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

BY
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IN AN INTRODUCTION AND FOUR PARTS.

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NOTICE.

The present Fasciculus (the fourth) completes Part I on the Introduction and the Noun. Part II on the Verb and Part III on the Particle have been previously published. These three Parts deal with the accidence (inflection), the syntax, and such etymological processes as are peculiar to one of the three parts of speech, noun, verb and particle. Part IV, treating of processes common to two or three parts of speech, still remains.

15th August 1900. M. S. HOWELL.
NOTICE.

ADDITIONS AND CORRECTIONS TO ABBREVIATIONS OF REFERENCES.

ADDITIONS AND CORRECTIONS TO CHRONOLOGICAL LIST.
Additions and Corrections to the Abbreviations of References.

Last Prefatory Note. Whenever S says "I have heard the trustworthy person", he means AZ (NA. 173).

[This addition should be inserted after "(Nw. 210)".]

* AZ. The Lexicological Monograph entitled An Nawādir fi -Ilughat by Aḥū Za'īd Sa'īd Ibn Aṃṣārī alKhazrajī alBaṣrī, the Grammarian and Lexicologist (d. 214 or 215 or 216), edited in 1294 by Sa'īd Ibn 'Abd Allāh AlKhūrī AlMarūnī alLūbnānī from a MS written in 675 by IMkrm.

CU. The commentary of IM upon his own Primer, the U.

IAI. For "Yazīd alHaḍramī" read "Za'īd azZiyādī alHaḍramī", and for "127" read "117 or 127".

IAt. After "Ghālib" insert "alMuḥāribī, of the Muḥārib of Kāis"; and read "541 or 542 or 546"; and dele "or 560".

* IHjr. After "Delhi" add "in 1290. On its margin is lithographed, from a MS written in 1099, the Mughānī (c. 952) by the Shaikh Muḥammad Ṭāhir aṣṢiddīkī, alFatānī (d. 981), author of the Majma' alBiḥār, fixing the orthography of the names of the Traditionists, and concluding with a section upon the dates of the leading authorities on Tradition, from the Prophet to Bḥk."
IMkm. The Kādī Jamāl ad-Dīn Abū-l-Faḍl Muḥammadm adDīn Muḥarrām al-Anṣārī al-Khazrajī an-Najjārī al-Ruwaifi’ī al-Īsāfī al-Miṣrī, Secretary to the Chancellery at Cairo, and afterwards President of the Council at Tripoli, the Grammarian and Lexicologist (b. 630, d. 711), author of the LA.

[He was a descendant of the Companion Ruwāfi’ Ibn Thābit al-Anṣārī an-Najjārī, one of the Banū Mālik Ibn An-Najjār al-Madānī al-Miṣrī, who was present at the conquest of Egypt in 20, was appointed governor of Tripoli by Mu‘āwiya in 46, and died in 56.]

IT. Insert “as-Sabā‘ī” after “‘Abd Allāh”, and “of Al-Ma‘arīya” after “Grammarian”.

ITT. The Sharīf Abū Muḥammad, or Abu-l-Mu‘ammār, Yahiyā Ibn Muḥammad Ibn Ṭabarānī al-Ḥusaynī, the Grammarian and Philologist (d. 478).

* Jh. The Sahāḥ, often called the Siḥāḥ, of the Shaikh Abū Naṣr Ismā‘īl Ibn Ḥammād al-Jauharī at-Turkī al-Farābī, the Lexicologist (d. 393 or 398 or about 400), printed in Egypt, with the Marginal Annotations of N, in 1282.

[See * MAJh in the Additions and Corrections issued with the last preceding Fasciculus, where this correction also should have been included.]

LA. The great Lexicon entitled the Lisān al‘Arab, by IMkm.

* MAR. Add “* Also the Marginal Annotation upon the Cawnpore edition of the Commentary by the same Author upon the SH”.
Rk. Insert "b. 371".

* TA. The Tahdhib alAlfāz, being the Kitāb alAlfāz of ISk, with the Tahdhib, or Critical Annotations, of T, edited, with the Glosses of IK on the text of ISk, by Father Louis Cheikho, S. J., in 1896-8 A. D.

* Tsr. In l. 3 read "the MAd, from a MS, and from the edition lithographed in Persia in 1285".

U. The 'Umdat alHāfiz wa 'Uddat alLāfiz, a Grammatical Primer, by IM.
Additions and Corrections to the Chronological List.

No. 4. IAI died in 127 (MAB, ITB, BW): in 117 (NA, AKB). The prayer at his funeral was offered by Bital Ibn Abi Burda, Kādi of AlBaṣra, who was removed from office in 120, and died soon afterwards (AKB. 1. 115, 452). If so, the proper date seems to be 117.

No. 5. Add "IAI (4)" as a master of IAl.

No. 8. Insert "IAI (4)" as a master of Akh.

No. 10. Insert "IAI (4)" as a master of Y.

No. 13. Read "AASh, pupil of MD (12), lived".


Nos. 19, 20. Transpose these two numbers, making the necessary alteration in number wherever MIA or AZ is mentioned. Add "AZ (19)" as a master of MIA.

No. 23. After "74 years" add "or a few years more than 100". The former estimate of AMYd's age is found in the INr, and the latter in the IKln. If, as the NA states, he was a pupil of IAI (4), who died in 117 or 127, the latter estimate must be adopted.

No. 27. He first learnt from the masters of S (NA); but not from Khl (BW).

No. 28. Insert "pupil of AZ (19)."

No. 29. Insert "Ahmir (18)" among the masters of Fr.
No. 30. Insert "Ahmr (18)" and "Fr (29)" among the masters of Lh.

No. 33. Insert "Nr (21)" among the masters of AUD.

No. 34. MIS died in 231 (IAth, BW, HKh): in 232 (NA), at the age of 92, according to a story told in the NA, in which case he was born in 140, and should therefore be entered before Fr (29), who was born in 144.

No. 48. Insert "Zd (41)" among the masters of Mb.

No. 49. The reporter of [poetry among] the BB (NA). But AT (INr. ii. 20c) seems to class him among the KK.

No. 50. IKb was a Kūfi (NA); but this observation appears, from its context, to mean that he was Kūfi by birth, not in doctrine.

Insert

57A | M | I.W. (father), pupil of Th (47) and Mb (48), lived 50 years ... ... ... | 298

No. 61. Add "MYd (53)" to the masters of Sul.

Insert

64A | M | I.W. (son), pupil of Zj (54) and IW (57A) | 332

No. 71. Insert "Zj (54)" among the masters of Kl.

No. 72. Sf was born before 270 (INr, BW), probably a mistake for 290. Even if his age, at his death in 368, was only 84 years, as is stated in the IAth, IKhn, MAB, and TKh, in which case he was born in 284, he was senior to Kl, who was born in 288; and therefore Nos. 71 and 72 should be transposed, the necessary alteration in number being made wherever Sf or Kl is
mentioned. In the INr. II. 225, 233, the dates above mentioned (b. before 270, d. 368) are erroneously assigned to Muḥammad Ibn Ṣafīd asSirāfī alFālī, author of a commentary on the Lubab, as to whom the author of the INr. says in the BW "I have not come upon any life of him."

Insert

75A | Bd | Amd, pupil of ID (51), Zj (54), Akh (55), Nf (57), and IS (66) | 371

No. 88. AAS died at a great age (BM, AWM).

No. 100. Read "371—450".

No. 101. Insert "ASB (34)" as a master of IB.

No. 104, note 3. Add "He studied in Egypt under Abū Ya'Kūb Yusuf Ibn Ya'Kūb alBaṣrī, known as Ibn Khurrazādh anNajirāmi, from Najīram, a ward in AlBaṣra, and known also as alBuḥtūrī, the Grammarian and Lexicologist (b. 345, d. 423), who settled in Egypt and learnt from Abu-Iḥṣān 'Alī Ibn ʿAḥmad alMuhallabi (d. 335), who was a pupil of IKb's son Abū Ja'far ʿAḥmad Ibn 'Abd Allāh adDīnawārī alMālikī, Kāḍī of Miṣr (d. 322), who was born at Baghdād, and studied there under his father IKb (50)".

No. 106. ISd was a pupil also of his own father, who was a pupil of ABz (79).

Insert

107 A | Bd | ITT, pupil of Rb (86) and Thm (98) | 478

and

109 A | A | * ABk, pupil of Mkk (95) | 494
No. 112. Read "431" for "531".

No. 116. Insert "pupil of ABk (109A)".

No. 119. Insert "ITT (107A)" as a master of ISh.

No. 120. To nearly 90 (BM). If so, IT should precede Md (115).

No. 121. Insert "pupil of ISB (116)".

No. 123. Add "H (118)" to the masters of Jk.

No. 126, note 1. Add "He studied in Spain under Abu -lKasim 'Abd ArRahman Ibn Muhammad Ibn Ahmad anNafti, of Nafta (a town in Africa), known as Ibn AṣṢā'īgh, who entered Spain, and became a pupil of IArb (125), and afterwards travelled in the East, leaving Damascus in 518 on his way back to Nafta."

No. 128. Insert "pupil of IBsh (117)".

No. 137. Insert "SKht (122)" among the masters of KIAmb. Through these masters the grammatical pedigree of KIAmb is traceable in three lines to IS (66), from information given by himself:

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<table>
<thead>
<tr>
<th>IS (66)</th>
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<tbody>
<tr>
<td>F (73)</td>
</tr>
<tr>
<td>Rb (86)</td>
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<tr>
<td>ITT (107A)</td>
</tr>
<tr>
<td>ISh (119)</td>
</tr>
<tr>
<td>KIAmb</td>
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<tr>
<td>(NA. 488)</td>
</tr>
<tr>
<td>Rm (76)</td>
</tr>
<tr>
<td>Rk (8k9)</td>
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<tr>
<td>IB (101)</td>
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<tr>
<td>IDs (112)</td>
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<tr>
<td>SKht (122)</td>
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<tr>
<td>(NA. 483)</td>
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<tr>
<td>HIDn (99)</td>
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<tr>
<td>T (111)</td>
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<tr>
<td>Jk (123)</td>
</tr>
<tr>
<td>KIAmb</td>
</tr>
<tr>
<td>(NA. 433)</td>
</tr>
</tbody>
</table>
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Insert

137A | A | IMda, pupil of IAt (128) ... | 513–592
and

147A | A | ITlh, pupil of Suh (133) and IMu (136) | 545–618
and

152A | Bd | ALB, pupil of KIAmb (137) ... | 557–629

No. 156. Add “ITlh (147A)” to the masters of Shl.
No. 183. For “172” read “171”.

Insert

185A | | * Jrb, pupil of B (172) ... | 746

No. 190. After “723” put “1”, the number of the first
Note below.

Dele No. 196 and Note 2.
No. 199. Insert “lived nearly 88 years”.
No. 201. Read “*FA and *MN (Author of the)”.

Insert

202A | M | * IHjr ... ... | 773–852

IHjr was pupil of IHsh’s son Muḥibb ad-Dīn Muḥammad Ibn ‘Abd Allah Ibn Yusuf al-Ḥambatī, the Grammarian (b. 750, d. 799), who studied under his father IHsh (194), and received diplomas from Sb (192) and IA (193).
CHAPTER XII.

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—regular inf. ns. confined to hearsay in some conjugs. —sole inf. n. of some conjugs. irregular—detailed explanation—classification of vs. exceeding 3 letters—inf. ns. of (1) augmented tril. commensurable, and coordinated, with quad.—(2) augmented tril. commensurable, but not coordinated, with quad.—

(a) انعل — distinction between coordinated and commensurable—(b) ناعل — تفعَّل and تفعَّلة — which used when ل is a Hamza—opinion of S — نعال — in non-inf. n. — تفعَّال and تفعَّل said to be anomalous—(c) نعَل — كذاب — its simple substantive—مَفَاعِلَةُ and فعال—نعال — مَرَأة — (3) augmented tril. incommensurable with quad.—beginning with (a) aug. ت — (a) تفعَّل — تفعَّل said to be anomalous—(b) تفعَّل —
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—inf. ns. of such vs. as اطْبَّر—
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—instances of فِعَالٍ in non-reduplicated—
فِعَالٍ and فِعَالٍ — حَيْقَال — دِخْرَاج—
فِعَالٍ — only in reduplicated— حُرْتَال —
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two hundred and thousand: (2) pluralization, like twenty (R, Jm) and its fellows, which are co-ordinated with the pl. [234] (R); and like hundreds and thousands (Jm): (3) coupling, like one hundred one, and one thousand one hundred; and similarly [below] and its fellows, because they are orig. coupled (R): (4) prothetic composition, like three thousand (R) and one thousand one hundred (Jm): (5) synthetic composition, like twenty-one and eleven: (6) affixion of the fem. of feminization, like one and ten: (7) rejection of it, like XXXI. 27. But like the creation and resurrection of one being [314]. And they use one and ten [210, 308]. As for
of the ل, like إِنَّنا مِّنَ الرُّؤْسِ; or منْنَاء, like إِنَّنا [307], like إِنَّنا [277,667] (IY). The nums. are generally conjoined with ns. denoting the [genera (IY)] numbered [265], in order to indicate the genera and their quantities, as 十ـْحِرَةُ دِرَاهِمٌ three garments, عشرةٌ دِرَاهِمٌ ten dirhams, أَحَدٌ عُشْرٌ دِينَارٌ eleven dinars, عشرون رَجُلًا twenty men, مائتا دِرَهمٌ a hundred dirhams [314], and ألفُ ثُمَّةِ a thousand garments: except 十ـْحِرَةُ for 十~حِرَةِ you do not say 十~حِرَةِ, nor 十~حِرَةِ دِرَاهِمٌ; but express the generic n. in the sing. or du., as رَجُلٌ a man [in the sing. (IY)] and رجَالُ two men [in the du. (IY)], effecting the two indications together by means of one expression (M). For رَجُلٌ a man imports genus and unity, and رجَالُ two men imports genus and making one into a pair; so that there is no need to combine the num. and the numbered: whereas, in the case of the rest, number and genus are not imported, except from the num. and the numbered together, because 十ـْحِرَةُ three imports number without genus, and رجَالٌ men imports genus without number; so that, if you intend to import both, you combine the
two words (Aud). And he that says لَقِيتُهُمَا أَثنِيَهُمَا I met them two, the two of them, by analogy to لَقِيتُهُمْ ثَلَاثَتُهُمْ I met them, the three of them, misunderstanding both idiom and analogy, and failing to recognize the difference between the two phrases. For the Arabs say, in the case of two، لَقِيتُهُمَا I met them two, without expounding the pron.; but, in the case of many، لَقِيتُهُمْ ثَلَاثَتُهُمْ I met them, the three of them، خَمْسَتُهُمْ I saw them, the five of them, and the like, expounding the pron.

The difference between the two cases is that the du. does not vary in number, and is therefore independent of [numerical] exponent: while the pl. is vague, unlimited in number; so that, if it were not expounded by something explanatory of its number, the hearer would not know its numerical quantity (D).

§ 314. We now proceed to discuss the predicament of the nums. in respect of two matters, gender [below] and sp. [315]. As regards the first matter, they are of three kinds, (1) what is always made masc. with the masc., and fem. with the fem., as analogy requires, vid. َرَأَيَّد one and َراَيِد two [313], as َدُلَّهُمْ لَهُ وَأَرَادَ II. 158. And your God is one God and َهُوَ الَّذِي خَلَقَكُمْ مِنْ نَفْسِ رَأَيْدَة VII. 189. He is the God that hath created you from one being,
XL. 11. Our Lord, Thou hast made us to die twice, and made us to live twice, [i.e.,] إِمَاتِئِنِي and إِحَيِّيتنَا إِمَاتِئِنِي\(^\text{(K,B)}\) or إِمَاتِئِنِي and حيّؤِئِنِي \(^\text{(K)}\); and similarly the num. that is in the form of the act. part., like third and fourth, fems. رابعةٍ to عاشِرٍ in the masc., and رابعةٍ عاشِرَةٌ in the fem. \(^{[324]}\), as سَيْقُولُونَتَلَّتَةٍ رَبَعَهُمْ كُلُّهُمْ XVIII. 21. \(^{[539]}\) and XXIV. 9. \(^{[34, 167, 525]}\) : (2) what is always made fem. with the masc., and masc. with the fem., vid. تَلَّتَةٍ three \(^{[265]}\) to نِسْعَةٍ nine, whether they be compounded with عشرةٍ ten \(^{[318]}\), as تَلَّتَةٍ عَشْرَةٍ رَجُالٍ and تَلَّتَةٍ عَشْرَةٍ اِمْرَأَةٍ thirteen men with the s [expressed] in the masc., and تَلَّتَةٍ عَشْرَةٍ اِمْرَأَةٍ thirteen women [below] with the s elided from عَشْرَةٍ, whence LXXIV. 30. \(^{[87]}\), i.e., مَلِكًا angels or حَارِنَّا warders, [the sp. being elided (MAd)]; or not compounded, as تَلَّتَّ نِسْوَةٍ three men and تَلَّتَّ نِسْوَةٍ three women, whence آيتُكَ أَلَا تَكْلِمْ أَلْلَهَ نَاسَ تَلَّتَّ أَيَامٍ III. 36. Thy sign shall be that thou speak not unto men for three days, and آيتُكَ أَلَا تَكْلِمْ أَلْلَهَ نَاسَ تَلَّتَ لِيَالٍ XIX. 11. Thy sign shall be that thou speak not unto men for three nights: (3) what requires distinction, vid. عشرةٍ ten, which, if uncompounded, is like تَلَّتَةٍ [above] to تَسْعَةٍ, being made masc. with the fem., and fem. with the masc.; and, if
compounded [318], is conformable to analogy, being made masc. with the masc., and fem. with the fem., as إِنَّى رَأِيَتُ أَحَدَ عَشْرَ كَيْبٍ XII. 4.[85,211,315,442] and II.57.[211] Sh). Tَسْعَةُ تَلَثَّةُ عَشْرَة, and the uncompounded عَشْرَةٌ تَلَثَّةُ, have three states, (1) that unrestricted number should be intended by them, as تَلَثَّةُ نَصْفُ سَتَّةَ Three is the half of six [below]; (2) that a numbered should be intended by them, but not mentioned, as صُمْتُ خَمْسَةٌ I fasted five, meaning days [below], and سُهْبَتُ خَمْسَةَ I lay awake five, meaning nights; (3) that a numbered should be intended by them, and be mentioned, which is what IHsh mentions here (MAd).Various reasons have been assigned for the abnormal genders of the nums. from 3 to 10; but, in my opinion, [says R,] the most probable is the following. The num. above 2 is constituted fem. in its original application, i.e., when it serves to express unrestricted number, as سَتَّةُ أَرْبَعَةُ نَصْفُ ثُلْثَانِيَةٌ and ضَعْفُ تَلَثَّةٍ [8]; before it is used in the sense of the numbered, as in جَآَنىٰ تَلَثَّةُ رِجَال Three men came to me: so that, in the case of unrestricted number, سَتَّةُ ضَعْفُ تَلَثَّةُ is not said. The reason why it is constituted fem. in the original application is that every pl. becomes fem. in their language, because it is indicative of number above two [234]; so that, when the masc. in such as رِجَالْ مِنْ رِجَالٍ 270] becomes fem. because of the super-
vention of this accident, still more ought the accident itself to be *fem*. As for the *num.*'s being an accident, it is because the *num.* belongs to the *cat.* of كم [217], which is an accident. Afterwards the *nums.* are commonly used to express the *numbered*; and are then invaded by the sense of *qualification* [322], which is the sense of deriv. *ns.* [142], since قَلْتَةُ رِجَالُ three *men* means *numbered by this num.* But, though the sense of *qualification* is predominant in them, they are more commonly not put in apposition to their qualified، قَلْتَةُ رِجَال *being more common in usage than* قَلْتَةُ رِجَال [below], because the original state of these expressions as substantives is observed; and also because the intention is to lighten them, since lightness by elision of the Tanwin is attained by prefixing them to their numbereds. According to this rule, then, the whole of the *nums.* are *orig. pre.* to their numbereds; while such as are not *pre.*, vid. 11 to 99 [315], are [aprothetic] for a [special] cause [316]. The prefixion in قَلْتَةُ رِجَال [316] and مَانَةُ دَرْعُ [313] is like the prefixion in جَرَّ تَطْيِفَة and أَخْلَاقُ ثِيَابٍ [121], according to the different opinions held by the GG of the two cities: for the *ep.* is *pre.* to what is its qualified; but as to whether the *post.* now remains a qualified, as the KK hold, or the qualified of the *pre.* is suppressed, a general [expression] explained by the *post.*, as the BB hold, there is the dispute men-
tioned in the cat. of prothesis. Since, however, the sense of qualification exists in the nums., and they often occur in apposition to the expressions denoting the objects numbered, as ِرَجَالُ ِقَالَةٍ [above] and [142], and, when they do not follow the qualified, what is qualified is put after them, either post., as ِقَالَةٍ ِرَجَالٍ and ِقَالَةٍ مِنْ ِرَجَالٍ, or governed by مِنْ وَعِشْرُونَ ِرَجَالٍ, or put into the acc., as عِشْرُونَ ِرَجَالٍ, they may be treated like deriv. eps. in having the fem. regularly distinguished from the masc. by the ُ, this distinction being regular in deriv. eps., like ضَلَٰلَةٌ صَارِبَةٌ [265]. Other quantities also than nums. are used as eps., as نَبْتُ ذَرَاعٍ an ell of cloth and بِرْقَعٍ a bushel of wheat; but not so often as the nums. When, therefore, the nums. from 3 to 10 are eps. of the pl. of the masc., they retain their constitutional femininization, because they are eps. of the pl. [316], which is fem.; so that ِرَجَالُ ِقَالَةٍ is said, like ِرَجَالُ صَارِبَةٌ [270]. And, when what is qualified by them is post., as ِقَالَةٍ ِرَجَالٍ, the nums. remain fem. in apposition to the post., because the sp. is the same expression as the qualified, being put last for the two objects mentioned (R), vid. observance of the original state of the nums. as substantives, and intention to lighten them (MAR). As for the num. whose sp. is sing. [315], vid. what
is above 10, it is not made *fem.*, because the same *fem.* qualified does not remain. Moreover, though عُشرُونَ درْعَماً ١٠ is *orig.* and similarly دَرْعِهِم عُشرُونَ and عُشرُونَ ١٠, it is not made *fem.*, because عُشرُونَ and ١٠ عُشرُونَ are *orig.* دَرْعِهِم and دَرْعِهِم ١٠, still these *nums.*, even when they follow their *pl.* qualifieds, do not agree with them in *fem.* gender, because the ١٠ and عْلَفَ ١٠ are inseparable from the terminations of عُشرُونَ and its cat. [234,320], and the عْلَفَ from the termination of مَائَةٌ; while عْلَفَ follows them in abandoning the agreement, because the breach of the custom is established by the two first: and, since the *nums.*, when they follow their qualifieds, do not agree with them, therefore, when *pre.* to them also, they do not agree with them; so that عْلَفَ أَمْراَةٌ and عْلَفَ رَجُلٌ, and مَائَةٌ أَمْراَةٌ رَجُلٌ and مَائَةٌ أَمْراَةٌ are said. And the reason why عْشَرْتُ to عَشْرُ, when compounded with عَشْرُ, remain in the same state as before the composition, although they have neither a *pl.* sp. nor a *pl.* qualified, is that their *pl.* sp. is suppressed, the last sp. being considered sufficient, because the custom of the *nums.*, when they follow one another, is to be satisfied with the sp. of the last *num.* of their aggregate, as مَائَةٌ عْشَرْتُ وَتَلْتَوْنَ رَجُلًا a hundred and thirty-three men, orig. مَائَةٌ رَجُلٌ وَتَلْتَوْنَ رَجُلًا and تَلْتَوْنَ رَجُلًا a hundred men and three men and thirty men; so that, since their *pl.* sp. is supplied, they are 185.
treated in the same way as when the \( sp. \) is expressed. Since, then, the Arabs intend to treat the \( nums. \) like \( deriv. \ \textit{eps.} \), by expressing the \( s \) in them when their qualified is \( fem. \), and eliding it from them when their qualified is \( masc. \); while they have no \( masc. \) qualified, because they are not applicable as \( eps. \) to anything but the \( pl. \), which is \( fem. \), whether it be \( pl. \) of a \( masc. \) or a \( fem. \); and since, if the \( s \) were expressed in them with the two \( pl. s. \), the intention to treat them as \( deriv. \ \textit{eps.} \) would not be plain; and you would think the \( s \) to be the one used to make the unrestricted \( num. \ \textit{fem.} \) in the original state [of substantive], not to be put on account of the qualified’s being \( fem. \), because the \( s \), when not denoting unity, is mostly inseparable from the substantives containing it, like \( عِرْفَة [238,263] \): therefore the Arabs drop the \( s \) with the \( pl. \) of the \( fem. \), because its femininization is faint, in comparison with that of the \( pl. \) of the \( masc. \), so that it is \textit{quasi-masc.} [below]. For the femininization regarded in the \( pl. \) of the \( fem. \) is that which supervenes because of the plurality, like the femininization in the \( pl. \) of the \( masc. \), not that which was before the plurality, as is proved by the fact that, if the original [femininization] were regarded, \( وَقَالَ نِسْوَةٌ XII. 30. [21,270] \) would not be allowable in a case of choice, as \( قَالَ أَمْرُةٌ \) is not allowable in such a case. As, then, the adventitious femininization \textit{removes} the original masculinization in \( رَجَالٍ \) and \( قِيلَامٍ \).
[270], so also it removes the original femininization in نَسْوَةُ: but this adventitious [femininization] is apparent, notorious, in رَجَالٌ, faint in نَسْوَةُ, because the effect produced upon a thing by its like is not so marked as the effect produced upon it by its opp.; so that نَسْوَةُ becomes quasi-masc. [above], because its femininization is faint. One says, therefore, نَسْوَةُ رَجَالٌ ثلاثَةٌ, and نَسْوَةُ رَجَالٌ ثلاثَةٌ, where the امْرَةُ, which, in the original state [of substantivel], denoted the femininization of the abstract num., becomes denotative of the femininization of the numbered. The gender of these ten expressions, عَشَرَةٌ رَجَالٌ, to عَشَرَةٌ رَجَالٌ, having been thus settled, we say that their predicament is what we have mentioned, vid. that عَشَرَةٌ رَجَالٌ and عَشَرَةٌ رَجَالٌ are conformable to analogy; while the remaining eight are apparently contrary to analogy, wherever they occur, below 10 or above it, as تَلَّثَةٌ عَشَرَةٌ رَجَالٌ [324], تَلَّثَةٌ عَشَرَةٌ رَجَالٌ, and تَلَّثَةٌ عَشَرَةٌ رَجَالٌ, except عَشَرَةٌ عَشَرَةٌ رَجَالٌ, which, in composition, reverts to analogy, the امْرَةُ being expressed in it in the fem., and dropped in the masc., as تَلَّثَةٌ عَشَرَةٌ آمْرَةٌ رَجَالٌ and تَلَّثَةٌ عَشَرَةٌ آمْرَةٌ رَجَالٌ [above], because its sp. is not a pl. [316], from regard to which the num. might be made fem. And the reason why, when combined with a unit, عَشَرَةٌ ten, alone among decimal numbers, agrees with its sp. in gender is that, when without a unit also, it agrees with its sp. in gender, as عَشَرَةٌ رَجَالٌ ten men and عَشَرَةٌ نَسْوَةُ ten women, [ رَجَالٌ}
being fem., and quasi-masc.] (R). As for جَاء نسْوَة 

VI. 161. Whoso doeth a good thing shall have ten good things like it [below], it means عَشْرُ حَسَنَاتُ أَمَتَلِيُّهَا, [by suppression of a qualified (Fk),] otherwise عَشْرُ أَمَتَلِيُّهَا would be said, because مِثْلٌ is masc.

(Aud, Fk); and, with the pl., the gender regarded is that of its sing. [below], as [IM states] in the Alfiya and the Tashil (Fk). So [says IHsh] in the Aud; but whether عَشْرُ أَمَتَلِيُّهَا would necessarily be said requires consideration, because some justify the masc. gender in عَشْرُ حَسَنَاتُ أَمَتَلِيُّهَا by the argument that the جَاءاتُ أَمَتَلِيُّهَا, and others on the ground that the pre. gains feminization from the post. [111] (YS). This is [the rule] when the numbered is mentioned (A, Fk). Sfw, in his Commentary on the IH, reports, as [a restriction] transmitted by Nw from the learned, that it is only when the numbered is mentioned after the num. : and that, if the numbered be put first (YS, Sn), and the num. made an ep., the rule may be enforced or neglected (Sn); [so that] the نَسْوَة may be affixed to the num. or elided, with both the masc. and the fem. (YS), as if the numbered were suppressed [below], as مَسِئُلٌ تَسْعُ nine questions and رَجَالٌ تَسْعَة nine men, or conversely (Sn). But, in opposition to Sfw upon this restriction, which is not mentioned by IM in the Tashil, nor by AH in the Ir, nor by IHsh in any
of his books, it is sufficient to say that I have referred to the Ns, but have not found in it any restriction other than what is mentioned by [A,] Fk, and others, vid. that the num. is made fem. with the masc. when the numbered is mentioned (YS). If, however, the numbered be [intended, but (A) ] not mentioned [literally [A]], then [the chaste construction is to give the num. the same gender as if the numbered were mentioned, as

I fasted five, meaning days, and I journeyed five, meaning nights; but (A)] the ñ may be elided with the masc. (A, Fk), as II. 234. [320] (Fk), whence [in tradition (Fk) ] And then follows it up with six days of Shawwāl (A, Fk). Apparently Fk [also] means that expression of the ñ[with the masc.] is preferable, which is distinctly stated in the Tsr, but is open to an objection, which you will soon learn; and that there is no difference [as to elision of the ñ] between the numbered's being إیام or any other expression, as is laid down, without any restriction, by many, and among them IHsh in the Jāmi', who hold Islām has been founded upon five principles or essentials [339], i. e. إیام or أَکْلُ أَصْوَلُ, to be an instance of that (YS). But Sb restricts the elision of the ñ to the case where the numbered is [the expression (Sn)] إیام (YS, Sn) exclusively, not any other masc. (YS); and holds it to be the [only]
practice agreeable with the speech of the Arabs (Sn). He discusses that at great length; but the sum of it is this:—When the numbered consists of days and nights, as

\[ \text{I journeyed five, meaning both [above], or of} \]

days alone, as \( I \text{ fasted five days, because fasting is only in the days, the } s \text{ is elided in the num.,} \]
in the first case, because the nights predominate over the days, which are subordinate to them [325. B], so that the predicament of the nights is applied to the days; and, in the second, because the day, becoming, as it were, included under, and part of, the night, is indicated by the same name: and, since the predicament belongs to the nights, elision of the \( s \) is the [only] practice agreeable with the speech of the Arabs, to which mention of it is foreign. For this reason S says that expression of it is allowable by analogy; but that we do not find it in the speech of the Arabs [320]; and the language of Z [below] is to
the same effect (YS). [For Z says on II. 234.,] \( عشراً \) is said from regard to \( ليال \) nights, with which the days are included; and you never see the Arabs use the masc. in the num. from regard to \( أيام \) days: you say \( I \text{ fasted ten days;} \) and, if you used the masc., you would deviate from their speech, as is clear from the text \( إن لينتمم إلا عشراً \) XX. 103. \( Ye \text{ have not tarried on the earth, or in the grave, } save \text{ ten days, and then} \)
XX. 104. Ye have not tarried save a day (K). And what Nw mentions as to the allowance of both genders by the Arabs requires consideration. But, when the numbered is some other expression, the rule of using the masc. [num.] with the fem. numbered, and the fem. with the masc. must be observed, there being no reason to the contrary (YS). As to whether the ی may be expressed with the fem. when the numbered is not mentioned, that is reported to be disallowed by some; but what is mentioned above as reported by Sn necessarily implies its allowability (Sn). As for the nums. whereby a numbered is not intended, but only unrestricted number, all of them are with the ی, as 

is like its prefixion to some proper names, as ینعأ a name of the Sun, when they say $	ext{اللالةع}$, and similarly

and for Fate [8] (A). The gender regarded [with the pl. (Aud)] is that of the sing. [above] (Aud, A), not of the pl. (A), as 

three hot baths (Aud, A), with the ی, from regard to $	ext{حسم}$, which is masc. (Aud). This is contrary to the opinion of the Bdd (Aud, A), who say 

regarding the form of the pl.: while Ks,
[like the Bdd (Sn),] says "You say I passed by three hot baths, without a ٕ، though the sing. [261] is masc."; and he constructs what is like it by analogy to it: but Fr does not say this. The gender regarded in the sing., (1) if the numbered be a substantive, is the gender of its form, as ثلاثَةُ أَشْخَاصٍ three persons, meaning women [or men (Sn)], because شَخْصٍ is masc.; and ثلاثَةُ أَشْخَاصٍ three beings, meaning men [or women (Sn)], because عَيْنُ is fem. [263,264]: (a) this holds good so long as something which strengthens the sense, or in which the sense is often intended, is not attached to the sentence [containing the num. (Sn)]; for, if that be attached to it, the sense may be observed:— the first is like the saying [of 'Umar Ibn Abi Rabî'a (MN, EC) alMakhzâmi (MN)]

فَكَانَ مَكْتَبًا دَوْنَ مِنْ كَنْتَ أَتْقَيْ * ثلاثَةُ شَخْصٍ كَأَبْنَمَيْنِ وَمُعَصْرُ [And my shield against him that I was afraid of was three persons, two of them having swelling breasts, and the third just entering upon the time of puberty, where شَخْصٍ means نِسَبةٌ women (EC),] and the saying [of An Nawwâh alKilâbi (EC)]

وَأَنِ كَلَابَا هَذِهِ عَشْرُ أَبْطَسٍ * وَأَتْتَ دَرَيَ، مِنْ نَبِيَّٰتِهَا العَشْرُ [And verily this Kilâb is ten sub-tribes, and thou art quit of its ten clans, where أَبْطَسٍ means كُبَاْلٌ (EC)]; and IM in the CK makes
VII. 160. And We divided them into twelve tribes, nations, an instance of it, saying that by the mention of the predicament of the *fem.* becomes preponderant, [otherwise, says IUK, "would be said", because is *masc.* (Sn)]; but in the CT he makes a subst. for [the sp. divisions being suppressed (Sn)], which is the right construction, as will be seen [316]: and the second is like the saying [of an Arab of the desert, afflicted by drought (EC),]

[We are reduced to three souls, and we have but three camels. Hard indeed has the time been upon my household! (EC)], *نَفْس* being often used when *إِنسان* *a human being* is intended by it: (2) if the numbered be an *ep.* is the gender of its qualified meant to be understood, not its own, as VI. 161. [above], i. e., *عَشْرُ حَسْنَاءُ*; and as *ثَلْثَةُ رَبَابُ* *three middle-sized* [240], when you intend *men*; and similarly *ثَلْثَةُ دَرَابُ* *three beasts*, when you intend *males*, because *كَابَةُ* is *orig.* an *ep.* (A); though some of the Arabs, says IUK, say *ثَلْثُ دَرَابُ*, because *كَابَةُ* is treated as a substantive (Sn). It is only with the *pl.*, however, that the gender of the *sing.* is regarded (A). As for the [collective (Sn)] *generic n.* and the *quasi-pl. n.*, what is regarded with them is their actual gender, so
that the gender given to the num. is the converse of what their pron. requires. You say (1) [تَلَتْثُةُ مِنَ الْقُومُ three men and (A)] تَلَتْثُةُ مِنَ الْقُومُ three sheep, with the ی, because you say [۷۰۳ مَهْمَ مَكِنّر ۷۰۳ many men and (A)] مَهْمَ مَكِنّر many sheep with [the ep. in] the masc. (Aud, A): (a) so in the Aud: but BD says "In my opinion you say تَلَتْثُهُ مِنَ الْقُومُ because مَهْمَ is fem." [271]; and this is what Jh and others mention: and by it is refuted the language of A, like that of the Aud; and it is proved by إِذ نَفَضْتُ فِيهِ مَهْمَ الْقُومَ XXI. 78. When the men's sheep had strayed into it: while some say that مَهْمَ is both masc. and fem.; and this is necessarily implied by what Dm transmits from HHsh, vid. that the fem. generic ns. are ۷۰۳ بِطُّ bees and بِطُّ ducks, which have no third, because the rest are either necessarily masc., vid. six, ۷۰۳ مَوْرَى bananas, ۷۰۳ عَنْبَ ۷۰۳ grapes, ۷۰۳ سِدَر lote-trees, ۷۰۳ رُطَبَ fresh ripe dates, ۷۰۳ كَلَمَ ۷۰۳ wheat, and ۷۰۳ بَتَبَ words, or of both genders, vid. the remaining expressions (Sn): (2) تَلَتْثُهُ مِنَ الْبَطِّ three ducks [271], with omission of the ی, because you say بِطُّ many ducks with [the ep. in] the fem.: (3) تَلَتْثُهُ مِنَ الْبَقْرُ three head of cattle or بَقْرُ, because has two dial. vars., masc. [from regard to the form, or to the sense جَمْعَ سُعْ (Sn)], and fem. [from regard to the sense جَمْعَةٌ (Sn)], as إِنَّ الْبَقْرَ تَشَابَهَ لَعَلٌّ (Aud, A). This holds
good so long as the generic \( n \) or quasi-pl. \( n \) is neither separated from the \( \text{num.} \) by an \( \text{ep.} \) indicative of the sense, [the \( \text{ep.} \) being either not mentioned at all, or mentioned posterior to both of them (Sn),] nor used as a substitute for a \( \text{pl.} \) of a masc.; for, if either be the case, then what is [necessarily (Sn)] observed is the sense, [though as to the necessity A differs from some of the moderns (Sn)]:—

the first is like your saying \( \text{ثلثة} \) إناث من الاسم \( \text{three female sheep} \) and \( \text{ثلثة} \) ذكر من الاسم \( \text{three male ducks} \); but the posterior \( \text{ep.} \) has no effect, as \( \text{ثلثة} \) من الاسم اناث and \( \text{ثلثة} \) من الاسم ذكر [271](A); and similarly the \( \text{ep.} \) not indicative of the sense, as \( \text{ثلثة} \) حسان من الاسم \( \text{three pretty ducks,} \) حسان being common to males and females (Dm): and the second is such as \( \text{ثلثة} \) رجلة \( \text{three pedestrians,} \) رجلة being a fem. quasi-pl. \( n \), but used as a substitute for أرجال as a broken \( \text{pl.} \) of أرجل, so that its \( \text{num.} \) is made [to indicate by the expression of the \( \ddot{i} \) in it that the numbered is (Sn)] masc., as would be done with the \( \text{pl.} \) for which it is used as a substitute (A); and similarly, says IUK, \( \text{ثلثة} \) أشياء \( \text{three things,} \) أشياء being orig. on the measure of \( \text{ثلثة} \) [273], but used as a substitute for the \( \text{pl.} \) أشياء, so that, though it is fem., still, since it is used as a substitute for a \( \text{pl.} \) of a masc., the \( \ddot{i} \) must be expressed in it (Sn). And, [as the form of the \( \text{sing.} \) is not regarded
in the generic and quasi-pl. ns., so (Sn)] also the form of the sing. is not regarded when it is a proper name, [but its sense is regarded (Sn),] as the three Talḥas and the five Hinds [264]. When the numbered has two dial. vars., masc. and fem., like حَالٌ state, elision and expression [of the ء] are allowable [in its num.], as ثُلَّتُ أَحْوَالٍ and ثُلَّتُ أَحْوَالٍ three states (A).

§. 315. As regards the second matter, i. e., the sp. [314], the nums. are of four kinds, (1) what does not need a sp. at all, vid. واحِد one and وَاحِدَ two: for you do not say وَاحِدُ حَنْطَلٍ, nor وَاحِدُ رَجْلٍ; while وَاحِدُ حَنْطَلٍ and وَاحِدُ رَجْلٍ [228,313] is a poetic license: (2) what needs a sp. in the gen. pl., vid. عَنْدِي ثُلَّتُ أَحْوَالٍ ten [below], as عَنْدِي ثُلَّتُ أَحْوَالٍ With me are three men and ten women, except when the sp. is the word مائَة a hundred, which must be in the sing., as عَنْدِي ثُلَّتِ مَئَاتٍ With me are three hundred, not مئَاتٌ مَئَاتٍ, nor مئَاتٌ مَئَاتٍ, except in poetic license (Sh), as مئَاتٌ مَئَاتٌ آله [316] (MAd): (3) what needs a sp. in the acc. sing., vid. أَحِدُ عَشَرُ eleven to نِينَةٍ وَتْسِعونَ ninety-nine, as XII. 4. [85, 211, 314, 442], V. 15. [85], VII. 138. [85], and XXXVIII. 22. [16, 85]: (4) what needs a sp. in the gen. sing., vid. مائَةٌ a hundred
and a thousand [below], as a hundred men and a thousand men (Sh). The nums. pre. to the numbered are ten, consisting of two sorts, (1) to a broken pl. of paucity [316, 317], as سَبْعَةُ أَبْكَر XXXI. 26. [79, 235, 585]; (2) and a thousand [above], which ought to be pre. to a sing., as مَائَةٌ جَلَّدَةَ XXIV. 2. [62] and II. 90. For a thousand years (Aud).

§. 316. The sp. of to is [only (A)] a gen. pl. (IH,IM) in form or sense, except in [below] (IH); and mostly an expression of paucity [315, 317] (IM). The id. pl. is either a generic n., like كُثْرَ [254]; or a quasi-pl. n., like رَفَطَ [257] (R). If the sp. be a generic n. or quasi-pl. n., it is (1) [mostly (R)] governed by في أَرْبَعَةٍ مِّنْ الْتَّمْرٍ II. 262. Then take thou four birds and I passed by three persons (A), because, though they are in the sense of the pl., still they are in the form of the sing., so that prefixion of the num. to them is disliked after the arrangement made for prefixing it to the pl. (R): (2) sometimes governed by prefixion of the num., as in وَكَانَ فِي الْمَدِينَةِ سَبْعَةُ رَفَطٍ XXVII. 49. And there were in the city nine persons, the tradition لَيْسُ فِيهَا دُونَ خَمْسٍ كَونَ صَدَقةٍ There is no poor-
rate on what is below five camels, and [314] (A). Akh says that the num. may not be pre. to them; but this rule is broken by XXVII. 9. and [above] (R), and the truth is that this construction is restricted to hearsay. If, however, the sp. be something else, it is governed by prefixion of the num. to it; and ought then to be a broken pl. of paucity [315, 317], as three slaves and three handmaids (A). As for its being governed in the gen. by prothesis, this is because the word becomes lighter by prefixion, as before explained [314] (R). But sometimes the num. is aprotthetic, [and pronounced with Tanwin (IY),] in which case the exponent is either [in apposition to it as (IY)] a subst., as three slaves and three handmaids (A). or in the acc. [as a sp. (IY)], as three slaves and three handmaids, which is a poetic license (IY,R). The acc. is anomalous, because the numbered, as before shown [314], is orig. qualified, which is the [word] intended; so that, if they put it into the acc., the intended is in the semblance of a complement [19]. And, as for the prefixion [of the num.] to the pl., it is because the post. is orig. qualified, the num. being afterwards pre. to it for the sake of lightness; while the qualified of three and upwards is orig. pl. [314] (R). But, when the sp. [post. to the num. from 3 to 10 (R)] is a hundred, it is sing. (R, Aud, A), as [313] (Aud, A), three and upwards (A), and [above]
(Aud); not pl. (R). By analogy ٌتْ قَلَّتُ مَكَانٍ or مَيْتٍ مَكَانٍ [in the pl. (IY,Jm)] should be said (IY,IH), because مَكَانٍ has twopls., one in the semblance of the perf. pl. masc., vid. [234,244] (R, Jm); and the other in the semblance of the perf. pl. fem., vid. مَكَانٍ [234] (Jm). But the num. is not pre. to the perf. pl. masc. [317]; so that only مَكَانٍ remains (R,Jm), to which the num. might be pre. in default of the broken pl., as in قَلَّتُ عَرَابٍ XXIV. 57. [240,317] (R); and, disliking that the sp. should follow the pl. with the ٍ and ُ after having been accustomed to follow what is in the semblance of the pl. with the ُ and ُ, vid. قَذَرْ قَذَرٍ to عَشَرْ قَدْرٍ, they confine themselves to the sing., which besides is shorter (R,Jm), while all fear of ambiguity is removed (R). S says (IY), It is not disapproved in their language that the form should be sing., and the sense pl. (S, IY); so that some of them even say in poetry what is not used in prose (S): but this is only when there is no fear of ambiguity (IY); and an instance of it is كُلُوا فِي بَعْضِ بَطَنْكُمُ الْحَرْمٍ [233] (S, IY), cited by S (IY). But [كُلُّتِ مَيْتٍ, as (IY,R)]

كُلُّتِ مَيْتٍ لِلْمُلْمَلِوكِ وَفِي يَبِا * رَدَّتْ وَجَدَتْ عَنْ وَجْرَةِ الأَهْمَامِ

[By AlFarazdak, Three hundred camels as bloodwits for the slaughter of the three kings has the pawning of my cloak paid for, and it has cleared away this shame from
the faces of the Ahtams, i.e., the sons of Sinān alAhtam Ibn Sumayy (AKB), or ُتَلَثُّ مِثَابٌ (IY), occurs in poetic license [315] (IY, R, Aud, A), because the poets are allowed ample liberty in reverting to obsolete o. fs.; but this, though agreeable with analogy, is still anomalous in usage (IY). Some say ُمُورُونَ with Ḍamm of the م [244] for مَائْتَة [234]; and some make the م of مَائْتَة smack somewhat of Ḍamm in the sing. also, but do not make the Ḍamm plain; and that is [called] “stifling”: while Akh says that, if you pronounced the م of مَائْتَة with Ḍamm, saying ُمُورُونَ، like ُمُورُونَ، it would be allowable. And some make the ن of مَائْتَة the seat of inflection, like [the ن of] سِبَينَ [236]: while Akh says that مَائْتَة is orig. فَعْلِيٓنَ, like غَسْلِيٓنَ, the ل being elided; so that, according to him, it is sing.; but this is of no account, since, if it were sing., مَائْتَة would be said of a single hundred; though perhaps, according to him, it is a quasi-pl. n.: and some say that it is [a broken pl., on the measure of] فَعْبِيلٓ، like عَصِى [243], the last َى being changed into ن [688]. And البَيَٰتِ in the saying

وَحَاتِمَ أَطَانِيَ ٌوَهَابُ البَيَٰتِ [234], (1) according to Akh, is orig. البَيَٰتِ، the ن being elided by poetic license: (2) as is transmitted from Y, is curtailed of the ِي, like تَمْرَةٓ from تَمْرَةٓ [254]; but this is
not correct, since the regular form would then be مَليْعٍ, like مَعِي, as you say لَئِنٍّ لَّنِّي from لَّنِّي [Note on p. 900, l. 21], and لَئِنٍّ from ظِبْهٍ [244]: (3) is sometimes said to be orig. مَليْعٍ, like كَليْبٍ [237, 255, 257], the ف being pronounced with Kasr, as in ٌ شَعِيرٍ and ٌ غَمْيُف [368], because the ع is a guttural letter; and to be then contracted [into مَلْيٍ] on account of the rhyme: but مَيْعٍ has not been heard; so that this requires consideration (R). IM says in the Tashil "And الف is peculiar in being used as a sp. [for any num.] without restriction; whereas مائة is used as a sp. for only إحدى عشرة and their cats": as مائة ألف a hundred thousand, إحدى عشرة ألفاً eleven thousand عشرة ألفاً twenty thousand, and وعشرون ألفاً twenty-one thousand; and as خمسة مائة three hundred, إحدى عشرة مائة five hundred, and إحدى عشرة مائة خمس عشرة مائة fifteen hundred (Sn). and must be written united, because the ال of [the pre. n. in] ستِمِمَانَة is elided, and the union is made a compensation for the elision: while the ال of [the pre. n. in] ستِمِمَانَة is سَدْس [307, 689, 758], the س having been converted into ت; and the union is made a compensation for the incorporation (D). The sp. of أَحدٍ عشرة eleven to تِسْعَة 187
ninety-nine is an acc. sing. (IH). It is put into the acc. because of the impossibility of prefixing [the num.] to it. In the case of [the nums.] from 
\(\text{أَحَدَ عَشَرٍ}
\) eleven to 
\(\text{تُسْعَة} \text{ عَشَرَ}
\) nineteen, this [impossibility] is because the Arabs dislike three things to be made like one 
\(n\). [110]. For, though they say 
\(\text{أَحَدَ عَشَرَ} \text{ زِيدٍ}
\) Zaid's eleven and 
\(\text{خمْسَة} \text{ عَشَرَ}
\) thy fifteen, prefixion being allowable except in the case of 
\(\text{إِنْنا} \text{ عَشَرَ}
\) [210, 318], still this is not like that, because the post., when a sp., is [denotative of] the [person or thing] ideally intended by the first, which it is put only to explain, so that the whole is like one thing; whereas the post. in 
\(\text{خمْسَة} \text{ عَشَرَ} \text{ زِيدٍ}
\) Zaid's fifteen is different from the first, so that this is not like making three things to be ideally one. And, in the case of 
\(\text{عِشْرُونَ}
\) twenty and its cat., the impossibility is because the 
\(n\) may not be elided on account of the prothesis, since it is not really the 
\(n\) of the pl., but is assimilated to it; while prefixion is not possible with retention of the 
\(n\), because of its resemblance to the 
\(n\) of the pl. [110]. Sometimes such [phrases] as 
\(\text{إِبْعَعُو} \text{ تُوبٍ}
\) twenty dirhams and 
\(\text{أَرْبَعُو} \text{ درَهْمٍ}
\) forty garments occur; but they are rare. And the sp. is in the sing. because, when governed in the acc. as a sp.; and therefore in the semblance of the obj., which is a complement, it does not remain like the
qualified, which is an essential, so that there should be any necessity to observe its state [of plurality]; and, since the plurality is intelligible from the preceding num., and the sing. is shorter, they confine themselves to it. Yet, notwithstanding that the numbered becomes in the semblance of a complement, its o. f., when it was qualified, is still observed; so that, in most cases, only it, and not the num., is qualified, as

With me are twenty brave men, because it is the [word] intended as respects the sense, while the num., though made to precede it, is like a qualification of it; just as it is qualified when it is post., as

XII. 43 Verily I see seven fat kine [317]: but qualification of the num. is also allowable, though rare (R).

As for VII.160. [314], أَسْبَاطًا in it is [not a sp.; but (Sh)] a subst. for اِثْنَانِي عَشْرَة, the sp. being suppressed, i. e., فِئَةٌ اِثْنَانِي عَشْرَة [below] (Sh, Aud, A). Shl and IAR say that (Tsr), if أَسْبَاطًا were a sp., the two nums. would be made masc., because سُبْط [sing. of أَسْبَاط (Tsr)] is masc. (Aud, A); while the sp. would be made sing. (A), because it is the sp. of a comp. [num.] (Sn). IM, however, asserts [in the CK that there is no suppression, and (Tsr)] that أَسْبَاطًا is a sp.; but that the mention of أَسْبَاطًا makes the predicament of femininization preponderate (Aud, A) in أَسْبَاطًا (Tsr), as the mention of كَعْبَانٍ and مَعْصِرَ makes it preponderate in
because 

And Hf says that 

may be ep. of  فَرَتْ, the qualified having been suppressed, and the ep. put into its place [149]; and that the num., when applied to  أَسْبَاطًا, is made fem. because  أَسْبَاطًا is i. q.  فَرَتْ divisions. But Fr holds that the sp. may be in the pl.; and the text appears to be evidence for him (Tsr). This sp. may not be separated [from the num.], [86] being a poetic license (A). The sp. of ُتَلْتُشَكُّرُنِي أَلْلَهَ [314] being a poetic license (A). The sp. of ُتَلْتُشَكُّرُنِي أَلْلَهَ a hundred and  أَلْف a thousand, of their du., and of the pl. of  أَلْف, is a gen. sing. (IH). ُتَلْتُشَكُّرُنِي أَلْلَهَ, when post. to ُتَلْتُشَكُّرُنِي أَلْلَهَ and its cat., is not pluralized in the num., as above shown. But, if not post. to ُتَلْتُشَكُّرُنِي أَلْلَهَ and its cat., it is pluralized; and that pl. is pre. to the sing., as ُتَلْتُشَكُّرُنِي أَلْلَهَ hundreds of men. The sp. is put into the gen. because this is the o. f., as we mentioned in the case of such as ُتَلْتُشَكُّرُنِي أَلْلَهَ [314]. And it is made sing. because they are emboldened to this by the fact that the sp. governed in the acc. is in the sing.; while the sing. is lighter than the pl., and the num. is sufficient indication of the plurality, the multitude and plurality being greater and more notorious in this scale than in the scale of the units, because [the pl. appropriate to] the scale of the units is the pl. of paucity [235, 315, 317], the predicament of which, according to them, is that
of the sing. in many things, such as their making its dim. according to its form [285], and developing another broken pl. from it [256]; so that the plurality of the numbered is sufficiently notorious here to enable them to dispense with pluralizing it (R). But sometimes the sp. of مائتة is (1) a [gen.] pl. (R, Aud, A), by assimilation of مائتة to عشرة, since it is ten times ten (Sn), as in the reading of Hamza and Ks وَلَبِثُوا فِيَّ كَفُّهُمْ تَلْتَ مَائَتَ مِنْ سِنِينَ XVIII. 24. And they tarried in their cave three hundred years [below] (Aud, A), where Ubayy reads سِنَةً (K): (2) an acc. sing., [anomalously (A),] as

إِذَا عَاشَ الْفَتَى مَائَتَينَ عَامًا ﴿ثُقِّبْ ذَهَبَ الْذَّلِيدَةُ وَ الْفَتَاهُ﴾ (R, Aud, A), by Rabī' Ibn Dabu' al-Fazārī, When the young man lives two hundred years, pleasure and youth have gone (MN, AKB). And IK allows مَبَانَةُ درَعُمًا al-الْعَنْفُ دِينَارًا the hundred dirhams and the thousand dinārs (A). IH says very happily "قُلْتُ مِنْ سِنِينَ XVIII. 24. [above], with Tanwin, which "is transmitted from others than Hamza and Ks [and "Ubayy], is a subst. [for قُلْتَ مَائَتَهُ (B)], not a sp., otherwise "two anomalies, putting the sp. of مائتة into the pl., "and governing it in the acc., would ensue; so that it is "as though وَلَبِثُوا سِنِينَ were said [151]. And اسْبَاطًا in "VII. 160. [above] is similar, otherwise the anomaly
"of putting the sp. into the pl. would ensue. Zj says "that, if سنين were governed in the acc. as a sp., it would "be necessary that they should have tarried nine hundred "years, because it is understood that the sp. of مائة is one "of a hundred, as رجل a hundred men, where is "one of the مائة; so that, if سنين were a sp., it would be "one of the مائة; and, سنين being at least three [234], "it would be as though three hundred times three years, "which are nine hundred years, were said. And this is "equally applicable to VII. 160., where, if أسباطًا tribes "were a sp., they would be thirty-six, according to his "opinion. This, however, which Zj mentions, is also an ob-"jection to the reading of Hamza and Ks تُلُث مائة سنين "with prefixion, سنين being, according to them, nothing "but a sp., although it is not governed in the acc.; while "there is no doubt that the reading of the majority "is more regular, according to the GG, than the "reading of these two. But what Zj mentions does not "necessarily follow, because what he mentions is peculiar "to the case where the sp. is sing.; whereas, when it is a "pl., the intention in it is like the intention in the sp. "occurring as a pl. in [314]. Moreover the o. f. "in the whole is the pl., the sing. being deviated to only "for a [special] cause, as before shown; so that, when the "sp. is used in the pl., it is used according to the o. f.;
"while what Zj says would necessarily follow only if "what is used in the pl. were used as the sing. is used, and "does not hold good when the pl. is used according to its "o. f. in what the num. is applied to." This is the end of IH's remarks. When you qualify the sing. sp., you may observe the form or sense [of the qualified] in [regulating the number of] the sp., as thirty witty men or a hundred tall men or,

whence whence [78] (R). And, if the rest of the appos. be like the ep., then in the text may be a subst. for the elided sp. [above], by observance of the sense (Sn). Fr allows to be a sp. on the principle of [above], where, which is a pl., occurs as [ep. of the sing. (AKB)] sp. [above] (AKB), because the ep. and the qualified are one thing. But the [correct] opinion is the first, because what is not allowable in firsts is allowable in seconds [538], as O tall Zaid [49], while would not be allowable [52] (IY). Sand many of the GG dislike the sp. of the num., in any scale whatever, to be an ep. [317], as and and because what is intended from the sp. is unequivocal designation, which is non-existent in such eps. as these. But, if the ep. be peculiar to some genera, it is not dis-
liked, as three learned men and a hundred erudite men. This is like what we said on the [148] (R).

