aud), as ْحُولَائِي [248, 272] (S, M, R, Jrb), dim. ْحُولَائِي (S, IY, R, Jrb), the ْتَيْل of ْحُولَائِي results (IY, Jrb), which is triptote, because ْحُولَائِي was diptote only
because of the ṭ of femininization [18], and there is no such ṭ here (Jrb); but, in the MSS of the M (ΙY), ḍim. حُرِّبِل (M), defective, as though Z elided the ṭ [of femininization] and the letter before it, leaving حُرِّل, the ṭ of which was then converted into ی, because preceded by a letter pronounced with Kasr [in the ḍim.] (ΙY); whence لُغَّيْرِل (A), so in A’s handwriting, but, in some MSS (Sn), ḍim. لُغَّيْرِل [272] (S, R, IA, Aud, A), ḍim. لُغَّيْرِل (A), so in A’s handwriting, but, in some MSS (Sn), ḍim. لُغَّيْرِل [284] (S, R, IA, Sn), which is the regular form (Sn), because you do not elide the ی (S, R) fourth (S) of لُغَّيْرِل, since it does not spoil the formation of the ḍim., but becomes a letter of prolongation before the final, as in عُصِفَيْر [283] (R): and ثُبَّتِرِل [272] (S, R, Aud A), ḍim. ثُبَّتِرِل (S, R, A), by elision of the ṭ [of femininization (Sn)], and [afterwards (Sn)] of the ṭ and ی (R, Sn), because all would spoil the formation (R). This is the saying of Y and Khl (S). The reason why the ṭ is elided, when fifth or upwards, is that its retention would exclude the formation from the paradigm نَعْيَبَيْل ْنَعْيَبَيْل (ΙA, A); for, though حَبِيلْلی is نَعْيَبَيْل, which is not one of the three formations of the ḍim. [274], still it is like نَعْيَبَيْل in all but the Kasra, which the ṭ prevents (Sn). If, however, the ṭ be fifth, but preceded by an [aug. (ΙA, A)] letter of prolongation, you [may (ΙA, A)] elide
whichever of the two you please (IA, Aud, A). You say [248, 272, 283], dim. حَبَّارِي (R); or حَبِيرِي (S, IM, R), like حَبَّيرِي [281, 298]: for the two r’s are equal in spoiling the formation of the dim.; and, whichever of them you elide, the formation is attained (R); and [similarly (A)] قَرْبُنَّي [246, 273], dim. قَرْبُنْي or قَرْبُنَّي (Aud, A). The prolonged r of feminization is retained, unrestrictedly, [whether it be in the tril. or anything else, because, since it exceeds one letter, it resembles another word (Jrb),] like the second [member] in بَعْلَبِكَ [below] (SH). The two r’s [263] are not altered from their state, [as it was] before the formation of the dim., because they are equivalent to the ی [below], as حَمِيرَة [274, 283]. And every n. of three letters, that has two augs. affixed to it, and is then prolonged [230], triptote, forms its dim. like the dim. of the prolonged that contains the same number of letters, but whose Hamza is a substitute for a rad. ی, because the Hamza of the former is a substitute for a ی corresponding to the rad. ی, as حَرْبَة [248, 273, 385, 683], dims. عَلْبَةٌ [below] and حَرْبِي [278], like a water-carrier and a bandy, dims. مَقْلِي and سَقَفِي; and, when the ی, for which this Hamza is a substitute, is displayed, you form the dim. of that n. like the dim. of the n. in
which a rad. ی is displayed, and which contains the same number of letters, as short, fat, and big-bellied [683], dim. سقطية , سقطية , dim. : and this is so because its augs., [the ٍ and Hamza,] are not for femininization (S). Those who say غَرَّاء locusts whose wings are grown say غَرَّاء; while those who make it diplote, [like ٍ غَرَّاء (S),] say غَرَّاء, [like ٍ غَرَّاء (S)]; and those who say ٍ غَرَّاء [248, 273, 385] say ٍ غَرَّاء, [like ٍ غَرَّاء (S)]; while those who say غَرَّاء (S, R), like غَرَّاء [above], because the dim. of the n. that has the two ٍs of femininization affixed to it, and is of three letters, whether it contain three consecutive vowels or not, and whether its vowels differ or not, is of the paradigm غَرَّاء (S). As for the prolonged ٍ, as in خُنْفَسَاء [273, 390] (IY, R), dim. خُنْفَسَاء [274] (S), the [aug. (IY)] ٍ and ٍ, as in ٍ زَعْفَرَان [253, 399] (IY, R), dim. ٍ زَعْفَرَان [274, 283] (IY), and in ٍ طَرْبَان [274] (R), the ی of relation, as in ٍ سَلْبِي (IY, R), dim. ٍ سَلْبِي (IY), and the ٍ and ٍ of the du., the , and ٍ of the pl. masc., and the ٍ and ٍ of the pl. fem., as in ٍ ضَارِبَات , ٍ ضَارِبَات (R), they [all, because consisting of two letters (R)], as likewise the ی of femininization, [because mobile (R),] become, [with the first (IY) part of the word,] like a n. joined on
to a n. [266] (IY, R), as in 

[290], the formation of the dim. being complete without these additions, and not being spoiled by them [283] (R). But the abbreviated is not like that, because it is a [single, faint (R), permanently (IY)] quiescent, [and consequently (IY)] dead letter (IY, R), not capable of being taken for an independent word, but like one of the aug. letters in the formation, such as the letters of prolongation in حَمَار [below], سُعَيدَ (R); so that it is elided [when fifth or upwards], because it does not resemble a n. joined on to a n., but is united to what precedes it, and considered as a part thereof, as is proved by its being retained in the broken pl., as سُكَرَى حَبَالَى pl. سُكَرَى pl. [248] (IY). According to this, then, in forming the dim. of طَرَيفِائِي, طُرَيفَاتِ, طُرَيفَون, when generic ns., you say طُرَيفِائِن, طُرَيفَاتِن, طُرَيفَون, with the double ى, by common consent. And similarly, according to Mb, when you make them proper names, because, though these additions, in the state of proper name, do not import any meanings other than those of the word that they are united to, so that they should be reckoned like independent words, but, on the contrary, the letters of prolongation [in them], by reason of the quality of proper name, become like the letters of prolongation in حَمَار [above],
0, G, •, still before the state of proper name they were like independent words; so that the o. f. is observed, and not altered. According to S, however, their state, when proper names, is different from their state when generic ns.: for, in the state of proper name, they, with respect to their o. f., are like the ی; but, with respect to the quality of proper name, are like part of the formation of the word: so that he retains these additions in their state, like the second of the two words in ٌْبَعَيْلُبَهُ ٌْبَعَيْلُبَهُ [274, 283, 290], ٌْنُنَيْتَا عَشْرَة ٌْنُنَيْتَا عَشْرَة [290]; but elides the letters of prolongation before them, such as the ی of ٌْمُدَارَانٌ ٌْمُدَارَانٌ [283] and ٌْعَجَّازُونٌ ٌْعَجَّازُونٌ, the ی of ٌْجَحَّاجٌ ٌْجَحَّاجٌ, and the ی of ٌْجَحَّازُونٌ ٌْجَحَّازُونٌ, when these ns. are proper names, because he treats the additions affixed as like part of the letters of the formation of the word, which is therefore deemed too heavy with them. And for that reason, in the dim. of ٌْلُئَفُونَ ٌْلُئَفُونَ thirty, [even] when a generic n., S says ٌْلُئَفُونَ ٌْلُئَفُونَ [283], by elision of the ی, because the ی, and ۰, are like part of the word, since ٌْلُئَفُونَ is not pl. of ۰, otherwise the least number that it would be applicable to would be nine [234]. And similarly S says on ٌْلُئَفُونَ ٌْلُئَفُونَ [or ٌْعِرَتَانُ ٌْعِرَتَانُ (S)], ٌْبُرَكَانٌ ٌْبُرَكَانٌ, and ٌْمُحَرَّکُونٌ ٌْمُحَرَّکُونٌ [283] that the ی, ۰, ۰, and ی are elided, because he treats the prolonged ی as like part in one respect, and not like part in another; so that he says ٌْبُرَكَانٌ ٌْبُرَكَانٌ [or ٌْجَلِبَانْ (S)] and ٌْمُحَرَّکُانٌ ٌْمُحَرَّکُانٌ, with
the single ى: while Mb doubles [the ى in] such [dims.] as these, because he does not elide anything. But S says that, if ْنُعَوْلَا, with Fath of the ى, occurred in the language, you would not elide its ى in the dim., as you elide the ى of جُلْوَلَا [246, 283], because, being then for coordination with [the م in] كَرْمَالَة, [a place (Bk, ZJ, MI, KF)], dim. كَرْمِيْكَة (S),] it would be quasi-rad.; whereas, the ى of جُلْوَلَا بُرْوَكَا being weak, its elision in accordance with the rule mentioned is not minded (R). But, in forming the dim. of [such as (R)] مُعَيْبِرَة, [257, 273] and مَعْلُوْجَة, asses, barbarians, you do not elide the ى (S, R), but say مُعَيْبِرَة and مُعَيْبِرَة [274] (S), because such a letter of prolongation as this, [being fourth,] possesses a state of permanence not possessed by any other [283], like the ى before the ى of حُرْلِيْأ [above]. With the ى of feminization, however, there is no dispute that the letter of prolongation third, as in دَجَاجُة and دَجَاجُتَابي, is not elided, whether the word be a proper name or not; because the ى of feminization is orig. separable [266], as دَجَاجِتَابي and دَجِلَّتَابي, by common consent, like يُعْيَبْبَك [above]. In forming the dim. of such as مَلْهِيْي and ْحِبْلُوَي [300], which is like that of ى سُلْهَيْي [above], you pronounce the letter before the ى with Kasr, because the letter after the ى of the dim.
in the quad. is always pronounced with Kasr [274]; so that the ٧, being converted into ٥ pronounced with Kasr, must be elided, as the ٧ is elided in ٧٧٧٧٧٧٧ and ٧٧٧٧٧٧ [301], elision of the ٧ of relation not being possible, because it is a sign, and is strengthened by doubling. And the reason why the letter before the ٧ of ٧٧٧٧٧٧ is pronounced with Kasr [in the dim.], although the ٧ is a substitute for a letter, i.e., the ٧ of feminization, always preceded in the dim. by a letter pronounced with Fath, as in ٧٧٧٧٧, is that, the appearance of the ٧ being altered, the original respect for it no longer remains, because the ٧ itself is removed (R).

§. 283. When the ٧ is of five letters, and contains an aug. letter of prolongation and softness, which is fourth, that augment is retained in the dim., as in the broken pl. [253]; and you elide nothing from the ٧. (IY). Every aug. letter of prolongation in the position of the [second] ٧ of ٧٧٧٧٧ must be retained, being changed into ٧, if it be not ٧, [but a ٧, or an ٧ (IY),] as ٧٧٧٧٧ ٧٧٧٧٧٧٧ and ٧٧٧٧٧٧٧, [which is a troop of horsemen (IY),] and ٧٧٧٧٧٧ ٧٧٧٧٧٧٧ ٧٧٧٧٧٧٧, [because it is preceded by a letter pronounced with Kasr, and is itself quiescent (IY)]; and [remaining unchanged, if it be a ٧ (IY),] as ٧٧٧٧٧٧٧٧ ٧٧٧٧٧٧٧٧ (M). The reason why the aug. letter of prolongation is
retained, when it occurs fourth, is that this is a position where the ي is often added as a compensation, as in سَفِيْنَمَّ [284]; and, since you add it when it is not found, much more ought it to be retained when you find it (IY).

If the letter of prolongation be not preceded by Kasra, because the letter after the ي of the dim. is not pronounced with Kasr, as in حَسْبِرَةَكُ، and أَجِبَمَلْ, it remains unchanged (Jrb). There is no necessity for the restriction [of the predicament] to the letter of prolongation: but in the dim. every soft letter [253] fourth [in the non-dim.] becomes, if it be not already, a quiescent ي preceded by a letter pronounced with Kasr, except the l of أَنْتَ عَالُ, the two لs of feminization, and the signs of the du. and two pls. [282]; so that such as جُلْبِلْيِرْ and جُلْبِتِيْقْ, dims. of جَلْبِلْيَرٌ a filbert and جُلِّيْقْ a peach that separates from its stone are included in it, although the ك, and ي are not letters of prolongation: and similarly the mobile and ي, as in مُسْرِيْفْ [253] and مُشْرِيْفْ pruned, dims. مُسْرِيْفُ and مُشْرِيْفُ (R). As for كَتِنْر [396], you do not elide its ك, because it is fourth in a n. whose number [of letters] is five; and it is retained in the broken pl. [253] (S). And so you say تَرْفِيقَةَ a collar-bone [385, 675]. Every ي after the Kasra of the dim., when not a letter of inflection, as in زَرْيَتُ أَرْطِيَا I saw a small أَرْطَي [248], must be quies-
cent, except when it is followed by the s of feminization, as in سُحْبِيْئة، تَرْقِي́ة، سُحْبِيْئة، dim. of سُحْبِيْئة، a mark [389]; or the I and ن resembling the two Is of feminization [250], as in عُنْفِيْيَان، dim. of عُنْفِرَان، prime or bloom [389]. When the tril. contains one aug., you do not elide it, in the beginning, as in كَوْذَر [372]; or the middle, as in عَجْرُز [373], عِجْرُز، حَمْار، حَمْار، جَدْوَل [374], جَدْوَل, and بَيْدَل [681]. If, however, it contain two augs., neither of which is the letter of prolongation mentioned, retention of both is not possible, since even the rad. letter of the quin. is elided [274], and much more therefore the aug. But the elision, when unavoidable, is restricted to one of the two, since it is the quantity necessary, the word thereby becoming of the dim. formation. Either the two augs. are equal, or one of them is superior to the other [253] (R). If a tril. n. contains two augs., neither of which is the letter of prolongation mentioned, [which is not elided, then, if one of the two be more inseparable from the n., and more useful (IY),] you retain the more useful, and elide its fellow, as مُهِيم، مُتِمْلِق، مُتِمْلِق، مَطْلِق، and مُتِمْلِق، مُتِمْلِق، مَطْلِق، مُتِمْلِق، مَطْلِق، مَطْلِق، مَطْلِق، مَطْلِق، مَطْلِق، مَطْلِق، مَطْلِق، مَطْلِق، مَطْلِق, [one of the two s being elided (IY),] مُهِيم [298] (M),
one of the two, s being elided, so that it becomes [279] (IY), and مُكَتَّب (M), the aug. ر being elided (IY). The dim. of مُكَتَّب is [not مُكَتَّب, but (D)] مَكَتِّب or مَكَتَّب [284] (S, D), because مَكَتِّب, its مُكَتَّب being the مُكَتَّب of مُكَتَّب, which the rule of the dim. is to elide (D). The dim. of مَسْاجِد مَسْاجِد, when a name of a man, is مُسْجِد [274, 285], like the dim. of مُسْجِد, because it is a name of a single [object], and the dim. of a multitude of mosques is not meant. The dim. of عُطَّرْن hard, severe [298] is [formed, according to S, by elision of the first ج, because, though both are aug., still the second is superior and stronger, since it is mobile, and the first quiescent; so that you say (R) عُطَّرْن or [with compensation (R)] عُطَّرْن [284] (S, R), because the broken pl. would be عَطَّرْن or عَطَّرْن (S): while Mb says that one of the two ج may not be elided, because مَسْرُول [above], and the ج, when fourth, whether quiescent or mobile, is not elided; so that, as there you say مُسْرُول, so here you say only عُطَّرْن with prolongation (R). But, if the two augs. be equal [in inseparability and utility (IY)], you are allowed an option, [eliding whichever you please (IY)] as قَلْبِنَسْتَ [253, 254, 390, 399, 675]. dim. قَلْبِنَسْتَ [by elision of the
(1243)

حبيبته [by elision of the ن (IY)]; and حبيبته [short (IY) and big-bellied (Jh)], dim. حبيبته, [where you elide the I (IY),] or حبيبته (M), where you elide the ن, and retain the I, except that you convert the I into 
ل, because the ٍ before it is pronounced with Kasr (IY).

And حُبَارَي, as before described [282], is an instance in which you are allowed an option (R). In [the dim. of (S)] eight, عَفِيرَة [256], and strong (S, R), it is better to say عَفِيرَة, تَبَيَّنَتْهَا, and عُفِيرَة (S): [for] S prefers to elide the I, because it is weak, while the ي is strong; and because the ي, being in the place of the [final] rad. letter in such as [253, 265] and [395, 673], is coordinative, contrary to the I (R). But [he says that (R)] some of the Arabs say عَفِيرَة, تَبَيَّنَتْهَا (S, R), by elision of the last [aug.], because it is at the end, which is the seat of alteration [306] (R). In [the dim. of (S) such as (R)] [261] (S, R) or [246, 717] (R), when a [proper (R)] name [of a man, you say قَبِيلُ, because (S)] elision of the I is preferable, according to Khl [and S, on account of its weakness (R)]; while Y [says قَبِيلُ, because he (S)] elides the Hamza (S, R), on account of its nearness to the end. And, according to both opinions, you say مَطَابَيَا as dim. of مَطَابِي [726]. For Khl elides the I after the ُ, so that it becomes
and, this ی being pronounced with Kasr after the ی of the *dim.* the ی is converted into ی, on account of the Kasra before it; so that, three یs being combined, as in the *dim.* of *عطَاء*, the last is elided as forgotten [281]: while Y elides the ی, which is a substitute for the Hamza, so that two یs remain after the ط; and, the first being then converted into a ی pronounced with Kasr after the ی of the *dim.* [279], as in [the *dim.* of] حَبَّار [281], the second also is converted into ی, because of the Kasr before it, so that the third ی is elided [281]. And [for مَضْطَبِيُّ] with Hamza is not said, as سَـسَـتِلْ [281] is said by Khl in the *dim.* of رَسَـتِلْ, because this Hamza is never retained in the pl., as the Hamza of سَـسَـتِلْ is [246, 717]; but is converted into ی [726]. In the *dim.* of خَـطَـبِيُّ [661, 726], however, you say خَـطَـبِيُّ with the Hamza as a final, because, (1) if you elide the ی after the ط according to the opinion of Khl and S, then, (a) according to S, the ی of خَـطَـبِيُّ returns to its o.ʃ. of Hamza, because it was changed into ی [726] on account of its following the ی; and, this Hamza being presently restored [by the removal of the ی] to its o.ʃ. of Aug. ی, which was after the ط in خَـطَـبِيُّ [246, 717], the ی is restored to its o.ʃ. of Hamza, because it was converted into ی [661, 726] on account of the combination of two Hamzas, the first of which was pronounced with Kasr:
(b) according to Khl, the [rad.] Hamza being transferred to the position of the [aug.] ی from fear of the combination of two Hamzas [661], it follows that, when the [aug.] ی is not converted into Hamza, because the ل of the pl. is removed, the Hamza is not transferred to the position of the ی, but remains in its own position [at the end of the word]: (2) if you elide the ی, according to the opinion of Y, the [final ل converted from the rad.] Hamza reverts to its o. j., because two Hamzas are no longer combined; so that here also you say یبیرُ حَطَّابَی, like یبیرُ حَطَّابَی (R). If the augs. [of the tril. n. (IY)] be three, and one of them be superior [to its two fellows, the superior is retained, and (IY)] its two fellows are elided, as مُقِعِّسَس [below] (M), where you elide the ن and one of the two سs, and retain the م, because it indicates the act. part. This is the opinion of S; while Mb says مُقِعِّسَس, because مُقِعِّسَس is co-ordinated with مُکْرَنْجَمَ, where you say جَرِیَجَم [below]; but the first opinion is preferable (IY). If one of the augs. be the soft letter mentioned, i. e., the fourth, you do not elide it at all, but deal with the two remaining augs. as though that soft letter were not there, as مَبْلَائِی [332, 678], dim. مَبْلَائِی, one of the two لs being elided, though it is a duplicate of the rad., because the ل is superior to it by reason of being initial, and of frequently occurring in inf.
ns. without reduplication, as in تَفَعَّلَ and تَفَعَّلَانَ [332, 678]. All the conj. Hamzas are elided, whether in the tril., as تَمْثِيقُ and تَمْثِيقُهُما, and تَمْثِيقُ وَالْإِنْتِقَارِ, dims. نُطِيلِيَّةٍ and نُطِيلِيَّةٌ الْإِنْتِقَارِ; or the quad., as حَرْبِيَّةَ, dim. حَرْبِيَّةٌ [below]. In the tril. containing four augs., inclusive of the letter of prolongation, you say (1), dim. تَضَخِّيْبُ [below], eliding the س rather than the ت, since the س is not used as an aug. at the beginning of a word, except when coupled with the ت; so that, if we said سُخْيِيْبُ, it would be سُخْيِيْبُ, for which there is no precedent; whereas تَضَخِّيْفَ like انتقاف a cataphract (S), the ت being used as an aug. at the beginning without a إِنْتِقَارٍ, إِنْتِقَارٍ, انتقاس, and انتقاس, dims. إِنْدِيدَانُ, إِنْدِيدَانُ, and إِنْدِيدَانُ, إِنْدِيدَانُ, تَطَهْيِيْسٍ, تَطَهْيِيْسٍ, and تَطَهْيِيْسٍ, تَطَهْيِيْسٍ, eliding the Hamza unavoidably, as mentioned; and afterwards the ي and the ن rather than the duplicate of the rad. (R). You say تَضَخِّيْبُ, dim. تَضَخِّيْبُ, عُلْبَيْبُ (R),] eliding the Hamza, and [one (R), (vid.) the first (S),] و (S, R), because it corresponds to the ي in إِنْدِيدَانُ and the ت in إِنْدِيدَانُ (S); and اضْتِرَابُ, dim. اضْتِرَابُ, restoring the م to its o. f. the ت, because it was made a م only on account of the quiescence of the ف [756] (R). As for the quad., every aug. is elided from it [in the dim. (IY)], as عَنْكَبُوطَ [399],
dim. اًعَتْيِكَبّ، and مَقْشَعُ trembling, shuddering, dim. تَشَعُّرُ; except the letter of prolongation described, [which is not elided (IY),] as crowding together, dim. اَحْرَنًجَامُ جُرْمَقَنْ سَِرْدِينُ، dim. [below] (M), سَرَاحُ 253, dim. جُرْمِقَنْ سَِرْدِينُ، and جُرْمِقَنْ تَنْبِدُلُ، dim. تَنْبِدُلُ [above], since the dim. is not excluded by this aug. from the formation تَعَيِّنُ (IY). You say, (1) [where there is one aug. (R),] جُكْنَنْلُ [مُدَخَّرِ] سَرَادُقَ (IY),] and جَكْنَنْلُ [395], dims. جُكْنَنْلُ سَِرْدِينُ، and جُكْنَنْلُ سَِرْدِينُ (IY); (2) [where there are two (R),] حُرْيَكُمْ [مَعْرَنْجَمُ] 291; (3) [where there are three (R),] حُرْيَكُمْ [إِحْرَنَجَامُ] 284 (IY, R). And you say سَلْسِلَةُ 272, dims. مَكْيِنْيِقَةٌ [676], dim. مَكْيِنْيِقَةٌ سَلْسِلَةٌ، and مَكْيِنْيِقَةٌ سَلْسِلَةٌ; and مَكْيِنْيِقَةٌ [676], dim. مَكْيِنْيِقَةٌ سَلْسِلَةٌ، and مَكْيِنْيِقَةٌ سَلْسِلَةٌ; and مَكْيِنْيِقَةٌ سَلْسِلَةٌ, on the ground that the first ن is aug. (R),] since you say عُتْرِيَّسٌ 290, 674, 676, dim. عُتْرِيَّسٌ, because Khl asserts that the ن is aug. (S),] since عُتْرِيَّسٌ is from (R), [which (R)] means taking by force; and عَتْرِيَّسٌ swift, stout, strong camel, dim. عَتْرِيَّسٌ, because one of the two س is aug. (S, R), that being indicated by the doubling, while the ن is rad. (S); and [similarly (S)] 2398, 675, 676, dim. مَكْيِنْيِقَةٌ (S, R), which is مَكْيِنْيِقَةٌ (S), because, one of the
Last two نs being *aug.*, you elide the first, not the second, since, if you elided the second, you would need to elide the also, and because the pl. heard is طَلَبَةٌ (R); and [similarly (R)] tranquillity and شُعْرُقْةُ a trembling, shuddering [332], dims. طُلْبَةٌ and شَعْرُقْةُ by elision of (S, R) one ن [and ] (S), [vid.] the first (R), because it is *aug.* (S). But As heard عنْيَكِيبَتُ [674], which is anomalous (R). And [S says that (R)] the *dims.* of إِسْتِعِبَلُ إِبْرَهِيمُ and سُعِيْبَلُ and *by elision of the Hamza* (S, R), which he imagines to be *aug.*, since, the n. being foreign, its derivation is not known; and this saying is good (Jh). But Mb refutes him with the argument that the Hamza, being followed by four *rads.*, as in إِشْتُفَلْ 672, is not *aug.*; and, in that case, these two ns. being *quins.*, the last [rad.] letter [274] is elided [together with the *aug.*] as شُمْرُخُ أُشْبِيْعَهُ (R), *dim.* of شُمْرُخُ or a *date-stalk* (MAR). Analogy requires what Mb says; but the form heard from the Arabs, as transmitted by AZ and others, is what S says. And S transmits the curt. *dims.* شَبِيعُ and بِنْةٌ [274, 291], which show the م to be *aug.* in إِبْرَهِيمُ, and the ل in إِسْتِعِبَلُ; so that the initial Hamza is followed by [only] three *rads.*, as in أَحْضُرُ [672] (R). As for *إِسْتِبْرَقُ* thick silk
brocade (S, R), its dim. is 

\[
\text{مَسْنَةٌ} \text{أَبِيَّةٌ} \text{مَعْرِفَةٌ} \text{مُكَلَّفَةٌ} \text{مُكَلَّفَةٌ}
\]

or 

\[
\text{عَمْلَةٌ} \text{أَبِيَّةٌ} \text{عَمْلَةٌ} \text{عَمْلَةٌ}
\]

[284] (S): [for] it also is orig. foreign, being 

\[
\text{عِلْمَةٌ} \text{أَبِيَّةٌ} \text{عِلْمَةٌ} \text{عِلْمَةٌ}
\]

\[
\text{عِلْمَةٌ} \text{أَبِيَّةٌ} \text{عِلْمَةٌ} \text{عِلْمَةٌ}
\]

\[
\text{عِلْمَةٌ} \text{أَبِيَّةٌ} \text{عِلْمَةٌ} \text{عِلْمَةٌ}
\]

in Persian; and, when Arabicized, is made to conform to what it is akin to among Arabic formations: while it is not akin to any of the formations of the n.; but is akin to such formations of the v. as 

\[
\text{عِلْمَةٌ} \text{أَبِيَّةٌ} \text{عِلْمَةٌ} \text{عِلْمَةٌ}
\]

by reason of the combination of the 

\[
\text{عِلْمَةٌ} \text{أَبِيَّةٌ} \text{عِلْمَةٌ} \text{عِلْمَةٌ}
\]

and 

\[
\text{عِلْمَةٌ} \text{أَبِيَّةٌ} \text{عِلْمَةٌ} \text{عِلْمَةٌ}
\]

at the beginning; so that we judge the three letters to be 

\[
\text{عِلْمَةٌ} \text{أَبِيَّةٌ} \text{عِلْمَةٌ} \text{عِلْمَةٌ}
\]

in conformity with [the corresponding letters in] its counterpart: and, suppression of two of the 

\[
\text{عِلْمَةٌ} \text{أَبِيَّةٌ} \text{عِلْمَةٌ} \text{عِلْمَةٌ}
\]

letters being unavoidable, we retain the Hamza, because it is superior, as being initial; and is not a 

\[
\text{عِلْمَةٌ} \text{أَبِيَّةٌ} \text{عِلْمَةٌ} \text{عِلْمَةٌ}
\]

conj. Hamza, as in 

\[
\text{عِلْمَةٌ} \text{أَبِيَّةٌ} \text{عِلْمَةٌ} \text{عِلْمَةٌ}
\]

[above], so that it should be elided; and therefore we elide the 

\[
\text{عِلْمَةٌ} \text{أَبِيَّةٌ} \text{عِلْمَةٌ} \text{عِلْمَةٌ}
\]

and 

\[
\text{عِلْمَةٌ} \text{أَبِيَّةٌ} \text{عِلْمَةٌ} \text{عِلْمَةٌ}
\]

. And similarly the 

\[
\text{عِلْمَةٌ} \text{أَبِيَّةٌ} \text{عِلْمَةٌ} \text{عِلْمَةٌ}
\]

are elided in the 

\[
\text{عِلْمَةٌ} \text{أَبِيَّةٌ} \text{عِلْمَةٌ} \text{عِلْمَةٌ}
\]

, together with the 5th 

\[
\text{عِلْمَةٌ} \text{أَبِيَّةٌ} \text{عِلْمَةٌ} \text{عِلْمَةٌ}
\]

, as 

\[
\text{عِلْمَةٌ} \text{أَبِيَّةٌ} \text{عِلْمَةٌ} \text{عِلْمَةٌ}
\]

[236] and 

\[
\text{عِلْمَةٌ} \text{أَبِيَّةٌ} \text{عِلْمَةٌ} \text{عِلْمَةٌ}
\]

[401], 

\[
\text{عِلْمَةٌ} \text{أَبِيَّةٌ} \text{عِلْمَةٌ} \text{عِلْمَةٌ}
\]

and 

\[
\text{عِلْمَةٌ} \text{أَبِيَّةٌ} \text{عِلْمَةٌ} \text{عِلْمَةٌ}
\]

( R). And [in short you] attain the paradigm [ 

\[
\text{عِلْمَةٌ} \text{أَبِيَّةٌ} \text{عِلْمَةٌ} \text{عِلْمَةٌ}
\]

or 

\[
\text{عِلْمَةٌ} \text{أَبِيَّةٌ} \text{عِلْمَةٌ} \text{عِلْمَةٌ}
\]

(IA, Aud)] of the 

\[
\text{عِلْمَةٌ} \text{أَبِيَّةٌ} \text{عِلْمَةٌ} \text{عِلْمَةٌ}
\]

[of what exceeds four letters (A)] by the same [elision (IA, Aud, A) of a rad. or aug. letter (IA)] as [the paradigm or of (IA, Aud)] the ultimate [broken (IA)] 

\[
\text{عِلْمَةٌ} \text{أَبِيَّةٌ} \text{عِلْمَةٌ} \text{عِلْمَةٌ}
\]

pl. is attained by 

\[
\text{عِلْمَةٌ} \text{أَبِيَّةٌ} \text{عِلْمَةٌ} \text{عِلْمَةٌ}
\]

[245, 253] (IM), the elider here exercising the same preference, and the same option, as there (A). Thus you say 

\[
\text{عِلْمَةٌ} \text{أَبِيَّةٌ} \text{عِلْمَةٌ} \text{عِلْمَةٌ}
\]

(1) 

\[
\text{عِلْمَةٌ} \text{أَبِيَّةٌ} \text{عِلْمَةٌ} \text{عِلْمَةٌ}
\]

\[
\text{عِلْمَةٌ} \text{أَبِيَّةٌ} \text{عِلْمَةٌ} \text{عِلْمَةٌ}
\]

\[
\text{عِلْمَةٌ} \text{أَبِيَّةٌ} \text{عِلْمَةٌ} \text{عِلْمَةٌ}
\]

\[
\text{عِلْمَةٌ} \text{أَبِيَّةٌ} \text{عِلْمَةٌ} \text{عِلْمَةٌ}
\]

(IA, Aud, Sn), as you say 

\[
\text{عِلْمَةٌ} \text{أَبِيَّةٌ} \text{عِلْمَةٌ} \text{عِلْمَةٌ}
\]

\[
\text{عِلْمَةٌ} \text{أَبِيَّةٌ} \text{عِلْمَةٌ} \text{عِلْمَةٌ}
\]
or شنجر (2) dim. شنجر, dim. ودنیکس; and دیجر dim. [above]: (3)

[274], and شنجر, dins. and شنجر, dins. [above]; and شنجر, dins. and شنجر, dins. [above]; and شنجر, dins. and شنجر, dins. [above]; and شنجر, dins. and شنجر, dins. (4) شنجر dim. (A): (5)

شیعه مستعد dim. (IA, A), as you say میع [253] (IA); تطبریج استخارج dim. (Aud); مخصوص dim. [above]; and منطق, dins. مخصوص and مخصوص [above] (A): (6) شنجر and شنجر, dins. شنجر [284] (A): (7) شنجر dim. علیه dim. علیه (IA, Aud, A); and dim. شنجر or شنجر (Aud, A); as you say علیه and علیه [253] (IA). From that rule are excepted the prolonged of feminization (Aud, A), as گریه [40, 273] (Aud); the of feminization (Aud, A), as فتیال [below] (Aud); the of relation (Aud, A), as [below] (Aud); and the [Aud, A), as گریه (Aud, Sn) and گریه [below] (Sn); when these things occur (Aud) after four [or more (A)] letters (Aud, A), this being the number from which the ultimate pl. is formed (Sn). For [all of (Aud)] these are retained in the dim. (Aud, A), not being taken into
account, as will be shown (A); whereas in the [broken (Aud)] pl. you [elide, and (Aud)] say [حنَافَتُ، قَرَانُصُ] عَبَاتِرُ (Aud), [زَنَافُرُ] عَبَاتِرُ (Aud, Sn), and عَبَاتِرُ (Sn). The pre., as [وَمَلَأْ عَلَيْهِ الْقِيسِ [4], forms its broken pl., like its dim. [290], without elision [of the post.], as أمَّارَ عَلَيْهِ الْقِيسِ, like أمَّارَ عَلَيْهِ الْقِيسِ, because the pre. and post. are two words, each of which has an inflection peculiar to it (Aud). The following [eight (A)] things are not taken into account in forming the dim. (IA, A); but are reckoned separate, i. e., considered as an independent word, the dim. being formed from what precedes them, as from what does not end in them (A):— (1) the prolonged of femininization (IA, A), as حَمْيَرَة (IA) [274, 282] (A): (2) the of femininization [274, 277], as حَنُقُطَة (IA) [254], dim. حَنُقُطَة: (3) the [aug. (IA)] of relation, as عَبِقْري [relating to 'Abkar, which the Arabs assert to be the country of the Jinn, to which they refer every thing wonderful (Sn, MKh) for the beauty of its manufacture, as in the tradition كَانَ صَلَّى الَّلَّهُ عَلَيْهِ وَسَلَّمُ يَسْجُدُ عَلَى عَبِقْرِيَّ] He was wont (God bless him and give him peace!) to prostrate himself upon an عَبِقْرِي, meaning a carpet dyed and embroidered (MKh), dim. عَبِقْرِي: (4) the post. (IA, A), as [عبدُ شَبَسي [290] (A): (5) the
last member of the [synthetic (A, MKh)] comp., as بَعْلَبَكَ [274, 282, 290] (IA, A); whereas the att. [comp. (MKh)], like تَابِط سِرِّ [4], does not form a dim. (Sn, MKh): (6) the aug. ٰ and ِ after four or more letters (IA, A), as زَعْيِفْرَانٰ [400], dims. زَعْيِفْرَانٰ [274, 282] and عَبْيِثْرَانٰ [274]; while the ٰ and ِ after three letters, as سَكُرَانٰ and سُرْحَانٰ, have been already mentioned [274] (A): (7) the sign of the du., as مُسْلِبَانٰ dim. مُسْلِبَانٰ: (8) the sign of the sound pl., as مُسْلِبَانٰ and مُسْلِبَانٰ, dims. مُسْلِبَانٰ and مُسْلِبَانٰ [285] (IA, A). According to S, however, the prolonged ٰ is not in every respect like the ِ of femininization in not being taken into account; because his practice in the case of such as كُبْرَانٰ, بُرْكَانٰ, and فَرَّيْكَةٌ, whose third is a letter of prolongation, is to elide the ِ, ٰ, and ِ in the dim., and say فَرَّيْكَةٌ, جُلْكَةٌ, and فَرَّيْكَةٌ with the single ِ, contrary to [such as (Sn)] فَرَّيْكَةٌ [246, 265, 269], where he says in the dim: فَرَّيْكَةٌ with the double ِ [279], and does not elide; so that the ٰ is evidently taken into account in this respect, [vid. elision of the ِ, ٰ, and ِ (Sn),] contrary to the ِ, [since, if the ٰ were not taken into account, the letter of prolongation before it would not be elided, but would remain, the ٰ and ِ being converted into ِ, as in the
dēms. of قِرَيْطِتَ، جَلْوَلَ أَلَّا وَكَانَ، جَلْوَلَ أَلَّا. And here IM's putting the prolonged ٰ on an equality with the ی of femininization [in his saying "And the ی of femininization, where it is prolonged, and its ی are reckoned separate" (Sn)] necessarily implies agreement with Mb; but elsewhere he pronounces the practice of S to be correct. There is a [similar] dispute about such as تَلْنُونَ also, whether a proper name or not; and about such as طُرْفَفْات، طُرْفَفْوَنَ، جَدَّارَانَ [282], when proper names; vid. those ns. which contain the sign of the du. or sound pl., and whose third is a letter of prolongation: for the practice of S is to elide, saying طُرْفَفْات، طُرْفَفْوَنَ، جَدَّارَانَ [282] تَلْنُونَ, because their augment, [vid. the sign of the du. or pl. (Sn),] does not invade an expression bare [of it, since تَلْنُونَ was orig. formed with the augment, having no sing., and in the rest the augment was found before their employment as proper names (Sn)], so that they are treated like جَلْوَلَ أَلَّا; while the practice of Mb is to retain the letter of prolongation in those cases, and incorporate, as he does in the case of جَلْوَلَ أَلَّا [above]. But IM does not mention this distinction here (A).
§ 284. If part of the n. be elided in the \textit{dim.} (IM), a [quiescent (R, Aud))] \( \text{n} \) in the penultimate, [if the \textit{non-dim.} do not contain an unsound letter in that position (R),] may be put as a compensation (IM, R) for the elided, whether \textit{rad.} or \textit{aug.} (R, A), as [\( \text{سفرجل dim.} \text{حبنيبط dim.} \text{حتنطى dim.} \)], [\( \text{سفيرجم dim.} \text{حبنبط dim.} \text{حتنطى dim.} \)], [\( \text{سفيرجم dim.} \text{حبنبط dim.} \text{حتنطى dim.} \)], [\( \text{سفيرجم dim.} \text{حبنبط dim.} \text{حتنطى dim.} \)]. Compensation is the transformation of the paradigm \textit{فعَّيَعَيْنَل} into \textit{فعَّيَعَيْنَل} by addition of the \( \text{ي} \), as [\( \text{مُفَعَّيْلَم} \text{مُفَعَّيْلَم} \)], [\( \text{مُفَعَّيْلَم} \text{مُفَعَّيْلَم} \)], [\( \text{مُفَعَّيْلَم} \text{مُفَعَّيْلَم} \)], for \( \text{مُقَيْدِم} \), and similarly the rest (M). Compensation is [said by S to be (R)] the doctrine of Y (S, R) and Khl (S). But from the words "may be" used by IM [and R] it is known not to be necessary (A). Compensation is good because of the debility brought on by the elision; but omission of compensation is allowable, because the elision is for a kind of alleviation, and compensation is detrimental to this object. This is when the paradigm is not \textit{فعَّيَعَيْنَل} (IIY). If, however, [after the elision (IIY),] the paradigm be itself \textit{فعَّيَعَيْنَل}, there is no [way to (IIY)] compensation (M), because compensation would exclude it from the formations of the \textit{dim.}, as [\( \text{عَيْضَجَر dim.} \text{عَيْضَجَر dim.} \)], [\( \text{عَيْضَجَر dim.} \text{عَيْضَجَر dim.} \)], \( \text{عَيْضَجَر dim.} \), in both of which the \( \text{n} \) is elided, and after the elision the \textit{dim.} becomes of the paradigm \textit{فعَّيَعَيْنَل}.
(IY). For, if the non-dim. contain an unsound letter in the penultimate, as in ⵜ eSports [below], the ی is not supposed to be compensatory, because the place [of the compensatory ی] is pre-occupied by its like (R). IM says in the Tashil "And a quiescent ی in the penultimate, as a compensation for what is elided, may be given to what is not entitled to it otherwise than for compensation," [e.g., because of its presence, or the presence of what it is converted from, in the non-dim. (Sn),] meaning thereby to exclude such as ⵜ eSports dim. of (Sn) [253, 272, 282], since its ی is elided, but compensation is not needed, [nay, is impossible (Sn),] because its ی, which was in the non-dim., is retained (A); and such as ⵜ eSports [283], dim. of ⵜ eSports [above], since compensation is impossible, because its place is pre-occupied by the ی converted from the ی that was before the م: and A's intention is to restrict the language of IM here by his language in the Tashil (Sn).