§. 317. The sp. of [the num. from] 3 to 10 is mostly a broken pl. [315,316]. As for the sound pl., (1) if it be an ep. [316], it does not occur as a sp. of the num., according to S, except extraordinarily, not being said, nor, since the object of the sp. is particularization of the genus, while the eps. are deficient in this meaning, because most of them denote generality, for which reason you do not say in the broken pl., when an ep., ٓتٓلَّتْ تُمْسِلِبَينَ: (2) if it be not an ep., then, (a) if it be a proper name, it seldom occurs as a sp., because the pl. of the proper name must contain the ج [13]; while, the most important object of the sp. of the num. being explanation of the genus, not individuation, the sp. of the num. is mostly indet., even if it be a gen., for which reason the three Zaidys and the three Zainabs are rare: (b) if it be not a proper name, then, (a) if it have a broken pl., the sound is not used as a sp. in most cases, [238] not being said, but [238,239], because the sound is seldom used as a sp. of the num. in any other position than this; but ٓتٓلَّتْ كِسَارٌ ئٓتٓلَّتْ كِسَارٌ XII. 43. And seven green ears of corn.
[below] occurs, notwithstanding the existence of ٖسَتَابٌ: (b) if it have no broken pl., the sound is used as a sp., as XXIV. 57. [240,316] (R). The num. from 3 to 10 is pre. to the sound pl. [in three cases (A)], (1) when the broken pl. of the word is neglected, as سِبْعَ سُمُّوَاتٍ II. 27. Seven heavens and XII. 43. [316]: (2) when the pl. is in the vicinity of [a sound pl. formed from] a word whose broken pl. is neglected, as وَعَسْعَ سُنبَلَةٍ XII. 43. [above], which is in the vicinity of سِبْعَ بَيَاتٍ XII. 43. [316] (Aud, A): (3) when the other [pl.] is seldom used, as تَلَّتْ سُعَادَاتٍ three Su‘āds, which is allowable because سعائدةٌ is rare; but تَلَّتْ سُعَائِد Three also is allowable. The sound pl. is preferable in these two last [cases]; and is necessary in the first, because the other [pl.] is neglected. If, however, the other be often used, and be not in the vicinity of [a sound pl. formed from] a word whose broken pl. is neglected, the num. is not pre. to the sound pl., except rarely, as ثلثا أحمدٍ three Ahmaḍs and ثلثا زينب three Zainabs (A), more often ثلث إِمَامٍ and ثلث زينب (Sn). But prefixion to the sound pl., when an ep., is weak, as ثلثة صالحين three righteous men, the best [construction] being apposition as an ep., and next the acc. as a d. s. (A). The sp. of 10 and what is below it [to 3 (IY)] ought to be a pl. of paucity [235, 188]
315, 316], in order that it may correspond to the num. of paucity (M), because the exponent is according to the expounded (IY). If the numbered have only a pl. of paucity, or only a pl. of multitude, the num. is pre. to it, as three pens [237, 242] and four men [235, 237]. If however, it have both pls, the num. is mostly pre. to the pl. of paucity, in order that the numbered may correspond to the num. in paucity, as three mountains [237]. But three dogs is regularly allowable, as being renderable by "three" "dogs"; but this is not well-known (R). The num. from 3 to 10 is pre. to the formation of multitude in two cases, (1) when the formation of paucity is neglected, as three girls, four men, and five dirhams: (2) where there is a formation of paucity, but it is anomalous by analogy, [as being contrary to the rules (Sn),] or by hearsay, [as being rarely used (Sn),] and is therefore equivalent to the non-existent, the first as in II. 228. [above], since is anomalous as pl. of with Fath [below]; and the second as in three shoe-latchets, since is seldom used (Aud, A). But this explanation of II. 228. is open to two objections, (1) what is remarked by IUK,
vid. that some mention للا أَثِرَّ as pl. of لَّا أَثِرُ with دامم of
the ق, in which case it is not anomalous; and (2) that
لَّا أَثِرُ with فاث [above] has a regular formation of paucity,
vid. لِللا أَثِرَّ, because لِللا أَثِرُ is regular in
َمَعَلُ with فاث of the
ف, and quiescence of the ع, when sound in the ع, as
here. And the language of [R and] BD is that, if the
sing. of the sp. has a pl. of paucity not neglected, the sp.
is mostly put in the pl. of paucity, as لُمَّا أَحْبَلُ three
mountains [237] and ُخْمَسُ أَكْمُ five mounds [238, 254];
but is sometimes put in the pl. of multitude, as in II.
228., notwithstanding the occurrence of للا أَثِرَّ [above] (Sn).

§. 318. When you go beyond 10, you put two words,
(1) the unit, vid. تَسْعَة nine and what is below it, which
are all uninfl. upon فاث, except (a) إِنْسَأْنَي إِنْتَانِي
[below], these being infl. like the دع.; and (b) تَبْنَي [319]:
(2) عِشْرَة ten [319], which is uninfl. upon فاث unrestric-
tedly (Aud). As for the last member [of the comp.
num. (Sn)], the cause of its uninflectedness is its imply-
ing the sense of the con. (أ), i. e., the ب [209,210] (Sn).
And, as for the first, the cause of its uninflectedness is
the last member's standing towards it in the place of the
š of feminization,[or rather its own standing in the
place of what precedes the š of feminization (Sn),] in
respect of inseparability from فاث. For that reason the
first member of ١٠٠٠ is infl.,

since the cause of uninflectedness is wanting (Sn),] be-
cause their last member stands in the place of the ن
[290,308], and what precedes the ن is the seat of inflec-
tion, not of uninflectedness (A). Some say that the first
member is uninfl. because it is like part of the word (Sn).

It is plain, from what we have mentioned [314], that you
say أَحَدٌ عَشَرُ عَبْدًا eleven male slaves and إِنَّـا عَشَرُ رَجُلاً
twelve men, with both [members of the comp.] in the
masc.; and إِنَّـا عَشَرُ عَبْدًا thirteen male slaves, with the
first in the fem., and the second in the masc.: and إِنَّـا عَشَرُ عَبْدًا
eleven female slaves and إِنَّـا عَشَرُ عَبْدًا twelve
girls, with both in the fem.; and إِنَّـا عَشَرُ عَبْدًا thirteen
girls, with the first in the masc., [and the second in the
fem.] (Aud). The KK allow the first member to be pre.
to the last member of the comp., [the first being then infl.
according to the ops., and the last always in the gen. (Sn),]
as ١٠٠٠ These are fifteen (A), whence كُلِفْتُ ١٠٠٠ ١٠٠٠
من آخ٣ [below] (Sn); and approve of that when [the last
member of (Sn)] the comp. is pre., as in ١٠٠٠ thy
fifteen [below]. The num. is sometimes pre. to the owner
of the numbered ; and then dispenses with a sp., as حَُذْر٢٠
أَحَدٌ عَشَرُ رَجُل٢٠ These are Zaid's eleven (A), because, when
you say عَشَرُ رَجُل٢٠ thy twenty, you address him that knows the
twenty attributed to him, while you do not say ٌعشرٌ زيدٌ
Zaid’s twenty to any but those who know Zaid and his
twenty (Dm). That is done with all the comp. nums.,
except [316] (A) and إنشان عشرة; and similarly
with the un compounded, as ٌعشر زيدٌ Zai l’s hundred (Sn).
One says [210] ٌثirteen: but not إنشان عشرة [above],
being equivalent to the ن of the du. [290], is not combin-
ed with prothesis [110]; nor إنشان, lest it be mistaken for
the prefix of إثنان two without composition (A). And,
if a comp. num. be pre., the uninflectedness remains (IM)
un altered in both members, as ٌأحد عشرة مع أحد عشرة زيدٌ
Thy eleven are with Zaid’s eleven, with Fath of both mem-
bers. This is the most frequent method, because the
uninflectedness remains with the I and J, by common
consent, and so therefore with prothesis [210]. The
second method is that the last member should be infl., the
composition remaining, as in بعبلدك (A), though بعبلدك
is diptote [4,215], because of the presence of the two causes
[18], contrary to ٌأحد عشرة, because it is not a proper
name (Sn). This method is transmitted by S from some of the
Arabs, as ٌأحد عشرة مع ٌأحد عشرة زيدٌ [with Fath of the o
of in both cases, and دamm of the r in the first
عشر, and Kasr of the r in the second (Sn)]; and is indi-
cated by IM’s saying (A). But the last member is sometimes *infl.* (IM): and it is approved by Akh; and preferred by IU, who asserts that it is the chastest, giving as his reason that prothesis restores things to their *o.f.* in inflection (A). This reason is not said to require inflection of the first member also, because the *pre.* is the aggregate of the two members, not the first only, nor the second only; but, since the final of the second is the final of the *pre.* aggregate, the inflection appears in it (Sn). In the Tashil, however, IM forbids this method to be copied, saying in the CT that there is no reason for approving it, because the *uninfl.* is sometimes *pre.* , as ٰکمِ رُجُلِ عُندَانَک How many a man is with thee! [225] and مِنْ لَدْنَ حَكِيمٍ خَمِيْرٍ XI. 1. From a wise, knowing One [205] (A). But IUK remarks that it is said by some to be, according to S, a weak *dia/.*; and that, since it is authorized as a *dia/.*, to copy it is not forbidden, even if it be weak (Sn). And there is a third method, vid. that the first member should be *pre.* to the last, the uninflercedness of both being removed, as مَا تَعَلَّتْ خَمَسَةٌ عَشَرَةَ What have thy fifteen done?, transmitted by Fr; though IM mentions in the Tashil that it is not to be copied, contrary to the opinion of Fr. "But مَثَانِي عَشَرَةٌ", says IM in the Tashil, meaning with prefixion of the first to the second without prefixion of the aggregate [to another thing (MN,Sn)], as
[above], i.e. مَنْ عَامِيٍّ, [He was overtasked, on account of his weariness and distress, with a girl of eighteen of his years (MN),] "is not allowable, by common consent". His assertion, however, of "common consent" requires consideration; for [others transmit that (MN)] the KK allow the first member to be pre. to the last member of the comp., unrestrictedly, [i.e., in poetry or elsewhere (MN), whether the aggregate be pre. or not (Sn),] as before noticed (A).

§. 319. The ش of عَشَرَة, [when compounded (R), in the fem. (IH,IA,A),] is pronounced with (1) Kasr by [the Banū (M)] Tamīm (M,IH,IM), as إِحَدَى عَشَرَة eleven (IY,A), and ثَنَيَّ عَشَرَة twelve to تَسَعَ عَشَرَة nineteen (IY), with Kasr of the ش (A): (2) quiescence (M, R, IA, Aud, A) by the Ḥijāzīs (M, R, Aud, A), which is the chastest dial. (R, A): (a) since they dislike the succession of four Fathās in what is like one word, and is moreover amalgamated with the unit, which [mostly] ends with a Fatḥa, the Tamīmīs deviate from Fatḥ to Kasr of its medial; while the Ḥijāzīs deviate from mobility to quiescence of the medial, in order that one heavi ness may not be removed by another (R): (b) that is because the customs are broken in many of the nums., whence their saying وأحِدَى, but وأحِدَى عَشَرَة and إِحَدَى عَشَرَة, but with Kasr of its initial
[234, 320]; and not تَسْعُيَةٌ, nor تَسْعِيَةٌ, except anomalously [316] (IY): (3) Fath (IY, R, A) by some (A), which is the o. f. (IY, A), and is read by AlA‘mash in II.57,[211](IY), because the composition is accidental; but this is rare (R). In the masc., however, the ش is pronounced with Fath (A). The عُشِرُ [in the masc., as expressly stated in some of the MSS (Sn), when compounded with a unit mobile in the final (R),] is sometimes made quiescent, [because of the succession of vowels (A), in consequence of the combination of four Fathas, one of which is the Fatha on the final of the unit (R), in what is virtually one n. (K on XII. 4.),] as عُشْرَةٌ (R,A) and عُشْرٌ (R), and so on (A), to عُشْرُ (K); contrary to عُشْرَةٌ إِنَّا عُشْرَةٌ [210] (R), lest two quiescents be combined (K): and so Abū Ja‘far reads أَحَدٌ عُشْرٌ in XII. 4. (442), for lightness (K)]; while Hubaira, the companion of Ḥafṣ, reads إِنَّا عُشْرَةٌ شَهْرًا IX. 36. [83], though it involves a combination of two quiescents (A). Dm says “If it be said ‘How may the ف of the n. be made quiescent ?,’ we say that, when the و of هُوَ and ف may be made quiescent after the و and the ف [670], this is more fitting” (Sn). The ي [of تِمْلَانِ (Aud, A) occurring in the num. of the fem. (Sn), when compounded (A) in تِمْلَانِ عُشْرَةٌ (M, IH),] is (1) pronounced
with Fath (M, IH, Aud, A) by most of the Arabs (M), who treat ١٢٣٤٥٦٧٨٩ and because the cause [209] is one (IY) : (2) made quiescent (M, IH, Aud, A) by some of them (M), which often occurs, because the comp. is heavy by reason of the composition (R), as the ی is [necessarily (R)] made quiescent in مَعَدِّي كَرْبُ (IY, R, Sn), and بَادِي بَدَا [215] (IY, R), and [208, 213] (R): (3) seldom (Aud), anomalously (IH), elided; while the ِنِ is pronounced with Fath (IH, Aud, A), because of the composition (Sn), since the ی tolerates Fatha on account of its lightness, as in رَأِيَتُ اقتَضَيَ I saw the judge [16] (R); or with Kasr (R, Aud, A), as an indication of the [elided (R)] ی (R, Sn): and hence the saying [of AlA'ishâ (KF)]

And assuredly I have drunk eight cups of wine and eight and eighteen and two and four [below] (A), properly ١٢٣٤٥٦٧٨٩ , the ی being elided according to the dial. of those who say طَوْلُ الْأَيْدِ long in the hands (Jh, KF), as says the poet [Mdârîs Ibîn Rî'bî alAsâdî (Jsh)]

[below] (Jh) And I made my blade fly among stout she-camels bleeding in the forelegs, striking the leathern shoes on the ground (Jsh). But, after elision of the ی, Fath is better than Kasr of the ِنِ, in order that ِنِ may agree
with its sisters, because, when compounded with عَشْرَةٍ, they are pronounced with Fath of the finals (R). And sometimes also, when ﷽ is not compounded, its ﷽ is elided, its inflection being placed upon the ن, as in the saying of the poet

أُهُما ثانِيًا أَربَعَةٌ جِسَانٌ وأَربَعَةٌ، فَطَمْرُهَا ثَمانِٰٓ

[below] (R, A) She has four beautiful central incisors, two above, and two below, and four lateral incisors, two on the right, one above, and one below, and similarly on the left, so that her front-teeth are eight (AKB), and the tradition صَلَى ثَمانِٰٓ رَكَابٌ [below] with Fath of the ن (R). That is like the reading of some وَلَهُ الْجِبْوَاءَ الْمُنْشَآتُ LV. 24. And His are the ships with sails raised aloft, with [elision of the ﷽ and (K, B)] ﺪamment of the ر (A). But II in the D disapproves the elision of this ﷽ (AKB). The correct method, [says he,] is to retain it, because the ﷽ in تَمَاني is the ﷽ of the defective, which is expressed in prothesis and in the acc., like the ﷽ of قَانُون [16].

And, as for AlA‘shâ’s saying ﻷْلَقَدْ شَرَبَتْ آَلْحَمْ [above], he elides the ﷽ in it by poetic license, as it is elided from the det. defective in ﻷْفَطَرْتُ ﻷْمُصْلِى آَلْحَمْ [above], i. e., ﺍًلْيَدَيَ; while, in cases of poetic license [below], one is allowed to elide the ﷽s from the finals of words, contenting oneself with the Kasra indicative of them, as in the saying of the Rajiz.
Thy two hands are a hand that sticks not to a dirham, from munificence; and another that gives blood with the sword (D). And IBr says [in his Notes on the D (AKB)] that the KK allow elision of this ي in poetry; and that Th cites [above] as an instance of it (CD, AKB). But this [restriction of the elision to poetry] requires consideration; and H's saying "in cases of poetic license" [above] is open to the objection that the elision occurs in the Kur, as لَا يُسُرُّ لَآ إِلَّا َلِلَّهِ LXXXIX. 3. And by the night when it goes away, and cannot therefore be reckoned a poetic license (CD): and the truth is that it is not peculiar to poetry, as is proved by the tradition cited [above] by R, which is given in the سَائِحِيْه of Muslim in the chapter of Eclipse, on the authority of Ibn ‘Abbās, who says صلى رَسُوَلِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ حِيْنَ كَسَفَتِ الْشَّمَسُ ثَمَانِيَ رُكَابٍ فِي أَرِبَعِ سَجَدَاتٍ The Apostle of God (God bless him, and give him peace!) prayed, when the sun was eclipsed, with eight bows in four prostrations (AKB). And sometimes that is done with رَبَاعَ جُرَوُّ شَهِدَانَ the lateral incisor tooth, جُرَوُّ ships [above], and their like (R).

§ 320. The num. to whose end the ُن is affixed, as وَعْشُورُ twenty and [its cat., vid. (IY) ]
thirty [and forty] to ninety, which are in the form of the pl. (IY), are of common gender, by predominance [of the side of the masc. (IY)], as in

\[ \text{دَعَتْنِي أَخَاهَا بَعْدَ مَا كَانَ بَيْنًا} \ \text{مِنَ الْأَمْرِ مَا لَا يَفْعَلُ الْآخِرَانَ} \]

(M), by 'Abd ArRahmān Ibn AlHakam (CD), She called me her brother after that there had been between us that matter which brother and sister do not do (AAz). It is a rule [of Arabic (D)] that, when the masc. and fem. are combined (D, IY), the predicament of (D) the masc. predominates (D, IY, BS) over the fem. (D, BS), as in AlFarazdak's saying [247] (BS), because it is the o.f. [263] (D, IY), the fem. being a deriv. from it. This rule is universally observed except in two cases, (1) two hyenas, when you mean a male and a female; for you form the du. from the fem., not the masc., in order to escape from the combination of augs.:

(2) the cat. of the date [below] (D). They say that the fem. predominates over the masc. in two cases, (1) as du. of for the fem. and for the masc.; for the Arabs do not say [228]: (2) the date; for they date by nights [325. B], not by days. That is mentioned by Jj, [or, in one Ms, Zji (DM),] and many. But [in averring the dating by nights to be a case of predominance (DM)] it is a piece of carelessness. For the essence of predominance is that two things should be
combined [in existence, as in the first ex., or in expression, as in the coming ex. (DM)]; and that the predicament of one should then be applied to the other: whereas night and day are not combined [in expression or in existence, at the time of dating, which is not a part of the day and night together, but either of the day or of the night (DM)]; nor are two things here spoken of by the name of one to the exclusion of the other. And the reason why the Arabs date by nights is only that the nights precede [the days], since the Arab months are lunar, and the moon rises only at night (ML); so that, in this respect, the nights precede the days (DM). A true case [of predominance of the fem. over the masc. in dating (DM)] is your saying I wrote it after three nights and days (ML), meaning that some of the three were days, and some nights (DM). And the formula for it [in dating and elsewhere (DM)] is that there should be a num. specified by a masc. and a fem., both irrational, and separated from the num. by the word بٍسٍ، as in فَطَقَتُ ثَلَاثًا بٍسٍ يَوْمٍ وَلِيْلَةٍ فَطَقَتُ ثَلَاثًا بٍسٍ يَوْمٍ وَلِيْلَةٍ I brought ten male and female slaves [below] and رَأَيْتُ خَمْسَةٍ عَشْرَةٍ مِنَ النِّفَقِ وَالجِمَالِ I saw fifteen she-
camels and he-camels; unless the two sps. be يَمَمِّمُ and لَمِّمم، [314], in which case predominance is given to the fem., as نَفَاطَتُ قَلَانًا بِيَمَمْ يَمَمِّم۴ وَلِمَمُّ كُلَّبِيْرُ أُنَتْكِرْ أُنُصِيِّفُ وَتَتَجَأِرَا [By AnNabigha alJa'di, describing a wild cow, whose young one had been devoured by a wild beast, Then she went round about, for three days and nights, seeking for him, and the display of grief was that she yearned and lowed (AKB)], since dating is based upon nights, as will be seen [326.B], for which reason, when you speak vaguely, and do not mention the days and nights, the expression follows the fem., as أَقَامَ قَالَانُ حَبَّسَا Such a one abode five days, whence يَتَرَفَّصُ بَانْفِسْهُنَّ أَرْبَعَةً أَشْهُرٍ وَعَشَرًا II. 234.

They shall compel themselves to wait four months and ten days [314]: (a) you make the fem. predominate only for that reason, and because of the separation, since, with separation, the sp. is, as it were, not mentioned: S says (R), حَبَّسَةُ عَشْرَ مِنْ بَيَمْم وَلِمَمُّ is allowable by analogy, but is not the idiom of the language of the Arabs [314] (S,R): (2) not separated [from the two sps.] by these two words, in which case, (a) if the num. be pre. to the numbered, predominance is given to the foremost, as حَبَّسَةُ أَعْبَدُ وَأَمَّ five male and female slaves and five females and male slaves, since the prefixion to it imports an excess of peculiarity [to it]; and so in the num. to which this pre. num. is coupled, as قَلَّةُ وَمَائِتَةُ رَجُلٍ وَأَمَّرًا
a hundred and three men and women, and
 thousand and three she-camels and he-camels:

(b) if the numbered be in the acc. as a sp., then,
(a) if the masc. sp. be rational, whether the fem. be
 rational or not, the masc. is regarded, as

fifteen women and men and
five and twenty she-camels and men, from respect
 for the masc. gender conjoined with reason; (b) if the
masc. be not rational, the foremost is regarded, as

three he-camels and she-camels,

ten houses and porches, and
four and twenty days and nights. When

I journeyed fourteen days and nights, what is meant is
fourteen days and fourteen nights, because with the nights
are days equal to them in number: whereas [the sps. in]

fifteen he-camels and she-camels are not like that; but the
sense is that the aggregate number of male and female
slaves is ten, some of the ten being male and some female
slaves; and they may be equal, five male and five
female, or unequal. The indet. post. to the word in such a
case as this, i. e., in the position of division, is intended to
denote genus; and the word is metaphorically adapted
from the local adv. : so that The people are men and women means that they are not excluded from [either of] these two divisions, and from [either of] these two genera; as what is between two things is not excluded from the place intermediate between them (R). It is understood from the language of IM that the unit may not be compounded with عشرون and its cat., but that coupling is necessary, as ١٣٣, not ١٣٥, perhaps because of the ambiguity in such as ١٣٨, which might mean I saw the five of, i.e., belonging to, twenty men (A). ١٣٩ pronounced with Kasr, but by some of the Arabs with Fath, of the ب, means from three to nine (Jh, R). IM says in the CK that ١٤٠ and have the predicament of ١٤١ and ١٤٢ whether uncompounded or compounded, and have عشرون and its cat. coupled to them, as ١٤٣ and عشرون غالامًا I tarried some odd years and ١٤٤ and ١٤٥ I have ten and odd men-servants and عشرون كتابًا twenty and odd books and ١٤٦ and عشرون صكيفة twenty and odd volumes; and that means from to ١٤٧, and ١٤٨ away goes ١٤٩ so that you do not say (Jh,
R): but the well-known opinion is that it may be used with all the decimal numbers (R); and the saying that it does not accompany any but ten is refuted by the words of the Prophet: "Faith is composed of sixty and odd parts, or in one version seventy and odd (Su).

§. 321. The nums., [when you enumerate them (IY),] are uninfl. upon quiescence, as one-two-three [159, 647], because the meanings necessitating inflection [19] are wanting (M), since these nums. do not occupy the place of ns., so as to be ags., objs., or inches; but correspond to ejs., like ص and م [187, 200]. That is confirmed by the saying three-four transmitted by S, where the s, though mobilized by the Fatha of the Hamza in أربعة, is left in its state [as a s], not restored to the s, as an indication that it is constitutionally quiescent in the num. (IY). Similarly the names of the letters of the alphabet, and what resembles that, [are quiescent in the finals (IX),] when simply enumerated (M), not coupled, nor occupying the place of ns., as ألف با تان [159]. The then has two dial. vars., ز and ر with a ق after the ١ [720, 723], like ر and ١ with a ء after the ١; and ز upon the measure of ك and ك: while ل [with the ١] prolonged or abbreviated [234] is transmitted. Thus [the names of]
these letters cease not to be uninfl., because they are ejs. corresponding to ص ⟨above⟩, م, and إع, until you make them occupy the place of ns., in which case you put them into the nom., gen., and acc., as you do with ns., saying أُولِ الْجِمِّمِ جِيْم. The initial of the word جيْم is a ج, and أَخْرِ ٱلصادِ دَالُ The final of the word صَدْ is a د, and I wrote a beautiful ج: and similarly in coupling, because it is equivalent to dualization [228], as when you say "what is the spelling of Bakr?", and the answerer says رَأِبَ ٰبَأَ ٰبَأَ ٰبَأَ بَأَ ٰبَأَ بَأَ ٰبَأَ B and a ل and a ر, inflecting them because he couples; whereas, if he does not couple, he makes them uninfl., saying بَأَكَفْ راَ: Yazād Ibn Al Ḥakam [ath-Thaḳaft al Baṣrī, the celebrated poet (AKB).] says, satirizing the GG,

إِذَا أَجَتَمُّوا عَلَى أَلِفٍ وَبَاءٍ وَوَأَوُهُجٍ بِبَنِيْهِمْ جِدَالٌ [below] (IY) When they get together over an ل and a ب and a و, a wrangle arises among them (AKB). The o. f. of ns. is inflection; and, whenever you find any of them uninfl., you must seek a cause for its uninflectedness, like what we have mentioned for the pron. [16], the vague ns. [171, 176], the verbal ns. [187], the mets. [216], and some of the adv. [201]. But, as for the ejs. and the names of the letters of the alphabet, their uninflectedness is original, not needing a cause; while their inflec-
tion in such as 

If that be contested on the strength of the Fath of the in LM and the JU of [663]. By analogy it ought to be pronounced with Kasr [664]; but, disliking Kasr, lest two Kasras having between them a ی, which is the origin of Kasra, be combined in the word, which would then be too heavy, they deviate to Fath ho, which is lighter, as گیف [207] and یبین [206] are uninfl. upon Fath for this reason (D). When you make [the names of] these letters ns., predicating of them, and coupling some of them to others, you inflect them, as we have mentioned, prolonging such of them as are abbreviated, and doubling the ی of یز in the dial. of those who do not put the ل [above]. For, when transferred to the cat. of ns., they must be treated as such: so that (1) they may be (a) declined as triptotes; (b) dualized and pluralized; and (c) represented by the ف، ع، and ل: (2) their ل may be decided not to be rad., because they are transferred to a cat. where that is necessary: (3) since among sing. ns., into which inflection enters, there is no bil. n. whose
second is a letter of prolongation and softness, therefore (a) you add to the ی of ب, 

and ی another ی, in order that they may become tril.; and then you convert the [second]ی into Hamza, because of its quiescence and the quiescence of the first ی, as in سُئَط and سُئَط [683, 721, 723]: and (b) you add to the ی of زی another ی, into which you incorporate the first, as you do in the case of ps. when you transfer them to the cat. of ns., as in لیت شُعَرِی آلح [191, 200], where the poet doubles the , in ل, when he treats it as a n. by predicating of it [275, 306] (IY). When you say هذا واحد This is one and رأيت ثلاثة I saw three, then inflection [is necessary], as you say هذه كاف This is a ی and كتبت جمیعا I wrote a ج (M).

§ 322. ی واحد [313] is an act. part. from یح، aor. یح، inf. n. یح or یح, i. q. إنصرف was single [324]. Therefore یح means the single (number); and is used in [qualifying] the numbered [314], like the rest of the nums., as ی واحد a single man and قوم واحدون a single people. The broken pl. is ی واحد [325. A] or ی واحد, like شاب [247] from青春 youth, the Hamza being a substitute for the , [below]. And the assimilate ep. is یح with Fath or Kasr of the ح, and یح also. The ی is changed into Hamza, (1) in
[above], where the change is regular, since the pronunciation with Damm may be changed into Hamza in the beginning, as أجرة and أجرة [683]; or the middle, as تروس [243]: (2) in أخذ, where it is anomalous, according to all: (3) in إحذى, where the change of the pronunciation with Kasr in the beginning, as إشاح and لدة for إشاح لدة, is regular according to Mz, and anomalous according to others. When used in the nums. between two decimal numbers, the forms إحذى and إحذى are preferred to إحذى and إحذى, for the sake of lightness. But sometimes, though rarely, إحذى and إحذى also occur, as إحذى وعشرون and إحذى وعشرون eleven, and إحذى وعشرون twenty-one (R). And sometimes, [though rarely (A),] إحذى عشر is said (R, A), according to the o.f. (A). When pre., إحذى and إحذى are regularly used otherwise than in the nums. between two decimal numbers, as إحذى and إحذى one of them. When not pre., إحذى is not used except in the nums. between two decimal numbers. But إحذى is regularly used to denote generality of beings having knowledge after negation, prohibition, interrogation, or condition, as ما ستمنع جاهلًا أحدهم [499]; and keeps to the sing. masc., as أخذ من النساء XXXIII. 32. Ye are not like any others
of the wives (R) and LXIX. 47. [107] (Jh). Its determination is then rare [262]. And sometimes it is able to dispense with negation of what precedes it, in consequence of the negation of what follows it, if this contain its pron., as ُبِدَّد ُنْ أَحَدًا لَا يُقُولُ ذَلَّلَ ُنْ أَحَدًا I met any one but Zaid is not said, contrary to the opinion of Mb. And ُحَد ُرَأَئٌ also is used in the non-aff. to denote generality of rational beings; but is made fem., as ُمَا لَقِيتُ وَأَحَدًا مِنْهُمْ وَلَا وَأَحَدًا مِنْهُمْ I have not met one of them (masc.), nor one of them (fem.). F says that the Hamza of the ُحَد used in the non-aff. to denote totality is rad., not a substitute for the ُء; whereas in the aff., as in CXII. 1. [below], it is a substitute by common consent. He seems not to see the sense of unity in such as ُمَا جَآَرَنِی ُحَد [above], and therefore to hazard the conjecture that the Hamza is rad.; but you ought rather to say that, in every case, its Hamza is a substitute for the ُء, the sense of ُمَا جَآَرَنِی ُحَد being One has not come to me: how then can any more have come? Sometimes, but rarely, ُحَد is used in the aff., not in a num. between two decimal numbers, nor pre., but like ُحَد , as CXII. 1. [160]. And sometimes in praising, and negativing
[the existence of] a like, they say and 

existence of a like, they say giving the pl. by assimilation to pl. [288, 254]. The meaning of is He is a calamity that is one of the ones. The poet [AlMarrār Ibn Sa'īd alFak'asī (AKB)] says

(R) They reckoned me to be the fox at the muster of the heroes, thinking that I should elude, and not face them, until they roused in me, the being abstractive [1], one of the calamities. Dm says in his Commentary on the Tashīl , though "fem. is applied to the masc., because it means one of "the calamities, an expression applicable to the masc., "as He is one of the calamities: and "also means one of the calamities; but they "give the pl. of the rational to what they deem great, "even though it be not rational. He, then, who says "observes agreement with the form "of , and therefore makes both the words masc.; "while he who says observes the sense, and "therefore puts , prefixing it to the pl. of the fem. "And there is another dial. var. of , vid. [with]
“Damm of the ی and Fath of the ل” (AKB). And some words [peculiar to negation (AKB)] are used like ۱١ in the non-aff. to denote totality (R). R mentions twenty-one, which are mistranscribed in most of the MSS, so that we think it a kindness to spell and explain them (AKB), vid. (1) مَا يِهَا عَرِيْب There is not in it any one speaking plainly, i. e., says ISB, مَعْرِف, which they sometimes say in this sense; and so says the author of the KF (AKB) : (2) دَارِی (R), a rel. n. from دَار a house (AKB) : (4) دُورِی (R): (a) ISk says that it is not pronounced with Hamza; and ISB says that it is a rel. n., by rule دَارِی, because دُورِی is pl. of دَار [310]: (b) Abū 'Amr adDūrī is so called not in relation to دُورِی pl. of دَار, but to a place in Al‘Irāk called دُور : (c) some add دُورِی with Hamz of the د, which, says Kf, is said by Lh to be a blunder; and the KF adds دِیَر (AKB) : (5) طُورِی (R), a rel. n., said by ISB to be from طُور a moun
tain; and by Kf to be from طُور a dial. var. of طِبر a omen, which is improbable, the correct opinion being the first: and like it is طُورَانِی with the addition of the ی and ن : (6) طَارِی with an ی and a ی: this is transmitted from Lh by Kf, who says that it is without Hamza; but the author of the KF spells it [طُورِی, like جَهَنِی (KF),]
with Damm of the ط, Fath of the Hamza, which is the ﬀ of the v., and Kasr of the ل, which is the ل of the v.: and the KF gives two other dial. vars., both mentioned by Kl, طمّطٍ (Jh, KF), with the Hamza put after the ل, and with Damm of the ط and quiescence of the ل, the form to which Jh restricts himself; and طمّطٍ with Damm of the ط and quiescence of the Hamza, the only form mentioned by ISk, which is said by ISB in his Commentary to be from طاطعٍ aor., like طاطعٍ aor., meaning went away in the earth, but transposed, its regular form being طمّطٍ, like طمّطٍ [above]: while most of the MSS of the R have طمّطٍ (R), with the ل, which is authorised by ISgh (AKB): (7) طمّطٍ (R), cited in the Faṣih-by Th, whose Commentators say "with Fath of the Hamza, and Kasr of the ل" (AKB): (8) طمّطٍ (R), like طمّطٍ (KF), by addition of the ﮇ to the foregoing (AKB): one says ﮇ ما بَالْدَأَرَ أَرَمَ There is not in the house any one, or أَرَمَ by elision of the ﮇ, i.e. ﮇ, as says Zuhair

A dwelling of Asma's in AlGhamràn, effaced like writing, wherein is not any one of its inhabitants (Jh): (9) كَتَّبُ (R), which is said by ISB to be from أَجْعَ آمَنَعٍ
[139] (AKB): (10) كرَابُ (R), with Fath of the ن and a double د, being تَعَال * تَنَبَّع from كرَابُturning the soil over for tillage; but this word is not mentioned by ISk (AKB): (11) دَعَوْيُ (R), which, ISk says, is from I called (AKB): (12) شَفَرٌ, pronounced [with Fath, and (AKB)], sometimes with Damm of the ش (R), both transmitted by KI from Lh: ISB says that ما يَها شَفَرٌ means There are not in it few nor many from شَا* فَر meaning became few; while Sgh transmits from Fr شَفَرةٌ with Fath and the ش (AKB): but sometimes it does not accompany negation (R), i.e., occurs in affirmation (AKB): (13) ذَبَيْيُ (R), with Damm of the ذ: Sgh says that it is said by Ks to be from يَكَبٍ I crept, meaning one that creeps; but ISB says that this is irregular, the regular form being ذَبَيْبٍ because it is a rel. n. from ذَبَيَّ creeping (AKB): (14) دَبَيْجٍ (R), with Kasr of the د and of the double ب: ISB says that it is from دَبَيْجٍ meaning decoration and adornment; but that some transmit it as دَبَيْجٍ with the undotted أ, which is inexplicable, unless it be دَبَيْج أَرْجَلْ نُعَبِّلٌ The man stooped his head: (15) ذو وَرْبٍ (R), which, ISB says, may mean ذَوْ وَرْبٍ possessor of camels' fur, i.e., owner of camels; or may mean dweller in a tent of camel's fur: but most of the MSS have (AKB) ذَوْ (R), an act. part. from ذَوُّلُ النَّسْحَة.
I fecundated the palm-tree; and in the Tashil also ُآپُر occurs, though Dm says that it is a mistranscription of the copyists, the correct form being ُآپُر with the ُو, because ُآپُر is used in affirmation (AKB): (16) ُآپُر (R), says R, which is an cat. part. from ُآپُر ُط بی. The gazelle bounded in its running: but there is no doubt that this word is mis-spelt by R, either for ُآپُر with the ُن, which is in the Tashil, and is transmitted by Kl from IAr, being, says Dm, the act. part. of ُاپُنَت found fault with him, i. e. ُمُنْ يَعيبُ one that finds fault, that being the genus man; or for ُوآین, which is transmitted by Kl from Lh, being derived, says the KF, from ُویپُت, hunger (AKB): (17) ُتَامُر (R): ISB says that AZ transmits ُمَا بِهَا تَامُر There is not in it any one, i. e. ُاَحَد, with Hamza; and that ُمَا فِي ُلِرْكَیْة تَامُر There is not in the well anything also is said, meaning water: and so Kl transmits from AZ (AKB): (18) ُتَومُر (R), with Damm of the ُت, and with Hamza, as ُمَا بِهَا تَامُر ُوآ In ُتَومُر, i. e. ُاَحَد, transmitted by Kl from Lh: (19) ُتَومُر without Hamza (AKB): (20) ُتَومُري (R), with Damm of the ُت and ُم: ISk says that ُمَا يَنْتَهَا تَومُری in ُتَومُری There is not in it any creature is a rel. n. from ُتَامُر; and that ُمَا رَأَيْتُ تَومُریاً أَحْسَنَ مَنْهَا I have not seen any crea-
ture more beautiful than her is said of a fair woman, i. e., حَدَقًا: and his Commentator ISB says that تَمْরِي is a rel. n. irregularly formed from تَمْرُ, which is heart's blood: these four are from the crude-form تَمِر (AKB); (21) مَنِي (R), with Damm of the ن and with a double م: the author of the KF says مَا بَيْهَا دَمِي There is not in it any one, i. e., أَحَد; and Kl says that it is an irregular rel. n. from نَمْة a louse, meaning lousy: but this word is not found in the I,lah [alManṭık of ISk (HKh)], though it is mentioned in the Tashul. These are the words mentioned by R, who here follows IM. And there remain some other words cited by ISk, vid. (22) صَفِر, which, ISB says, is an act. part. from صَفْرُ الرَّجُل The man whistled: (23) نَافِضَ ضَرْمَة with Fath of the ض, i. e., says ISB, a blower of a piece of wood having fire in it: (24) صَوْتُ نَمَّات, which is نَمَّات from شُعُب. shouting: (25) لَابِيَ عَرْضُ, i. e., says ISB, a licker of a dog's platter, as though it meant There is not in it a dog, nor a wolf: (26) نَاحِيُ, i. e., says ISB, a snorter or snorer: (27) أَنْبِسُ a Barker i. e., says ISB, a dog; (28) أَنْبِسُ, which, says ISB, is أَنْبِسَ بَالَشَّيْء فَعَبِيلُ from أَنْبِسَ بَالَشَّيْء فَعَبِيلُ was familiar with the thing; but is not used except in denial, as

[88]: whereas the saying of AlHuṭān'i'a
Has the wolf of the waste or a tame wolf seized the young camel, or the disaster of the nights? may be cited to the contrary: (29) There is not in it any caller, nor any answerer; but this is obviously not peculiar to negation: (30) There is not in it any one, which, says ISB, are sometimes used otherwise than in negation, because the ُنَعْطَأ is the bleating of the goat, and the ُرَعُنْ, the grumbling of the camel [328]. And here are some other words from the Amaḷir of Kl, (31) مَا يَبْهَا ذَرَّيُّ, i. e., says Jh, There is not in it any inhabitant of the ُدَرْجَة desert [302]: مَا يَبْهَا عِيْسٍ, i. e., says Jh, أَحَدٌ; while عَائِشُّ is added by AUd on the authority of Fr, and عَائِشَة by Lh: but both عَائِشُّ and عَائِشَة are not inseparable from negation, whereas عَائِشَة is not used in affirmation: (33) طَارِف a looker from يُنْظُر بِعِينِهِ. He looks with his eye, i. e., يُنْظُر (AKB).

§. 323. When the num. is intended to be det., then, (1) if it be single, i. e., neither pre. nor comp., the art. is prefixed to it, whether it be one, as the العُشْرُون رَجَالا the twenty men; or more, as the ألف و السَّبْعُون رَجَالا the forty-three men; (2) if it be pre., the art. is prefixed to the post,
as the three dirhams, the hundred dirhams, the three hundred, and the four thousand; and, if it be pre. to the pre., then to the last post., as the three hundred thousand dirhams, the three hundred thousand thousand dirhams: but sometimes the art is anomalously prefixed to the pre. and post. together, as the three garments [112,599], which [prefixion] is said by the KK to be regular: (3) if it be comp., the art. is prefixed to the first [member], as the eleven dirhams [210]; not to the sp., because it must be indet. [83]; nor to the second member of the comp., because that would be like the introduction of the p. into the middle of the word [210]: but the art. is sometimes, though with weak authority, prefixed to both members, as the eleven dirhams, which [prefixion], according to the KK and Akh, is regular; and sometimes, though inelegantly, to both members and the sp., as the eleven dirhams, which [prefixion], according to some of the KK, is regular (R).
§ 324. You say [of one out of a number (JIH), with regard to numerical order (R),] the first, fem. التَّالِئَة (M, IH); the second, fem. التَّالِئَة (M, IH); the third, fem. التَّالِئَة (M); and so on (Jm), to the tenth, fem. التَّالِئَة: and, [when you go beyond 10 (IY, WIH, R),] the eleventh, fem. التَّالِئَة عَشَر; the twelfth, fem. التَّالِئَة عَشَر (M, IH); making the [of and التَّالِئَة (R)] quiescent (M, R), notwithstanding that they are compounded, as in [215] (R), or pronouncing it with Fath; التَّالِئَة عَشَر the thirteenth [below] (M); and so on (WIH, Jm), to the fourteenth [210] (M, IH), fem. التَّالِئَة عَشَر (IH), keeping the two ns. uninfl. upon Fath, as in أُحَد عَشَر [209, 210, 318] (M). As for the twentieth, التَّلِمْثُون the thirtieth, and so on, to the ninetieth, and the hundredth, and the thousandth, the ordinals here are uniform with their cardinals, though التَّلِمْثُون are required by analogy. But in the coupled they say التَّلِئَة مِن التَّلِمْثُون the twenty-third, التَّلِئَة عَشَر the hundred and third, and التَّلِئَة مِن التَّلِمْثُون the thousand and fourth (R). This section comprises the act.
part. derived from the nums. (IY). You form an act. part. from $\text{تَعَالَت}^{\text{ten}}$, and the intervening nums., as you form one from $\text{نَاسِل}^{\text{second}}$, $\text{قَالْ}^{\text{third}}$, and $\text{فُلُّ}^{\text{fourth}}$, to $\text{عَلِشَر}^{\text{tenth}}$, as you say striking and $\text{نَاثِعً}^{\text{sitting}}$ [343] (Aud). But [357] is not an instance of that (IY). And, as for [what is below two, i.e. (Aud),] $\text{وَاحِد}^{\text{one}}$ [and $\text{وَاحِدة}^{\text{Aud,Sn}}$], it is [not an ep., but a substantive (A)] constituted in that [formation] from the first (Aud,A). A here follows the Aud; but R says that $\text{وَاحِد}^{\text{i. q.}}$ [322] (Sn). The predicament of this $\text{تَعَالَت}$ in respect of gender is the same as that of act. parts. [265]. You say in the $\text{فَم}^{\text{fem.}}$ [above], $\text{تَعَالَتُ}^{\text{thirteenth}}$, and so in all the scales, comp. and coupled, as $\text{تَعَالَتْ}^{\text{the thirteenth}}$, where you make both ns. fem, as you make both masc. in $\text{تَعَالَتْ}^{\text{above}}$, because it is a n. denoting a single masc., so that feminization in it would have no meaning, contrary to [the cardinal num. in] $\text{تَعَالَتْ}^{\text{thirteen}}$ men [314], which denotes the $\text{جَمِيَّة}^{\text{the twenty-third}}$ (R,Jm).

§. 325. You may use this act. part., according to the sense that you mean, in seven ways:— (1) you may use
it singly, to import qualiﬁability by its sense unrestricted [by conjunction with ten (YS),] as ٦ْلثا third and ٧لثا fourth, whence the saying [of AnNâbîgha adhDhubyanî (MN)]

[I have imagined marks of her, and recognized them after six years, when this year is the seventh (MN)]: (2) you may use it together with its cardinal number, to import that the [person or thing denoted by the n.] qualiﬁed by it is nothing else than one of that speciﬁed number, as خامسُ خمسةٌ a ﬁfth of ﬁve, i.e. one of a collection comprised in ﬁve; and in that case it must be pre. to its cardinal number, as a part must be pre. to its whole, whence IX. 40. [204] and لَعَدْ كَفَرَ الْذِّينَ تَألوا إِنَّ اللَّهَ نَالِكُ ثَلَاثَةٌ Tlathu Thalatha V. 77. Assuredly they have disbelieved who have said “Verily God is one of three” (Aud): (a) the reason why it then does not govern the acc. is that it is not i. q. what governs, [like جَأَيْل عَلَّمَ ﻣُصَبِّرُ (Sn),] nor is derived from a v., [but from the num. (Sn)]; so that it must be pre., because the meaning is one of two and one of ten: this is the opinion of the majority (A): (b) Akh, Ktb, Ks, and Th hold that the ﬁrst may be pre. to the second, or, [when in the sense of the present or future (Sn),] may govern it in the acc., as in ضَارِبٌ زُيدٌ ٣٤٣,٣٤٥]
(Aud, A); so that they say تلَّتْ تَلَّتْ (A):

(c) IM asserts that this is allowable in تَلَّت only (Aud):

[for] some make a distinction, saying that تَلَّت governs, but not تَلَّت and the subsequent ordinals: and this opinion is adopted by IM in the Tashil, because, says he, the Arabs say تَلَّت تَلَّت I have made the two men to be two, when the speaker is the second of the two; so that he who says تَلَّت تَلَّت making two to be two in this sense is excusable, because it has a v.; but he who says تَلَّت تَلَّت is not excusable, because it has no v. (A), meaning that you do not say تَلَّت تَلَّت when you are the third (Sn):

(3) you may use it together with what is below its cardinal number, to import a factitive [and transmutative (Fk)] sense, as ما يكون من

There is not any privy communing of three but He maketh them to be four, nor of five but He maketh them to be six; and, in that case, it may be pre. or made to govern [the acc.], as both constructions are allowable with مُصيرٍ, جَاعِلٍ, and the like (Aud):

(a) if in the sense of the past, it must be pre.; but, if in the sense of the
present or future, it may [be pre., as حَدَّداً رَأَعُ عَلَّمَةٍ, or (A)] be pronounced with Tanwin, and made to govern (A,Fk) the acc., on the condition [of support upon one of the things (Fk)] prescribed for the act. part. [346] (Fk, Sn), as حَدَّداً صَارِبُ زَيدًا, [like حَدَّداً رَأَعُ عَلَّمَةٍ (Fk),] because it is really an act. part. (A,Fk), since you say كلْتُتُ I have made the two men to be three, when you join yourself to them, so that you [all] become three, and similarly رَأَعُ عَلَّمَةٍ I have made the three to become four, to عشرُ التَّسْعا I have made the nine to become ten, the كَأَلُ here being i. q. جَاعِلُ, and treated like it [in respect of government (Sn)], because equal to it in sense and in derivation from a v., contrary to the كَأَلُ meant to denote one of what it is pre. to, which [نَأَلُ (Sn)], having no government nor derivation from a v., must be pre., as before said : (b) the ep. then, [i. e., when i. q. جَاعِلُ (Sn),] is not formed from the nums., but from زَيْدُ عَلَّمَةٍ, and عشرُ التَّسْعا, upon the measure of ضَرْبُ, inf. ns. of عَلَّمَةٍ, زَيْدُ and عشرُ, upon the measure of ضَرْبُ, the aors. of which are on the measure of يُضْرَبُ, except those whose ل is an ع, vid. سَيْعُ, زَيْدُ, and تَسْعُ, which are on the measure of شَقَعُ aor. (A): (c) نَأَلٍ is excepted from the rule loosely laid down by IHsh (Fk): [for] نَأَلٍ is not
used in this way (Aud, A); and therefore it may not be pre. to, nor be made to govern, what is below it (Fk); so that كن (Aud,A): this is unequivocally declared by S (Fk); but it is allowed by one Grammarian, [Ks (Fk),] who transmits it from the Arabs (Aud, A, Fk); and is preferred by Dm, who impugns the validity of the first [opinion] with the argument that there is nothing to prevent your saying ِثَىدُتْ كن (i. e.), Zaid is making one to become two (with himself) (Sn); (d) IM's language implies that the ep. mentioned may be formed from the num. to which a decimal number is coupled, to denote the two senses [last] mentioned, [i. q. بعض (Sn,)] as ِعدَا قاتِلٌ كُلِّثا تَلَّتَةٍ وَعُشْرِينَ This is one of twenty-three with prefixion; and [i. q. جَاعِلٌ (Sn),] as ِعِدَا رَبِّعَةٌ تَلَّتَا وَتَلْثِينَ This is making ِرَبِّعَةٌ تَلَّتٌ وَتَلْثِينَ a maker of twenty-three to be twenty-four with government, or ِرَبِّعَةٌ تَلَّتَةٍ وَتَلْثِينَ twenty-three to be twenty-four with prefixion (A); but this is open to the objection that the ep. denoting the second sense in A's [last] two exs. is not formed from the num. to which the decimal number is coupled (Sn): (4) you may use it together with ten to import ِكُلِّثا تَلَّتَةٍ وَعُشْرِينَ to import qualiﬁability by its sense restricted by the accompaniment of ten, as حادي عشر eleventh, fem. حَادِيَةٌ عَشَرَ [324], and similarly the rest, as ِعَشْرَةٌ
the fifteenth part and the sixteenth discourse (Aud): (a) when they form جاعدلا and جاعدلأ from جاعد , orig. جاعد and جاعد in [322], they invariably transpose, putting the ف [i.e., the ج (Sn)] after the ج [i.e., the د (Sn)] so that it becomes جحادو and خادرود, the ج of which is then converted into ج, because [it is final, the ج of feminization being virtually separate, and (Sn)] the preceding letter is pronounced with Kasr [685]; so that their measure is جالفة and جالفة: (b) as for the saying جحاد عشر eleventh transmitted by Ks, it is anomalous, serving to give notice of the obsolete ج. (c) IM says in the CK that this transposition is not practised in جحاد and جحاد except with ten, or with twenty and its cat. (A): [for] خادي ج is not used except with ج. خادية ج except with ج. ج, but both are also used with ج وسعون ninety-first, fem خادية وسعون (IA): (5) you may use it with ten to import the sense of تاني إنسي [above], vid. the number's being comprised in what is mentioned; and, in this case, you have three courses, (a) to put four words, which is the ج, the first word being the ج, compounded with ten, and the third what the ج is derived from, also compounded with ten; and to prefix the aggregate of the first
comp. to the aggregate of the second comp., as a thirteenth, i. e., one of thirteen: (b) to suppress from the first, contenting yourself with the in the second; and to inflect the first, because the composition is removed; and prefix it to the second comp., [as]: (c) to suppress the ten from the first, and the unit from the second: and in this course you have two alternatives, (a) to inflect both, because the cause exacting uninflectedness is removed in both; so that you put the first into the case required by the ops., and govern the second in the gen. by prothesis, [as]: (b) to inflect the first, and keep the second uninf.. [as ]; but this alternative, though transmitted by Ks,ISk, and IK, and explained by supplying what is suppressed from the second, so that the uninflectedness remains unaltered, should not be adopted, because of its rarity: (a) some assert that both may be uninf.. [as ] because each of the two, in respect of its companion, occupies the place of the suppressed; but this is refuted by the consideration that there would then be no evidence that these two ns. were detached from two comps., contrary to the case when the first is infl.: (β) this third course is not mentioned by IM or his son [BD]; but, instead of it, they mention that you confine yourself to the first comp., its first member
remaining uninfl., [as تَمْلَأَتْ عَشْرٍ]; or being infl. by some of the Arabs, [as تَمْلَأَتْ عَشْرٍ]: (6) you may use it with ten to import the sense of رَأَبُعْ عَشْرَ ثَلْثَةٍ عَشْرٍ [above], in which case also you put four words, but the third of them is below what the ep. is derived from, as رَأَبُع عَشْرَ عَشْرَ ثَلْثَةٍ عَشْرَ a maker of thirteen to be fourteen [below], that being allowed by S, though disallowed by some (Aud): (a) IM does not mention here the formation of the act. part. from the comp. to denote i. q. جَعَلْ, because it has not been heard; but S and many of the ancients allow it by analogy; while the KK and most of the BB hold it to be disallowed (A): (b) on the supposition of allowability (Aud,A), you may [keep the two comps. entire, as above, or] suppress the ten from the first (Aud); [so that] you say هَذَا رَأَبُعٌ عَشْرَ عَشْرَ ثَلْثَةٍ عَشْرَ, [by prefixing the first comp. in its entirety to the second comp. in its entirety, and keeping the four words uninfl. upon Fath (Sn)]; or رَأَبُعُ عَشْرَ ثَلْثَةٍ عَشْرَ (A), by suppressing the ten from the first comp., the ep. being then apparently infl. according to the ops. (Sn): but you may not suppress the unit from the second, as well as the ten from the first, [saying رَأَبُع عَشْرٍ, ] because of the liability [of the ep. i. q. مصِيرُ (Sn)] to confusion (Aud,A) with the ep. i. q. بَعْضٌ, this [explanation] being better than the say-
ing of the Tsr "because of the liability to confusion with what is not orig. two comps.,” since the liability to confusion, as thus interpreted, is removed by the inflection of the two members, or of the first alone (Sn): (c) the second comp. must be in the position of a gen., [by prefixion of the first comp., or of its first member, to the second (Sn),] by common consent (Aud, A), says IHsh in the Aud; but IUK says that some GG allow This is making eleven to be twelve and making twelve to be thirteen, with Tanwin, which conflicts with the story of common consent (A): (7) you may use it with and its cat., in which case you put it first, and couple the decimal number to it with the, [539] (Aud): (a) [IHsh following] IM means that and its cat. are coupled to the act. part. in its two states, as the twenty-first, fem. the ninety-ninth, fem. and that you may not suppress the, and compound [the ep. on the measure of with and its cat. (Sn)], saying as you say [324], because every deriv. is co-ordinated with its original, and with composition is allowable, but not [320]. They do not mention any n. derived from

١٤٩٤
and its cat.: but some Lexicologists say made to be twenty [from تَلْتَنَ, made to be thirty [from تَسْعَرْنَ], and so on, to made to be ninety from تَسْعَرْنَ; and the act. part. from this is مَتْعَسِينَ and [so on, to] مَتْعَسَ (A).

§. 325A. They say تَتْمِمُ النَّحَاجِ زَاحِدًا زَاحِدًا The pilgrims arrived one by one and أَتْنَيِنَ أَتْنَيِنَ two and two and أَربَعَة أَرِبَعَة أَرِبَعَة three and three and أَرِبَعَة أَرِبَعَة four and four: but the correct phrase is [said by H to be] أَحدَ أَحدَ and أَنْتَيْنَ أَنْتَيْنَ and أَنْتَيْنَ أَنْتَيْنَ أَرِبَعَة أَرِبَعَة or or أَنْتَيْنَ أَنْتَيْنَ أَنْتَيْنَ أَنْتَيْنَ أَرِبَعَة أَرِبَعَة, because the Arabs make these words deviate to these forms in order that, by means of them, the repetition of the n. may be dispensed with (D). It is an error, however, to tax people with making a mistake in using زَاحِدًا زَاحِدًا, etc., to indicate repetition, because this phrase is regular, frequent in their language, as says the poet

إِذَا شَرَبْنَا أَرِبَعَة أَرِبَعَة فَقَدْ لَيْسَناَ الْفَرْوُ مِنْ دَاخِلٍ

When we drink four cups of wine apiece, we have put on fur from inside; and, if it were not a common o. f., أَحَدُ أَحَدُ would not be made to deviate from it, and the deviation in أَحَدُ أَحَدُ would be constructive, which no one says. Some add زَحَدُانِ with Damm, citing in evidence the saying [of Kurait Ibn Unaif (T)]
[Men, who, when mischief shows its two hindermost teeth to them, fly to it in bands or one by one (T)]; but the truth is that it is pl. of زَاحِدٌ [322], for which reason it is triptote (CD). In their meaning these words indicate what the aggregate of the two ns. indicates; and therefore the Arabs abstain from saying هُدَا أُحَافِي أُحَافِي of one, or هُدَا مَثَنَى أُحَافِي أُحَافِي of two, because of an excess of meaning in زَاحِدٌ أُحَافِي over one, and in هُدَا أُحَافِي over إِنْتَائِي two. The text IV. 3. [180] is expounded as meaning Let every one of you marry what women please him, two each, or three each, or four each, the coupling of some of these nums. to others not being a coupling of union [539]; and similarly XXXV. 1. [18], i. e., some of them having two wings, and some three wings, and some four wings. Arabic scholars differ as to which of these formations have been used in speech by the Arabs. The majority say that the Arabs have not gone beyond عُشَّارٍ رَكَاعٌ, except to عُشَّارٍ only, as in the verse of AlKumait [praising Abān Ibn AlWalid Ibn ‘Abd AlMalik Ibn Marwān (AKB)]

(D) And they found thee not slow, so that thou didst increase above men in ten qualities each (AKB), where, however, some interpret عُشَّارٍ by حِبْيَةٍ praiseworthy
The use of these two measures has been heard in the case of one, two, three, four, as one and three, and two and two, and three and three, and four and four, and five and five; and we speared one another; and six and six, and seven and seven, and eight and eight; and we slashed one another; and nine and nine, and ten and ten; and we smote, and were smitten, these verses being redolent of forgery (CD). Abu-t Tayyib [alMutanabbi (W)] is blamed for his saying...


§ 525B. The night, in the chronology of the Arabs, precedes the day, because the years, according to them, are formed of lunar months. For most of the Arabs are inhabitants of deserts, by whom knowledge of the commencement of the month is hardly attainable except through observation of the new moon; so that, when they see the new moon, they knew the commencement of the month. Thus the beginning of the month, according to these, is the night, because the appearance of the new moon takes place at the beginning of the night (R). They date, then, by nights [320], because these precede (A) the days (Dm). Therefore [in dating (A)] you [ought to (A)] say, (1) on the 1st [night (R)] of the month, 

\[\text{كتبت لأول ليلة من شهر كذا} \]

Written on the first night of such a month, or 

on the night of its new moon, or at the time of the observation of its new moon, or at the time of the appearance of its new moon (R,A), the \( \mathfrak{J} \) being
i. q. or [504] (Dm), as it is in لَحْلَةٍ حَلْتَ or لَحْلِيْلَةٍ حَلْتَ or لَمْ تَحْلَّصَ [below] (Sn); and [on the first day (R)] after a night that had passed (R,A), the لَحْلَةٍ حَلْتَ being i. q. بَعِيدٌ [504] (Sn): (a) [according to R,] the لَحْلَةٍ is the one importing peculiarity [504], which is its original meaning: but the peculiarity here is of three kinds, the act being peculiar to the time, because occurring in it, as كَتَبْتُ لَعْرَةٍ كَذَا I wrote on the night of the new moon of such a month; or after it, as لَحْلِيْلَةٍ حَلْتَ after a night that had passed; or before it, as لَحْلِيْلَةٍ بَقِيتْ before a night that remained [below]: and that is according to the context; for, without restriction, the peculiarity is because of the act's occurring in the time; but, with such a context as حَلْتَ, it is because of the act's occurring after the time; and, with such a context as بَقِيتْ, it is because of the act's occurring before the time: (2) on the 2nd night, لَمْ تَحْلَّصْ بَيْنَةً مِن كَذَا on the second night of such a month; and so on, to the end of the month (R): and, [if the act occur in the night, but you do not intend to mention its occurring there-in, you may write what is written in days, vid., on the 2nd day (R),] لَلْيَلِيْلِيَّةٍ حَلْتَنا after two nights that had passed (R,A): (3) on the 3rd (R), لَلْيَلِيْلِيَّةٍ خُلْوَنَ after three
nights that had passed: (4—10) and so on, to 

after ten nights that had passed (R,A): (a) 

is allowable, and so on, to but 

the first [construction] is better, in order that the which is a pron. of the pl., may relate to the pl. [270] (R): (11) then, [on the 11th (R),] after eleven nights that had passed (R,A): (12—14) and so on, to the 14th, when you write after fourteen nights that had passed: (a) 

is allowable, by agreement with the sense; but the first [construction] is better, by observance of the form (R): (15) then, [on the 15th (R),] 

or in the middle of such a month (R,A) or 

or [above] (A), which is better, [because shorter (R,Sn),] than or (R, A), though they also are allowable (R): (16) then, [on the 16th (R),] before fourteen nights that remained (R,A); or , as we said: (a) some say 

from the 15th to the end, because the month may prove to be defective (R): (b) some say 

after sixteen nights that had passed, dating by what is past, because of its certainty; while the first [idiom] is explained by regard for the smaller number (Dm): 

and so on, to the 19th (A), when you say 

لا حْدی
before eleven nights that remained (Sn): (20) then, [on the 20th (R),] which is better, as we mentioned, than بَقِيَتْ, though this also is allowable: (21—28) and so on, to the 28th, when you write لَلْيَلَتَيْنِ بَقِيَتَا before two nights that remained (R): (29) on the 29th (R,Dm), [above] (R,A): (30) and, on the 30th (Dm), [i.e.] on the last night [of the complete month] (R), on the last night of it (R,A), or لَسْلَخْهِ at its end or [below] (R,Sn), or لَسْلَخْهِ on its last night or لَسْلَخْهِ (A), with Fath of the س and [first] ر in both, or Kasr of the س in the first (Sn): and then, [on the last day (R),] on the last day of such a month, or لَسْلَخْهِ or [above] (R,A). When you write لَلْيَلَتَيْنِ or لَلْيَلَتَيْنِ [above], we know that the month is complete (Dm). [As above shown,] the ِن is sometimes replaced by the ِن, and conversely (A).
CHAPTER XIII.

THE ABBREVIATED NOUN AND THE PROLONGED.

§. 326. The abbreviated is that [decl. n. (Sn)] whose letter of inflection is an inseparable ِ [16] (A). The final of ُs. like ٍحَمْرأ and ٍحَمْرَة is not an ِ, but only a Hamza; regard being paid not to the writing, but to the pronunciation. This final ِ is of two kinds, converted and aug., being never rad. in a decl. n. [300]. The converted is from ِ, ِ, or ِ, as ِتُقْفُوْان and ِقُتْيِنَى [229,300]; and sometimes from a Hamza, as ِيَدِى سَبَأ or ِيَدِى سَبَأ [214]. And the aug. is of three kinds, (1) for coordination, as ِأَرْطَى; (2) for feminization, as ِحْبُّلِى; (3) for multiplication of the word, and amplification of its form, as ِكَبَعْتَرَى [272]. When one of these ِs occurs at the end of the decl. n., the letter is named abbreviated (IY). And the prolonged is that [decl. n. (Sn)] whose letter of inflection is a Hamza preceded by an aug. ِ [230] (A). The ِ before the [final] Hamza is of two kinds, (1) converted from a [rad.] ِ, which is an ِ; but this is rare, as ِمَأ ا and ِشَأ [278,304,683]; (2) aug., unconverted; and this is more frequent. The Hamza of the latter is of three kinds, (1) rad., as ِلَّهُ [230,304]; (2) converted from (a) a rad., or ِ,
as َكَسْتَ and َرَدْتِ; (b) an aug., (a) ٍ of co-ordination, as ٌحُجَبْتَ; (b) ٍ of feminization, as َحُمْرِ [683] (IY). A’s definition excludes what ends in a Hamza after an ٍ substituted for a rad., as ِمَا [above], orig. ُمُوَّرة, which is not named prolonged, as F distinctly declares, on account of the prolongation supervening in it, because its ٍ is orig. َمَا [683] (Sn). [Similarly] such as َبَا [321] and ُشَا [above] are not conventionally named prolonged (R). The abbreviated and prolonged are two kinds of decl. ns., since vs., ps., and indecl. ns. are not called abbreviated or prolonged (IY, Jrb), even if they end in an ٍ, or in a Hamza preceded by an ٍ (Jrb). Only the decl. n. is conventionally named abbreviated or prolonged (R). As for their calling ُعِوْدَا [174] abbreviated, and ُعِنْفَرْلَا prolonged, it is a [careless (IY, Jrb), tropical (R)] expression (IY, R, Jrb), intended for distinction between the two dial. vars. of this word (R). The abbreviation and prolongation of ns. are of two kinds, regular, which is the province of the Grammarian; and known by hearsay, which is the province of the Lexicologist.

§. 327. According to the GG, the unsound n. ending in ٍ is of three kinds [327—329]. The first is what has a sound counterpart, whose penultimate must be pronounced with Fath. This sort is regularly abbreviated. It may be exemplified by (1) the inf. n. of the intrans. َنَعْلَ, as َجُوْيَهُ was violently moved by love or grief, inf.
n. 331 loved, inf. n. عَشَىٰ, and عَشَىٰ was blind, inf. n. عَشَىٰ; for their sound counterparts are فَرَحُ was glad, inf. n. فَرَحُ, and was exulted, inf. n. أَشْرُ [331]: (a) IU and others say that أَشْرُ with prolongation, inf. n. of أَشْرُ was fond, occurs anomalously; and they cite

إِذَا خَلَتْ مَهِيلَاعَارِبِ الْعِمْرِ بَالْبَكَةٍ أَشْرَا، وَمَدَّتِها مَدَامَعُ دَهْلٍ [by the Kuthayyir of 'Azza, When I say "Softly!", the eye sinks into the head with weeping, from fondness, and copious floods of tears pour into it (MN)]: but what they say requires consideration, because AU transmits غَارِدَتْ بِيْنَ الْشَيْنِيَّيْ I made the two things consecutive, inf. n. عَشَىٰ, like I fought, inf. n. فَتَالٌ [332] (Aud); and then cites the verse mentioned, with أَشْرَا incessantly (MN): (2) pl. of فَتَالٌ فَتَالُّ, as فُتْرَةٌ a lie, pl. فَرْطٍ, and مَرَى a quarrel, pl. مَرَى; for their [sound] counterpart is قَرْبُ a water-skin, pl. قُربٌ فُعَلُّ (3) pl. of فُعَلَّةٍ فُعَلْتْ an image, pl. دِمَىٰ دَمَى, and مُدْيَةٌ مُدَّىٰ a butcher's knife, pl. مُدَّيَّةٰ مُدَّيَّةٰ a pitfall, pl. زَمَّيٰ زَمَّيٰ, and كَسَوَّةٍ كَسَوَّةٰ a garment, pl. كُسِّيٰ كُسِّيٰ; for their [sound] counterparts are حَكْمَةٌ حَكْمَةٌ حَكْمَةٌ an argument, pl. حَكْمِيٰ حَكْمِيٰ حَكْمِيٰ a good work, pl. حَكْمِيٰ حَكْمِيٰ حَكْمِيٰ: (4) a pass. part. of what exceeds three [letters], as مُعْتَطْيٰ مُعْتَطْيٰ مُعْتَطْيٰ given and مُستَدْعٰى مُسْتَدْعٰى مُسْتَدْعٰى summoned; for their sound counterparts are مَكْرُ مَكْرُ مَكْرُ honored and مَسْتَخْلَفُ مَسْتَخْلَفُ مَسْتَخْلَفُ extracted [347]
And similarly (5) when an ep., whether denoting superiority \([351]\), as the uttermost; or anything else, like blind and blind by night: for their sound counterparts are the farthest and weak-eyed (6) a pl. of fem. of \(\text{الْيَأْيُولُ} \) [248], like pl. of \(\text{الْبَيْنَانَ} \) [725] and pl. of \(\text{الْبَيْنِيَّة} \) [359, 725]; for their sound counterparts are \(\text{الْكَبْرُ} \) pl. of \(\text{الْأَكْبَرِ} \) pl. of \(\text{الْأَخْرَى} \) \([18,358]\) (A): contrary to such as [258, 272] and \([248, 272]\), whose abbreviation is derived from hearsay (Dm): (7) a generic \(n.\) on the measure of \(\text{نَعَلُ} \), indicating collectivity by the absence, and unity by the accompaniment, of the 8 [254], like حَصَى n. un. حَصَّة [329. A] and كَطَّانَة n. un. كَطَّة; for their sound counterparts are شَكْر n. un. شَكْر and مَدْر clay, n. un. مَدَر (8) used as an inf. n. [333], or as a n. of time or place [361], like مَلِيَّة act or time or place of playing and مُسَعَّى act or time or place of running or working; for their sound counterparts are مَذَعَب act or time or place of going [333] and مَسْرح act or time or place of pasturing or grazing: (9) used as an instrumental n. [366], like مَرْمِي an instrument, or engine, for throwing or shooting and مُهَدَى a bag in which a present is offered; for their sound counterparts are مَحْصَف an awl and مَغْرَل a spindle (A).
§. 328. The second kind [327] is what has a sound counterpart, whose penultimate must be an [aug.]! [326]. This sort is regularly prolonged. It may be exemplified by (1) the inf. n. of أَعَلَ, as أَعَلَ gave, inf. n. إِعْطَالَةٍ; or of a v. beginning with a conj. Hamza, as أَزْتَأَلَ considered, inf. n. أَزْتَأَلَ, and أَزْتَأَلَ went to extremes, inf. n. أَزْتَأَلَ. for their [sound] counterparts are أَكْرَمُ honored, inf. n. أَكْرَمُ; and أَكْرَمُ strove to earn [492], inf. n. أَكْرَمُ, and أَكْرَمُ extracted, inf. n. أَكْرَمُ: (2) the sing. of كَسَاءٌ a wrapper, pl. كَسَبَةٌ; and كَدَاءٌ a cloak, pl. كَدَاءٌ; for their [sound] counterparts are جَمَارٌ a he-ass, pl. جَمَارٌ, and سَلَاحٌ a weapon, pl. سَلَاحٌ: (a) for this reason Akh says that رَحْىٌ and أَثْرَىٌ [Note on p. 898, l. 16] are post-classical, because رَحْىٌ a mill or mill-stone and back of the neck are abbreviated: and, as for the saying [of Murra Ibn Maḥkān at Tamīmī (T)]
In a rainy night of Jumādā (one of the cold months), wherein the dog sees not the tent-robe on account of its darkness (T), the sing. being نَدَى rain with abbreviation, it is a poetic license, [the pl. being أَنْدَاءٌ (Jh, T)]: or, it is said, نَدَى takes the pl. جَمَالٌ, like جَمَالٌ pl. جَمَالٌ [237, 256], and then أَنْدَاءٌ takes the pl. أَنْدَاءٌ; but this is impro-
bable, because نَدَّ$i$ has not been heard as a pl. (Aud): while F says that the poet may have given نَدَّ$i$ the pl. َّنَعَلُ, as sometimes is given the pl. ـأَنُعُلُ, like رَمَسْ أَنُعُلُ [237]; and then have affixed to it the sign of feminization, which is affixed to the pl. in such as ذِكرُة أَنْدِيَة [237, 265]; so that it then becomes أَنْدِيَة جِمَالَة: and Mb holds it to be pl. of نَدَّ$i$, an assembly, not of نَدَّ$i$ (D):

(3) an inf. n. of َّنَعَلُ when indicative of (a) a sound, as صَرَأْخ رَعَة [322]; for their [sound] counterpart is Screaming [331]: (b) an ailment, as مُشَائَة دُوَار [331]; for its [sound] counterparts are كَرَام گِدِدِیَی and a cold in the head [331] (Aud). And similarly (4) َّنَعَلُ inf. n. of َّنَعَل, as رَأَى was next to, inf. n. َّنَعَل, and نَعَدَی ِرَأَی ِرَأَی ran down in succession, inf. n. َّنَعَل; for their sound counterparts are ضَارَب ِضَارَب ِضَارَب exchanged blows, inf. n. َّنَعَل, and قَاتَل ِقَاتَل ِقَاتَل fought, inf. n. َّنَعَل: (5—7) the inf. n. on the measure of َّنَعَل [334], as تَعَدَّآ running; and intensive eps. on the measure of َّنَعَل [252, 269, 312], as عَدَآ running hard or much and مَعَطَه giving much or often [343]: for their sound counterparts are تَذَكَّر remembering, خَبَّاز a baker [312], and مِهِداَر [252, 269] (A).
§. 329. The third kind [327] is what has no [sound] counterpart, the knowledge of its abbreviation or prolongation being attained by hearsay (Aud). If its penultimate be invariably pronounced with Fath, its abbreviation is known by hearsay; and, if its penultimate be invariably an aug., its prolongation is known by hearsay (A). The abbreviated known by hearsay is exemplified by a youth, sing. of light, earth, and intelligence. And the prolonged known by hearsay is exemplified by youthfulness, nobility, wealth, and α sandal (Aud, A).

§. 329.A. Abbreviation of the prolonged, [i.e., putting only the † (R),] by poetic license [273], is [said to be (R)] allowable (IM, R), by common consent [below] (IM) of the BB and KK (IA), because it is a return to the o f., since the o. f. is abbreviation (A), as is proved by the fact that the † of the prolonged is only aug. [326], whereas the † of the abbreviated is sometimes rad.; and that augmentation is contrary to the o. f. (Sn): and hence the saying

لا بُدَّ مِن صِنَعَا وَلِينَ طَالَ السَّفرَ َ وَإِنْ تَكَثَّرَ كُلٌ عَرَضٌ وَدُبِّرَ

[There is no escape from journeying to San'ā, even if the journey be long, and if every old camel be doubled up, and galled on the back (MN)]; and the saying

فَهَمَ مَنْ لَتَالْناسِ الَّذِي يَعْرَفُونَهُ َ وَأَتَلُّ الْوَنَا مِنْ حَادِثَ وَقَدِيمَ
Then they are the proverb of mankind, which they know, in every sort of good deed, and are keepers of faith in covenants, both new and old (MN). Fr disallows abbreviation of what has a rule necessitating its prolongation, like the أَفْعَلُ فَعلًا; so that IM's saying "Abbreviation of the prolonged, by poetic license, is allowable, by common consent [above]” means “in general” (A). But [the opinion of (A)] Fr is refuted by the saying [of AlUkaishir alAsadî (AKB)]

(TS, A) She says, O old man, art thou not ashamed [728] of thy drinking wine notwithstanding old age? Then said I, If thou hast betaken thyself at early morning to cooled wine, yellow like the color of the sorrel horse, thou wouldst have come home at evening having that unsteadiness in thy two legs which would have been in them, and having thy thing, i.e., vulva [Note on p. 18, l. 9], appearing from the waist cloth (AKB); and by the saying [of AlA'shâ (AKB)]

(A) And of the hard-running five-year-old horse, and every long-legged mare, whose crest the two hands of the tall man do not reach (Sn), القارح being in the gen., coupled
to the verse in (AKB). And the converse, [vid. prolongation of the abbreviated, by poetic license (A)], occurs, though it is disputed (IM). For [the majority of (A)] the KK allow it (IA, Aud, A), unrestrictedly (A), citing in evidence the saying [of an Arab of the desert (MN, J)]

[below] (IA) O my wonder at you as dried dates, and as stoneless dates, that stick in the throat and the uvulas! (J), orig. اللهماُ لّهاتةُ (MN), pl. of حصىُ pl. of حصاةُ [254,327] (J); and laying hold of the saying

سَيِّغَنِينِي أَلَّذِي أُغْنَانَ عَنِّي ★ فَلاَ فَتْرَ يُذْوَمُ وَلَا غَنَّانَهُ

[below] (Aud) He that has made thee independent of me will surely make me independent of thee. For neither poverty lasts, nor wealth (MN). Fr draws a distinction, allowing prolongation of what is not transformed by prolongation into what is not found among their formations: so that he allows prolongation of مَقْلَى a frying-pan, saying مَقْلَا, because مَفْتَاحُ a key exists; but disallows prolongation of مَفْعَالُ a freedman, because مَعْتَالَ does not exist; and similarly he prolongs لَحْى beards [238], saying لَحْى, because جَبَالُ mountains [256] exists; but disallows prolongation in لَحْى [238, Note on p. 908, ll.
[And man, the succession of the beginning of a new month after the beginning of a new month wears him out, as the shirt is worn out (MN)]; and where غَنِيَتْهُ meaning I vied with him in boasting of wealth, and is not غَنِآفْهُ with Fath meaning profit, because it is contrasted with فَقْر poverty; and يَا لَدَّ مِنْ آلَهَ [above] (A), which is [said by Sn to be (J)] a refutation of the distinction drawn by Fr, because the poet prolongs اللَّهَ by poetic license, notwithstanding that the prolongation makes it unprecedented [as a pl. formation], since there is no فَعَال with Fath among pls. [253] (Sn,J). And among those who agree with [the majority of] the KK as to the allowability of that are IW and IKh (A).
CHAPTER XIV.

THE NOUNS CONNECTED WITH VERBS.

§. 330. Z means, by his saying "connected with vs.", that these ns. are attached to vs. in respect of their derivation, and of their containing the letters of the v.; so that between them and vs. there exist an attachment and a connection in respect of form, since they take after one o. f.: and he does not mean that they are derived from vs. (IY). They are eight ns., (1) the inf. n. [331], (2) the act. part. [343], (3) the pass. part. [347], (4) the assimilate ep. [348], (5) the n. of superiority [351], (6—7) the two ns. of time and place [361], (8) the instrumental n. [366] (M).
§. 331. The inf. n. is the n. indicative of accident [402] (IH, IA, Sh, Fk), and conformable to the v. (IH, Sh, Fk), as ُضَرِبُ striking and ُحَمْرُ honoring (Sh). The accident is (1) subsisting in an ag., as ُرَحْنُ زِبَدُ Zaid was glad, inf. n. ُرَحْنُ gladness [327]: (2) proceeding from him, (a) really, as ُقَعَدُ he sat, inf. n. ُتَعْرَدُ sitting; (b) tropically, as ُمَرْضُ he ailed, inf. n. ُمَرْضُ ailing: (3) falling upon an obj., like the inf. n. of the pass. v., as ُرَحْنُ being conceited and ُجَنْوُ being possessed by a devil. (YS, MAd). Conformability in their language is used in various ways: one says "This inf. n. is conformable to this v.," i.e., is its origin, and the source of its derivation, as the inf. n. in ُحَمِلَتْ حَمِلًا I praised fervently is said to be conformable to its v., but not the inf. n. in LXXIII. 8. [40,332]; and one says "The act. part. is conformable to the aor. [343]", i.e., is commensurable with it in vowels and quiescences (R). What is meant by the inf. n.'s conformability to the v. is that it should occur, after the derivation of the v. from it, as corrob. of the v., or as explanatory of its mode or number [39]; so that n.s. from which the v. is not derived, like ُقَادِرَية
omnipotence and عَلَمٌ عَامٌ and الْعِلْمُ، [41], are not inf. ns., although the two last are unrestricted objs. (Jm, YS). So in the Jm: but the conformability to the v. may mean inclusion of the whole of its letters (YS); and by "conformable to the v." I intend to exclude the quasi-inf. n. [342. A], which, though a n. indicative of accident, is not conformable to the v., as I gave liberally, since what is conformable to the v. is only ُعْطَيْتُ عَطَاءٍ, because it includes the whole of its letters (Sh). But it is better to preserve the definition from ambiguous expressions; and, if IH [and his followers, IHsh and Fk,] had said "the n. that is indicative of accident, and that the v. is derived from", it would have been a perfect definition, according to the opinion of the BB (R). For the BB hold that the inf. n. is original, the v. and qual. being derived from it [Note on p. 30, l. 14]; while the KK hold that the v. is original, the inf. n. [and similarly the qual. (MKh)] being derived from it; and some hold that the inf. n. is original, the v. being derived from it, and the qual. derived from the v.; and ITlh holds that the inf. n. and the v. are each an independent original, neither of them being derived from the other. But the sound opinion is the first [339], because every deriv. implies the original and an addition; while the v. and the qual., in relation to the
inf. n., are like that, because each of them indicates the inf. n. and an addition, the v. indicating the inf. n. and time [402], and the qual. indicating the inf. n. and the ag. [142] (IA). The [BB say that the (R)] inf. n. is named مُصَدَّرٌ (M on §. 39, R) as being the place of the v.'s proceeding (R), because the v. proceeds, [i. e., is derived (IY),] from it (M). But the KK say that مُصَدَّرٌ is مَعْلُولٍ i. q. the inf. n., as in تُعْدَدُ مَعْلُولاً حَسَنًا I sat beautifully, i. e. تُعْدَدُ [333]; and that the inf. n. here is i. q. the act. part., meaning proceeding from the v., like عَدُلٌ i. q. عَادِلٌ [143]. And the KK adduce, as evidence of the v.'s originality, its government of the inf. n., as تُعْدَدُ تُعْدَدًا, the op. being before the reg.: but this is a mistake, because the op. is before the reg. in the sense that the general rule is for the governing word, at the time of government, to precede the governed; whereas the controversy is whether the original constitution of the inf. n. is anterior to that of the v. (R). And S names the inf. n. حَدَثُ (M, R), because it is the accident of the ag. (IY); and [sometimes (M)] فَعَلُ (M, R), as being the action of the ag. (IY). Its form is dependent upon hearsay in the [unaugmented (Jm)] tril. (IH) v.[482] (WIH). The formations of the inf. n. in the unaugmented tril. are many (M, SH) and various (M), the [prevalent (R)] formations [mentioned by S (M)] amount-
ing to thirty-two, [to which IH in the SH adds two, making thirty-four] (M, WIH, R on IH, Jm), vid. (1) تَعْلُبُ، (2) تَعَلِّي، (3) نَعْلُة، (4) نَعْلُةُ، (5) نَعْلُةٌ، (6) نَعْلُةٌ، (7) نَعْلَةُ، (8) نَعْلَةٌ، (9) نَعْلَةٌ، (10) نَعْلُانٌ، (11) نَعْلُانَ، (12) نَعْلُانٌ، (13) نَعْلُانَ، (14) نَعْلُانٌ، (15) نَعْلُ، (16) نَعْلَ. (17) نَعْلَ، (18) نَعْلُانَ، (19) نَعْلُانٌ، (20) نَعْلُانٌ، (21) نَعْلُانٌ، (22) نَعْلُانَ، (23) نَعْلُانٌ، (24) نَعْلُانٌ، (25) نَعْلُ، (26) نَعْلَ، (27) نَعْلَ، (28) نَعْلُ، (29) نَعْلُ، (30) مَعْلُولٌ، (31) مَعْلُولٌ، (32) مَعْلُولٌ، (33) مَعْلُولٌ، (34) مَعْلُولٌ (M), as (1) قُتِّلُ, (2) KILLING, (3) فَسَقُ, (4) Having mercy, (5) شَغُلُ, (6) حَرْحَة, (7) دُعَرُى, (8) ذَكَرُى, (9) بُسَرُى, (10) لِبَانٌ, (11) حِرْمُانٌ, (12) غُفُرانٌ, (13) طَلُبُ, (14) طَلِبُ, (15) كَنَـٰقُ, (16) صَـٰرُ, (17) يَـُحِي, (18) غَـُثِبَة, (19) سِرَتُ، (20) ذَهَابُ, (21) صِرَافُ, (22) سُوَّالُ, (23) سُؤَا، (24) دِرَايَة, (25) بُغَيَّةٌ, (26) دُخُولُ, (27) تَبْوَلُ, (28) وَجَيفُ, (29) صُهُرَا، (30) being reddish, profligacy, occupying, having mercy, being turbid, praying, refusal, forgiving, seeking, demanding, being small, young, overcoming, stealing, going away, being in heat, asking, abstinence, knowing, seeking, desiring, entering, accepting, beating of the heart.
entering, (31) endeavouring, (33) praising (M, SH), (34) disliking (SH). The measures mentioned by [Z and] IH are those frequent and prevalent: and others also occur, like (35) being lord; (36) being haughty; (37) ability to repel foes; (38) being, orig. as شیخوخة [716]; (39) فَعْلُولة, as [below] and becoming; (40) فَعْلُوبة, as بلهنية ease [248, 677]; (41) as شیعیة being adolescent and disgracing; (42) i. q. ضرر harm, affliction; (43) تَفْعِيلْة, as مقاولة displeasing, orig. but transposed, [because they dislike the, with the Hamza (Jh)]; (45-46) and فَعْلُة [i. q. غلبة (Jh)] and غلبي; and others besides (R). The poet says [499] (IY). The [prevalent (R,A), regular (Aud),] inf. n. of [what indicates (Aud, A)] craft [or office (Aud, A) or the like (SH), of whatever conjug. it be (R),] is فَعْلُاة (SH, Aud, A), as كتبت wrote, inf. n. كتابة art of writing [below] (SH), like خِيَاطة art of sewing, تَجْرِبة trading (R, Aud, A), إِمَارة office of commander (R, A), صِبْاغة
art of casting in a mould, *

art of weaving (R),

whence mediated between them, inf. n. سَفَرُ بَيْنِهِمُ

office of mediator, ambassador (Aud, A). IU mentions that it is regular in offices and handicrafts (A). And the initial may be pronounced with. Fath in some cases, as profession of agent or advocate, كَلَالَةُ business of broker, and لِائِية office of governor [below]. The inf. n. prevalent in taking fright and running off, and in being excited, and the like, is نَعَالُ fleeing, شبَاسُ refusing to be ridden, نَكَاحُ lying with a woman, ضَرَّابُ covering, دَأْقُ being in heat, and طَمَحُ being refractory (R), like جِماحُ [below], says AMYd (Jh); while جِرَانِ stopping short in a gallop is like شبَاسُ [above] and جُرَانِ [below], all being combined in refusal of what is desired.