§ 285. When an expression imports plurality, then, if sing. in form, like the quasi-pl. n. and the [collective] generic n., it makes its dim. according to its own form, whether a sing. of its composition occur, as ⵜ كسب sing. ⵜ كسب, ⵜ سافر, and ⵜ كسب sing. ⵜ سافر, ⵜ كسب, ⵜ سافر; or do not occur, as ⵜ قوم and ⵜ قوم, ⵜ نفر, ⵜ نفر, and similarly in the generic
n., as \[254\] and \[257\], saying and \[255,256\], you say in the dim. \(1\), making the dim. of \(2\) according to its form, because it is a formation of paucity [below], and converting the \(3\) into \(4\): \(2\), restoring \(5\) to its sing., [because it is a pl. of multitude,] and then pluralizing it with the \(6\) and \(7\) [below]; while IS transmits \(8\), the dim. of which is \(9\) (IV). And the opinion of Akh that \(10\) is pl. of \(11\), and \(12\) is pl. of \(13\), necessarily involves their restoration to the sing. [below], as \(14\) and \(15\); and so he does. If, however, the expression be pl. in form, it is (1) a sound pl., in which case it makes its dim. according to its own form, whether it denote the masc., as \[255\] \(16\); or the fem., as \[235\] \(17\) : (2) a broken pl., denoting (a) paucity, in which case it makes its dim. according to its own form \(235\), as \[235\] \(18\) \(19\), \(20\), \(21\), and \(22\) : \(23\) [below]: (b) multitude, in which case it either is accompanied by a pl. of paucity of the same crude-form, like \(24\) \(25\) \(26\); or is not, like \(27\) \(28\) [245], \(29\) [235]. The second [kind, which is not accompanied by a pl. of paucity,]
is restored to its sing.; and from that sing. a dim. is formed, which is pluralized (1) with the , and if that pl. be rational, (a) masc. in form and sense, as 

dim. رْجَالُونَ [234], because reason exists in it at first, and qualification supervenes upon formation of the dim.; and as حَرْصُ [249] and عَطَاشُ [250] in the masc., dims. حُيْثْيُونَ (b) fem. in form, masc. in sense, as حَمْقَى جَرْحِي and حَمْقَى جَرْحِي in the masc., dims. جَرْحَيْنَ and حَمْقَيْنَ: (2) with the I and , if that pl. be (a) rational, (a) masc. in form, fem. in sense, as حَرْصُ حَمْقَيْاتُ حُمِّجَتْ وَ حُمِّجَتْ حُمِّجَتْ and حُمِّجَتْ حُمِّجَتْ in the fem., dims. حُمِّجَتْ حُمِّجَتْ حُمِّجَتْ and حُمِّجَتْ حُمِّجَتْ: (b) not rational, whether masc., as كُتِبُ dim. كُتِبُ dim. or fem., as كُتِبُ dim. كُتِبُ dim. (R). You say شَعْرَةٌ [247], dim. شَعْرَةٌ شَعْرَةٌ; and لَصَحِشرَةٍ [247], dim. لَصَحِشرَةٍ لَصَحِشرَةٍ (Jh, KF).] dim. مُسْيَعَاتٌ (M). The dims. take the sound pl., although that is not allowable in the non-dims.; and similarly you say حُمِّيْصَاتُ حُمِّيْصَاتُ حُمِّيْصَاتُ حُمِّيْصَاتُ as dim. of حَوْائِفُ pl. of حَوْائِفُ [247], although حْوَائِفُ does not take the sound pl. [234]. But in the first kind, which is accompanied by a pl. of paucity, you have the option of reducing the pl. of multitude to the pl. of paucity, and forming the dim. of the former
like the *dim.* of the latter, as نُفْسٍ كَلَابٍ and أَنْفِيْسٍ [below]; or of restoring the *pl.* to the *sing.*, and forming a *dim.* from that *sing.*, and then pluralizing it with the، or with the ل and ل، exactly as in the second kind (R). You say (1) فِتَيَانٌ [243], *dim.* أَنْفِيْسٍ [by reducing it to فتية (IY)] or فَتْيَانٍ [by restoring it to the *sing.* (IY)]; (2) أَنْفِيْسَةٌ [by reducing it to أَنْفِيْسَةَ (IY)] or دَلْيُونَ [by restoring it to the *sing.* دَلْيُونَ (IY)]; (3) دُوُرُ [246], *dim.* غَلِيْمَةٌ [above] or غَلِيمَانِ [above]; (4) كَلَابٌ غَلِيمَةٌ [256], *dim.* دُوُرَاتٍ أَدْبَرٌ (M); (5) كَلَابٌ [above] or كَلَابٌ [above]; (6) فَلُوسٍ أَنْفِيْسَاتٌ or كَلَابٌ فَلُوسٍ (IY).

The reason why the *pl.* of multitude does not make its *dim.* according to its own form is that the object of forming the *pl.* into a *dim.* is to denote *diminution of the number*, the sense of عَنْدِي غَلِيمَةٍ I have a few servants being a *small number of them*, not *diminution of the substances*; and the Arabs do not combine *diminution of the number* by formation of a *dim.* with *multiplication of it* by retention of the form of the *pl.* of multitude, because that would be a contradiction The quasi-*pl.* *ns.*, however, are common to paucity and multitude; and so are the two sound *pl.s.* [235]: so that all of them have *dims.* from regard to the paucity, no contradiction being thus entailed (R). But not one of the *pl.s.* of multitude has a
dim. (R, A), except أَصِيلٌ أَصَلَانُ [below], by assimilation to أَصِيلٌ عَضْبَانَ [250,274]; so that أَصِيلُ is said; and sometimes the ج is substituted for its ن, as أَصِيلُ [286, 691], which is an anomaly upon an anomaly (R). The KK, however, allow that [pl. of multitude] which has a counterpart among the paradigms of the sing. to have a dim., as رَفِقُنَ أَصِيلٌ عَضْبَانَ [246], dim. عَضْبَانُ رَفِقُنَ, like أَصِيلٌ عَضْبَانَ dim. [274]; and hold أَصِيلُ [286] to be an instance of that, asserting that it is dim. of أَصَلَانُ pl. of أَصِيلٌ أَصَلَانُ [256]. But what they assert is refuted by two considerations, (1) that أَصِيلُ أَصَلَانُ, having the same meaning as أَصِيلٌ أَصَلَانُ, cannot be a dim. of a pl., because the dim. of the pl. is pl. in meaning; (2) that, if it were dim. of أَصَلَانُ, it would be مَدْيَنْ أَصِيلٌ, because the broken pl. of مَدْيَنْ and أَصِيلٌ, when they have one, is مَدْيَنُ أَصِيلٌ [250], like مَدْيَنْ pl. مُسْرَانُ and غَرَابِيْنُ غَرَابِيْنُ pl. [256], while every thing that makes the broken pl. makes the dim. غَرَابِيْنُ pl. [274]: and أَصِيلٌ أَصَلَانُ is really a heteromorphic dim. [of أَصِيلٌ (Sn)], like مَفْيِرِبْنَ أَصْيِسْيَانَ [286] (A). And Ks and Fr allow such [pl. of multitude] as سُأَدُ, سُأَدَانُ, شَقَرَانُ, شَقَرَانَ pl. سُأَدُ, سُأَدَانُ [249], to make their dims. according to their own forms, as سُأَدَانُ and شَقَرَانَ (R). And, if a pl. [of multitude (R)] happen to have no sing., [regular
or irregular, of its own form (S),] used [in the language (S)], like عبادة (S, R) or عبادات [255,257] (R), its dim. is formed according to its assumed regular sing., [and then takes the sound pl. (R),] as عبادون (R), because عبادات is pl. of نعوله or فعاله (S, R); and, whichever the sing. of عبادة [or عبادات ] be, this is its dim. (S). And, if some pl. occur formed from an obsolete sing., but having an irregular sing. used, it is restored in the dim. to the [sing.] used, not to the obsolete regular [sing.], as مكاسن and مشابه [255, 257], dims. حسينات and شبهات, and in the rational masc. حسينات and شبهات; though AZ used to restore it to the obsolete regular [sing.], as مكشينون and مشبهون, and مكمشينات and مشبهات. Y asserts that some of the Arabs say سرويل [or سرولات] as dim. of سراريل drawers, trousers [18,274] (S, R), believing it to be pl. of سراله, because, this form being peculiar to pls., they make every piece of the سراله a سرويل, as says the poet

\[\text{Upon him is a rag of ignobleness, so that he does not soften to a seeker for kindness (MN, AKB)]; while he that makes سراريل a sing., which is the better opinion, says سرويل or سرويل [279]. Some pls. deviate from analogy [in the formation of their dims.], as\]
by analogy and (R). When you form the dim. of [234, 244] (R, A), according to the dial. of those who inflect it with the, and the (A), and [similarly (A)] of [234], you say and , because the, and in them were a compensation for the [departed (R)] [244] (R), and for the [supplied in (R)]; and, these two being restored in the dim., their substitutes are not put (R, A), but the pl. reverts to the regular form with the and (R). When, however, you make the of the seat of inflection, [without using the word as a proper name (R),] you make its dim. (R, A), upon the measure of (Sn), since it is quasi-sing. in form (R): while [upon the measure of , by elision of the aug. between the two (Sn),] is allowable, according to the opinion that [236] is orig. (Sn), the of , which sometimes occurs in the pl., as , being here pronounced with Kasr on account of the Kasra of what follows it (Jh), then (Sn) with two s, the first aug., and the second a substitute for , vid. the j of the word, but afterwards changed into ; and that, as in forming the dim. of , the aug. would be elided,
[because of the succession of three ٰیs (Sn),] and the ی in the position of the ج would be retained, so in forming the dim. of َسِيْبَنَ, when the ـن is believed to be a substitute for the last ی, the word is treated as it would be if the ـن were not substituted (A) for the last ی (Sn): but زj used to restore it to the o. f., saying ُسِيَبَاتُ here also, from regard to the sense, since, notwithstanding that the ـن is the seat of inflection, the word is pl. in sense. But, when َأَرْضُونَ is not used as a proper name, its ـن may not be made the seat of inflection, because the ـن is commonly made so only in the n. whose ج has departed or in the proper name. And, when you use َأَرْضُونَ as a name for a man or woman, then, (1) if you make its ـن the seat of inflection, you form its dim. like that of حَصْبِيْسُ [274], saying ُأَرْضِيْبِن, triptote in the masc., diptote in the fem.: (2) if nct, you still do not restore it in the dim. to the sing., since it is not a pl., though it be inflected as one, just as, if you form the dim. of ُمِسَاحَْدُ when a proper name, you say ُمُسَهِّبِيْنَ. [274, 283], and do not restore it to the sing. and then pluralize it, saying ُمُسِهِّبِيْدَاتُ; so that you say ُأَرْضِيْبَنَ in the nom., and َأَرْضِيْبَنَ in the acc. and gen. (R). But, if you use َسْيُنَ as a [proper (A)] name (R, A) for a man or woman, then, (1) if you do not make its ـن the seat of inflection (R), you restore the
[elided (R)] J (R, A), because the sign of the pl. remains attached to a bil. n. [275], and the formation of the dim. is not complete, as it is in أَرْضُونَ, but you do not elide the ج and ن, because, though orig. a compensation for the elided ج [244], still, by reason of the application as a proper name, they become a part of the proper name (R): so that you say سنَّيْنَ in the nom., and سنِّيْنَ in the acc. and gen. (R, A); or سنِّيْنَ (A) in the nom., and سنِّيْنَ in the acc. and gen. (Sn): (2) if you make its ج the seat of inflection, you say سنِّيْنَ, triptote in the masc., diptote in the fem.; and Zj does not differ here, as he differs when you make its ج the seat of inflection without using it as a proper name, because, in the state of proper name, when the ج is made the seat of inflection, the word, being quasi-sing. in form and sense, cannot be restored to the sing. (R).

§ 286. Whatever contravenes the preceding rules is (SH, IM) irregular (IM), anomalous (SH) in form [below] or sense [287] (Jrb), used when heard (A), to be remembered, not copied (IA, A). The dim. is sometimes formed from an expression other than its non-dim. (S, M, IA) used in the language (S), as (1) عَشِيْشَيْةٌ (S, M, SH, IA, Aud, A), dim. of عَشِيْةٌ evening (S, IY, R, Jrb, IA, A); by rule عَشِيْةٌ (Jrb, Sn), orig. عَشِيْةٌ (Sn),
the last of the three یs being elided, as in مَعِيَةٍ [281] (R, Jrb); for، عَشِيَةٍ being liable to be mistaken for the dim. of عَشَةٍ، which is the period from the beginning of night to the end of its [first] quarter, they change the middle ی into ش، since the addition of a letter homogene-ous with the ع is easy to them, as in the conjug. of فعل [489] (Jrb); as though it were dim. of عَشَةٍ (S, IY, R, Sn): (2) عَشِيَانٌ (S, M, R, Aud, A), dim. of عَشِيٍّ [293] (S, R), [or] dim. of عَشَّاءٍ nightfall (Aud, A); as though it were dim. of عَشِيَانٌ (S, IY, R, Sn): (a) another irre-regular dim. of عَشِيَانٍ (R): (3) مَغِيبٍ (S, M, R, IA, Aud, A), dim. of مَغِيبٍ (S, IY, R, IA, Aud, A); as though dim. of مَغِيبٍ (S, IY, Sn); by rule مَغِيبٍ (IY): (a) they pluralize [these dims.], saying عَشِيَاتٍ (Jh), or مَغِيباتٍ، and as though they named every part of it an evening or a sunset: (4) أَصِيَّلٍ [285], which is anomalous as being a homomor-phous dim. of the pl. of multitude, as though they made every part of it an اً صِيُّولٌ evening; and أَصِيَّلٍ [691], an anomaly upon an anomaly; by rule أَصِيَّلٍ [285] (R): (a) as for ٌغَدَةٌ early morning, it has a homomorphous dim.، as ٌغَدِيَةٌ [280]; and so have سَكَرٌ and مَسَكَى [282], as أَتِنًا سَكَرٌ and مَسَكَى Sُكَيْرَ He came to us a very little before daybreak and
very early in the forenoon; (b) in putting these ns. into the dim. you do not diminish the time; but you mean to approximate time to time, and to diminish the interval between them; just as, when you say ُنَحِيَةٌ َدوَّابٌ َدَالُانُ َدَالُانُ [274], you only approximate [292] thing to thing, and diminish the space between them [287] (S): آئُنسَيْكَانُ (5) [below] (S, M, SH, Aud, A), dim. of إِنسانُ (S, IY, Aud, A); by rule [below] if its pl. آئُنسَيْكَانُ be regarded, and (Sn)] [274] (Jrb, Sn) if it be not regarded (Sn); a ی being [anomalously (R)] added in the dim. (IY, R) that was not in the non-dim. (IY); so that the dim. becomes like عُقُورِكِبَانُ [274] (R), as though it were dim. of إِنسانُ (S, IY, Jrb, Sn), which is unknown (IY): (a) the KK say that آئُنسَيْكَانُ is dim. of إِنسانُ, because إِنسانُ is orig. آئُنسَيْكَانُ upon the measure of إِيَعْلَانُ [390], with Kasr of the Hamza and ع, [the ی being elided for lightness, because إِنسانُ frequently occurs upon their tongues, and being then restored in the dim., because the dim. is not frequent (Jh, HH),] while the dim. of إِيَعْلَانُ is إِيَعْلَانُ [274]; and this is based upon their saying that إِنسانُ is derived from نِسِيَانُ forgetfulness, [which they allege to be proved by the saying of Ibn ‘Abbās إِنَّمَا سُبِّى إِنسانًا لَانَّهُ عُبِيدَ إِلَيْهِ فَنسِى He was named إِنسانُ only because he
was commanded, and then forgot (Jh, HH), its measure being 

sociability, its measure being (6) 

(S, M, R, Aud, A), dim. of a man (S, IY, R, Aud, A); as though dim. of (IY, Sn) i. q. , though does not appear to be used in this sense; by rule (IY): (a) occurs in the sense of , as says the poet

(IY, R) Shall I not fight for my faith, riding upon my mare, or going on foot like this, except with my comrades, meaning alone, not needing the help of comrades? (MAR), i. e., : so that , being orig. dim. of , in the sense of which occurs, is said to be, as it were, dim. of in the sense of ; and to be afterwards used as dim. of a man unrestricedly, whether he be going on foot or not (R): [246] (S, M, SH, Aud, A), as [237] (IY); dim. of and [IY, Jrb, Sn]; by rule and , which are used by some of the Arabs (S, R) : [234], dim. of (S, R, Aud, A); as though dim. of (Sn); by rule
(1207)

(R): (10) $\text{dim. of } \text{لَيْلَة} \text{ (S, R, Aud, A), by addition of } \text{ى}, \text{ as in } \text{أَنْعِمَ} \text{ [above]; as though } \text{dim. of } \text{لَيْلَة} \text{ (R, Sn), as in } \text{في كَيْ مَا آتَى} \text{ [255] (R). These are expressions that deviate from analogy, being in the } \text{dim. like } \text{سلَّمُهُ} \text{ [an extraordinary, heteromorphous pl. of } \text{لَيْلَة} \text{ like } \text{لَيْلَة} \text{ (Jh)] and } \text{مَدَّاْكِيرُ} \text{ in the broken pl. [255, 257] (IY). If the non-dim. of any of these anomalous dims. be used as a name, its dim. is quite regular, as } \text{بَنَانُ}, \text{ إِنْسَانُ}, \text{ لَيْلَة}, \text{ and } \text{جُرَّل}, \text{ when proper names, dims. } \text{بَنَانُ}, \text{ إِنْسَانُ}, \text{ لَيْلَة}, \text{ and } \text{جُرَّل}, \text{ because the proper name is a secondary application (R).}

§ 287. What is anomalous in sense [286] is of two kinds. For the dim. means that the thing [signified by it] is deemed small: so that its id. anomalousness is because it means either (1) not being deemed small, but nearness, [274] of one thing to another, as in $\text{هُوَ أَصِبَّرُ مَنْذَكَ} \text{ [below], which imports not that } \text{he is small}, \text{ since the expression أَصِبَرُ already indicates excess in smallness, but that the difference between them is small}; \text{ or (2) being deemed small, not in the case of [the thing signified by] the dim., but of another thing, as in } \text{مَا أَحْيِسَ رَبِّدًا How handsome little, or young, Zaid is! [288], since the act cannot be described as small, but only the person that the act is attributed to (Jrb). The dim. is sometimes employed}
to denote that one thing is near to, though not [quite] like, another, as in your saying *He is a little smaller than thou* [274], when you mean only to diminish the difference between them (S, M), because, if you said *

He is smaller than thou*, the difference between them might be little or much; so that you explain by the *dim.* that it is little, and that one is almost like the other in smallness (IX): and [similarly (IV)] in [the six relative locations, as (IV)] [274, 286] (S, M), because *He is above Zaid and below Bakr* might mean *much or little*; whereas [289] must mean *little*: and similarly [in *advs.* of time, as *I will come to thee before the rising of the sun*, and then came in the night, he would not be breaking his word; whereas, if he said, *a little before the rising of the sun*, he would have to come after the rising of the dawn, or at some such time approximate to the rising of the sun (IX). And hence *blackish* [279] (S, M) and *reddish* (IX), i. e. [nearly (S, IV), *not quite* (M),] *black* (S, M) and *red* (IX). As for the saying of the Arabs *He, or It, is rather like this and He, or It, is rather like this*, they mean to announce that the compared is *as contemptible*
as what it is compared to (S). What is intended by the *dim.* of *quals.* is mostly not *diminution of the substance of the qualified,* but *diminution of so much of the quality indicated by the qual. expression as exists in the substance of the qualified* [288]: for چَنْر، ْحَوْرُ، َأَصْيَرَرُ، َأَسيْمَّونَ, and ُعْطِيَتِيْرُ تُرْبِيَرُ *yellowish* [274] mean that these colors are not complete in him; and similarly ُعْطِيَتِيْرُ and َأَصْيَرَرُ *a poor,* or *small,* *draper* and *perfumer* mean that these crafts are not perfect in them; and ُحُوْرُ مُنْيِلْ عُمْرُ He is a little, or *rather,* like َأَمْر َتَرْنُم ْضُرُّ عِنْدَكَ, and the like, because the َأَنْعَلُ of superiority is applied to denote [*a person or thing* qualified by an excess over others in the meaning [*of the v.*] that it is derived from *351*. Sometimes, however, the *dim.* of the *qual.* does denote *diminution of the substance [*of the qualified,* as in َعِنْدَيْنِ نَفْسِهُ *O little enemy of thyself.*

As for the *dim.* of the proper name [232], like َرِجْلُ وَعْمَرُ, it denotes *unrestricted diminution*; and so does the *dim.* of the generic substantive [3], like َرِجْلُ and َقُرْسُ.
there being nothing in them to indicate whether the 
*diminution* refers to *substance* or *quality* or both (R).

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

§ 289. Some ns. occur in the language only as dims., their non-dim. being discarded, because, according to the Arabs, they are deemed small (S, M, R), so that their non-dim. is superseded by their dim. (S, IY), as جَمِيلُ (S, M, R), which is a small bird, like the sparrow (IY, R) ; كُمِّيَتُ [274] (S, M, R), which is [said to be (R)] the nightingale (S, IY, R), but is said [by Mb (R)] to be like the nightingale, but not it (IY, R) ; and كُمِّيَتُ bay [274] (S, M, R), which is applied to the masc. and fem.
S says (IY), I asked Khl about جَمِيلٌ: and he said "It is like جَمِيلٌ; and (S) is made a dim. because it is between black and red, and (S) is made a dim. because it is between black and red, and [as it were (IY)] neither pure black nor pure red; so that it is near to [each of (IY)] them, [and is therefore made a dim. in order that it may indicate that sense (IY),] like دُوِّنِيْنَ رَبِّيِّ[287]
(S, IY). But they say كَعْتُ, كَعْتُانٌ, جَمِيلٌّ, كَعْتُ (M, R), [and كَعْتُ (M, R)], using the [broken (IY, R)] pl. of the [assumed (R)] non-dim. (S, M, R) expression (IY), as though pl. of جَمِيلٌ كَعْتُ and كَعْتُ آثَتُ (M, R) or كَعْتُ [248, 249] (IY, R); whereas, if they meant to pluralize the dim., they would say كَعْتُ جَمِيلَاتٍ [234, 270] (S), since their custom is to give the dim. no pl. but the sound, because, as is said, the dim., by the addition of a soft letter third, resembles the ultimate [broken] pl., which takes only the sound pl., as صَوْاحِبٌ صَوْاحِبٌ and صَوْاحِبٌ [256]. But there is nothing to prevent you from saying that, since كَعْتُ جَمِيلٌ and كَعْتُ are constituted as dims. from regard to their being orig. deemed small, and are afterwards used without regard to the dim. sense in them, because كَعْتُ جَمِيلٌ is like بَلْحُلٍ in sense, and the dim. sense is not intended in بَلْحُلٍ, though the nightingale itself is small, therefore the dim. sense is obliterated from them in usage, and they become like words constituted as non-dims., so that they take the same pl. as the non-dim. does; and, the non-dim. nearest
to this shape being \( \text{نَعَل} \), like \( \text{صَرَّ} \) a certain bird [237] and \( \text{نُفَر} \) young of sparrows, [pl. \( \text{نَفَرَان} \) (Jh, KF),] they take the same pl. as these do: and, according to this, \( \text{كَعْطِان} \), \( \text{كُعْطِيت} \), \( \text{جَمَلَان} \), \( \text{جَمِيلَان} \) are pls. of the expressions \( \text{كَعْطِيت} \) and \( \text{جَمِيلَان} \), not of their assumed non-dims. (R). And \( \text{سُكِيَت} \) is a curt. dim. [291] of \( \text{سُكِيَت} \) (S, IY, R), which is the horse that comes in last (S, IY) of the ten reckoned (Jh) in a race (Jh, KF). And the dim. of \( \text{مُسِبَّخ} \) an overseer has the same form as the non-dim., because you elide the \( \text{ى} \), like the \( \text{ن} \) in \( \text{مُتَطْلِق} \) [283], and put the \( \text{ى} \) of the dim. into its place (R).

§ 290. Khl asserts that (S) the dim. of the [prothetic or (R) synthetic (S, IY, R)] comp. is formed [only (S)] from the first member (S, M, R), the second being then put after it (IY), as \( \text{أَبُو بَكَر} \) Little Abu Bakr and \( \text{عُمرو} \) Little Umm ‘Amr, because the pre. and post. ns. and the two ns. compounded together are equivalent to one long n., like \( \text{عَنْتَرِيس} \) [283]; so that, as you say \( \text{حُصِيرَمَت} \) [275], \( \text{خُصْرَمَت} \) [282, 283] (S, M), and \( \text{مُعَيْدِيْكَرِب} \) [274], because the pre. and post. ns. and the two ns. compounded together are equivalent to one long n., like \( \text{عَنْتَرِيس} \) [283]; so that, as you say \( \text{حُصِيرَمَت} \) [above] (IY), \( \text{حُصِيرَمَت} \) standing [towards \( \text{حُصَر} \) (S)] in the same position as \( \text{عَنْتَرِيس} \) towards [\( \text{عَنْتَرِيس} \) (S, IY), as being
a supplement to it (IY): and [similarly you say (IY)] خَمْسَةٌ عَشْرُ (S, M), \textit{dim.} of خَمْسَةٌ عَشْرٌ (fifteen), \textit{whether you mean number, or use it as a name} (IY)]; and ٦٠٢٣٥, \textit{dim.} of ٦٠٢٣٥, and \textit{dim.} of ٦٠٢٣٥ (IY),] because ٦٠٢٣٥ stands [towards ٦٠٢٣٥ (IY) in ٦٠٢٣٥ (S)] in the same position as the \textit{n} of [the \textit{du. in}] ٦٠٢٣٥[318] (S, IY). But Fr holds that, when the prothetic \textit{comp.} is a surname, the \textit{dim.} is formed from the \textit{post.}, arguing from such as ٦٠٢٣٥ (IY, A) [and sometimes in poetry ٦٠٢٣٥] a beast the size of the palm of the hand (IY on § 7), and ٦٠٢٣٥ [565] (R).

§ 291. There is a sort of \textit{dim.} named \textit{curt.} (IA, A). This is formed by eliding from the [augmented (Aud) \textit{tril.} or \textit{quad.} (M)] \textit{n.} [all (M, SH)] the \textit{augs.} (M, SH, IA, Aud, A) contained in it (IA), which are retainable (Aud, Sn) in the \textit{uncurt. dim.} (Sn), until the \textit{n.} is reduced to its \textit{rad.} letters (M), and then forming its \textit{dim.} (M, SH, Aud) from its \textit{rads.} (Aud). This \textit{dim.} is named \textit{curt.} because of the elision in it (Jrb). It has two forms, ٦٠٢٣٥ and ٦٠٢٣٥; not ٦٠٢٣٥, because this contains an augment (Aud). If the \textit{rads.} be three, the \textit{dim.} is upon \textit{the paradigm} ٥٠٢٣٥ (IA, A). You say (1) حَامِدٌ ٥٠٢٣٥ \textit{praising}, [حَامِدٌ حَمْدن] حَمْدن (Aud, A), حَمْدن (Aud), great praiser (A), \textit{mُكَبَّدُ} praised (Aud, A), \textit{mُكَبَّدُ}.
much praised (Sn), and more praiseworthy (Aud, A).] dim. حَمِيدُ (IA, Aud, A), the ambiguity being disregarded, in reliance upon the [distinctive] circumstances [of the case] (Sn); (2) a wrapper, dim. عَطَيفٌ (IA, A); (3) bright, dim. زَهِيرٌ (A). There is no difference between the coordinative augment, as حَفِيدُ [370, 378], dim. ضَفِيدُ, حَفيِدُ (A),] and مقَعَعَسْ (253, 283), dim. تَعِيسَ; and the non-coordinative (IY, A), as حَارِثَ a husbandman, dim. حَريِتْ, and أسْوَدُ (IY). If the rads. be four, the dim. is upon [the paradigm (IY)] ضَعِّبَلُ (IY, IA, A). You say (1) dim. قُرِطَاسٌ (M, IA, Aud, A), جَمِهرٌ dim. جَمِهر (IY), and عَصَفَرٌ (IA, A); (2) dim. مُدَحَرِيَ (IY, R); (3) [below], dim. مَكَرَنِيَمْ [283] (IY). Two matters are necessary, [according to IHsh,] that the n. should contain an augment, and that this augment should be retainable in the uncurt. dim. (Sn). The curt. dim. therefore, is not practicable, [as is distinctly declared in the Aud (Sn),] in such as جَعْفَرَ and سَفْرَجَل, because they are unaugmented; nor in such as مَكَرَنِيِمْ and مَدَحَرِيَ [above], because the augment in them is not retainable [in the uncurt. dim. (Sn)], on account of its spoiling the measure (Aud, Sn),
so that their dims. حَرِيقُجُمُّ and حَرِيجُمُّ [283] are not named curt. (Sn). But, [according to IY and R,] there is no difference in the quad. between the curt. and uncurt. dims except that the ی of compensation is not inserted, [nor is the aug. soft letter fourth in the non-dim. retained,] in the curt. dim., as it is in the uncurt., as ِ دُحيِّجُمُّ and ِ حَنِيقُجُمُّ [284], and as ِ حَمِيجُمُّ [283] (IY). If the curt. dim. [be masc., it is bare of the ی: but, if it (IA)] be fem., and its rads. be three, the ی [of feminization (IA)] is affixed to it, [because it is a fem. ultimately tril. (Sn),] as حُمُيدَة dim. سُوُيدَة; حُمِيلة dim. (IA, A); سِعِيدة; عَلَب [a proper name (Sn)], dim. علمَيْتة [282]. The curt. dim. of such eps. peculiar to the fem. as حَمْيَضُ and حَمْطٰقُ [268] is حَمْيسُ and حَمْطٰيقُ, because they are orig. eps. of a masc. (A), vid. شخص person (Sn). S transmits ٍبْرِهْمُ and ٍبْصُعُ as [curt. (Sn)] dims. of إِسْعِيَّل* and إِبْرِهْمُ [274, 283]. But these are anomalous [by common consent of S and Mb, being by rule ٍبِرْهُم according to S, and ٍبِرِهْم according to Mb (Sn)]; and are not to be copied. For, [according to Mb,] they contain an elision of two rads., since the م and ل are rad. by common consent, and the Hamza according to Mb; [so that, the non-dim. being quin., only the 5th rad. should be elided from it in the dim. (Sn)]: while
according to S, the Hamza is *ang.*; [so that, the *non-dim. being* quad., its *dim.* should be upon the paradigm *تَعَبَعُلْ*] (A). The *curt. dim.* is anomalous, rare (R). Fr says that it occurs only in the proper name (IY, R), like the curtailed *voc.* [58] (IY), because in the proper name what is retained is an indication of what is rejected, on account of its notoriety (R): and, according to this, the *dims. of حَارَثُ, سُوْيَدُ, حَرْبَنُ and أَسْوُنُ, when proper names, are حُرْبَنُ and أَسْوُنُ when *curt.*, [and حُرْبَنُ and أَسْوُنُ when *uncurt.*]; but, before the transfer and use as [proper] names, are only حُرْبَنُ and أَسْوُنُ (IY). The BB, however, allow it in what is not a proper name also (R); [for] our school make no distinction between these two (IY); and there is a *prov. حَرَّبَنُ حُبْيِقٍ جَمَلَة* A little fool knew his he-camel, [meaning the (IY)] *dim. of أَحْمَقٍ* (IY, R), i.e., knew so much, though he was a fool (Md). The *curt. dim.* is not peculiar to proper names, contrary to the opinion of Fr, Th, and, as is said, the KK, as is proved by the sayings of the Arabs يَتَنْجِرُ بُلَيْقُ وَيَلْدُ A little piebald runs, and is blamed, [where, however, بُلَيْقُ (Md),] *dim. of أَبْلَقُ, [is the name of a horse that used to outstrip, and still be blamed (Md),] and جَاءَ بِثَامٍ الرَّبِّيِّيَّ عَلَى أَرْبِقٍ He brought Calamity upon a little dusky he-camel, which, says As, the Arabs assert to be the saying of a man who saw a goblin upon 165
a dusky he-camel, the وقنيُّ of the being converted into Hamza in the dim. [683] (A).

§ 292. The following [ns. (M)] have no dim.:—(1) the prons. [160, 274] (S, M, SH), because (a) the prons. resemble ps. [497] (IY, R) in not standing by themselves, and in needing something else, and ps. have no dim.; (b) most prons. are unil. or bil., and [a word of] that [number of letters] has no dim., because it falls short of [the number requisite for the least of] the dim. formations [275] (IY); (c) the prons. have little plasticity, since they do not qualify, nor are they qualified, as dems. are [147] (R): (2) أَيْسِي [206] (S, M, SH), the interrog. and cond. ns, having no dim. for the same reason as the prons. [above], because they resemble the prs., and are not plastic in qualifying or being qualified (R): (3) حَيَّثُ [202] (S, M, SH); and [similarly, among advs. of time (IY)], اِذُّ and لَمْ [204, 279] (IY, R), and مَنْدُ [203, 275] (SH): these four being like the prons. in resemblance to the prs.; and being less plastic than they, because, in addition to neither qualifying nor being qualified, they mostly keep to one sort of inflection, [the place of the acc. as advs. of place or time] (R): (4) مَعَ [115] (S, M, SH), because, [though infl., it is a plastic in inflection, and does not qualify, nor is qualified; and moreover (R)] it is bil. (IY, R), and is believed to be a pr. by those who make [the ِî in] it quiescent, [as] in نَرِيشِي آلح [115]
(IY): and [similarly (R)] [عندك (S, M, R), because the object of using the dim. of the adv. is to denote approximation, as in [274, 286, 287], while [عندك] denotes extreme nearness; so that, since its form indicates what is indicated by the dim. of advs., a dim for it is not needed (IY); [and] because, though infl., it is aplastic [64]: and similarly [لدن [205], because it is aplastic (R): (5) [كيف [207, 274] (S): (6) [غير [90] (S, M, SH), contrary to مثلاً, which has a dim. (IY, R), as هذَا مثيله هذَا This is rather like this [287] (IY), because, though difference, like similarity, is susceptible of being small or great, still غير is deficient in plasticity, since the art. is not prefixed to it, nor is it dualized or pluralized, contrary to مثلاً (R): and [also (R)] [سوياً (S, IY, R) and سوياً [89], i. q. غير (R), for the same reason (IY): (M) [سواً (24, 68, 69, 142, 143, 201] (S, SH), because it implies the sense of the v. (IY, R, Jrb), since حسبك درهبان Thy sufficiency is two dirhams means ليكفلك درهبان Let two dirhams suffice thee (IY); and similarly what is syn. with it, such as كفيلة [69, 142, 143] (R): (8) [من [182, 274, 293] and ما [180] (S, M, SH) and ليتهم [116, 184, 293] (S), because they are i. q. interrog. [or cond. (IY)] ps. (S, IY); and [من and ما] are indecl. and bil. (IY): (a) the conjunct
and go farther in resemblance to the p. than [293], because they are bil., and do not qualify, as does [147] (R): (9) yesterday [206] and to-morrow [153, 231, 275] (S, M) because, being dependent upon the day that you are in, they correspond to the prons. in needing the presence of to-day, as the pron. [of the 3rd pers.] heeds an explicit n. preceding it [160] (IY): and [similarly (S, IY)] the day before yesterday, [the predicament of which is the same as that of (IY)]; and yesterday (S, M), and the like (S): (a) the [n. of] time limited on both sides, like a month, a day, a night, and a year, has a dim., but only from regard to its containing events on account of which the time is deemed to fall short of the [standard] quantity; while the unlimited, like and , has a dim., sometimes for that reason, and sometimes because the time itself is diminished: but, as for and , they have no dim., although they are limited, like and , because their most important object is to denote that one of the two days is before, and the other after, your [present] day, without any interval; and, in this respect, they denote what is not susceptible of diminution, contrary to and [287]; so that they have no dim. from regard to the events contained in them,
though that would be possible, just as they have no *dim*.
from regard to the diminution of their *time* itself, since
their most important object is to denote what is not
susceptible of diminution (*R*): (10) the days of the week
(*S*, *M*, *R*), according to *S*, as *السبت* the *Sabbath*, *Satur-
day*, *الاثنيان* *Sunday*, and *الاثنين* *Monday* (*R*), whence
*الاثنين* *Monday*. (10) *الاثنين* *Monday*, *الاثنين* *Monday*, *انباغ* 273 (*S*, *IY*), and the like (*S*), to
weekly *Friday*, because, according to him, every [*n. of*
the week] whose being first, second, third, etc., is regarded, is
like ُعَلِم and ُعَلِم (R); and [similarly (*IY*, *R*)] the names
of the months (*S*, *IY*, *R*) of the year (*S*), as
AlMuḥarram, *صفر* *Safar* (*IY*, *R*) to *دُوْ النَّبْعَة* *Dhu-lḤij-
ja* (*R*): for these names are applied to the month and
[the day of] the week to make known that it is the first
[or second] month of the year, and the first or second
day of the week; and that does not vary, so that one
should be pronounced smaller than another (*IY*): but
[*the KK and (IY)*] Mz and Jr allow them to have a *dim*.
(*IY*, *R*): while one grammarian says that, when you say
*يَومَ الْسَبَت* on *Friday* or *يَومَ الْسَبَت* on *Saturday*, putting
*يَومَ الْجُمَعة* into the *acc.*, then *السَبَت* and *الْجُمَعة* have no *dim*.,
since they are *inf. ns. i. q.* *الجُمَعة* *congregating* and
*الْرَاحَة* *rest*; and that even the *n.* put into the *acc.* may not
have a *dim.*, because it stands in the place of *مفَعَل* occurred
or *发生在 occurs or will occur*, and the *v.* has no *dim*. [288];
but that, when you put 

\( \text{يَوم} \) into the \( \text{نِم} \), then and \( \text{يَوم} \), being i. q. \( \text{يَوم} \), may have a \( \text{ذِيَم} \) : and the converse of this saying is transmitted from another, vid. that and \( \text{يَوم} \) may have a \( \text{ذِيَم} \) with \( \text{يَوم} \) put into the \( \text{اَكْبَر} \), but not with \( \text{يَوم} \) put into the \( \text{نِم} \): (11) the verbal \( \text{n.} \) \([187, 288] \) (R): (12) the \( \text{n.} \) [governing (SH)] like the \( \text{v.} \) \([330] \) (S, M, SH), when in the act of so governing (Jrb), whether it be an act. part., a pass. part., or an assimilate ep. (R); whereas it may have a \( \text{ذِيَم} \) when not so governing (Jrb): and hence \( \text{صَوَابِرْ ذِيَمَا} \) is disallowed \([288] \) (S, M, SH); while the little striker of Zaid is allowed (S, IV, SH), when \( \text{صَارِب} \) striker denotes the past \([345] \) (S, IV), because the sense of the \( \text{v.} \) is then non-existent in it (Jrb): for the \( \text{n.} \), when in the \( \text{ذِيَم} \), becomes qualified by smallness \([274, 282] \). the sense of \([287] \) being like that of \( \text{صَارِبْ صَغِيرُ} \) a little, or small, striker; while the \( \text{n.} \) governing like the \( \text{v.} \), when they are qualified, are deposed from government \([147] \), so that you do not say \( \text{يَمِّ ذِنِّ صَارِبْ عَظِيمُ عُمِّرَأ} \) nor \( \text{يَمِّ ذِنِّ صَارِبْ عَظِيمُ عُمِّرَأَي} \), because they are then far from resembling the \( \text{v.} \), since it is so constituted as to be attributed, but not attributed to, whereas the qualified has the ep. attributed to [the pron. relating to] it: (a) as for the inf. \( \text{n.} \), its being attributed to does not depose it from government, because the verbal sense in it is strong;
and, according to this, you may say

\[\text{Thy hard striking of Zaid pleased me or Thy little striking of Zaid: (b) it is said that the reason why the n. governing like the v. has no dim. is because resemblance to the v. predominates in it then, and therefore, as the v. has no dim., so what resembles it has none; but from this it follows that the inf. n. governing like the v. may not have a dim. (R).}\]