And نَعَالُ (1) occurs in sounds also, but less often than نَعَالُ and دَعِيَتُ نَعَالُ [below], as رَمَارُ crying of the she-ostrich and عَرَارُ crying of the he-ostrich: (2) is regular in non-inf. ns. denoting the time of the accident's drawing near, as قُطَاف season for gathering the crop of grapes, صَرَام and جِدَان season for cutting off the fruit of palm-trees, جِصَان season for reaping, and نَكَاغ season for carrying the corn when reaped; while نَعَالُ shares with it, [as
though جَعَلَ وَنَعَلَ were universally used in all that contains the sense of time of the act, thus resembling أَوْرَانُ and أَمَانٍ time or season in alternating one with the other: (a) the inf. n. of all such is ْفَعَلُ, like جَدَّ and جَمَعَ ظَرْم, cutting off the fruit of palm-trees and ْقَطَفَ gathering the crop of grapes (Jh): (3) is prevalent in brands also, as عَرَاضٍ عِلَالَطْ and a brand on the neck, جَنَاب on the side, and كَشَاح on the flank. The inf. n. prevalent in ailments, of any conj. other than جَعَلَ, is ْفَعَلُ, as ْجُعَلُهُ coughing [below], ْدُوَّارَ عَطْاسُ sneezing, and صِدَاعُ سِرْواتُ headache; while جَعَلُ shares with it in the word ْمُرِّمَة murrain, because Damm before the جَعَلَ is deemed heavy. And the inf. n. prevalent in sounds also is ْفَعَلُ, as ْفَعَالُ بَعْقَم ْعُجَا زُعَة screaming [below], ْبَعْقَمَ and ْعُجَا زُعَة while ْفَعَالَ شُعَعُ call for help; and ْفَعَالُ ْعَوُاتُ ْعَوُاتُ shouting, ْعَوُاتُ تَعْبُمَ ْتَعْبُمَ groaning, and ْتَعْبُمَ [below]. And, in non-inf. ns., ْفَعَالُ occurs i. q. the pass. part., as ْدَتَانٍ chips, حُطَامَ fragments, ْقَتَانَ broken bits, and ْقَتَانَ crumps; and ْفَعَلَْتَْ لا demonstrates a small quantity severed from a large, as ْفَعَلَْتَْ لا parings, ْفَعَلَْتَْ لا cuttings, clippings, ْفَعَلَْتَْ لا choice part, and ْفَعَلَْتَْ لا ْبَعْقَمَ a stray beast sought for. The regular, universal inf. n. of shifting about and violent motion is ْفَعَلَْتَْ لا leaping [below], ْفَعَلَْتَْ لا bounding, ْفَعَلَْتَْ لا ْعَسَالْنَ. 196
quivering, and وَكَانُ نَزْلًا trotting; and فَعَلُ sometimes occurs in this sense, as فَعَلُ leaping and فَعَلُ prancing. But شَنَان hating is anomalous, because it is not a commotion. The most prevalent inf. n. in colors is فَعْلَة grayness [below] and كُدُرُ dinginess [above], even if they be from فَعَلَ dark sorrel and عِيسَ pale yellow; while كُدُرُ [above] and كُدُرُ dinginess also occur; and, says S, they say بَيْاضُ whiteness and سَوَدَ blackness by assimilation to صَبَاح morning and مَسَاء evening, because these are colors like those. But, as for the occurrence of de-fects [below] on the measure of فَعْلَة, like دُرَّة scrotal hernia and فَعْلَة inflation of the belly, it is rare. فَعْلَة and فَعْلَة often denote the position of the act in the limbs, as نَفْتَة and فَعْلَة position of amputation, and similarly جَدَمَة and فَعْلَة bald patch, and نَعْطَة and فَعْلَة bald place on the side of the forehead. And فَعْلَة denotes the superfluity also, as فَعْلَة foreskin, prepuce. The inf. n. prevalent in ailments of the conj. of فَعْل [above] is فَعَلْ, as فَعَلُ being swollen, مَرَضُ falling sick, and جَعِبِ feeling pain (R). The [most (R) prevalent (SH), most frequent (R), regular (IM), universal (IA)] inf. n. of the trans. (SH,IM) tril. (IM) v.
(IA,Sn), of whichever conjug. it be (R), فَعَلُ [432]
(SH, Aud, A), whether sound, unsound in the ف or ع or ل, 
reduplicated, or pronounced with Hamza (Sn), in senses 
other than those mentioned (R), is فَعَلُ (SH,IM), as ضَرَّبَ 
struck, inf. n. ضَرَّبَ (SH, IA, Aud, A), like ضَرَّبَ repelled, 
inf. n. ضَرَّبَ (IM), and أَكْلُ (Aud, A); and as 
was ignorant of, inf. n. حَبِّدُ (SH), حَبِّدُ praised, 
inf. n. حَبِّدُ (R), حَبِّدُ was safe from, inf. n. حَبِّدُ (Aud, A), 
شرَبَ drank, inf. n. شَرَبَ, and لَقِيمَ gobbled, inf. n. لَقِيمَ (A).
That is unequivocally declared by S in several places;
but some assert that it is not regular, which is not right
(IA). What is meant by “regular” here is that, when a v.
occurs, and you do not know how they pronounce its inf.
n., you form it by analogy to this, unless some thing else
has been heard. So say S and Akh (A). But Fr [below]
holds that فَعَلُ may be formed by analogy, notwithstanding that something else has been heard: while Syt
transmits in the Hamâ from one authority that you do
not attain to knowledge of the inf. ns. of tril. vs.
except by hearsay; so that you do not form فَعَلُ by analogy,
even if nothing have been heard (Sn). IM prescribes in
the Tashil, as the condition of فَعَلُ's being regular in the
inf. n. of فَعَلُ, that it should import action with the
mouth, as in the two last exs.: whereas S and Akh do
not prescribe that; but speak without restriction, as [IM does] here (A). The [normal (IM), regular (IA, Aud, A)] inf. n. of the intrans. فَعْلٍ، [whether sound, unsound, or re-duplicated (A)], is فَعْلٍ، inf. n. [327] (SH,IM), and تَربَ was dusty, inf. n. تَربَ (R), like جَوَي [327] (IM), inf. n. of شَلَتْ يَدَهُ His hand, or arm, withered (IA,A), orig. أُنْسَرَتْ (A), and أُنْسَرَ [327] (Aud), unless it indicate a color (SH,A), or defect [above] (SH), in which case its [prevalent (R,A)] inf. n. is فَعْلٍ سِيْرَ was tawny, inf. n. سِرَة (SH,A), أُدْمَ إِلَّام was brown, inf. n. أُدْمَ (SH), شَهْبَ was gray, inf. n. شَهْبَة [above], and كَهْبَ was purple or violet, inf. n. كُهْبَة، which is a color between blue and red; and, according to IHsh in the Aud (A), unless it indicate a craft, [of which he gives no ex. (A)], or an office, in which case its regular inf. n. is [said by him to be (A)] فَعْلَةُ رَلَى عَلَيْهِمُ was governor over them, inf. n. رَلَى [above] (Aud,A): but what he says requires consideration, because that [regular inf. n. فَعْلَةُ, in the case of what indicates a craft or an office (Sn),] is known only in [the trans. or intrans. (Sn)] فَعْلٍ [below] (A), as كُتِبَ كَتَابَةٍ [above], خَاطَرَ sewed, inf. n. خَياَطَةَ، and كُتِبَ فَعْلَةً was overseer over them, inf. n. فَعْلَةٍ.
overseer (Sn); and, as for "ولي علىهم", inf. n. ولية, it is extraordinary (A). The [prevalent (SH), regular (IA, Aud), universal (IM)] inf. n. of the intrans. فُنّعَل للهُ (SH,IM), as رَكَّع, bowed, inf. n. رَكَّع, and entered [336], inf. n. دُخَلَ (R), whether it be sound or unsound (A), as تَعَدَ sat, [inf. n. تَعَدَ (IA, Aud, A)], and went in the early morning, [inf. n. غَدَرَ (IA, A)], so long as it does not require [its inf. n. to be (IA)] فَعَّلَ or فَعَّلَ or فَعَّلَ or فَعَّلَ (IM) or فَعَّلَ or فَعَّلَ (Aud,A). Fr [above] says "When a فَعَّل, whose inf. n. has not been heard, comes to you, then make it فَعَّل for AlHijaz", [whether it be trans. or intrans. (R)], "and فَعَّل for Najd" (SH), whether it be intrans. or trans.: but the well-known opinion is that the inf. n. of the trans. [tril.] is فَعَّل, unrestrictedly, [i.e., whether the v. be فَعَّل or فَعَّل]; and that the inf. n. of the intrans. is فَعَّل from فَعَّل [above], فَعَّل from فَعَّل, and فَعَّل from فَعَّل [below], because they are the most prevalent in hearsay, and the unheard is assigned to the prevalent (R). فَعَّل belongs [regularly (Aud,A)] to what indicates refusal, like أَبَى refused (IM), inf. n. ذَقَرَ، أَبَى فَعَّل shied away, inf. n. ذَقَرَ فَعَّل (IA,Aud,A), سَرَّنَ took fright, and ran off, inf. n. سَرَّنَ [above] (IA,A), جَبَحَ was restive, refractory, inf. n. جَبَحَ [above], and أَبَقَ ran away, inf. n.
belongs \([regularly \ (Aud,A)]\) to what requires \(violent \ motion \ (IM), \) as \(ジェルン \ (IA, \ Aud, \ A), \) \(circumambulated, \ inf. \ n. \)

\(_{IA,(A),} \)_\(غلبت \ (IA,(A),) \) \(وطفان \ (Aud, \ A), \) and \(نزاون \ \) [above] \((IA). \)

belongs \([regularly \ (Aud,A)]\) to \[what indicates \(IA, \ Aud, \ A) \] \(1) \) \(ailment \ (IM), \) as \(His \ belly \ moved, \ inf. \ n. \)

\(_{IA,(A),} \)_\(مثفي نزنه \ (IA,A), \) \(سعل \) [above], and \(was \ troubled \ with \ a \ cold \ in \ the \ head, \ inf. \ n. \)

\(_{IA,(A),} \)_\(وكم \ (IA,A) ; \) \(2 \) \(sound \ (IM), \) as \(صرخ \) \(screamed, \ inf. \ n. \)

\(_{IA,(A),} \)_\(صرخ \ [above] \ (Aud, \ A), \) \(نبخ \) \(barked, \ inf. \ n. \) \(نباح \) [below] \(A), \) and \(عواوى \) \(howled, \ inf. \ n. \)

\(_{IA,(A),} \)_\( السيلا \ [regularly \ (Aud)]\) \(comprises \ (1) \) \(journeying \ (IM), \) as \(رحلك \) \(departed, \ inf. \ n. \)

\(_{IA,(A),} \)_\(دمك , \) رحيلت \(went \ a \ gentle \ pace, \ inf. \ n. \)

\(_{IA,(A),} \)_\(دمييل \ (IA, \ Aud, \ A); \) \(2 \) \(sound, \ as \ صهيل \ (IM), \) \(inf. \ n. \)

\(_{IA,(A),} \)_\(صهيل \ [below] \ (IA, \ Aud, \ A), \) \(نهيق \) \(brayed, \ inf. \ n. \)

\(_{IA,(A),} \)_\(زيرزير \) \(roared, \ inf. \ n. \)

In what indicates \(sound \ (Sn), \) sometimes \(نعيه \) \(and \) \( فعال \) \(are \ combined \ (R, \ A), \) as \(The \ raven \ croaked, \ inf. \ ns. \)

\(_{IA,(A),} \)_\(نههق \) \(above \) \(and \) \(صراخ \) \(screamed, \ inf. \ ns. \)

\(_{IA,(A),} \)_\(صراخ \ and \) \(Si\) \(Noise \) \(the \ herdsman \ called \ out, \ inf. \ ns. \)

\(_{IA,(A),} \)_\(نعيه \) \(and \) \(أربت الصفان, \) \(and \) \(نعيه \) \(the \ pot \ made \ a \ noise \ in \ boiling, \ inf. \)
and ُنيةق (A), like ُنيةق [above] and ُنيةق and ُنيةق [above] (R): while sometimes stands alone, as ُقُهِل ُنَرْسُ The horse neighed, inf. n. ُقُهِل [above], and ُقُهِل ُنَرْسُ The sparrow-hawk cried, inf. n. ُقُهِلُ The gazelle uttered a plaintive cry, inf. n. ُقُهِلُ, and ُقُهِلُ The fox barked, inf. n. ُقُهِلُ; as the first stands alone in journeying, and the second in ailments (A). [And ُغَعَلْ is described above.] The inf. n. of ُغَعَلْ, [which is always intrans. (R,IA),] is [regularly (Aud, A)]

(1) ُغَعَلْ [above] (SH, IM), which is [most (R)] prevalent (SH), as زِينِ جَرل Zaid was endowed with good judgment (IM), inf. n. ُغَرَاءَة (IA, A), like كَرَم was generous, inf. n. ُكَرَامَة [below] (SH), ُقُصُح was eloquent, inf. n. ُقُصُاحَة (IA, Aud, A), like ُكَرَمَة was bulky, inf. n. ُكَرَمَة (IA), ُمَجَرَّم was genuine, inf. n. ُمَجَرَّم (Aud), and ُمَجَرَّم was smart, witty, inf. n. ُمَجَرَّم (A); as سَهِل آَلَمْ The matter was easy (IM), inf. n. ُسَهِلَة ُعَذِّب, ُسُهِلَة was sweet, inf. n. ُسُهِلَة (IA,Aud,A), and ُسُهِلَة was salt, inf. n. ُسُهِلَة (Aud, A). ُغَعَلْ is more prevalent than any other [measure] in the inf. n. of ُغَعَلْ: but some say that the most prevalent [measures] are three, (1) ُغَعَلْ, like ُجمال being comely; (2) ُغَعَلْ, like ُكَرَمَة [above]; (3) ُغَعَلْ, like ُحُسن [below].
What is before mentioned is the established rule in the inf. n. of the tril. v. (IA). And whatever occurs contrary to the preceding [is not regular, but (IA)] belongs to the cat. of transmission [from the Arabs (Sn)], like displeasure, anger, رضى pleasure, satisfaction (IM), رغبة desire (Aud), حزن grief (A), and بخيل niggardliness (Aud, A), in the intran. فعل (Aud), where the regular inf. n. is فعل (A); and جكون denial, (Aud, A) and شكوan thanking (IA, Aud), and روب riding (A), in the trans. فعل [and فعل] (Aud), where the regular inf. n. is فعل (A); and قوت dying, فوز succeeding, prospering (Aud, A), مشى walking (A), حكم deciding, شيحخ الجنة being elderly [above], تهمة creating discord, and ذهاب going away, in the intran. فعل (Aud), where the regular inf. n. is فعل (A); and حسن beauty [below], قبح ugliness (Aud, A), عظم [below] (A) and greatness (IA), and كبير being big, old (A), in فعل (Aud), where the regular inf. n. is فعل or فعَّلْة فعَّال شاب (A). But Zj and IU mention that حسن, like حسن, is a regular inf. n. of فعل, [like حسن (A),] which is contrary to what S says (Aud, A); and [IH points out that (Jrb)] the inf. n. of فعل is often [on the measure of فعل or فعل (Jrb),] like عظم [above] and كرم being generous (SH). They say that (R) there
is no inf. n. on the measure of فعل، except عدني [above] and سرى journeying by night (IY,R): and, because of their rarity among inf. ns., the Banu Asad make them fem., imagining them to be pl. of عدية and سريه, though these have not been heard, because فعل is pl. of فعلة is frequent [238]. As for تلقى fear of God, Zj says that it is فعل، the بت being a substitute for the ، as in تفقرى [689]; while Mb says that its measure is فعل، the ف being elided, as in the v., where اتنى تلقى يتنى، is said for اتنى يتنى [759]. Nor does فعل occur in the inf. n. of فعل except in the defective, as شرى selling, buying, قرى entertaining, and قلى hating; and it also is rare. No inf. n. on the measure of فعل occurs in the conjug. of فعل، except when its aor. is يفعل، as جلب جلبه The wound healed, which is not peculiar to فعل but its aor. being يلجب and يلجبُ in فلبُ overcome, aor. يلجبُ فلبُ، as XXX. 2. [502]. Fr says that the o.f. may have been من بعد علبتهم with the ible, which was then elided, as in the saying [of Abu Umayya AlFadl Ibn Al'Abbás Ibn Abl Lahab (MN)]

إن التلبيبا أتقوا البيس فانجزروا واحلفون عفد الأمر الدي وعدها.
[Verily the familiar friends have renewed the separation, and made off, and have broken to thee the promise of the matter which they promised (MN)], i. e., عدَّة الَّذِي [338].

As for فعلان, it is extraordinary, as لَبِي delayed payment, inf. n. لِبَان[above], which is said by some to be orig. with Kasr, but pronounced with Fath because deemed heavy; and is mentioned by AZ with Kasr. of the J: while شنَان also is allowable, with quiescence [as well as Fath of the ع], both being read in the Revelation (R), where with quiescence of the ن is read في لا يَحْبِبْنُكُمْ شنَان كَوْم وَلَا يَحْبِبْنُكُمْ شنَان كَوْم V. 3. And do not ye let hatred of a people induce you by Ibn 'Amir, Ismā'il on the authority of Nāfi', and Ibn 'Ayyāsh on the authority of 'Āsim (B). فعل occurs as an inf. n. in only five words, وَضُرِّعَ inf. n. of تَرَضْتِ I performed ablution[342A], تَطَهَّرَ inf. n. of تَطَهَّرْتُ I purified myself, وَلَعْبَ inf. n. of ولعت I was eagerly desirous, وَقَبَّلَ inf. of قَبَّلَ The fire blazed, and قَبَّل in [above] inf. n. of قَبِل accepted, as S transmits. فعل occurs i. q. ذُيّح, like ذيّح animal slaughtered, and نيَّر سَقَر writing book. And فعل also, like حَبْط leaves knocked off a tree with a stick and نُقَضَ نقَض débris. And فعل often occurs i. q. مَفْعُول, as مَفْعُول ridiculed, and لَعْبَة ضَحَكَة [265]; and لَعْبَة i. q. فَاعَل [265]: while both are intensive.
occurs denoting the cause of the act, as in the Prophet's saying: children are a cause of cowardice, hoarding, and niggardliness. And occurs denoting what the thing is done with, like medicine poured into the mouth, an infusion, and emetic. But some of the measures mentioned are not inf. ns. (R).

§ 332. The inf. n. of the non-tril [v. (Aud, A), i.e., of the augmented tril. and the unaugmented and augmented quad. (Jm)], is regular (IH, IM). Thus you say, [e.g. (R),] that the inf. n. of every v. whose pret. is on the measure of استُفِيَل (R, Jm), that the inf. n. of every v. whose pret. is on the measure of تفعيل (R), that the inf. n. of every v whose pret. is on the measure of استُفِيَل (Jm), and that the inf. n. of every v whose pret. is on the measure of تفعيل is on the measure of استُفِيَل (Jm), and so on (Jm). And one rule may also be hazarded for the whole of the quad. and augmented [tril.], vid. that you should look at the pret., and add an ʼ before its final: and then, if there be two mobiles [anywhere] before the final in the pret., you should pronounce only the first of them with Kasr, as (a) مَعْلَة, استُفِيَل, انْعَلَ; (b) مَعْلَاتَلَ, استُفِيَلَ, انْعَلَتَ; (c) مَعْلَمْيَ, انْعَلَمْیِ [482],
inf. n. ٌفاعلّ [below]; (d) ٌفاعلّ, inf. n. ٌفاعلّ [below]; and (e) ٌفعلّ, inf. n. ٌفاعلّ [below]: but, if there be three mobiles, you should pronounce the two first with Kasr, as (a) ٌفعالّ, inf. n. ٌفعالّ; (b) ٌفعلّ, inf. n. ٌفعالّ; (c) ٌفعالّ, inf. n. ٌفعالّ, orig. ٌفعالّ, inf. n. ٌفعالّ; (f) ٌفعلّ, inf. n. ٌفعلّ [below]. What I have mentioned is not founded upon the assumption that the inf. n. is derived from the v. [331]; but is intended to explain how the inf. n. occurs regular, if one happens to have a previous knowledge of the v. The most notorious inf. ns. however, of ٌفعالّ, inf. n. of ٌفعالّ, like ٌفعلّ, and, vid. ٌفعلّ, تفعلّ, مفاعلّ, and تفعلّ, are contrary to the rule mentioned. But, as for ٌفعلّ, inf. n. of ٌفعالّ, like ٌفعلّ, تفعلّ, inf. n. of ٌفعالّ, like ٌفعلّ, نفعلّ, inf. ns. of ٌفعالّ, and تفعلّ, inf. n. of ٌفعلّ, though regular, have become confined to hearsay; and such intances of them as occur are not to be copied (R on the SH). And the only inf. n. of ٌفعلّ, تفعلّ, and of what is co-ordinated with ٌفعلّ, تفعلّ, نفعلّ, such as ٌفعلّ, نفعلّ, تفعلّ, and the like, is contrary to the rule, as ٌفعلّ and ٌفعلّ [below]. The predicaments of [all] these inf. ns. will [now] be explained [in detail] (R on the IH). The vs. that exceed three letters are of two kinds, (I)
composed solely of *rad*. letters, which kind is only *quad*.; (2) containing an augment, which kind is of three sorts, (a) commensurable with the *quad*. by way of co-ordination with it, (b) commensurable with it without co-ordination, and (c) incommensurable with it. The predicament of the sort co-ordinated with the *quad*. is the same as that of the *quad*. in the pret., aor., and inf. n., as

\[ \text{composed solely of *rad*. letters, which kind is only *quad*.; } \]

[483], aor. [482], inf.n. [482], aor. [274, 482]. aor. inf.n. [below]; like [495], aor. [404], inf.n. [below]; like [336]. The sort commensurable [with the *quad*.] without co-ordination has three formations, 

\[ \text{but, though these formations are on the measure of } \]

\[ \text{in its vowels and quiescence, that is a thing virtually accidental, not being intended; and therefore their inf. ns. are not like [338] (IA, Aud, A), regularly, when [below] (IY, L,IA, Aud, A), whence [below] (S, IY, L, IA). For the *quad*. has two inf. ns., } \]

\[ \text{and [below]: and, the first being more prevalent and } \]

\[ \text{inseparable, whereas sometimes does not occur, the } \]

\[ \text{inf. n. of the co-ordinated accords with the more prevalent, as [above] and [482]; while the inf. n.} \]
of what is commensurable without being co-ordinated accords with ِنَفَّل لِناكِرَم [above], in order that it may enjoy a share in [the predicament of] the quad. on account of the resemblance and commensurability (IY). The inf. n. of ُنَفَّل is (1) تَعْبِيل (S, M, WIH, L, IA, Aud, A), regularly (L, Aud, A), when ُنَفَّل is sound (L, IA, Aud, A) in the ل [338] (L, Aud, A), as ُنَفَّلْتِ [252, 486], inf. n. ُتَكَسِّير, and ُعَدِّبَتْهُ I punished him, inf. n. ُتَعْذَبْب (S, IY), whence IV. 162.[39] (IY, IA), as though they made the ِنَفَّل at its beginning a substitute for the aug. ع in ُنَفَّل, and the ُعِنَال [before the final (IY)] an equivalent for the ِنَفَّل in ِعِنَال, thus altering its beginning as well as its ending (S, IY), as they do in ِعِنَال (IY): (2) تَعْفِيل (M, WIH, A), as ُبَصَر, inf. n. ُتَبَصِّر [338] (WIH), (a) seldom in the case of such as جَبَر [480], inf. n. ُتَجْبِرْر ؛ (b) prevalently in the case of the v. whose ل is a Hamza, as جَرَّا divided into parts, inf. n. ُتَجْرِيْر ؛ though here the inf. n. occurs according to the o. f. also (A), as ُتَجْرِيْر (Sn): (c) necessarily in the case of the unsound (A) in the ل [338] (Sn): (3) تَعْفَال (WIH, L), when multiplication is intended [334, 489] (L), as كَرَر repeated, inf. n. ُتَكَرَر [334] (WIH), like سَيِّر journeys much, or often, inf. n. ُتَسَيَّر [below], ُتَرْفَطَّر travelled round about much, or often, inf. n. ُجُوُّل, ُتَطُوْفُ and ُجُوُّل went
round about much, or often, inf. n. فعَّالٌ (L): (4) نَحْرُول (S, M, WIH, L, IA), said by some (S, M) of the Arabs (M), as كلَّمَتْ me I spoke to him, inf. n. كَلَّمَانِ [below] (S, M, L), and I burdened him, inf n. حَمَالٌ (S), whence وَكَذَّبْتُ يَا بَيَاتِنَا كُذَّابًا LXXVIII. 28. And they have utterly denied Our signs. (S, M, WIH, IA), as though they followed the same method as in لَنَفَّعَلُ inf. n. of أنَعَلُ, pronouncing the initial with Kasr, and adding an ل before the final (S, IY) letter (S): (5) فَعَلَذَا with a single ع, as كُذَّابًا read in the text with a single د [below] (IA). In the non-defective, تَفْعَّلُ is universal, regular; while تَفْعَّلْةُ is frequent, but confined to hearsay. And so, when the ّ is a Hamza, as تَتْفَّخِطَيْنَ charging with error and تَتْفَّخُطْنَةُ, according to AZ and the rest of the GG. But S appears to say that تَتْفَّخُطْنَ is necessary when the ّ is a Hamza, as in the defective [338]; so that تَتْفَّخَى is not said (R on the SH). فيَلَّ in the conjug. of فيل is common in the language of the elegant speakers among the Arabs: for they use nothing else; and one of them, hearing me expound a text, said لَقَدْ فَسَرَتْهَا فَسَأْرًا مَا سُبِّعَ بِيَتِلٍّ Assuredly thou hast expounded it with an exposition whose like has not been heard of (K). But فيَلَّ does not occur in the non-inf. n., except with a ى substituted for the first of its double letter, as تَبْرَأَطُ [278],
and جِدْنُ [685]; whereas in the inf. n. the گُ is not substituted, in order that the inf. n. may be like the v. (R on the SH). [According however, to BD, IHsh, and A,] فَعَلَ as inf. n. of كَذَّبْ, like (L) كَذَّبُ inf. n. of كَذَّبَ [with a double گ in both (Sn)] is anomalous (L, Aud, A); and, [according to BD, ] so is تَفَعَّلُ in multiplication, like تسْبِيلُ [334] (L). But, as for كَذَّبُ with a single گ [above], as inf. n. of كَذَّبُ, I have not heard of it. And كَذَّبَ in the reading of LXXVIII. 28. is best explained as the inf. n. of كَذَّبُ, as تَبْسِيلًا is put in place of كَذَّبُ (K, B) in LXXIII. 8. [40, 331] (R on the SH). It is [said by Z to be] (1) the inf. n. of كَذَّبُ, on the evidence of the saying

فَصَدَّقتُهَا ۤوَكَذَّبتُهَا * ۤوَالُّمِّهِ يَنْفَعُهُ كَذَّابُهُ [Then I spoke truth to her, and lied to her: and man is profited by his lying, and similarly

وَإِنَّ مَدِينَةَ الْنَّاسِ حَقٌّ وَبَاطِلٌ * وَمَدِينَتُهُ حَقٌّ لَّيْسَ يَبْهُ كِذَّابُ And verily the praise of men is true and false; while thy praise is true, there is no lie in it (N)]; being then [governed] like [the inf. n. in] LXXI. 16. [40]: for it either means فَكَذَّبُوا كَذَّابًا and have falsely lied, [like فَتَبَتْنِي بَانَا and ye have grown vigorously, one of the two constructions of LXXI. 16. given in the K]; or
is governed in the acc. by كذبوا, because it implies the sense of كذب, since every denier of the truth is lying:

(2) i. q. مكاذبة, the sense being فكاذبوا مكاذبة and have bandied charges of lying, or مكاذبين bandying charges of lying, because, when they were lying according to the Muslims, and the Muslims were lying according to them, there was a bandying of charges of lying between them (K). The inf. n. of مفعلة is فاعل (S, M, WIH, IM, L), regularly (S, Aud), as فائدة [490], inf. n. مصاربة (IY, WIH, IA, Aud), like ضرب [490], inf. n. مصاربة (L, IA, Aud): (2) [قيقال, for] those who say كلام [above] (S, M) and قائل [below] (S), [or] the people of AYaman (WIH), say قائل (S, M, WIH) and ضرب [278, 685], adding an I before the final, and pronouncing the initial with Kasr, as in أكرم, and then converting the [first] I into ى (IY): (3) [نفعال] [328] (S, M, WIH, IM, L), often (S, L), as though this ى were elided (S, IY) for lightness (IY), as مارنة [342A] (S, IY, WIH, L, IA, Aud), whence I disputed with him, inf. n. معر (S, IY): (4) [نفعال, for] they say مارنة, inf. n. مفعولة, and مارنة, inf n. مفعولة (M). And sometimes the simple substantive from it occurs on the measure of مفعولة, as مريحة.disputation, i. e., مرة, from مارنة He disputed with him (L). According to S (Dm), the inf. n. inseparable from مفعلة is فاعلة (S, IY, Dm),

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like تَفَعَّلَ (S); for they sometimes discard تَفَعَّلَ (IY, Dm) and نَفَعَ (IY), but not مُفَعَّلَةَ تَفَعَّلَ (IY), جَالِسَةَ تَفَعَّلَ (IY, Dm), nor جَيِلَّةَ (IY). نَفَعَ is disallowed, [and مُفَعَّلَةَ requisite (A),] in [the inf. n. of (Sn)] the whose ٰ is a ی, as یَتَسَرَ took the left side (R, Aud A), and یَتَامَٰنَمَ took the right side (Aud, A), inf. n. مُيَامَتَةَ مَيَامَتَةَ (A), where [or دَيْمَان] is not said (R), because of the heaviness (R, Sn) of a ی pronounced with Kasr at the beginning of a word (Sn); while یَعَامَةُ contracted with him by the day, inf. n. یَعَامَةُ (A), is anomalous (Aud, A). مِيَامَتَةَ یَعَامَةُ is not anomalous; and some MSS have “ and مِيَامَتَةَ”, according to which [version] the [reproach of] anomalous-ness is poured upon یَعَامَةُ only. IM does not except the whose ی is a ی, because it is extraordinary: nay, the very ی., whose ی is a ی, is rare (Sn). But مَّرَةٌ [with a double ٰ (R)] is anomalous (SH), the regular form being مَّرَةٌ with a single ٰ; and the reason why in inf. ns. they add something more than in vs. is that ns. are lighter than vs., and more tolerant of burdens (R). فِيْنَالَ, as تَفَعَّلَ, is regular, according to those who say تَفَعَّلَ as inf. n. of تَفَعَّلَ (AAz): but, [according to A], تَفَعَّلَ is anomalous (A). The incommensurable sort has ten formations, two not
beginning with a Hamza, vid. تَفَعَّلَ and تَفَعَّلَ and: eight invariably beginning with a conj. Hamza, three quin., vid. استَفَعَلَ, انْفَعَلَ, and انْفَعَلَ; and five sex., vid. استَفَعَلَ, انْفَعَلَ, انْفَعَلَ, انْفَعَلَ, انْفَعَلَ. The inf. n. of every v. beginning with an aug. ت is formed by pronouncing its penultimate with Đamm, if it be sound in the final, as learned, inf. n. تَعلَّمَ [below], تَغَافِلَ, inf. n. تَغَافِلَ [below], and تَدْحَرِجَ, inf. n. تَدْحَرِجَ [below]; and with Kasr, if it be unsound, as تُتْولَى turned away, inf. n. تُتَّولَى, followed consecutively, inf. n. تُتَّولَى, تَسْلِقَى, inf. n. تَسْلِقَى [below], orig. تُتَّولَى, تَسْلِقَى, تَسْلِقَى, by analogy to their sound counterparts, the Đamma being charged into Kasra in order that a formation not found in the language, vid. that the final of the [decl.] n. should be a , preceded by a Đamma, may not be produced. And vs. beginning with an aug. ت have no inf. ns. formed differently from what has been mentioned, except such as are extraordinary, vid. (1) تَفَعَّلَ inf. n. of تَفَعَّلَ, as تَتَكْمِلَ تَفَعَّلَ, and تَكْمِلَ تَفَعَّلَ: inf. n. of تَتَكْمِلَ, whence ثُلُثَةُ أَحَبَّابِ الْحَمَّامَ [below]; (2) تَفَعَّلَ inf. n. of تَفَعَّلَ, as رَمَيَ تَفَعَّلَ inf. n. of تَرَمَوْا They shot, or threw, one at another [below], i. e. تَرَمَ [335] (L).

The inf. n. of تَفَعَّلَ is (1) تَفَعَّلَ (S,M, WIH, IA, A), regu-
larly (S, IA, A), as I spoke, inf. n. تَكَلَّمَ (S, IY), whence تَعَلَّمَ تَجَيَّسَ, inf. n. تَعَلَّمَ تَجَيَّسَ [above], and تَعَلَّمَ, inf. n. تَجَيَّسَ [below] (IA, A), the e being pronounced with دَامَم (S, IY, IA) because there is no n. [in the language (S)] on the measure of تَفَعَّلَ (S, IY) with Fath of the e, while تَفَعَّلَ تَفَعَّلَ with دَامَم of the e is found among ns., as تَنَوَّطَ a certain bird [379] (IY) : (2) تَفَعَّلَ (M, WIH), according to those who say كَلَّامُ [above](M), as تَبَلَقَ, inf. n. تَبَلَقَ [below] (WIH). They [that say كَذَابٌ (S, IY)] say تَكَلَّمَتْ I burdened myself with it, inf. n. تَكَلَّمَتْ [above] (S, M) ; and the poet says

*ثَلَثَةُ أَحَبَابٍ فَخُبَّ عِلَالَةٍ وَحْبٌ تِبَالَاقَ وَحْبٌ هُوَ الَّقَتَلُ* [above] (M), cited by Th from an [unnamed (Jsh)] Arab of the desert (IY), There are three loves; for there is a love that is attachment, [like the tie between father and child (Jsh),] and a love that is affection, like the love of friends (Jsh),] and a love that is murder (AAZ, Jsh)], like the love of the lover and the beloved (Jsh). But تَفَعَّلَ is [said by some to be] anomalous (L, IA, Aud, A).

The inf. n. of تَفَعَّلَ is تَفَعَّلَ (S, M), as the inf. n. of تَفَعَّلَ is تَفَعَّلَ, because the measure and the number of letters are one, and تَفَعَّلَ تَفَعَّلَ from تَفَعَّلَ تَفَعَّلَ corresponds to تَفَعَّلَ تَفَعَّلَ from تَفَعَّلَ: while they pronounce the e with دَامَم (S,
IY), in order that the inf. n. may not resemble the pl. (S), because, if they pronounced it with Kasr, the inf. n. would resemble the pl., as [253,376] (IY); and they do not pronounce it with Fath, because there is no [in the language (S)] among ns. (S, IY). But [فعل ل] inf. n. oflike (L) [above], is anomalous (L, Aud, A). The inf. n. of every v. beginning with a conj. Hamzais formed by [pronouncing its third with Kasr, and (L, IA, Aud, A)] adding an! before its final (IY, L,IA,Aud, A), except in the استَفْعَلَ whoseِ is unsound [338] (L).

Thus, (1) in the quin. (IY), the inf. n. (a) of اَنْفَعَلَ (S, M, WIH), as اَنْتَلَقَ departed, inf. n. اَحْتَسَبَ reckoned, inf. n. (S, IY); and (c) of اَحْمَرَ (S, M, WIH), as اَحْمَرَ [482], inf. n. "الْمُلْكُ is استَفْعَلَ (S, M, WIH) : (2) in the sex. (IY), the inf. n. (a) of اَنْفَعَلَ is استَفْعَلَ (S, M, WIH), as اَنْفَعَلَ [283] (IY, WIH); and (c) of اَنْفَعَلَ (S, M), as اَنْفَعَلَ [496], inf. n. اَنْفَعَلَ [283] (S, IY). And
no v. beginning with a conj. Hamza has its inf. n. formed differently from what has been mentioned, except [the augmented quad.] below (L). But from the v. beginning with a conj. Hamza is excepted that which is orig. or flew about, was disheveled and augured ill, orig. and [757]: for the third [letter] of their inf. n. is not pronounced with Kasr, nor is an l added before their final (A); but the penultimate is pronounced with Damm, from regard to the o. f., as and (Tsre). What is meant, however, by IM [and others] is said to be the v. orig. beginning with a conj. Hamza, whereas the Hamza in what A mentions is imported for an accidental cause; so that there is no exception (Dm). The inf. n. of [and of what is co-ordinated with it (S, L, A), like and (Sn),] is (1) (S, M, WH, IM, L), regularly (IM, L), as [495], inf. n. [above] (S, IY, WH, L, IA, Aud, A), and I pampered him, inf. n. (IY, IA); and as I made it quake, inf. n. (S, IY, L, Aud), and I shook it, inf. n. (IY); and as [above], inf. n. (S, L, Aud, A), and [above], inf. n. (L, Aud): the s being affixed as a compensation for the l [added (IY)] before the final (S, IY) letter (S) in such as and (IY): (2)
(S, M, WIH, IM, L), regularly in the reduplicated (Aud), as ُلَرَأَل (S, M, L, Aud), ُتَلِقَال (S, M, L), and ُسِوَسَس [below] (Aud); but as matter of hearsay (L, Aud), not universally (L), in the non-reduplicated (Aud), as ُجُحْرَاج [below] (WIH, IA, A), like ُسِرْعَانُ (S, IY, L, IA, Aud) and ُجِبَقَالُ [above] (L, IA, A). The poet [Al‘Ajjāj, father of (AAz) Ru‘ba (M),] says

ُسِرْعَانٌ وَأَيِّمَا ُسِرْعَانِ

(M, L) That I pampered with what a pampering!, i. e., greatly, the, being red. (AAz); and the poet [Ru‘ba Ibn Al‘Ajjāj Ibn Ru‘ba atTamīmī, complaining of hoariness (Jsh),] says

ُبِعَدَ ُجِبَقَالِ ُرِجَالِ ُأَلْمَوتُ

[below] (L, IA) O my people, I have grown old and impotent, or have come near to it, i. e., to growing old and impotent; and after men’s growing old and impotent is death (Jsh). But ُجُحْرَاج [below] is reported in the Tsr, on the authority of Sm and others, not to have been heard (Sn). And ُجِبَقَالُ is anomalous (IA, Aud). ُفَعْلَةُ here corresponds to ُفَعْلَتُ in ُمَفَاعَلَةٌ; and ُفَعْلَةٌ [here] to ُفَعْلَتُ ُفِعَالْ in ُفَعَالَتُ, the authority of these two here being like the authority of these two there (S). The first is the prevalent form, because it is inseparable from the
whole of these vs., whereas sometimes does not occur: you say [above] has not been heard (IY). But, according to some, both of them are regular; and this seems to be the language of the Tashil (A). The initial of دَحْرَاج is sometimes pronounced with Fath (S, M, L, Aud, A) in the reduplicated (M, Aud, A), like the initial of تَفَعَّمَل (S, L), as زَرَزال and تَفَعَّمَل (S, M, L, A): but not in anything else, so that they do not say سَرْحَاف; as though their not pronouncing the initial with Kasr were because of the heaviness of the reduplication (IY). There is no زَرَزال with Fath [among the formations (K on XCIX. 1) in Arabic (A)], except in the reduplicated (K,A). But in يَا تَفَوم تَدَ أَحْ حَوَتَال [above] there is a version حَوَتَال, the ح being pronounced with Fath from fear of the ح’s becoming a ي (MN). Kasr is the o. f., زَرَزال being pronounced with Fath only by assimilation to تَفَعَّمَل, all of which is with Fath, except تَبَيْيان and تَفَعَّمَل [334]; while they, according to S, are simple substantives put into the place of the inf. n. (A). زَرَزال with Kasr is [held by Ks, Fr, and the author of the K to be (A)] an inf. n., and زَرَزال with Fath a simple substantive (K,A): and similarly تَفَعَّمَل with Fath is one that clatters, while تَفَعَّمَل clanging, clashing, clattering, rattling with
Kasr is an inf. n.; and وَسَّسَ with Fath is a simple substantive denoting what the devil whispers, while whispering [above] with Kasr is an inf. n. (A). With Fath, [as is said in the Aud and Dm (Sn),] mostly means the act. part., as من شَرَّ الوُسَّاس CXIV. 4. From the mischief of the whisperer (Aud, Sn), and مُصلَّصِلٍ i. q. [396] (Sn). Some, however, allow both [نَعَلَل with Fath and نَعَلَل with Kasr (Sn)] to be inf. ns. (A), which is the opinion first mentioned by A [and others] (Sn). But قَصْصَاء قَهْقَرَى [40,273], inf. n. of قَرْنَص, are anomalous (A). As above shown, the fourth [letter] in [the inf. n. of (Sn)] the v. beginning with the ✡ of quasi-passivity or its like (A), such as the ✡ in [486] and تَفْعَلْلَ [487] (Sn), is pronounced with Damm, when the v. is sound in the J, whether it belong to the conjug. of تَفْعَلْلَ or تَفْعَلْلَ or تَفْعَلْلَ [below], or be co-ordinated with the last (A). The inf. n. of [what is on the measure of (IA)] تَفْعَلْلَ [in vowels, quiescences, and number of letters, and in beginning with the ✡ of quasi-passivity or its like, even though it be not of the conjug. of تَفْعَلْلَ (MKh),] is [on the measure of (IA)] تَفْعَلْلَ (M, I A), with Damm of its fourth, as تَدْحُرَج [495. A], inf. n. تَدْحُرَج [below] (IA). That comprises ten formations, (1) تَفْعَلَ (Sn, MKh), as showed 199
resignation, inf. n. [above] (MKh); (2) تَفَعَّلَ [above] (Sn, MKh), as تَفَعَّلَ [487], inf. n. تَفَعَّلَ [above] (MKh); (3) تَفَعَّلَ (Sn,MKh), as تَذَّرَجَ, inf. n. تَذَّرَجَ تَفَعَّلَ (Sn, MKh), as تَبِيِّنَ تَفَعَّلَ, inf. n. تَبِيِّنَ تَفَعَّلَ (MKh); (4) تَفَعَّلَ, as تَسْكَنَ [482] (Sn, MKh), inf. n. تَسْكَنَ تَفَعَّلَ (MKh); (5) تَفَعَّلَ, as تَنْحِيْرَ (Sn,MKh), inf. n. تَنْحِيْرَ تَفَعَّلَ (MKh); (6) تَنْحِيْرَ, as تَقَفَّلَ [485] (Sn,MKh), inf. n. تَقَفَّلَ تَفَعَّلَ (MKh); (7) تَقَفَّلَ, as تَرَهَّكَ [485] (Sn, MKh), inf. n. تَرَهَّكَ تَفَعَّلَ (MKh); (8) تَفَعَّلَتْ, as عَفْرَتْ evil spirit (Sn,MKh), inf. n. عَفْرَتْ تَفَعَّلَتْ (MKh); (9) تَفَعَّلَتْ, as تُسْلِقَى [below] (Sn, MKh), inf. n. تُسْلِقَى [below] (MKh). But, if the v. be not sound in the ل, [which is then only a ی, either rad. or converted from a ی (Sn),] the Ḍamma must be charged into Kasra, [for affinity to the ی (Sn),] as تَذَايَ تَذَّرَجَ, inf. n. تَذَايَ تَذَايَ [256]; and as تَذَايَ تَذَايَ [482], inf. n. تَذَايَ تَذَايَ [above (A)].

As for the augmented quad. upon the measure of استُفْعَلَتْ, اَسْتُفْعَلَتْ, its inf. n. is upon the measure of یَاحْرَنَجَتْ استُفْعَلَتْ, [495, 496], inf. n. یَاحْرَنَجَتْ إِطْمَانَتْ [432, 496], inf.n. یَاحْرَنَجَتْ إِطْمَانَتْ (S, IY), and as اَتْشَعَرَتْ اَتْشَعَرَتْ [below] (IY). The inf. n. of اَفْعَلَ تَفَعَّلَ [above] is (1) اَفْعَلَ (M, L),
as اوّبنا\textsuperscript{432, 495}, \textit{inf. n. انشعار} [above], and اطمأن [432, 496]; \textit{inf. n. دعویة} and \textit{دعاين} (2); اطمأن and طمانیة\textsuperscript{283} (L). But, [according to S and IY,] طمانيه and دعویة are [simple substantives (IY),] not \textit{inf. ns.} conformable to اشنع and اشنع, but only like \textit{نبات} in relation to طمانيه\textsuperscript{[40]} (S, IY). And, [according to IHsh and A,] طمانیه\textsuperscript{(A), [like]} دعویة (Aud), is anomalous (Aud, A).

§. 333. A \textit{[n.]} commensurable with (Sn) مفعل is formed from [the \textit{inf. n.} of (Sn)] every [unaugmented] \textit{tril. v.} (L, A), to indicate its \textit{inf. n.}, and the \textit{time} and \textit{place} in which [the accident denoted by] it occurs [361] (L). And sometimes the \textit{s} of feminization is affixed to it [362] (L, Sn), as مُودة [below] (Sn). The \textit{inf. n.} of the unaugmented \textit{tril.} occurs on the measure of مفعل [with Fath [Jrb]], like مقتل killing\textsuperscript{342. A}], مصرب\textsuperscript{drinking} and مصرب\textsuperscript{drinking}, with universal regularity (SH). The rule is for the \textit{inf. n.} to be pronounced with Fath of the ء without any restriction [as to the vowel of the ء in its \textit{aor.} and the soundness of its ل (ARf)], except when it is formed from such as وع، \textit{aor. بيذ}, in which case it is pronounced with Kasr, as مود [below] (BY). Jh says in the Sahih that, if its ب be an unsound letter, which drops off in its future, as in يضع [482,699], its \textit{inf. n.} is pronounced with
Kasr [of the ع], like موضع 700; but, if its ف be retained in its future, as in 700, or its ل also be an unsound letter, even if its ف drop off in the future, as in 700, its inf. n. is pronounced with Fath of the ع, as موضع [below] and موضع (Jrb). The موتعل of the quasi-sound belonging to the cat. of the ع is pronounced with Kasr of the ع, like موتعل [above] and موتعل [below], whether it be an inf. n. or a n. of time or place[361], according to what S mentions; but, if the quasi-sound be unsound in the ل, then with Fath of the ع, like موتعل, whether it be an inf. n. or anything else. S, however, says, on the authority of Y [and others (S)], that some of the Arabs say موضع [below] with Fath, from aor. (S) يوضع, whether it be an inf. n. or anything else. And, says S, the reason why the majority say موضع [above] with Kasr is that they sometimes alter the ل in saying يوضع [701]; so that, since they alter it by conversion [into ع at one time, and ل at another (S)], they assimilate it to the ل of يوضع [482,699], which is altered by elision; and therefore, as they say موضع there, so they say موضع here. And, as for those who say موضع [above] with Fath, it is as though they said يوضع [701], preserving the ع (R). But they say موضع loving [above] (S,R), with Fath, by common consent (R), because the ع is preserved (S,R) in the
future, by common consent (R), and not converted (S).

The جعل whose ع is a ی is like the sound in that its rule is to have مفعل in the inf. n., as معيش passing life; and what occurs contrary to that is reckoned anomalous, like in the Jot3 whose گ is a ^ is like the sound in that its rule is to have JouLe in the inf. n., as jiLjw passing Ufe. And they will ask thee about menstruation, which is an inf. n., as is proved by the [next] words فل موعود. Say thou, It is a nuisance. Some, however, do not hold the inf. n. of that [formation] to be regular, but confine it to hearsay (L). But مفعل sometimes occurs in the defective, on condition [of affixion] of the ی, as م محلية مفصية and م محلية [below]. And معيش [below] occurs in the hollow (R). Fath and Kasr occur in (1) مطلبة (R,L), inf. n. of ظلم wronged, Fath being regular, and Kasr anomalous (L); (2) مَحْبَدَة [331,342. A] (R,L), inf. n of حيد praised (L); (3) مَذَمَة (R,L), inf. n of ذم blamed (L); (4) مَعَجَِرَة (R,L), inf. n. of عَكَيْرِ was powerless (L); (5) مَصُنة (R,L), inf. n. of ضَصُّ was niggardly, aor. يضُن (L); (6) مَعِتَبة (R,L), inf. n. of عَتَبِ was angry (L); (7) مَكِسَّة accounting (R); (8) مَصِلة, inf n. of ضَلْلِى strayed; (9) مَهَلَكة [below], inf. n. of ضَلْلِى perished. And similarly in مطَلْعَبْتِ لَالْشَّعْسُس The sun rose, Fath being according to the Hijazis, and Kasr according to the Banū
Tamfin (L). S says that خُتْنِى مُطْلَعٌ الفَجَر.XCVII. 5. Until the rising of the dawn, [read by Ks (B)] with Kasr, means خُتْنِى طَلْعَةٌ; but one may say that مُطْلَعٌ is a n. of time, meaning the time of its rising [501]. Kasr and Damm occur in مَعْدَرَة [below]. Fath and Damm in مِيْسَرُ being in easy circumstances (R). And all three vowels in (1) مَهْلَكَ [below] (R, L) and مَهْلَكَةَ [above] (R), inf. n. of مَهْلَكَ perished (L); (2) مَقْدَرَة (R, L), inf. n. of تَدْرُ had power, ability (L); (3) مَكْبَرَة (R,L), inf. n. of كَبْرُأَبُ الرَّجُل The man wanted, needed (L). And Kasr [alone (R), anomalously (L),] in (1) مَكْبَرُ became old (L); (2) مَرْجَع [331] (R, L), inf. n. of تَجْرُ returned, as V. 53. [498]; (3) مَرْفَقَ inf n. of تَجْنُ was gentle (L); (4) مِيْسَرُ playing at hazard with unfeathered and headless arrows (R); (5) مَعْصِيَةَ [above] (R,L), inf. n. of عَصِيِّ was disobedied; (6) مَكْحَبَةَ [above] (R,L), inf. n. of حَبِّي scorned (L); (7) مَأْوَةَ (R, L), inf. n. of أَوَى لَهُ pitied him (L); (8) مَغْفَرَة (R,L), inf. n. of غَفَّر pardoned; (9) مَعْدَرَة [above], inf. n. of عَدْرُ excused (L); (10) مَعْدَرَة knowing (R); (11) مَرْفَعَةَ, inf. n. of مَأْوَةَ afflicting him (L); (12) مَكْفَيْنَ [above]; مَيْتُتَ sleeping at midday; (13) مَكْفِئَلُ coming; (14) مَكْفِئُ passing the night; (15) مَيْتُتَ becoming hoary; (16) مَعْبِبُ (17) مَعْبِبُ
finding fault; (18) increasing; (19) eventually becoming; (20) journeying; (21) passing life; (22) wishing. The inf. n. is anomalous, (1) in one respect, (a) when pronounced with Fath of the "e", but containing the š; (b) when pronounced with Kasr or Damm of the "e", but not containing a š: (2) in two respects, when pronounced with Kasr or Damm of the "e", and containing the š (R). There is no مَفعل in the language, except مَالِكُ [above], مَكرِم [below], مَعْونُ, مَالِكُ, and مَالِكُ لِيَمُومُ رَيْعُ أَوْ نَفْعَالِ مَكرِمُ.

For a day of battle or deeds of generosity,

بُنُيَّنَ الرَّمَيَّ لا إِنَّ لا إِن لِّجَمَّةٍ * عَلَى كَثِرَةِ النَّاسٍ أَيْ مَعْوِيَ [by Jamil (Jh), Buthaina, keep to “No.” Verily “No,” if thou keep to it, against the multitude of slanderers is what a help!], and

أَبْلَغْ أَخَا النُّعْمَانِ عَنِي مَالِكًا

Convey thou to the brother of An Nu'man a message from me. But some assert that مَفعل is abandoned; and that the exs. [of it] mentioned have the finals elided, being curtailed by poetic license [58], orig. مَعْوَة, مَكرِمَة, and مَالِكَة (L). S says "مَفعل does not occur in the language of the Arabs," meaning "as a sing. or as a pl."

while [his Commentator] Sf says that بنَيَّنَ الرَّمَيَّ
is orig. مَعُونَةُ, the ُ being elided by poetic license; and similarly مَكْرُومٌ in لِيَوْمِ رُؤُبٍ آخَحٍ (R). And [IH says that ] مَعُونَةُ and مَكْرُومٌ, while there is no other [inf. n. on the measure of مَعُولُ, according to the chastest usage (Jrb)], are so extraordinary that Fr even holds them to be pls. of تَمَّ (R, Jrb) pl. of تَمْرُ (Jrb), according to his opinion [254] (R), because of the strangeness of مَعُولُ in the inf. n. (Jrb). Thus Fr allows مَكْرُومٌ and مَعُونَةُ otherwise than by poetic license; and, according to him, مَعُولُ occurs as a pl. (R). And [the reason why we employed the restriction “according to the chastest usage” is that (Jrb)] مَهِلُكُ occurs (R, Jrb), with ذَامَم of the ج, as inf. n. of ذَالُكُ (Jrb), i. q. مَهِلُكُ per.shing (R); and مَالِكُ (R, Jrb), mentioned by IKtt, with ذَامَم of the ج, i. q. رسَالَةُ a message; and مَيِسَرُ, with ذَامَم of the س, i. q. رسَالَةُ easefulness of circumstances and غنى competence, wealth (Jrb). And some read ِ مَيِسَرُ II. 280. Until his being in easy circumstances [447] (R, Jrb), with ذَامَم of the س and prefixion (Jrb). But Fr may assert that مَالِكُ and مَهِلُكُ are pls. of مَهِلُكُ [above] and مَالِكُ i. q. رسَالَةُ [above] (R): and Akh says that the reading مَيِسَرُ in II. 280 is not allowable, because there is no مَعُولُ without the ُ in the language (Jh); [while Z, followed by B,
explains it] by elision of the š on prefixion, as in ُنُفَرَّةٍ [331] (K, B). According to others than S (Sn), the inf. n. [of the tril. (A) sometimes (M)] occurs on the measure of the pass. part., like ُعَفَّةٍ fortitude (M, A) and ُعَفَّةٍ understanding, reason (M), as the inf. n. sometimes occurs when the pass. part. is meant, like ُمُكَفَّوُةٍ dirham of the governor's coining, i.e., ُمُكَفَّوُةٍ coined by him, ُعَلَقَ الله XXXI.

10. This is the creation of God, the dem. referring to the created, and ُعُلَى صَبْرِ (76), i.e. ُعُلَى صَبْرِ (1Y); but seldom, [being confined to hearsay (Sn),] as

They have not left flesh to his bones, nor understanding to his mind (A), ُمُصَبُورَ مَرْتَنُعٍ [below], and ُمُصَبُورَ مَرْتَنُعٍ [below], and ُعَفَّةٍ in LXVIII. 6, [below]; and hence ُعَفَّةٍ مُكَفَّوُةٍ and ُعَفَّةٍ مُكَفَّوُةٍ [below], and ُعَفَّةٍ مُكَفَّوُةٍ pitying (M). ُعَفَّةٍ مُكَفَّوُةٍ, as in [247], i.e., ُعَلَقَ, is one of the inf. ns. that occur in the shape of the pass. part.; and like it are ُعَفَّةٍ مَسْيُورٍ [below], and ُعَفَّةٍ مَسْيُورٍ in LXVIII. 6. [below]: so say Akh and Fr (BS).