§ 293. The dim. formation being one of the variations peculiar to decl. ns. [274], the uninfl. ns. [ought to (A)] have no dim. (IA, A). The uninfl. ns. [159], with regard to the dim., are of two kinds, (1) a kind that has a dim., but different from the dim. of the decl. [below] ; (2) a kind that has no dim. [292] (Jrb). Only four of the indecl. [formations] have a dim., (1, 2) the \(\text{النل} \) of wonder [288] and the synthetic comp. [290], the dim. of which is like that of the decl. [n.]; and (3, 4) the dem. and the conjunct n. [274] (Aud, A). But Syt adds in the Ham' (5, 6) the [uninfl.] voc. [48] and \(\text{أر} \) [187], as \(\text{أوثي} \) [188] (Sn). \(\text{أ} \) [171] and \(\text{الذي} \) [176] and [some of (Sn)] their derivs. have dims. (IA, A), anomalously (IA). The dem. ought not to have a dim., because resemblance to the p. predominates in it, and because its o. f., vid. \(\text{ل} \), is bil.; but, since it is plastic, like decl. ns., qualifying and being qualified, and
having a *du.*, *pl.*, and *fem.*, it is treated like them in having a *dim.* [274]. Similarly the conjuncts ought not to have *dims.*, because resemblance to the *p.* predominates in them; but, since some of them are *tril.*, as ٣٦٨١٩٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢٢(unittested text)
restored (Sn). It differs from the dim. of the decl. n. in the following [three (Aud, Sn)] matters:—(1) the original vowel of the initial is retained: (2) an \( \hat{y} \) is added at the end as a compensation for the Damm of the initial (Aud, A) imported for the formation of the dim. (Sn): (a) that compensation is put when the n. does not end in a du. or pl. augment (Aud, Sn); but, when it does, there is no compensation, because the n. is long by reason of the augment (Sn): (3) the \( \hat{y} \) [of the dim. (Sn)] sometimes occurs second, vid. in \( \hat{y} \) and \( \hat{y} \), and \( \hat{y} \) and \( \hat{y} \) [below] (Aud, Sn). You say (1, 2) and \( \hat{y} \) and \( \hat{y} \) (M, SH, IA, Aud, A), dims. of \( \hat{f} \) and \( \hat{t} \) (M, Jrb, IA, Aud, A): (a) the \( \hat{y} \) is added at the end, as a substitute for the Damma, after completion of the word \( \hat{f} \) to three letters by addition of a \( \hat{y} \) at its end, as in \( \hat{y} \) dim. of \( m \) \[275\]; so that it becomes \( \hat{y} \) : and then, the \( \hat{y} \) of the dim. being inserted third, after the [first] \( \hat{y} \), as it ought to be, what precedes it must be pronounced with Fath; and therefore the [first] \( \hat{y} \) is converted into \( \hat{y} \), not into \( \hat{y} \), in order that it may differ from the aug. \( \hat{y} \) s in the decl. ns., which in such a position are converted into \( \hat{y} \), because they occur after the Damma of the dim., as in \( \hat{y} \) \[278\]; so that it becomes \( \hat{y} \). (b) you may say that the o.f. of \( \hat{y} \) is \( \hat{y} \) or \( \hat{y} \), the \( \hat{y} \) having been converted into \( \hat{y} \) \[684\]; and the \( \hat{y} \) anomalously elided, as in \( \hat{s} \) \[275, 166\]
667]: and that the $\text{ع}$ being restored in the \textit{dim.}, as is necessary, and the $\text{ی}$ of the \textit{dim.} being added after the $\text{ع}$, the $\text{ی}$ reverts to its o.f. of $\text{ی}$, as in [\textit{قنیز} (S),] the \textit{dim.} of $\textit{قنیز}$ [275, 278]; so that it becomes $\textit{ذِیبیَا}$ or $\textit{ذِیبیَا}$, though its $\text{ع}$ should rather be \textit{orig.} a $\text{ی}$, because the \textit{conjug.} of $\textit{طریق}$ is more numerous than that of $\textit{حتی}$. while the \textit{Imala} of $\textit{ذَا}$ [639] is because of the $\text{ل}$'s being a $\text{ل}$ in $\textit{ذری}$, and the $\text{ع}$'s being elided: (c) then they elide the $\text{ع}$ anomalously, because, the \textit{dim.} of the vague \textit{ns.} being irregular, as above shown, one anomaly emboldens them to another; so that it becomes $\textit{ذَیبَیا}$ (R): (d) IM says in the CK that the o.f. of $\textit{ذَیبَیَا}$ and $\textit{ذَیبَیَا}$ is $\textit{ذِیبیَا}$ and $\textit{ذِیبیَا}$ with three $\text{ی}$s, the first being the $\text{ع}$, and the third the $\text{l}$, of the word, [upon the ground that $\textit{l}$ $\text{ا}$ is \textit{tril.}, \textit{orig.} $\textit{کِیی}$. (Sn),] and the middle one being the $\text{ی}$ of the \textit{dim.}; but that, the succession of three $\text{ی}$s being deemed heavy, alleviation by elision of one is intended; while the $\text{ی}$ of the \textit{dim.} may not be elided, because it indicates a meaning; nor may the third, because, the $\text{l}$ being necessarily preceded by a letter pronounced with Fath, it follows that, if the third were elided, the $\text{ی}$ of the \textit{dim.} which is not vocalized because of its resemblance to the $\text{l}$ of the broken \textit{pl.}, would have to be pronounced with Fath; so that the first must be elided, although that entails occurrence of the $\text{ی}$ of the \textit{dim.} second, which is pardoned because it helps to carry out
the intention that the *dim.* of what has no declinability should be different from the *dim.* of what is *decl.*. (A): (e) no *fem.* has a *dim.* except تًا and ذي [below] (R): (f) ذي لَا has no *dim.*, [by common consent (Aud), the *dim.* of تًا being used instead (Jrb),] to avoid confusion (R, Jrb, Aud, Sn) with [the *dim.* of (Jrb, Sn)] the masc. (R, Jrb, Sn) لَا (Sn); nor has ذي (R, Jrb), for the same reason (Jrb), being *orig.* ذي (R); nor has تى [above], the *dim.* of تًا being used instead (Aud, Sn), contrary to the opinion of IM [and R] (Aud): (g) the language of IM [and R] suggests the notion that تى تًا, has a *dim.*; but the GG distinctly declare that no *fem.* expression has a *dim.* except لَا; and this is understood from [IM's words in] the Tashil, where he says "No *indecl.* has a *dim.* except لَا and لَا ذي and their *deriv.* mentioned below", and does not mention any *fem.* expression except تًا (A): (3, 4) لَا ذي and نُذُبَان (Aud, A), *dims.* of the *du.* (A): (a) in the *du.* they elide the ِل added as a compensation for the َدامَم, contenting themselves with the َب of the *dim.*, because the ِل of compensation and the ِل of the *du.* are combined; and, when two quiescents are combined, the rule is to elide the first when a letter of prolongation [663] (R): (5) أَلِيه, أَلْيَا, أَلَّيا (M, R, Aud, A): (a) the َدامَم in [and أَلْيَا (Sn)] is
original (IY, R, Sn), not the Damma [imported for the formation (IY)] of the dim. (IY, R); and [for this reason (IY, R), as YS says (Sn),] the l is [added as (IY, R)] a compensation for the Damma (IY, R, Sn) of the dim. (IY, Sn), which ought to be in them, but is not, the original Damma being retained (Sn): (b) Mb says that the l of compensation is added before the final in أولية, because, if it were added at the end, the dim. of أولي would be liable to be confounded with that of أولي: for since you treat أول like a decl. n. [in giving it a dim.], you assume its Hamza after the l to be converted from a ن or ي, as in كسرك and دد [683]; and therefore, as you say دد by elision of the third ي [281], so you say أول by l; and then, the l being added at the end, it becomes أولي, which is liable to be confounded with the dim. of the abbreviated: and therefore you add the l of compensation before the Hamza after the l; and then the l of أول is converted into ي [279], like the l of حمير when you say حمجر [281]; but the ي is not pronounced with Kasr, as in حمجر, in order that the l of compensation may be preserved; so that it becomes أولي: (c) Zj adds the l of compensation at the end of أول, but assumes the Hamza of أول to be orig. an l; so that, when the ي of the dim. is inserted, three l's, says he, are combined after it, the first being the one after the ي of أول.
the second the o. f. of the Hamza, according to what he asserts, and the third the i of compensation; and then the first is converted into ی, as in حُيَّرَ یَ. while the two others remain, the last being made a Hamza, as in خُمْرَاء [263, 683], and then pronounced with Kasr, as in the non-dim. (R). No other dems. have a dim. (A). The ی of premonition is prefixed [174], and the ل of allocution [and the ل of distance (Sn)] affixed [172, 173], to the dim. dems. (IY, R, A) تَيَّانَ ذِيًا and ذَيًا [and their du. and pl. (R)], as عَلِيّاَ (IY, R) and عَلِيّاَ and تَيَّانَ (IY), and ذَيّاَلَكَ ذَيًا, whence مِنْ هُوَ لَيْتَكْنَ آلِ إِلَه [171] (R): so says IM in the Tashil (A). And you say (1, 2) and أَلْلَدِيَّا (M, SH, IA, Aud, A), dims. of أَلْتَيْا and أَلْتَيْا (M, R, Jrb, IA, A), as بَعْدُ أَلْتَيْا أَلْهَ (177) (IY): (a) the ی after the ل of the dim. is pronounced with Fath in order that the i of compensation may be preserved (R): (b) أَلْتَيَا and أَلْتَيَا with Damm of the initial are transmitted; but Fath is more agreeable with analogy, in order that the substitute and the original may not be combined (IY, R): (3, 4) أَلْلَدِيَّا and أَلْلَدِيَّا (IY, SH, Aud, A) in the nom. (IY), and أَلْتَيَا and أَلْتَيَا (IY, R) in the acc. and gen. (IY), dims. of the du. (IY, R, A), eliding the i of compensation before the two signs of the du., because of the combination of two quiescents (R): أَللَّدِيَّا (M, SH, Aud, A) in the nom. (IY, A), and
[in the acc. and gen. (IY, A)], with Damm [of the (IY, R) before the (IY, A)], and Kasr (IY, R, A) before the (A). So says S (R, A), who in the du. and pl. elides the ٌ of compensation as forgotten, like the ٌ of the du. [176] (R); while Akh, [who does not elide it as forgotten, either in the du. or in the pl. (R), holding that the letter before the ٌ remains pronounced with Fath, to indicate the elided ٌ (IY),] says [in the pl. (R)] (IY, A) with Fath (IY, A) of the (IY, Sn) before the sign of the pl. (Sn), as in the abbreviated [234] (A), like (IY, R, Sn) and : but the pronunciation heard in the whole is Damm or Kasr of the ٌ, as is the opinion of S (R). The ٌ, according to both opinions, is pronounced with Fath (Sn). And the reason why in the dim. (IY, A) in the nom. and (IY, A) in the acc. and gen. are regular, while in the non-dim. (IY, A) in the nom. is anomalous [176], is only that, since it has a dim., resembles the decl.; so that its pl. conforms in inflection [of the dim.] to the pl. of the decl. [285] (R); [or] A in what he says, [like the other GG cited above,] conforms to the dial. of those who inflect (IY, A) with the ٌ in the nom.; while, according to the dial. of the majority, there is no difference between the nom. and the acc. and gen. (Sn). And [for the dim. of the pl. of (IY, A) the fem. (IY)] you say (M, SH, Aud, A), which
is the [sound (IY, R)] pl. of (IY, R, Aud, A) أَلْتَنَّىٰ (R, Aud, A), the dim. of (IY, Aud, A) the sing. (IY) أَلْتَنَي (Aud, A), the ṣ [of compensation (R)] being elided [from أَلْتَنَّىٰ (Sn)] because of [the concurrence of (Sn)] the two quiescents (R, Sn), it and the ṣ of the pl. (Sn). S says that (IY, R, A), according to the soundest opinion (Aud), they use أَلْتَنَّىٰ instead of forming a dim. from أَلْتَنَّىٰ (S, IY, R, Aud, A) or أَلْتَنَي (R, Aud), which therefore has no dim. (S, A); for, since the state of these ns. in the dim. is not the same as that of non-vague ns., some of them become used instead of others (S), as they use عَشِيًا and أَتانَا مُسْئِئًا He came to us near evening instead of forming a dim. from قَرَى i. q. [عَشِيٌّ and (IY)] [286] (S, IY) in أَتانَا قَرَى He came to us at evening (S). But Akh forms a homomorphous dim. from أَلْتَنَي (IY, R) or أَلْتَنَي by analogy, not from hearsay (R), arguing that أَلْتَنَي is not a homomorphous pl. of أَلْتَنَي, but only a quasi-pl. n. [176], like نَفَر and تَمَر [285], which is agreeable with analogy (IY); so that he says [أَلْتَنَّىٰ] as dim. of أَلْتَنَي, by conversion of the ṣ into ṣ, as in the pl. أَلْتَنَي, and elision of the ṣ, and (R) أَلْتَنَي (IY, R) as dim. of أَلْتَنَي [below] (R). And Akh also allows أَلْتَنَي as dim. of أَلْتَنَي without a Hamza [176] (A). Here the [final (Sn)]
of the َلَّاتَیِّینَ (Sn) is elided [in the dim.] (R, Sn), in order that, by the addition of the ل of compensation, five letters besides the ي [of the dim.] may not be combined (R), because, if the dim. were formed from the full complement [of letters], and َلَّاتَیِّینَ [or َلَّاتَیِّینَ] were said, the dim. would, by the addition of the ل at its end, consist of five letters besides the ي of the dim., and that does not happen in the dim.[274] (Sn). Mz, however, says that, when elision [of a letter on account of the adventitious ل (IY)] is unavoidable, then the ل after the ي should rather be elided, because it is aug. (IY, R), since َلَّاتَیِّینَ is assumed to be [upon the measure of] َفَعَلْ [176] (IY); so that the dim. of َلَّاتَیِّینَ is, exactly like the dim. of َلَّاتَیِّینَ[above]. And some of the BB say َلَّاتَیِّینَ and َلَّاتَیِّینَ without elision of anything. But all of that is fanciful, going beyond what has been heard on the strength of mere analogy, which is not allowable (R). S does not mention any dim. conjuncts except َلَّاتَیِّینَ and their du. and pl.: but IM says in the Tashīl "and َلَّاتَیِّینَ and َلَّاتَیِّینَ dims. of َلَّاتَیِّینَ, َلَّاتَیِّینَ, َلَّاتَیِّینَ [above], َلَّاتَیِّینَ dim. of َلَّاتَیِّینَ [above], [by conversion of the ل into َی, and of the Hamza into َی, and elision of the َی (Sn),] and َلَّاتَیِّینَ [in the nom., and َلَّاتَیِّینَ in the acc. and gen. (Sn).] dim. of َلَّاتَیِّینَ, [the double َی being the َی of the dim. incorporated into the َی substituted for the Hamza, and, in a MS of the CK,
with the Hamza retained after the quiescent \( \text{ذَّ} \) (Sn))”, so that he adds the dims. of \( \text{ذَّ} \), \( \text{ذَّ} \), and \( \text{ذَّ} \): and his language appears to mean that \( \text{ذَّ} \) and \( \text{ذَّ} \) are both dims. of \( \text{ذَّ} \), which in the case of \( \text{ذَّ} \) is correct, being mentioned by Akh; while is only the pl. of \( \text{ذَّ} \), as above shown (A). This is what is said: but I think that, since the dim. of the vague ns. is irregular, as we have mentioned, a \( \text{ذَّ} \) is put as a compensation for the Damma, and the \( \text{ذَّ} \) of the dim. is incorporated into it; so that in the dim. of all the vague ns. there exists a double \( \text{ذَّ} \), the first of which is the \( \text{ذَّ} \) of the dim., and the second a compensation for the Damma; and therefore the \( \text{ذَّ} \) of compensation, being necessarily mobilized [to avoid the concurrence of two quiescents], is pronounced with Fath for the sake of lightness: and then, (1) if the second letter in the n. be quiescent, as in \( \text{ذَّ} \) and \( \text{ذَّ} \), \( \text{ذَّ} \) and \( \text{ذَّ} \), this double \( \text{ذَّ} \) is put after the first letter, because, if put after the second, as the \( \text{ذَّ} \) of the dim. ought to be [274], a concurrence of two quiescents would be entailed; and, according to this, the \( \text{ذَّ} \) of \( \text{ذَّ} \) and \( \text{ذَّ} \) is the one that was in the non-dim.: (2) if the second letter of the word be mobile, as in \( \text{ذَّ} \) and \( \text{ذَّ} \), the \( \text{ذَّ} \) of the dim. is put in its [proper] position after the second; and, according to this, the dim.
of and and ought to be and with a quiescent at the end after pronounced with Fath, but is lightened by conversion of the third [ی] into l, from dislike to the combination of یs (R).
CHAPTER XI.

THE RELATIVE NOUN.

§ 294. The rel. n. is the n. to whose end a double ی [preceded by Kasra (M)] is affixed as a sign of relation to the n. (M, SH) bare of the ی (SH), like یحاشیه descended from Hāshim, یبصري residing at AlBasra, [and یملاحم seller of a kind of cloth called یملاحم (IY),] as the i is affixed as a sign of feminization [263] (M). Relation needs a sign, because it is an adventitious meaning (Jrb). The letter added is the ی, and not any other, because analogy requires it to be one of the letters of prolongation and softness, since they are light, and are frequently added; while the i is not added, lest the n., becoming abbreviated, be debarred from inflection [16]; and the i is lighter than the ی. The ی of relation is doubled for two reasons, (1) in order that it may not be confounded with the ی of the 1st pers. [161]; (2) because, if it were affixed single, the letter before it being pronounced with Kasr, then the Damma and the Kasra[ in the nom. and gen.], would be heavy upon it, as upon [the ی in یالدامي ی and یالدامي [16], and it would be exposed to elision when the Tanwin was affixed to it. And the letter before it is pronounced with Kasr for two reasons, (1) because the ی is a quiescent letter of prolongation,
which is doubled only from fear of confusion; and the vowel before a letter of prolongation is always homogeneous with it: (2) because the letter before it, while necessarily mobilized because of the quiescence of the ی, is not pronounced with Fath, lest it be confounded with the ِدَ. and Kasra is lighter than Damma. This ی is a ِ. like the ی of feminization, having no position in inflection. The KK hold it to be a ِ. in the position of a gen. governed by prefixion of the first ِ. to it; and cite in argument the saying transmitted from the Arabs رَآیْتَ ِنَّبیٰ تَیمَ عَدیٰ I saw the descendant of Taim, of the Taim of 'Adi with the second ِ. in the gen., holding it to be a substitute for the ی in ِنَّبیٰ : but what they transmit, if correctly reported, is attributable to suppression of the pre., as though صاحب ِنَّبیٰ عَدیٰ (the clansman) of the Taim of 'Adi were said, like (IY). As the fem. is divisible into proper and improper [263], so is the rel. ِ. , the proper being what affects the sense, [indicating relation to one of the things mentioned, like the ancestor, country, and trade, as بَرِئَی، ِنَافِسی، and مُنَسِی (IY)]; and the improper being what depends upon the form alone, [not indicating relation to any of the things mentioned, but having the augment of relation at its end (IY),] as ِنَرِیدى، ِبَرِیدى، [248] [274] (M), ِبَرِیدى، ِبَرِیدى،
and كرسي [248]. That is corroborated by the fact that كرسي and ناير are substantives, as you see; whereas, if they were really rel. ns., they would pass into the cat. of the ep. [below] (IY). And, as the ك is used to distinguish between the genus and its individual [254], so is the ك, as ناير a Greek [310] and روم a Greeks, [ زنكي a Negro and نيف Negros (IY),] مَكْجُوسِي a Magian and مَكْجُوس مَكْجُوس Magians (M). F says that the Magians and the Jews are made det. [with the art.] only on the ground that Magians and يهود Jews are [indet., being] pls. of a Magian and يهود a Jew, as شعبر a Magian and يهود a Jew, as شعبر [254], and are then made det. with the art.; otherwise prefixion of the art. to them would not be allowable, because they would be det. [as proper names]: and, says he, being fem., they follow the course of the قبيلة, and are not treated like the حي in triptote declension [Note on p. 39, l. 11]; and he cites the saying of Imra alKais

أَحَارَ أَرْبَعَةٌ بِهِنَا حِيَّةٌ، وَهُمَا كَنَّازُ مَكْجُوسَ تَسْتَعِيرُ أَسْتَعِيرًا

O Harith, I will show thee lightning that has played at midnight, like the fire of the Magians blazing brightly (Jh). They affix to the end of the ك like the ك of relation, (1) to distinguish between the individual and its genus, as زنكي [253, 310] and تْرُكِي and تْرُكِي [253, 310] and تْرُكِي
[248], corresponding to اَشْقَرْ and ٰنُفُضُّةٌ, and ٰنُفُضُّةٌ, and
[254]: (2) to denote intensiveness, as ًأَحْمَرَّ red and sorrel, ًأَشْقَرْy
very red and ًأَشْقَرْy bright sorrel, like ٰأَحْمُرْ and ٰنُفُضُّةٌ [265]: (3) as a permanent aug., as ٰكُرْسِى [above],
ٰبُرْنِى an excellent kind of date, and ٰبُرْنِى ٰبَرْدِى with Fath [of the ب and quiescence of the ر (Sn)]; and this is like the
affixion of the ى to the n. in which the fem. gender has
no meaning, as ٰمُلْلَةٌ and ٰوَرْدَةٌ [265]: (4) as an accidental
aug., as أَطْرِبَأَلْلٌ [581], i.e. دَوَارِ (A); but here, says
Dm, the ى may denote corroboration of the intensiveness,
like the ى in مَعَلَامَةٌ [below] (Sn); and hence [the good
ex. of the non-permanent aug. is (Sn)] the saying of
اَسْسَالَان [Kutham Ibn Khabiya al’Abdi (AKB)]
أَنَا الْسَلَّاتَانِ الَّذِي قَدْ عَلِمْتُمْ & إذا مَا تَحْكُمْ فَهُوَ بَالْحُكْمِ صَارِعٌ
(A) I am AsSalatan, whom ye have known. Whenever
he assumes the office of judge, he is decisive by the
judgment, the م of ٰتَحْكُمٍ being quiescent for the sake of
the metre (Sn). The clause “as a sign of relation to the
n. bare of the ى” excludes the n. to whose end a double
ى is affixed, denoting unity, as in ٰرُوْمِى and ٰرُوْمِى, or
intensiveness, as in ًأَحْمَرْy and ٰرُوْمِى, or having no
meaning, as in ًأَحْمَرْy ٰبَرْدِى and ٰكُرْسِى: for these ns. are not said to
be rel. ns., nor their ى to be the ى of relation, as ٰتَمْرَةٍ
[254], where the ى denotes unity, and ٰعَلَامَةٌ [312], where
it denotes intensiveness, and غَرْنَة'[265], where it has no meaning, are said to be fem. ns., and their ٍ to be the ٍ of femininization, because they follow the course of the proper fem. in some things, like the femininization of their attribute [263], their becoming diptote in such as طَلْكَةٌ[18], and the conversion of their ٍ into َ in pause [646] (R). The object of the rel. n. is to pronounce the related to be one of the race of the ancestor related to, or [one] of the residents of that city, or of the workers at that trade; and its import is that of the ep. (IY, Jrb).

The n. compounded of the double ٍ and of the n. related to becomes one n. [denoting] related to [what is denoted by] the n. bare of the ٍ; and therefore indicates an unspecified substance qualified by a specified quality, vid. relation to [what is denoted by] the n. bare of the ٍ: so that it is like the rest of the eps., such as the act. and pass. parts. and the assimilate ep., each of which is [denotative of] an unspecified substance qualified by a specified quality; and therefore it needs something that, by itself or by its belonging, will particularize that substance, as مَرْتُ أَرْجَلٌ نَبِيِّيٌّ وَأَرْجَلٌ مُصْرِيٌّ حَمَّارٌ. I passed by a man descended from Tamím, and by a man whose ass was Egyptian, where it governs in the nom. in the first case the pron. of the qualified, and in the second the belonging of the qualified, like the rest of the eps. mentioned [145]. But it does not govern the direct obj.,
since it is i. q. the intrans. or متّسوب َمّنتسب [142].

And, from its want of resemblance to the v. in form, it governs only the particularizer of that vague substance, whether an explicit n., as in ُرَجُلُ مُصْرِي حِمَارَةٌ; or a pron., as in ُرَجُلُ تَبْيِيعٍ: and nothing else, except the adv., for [governing] which a tinge of the v. is sufficient [64, 498], as in ُأَنَا تُرْشِي أَبَدًا I am always related to Kuraish; or the d. s., which resembles it [75]: 'Imrān Ibn Hitṭān says

يومًا یَمَّاَی یُدْبِرُ ۚ اذَا قَدْبَرَتْ ذَا یَسَّرَ وَ إِنْ لَبِّتْ مَعْدَدِیاَ نَعْدِنَانِی (R) One day (I am) an inhabitant of Al Yaman [311] when I meet a man of Yaman; and, if I meet a descendant of Ma‘add, I am a descendant of ‘Adnān, orig. ٍعَدْنَانِی (MAR). The relation produces [three (A)] alterations (M, A) in the [rel. (IY)] n. (M), (1) in form, vid. [three things (A).] (a) the addition of the double ی [of relation (IY)] at the end of the rel. n.; (b) the Kasr of the letter before the ی; (c) the transfer of the inflection to the ی [309] (IY, A): (2) in sense, vid. the n. ’s becoming denotative of what it did not denote (A), i. e. the related; whereas, before that, it denoted the related to (Sn): (3) in predicament, vid. the n. ’s [being treated like the assimilate ep. in its invariably (A)] governing in the nom. the pron. or explicit n. [above] (IY, A). And in some ns. one or more alterations are added to these (A). The alterations are of two kinds, regular, universal in their
language; and irregular (M). The alterations entailed by the \( \text{ي} \) of relation on the \( n. \) related to are (1) common to all ns., vid. Kasr of the letter before the \( \text{ي} \), for affinity to it: (2) peculiar to some, vid. (a) elision of a letter [below], like the elision of (a) the \( \text{s} \) of femininization and the signs of the \( du. \) and the two [sound] \( pls. \) \( [295] \); (b) the \( \text{ي} \) of \( نعيله} \) and \( نعيله} \) \( [297] \), and of \( نعيله} \) and \( نعيله} \) when unsound in the \( ج \) \( [299] \); (b) conversion of a letter, as in \( عصوي} \) and \( عصوي} \) \( [300] \), and in \( عمومي} \) \( [301] \); (c) restoration of the elided letter, as in \( دمئي} \) \( [306] \); (d) substitution of one vowel for another, as in \( شقري} \) and \( شقري} \) \( [296] \); (e) addition of (a) a consonant, as in \( حberries} \) \( [306] \) and \( حberries} \) \( [300, 306] \); (b) a vowel, as in \( طورى} \) and \( طورى} \) \( [302] \); (f) transfer from one formation to another, as in \( مسجد} \) \( [310] \); (g) elision of a word, as in \( أمره} \) \( [306, 308, 309] \) (R). On account of this \( \text{ي} \) six things are elided at the end, (1) the double \( \text{ي} \) occurring after three or more letters, whether both the \( \text{ي} \) be \( aug. \), as in \( كرسى} \) \( \text{شافعي} \) and \( كرسى} \) \( \text{شافعي} \), \( rel. \) ns. \( كرسى} \) \( \text{شافعي} \) \( [303] \); or one of them be \( aug. \), and the other \( rad. \), as in \( مرمى} \), \( orig. \) \( مرمى} \) \( [303] \); (2) the \( \text{s} \) of femininization, as \( مرمى} \) \( rel. \) \( n. \) \( مرمى} \) \( [295] \); (3) the \( ل \), if it be (a) after four or more [letters], which occurs in the case of (a) the \( ل \) of \( 168 \)
femininization, as [300]; (b) the ٣ of coordination, as [253, 300, 397]; (c) the ٣ converted from a rad., as [300]; (b) fourth, when the second [letter] of its word is mobile, which occurs only in the case of the ٣ of femininization, as [300]; (4) the defective ى after four or more [letters], as ُمستَعِلِّي and [301]; (5–6) the sign of the ٣ and the sign of the sound َت masc., as ٣ and ٣, when proper names inflected with consonants, rel. n. ٣ [295]. And in the penultimate also six things are elided, vid. (1) the ى pronounced with Kasr, and having another ى incorporated into it, as طَبِيب, and ُهَيْس, rel. ns. ُهَيْس طَبِيب, ُهَيْس حَنِيْفَة, ُهَيْس صَحِيفَة [298] by elision of the second ى: (2) the ى of ُنَعِيِلَة, as ُنَعِيِلَة حَنِيْفَة and ُنَعِيِلَة صَحِيفَة [297]: (3) the ى of ُتَرْبِيَة, as ُتَرْبِيَة جَهْنِيْنَة and ُتَرْبِيَة ُنَعِيِلَة [297]: (4) the ى of ُشُهْرَة, as ُشُهْرَة ُنَعِيِلَة [297]: (5) the ى of ُنَعِيِلَة unsound in the َد, as ُنَعِيِلَة ُجَيْلَة [299]; (b) the ى of ُنَعِيِلَة unsound in the َد, as ُنَعِيِلَة ُفَّصِي [299] (Aud). These are the regular alterations; and, as for the anomalous, they will be described in their places (R). [Z followed by] IH puts the regular alterations first [295—310]; and, after finishing them, points out the irregular ones [311] (Jrb).

§ 295. You elide (1) the ى of femininization (SH, IM), as مَكَّة Makka, rel. n. مَكَّة [294](IA, A), and
Fatima, rel. n. نَاثِرَةُ (A), unrestrictedly (SH), i. e., whether the n. containing the ِ be a proper name, like ٱلدَّوَرُ or not, like ٱلْعُرمَةُ [238, 263] and صُرَةُ yellowness, contrary to the augments of the du. and [sound] pl., which are sometimes not elided in the proper name [below]; and whether the ِ be in a proper fem., as in تَأَرَّفْ ٌ, or not, as in ٌيَمْرُ ٌ Hamza; and whether it be after the ِ in the pl. fem., as in ِمُسْلِمَةٌ [below], or not (R): (2) the sign (IM), [i. e.,] the augment (SH), of the du., [vid. the ِ and ٍ, and the َ and ِ (R),] and of the [sound (IM, R, Jrb)] pl. (SH, IM) masc. [294] or fem. (Sn), vid. the ِ and ٍ, the َ and ِ, and the ِ and ِ (R), as ِمُسْلِمُونَ, ِمُسْلِمٌ, and ِمُسْلِمَاتٌ [above], rel. n. مُسْلِمٌ (A), except when [the du. or sound pl. masc. is] a proper name infl. with vowels (SH). The ِ of feminization is elided (1) in order that two ِs [of feminization (A), one before, and the other after, the َ (R),] may not be combined in the fem. rel. n. [265] (R, A), as مُكَتَّبَةٌ (Sn); and then its elision is extended to the masc. rel. n., as ُرَجَلٌ كُرَفَى (R): (2) in order that its retention may not conduce to the occurrence of the ِ of feminization as a medial (Sn): (3) as is said, because the َ is sometimes like the ِ in importing unity and intensiveness, and in having no meaning [294]; so that, if the ِ were not elided, two ِs or two ِs would, as it
were, be combined; but, according to this reasoning, 

or 

ought not to be said, since this also combines them. The [307], though not for femininization [263, 689], as is proved by the triptote declension of [307] and when used as names, is elided because of the tinge of femininization in it [277] (R).

The saying of the theologians from essence, 

and the saying of the vulgar from 

a successor, Khalifa are solecisms, the correct forms being [307] and [297] (Aud, A). As for the elision of the [307], [the reason for] it is manifest, because the indicates the completeness of the word [84], while the of relation is like one of its parts. The elision of the [307], and mentioned is because they are inflections [16], and no inflection is in the middle; and also because, if they were not elided, two equal signs would be combined in such as and , and the signs of the and in such as and , so that the word would contain two inflections. The and in such as are elided, because, since both together import feminization, as they import pluralization [234], the retention of both would entail a combination of two signs in such as [from below]; while neither of them is retainable or
removable separately from the other, because they are like one sign. You say ٌٓالّٛ، rel. n. ٌٓالّٛ، and ٌٓالّٛ (R) with Fath of the [13, 17], rel. n. ٌٓالّٛ (KF, LL). The predicament of such [dus. and sound pl., masc. or fem.,] as are used as names, [infl. (Sn)] according to the dial. of imitation, [i. e., as before their use as names (Sn),] is similar [to that of the du. and pl., when not used as names, in elision of the sign and restoration to the sing. (Sn)], as ناصبًٔ, rel. n. ناصبًٔ, and عَرَّفَات [13], rel. n. عَرَّفَات (A). When you make the du. and the pl. with the, and proper names, then, (1) if you retain their inflection as it was, elision is necessary in the rel. n., since the objection remains, for which reason, when you name a man عشرون, or مُسْلِبُون، you may not say عشرونْ and عشرونْ, nor مُسْلِبُونْ and مُسْلِبُونْ: (2) if you inflect them with vowels, making the أ after the ل in the du., and after the أ [236] in the pl., the seat of inflection, the ل and the أ are not inflectional, nor does the أ import completeness of the word, but the word is like سكراٍ and غلٍْ; so that their rel. ns. must be formed without elision of anything, as [311] and [236] (R). And therefore [from ْقَتْنِسْي] (Jrb) and [from ْقَتْنِسْي] (Jrb) occur (SH), [with
Fatḥ, and sometimes Kasr, of its second (MI) being a proper name [of a city one day's journey from Aleppo (MI)], diptote because a *fem.* proper name [exceeding three letters] (Jrb). When the [sound] *pl. masc.* is a name, then those who treat it like Ḥarrūūn [in inseparability of the ʿ, and in diptote declension because of the quality of proper name and quasi-foreignness (Sn)], or like Ḥarrūūn [in inseparability of the ʿ, and in triptote declension (Sn)], or make the ʿ and the Fath of the ʿ inseparable from it [by imitation of its o. *f.* in the *nom.* case (Sn)], say Ḥarrūūn from Ḥarrūūn when a name (A). F declines Ḥarrūūn as a diptote because of determination and [virtual (Sn)] foreignness, [which is termed quasi-foreignness (Sn),] holding that Ḥarrūūn and similar proper names augmented at their ends by a ʿ, and ʿ following a Damma, but not denoting plurality, are not found in native Arab usage, but in usage really or virtually foreign; so that they are co-ordinated with what is declined as a diptote because of determination and pure foreignness (A on the diptote). As for such as Ḥarrūūn ʿsīnūn [234], when not proper names, they must be restored to the *sing.*, when their *rel. ns.* are to be formed, whether the ʿ be made the seat of inflection or not [310] (R). As for [such as (Aud)] Ṭamārat, [where the second is mobile, and the fourth (Sn), if it remain a *pl.*, then (Aud)] the *rel. n.*, [being formed from its *sing.* (Aud),] is ʿ with
quiescence [240, 310] (Aud, A) of the م (Sn) : but, if it be a [proper (Aud)] name, then [those who inflect it like its o. f., the perf. pl. fem., elide the ′ and و, saying تَرِي with quiescence of the م, as is necessarily implied by A's previous saying "The predicament of such as are used as names, etc."

while (Sn)] those who make it diptote [17] treat its و like the ′ of مَكَة [above], and its ′ like the ′ of جَمِيعي [300], eliding both, and saying تَرِي with Fath. As for such as مَخْضَمَاتِ, [where the second is quiescent, and the ′ fourth (Sn),] conversion [with or without separation by the ′, as مَخْضُمْيُ or مَخْضُمْوُي (Sn),] and elision, [as مَخْضُي, ] are allowable in its ′, because it is like the ′ of جُنُّا [300] (Aud, A) ; but elision is preferable: and there is no difference between the ep., as مَخْضُبِتِ; and the substantive, as هِئْدَأ, rel. n. [ هِئْدِي or هِئْدَي (Sn). But in the ′ of such as سَرَانَاتْ and مُسْلَبَاتْ, [where the ′ is fifth or upwards, whether it be pl. of a substantive or of an ep. (Sn),] only elision is allowable (Aud, A). And the predicament of what is co-ordinated with the ′ du. and sound pl. [masc. or fem.] is the same as theirs, as اِنْتَانِ [16, 306, 313], rel. n. اِنْتَي or اِنْتِي, [by restoration to the assumed sing اِنْتِنُ, orig. اِنْتُنُ, when اِنْتَانِ is not used as a name, or is used as a name infl. according to the dial.
of imitation, and \( \text{יןונ} \) when \( \text{ינונ} \) is used as a name not
infl. according to the dial. of imitation, but treated like
\( \text{שכשכ} \) or \( \text{שכשכ} \) (Sn)]; and \( \text{שכשכ} \) [234], rel. n. \( \text{ככככ} \) or \( \text{ככככ} \) [or \( \text{ככככ} \) or \( \text{ככככ} \) (Sn)]; and \( \text{ככככ} \) [17], rel. n. \( \text{ככככ} \) or \( \text{ככככ} \) (A).

\[ \text{§ 296. The } \text{ככככ} \text{ pronounced with Kasr in the [n. (IY)] related to must be pronounced with Fath in the rel. n., when the related to is of three letters, [whether the } \text{ככככ} \text{ be pronounced with Fath, Kasr, or Damm (A),] as } \text{ככככ} \text{ leopard, rel. n. } \text{ככככ} \text{ (IY, R, A), and } \text{ככככ} \text{ red anemone, rel. n. } \text{ככככ} \text{ (IY); } \text{ככככ} \text{ (IY), rel. n. } \text{ככככ} \text{ (IY); and } \text{ככככ} \text{ jackal, weasel, rel. n. } \text{ככככ} \text{ (IY, R, A). They say } \text{ככככ} \text{ The Habits, [who are the Banu-\'Harith Ibn 'Amr Ibn Tamim (Mb),] rel. n. } \text{ככככ} \text{ (S, Mb). For, if the } \text{ככככ} \text{ were not pronounced with Fath, the whole, or most, of the letters of the word formed for lightness, i.e., the unaugmented tril., would become extremely heavy, because of the succession of likes, vid. the Kasras and the } \text{ככככ} \text{, since in such as } \text{ככככ} \text{ not a letter, and in such as } \text{ככככ} \text{ and } \text{ככככ} \text{ only the first letter, would be free from Kasra (R). The necessity, however, for Fath is disputed by some, who, as AH transmits, allow the Kasra of the } \text{ככככ} \text{ to remain: so says Syt in the Ham'. (Sn). Those who pronounce the } \text{ככככ} \text{ in such as } \text{ככככ} \text{ [11] with Kasr,} \]
by alliteration to the guttural َpronounced with Kasr, say in the rel. َpronounced with Kasr of the ص and Fath of the َ(R). Both َpronounced with Kasr of the ص and َ(R, A); and perhaps is so pronounced in order that the cause of the Kasr of the ص, vid. the Kasr of the َ, may remain unaltered (R). It is understood from IM’s confining himself to the [unaugmented] tril. that the n. whose final is preceded by a Kasra is not altered when it exceeds three [letters]. That includes what is of (1) five letters, as جَكْكَمْشَرِش [245, 401]; (2) four mobile letters, as جَنْدِل [302] (A), with Damm or Fath of the ج, a place in which stones are collected (Sn); (3) four letters, its second being quiescent, as تَغْلِبٍ [4]. The two first are not altered; but in the third there are two ways, in the better known of which it is not altered, while in the other its َis pronounced with Fath. And Fath, in addition to Kasr, has been heard in تَغْلِبٍ [below], يَحَصِّبٍ [from a clan of Himyar (LL)], and يَشْرِبٍ (A) or يَتْرُبٍ [311] (Jh, KF), from يَتْرُبٍ (A) or يَتْرُبٍ (KF), the land of (LL) AlMadina (Jh, KF, LL); but its regularity is disputed. Mb, IS, Rm, and those who agree with them hold that it is universal, [so that you say مَغْرِبٍ with Fath of the َfrom مَغْرِبٍ west (Sn)];
but, according to Khla and S, it is anomalous, confined to hearsay (A). Mb allows Fath, in addition to Kasr, as an universal rule in such as ُتَفْلِیٰی and ُمَغْرِیٰی, because the second is quiescent, and, the quiescent being like the dead and non-existent [301], the n. is co-ordinated with the [unaugmented] tril.; but the [correct] opinion is that of Khla, since Fath has not been heard except in ُتَفْلِیٰی [above] (R).

§ 297. The ی of ُفِعْلَة [294] is elided in the rel. n., as ُحَنْیَفا, rel. n. ُحَنْیَفی, and ُمَحْکَمَیَة a writing, book, rel. n. ُمَحْکَمَی، [310] (A). First the ی of femininization is elided [295] (Aud, A), because it does not combine with the ی of relation (Sn): then the ی is elided (Aud, A), to distinguish the fem. from the masc. [299, 302], as ُحَنْیَفی orthodox, rel. n. ُحَنْیَفی، and ُشَرِیفی noble, rel. n. ُشَرِیفی; while they do not adopt the converse method, because, the ی of femininization being elided from the fem., the ی is elided in succession to it (Sn): and then the Kasra is converted into Fatḥa [296] (Aud, A), in order that two Kasras and the ی of relation may not follow one another (Sn). As for ُسَلِیمی (SH, A), ُعَمْرِی, and ُسَلِیمی, they are anomalous [311] (SH, Aud, A), serving to direct attention to the obsolete o. f. (A); and more anomalous are ُمُبَدِّی and ُجَدِی (SH, A) with
Damm [311] (A), because, says IUK, what precedes is a reversion to an obsolete $\varepsilon$, while there is no reason for the Damm (Sn). S co-ordinates $\text{عَرْوَلَة} [294]$ with $\text{عَرْوَلَة}$ (IY, R, A), eliding the $\text{ع}$ (IY, R), and pronouncing the $\text{ع}$ with Fath (IY), regularly, universally (R), whether $\text{عَرْوَلَة}$ be sound in the $\text{ل}$, as $\text{عَرْوَلَة}$ [246, 265, 269], rel. n. $\text{عَرْوَلَة}$ [with Fath of the $\text{ر}$ (Sn)]; or unsound, as $\text{عَرْوَلَة}$ [234, 246, 269], rel. n. $\text{عَرْوَلَة}$ (A) with Fath of the $\text{ة}$ (Sn): because he assimilates the $\text{ع}$ to the $\text{ى}$, on account of their equality in prolongation and in position after the $\text{ع}$ (R). The $\text{ى}$ of feminization is elided; then the $\text{ى}$ is elided; and then the Damma is converted into Fatha (Aud). S's argument is [that the same heaviness is found in $\text{عَرْوَلَة}$ as in $\text{عَرْوَلَة}$; and (IY)] that the Arabs say $\text{شُمْلَة} \text{شُمْلَة}$ Shan"a, [a tribe of AlYaman (Kh)], rel. n. $\text{شُمْلَة}$ (IY, A). According to Mb, however, $\text{شُمْلَة}$ is anomalous, not to be copied (IY, R, A); and you say $\text{عَرْوَلَة}$ from every other $\text{عَرْوَلَة}$, as all say from $\text{عَرْوَلَة}$, whether it be sound [in the $\text{ل}$], like $\text{شُرَول} \text{شُرَول}$ Salūl, or unsound, like $\text{عَرْوَلَة}$, since, by common consent, only $\text{شُرَول}$ and $\text{عَرْوَلَة}$ are said (A). He distinguishes between the $\text{و}$ and $\text{ي}$ [and the Damma and Kasra in this cat. (R)], saying that, by common consent, the rel. n. of $\text{عَدْرَي}$ is $\text{عَدْرَي}$, while the rel. n. of $\text{عَدْرَي}$ is $\text{عَدْرَي}$ [299]; and the
rel. n. of سَمَرِي [254] is سَمَرِي، while the rel. n. of نَمَري is نَمَري (IY, R): so that, since the Damma differs from the Kasra in سَمَرِي and سَمَرِي, and the نَمَري from the نَمَري in عَدَر and عَدَر, the نَمَري must differ from the نَمَري in (IY); for how can نَعْوَلَةُ نَعْوَلَةُ نَعْوَلَةُ when نَعَلُ does not agree with نَعَلُ, nor نَعْوَلُ نَعْوَلُ نَعْوَلُ unsound in the نَعْوَلُ with نَعْبَلُ؟ Thus S assimilates نَعْبَلُ unrestrictedly, regularly, to نَعْبَلُ in two things, elision of the soft letter, and Fath of the ع; while Mb restricts that to نَعْوَلُ alone (R). S treats سَمَرِي as regular, though he heard no other instance, because nothing to the contrary has been transmitted (A). The saying of Mb [here (R)] is sound (IY, R) in respect of analogy; but the saying of S is stronger in respect of hearsay, which is decisive in the field of controversy (IY). The نَعْوَلَةُ [294] is elided in the rel. n., as جَهِينَة Juhaina, rel. n. جَهِينَة Kuraixa, rel. n. جَهِينَة Muzaina, rel. n. جَهِينَة (A). The of feminization is [first (Aud)] elided [295]; and then the ال (Aud, A), for the same reason as the ال of نَعْوَلَةُ [above] (Sn). The saying رُدَيْنِي is anomalous [311] (Aud, A); and so is خَرْتَيْنِي خَرْتَيْنِي Khuzaina, one of the names of AlBasra. The preceding rule that the rel. n. of نَعْوَلَةُ is نَعْوَلِي, and of نَعْوَلَةُ is
has two conditions, absence of reduplication; and soundness of the \( \text{ع} \), when the \( J \) is sound. And in \( \text{ع} \) also, according to S’s opinion, these two conditions are observed. They do not elide the \( \text{i} \) of \( \text{نُعَيْلَة} \) unsound in the \( \text{ع} \), when sound in the \( J \), as \([\text{684} a\, \text{tether and} ]\) \( \text{أَطْوَيْلَة} \) \( \text{Al-Tawila} \), a tribe, [so in some of the MSS, though I have not found it in the KF, where \( \text{أَطْوَيْلَة} \) is said to be a name for a particular meadow (Sn) in \( \text{Aَسْمَمْن} \) (MI, KF),] rel. n. \( \text{طَوْيَلِي} \), because, if they elided the \( i \), saying \( \text{طَوْيَلِي} \), it would be necessary to convert the \( \text{i} \), into ! [684]. And \( \text{نُعَيْلَة} \) is co-ordinated in that respect with \( \text{نَعْرَة} \), as \([\text{282} \text{rel. n.} \text{نَعْرَة}] \), not \( \text{نَورَي} \) (A), though the foregoing reason does not apply here, because the unsound letter, when preceded by a letter pronounced with \( \text{ذامَم} \), is not converted into ! [684] (Sn). The proviso that the \( J \) should be sound is meant to exclude such as \( \text{طَوْيَة} \) \( \text{حَيَّة} \) \( \text{وُرْيَة} \) \( \text{حِيَّة} \) \( \text{مُرَيَّة} \) \( \text{وُرَيَّة} \) \( \text{302} \) (A), the unsoundness of the \( \text{ع} \) having no effect when the \( J \) is unsound (Sn). And similarly they do not elide the \( \text{i} \), when \( \text{مُعَيْلَة} \) and \( \text{جُلِّيلَة} \) are reduplicated, as \( \text{جُلِّيلَة} a\, \text{she-camel} \) and \( \text{جُلِّيلَة} a\, \text{small jug}, rel. ns. \text{جُلِّيَّة} \) \( \text{جُلِّيَّة} \), not \( \text{جُلِّي} \) and \( \text{جُلِّي} \), from dislike to [the heaviness in (Sn)]
the combination of two likes (A); while incorporation is impossible, because the measure of the first is 
\[\text{نَفَع}
\] and of the second is 
\[\text{نَفَع}
\] (Sn). And it is like 
\[\text{صَرُّرُة}
\], in what is mentioned, as talkative and 
\[\text{صَرُّرُة}
\] celibate, rel. ns. 
\[\text{صَرُّرُة}
\] and 
\[\text{صَرُّرُة}
\], not and 
\[\text{صَرُّرُة}
\], for the reasons mentioned (A), vid. necessity for conversion of the, into in 
\[\text{صَرُّرُة}
\], and dislike to the combination of two likes in 
\[\text{صَرُّرُة}
\] (Sn).

§ 298. When the sound final letter is preceded by a double 
\[\text{ی}
\] pronounced with Kasr, then, whatever be the formation of the n., whether 
\[\text{مَيْتٌ}
\] سِيَّدٌ and 
\[\text{قَيْلٌ}
\] [251], or 
\[\text{مَعْقُولٌ}
\], like 
\[\text{مُبِينٌ}
\] [and ] or, like 
\[\text{حَمِيرٌ}
\] [279], or 
\[\text{مُعَبِّلٌ}
\] [281, 282], or anything else (R), the second 
\[\text{ی}
\] [pronounced with Kasr (R)] is 
\[\text{حَمِيرٌ}
\] necessarily (R) elided, [when the 
\[\text{ی}
\] of relation is affixed (R),] as 
\[\text{مُهِيِّبٍ}
\] سَيِّدٍ and 
\[\text{مَيْتٍ}
\] act. part. of (R) [SH] in 
[294] Love drove him distracted (R), from dislike to [the heaviness produced by the combination of] two Kasras and four 
\[\text{i}
\] s (Jrb).
You say 
\[\text{عَسْدُ}
\] لَبِيدٍ (S), dims. of 
\[\text{جَمَّارٍ}
\] (IY), and 
\[\text{جَمَّارٍ}
\] a sack or fodder-bag.] rel. na. 
\[\text{عَسْدُ}
\] لَبِيدٍ (S, M), and 
\[\text{حَمِيرٍ}
\] (S), and 
\[\text{غَيْبٍ}
\] [251], rel. n. 
\[\text{غَيْبٍ}
\] [294] (IY). One of the two 
\[\text{ی}
\] s of relation
may not be elided, because both together are a sign; nor may the Kasra of the preceding letter be abandoned, because that letter is invariably pronounced with Kasr; nor may the quiescent ی be elided [below], lest there remain a ی pronounced with Kasr, followed by a letter pronounced with Kasr, followed by a double ی, for that would be much harder to articulate than the two double یs: so that nothing is left but elision of the ی pronounced with Kasr. If the final letter be unsound, as in [281], its predicament will be explained [301] (R). And, if the ی [before the final letter (R)] be [single, as in ُمُغِيل suckling during coition or pregnancy, or double, but (A)] pronounced with Fath (R, A), as in the pass. parts. مُهِيم and مُبِين (R), [and] as in هُعيم [384], or be separated from the final letter, as in هَعَام مُهِيم dim. of مُهِيم very thirsty, جمَع مُعَن Alvarez] from the final مهِيم (A), or of مُهِيم or مُهِيم [below] (Sn), it is not elided in the rel. n. (R, A); but you say مُبِيني، مُغِيل and مُهِيم and مهِيمي (A), because there is no heaviness (R, A). But طَلاَئِي is anomalous [311] (IY on § 311, SH), orig. طَلَئِي، the ی [pronounced with Kasr (R)] being elided (IY, R), as in تَلِيد rel. n. تَلِيد [above] (IY), according to rule; so that it becomes تَلِيد, like مُبِيني، with a quiescent ی (R): and the ی being then converted into I (IY, R), irregularly [684], for the sake
of alleviation, from frequency of usage (R), as in'alā'ī, which, according to S, is 'nafa'la [723] (IY). Or the anomaly may consist in elision of the quiescent ی [above], the ی that is ی being then converted into ی, according to rule, because mobile, and preceded by a letter pronounced with Fath [684] (R). If, however, مهيم be dim. of مهيم, [an act. part. (R)] from هيم dozed, then, says Z (IY, R), who is followed by IH (R), only (M, R)] مهيمي is said, by putting [the ی as a (R)] compensation [284] (M, SH) for the elided ی [283], because, if you allowed the rel. n. to be formed from that [dim.] which does not contain the ی of compensation, but is [مهيمي] in the shape of the act. part. of هيم, then, if you elided nothing from it, the heaviness mentioned would be produced; while, if you elided [the second ی, saying مهيمي], the rel. n. of this dim. would be confounded with [the rel. n. of the act. part. of هيم [above]]; so that you must keep to [the dim. مهيمي with] the ی of compensation, in order that the two double یs, being separated by two letters, the quiescent ی [of compensation] and the ی, may be farther apart than when separated by one letter, and thus the combination of two double یs in one word may not be deemed so heavy. And similarly, according to their opinion, ought the rel. n. of the dim. مهيمي act. part. of هيم to be formed, i.e. with the ی of compensation. This that we have
mentioned on the *dim.* of مهيمٍ and مهيمٍ عطودٍ, vid. that one of the two likes is elided, is the opinion of S on the *dim.* of عطودٍ [283] (R). But, [according to Mb (R),] the *dim.* of مهيمٍ [or مهيمٍ (R)] ought to be [only (R)] مهيمٍ ام (IY, R), as the *dim.* of عطودٍ is only عطودٍ (R), like *dim.* of كُدُئِيَّى كُدُئِيَّى dregs of oil, because the second ى [or ى], being fourth, is not elided [283] (IY); and, according to his opinion, in the rel. n. formed from the *dim.* of مهيمٍ or مهيمٍ, it is not necessary to put [the ى as] a compensation for the elided, because he elides nothing (R): so that [here also (R)] the rel. n. is [only (R)] مهيمٍ ام (IY, R), like كُدُئِيَّى (IY); but the ى is not a compensation. And, though the opinion of S, as to the elision of one of the two ىs in [the *dim.* of] such as عطودٍ, is what we have mentioned, still he does not say here that the rel. n. of the *dim.* is always formed with [the ى of] compensation, as Z mentions: but says that, when you form the rel. n. of مهيمٍ, which contains a quiescent ى after the double ى, you elide nothing from it, because, says he, if we elide the ى that is before the م, there remains مهيمٍ, in the rel. n. of which one of the two ىs must be elided; so that ى remains, like حمْيِرٍ حمْيِرٍ from حمْيِرٍ حمْيِرٍ; and, since the word becomes mutilated by the elision of two ىs from it, they prefer to do that which will not necessitate
an elision of two things, i. e., to retain the ی that is a letter of prolongation, in order that by it and the م the two double یs may be kept farther apart. And here the opinion of S may be the same as (1) the opinion of Mb, vid. that the rel. n. is always [formed] with [a letter of] prolongation, since nothing is elided from the word; and in that case the مٌ in مِهِی، ی is not for compensation: or (2) his own opinion on عَطَرَدٌ، vid. that one of the two likes is elided, with or without compensation; but that, in the rel. n. of that [dim.] which contains the ی of compensation, you elide nothing, from fear of mutilating the word by elision of two یs; while, in the rel. n. of that dim. which does not contain the ی of compensation, you elide the ی pronounced with Kasr, saying مِهِی، ی, as in the rel. n. of the act. part. of هَمْ، and in the rel. n. of حَبَرْ، since there is no mutilation here, and the ambiguity is not heeded. And the second of the two alternatives is preferable, in order that the doctrine of S here may not be altogether contrary to his doctrine on عَطَرَدٌ; but it is contrary to what Z and IH mention (R). The language of IM "And the third of such as," [meaning "And such as the third of" (Sn),] "طیبٍ is elided" is unrestricted enough to include (1) such as غَرْیلٌ، dim. of غُرْیلٌ a gazelle, rel. n. غَرْیلٌ، which is unequivocally included by many, though [A asserts that] S uses only the
non-dim. in his exs. (2) ُأمَّ يَحْب, or no husband, rel. n. أَيُّ (أَيْ) which is necessarily implied by the unrestrictedness of the language held by S and the GG; but Sf says "You say أَيُّ (أَيْ) because, if you elided the mobile َي, there would remain nothing to indicate it" (A), so that أَيُّ would be confounded with the rel. n. of أَمَّ inf. n. of أَمِّ had no wife (Sn).

§ 299. They co-ordinate عَبِّيل and عَبِّيل, when unsound in the ل [below], with عَبِّيل and عَبِّيل [297] (IM) in [the necessity for (IA)] elision of the [aug. (Sn)] َي, and pronunciation of the َي with Fath, [if it be pronounced with Kasr (A),] as َعَدِيِّ Adī and َعَدَّيِّ Kusayy, rel. ns. َعَدَّيِّ and َعَدَّيِّ, like [Ghanīya and (A)] أمٌّي Umayya, rel. n. [َعَدَّيِّ and (A)] (IA, A). The first َي [in َعَنْيِّ and َعَنْيِّ] is elided; then the Kasra [in َعَنْيِّ] is converted into Fatha [296]; then the second َي is converted into ِ [684]; and then the ِ is converted into ِ [300]: so that you say ُغَنَّيِّ and ُغَنَّيِّ (Aud). The elision and alteration occur because of the number of َي s: for, four َي s being combined in [the rel. n. of] َعَدِيِّ [and َعَدَّيِّ], they deem that heavy; and therefore elide one of the َي s, and convert the second into ِ, in order to lighten the expression by variety, because what is deemed heavy, according
to them, is the combination of homogeneous things (IY). The language of IM appears to imply that the co-ordination is necessary; and that is expressly stated by him in the Kāfiya, and by his son [BD, and by IA] also. But some mention two ways, elision, as exemplified; and retention, as عَدْلُ [below] (A). Y asserts that (S) [301, 302] is said (S, M, SH) by some of the Arabs (S, M), the first ی being retained, because there is little heaviness, on account of the Fatḥa before it (R); contrary to غَنْوَى (SH), where [IH says that (R)] غَنْوَى does not occur (R, Jrb), on account of the Kasra (Jrb); whereas, according to what Y transmits, غَنْوَى is sometimes said (R). And [Sf says that (R)] غَنْوَى [above] is said (S, R) by some (R). But غَنْوَى is heavier [than أمِي (R)], on account of the Kasra (S, R, A) of the ی (A) in it (R). And the language of IM comprises such as كُسَي كُسَي a wrapper [281], on which there are two opinions, some saying that retention is necessary, [which is the preferable opinion (Sn),] كُسَي كُسَي with two double ی s, [because, says AH, the ی of the dim. may not be elided, since it denotes a meaning, which remains; nor the last ی, because that would entail mobilization of the ی of the dim. (Sn)]: while some allow كُسَي (A), eliding the ی of the dim., and converting the second into 1, and then the 1 into 1; but this is weak (Sn). S says
that some of the Arabs say \(\text{أَمْرُي} [311]\) with Fath of the Hamza, as \(\text{rel. n. of أَمْرُي} [311]\), as though, says he, they restored it to its non-dim., from desire of lightness (R); but \(\text{أَمْرُي} [311]\) is anomalous (SH), the regular form being with Damm (Jrb). And \(\text{تَحْيَة} [301]\) from a greeting is treated like \(\text{غَنُورَي} [301]\) (SH), because, though \(\text{تَحْيَة} [301]\) is orig. \(\text{تَحْيَة} [301]\), still, since by incorporation it becomes like \(\text{تَحْيَة} [301]\) in vowels and quiescences, and therefore shares with such as \(\text{غَنُورَي} [301]\) and \(\text{غَنُورَي} [301]\) in the cause for elision of the [first] \(\text{ي} [301]\) in the \(\text{rel. n.} [301]\), and for conversion of the [second] \(\text{ي} [301]\) into \(\text{و} [301]\), its first \(\text{ي} [301]\) is elided, and its second converted into \(\text{و} [301]\), because it shares with them in the cause, though it differs from them in measure, and in the quiescent \(\text{ي} [301]\)'s being an \(\text{ع} [301]\) (R). The \(\text{rel. ns. of قَبْسَي} [301], [ثَدْوَي} [301] \text{breasts} (S), \) and \(\text{عَصْرُي} [301], \) when proper names (R),] are \(\text{تَسَوْي} [301]\) (S, R), \(\text{ثَدْوَي} [301]\) (S), and \(\text{عَصْرُي} [301]\), the \(\text{ف} [301]\) being pronounced with Damm, because it is orig. with Damm, and is pronounced with Kasr only for alliteration to the Kasra of the \(\text{ع} [301]\); so that, when the \(\text{ع} [301]\) is pronounced with Fath in the \(\text{rel. n.} [296]\), the \(\text{ف} [301]\) returns to its o. j. (R). If, however, \(\text{عَقِبِي} [301]\) and \(\text{عَقِبِي} [301]\) be sound in the \(\text{ى} [301]\), nothing is elided from them, as \(\text{عَقِبِي} [301], \text{Akhīl, rel. n.} [301], \) \(\text{عَقِبِي} [301], \) and \(\text{عَقِبِي} [301], \text{Ukail, rel. n.} [301], \) \(\text{عَقِبِي} [301]\) (IA, A). This is the opinion of S, and is to be
understood from IM's saying "when unsound in the J" [above]. But Mb holds elision to be allowable in the case of both [نَعَبلُ (Sn)], the two ways, according to him, being regular, by analogy to such instances as have been heard, whence سَلَبُ [311], and سُفْقُ [311], مُلَحَّبُ, طَفْقُ, هُذَبُ, قَرْسُ, طَرْقُ; and Sf agrees with Mb, saying that elision in this case is not anomalous, and is very frequent in the dial. of AlHijaz. Mb's putting نَعَبلُ and نَعَبلُ on an equality, however, is said not to be good, since elision has been often heard in فَعَبلُ, but in نَعَبلُ only in the case of تَفْيِفُ [311] (A). The rel. n. of نَعْلُ, as (M, R) [نَعْلُ [311] (R),] is [نَعْلُ, as (M, R)] حَلْوَبُ [297] (M, SH) and حَلْوَبُ (R), by common consent (SH), no distinction being made between the unsound and sound in the J, and the J, not being elided from either of them (R).

§ 300. The final of the n. is (1) an ل [below]; (2) a و [301, 302, 305]; (3) a ى [301—303, 305]; (4) a Hamza preceded by an ل [304]; (5) a Hamza not so preceded; (6) some other letter. The last two kinds are not altered on account of the ى of relation. We shall now mention the [first] kind, whose final is an ل [above] (R). The [final] ل is [second,] third, fourth, fifth, or sixth (Jrb). If the ل be second, then the word is either curtailed of its J, like [the pre. n. in] Da مَالُ and ٌفَأٌ رَبْبٌ [16], when
used as names, and like شَّاة [260, 278, 683], while there is no fourth; or constituted with no ج, like ذا [171], ما, and ن when used as names. If the ج be third, it is either converted from the ج, as in [634, 719], which is more frequent; or rad., as in متى [206] and إذا [204]. If it be fourth, it is (1) converted from the ج, as in [عَصَّا [362, 372], [أَعْنَى, أَعْنَى, أَعْنَى, [مُرَنْيَ, مُنَهِّي]; (2) co-ordinative, as in وأُرْقَى and ذَرَى [248, 272]; (3) denotative of feminization, as in دُنِيَّا, دُنِيَّا, دُنِيَّا, ] and حُبَلِيَّ [272, 359]; (4) rad., as in كَلَّا [598] and كَلَّا [501]. If fifth, it is (1) converted, as in مُصَلِّي [727]; (2) co-ordinative, as in حِبَنْطَى [253, 395]; (3) denotative of feminization, as in حَبَارَى [248, 378]. And, if sixth, it is (1) converted, as in مُسَلِّتَى and in إِسْلَنْتَى [482, 483] when a proper name; (3) denotative of feminization, as in حُرَّلَى [248, 272]; (4) only for multiplication of the formation, as in قَبْعُتْرَى [272, 401, 497, 673]. The ج second, (1) when curtailed of the ج, (a) if replaceable by a sound letter before the formation of the rel. ن., is converted into that letter in the rel. ن., as في [306], when a proper name, rel. ن. فِي [306], by elision of the post. [309], the ج being here converted into م, because you never affix this ج to a ن. except when the ن. is capable of standing by itself, and being
infl., without the َى [301]; while the rel. n: of قَنِب [306] and قَنِب [301], when proper names, is similar:

(b) if not replaceable by a sound letter, has the ج restored, as ذَى مَالٍ, when used as a name, and شَاة, rel. ns. دَرَوَي and شَاةٍ [306]; while the rel. n: of ذَى مَالٍ [306] and ذَى مَالٍ [301], when used as names, is similar: (2) when constituted with no ج, has its like added to it [306], because the n. that the ى of relation is affixed to must, as we said, be capable of being infl. without the ى; and, when you add an َل to it, then, two َل's being combined, the second of them is converted into Hamza [683], as لَى, and لَى [294], not into َل, as in rel. n. رَحَى [below], because the occurrence of the Hamza as a final after the َل is more frequent than that of the َى [306].

Thus مَائِةٍ شَاةٍ [306] in the saying مَائِةٍ شَاةٍ the quiddity of the thing is related to the مَا used as an interrog. about the essence of the thing [180]; while he that says مَائِةٍ converts the Hamza into َل, because they approximate one to the other. And the state of the َى and ى when second, having no third, is exactly like that of the َل, as َلَى, rel. n. َلَى [306]; and َى [301], rel. n. َى فَيْي [306], orig. فَيْي, but treated like the rel. n: of حَيٍّ [302] (R). The َل third is converted into َل (IY, R, Jrb), unrestrictedly (R), whether it be [converted (Jrb)] from a َى, as in
a staff (IY, Jrb), rel. n. مَنَى (IY); and a certain weight, rel. n. مَنَى (IY); or from a ي, as in a mill or mill-stone (IY, Jrb), rel. n. زَرْجَى (IY), and a youth, rel. n. مَّلَى; [or be rad., as in مَّلَى and إِذَى when used as names, rel. ns. مَّلَى and مَّلَى (IY).

They call him that carries the درّانة inkhorn درّانة, which is a hideous solecism, and a sheer blunder, [such as does not proceed from many of the vulgar, much less from the distinguished (CD),] the proper way being to say دُرْوَى, because, the s of feminization being elided [295], the n. remains in the form of دُرْوَى, commensurable with the abbreviated tril.; so that, its t being converted into ج, as in the abbreviated tril., دُرْوَى is said, like جَنَّتَى rel. n. دُرْوَى جَنَّتَى [above] (D). The t is not elided on account of the two quiescents, as it is in such as جَلْبَى the smart youth [663], because, if it were elided, the preceding letter would retain its Fatha as an indication of the elided t; for, when a letter is elided on account of a cause, not as forgotten, the vowel of the preceding letter remains unaltered, as in جَلْبَى وَصَاصِع [719]; so that the rel. ns. جَلْبَى of جَلْبَى and جَلْبَى would be جَلْبَى جَلْبَى and جَلْبَى جَلْبَى with Fath, since, if pronounced with Kasr on account of the ي, they would be mistaken for جَلْبَى words whose ج is elided as forgotten, like جَلْبَى and جَلْبَى [306]; and
thus the fundamental rule, that the letter before the ی of relation should always be literally pronounced with Kasr for affinity to the ی, would be infringed. Nor is the ی changed into Hamza, because the unsound letters are more akin one to another. Nor is it converted into ی, from dislike to the combination of ی s [301] (R). There is no difference in this case between the ی whose o. f. is و, like the ی of تفا, and the ی whose o. f. is ی, like the ی of حبوت, their predicament here being contrary to their predicament in the duā, where the ی is restored to its o. f., as قفرضی and چستایی [229]. The difference between the two cases is that, the sign of dualization being single, and the letter before it being always pronounced with Fath, the elements of heaviness are not combined in the duā word: whereas, the sign of relation being a double ی that stands in the place of two ی s, and the letter before it being always pronounced with Kasr, if the ی were converted into ی, the word would contain such a succession of كسر and ی s that the pronunciation of it would be found too heavy (D). Nor is the ی of such as رحی converted into ی, notwithstanding its mobility and its being preceded by a letter pronounced with Fath, because its vowel is accidental [684], since the ی of relation is not so completely attached as to be like part of what precedes it (R). The ی fourth, (1) if converted or
co-ordinative [or rad. (R)], is most [commonly and (R)] commendably converted into ٨٢ (IY, R), not elided, because it is a rad., or a substitute for a rad., or co-ordinated with a ra.ū. (R): you say مَلْهَوَي [306, 307], أَرْطَوَي [and أَرْطَوَي] (IY); and we have heard the Arabs say أَعْيَي [IY] not elided, because it is a rad., or a substitute for a rad., or co-ordinated with a ra.ū. (R): you say مَلْهَوَي [306, 307], أَعْيَي [IY] and we have heard the Arabs say أَعْيَي [IY] from أَعْيَي from impotence or impotence (ID),] the Banū Aʿyā being a clan of the Arabs of Jarm; and you say أَحْوَي from أَحْوَي [281] (S): (2) if for femininization, (a) [when the second letter is quiescent (IY),] is most commonly elided (IY, R), as حَبْلَي [307] (IY) and دُنْيَي (Jh), because, when the very sign [of femininization] has to be removed, it should rather be elided, in order that the pure aug. may be distinguished from the rad. or quasi-rad.: (b) when the second [letter] of the word is mobile, as in جَمْرَي [272, 294, 306, 307], must be elided, [as shown below,] because the heaviness is augmented by the vowel. If the second [letter] of the word be quiescent, the of femininization may be assimilated to the converted, co-ordinative, or rad. ٨٢ دُنْيَي [307] (R) and دُنْيَي (Jh); and to the prolonged of femininization, another ٨٢ being added before it, and the of femininization being converted into ٨٢ دُنْيَي [307] and دُنْيَي [304] (R). But, as for بَشْكَي, جَمْرَي, and the
like (IY), you say َبِشْكِي (S, IY) and َبِشْكِي (IY), not َبِشْكِي, nor َبِشْكِي, because it is heavy, on account of the sequence of vowels (S). And, as the of femininization may be assimilated to the converted, co-ordinative, or *rad.* in conversion, so the converted, co-ordinative, or *rad.* may be assimilated to the abbreviated of femininization in elision, as َارْطَي, and َسْمَحَي, and to the prolonged of femininization, as َسْمَحَي, َسْمَحَي, َسْمَحَي [below], and َسْمَحَي (R). [According to Jrb,] the co-ordinative is in the predicament of the of femininization (Jrb); and IM’s treating the preponderance of conversion as peculiar to the *rad.* [below] gives rise to the notion that the co-ordinative is like the of femininization in the preponderance of elision: whereas he distinctly declares in the Kashīya and its Commentary that conversion in the co-ordinative fourth is better than elision, as in the *rad.* [below]; but mentions that elision in the co-ordinative is more suitable than in the *rad.* [below], because the co-ordinative is similar to the of *حَبْلَي* in being *aug.* (A), and elision of the *aug.* is better than elision of the *rad.* (S). By “*rad.*” [above] he means “converted from a *rad.*, or *سَي*”, because the is not *rad.*, when unconverted, except in the *p.*, [like the *p.* َمَ (Sn),] or quasi-*p.* (A), like the *n.* َمَ [180] (Sn). S mentions only two methods, [conversion and elision,] in the co-ordinative and the converted from
a rad.: but A Z adds a third in the co-ordinative ١, vid. separation by the ١, as in ١, ١ and transmits ١ ١ [above]; while S f allows it in the [١ converted from a] rad., as ऑ (A). The [abbreviated (A)] ١ fifth or upwards is elided unrestrictedly (R, A), without dispute, because of the heaviness (R), whether the ١ be [converted from a] rad., as in ١ [294] and ١ [727], rel. ns. ١ [below] and ١; or for feminization, as in ١ and ١ [272], rel. ns. ١ and ١; or co-ordinative, as in ١ ١ [294, 397], rel. n. ١ ١; or multiplicative, as in ١ ١ [272, 401], rel. n. ١ (A). The saying of the vulgar ١ is a mistake, the correct form being ١ [above] (Jrb). When, however, the ١ is fifth, converted [from a rad. (A)], and preceded by a double letter, [as in ١ ١, the method of S and the majority is elision; and this is the method intelligible from the unrestricted language of the ١ M; but (A)] Y treats it (R, A) like the fourth (R), as in ١ (A), allowing conversion (R, A), which is weak (A), and elision (R). His idea is that, the ١ being fifth only because the ١ is doubled, and the letter doubled with incorporation being virtually a single letter, the ١ is, as it were, fourth (A); so that ١, according to him, is like ١ [above] (R). But [S
objects that (R), if so (S), he ought to allow [conversion in the 1 of femininization also, when fifth, as (R) \(
\text{١٣٣٠}
\) from (S)] [288] (S, R), since it is allowable when the 1 is fourth (R), as \(\text{١٣٣٠}
\) is allowable from (S) \(\text{١٣٣٠}
\); whereas neither Y nor any other allows this. Y, however, is not liable to that objection, because elision, being the general rule in the 1 of femininization, when fourth, is necessary in what is like the fourth; whereas in the converted 1, when fourth, conversion is the general rule (R). And \(\text{١٣٣٠}
\) objects also that (R), if a fem. upon the measure of \(\text{١٣٣٠}
\) (S, R), \(\text{١٣٣٠}
\), or the like (R), similarly incorporated (S), be used as a name for a man, it ought to be [declined by Y as a (S)] triptote (S, R), because it is then like \(\text{١٣٣٠}
\) when used as a name for a masc. (R), the incorporated being treated like a single letter (S); whereas no one says that (R). For, when a fem. bare of the ١ is used as a name for a masc. (R and A on the diptote), the condition [of diptote declension] prescribed for it is that it should exceed three [letters] (R). If tril., it is triptote unrestrictedly, [i.e., whether its medial be mobile or not, and whether it be foreign or not (Sn),] contrary to the opinion of Fr and Th, who hold that it is diptote, whether its medial be mobile, as in \(\text{١٣٣٠}
\); or quiescent, as in \(\text{١٣٣٠}
\): and to the opinion of IKh on the mobile
in the medial. But, if it exceed three [letters], literally, as in [عَنَاقٍ سَعَانٍ], or constructively, but quasi-literally, [the elision being regular (Sn).] as in جَيْلٌ [658] contracted from جَيْلَاء the she-hyäna by [elision of the Hamza after (Sn)] transfer [of its vowel, such elision being regular (Sn)], it is diptote (A). Neither mobility of the medial nor foreignness avails, because the influence of the original femininization, being weak on account of its sign's being supplied, is removed by the masculinization supervening in the application to the proper name, except when the place of its sign is occupied by a letter, the pre-existing vowel [of the medial] not being a sufficient equivalent; so that نُوحٍ جُورٌ [18] are like لُوطٍ, because, all being proper names of a masc., the i is not supplied: and therefore قَدَمٌ جُورٌ [above] and عَقَرَبٌ are triptote, for want of the additional letter; while عَقَرَبٌ is diptote, because the ب stands in the place of the أ of femininization [282] (R on the diptote).

§ 301. The final أ is (1) second, [the word being] (a) curtailed of the ل, as in ذَئِبٌ كَمَالٍ and فَي يَمِيدٍ when used as names [300]; (b) constituted with no ل, like تَمٌّ [300, 306] and كَيٌّ [306]; (c) curtailed of its ف, like شَيِئةٌ [306]: (2) third, preceded by (a) a mobile, the vowel of which is always Kasra, as in the blind and
the sad: (b) a quiescent, (a) a sound letter, as in كَبْنِيّ [302], كَبْنِيّة [243]; (b) an l, as in banners or standards and رَائِة a banner or standard [302, 305]; (c) a й incorporated into it, as in كَبْنِ and حَنِي [302]: (3) fourth, preceded by (a) a letter pronounced with Kasr, as in the judge and the raider: (b) a quiescent, (a) an l, as in سَقَاءة [266, 302, 305]; (b) a й incorporated into it, as in قَصَّي and عَلِيّ [299]: (c) something else, as in قَرَأ [302, 661]: (4) fifth, preceded by (a) a letter pronounced with Kasr, as in the competitor in shooting: (b) a quiescent, (a) an l, as in دِرَحَاء [282, 302, 683] and حُولَايا [272]; (b) a й incorporated into it, as in كُرْسِيّ and مَرْتِي [303]; (c) something else, as is عَلَيّ [302] upon the measure of إِنْفَلْتُ [382]. The final is (1) second, [the word being] (a) curtailed of the й, as in دُو مَالٍ فِوَ زِيدٍ [300]; (b) constituted with no й, as in لَأَوَ [300] and (2) third, preceded by (a) a quiescent, as in غُزْرَة and غُزَرُ [302], غُزْرَة, and عُرْقَة; (b) a letter pronounced with Damm, as in سِرْة upon the paradigm of سَمْرَة [254]: (3) fourth, preceded by (a) a quiescent, as in شُقَاة [266, 302, 305]; (b) a letter pronounced with Damm, as in عُرْقَة [248] and زِرْقَة [385]: (4) fifth, preceded by (a) a quiescent, as in
short and big-bellied [302] and مَعْرَ [302, 722]; (b) a letter pronounced with دامم, as in مَلْعُنْسُ [390,675 721]. If the letter before the final ی and ی were pronounced with فتم, they would be converted into ۱ [684, 719]; if the letter before the final ی were pronounced with كسر, the ی would be converted into ی [685, 724]; and, if the letter before the final ی in the n. were pronounced with دامم, the دامم would be converted into كسر (R). The final ی, then, is single or double [303]; and, if single, is preceded by a mobile or quiescent. The final ی also is single or double: but [in the decl. n.] the single [not followed by the ی] is always preceded by a quiescent, because, if preceded by a letter pronounced with فتم, it would be converted into ۱; while there is no decl. n. in the language whose final is a ی preceded by a دامم or كسر [721] (Jrb). Every thing that we have mentioned, or shall mention, as to the predicaments of the ی s and ی s in the cat. of the rel. n., is as may be mentioned; and those ی s and ی s whose predicaments we do not mention are not altered in the rel. n. from their state (R). That being so, let us now speak of the single final ی preceded by a mobile. The vowel of that mobile [in the n.] is always كسر, because, if it were فتما, the ی would be converted into ۱, which is not what we are dealing with; while there is no n. in the language whose final is a ی.
preceded by a ُDamma (Jrb). The [single (Jrb)] final ی preceded by a letter pronounced with Kasr is [second,] third, fourth, fifth, or sixth (M, Jrb). [For the predicaments of this ی second see §§ 300 and 306.] The [final ی (IY, SH)] third [preceded by a Kasra (IY, SH), as in ُسم (IY, Jrb),] is converted into ُ(M, SH) in the rel. n. (Jrb), from dislike to the [combination of (Jrb)] ی s (R, Jrb) together with the vowel of the letter before the first of them (R); and the preceding letter is pronounced with Fath (SH), as ُعَّبَرَي (M, SH), the Kasra being changed into Fatha (IY, R), as in ُثَرُ [296] (IY, Jrb), because of the heaviness of the succession of Kasras together with the ی of relation (IY). The fourth, (1) [if the second letter of the n. be quiescent (R), as in حَانِيَة (IY, R), a wine-shop (IY), and يَرْمَي (IY, R) a man’s name (IY),] is (a) elided, as ُيَرْمَي [282] (M, SH), حَانِي (M), and ُيَرْمَي (IY), from dislike to the combination of the ی s and the two Kasras (Jrb), the o. f., being ُيَرْمَي and ُيَرْمَي (IY); and this is the better way (M, SH), according to [Khl and (R)] S (IY, R), because the converted or rad. 1, when fourth, may be elided [300], notwithstanding its lightness; so that the ی, being heavy in itself and by reason of the Kasra before it, must be elided when the ی of relation is attached to it (R): (b) converted, as ُحَانَوَي [303] (M, R), حَانَوَي
I, fill (M), and یَبْرِمَي (IY, R), such as یَبْرِمَي being treated like (R), according to him that says ُتَغْلَّبَي (IY, R) and (IY), like ِتَبْرِمَي, vid. Mb, because the quiescent is like the dead and non-existent [296] (R): (a) the poet ['Umāra (IY), Al A'shā (AAz), Al Farazdaq according to Th, or an Arab of the desert according to others (MN),] says

وَكَيْفَ لَنَا بِالْشَّرِبِ إِنْ لَمْ يُكْسِ لَنَا دَرَاهِمْ عَنْدَ الْحَافِئِي وَلا نَقْدٌ (S, M, A) And how shall we have (the enjoyment of) drinking, if we have not dirhams at the vintner's nor money? (AAz, MN), in full W

کیف لَنَا التَّبتُعَ لَنَا (AAz), i. e. ِحَافِئِي (MN); but ِحَافِئِي is better, as says the poet ['Alkama Ibn 'Abada (S)]

کُسْ عَزَّبَرَ مِنَ الْأَعِنَابِ عَنْقَهَا لِبَعْضِ أَرْبَابِهَا حَانِیَةَ حَومَ

A lord's cup of wine made from grapes, that he has laid up till it is old for some of its patrons, heady wine (S, IY): (b) IM appears to say that in such cases conversion is universal: but others mention that the conversion is, according to S, one of the anomalous alterations in the rel. n.; and it is said not to have been heard except in this verse (A): (2) if the second be mobile, as in یَتَتَّقَى [when used as a name], contracted from یَتَتَّقَى [759], must be elided (R). And in other cases, [i. e. when fifth or sixth (R, Jrb),] the ی is [always (M)] elided, [without dispute (R),] as َمُشْتَرَى (M, SH) and َمَسْتَرَى (M, R,
Jrb), since the ١, notwithstanding its lightness, **must be elided** in this position [300] (R). The **rel. ns.** [in the cat. (SH)] of مُكَرَّرٍى (Jrb, Sn), **act. part.** of حَبِّا (IY, Jrb, A), **are [upon the model of]** (SH) مُكَرَّرٍى and مُكَرَّرٍى, like أمَّوِيٍّ مُكَرَّرٍى [299] (M, SH, A), because the final ١ [in مُكَرَّرٍى, being fifth (R),] is [necessarily (R)] elided, as in مُكَرَّرٍى [above] (R, Jrb); so that مُكَرَّرٍى **remains**, which, being like مُكَرَّرٍى [299], **though the ١** [in the former] **differs from the ١** [in the latter], **is treated like مُكَرَّرٍى**, as we said of مُكَرَّرٍى [299]. And مُكَرَّرٍى is not like مُكَرَّرٍى, because, the ١ fifth being necessarily elided, **two double ١s** are combined [in the rel. n.], contrary to such as مُكَرَّرٍى [298] (R). Jr says that مُكَرَّرٍى is better, [because there is no succession of ١s (Sn)]; but Mb says that مُكَرَّرٍى [with the two double ١s (R)] is better (R, A), because, says he, I **do not heap elision after elision upon one word** (Sn). Four ١s are [allowed to be (Sn)] **combined in مُكَرَّرٍى**, because the first and third are quiescent (A).

And the **pass. part. مُكَرَّرٍى is like the act. in that**; for the ١ fifth is elided according to rule [300], and then you do what we have mentioned in the case of the **act. part. (IY). When the** [single final], occurs third or upwards, **preceded by a letter pronounced with Damm, as in مُكَرَّرٍى**.
and `a`r`a, then in the rel. n. the  is must be converted into  and the Damma into Kasra; so that the  becomes like  and  [above]. That is because you elide the  in the rel. n. [295]; and, as we have mentioned [300], the  of relation is like an independent n. [302, 306] in that the  before it ought to be capable of being independent and infl. [without it]; so that, on elision of the  and the  preceded by a letter pronounced with Damm becomes final in the decl. n.; and is therefore converted into  as in  [243, 685, 721]. Then, in the tril., the rel. n. is formed with Fath of the  [296], and conversion of the  into , as in , like ; and, when the  is fourth or upwards, as in  and  [399], you say and  and  like  and  while, in the fourth, some of the Arabs say  with Fath of the  like ; but, in the fifth and upwards, the only method is elision [310], as  like  and  [above] (R).