And the inf. n. of any thing else [than the unaugmented tril. (R, Jrb)] occurs [often (A), with universal regularity (Jrb),] on the measure of the pass. part. (SH, A), which is therefore applicable to the inf. n., the pass.
part., and the ns. of time and place [363] (R, Jrb). And hence

Praise be to God at our entering upon the evening, and at our entering upon the morning! May my Lord make us pass the morning, and make us pass the evening, in weal. (AAz), XXIII. 30. Make Thou me to disembark with a blessed disembarking (IY), praise be to God at our entering upon the evening, and our entering upon the morning! May my Lord make us pass the morning, and make us pass the evening, in weal. (AAz), XI. 43. In the name of God be its sailing and its anchoring! (IY, A), 'O ye have tried us time and after time, and the knowledge of the quality of the man is acquired on the occasion of experience (T),

[by 'Alkama Ibn 'Abada (IY, AAz), Then I brought her (my riding-beast) to water, as though its pools from foulness were red as henna and the juice of the leaves of sesame together. She is coaxed to the dung of the troughs, and desired to drink of the water dunged into,
and, if she loathe it, then verily the feeding between two drinkings is a starting and riding (AAz),]

(M), by Ru'ba (IY, AAz) Ibn Al'Ajjāj (IY), O my Lord, if I do amiss, or forget, Thou wilt not forget, nor die. Verily the preservation shall be like my having been preserved, i. e., like my preservation, mā being infinital (AAZ), وَمَرَتْناَهُمْ كُلْ مُصْرَفٍ XXIV. 18. And dispersed them with every dispersion [below] (A),

(M, A), by Zaid AlKhail (IY, AAz) ʿatTaʿi, I fight until I see not for me any fighting, because of the enemy's overcoming, and I escape when not any but the sharp-witted escapes (AAz), and

(M) As though the sound of the cymbal were in his (the horse's) champing the bit (IY, AAz), or neighing (IY). The shape of the pass. part. of what exceeds three [letters] occurs as (1) an inf. n., as XXXIV. 18. [above], i. e., كُلْ تَمْرِيقٍ; (2) a n. of time, as

[above], i. e., at the time of our entering upon the evening, and of our entering upon the morning; (3)
a n. of place, as مآخ‌لایی مُدخَل صِدَقی و آخِرْجَنی مَضْرَح صَدَقٍ

XVII. 82. My Lord, bring me in, i.e., into AlMadina, at a good place of bringing in; and take me out, i.e., from Makka, at a good place of taking out (BS).

But, as for what occurs on the measure of مَعْسُورُ, like being in easy circumstances, [i.e., يُسِرُ (R, Jrb,)] and being in difficult circumstances, [i.e., عَسِرُ (R, Jrb), as in their saying دُعَاء إلى مَسْرُورة Leave him alone until his bring in easy circumstances and until his being in difficult circumstances (Jrb),] fortitude, [i.e., جَلَدُ (R),] and madness, [i.e., فَتْنَةُ (R), as بَلْ أَتَى الأَمْسُرُون LXVIII. 6. In which of you is the madness (R, Jrb), i.e., الفَتْنَةُ, according to one saying (R), i.e., when the ب is not made red. (Jrb),] it is rare (SH). S, however, [differing from others (R,)] disallows the occurrence of the inf. n. upon the measure of مَعْسُورُ (M,R,BS,Sn); and explains these things according to their apparent form (IY). He holds مَعْسُورُ مِسْرُورُ to be eps. (R, Jrb) of حال بُسْر فِیه (a state) wherein easy circumstances are experienced [and يُعَسَر فِیه wherein difficult circumstances are experienced] (R); [or rather, of اَمْرُ a case,] as though one said يُعَسَر فِیه or دُعَاء إلى اَمْرُ بُسْر فِیه Leave him alone
until (a case) wherein easy circumstances, or difficult circumstances, are experienced (S); [or ੋਤ ਜੰਮ a time,] the sense being ਦੌਸੀ ਵੀੜ ਤੋਂ ਹਲੂੜੀ ਕੁੰਦੋ ਤਾਂ ਸਕਾਰ ਨੀਦਰੀ ਤੋਂ ਹਲੂੜੀ until (a time) wherein easy circumstances, and difficult circumstances, are experienced (Jrb); by suppression of the prep., as in their saying مَكَحْصُولَ عَلَيْهِ obtained, i. e., مَكَحْصُولَ عَلَيْهِ (R); because the occurrence of the inf. n. upon the measure of مَفْعُولٌ is impossible, according to him (Jrb): and so he says that مَوْضُوعٌ مُّرَوْعَ مَيْلٌ pace, are (a pace) raised, and lowered, i. e., strengthened and weakened, by the mare; and so he holds مَعَْلُولٌ to mean confined, tightened, i. e., (an understanding) tightened and strengthened; and مَجْلُودَنَّ صَبْرُ يُجِلْدُ فَيْهُ to be مَجْلُودَنَّ meaning (patience) wherein fortitude is practised; and the ب in بِآيَكِم to be red. (R), 'المَفْتَونَ being a pass. part. when the ب is made red. [184, 503] Jrb). As for مَكْرُوتَةٌ, it is obviously not an inf. n., but is the thing disliked, the S being the indication of substantivity; and similarly مَصْدَرُتَة, as بِتَّبِينِ لِي مَصْدَرُتَةَ مَصْدَرُتَةَ حَالَةٍ Explain thou to me the true tale of his state, i. e., حَقِيقَتَهَا its reality, from their saying صَدَقَتِي سَنَّ حَقِيقَتَهَا He told me truly the age of his young camel, meaning Explain thou to me his state, which thou hast told me truly (R). And [the inf. n. that occurs upon the
measure of (Jrb)] like forgiving, restoring to health, [i. q. مَعَانَةٍ (R, Jrb), inf. n of عَفَانِي forgiving, restored me to health (R),] ending [below], remaining, [i. q. بَقَاءَ, as ذَبَّبَ, كَذَبَ, لَيِسَ لَوْ قَتَّلَهَا كَذَبَّةٌ LXIX. 8. Then shalt thou see any remaining for them? (R, Jrb),] lying, [i. q. كَذَبَ, كَذَبَبَ, ذَبَّبَ ] LVI. 2. While there shall be no lying at its coming to pass (R, Jrb), and coquettning and ogling, i. q. دَلَّلَ and غَنْجُ (R),] is rarer (SH) than what occurs upon the measure of مَفْعُولٍ (Jrb). As for عَفَانِي, it is obviously an act. part., because it is i. q. أَخْرَةٌ last: for one says The thing succeeded the thing, i. e., took its place; while the ٕ is the indication of substantivity, or [is affixed because] عَفَانِي is orig. ep. of نِهَايَةٍ end, extremity. And بَقَاءٍ in LXIX. 8. may be نفس بَقَاءٍ (soul) remaining; or شيء بَقَاءٍ thing remaining, the ٕ denoting substantivity. And similarly فَاتَلَّ، i. q. شَيْءٍ فَاتِلٍ excellent thing, the ٕ denoting substantivity; or عَطِيَةٍ فَاتَلَّةٍ excellent gift. And كَذَبَةٌ in LVI. 2. may be i. q. نفس كَذَبَةٍ [204], the sense being that the soul shall then be believing, truthful. All of this is with the ٕ (R). And [it is said that (R) ]
the inf. n. [of the tril. (A) sometimes (M, A)] occurs on
the measure of the act. part. (M, R, A), as ُقَمَّ ُقَتَّبَةُ [76]
(M, R, Sn), i.e., قَيَامًا (IY, R, Sn), as the inf. n. [sometimes
(IY)] occurs in place of the act. part., as ُرَجُلٌ ُعَذَلٌ [142,143]
(IY, R), i.e. ُعَذَلٌ, and ُعَذَلٌ ُعَذَلٌ [247, 312], i.e.,
ُغَتَّر [below] (IY). And hence ُفُلَسْجَ ُفَالِجْجَا he was struck
with paralysis (A); and ُلَا ُخَارِجًا ُمِنْ ُفَيْ أَلْحِجَ [76] (M, R),
i.e., ُلَا ُخَارِجًا شَتَتْمَا ُلَا ُيَخُرِجُ ُخُرُوجًا (IY, R), according to S
[below] (R);
कृत्य द्वारा ख़ालिजा में अस्मा सकली * वैमा सकहेंहा इन ताला यानी [below] (M, A), by Bishr Ibn Abī Khāzim, praising Aus
Ibn Hāritha Ibn Laʾm atTaʿi, Sufficient indeed for me
as a trial is the distance, the ب being red., from Asmā; and
there is no healer for the love of her, since it has
lasted long : AKB), i.e. كَانَّي (IY), meaning كَفَائِة (A),
the ى being made quiescent by poetic license, which
often occurs, whence
ولَوْ أَن وَلَا ِبِنْيَة ِبِلَامُمَة َداِرَة ُرُدَارِي بِأَعْلَى ُحَسَرِ ُمُتْ أَعْتَدَي ِلِيَا
وَمَا ذَالِكَ ُلَا أَحِسَّ ُلَهِمْ ُحَفْظُهُمْ ُمِنْ ُفِتْحُ ُمَيْ تُصْرِيَمُ ُلِيَلْدِي ُحُبَالِيَا (IY), by the Majnūn of the Banū ʿAmīr, And, if it were
the case that a slanderer had his home in Al Yamāma,
while my home was on the highest peak of Ḥadramaut,
he would find his way to me. And what good do they get (God keep them not well !) in Laila's severing my
ties? by rule (AKB); and (A).

5. Then, as for Thamûd, they were destroyed for [their (K, B) rebelliousness, i.e., by (rule)] (A).

8. [above], i.e., (A). But [above] may be a corrob. d.s. [79]; and similarly [above], i.e., (A), like [above]: for, as the pass. part. in XVI. 12. [79], with the acc., is a corrob. d.s., not i.q. the inf. n., so is the act. part. in what we are considering (R). And IIIU says that [above] is a d.s. coupled to which is [in the position of (IY)] a d.s. (IY, R), like LXVII. 19. [538] (R), the op. of both being , and the phrase being constructively , and the phrase being constructively covenant with my Lord, not reviling, nor in such a state that a lie of speech was proceeding out of my mouth (IY), what he covenanted [with God (R)] not being mentioned (IY, R), because indicated by the sentence, since it is like the correl. of the oath, which is suppressed with an explanatory context [650]; while, according to S [above], is the correl. of (R). And the inf. n. is used in the sense of (1) the act. part., as , i.e., [above]; (2) the pass. part., as
Shalt thou know the dwelling on Tibrāk? (It was) a dwelling of Su‘dā’s when she was one of thy beloved (AKB). It is then uniform in gender and number, from regard to the o. f.; but may also be dualized and pluralized. Or, in these two exs., a pre. n. may be suppressed, i. e., and of (the possessors of) thy love. The former hypothesis involves a hyperbole, as though the possessor of the accident were embodied of the accident, by reason of the completeness of his qualifiability by it [143] (R on the IH).

§ 334. like تَرْدَدُ (M, Jrb), تَحْمَالُ [below], تَصَفَّاقُ, تَلْعَبُ (IY), and تَسْيَارُ [332] (M), in the sense of much ُرَفِّ rejecting, ُحَوَّلُ going round about (M, Jrb), ُفَطْرُ fermenting, ُلْعِبُ sporting, clap.c. (IY), ُقَتَّلُ killing, and ُسِيرُ journeying (M), is formed to denote multiplication, [repetition (IY),] and intensification of the act (M, Jrb). When you intend to make the inf. n. of the [unaugmented] tril. intensive, you form it upon the measure تَفَعَّلُ; and this is the saying of S ; like تَفَعَّلُ تَرْدَدُ much fermentation, and تَلْعَبُ تَرْدَدُ above. Notwithstanding its frequency, however, تَفَعَّلُ is not regular. The KK say that تَفَعَّلُ is orig. the
importing multiplication [489], its being converted into 1; so that is orig. [332]. But the saying of S is preferable, because they say [above]; while does not occur, though the KK may say that it is one of those words whose o.f. is obsolete (R). When is an inf. n., it is pronounced with Fath of the initial, like [above] and [332], not otherwise, except in two words, and [332], as.

XVI. 91. For explanation of every thing and I met him face to face, i.e., ; whereas in

V. 45. Towards the inmates of the fire, it is a simple substantive, which is governed in the acc. as an adv. (BS). There is [thus] no , with Kasr of the , among inf. ns., except these two (IY).

And some say also (D) from competing in archery, and from drank wine (CD). But, as for , says S, it is not an intensive formation, otherwise its would be pronounced with Fath; but is a simple substantive put in place of the inf. n. of , as , which is a simple substantive is put in place of , and and are put in place of [342. A] (R). And its counterpart is , by which they mean only meeting, as says ArRāfī.
I have hoped for thy bounty. Will its promises come? For to-day hope has fallen short of meeting thee (S). And in Ṭeṣrāb Fath also has been heard, to which Jh and others restrict themselves (CD); while those who recite the saying [of Tarafa Ahl)]

And my tippling wines ceased not, and my pleasure, and my selling and my expending my property new and old with Kasr of the ட are taxed with a mistake (BS). They say that ტ with Kasr of the ட occurs in only sixteen ns., two i. q. the inf. n., vid. (1, 2) and ṭebīyān [332]: and [fourteen non-inf. ns., vid.] (3) and [names of (D) places; (7) two pieces of cloth sewn together; (9) quick at swallowing; (10) an effigy [379]; (11) ṭajjāfāt (11) a [small (D)] pigeon-house; (12) ṭaṣrāb (13), as The she-camel arrived at her time for being covered; (14) plulating (15) a [short (D)] necklace; (16) ṭanībāl (16) short (R).
§ 335. And [the of which is doubled to denote intensification and multiplication (IY),] is similar, as There was between them much shooting one at another; and as much incitement (M, Jrb), and much prevention (M), on both sides (Jrb). It does not proceed from [only] one [side] (IY, R); because [below] and are intensive forms of [487], and (R); since the meaning is shooting one at another, and inciting, and preventing, one another (IY). But sometimes this measure occurs (IY, R) as an intensive inf. n. of the [unaugmented] tril. (R), denoting [an act proceeding from only] one [side] (IY). Thus is much [knowledge of, and skill in (M),] guiding, much mischief-making (M, R), much evil-speaking (IY, R), and being much engrossed with the business of the Khilāfa (R). , then, occurs as an inf. n. of (1) , as (2) the [unaugmented] tril., to denote intensiveness, as [above], inf. n. of incited him, and [below], inf. n. of particularized him (L). ‘Umar says [in tradition (L)] (IY, R, Jrb), i.e., But for being too much engrossed with the business of the Khilāfa, [and
too forgetful by reason of it (Jrb),] to mind the times of the call to prayer, I would chant the call to prayer (IY, Jrb), thereby indicating the excellence of the call to prayer (IY). Also [334] is not regular (R); [though Jrb declares that] Z, being asked whether it was regular or confined to hearsay, is said to have replied "This cat. is so frequently used that it ought to be regular" (Jrb). These inf. ns. are made fem. with the 1, which only occurs abbreviated, as خُصَصَى [above] (IY). Prolongation is allowed by some in the whole of them; but is better disallowed (R). Ks transmits خُصَصَى [272] (IY, R); and allows prolongation in the whole cat., regularly (IY). But [all the BB differ from him in that; and (IY)] Fr (IY, R), of his own school (IY), disapproves of it (R).

§. 336. The n. un. [formed (R, Jrb ),] (1) from the unaugmented tril. [v., the inf. n. of (Jrb)] which does not contain a ُ, is on the measure of نُعَلَة [with Fath (R, Jrb) of the ف (R)], as حَرْجة a stroke [265] (SH); the augs. being elided, if any be in it, as حَرْجة [below] from حَرْجة I went out, and دَخَلْت [below] from دَخَلْت I went in [331] (R): and, (2) from everything else (SH), which consists of [three (R),] the [unaugmented (Jrb)] tril., [the inf. n. of] which contains a ُ, [according to the opinion held by IH (R),] the augmented [tril. (Jrb)], and the [unaug-
mented and augmented (Jrb) quad. (R, Jrb), is on the measure of the inf. n. used, as making a camel kneel once; a š being added, if there be none (SH), as a departure and a being rolled down once; and the distinctive being the context, if the inf. n. contain a š, as [below], [below] [below], and [below] (Jrb). And [two words (R),] entering and coming and meeting (Jrb), are anomalous (SH, L), from the [unaugmented (Jrb) tril (R, Jrb), whose inf. n. does not contain a š, their inf. ns. being coming and meeting (Jrb), are anomalous (SH, L), because the augs. are not elided from them, nor are they reduced to the formation , but the š is affixed to them as they are (R). The regular form is and [below] (R, Jrb), which are allowable: AlMutanaabbi says

(R) I met the dawn, when the night was slain in it, because the night passes away with the rising of the dawn, at Darb alKulla, [which, I think, is in the lands of the Greeks (MI),] with a single meeting that healed my deep grief (W). When the inf. n. of the unaugmented tril. [v.] contains the š, you let it remain unaltered, as [331] and [above], not and [below].
So says IH: but I have not come across what he says in any [other] work; nay, the authorities lay down unrestrictedly that the n. un. from [the inf. n. of] the unaugmented tril. [v.] is on the measure of 

For [S says that(R)], when you mean the n. un. of the inf. n., you always put it on the measure of 

the o. f. [of the inf. ns. (R)] is  

And [Z says that] the formation of the n. un. from [the inf. n. of(IY)] the unaugmented [tril. v. (IY)] is on the measure of 

[the augment, if the inf. n. contain any, being dropped (IY),] as 

as a standing and a drink (M), and 

and [above] (IY). And IM says that] 

[with Fath (A)] denotes unity, like a sitting (IM), 

a walk, and [above] (A), whether the unrestricted inf. n. be on the measure of , as in 

or not, as in [above] from 

: so [says Syt] in the Ham ' (Sn). And [BD and IHsh say that] the n. un. from [the inf. n. of (Aud)] every tril. v. is indicated by [the paradigm (L)] 

[above], with Fath (Aud). And what I think is that, when the inf. n. of the [unaugmented] tril. [v.] contains the ṣ, you reduce it also to , saying [above], with Fath of the (R). This is when the [general (Aud, A), i.e., unrestricted (Sn),] inf. n., [applicable to the few and the many (Sn),] is not [formed (L, Aud)] upon the measure
of "x̌" [337]; for, if so, the n. un. [from it (L)] is indicated (L, Aud, A) only (A) by an ep. (Aud, A), or (A) by some [other] context (L, A), as رحمة واحده a single act of mercy (L, Aud, A) and عَمْيَة واحده a single craving for milk (L). You leave [the inf. n. of] every thing else than the unaugmented tril. unaltered, whether it be[an unaugmented] quad., like دَخْلَة [332]; or an augmented [tril. or quad.], like إخراج [332], تُذَخَّرَة إنطلاق: and then, if the ð be not there, you add it, as ٌإِكْرَاءٌ an honoring; but, if the ð be there, you leave it alone, as تُعْرِضَة [338], i. e., واحده [below]; though, in such cases, the n. un. is mostly qualified by واحده, to avert ambiguity, as تُعْرِضَة واحده a single consolation; and, if we held the ð [of compensation] to be elided, and the ð of unity put, there would be no harm. S refers to the formation of unity as evidence that the o. f. of the inf. ns. in the whole of the tril., trans. or intrans., is فعل [above], saying that, the generic n. of such as "نهام" and "نافية" [254] being undoubtedly [formed] by elision of the ð, analogy requires the generic, i. e., unrestricted, inf. n. of such as خَرْجٌ and دَخْلَة [above] to be خَرْجٌ and دَخْلَة, not خَرْجٌ and دَخْلَة [331]; but that they vary the inf. ns. of the [unaugmented] tril. by adding letters, and altering the composition, because the [unaugmented] tril. is light,
contrary to the *quad.* and the augmented [*tril.*]. If the *quad.* or augmented [*tril.*] have two *inf. ns.*, one of which is more notorious [than the other], the *n. un.* is on the measure of that more notorious, not of the strange one: you say ُدَخْرَةٍ رَأِيْدَةٍ [above], not ُدَخْرَةٍ رَأِيْدَةٍ; and similarly you do not say ُقَاتِلَتْ رَأِيْدَةٍ from ُقَاتِلَتْ كَلََّدَابَةٍ [332] (R). The *n. un.* and the *n. mod.* [337] are really sorts of *inf. n.*, because the *inf. n.* indicates the *genus of the act* [254], comprising once, twice, and several times, and the whole of its modes (Jrb). But the *n. un.* ُعَزْلَة belongs only to what indicates an act of the physical organs, like the *exs.* given by IM and A: not to what indicates an *internal act*, like علم ُبَشَيْلَة ignorance, ُجَبِينَ cowardice, and ُبَشَيْلَة niggardliness; or a permanent quality, like حَسَنَ beauty and طَرْفَ smartness, wit (Sn).

§. 337. The *n. mod.* from [the *inf. n.* of (IA, Aud)] every [unaugmented] *tril.* *v.* is indicated by [the paradigm (L)] َفَعَلَةٍ (L, IA, Aud), with Kasr (IA, Aud) of the ُفَ (IA), as هو حَسَن الْجَلْدَة and ُبَشَيْلَة and the mode of the act, not the act itself, considered as such, the sense being He is good in the fashion of sitting and walking and eating, that he keeps to, and Most evil is
that fashion of dying and killing (L). This is when the [general (Aud), unrestriced (MKh),] inf. n. is not formed upon the measure of فعَّلة [below]; for, if so, the n. mod [from it (L)] is indicated (L, Aud, MKh) by some context (L), [i. e.,] by an ep. (Aud, MKh) or the like (Aud), or by something else (MKh), as

I enjoined him to abstain, as one enjoins the sick man to abstain or with a certain mode of injunction to abstain, and I searched for it, as one searches for the precious object or with a certain mode of search(L), whence I honored him as one honors the friend or with a certain mode of honoring (L). No inf. n. mod. is formed from the non-tril., except anomalously (IA, Aud), as حَسَّتُ ىَكَرَمُ الصَّديقِ She is pretty in the fashion of putting on the muffler, where they form ^الْحَصَرَةُ فعَّلةُ ^أَخْتَمَرَ ^فَعَّلةُ ^أَخْتَمَرُ فعَّلةُ put on a muffler; and He is beautiful in the style of putting on the turban, where they form ^الْحَسَنَةُ ^أَلْعَبَةُ _تَعَمِّمٌ _فَعَّلةُ _تَعَمِّمٌ فَعَّلةُ put on a turban (IA); and hence _تَعَمِّمُ _نَقِيةُ _فَعَّلةُ _تَعَمِّمٌ She
veiled her face, and from He put on a shirt (Aud). with Kasr (SH, A) of the ف (SH) denotes the mode (SH, IM), and quality (MKh), of the accident (Sn, MKh), as ضریبة (SH), i.e., a striking qualified by an ep., either mentioned, as in بُسر حسن الربیئة He is beautiful in his style of riding; or known by the circumstances of the case, as in عَمِرُ بَلْغَعُ ۖ هَذَا إِنَّ تَآ عَدْرُ التَخُ [551], i.e., عَمِرُ بَلْغَعُ an effectual excuse. Sometimes فعلة [336] is not a n. un., like فعلة [332]; nor قویة [above] a n. mod., like شدَّة a hardship (R).

§ 338. The inf. n. of the فعل un sound in the ج is ّ[only (R)] قَوْيَة [332] (R on the SH, L), as رَكَّزَ purified him, inf. n. تَركیة, and قَوْيَة strengthened him, inf. n. تَركیة (L). That is by elision of the first ي, and substitution of the س for it [265], because the double ي is deemed heavy (R). No inf. n. of the فعل un sound in the ج occurs on any measure other than الفعلة, except what is extraordinary (L), [where] the double ي occurs by poetic license (R), as

بُنتْ تُنُبِّي دَعُوُها تُنُبِّيا كَمَا تُنُبِّي شَهِيلَة صَبِیا [below] (R, L) She passed the night continually lifting her bucket, as an old woman dandles a boy, by rule تنریة (MN). This is by assimilation of the unsound to
the sound, as the sound is assimilated to the unsound in دَكْرَة reminded him, inf. n. تَبَصْرَة made him understand, inf. n. تَبْصِيرُ] [332] (L). The language of Z is plain that the elided is the ج; but, in my opinion, the elided is more probably the ان. ج, because the ج remains in the sound, as تَكْرِىْہُ honoring [below], and similarly therefore in the unsound (IY). We said that the elided was the ج of تَفْعِیل, (1) on the analogy of تَكْرِىْہُ [above]: (2) because the ج of تَفْعِیل is a letter of prolongation, which is not mobilized; whereas, if the second were elided, the letter of prolongation would have to be mobilized on account of the ج of feminization (R). The inf. n. of the ان. ُهَلَل and استَفْعَال unsound in the ان. ُهَلَل, as جَعَان helied and sought help, is analogous to the inf. n. of their sound counterparts (L). As for such as إِجَارَة permitting and استِسْکَرْاء seeking permission, they are orig. إِجِازَة and استِسْکَرْاء; but, the inf. n. being altered by reason of the v.'s. being altered [713], the ان. is converted into ل [below] (R). And two quiescents (L), [vid.] two لs (R), the ل substituted for the ان. of the v., and the ل of the inf. n. (L), being then combined, the second [of them (L)] is elided [703] (R, L), and the ج of feminization put as a compensation for it [265], as ان. إِعَانَة and استِعَانَة, orig.
The vowel of the ُعْوَانُ being transferred to the ُفَّ, and the ُعْوَانُ converted into ُلَّ [above]; so that, two ُلَّs meeting together, what has been mentioned is then done (L). The elided, (1) according to Khl and S, is (IY, R) the second (R), [i.e.,] the ُلَّ of ُتَعْمِّرُ [and ُتَعْمِّرُ] (IY), (a) by analogy to the elision of the letter of prolongation in such as ُتَعْمِّرُ [336] (R); (b) because it is aug. (IY, R), and therefore more fit for elision (IY):

(2) according to Akh and Fr, is (IY, R) the first (R), [i.e.,] the ُلَّ substituted for the ُعْوَانُ; and this opinion, being agreeable with analogy, is adopted by Z (IY); because the first is elided on account of [the concurrence of] two quiescents when it is a letter of prolongation, as in ُقَلَّ and ُبَعَ [663] (R). The compensation is anomalously omitted in ُنُفَلَ inf. n. of ُنُفَلَ showel him, and ُعَلَّ inf. n. of ُعَلَّ performed, as ُعَلَّ ُوُقَامَ أَصْلَوْعَةُ XXIV. 37. And performance of prayer (L). Omission of the compensation in such as ُعَلَّ ُوُقَامَ [and ُعَلَّ ُوُقَامَ] (R)) is allowed (1) by S, en the evidence of XXIV. 37. (IY, R); while no distinction is made by him between what is, and what is not, pre. (IY): (2) by Fr, in the state of prefixion [exclusively (R)], because the post. then, [as it were (IY)],] supplies the place of the ُلَّ (IY, R), which is therefore dropped (K), as in ُرَأَيْتُ أَجْعَلَ ُعَلَّ [331] (K, B); and this opinion is better, because no authentic instance has been
heard except with prefixion (R). Elision of the \( \ddot{s} \) from such as \( \dddot{t} \) [above], however, is not allowed (IY, R) by S in any case (R); so that \( \dddot{t} \) is not said (IY), as \( \dddot{a} \) is (IY, R), since it has not been heard (R). The difference between them is that, such as \( \dddot{t} \) and \( \dddot{e} \) being sometimes used complete, according to the o.f. [707], it is allowable not to put the compensation; whereas, the o.f. of such as \( \dddot{t} \) being never found, the compensation is inseparable. In poetry, indeed, \( \dddot{a} \) occurs, as above, by rule; but the poet is allowed to revert to obsolete o.f.s. (IY).

§ 339. The ns. that govern like the v. are [ten (Sh, Fk),] (1) the inf. n. [below]; (2, 3) the act. part. and intensive paradigm [343] (Sh, KN), even in the du. or [sound or broken (YS)] pl. [344] (Fk); (4) the pass. part. [347] (Sh, KN), even in the du. or pl. (Fk); (5) the assimilate ep. [348]; (6) the verbal n. [187] (Sh, KN); (7, 8) the supported adv. and [prep and (MAd)] gen. [498]; (9) the quasi-inf. n. [342. A] (Sh, Fk); (10) the n. of superiority [351, 360] (Sh, KN). IHsh's saying "ns." is a case of predominance [320], because the prep. and gen. are not a n. (MAd). I begin with the inf. n. because the v. is derived from it, according to the sound opinion [331] (Sh). The inf. n. governs like its v., which is derived from it (Fk). If the v. derived
from it be *intrans.*, it is *intrans.*; and, if its *v* be *trans.*, it is *trans.* to what its *v* is *trans.* to, by means of itself or of a *prep.* (A). It therefore governs the *ag.* in the *nom.*; and is *trans.* to an *obj.* with or without a medium, and sometimes to two or more *objs*. [432]. And the augmented *inf.* *n.*, as *إِكْرَام* [332], governs like the unaugmented, as *خَيْرَت* [331] (Fk). The *inf.* *n.*, however, differs from its *v* in two matters (A):—(1) its *ag.* may be suppressed (M, IH, A, Fk), contrary to the *ag.* of the *v*. [21] (A), whether the *inf.* *n.* be aprotthetic, as XC. 14, 15. [below]; or *pre.*, as XXX. 2. [below] (M): for relation to some *ag.* or other is not comprised in the idea intelligible from the *inf.* *n.*; so that the conception of that idea does not depend upon [the existence of] an *ag.*, contrary to [the conception of the idea intelligible from] the *r.*, the *act.* and *pass.* *parts.*, and the assimilate *ep.* (Jm): (a) when the *ag.* is suppressed, the *inf.* *n.* does not assume its *pron.* [342], contrary to the opinion of some (A), except the *inf.* *n.* acting as a substitute for its *v.*, as in *خَيْرَتَا بِنِيَائِا* [below], where the *inf.* *n.* assumes the *pron.*, because the *pron.* is latent (Sn): (2) as to its governing the *pro-ag.* in the *nom.* [20] there is a dispute. The BB hold this [construction] to be allowable, which opinion is adopted by IM in the Tashil (A); but Akh, Shl, and others disallow it, on account of the ambiguity in it, because, when you say, *e.* *g.* *عَكَبَتْ مِنْ صَرْبِ عَمْرُو* I wondered at ‘*Amr*’s beating, or being beaten, the *act.* sense instinctively
presents itself to the mind; while AH says that it is allowable, when the *v.* is inseparable from the *pass. voice*, like زُكَمْ [331], because there is no ambiguity then, so that Zaid's *being troubled with a cold surprised me* is allowable. Thus there are three opinions, transmitted by Syt in the Ham': while Dm adds a fourth, as being held by IKh, vid. that it is allowable when no ambiguity occurs, as in The Kurān's *being recited in the hot bath surprised me* [below]; and in *bread's being eaten* and شَرْبُ الْمَاء water's being drunk, where the *pro-ag* is *post.* to the *inf. n.*, but in sense is believed to be in the *nom.* (Sn). And, when attributed to the *pro-ag.*, the *inf. n.* is not altered [436] (Fk). The *inf. n.* governs [only (IY,A) on two conditions, (1) positive, i. e. (Fk),] if it be (a) replaceable by the *v.* with [the infinitival (A,Fk) *p. (A) | أنَّ (IY,IM, Sh, KN), when the past or future is meant (IA, A, Fk), as II. 252. [16,29,503], i. e., أنْ يَدْفَعُ اللَّهُ or أنْ دَعَعَ اللَّهُ النَّاسَ (Sh); or مَا (IM, Sh, KN), when the present is meant (IA, A, Fk), as تَتَخَفَّفُونَْهُمْ كِبَيْنَيْمُ آنفُسَكُمْ XXX. 27. Ye fearing them as ye *fear yourselves*, i. e., كَمَا تَتَخَفَّفُونَ آنفُسَكُمْ (Sh): (a) you may render the *inf. n.* by أنْ and the *act. v.*, as أَعْكَبِينَى ضَرْبُكَ زِيدًا Thy *beating*, i. e. That thou didst beat,
Zaid surprised me, i. e., \( \text{انَّ ضَرَّبَتْ زَيْدًا} \); or the pass. v., as \( \text{سبأني ضَرَّبَتْ} \) Thy being beaten, i. e., That thou wast beaten, vexed me, i. e. \( \text{انَّ ضَرَّبَتْ} \); the two being distinguishable by the contexts (IY): (b) their rendering the inf. n. by \( \text{انَّ} \) and the v. is not quite accurate when it is in the sense of the present, because \( \text{انَّ} \), when prefixed to the aor., makes it a pure future; but [some of] the GG render it by \( \text{انَّ} \) to the exclusion of \( \text{ما} \), even in the present, as \( \text{ضرَّبَكَ الّذِّي اسْتَحْبَثَ} \) Thy beating Zaid now is severe, because \( \text{انَّ} \) is more frequent and notorious in usage than \( \text{ما} \); and, because of their rendering it by \( \text{انَّ} \) and the v., some of them fall into the error of supposing that it does not govern when in the present [341], from the impossibility of then rendering it by \( \text{انَّ} \) (R): (c) \( \text{ما} \) is made peculiar to the present, notwithstanding that it is applicable to the past and future also, in order to give the preference to the p. more indicative of the past with the pret., and of the future with the aor., vid. \( \text{انَّ} \), which denotes the past with the pret., and the future with the aor., contrary to \( \text{ما} \), which is applicable to the three times unrestrictedly (Sn): (d) IM in the Tashil mentions the contracted \( \text{انَّ} \) [525] together with these two ps., as \( \text{اللَّهُمَّا ضَرَّبَكَ زَيْدًا} \) I knew thy having beaten Zaid, i. e., \( \text{انَّ قَدْ ضَرَّبَتْ} \) that (the case was this,) thou hadst
beaten, where أَنْ is contracted, because it occurs after knowledge [525, 526], and the position is not suitable for the infinitival (A), which does not occur after knowledge [571], nor supply the place of its two objs. (Su): (e) the inf. n. resembles the v. only when it is renderable by the infinitival p. and the v., i.e., when it is not an unrestricted obj. (R): [so that] when it is corrob. of its op., or is governed in some way by the v. derived from it, as in ضربَةُ الشَّدِيدَة I beat Zaid well, or with severe beating, it does not govern (IY), because, [when it is an unrestricted obj. (R),] it is not renderable by أَنْ and the v. (IY, R), since the meaning of ضربَةُ ضربًا or ضربَةُ شَدِيدًا is not ضربَةُ أَنْ ضربًا (R); and, when it is not replaceable by that, its government is impossible (Fk): and, as for the saying ضربَةُ شربَةُ الاميرِ اللَّهَنَّ I beat him as the governor beats the robber, the op. inf. n. is not really an unrestricted obj.; but the unrestricted obj. is suppressed, the full phrase being ضربَةَ مثَل ضربَةُ الاميرِ اللَّهَنَّ (R): while in شربَةُ زبدًا [below] (Fk), where the inf. n. is a substitute for its v. (YS), and in ضربَةُ شربَةُ زبدًا, [where the inf. n. is corrob. of its op. (YS),] زبدًا may not be governed in the acc. by the inf. n. (Aud, Fk), contrary to the opinion of IM on the first (Fk), because, says IHsh in his Commentary on the KN, the inf. n. here is replace-
able by the v. alone without أنَّ and مَّا; and by common consent in the second (YS), because of the absence of this condition (Aud): and for this reason the second [صرَتْ صَوْتُ (Sh)] in [their saying (Sh)] صَوْتُ فَأَنَا لَهُ صَوْتُ [41] is held to be governed in the acc. by a suppressed v., not by (Sh, Fk) the inf. n. (Fk), [i. e.,] the first صَوْتُ (Sh); (f) IM seems to say that this condition is inseparable: but in the Tashil he makes it general, saying, in the CT, "The inf. n.'s being ren-
derable by one of the three, [the contracted أن or the "infinitival أن or its sister مَّا (Sn),] is not a condition "of its government; but it generally is so; while an "instance of its occurrence not renderable by any of "them is the saying of the Arabs سَمِعَ أَذْنِي أَخَاهُ يَقُولُ "ذَلِكَ my ear's hearing thy brother (was, or will "be, realized, when he existed, or exists), saying that" [below] (A), a d. s. like the d. s. in ضَرِّي العَمَّد مُسِيَّنَا [29], i. e., if أَكَانَ or أَكَانَ, the s. s. being the pron. [latent as ag.] of the suppressed v., not the brother (Sn): or (b) a substitute for [the expression of (A)] the v. [342], as صَرِبَ زِيدًا [below], (IA, A), فَنَذَلَا زِيْقَ أَلْبَال آَلِيَةَ (A) O Acceptor of repentance, forgive sins that I have
already committed. I am afraid on account of them, terrified (Sn), where \( \text{ذبّدّ} \), [ like \( \text{البّال} \) and \( \text{مُلَمَّم} \) (A)], is governed in the acc. by the inf. n. (IA, A), because acting as a substitute for the v. (IA); not by the suppressed v., according to the soundest opinion (A); while the inf. n. contains a latent pron. governed by it in the nom, as the v. does (IA): (a) it will not escape notice that this is excluded from the language of IM [here], so that there is no reason for mentioning it in the course of the exposition thereof (Sn): (b) as for their saying in command, \( \text{ضَرَّبُ فِرْبًا ذَبّدّ} \) Beat Zaid [above], many of the GG say that the op. of \( \text{ذبّدّ} \) is \( \text{ضَرْبَة} \); but critical judges hold that the op. is the [suppressed] v. that governs the inf. n. in the acc., the full phrase being \( \text{ضَرْبُ فِرْبًا ذَبّدّ} \): while, in my opinion, it is not improbable that the inf. n. may govern \( \text{ذبّدّ} \), because of its acting as a substitute for the v., not by virtue of its being an inf. n.; whereas, if you expressed the v., saying \( \text{ضَرْبُ فِرْبًا ذَبّدّ} \) Beat Zaid well, the op. of \( \text{ذبّدّ} \) would be only the v., not the inf. n. (II): (c) it appears from the language of the GG that there is a dispute about the unrestricted obj. whose v. is necessarily or allowably suppressed [41], as to whether it or the v. be the op.: but it is best to say that, in either case, the government belongs to the v., because the
inf. n. is not really a substitute for the v., since, if it were, the v. would not be supplied before it, so that it would not be governed in the acc.; but is like a substitute for the v., since it and the v. may not be expressed together, as the substitute and original are not combined (R): (2) negative, i. e., (Fk), if it be not (a) a dim. (Sh, KN, A); so that [292] is not said, because the resemblance of the inf. n. to the v. is remote, by reason of the dim. formation, which is a peculiarity of ns. [274, 288] (Fk); or rather, because the dim. is not the formation that the v. is derived from (YS): (b) a pron. (KN, A), contrary to the opinion of the KK (A, YS); so that is not said (Fk), because the letters of the v. are wanting (Fk, Sn): (a) the opinion of the KK is attested by the saying [342], where is dependent on the pron. relating to ; but here it governs only the prep. and gen. (YS): while IJ and Rm allow it to govern the [prep. and] gen.; and should, by analogy, allow it to govern the adv. (A): (c) limited (Sh, KN, A) by the (Sh, A, Fk), i. e., indicative of unity [336] (Sn); so that is not said, because the formation of unity is not the one that the v. is derived from (Fk, Sn): while the saying of the poet, [describing a traveller, who has water with him, but purifies himself with dust for prayer (MN),]
[The strong, who is prudent, by the stroke of his two palms on the dust, revives with it, i.e., the water, a soul of a rider, who was almost dying of thirst (MN),] is anomalous (A), because the limited inf. n. does not govern (MN); so that, when it occurs, it is decided to be anomalous (MN, Fk): (d) followed by an [ep. or other (A, Fk)] appos. before [the completion of (A, Fk)] its government [147] (Sh, KN, A) by the mention of all its regs. (Sn); so that Thy severe beating Zaid surprised me is not said (A), because, the inf. n. with its reg. being like the conjunct with its conj., they may not be separated (A, Fk) by the ep. or other appos. (Sn); and, if any supposed instance of that occur, then, after the ep. [or other appos.], a v. is supplied, on which the post-pos. reg. depends (A): but the inf. n. may be followed by an appos. after the completion of its government (A, Fk), as Verily thy excessive desertion of me is destructive (Fk): (e) suppressed [342] (KN), because the letters of the v. would be non-existent (Fk): (f) separated from its reg. (KN) by an extraneous expression [342], because its reg. [in relation to it] corresponds to the conj. in relation to the conjunct, so that they may not be separated (Fk): (g) posterior to it (KN), i.e., to its reg., even if it be an adv.
[342], because its *reg.* corresponds to the *conj.*, which does not precede the conjunct [177] (Fk). The *op. inf.* n. must also be a *sing.* (A, Fk); and, as for the saying

قَدْ جَزَّرَهُ فَلَا زَادَتْ تَجَارَبُهُمُ أَبا قَدْامَةً إِلَّا الْمَعْجَدَ وَالْفَنَعَا

[below] They have tried him, and their trials of Abū Kudāma have not increased aught but his glory and prosperity, it is anomalous (A). This condition, though apparently not laid down by IHsh, is prescribed by some, who disallow the government of the *du.* and *pl.*; and is decidedly adopted by IM, because, says he, their form is different from the form of the *inf.* n., which is the origin of the *v.*; so that, if we find in the language of the Arabs any instance of such government, it is to be accepted, but not copied (Fk), as قَدْ جَزَّرَهُ الْخَم [above], where the *pl.* is made to govern (YS). The *inf.* n. governs [in three states (IY, IA)], (1) when *pre.* (M, IM, Fk) to the *ag.* or *obj.,* as *أَعْكَبَّيْنِي صَرَّبَ الْأَمْيِرِ الْلَّيْسَ The governor’s beating the robber pleased me* and صَرَّبَ الْلَّيْسَ الْأَمْيِرُ *The beating of the robber by the governor (M):* (2) when aprothetic (M, IM) and anarthrous (IM), pronounced with Tanwin (IY, IA, Aud, Fk), as أو إِطَامُ فِي يَوْمِ ذِي مَسْعَبَا يَتَمَّا X.C.14, 15. *Or feeding, on a day of hunger, an orphan [above] and*

بِضَرْبِ بَالسَّبِيعَةِ وَرُوسَ قَُرْمٍ # أَرَأْنَا هُمَّهُمْ عَنِ الْمَقَبِلِ (IY, IA), by AlMarrār Ibn Munṣidh atTamīmī (MN,
By smiting with the swords the heads of men we removed their skulls from the resting-place, i.e., the necks (Jsh, MN, EC, Sn, J): (3) when synarthrous (M, IM, Fk), as

when synarthrous (M, IM, Fk), as

Feeble in making havoc among his foes, fancying flight will defer death (Jsh, AKB),

For verily thou and the praising ‘Urwa when dead, after that he called thee to save him from us, when our hands were stretched out towards him to slay him, but thou didst not save him, so that he died, the pref.

of being in the next verse

are like the man singing to his camels to urge them on the journey, when the fornoon is advanced, and the birds of the fates are swooping down upon them (J), and

by AlMarrar alAsadi (S, IY, AAz, MN, EC, J), as attributed [in the Book (IY)], but (IY, AAz), correctly (AAz), according to some (IY), by Malik Ibn Zughba alBahlili (IY, AAz, AKB), a heathen poet
(AKB), Assuredly the foremost of the charging cavalry have known that I wheeled round, and recoiled not from smiting [their chief (AKB)] Misma (MN, EC, AKB). But its government is most frequent when it is pre. (IA, Aud, Sh, KN, A) to the ag. (Sh, Fk), with the obj. mentioned (Fk), as II. 252. [above] (Aud, Sh, KN, A); or omitted, as XIV. 42. And accept my prayer (to Thee [below], i.e., دُعَاءُ الْإِيَّاَلُ (Fk). The inf. n. strongest in government is not the one pronounced with Tanwīn, as is said; but the one pre. to the ag., because then, the ag. being like a part of the inf. n., as it is of the v., the inf. n. is stronger in resemblance to the v. (R). Its government, when it is pre. to the obj., (1) with the ag. mentioned, is rare; and is even said [by some (Sh)] to be peculiar to poetry (Sh, Fk), as

أَفْنِىَ تَلَادَيْي مَا جُمِعْتِ مِنْ ذَهَبٍ

[below] (Sh), by AlUkâishir alAsâdir, The knocking against the goblets by the mouths of the flagons has dissipated mine inheritance and what I have gathered together of real property (MN), in the version with أَفْنِىَ أَنْفُوْىَ العَبَّارِيْيَيْ (Sh), which is refuted [by the version with the acc., showing that there is no exigency in the verse, and (Sh)] by the saying of the Prophet [in the tradition بِدَىً}
(314) until he says (MAd)] [دَجَّلَتْ لَعَلَّيْ خَمِـسَةَ] And the performance of the pilgrimage to the House by him that is able to find a way to it [below]: (2) with the ag. omitted (Sh, Fk), is not forbidden in prose, according to any one (Sh); [and] is frequent (Fk), as لَّا يُسَـمِّمُ الْإِنسَـنَّ مِنْ دُواَّـرِ الْخَيْرِ LXXI. 49. Man wearieth not of (his) praying for good [below] (Sh, Fk), i. e., مَنْ دُوَّارِ الْخَيْرِ (Sh). When, however, it is aprotthetic and anarthrous (A), [i. e.,] when it is pronounced with Tanwin (IY, Aud, Sh, KN), literally or constructively, as فَانِثَا مِنْ تَقْوَى الْقُلُوب XXII. 33. Verily the magnifying of them is one of the acts of piety by hearts, where تَحْوَى is constructively pronounced with Tanwin, according to the reading with القُلُوب in the nom., (MAd), its government is most appropriate, by analogy (IY, Aud, Sh, KN, A) to the government of the v. (Sn), because by its indeterminateness it resembles the v. (Sh, Fk, Sn) more than the pre, and the synarthrous do (Sn), as XC. 14,15, [above] (Aud, Sh, KN, A) and بَنَعَ بِالْسَبْبِ الْأَخَلاَيْ [above] (A); and hence the saying of an Arab عَجِبَتْ مِنْ قَرْأَةٍ فِي الْبَصَمَالِ الْقُرْآنِ I wondered at the Qurān's being read in the hot bath [above]. But IM says in the CU "This is strange, I mean the government of the nom. by the inf. n pronounced with Tanwin, the case usually
governed by it being the acc.; for, though analogy requires the occurrence of the nom., alone or with the acc., and, when you are restricted to one of them, the nom. is worthier, still the construction frequently occurring is what I have mentioned": and IHsh says in his Glosses on the IM "The government of the ag. by the pre. [inf. n. (MAd)] is weak, and so is its government by the inf. n. pronounced with Tanwin; and, as for the synarthrous, its government is weak unrestrictedly, in both ag. and obj.: and therefore the result is that the government of the ag. [in the nom. (MAd)] by the inf. n. is weak unrestrictedly" (YS, MAd). Its government, when it is synarthrous, is (IH, Aud, Sh, KN, A) rare (IH, Aud, Sh, A), weak (Aud), [and] anomalous (KN), because prefixion of the art. to what the op. inf. n. is renderable by, vid. the infinitival p., is impossible (R); [and] because the resemblance of the synarthrous inf. n. to the v. is remote, by reason of its being conjoined with 〔ال) (Fk): as َلاِمُهَبُعُدُ اَنْمَكَأْيَةَ الحَجَّ [above] (And, Sh, A) and َلْقَدْ عَلَمْتَ أَوَّلَى الْمُغْبِرَةَ الحَجَّ [above] (A), like َلِكِفْ تَقُوَّئُتْ ِظَهْرُ مَا أَدَّ رَأِيَّةَ And how shall be the protecting the back of what thou art riding? (KN) and َقَانَاكَ ِالْمَبْيَبِينَ الحَجَّ [above] (A); and hence َعَجَبَتْ مَنِ السَّرِّيقِ الْمُسيِّرِ إِلَهَّ ِوَلِلَّمُرْتَبِ بِعَضْٰلِ السَّالِحِينَ ِفَقْيِّا
I wondered at the giving subsistence to the evil-doer by his God, and at His leaving some of the righteous destitute (Jsh). It is objected that, prothesis being like determination by ħū, the inf. n. with it [also] ought to be remote from [resemblance to] the v.; but the answer is that the post. is posterior to the inf. n., which therefore occupies the place of the v. before the prefixion, contrary to the inf. n. conjoined with ħū (Fk). The synarthrous inf. n. is said not to occur in the Kur when governing an ag. or a pure obj., but to occur when made trans. by a prep., as

God loveth not the crying aloud of evil speaking, save by him, or that evil speaking be cried aloud, but loveth him, or the crying aloud of evil speaking, save the crying of him that hath been wronged, where it may be said that ħū is the ag. of the inf. n., i. e., ħū in the act. voice, the exc. being conj.; or that ħū is renderable by ħū in the pass. voice, the exc. being disj.; or that the exc. is conj., but a pre. n. is suppressed, i. e., ħū (R). There is no dispute about the government of the pre.; but some relate [what suggests (A)] a dispute (A, MAd) about it (MAd). The government of the inf. n. pronounced with Tanwīn [below] is [allowed by the BB; but (A)] disallowed by the KK, according to whom the nom. or acc. [occurring
[A] after it is governed by a v. understood (A, MAd). As for the government of the synarthrous, it is allowed by S and those who agree with him, but disallowed by the KK and some of the BB (A). There are four different opinions about the synarthrous inf. n. (MAd): (1) its government is allowed by [Khl and (R)] S (R, MAd), unrestrictedly, as َلَقَدْ ضَعِيفُ الْنِّكَاحِيَةِ الْعَلَِّمَتْ أَلْحَامْ I wondered at the beating thee by Zaid ought to be allowable, on the ground that the ُلَّ is an obj. [112] (R): (2) the Kūfi does not make it, as he does not make the inf. n. pronounced with Tanwin [above], govern (MAd): while Mb [also] disallows its government, because, says he, this is prevented by the substantivity in it; and he says that أَعْدَاةٌ means ُفِي أَعْدَاةٌ [514]; or is governed in the acc. by an indet. inf. n. supplied, i. e., ضَعِيفُ الْنِّكَاحِيَةِ نِكَاحِيَةٍ أَعْدَاةُ, the inf. n. being understood, because the context indicative of it is strong (R): (3) F holds its government to be allowable, but inelegant: (4) ITlh allows it to govern, if the ُلَّ in it be a substitute for the [post.] pron. [599], as in ضَعِيفُ الْنِّكَاحِيَةِ ضَعِيفُ الْنِّكَاحِيَةِ أَعْدَاةُ [above]; but disallows ُضَرِّبَ زَبَّاهُ عَصْرًا: and AH agrees with him; but they are refuted by [the first hemistich in] عَكِبَتْ مِنْ الْبَزَّةِ الْمَهَّ[above] (MAd). The pre. inf. n. has
five states (A) :—(1) it is pre. to the ag. (IY, IH, IA, Aud, A), because the ag. is its subject, in which [the accident denoted by] it exists [343]; so that its being made like one word with the ag., by means of its prefixion thereto, is better than its governing the ag. in the nom., and than its being made like one word with the obj.: and also because its requirement of the ag. is strong, as respects the reason, because the ag. is its subject, in which [the accident denoted by] it exists; while its government is weak, because its resemblance to the v. is weak; so that nothing remains but prefixion (R): and then its obj. is put (Aud, A), which is frequent (Aud); so that it governs the ag. in the gen., and the obj. in the acc. (IY, IA), as II. 252. [above] (IY, WIH, Aud, Jm, A) and

My meeting in it with the whole tribe was when, before the separation, gaming and carousing were among them, where the d.s. supplies the place of the enunc., as in

\[\text{ضِرَبَيْ زَمَدَا قَانِثَمَ} \] (IY), whence صَمَعَ أَذْنِيَ الْحَقَّ [above] and the saying of Ru'ba [Ibn Al'Ajja] (MN)

(S) And the seeing of mine eyes the youth thy brother is when he is giving largesse. Then that is incumbent upon thee (MN): (2) it is pre. to the obj. (IY, IH, IA, Aud, A), whether
direct, adverbial, or causative, as the beating of the robber by the executioners, The beating of Friday, and The beating of correction or discipline (Jm): but only when there exists a circumstance indicative of the post.'s being an obj., either the occurrence of an appos. to it governed in the acc., according to the place [340], as the eating of the noble Zaid surprised me; or the occurrence of the ag. plainly expressed after it (R), as [below] (IY, R), by AlHutai'a, Is it from a rasing of an abode b; rain of springtide and summertide that thine eyes have a dropping of the water of the tear-ducts?(AKB); or an id. indication, as The eating of the bread surprised me [below] (R): and then its ag. is put (WIH, Aud, A); so that it governs [the obj. in the gen., and(IY)] the ag. in the nom. (IY, IA), as [above] (WIII), whence 252 (IA, A), like | above | (Aud, A), and this[second (IA)] is not peculiar to poetry (IA, Aud A), contrary to the opinion of some (IA, A), as is proved by the tradition | above | (Aud, A): (3) it is pre. to the ag., and then the obj. is not mentioned (IY, Aud, A).
which is frequent (Aud), as XIV. 42. [above] (Aud, A), i.e., دُعَاءُّي إِبَالَكَ (Aud, Sn), and IX. 115. [508] (A), i.e., رَبُّهُ from his Lord (Sn): (4) it is pre. to the obj., and then the ag. is not mentioned, [which is frequent (Aud),] as XLI. 49 [above] (IY, WIH, Aud, A), i.e., دُعَاءُهُ أَلْتَخَيرُ (Aud); and like it is لَقَدْ عَلَمَكَ بِسَوْالِ نَعْجِيْتْكَ XXXVIII. 23. Assuredly he hath wronged thee by his asking for thine ewe: but, as for the saying of the poet

 فلا تَعْتَسِّّىُ لَوْمِي فَأَنِّ أَخَا كُبْرَا بِذَٰلِكَ رَأُّكَ لَبِلَّى الْعَامِرَةِ مُولِعٌ

Then multiply not ye two your blaming me, for verily your brother is addicted to his mentioning Lailâ al 'Āmirîya, it contains two inf. ns., لُومُ which is pre. to the obj., the sense being ذَكَرُى ذِكَرَا لَبِلَّى إِبَّانَى, which is pre. to the ag., لَبِلَّى being the obj. (IY): (a) the inf. n. may be rendered by a pass. v. (IY, R), whence XXX. 2. [502], i.e., مِنْ بَعْدٍ أَنْ غَلَّبْوُا (IY): and then governs the obj. in the nom., vid. with an id. indication, as أَعْتِبُنِى أَكْلُ خَبْرٍ أَنْ أِكْلُ خَبْرٍ Bread's having been eaten surprised me, i.e., أَنْ أِكْلُ خَبْرٍ; but may be pre. to it with a context indicative of the post.'s being in the place of a nom., like the gen.'s having an appos. governed in the nom., as يَعْتِبُنِي أَكْلُ البَلَاءِ الْعِنْقِي The fine white bread's being eaten surprises me (R): (5) it is [sometimes (Fk)] pre. to the adv. (R, IA, A, Fk),
by extension [66] (Fk); and then governs [the ag. in (IA)] the nom. and [the obj. in (IA)] the acc. (R, IA, A, Fk), as 

\[ \text{I wondered at today's beating 'Amr by Zaid (R, IA).} \]

§ 340. The n. post. to the inf. n., (1) if an ag., is in the place of a nom.: (2) if an obj., is in the place of (a) an acc., if the inf. n. be rendered by ٌأن and the act. v.; (b) a nom., if the inf. n. be rendered by ٌأن and the pass. v. (A). The appos. of the gen. [post. to the inf. n. (R, IA, Fk, Sn)] is (1) put into the gen. (IM, R, Fk), according to the letter (R, IA, Aud, A), which is preferable (R, A, YS), for conformity with the apparent inflection (R), as 

\[ \text{I wondered at the clever Zaid's beating (A, Fk) and} \]

\[ \text{اًعَكْبَنِي أَكْلَ اللَّحْمِ رَزَّابِهِ} \]

The eating of the meat and the bread surprised me (Fk); but is restricted [by IM (YS)] in the Tashīl to the case where no preventive hinders [it (Sn)], as [it is hindered], says Dm, in 

\[ \text{اَكْرَأَمُكُ رَزَّابِهِ} \]

Thy honoring and the honoring by Zaid surprised me, where putting the appos. into the gen. would produce a coupling to the gen. pron. without repetition of the genitival op., which is forbidden (YS, Sn) by others than IM [158] (Sn): (2) made to accord with the place (IM, R, Fk), which is good (IM), as
and the act. v. (Fk), and the nom. if it be rendered by أَنُّ وَالْحَمْلِ وَالْخُبْزِ and the pass. v. (YS): and to this the reading [of HB (K)] أَوْلَىٰ عَلَيْهِمُ لَعْنَةُ اللَّهِ وَالشَّيَاتُ وَالْمُسَلَّمُ أَجْعَوْنَ II. 156. Those, upon them is the curse of God and of the Angels and mankind, all of them is attributed by IM, and the tradition أَمْرَ يَقْتَلُ الْأَبْتَرَ وَذُرُّ الطَّفْيَتِينَ He ordered the short-tailed serpent and the serpent having two black stripes on its back to be killed is ascribed by some; while S cites يَا لَعْنَةُ اللَّهِ أَلْحَاكُم [59] (YS); and hence

(IA, Aud, A), by Labid, describing a he-ass and his she-ass, Until he journeyed at midday in the beginning of the afternoon, and urged her on, to seek water, as the injured importunate creditor seeks his due (MN),

(A), by AlMutanaikhkhil alHudhali, The traverser of the pass, whose traverser is wakeful from fear of foes, walking as walks the courtesan, on whom is a sleeveless shift, wearing a single garment (Jsh, MN), and

قدْ كُنْتَ دَائِنْتُ بِهَا حَسَانًا * مَكَانَةُ ﺍٓلَفَاسِ وَالْيَبَابَا
[346.A] (IA, Aud, A), by Ziyād al-'Ambarī (IY, Jsh, MN, EC, J), say F and IY, which is more correct (MN), or by Ru'ba (Jsh, MN, EC), Ibn Al'Ájjāj (Jsh, MN) atTamīmī (Jsh), I took her (the maid-servant) in satisfaction of a debt due to me by Ḩassān, from my fear of his falling into poverty and delaying payment (J), which is followed by

\[بَيعَ الْأَنْثَىٰ وَالْقِبَابَةَ\]

He is good at the sale of real property and maid-servants (MN): but [R says that this is] only when it cannot be made to accord with the form and apparent [inflection] (R). Fk does not relate any dispute here as to the allowability of apposition to the place, but does relate one in the case of the act. part. [346. A]; so that he suggests the notion that it is agreed upon here: whereas it is not so, but is allowed only by those who do not prescribe as a condition the existence of the requirer of the place; while those who do prescribe it understand an op., as [is explained] in [the extract from] the fourth chapter of the ML [given in § 538] (YS). The language of IM appears to imply that apposition to the place [of the gen. post. to the inf. n. (Sn)] is allowable in the whole of the appos. [131]; and such is the opinion of the KK and some of the BB: but S and those BB who agree with him hold that apposition to the place is not allowable, [because, says Shm, they prescribe, as a condition of observance of the place, the existence of the requirer of that
place, which is missing here, because the \( n. \) resembling the \( v. \) does not govern any word in the \( nom. \) or \( acc. \) except when it is synarthrous, or pronounced with Tanwin, or \( pre. \) to something else than that word or its \( ant. \) (Sn)]; while Jr makes a distinction, allowing it in the coupled and \( subst. \), and disallowing it in the \( corrob. \) and \( ep. \) [below]. Apparently, however, it is allowable, because it has been heard (A); and the \( ep. \) also is made to accord with the place of the \( gen. \), contrary to the opinion of Jr (R).

§. 341. The \( inf. n. \) governs whether it be [in the sense of the (IY, WIH)] past (M, IH), as 
\[\text{أَعْكَبَيْنِي ضَرِبُ رَكَبٍ عَدْرًا أَمِين}^{\text{Zaid's having beaten 'Amr yesterday surprises me (Jm); or [in the sense of (WIH)] any other [time] (IH) than the past, i. e., the (WIH, Jm) present [339] (IY, WIH, Jm) or future (M, WIH, Jm), as 
\[\text{غُدَا أَعْكَبَيْنِي إِكْرَامُ عَدْرُ خَالِدَةَ أَلَّا أَلَّا}^{\text{'Amr's honoring Khalid to-day surprises, or to-morrow will surprise, me (Jm): because its government is [only (IY)] on account of its [containing the letters of the \( v. \), and (IY)] being renderable by 
\[\text{أَنِّ}}^{\text{and the [subsequent (IY)] \( v. \) [339] (IY, WIH), which sense is found in all the times (IY); and, since the \( v. \), by which it is rendered, is past, present, or future [402], the \( inf. n. \) governs when in the sense of each of them (WIH).}^{\text{Z}}\]
shows by that the difference between the *act. part.* and the *inf. n.*, because the *act. part.* governs only when it denotes the *present or future* [345] (IY.). It is not prescribed as a condition [of the *inf. n.*'s government (Fk)] that it should be in the sense of the present or future, because it governs [not on account of its resemblance to the *v.*, but (A)] on account of its being the origin of the *v.*, contrary to the *act. part.* (A, Fk), which governs [only (YS)] on account of its resemblance to the *aor.* [v. (YS)]; so that it is prescribed as a condition [of the *act. part.*'s government (YS)] that it should be [in the sense of the (YS) present or future (A, YS), because they are the two [times] indicated by the *aor.* [404] (A).

§. 342. The *inf. n.* is not preceded by its *reg.* [339] (M, III, A), as the conjunct is not preceded by any part of the *conj.* [177] (A); so that ِزَيدًا قَسَرَبَ ٍخَيْرٍ لَّهُ Thy beating Zaid will be good for him is not said, as ِزَيدًا أَن تَصْرَبَ ٍخَيْرٍ That thou shouldst beat Zaid will be good for him is not said (M). This is said to be because the *inf. n.*, when *op.*, is renderable by an infinitival *p.* with the *v.*, and the infinitival *p.* is conjunct [497, 571]; while the *reg.* of the *inf. n.* is really the *reg.* of the *v.* that is the *conj.* of the *p.*, and the *reg.* of the *conj.* does not precede the conjunct (R). And [similarly (IY, R), say they (R),] the *inf. n.* is not
separated from its reg. by an extraneous expression [339] (IY, R, A), i.e., something not governed by the inf. n. (IY), as the conjunct is not separated from its conj. [177] (A); so that

The riding of the beast by 'Amr surprised Zaid would not be allowable (IY), because part of the conj. may not be separated from part [177]; and

The "extraneous" is what is not dependent upon, nor supplementary to, the inf. n., like the inch. and enunc., and the ag. and obj. of a word other than the inf. n.; and

The "non-extraneous" is what is dependent upon, and supplementary to, the inf. n., like its ag. and obj., and the adv. and [prep. and] gen. depending upon it (Sn). If any supposed instance of such [constructions] occur, it is explained away. A supposed instance of precedence is the saying [of AlFind azZimmānī (T)]

[And some forbearance, before ignorance, is a submission to dishonor (T)], where the ل of لِدَلِّيَةْ إِذَاٰ is not dependent upon the ذَاٰ mentioned, but upon one sup-
pressed before it, indicated by the mentioned, the full phrase being:

\[\text{And some forbearance before ignorance, is (a submission) to dishonor, a submission, like the full phrase in such as XII. 20. [498] (A), i. e., }\]

\[\text{And were (listless) about him (Sn.) And a supposed instance of separation by an extraneous expression is the text LXXXVI. 8, 9. Verily He is able to restore him to life on the day when the secrets shall be tried, where }\]

\[\text{is not governed in the acc. by }\]

\[\text{as Z [followed by B] asserts, otherwise the inf. n. would be separated from its reg. by an extraneous expression }\]

\[\text{and [a word, vid. the inf. n., implying the sense of (Sn)] a conjunct would be predicated of [in sense, not letter, since the sense would be }\]

\[\text{before the completion of its conj. [by the adv. (Sn)]: and the approved construction is to supply an accusatival op. for }\]

\[\text{the full phrase being }\]

\[\text{(He will restore him to life) on the day, etc. (A), with Fath of the }\]

\[\text{for affinity to the inf. n. (Sn). And hence also the saying }\]

\[\text{Reproaching with the gift is conducive to blame: then}\]
reproach not thou, so that thou be found without praise or wealth, where the 
\( \text{الّمُسْتَعْطَاء} \) in the gen. is not dependent upon \( \text{الّمُسْتَعْطَاء} \), so as to make the construction be 
\( \text{الّمُسْتَعْطَاء} \), although the sense accords with this, because the parsing would then be corrupt, since it would be liable to the two objections mentioned, [vid. separation by an extraneous expression, and predication of the conjunct before the completion of its conj. (Sn)]; and that is avoided by the dependence of the ب upon a suppressed [inf. n.], as though \( \text{الّمُسْتَعْطَاء} \text{ لِلدَّمَّ دَاعِ} \text{الّمُسْتَعْطَاء} \). Reproaching is conducive to blame, (reproaching) with the gift were said, the second 
\( \text{الّمُسْتَعْطَاء} \) being a subst. for the first, but suppressed, while its reg. is retained as an indication of it (A). And similarly, say they, the inf. n. may not be suppressed [339], and its reg. retained, because that would be like suppression of the conjunct and part of the conj., with retention of the other part; unless the inf. n. be strongly indicated, in which case the suppression is like that mentioned in [the discussion on] the concomitate obj. [68-70]. This is what they say (R). But, [says R (Sn),] I see nothing to prevent the inf. n. from being preceded by its. reg., when an adv. or its like, as 
\( \text{لا} \text{ تَأْخَذَكُمْ} \) دَيْمَا رَأْتُهَا. XXIV. 2. And let not pity for them take hold of you and 
\( \text{فَلَمّا} \text{ بَلَغَ مَعِهِ} \text{الّمُسْتَعْطَاء} \) XXXVII. 100. And, when he reached the age of working with him; and such precedence
is frequent in their language, while supplying the v. in such cases is a forced construction. For the predicament of what is renderable by something [else] is not always the same as the predicament of what it is renderable by (R, Sn); so that there is nothing to prevent the inf. n. from being renderable, as respects the sense, by the infinitival p., notwithstanding that the former may not be subject to the predicaments of the latter. The genuine obj., indeed, does not precede it, because its government is weak: but a tinge of the v. suffices for [the government of] the adv. and its fellow, so that they are governed even by what is extremely remote from government, like the neg. p. in LXVIII. 2. [498], and the pron. in [339], i. e., by Zuhair [Ibn Abi Sulmā alMuzani (EM), addressing the clan of Dhubyān and their confederates, Asad and Ghaṭafān, and urging them to make peace with their cousins, the Banū 'Abs, and deterring them from making war, the hardships of which they had known in the War of Dāhis (AKB)], And war is not aught but what ye have known, and experienced; nor is it, i. e., my account, of it, the conjectural account (EM, AKB). And the truth, says Sd, is that the reg. of the inf. n. may precede, when it is an adv., because this is a word that a tinge of the v. suffices
for [governing] (Fk): while those who think that the 
inf. n. is not preceded by its reg., unrestrictedly, are 
mistaken; and accordingly the j in the Ḥamāsi's saying 
[above] is dependent upon the ܐܕܡܢ ܒܬܢܘ ܚܘܠܡ ܝܠܗ] mentioned, not upon another ܐܕܡܢ supplied (BS). And, 
according to this, the inf. n. may also be separated from 
its reg. by an extraneous expression, the v. not being 
supplied, as II. 179, 180 [above]. And similarly the inf. 
n may govern when understood, provided that an indica-
tion of it exists (R). As for the inf. n. occurring as a 
substitute for the expression of its v. [339], the soundest 
opinion is that it is equal to the act. part. (1) in assump-
tion of the pron. [according to the theory that the 
government belongs to the inf. n., not to the v. that it is 
substituted for; while, according to the theory that the 
government belongs to the v., the pron. is in the v., and 
there is no pron. in the inf. n. (Sn)]: and (2) in allow-
ability of being preceded by (a) the acc. governed by it, 
and (b) the gen. governed by a prep. dependent upon it, 
because it does not correspond to a conjunct, nor its reg. 
to the conj. (A), whether we proceed upon the theory that 
the government belongs to the v., for which the inf. n. 
acts as a substitute in sense alone; or upon the theory 
that the government belongs to the inf. n., as is 
expressly stated by A, on the ground that it is an
unrestricted obj. acting as a substitute for the v. in sense and government [41] (Sn).

§ 342. A. The quasi-inf. n. is what is equal to the inf. n. in indication [of its sense (A, MKh), vid. accident (Sn, MKh)]; but differs from it in being literally and constructively devoid of part of what is, [i.e., of the letters, rad. or aug. (Sn, MKh),] in its v., without [receiving (IA)] compensation (IA, A): like سأط giving, which is equal to سأط [332] in sense; but differs from it in being literally and constructively devoid of the Hamza found in its v. سأط without receiving any compensation for it (IA). So IM defines it in the Tashil (A). The following, therefore, are excluded:—(1) قأتال [332], because it is devoid of the I of قأتل literally, but not constructively, for which reason the I is sometimes expressed, as قأتال, but converted into because preceded by a letter pronounced with Kasr; and (2) كدتة [699], because it is literally and constructively devoid of the I of كدتة, but receives the s as a compensation for it: so that these are inf. ns., not quasi-inf. ns. (IA, A), contrary to كلام [331], and كلام [below], because they are literally and constructively devoid of part of what is in their vs., [vid. the و and one of the two double letters, while the letter of prolongation in them is not a
compensation (Sn)]; whereas the property of the inf. n. is to include the letters of its v., exactly, as تَوَضَّرُ, inf. n. تَوَضَّرُ (A). The v. of كُلُمَ is either كُلُمَ or كَطْكَمَ, the real inf. n. of which is كَطْكَمَ. The quasi-inf. n. [sometimes (IA)] governs (IM, R) like the v. (IA), whether it be pre., or aporetical and anarthrous, or synarthrous (Sn), like the inf. n. [339] (R), as

On account of the man's kissing his wife is ablution necessary, [i.e., تَقْبِيلٌ (MN),]
By thine associating with the noble wilt thou be reckoned one of them. Then do not thou be seen to be a familiar friend to others, i.e., بِمَعَاشِرِكَ (J). The quasi-inf. n. [that governs like its v. (MAd)] is the generic substantive transferred from its original meaning to import accident, like كَلَّام [above] and ثُوْب [below] (Sh). The quasi-inf. n. is [of three kinds (Sh, A),] (1) what indicates the sense of the inf. n., and (R) begins with an aug. م (R, Sh, A) not denoting reciprocity [499] (Sh, A), like مُتَقَلِّل (A), and مُستَخْرِج (R); and this governs [like the inf. n. (A)], by common consent, as

[333] (Sh, A), by AlHarith Ibn Khalid (ID, Jsh, MN, CD) alMakhzumi, but wrongly attributed [by H (MN, CD) in the D (MN)] to Al'Arji (Jsh, MN, CD), O Zulaima, verily your afflicting a man that has offered the salutation to you is oppression (Jsh, MN), i.e., إِصْبَابْتَنَكِمْ (Sh, Sn), because it is really an inf. n., named the mimi inf. n., and sometimes, but only tropically, [i.e., carelessly (MAd),] called a quasi-inf. n. (Sh): (2) what is a [generic] proper name [for an accident (Sh)], like ﻣَلَكَ [8, 193] (Sh, A), ﹁ُرا [8] (A), ﺣَمَاد [8, 41], سُبْكَان [193] (Sh), and ﻲِسَار being in easy circumstances (A), a proper
name of نَبَيُّ (Sn); and this does not govern by common consent (Sh, A): (3) other than these two, which is the kind meant by IM (A), [vid.] what is a concrete substantive, used (R, Sh) in the sense of the inf. n. (R) to denote accident, like كَلَامُ [above], which is orig. a substantive denoting the words spoken, but is transferred to the sense of كَلِمُ speaking; and تَوَّابُ [above], which is orig. a substantive denoting the recompense of the workers, but is transferred to the sense of خَالِبُ recompensing (Sh); and the government of this [sort Sh] is disputed, being allowed by the KK and Bdd (Sh, A), on the authority of such (Sh) as أَكْفَرَا آخَرَ [above] (R, Sh, A), i.e., إِعْطَاكُ التَّوَّابُ, thy giving, though خَطَّاطُ a gift is orig. a [concrete] substantive denoting what is given (R); and hence بعْشَرَتُكَ آخَرُ [above] (A), قَالُوا كَلَامُكُمُ هَنَّدًا وَهُمُ مُصْغَبُونَ # يَشْفِيكُ قَدْ تَصْحِيحَ دَاكَ لَوْكَانَا

[They said "Thy speaking to Hind (the beloved of this poet), while she is lending her ear to the speech, will heal thee." I said "True is that. Would that it existed!" (MAD), i.e., تَكَلَّمُكَ (Sh)],

لاَّنَ تَوَّابُ اللَّهُ كَلَّمُ مُوَجِّدٌ # جَنَانٌ مِنَ الْفَرْدِ وَسُنَّةِ يَتَفَكَّرُ (Sh, A), by Ḥassān Ibu Thābit alAnṣārī (MN, AKB), praising our Prophet Muḥammad (AKB), Because God's
recompensing every believer in His unity is with gardens of Paradise, wherein he shall be made to abide forever (MAd), and the saying of 'A'isha. مَيْنُ قُبْلَةُ الرَّجُلِ الْحَمَّامِ [above], (A): but is forbidden by the BB (Sh, A), who supply these accs. with vs. to govern them (Sh). The government of the quasi-inf. n. is rare (IA, A), though regular, as is deducible from the antithesis [between "rare" here and "anomalous" below] (Sn). Those who assert that its government is allowed by common consent are mistaken: for the dispute about that, [when the quasi-inf. n. is not a proper name, and does not begin with an aug. م, not denoting reciprocity (MKh),] is notorious (IA); while Sm says that its government is anomalous [above] (IA, A), citing the verse أَكَفَّرَ أَلْحَامُ [above] (IA). And IM indicates its rarity by making حَمَّامُ indet. [in his phrase وَلَسْمُ مُصْدَرٍ حَمَّامٍ
And a quasi-inf. n. has a government] (A). But Diyá adDín Ibn Al'Ijj says in the Basit "And it is not unreasonable that what stands in the place of the inf. n. should govern like it; and one Grammarian is reported to have allowed that regularly" (IA).
§ 343. The act. part. is that \([n. (WIH, Jm)]\) which is derived from \([the \text{ inf. } n. \text{ of } (Sh, Fk)]\) a v., to denote the person, \([\text{or thing } (R, Jm, YS),]\) whereby \([\text{the accident denoted by } (R, MA\text{d})]\) that v. exists \([339]\), in the sense of originating \((IH, Sh, Fk), \text{ i.e.}, \text{of } \text{coming newly into } (Jm)\) existence \((Jm, YS)\) after having not been \((YS)\), and of existing restricted by one of the three times \((Jm)\), like \(\text{مُتَّقَبَلٌ} \text{striking and } \text{مُتَّقَبَلٌ honoring (Sh)}.\) Thus \(\text{مُتَّقَبَلٌ} \text{striking is affirmable after having not been (YS). But this definition does not include all the act. parts., as} \\
\text{زَيْدٌ مُقَاطِبٌ عَمَّرٍ} Zaid is opposite \(\text{Amr and} \\
\text{يَوْمَ} \\
\text{لاَيَ} I am drawing near to such a one or \(\text{مُتَّقَبَلٌ} \text{going far from him or} \\
\text{مُتَّقَبَلٌ} \text{combining, or uniting, with him, because these accidents are relations between the ag. and obj., not existing by one of them specially, to the exclusion of the other (R). And the} \\
\text{اَللهُ عَالِمُ God is knowing [Note on p. 344, l. 6], [263,312], etc. (YS). The act. part. is the ep. [140] indicating an ag.,} \\
[\text{vid. the ag. of the accident denoted by that ep. (Sn)},]
when [that ep. is] conformable, in both genders, to the aor. of its v. [243,331] (A) in [arrangement of] vowels and quiescences without restriction [of sort], even though [only] according to the o. f., as in the case of ُيَقُوم [703] and قَتَم [708] (Sn); importing the sense thereof, [i.e., of the aor., vid. the present or future, and likewise innovative continuity (Sn),] or the sense of the pret. [403]: so IM defines it in the Tashil (A). It is what indicates origination and its ag.: so that such as ُعَلَّم superior [351] and ُحَسَن beautiful [348] are excluded by "origination," since they indicate only subsistence; and such as ُمَضَرُوب struck [347] and قَام stood or has stood [402] by the mention of "its ag." (Aud). The act. part. [derived] from [the inf. n. of (Sn)] [the unaugmented (IH, Aud)] tril. [v. (WIH, IA, 'Aud, Sh, Sn)] is formed upon the measure of قَاعِل [347] (IH, IM, Sh, Fk), whether the tril. be intrans. (A), like ُعَدَّا flowed (IM), i.q. ُسَال act. part. غَان flowing, and ُدَعَب going; ُسَلِم was safe [below], act. part. ُسَالم safe; and ُفَرَة was lively [below], said of a horse, act. part. ُفَارِي lively: or trans., like ُعَدَّا reared, nourished, i.q. ُرَبَى, act. part. غَان rearing, nourishing, and (Sn)] ُضَرِب struck, act. part. ُضَارُب striking; and ُركُب rode [below], act. part. ُرَكِب riding (A). That is
[frequent (Aud),] regular (IA),] in (1) [every (IA)]
with Fath [of the إ (IA)], whether intrans, like حَدَّا
[i. q. سَال (Aud),] and كَعْبَ; or trans., like ضَبَّ;
(2) with Kasr [of the إ (IA)], when trans.,
like رَكِبَ [above] (IA, Aud), and عَلِمَ act. part. عَالِم
knowing (IA). But it is rare in (1) [with Kasr (IA,
Aud, A) of the إ (IA, A),] when intrans. (IM), like سَلَم
[above] (IA, Aud, A), the regular forms being (a)
[in accidents (Aud, A)], like نُعِيَلَ exulting [432] (IM) and
نَرِيح rejoicing [432, 484] (Aud, A); (b) كُفُّ [in colors and
constitutions (Aud, A)], like بَسْمَ black and (IA, Aud)
أَجْهُمِم unable to see in the sun; (c) كُفُّ [in what indi-
cates fullness, like رَبَّان satisfied with drinking; or heat
of the inside (Aud, A)], like صَدْبَان thirsty (IM): while
سَيْك and كَهْل middle-aged, [in the case of the intrans.
كُفَّ (Sn),] are anomalous (A), the regular forms being
مَرْض and كَهْل, because they are [derived] from [the inf. ns.
of vs. denoting] accidents (Sn): (2 كُفَّ (IM), with
تَمَم (IA, Aud, A) of the إ (IA, A), like فَرَة [above]
(Aud, A), the proper forms being (a) كُفُّ, [which is
regular (Aud, Sn), according to others than IM (Sn),] like جَمِيلَ comely, the v. of which is كُمَكَ (IM),
noble (IA, Aud), and smart, clever, witty (Aud, A); (b) his [which is inferior to (Aud, Sn),] like ضَخْمُ فَعْلٍ.
bulky (IM) and sharp-witted (IA, Aud, A): while the following are rare, [inferior to the two former (Aud),] in the case of, (a) أَنْعَلُ (IM), like dark-red (IA, Aud, A) and أَحْرَشُ (A); (b) فَعْلُ IM), like valiant (IA, Aud, A) and حَسَنُ beautiful (Aud, A); (c) فَعْلُ, like cowardly; (d) فَعْلُ, like شُجَاعُ brave; (e) فَعْلُ, like جَبَانُ unclean [239]; (f) فَعْلُ, like عُفرُ bold, crafty (Aud, A); (g) فَعْلُ, like غُمُ inexperienced in affairs; (h) فَعْلُ, like حَصُرُ [252]; (i) فَعْلُ, like حَصُرُ having a narrow orifice to the teat; (j) فَعْلُ, like خَشْنُ (A), but, in the [Jh and] KF, حَشَنُ rough, rugged, coarse [239], so that perhaps it has two dial. vars. (Sn). And [the act. part. of (IA)] فَعْلُ, [with Fath (IA, Aud, A) of the ع (IA),] sometimes contents itself with another [measure (IA, Aud, A)] than فَعْلُ (IM), like طَيِّبُ nice, شَيْخُ old, أَشْبَهُ hoary (IA, Aud, A), and عَفْيِفُ chaste. But the whole of these eps. are assimilate eps. [348], except فَعْلُ, like طَأْهِرُ طَأْهِرُ صَلَابُ [above], which is an act. part., except when it is pre. to its nom., vid. when it indicates subsistence, [i. e., continuance, not origination (Sn),] like طَأْهِرُ طَأْهِرُ صَلَابُ pure of heart and شَاهِدُ أَذَّارٍ distant in
abode, in which case it also is an assimilate ep. [349] (Aud, A). IH says that (R) for this reason the act. part. is named فاعلٌ, [from the expression اسم الفاعل, which is the measure of the act. part. of the tril. (R)], because the tril. is frequent (WIH, R); not اسم المَستَفاعل, nor اسم المُستَفاعل [below]. But what he says requires consideration, because اسم الفاعل does not mean the n. denoting the (formation occurring upon the measure) فاعلٌ, but the n. denoting what does (the thing); while اسم الفاعل, المَستَفاعل, and the like do not occur in the sense of what does (the thing), so that one might say اسم المَستَفاعل [or اسم المُستَفاعل]. If, indeed, he had said "They apply اسم الفاعل unrestrictedly to him that does not do an act, as مَّنْكسَر broken [491], مَّندَجَرَج rolled down [495. A], مَّجَاعِل ignorant, and مَّصَبَر slender [349], because what this shape is formed to denote does, in most cases, do an act, as "standing and مَّخْرِج bringing out," it would have been something (R). The act. part. [derived] from [the inf. n. of (Sn)] any[v.] other than the [unaugmented (IH, Aud, A)] tril. is formed upon the measure of the aor. [of the act. voice (R, Jm)], by putting an [aug. (IM)] م (IH, IM, Sh, Fk) pronounced with Damm (IH, IM, Sh), in place of the aoristic letter (R, Sh, Aud, Jm, A, Fk), at its beginning (WIH, IM), whether
the aoristic letter be pronounced with Damm or not (Jm); and pronouncing the penultimate with Kasr (III, IM, Sh, Fk), literally, as in *مُکْرَمُ مَخْتَارَ,* honoring, or constructively, as in *مَکْرُ *being red (WIH), without restriction (IM, Sh), [i.e.,] whether the penultimate of the aor. be pronounced with Kasr (WIH, R, IA, Aud, A), as *مُدْخَلُ* introducing and *مَتَّعْنِیرُ* asking forgiveness (IH), or Fath (WIH, R, IA, Aud, A), as *مَتَّعْنِیرُ* trying to remember (WIH). Sometimes *مَعْلَعُ* is (1) pronounced with Kasr of its *مُعْلَعَة* by alliteration to the *ع*, or with Damm of its *ع* by alliteration to the *م*, as *مُغْلِدُ* or *مَغْلِدُ* for *مَغْلِدُ* [252]: (2) replaced by (a) *مَعْلَعُ*، as *عَشْبُ* produced herbage, act. part. *عَشْبُ* produced the yellow plant called *وَرْسَ, act. part.* and *أَيْفَع*, grew up, became adult, act. part. *يَانِعُ*; and hence *وَأَرْسَلْنَا الْبَيْحَاءَ لِوَتَاخَمَ* XV. 22. And we have sent the winds fertilizing, according to one interpretation (R), i.e., *الطَّوْرُحُ مُلْتَفَكَانِ*, like *أَسْهَبَ* in *لِيَبْنَْيَْيُْلَآ خَرْبُ الطَّيِّبَكَانِ,* went far, act. part. *أَخْصَصَ*; *مُسْهَبَ* married, took a wife, act. part. *مُحَصَّنَ*; and *بَدُلمَعَ* became bankrupt, destitute, act. part. *مُلْفَعَ* (R). But Kasr of the *م* in *مُعْبَسِنَ* from helped, *مُفَيْرَ* from *عَأَنَ* raided, and *مُعْبَسِنَ* from *عَأَنَ* was plain, by alliteration to the vowel of the following
letter, is anomalous (Tsr). They say that فاعل occurs i. q. مفعول، as ماء دافق، i. e., مدَّدُوقة، i. e., مكتوم; and these are rather rel. ns., like ناشِب and ناَبِيل [312], since the فاعل i. q. the rel. n. is not obliged to have no v., but may also have a v.; and the same expression is then common to the rel. n. and act. part. (R). The truth is that فاعل does not occur i. q. مفعول، the instances cited being explained by the BBas rel. ns.; and by the Rhetoricians as cases of tropical attribution, the proper phrases being whose possessor is pouring out, whose possessor is hiding, and whose possessor is finding is pleasant [312] (BS). And so the act. part. is said to be [sometimes] on the measure of the pass. part., as إنَّه كان وعدة ماتينًا XIX. 62. Verily He, His promise is coming, i.e., آتِيًا; but this is rather of the cat. of آتَيتُ الَّمَّرَ I did the matter, i.e., فعلته مفعولا, meaning done (R). The act. part. governs like its v. (M, Fk), in the act. voice, intrans. or trans. (Fk), whether it be propos. or postpos., as زيد ضارب عَلَّامَة عَمَرا Zaid is such that his young man is striking 'Amr and هَوَى عَمَرا مكَّرَ He is honoring 'Amr; expressed or understood, as هَوَى ضَارِب وعَمَرا He is beating Zaid, and (beating) 'Amr [346. A,
538], i.e., وُصَلِبَ عَمَّا (M), and Art thou (beating) Zaid, beating him? as though you said أَصَلِبْتُ You [62] (IY): except that (1) the act. part. may be pre. to its reg. [346.A], while that is not allowable in the v.; (2) the ل [346. B, 504] is not prefixed to the postpos. reg. of the v., while that is allowable here, as XLI. 16. [312]; (3) the act. part., when an enunc. of a du., does not govern a preceding word, so that هَدَايَةً رَيْدًا صَارِبٌ and تَارِكَةُ is not allowable, because the v. would not be good here (YS). The reg. of the act. part. may precede (1) the act. part. [344], as This man is striking Zaid; except when the act. part. is governed in the gen. by a pre. n. [below] or a non-red. p., as in هَدَايَةً رَيْدًا غَلَامُ قَانِئًا This last is disallowed; contrary to Zaid is not striking 'Amr, though some disallow the last; while many except from the pre. n. [above] the words واَلْ، مَثْلُ، غَيْرُ، and حقَ: (2) the inch. of the act. part., as This man is striking Zaid: so [says Syt] in the Ham' (Sn). And, as its v. governs the two advs. [64, 498], the d. s. [75], the inf. n. [39, 432, 435], the causative obj. [72], the concomitate obj. [68], and the rest of the complements [19], so does it (WIH, Jm). It governs only because of its resemblance to the aor. in measure and gender [248], in
indicating the inf. n. and admitting of denoting one of the two times [404], and in having the J of inception [604] prefixed to it (Fk). The intensive paradigm is that [ep. (MAd)] which is transmuted from [the form of (Fk)] فاعل, [act. part. (Fk, MAd) of the tril. (Fk),] into [the form of (Fk)] مفعول, فعال, or فعال frequently, and فعال or فعال rarely, to denote intensification (Sh, KN) of the quality (YS), as زيد علم وهم السالى Zaid is learned, or well-versed, in this question; and repetition (MAd), and multiplication (Sh, Fk), of the act (Fk, MAd), as زيد عمار الصّرير Zaid is a great slaughterer of the fatted beast (MAd). [Thus] مُفعل, فاعل, or فعال is [often (Aud, A)] substituted for فاعل [below], in [importing intensiveness and (Aud, A)] frequentativeness (IM) of the sense (Sn). It is then entitled to the same government as فاعل had (IM) before the transmutation (A); and therefore governs like the v., in the same way as the act. part. [above] (IA), on the conditions mentioned (Aud, A) for the latter [345, 346] (Aud, Sn). Its predicament being that of the act. part., it is divisible into what occurs as conj. of J, which [kind] governs unrestrictedly; and what is denuded of J, which [kind] governs on the two conditions mentioned. (Sh). And hence
by AlKulakh Ibn Ḥazn (IY, AAz, Jsh, MN) Ibn Janāb (MN) atTamīmī (IY) asSa’dī (AAz, Jsh) alMīnkarī (AAz), the Rājiz (ID), describing himself (Jsh), Being a man of war, wont to put on its trappings in readiness for it, and not wont to hide inside the tent-poles, here meaning tents, knock-kneed from fright (AAz, Jsh, MN), and the saying [of one of them (IA)] *أَمَّا الَّذِيْنَ يُبَلْقُونَ شَرَابٍ* whatever betide, honey I am wont to drink [below], transmitted by S (IA,A); the saying [of one of the Arabs (IA,A)] *إِنَّهُ لَمِنْكُمْ شَرَابٌ* Verily he is wont to slaughter their fat ones [below] (IA, Sh, Aud, A), also (A) transmitted by S (Aud, A); and

*صُرُوبٌ يَنْصُلُ الْسَيْفَ سَوْقَ سِماَنٍ* *إِذَا عَلَمْتُمْ رَأَى فَانْثِلْ عَتَاهُ* [below] (Sh, Aud, A), by Abū Tālib (Sh, MN, AKB) ‘Abd Manāf Ibn ‘Abd AlMuṭṭalib (MN); uncle of the Prophet (AKB), lamenting [Abū (AKB)] Umayya Ibn ʿAlMughīra [Ibn ‘Abd Allāh Ibn ‘Amr Ibn Makhzūm (AKB) alMakhzūmī (MN), the husband of his sister ‘Āṭika (AKB)], (He is) wont to strike with the blade of the sword the shanks of their fat ones. When they lack provisions, then verily thou art a slaughterer (MN, AKB), an enallage from the 3rd to the 2nd pers. (AKB), and
On an evening such that, if Su'dū had shown herself to an anchorite at Dūma, below whom were traders and pilgrims, he would have hated his religion, and been roused to lust. Verily she is wont to rouse the brothers of asceticism to lust (MN). And S cites

I bewailed the brother of adversity, when his day was being praised. (He was) noble, wont to smite the heads of the mail-clad (AAz),] which contains an indication that ُقَعُول may be preceded by its reg. [below] (IY). The government of these three is frequent (Sh). And the government of ُنَعَال is more frequent than that of the next two, being regular according to the soundest opinion (YS). But this [substitution for قَعِيل, with survival of the government (Sn),] is rare in قَعِيل and قَعِيل (IM, Sh). And قَعِيل is much rarer than قَعِيل (S). And hence the saying of one of the Arabs َإِنَّ اللَّهَ سُبْحَانَهُ ْدَعَا إِلَيْهِ دُعَاةُ مَنْ دَعَاهُ Verily God is wont to hearken to the prayer of him that prays to Him [below] (IA,Sh), like
Lo! (Aud, A), by 'Ubaid Allah Ibn Kais arRukayyat, (They are) two damsels, such that, as for one of them, she is closely resembling a new moon, and, as for another of them, she resembles the full moon (MN, EC); and

أتاني أنهم مقرعون مريضي جِبَاكَش الكَرْمَليَّيى لِهَا فِدْيٌ

[below] (IA, Sh, Aud, A), by Zaid AlKhail (Sh), *It has come to me that they are tearing my reputation to shreds, the young asses of AlKirmalân (a water in the mountain of Tayyi), making a noise (MN, AKB), and

هُدِيَّرٌ أُمُورًا لا تَتَضَيَّر وَآمِنٌ مَا لِيَس مَُنِيعٌّ مِنَ الْانْتَدَار

[below] (IA, A) *(He is) wary of matters that harm not, and careless of what does not save him from the decrees (MN, EC, AKB) of God (EC), cited by S (IA, A), the slur cast on which is a fabrication of the envious (A). S cites also [as evidence of the government of *قَيْلَ (A)] the saying of Labîd [describing his she-camel (AKB),]

أو مسَكَّل شَيْج عَصَادَة سَهْجِ ۛ بِسَرَاتِيْهَا تَذَبْ لِهَا وَكُلُومَ

[below] (IY, A) *Or a wild he-ass sticking to the side of a long-backed she-ass, on her back, that has scars and wounds from his biting her (Dw, AKB). And one of the BB, [i.e., Jr (MAd),] agrees with him about *قَيْلَ,
because it is on the measure of the v.; but disagrees with him about 
فَعِيلْ، because it is on the measure of the assimilate ep. [348], like ظَرِيفِ، which does not govern the obj. in the acc. (Sh). The intensive paradigms governing, by common consent of the BB, are three، فَعَلْ، مَفْعَلْ، نَفَعَ، and فَعْلُ، which are formed from the [unaugmented] tril., as

**[by Sād Ibn Nashib alMāzīnī, Then, O, I call the clan of Rizām, make ye ready in me an advanced guard for battle, apt to wade through the squadrons to it (AKB ), ]**

**[above], and **[above]:

and sometimes from 
*حَسَسِ،* as sensitive from *أَحْسَ  *was sensible of, and ُشِمْ مِهَاوِيْنَ from *أَدْرَكَ  دُرَالَ *[below]; and ُشِمْ مِهَاوِيْنَ from *أَدْرَكَ  دُرَالَ *[below]. S says that

*فَعِيلُ، when transmuted into ُفَعِيلٍ or ُفَعِيلُ، also governs, (R). He cites, [as evidence of the government of ُفَعِيلٍ (IY).]**

**[by Sāida Ibn Juwayya (IY) alHudḥatī, Until lightning tiring out a time of the night, incessantly plying, roused them. They passed the night cheerfully, and it (the lightning) passed the night, not sleeping (AKB), where ُفَعِيلٍ governs ُمُوعِنًا in the acc. (IY, AKB).]**
as a direct obj. (AKB). That is disallowed by others, who say that مَرَعَنَا is an adv. to، [not a direct obj. (AKB),] because كِلِيلٌ is intrans.; and that, if it even belonged to كِلِيلٌ, there would be no evidence in it, because it is an adv., for which a tinge of the v. suffices (R). But [a plea is advanced, in justification of S, that (R)] كِلِيلٌ is i. q. مَكَلٌ (IY, R); and [not مَرَعَنَا] its [direct] obj. by a trope, as أَنْتَعْبِتُ يُومَانِ I have tired out thy day is said. In that case, however، فَعَيَّلٍ is an intensive form of مَفَعُولٍ، [which is rare, extraordinary (AKB)]; and I say that there is no evidence in the ambiguous, especially when it is improbable (R). And S cites، as evidence of the government of قَعُلٍ، [the saying (R)] حَذَرَ أَمُورًا أَلَحَقُ [above] (IY, R). But that is disallowed by others، who say that the verse is forged: آِلِلَهِيْكِ is reported to have said "S having asked me for evidence of the transitive-ness of قَعُلٍ، I made this verse for him" (R). But، if S be reproached with [credulity in accepting] this verse، he has cited in evidence another verse، in respect of which he is irreproachable، vid. the saying of لَبِيد الأَسْتَحَابِي أو مَسْتَكَلَّ الْحَمُرٍ [above]; and، says Am، followed by ISB، we have found in the poetry of زَيْد آل خَلِيل الأَسْتَحَابِي another irreproachable verse، vid. أَنْتَانِي أَنْتَهُمُ آلَحَمُرٍ [above] (AKB). When، however، فَعَيَّلٍ and قَعُلٍ are not
transmuted from the act. part., as "smart and sagacious, there is no dispute that they do not govern the acc., since our discussion is about the intensive paradigms, not about the assimilate eps. [348] (R). "frequently (IY) occurs as an intensive form of [above], as in عَذَابٌ مُعَكَّبٌ. II. 9. A grievous chastisement (IY,R), i. q. "مُرتَمٍ (IY), according to one opinion (R), and "مسِيعٌ كاذِب سَبِيعٌ, i. q. "مُسِيعٌ [246] (IY), whence

أَمَامُ رَأْبَكَانِةَ الدَّاِمِي السَّبِيعُ يُؤْلُقُنِي وَأَصْحَابِي هُنُجِّرُ (IY,R), by 'Amr Ibn Ma'dikarib (IY) azZubaidi asSaḥābi, Is the summoner making one hear from Raiḥāna keeping me awake, while my comrades are slumbering? (AKB). But, as for the "جَلِيسٌ i. q. "مَقَاعِلٌ, like "حَسَيْبٌ calling to account [246, 247, 269], it is not intensive; and therefore does not govern, by common consent (R). According to the KK, not one of the [five (Sh, Fk) intensive (R)] formations governs (R, Sh, Fk), because of the loss of the form wherein the act. part. resembles the v. (R); and, whenever an acc. occurs after [any of (Sh)] them, it is governed by a supplied v. (R, Sh, Fk). But this is far-fetched (Sh). The truth is that their government is allowable, because they are made to accord with the act. part., since they import, repeated, what it imports; and because their government
is transmitted by hearsay, as in what is reported by S, and the sayings of the Arabs [above], the sayings of S, the poet's saying [above], and the poet's saying [above] (Fk). The BB say that the intensive paradigms govern notwithstanding the loss of the lit. resemblance [to the v.], because the intensiveness in sense makes up for that deficiency; and also because, being derivs. of the act. part., which resembles the v., they do not fall short of the assimilate ep. in resemblance to the act. part., for which reason the sense of the present or future is not prescribed as a condition [of government] for them, as it is not for the assimilate ep. [348]. But IBdh says that they do not govern, when in the sense of the past, like the act. part. [345]; and, in the verses cited, they obviously denote the unrestrictedness importing continuity [Note on p. 344, l. 6]. The intensive formations, like the act. part., may be preceded by their acc. [above]; but Fr disallows this, because of their weakness [in government]; and this is a proof that, in his opinion, the government belongs to them. The general opinion is that these paradigms do not differ in intensiveness (Fk). H mentions that (YS) the paradigm formed [by the Arabs (YS)], to denote (1) *one that does the thing once*, is *نَأَعْلَ"*, as
slayer: (2) one that repeats the act, is نَعَالٌ، as قاتلٌ slaughtercr [252]: (3) one that goes to extremes, and is strong, in the act, is صبور ْعُولُ, as very patient [252, 269]: (4) one that is accustomed to the act, is مُتَمَّنَات مِلَّةٌ مُدَكَّرٌ, as مَعَاقبٌ [269]; and when she is accustomed to give birth to male and female by turns: (5) one that is مَكْرٌ ْعُولُ, as مَفْعُولٌ slaughterer [252]: (3) one that goes to extremes, and is strong, in the act, is صبور ْعُولُ, as very patient [252, 269]: (4) one that is accustomed to the act, is مُتَمَّنَات مِلَّةٌ مُدَكَّرٌ, as مَعَاقبٌ [269]; and when she is accustomed to give birth to male and female by turns: (5) one that is مَكْرٌ ْعُولُ, as مَفْعُولٌ
laid low [above]; quick, active from was quick; and quick, active from made to hear [above], and warned (A).