§ 302. What was mentioned before was the predicament of the final  and  when preceded by a mobile [301]; and this is their predicament when preceded by a quiescent. The  when preceded by a quiescent, is not altered in the rel. n., by common consent, whether it be third, as [below],  [from  a desert (Jh)],  

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from Sāwa, [a fine city between ArRayy and Hamadhān (MI),] and an ode rhyming in; or fourth, as in ٘شقاوی and ٘مغزروی [301]. For the ṣ, when preceded by a quiescent, is not deemed heavy before the ى, because the heaviness is lightened by the difference of the two unsound letters, and by the quiescence of the letter before the first of them; and, since you have recourse to the ṣ, notwithstanding its being preceded by a mobile, in such as ٘عیبوي, and, according to some, ٘قاصروی [301], much more ought you to leave it unaltered when preceded by a quiescent. According to this, then, there is no discussion about the ṣ preceded by a quiescent, except in such as ٘غزروی [below], where, as will be seen, there is a dispute as to whether its ى should be pronounced with Fath or made quiescent [in the rel. n.]; and the discussion is only about the ى preceded by a quiescent. When the ى is third, and the preceding quiescent is a sound letter, then, if the ى be bare of the ى, as in ٘طنبي [below], there is no alteration in it, by common consent, because lightness is produced by the quiescence and soundness of the ى, and because what encourages to alteration is wanting, vid. elision of the ى (R). You say ٘غزروی [above] from ٘طلبي, and ٘طلبي [above] from ٘طلبي [above], without dispute (IY); and do not alter the ṣ or ى in this cat. (S), because it is a quasi-
sound letter [720] (S, IY). But there is a dispute about the n. that the š is affixed to (M). If the n. be conjoined with the š, Khl and S form its rel. n. without any alteration except elision of the š [295], saying ُعْزُوُي [below], ُعْزُوُي زَنْيِي [in the cat. of the ُي]; and similarly ُعْزُوُي [801], ُعْزُوُي رُشْوَي in the cat. of the و; with quiescence of the ع in the whole of them, since lightness is produced, and the general rule is absence of alteration (R). Y told us that IAl used to say ُعْزُوُي طَبْي بِي from the Banū Jirwa, who are a tribe of the Arabs (S) in Ḥumais Ibn Udd (IHb). Y, however, used to pronounce the [quiescent (IY)] ع [in the whole of them (R)], whether in the cat. of the ؤ or ُي, with Fath (IY, R), as ُعْزُوُي طَبْي بِي from a doe-gazelle, ُعْزُوُي منْيِي [724], and ُعْزُوُي ُعْزُوُي رُشْوَي from a loop or handle (IY); doing so in the cat. of the š in order that the word might be lightened by conversion of the š into ؤ [300] and in the cat. of the ُي by assimilation to the cat. of the ُي. That is peculiar to the tril., because the tril. is formed for lightness, which is therefore sought as much as possible, so that you say only ُعْزُوُي إِلْقَضَي ِئِي from ُعْزُوُي إِلْقَضَي ِئِي [301]: and to the n. containing the š, because the alteration by elision of the š encourages to [further] alteration by pronunciation with Fath; and also because
it is intended to distinguish between the masc. and fem., as in ْتَيِّنٌ 
and ْتَيِّنَةٌ [297]. What induces Y to venture upon this in the cats. of the ي and ٰ, notwithstanding its extreme irregularity, is their saying ُقُرْوَى [below] from َقُرَى a town, and ُقُرْوِيَّةٌ and ُبَطِرَى from بَطْرَى, which are two clans (R). Zj used to incline to this opinion, arguing that the validity of the alteration is in the ء of feminization, [the elision of which encourages to further alteration]. But, as for Y, no argument in favor of that [alteration] has been transmitted from him (IY). Khl used to make excuse for Y in the cat. of the ي, though not in the cat. of the ٰ, because in the cat. of the ي the mobilization of its َع converts its ي into ٰ, [300], so that the rel. n. becomes somewhat light; for, though a little heaviness is produced by the vowel, more lightness is produced by it than heaviness: whereas in the cat. of the ٰ nothing but heaviness is produced by the mobilization of its َع; nor has any instance of it been transmitted by hearsay, as have ُقُرْوَى [above], ُزَرْوَى, and ُبَطِرَى been transmitted. Notwithstanding this [excuse], however, Khl prefers what we first mentioned. But ُبَدْرَى [311], being from بَنَٰ َدَرَى a desert, which is bare of the ء, is anomalous according to all. Such is the predicament of the ي third, when preceded by a sound quiescent. But, if the quiescent be not sound, it is either a ي or an ء; though it
may be a، that has become ی، as in 6، 7 [685, 747]. If it be a، which is necessarily incorporated into the final ی، then in the rel. n. the incorporation must be dissolved, in order that four ی's may not be combined in the formation constructed for lightness; so that the ی is mobilized with Fath، which is the lightest of the vowels. Then the ی، if it be a، returns to its o.f.، as 6، a fold، rel. n. طر، [294]، because the cause of its conversion into ی، vid. the combination of the، and ی، together with the quiescence of the first، is removed；but، if it be a، it remains unaltered، as 5، خی، living [307]، rel. n. 3، حی، [294، 306]. In both cases the second ی is converted into ی، because a ی preceded by a mobile would be deemed heavy before the ی of relation；not into ی، because its vowel and the vowel of the letter before it are accidental، since they owe their existence to the ی of relation، which is like a separate n. [below]. But the ی is not converted into ی، either because its vowel is accidental [684]؛ or because the ی is not converted when the ج is an unsound letter [728]، whether the ج be converted، as in 5، یو، loved؛ or not converted، as in 6، طر، was hungry [below] (R). I asked Y the rel. n. from 6، یو، a serpent، and he said 3، حی، [307]، from dislike to the combination of ی، s، the proof of that being the saying of the Arabs 6، حی، from 6، یو، بن، نهدلله؛ and، if you form a rel. n. from 6، یو، [685، 747]،
you say ُلْوَيّ (S). Those, however, [says S (R),] who say ُقَبِيْلَي (S, IY, R) and ُطَبِيْبَي (IY, R), not minding the heaviness (IY), because the heaviness in them is one (R); and IAI used to say ُقَبِيْلَي, and ُلْوَيّ, and from ُلْيَة [above] (S). Apparently, however, ُقَبِيْلَي is better than ُقَبِيْلَي, because the tril., being orig. formed for lightness, is bound to avoid, more scrupulously than the formations exceeding three letters, what conduces to heaviness, whence their saying ُنَرْيَي with Fath, but not ُجَنْدِلَي [296]. If the quiescent be an ْنَ، which is never aug., but is converted from the ُع، as in ُنَايّ and ُآيَّ, and in ُرَايّ and ُبَايّ [301, 305, 723], the method most agreeable with analogy is to leave the ُبَ unaltered, as in ُطَبِيْبَي [above]. Those who pronounce [the ُع،] with Fath there, saying ُرْبَي from ُطَبِيْبَي، do not pronounce the ُع، with Fath here, because this would not be possible for them, except by converting the ْن into Hamza، or ى، which would augment the heaviness. Though the ُبَ in ُبَايَ and ُرَايَ is not converted into ٍ، and then into Hamza، as in ُرَدْنَي [683, 721], because the ْن before it is not aug. [723], still here, in the rel. n., the ى may be converted into Hamza: for, though the ى is not deemed heavy before the advent of the ُبَ of relation, still, when the latter is attached, heaviness is produced; so that the ى is converted into.
Hamza, as ꞌ전문 from ꞌ전문 and ꞌ전문 [305], by analogy to the rest of the final ꞌs deemed heavy after the ꞌ, as in ꞌ전문, although there is a difference between the two ꞌs. And it may also be converted into ꞌ, because the final ꞌ third, deemed heavy on account of the ꞌ of relation after it, is converted into ꞌ, as in ꞌ전문 and ꞌ전문 [301]. All of this is when the ꞌ preceded by a quiescent is third. If, however, it be fourth, then, (1) if it follow a converted ꞌ, which is always [converted] from the Hamza, as in ꞌ전문, ꞌ전문 softened from ꞌ전문 [301, 661], because the ꞌ is not converted into ꞌ when the ꞌ is an unsound letter, as in ꞌ전문 and ꞌ전문 [above], the ꞌ is not altered in the rel. n., because, the conversion of the Hamza into ꞌ being then not necessary, the ꞌ is virtually Hamza: (2) if the ꞌ be aug., which it often, prevalently, is, as in ꞌ전문 [301, 305] and ꞌ전문 choice part, the ꞌ is converted into Hamza in the rel. n., because analogy would require its conversion into ꞌ, and then into Hamza, if the ꞌ, which prevents it from being final, were not present [721]; and, since the ꞌ drops off in the rel. n. [295], while the ꞌ of relation is virtually separate [301, 306], the ꞌ becomes quasi-final; and is moreover in need of alleviation, because of its combination with the ꞌ of relation; so that it is converted into ꞌ, and then into Hamza, as in ꞌ전문 [above]. It is not converted merely because of its being quasi-final,
as in سهاءة رداهان [230] and ست [721], since the ى of relation has a sort of attachment; but because of this, and of the heaviness produced by the combination of ىs. And hence the ى of شقاوة [266, 301, 305] is not converted in شقاوى [above], since there is no heaviness, as there is with the ىs. But some convert the ى of شقاية in the rel. n. into ى [305], because the ى deemed heavy before the ى of relation is converted into ى, as in غموى and شكموى, when it is not elided, as in قاصى [282, 301]. Similarly in the case of the ى fifth, preceded by an aug. ى, as in درحابى [301], you may convert the ى into Hamza, which is the general rule; or into ى, as in the fourth. If the quiescent before the ى fourth be ى, as in وعلى and قصى, its predicament has been already explained [299]. And there remains the predicament of the ى fifth [or sixth], when the quiescent before it is ى [303] (R).

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

§ 304. The final Hamza preceded by the ٌ [300] is either after an aug. ِ, or not (R). The final Hamza after an aug. ِ is of four kinds, (1) a [pure] rad., as in قَرَءَاء a devotee and رَمَايِنَاء fair, clean (IY, R): (2) a pure aug., which is the Hamza (R) converted from the ِ (IY) denoting feminization (IY, R), as in سَخَّارَاء حُمَّرَاء and [248, 263, 272, 683] (IY): (3) neither a pure rad., nor a pure aug., which is of two kinds (R), (a) converted from a rad. letter, as in كَسًَا and رَدَّاه [683, 723] (IY, R); (b) converted from an aug. ی (IY) co-ordinated with a rad. letter (R), as in جُرَّبَاء عَلَيْهَا and [248, 273, 683] (IY, R). The n. ending in the Hamza converted from the ِ of feminization is diptote; while the ns. ending in the other three kinds [of Hamza] are triptote (IY). The predicament of the Hamza of the prolonged in the rel. n. is like its predicament in the [regular (A)] du. [230] (IA, Aud, A). The Hamza, (1) if rad., is [mostly (SH)] preserved [from conversion (Sn) in the rel. n. (R)], as قَرَّابَيِنَ (SH, IA, Aud, A), because it is strong, by reason of its radicalness (Jrb, Sn): (2) if [an
aug. (IA) substituted for the l (A)) denoting feminization, is [necessarily (R)] converted into أ (SH, IA, Aud, A) in the rel. n. (R), as ٖตร (SH, IA), whence ٖع (SH, Aud, A) from ٖع [below] (A), because they intend to make a distinction between the pure rad. and the pure aug., and the aug. is more meet for alteration; while the أ is the letter most akin to the ى, and is what the letter deemed heavy before the ى of relation is most often converted into: (a) sometimes, but so seldom that the proceeding almost amounts to an anomaly, the rad. Hamza is assimilated to the Hamza denoting feminization, and is therefore converted into أ, as ٖقأ (R): (b) IM's language here and in the CK necessarily implies that the rad. Hamza must be preserved; and that is distinctly declared by BD, who says “and, if it be an unconverted rad., it is necessarily preserved”; but IM in the Tashil mentions both ways for it, saying that the more approvable one is to sound it true (A): (3) if not so (SH), [i. e.,] if converted from a rad., or [from a letter (Jrb)] co-ordinated with a rad. (R, Jrb, IA, Aud, A), is either preserved, [by assimilation to the rad. (Jrb),] as ٖع (312) and ٖع (Jrb); or converted [into أ (SH, Aud, A), by assimilation to the Hamza denoting feminization (Jrb)], as ٖع and ٖع (SH, IA, Aud, A): for both kinds are akin to
the pure *rad.*, inasmuch as one of them is converted from, and the other co-ordinated with, a *rad.* letter; and to the pure *aug.*, inasmuch as the Hamza itself is not the ج of the word, as it is in *قَرَأَهُ* and *قَرَأَهُ* (R): (a) the better method is (R, A) what has been described [230] (A), preservation of the [Hamza (Sn)] converted (R, Sn) from a *rad.* (Sn), because it closely approximates to the *rad.* (R); and conversion of the co-ordinated (Sn). I have restricted "the "du." by "regular" [above], in order to exclude the anomalous "du., like كَسَابَيْنِ [230]; for that is not copied in the rel. n., as IM distinctly declares in the Kāfiya, so that كَسَابَيْنِ is not said (A). In every Hamza, then, not denoting feminization two methods are allowable: but conversion is better in the co-ordinated than in the converted, and in the converted than in the *rad.*; being better than preservation in the co-ordinated, worse in the converted, and anomalous in the *rad.* (R). When the Hamza does not denote feminization, [being the ج of the word (Sn),] but the n. is fem., as in سَائِلَةٌ, [which is always fem. (Sn),] and in حَرَاءٍ هِرَدَا and نُظَبَاءٍ كَعْبَةٍ, [which are fem. (Sn)] when you mean the بَقْعَةَ patch of ground, [in which case they are diptote (Sn),] two methods are allowable, conversion and preservation; but the latter is more approvable, in order that the n. may be distinguished from صَحْرَآهُ [above]: whereas, if you make حَرَاءٍ نُظَبَاءٍ and صَحْرَآهُ.
masc., [from regard to the место place, in which case they are triptote (Sn),] they are like ٍست and ٍدا [305] (A); so that preservation and conversion into ٠ are allowable, but preservation is more approvable, as before; and therefore this distinction is meaningless, since there is then no difference between the fem. and masc. [in the formation of the rel. n.] (Sn). As for the Hamza after an unaug. ٠, as in ٠ما and ٠ش, where the ٠ is converted from the ٠, and the Hamza is a substitute for the ٠ [275, 278, 683], it ought not to be altered; so that the rel. n. of ٠ is without alteration; and by analogy the rel. n. of ٠ ought to be similar, since the Hamza in it is a substitute for the ٠, as in ٠ما (R). But the Arabs say [٠ما٠٠ and (A)] ٠ش٠٠ (IY on § 305, R, A), contrary to analogy (R), converting the Hamza into ٠ (A), whence the saying [of the Rajiz (Jh)]

لا ينفع الشاوري نبها شانة ولا جماراه ولا عمانه

In it his sheep profits not the owner of sheep, nor his two nether stones, nor his thin upper stone, whereon curd is put to dry (IY, A). IHsh says that (Sn) the rel. n. of ٠ is [like that of ٍست; so that you say (Sn)] ٠ست٠٠ [with the Hamza (BS)] and ٠ما٠ (BS, Sn) with the ٠, like ٠ست٠٠ and ٠ست٠و (BS), because the Hamza is a substitute: and YS says that the only objection to this
is that the original letter is different in the two, being 
أ in كُسَاء, and a س in مَاء (Sn). If, however, [مَاء or 
أ (A)] شَاء be used as a name, the rel. n. is (1) [مَاء or 
أ (A)] شَاء (R, A), which, according to analogy, is more 
approvable, because the name is a secondary application,
[so that the Hamza is, as it were, rad.] (R); (2) مَاء 
or (A) شَاء (R, A), which is allowable, as it was before 
the use as a proper name (R), according to the rule (A) 
that both methods are allowable in the n. whose Hamza 
is a substitute for a rad. [above]. Thus IHsh allows the 
two methods unrestrictedly: whereas A makes a distinc-
tion between what is not used as a name, in which con-
version is necessary, in conformity with hearsay; and 
what is used as a name, in which both methods are 
allowable (Sn).

§ 305. The rel. n. [in the cat. (SH)] of سقَاه [and 
سقَاه (M)] is (1) سقَاه (M, SH) and عطَانى (M); with 
the Hamza (SH), like دَانى and سُقَاء (2) دَانى and 
like دَانى كِسَاءٰ and دَانى كِسَاءٰ : for, when you form the rel. 
n., you drop the س [295], and then convert the ج into 
Hamza; so that the rel. n. is, as it were, formed from 
عطَانى, like كِسَاءٰ and دَانى [304] (IY). The rel. n. [in the cat. (SH)] of غَبَار (IY)] is 
شَقَاءٰ (M, SH) and غَبَار (IY), with the ج (IY, SH)
unaltered (IY). And the rel. n. [in the cat. (SH)] of َرَأَى and (SH) َرَأَيَة is (1) َرَأَي (M, SH), with the ى left unaltered, which is the form most agreeable with analogy (IY); (2) َرَأَي (M, SH), with the Hamza, by assimilation to َكَسَأَه, َدَدَأ (IY); (3) َرَأَي (M, SH), by conversion of the ى into ِ, as in َدَأَو َكَسَأَوى (IY): and similarly in َكَسَأَوى and َدَأَوى (IY) and the like (M). The cat. of َكَسَأَه, َدَدَأ (R) and the like (IY)] is the n. that ends in [the ى of feminization, and whose ى is (IY)] a ى or ِ, preceded by an aug. ِ, but not converted [into ِ, and then (R)] into Hamza, because [the n. is formed fem.; so that (IY)] the ى or ِ is not final (IY, R), in consequence of the unadventitious ى [266, 721]. The cat. of َرَأَى and َرَأَيَة is the n. that ends in a ى third, preceded by an unaug. ِ [723]. And [the formation of the rel. n. in] the whole of that has been already explained [301, 302] (R).

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

When the bil. word is made a proper name for its expression, [and is intended to be infl. (Sn),] you must double its second letter, [as أكتبت من الاسم ومن الله.] I made much use of كم and of م, in order that the word may be on the smallest measure of infl. ns. (Sn),] whether the second letter be sound or unsound (R, Sn): and in that case the doubling is necessary in its rel. n (Sn), as مكتبة and مكتبة [from كم and كم], with the double م in both; and as حاصل applied to him that often utters the word كم [300]; and من from ما [300], and من from لا [294, 300], because, when you double the ٍ, and need to mobilize the second, the best way is to make it a Hamza, as in النبأ صحراء [683]. Similarly you say من من from AlLat, [a certain idol,] went round about (K, B, on LI.13.19, KF), according to F(KF), because they used to go round about it, and be devoted to its worship (K),] the و denoting feminization, since some of the Arabs pause upon it with ظ, saying أالة [646]; and كبرى and منى from كم [301] and منى [300, 301], because you make them كم and منى, and then form their rel. ns.
like those of ٌّ١٢ and ٌّ١١ [302]. That is founded upon the fact that the ی of relation is virtually a separate word [below] (R). When the bil. word is made a proper name for something else than its expression, [and is intended to be infl. (Sn),] you do not double its second letter, when sound (R, Sn), as ٌّ١٢ Kam came to me and ٌّ١١ I saw Man; and in that case there must be no doubling in its rel. n. (Sn), as ٌّ١١ and ٌّ١١ ٌّ١١ ٌّ١١ ٌّ١١ ٌّ١١ ٌّ١١ ٌّ١١ ٌّ١١ A descendant, or partisan, of Kam, and Man, came to me, with the single ٌّ١١ and ٌّ١١ [307] (R), lest alteration in form and sense together should ensue without necessity (Sn): but, when the second is an unsound letter, [as in ٌّ١١ and ٌّ١١ , and ٌّ١١ (Sn),] you double it (R, Sn) before forming the rel. n. (R), although alteration in form and sense together ensues, because the addition is compulsory, since the want of it would lead to elision of the unsound letter on account of its concurrence, when quiescent, with the Tanwin; so that the infl. n. would remain unit., which is [a formation] rejected in their language. When, however, the bil. made a proper name, either for the expression or for something else, is not intended to be infl., there is no addition at all. This is the sum of what is in the R, with some addition; and, when you know that, then the saying of [IA and] A [above] that the second, if a sound letter, may be doubled or not doubled,
appears to require consideration (Sn). If the second [letter] of the [word (Sn) constitutionally (Aud, A, Mkh)] bil. [used as a name (Aud)] be a soft letter, you [must (IA)] double it [308] (IM) before forming the rel. n. (Aud), whether the bil. be a man’s name, from which you mean to form a rel. n., or you intend to affirm the relation of a person to its expression because of his making much use of it (MKh), as لَأُّ (Aud), [proper name لَا (Aud)], rel. n. لَا (IM) or لَا (IA, Aud, A), like كَسْبَتْي (IA) or كَسْبَتْي [304] (Aud), the Hamza being convertible into لَأَا (IA, A), because it is a substitute for a rad. (Sn); and as لَأَا [and كُلُّ (Aud, A, MKh), proper names لَأَا and كُلُّ (Aud)], rel. ns. كُلُّ (IA, Aud, A) and كُلُّ (Aud, A, MKh), like كُلُّ and حَيْوَي (Aud). But, says Kh in the Tsr, on the authority of IKhz, those who say “We add a Hamza from the first” say only لَا (Sn). As for the second kind, I mean what has a third, which is elided, that third is restored to it, if you intend to complete it to three [letters], and then to form a rel. n. from it, because restoring an original part of the word is better than putting an extraneous letter (R). The elided [letter (IY)] is (1) the ﬁ; (2) the ﬁ, [which is the rarest (IY)]; (3) the ﬁ (IY, R, A), which is the most frequent (IY). The
bil. [n. (IY)] is of three kinds, (1) that whose elided [ل (IY)] is restored [in the rel. n. (IY)], as 
(2) that whose elided [ف or ع (IY)] is not restored [in the rel. n. (IY)], as 
and , except [in a case of necessity, vid. (IY)] when its ل is unsound, as in 
[and دية, orig. وشية and دية (IY)], where you [restore the elided ف], and (IY) say [and دوي (IY)] ; while Akh says [and دوي ], according to the o. f. (M), like [302 (IY)] : (3) that in whose elided [ل (IY)] both matters are permissible, as or (M). If the elided be the ف, [which is always the case in the inf. n. whose ف is a و, and whose aor. is curtailed of the ف, as and سعة and دعة (R),] then, if the ل be sound, [as in (IA, Aud, A), (Jh), and (IA, A),] the elided is not restored [in the rel. n. (R, A)], as (R, IA, Aud, A), (Jh), (IA, A), and (R), not (Aud), because the elision is regular, on account of a cause, vid. the conformity of the inf. n. to the v. [482, 699], and the elided is not restored without necessity while the cause of its elision exists; and also because the ف is not the seat of alteration [below], like the ل, so that one should allow oneself to vary it by restoring the elided without any necessity, such as there is in the dim. [275 (R)]. But, if the bil. [whose ف is
wanting (IM) \[unsound in the J (R, IA, Aud, A)\, like \(\ddot{\text{i}}\), the \(\text{f}\) must be restored (IM, R)\; and the \(\text{g}\) pronounced with Fath (IM), unrestrictedly (A), i.e., whether it be \(\text{orig}\). quiescent or pronounced with Fath (Sn), as \(\ddot{\text{w}}\) \(\ddot{\text{r}}\) (IA, Aud, A) and \(\ddot{\text{w}}\) \(\ddot{\text{d}}\) (A) with Kasr of the \(\text{f}\) (first (MKh)) \(\ddot{\text{w}}\) [as in the o. f. (MKh)], and Fath of the \(\ddot{\text{r}}\) [and \(\text{d}\)] (Sn, MKh), according to \(\text{the opinion of (Aud)}\) S [below] (IA, Aud, A); while, according to the opinion of Akh, you say \(\ddot{\text{w}}\) \(\ddot{\text{r}}\) (Aud, A) and \(\ddot{\text{w}}\) \(\ddot{\text{d}}\) (A), with Kasr of their first, and quiescence of their second (Sn).

For the \(\text{g}\) of relation is quasi-separate [above], as repeatedly mentioned [301, 302]; and is more slightly attached than the \(\ddot{\text{i}}\) [of feminization], because you say \(\dddot{\text{q}}\) \(\dddot{\text{a}}\) with the \(\text{g}\), not otherwise [266, 721], but \(\dddot{\text{q}}\) \(\dddot{\text{a}}\) with the Hamza, according to some [302, 805]: so that, when the \(\ddot{\text{i}}\) drops off in \(\ddot{\text{i}}\) \(\ddot{\text{i}}\) \(\ddot{\text{i}}\) \(\ddot{\text{i}}\) [295], and is succeeded by the \(\text{g}\) [of relation], which is more slightly attached than it, the \(\text{inf}_.\) word remains of two letters, the second of which is a quasi-final soft letter, since the \(\text{g}\) [of relation] is like the non-existent; whereas in the \(\text{inf}_.\) \(\text{n}\). the soft letter, when second, may not be final, since it would drop off because of the confluence of two quiescents, on account of the Tanwīn or something else, so that the \(\text{inf}_.\) \(\text{n}\). would remain of one letter; and, that not being allowable, we restore the elided \(\text{f}\), i.e., the \(\text{g}\), in order that the word may become
a *tril.* ending in a soft letter, like ʿ[300] and ʿ[301]. And, when the َ is restored, the Kasra of the ِ is not removed, according to S; nor is the ِ made quiescent, as it orig. was; because the َ, though original, is not taken into account, since its restoration here is because of a necessity, which is accidental in the rel. n., not permanent: so that the Kasra inseparable from the ِ on elision of the َ is not elided; and, the rel. n. thus becoming ٌ ُ ُُ، like ٌ ُُ، the ِ is pronounced with Fath, as in ٌ ُُ and ٌ ُُ نِْ [296]: and therefore the ِ is converted into ِ [684, 719], and afterwards into ِ [300]; or is converted into ِ, from the first, as we mentioned in the case of ِ ُُ ُُ [302]. But Akh restores the ِ to its original quiescence, when he restores the َ, as ُُ، like ُُ [302], not deeming the ِ s too heavy when the letter before them is quiescent. And Fr puts the َ elided in this cat., whether from the [bil.] sound in the ِ, like ُُ، ُ، ُ، or from the unsound, like ُ، after the ِ, in order that it may be in the seat of alteration [below], i.e., the end, and thus be restorable, as ُُ [below], ُ، ُ، and ُ. He is induced to do this by the circumstance that ُُ is transmitted from some of the Arabs; and he forms the others by analogy to it (R). If the elided be the ِ (R, Aud, A), which occurs in two ns. only, ِ
by common consent, and \( \text{مُد} \) [203], according to some (R), its predicament, which is not mentioned by IM, [because of its extreme rarity in the language of the Arabs, but is analogous to that of the elided \( 
abla \) (Sn),] is that (A) it is not restored (R, Aud, A) in the rel. n. (R), when the \( \text{ج} \) is sound, as in \( \text{سَت} \) [and \( \text{مُد} \) (A)], orig. \( \text{سُتْتَة} \) (Aud, A) and \( \text{مُدُت} \) (A), because the \( \text{ع} \) is not the seat of alteration, like the \( 
abla \), and the \( 
abla \). is capable of being infl. independently of that elided (R); so that, [when they are used as names (A),] you say \( \text{سَتْتَة} \) (Aud, A) and \( \text{مُدُت} \) (A), not \( \text{سُتْتَة} \) [and \( \text{مُدُت} \)] (Aud). Thus loosely do many of the GG lay down the rule, which is not so, but is subject to the restriction that the bil. should not be [contracted] from the reduplicated, like \( 
abla \) [275,505] contracted by elision of the first \( 
abla \); for, when used as a name, it forms the rel. n. \( 
abla \) [below], by restoration of the elided \( \text{سُتْتَة} \) (Sn)] : that is unequivocally declared by S, and no dispute about it is known (A). But, when the \( 
abla \) is unsound, as in \( \text{رُيَّرُي} \) [658] (Aud, A) aor. of \( \text{رُيَّرُي} \) (Sn), and \( \text{أَرَّرُي} \) (A) act. part. of \( \text{أَرَّرُي} \), orig. \( \text{أَرَّرُي} \) and \( \text{أَرَّرُي} \), the vowel of the Hamza being transferred to the \( 
abla \), and the Hamza, which is the \( 
abla \), being then elided (Sn), it is [necessarily (Aud)] restored (Aud, A); while as to the Fath or quiescence [of the \( 
abla \), as in the Tsr and other works, not (Sn)] of the \( 
abla \), [unless by the \( 
abla \) he means
the \( \mathfrak{r} \), which be names \( \mathfrak{u} \) because it is medial (Sn), there are the two opinions (A) of S and Akh (Sn) : so that, [when \( \mathfrak{r} \) and \( \mathfrak{s} \) are used as names (A),] you say (1) \( \mathfrak{r} \) (Aud, A) with two Fatḥas, [and then a Kasra (Aud),] according to the opinion of S, that the vowel [of the \( \mathfrak{f} \)] is retained after the restoration [of the elided (Sn)], because, \( \mathfrak{r} \) then becoming \( \mathfrak{r} \) upon the measure of \( \mathfrak{r} \) [300], the 1 must be elided (Aud, Sn) ; and \( \mathfrak{r} \) (Aud, A) or \( \mathfrak{r} \), according to the opinion of Akh, like \( \mathfrak{r} \) [300] (Aud, Sn) : so in the [Aud and] Tsr (Sn) : (2) [according to S] ; and \( \mathfrak{r} \) (A) or \( \mathfrak{r} \), [according to Akh,] because \( \mathfrak{r} \) is like \( \mathfrak{r} \) [301] (Sn). If the elided be the \( \mathfrak{y} \) (IM, R), then, (1) if it be elided on account of the [concurrence of] two quiescents, as in \( \mathfrak{u} \) [300] and \( \mathfrak{u} \) [301], it is restored without dispute, because the Tanwin before the \( \mathfrak{y} \) of relation is removed : (2) if it be elided as forgotten, not on account of an universal cause (R), then, (a) if the \( \mathfrak{u} \) be an unsound letter, [not replaceable by a sound letter before the formation of the rel. n. (R),] the \( \mathfrak{y} \) must be restored, [as IM mentions in the Kāfiya and Tashīl, even if it be not restored in the du. and sound pl. (A),] as \( \mathfrak{y} \), rel. n. \( \mathfrak{y} \) [300] (R, Aud, A), or, according to [the principle of (A)] Akh [explained below (A)], \( \mathfrak{y} \).
(Aud, A), because 

\[ \text{شّاء} \]

is orig. \[ \text{شّرّدة} \] \[ \text{1260} \] \( \text{Aud, Sn} \) with quiescence of the \( \text{ز} \) \( \text{Sn} \); and as 

\[ \text{ذء} \] \[ \text{i. q.} \] \[ \text{صاحب} \] \( \text{A} \), rel. 

\[ \text{n.} \] \[ \text{300} \] \( \text{R, Aud, A} \), by common consent, because its measure, according to Akh, is جعل \( \text{نة} \) with فتّح [Note on p. 854, ll. 4-5] \( \text{A} \) : (b) if the 

\[ \text{غ} \] \( \text{be} \) [an unsound letter] replaceable by a sound letter, the \( \text{د} \) is not restored, as 

\[ \text{نور} \] \[ \text{زيد} \], rel. n. 3 \[ \text{فَرْي} \] \[ \text{300} \] \( \text{R} \) : (c) if the 

\[ \text{غ} \] \( \text{be} \) a sound letter \( \text{R, A} \), then, [say the GG \( \text{R} \),] (a) if the \( \text{د} \) be restored [without the \( \text{غ} \) of relation \( \text{R} \)] in [any of the following positions \( \text{R, A} \),] the du., or the sound pl. [masc. or \( \text{IM} \)] \( \text{ femin.,} \) [or the state of prefixion in the case of the six \( \text{ns.} \) \( \text{R} \),] it must be restored \( \text{IM, R} \) in the rel. n. \( \text{R, IA, A} \), because in the rel. n. what was not in the o. f. is [sometimes] added in the position of the \( \text{د} \), as we said on \( \text{نُلاقِنِي} \) and \( \text{كِبْية} \) \( \text{18} \) \( \text{above} \), and much more then a \( \text{د} \) that was in the o. f., and that actually returns into use after elision \( \text{R} \), as 

\[ \text{أَبّ}, \text{rel. n.} \] \[ \text{ابْرَي} \] \( \text{IA, Aud, A} \), and 

\[ \text{أَخُ}, \text{rel. n.} \] \[ \text{أخُو} \] \( \text{IA, A} \); and as 

\[ \text{سَنَة}, \text{rel. n.} \] \[ \text{سَنَوي} \] or 

\[ \text{عَضْرُي} \text{[below] \( \text{Aud, A} \), and \text{عَضْرَي} \text{[below] \( \text{A} \), rel. n. 2 \[ \text{عَضْرَي} \text{[below]}} \]

according to the different opinions on the elided [letter] \( \text{A} \): while you say 

\[ \text{ذّات}, \text{rel. n.} \] \[ \text{ذَوَّري} \], because of two matters, the unsoundness of the \( \text{غ} \), and the restoration of the \( \text{د} \) in the du. 

\[ \text{ذّوَّرَا} \] \[ \text{231} \] \( \text{Aud} \) : (b) if the \( \text{د} \) be not restored in any of these positions, it may be
restored (IM, R) or omitted [in the rel. n. (R, IA, A)], as [below] or [300] (R, IA, Aud, A) and [below] or [300] (R, Aud, A, MKh), from [719] (IA, Aud, A) and [Aud, A, MKh], according to those who say [and Dāmān (A, MKh)] in the du. [231] (IA, A), and when pād is a proper name of a [rational] male [234] (IA), no regard being paid to the sayings [231], because they are anomalous (R); while, according to those who say [and Dāmān (A)] restoration is necessary (A, MKh); and as [below] or [below] or [275] and [231, 275] (A); and as [below] or [below] or [260] (Aud, A) and [234, 244] (A); and as [667] or [and Bnōy or (Aud)] from [IA, Aud] and [below] (Aud), because they say [and] Êbān in the du. (IA). So say Jh and others [on the rel. n. of Shē']; and the saying of IKhz that only Shē' has been heard, even if we admit it, does not refute what we have said, because the question relates to analogy, not to hearsay. Those, however, who say that its l is a say Shōw when they restore [it]; but the correct form is what we have given
above, as is proved by ١٢٥٩٩ (Aud). Therefore, say the GG, those who say ١٥٩٢٤, ١٥٩٢٣, and ١٥٩٢٢ [231], [260] allow ١٥٩٢١ or ١٥٩٢٥; but those who say ١٥٩٢٣, [234] hold ١٥٩٢٤ to be necessary (R). The use of [IM's] mentioning the sound pl. masc. is, however, not apparent (A), because what is restored in it is restored in the du.; while the converse does not hold good, like the ل of ١٥٩٢٤ and ١٥٩٢٣, which is restored in the du. [231], but not in the pl. [234], unless one assert that it is restored, and afterwards elided (Sn): and in the Tashil and the CK he confines himself to the du. and the pl. with the ل and ١ (A). But IH says that referring to the du. and pl. is drawing on ignorance: and, meaning, therefore, to devise a formula without that, he says that, if the ل be a sound letter (R), when the elided is the ل, then, if the bil. be orig. mobile in the medial, and a conj. Hamza be not put as a compensation [for the ل (R)], the elided must be restored, as ١٥٩٢٤ (SH), lest mutilation ensue in the rel. n. through elision of the ل and elision of the vowel of the ل, notwithstanding that the [latter] elision is not at the end, which is the seat of alteration [283]: whereas, if the bil. be orig. quiescent in the ل, the elided may be restored or omitted, as ١٥٩٢٤ ١٥٩٢٤ or ١٥٩٢٥, ١٥٩٢٣.
and حَرْجِي or حَرْجِی[312], since no mutilation ensues: and similarly, if the [conj.] Hamza be put as a compensation for the J, one may restore the J, and elide the Hamza, as ستَهی or ستَیهی [below]; or confine oneself to the compensation, as اِسْتَهی and اِسْتَیهی[below]. But we say that the device adopted by IH, from fear of making a demand on ignorance, is not behind what the GG say in drawing on it, because many of the ns. whose J is gone are in dispute among the GG, as to whether they be نَّل or نَّلِی, like یِد and دَم [260]; while the state of most ns. on the model of عَضْبَة and سِنَت 234, 244, as to whether they be quiescent in the e or mobile, is unknown. The J of some of these ns. curtailed of the J is biform, as in عَضْبَة and سِنَت 234, 244, 260, 275, 277: Ṣf says, Those who say ستَهی say [above] and ستَیهی, because the s does not return in the pl., since ستَهات 234 is not said; while those who say ستَوات must say ستَوى [above]: and similarly those who say عَضْبَیة [275] say عَضْبَی and عَضْبَیة, since عَضْبَهات does not occur; while those who say عَضْبَوات say only عَضْبَی [311] (R), with Fath of the e, irregularly (Jh). Ṣ says that (R) the rel. n. of قَوَة [orig. قَوِی (S)] is قَرِی or قَرِی, according to those who say قَرَان [in the du. (R)]; but only قَرِی
according to those who say حُمَّا نَنْثَأ أَلْحَم [231] (S, R): while Mb says that, if you do not say فَنِيِّي, you ought to restore it to its o. f. [16, 278, 687], and say فَنِيِّي (R). The opinion of S [and most GG (A)] is that the ا ل of the n. whose J is restored, [whatever class the n. be of, unless it be reduplicated (R),] is pronounced with Fathā, even if it be orig. quiescent, as دَمَّوٍي، and جِرَّحَي، [the elided ي being restored, and converted into ِ], and then into ِ, from dislike to the combination of the Kasra and the ی s (Tsr),] and جِرَّحَي (R, A), from ُدُمَّ [260], and غَدَّ and حَرَّ [275] (A), for a reason like what we mentioned for the mobilization of the ا ل in شَيْة [above], because the ا ل [on elision of the J ] is inseparable from the inflectional vowel; so that, when you restore the departed letter, you intend to leave the ا ل invested with one of these vowels, as a notification of its inseparability from them; and, Fathā being, as is said, the lightest of them, you pronounce the ا ل with Fathā (R). Akh, however, holds that what is orig. quiescent should be made quiescent, as دَمَّوٍي، and جِرَّحَي، and دَمَّوٍي، and جِرَّحَي، with quiescence [of their ا ل s (R)], because it is [a restoration to (R)] the original state (R, A) of the ا ل in these words (A), as we mentioned in شَيْة [above] (R). But the sound opinion is that of S; and hearsay accords with it; while some relate of Akh that he
reverted to the opinion of $S$ (A). The Glossators, indeed, following [R and] Dm, object that (Sn), if the $n.$ be reduplicated, its $e$ is not pronounced with Fath, as in
(1) the contracted $ز'$ (above), where you say $زئ$ [with quiescence of the $ع$, because of the incorporation (R)], by common consent (R, Sn), for avoidance of the heaviness that would result from dissolution of the incorporation; and (2) $ت'$, who are a tribe of 'Abd AlKais, orig. $تْر', but contracted, where they say $زئئ$ with [Damm and (Dh, LL)] double $ر$ (R). But their objection falls to the ground, because the contracted $ز'$ is curtailed of the $ع$, as A distinctly states [above]; so that in the rel. $n.$ its $ع$, is restored, not its $ج$; whereas the discussion is about restoration of the $ج$ (Sn). In [the rel. $n.$ of (A)] every tril., where the $ج$ is elided, and the conj. Hamza [667] is put [at the beginning (R) as a compensation for it (A), the Hamza alternates with the $ج$, for which it is a quasi-compensation; so that (R)] you [may (A)] restore the $ج$, and elide the Hamza, or retain the Hamza, and elide the $ج$, as أبَنْي ْهَتْنِي [above]; أُسْمِيَ [with Kasr or Damm of the س (R, Sn), and also سَمِيَ with Fath (R),] or سَمَيَ (R, A); and سَتَهُي or سَتِي [312] (A). If you named a man يَتْنَى [308], you would say in the rel. $n.$ يَتنَى [295] (Jh). As for يَمْرُ [16],
its rel. n., [says S (R)], is [only (R)] \(\text{تسبح} \), like \(\text{تي} \), according to analogy (S),] because [it is not a bil., and (S)] the Hamza [here (S)] is not a compensation (S, R) for the \(\text{ت} \), which is present (R); while \(\text{س} \), [says he (R),] from 294, 308, 309] is anomalous (S, R). But, says Sf, this is a form deduced by him from analogy; otherwise the rel. n. heard is \(\text{س} \) [with Fath of the \(\text{س} \) (Jh)] from \(\text{س} \), not \(\text{س} \) [above]. The in rel. n. of \(\text{س} \) is pronounced with Fath, because, when you elide the conj. Hamza contrary to analogy, the vowel of the \(\text{س} \) remains in its state of alliteration to the vowel of the [final] Hamza, which is the \(\text{س} \) [16]; and, Kasr being inseparable from the Hamza on account of the \(\text{س} \) of relation [294], the \(\text{س} \) also is pronounced with Kasr, as \(\text{س} \), like \(\text{س} \); and is afterwards pronounced with Fath, as in \(\text{س} \) [296]. But Fr transmits Fath of the \(\text{س} \) in \(\text{س} \) in every case, and Damm of it in every case. As for 16, the Hamza and the \(\text{س} \) are compensations for the \(\text{س} \); so that, when you restore the \(\text{س} \), you elide them (R). I asked Khl the rel. n. of 16: and he said, You may elide the augs., saying 2, as though it were rel. n. of 2; or may leave it unaltered, saying 2, like 2 and (S). But, says S, 2 is a form deduced from analogy by Khl, not spoken by the Arabs (R).
§ 307. The rel. ns. of بَتُّ and بَتِّ are disputed. And the predicament of ُّدَتَّ, ٌّدَتَّ and ُّدَتَّ, ُّدَتَّ, and ُّدَتَّ, ُّدَتَّ, which correspond to بَتُّ and بَتِّ, is the same as theirs (A). But the dispute as to the rel. n. of ُّدَتَّ [above] is apparent only before it is used as a name; and similarly afterwards, according to the dial. of imitation; whereas, according to the dial. that treats it like ُّدَتَّ or ُّدَتَّ, its rel. n. ought by common consent to be ُّدَتَّ [295] (Sn). If the بَتُّ be substituted for the بَتُّ in the tril., which occurs in the few ns. enumerated in the chapter on the Diminutive [277], such as بَتُّ and بَتِّ [above], ُّدَتَّ [below], ُّدَتَّ, ُّدَتَّ, ُّدَتَّ, and ُّدَتَّ, ُّدَتَّ, ُّدَتَّ, then (R), according to [Khl and (IA)] S (R, IA, A), the بَتُّ is elided, and the بَتُّ restored (IV, R, IA, A). That [elision] is because the بَتُّ [263, 689], though a substitute for the بَتُّ, contains a tinge of feminization, since it is peculiar to the fem. in these ns.: and the proof that it does not stand in the place of the بَتُّ in every respect is their eliding it in the dim., as ُّدَتَّ and ُّدَتَّ [277]; and similarly in the pl. [below], as ُّدَتَّ, ُّدَتَّ, ُّدَتَّ, ُّدَتَّ, ُّدَتَّ, and ُّدَتَّ [234]. And, when the بَتُّ is elided, the tril. reverts to the formation of the masc. [below]. For all these ns. are orig. masc.: but, when the بَتُّ is substituted for the بَتُّ, they are altered to the formation with ؤamm of the بَتُّ.
in أَخْطِتْ, كَسَرُّهِ مُّذَابِيَّةَ وَذَائِقُهُ, وَأَخْطُتْ, وَذَائِقُهُ, وَأَخْتَحُتْ, وَذَائِقُهُ, وَذَائِقُهُ, وَذَائِقُهُ, وَذَائِقُهُ, وَذَائِقُهُ, وَذَائِقُهُ, and quiescence of the أَخْطِتْ, كَسَرُّهِ مُّذَابِيَّةَ and ذَائِقُهُ in all, as a notification that this feminization is not regular, as it is in ضَارِبٌ and ضَاَّرَبَتْ [265]; and that the تَّ does not denote pure feminization, but contains a tinge of it (R). The o. f. of أَخْتَحُتْ is ذَائِقُهُ and ذَائِقُهُ [234, 667, 689]. Then they transfer ذَائِقُهُ and ذَائِقُهُ, the measure of which is تَّ and تَّ, co-ordinating them with the measures of تَّ and تَّ by means of the تَ substituted for their لَّ [689]. And the تَ in them is not really for feminization, because the letter before it is quiescent. This is the opinion of S, which he unequivocally declares in the chapter on the Diptote (IY).

And therefore [he says that أَخْتَحُتْ or (IY)] أَخْتَحُتْ, when a proper (R) name [for a man (IY)], is triptote (IY, R); whereas, if the تَ were for feminization, it would be diptote (IY). According to Khl (S, M) and S (M), you say أَخْتَحُتْ from أَخْتَحُتْ بَنَائِيَ, [as from أَخْتَحُتْ (S, IY, IA, Aud, A), when you restore its elided (Aud)]; and أَخْتَحُتْ أَخْتَحُتْ from أَخْتَحُتْ أَخْتَحُتْ (S, M, R, IA, Aud, A), as from أَخْتَحُتْ أَخْتَحُتْ [306] (R, IA, Aud, A). That is because they say أَخْتَحُتْ بَنَائِيَ and أَخْتَحُتْ تَّ [234] by elision of the تَ and restoration [of the fem.] to the original formation of the masc. (Aud). And [similarly (S), according to S (A),] you say أَخْتَحُتْ تَّ [with Fath of the تَ (Sn)] from أَخْتَحُتْ تَّ; and أَخْتَحُتْ كَبَيْرَيْ from
and (R, A)] كُتُبَ (S, R, A), because, when you restore the l, the n. becomes حَبَّةٌ كُتُبَ [227], like حَبَّةٌ كُتُبَ [302] (R); and كُنُّنا [below] كُلُّكَ (S, A): their rel. ns. being like those of their mascs. (A). A's saying "their mascs." necessarily implies that كُتُبَ also have a masc. [above]; but perhaps he means their o. f. before affixion of the ت (Sn). The secret of it is that these formations, being all fem., must be restored to the formation of the masc. [above], as the s must be elided in مَكَّةٍ, and the [ ] in مُسَلِّمٍ [295] (Aud). Khl asserts that (S) the masc. of (R) بُنْتُ [or إِبْنَةٌ (S)] is orig. فَعَلٌ (S, R), with Fath of the ف and ع, as is proved by the perf. pl. بُنْنُ [234], and the broken pl. أَبْنَاءٌ [667] (R). Similarly [the masc. of] أَخْتُ is [orig.] فَعَلٌ, as is proved by أَخْلُ [16], أَخْلُنْ, and أَخْلُنْكُ, and by the saying of some of the Arabs, as Y asserts, أَخَاهُ [260], this being the pl. of فَعَلٌ [237, 239] (S). Similarly (R) إِنْتَانِ [313, 314, 667], which corresponds to إِبْنَةٌ, إِبْنَةٌ, إِبْنَةٌ (Jh), is orig. فَعَلٌ, since (S) they say كُنُّنا as pl. of الأَنْتَانِي Monday (S, R). And كُنُّنا [below] is orig. فَعَلٌ, as is proved by the saying of some of the Arabs كُنُّنا [16]. And not one of
these ns. occurs whose ʿe is not orig. mobile, except [کُتَبْتٕ, [each of] which is an indecl. n. [227]. And, as for كَلْتَما, the [original] mobility of its ʿe is proved by [below], like α gut, sing. of άμµάα [237] (S). But the restoration of the ɿ [in the rel. n.], which is allowable in ْپَنْتَ، ٌ[and ْإِنَّنإ], is necessary in ْپَنْتَ [and ْإِنَّنإ], as in ْأُخَتْ (Sn). S says, If it be said that, the ɿ not being restored in ْبَنَإ [234], analogy requires that ٌبَنَوَى ٌبَنَى and ْبَنَوَى ٌبَنَى should be allowable in the rel. n., because of the principle, which you have just mastered, that in restoring [the ɿ] in the rel. n., the du. and the pl. with the ɿ and ُبَ ل are considered [306], the answer is that, although they do not restore the ɿ in ْبَنَإ, they do in ْبُنُوُنَ [234], and the object is restoration of the ɿ in some of the word's variations other than the rel. n. (R). According to Y, however, [in addition to ٌبَنَوَى and ٌأَخْرِى (R),] you [may also (R)] say ٌبَنَوَى and ٌأَخْرِى (S, M, R, IA, Aud, A), forming the rel. n. of ْپَنْتَ and ْأُخَتْ from their expression (IA, A), and not eliding the ُبَ ل (A). He argues that the ُبَ ل is not for femininization [263] (R, Aud), since it is preceded by a sound quiescent, and is not changed into ُسَ in pause [646] (Aud); but that it is a substitute for the ɿ (R). And that is admitted; but they treat [the ُبَ ل in] this formation like the ُسَ of femininization, as is proved by [its elision in] the pl. [above] (Aud). He ought, therefore,
[as Khl objects (S, R, A.),] to say [also (R)] ُهُنَتْ ُمْنَتْ and ُمْنَتْ [from ُهُنَتْ and ُمْنَتْ (IY, A)]; whereas no one says that (S, IY, R, A); but one says ُهُنَتْٰ, and, according to A’s declaration that the sound second of the bil. may be doubled or not, ُمْنَتْٰ or ُمْنَتْٰ [306]. The language of A, like that of others, necessarily implies that ُهُنَتْٰ[above] and ُمْنَتْٰ are among the ns. in which the ج is elided, and the ُهُنَتْٰ put as a compensation for it; and this is obvious in ُهُنَتْٰ, because it, like ُهُنَتْ, is orig. ُهُنَتْٰ; but, as for ُمْنَتْٰ, it, being orig. ُمْنَتْٰ [183], is bil. by constitution [277] (Sn). Y, however, may draw the distinction that the ت in these two is not inseparable, contrary to the ت in ُمْنَتْٰٰ, since the ت in ُهُنَتْٰ is found in continuity exclusively, [being changed into ُهُنَتْ in pause (Sn)]; and in ُمْنَتْ is found in pause exclusively (A), being absent in continuity (Sn). And, according to Y, you say ُهُنَتْٰ ُكِلْتَهُٰ and ُكِلْتَهُٰ ُكِلْتَهُٰٰ; and ُكِلْتَهُٰٰ[below], ُكِلْتَهُٰٰ, or ُكِلْتَهُٰٰ, like the rel. ns. of ُحُبْلِهِّ [300] (A). Z says that (IY), according to both the opinions [of S and Y (IY)], you say ُكِلْتَهُٰٰ from ُكِلْتَهُٰٰ (M); but it is not true, because S says ُكِلْتَهُٰٰ[above] (IY). Y says nothing about ُكِلْتَهُٰٰ; nor does he say that its rel. n. is formed by retention of the ت, like the rel. ns. of ُمْنَتْٰٰ and ُخَتْٰٰ; nor is his
allowance of retention of the ت in their rel. ns. universal, according to him, in the rel. n. of every tril. for whose ل a ت is substituted, so that we should pronounce that he must say كُلِّتَنَّى [above], كِلْتَنْى, and كِلْتَنَّى, like حَبْلَنَّى, حُبْلُنْى, حُبْلِنْى; and, if that were universal, according to him, he would say مُنْتَنَّى and كُلْتَنَّى, and Khl would not make the objection that he does; and therefore IH's saying that (R), according to Y, the rel. ns. of لى are كُلِّتَنَّى [above], كِلْتَنْى, and كِلْتَنَّى (SH), requires consideration, unless he mean that, if you were to form an assumed rel. n. for it by analogy to Y's formation of the rel. n. from مُنْتَنَّى and أَخْتَت, the three ways would be allowable (R). And Akh adopts a third method with مُنْتَنَّى and أَخْتَت and the ns. corresponding to them, eliding the ت, [and restoring the elided ل (Sn)]; but maintaining the quiescence of the letter before it, [if the rules do not require this letter to be mobilized, as in the rel. ns. of كُلِّتَنَّى and كِلْتَنْى, as explained by A below (Sn),] and the vowel of the letter before the quiescent; as مُنْتَنَّى, أَخْتَت, بَنْرُى, and كُلْتَنَّى: and, according to his method, the rel. ns. of كُلِّتَنَّى and كِلْتَنْى, when the elided ل (Sn) is restored, ought by analogy to be like that of حَي 302], as ذِبْرُى كِبْرُى and حَي 302], (A). According to [the apparent opinion of (A)] S (R, A), the ت in كِلْتَنَّى is like the ت of مُنْتَنَّى and
(IY, A)] ١٢٠٤ (IY, R, A), since it is not merely for femininization, but (R)] is a substitute for the ١ (IY, R), for which reason the letter before it is quiescent (R); while the I is for femininization (IY, A), the o.f. being كِلْوَي [272] (IY): and upon this [apparent opinion (Sn)] is founded the preceding statement (A) that S says كِلْوَي [above] (Sn). For that the ١ is unsound is shown by the masc. كَلَّا, [orig. كِلْوَي (Jh),] which is ١ْ لَمْ; and that the ١ is a ١ is more likely than that it should be a ١, because substitution of the ١ for the ١ is much more frequent than its substitution for the ١ [689] (IY). And the ١ may have the I of femininization put after it, and become intermediate; nor is that [considered] a combination of two signs of femininization; because the ١, as we mentioned, is not for mere femininization, but contains a tinge of it (R). When, therefore, you form the rel. n., you [restore the ١, and (R)] reduce the word to the [original (IY)] formation [of the masc. (R)], as in ١ ١٧٥١ ١ ١٧٥١ and قادت [so that it becomes كِلْوَي with Fath of the ١, the Fath of the ١ being obvious in its masc. (R);] and then the I of femininization must be elided (IY, R), as in ١٧٥١ [300] (R); so that كِلْوَي is said (IY). According to Jr, however, the measure of كِلْوَي (IY, R, A), the I being the ١ of the word, and the ١ (R, A) a [co-ordinative (Jh)] aug. (A), no
being a substitute for \([a \text{ rad.}, \text{ vid. (Sn)}]\) the \(J\) \((R, \text{ Sn})\), nor containing the sense of feminization \((R)\); so that he says \(\text{kā'ītīrī} \((IY, R, A)\), like \(\text{mīhā'ī} \) \([300]\) \((IY)\). But this is bad \((IY, R, A)\), because \(\text{fūṭṭāl}\) is [a paradigm \((IY)\)] not found [at all \((IY)\)] in their language \((IY, R)\), since the \(\text{w} \) is not used as an \text{aug.} in the middle \([678] \,(A)\). \(\text{Kānalā}\), then, [if used as a name for a man \((S, IY)\)] is diptote, when \text{det.} and when \text{indet.} \((S, IY, R)\), according to [the opinion of \((IY)\)] \(S\) \((IY, R)\), because its \(J\) is the \(J\) of feminization \((S, IY, R)\), as in \(\text{ḥabillī} \,[18, 248, 272] \,(R)\), while its \(\text{w} \) corresponds to the \(\text{w} \) in \(\text{ṣārū} \[272] \,(S)\); but is triptote when \text{indet.}, according to the opinion of \(\text{Jr} \,(IY)\). The well-known opinion, however, transmitted from the majority of the \(\text{BB}\), and even from \(S\) by \(\text{IH}\) in the \(\text{CM}\), is that the \(\text{w} \) in \(\text{kānalā}\) is a substitute for the \(\) \([\text{or } \text{yi} \,(\text{Sn})]\), which is the \(J\) of the word, [\text{orig. kā'īnāyā}] \(\text{kāńāyā} \,(\text{Sn})\), the measure of which is \(\text{fūṭṭāl} \), the \(\) \([\text{or } \text{yi}]\) being changed into \(\text{w} \) as an intimation of the feminization \((A)\). This is different from the opinion described above as apparently held by \(S\), because the \(J\), according to this, is present, being \text{orig. a} \,[\text{or } \text{yi}]\), which has been changed into \(\text{w} \); but, according to the former, is elided, the \(\text{w} \) being a compensation \((\text{Sn})\). And, since this is the opinion of the majority, the \text{rel. n.} ought to be \(\text{kāńāyā} \,[\text{below}] \,(A)\), like \(\text{ḥabillī} \,[300] \,(\text{Sn})\).
Sf says that those who hold the "not to contain the sense of femininization, but to be a [mere] substitute for the " as [it is for the " in ٠ُ، ١٠٠٠, and [for the " in ١٠٠٠، say ١٠٠٠٠ُٰ٠٠٠٠ and ٠٠٠٠٠ُٰ٠٠٠، say ٠٠٠٠٠ُٰ٠٠٠٠] [above] (R). And, [according to what Sf says (R),] كَلْتَوَيْ and كَلْتَوَيْ also are allowable (R, Sn), like ٠٠٠٠٠ُٰ٠٠٠٠ and ٠٠٠٠٠ُٰ٠٠٠٠ [300] (R). And, according to this saying also, كَلْتَا ought not to be reckoned among the ns. whose " is elided, because the n. whose " is changed is not said, in conventional language, to have its " elided; otherwise one would be obliged to say that ٠٠٠٠٠ُٰ٠٠٠٠ has its " elided [683].

The rel. ns. of ٠٠٠٠٠ُٰ٠٠٠٠ and ٠٠٠٠٠ُٰ٠٠٠٠, like those of ٠٠٠٠٠ُٰ٠٠٠٠ [306], by common consent, since the " [295] in it is not a substitute, like the " in ٠٠٠٠٠ُٰ٠٠٠٠ (A).

§ 308. The rel. n. is formed from the first member of the comp. (M, SH, IA, Aud, A) of all [four (Jrb)] kinds (R, Jrb), (1) aprothetic (Jrb), (a) att. (Jrb, IA, Aud, A), an [imitated (IY, R)] prop. (IY, R, A) used as a name (IY, A), like " ٠٠٠٠٠ُٰ٠٠٠٠ and ٠٠٠٠٠ُٰ٠٠٠٠. His breast gleamed (M, Aud, A), a man's name (IY on §. 4): (b) not a prop. (R), [but] synthetic (IY, Jrb, IA, Aud, A), (a) not implying [the sense of] the p. in the second member [209] (R), like ٠٠٠٠٠ُٰ٠٠٠٠ (R, IA, Aud, A), whence ٠٠٠٠٠ُٰ٠٠٠٠ (IY, Aud, Sn) and ٠٠٠٠٠ُٰ٠٠٠٠ (IY,
A) (b) implying [the sense of] the p. (R, Jrb) in the second member (R), a num. [210], which is shown by IUK to be a branch of the synthetic (Sn), like حَبْسٌ عَشَرٌ (M, SH, A), when a [proper (SH)] name [below] (M, SH, Sn), and similarly أنَّنا عُشَرُ when a [proper (IY)] name [below] (M); and [not a num.,] like ُبَيْتُ نِبْتٌ [211] (R): (2) prothetic (R, Jrb, IA, Aud), according to a detail peculiar to it [309] (R), like إِمْرٌ [4] (IA, Aud). And the second member, [which Khl treats as corresponding to the s of feminization (IY),] is elided (IY, Jrb, IA), like the s [295] (Jrb). You say (1, a) تَأْبَطٍ (M, SH, IA, Aud, A) and بَرُّنُ (M, Aud, A): (1, b, α) بَعْلٍ (SH, IA, Aud, A); مَعْدُودٍ (M, Aud, Sn) or مَعْدُودٍ (Aud, Sn), because مَعْدُودٍ is like قَاطِنٍ [301] (Sn); and حَبْسٌ (M, A): (1, b, b) حَبْسٍ (M, SH, A); and [hence (IY)] إِنْنِي or نَيّ [306] (M, R); eliding عُشَرٌ (IY, R), as is the rule (R), like the ن in إِنْتَانِ [295], because they assimilate عُشَرٌ in إِنْتَانِ عُشَرٌ to the ن in إِنْتَانِ عُشَرٌ, as they assimilate عُشَرٌ in إِنْتَانِ عُشَرٌ to the s of feminization, since عُشَرٌ occupies the place of the ن in إِنْتَانِ and إِنْتَانِ [290, 318], for which reason you do not combine them (IY): (2) إِمْرٌ (IA, Aud) with Kasr of the ر (MKh), or مَرْتِي (Aud, MKh) with Fath of the م and ر [294, 306, 309] (MKh). The reason why one of the two members is elided from all the comps.
in the *rel. n.* is dislike to superimposing the letter of relation, with its heaviness [309], on what is already heavy because of the composition. And the reason why the second [309], not the first, is elided is that the heaviness proceeds from it (R). In the synthetic *comp.* this way [of forming the *rel. n.*] is regular, by common consent (A). And [there are four additional ways, for (A)] sometimes the *rel. n.* is formed from (1) the [first or (R)] second member, [whichever you please (R),] as [ نَّبُوْلِيْ ُبُكْفُيْ or (R)]: this is allowed by Jr (R, A) alone, and [according to A] by no one else (A); but Jh says that the *rel. n.* of [below] is نَّبُوْلِيْ ُبُکْفُيْ، allowing an option without anomaly (CD): (2) each of (R) the two members [together, their composition being removed (A)], as [ نَّبُوْلِىْ ُبُکْفُيْ، by analogy to (A).]

[below] *I wedded her, a native of Rāma Hurmuz, by the aid of the abundance of the maintenance that the Commander gave (R, A) from رَّامُهُمْرُزَ [above] (R, Sn), a city in the confines of Khūzistān (Sn): this is allowed by [some, and among them (A)] AHm (D, A); but [according to H] no one agrees with AHm in this; nay, the rest of the GG forbid it, lest two signs of relation be combined in the *rel. n.*; and they account for the verse as anomalous (D): (3) the aggregate of (A) the *comp.*,
[without any elision, when the expression is light (R),] as 

constructed from the two members of the comp., as 

But these [last] two ways are anomalous, not to be copied (A); while the regularity or anomalousness of the first two is disputed (Sn). No rel. n. is formed from and the rest of the comp. nums., such as (IY)] 

when a num. (M, SH), because, both members being then intended, if you elided one of them, the sense would be marred (Jrb), since or would be confounded with the rel. n. of (IY). The reason why the comp. num., when not a proper name [above], may not have a rel. n. is that to form the rel. n. without elision would conduce to heaviness, as above shown; while neither of the two members of the comp. intended to be a num. may be elided, since in sense they are coupled together, the sense of being five and ten [210], and neither of two ns. coupled together can supply the place of the other (R). But AHm allows the rel. n. [of the comp. num. not a proper name (R)] to be formed from each of its two members [separately, to avoid confusion (IY)], as [like above; and, in the case of the fem. (R),] [with quiescence of the of the (R)], said of a cloth [eleven ells long (R)], or, according to [the dial.
of (R)] those who pronounce the وَالْعَشْرَةُ with Kasr، 
[with Fath of the ش (R)], like [296] (IY, R) : and similarly تَنَحَّي عَشْرِي اِنْنَيِّ عَشْرِي to the end of the comps. (R). In the prop. Jr allows the rel. n. to be formed from the [first or (R)] second member, as [ـتَنَحَّي or (R) شَيّ (R, A), and [ـتَنَحَّي or (A)]. And AHm allows it to be formed from the two together, as تَنَحَّي شَيّ, as in the synthetic and the num. : so in the Ham ' (Sn). And [Jr says that (R)] they sometimes call the old man كَنْتَ (IY, R, A) from كَنْتُ I was (IY A), because he [often (Sn)] says "I was (R, Sn) such and such in my youth" (R), whence


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

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

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

(M, A) The tracers of lineage to Tamīm reckon the houses of glory to be four great ones. They reckon ArRibāb [310], and the line of Sa‘d, and ‘Amr, then the goodly Ḥanẓala. And the descendant of Imra al-Kais goes among them left out of account, as thou leavest the new-born camel out of account in calculating the blood-wit (AAz). But, if much ambiguity be produced by forming the rel. n. from the pre., which occurs where there is a regular series of names, in all of which the pre. is one, but the post. is different, as in the surnames [4], like Ḥabīb and Ḥabīb, and similar in Ḥabīb and Ḥabīb, and similarly in [10], then the rel. n. must be formed from the post., as Ḥabīb from Ḥabīb and Ḥabīb, since the heading of surnames by Ḥabīb and is regular, and of proper names by Ḥabīb is quasi-regular; so that, if you said Ḥabīb [306], Ḥabīb, or Ḥabīb from the whole,
the ambiguity would be universal. If, however, that [series of names] be not regular, but [only] numerous, like عبد الغني, عبد مدان, and عبد الدار, then the rule is to form the rel. n. from the pre., because of what we have mentioned, as 

[above]; but here also it is sometimes formed from the post., to remove the ambiguity, as [دار, and (KAb, LL)] مال. This is a statement of S's language, and is the truth (R). But Mb [followed here by Z (IY)] says that, when the pre. is made det. by the post., then, if the post. be known [by itself (R)], as in ابن عباس (IY), and ابن كراغ (R),] the rule is to [elide the first, and (R)] form the rel. n. from the second; but, if the post. be not known, as in عبد القيس, the rule is to form the rel. n. from the first, because عبد القيس is not a known thing (IY, R), whereby عبد and أمر رام هم become det. But an adversary may disallow this, saying "How do you know that عبد القيس is not a clan, or a man, or something else, to which عبد or أمر was orig. pre. for particularization and determination [111], as in the case of عبد الغزي, عبد سسس, عبد أبطليب, and عبد آلاب?" (R). And [Sf points out that (R)] Mb is refuted by the surnames (IY, R), like أبو بكر and أبو مسلم [above] (IY), where he ought to form the rel. n. from the first (R), because مسلم and بكر are not [necessarily]
known names, to which the first is pre. (IY), since the [young (IY)] boy is sometimes given a surname, [such as أَبُو جَعْفَر (R),] before he has any child (IY, R) named جَعْفَر مُسلم (R); and in such a case the post. is not known, since it is a name for a non-existent [person]; but nevertheless the rel. n. is formed from it (R). It is therefore plain that the rule is to form the rel. n. from the first, and not to deviate to the second except on account of ambiguity (IY). IH, however, answers Sf, on behalf of Mb, saying that the second in such surnames as these is orig. intended, because these surnames are prognosticative, as though the boy had already lived until a child so named was born to him; so that the second, though not now intended, nor determinative of the first, was orig. intended, because أَبُو زَيد, e.g., is not orig. said except of one that has a child named Zaid. But Sf may say that عَبْدُ القِيسِ is not orig. said except of a person who is a slave, servant, or worshipper of some being named Kais. And therefore IH's saying that, if the second be not orig. intended, as in أمرُ القِيسِ عَبْدُ القِيسِ, the rel. n. is formed from the first, is refuted by the same objection as Mb's saying (R). Sometimes [a n. on the measure of (R) the formation (A)] [compound of the pre. and post., [by taking the ف and ع from each of them (R),] occurs anomalously (R, A), as matter of hearsay (R), in the
rel. n. of the prothetic comp. (A), in the case of ʿabd ʿabṣīyī [or its syn. ʿtim] pre. to another n., as ʿabd ʿabṣīyī; while, if the ʿ of the second be unsound, [it is omitted, and] the formation is completed by its ʿ, as ʿabd ᾅ dār ʿabd ʿallāṣ and ʿabd ᾅ dār ʿabd ʿallāṣ [311] (R). And ʿabd ᾅ dār ʿabd ʿallāṣ is formed from the ᾅ dār of Kinda; but the rel. n. of every other ᾅ dār among the Arabs is ʿabṣīyī [above] (IHb, R). The instances remembered are (1) ʿabd ʿallāṣ ʿabdarī from ʿabd ʿallāṣ; (2) ʿtim ᾅ dārī from ʿtim ʿabdarī; (3) ʿabdarī from Imra alKhais Ibn ώujr alKindī; (4) ʿabṣīyī from ʿabd ʿallāṣ [311]; and (5) ʿabṣīyī from ʿabd ʿabṣīyī [311]. They do that only to avoid ambiguity (A). The excuse for this composition, notwithstanding its anomalousness, is that the rel. n., if formed from the pre. without the post., is ambiguous; and, if from the post., is formed from what cannot supply the place of the pre., nor have the name of the pre. tropically applied to it without restriction, contrary to ʿabd ʿallāṣ, because the name of one parent is often applied to the children without restriction, as ʿabdarī and ʿabdarī (R), the children of AlYās Ibn Muḍar being called ʿabdarī, because their mother, the wife of AlYās was so called [679] (IKb). And they say ʿabṣīyī and ʿabṣīyī (A), meaning He claimed
to be descended from 'Abd Shams and 'Abd al-Kais (Sn).
But, as for عبَّشُس [with quiescence of the ب (IHb, Sn)],
son of [Sa'd Ibn (IHb, IKb, ID, T)] Zaid Manât [Ibn Tamim (IHb, IKb, ID)], it is orig., as IAI says,
حَبَّ شَمْس, i.e. حَبَّ, meaning Sunlight, the ع being substi-
tuted for the ح; or, as IAr says, عبَّشُس شَمْس, meaning
Sun-like (A).
§ 310. The word that indicates plurality, if it be a
[collective] generic n., like ُتُمْرُب [254], or a quasi-
pl. n., like ُنُفَر [below], ُرُهْطُ, and ُإِبل, forms its rel. n. from
its own expression, as ُنُفَر [296], whether the
quasi-pl. n. have an expression of its own crude-form,
applicable to its sing., like ُرَكْب, sing. ُرَكْب; or have not, like
ُرَكْب [257](R). You say ُنُفَر, rel. n. ُنُفَر, and ُرُهْطُ, rel. n.
ُرُهْطُ, because, if you said ُرَجْلَي [257], you would say
ُرَجْلَي as rel. n. of ُجَعْل; whereas this is not said (S).
The pl. forms its rel. n. from (1) its sing., when the sing.
is (a) regular, as ُكُتْب [246, 256], rel. n. ُكُتْب (R, A);
ُكُتْب (Sn),] rel. n. ُفَرَائِض [below]; and ُقَلَّانِس, [sing.
ُقَلَّانِس (Sn)], rel. n. ُقَلَّانِس, (A), by elision of the , as
the rule is when the n. contains a fourth [301] (Sn):
(a) they say ُسْحَف of a learner from ُسْحَف books [246],
by analogy to ∎izzie and ∎izzie [below]: but, according to the BB, the correct practice is to throw the formation of the rel. n. on the sing. and say ∎izzie, like ∎izzie [above] from ∎izzie, and ∎izzie from shears, scissors (D), sing. ∎izzie (Jh, KF); while the people's sayings ∎izzie [below], ∎izzie, and ∎izzie are wrong (A): (b) this, however, requires consideration in reference to the first, because, according to some of the learned, the science of the distribution of inheritances belongs to the class of the proper name, like ∎izzie and ∎izzie explained below: nay, Syt says in the Hamt that some allow the pl. to form its rel. n. from its own expression unrestrictedly, i.e., whether it have a regular sing. of its own crude-form or not; and so explain the people's sayings ∎izzie [above], ∎izzie, and ∎izzie (Sn): (c) IBr says "That the pl. does not form a rel. n. is the saying of the BB, and is the well-known [doctrine]; but the KK differ from them, allowing the pl. to form a rel. n. unrestrictedly (CD): (b) a quasi-pl. n., as ∎izzie [255], rel. n. ∎izzie, because its sing. is ∎izzie, which is a quasi-pl. n. [21, 257]; and similarly ∎izzie and ∎izzie: (2) the sing. of its sing., when its sing. is a pl. that has a sing., as ∎izzie [255], rel. n. ∎izzie (R): (a) the reason
why the pl. is restored to the sing. in the rel. n. is that the sing. is [lighter in expression, besides being (AAarb)] the original [and most prevalent (R)] form (AAarb, R), the n. related to being thus made to accord with the most prevalent form; or, as is said, in order to make known that the pl. is not a proper name, since the pl. used as a name forms its rel. n. from its own expression, as مَدْانِي and كَلَّالي below (R): (3) its own expression, when it [resembles a sing. in constitution: that includes four kinds, what (A).] (a) has no sing., [regular or irregular, in use (R),] as عَبَادُدْي (R, A), because the disuse of its sing. makes it resemble such as تَوْم [below] and رَهْط [above], which have no sing. [257] (A): S says (R), This is stronger than that I should originate something, which the Arabs do not say (S, R), even if it be regular, as عَبَادُدْي or عَبَادُدْي (R): and similarly (a) [257] (R, Sn), rel. n. عَرَاب (b) {Arab} [257] (b) bas an

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irregular sing. (R, A), as مَلَامِع sing. لَمْبَحَة [286]; but this kind is disputed (A): AZ says that it [is like the first kind, and (A)] forms its rel. n. from its own expression, as [مَلَامِع]; and he relates that the Arabs say (A) مِكْسَانَيْن (R, A) from مِكْسَانِي [255, 257] (A), and مَذَاكِيرِي مَشَابَهَيْنِ (R): but others form its rel. n. from its sing., even though it be irregular (R, A), saying (A), like ذَكْرِي, حَسَنِي, (R); and IM follows that opinion in the rest of his books, expressing himself thus in the Tashil “The pl. of the anomalous is like the pl. of the regular, not like the pl. of the disused sing., contrary to the opinion of AZ”; and here too his language admits of this interpretation (A): (c) is used as a [proper] name (R, A), in which case, (a) if it be a broken pl., you form the rel. n. from that expression (R), as أَنْسَر [a man’s name (R),] and [similarly (R)] كَلَب [and مَدَانْ (R, A), the name of a town in Al’Irāk (Sn), and مَعَافِر (A), a sub-tribe of Kaḥṭān (Dh, LL), rel. ns. كَلَب [below], مَدَانْ [below] كَلَبِي, مَدَانْي [below] كَلَبِي (R), and مَعَافِرِي (R, A), and مَعَافِرِي; though sometimes the [broken] pl. used as a name is restored to the sing., when there is no fear of ambiguity, as الفَرْعَاءِي, the proper name of a sub-tribe of AlAzd, rel. n. فَرْعَاءِي from its expression, or فَرْعَاءِي from its sing., because there is no fear of
ambiguity, since we have no clan named ُفُرُودُ (A): (a) so say A and others: but Dm objects that ُفُرُودُ is transmitted by more than one Lexicologist as being the lion’s cub and the mountain-kid [and the lamb (Akh)]; while ambiguity results whenever there is a word ُفُرُودُ used to denote another thing, even if it be not a clan, since there is nothing to indicate that ُفُرُودُ relates to the clan, because it may relate to something else, and in that case the ambiguity remains: and the author of the Tsr also objects that the ُفُرُودُ gives ُفُرُودُ [called also ُفُرُودُ (Mb, ID, Jh), whence Khl (Jh),] as a sept of Yaḥmad, which is a sub-tribe of AlAzd; so that ambiguity does result (Sn): (β) you say ُفُرُودُ (Akh, Jh) from the tribe (Akh), though Y used to say ُفُرُودُ (Jh); but only ُفُرُودُ from the lambs (Akh): (f) if it be a sound pl., then, as we have mentioned [295], the ٌ and ٰ are elided from the pl. fem., as a man’s name, rel. n. ُفُرُودُ with Fath of the ع [240], because you do not restore it to its sing., but only elide from it the ٌ and ٰ, contrary to ُعَبَلَاء [below], which is pronounced with quiescence of the ب, because it is the rel. n. of the sing.: and similarly the ٌ and ٰ are elided from the pl. masc., when a proper name, if the ٰ be not made the seat of inflection; but the pl. is not restored to the sing., as ُآَرْضَونَ [below], rel. n. ُآَرْضَيى with Fath of the ر (R): (a) the rel. ns. of ُآَرْضَونَ [240] ُنَمَّرَات
[234, 255], and سنون[234, 236, 244], when these words remain pl., are أُرْسِيَّاتٌ or أُرْسِيَّاتٌ [295], and أُرْسِيَّاتٌ سنَّةٌ or أُرْسِيَّاتٌ [306] (A), with quiescence of the م in the first two, and Fath of the م in the third, because the formation of the rel. n. restores the pl. to the sing. (Sn); but, when they are proper names, the م must be pronounced with Fath in the first two, and the م with Kasr in the third (A): and similarly the rel. ns. of غَرْفَاتٌ and سَدْرِاتٌ [240], when these words remain pl., are سَدْرِيَّاتٌ and غَرْفَيْنِ, with quiescence; but, when they are proper names, are سَدْرِيَّاتٌ, like غَرْفَيْنِ [296], and غَرْفَيْنِ سَنَوْنَ: so in the Ham: (β) this is when you inflect [سنون or أَرْضُوْنَ] as a pl. (Sn): whereas, if you make the م the seat of inflection [236] (R, Sn), as in جَيْنِ (Sn), nothing is elided from the م, as before stated [295] (R); [but] you form its rel. n. from its expression, as سَيْبِينَ, because, being then sing. in form, pl. in sense, it becomes like قُومٌ [above] (Sn): (d) is so prevalently applied that it is treated as a proper name, like the Auxiliaries, [who were AlAus and Al-Khazraj (ID),] rel. n. أَتَصَّارِيْينَ; and أَتَصَّارِيْينَ the Sons, who were certain clans of the Banu Sa’d Ibn Zaid Manat Ibn Tamim, rel. n. أَبْنَاءٌ [below] (A). As for أُلْيَبُ [309], vid. [five clans (R),] Ḍabba, ‘Ukl, Taim, Thaur, and ‘Adi, who, forming a confederacy, became
one power, [and were then called the Parties (A),] because [the sing., which is (R, Sn)] [like a dome or cupola, pl. حرام (R),] means a party [of men (R)], its rel. n. is (1) (R, A), (a) because is not a name for one [individual] (A), but for a collection of five clans; so that it resembles what does not become a proper name, but remains a pl., and is therefore treated as such (Sn); for, when you form the rel. n. of a pl., you restore it to the sing., as مسجد, rel. n. [294], unless you make it a name for [one individual or object, like] a man, in which case you do not restore it to the sing., as أَنْصَارِي, أَنْصَارِي, and كُلَّابِي, rel. n. كُلَّابِي[above] (Jh): but this is open to the objection that is then of the fourth kind, like أَنْصَارِي and أَپَنَا، so that they ought to say كُلَّابِي, like كُلَّابِي, and أَپَنَا, (Sn): (2) كُلَّابِي, formed from the expression of the pl., like مَدَانِئي [above], because كُلَّابِي is literally on the measure of a sing.; and because, being prevalently applied to a collection of specified parties, out of those to whom it is lexicologically applicable, it becomes like a proper name. And, as for أَپَنَا, rel. n. of أَپَنَا [above], who are the Sons of Sa'd Ibn Zaid Manāt, and أَنْصَارِي rel. n. of أَنْصَارَ [above], they are so formed because of the prevalence of application just mentioned,
and because the expression ي أ نَّ أ أ ل resembles the sing. so strongly that S even calls it a sing. [146, 256]. One may, however, say that the ي in أ نَّ أ أ ل [above], أ ب ن أ و ي, and أ ب ن أ و ي denotes unity, as in ر و مي [294], not relation, for which reason it may be affixed to the pl.; so that, if you afterwards say, e.g., تِم أ ب ن أ و ي، an Anṣārī recom pense and أ ب ن أ و ي or أ ب ن أ و ي, an Abnāwī, or a Ribābi, youth, the rel. n. is formed from these sing. by elision of the ي of unity, as the rel. n. of كِرْسِي is formed by elision of the ي [303], the rel. n. being then uniform with the n. related to. But an objection may be raised that the ي of unity also orig. denotes relation, because أ ب ن أ و ي [253, 294] means a person related to this collection by being one of them; so that it is not excluded from the essence of relation, although the sense of unity supervenes upon it: and, according to this, the excuse for the affixion of the ي to these [pl.] ns. is what was first stated. The rel. n. of أ ب ن أ و ي the Sons of the Persians [or أ ب ن أ و ي the Persis (Dh, LL)], who [settled in All Yaman out of the force furnished by the Kisrā, which (Dh)] accompanied [Abu Murra (Tr)] Saif Ibn Dhī Yazan [alHimyari (Tr)] to [the kingdom of the Abyssinians in (Dh)] AllYaman, [and then drove out the Abyssinians from AllYaman (Dh),] is (1) أ ب ن أ و ي [306],
according to analogy, notwithstanding that they are a particular collection, like the Sons of Sa'id Ibn Zaid Manāt [above] (R): (2) َأَبُنَّاَيْكَ, whence [the Follower (Nw, TH) Abū 'Abd Ar-Rahmān (Nw, IHjr, TH)] Ṭa'ūs (Dh, LL) Ibn Kaisān (LL) al-Fārisī (IHjr) al-Yamanī al-Ḥimyārī (Nw, IHjr, TH), their freedman (Nw, IHjr), or, as is said, al-Hamdānī, their freedman (Nw); and [the Follower (Nw, TH) Abū 'Abd Allāh (Nw, IHjr, TH)] Wahb Ibn Munabbih al-Abnāwī (Dh) al-Yamanī (Nw, IHjr, TH) as-San'ānī (TH) adh-Dhimārī (Nw, TH). The rel. n. of the 'Ablas [240], vid. Umayyā the younger, 'Abd Umayyā, [who died when he was eight years old (IKb),] and Naufal, [three of the (IKb)] sons of 'Abd Shams [Ibn 'Abd Manāf (IKb)], is ُعَبْلَة with quiescence of the ب [above], because each of them is named ُعَبْلَة after his mother, [a slave-girl called (Jh, KF)] 'Abla Bint Ubaid, of the Banū Tamīm, and afterwards the pl. is formed. The rel. n. of مَهْلَب and مَسْعَى [253] is مَهْلَب and مَسْعَى, because you restore them to their sing., elide the of relation that is in the sing., and then form the rel. n. [303]. Or it may be said that every one of them is named مَهْلَب and مَسْعَى after his ancestor, and then the pl. is formed [253], as every one of the 'Ablas is named after his ancestor, and then the pl. is formed; so that مَهْلَب is the rel. n. of the sing., which is مَهْلَب, not مَهْلَب [253] (R).
§ 311. Whatever \( [\text{rel. } n. \ (\text{IA}, \ A)] \) contravenes the preceding \([\text{rules } (\text{A})]\) is anomalous \((\text{SH}, \text{IA}, \text{Aud}, \ A)\), to be remembered, not copied \((\text{IA}, \ A)\). IH here indicates what contains the irregular alterations \([294] \) \((\text{Jrb})\). This irregularity is of several kinds, as deviation from a heavy to a lighter form, distinction between two things denoted by one expression, and assimilation to some thing having the same meaning \((\text{IY})\). Many expressions occur contravening the rules for the formation of the \( \text{rel. } n. \ (\text{R}) \). Some of these \([\text{expressions (A)}\) have been mentioned before \((\text{R, Jrb, A})\) in the course of the chapter \((\text{A})\), like \(297\) and \(299\); and we now mention the rest \((\text{R})\). The following are \( \text{exs.} \) of the irregular alterations \((\text{S, M, Jrb})\):—they say \((1)\)

\[(S, \text{M, R, IA, Aud, A})\], with Kasr \((\text{IY, R, Aud, A})\) of the \( \text{b} \) \((\text{IY, R, A})\), from \(\text{AlBashra} \ (\text{S, IA, A})\), because \(\text{bushra} \) \((\text{IY})\), from which \(\text{gypsum} \) is made \((\text{IY})\); and, since \(\text{bushra} \), before its use as a proper name, is pronounced with Kasr of the \( \text{b} \) when the \( \ddot{i} \) is elided, while in the \( \text{rel. } n. \) the \( \ddot{i} \) is elided \([295]\), therefore in the \( \text{rel. } n. \) the \( \text{b} \) is pronounced with Kasr: or, as is said, the \( \text{b} \) is pronounced with Kasr in the \( \text{rel. } n. \) for alliteration to the Kasr of the \( \text{r} \) \((\text{R})\): (a) by rule the \( \text{b} \) should
be pronounced with فاث (IY, R), which also is allowable (R): (2) [302] (S, M, R, Jrb, Aud), from البدو the desert, by rule quiescent in the ع, but pronounced with فاث in order to be like حضرى, which is its correlative (R); [or] from البدوية the desert (S, IY, Jrb), by elision of the I (Aud), by rule بادوى or فاث, like the rel. ns. of قاضية قاثامي [301], but made to accord with its opp. حضرى from الحضر civilized parts (IY): (3) علوي (S, M, R), from العالية (S, IY, R), certain places in the countries of the Arabs, vid. AlHijaz and the adjoining parts (IY), [or] a place near AlMadina (R); making it accord with the rel. n. of its opp. السفل [below] (IY), as though it were the rel. n. of العلوي which is the high place, opp. of السفل the low place, since the أليا mentioned is a high place; so that it is used as the rel. n. of العالية by syllepsis, the regular form being دهري (4) (S, M, R, IA, Aud, A), with دامم (R, Aud, A) of the د (R, A), said of a very old man (IY, Aud), from دهر time, an age (S, IA, A), to distinguish it from دهري (IY, R) with فاث (IY), said of a kind of infidel (R), one who asserts the eternity of time, and does not believe in the resurrection (IY); and سهلى (S, M, R, A), with دامم of the س (R, A),
from ٠ـ ْسَهْلٌ smooth ground (S, IY, R, A), opp. of حَزَنٌ ْسَهْلٌ with Fath (IY),] the rel. n. of ْسَهْلٌ Sahl, a man's name (IY, R) : (5) مَرْوَز ٴ مَرْوَز (R, Jrb, IA, Aud, A), from مَرْوَز Marv (R, Jrb, IA, A), by addition of the ج (Aud) : (a) this is said of a man; but they say مَرْوَز, according to rule, of a cloth, as though they made a distinction between man and other objects (Jrb): (6) ْنَأَرَز ٴ نَأَرَز from ْنَأَرَز AlRayy (R, Jrb, A): (7) ْدِأْرَي ٴ دِأْرَي [298] (S, M), from ْدِأْرَي (S), and ْدِأْرَي from ْدِأْرَي [302], converting the ى and ، into ٴ, because they are preceded by a letter pronounced with Fath, although they are quiescent [684] (IY): (8) ْأُمْوَي [299] (S, M, Aud, A), heard [by us (S)] from some of the Arabs (S, IY), with Fath (IY, Aud, A) of the Hamza, from ْأُمْيَةٌ Umayya (IY, A), as though they restored it to the non-dim., because ْأُمْيَةٌ is dim. of ْأُمْيَةٌ a handmaid, orig. ْأُمْيَةٌ, the ل being elided for lightness; and ْأُمْيَةٌ also, which is the regular form (IY): (9) ْتَهْرَي ٴ تَهْرَي [with quiescence of the س (R),] from ْتَهْرَي (S, R), a sub-tribe of Tamim (LL); and ْتَهْرَي ٴ تَهْرَي with Fath of the ط, and quiescence of the س, which is more anomalous (R); and ْتَهْرَي , according to rule (S, R), like ْقَرِيشَي ٴ قَرِيشَي in ْقَرِيشَي آلح [below] (S): (10) ْتَقَيَّف ٴ تَقَيَّف [299] (S, M, R), from ْتَقَيَّف (S, IY, MAR),
the father of a clan of Hawazin (IY, MAR), which is anomalous, according to S, by rule تَعْقِيَفْيَهُ; but is the dial. of some of the Arabs in Tihama and its vicinity, among whom [such a formation as] that is so frequent as to be almost regular (IY): (11) خَرْفِي (M, R), from خَزْقُ الْرِّطْبُ autumn (R), said of a young animal when brought forth in the time of autumn (IY), like نَقْفَي (IY, R) from [299] (R); and خَرْفِي [with quiescence of the ر (IY)], which is more frequent in their language than خَزْقُي (S, IY) and خَزْقُي, though خَزْقُي is the regular form (IY):

(a) those who say خَزْقُي [either (S)] form it from [the inf. n. (IY)] خَزْقُ meaning I gathered the fresh ripe dates in this time (IY); or form خَزِفُ upon the measure فَعُلْ (S): (b) similarly خَزْقُ is said of ] every thing relating to autumn, as مَطر خَزْقُi autumnal rain and فَاكِهَة خَزْقُi autumn fruit (IY): (12) خَزْقُ [299] (S, M, R) and خَزْقُ (M, R), from نَخْزِي (S, IY, R) and خَزْقُ, by rule, according to S, خَزْقُ (IY), whence