§. 344. The numbers other than the sing. (IM), i. e., (IA, A), the du. and the [sound or broken (M, R, Jm)] pl. (M, IH, IA, Aud, A) of the act. part. (M, WIH, R, Aud, Jm, Sn) and intensive paradigms (M, R, Aud, Jm, Sn) are [made (IM)] like the sing. (M, IH, IM) in government [339] (M, WIH, IM, Jm) and conditions (IM, Jm). In the case of the du. and sound pl. [345], the reason is obvious, because they retain the form of the sing., in which the act. part. resembles the v. [343] (R). Hence

[by 'Antara, Slanderers of my reputation, when I have not slandered them; and vowing, when I meet, i. e., see, them not, to shed my blood, while in my presence they dare not try it (EM)]; and

XXXIII. 35. And the men and women often remembering God and

XXXIX. 39. Shall they be dispelling His affliction? [346. A] (Aud, A), read [by IA1 (B)] with Tanwin (K, B), according to the o. f. (K), and with in the acc. (B). And in the case of the broken pl., the reason is that it is a deriv. of the sing. (R). You say They are inhabiting Makka
and hence They are making a pilgrimage to the House of God (M); and hence

(M, R, IA, Aud, A), by Tarafa (M), Moreover they have surpassed their peers in that they are, among their people, ready to forgive their trespass, not boastful (MN), غَفُرُ (246) (IY, Aud), and

سِمْ مِهْلٍ أَبْدَانَ الْكُبْزُورَ مَنْخَا # مَيِصُّ الْعَدْيَانِ لَهُ خُنْوَرَ، لَا تَقْرُمٌ [343], by AlKumait (M) Ibn Zaid alAsadi, Haughty, wont to lay low the bodies of the fatted beast, very hungry in the evenings, because they put off supper on account of the guests coming by night, not faint, nor mean (AKB); and خَشَعَا أَبْصَارُهُم LIV. 7. [80, 83] (Aud), so read (K, B) by Ibn Kathir, Nafi', Ibn 'Amir, and 'Asim (B), like يَخُشِّعُونَ أَكْلُونِي الْبَرَاغَيْنِ أَبْصَارُهُم, which is the dial. of those who say يَخُشِّعُونَ أَكْلُونِي الْبَرَاغَيْنِ, and hence pl. [247] (IY). And hence

سَمْ كُلْ مَيْلٍ بِهِ وَسْمٌ عَوْاَيْنِ # حِبْكِ الْمَيْلِي قَسْبُ عِمْرٍ مَهْبِيلٍ (M, R, A), by Aba Kabir alHudhali, Of those that they (women) have conceived when they were tying the strings of the waist-cloth, i. e., not prepared for bed, so that
he grew up to youth praised, liked, not execrated with the malison "Thy mother be bereft of thee!" (T); and

أَوَلَئِنْ تَفَكَّرْ مِنْ وَرَقَ ٱلْعُقُيٍّ (M, IA, A), by AlʿAjjāj (M) Haunting Makka, namely dusky pigeons (MN), orig. المُكَبَّمٌ (IY, IA, BS, MN), the ٰ being elided [for lightness (IY); by poetic license (BS), because aug. (IY, MN)]; and the second م changed into ی (IY, BS, MN), from dislike to the reduplication (IY), as in "تَفْصِيطَ "تَفْصِيطَ [685] (MN); and the [remaining] م then pronounced with Kasr for affinity [to the ی], and for rectification of the rhyme (BS). The du. and sound or broken pl. may be preceded by their acc., like the sing. [343], as ۛعَدَايْنِ ۛزِيَّدًا صَارِبَانِ These two are striking Zaid, ۛعُوْلَأَهُ ۛزِيَّدًا فَسَرَبُونَ These are striking Zaid, ۛزِيَّدُونَ عَمْراً ضَرَّبُ The Zaiḍs are striking 'Amr, and ۛلَهِندُدُنَ عَمْراً ضَوَأَرَبُ The Hinds are striking 'Amr (IY). The ۪ن of the synarthrous [du. and {sound (WIH)} pl. (WIH, Jm) of the act. part. (WIH)], when governing [its reg. in (WIH, Jm) the acc. (WIH, R, Jm) as an obj. (Jm)], may be elided, for the sake of lightness (IΗ), because the conj. is long by reason of the ۪ن (Jm), as in [the verse of the Book (WIH)] ۴۵۸۴ [234] (WIH, R), like the reading of [IΗ in (K)] XXII. 36. [112], with ۚالِصْرَة in the acc. as an obj. (Jm), by supplying the
For the ج is [in the sense of (WIH)] a conjunct [176, 177]: while the conj. is deemed long (WIH, R), because governing the obj. in the acc.; so that it may be lightened by elision of the ن, as the ن of the conjunct is elided in [178] and [176, 178]. But, as for elision of the ن with the gen., as [112, 599], it is because of prothesis (R). And, in the case of the anarthrous, as in XXXVII. 37. [234], with the acc., elision of the ن is weak, because the act. part. does not occur as conj. of the ج; while the reading is not one to be relied upon (Jm).

§. 345. The [anarthrous (A, MAd) or synarthrous (MAd)] act. [or pass. (R)] part., in order to govern [the direct obj. (Sn)], must not be a dim. [288, 292], nor qualified [147] (WIH, R, Sh, A, Fk) by an ep. (WIH), contrary to the opinion of Ks on both (A, YS) conditions (YS), because it is excluded by the dim. formation and by qualification, though not by dualization or pluralization, from its renderability by the v. [343, 347]. Some allow the dim. and the qualified to govern, by analogy to the du. and pl. [344]: but this is of no account, because of what we have mentioned; and, as for their saying I am going on foot, and nearly travelling a league, it is allowable only because the reg. is an adv., for which a tinge of the v. suffices
Some of the moderns, [among the Westerns (MN),] say that the dim., if no non-dim. be remembered for it, may govern, as

\[
\text{نَمَّا طَلَّمُ رَأِيَ فِي الْرَجَاحِ مَدَّةً} \text{ُتُتَّرِقَ فِي الأَيِّدِ كُبْتٌ عَصِيْرَتُهَا}
\]

(A), by Mudarris Ibn Rib'i (MN). Then a taste of wine in the glass, whose juice is dark-red, is not wine that sparkles in the hands, where \( \text{ُتُتَّرِقَ} \) curtailed of one of the two \( \text{s} \) (Sn) is [in the place of the nom. as (MN)] ep. of \( \text{مَدَّةً} \), while \( \text{كُبْتٌ} \) is in the gen. as ep. of \( \text{رَأِيَ} \) (MN, Sn). This, however, is not a case of government of the direct obj. by an act. part., while the assertion that \( \text{kُبْتٌ} \) is a dim. act. part. obviously requires consideration [274, 289]. The allowance of the government of the dim. is attributed by Syt in the Ham' to the KK, except Fr, his language being "And the KK, except " Fr, say, while Ns agrees with them, that the act. part., " when a dim., does govern. They base that upon their " opinion that what is regarded is resemblance to the " v. in sense, not appearance; and IM says that this " opinion is valid as is proved by the fact that the act. " part., when transmuted for intensiveness [343], governs, " from regard to the sense, not the appearance: while " Ns allows the dim. to govern by analogy to the broken " pl. [344]" (Sn). Nor is any argument for the govern-
ment of the qualified to be found in the saying [of Bishr Ibn Abl Khâzim (MN, EC),]

When an afflicted bereaved mother, (bereft of) two children, sobs, I remember Sulaimâ among the departing neighbours (MN, EC), since فُرَجِيٰ is governed in the acc. by a supplied v. expounded by فَنَادَ، the full phrase being فَنَادَ فُرَجِيٰ، not being conformable to its v. in femininization, does not govern [the acc. (Sn)], since هذِهْ أمَّةْ مَرْضَعُ زَلْدَها is not said [268], because مَرْضَعُ is i. q. the rel. n. [312] (A), meaning دَابَّ جَمِيع having a suckling, like فَنَادَ [above], حَائِضٌ [268], and مُطْفِلٌ [252, 268], meaning دَابَّ فَنَادَ having a bereavement, دَابَّ طَفْلَ having menstruation, and دَابَّ حَيْضٍ having a little one (Sn). It is [apparently (YS)] implied that the op. act. part. must not be qualified, either before or after the government (YS, Sn), according to what seems to be the language of IU, which, Dm says, is preferred by IM (Sn); and that Ks allows the qualified to govern unrestrictedly [below]. Some, however, say that Ks allows أَنَا ضَارِبٌ أَيُّ أَنَا رَبَّيْدًا صَارِبٌ أَيُّ صَارِبُ ضَارِبٌ رَبَّيْدًا, which necessarily implies that he allows the qualified to govern only when it is qualified after the
government (YS). IM says in the CT that some of our school agree with Ks in allowing the qualified to govern before [the mention of (Sn)] the ep., [as because its weakness arises after [the mention of] the ep., not before it (A, YS). But others relate that this distinction is made by the BB and Fr, while Ks and the rest of the KK allow the qualified to govern unrestrictedly [above] (A). The correct practice, as laid down in the ML [147], is to make this distinction (Sn). The act. part. is either conjoined with [the conjunct (Sh)] جاءَ الْمَآرِبِ زِيدًا or denuded (IA, Sh) of it (Sh). If conjoined with جاءَ it governs (IH, IM, Sh, KN) like its v. (Sh, Fk), unrestrictedly (III, Aud, Sh, KN), whether [in the sense of the (IM, R)] past, present, or future (IM, R, Sh, Fk), supported or unsupported (Fk), because it then occurs in the place of the v., since the property of the conj. is to be a prop. [177] (IA, Fk), [or rather], because it is really a v. (WIII, R), made to deviate from the shape of the v. to that of the n., because of their dislike to prefixion of جاءَ to the v. (WIII), as جاءَ الْمَآرِبِ زِيدًا أَمَسٍ or جاءَ لَآن or جاءَ He that yesterday beat, or now beats, or to-morrow will beat, Zaid has come (Fk). Imra alKais says

أَلْقَافُ مِنْ أَلْبَلِكُ الْحَلَائِلَةِ # خُبُّرَ مَعَهُ حَسَا بَرًا [Who slew the valiant king, the best of Ma'add in
honor and bounty (Jsh)], making َقطَّالِينَ govern, notwithstanding its being in the sense of the past, because by "the valiant king" he means his father; and this verse also contains a proof of its governing when a pl. [344] (Sh). Mb and others cite as evidence the saying

نَبِيُّ رَأَيْتُ الْهِمَّ تَغْشَاءَ طَوَّلَةٌ

من خَوْفِ رَحْلَةٍ ذِيِّ بَيْسِ الْقَاطِعِينِ غَدًا

[quoted in the ِاَئِدَّة by F, who attributes it to Jarîr, Then I passed the night, while the nocturnal visitants of distress were overpowering me from fear of the departure, and fear (خَوْف) being here suppressed, according to F) of the separation, of the travellers on the morrow (AKB): but غدا may be governed in the acc. by [one of three ops. (AKB),] َرَحْلَةٍ or َبَيْسِ or َقَاطِعِينِ, while the evidence of the equivocal is weak; and moreover our discussion is about what governs a direct obj. [below] in the acc., while a tinge of the v. suffices for the adv. (R). This is the well-known opinion (IA,A), that the act part. conjoined with ِل governs unrestrictedly, because it occurs in a place where it must be renderable by the v. (A). F, however (R), [and] many of the GG (IA), and [among them (IA)] Rm, assert that it governs only when past (R, IA), not when present or future; while some assert (IA), and it is transmitted from Mz (R), that it does not
govern at all, and (IA) that the acc. after it is governed by a v. understood (R, IA), because, the J, according to him, not being conjunct, the synarthrous is not really a v. (R): and these two opinions are mentioned by IM in the Tashil [below] (IA). And Akh says that the synarthrous, when in the sense of the past, governs the acc. only as being assimilated to the direct obj., as in زيد الخمس الروجة [350], not as being a direct obj.; but the weakness of what he says is obvious (R). IM, however, in the CK, followed by (A) his son [BD (IA)], says that it governs, when past, present, or future, by common consent (IA, A): whereas in the Tashil [above] he transmits the dispute, saying that the acc. in what follows the [act. part. (Sn)] conjoined with J is not peculiar to the past, contrary to the opinion of Mz and those who agree with him; nor governed by assimilation to the direct obj., contrary to the opinion of Akh, [according to which the J, says Dm, is a p. of determination, not a conjunct (Sn)]; nor by an understood v., contrary to the opinion of some (A). If denuded (IA, Aud, Sh, KN) of J Sh, Fk), the act. part. governs (IH, IM, Sh, KN) the nom. and acc. (IA), like its v. (IH, IM, Fk), trans. [to one or two objs. (WIH, Jm)] or intrans. (WIH, Jm, A), only (Sh) upon two conditions [343] (IH, IM, Sh, KN), which are indispensable to the validity of its government of the acc. (Fk), contrary to
its government of the *nom.* [below] (YS). The first condition is that it should be [in the sense of the (IH, Aud, Sh, A)] present or future (IH, IM, Sh, KN), real or historic (WIH, IM), or of innovative continuity [343] (Sn), because it governs only on account of its conformability to [i. e., agreement in vowels and quiescences with, the *v.*], whose sense it imports, vid. (IA)] the aor. [343] (IA, A), which is like that (A), i. e., is in the sense of the present or future [or of innovative continuity] (Sn); so that the *act. part.* then resembles the *v.* in form and sense (IA). The reason for prescribing one of the two times is to complete the resemblance of the *act. part.* to the *v.* in form and sense, because, when in the sense of the *past*, it resembles the *v.* in sense, not form, since it is never commensurable with the *pret.* (R). If the [trans. (Jm)] *act. part.* denote the *past.*, it must be ideally *pre.* [111] (IH) to [what is (R)] its *obj.* (WIH, R, Jm) in sense (R), contrary to the opinion of Ks [below] (IH). You do not say حَدَّضَارِبٌ ِْٰٓدَّاءُ أَمْسِ; but must prefix the *act. part.*, saying ضَأَرِبُ ِْٰٓدَدٌ [111] (IA). And, since it is established that the *act. part.*, when in the sense of the *past*, does not govern, its prosthesis must be *id.*, producing determination, when it is *pre.* to the *det.* [111] (R). And, if the *act. part.* have another *reg.* [than what it is *pre.* to (WIH, Jm)], this is governed [in the *acc.* (WIH, Jm)] by a
supplied v. (III), indicated by the act. part. (WIH), as زَيْتُ مَعَطٍّ عُمُّرُو دَرْعَـا أَمَسَ [below], where دَرْعَـا, is governed in the acc. by اعْتَى supplied (WIH, Jm). The government of the act. part., however, [when in the sense of the past. (R),] is allowed by Ks [above] (WIH, R, IA, Aud, Sh, Jm, A, Fk), Hsh, and IMda (Sh), on the authority of کُلُبُهُمْ بَاسِطْ دَراَـتِيْهِ بَالْوُصِيدِ. XVIII. 17. While their dog is stretching out his forelegs at the entrance (R, IA, Aud, Sh, Jm, A, Fk). But others explain this away (R, IA, Aud, Sh, A, Fk) as a historic present (R, IA, Aud, A, Fk, MAd), which is said by An to mean that you assume yourself to be, as it were, present at that time; or assume that time to be, as it were, present now: and is admirably said by Z to mean that you assume that past act to be occurring at the time of speaking (R), what has occurred being assumed to be occurring now, for which reason the act. part is interpreted by the aor. (Fk), the sense being يُبِسْطُ دِراَـتِيْهِ (Aud, A), as is proved by the fact that [the in زَيْتُ مَعَطٍّ is denotative of state, for which reason (Fk)] َتَقْلِيْبًهُمْ And We turn them is said [before it (A)], not وُقَلَبُمَا مُعَامَّ (Aud, A, Fk). Ks relies upon the allowability of زَيْتُ مَعَطٍّ عُمُّرُو دَرْعَـا أَمَسَ دَرْعَـا Zaid was giving 'Amr yesterday a dirham (WIH, R), زَيْتُ مَعَطٍّ عُمُّرُو دَرْعَـا أَمَسَ كُرِيْبًا Zaid was thinking 'Amr yesterday to be generous, and VI. 96. [346. A, 533, Note
on p. 346, l. 6]. Sf says that the best course here is to say that the *act. part.* governs the second *obj.* by necessity, because it cannot be *pre.* thereto, since it is *pre.* to the first *obj.*; so that the verbal sense contained in the *act. part.* in the sense of the *past* is deemed sufficient to make it govern. But, says he, government is not allowable without such a necessity as this; and therefore the *act. part.* in the sense of the *past,* notwithstanding the frequency of its occurrence in the language, is nowhere found to govern the first *obj.* But F, and with him many, say that the second *obj.* is governed by a *v.* indicated by the *act. part.*, as though, when لَعَبَتْ مَعَ عَمَّ مُسْأَمَّرَ أَمرَ أَمَسَ were said, the hearer asked "And what did he give?", and the speaker then replied أَعَطَاهُ دِرْحَمًا (He gave him) a dirham, like the *ag.* in لَبِسَكَ رَبَّ ذَبَّةً ضَارِعًا أَلْحَمْ [23]; so that, by this interpretation, the necessity for making the *act. part.* govern, when in the sense of the *past,* is avoided. And, though An says, in refutation of F, that this is not correct in such as هَذَا طَلَانُ رَبِّ ذَبْيٌ أَمَسَ قَائِمًا This man was thinking Zaid yesterday to be standing [346 A], because suppression of one of the two *objs.* of طَلاْنَ would ensue, F may assert that this is allowable with indication [443], even though it be rare; and the opinion of F, that the *acc.* is governed by a supplied *v.*, not by
the act. part. forced to govern it by necessity, as is the opinion of Sf, is fortified by the allowability of your saying [346A], with the coupled in the acc., because there is no necessity here to put ʿ عمرٌ into the acc., as Sf asserts of ʿ عمرٌ, since it is better to make the appos. agree with the apparent inflection of the ant. (R). And similarly, if the act. part. have two other objs., they are governed in the acc. by subaudition of the v. [346 A], as Zaid was yesterday making ʿAmr to know him to be the most erudite of the learned; and similarly with the rest of the complements [19] (WIH).

The government of the nom. by the act. and pass. parts. is allowable unrestrictedly, whether they be in the sense of the past, present, or future, or denote none of the three times, but the unrestrictedness importing continuity, as Zaid is slender in his belly and has well-trained servants [349], because the least resemblance to the v. suffices for government of the nom., on account of the extreme peculiarity of the nom. to the v. (R on Prothesis). And Fk appears to say that the act. part.'s government of the nom. [above] does not depend upon either of the two conditions. As for [the act. part.'s independence of] the first [condition in its government of
the *nom.*], that is expressly declared by others (YS). [For example, R and A say that] the condition that the [anarthrous *act. part.* should be [in the sense of the] present or future (R), [as also] this dispute [between the majority and Ks (Sn)] about the anarthrous [*act. part.* in the sense of the] past (A), relates only to its government of the [direct (A)] obj. (R, A), not of the *ag.* because no condition of *time* is needed for [government of] the *nom.*, as we mentioned in [the foregoing extract from] the chapter on Prothesis (R on the *Act. Part.*). As to its governing the *ag.* in the *nom.*, IJ, Shl, [and most of the moderns (YS),] hold that it does not govern the explicit *n.* [in the *nom.* (YS)]; while many hold that it does, which is apparently the language of S, [and is preferred by IU (A)]; and IU says that it governs the *pron.*, by common consent; while others relate that its government of the *pron.* is disallowed by IKh and [his master (YS)] ITr (A,YS), which is improbable (A). And, as for [the *act. part.*’s independence of] the second [condition in its government of the *nom.*], there is authority for that also, because] IHsh says in the ML that the most obvious reason for the disallowance of قائم آلْرِيْدًاَن [24, 25, 346] by the majority [of the BB] is want of the condition requisite for the *nom.* to be a sufficient substitute for the *enunc.*, vid. precedence of a *neg.* or *interrog.*, not want of the condition of government, vid.
support [346]; and assigns two reasons for that, the second of which is that support and the *qual.'s* being in the sense of the *present* or *future* are prescribed as conditions only for government of the *acc.,* not for government unrestrictedly (YS). But Syt says, which is the soundest opinion, that the anarthrous *act. part.* governs the explicit *n.* only on condition of being supported [346]. And, in that case, the condition of the government of the explicit *n.* in the *nom.* is support, not the *act. part.'s* being in the sense of the *aor.*: while the saying of [IIIsh in] the ML, that the majority prescribe support and the *qual.'s* being in the sense of the *present* or *future* as conditions only for government of the *acc.,* means that they prescribe the combination of the two matters; for support is a condition, according to the majority, for government of the *nom,* also: so say Dm and Shm (Sn).

§. 346. The second condition is that the *act. part.* should be supported, [even though only constructively (Sh, Fk),] upon (III, IM, Sh, KN) what will approximate it to the quality of *v.,* vid. (A), one of four [things], i.e., (Sh), (1) its subject (III), i.e., the [*n.*] qualifiable by it (Jm), (a) an *inch.* (W1H, IM, R, Sh, KN, Jm), whose enunc. is the *act. part.* (IM, Sh), (a) actually (R,A), as زايد ميقات عمر *Zaid is beating 'Amr (IA); (b) orig.,*
as Zaid was beating his brother,

I thought thee to be beating thy brother (R), and I made Zaid to know 'Amr to be beating Bakr (IA), and

إنَّ يَدًا كَاهِبَ

Verily Zaid is such that his two men-servants are going away (R), whence LXV. 3. [44, 346A] (Sh): (b) a n. qualified (WIH, IM, R, Sh, KN, Jm) by the act. part. (IM, Sh), such n. being (a) mentioned (A), as

I passed by a man beating Zaid (IA, Sh); (b) supplied, as will be seen (A), whence

يا طالعًا [below], i.e., يَا رَجُلًا (Fk): (c) a s. s. (WIH, R, IA, Jm, A, Fk), as

جَآ إِنَّ رَجُلًا فَرَسًا. Zaid came riding a mare (IA, Jm, A, Fk), which sort is included [by IM (IA)] in the "qualified" (IA, A); (2) the [interrog. (Jm)] Hamza (IH), or rather, as Jz says (R), an interrog. (IM, R, Sh, KN) p. (R), (a) expressed (R, A), as

أَنَاُ إِنَّ رَجُلًا فَرَسًا. ٢٠٠٠ مِنَ الْعُسْرِ فِي جِبَهِ اعْتُمَّ ۚ ذَٰلِكَ (Sh), by Ḥassān Ibn Thābit, Are thy men purposing the slaying of a man that, in exchange for a high estate in thy love, has taken a low estate? (MAd), whence

أَمْ تَجْرِبُ أَنَّمْ عَدَا وَنَقْتُ دَا ۖ ءَا مِمَّ أَنتَ أَنتِهِمْ ۖ جَمِيعًا تَتَنَٰفَعُ ۖ عِرْقُوبَ. Are ye going to fulfil a promise that I trusted to? Or have ye all followed the path of 'Urkūb? (A); (b) sup-
plied (R, A), as مَهْيَس َزَيَدُ عَمْراً أَمْ مَكْرَةً Is Zaid abasing 'Amr or honoring him? (A), i.e., مَهْيَس [below] (Sn).

(3) a neg. (WIH, IM, R, Sh, KN, Jm) p. (R, Jm), like (Jm) مَا لَهُ or مَا إِنِّهُ (Jm), (a) expressed (R, Sn), as مَا رَأَى الْخَلَائِلِ ذِمَّةً نَابِكَهُ بِقَدِمَيْنِ وَقَبْتُي يَجِدُ أَلْخَلَائِلَ خَلِيلًا (Sb) Friends keep not the covenant of a promise-breaker, but he that keeps faith finds the friend to be a friend (MAd); (b) implied, as إِنَّمَا قَانَ أَلْزَادَانِ Only the two Zaids are standing, i.e., مَا قَانَ أَلْزَادَانِ Not any but the two Zaids are standing (R, Sn): (4) a voc. p. (IM), as يَا طَالِعًا جَبِيلًا [below] (IA, A). But IM's saying that it is supported upon the voc. p. is an inadvertence (Aud): while the correct opinion is that being in the voc. is not one of those (A) permissives of government (Sn), because the voc. p. being peculiar to the n., cannot be an approximative to the v. (Aud, Sn); and that the permissive is only the support upon the supplied qualified, the full phrase being يَا رَجَلًا طَالِعًا [below] (A). The act. and pass. parts., notwithstanding their resemblance to the v. in form and sense, may not govern the a.g. and obj. primarily, like the v., because their requirement, and government, of the a.g. and obj. are contrary to their constitution, since they are constituted, as we mentioned, to denote the thing cha
racterized by [the accident denoted by] the inf. n., whether [such accident be] existing by the thing, as in the case of the act. part.; or falling upon it, as in the case of the pass. part.: while the thing so circumstanced requires neither ag. nor obj. It is therefore prescribed, as a condition of their government, that they should be strengthened (1) by the mention of what they are constitutionally in need of, vid. what particularizes them, because they are constituted to denote a vague thing, [which is] characterized by the accident [denoted by the inf. n.,] that they are derived from, [and is] preceded by the mention of what particularizes it, as a man beating or beaten; or (2) by their occurrence after a p. more appropriate to the v., like the interrog. p. and neg. p. (R). The act. part. is sometimes known [by some indication, oral or circumstantial (Sn),] to be an ep. of a suppressed [qualified (IA)], in which case it is entitled to the government described (IM), as مَخْصَصٌ أَلْوَانٌ XXXV
25. (A kind) varying in its colors, i. e., صَنْفٌ (Aud, A), whence

[by 'Umar Ibn Abī Rabī‘a alMakhzūmī, referring to the daughter of Marwān Ibn AlḤakam, And how many (a person) there is in the days of Mina, bootlessly
filling his eyes with the thing of another, when the women fair, like images of ivory, go at eve to the cast-
ing of the pebble! (MN], i. e., وَكَمْ شَخْصٌ مَالِيّ (IA), and [similarly (IA)]

[by AlA'sha Maimun Ibn Kais, Like (a mountain he-
goat) butting a rock one day to shake it, so that he harmed it not, and the mountain he-goat broke his horn (MN)], i. e., كَعَلَتْ نَاطِجٌ {below} (IA, Aud, A), and

يَا طَالِعًا جَبَلًا O (man) climbing a mountain [above], i. e., يَا رُجُلًا طَالِعًا [48] (Aud, A). IM says that the act. part., when an enunc., or even a d. s., is supported upon the qualified, but that the latter is supplied. This, how-
ever, is a forced construction, especially in the case of the d. s., because the d. s. seldom occurs as a prim. qualified by a deriv., as in XII. 2. [77], which is what is named subsidiary d. s. [74] (R). And [support upon (Aud)] the supplied [interrog. also (A)] is like [support upon (Aud)] the expressed, as مُهَيْسَنَ زَيْدَ آّح (Aud, A). My saying “even though only constructively” [above], is an allusion to such as كَنَاطِجٌ صَخْرَةِ الْعُمَ.
Would that I knew (whether) my people would uphold the excuse for me, or they would be upbraiding me for loving (MAd), and I saw him (I saw him) striking 'Amr in reply to “How sawest thou Zaid?” for these [act. parts.] govern because supported upon a supplied [word], since the o. f. is [above],就知道我自己南国的 And 'Amr's saying refers to the qualified, inclusive of the s. s.; and to the interrog. : and apparently to the inch. also, as (He is) striking 'Amr in reply to “Is Zaid striking 'Amr?, i. e., 'Amr; but not to the neg. (MAd). If not supported upon any of the preceding the act. part. does not govern (A). Its government, however, is allowed by [the KK and (MAd)] Akh (IY, R, A, Fk, MAd), without support (IY, R, MAd) upon any of the things mentioned, as [24,25,345] (R), on the evidence of 24 [Fk, MAd]. But here the qual. does not govern an acc., while it has already been explained that the two conditions are prescribed only for its government of the acc. [345] (YS). And [there is no evidence in the verse because (Fk)] خبیر بنو لهب آلم is attributable to hyst.-prot., خبیر being assumed to be like طهیر (KN) in LXVI. 4. [24,571] (Fk).

§ 346 A. The existence of these two conditions does not necessitate government of the act. part., which may, on
the contrary, be pre. to its obj. (Fk). It is not pre. to the ag.; [nor to the d. s. or sp. (YS, MKh) or the like (YS);] but [only (Sn)] to the obj.; or to the pred., which is transmitted in أنا كَانَ أَخِيه I am about to be his brother (YS, Sn, MKh), as IHsh says (Sn), because of its resemblance to the obj. [19,97] (YS, MKh). That [obj. (IA) which immediately follows the op. [act. part. (IA)] is governed by it in the acc. [as a direct obj.]; or in the gen. (IM) by prothesis (Aud, A). And the texts LXV. 3. [44,346] and XXXIX. 39. [344] are read with both constructions (Aud, A, Fk) among the Seven (Sn). But every other [obj. (IA, Fk), i. e., such as is separated from the qual. (MKh),] must be governed in the acc. (IM, Fk), as This man is giving Zaid a dirham (IA, A) or giving a dirham to Zaid [432] (IA), VI. 96. [345,538] on the assumption that جَاعِل is a historic present [below] (A), or, as some contend, denotes continuity [Note on p. 346, l. 6] (Sn), and Zaid is making Bakr to know 'Amr to be standing (A), even if the separative be not post. to the qual. (Sn, MKh), whence إنَّي جَاعِل فِي الأَرْضِ a vicegerent (Aud, A, MKh). If, however, that [obj.] which immediately follows [the op. act. part.] be such as
may be interposed between the *pre.* and *post.*, the other
*obj.* may be governed in the *gen.*, as 
[below] (Sn, MKh) and XIV. 48. [125] (MKh); but
IM does not notice that, because it [all (Sn)] appears in
its proper place (Sn, MKh). As for the *inop.* [qual.],
that [*obj.*] which immediately follows it must be govern-
ed in the *gen.* by prothesis, as intimated by IM’s
language (A), since he says “*op.*” (Sn). And that which
does not immediately follow [it (Sn)] must be governed
in the *acc.*, unrestrictedly, [i.e., whether it be one or
more (Sn)], as 

This man was

*giving Zaid yesterday a diram and

making Bakr yesterday to know Khalid to be

standing*, by an understood *v.* (A), not by the *act. part.*
mentioned, because it is *inop.*; nor by an *act. part.*
supplied, as is said, because it would be i. q. the men-
tioned, which is *inop.* (Sn). But Sf allows it to be
governed by the *act. part.* [mentioned]: and his opinion
is strengthened by their saying 

[345], where *must be governed in the *acc.* by*

because, if an accusatival *op.* were understood for it,
suppression of the first of the two *objs.* of the understood
*op.*, and of the second of the two *objs.* of , would
ensue; and that is disallowed, since you may not confine
yourself to one of the two *objs.* of [443]. What IM
mentions as to the allowability of the two constructions is in the case of the explicit *n.,* [as exemplified]. As for the attached *pron.,* it must be in [the place of (Sn)] the *gen.* by prefixion [of the *qual.* to it (Sn)], as ُنُحُذَةٍ مُتَكْرَمَةٍ. This man *is honoring thee* (*A*); though it is in the place of the *acc.* also, as being an *obj.* in sense. This is the opinion of *S* and most of the critical judges, and is indicated by the elision of the Tanwin or the ل from the *qual.* [110, 113, 228, 234, 609] (Sn). But *Akhand* and *Hsh* hold the *pron.* to be in the place of the *acc.* [163], like the *s* in such as ُهَمْزَةٍ مُهْيَأَةَ The *dirham* *is such that* Zaid *is giving thee it* [164]. That the *acc.* is better is to be understood from IM's giving precedence to it, and appears to be the language of *S*, because it is the *o. f.*: but *Ks* says that the two [constructions] are equal: while prothesis is said to be better, because of its lightness (*A*). The *act. part.* *pre.* to its *obj.* is sometimes anomalously separated from it by (1) an *adv.*, as 

ٌوَذَرُّارَ حَلْفُ أَلْبِسَةٍ كُرِينَ جَوَادُهُ ؤَذَا لَمْ يُبَحَّمَ صُدُونَ أَنْتَيْ حَلْيِلَها

(by *AlAkhṭal,* the Christian, praising *Hishām Ibn Muṭarrif* atTaghiabī, *And wont to turn his steed back to the encounter behind the panic-struck, when not a woman is defended by her husband* [AKB]), i.e., ٌوَذَرُّارَ جَوَادُهُ ; (2) an *obj.*, as مُعَظِّمٌ ُهَمْزَةٍ عِمْرُ ِgiving 'Amr the *dirham*
[above], as occurs in the case of the inf. n., whence VI. 138. [125] (R). The appos. of [the obj. governed in (IA, Fk)] the gen. [by the act. part. (IA, Fk)] may be in (1) the gen. (IM, Fk), according to the form [of the ant.] (IA, Aud, A, Fk), which is the proper construction, unless some preventive hinder it, as in \[\text{المَلْعَبُ الرَّجُلِي} \text{زَيَيْدٌ} \text{[112]}\]; though that is allowed by S, while Mb and IS differ from him (YS): (2) the acc. (IM, Fk), (a) by coupling to the place (IA, Aud, A, Fk), according to some (Aud, Fk), which is [said by IA to be] the general opinion (IA); or (b) by subaudition of [an op., vid. (Fk)] a v. (IA, Aud, Fk) in the pret., or aor. (YS), or a qual. [pronounced with Tanwin (Aud, YS)], according to all (Aud, Fk) which is the truth. The saying \[\text{أَلْوَاعِبُ النَّحَى} \text{عَبْدٌ} \](112, 538) is related with عَبْدٌ in the gen. or acc. (IA). Aud, though the language of [IM and] Fk is only about the op. [qual.], one may infer, from the allowability of the acc. by subaudition of what has been mentioned, that the acc. is allowable when the qual. is not op. (YS). If the act. part. be in the sense of the past, as \[\text{هَذَا صَارِبْ زَيَيْدٌ آَمِسٌ وُعُمَّرُو} \] \text{This man was beating Zaid yesterday and 'Amr}, the preferable construction is to put the coupled into the gen., in accordance with the form: while the acc., and (he beat) ' Amr [345], is allowable, but by subaudition of a v., which is expounded by the crude-
form of the act. part., though the latter does not govern, for which reason the acc. is weak; but that supplied v. is only a pret., in order that it may agree [in time] with the exponent, unless there be something indicative of the contrary, as This man was beating Zaid yesterday, and (will beat) 'Amr to- morrow. But, if the act. part. be in the sense of the present or future, the acc. and gen are allowable [in the appos.], though concord with the form [of the ant.] is better: and here remains the dispute [above men- tioned] as to whether the acc. is put by concord with the place, or by reason of a supplied op.; but, if it be by reason of a supplied op., as is the opinion of S, then the act. part. should be supplied rather than the v., in order that the supplied and the expressed may cor- respond (R). And hence

Art thou going to send Dinár for our need, or 'Abd Rabb, or (wilt thou send) 'Abd Rabb, the brother of 'Amr Ibn Mikhrāk? (MN, N, AKB), or (O) brother, etc? (N, AKB), cited by S (R), with 'abd in the acc., by coupling to the place of Dinár (IA,A), which is a man's name (A); or by subaudition of a v., i.e., 'abd (IA). Z means by his exposition of
that, when you couple to the gen., the acc. is governed by a supplied op. (IY on §. 343). IM says that there is no need to supply an accusatival op. other than the op. of the ant.: but S says that one should be supplied (A), because the condition of coupling to the place, according to him, is the existence of the requirer of that place, which here is non-existent, since the act. part. governs the acc. only when it is pronounced with Tanwin, or conjoined withجو, or pre. to one of its two or more objs.; so that in 343, 538] is not a requirer of the acc. in 343, 538, but of the gen. (Sn). And, according to S's saying (A), some supply a v. (IA, A,) because the act. part. is in the sense of the v. (IY), which is the original op. (A); and some an act. part. pronounced with Tanwin (IY, A), indicated by the expressed (IY), for the sake of correspondence (A) between the suppressed and expressed (Sn). But subaudition of the qual. is preferable [as YS says (Sn)], because it corresponds to the mentioned, and because suppression of the single term is less [violent (Sn)] than suppression of the prop. (YS, Sn). The truth, however, is that the coupled is put into the acc. according to the sense [426, 538] of the ant., because it is an obj., and Tanwin is meant; so that this is like مكثفًا في الألفاس آهن in the case of the inf. n.
[340]: and, since what governs it in the **acc.** is expressed, there is no need to supply a suppressed (IY). And, if عَبْدٍ رَبِّ were in the **gen.**, it would be allowable (A); nay, preferable (Sn). If, however, the **qual.** be *inop.*, a **v.** must be understood [to govern the **acc.** (A)], as VI. 96. [538] (Aud, A), where **shams** is governed in the **acc.** by subaudition of a **v.**, not otherwise (Aud), i.e., جَعَلَ الْشَّمْسَ الْعَلَى and (He hath made) the sun, etc., (A), unless جَعَلُ be assumed to be a historic present [above] (Aud, A), in which case the **acc.** is allowable by coupling to the place of the **gen.**, because the **qual.** is then **op.**, and there is no need to understand an accusatival **op.**, except according to the preceding saying of S (Sn). But the **acc.** in the **act.** [after the **op. act. part.**] is stronger, because the general rule is for the **act. part.** to be pronounced with Tanwin, and govern the **acc.** (IY). And the appos. of the acc. may not be governed in the **gen.**; though the **Bdd** allow it, relying upon جَعَلَ ْاللهُ طَهَّأَةً (347,538) (YS).

§. 346B. The **act. part.** and **inf. n. self-trans.** to the direct **obj.** may be supported by the ل [343,504], as أَنَا مَارِبَ لِرَبِّي I am beating Zaid and أَعْجَبْنِي ضَرْبُكَ لِرَبِّي Thy beating Zaid surprised me, because they are weak by reason of their subordination to the **v.**, as the **v.**, when
preceded by the acc., may be supported by the َلِرَعْبٍ ُضَرَّبَتْ [504] (R). You say ُضَرَّبَتْ لِرَعْبٍ عَمْرَا Zaid is beating 'Amr or لعَمْرُو, being allowed the option of making the act. part. trans. by itself or by the prep., because of its weakness; but the like of that is [said by IY] not [to be] allowable in the v., as ُضَرَّبَتْ لِرَعْبٍ: the Kur has XXVI. 19. [201], the v. being made trans. by itself; but LXXXV. 16. [31], the v. being made trans. by the J (IY). [According to Mb, however,] that [construction with the v.], though best when the obj. is prepos., because the v. then comes only when the J has already governed, as XII. 43. [above], is good Arabic when the obj. is postpos., as XXXIX. 14. [413], all the chaste dials, being comprised in the Kur; and the GG say that XXVII. 74. [504] is only ُضَرَّبَتْ َلِرَعْبٍ, while Kuthayyir says ُلَنْسَى أَلَحَ [504] (Mb). That [construction] is peculiar to the J among all the preps., because it imports peculiarity, which is appropriate to the connection. of the v. with the obj.: but the act. part. and inf. n. of such as ْعَلَمْ, َكَرِى, َعَرَفَ, َجَهَلْ, and َعَلَمْ, َكَرِى are supported by the ب, because it may be red. with their vs. also [503] (R).
THE PASSIVE PARTICIPLE.

§. 347. The pass. part. is what is derived from [the inf. n. of (Sh, Fk)] a v., to denote the person [or thing (YS)] whereon the act falls (IH, Sh, Fk), like مصرب and مکرم honored [below] (Sh, Fk). Thus مصرب is applied to denote something or other, whereon beating falls (YS, MAd). The pass. part. is [otherwise defined as] what indicates an accident and its obj. (Aud, A), like مکرم and مصرب [above] (Aud). The pass. part. of the [whole (R), plastic, att. (Tsr), unaugmented (WIH, Aud, Jm)] tril. [v. WIH, Tsr)] is upon the mea-
sive of مفعول (IH, IM, Sh, Fk), regularly (IA), uni-
sally (IM), from the trans. (Tsr), like مصرب [above] (IH, IA, Aud, Sh, A, Fk), مقتصد intended (IA, Aud, A), مقتول killed, مکسور bound (Sh), and معجمه known; and intrans., like مدخول علیه entered upon (Tsr), and مبورو passed by [below] (IA, Aud, A). And hence مبورو sold and مقول said [709], and مدعو called and (Tsr) مدعو shot [722], except that they are altered (Aud, A) from the shape of مدعو, being orig. مدعو and مدعو, and [مدعو and (Tsr) مدعو (Tsr, Sn). By "tril." [in his saying "The pass. part. of the tril." (Sn)] IM means the plastic (A), and so in his saying "The act. part.
[derived] from [the inf. n. of] the [unaugmented] tril. [v.] is formed upon the measure of قدّعًٌاٌ [343]; for the aplastic, like نَعْمَ [459], لَيْسَ [447], and نَعْمَ and [468], is excluded, no act. or pass. part. being obtainable from it (Sn). Analogy requires that the pass. part. should be on the measure of its aor., like the act. part. [343], as ضُرِبَ was beaten, aor. ضُرِبْ is, or will be, beaten pass.part., ضُرِبِّمُلَبَرَ beaten; but, since the elision of the Hamza in the cat. of أَنْعَلَ [428] leads them to مُقَدّعٌٌ, they intend to alter one of the two, for the sake of distinction. They therefore alter [the pass. part. of] the tril., where alteration takes place in its fellow, the act. part., because [in the tril.], though the act part. is like the aor. in [arrangement of] vowels and quiescences without restriction [of sort], still the augment [of the act. part.], is not in the position of the augment [of the aor.], nor are the vowels of most act. parts. like its vowels, as يَتَحَكَّمُ helps or will help, act. part. يَتَحَكَّمُنَّأَصِرِّ helping, and يَتَحَكَّمُنَّأَصِرِّ يَتَحَكَّمُ helps or will praise, act. part. يَتَحَكَّمُنَّأَصِرِّ حَامِلُ praising; whereas in أَنْعَلَ the act. part. is like its aor. in the position of the augment, and in the nature of the vowels. They alter the pass. part. of the tril. by adding the ُ; and then pronounce the ُ with Fath, to avoid a succession of two دَامَمَسات followed by a ُ, which is heavy, rare, as in مَعَرُونٌ [252, 379], مَمْلَٰلٌٌ.
bodkin used in applying collyrium to the eye, and
\[\text{[253, 396]}\]. The pass. part. of the tril., after the alteration mentioned, remains quasi-conformable to its \(v\). [252], because the ئَلَام of the م is supplied; while the \(\), is in the predicament of the letter arising from impletion, as in أَدَمُ فَأَنْطُور \[497\] (R). But لِلَّ[sometimes (Aud)] acts as a substitute for مَعْول [in indication of its sense (IA)]; and is then of common gender (IA,A], as فَتْأةٌ كَحِيلٌ and فَتْيَ كَحِيلٌ a youth, and a damsel, having the edges of the eyelids blackened with collyrium (IM), and جَرَحُ wounded (IA, Aud, A), جَتْبُ killed (IA, A), دَهْينُ anointed with oil, and طَرْطُجُ cast away (Aud), i. q. مَدْعُون ِمَا ضُرُحُ, مَبْطُولُ (IA), مَمْطُولُ, and مَبْطُوحُ (Tsr). But [IM says that (Tsr)] this, [though frequent (Tsr),] is [not regular, being (IA)] confined to what has been transmitted (IM). BD says (IA, A), لِلَّ i. q. مَعْولُ is frequent (IA, BS, A) in the language of the Arabs (A); but [notwithstanding its frequency (A)] is not regular, by common consent (IA, A). But [his assertion of common consent to that requires consideration, because (IA)] it is said [by his father in the Tashrīl not to be regular, “contrary to the opinion of some ” (IA, A), which plainly indicates a dispute A]; and in the CT to be held by some
(IA,A) to be regular in the case of the v. that has no ُهُبُعَلِل to be regular in the case of the v. that has no ُهُبُعَلِل [343] (IA, Aud, A), as ُهُبُعَلِل (IA, Sn) and ُهُبُعَلِل (Tsr, Sn), not of the v. that has ُهُبُعَلِل i. q. ُهُبُعَلِل (IA, Tsr), as was potent and ُهُبُعَلِل was merciful, [which two vs. have ُهُبُعَلِل i. q. ُهُبُعَلِل (Sn),] like ُهُبُعَلِل and ُهُبُعَلِل (Aud, A), i. q. ُهُبُعَلِل and ُهُبُعَلِل (Tsr). But ُهُبُعَلِل meaning cooked in the cooking-pot, is strange, as in ُهُبُعَلِل طُهْيا ُهُبُعَلِل آخ [346A, 538] (BS). IM [means that ُهُبُعَلِل acts as a substitute for ُهُبُعَلِل only in indication of its sense: for he (A)] says in the Tashil, ُهُبُعَلِل [often (A)] acts as a substitute for ُهُبُعَلِل in indication [of its sense (IA)], not in government (IA,A); and ُهُبُعَلِل, ُهُبُعَلِل, and ُهُبُعَلِل seldom, as ُهُبُعَلِل animal for slaughter, ُهُبُعَلِل game, and ُهُبُعَلِل quantity scooped up in the hand (A): and, according to this, you do not say ُهُبُعَلِل ُهُبُعَلِل ُهُبُعَلِل in the nom.; but others plainly declare this construction to be allowable (IA). The pass. part. of any [v.] other (IH, IM, Sh, Fk) than the [unaugmented (WIH,IM,Jm)] tril. (WIH, IM, R, Jm) is in the form of the aor.; but has a ُهُبُعَلِل pronounced with Damm (Aud, Sh, Fk), in place of the aoristic letter (Aud, Sh) at its beginning (Fk), as in the act. part. [343] (Tsr);
and has the penultimate pronounced with Fath (Tsr, Fk): or, you may say, it (Aud) is in the form of the act. part.; but has the penultimate pronounced with Fath (IH, IM), literally, as مَدْحَل introduced, or constructively, as مَخْتَار chosen (WIH), because so pronounced in the aor. whose government is exercised by the pass. part., vid. the aor. in the pass. voice (R). It is formed from the trans., in which case it needs no adjunct (Tsr), as مَخْتَر extracted (IH, Aud, Sh, A) and brought out (Sh), like مُنتَظَر awaited (IM) and مَضَارِب contended with in beating (IA); and [from the intrans., in which case it needs an adjunct (Tsr),] as مَنْطَلَق doubled, departed with (Aud). And اضْعَفتَ الْشَّيَ meaning I doubled the thing, pass. part. مَضْعُوف doubled, is anomalous (R). But نَعِييل sometimes acts as a substitute for اضْعَفتَ الْعَسَل I thickened the honey by boiling it, pass. part. عَقِيبَث thickened, and أَعْقَبَتْ الْمَرْضَ The disease sickened him, pass. part. عَيْبَث sickened, i.e., مَنْقَدَل and مَعْلُ (Tsr). The pass. part. is not formed from the intrans., except after the latter has been made trans. by a prep., since the intrans. has no obj., as مَسْتَرْعَ [above] or مَعْلُ or يُبْنَ or يُبْنُ; and it then, like the v., is neither dualised nor pluralised, contrary to the pass. part. formed from the trans. (Fk).
If the v. be trans., the pass. part. is formed from it without restriction of a prep.: but, if the v. be intrans., then, if it be not trans. by means of a prep., the pass. part., like the pass. v., may not be formed from it, since the attribute must have a subject, so that مَلْعَوبُ ذَهِبَ is not said; but, if it be trans. to a gen. governed by a prep., the pass. part. may be formed from it, when attributed to the prep. and gen., as مَسِيرٌ آلَبُدُ. I journeyed to the country, pass. part. مَسِيرٌ آلَبُدُ journeyed to. And so in the case of a trans. that has its direct obj. suppressed from it, and is made trans. by a prep., as رَمَيْتُ عَيْنَ الْفَوْسِ [508], pass. part. مَرْمُيَ عَنْهَا shot from, the shot being the person. And hence their saying اسمُ المَفْعُولِ The passive participle, i.e., اسمُ المَفْعُولِ يَمِنْهُ The noun denoting the person that the act is done to, the مَفْعُولٍ act done being the inf. n., as we mentioned [39]. If the intrans. be attributed to an adv., as مَسِيرٌ الْيَوْمِ فِرْسَطَا The present day has been journeyed on, to the extent of a league [436], the pass. part. is not applicable to the adv., except with the prep., the present day being مَسِيرٌ مُثَبِّت journeyed on, and similarly the league: but, if the v. be attributed to the inf. n., as مَصْرِبُ شَدِيدٌ A. hard beating was beaten [436], the pass.
part. is not applicable to the latter, so that you do not say that the hard beating is مَضَرَّبُ beaten (R). The pass. part. governs like its v. (KN) in the pass. voice, putting the pro. ag. into the nom., as َضَرَّبُ عَبْدَةٌ Zaid is such that his slave is beaten, like ضَرَّبُ عَبْدَةٌ; and the other regs. into the acc., literally or constructively (Fk). All (IM) the conditions laid down for [the government of (WIH, R, Sh, Jm, Fk)] the act. part. are [equally (IM)] applicable to [the government of (WIH, R, Sh, Jm, Fk)] the pass. part. (IH, IM, Sh, Fk), which, therefore, [if it be with ِِّْيُّ, governs unrestrictedly; and, if not, governs on condition of being supported, and of denoting the present or future (IA, Aud, A); and, when it fulfils all those conditions (A),] is like the pass. v. in sense [and government (IA, Aud, A): so that, if the v. be trans. to one obj., the pass part. governs it in the nom. as a pro-ag., as َضَرَّبُ مَضَرَّبُ أَبْوَةٌ Zaid is such that his father is beaten; and, if the v. be trans. to two or three obs., the pass. part. governs one in the nom. as a pro. ag., and the rest in the acc. (A),] as المَعْطِيَ كَفَافًا يُكَتَّفِي He that is given a sufficiency is content (IM), where مَعْطِي contains a pron. relating to [the conjunct (A, Tsr)] َّلَ (IA, Aud, A), and being in the [place of a (A)] nom. as a pro-ag. (IA, A), which is the first obj., كَفَافًا is the second (IA, Aud, A), and as َضَرَّبُ مَعْطِيٌ
Zaid is such that his father is made to know 'Amr to be standing (A). There is nothing in the language of the ancients, which indicates that the present or future is prescribed as a condition for the pass. part.; but the moderns, like F and later authorities, distinctly declare that to be prescribed for it, as for the act part. 345 (R). But the pass. part. is [dissociated from the act. part. in being (Aud)] sometimes pre. [below] to the n. governed [by it (IA, Aud, A, Fk)] in the nom. in sense (IM, Fk) after (1) transfer of the attribution [from that n. (Aud, A)] to a pron. relating to the n. qualified (Aud, A, Fk) by the pass. part. (Fk), and (2) government of the former n. in the acc. by assimilation (Aud, A) to the [direct (A)] obj. (A, Tsr), as The pious is praiseworthy in his pursuits (IM), orig. مَكْحُومٌ مُقَابِسٌ IA, Aud, A) with [governed in (A)] the nom. (A, Tsr) as a pro-ag. (A); then مَكْحُومٌ مُقَابِسٌ with the acc. (Aud, A); the attribution being transferred from the nom. to the post. pron., vid. the s, which then becomes latent in مَكْحُومٌ, while الْيُلْيَمَتْ put as a compensation for it, according to the opinion of the KK 599 (Tsr); then مَكْحُومٌ مُقَابِسٌ with the gen. (Aud, A). And, in that case, the pass. part. is treated like the assimilate ep. 348 (Fk). But that is not allowable in the act.
part.; so that you do not say "I have passed by a man whose father is beating Zaid (IA), according to the majority [below] (MKh). IM's language necessarily implies two things:—(1) the dissociation of the pass. part. from the act. part. in the allowability of prefixion to its nom., as he intimates by his saying "But the pass. part. is sometimes pre." [above]; though that require analysis: for (a) when the act. part. is intrans., and subsistence of its meaning is intended, it is treated like the assimilate ep. [not upon the measure of the act. part. (Sn)], and may be pre. to its nom. [after transfer of the attribution, as before explained (Sn.), as زيد قاتم الاب with in the nom., acc., or gen., on the principle of حسن الوجه [350]: (b) when the act. part. is trans. to one [obj.], then, (a) according to IM, who agrees with F, it is similarly treated, upon condition of freedom from ambiguity, [i.e., from the chance that prefixion to the ag. may be mistaken for prefixion to the obj.; so that if you say زيد راجم الابناء رطالم الابيعد Zaid is merciful in his sons, and oppressive in his servants, meaning that his sons are merciful, and his servants oppressive, then, if the context import praise of the sons, and blame of the servants, the phrase is allowable, because the
context indicates that the prefixion is to the *ag.*; but if not, it is not allowable \( (Sn) \): \( b \) \( \) the majority \( [ \text{above} ] \) disallow this construction, \( [ \text{unrestrictedly} ] \): \( c \) \( \) some make a distinction, saying that, if the *obj.* of the *pass. part.* be suppressed for the sake of brevity, this construction is allowable, \( [ \text{because the *act. part.* thus becomes like the *intrans.} \ (Sn) ] \); and, if not, not: and this \( [ \text{opinion} ] \) is preferred by IU and IAR; and hearsay accords with it, as

\[
\begin{align*}
\text{The merciful of heart is not an oppressor, even if he be oppressed; nor is the generous a curmudgeon, even if he be rebuffed} \ (MN) ; \ (c) \ \text{when the *act. part.* is trans. to more [than one *obj.*], it may not be co-ordinated with the assimilate *ep.*}, \text{without dispute, say some: (2) the peculiarity of that \[construction\] to the *intrans. pass. part.* which is the one formed from \[the inf. n. of\] the \[v. trans. to one *obj.*], as is intimated by IM in his ex., and is distinctly declared by him elsewhere than in this book; while, as for the *trans.*, the preceding observations on the *trans. act. part.* are applicable to it (A). IM says in the Tashil} \quad \text{"The *act. part.*, if *subsistence of the meaning be intended, is treated like the assimilate *ep.*; and the soundest opinion is that the *pass. part.* [formed from the inf. n.] of the \[v.\] *trans. to one *obj.* belongs to this *cat."} \quad (Tsr). \end{align*}
\]