*النَّجِيدُ* Тогда, когда она хвалится, *أنا هُداليَّا من غَطَارِة نجَيدُ* (M) A Hudhali maid that calls, when she boasts, upon αHudhali sire come of valiant chiefs, the of نَجِيدُ pl. of نَجِيدُ being made quiescent by poetic license (AAz), and خَزْقُ, whence
With every Kuraishī, on whom is dignity, swift to satisfy the claim of liberality and generosity [above] (IY): and [299] from the [clan (IY)] of [the Banū Mālik Ibn (IKb)] Kināna, [who were the postponers of the months (IY) in the time of heathenism (KF),] and the of Khuzā'ā (S, M, R), because the rel. n. of Fūkā'im Ibn Jarīr Ibn Dārim among [the Banū (IY)] Tamīm is [according to rule (R),] and of Mula'īb Ibn [AlHaun or (ID)] AlHūn [Ibn Khuzaima (R), among AlHaun Ibn Khuzaima (IHb),] is (IY, R), according to rule, and similarly of Mula'īb Ibn 'Amr Ibn Rabī'a in AsSakūn, and the intention is to distinguish them all: (a) ʾSf says "This cat., according to me, by reason of its frequency, is quasi-regular; and that is among the Arabs in Tihāma and its vicinity exclusively, because they say [299] and [299] from the of AlAzd and the of Kalb, and [297] and from the nature of (M, R), said of a man who speaks [grammatically (IY)]
by nature (IY, R), without being taught (MN); and
recites the Kur'ān in the same way, without following
the Readers in the readings transmitted by them; as

[And I am not a grammarian, who mumbles his tongue; but a natural speaker—I speak, and speak grammatically
(MN)]) (a) this means that, if there be among the
Arabs a سلیمة in any tribe other than AlAzd, and an
عیبّة in any tribe other than Kalb, or, if a person, tribe,
or anything else be now named عیبّة سلیمة or عیبّة سلیمة, you say
سلیمى and عمّری سلیمی; according to rule, what is anomalous
being the rel. n. of a clan of AlAzd, and a clan of Kalb, as though they intended to distinguish be-
tween these two clans and the سلیمة and عیبّة of other
folk (R): (14) خوشبی خوشبی from خوشبی خوشبی Khuziba (M, R), a
clan (IY, R), by rule خوشبی (IY), the intention being to
make a distinction, as we mentioned, since a place named
also occurs (R); and [similarly (R)] رمان رذینیة Rudaini spears[297], from رذینیة Rudaina, wife of Sam-
har (IY, R), or AsSamhari (Jh), in relation to whom
spears are called (R), because both of them used to
straighten spears [in Khatṭ Hajar (Jh)]: (a) this ano-
maly is contrary to هُدْلی and تَفْغَی, because there the
is elided, when the indication requires its retention;
while here the ی is retained, when the indication requires its elision: and the reason is that each of them is made to accord with the other by assimilation (IY): ۲زَبَانِی (۱۵ی) from زَبَنَة (S, M, R), a clan of Bāhila, by rule ۲زَبَنِی (IY, R), like ۲حَبْنَی [۲۹۷ی] (R): (a) this admits of two explanations, either that, since the rule is to elide the ی together with the ی of feminization, they imagine it to have dropped off, and pronounce the ی with Fath, and then convert the ی into ی because of the Fatha before it, as in طَآَی [above]; or that they implete the Fatha of the ی, so that an ی is produced after it, as in [۴۹۴ی], whence ۲بَیْنَا نَحْبُ یَلۡهَة الْعُق (۲۰۴ی), and in [۱۸۷ی] (IY): ۲عَبْدِی (۱۶ی) [with Damm of the ع (S)], from عَبۡیدَة, [a tribe of `Adi (S, IY, R),] and, [we have been told by a trustworthy person (S, R), says S (R),] جَدَمِی [with Damm of the ج (S, R)], from جَدِیة (S, M, R) of `Abd AlKais; by rule, according to me, جَدَمِی and عَبۡیدِی with Fath of the ع and ج, like حَبْنَی [۲۹۷ی]; but pronounced with Damm, as though they sought (IY) to distinguish between those two clans and other persons named عَبۡیدَة and جَدِیة (IY, R): (a) those who say عَبۡیدِی and جَدَمِی with Damm, as though formed from dīms., are few, the pronunciation often met with being Fath (IY): حَبْنِیة (۱۷ی)
(S, IY, R), with Fath of the م (IY, R), said of camels when they eat حَبْض salt plants; but حَبْض is better (S, IY) and more regular, and is more frequent in their language (S): (a) Mb says that حَبْض and حَبْض are said; and, [if what he says be true, then (IY), according to this (R),] حَبْض is (IY, R) regular (IY), not anomalous (R): (18), [with Damm of the ط (R),] said of camels browsing on the طُلْنَخٌ [254] (S, R); and formed on the measure فَعَلِيّ, because this is an intensive formation in the rel. n., like أَنَاتِيّ, as explained below: and طُلْنَخٌ, with Kasr of the ط, from the pl. [254], like عَضَاذِيّ from عَضَاذَة a great thorn-tree (R): (a) some say that عَضَاذَة is from عَضَاذَة (R), the n. un. of عَضَاذَة, like تَنْتَدَد a tragacanth tree and tragacanth trees (S, R); but عَضَاذَة is seldom used (R): (b) those who hold the pl. of عَضَاذَة to be عَضَاذَات, and the departed letter to be عَضَاذَى, say عَضَاذَى [306]; but those who hold عَضَاذَة to be like عَضَاذَة, and the n. un. to be عَضَاذَة, say عَضَاذَة [300] (S): (19) ْقَفَأً, [transmitted by ANB (Jh), with Fath (IY, R) of the Hamza and ف (R),] from ْقَفَأً region, horizon or ْقَفَأً (S, IY, R), which is contracted from ْقَفَأً, like عَتْنَقَى from ْقَفَأً neck: (a) they allow ْقَفَأً (R) because ْقَفَأٌ and ْفَعَلٌ.
are often associated, as in عرب foreigners, عرب Arabs (IY, R), and سقم sickness (R): (b) some say [أثقي or (S)], [either of (S)] which is regular (S, IY), because the second of سْمُ may be made quiescent regularly, universally [246] (IY): (21) حُبَلِي from the بُنُو حُبَلِي, [a tribe (IY, R, A)] of the أَنْسَر (S, IY, R, A), whose ancestor [سليم Ibn Ghamn Ibn ‘Auf Ibn AlKhazraj (SR, Dh)] was named the pregnant, because of the bigness of his belly (IY, R, A), whence [the enemy of God (SR),] ‘Abd Allāh Ibn Ubayy [alKhazrajī, called (Nw)] Ibn Salūl, [Salūl being his mother (ID, Nw, Sn),] the hypocrite (A), or, as in A’s handwriting (Sn), the chief of the hypocrites (ID, Nw, Sn): (a) حُبَلِي is pronounced with فَتُه of the ب (IY, R, A), as though (IY) for distinction (IY, R) from the rel. n. of the (IY, R) woman [300] (R): (22) شَتَرَى, [with quiescence of the ب (R), and خَرَنِي (Jh, KF), like خَرَنِي خَرَنِي (Jh),] from شَتِّرَتْ winter (S, IY, R), as though from شَتِّرَتْ (IY) i. q. شَتِّرَتْ (KF): (a) شَتَّرَا is said [by Mb (R)] to be pl. of شَتَّرَة, like pl. of pl. of ضَخَّة a bowl (IY, R), and pl. of كَتَّعَة [238] (IY); and, according to this, شَتَّرَا is regular, because in the rel. n. the pl. is restored to the sing. [310] (IY, R); but his saying is invalidated by the unrestricted applicability of شَتَّرَا.
wherever is applicable (R): (23) [from صنعاي (S, IY, R), a city in AlYaman (R)], and [similarly (IY)] [from رهراي (S, IY, R)] and [a clan of Ku'da'a (S, IY, R)] and روحاي (S, M, R), a place near AlMadina (R):

(a) Y told us that (S) some of the Arabs say [صنعائی (IY),] [from رهراوي (S, IY), which are the regular forms [304] (IY); but is more often used (S, IY) than (S): (b) the conversion of the Hamza into [although anomalous (R),] is explained by the resemblance of the two is of feminization to the and [250] (IY, R): (24) [with Damm of the و (LL), and ] from (S, R), with abbreviation (KF), a town of Al'Irak, by rule [300] (Bk): (25) جعلؤ (S, M, R, Aud, A), from حرور (246) and حرورآ [273] (S, M, R, A), two places (R, A) in Al'Irak (R), eliding the l and Hamza (IY, R, Aud), on account of the length of the n., by assimilation of the two is to the i of feminization (IY, R): (a) the regular form is حفرؤوي and حفرؤوي [304] (IY); (b) the are schismatics, who were so named by the Commander of the Believers, 'Ali (peace be upon him!), when they settled at Harura on seceding from him (R):

(26) خرسن and خرسن (S, M, R, A), from خرس (S, IY,
A), assimilating the  and [at its end either (IV)] to [the  of femininization, which is sometimes assimilated to (R)] the  of femininization (IV, R), and is therefore elided, although its elision is anomalous, as in  and  [above] (R); or to the augment of the  du., and therefore eliding them (IV): while those who say  elide all the augs. (IV, R), and make the  quiescent (R), forming the n. upon the measure  (IV), for the sake of lightness (R): (27) (S, M, R, A), from  (IV, R, A), when its  is made the seat of inflection, in which case neither the  nor the  of the  du. is elided [296]; as though it were from  [236], because this is the regular form, although seldom used; by rule (R): (a) Khl asserts that they form  upon the measure  (S): (b) by rule they should say  (S, IV), eliding the sign of the  du. [296]; but, disliking ambiguity, they distinguish between the  rel. n. of  , which is  , and the  rel. n. of  , because AlBahrain is itself a place (IV), on the shore of the sea (MI), between AlBaṣra and ‘Umān (Bk, ZJ, MI, LL): (28)  Indian, with Kasr or  of the s, from  Indian, said of a sword (Jrb), the s being pronounced with  by alliteration to the  (Jh): (29)  existing from eternity, [this word being
orig. (Jh, KF), as some of the learned mention (Jh), a rel. n. from لَمْ يَزَلُّ He has not ceased, [said of the Ancient (Jh),] by abridgment: for they say ٍ نِسْبٍ; and then substitute an I for the ي [683], saying اَلَٰلْيَرِي, [for the sake of lightness (KF),] as they say اَلَْلِيِّرِي [of a spear (Jh, KF)] from ذَرُّ يِرِي the name of a king (Jrb), and اَلَْلِيِّرِي [296] of a blade (Jh): (30) تُلْمَنْ three, not from تَلْمَنْ [18, 325.A], because the meaning is not related to three each, but related to three; and similarly عَبْقُشَى, خُمَاسِي, رَبَاعِى, and the others: (31) [309], تَهْامْ, سَرْمَ, and عَبْقُشَى (Jrb): (31) [294] يِبْنَاي, and عَبْقُشَى (S, R, A), which have no fourth (R), from أَلِيِّس Al Yemen, أَلْشَامْ Syria, and تَهْامْ Tihama (S, A), but all pronounced with Fath of the initial (A); orig. ﺱَيْمَى [256], (R, Sn), and شَأْمَى, ﺱَيْمَى Tihama (R), [or] شَأْمَى Tihama (Sn): (a) one of the two ىs of relation is elided; and, [as Khl asserts (S),] the I is put as a compensation for it (S, R, Sn) in all three (R), [or only] in the first two, and the Fatha of the ﺯ in the third, where putting the I as a compensation would lead to a combination of two Is, one of which would have to be elided, so that there would then be no sense in putting it as a compensation (Sn): (b) you may say ﺱَيْمَى [and شَأْمَى, according to rule (R),] and ﺱَيْمَى (S, R),
with Kasr of the ت (S), from تمامة (R); and Akh asserts that he heard some of the Arabs say شامي (S): (c) some say شامي (S, R, Sn) and تهامي (S), anomalously (Sn), (a) because they combine the compensation and original (R, Sn); though that, says Dm, quoting IU, occurs only in poetry (Sn); while an instance of the anomalous form is the saying of 'Umar Ibn Abi Rabia

إني أنيوشت لي يمانية إحدى بنى العكار من مدحج

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

[by 'Antara, That flows from the projecting bone behind the ear of an enraged bulky she-camel, stepping proudly, like the pampered stallion bitten by the stallions (EM, AKB), meaning (IK, EM, AKB)]; while is
made to accord therewith (R): (d) IBr says that with prolongation is a \textit{dial. var.} of \textit{Al-shām}, as in by the Majnūn of 'Āmir, \textit{God heal sick persons in Syria!} For verily I am moved by compassion for every person ailing in Syria; and then cites other well known verses: for it has three \textit{dial. vars.}, the chastest of which is with the quiescent Hamza, then \textit{Al-shām} with the Hamza converted into ی, then \textit{Al-shām} with prolongation; and all of them have been heard (CD): 

\begin{itemize}
\item[(32)] \textit{Jābiyānī} (having a long head of hair [below], \textit{Lūbiyānī} having a long beard, \textit{Rūbiyānī} having a thick neck (S, IY, A) and \textit{Sharīrānī} having much hair (A) on the head (LL), adding the ین and ین to denote \textit{intensiveness} (IY):
\end{itemize}

while Akh asserts that he heard some of the Arabs say \textit{Rūkānī} \textit{spiritual} of the Angels and the Jinn; and that the Arabs say it of every thing containing \textit{Arūj} \textit{a soul} or \textit{spirit} [below], whether men, beasts, or Jinn (S). Some of these expressions are more anomalous than others (A), from the violence or multiplicity of the irregular alteration: for \textit{Marzūzi} is more anomalous than \textit{Pisrī}, since alteration by a consonant is more violent than alteration by a vowel; and \textit{Rūfiyānī} is more anomalous than either, since the alteration in it is by the addition of two consonants (Sn). If these \textit{ns.} be used as [proper (R)] names.
(S, IY, R) in any case other than this (S, IY), where we have mentioned that their rel. ns. are anomalous (IY), [i.e.] when they are either not proper names already (R), like دْهْرٍ (R), or [when they are applied to denote something other than what they denoted at first (R),] like زَبِيَّة when a name (S, IY, R) for a man (S, IY), [e.g.] for a son of yours (R), you form their rel. ns. according to rule, [and do not use the anomalous forms (IY),] as دْهْرَيِ (S, IY, R) and طَلْحٍ (R), not دْهْرٍ (S), because they say دْهْرٍ [only (IY)] of the man (S, IY) advanced in years (S), whose life is long, and over whom ages pass (IY); and as زَبِيَّة (S, IY, R), not زَبِيَّة (S, IY), because they use the anomalous form [only] in the case of the tribe called زَبِيَّة (IY); and similarly, when you remove تَقْبِيف from this case, you say تَقْبِيف (S): for these ns. are anomalous [only] in the cases mentioned; while making them proper names for what you intend is a secondary application of them, so that in this application they revert to the regular form. The two أُودَوَات of relation are sometimes affixed to the names of parts of the body, to indicate their bigness, they being then either upon the measure نَعَالٌ, like أَنَائِي [above] for the big in the ذَنَفُ of the nose; or augmented at their end by an ‹ and ن، like
These two formations, however, are not regular; but are confined to hearsay (R). They say [fruit-seller (CD)], and for the rel. ns. of fruit, beans, and sesame: but in this they mistake, because the Arabs affix the and in the rel. n. to only a limited member of ns., in which these two letters are added to denote intensiveness, as [above], and [with Damm (CD)] from [above], a master (CD)], said of him that masters learning, and or druggist from or orig. silver ore, and afterwards made a name for drugs: and the proper way is to say [312], and (D). Such rel. ns. are used only in the sense in which the Arabs use them (IY); and, when you do not mean that, they are treated like their counterparts, which do not contain that sense (S); so that the rel. n. of the neck itself is only cervical (IY). And, when these ns. are used as names, their rel. ns. revert to the regular form, since intensiveness is then not intended: so that (R), from [ ] , when a name (S, IY) for a country or a man (IY), you say [only (IY) ].
§ 312. What contains the sense of relation is sometimes formed upon the measure (1), as a maker or seller, of cloaks [below], a dealer in ivory, a clothier, [below] an owner, or attendant, of camels, an owner of asses, a money-changer, which are innumerable, like a perfumer and a decorator or engraver (IV)]; or (2), as a possessor of milk; a possessor of dried dates, a possessor of a coat of mail, a possessor of arrows, [below] a possessor of arrows, a possessor of a weapon, and a possessor of a horse (IV)]; without affixion of the two ی's (M) of relation (IV). And ی is [sometimes (IA, Aud)] accepted, with ی and ی, as a substitute for the ی (IM) of relation, as well-off for food (IA, Aud, A), having plenty of clothing (IA, A), doing much work [below] (A), having plenty of milk, and [below] (Aud). ی here is not participial, but is a n. formed to denote possessor of the thing; for you do not
say درع (IY, Jrb), nor لَبِّم (IY), nor شمر (Jrb). But, if any of these things be [the material or implement of] a craft or trade, and [of] a livelihood, in which its possessor is continually engaged, its rel. n. is لُبَّان فَعَال, like دَبَّان فَعَال and for the seller of milk and dried dates, and لبَّان فَعَال for the shooter with arrows (IY). The poet [AlHušai'a (S, IY)] says

* ولاؤت لابن نالين بالصيغة التامَرَ
And thou didst beguile me, and assert that thou wast a possessor of milk in summer, a possessor of dried dates, i. e., [says S (A),] ذَوْ تَمَرٍ دُولَبِي ٍ (S, IY, A), meaning that he had got milk and dried dates, not that he sold them (Sn); and hence دَى نَصَبٍ [149], i. e., (S, A), meaning productive of weariness, not an act. part. [from نصب he was weary], because grief is wearying, not weary (Sn). And Imra al-Kais [Ibn Ḥujr al-Kindi (MN)] says

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

لَست بَلْغُصْعيَة وَلَكِنْ ذَهْرٍ لا أَدَلَّ أَلْبَن وَلَكِنْ أَبْتَكَرٍ
(S, IA, Aud. A), cited by S (IA, A), but not attributed
by him to its author, I am not a worker by night, but a worker by day. I journey not in the night, but start early in the morning (MN), i.e., نَهَارِي (S, IA, A), meaning a worker by day (IA, A). فَاعِل [or فَعِل (IA, Aud, A)] is used to signify possessor of such a thing: while فَعَال is used in the case of crafts or trades (SH, IA, Aud, A), to signify working at, or following, them (A); but is sometimes used to signify possessor of such a thing (IA). Sometimes فَاعِل takes the place of فَعَال, as a weaver, in the sense of حَوَائِن, because it is a craft; and sometimes the converse occurs, as وَلِيْس بِذَٰلِكْ بِذَٰلِكْ فَعَالِي فَٰحَمْ آلْحَمْ (A). But, [according to some] وَلِيْس بِذَٰلِكْ فَعَالِي فَٰحَمْ آلْحَمْ (above), meaning بَٰلِكْ نَبْلِي فَٰحَمْ آلْحَمْ (A), is anomalous (Aud). AFR says that here is not good, because the نَبْلِ is the maker, or seller, of arrows, while the shooter of them is نَبْلِ; but AHm says that the like of this sometimes occurs, as السَّبَاح swordsman [below], meaning the striker with the sword, and الرَّقَاق javelin-man, meaning the stabber with the مُرَاق javelin (MN). And [IM says that (A)] to this is attributed [by critical judges (A)] the text وما رَبَّكَ بِطَلَّاٰمِ لِلَّفَّعَٰمِ XLI. 46. Nor is thy Lord a doer of injustice to the servants (IA, Aud, A), i.e.,
(1416)

Thus some *ns. upon the measure of 
and *occurs in the sense of * without being 
* or intensive forms of such, as the * ,
lke * * * * , and the intensive form 
of it, like * * * , are * , except that * , being * an intensive form 
of it, is used only for a * of a thing, who deals 
in, or manipulates, or attends upon, that thing, in some 
way, vid. selling, like a * * * ; or * ,
lke * and * * an * of * and 
*mules ; or * , like * * [above]; or otherwise: while 
* denotes the * of a thing without intensive-
ness. They are made to accord [in form] with the * 
part. and intensive formation. One says * of the 
* of milk, and * of the * in it, by sale or 
otherwise (R). Sometimes both the expressions are 
used for one thing, as * * * [above] (IY, R),
and * * * * * * * * * * * * and * * meaning a * having with him 
a * * shield or buckler (IY). Sometimes one of them 
is used without its companion, like * * * * * * * a * of * and 
* * a * of * or * (R). And sometimes the * of relation is put, as * [above] and 
* for the * of * perfume, and * [above]
and for the *seller of the cloak* [below] (A).

The GG say that and in the sense mentioned are i.q. the rel. n., because the possessor of the thing is related to that thing; and also because and the rel. n. formed with the occur in one sense, like and for the *seller of the cloak* [above]. They are known not to be act. parts. or intensive forms of such by their (1) having no v. or inf. n., as possessor of a he-camel and an inhabited place, i.e., (2) having a v. and inf. n., but being (a) i.q. the pass. part., as water poured out, [i.e., (Jh, KF), like a hidden secret, i.e., ], because it is from the water was poured out, and is not said (Jh), since is trans., according to the majority (KF)); and as a pleasant life, [i.e., found pleasant, because one says his life was found pleasant, not (Jh, KF) with Fatḥ (KF)]; (b) a fem. bare of the as and [247, 268]; and for this reason they say that such as [252, 268] and [252] and in ] LXXIII. 18. [268] are i.q. the rel. n.: (c) an intensive ep. of what it implies, as mighty.
power, subject meanness, an exquisite poem, a violent death, and a weary grief; for each of those eps. implies a meaning, which it, though [properly] denoting the subject of that meaning, since the and and and and are [properly] the subjects of the and and and and [142], is hyperbolically applied to denote, as the n. denoting a meaning is [sometimes] hyperbolically applied to denote the subject of that meaning, as and and water sinking into the ground [247, 333]; the poem being made to be, as it were, author of another poem, as says AlMutanaabbi [Nor have I alone produced this poem, all of it; but my poem on thee has a poem of its own, meaning I have not been alone in composing this poem; but my poem has helped me to praise thee, because it desires, as I desire, to praise thee (W)]; and the death to be, as it were, accompanied by another death; and the weariness to be, as it were, necessarily followed by another weariness: i. e., the poem not being a single poem, nor the death a single death, nor the grief a single grief; but each of them being doubled, repeated. The v. also is sometimes used in this sense, as His toil was redoubled and It was completely finished. But, as for
an engrossing, or absorbing, occupation, it is not of this kind; but is really an act. part.

the phrase meaning an occupation such that one occupied by it is distracted from every other occupation, so that he has no leisure for anything else. And, as ḥuwa', which is orig. an intensive form of the act. part., is used in the sense of possessor of the thing, so ḥuwa', which also is an intensive formation of the act. part., as meaning ʿāmil in ḥuwa', and ʿāmil in ḥuwa', is used in the sense of the rel. n., even in the case of prims., as ʿāmil in a diurnal man, meaning a worker by day [above]; and ʿāmil in a man addicted to the vulva and the anus, i.e., ʿāmil in a diurnal man, meaning constantly engaged in that pursuit. According to this, then, the sense of the rel. n. is not confined to ʿāmil and ʿāmil: but is found in the act. part. of the tril. un-augmented, [as exemplified,] and augmented, as ʿāmil and ʿāmil [above]; and in the intensive forms ʿāmil, ʿāmil, ʿāmil, ʿāmil, ʿāmil, ʿāmil, and ʿāmil of the act. part. [343] (R). And hence, [says Khl, they say (S, M, R)] (1) a pleasant life, [above] (S, M, SH), i.e., possessing pleasantness (S, M, Jrb), because life is not qualifiable by ʿāmil.
finding pleasant, i. q. مَعَالَةٌ; but by كَاتِبٌ رَضِىٌ, in order that it may be i. q. مَرْضَيَةٌ found pleasant (Jrb): (a) this is rendered dubious by the introduction of the i (IY, Jrb), since they say that the i drops off from حَفَظٌ and طَالِقٌ [268], because they are not participial; while they mention that مَرْضَيَةٌ is not participial, because مَعَالَةٌ is its v. being زَمِينَتٌ [above] (IY): but the i may be [introduced (Jrb)] to denote intensiveness, as in مَعَالَةٌ a very learned man [294] (IY, Jrb) and مَعَالَةٌ [265] (IY); or you may hold مَعَالَةٌ life to be مَرْضَيَةٌ by a trope, the really رَضِى being the person leading it (Jrb): (2) طَاعَمٌ كَسِ [below] (S, M, SH), i. e., ذُو كَسِىٌ وَكَلَّامٌ (S, IY, R), which is vituperative, meaning having no excellence other than that he eats (IY, R) and drinks (IY) and dresses (R). The poet [AlHuțai’a (IY, AAz)] says

ذُعُ الْبَكَارَمِ لا تَرُحلِ بِبَقَيْتِهَا # وَأَقَعَدَ فَاكِدَ أَثَّتَ الطَّاعَمِ التَّكَاسِيِّ (IY, R, A), satirizing AzZibrițan, Leave noble feats alone; journey not in quest of them; but stay at home, for verily thou art the possessor of food, and of dress (AAz), not meaning eating and dressing (Sn). This verse, though not in the text of the M, is intended by Z’s saying طَاعَمٌ كَسِ [above] (AAz). But we need not hold طَاعَمٌ to be i. q. the rel. n.; nay, we had better call it an
act. part. from طَعُم he ate, aor. طَعَم, deprived of the sense of origination, [i.e., meaning cater, not eating]: whereas كَس may be said to be i. q. the rel. n., because it is in the sense of the pass. part., [meaning dressed,] like مَثَّتْ دَافِق [above]; or to mean كَسْ تَفْسِه dressing (himself), though the first is more obvious, because, when the trans. act. part. is unrestricted [by the mention of an obj.], its action mostly falls upon another (R). مَعَال also is sometimes used as a substitute for the ي of relation, as امرأة مَغَطَار a woman having perfume on, i.e., كَت مَعَال عَطْر (A), this not being inconsistent with its meaning also using much perfume [269] (Sn): and مَعْبَل as a running she-camel [252], i.e., دَات حَضَر capable of a run or of running (A); and مَعَال a perfumer, which is mentioned in the Sahâh as being i. q. عَطْار, besides meaning using much perfume [269] (Sn). Some of (A) these formations are numerous (IY, A), extensive (IY); and مَعَال in the sense mentioned is more often used than مَعَال (R). But, [notwithstanding that (R),] they are not regular (IY, R, A), but confined to what has been heard (IY, R). This is the opinion of S, who says that (A) you do not say بَرُور of the possessor of بُر wheat, nor كَبَلُ of the possessor of كَبَلُ fruit [311] (S, IY, R, A),
nor of the possessor of *barley*, nor of the *flour* or meal (S, IY, A); but though *flour* is sometimes said (IY). But Mb allows these by analogy (A) to what has been heard, like *maker*, *seller*, or *wearer* of *wrappers* or a *wrapper* is a rel. n. formed according to rule [304]; while *the furrier* is formed by analogy to *the* "*and* [above] (IY).
mentioned by IHjr in the Is among the Converts (AKB). One of
the two ام is red., as in لا تجبرى آلم [82, 540] (AAz)—l. 20.
alKalbi, an İslami poet (AKB).

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

P. 857, ll. 25-26. Of Ḥimyān Ibn Kuḥafā (S). The truth is 
that these two verses are from a Rajaz by Khītām alMujāshi‘i, an 
Islāmī poet; not by Ḥimyān Ibn Kuḥafā (AKB), the Rājiz (ID).

P. 859, l. 8. Abū ‘Ata‘ was a contemporary of the two dynasties: 
he praised the Banū Umayya and the Banū Ḥāshim (KA). Yazīd Ibn 
‘Umar Ibn Hubāira [alFazārī (ITB), b. 87 (IKhn)], governor of the 
two ‘Irāqs for Marwān Ibn Muḥammad Ibn Marwān Ibn AlḤakam 
[alKurashi (TKh) alUmawi (IKhn, TKh) adDimashkī (TKh), known 
as alJa‘dī and nicknamed AlḤimār (IKhn), the last Khalīfa of the 
Banū Umayya (IKhn, TKh), b. 72 (TKh) or 76 (Tr, IAth, ITB)], 
a. 127, k. 132 at the age of [58 (MDh),] 59, [62 (IAth, MAB), 69 
(MDh, IAth), or 70 (MDh)], was put to death by Abū Ja‘far 
alMaṣūr,‘ [afterwards Khalīfā] at Wāsīt in 132 in violation
of a capitulation (IKb). The advice of Abû Ja'far was to keep faith with him; but Abû Ja'far's brother Abu-l-'Abbās 'Abd Allāh asSaffāh Ibn Muḥammad [alKurashi (TKh) alHashimi (ITB) al'Abbāsī (ITB, TKh), the first Khalifa of the Banu-l-'Abbās (FW, ITB), b. 108 (FW, TKh)], a. 132, d. [135 or (TKh)] 136 [at the age of 27 (TKh), 28 (Tr, IAth, FW, TKh), 29 (MDH), 32 (TKh), 33 (Tr, MDh, IAth, MAB, ITB, TKh), or 36 (Tr, IAth)], insisted upon Abû Ja'far's putting him to death (IKhn).

Marwān was called AlJa'đi [because he had learnt (IAth, MAB)] from [his preceptor and master (TKh)] AlJa'd Ibn Dirham (IAth, MAB, TKh) the doctrines of the Creation of the Kurān and of Predestination (IAth, MAB), etc. (IAth): and he was known as AlHimar because of his bravery, from the saying: "Such a one is more patient than a he-ass in war; for he used not to flag in waging war upon the rebels against him, and was the bravest of the Banû Umayya (TKh).

It is said that AlJa'd Ibn Dirham published his doctrine of the Creation of the Kurān in the days of Hishām Ibn 'Abd AlMalik, under whose order he was put to death by Khalid alKasri, governor of AlIrk (IAth). The Wāṣī of AlIrk was founded by AlHajjāj Ibn Yūsuf athThakafi between AlKufa and AlBasra; and for that reason was named Wāṣī, because it was intermediate between the two cities, [the distance from it to each being fifty parasangs (MI), i.e. leagues]: it was begun by him in 84, and finished in 86 (Mk)—l. 12. The first hemistich is

My heart is on glowing embers of the wood called ʿūṣa; and the verse is from an ode by AlMutanabbi: W says (AKB), He says My heart is on glowing embers from passion, i.e. on account of their bidding
farewell and their departing; and mine eye is revelling in the face of the beloved in a garden of beauty (W, AKB). من آل بهور (W) for من آل عضا.

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

P. 861, l. 1. تَسِمَة جِزء بَالْسَمُ كُلُّ naming a part by the name of a whole (R), i.e., putting a whole for a part, as penes for penis and testicles for two testicles in the exs. given.

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

P. 864, l. 9. Read "Nawādir."
P. 868, l. 1. The poet of Kuraish in Al-Islām. He rebelled with Muṣ'ab Ibn AzZubair against 'Abd AlMalik [Ibn Marwān]; and, when Muṣ'ab was killed [in 71 (Tr, IAth, ITB) or 72 (Tr, ITB)], and 'Abd Allāh [Ibn AzZubair] was killed [in 73 (Tr, IAth, ITB)], he took refuge with 'Abd Allāh Ibn Ja'far Ibn Abī Ṭālib [alKuraishi alḤāshimi asṢaḥābī (Nw), d. 80 (IAth, Nw, Is, ITB) or 82 (Is) or 84 or 85 (IAth, Is) or 86 (IAth) or 87 (Is) or 90 (IAth, Nw, Is), at the age of 80 (Nw, Is) or 90 (Is)], who petitioned 'Abd AlMalik about his affair, and secured his pardon, [at which time he appears from a long story told in the KA to have been 60 years old] (KA). His brother 'Abd Allāh Ibn Kāis left issue; but 'Ubaid Allāh left none (AKB). The poet's name is often given as 'Abd Allāh, probably from mistranscriptions. Dele "['Abd-Allāh or]" before "'Ubaid Allāh" in the Note on p. 18, l. 5—ll. 2-3. Ṭalḥa was governor of Sijistān (IHjr, AKB) in 61 (IAth), [or] in 63 (ITB); and there he died (AKB)—ll. The author of this verse is Abū Kāis Ibn Rifā'ā (Jh, Jsh, MN) alAnṣārī (Jsh, MN), whose name was Dinār (Jsh); so says ISf in his exposition of the verses of the Islāh by ISk. And Bk [also] says that he was named Dinār, and was one of the poets of the Jews; and, says Bk, I think that he was a heathen. But Kl says that the author is Kāis Ibn Rifā'ā; and AFI says that the author is Abū Kāis Ibn AlAslat alAnṣārī, his name having been altered (MN). See the Note on p. 738, l. 19.

P. 869, l. 25. Read فُعَلَ.

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

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

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

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

P. 874, l. 12. Of [the Banu-lḤarīth Ibn Rabī'a Ibn (AKB)] AlAwās Ibn AlḤajr Ibn AlHanw Ibn AlAzd (KA, T, AKB) Ibn AlGhauth (KA, T) Ibn Nabit [Ibn Mālik (IHb)] Ibn Zaid Ibn Kahlān Ibn Saba (T) Ibn Yashjub Ibn Ya'rūb Ibn Kaḥṭān (IHb). AlAwās is with Fatḥ of the Hamza; AlḤajr with Fatḥ of the undotted ح, and quiescence of the ج; and AlHanw with all three vowels of the ج, and quiescence of the ن. Some assert that Ash-Shanfarā, meaning big-lipped, was his cognomen, his name being Thābit Ibn Jābir; but this is a blunder, like Al'Ainī's blunder in asserting that his name was 'Amr Ibn Barraḵ, these being his two comrades in robbery (AKB).

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

P. 876, l. 7. After insert "[244]"—l. 12. "[244]" has no sing.; or, as is said, its sing. is اَتِبَةٌ on the measure of اَتِبَةٌ (T). A better ex. would be طَمْبُونَ, طَمْبٌ [above], طَمْبِ, طَمْبَةٌ, and اَطْلِبَ [244].

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

كَذَهُمْ رَبُّتُ آنِهِ لَهُ تُنْثِكُونَهَا * بَنَى شَابَ قَرَناً نَصُرَ وَتَحَلِّبٍ

Ye have lied, by the House of God! Ye shall not wed her, sons of Shaba Karnahâ, tying up the udder, and milking (IY on §. 4).

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

P. 811, l. 23. 6ٍ بَيَاتٍ (YS. I. 143) (Sn. IV. 288.)

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

P. 883, ll. 9-11. Lane (p. (1703, col. 1) has "صَّافِئَانْ...pl. صَفْوَانَ (M, TA) and and [the pl. of] صَافِئَاتِ [صَافِئَةٍ (TA)]."
It seems doubtful whether he was justified in inserting the words in brackets—l. 14. ِجميلات ِجميل appears from the context to be pl. of ِجميل dim. of ِجميل [274]. It might be dim. of ِجمال pl. of ِجمال [285]. See IY. 700, l. 17. In the former case it means little, or small, he-camels; and in the latter a few he-camels. Read "[270, 289]."

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

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

P. 886, l. 4. IM's text is given at p. 1114, l. 22; and the Aud's enumeration of the broken pls. in pp. 1032-1038.

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

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

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

P. 890, vol. II, p. 888, l. 11, and p. 1262, vol. II, p. 11, l. 9-18. This explanation fails to account for ضرائبُ القباب [above].

P. 891, vol. II, p. 3. The poet is eulogizing the two Muhammads mentioned in vol. II, p. 468, l. 1—vol. II, l. 12-14. Because the ُنَفُظُنُ is in the place of the Tanwin. See p. 342, vol. II, l. 4-6, and p. 863, vol. II, l. 23-24—vol. II, l. 28. "this sort" is the irregular pl. with the ُنَفُظُنُ and ُنَفُظُنُ; and "the regular pl." are such as ُنَفُظُنُ.

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

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

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

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

Thou hast cast their supporter into the bottom of a dark well (the dungeons being wells). Then forgive (upon thee be the peace of God !), O 'Umar (MN). See AArb. 138—l. 22. A green valley, containing many trees [and waters (Mk)], between Fadak and AlWâbishiya (Mk, M1).

P. 897, l. 14. And (c) فَعْلَةُ ثَنَيْرُ, as pl. of ثَنَيْرُ a bull [257]—l. 19. Read فَعْلَةُ — l. l. And (b) قَشُّ, as pl. of قَشُّ a worn-out skin (A).

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

P. 899, l. 1. Read فُعَلَى—l. 14. Lane (p. 2213, col. 1) gives عَيَابِلُ, which his authorities explain as pl. of عَيَابُ stalking majestically; but this is strange, because عَيَالُ has no broken pl. [252]. The M and Aud give عَيَابِلُ, which AAz holds to be pl.
of عَيْلُ pl. of عَيْل تُاَتَّلُ stalking majestically; while the Aud makes it pl. of عَيْلُ prowling, seeking for prey, which has another pl. عَيْلُ; and both the M, followed by IY, and the Aud hold the ي to be added for impletion, as in تَنَقَّلُ أَصَبَارِي فِي [252]. And the Jah gives a similar explanation of the ي, making عَيْل تُاَتَّلُ pl. of عَيْلُ, and allowing either sense. See the Note on p. 1036, ll. 3–16. The S and M have أُسْوِدُ explained in the Jah as a subst. for عَيْل تُاَتَّلُ; but IY and Lane have أُسْوِدُ explained in the MN as a qualified post. to its ep. [121]—l. 17. فَعُلْ is not given by any of my authorities as a pl. of فَعُلْ: perhaps فَحْرُ may be contracted from فَحْرُ, like فَحْرُ فَحْرُ; or pl. of فَحْرُ, as فَحْرُ is said to be pl. of فَحْرُ [above]; or a heteromorphous pl. of فَحْرُ [255]—ll. 20–21. And أَمْضَعُ, أَفْعَلْ, أَفْعَلْ pl. of أَمْضِعْ a she-kyâna (A).

P. 900, l. 10. And أَنْعَلَةُ pl. of قُدُحُ (A) with Kasr of the ق, and quiescence of the د, meaning an arrow before it is feathered (Sn); and فَعَلْةُ, as فَعَلْةُ pl. of فَعَلْي [257]—l. 15. This is probably the proper form of the ضرس in Lane, p. 1785, col. 3, l. 31—l. 21. And لَتْنَى فَعَلْ pl. of لَتْنَى لَتْنَى a gum [316] (A), which is orig. لَتْنَى, like عَنْبُ (Sn).

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

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

P. 904, l. 5. And (7) جمع فعّلة حسب a Friday, pl. جمع ; and (8) حسب فعّلة a kite, pl. حسب [254] (A).

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

P. 907, l. 6. ‘Abd Allâh, [or ‘Ubaid (T), Ibn Mujib (T, Is)] Ibn AlMaḍrahî (KA, T, Is) Ibn ‘Amir alHîsanâ......... Ibn Abi Bakr Ibn Kilâb (KA, T) Ibn Rabî‘a Ibn ‘Amir Ibn Sa‘a‘a (KA), of the Banû Abi Bakr Ibn Kilâb, known as AlKattâl alKilâbî. AZ says that he was one of the poets of heathenism: but AU mentions that he was imprisoned by Marwân Ibn AlHakam; and, according to this, says Bk in his Commentary on the Amâli of Kl, he was one of the Converts (Is). The KA gives the second hemistich as

إذا تُحَدَّدَتْ عَنْ نَقِصٍ وَإِسْرَائِي

When my being untwisted, and my being firmly twisted, i.e. my good luck and my ill luck, are talked about—l. 13–15. Derenbourg (S. II. 188, l. 16) prints فعّل and نفَّل and معدٌ.
P. 908, ll. 15-17. IM says in the CK that ُفعل sometimes acts as a substitute for لَحْية, as لَحَیة and ُفعل pl. of لَحْیة and ُفعل pl. of لَحْیة [238, 329. A]; and for ُفعل, as صُور pl. of صُور a shape, effigy and ُفعل pl. of قُوْر *force* (A).

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

P. 910, l. 15. Read ُخُرْعُ.

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

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

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

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

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

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

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

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

P. 924, l. 9. Kais Ibn 'Asim was a Companion (AKB). He was Kais Ibn 'Asim ....... Ibn Min'ar Ibn 'Ubaid ......... Ibn Sa'd Ibn Zaid Manât Ibn Tamim (Is, AKB) atTamimi alMinkari (Is), one of the Banu Minkar Ibn 'Ubaid (SR). He came to the Apostle of God as an envoy [in the embassy of the Banu Tamim, and became a Muslim (Is); and then the Apostle of God said "This is the chief of the dwellers in tents of camels' hair" (Is, AKB)—l. 11.

The verse is preceded by

"Alm tawallu ya 'am 'umra a'aniya # tawakkali yibi 'al-ma'ana la 'akara waashad min 'uowin halwala kita'ira * yuqubun sab 'al-inqan al-safara.

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

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

P. 931, l. 9. Of the Madid [metre] (MN). This version shortens the last syllable of the second epitrite forming the first foot of the second hemistich—l. 15. This is the version given in Tr. I. 751, except that the Tr has ٢١ for ٢١. Jh and IHsh may have confused the ending of this line with that of the next

\[\text{ذمَّ أَبَنَيَّ عَادُيِّ نَعْمُ} #٣ وَأَنَّى بَعَدَنا مَاتُوا\]

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

\[\text{ذمَّ أَبَنَيَّ عَادُيِّ نَعْمُ} #٣ مَّ مِنْ أُنْس قَبِلَهَا مَاتُوا\]

Then we returned, making spoil; and how many men, before it, have passed away!; while the AKB agrees with the Tr except in giving ٢١٢٧١ making spoil together for ٢١٢٧١ [above]. The true text seems to be uncertain.

P. 932, l. 8. Read ٢١٢٧١. See p. 1364, ll. 10-13. The o.f. of these ٢١٢٧١ is properly ٢١٢٧١, as ٢١٢٧١, or ٢١٨٨ٞ; ٢١٢٧١, orig. ٢١٢٧١, or ٢١١٢٧١; and ٢١٨٨ٞ, or ٢١٨٨ٞ: and the ٢١١٢٧١, being a compensation for the lost ٢١١٢٧١, ought not to be combined with it; so that R's expressions ٢١٢٧١ and Jh's expression ٢١٢٧١ or ٢١١٢٧١ [244] and Jh's expression ٢١٠١٢٧١ or ٢١١٢٧١ [275] are not strictly accurate. Cf. Sn. IV. 158, l. 9. When the ٢١١٢٧١ is substituted for the elided ٢١١٢٧١, the ٢١١٢٧١, if orig. quiescent, is pronounced with Fatḥ, because the ٢١١٢٧١ of feminization is preceded by Fatḥa, except in the abbreviated, as ٢١١٢٧١ and ٢١١٢٧١.

P. 934, ll. 12-15. Some allow ٢١١٢٧١ (Lane, p. 103, col. 2).

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

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


do  خِبَازٍ

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

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

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

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

P. 947, l. 6. The نَفْرَق [with a ن and two ق's, upon the measure of قَبْر (Sn),] is the مَعْصِمَةَ صَبِيحَة (A. IV. 155, l. 1).

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

| Imra alKais |
| AnNu'mān the elder (builder of AlKhawarna) |
| Imra alKais—Mā asSamā |

AlMundhir the elder—Hind (killed at 'Ain Ubağh)

| 'Amr (Muṣarrit albiyāra) |
| AlMundhir—Salma |
| Abū Ḥabūs AnNu'mān |

| AlMundhir—Hūrka |
| Hind |
P. 948, l. 10. Read "(IA, A)" — ibid. ١٠٤٤. درَّع in the IA (p. 332, l. 2) I take to be a misprint, because, though fem., it is an ep., meaning active in spinning—l. 19. Read ﺗُذَرَع.

P. 950, l. 1. Dele "[248]"—l. 6. Read ﻋَلَقَج١٠٥٠.

P. 951, l. 5. IY here and R at p. 946, l. 8, restrict the pl. سَمَاء to the meaning rain: but there seems to be no reason for this restriction, because سَمَاء meaning sky or heaven is fem.; and the KF does not observe it, nor does AKB (ll. 20–23 below)—ll. 10–11. An ancient heathen poet (KA). But see the Note on p. 332, l. 18—l. 13. IJ says "F used to recite it to us as فُوقَ السَّبْعَةَ above six heavens, and so have I seen him write it in the یَدَح". And so have I too seen it in the دِیْنَان of Umayya. And in that version what is meant by the heaven of God is the seventh heaven (AKB).

P. 952, l. 11. Read ٤٠٥٠.

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

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

P. 958, l. 6. شَدِيدَةٌ الْلَّحْمٍ ﺖُوْلِيدُ الْلَّحْمٍ: firm in flesh, said of she-camels (KF)—l. 9. And they say رَجلٌ لِكَاكَ الْلَّحْمٍ a man spare in flesh, and we have heard the Arabs say ﺻَبْرٌ of the
big; and, when you pluralize, you say لَكْنَكْنُ (S). Pls. لَكْنَكْنُ, like ضَرْبُ; and كِتَابُ لِكَانَ, like uniform with the sing. (KF).

P. 959, l. 7. By Jarir (Jh). Read لَوْمَي—l. 16. Put a full stop at the end of the line.

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

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

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

<table>
<thead>
<tr>
<th>Hulwān</th>
</tr>
</thead>
<tbody>
<tr>
<td>Taghlīb</td>
</tr>
<tr>
<td>Wabara</td>
</tr>
<tr>
<td>Asad</td>
</tr>
<tr>
<td>Taim Allāh</td>
</tr>
</tbody>
</table>

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

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

P. 965, l. 13. قالوا عَمْجَاءل in the passage عَمْجَاءل (IY. 647, l. 15) should be transposed, as is clear from IY. 647, l. 11) and قالوا صَبِرُ وَصَبِرُ (l. 11) and IY. 657, l. 1., translated in p. 1010, ll. 9-10, below), and from the corresponding passage in S. II. 217, ll. 10-13, which IY is following.

P. 970, l. 8. حَلَائَفٌ in IY. 650, l. 21, seems to be a misprint for حُلَائَفٌ.
( 152a )

P. 979, ll. 16-17. Jahn prints كسرنا العين (IY. 653, l. 18); but the R (p. 163, l. 6) has كسر الفاء, which is required by the context.

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

P. 982, l. 6. Here is pl. of عدل, not of عدّ. See the Note on p. 412, l. 1, where the version شهودي, taken from IY. 371, is a mistake, as appears from the present version, and from Mb. 255.

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

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

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

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

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

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

P. 998, l. 7. Read عوراء—ll. 18-20. The Dictionaries do not give حبكة, nor does R allow it (p. 993, ll. 20-22); but IHsh and A allow it, following IM.
P. 999, l. 3. Read '..... ' ..... (I, P. 999, I. 8. Read 1.5,.,.. -U. 12-14. R would add (SLu (p. 993, ll. 20-22). See the last Note—l. 21. For "that" read "like".

P. 1001, ll. 15-18. The KF, but not Jh, gives ٠٠٠٠ as pl. of رَبَعْ fem. of رَبَعَ a young camel born in autumn; and Jh, R, the KF, and A give ٠٠٠٠ as pl. of the masc. رَبَعْ [237]—ll. 17-20. نفاساء is like نفاساء on account of the mobility of the ه. But, if it were نفاساء, it might take the ultimate pl. نفاساء (p. 1008, ll. 17-20); so that R's reasoning here does not seem to be sound. The KF gives نفاساء, as though pl. of نفاساء, like طوالق pl. of طالق [247].

P. 1002, l. 13. The words "and ٠٠٠٠ (K in art. نفس) " in Lane (p. 2052, col. 3, l. 2) and "except ٠٠٠٠ (K)" in Lane (p. 2829, col. 2, l. 2) should be omitted. The KF has ٠٠٠٠ meaning غُيرًا غَيرِهَا غيِّر نفاساء; but Lane seems to read غيِّر نفاساء, i.e. غير نفاساء وعشراء. The context [below] favors غيِّرها; and, if غيِّرها were the true reading, غيِّرها would be mentioned in the KF's article on عُشراء among the plts. of this word. The passage in the KF's article on عُشراء وليس فعالاً يَجِبُ عَلَى فعَال غيِّر نفاساء وعشراء نفاساء; and, if the sense were as Lane supposes, it would have been shorter to write يَجِبُ عَلَى فعَالٍ أو فعَال غيِّر نفاساء وعشراء.

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

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

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

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

P. 1010, l. 7. This was the "‘Alkama the braggart" mentioned at p. 150, l. 3.

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

P. 1014, ll. 8-9. See Mb. 260. These two verses follow the four given in vol. II, p. 496—l. 9. He says كَرَّ، not كَرَّ، although the address was at first to a woman, because he afterwards transfers the address to a man; and the Arabs do that (Mb)—l. 10. كَسَّا is [a way-mark in AdDahnà (Bk),] a [small ,Bk] mountain (Bk, ZJ) belonging to the Banû َدَابَّة (Bk)—l. 21. The Dictionaries give نَشِيطٍ i. q. غَدْوَانٍ i. q. غَدْوَانٍ lively, said of a horse; not غَدْيَانٍ i. q. غَدْيَانٍ, said of a man.
P. 1016, l. 1. See Md. I.378 and P. II. 30—l. 7. I.e., not strange, because it is assumed to be
pl. of
P. 1018, l. 16. The R after in this passage inserts
whose fem. is (R. 169, l. 5); but see l. 7 above.
P. 1020, l. 10. Read ُع.*
P. 1021, l. 10. Read ُضَارِبُونَ.

P. 1022, l. 5. By Hind Bint Ma'bad Ibn Na'dla, lamenting 'Amr Ibn Mas'ud alAsadi and Khali'd Ibn Na'dla alAsadi, her paternal uncles; put to death by AnNu'man Ibn AlMundhir alLakhami, who erected over them the two monuments that are in AlKufa (SR). Ma'bad Ibn Na'dla Ibn AlAshtar alFak'as was brother of Khalid Ibn Na'dla, of whom AlAswad Ibn Ya'fur says [13] (T), meaning, [says ISk, Khalid Ibn (IY on §. 13)] ُقَبْلًا مَاتَ [Ibn AlMu'dallal (IY)] Ibn Malik [alAsghar (IY)] Ibn Munkidh Ibn Tarif (IY) Ibn 'Umar Ibn Ku'ain and Khalid Ibn Na'dla [Ibn AlAshtar (AKB)] Ibn Jahwân Ibn Fak'as (IY).

Khuzaima

| Asad |
|......|

| Tarif |
|......|

| Fak'as | Munkidh |
|Ja'hwan | Malik alAsghar |
|AlAshtar | AlMu'dallal |
|Na'dla | Ka'is |

| Khalid | Ma'bad |
|......|......|

Hind
In the Dw of AlKhansá (p. 190) should be معبد بن خالد بن نضلة. I suppose that 'Amr Ibn Mas'úd must have been a cousin of Hind's father Ma'bád, and in that way one of her paternal uncles. AKB (vol. II, p. 292) traces the pedigree of the poet Mu'árrís Ibn Rib'í through Khalíd Ibn Na'dá, who was his great-grandfather, up to Khuzaima.

Khalíd Ibn Na'dá
---
| Lakít |
| Rib'í |
| Mu'árrís |


P. 1023, l. 1. Read أهَنَأ.  
P. 1024, l. 1. Read أَهْنَأَ .

P. 1027, ll. 20-21. Perhaps A means that *منِّقَادَ مُحتَار* and form broken pts. when they are used as proper names, as Sn says of the inf. n. at p. 1046, ll. 18-19.

P. 1028, l. 19. AlAkhwaṣ with the dotted خ (AKB). Zaid Ibn 'Amr (KF, Is, AKB) Ibn Kais Ibn 'Attáb Ibn Harmí Ibn Riyáḥ Ibn Yarbúʿ [Ibn Hanzála............Ibn Tamím (AKB)] atTamímí alYarbúʿi (Is, AKB) arRiyáḥí, called at one time ArRiyáḥí in relation to his lower ancestor, and at another alYarbúʿi in relation to his higher ancestor (AKB), an [Islámi (AKB)] poet and cavalier (KF, AKB), mentioned [in the MSá] by AlMarzúbání, who says that he was a Convert (Is), contemporary with Suḥámí Ibn Wathíl (AKB), or, in the Is of IHjr, who is followed by Syt in the SM, Wuthail (AKB on the verse cited at p. 451, l. 20). See the Note on p. 151, l. l.
P. 1029, ll. 4-8. IY and R make 'مَنْكَرُونَ' pl. of 'مَنْكَر', but do not say in what sense. S makes it pl. of 'مَنْكَر'; but, like IY and R, omits to indicate the sense. Lane makes it pl. of 'مَنْكَر' in the sense of cunning or of a bad deed.

P. 1030, l. 15. He adds the in 'الصَّبَّارِفِ الدُّرَاهِمَ' (IK)—l. 19. The Banû Ḥarām are Madanīs; and this is a name current among the inhabitants of Al-Madīna (Dh). They are of the Anṣār, whence Jābir Ibn 'Abd Allāh Ibn 'Amr Ibn Ḥarām [Ibn Tha'laba Ibn Ḥarām (SR, Tr) Ibn Ka'b Ibn Gha'īm Ibn Ka'b Ibn Salīma (SR, Tr, AGh, Is) Ibn Sa'd.......Ibn AlKhazraj (IHb, Tr, Nw) alAnṣārī asSalāmi (AGh, Nw, Is)] alḤarāmī (KA) alMadānī (Nw) āṣaḥābī (ITB), d. 68 (Nw) or 73 (Nw, Is) or 74 (AGh, Is) or 77 (AGh, Is, ITB) or 78 (Tr, Nw, Is, ITB), at the age of 94 (Tr, AGh, Nw, Is), said to have been the last of the Companions of the Apostle of God to die at Al-Madīna (Is). His pedigree is otherwise stated [by Nw, who has Jābir Ibn 'Abd Allāh Ibn 'Amr Ibn Ḥarām Ibn 'Amr Ibn Sawād Ibn Salīma]; but this is the best known (AGh).

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

P. 1034, l. 8. Add (28, 29) فَعُولَةٌ فَعَالَةٌ [237, 265], (30) فَوَاعِيلُ [247, 253, 255, 261], and (31) فَعَأَطِيلُ [256], variations of أَعَالِ [249, 253, 254, 256], and أَعَالِ [249, 256], and أَعَالِ [254, 256, 257], (35, 36) فَعَأَطِيلُ [252, 715], (37, 38) فَعَأَطِيلُ and
Other collective, pl., or quasi-pl. formations will be found in §§ 253-255, 265, 267, 272, and 273—l. 21. IA (p. 837, ll. 6, 15) has “augmented quad.” and “augmented quin.” meaning “tril. augmented to four letters” and “quad. augmented to five letters” respectively. The Aud (p. 219) and A (vol. IV, p. 176, l. 7.) here have “tril.”; but the A similarly uses “quad.” on p. 177, and “quin.” on pp. 179, 180, to signify “augmented tril.” and “augmented quad.” respectively. In order to avoid confusion I have here confined the terms “tril.”, “quad.”, and “quin.” to words of three, four, and five rads. respectively. Jrb also uses “quad.” for “augmented tril.”; and so does IY (p. 666, ll. 12 and 23, and p. 667, l. 1).

P. 1035, ll. 6 and 19. The mention of ٌلٌٌٌّ and ٌلٌٌّ requires consideration, because ٌلٌٌّ is one of the aggregate previously mentioned, in which there exist broken pls. of other formations, since A has previously mentioned it among the ns. whose [broken] pls. are ٌلٌٌّ and ٌلٌٌّ [248] (Sn). See p. 998, ll. 15-16. But this objection seems to be groundless, because these two pls. are not “of other formations,” being orig. ٌلٌٌّ, like ٌلٌٌّ [248].

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

P. 1037, l. 4. Read أَنْسَلْهَا—l. 5. See the Note on p. 935, l. 9—ll. 10-12. A foreign word, like جُرُب, is of course, strictly speaking, not an augmented tril.; but is treated as such, جُرُب being given under جُرْب in the Jh and KF—l. 14. Derenbourg (S. II. 208, l. 17) prints صُوْلْجْة; but the form in the Th, Jh, Jk, and KF is كَلْجَةَ (Jh, Jk) كَلْجَةَ: كَلْجَةَ (Th, KF) كَلْجَةَ (Sn. IV. 118). Cognomen of the حَفِيذ [Abu Bakr (IHjr, TH)] مُحَامَّد, [or أَحْمَد (TH),] Ibn Sāliḥ (KF) Ibn ‘Abd ArRahmān alBaghdādi alAnmāṭi (IHjr, TH) as-Sūfī (TH), d. 271 (IHjr, TH) or 272 (TH).

P. 1038, l. 11. Derenbourg (S. II. 209, l. 1) prints مَلَكَ, but the content requires مَلَكَ, as given by Jahn (IY. 668, l. 16).

P. 1040, l. 21, إِلْيَاسِينَ [read with the dij. Hamza (K)] in XXXVII. 130. is a dial. var. of إِلْيَاسَ (K, B), the addition of the ي and ج having perhaps some meaning in Syriac. I have not explained it as a pl., because, if it were so, it would be made det.
with the art. [13] (K). It seems probable that in Mb. 83, l. 19, and 823, l. 3, where is explained as a pl., Mb wrote 

\[
\text{إياسين}
\]

meaning it to be pl. of 

\[
\text{إياس}
\]

(see p. 1040, l. 19—p. 1041, l. 4).

P. 1041, l. 1. Ilyâs (IKb, Tr, K, B, Nw) Ibn Yâ-Sin (Tr, K, B), of the tribe of Aaron brother of Moses (K, B), the Apostle of the Lord of the Worlds (Nw), sent by God to the inhabitants of Ba'labakk, who use to worship an idol called Ba'\(l\)(IKb)—5. AlAsh'ar is Nâbt Ibn Udad (Tr, LTA, IKhn, Dh, KF, LL) Ibn Zaid Ibn Yashjub (Tr, LTA, IKhn, Dh, LL) Ibn 'Arib Ibn Zaid Ibn Kahlân (Tr, LTA, LL) Ibn Sâba (Tr, Jh, LTA, LL) Ibn Yashjub Ibn Ya'rûb Ibn Kâhtân (Tr, Jh)—ll. 16-17. In the fourth becomes penultimate, and in 

\[
\text{كختن، عيجموس، ميريس، حيردبن}
\]

the penultimate becomes fourth, by elision of another aug. in the first four words, and of two other augs. in the last. The first three ns. are augmented trils., and the last two augmented quads.; but the same rule applies to both kinds (p. 1050, ll. 13-15). The letter of prolongation in the penultimate, however, of the augmented quad. 

\[
\text{مراريبوس}
\]

cannot be made fourth; and the pl. is \text{عقالل} formed from the four rads. preceding it. But if, as some hold, the fourth rad. in may be elided instead of the fifth, then the penultimate may become fourth, and the pl. will then be 

\[
\text{قاطيس}
\]

See p. 936. ll. 16-21, and p. 1051, ll. 14-18; and note that the \(ب\) is from the same source as the aug. letters \(م\) and \([732]\).

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

P. 1045, ll. 3-9. The qin., whose augment is always placed after the 4th or 5th rad. [401], loses it by this rule, in addition to the 5th rad. (p. 1051, ll. 10-13), because is completed by the preceding four rads., unless the augment be a letter of prolongation after the fourth rad., and this rad. be elided, in which case the pl. is (Note on p. 1041, ll. 16-17). The quad., which may have three augs. in various positions [393-400], loses all of them except the soft letter fourth and penultimate, or reducible to this position by elision of the other augs. (p. 1050, ll. 8-20), because the positions of the , and two s in and are occupied by the four rads., so that there remains only the position of the in for the aug. to occupy, and this can be taken only by a soft letter occupying in the sing. the position above described. The tril., which may have four augs. in various positions [389-391], retains one to occupy the position of the , first , or second in the pl.; and may retain a second to occupy the position of the in . The latter can only be a soft letter fourth and penultimate in the sing., or reducible to this position. But the former may be one of three possible augs.; and various supplementary rules are given (p. 1045, l. 19—p. 1050, l. 8) to determine the choice.
P. 1043, l. 1. The A (vol. IV, p. 183) adds "and على الرس" [398], and after (p. 1049, l. 3) inserts "and على الحسن" [below]: but this ex. is out of place here, being an augmented quad., the elision of whose ي is to be explained by the rule given below (p. 1050, ll. 8-20), though Jh explains it by the rule here given. A seems to have inserted على الرس here because he inserts it in the corresponding passage (vol. IV, p. 192) on the dim. (p. 1249, l. 16—p. 1250, l. 13), where it is not out of place, since he makes no distinction there between the augmented tril. and the augmented quad., classing both of them, together with the un-augmented and augmented quin., as ns. exceeding four letters. See the Note on p. 1250, l. 13.

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

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

P. 1059, l. 1. Read مَن النَّحَّاج —ll. 10-11. The poem cited by H is attributed to [Sharaf adDin Abu-l-Maḥāsin Muḥammad Ibn Naṣr Ibn AlḤusain (IKhn)] Ibn ‘Unain [alAnṣārī alKūfī by origin, adDimashḵī by birth, the celebrated poet, d. 549, a. 630 (IKhn)], and occurs in some MSS of his Diwān; but this is a mistake of the rhapsodists, the poem being by Abu Sa‘d Ibn Hibat Allāh Ibn AlWazir alMuṭṭalib (CD). Abu-lMa‘āli Hibat Allāh Ibn Muḥammad Ibn AlMuṭṭalib, Wazir to AlMustaẓhir bi-llāh (r. 487-512), was one of the learned and most erudite and best Wazirs (Fkhr). He was appointed in 501, and dismissed in 502 (IKhhd). The verses, being quoted by H (a. 516), cannot, of course, be by Ibn ‘Unain.
P. 1060, ll. 17-21. The rule that the broken pl. should be assigned to the n. un., though here observed by S, and expressly laid down by R, is often neglected, sometimes by R himself, and being treated as pl. of ُعَنُب and ُرَطْب [237], and ُسَفْرَجْن and ُفَرَزَن [245].

P. 1063, l. 5. Read ُقُلْنِسَة — l. 20. Read ُجِبْانِ. ُجِبْانِ.

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

P. 1066, ll. 16-17. Derenbourg (S. II. 208, l. 20) prints ُرَخَل; but R seems to have read ُرَخَل here—l. 19. These are pl. of an obsolete sing., which supersedes the pl. of the sing. used. This is the opinion of S and the majority. But some of the GG hold them to be irregular pl. of the sing. spoken: while IJ holds that the expression is altered to another shape, [for which that pl. would be regular (Sn),] and is then pluralized, as in the case of ُأَبْطَلَلْ, ُأَبْطَلَلْ or ُأَبْطَلَلْ, and then pluralized (A on the dim.); and this opinion is approximate to the first (Sn).

P. 1067, l. 18. This verse, as appears from the next verse cited by Jh (art. ُحَوْرِج), forms part of a poem attributed in the KA (vol. XV, p. 167) to Abū Kais Ibn AlAslat, and in the Is (vol. III, p. 492) to Kais Ibn Rifā’ā. See the Notes on p. 738, l. 19, and p. 868, l. l,

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

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

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

P. 1073, l. 1. unarmed men (IY) : weavers (Jh). The latter reading seems to be correct.

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

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

P. 1077, l. 8. "that had no well-rope" means superficial, not sunk in the ground, like well-water—l. 10. is a kind of water-fowl; and ISd says that it is also a frog, Zuhair's saying being so expounded by some (HH)—l. 22. Read — ibid. The MASH (p. 65) reverses the order of ,
making pl. of أصل; but this is an evident mistake—l. 23. Read أَصِيلُ—l. l. Read أَعْنَاقُ.

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

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

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

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

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

P. 1086, l. 7. Jahn (1 Y. 675, l. 9) prints ُرَحْبٌ. See p. 1066, ll. 16-17, and the Note thereon—l. 9. ُعَخْرَةٌ, according to R, is a pl., because its measure, like that of ُنَسْوَةٌ [below], is notorious in the pl. (see p. 898, l. 16).

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

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

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

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

P. 1099, l. 10. Jh and the KF give ُأَوْن اًرَفَنَّتْ َلَام *(505)* *(Jh)*.

P. 1100, l. 7. Jadhima alAbrasch says َرَبِّيَ أَرْفَنَّتْ َلَام *(Jh)*.

P. 1105, l. 22. By "it" is meant "what he mentions".

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

P. 1109, ll. 10-11. This verse is attributed (1) by Abu Tammâm to Tharwân Ibn Fazâra Ibn 'Abd Yaghûth al'Âmiri, a Companion, whose pedigree is given by IKlb, and, on his authority, by IHjr in the Is, as Tharwân Ibn Fazâra Ibn 'Abd Yaghûth Ibn Zuhair aṣṢâ'tm, also called Zuhair alAkbar, Ibn Rabî'a Ibn 'Amr Ibn 'Âmir Ibn Rabî'a Ibn 'Âmir Ibn Sa'sa'a: (2) by S to Khidâsh Ibn Zuhair, this Zuhair being the Zuhair aṣṢâ'tm mentioned; and Khidâsh being brother of 'Abd Yaghûth, grandfather of Tharwân aṣṢâ'hâbi; and being said by AlMarzubânî to be a heathen, while IHjr in the Is brings him into the division of the Converts, who reached the time of the Prophet, but did not meet him, saying that Khidâsh was present at Hunsin with the idolators, and afterwards become a Muslim: (3) by AAA to Zurâra Ibn Farwân, [a poet (ID)] of the Banû 'Âmir Ibn Sa'sa'a; but I have not seen this Zurâra in [any of] the four divisions of the Is, nor in the Jamhârat alAnṣâb of IKlb; and God knows! (AKB). AAA here follows his Master ID (see ID. 180)—ibid. This is the well-known version, which is transmitted by S and later GG. But AMArb, in his Refutation of ISf's Exposition of the Verses of S, says "How should the gazelle and the ass be mothers, when they are male animals? And the correct version is what AN recited to us, vid.

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

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

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

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

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

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

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

P. 1130, l. 17. Read فاعل.

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

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

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

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

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

P. 1145, l. 1. Read قَامَ.

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

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

P. 1156, l. 22. Read سَكَاب—ibid. IA and Sn have ṣeṭṭل for مَنظر.

P. 1157, l. 1. Dieterici (IA. 323) prints ẓuqāً (p. 1156, l. 21) and أَرْعَبَ, with the dotted غ; but MKh (vol. II, p. 177, ll. 2-4) shows that these words should be spelt with the undotted غ—ll.
18-19. Dieterici is wrong in printing قصاص، (IA. 321) and Lane (p. 2528, col. 1) is right in thinking to be a mistake.

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

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

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

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

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

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

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

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

P. 1177, l. 5. Read ʿ[wāṣšīn].

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

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

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

P. 1184, l. 15. Read "the َ and ن".

P. 1185, l. 4. Read مُلْبِيًّا — l. 8. Read َرَتُّسَطُ.

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

P. 1189, l. 2. A Companion, entered in the first division of the Is by IHjr, who does not mention his name [Note on p. 343, l. 21], but says (AKB), It is mentioned that he became a Muslim, and afterwards came to the Prophet, and said to him "Make adultery lawful for me". The Prophet said "Wooldest thou like such as that to be done towards thee?" He said "No". The Prophet said "Then like for thy brother what thou likest for thyself". He said "Then pray God [for me (AKB)] that it may depart from me (AGh, Is, AKB). And Hassan says, mentioning that, سَالَّتُ هَذِهِ النَّامِمَة [658] (AGh). The Is has usuur for الربا الرِّزا⁴ adultery—l. 11. See the Note on p. 932, l. 8.

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

P. 1193, l. 22. All through §. 276 the letter elided in حَار and شَأَل, orig. حَارُ and شَأَلُ, is supposed to be the مَلِيَّة of مَلِيَّة, i.e., the مَلِيَّة. If, however, it be the مَلِيَّة of مَلِيَّة, as Z says in the K on IX. 110, then حَارُ and شَأَلُ being thus contracted into حَارُ and شَأَلُ, which afterwards become حَارُ and شَأَلُ [684, 703, 711], the dims. are of course حَارُ and شَأَلُ, like بَبَبُ dim. of بَبُ [278].

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

P. 1204, l. 2. For شُوِي in S. II.128, l. 13, read شُوِي.

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

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

P. 1213, l. 5. Read غَزُو.

P. 1214, l. 12. Not مَكْبَرٌ, as strangely printed by Lane (p. 683, col. 2, and p. 2085, col. 2). This is conclusively proved by its pl. مَكْبِرٌ in a verse cited in T. 45, explained in the MN as orig. مَكْبِرٌ إِبَالِ. Lane is apparently misled by Jh’s saying that the ل is retained, by which he means that the ل is not arbitrarily elided, as in الأْحْيُنَّ, where the third ی is, in IH’s words, elided as forgotten, i. e., completelyopped off, together with the vowel of the second ی, to which the inflection of the third
is then transferred. The third \( \ddot{\imath} \) euphonically elided in 
\( \text{مكتَي} \) disappears in the presence of Tanwin; but re-appears in the absence
of Tanwin, as \( \text{مكتَي} \) and \( \text{مكتَي} \): while, during its disappearance,
its memory is preserved by the Kasr of the second \( \ddot{\imath} \); and
for this reason, or because it sometimes appears in pause [648], it
is often expressed in print, as in the Egyptian edition of the Şâhâh
\( \text{vol. II, p. 468} \), or in MS, as perhaps in Lane’s copies of that work.
See p. 1336, l. 3.

P. 1217, l. 2. \( \ddot{\text{أرس}} \) (S. II. 134, l. 7). But S here means the
Hamza to be elided (Cf. p. 1218, ll. 4-6); not transposed, and then
softened into \( \ddot{\text{i}} \). For \( \ddot{\text{أرس}} \), like \( \text{أكل} \ I eat \), would be as much on the
measure of the v. as \( \text{أروس} \).

P. 1218, l. 1. S and Jh mean that, if \( \ddot{\text{أحي}} \) were triptote because of
its variation from \( \ddot{\text{أقمل}} \), then \( \ddot{\text{أرم}} \) would be triptote because
of their variation from \( \ddot{\text{أقمل}} \), and \( \ddot{\text{أصيم}} \) because of its variation from
\( \ddot{\text{أقمل}} \)—l. 10. In Lane (p. 631, col. 3) dele “‘Amr Ibn-el’Alâ or”
and “(according to different copies of the Ş),” there being no use in
perpetuating the accidental omission of “Abû” by some copyists.

P. 1219, l. 20. Read “elides”.

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

P. 1228, ll. 4-5. Cf. “Justice Shallow”—Ibid. The words
\( \text{تكمَسم} \) in Lane (p. 424, col. 3, art. 5) should
be rendered "He or It, assumed such a form, or shape in my eye," not "Such a thing assumed a form, or shape, in my eye, as Lane translates them, كَذَا being in the acc., like عَدَلَ in R's phrase تَجْسَستِ عَدَلَا here, not in the nom., as Lane supposes. The ex. is designed to show the construction, as well as the sense.

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

P. 1229, l. 7. Read كَذَا.

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


P. 1241, l. 21. Dozy (Supplément aux Dictionnaires Arabes, vol. I, p. 490) is quite mistaken in stating that أَذَهَبَ in the M, p. 87, l. 4, means "plus apte à être étiré". The words of the M are أَبْقَتْ أَذَهَبْهَا فِي *(الْأَطْلَدَة) وَحَذَفَتْ أَخْتَهَا You retain the more useful, and elide its fellow, for which IH in the SH, p. 37, l. 3, has يُحْدِفُ أَنْتَهُمَا فَائِدَةَ The less useful of the two is elided. The less implied in أَذَهَبَ here does not mean elision, but extent of usefulness; and the aug. that goes further in usefulness is "moins apte à être étiré," not "plus apte".
P. 1248, l. 17. The dim. of أبیره (Jh, KF) ; and this is the saying of Mb (Jh). Mb says أبیره and أسیسیع (A), by eliding the fifth, and putting the ی as a compensation for it (Sn). This compensatory ی before the ی and ی in the dim. has no connection with the aug. ی after the ی and ی in the non-dim.—l. l. Thus these ns. are tril., quad., or quin., according to different opinions. And, when they are held to be tril., ی and ی may be defended on the ground that elision of the hamza enables the ی to be retained ; and ی or أبیره, and أسیسیع or أبیره, on the ground that the hamza, being initial, should be retained in preference to the ی and ی, which are final.

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

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

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

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

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

P. 1257, ll. 2-3. The R (p. 98, l. 16) has "that sing."); but some of the exs. require "that pl."—ll. 8, 13. Jahn prints جِرْيْكَات (IV. 731, l. l.) and جِرْيْكَونَ (IV. 732, l. 1)—l. 9. See the Note on ll. 2-3—l. 16. Z intends شَسْرِعُ to be an ex. of a pl. of multitude whose sing. has no pl. of paucity; but some allow أَوْسَاعُ [317].

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

P. 1265, ll. 18-20. لْيْسِ النَّاسَ, from which they elide the ي; and therefore, when they have recourse to the *dim.*, they say بْنْيْسِ النَّاسَ, restoring the ي in the *dim.* And they do that in another word, saying لَيْلَةُ in the *dim.* of لِيْلَةُ, because its *af* is لِيْلَةُ [below] (ID). Thus the Basri ID adopts the opinion of the KK.

P. 1270, l. 1. For مَلِيحُ in Lane (*p. 2732, col. 1*) read مَلِيحُ (dim. of مَلِيحُ), as in S. II. 137, l. 13, M. 88, l. 7, and IV. 734, l. 23. S omits زيد in this ex.

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

P. 1276, l. 7. IV gives جِبَهْيَرُ as an instance of the ي of compensation, which is plainly wrong—ll. 19-20. The Sn (*vol. IV, p. 208, l. 5*) has Abiré بَرْهِيمُ and ابِيرِه بِرِهِمَ; but in the *curt. dim.* the aug. letter of prolongation in the penultimate of the non-*dim.* disappears, as in قُرْطِسُ for قُرْطِس, and the ي of compensation is not inserted. Therefore, according to S, on elision of the Hamza the,
and the augmented 

and, according to Mb, on elision of the augmented, the last radical, there remains which forms .


P. 1281, ll. 7-8. Jh on ّامس says "except Friday", giving S as his authority. See Lane (p. 99, col. 2). But I do not find this exception in S. II. 188, ll. 13-14.

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

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

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

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

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

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

P. 1298, l. 13. One of the Banu Mu' faris Ibn 'Amr Ibn Wadi'a [Ibn Lukayz Ibn Afsh (IKb)] Ibn 'Abd Al'Kais, in relation to whom he is called al'Abdi, a well-known bad poet (AKB), who satirized Jarir (ID). Mb asserts that Jarir and Al'Farazdaq made him judge between them; and that he then adjudged Al'Farazdaq to be more noble than Jarir, and Al'Farazdaq's kindred, the Banu Mujashi, than Jarir's kindred, the Banu Kulaib; but Jarir to be the better poet of the two (AKB)—ll. 17-18. There is another version Whenever he is made judge (AKB). See p. 771, l. l.—p. 772, l. 9.
P. 1300, l. 12. Read "(I am)"

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

An inhabitant of 'Anît selected it once upon a time, and hoped for its good year by year, also related with Kasr [or Fâth (KF)] of the, a place in Syria (Jh, KF, LL)—Ibid. (S. II. 83, l. 18) (LTA, Db). See p. 1309, l. 7—1310, l. 8. Apparently it ought to be —l. 9. Naṣîbîn, [or, as some of the Arabs say, Naṣībîn (MJ), a [flourishing (MJ)] city in [the regions of (MJ)] Mesopotamia (Mk, MI, LL), on the main road of the caravans from Maušil to Syria, and nine parasangs from Sinjâr (MJ).

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

P. 1308, ll. 9-12. The rel. ns. "" and "" may be derived from the proper names AnNamir, Shakira, and AdDu'il—Ibid. Namari is from (1) AnNamir Ibn Kâsi,......Ibn Aaḍ Ibn Rabî'a Ibn Nizâr Ibn Ma'add Ibn 'Adnân, among whom are many; (2) AnNamir Ibn 'Uthmân (KAb) Ibn Naṣîr Ibn Zahrân........Ibn Mâlik Ibn Naṣr Ibn AlAṣd (IHb). Shakira is [Mu'awiya Ibn (IHb)] AlHârith Ibn Tamim (IHb, Mb, LL)Ibn Murr (IHb). And AdDu'il [Ibn Bakr Ibn 'Abd Manât Ibn Kinâna (IIHb)] is a clan of Kinâna (IKhn) Ibn Khuzaima, the kindred of AAD (IHb)—l. 13
AlḪarīth received the cognomen AlḪābiṭ (The man with a swollen belly), because he ate much gum, and his belly swelled from it (ID).

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

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

P. 1329, ll. 14-20. In S. II. 75, l. 9, read مَعْلَى (like مَنْتَي) for مَنْتَي printed by Derobourg.

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

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

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

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

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

_P. 1352, ll. 23—l. 1._ In order that you may be able to inflect it, because the _n._ that a _rel. n._ is formed from must be susceptible of being _inf._ independently of the _ṣ._ of relation [300].

_P. 1354, ll. 20-22._ But in that case it has no _rel. n._

_P. 1355, ll. 14-18._ According to those who add an _ḥ._, and then convert it into Hamza, the Hamza of _ṣūl_ is like that of _kasāṣ_; and on this ground IA, IHṣh, and A allow ُلازي. But, according to those who add a Hamza from the very first, the Hamza of _ṣūl_ is like that of _ṭāṭr._; and on this ground they disallow ُلازي. Whatever be the origin of the Hamzā in _ṣūl_, however, the _ḥ._, which is _rad._, differs from the _ḥ._ of _kasāṣ_, which is _aug._; and on this ground R does not allow ُلازي. Cf. the opinion of R, IHṣh, and A on _ṣūl_ water [304].

_P. 1360, l. 1._ For “be” read “he”—l. 11. Read ُالمرى. If, as _S_ holds, the vowel of the _ṭ._ be retained on restoration of the _ʿ._, then becomes ُالمرى; so that, the second being mobile, the _ṣ._ must be elided, as in ُلازقى [301]; and, the word being thus reduced to three letters, the second must be pronounced with Fath, as in دن ه _[296]—Ibid._ Read ُالمرى—l. 12. Read ُالمرى.

_P. 1363, ll. 5-11._ See _p._ 1371, _l._ 13, and the Note thereon.

_P. 1367, l. 1._ Not ُامري _and ُامري, as printed by Derenbourg in _S._ II, 81, _ll._ 1-2. See _ll._ 10-12 below; and _p._ 1377, _ll._ 21-22;
and IY. 768, l. 23. This is according to the dial, that makes the vowel of the ر conform to the vowel of the Hamza in اسم [16]. According to the dials, that make the vowel of the ر Fatḥ in all cases or Damm in all cases, the rel. n. is بِرْنْبَةٍ or بِرْنْبَةٍ.

P. 1369, ll. 21-22. The "original formation of the masc." means the original vocalization of the س and ع, whether the ج be restored, as in "ابْنَاتٌ بُنَاتُ"; or not, as in بُنَاتُ [234].

P. 1370, l. 3. كَلْوَيْجُ printed by Derenbourg in S. II. 78, l. 18, should be كَلْوَيْجُ, as in IY. 764, l. 14, and SH. 48, l. 8.

P. 1371, l. 13. But see p. 374, l. 26, and p. 1363, ll. 5-11; and cf. vol. II, p. 16, l. 21—p. 16 a, l. 4. The passage in the S (vol. II, p. 78, ll. 15-17) here paraphrased by R is extremely involved and obscure—l. 17. I adopt the var. مَثَنُي given in S. II 78, note 18, as plainly required by what R says here and below (p. 1372, l. 21—p. 1373, l. 13); not مَثَنُي given by Derenbourg in l. 18 of the text.

P. 1375, l. 3. كَلْوَيْجُ in IY. 764, l. 15, seems to be a misprint—ibid. And apparently he says مَلْهَيْ مَلْهَيْ كَلْوَيْ and كَلْوَيْ also, like مَلْهَيْ كَلْوَيْ مَلْهَيْ كَلْوَيْ [300]—ll. 4-7. IY, who asserts that جr considers the ت to be the 8 of feminization, gives two other reasons, (1) that the 8 is not a sign of feminization in the sing., except when it is preceded by a Fatha, as in كَلْوَيْ қَاتِبَةٍ, or an l, as in سِعلَةٍ [272]; while the ج in كَلْتَنَا is quiescent: and (2) that the sign of feminization is never a medial, but always a final. But these are inapplicable according to the opinion distinctly stated by R,
and evidently implied by Jh and A, that the does not contain the sense of feminization—l. 7. The object of the condition is to turn into a sing. [117], so that it may become decl. as a trip-tote or diptote.

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

P. 1380, l. 2. See the Note on p. 1379, l. 24—l. 10. Put a comma after "IY" at the end of the line—l. 19. Not , as printed by Jahn in IY. 766, l. 8.

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

P. 1383, l. 21. Or rather the man-servant belonging to Zaid. See p. 343, ll. 10-12—l. 24. Not , as printed by in S. II. 85, l. 11. See the Note on p. 1387, l. 1—l. l. Not as printed by Broch in M. 92, l. 6, and Jahn in IY. 766, l. 23. See p. 1387, ll. 7-16; and p. 1377, ll. 22-23; and S. II. 81, l. 4, and 85, l. 11; and IHB. 8 and Dh. 477. Of course , a dial. var. of ; would make . See Lane, p. 2703, col. 2.

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

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

Udd Ibn Ṭabikha

Murr 'Abd Manāt Ṭabba ‘Amr-Muzaina Ḥumais

Bint Kalb

Tamīm

Taim ‘Adi ‘UKl Thaur

Zaid Manāt ‘Amr

Sa’d Imra alKais Mālik

Hanṣala

P. 1394, ll. 8-18. Lane (p. 1005, col. 1) gives the following extraordinary paraphrase of this passage from the Jh:—“according to a rule generally observed when a [single] man has a pl. word for his name, as كَلَب etc.”, which is wrong on the face of it, because,
according to it, the rel. n. of 

ought to be 

\( \text{كلب} \); while it is exactly the opposite of what is laid down by Jh, who says that, when a single individual has a pl. word for his name, it is not restored to the sing.—l. 16. Read 

\( \text{ربابي} \).

P. 1395, l. 21. Read “Abù”.

P. 1396, ll. 3-8. A learned Jurist (Tr, IHjr). His name is said to have been Dhakwān, Tā‘ūs being his cognomen (IHjr). He dwelt in AlJanad, a well-known town in AlYaman (Nw). He died in the year 106 (Tr, Nw, IHjr, TH), as the majority say (Nw); or 101 (TH); or 110 and odd (Nw, TH): but the first is the well-known date (Nw). He was then more then seventy years old (Tr, Nw, TH). See vol. II, p. 22A—l. 5. Read “AlFā- risi”—ll. 10-11. From Dhimār, a town two stages from the Ṣan‘a of AlYaman (Nw). He was born in the year 34 (TH). And he died in the year 110, [113 (TH),] or 114 (Tr, Nw, TH), or 110 and odd (IHjr).

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

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

P. 1408, l. 11. Read “32”.

P. 1410, l. 10. Read “33”.

P. 1412, l. 4. When you double [the \( \text{ل} \) of بابلي], you abbreviate [the \( \text{ل} \) ], and put the \( \text{ن} \) before the \( \text{ي} \) of relation; but, when you prolong [the \( \text{ل} \) ], you make [the \( \text{ل} \) in] it single, and say بابلي with a Hamza (CD). And [H says that (CD)] those who prolong
[the of]  

allow its rel. ns. to be  

and  

as the rel. ns. of  

are  

and  

(D). But the Hamza of  

being for feminization, must be converted into  

whereas the Hamza of  

and  

being a co-ordinative aug., may be converted or left [304]: so says IBr (CD). And [similarly (CD)]  

the Confectioner [or  

(Dh')] is said of Shams alA'immā 'Abd Al'Azīz Ibīn Aḥmad (Dh, CD) alBukhārī, the learned man of the East, d. 456 (Dh), which, IḤjr says, is with a Hamza (CD). It is [said in the KF to be (CD)]  

a rel. n. from  

sweetness or sweetmeat (Dh, CD): but this is a blunder, because, if it were so,  

would be said [302]; and the truth is that it is a rel. n. from  

sweetmeat (CD).

P. 1420, l. 7. Jahn prints  

رضيت (IY. 773, l. 22).

P. 1422, ll. 5-6. Ks was so called because he entered AlKūfa, and came to Ḥamzā Ibīn  

Hābīb azZayyāt, enveloped in a wrapper, whereupon Ḥamzā said "who will read?" and it was said to him "The weaver of the wrapper"; or, as is said, because he entered the holy land, claid in a wrapper (IKhn). See vol. II, p. 24A—l. 7. Fr was so called, though he neither manufactured furs, nor sold them, because he  

used to trim the speech (IKhn, MAB).