If the *pass. part.* be *pre.* to its *reg.*, whether a *pro* *ag.*, as in \[ \text{مُورَدُ الْتخَذَام} \ [349] \], or not, as in \[ \text{زَيْدُ مَعْطَىٰ دَرْعَهُ خَلَأَهُ} Zaid is such that his servant is given a dirham, i.e. \end{align*}

\[ \mu^\prime_{\text{مَعْطَىٰ دَرْعَهُ}} \], its prefixion,
is improper [111]. But, if it be not pre. to its reg., its
prefixion is proper, whether the post. be an ag. in
respect of the sense, as in Zaid is the
beaten of 'Amr; or not, as in our saying Al Husain (peace be
upon him!) is the slain of Al'Aff. God abase
his slayer! (R. The co-ordination of the pass. part.
with the assimilate ep. is allowable only when it is on
its original measure, vid. the measure of مَفْعَلٌ from the
tril., and the measure of the aor. in the pass. voice from
the non-tril.; for, if it be transmuted from that [measure] to
نَعِيبٌ or the like, such co-ordination is not allowable,
[from dislike to the multiplicity of alteration (Sn.),] so
that قَتِيلٌ أَبِيهِ or مَرَّتُ بِرَجْلِ كَاهْيِلٍ عُيْبَةٌ is not said. IU
indeed allows it; but it needs hearsay (A). These exs.
import that مَرَّتُ بِرَجْلِ مَكَاهِلِ عُيْبَةٍ I passed by a man
having his eye blackened with collyrium or مَكْتُولِ أَبِيهِ
killed by his father is allowable; and this obviously is
so, because the pass. part. mentioned is treated like the
assimilate ep., in which that [construction is allowable,
as مَرَّتُ بِرَجْلِ حُسَنٍ وَجَهْهِ I passed by a man fair in his
face, by prefixion of حَسَنٍ to وَجَهْهِ, although that is
weak [350] (Sn.)
§. 348. The assimilate ep. is that \([n. \text{ (WIH)}]\) which is derived from \([\text{the inf. n. of (R)}]\) an intrans. v. \([349]\) to denote the person, [or thing (Jm.)] whereby \([\text{the accident denoted by the inf. n. of}]\) that v. exists \([\text{below}]\), in the sense of subsisting (IH), i. e., being continuous and inseparable (R), not of originating \([349]\) (Jm). It is every ep. whose attribution is transferable to the pron. of the n. qualified by it, as \( \text{زَبَیْنُ حَسْنٌ وَجَهْهُ} \) Zaid is beautiful in his face, with the acc. or gen. \([350]\). The o. f. is \( \text{حَسْنٌ وَجَهْهُ} \) [below], with \( \text{وجَهْهُ} \) in the nom., because it is logically an ag., since the beauty really belongs only to the face: but, meaning to intensify, you transfer the attribution to the pron. of \( \text{زَبَیْنُ} \) Zaid, making Zaid himself beautiful; and put the \( \text{وجَهْهُ} \) face afterwards, as a complement, governing it in the acc. by assimilation to the direct obj. \([\text{below}]\); and, after that, you may govern it in the gen. by prothesis, in which case also the ep. is assimilate, because the gen., according to the soundest opinion, is educed from the acc., not from the nom., lest prefixion of the thing to itself \([120]\) be entailed, since the ep. is always identical with its nom., [because the face is identical with the beautiful (MAd),] and different from its acc. (Sh). The ep. assimilated to the act. part. \([\text{trans. to one obj. (Aud)}]\) is an ep. whose putting
[what is (Aud)] logically an ag. into the gen. is approvable (IM), as beautiful in the face [below] (IA, Aud), orig. [above], where is governed in the nom by [350]. This [putting of the ag. into the gen.] is not allowable in other eps.: for you do not say ضارِبُ أَبُو عَمْرَأَ, meaning Zaid is such that his father is beating 'Amr, [since the act. part. trans. to one obj. may not be pre. to its ag., according to the majority, even if subsisting be intended by it, because this prefixion might be mistaken for prefixion to the obj. (MKh)]; nor زيدُ قَاتِمٌ أَبَأَ عَدَأَ, meaning Zaid is such that his father will be standing to-morrow (IA), because the intrans. [act. part.] may not be pre. [to its ag.] when originating is intended by it. If, however, continuance be intended by it, the intrans. act. part. is an assimilate ep., this name being then unrestrictedly applicable to it (MKh). For the act. part. may govern the connected in the nom., as هذا رجلُ قَاتِمٌ أَبَأَ This is a man whose father is standing [145], where you qualify the man by the act of another, because of the connection between the two: and, when intrans., and governing the connected, the act. part. resembles the cat. of [the assimilate ep. in] جَسَنَ الوجَهُ [above]; so that you may transfer the act [from the ag.] to the qualified, and afterwards 214
prefix the act. part. explicatively to what was an ag, saying 

This is a man whose father is standing, where 

contains a pron. governed by it in the nom., relating to the man, as is proved by your saying 

This is a woman whose father is standing, where the feminization of is a proof of what we have said (1Y). And, as before mentioned [347], the pass. part. may by pre. to the n. [orig.] governed in the nom. by it, as 

Zaid is beaten in respect of father, [provided that continuance be intended (MKh),] it being then treated like the assimilated ep. (IA). And they say 

Such a one is such that his abode is inhabited and 

his servants are well trained, i.e., 

and [347] treating the pass. part. like [the assimilate ep. in] above (1Y). The definition mentioned is criticised by BD on the ground that approvability of prefixion to the ag. is not suitable for the definition, and differentiation, of the assimilate ep., because the knowledge of it is dependent upon knowledge of the word's being an assimilate ep. And he defines the assimilate ep. as that which is formed from [the inf.n. of \(Sn\)] an intrans. v. to import attributability of the accident to [the person, or thing, denoted by] the
n. qualified by that ep., without importing the sense of originating, and which does not denote superiority [351] (A). When you say زيد حسن Zaid is beautiful [below], it means that beauty is affirmative of him, and continuing in all the times of his existence; not that it is novel originating (Fk). But what I think is that, as the assimilate ep. is not constituted to denote originating, so also it is not constituted to denote continuing in all the times, because origination and continuity are restrictions on the ep., of which it contains no indication. For, by constitution, such a word as حسن beautiful means only possessing beauty, whether in one, or all, of the times; and the expression contains no indication of either restriction. The ep., therefore, properly denotes the quantity common to both of them vid. qualifiability by beauty unrestrictedly: but, since that is unrestricted, and not appropriate to one time more than another, while it may not be negatived in all the times, because you predicate its affirmability, so that it must occur in some time, therefore it is apparently affirmative in all the times, unless there exist some context indicative of its peculiarity to one of them, as when you say كان هذا حسنًا فقتبه This man was beautiful and then became ugly, or سيصبر هذا حسنًا He will become beautiful, or هو الآن فقت حسنًا He is only now beautiful; so that its apparent sense of continuity is not constitutional (R). Its shape is different
from that of the act. part., [varying (WIH, Jm)] in accordance with hearsay, as beautiful, hard, and severe (IH). The assimilate ep. is not regular, like the act. and pass. parts, as is shown in the following extract from the SH; but it occurs regularly upon the measure of in the case of colors and external defects, like black and white, having wide black eyes and blind of one eye [below] (R). The assimilate ep., [derived] (1) from the v. whose pret. is on the measure of with Kasr (R), such as was joyful, (a) when not denoting colors, (external) defects, or appearances (Jrb),] is on the measure of (a) , like (R) joyful, mostly (SH), [and even] regularly in the case of (a) internal ailments, like pain and colic; (b) internal defects akin to ailments, such as meanness, ill-nature niggardliness, and the like; (γ) excitement and levity, other than heat of the inside and repletion, like exhal ing a strong odour, insolence, [327-331] Ašr, irtiq gladness, [331] Ašr, irtiq pregnancy, and in continence of urine (R): the assimilate ep. is mostly derived from the v. whose pret. is pronounced with Kasr of the ḫ: and, when [derived] from it, is mostly [pronounced] with Kasr of the ḫ (Jrb); but in some instances
Damm occurs with Kasr, as intelligent, wary, and hasty [below] (SH), all three with Damm and Kasr (MASH): (b) [safe (SH), in the case of what ought to have fū’il, sick and ill; while is made to accord with, the regular form being: but mostly occurs in the reduplicated, like skilled in medicine, intelligent, and sordid; and in the defective belonging to the cat. of the pious and wretched (R): (c) [pervasive: (d) [free: (e) [empty [368] (SH), as in tradition Verily the house emptiest of good is the house empty of the book of God most High (Jrb): (f) jealous (SH): the Jh gives masc. and fem. jealous, pl. masc. and fem. %22%22Ghiaar%22%22; and masc. jealous, fem. %22%22Ghiaar%22%22 with Fath and Damm of the %22%22Ghul%22%22 (Jrb): (g) [below], regularly in the case of (a) repletion, drunkenness, drinking one’s fill, hunger, and satiety; (β) heat of the inside, like thirst, hunger, anger, and (R): (b) when denoting colors,
[like ٍسْوَانَ blackness and ٍبَيْاضُ whiteness external (R)]
defects, [like ُعَورُ blindness of one eye and ُعَنَى blindness
(R),] or appearances, [like ُرَبْطُ hairiness, ُجَرنُ hairless,
ُقَصُصُ larkness of belly, and ُضَلُعُ baldness (R),] is [regularly
(R)] on the measure of ُفَعَلُ (SH), fem. ُفَعَلَّ, pl.
masc. and fem. ُفَعَّلُ (R), like ُعَسْوُنَ [above], ُعُورُ [above],
and ُئِلْجُ having a clear space between the eyebrows
(Jrb): (a) hence the blind of heart is called ُعَنَى, because
this defect is internal; while the blind of eye is called
327]: (b) ُفَعَتُ maimed and ُفَعَتَ mutilated are said,
as though formed from ُفَدْعُ قَطُعُ and ُفَجْدُ قَطُعُ, though these are
not used, but ُفَجِدُ قَطُعُ and ُفَدُجُ قَطُعُ in the pass. voice, from which
the regular form is ُفَعْلُ. (c) ُفَعَلُ sometimes encroaches upon
ُفَعْلُ حَبِيقُ and ُفَعْلُ أَحْصَقُ stupid: and so
encroaches upon ُفَعْلُ in the case of external defects and
appearances, as ُفَعْلُ أَشْعَثُ having shaggy hair,
ُفَعْلُ أَحْدَثُ humpbacked, ُفَعْلُ تُرْبِدُ turbid, and
ُفَعْلُ أَفْقَسُ having a protuberant chest; and ُفَعْلُ
on ُفَعَلَانُ in the sense mentioned [above for the latter],
as ُفَعَلُ أَمْبُسُ thirsty and ُفَعَلَانُ thirsty sometimes acts as a
substitute for ُفَعْلُ, like ُفَضْبَانُ angry, the regular form
being عَضَبْ, since anger is an excitement; but that is only because heat of the inside is mostly inseparable from anger: and they say عَضَبْ and عَضَبَان نُشَأَلٌ "hasty," عَضَبَلٌ [above] from regard to the unsteadiness and levity, and عَضَبَان نُشَأَلٌ from regard to the heat of the inside: in short, since the three [measures] mentioned approximate [in sense] one to another, they sometimes participate one with another, and sometimes act as substitutes one for another: (d) they say قَرْبُ نَصْفُ [below] of a cup when it is nearly full, and when it is half full, though قَرْبُ and نَصْفُ are not used, but قَرْبُ and نَصْفُ, making the form of the ep. accord, with the sense, i.e., repletion: (e) نَأْعِل occurs in the sense of the assimilate ep., denoting unrestricted qualifiability by [the accident denoted by] what it is derived from, without the sense of origination in this cat. or any other, although نَأْعِل orig. denotes origination [331], as مَخَافَة afraid, سَخَٰط angry, and جَائِع hungry (R): (2) from [the v. whose pret. is pronounced with Damm of the (Jrb), such as كَرَم [331], is upon the measure of (a) فَعَيلٌ, like (R)] كُرَم [246], mostly: (b) فَعَلٌ, like (R)] حُشْيَّة [239, 343]: (c) فَعَلٌ, like (R)] حُشْيَّة [239, 343]: (d) فَعَلٌ, like صَعْبٌ [above]: (c) فَعَلٌ, like فَعَلٌ, like صَدِبٌ hard: (f) فَعَلٌ, like قَبَانٌ [246,
occurs, as an intensive form of \( \text{فعل} \), often, but not universally, in this cat., as طُلَّن and شَكَبُع [246, 343]; seldom in any other cat., as عَكَبُب شَكَبُع [246, 343]; wonderful and عَكَبُب: and, if the \( \text{فعل} \) be doubled, it is

more intensive, as طُلَّن very tall (R): (h) طُلَّن [239, 343] (SH): (j)

\( \text{كُتَّر} \) staid: (i) طُلَّن, like جُبَب [239, 343] (SH): (j)

\( \text{أَفْتَعَلُ} \), like حُشْدِنَاء coarse, fem. (k) طُلَّن, like عَنْتَر

barren (R): (3) from طُلَّن: with Fath of the \( \text{فعل} \) (Jrb) is rare, [the act. part. being used instead of it (Jrb)]; but occurs, as حَرِيضَّ covetous, إِشْيَب [343], and ضَيْقَ narrow (SH). The assimilate ep. is frequent in the conjug. of طُلَّن, because this formation is common in the case of internal ailments, external defects, and appearances [484], all three of which are mostly inseparable from their subject; while the assimilate ep. [also] is intrans. [349], and apparently continuous: and similarly طُلَّن denotes natures [484], which are intrans., and continuous: whereas طُلَّن is not commonly an intrans. v.; and, even when intrans., is not continuous like دْخُلُ entering, خُرَجَ going forth standing, and فُعَرَ sitting [331]. But إِشْبَب [above] is extraordinary; and so is طَلَّل swaying from مَال, aor. طَلَّل (R). And the assimilate
ep. occurs on the measure of نعلان, [derived] from all, [i.e., from فَعَلَ with Fath, Damm, or Kasr (R, Jrb) of the ع (Jrb).] in the sense of hunger, thirst, and their opps., as جُوعان hungry, عطشان thirsty [250, 385], شَبَعَان satiated, glutted, and رُبَان having drunk one's fill (SH). IH says this in order to include such as جاع hungered, aor. يَكْبَعْ but the assimilate ep. [derived] from a conjug. other than فَعَل with Kasr of the ع, in the sense of hunger and thirst, seldom occurs; and is made to accord with [the ep derived from] the conjug. of فعَل, as مَلَان full and قَرَبَان [above] are made to accord with it (R). The assimilate ep., [though it agrees with the qualified in its inflection, as the act. part. does (IY),] is not [like the act. part. in being (IY)] one of the eps. conformable [to their vs. in vowels, quiescences and number of letters (IY)]: but is only assimilated thereto in being made masc. and fem.; [in having the ل and ل prefixed to it (IY);] and in being put into the du., and into the pl. (M) with the and (IY). Its resemblance to the act. part. consists in (1) its denoting an accident, and the person whereby the accident exists [above]: (2) its having a fem. [with the i, in most cases (Sn)]; (3) its being put into the du.; and, in most cases, into the [perf. (Sn) pl. (A) masc. [239,248]. We say "in most cases" because one does not say ابْيَضَة or ابْيَضَة in the case of such as
nor in the case of such as اً،notwithstanding that،as one says سَلَبِّنَ،and are treated as assimilate eps. (Sn). This ep. participates with the act. part. in (1) indicating accident and its ag.: (2) being made masc. and fem.; and being put into the [du. and (Fk)] pl.: (3) being supported (T'sr, Fk), when anarthrous (T'sr), upon one of the things mentioned [546] (Fk), when it governs the acc. after the manner of a direct obj. [below]; while its government of the nom., or of another acc., is not dependent upon that, as is the case with the act. part. also (YS). It [therefore (M)] governs like its v. (M, IH), unrestrictedly (IH), i.e., without any condition of time [345] (WIH, R, Jm), time being disregarded in what is indicated by it, because حَصَسْنَ [above] means that beauty is subsisting, not originating, in him (WIH). But support [upon one of the five things (R)] is prescribed as a condition (WIH, R, Jm), because of what we mentioned in the case of the act. part. [346] (WIH, R); nay, is more appropriate to the assimilate ep., because of its weakness. The reason why the assimilate ep. governs, although its shape is not commensurable with the v., nor does it denote the present and future [349], whereas the act. part. governs because of its resemblance to the v. in latter and sense [343], is
that it resembles the act. part., because the [assimilate] ep. is [significant of] that [person or thing] whereby the accident [denoted by the inf. n.] that it is derived from exists, being i. q. دَوْرُ حَسَنِّيِّ, as the act. part. is the subject of the accident [denoted by the inf. n.] that it is derived from, like دُوْرُ ضَرِّبُ صَابِبِّ i. q., there being no difference between them, except as regards the origination constitutionally [implied] in one of them, and the unrestricted edness in the other (R). It has the government of the act. part. trans. [to one obj. (A)], according to the rule already laid down (IM) for the act. part., vid. that it must be supported (IA, A) upon what has been mentioned (A). It governs the nom. and acc., as زَيْدُ حَسَنُ الْوَجْهَةُ Zaid is beautiful in face, where حَسَنُ contains a nom pron., which is the ag., and الْوَجْهَةُ is governed in the acc. by assimilation to the direct obj. [below] (IA). The acc. governed by the ep. assimilated to the act. part. trans. to one obj., as in زَيْدُ حَسَنُ الْوَجْهَةُ [above], is not in the acc. as an obj., because the ep. is trans. only in consequence of the transitiveness of its v., while حَسَنُ which is the v., is intrans., and so therefore is its ep., which is subordinate to it; nor as a sp., because it is det. by prefixion to the pron., while the opinion of the BB, which is the truth, is that the sp. is not det. [83]: and,
since these two constructions are nullified, there remains only what we have said, vid. that it is assimilated to the direct obj. [above], being assimilated to 严格 in that each of them is an ep. that is dualized, pluralized, and femininized, and that requires something to follow it after receiving its ag.; so that the is governed in the acc. by assimilation to عُمْرَ امْرَا

Zaid is beating Amr (Sh). The reg. of the assimilate ep. needs a cop., which is only the pron. [relating to the n. qualified by the assimilate ep. (DM)], expressed, as لَحَسِسَ وَجَهَةٍ, [where 严格 is ag. of لَحَسِسُ (DM)] or لَحَسَسٌ وَجَهَةٍ, [where is governed in the acc. by assimilation to the direct obj. (DM)]; or supplied, as لَحَسَسٌ وَجَهَةٍ, i.e., منهّ [below]. There is a dispute about لَحَسِسَ with the nom. [350]:—some say that منهّ is to be supplied: and some that یُ is a substitute for the pron. [599] (ML); and, according to this, IHsh's phrase "only the pron." [above] means "only the pron. or its substitute". With the acc. or gen., however, as لَحَسَسَ, no cop. is needed, because the pron. is present in the ep.: and the result is that, if a pron. be present in the ep., it suffices; but, if not, the pron must be in the reg. of the ep.: though this is open to the objection that in لَحَسِسَ the ep. contains
a pron., and yet they supply the pron. in its reg. [above] (DM); and [the truth is that] in حسن الوجه, حسن الوجه, and the like, [a cop. is needed, but] اللّ is put as a substitute for the pron., [according to the KK, or the pron. is supplied, according to the BB, although the ep. contains a pron.,] as is conclusively proved by the fact that you say مرت تبّرارة حصنة وجهّهُا I passed by a woman whose face is beautiful or حسنة الوجه, making the ep. masc. when it governs the [expli:it] nom., [and therefore contains no pron.,] and fem. when it governs the gen., which shows that, in governing the gen., it assumes the pron. of the qualified, as it does when it governs the acc., and you say حصنة وجهها (BS). And [similarly] وَأَنّ لِلتَّنْتَقُّينَ حِسَانٌ مَّاَ بِجنابٍ عَلَى مَفَتَتَحَةٍ لَّهُمُ الآَبَوَابٍ XXXVIII. 49, 50. And verily for the pious is a beautiful retreat, gardens of abiding, having the gates thrown open to them must be construed as orig. الأَبَوَاب مِنْهَا the gates of them, [the cop. being suppressed (DM)]; or المِبَابُهَا their gates, اللّ acting as a substitute for the pron. (ML).

§. 349. The act. part. and the assimilate ep. differ in (Aud, ML) five (Aud) [or rather] eleven (ML) matters:—

(1) the act. part. is formed from the trans. and intrans. [v. (Tsr)], like ضارب beating and قائم standing (Aud, ML), مستخرج extracting and مستكبر behaving proudly
[343] (ML): but the assimilate ep. [only (ML)] from the [v. (Tsr)] intrans. [348] (Aud, ML) by constitution (Tsr), like ḥسن *beautiful and جَميِل comely (Aud, ML); or by intention, like ضَارِب أَلَّا ب whose father is a beater, and مضْرُوبُ عَبْد whose slave is beaten, since the act. and pass. parts., when subsisting is intended by them, are treated like the assimilate ep. [below], as IM says in the Tashul (Tsr): (a) as for رجيم *merciful, علَيم knowing, and the like, they are confined to hearsay (A): (2) the act. part denotes [one of (Aud)] the three times [343]; but the assimilate ep. only the [continual (Aud)] present (Aud, ML) time (Aud, DM), i.e., the time of the speaker, explained by IHsh [and Kh] as (DM) meaning the past continuous with the present time (ML, Tsr), not the discontinuous past or the future (Aud): (a) since Sf holds that it denotes the past, and IM that it denotes the present, IHsh, in order to reconcile these two opinions, intimates that those who say the past mean the past continuous with the present; and those who say the present mean the present that the past is continuous with: so that it has no indication of originating, nor of subsisting in all the times [348]; but indicates only the present accident (DM): (3) the act. part. is always conformable to the aor. in its vowels and quiescences [343] (Aud, ML), like صَارِب and يَضْرِب (ML,
Tsrs), and منطلِق and مُنطلِق (ML), whence يُقوم and يُقوم, though absolute identity of the vowels is disregarded (ML, Tsrs), what is meant being correspondence of vowel to vowel, and quiescence to quiescence (Tsrs), as is proved by يُقَتِّل and يُقَتِّل and يُذْهِب (ML), for which reason IKhb says that this [agreement of the act. part. with the aor. in vowels, etc. (DM),] is [an agreement in] a prosodical, not an etymological measure (ML, Tsrs): but the assimilate ep. is comformable to the aor. (Aud ML), whether it be formed from the tril. or the non-tril. (Tsrs), like طَعَامُ الْعَرْضِي free from vice, مُنطلِقُ الرَّسَالِيِّ fluent in tongue, مُطْبَطِنُ النَّفْسِ easy in mind (ML); and unconformable [to the aor. (Aud)], which is the prevalent [formation] (Aud, ML) in the [ep.] formed from the tril. (Aud), like جَبِيلُ comely (Aud, ML), حَسَن beautiful, ضَخَم bulky, and مُلَالاَن full (Aud): (a) the saying of [Z, 1H, Ibn AlIlj, and (Tsrs)] many that it is always unconformable is refuted by their agreement that the saying [of 'Adi Ibn Zaid atTamimi, a heathen poet (MN),]

من صديق أو أخى ثقة # أور عدل شاحط دارًا

[Whether a friend, or a trusty companion, or a foe distant in abode (MN)] is a case of assimilate ep. (ML, Tsrs), since شاحط is comformable to يُشْحَط (Tsrs,DM), so that the ep. agrees with the aor. in measure (DM): (4)
the act. part. may be preceded by its acc. (Aud, ML), as

\( Zaid \) is beating 'Amr [343] (ML,Tsr): but the assimilate ep. is not preceded by its acc. (Aud), being subordinate to the acc. part. in government (Tsr); while \( زیدَ َعَمْرا ُضَارِبُ \) is not allowable (ML, Tsr): (a) hence the acc. is correct in such as \( زیدَ َعَمْرا ُضَارِبُ (I \ am \ beating) Zaid, I \ am \ beating \ him \ [62] \); but disallowed in such as \( زیدَ َعَمْرا ُضَارِبُ (I \ am \ beating) Zaid \ is \ such \ that \ his \ father \ is \ beautiful \ in \ his \ face \ (Aud \ : \ (5) \) the reg. of the act. part. is connected, [i.e., conjoined with a pron. relating to the qualified (DM),] and extraneous, as \( زیدَ َعَمْرا ُضَارِبُ عَلَمَة وَعَمْرا \) Zaid is beating his young man and 'Amr, [where \( عَلَمَة \) is connected, and \( عَمْرا \) extraneous (DM)]: but (ML) the reg. of the assimilate ep. must be connected, [i.e., conjoined with the pron. of its qualified, either literally (Aud),] as \( زیدَ َعَمْرا ُضَارِبُ \) Zaid is beautiful in his face [below]; or [ideally, as (Aud)] \( زیدَ َعَمْرا ُضَارِبُ \) Zaid is beautiful in the face [348](Aud,ML), i.e., \( زیدَ َعَمْرا ُضَارِبُ \) of Zaid (Tsr); while \( زیدَ َعَمْرا ُضَارِبُ \) is disallowed (ML): (a) this opinion [that the cop. is suppressed] is held by the BB (Tsr); but it is said [by the KK that there is no suppression, and (Tsr)] that \( ذَلِك \) is a substitute for the post. [pron. (Tsr)]: (b) the saying of BD that the allowability of such as \( زیدَ َعَمْرا ُضَارِبُ (Zaid \ is \ joy-\)
ful in thee falsifies the generality of IM's saying that the reg. must be connected [350] and postpos., is refuted, because by "the reg." [in IM's saying (Tsr) is meant what the ep. governs by right of [its] resemblance [to the act. part. (Tsr)]; whereas its government of the adv. is by reason of the verbal sense contained in it; as also is its government of the d. s., sp., and the like (Aud): (6) the act. part. does not vary from its v. in government; while the assimilate ep. does, since it governs the acc., notwithstanding the intransitiveness of its v., as زأاب حسٌ وَجَهٌ [above]; whereas with the acc. is disallowed, contrary to the opinion of some, [who allow the intrans. v. that forms an assimilate ep. to govern the acc. by assimilation to the direct obj. (DM)]: (a) as for the tradition إنّ امرأة كانت تُهْرَاقُ الدَّمَاء, [where it may be objected that الدَّمَاء is governed in the acc. by تُهْرَاقُ with Fath] or quiescence of the s, aor. pass. of زأاب لدَمْ Zaid shed the blood, i. e., أَرَأَتْ, notwithstanding that this v. is trans. to only one obj., which here is the pro-ag., the reply to it is that (DM),] the الدَّمَاء is (a) a sp., لِ being red., [i. e., Verily a woman that was poured out by others in respect of blood the woman being slain, according to this reply (DM)]; or (b), says IM, an obj., the o. f. being
that was pouring out blood, [and the woman being a slayer, according to this reply (DM),] and the Kasrathen converted in to Fathā, and the ك into ی, as in ناصّة, جآر, یاق ت, which is refuted, because the condition of that [conversion (DM)] is mobility of the ک, as in جآر girl. prelock, and یاق ت remained: (7) the act. part. may be suppressed, while its req. remains: and therefore they allow (a) هذّا ضارب زید رعّر (62); and (b) by subaudition of a v., or of a qual. pronounced with Tanwin [346. ۰], but not by coupling to the place, according to those who prescribe, as a condition [of such coupling (DM)], the existence of the requirer of the place [538] (ML), because the act. part. does not govern the obj. in the ace. except when it is synarthrous or pronounced with Tanwin, while here it is neither (DM): whereas مّّرّت پّرّجّل with الّوجه in the gen., and the الفعل in the ace., is not allowable, nor مّرّت پّرّجّل وجه حسنّة with the وجه governed in the ace. [by a suppressed ep. after the manner of distraction (DM)], because the [assimilate] ep. does not govern when suppressed, [which is a cause of disallowance in both exs. (DM)]; and because it is not preceded by its req., [i.e., does not govern what precedes it] and what does not govern does not expound an op., [which is a cause of disallowance in the second ex. (DM)]: (8) it is not inelegant to
suppress the n. qualified by the act. part., and prefix the latter to the n. pre. to the pron. of the [suppressed (DM)] qualified, as I passed by a (man) slayer of his father, [i.e., (DM)] ; whereas I passed by a (man) beautiful in his face, i.e., (DM),] is inelegant (ML): (9) the nom. and acc. governed by the acc. part. are separable [from it (DM), as Zaid is such that his father is beating 'Amr in the house; whereas, according to the majority, Zaid is such that his face is beautiful in battle is disallowed, whether you put [the into (DM)] the nom. or acc.: (10) the reg. of the act. part. may be followed by all the appos.; whereas the reg. of the assimilate ep. is not followed by the ep. (ML), because, being subject to the condition of being connected [above], it is co-ordinated with the pron., which is not qualified [147] (DM): (a) so say Zj and the modern Westerns; but the tradition [350], in the description of the Antichrist, is awkward for them (ML); though it is sometimes replied that the right is the enunc. of a suppressed [inch.], i.e., (It is) the right, this prop. being a reply to an assumed question "Which eye?"; or that it is the obj. of a suppressed [b.], i.e., (I mean) the right
(DM): (11) the appos. of the gen. governed by the act. part. may be in apposition with the place, according to those who do not prescribe, as a condition [of such apposition (DM)], the existence of the requirer of the place [above]; and  

He is beautiful in the face and the body, with the  

He is strong in the leg and the arm with the coupled in the nom. [or acc. (DM)]; (a) the Bdd allow the appos. of the acc. to be in the gen. in both the cats., [i.e., the act. part. and assimilate ep. (DM),] as  

where تَدِير, according to them, is coupled to صَيِّف but the gen. in تَدِير is explicable on the theory that the o.f. is أَو طَابِع تَدِير or (cooking) boiled meat, [or منصَب تَدِير (dressing) boiled meat (EM,] the pre. being suppressed, and the post. left in the gen., as in the reading of VIII. 68. [127]; or that تَدِير is coupled to صَيِّف, but is put into the gen. by vicinity [130. A], or by imagining صَيِّف to be in the gen., like  

[426, 538] (ML), not by coupling to the place (DM).
§ 350. IM mentions in the Tashil that the *reg.* of the assimilate *ep.* is [sometimes] a prominent attached *pron.*, [i.e. not detached, independent, whether it be con-}tiguous to the *ep.* (Sn),] as

(A) Fair of face, bright of it, art thou in peace; and in war frowning, stern (MN); or separated from it by another *pron.*, as *زَيْدُ حِسْنِيَْ Zaid is beautiful*; but the intention is to mention what is governed by the *ep.* as being an assimilate *ep.*; whereas the covert [*pron.*] is governed by it as being an *ep.*, not with the restriction of its being assimilate (DM). The connected [governed in the *acc.*, really or virtually, being in the latter case a *nom.* susceptible of being governed in the *acc.* by assimilation to the direct *obj.*, as in the second of the verses cited below, or a *gen.* susceptible of that, as in the first and third (Sn),] is divisible into twelve sorts, (1) a conjunct, as *أَسْبِلَةَ أَبْدَائِنَيْ دَقَائِقَ خَصْرُهَا* # *ثَبْرَاتِ مَا أَنْفَقْتُ عَلَيْهِ النَّاسَ* [by 'Umar Ibn Abi Rab'ira (MN), Long in bodies, slender in their waists, plump in what the waist-cloths are wrapped over, i.e. the buttocks (Sn): (2) a qualified resembling the conjunct [in its *ep.*'s being a *prop.*, like the *conj.* of the conjunct (Sn)], as
I will visit a man such that great is a largesse that he has made ready for him that has repaired to him, seeking a competence against the hardship of the time (Sn), the evidence being in جَمَّا ذَوال حَالَّة: (3,4) pre. to one of the two, as

[by AlFarazdak, Then I turned them (the she-camels) towards the exalted in rank, and the nice in all that the waist wrappers are wound round (MN)] and رأيت رَجلاً دَنيقاً سَنان رَمَح يَطعن به. I saw a man slender as to the head of a spear that he was thrusting with: (5) synarthrous, as حَسَن الوجَهة beautiful in the face [348]: (6) anarthrous, as حَسَن وجهه beautiful in his face [below]: (7,8) pre. to one of the [last] two, as حَسَن وجهه beautiful as to the father's face and [above]: (9) pre. to the pron. of the qualified, as حَسَن وَجهه beautiful as to a father's face: (10) pre. to the n. pre. to the pron. of the qualified, as حَسَن وَجهه beautiful as to his father's face: (11) pre. to the pron. of, [i.e., to the pron. relating to (Sn),] a n.pre. to a n. pre. to the pron. of the qualified, as مَررت بِأَمْرأة حَسَن وَجه جَارِينِها جَميكة آنفَه I passed by a woman beautiful as to her girl's face, comely as to its nose, [because the sense is
this is mentioned by IM in the Tashil: (12) pre. to the pron. of the reg. of another [assimilate] ep., as [in the last ex., and similarly in (Sn)] I passed by a man beautiful in the cheek, comely in its mole, [except that here the reg. of the other ep. is not pre. (Sn)]: this is mentioned in the CT by IM, who holds the saying

I passed by a woman beautiful in the face, is not to be quoted against him, because here the substitution is prevented by lack of the feminization of the ep., which is necessary when the ep. assumes the pron. (Sn): (2) in the acc., (a) by assimilation to the direct obj. [of the act. part. (Sn)], if the reg. be det.; and (b) as a sp., if it be indet.: (3) in the gen., by prothesis. And, with each of the three [cases of the reg.], the ep. is either indet. or
det. [by reason of its being synarthrous (Sn)]; and these six [constructions] arise in [each of] the [twelve (Sn)] sorts of the connected already mentioned; so that there are 72 constructions. Such of them as involve prefixion of the synarthrous [ep. in the sing. number (Sn)] to the anarthrous [reg.] devoid of prefixion to the synarthrous [112], and, as IM expressly adds in the Tashil, to the pron. of the synarthrous, are disallowed. These are 9 constructions, (1) \( \text{الكسن لجته} \); (2) \( \text{الكسن رجاء أب} \); (3) \( \text{الكسن لجته} \); [when the qualified here, as in the three next exs., is anarthrous, like \( \text{الكسن رجاء أبيه} \); (4) \( \text{الكسن لجته} \); (5) \( \text{الكسن لجته ماتحت نقابه} \); (6) \( \text{الكسن ما تتحت نقابه} \); (7) \( \text{الكسن سنان رمع يطبعون به} \); (8) \( \text{الكسن نوالاعدته} \); (9) \( \text{الكسن لجته جاريتها الكبيلة أذنها} \), when the qualified is such as جنس لامرأة Hind, not such as جنس لمَرأة The woman (Sn). But the beautiful in the cheek, the comely in its mole [below] is not one [of the disallowed (Sn)], because the reg. is pre. to the pron. of the synarthrous; though it is weak, because disallowed by Mb[below]. And the other [constructions (Sn)] are allowable; but [not equally allowable, being (Sn)] divisible into three kinds, bad, weak, and good. The bad are where the ep., whether anarthrous or synarthrous, governs, in the nom., a [reg. aprothetic and] denuded of the pron., or pre.
to a [n.] denuded thereof (A), because here the ep. is devoid of a pron, relating to the qualified (Sn). These are 8 constructions, (1) حسن وجه (3) اللَّهُ صَلَّى وَسَلَّمَ عليهِ أَبٌ (2) اللَّهُ صَلَّى وَسَلَّمَ عليهِ أَبٌ (4) حسن وجه (5) حسن الوجه (6) حسن وجه أَبٌ حسن الوجه (7) حسن وجه أَبٌ [348]; but the first four are worse than the second, because [in the second four (Sn)] حسن is a substitute for the pron. (A), as is the opinion of the KK [599] (Sn). Those [constructions], though bad, [from the absence of connectedness in letter (Sn),] are allowable, because connectedness in sense is taken as equivalent to connectedness in letter, since the sense of حسن وجه is مَنْهَة حسن وجه or حسن وجه. While the proof of the allowability [from hearsay (Sn)] is the saying

[Thou wast tried by an invincible warrior, stout of heart, expert, not a wielder of a blunt sword, that glances off (MN, EC, Sn)]; and what proves this construction to be allowable proves the cognate constructions to be allowable, since there is no [material] difference [between them]. The weak are (1) where the indet ep. governs, (a) in the acc., dets. without restriction, [i. e., whether made det. by جَلْ or by prothesis (Sn)]; (b) in the gen., dets. other than the synarthrous and the pre. to the synarthrous: (2) where the synarthrous ep. governs,
in the gen., a [reg.] pre. to the pron. of the synarthrous. These are 15 constructions, [8 of the 1st sort (Sn),] (1) حسن وجهة (3); حسن وجه آب (2); حسن الوجه حسن ك (6); حسن ما تكبت نقابة (5); حسن وجه أبيه حسن (8); حسن وجه جاريتها جميلة أنتها (7); ما تكبت نقابة [6 of the 2nd sort (Sn),] حسن وجهة (9); حسن ما تكبت نقابة (11); حسن وجه أبيه (10) حسن (12); حسن ما تكبت نقابة (11); حسن وجه أبيه (13); كل ما تكبت نقابة; حسن الوجهة جميلة أنتها; [and one of the 3rd sort (Sn),] حسن الوجهة جميلة خاليثا [above] (A). The reason of the weakness, (1) in the 1st sort, is that it involves treating the intrans. ep. like the trans.: so [says Kh] in the TSR; (2) in the 2nd sort, is that it involves (a) as mentioned below by A, the semblance of prefixion of a thing to itself [120]; (b) as is said, redundancy of an unneeded pron., for which reason the synarthrous and the pre. to the synarthrous are excepted, because there is no redundancy in them: (3) in the 3rd sort, is that it is disallowed by Mb [above] (Sn). The proof of allowability, (1) in the 1st and 2nd [accs., i.e., the synarthrous and the pre. to the synarthrous (Sn),] is the saying ناحية بعدة آم [83, 425] in the version with the sherm in the acc., [this being a proof in the 2nd also, because the pre. to the synarthrous ranks with the
synarthrous (Sn)]: (2) in the rest of the accus., is the saying [attributed by IAm to one of the Asadis, describing camels, and by Al‘Ainī to ‘Umair Ibn Laha’ atTaimi, whom I do not know, the well-known poet being ‘Umair Ibn Laja’ atTaimi (AKB)]

[describe them—verily I am one of their describers—lofty as to the tops of the humps, having their navels hanging down from fatness (AKB)], since there is no [material] difference between them: (3) in the gens., except the last, is the saying [of AshShammakh (EC)]

[Two neighbours (meaning two stones that support the cooking-pot) of a smooth stone (put at one end of them as an additional support) abode in their two homes, dark red in their uppermost parts, black in their lower part exposed to the heat of the fire (EC)]: (a) in this sort, the gen., according to S, is a poetic license; while MB disallows it absolutely, [i.e., in poetry or prose (Sn),] because it resembles prefixion of a thing to itself, [since the ep. is identical in sense with the n. governed by it in the nom. (Sn)]; but the KK allow it [even] in prose, which is correct, as in the tradition empty as to her girdle, [meaning lank in the belly (Sn),]

blind in his right, [or, in another version
left (Sn),] eye [349], and, in the description of the prophet עשת אסابة thick in his fingers: (4) in the last is the saying סשתני עשת אל עשת [above]. And the good are all the rest, amounting to 40 constructions, divisible into good and very good: for such as contain one pron., [like אלה אס אס (Sn),] are better than such as contain two (A), like אלה אס אס , which, besides the ו, contains a latent pron., ag. of אלה אס אס; because the former is free from redundance of an unneeded pron. (Sn). For [a synopsis of] the foregoing [constructions of the assimilate ep. (Sn)] I have compiled a table, from which their exs. and predicaments, [as disallowed, very bad, bad, weak, good and very good (Sn),] according to the detail mentioned, will easily be known; and I have referred by a figure to the proof that some of them possess, combining in that [proof] each pair of cognate [kinds, like אס אס and אס אס (Sn)]: and this is it (A).
A gives 10 references to 10 evidentiary verses, each of which is evidence for two constructions, except the 7th, which is evidence for one (Sn). The 1st reference is to
[the evidence for the gen. in حسن وجه أب and حسن وجه أب, vid. the saying (Sn) of Ḥumaid alAråkāt (AAz.)

لا حقيقاً بطن بقرى بسبب لا خطأ الرجع ولا ترون (A), describing a wild he-ass, Lank in belly, with a fat back; not knocking his legs together in the step, nor over-reaching (AAz); and, in some MSS, also the saying

ولا سيئاً زي إذا ما تلبستا إلإ حاجحة يومًا مخيسية برأ (Sn), by 'Amr Ibn Sḥa's (MM), Nor bad in garb whenever they busy themselves, for a need some day, with (she-camels) subdued, that have cut their tushes, (EC): the 2nd is to [the evidence for the acc. in حسن وجه أب, حسن وجه أب and حسن وجه أب, vid. the saying (Sn)]

و نأخذ بعدة خبر (A), mentioned above (Sn): the 3rd is to [the evidence for the acc. in حسن وجه أب and حسن وجه أب, vid. the saying (Sn) of Abu Zubaid alTa'i (IY)]

عيفة مقبلة عجرة مديرة محترطة جدلت شتاء أنياباً (A), describing a woman, Slender when advancing, large in the buttocks when retiring, smooth in the back, well made, fine in teeth (IY): the 4th is to [the evidence for the nom. in حسن وجه أب and حسن وجه أب,
vid. the saying (Sn) [غَيْبَةٌ مَنْبِتُ اللَّهِ (A), mentioned above (Sn): the 5th is to the evidence for the nom. in حَقَّةُ وَجْهِ أَبْـيَهُ حَقَّةُ وَجْهُهُ, vid. the saying (Sn)]

She reproaches us that we are few in our number. Then said I to her, verily the generous are few: the 6th is to [the evidence for the nom. in حَقَّةُ وَجْهِ أَبْـيَهُ حَقَّةُ وَجْهُهُ, vid. the saying (Sn)] أَزْوَةَ أَمْرًا جَمِيعاً اللَّهُ (A), mentioned above (Sn): the 7th is to [the evidence for the gen. in الكَحْسُ الْوَجْهَةِ الكِمْيَلَةُ حَالَةٍ, vid. the saying (Sn)] سَبْتَى الْفَتْاةُ آدمٍ (A), mentioned above (Sn): the 8th is to [the evidence for the acc. in الكَحْسُ وَجْهَةُ الآبِ, vid. the saying (Sn)] [83] (A); and, in some MSS, also the saying [239] (Sn): the 9th is to [the evidence for the acc. in الكَحْسُ وَجْهَاً and الكَحْسُ وَجْهَةُ أَبِ, vid. the saying (S) of Ru’ba Ibn Al‘Ajjaj (AKB)]

فَذَاكَ وَهِمْ لاَ يَبَالُي سَبَا وَالْكَحْسُ بَابًا وَالْعَقْرُ كَلَبًا (A), describing a man as extremely inhospitable, Then that fellow is a churl, that heeds not reproach; the hard in door, and the savage in dog (AKB): and
the 10th is to [the evidence for the nom. in 
\( \ddash \) the evidence for the nom. in 
\( 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be a *du.*, or a *pl.* analogous to the *du.* [234], it may be
*pre.* unrestrictedly [112] (A), i.e., whether the *ep.* be
synarthrous or not; and whether the *post.* be anarthrous,
and devoid of prefixion to the synarthrous, and to the *pron.*
of the synarthrous, or not (Sn). To the 72 constructions, then, must be added three, where the *reg.* of the
*ep.* is a *pron.*, (1) a *gen.*, in contact with the anarthrous
*ep.*, as مَرْتُ بَرْجُلٍ حَسَنٍ اللُّجَةَ جَمِيلَةٍ [above]; (2) [an *acc.*
(Tsr),] separated from the anarthrous *ep.*, as قَرْنَتُ نُكْبَةَ أَنَّاسَ آلَهٍ [above] ; (3) [an *acc.* (Tsr),] contiguous to the
synarthrous *ep.*, as زِيدُ اللُّجَةَ اللُّجَةَ التَّكَبَّلَةَ [above]:
so that the constructions become 75. The *ep.*, moreover,
is in the *sing.*, *du.*, or sound or broken *pl.*, *masc.* or *fem.*;
and these 8 multiplied into 75 make 600: and the *ep.*
[itself (Tsr) also] is in the *nom.*, *acc.*, or *gen.*; and these
3 multiplied into 600 make 1,800: and the *reg.* of the *ep.*
[also (Tsr)] is in the *sing.*, *du.*, or sound or broken *pl.*,
*masc.* or *fem.*; and these 8 multiplied into 1,800 make
14,400, from which 144 are to be deducted, because the
pronominal *reg.* has no sound or broken *pl.*; while the
remaining constructions are 14,256, some allowable, and
some disallowed, the latter of which should be excluded
from them, as before mentioned (Tsr, Sn): so observes
Kh in the Tsr (Sn). IM says in the Kāfiya "The subst-
stantive is made to imply the sense of the *ep.* [142]; and
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is then used as it is used, though such a construction is weak”. The following sayings are instances where the prim. is made to imply the sense of the deriv., and is given the predicament of the assimilate ep.,

A butterfly in gravity, a Pharoah in chastisement; and, if thou seek his bounty, a dog in whose front is a dog, and

[by AlMundhir Ibn Hassan, Then, but for God and the blessed colt, thou wouldst have returned, being a sieve in hide (MN)], being made to imply the sense of inconstant, grievous, and therefore treated as these eps. one treated in respect of prefixion to what is logically an ag.; though, if they were made to govern the nom. or acc., it would be allowable (A).
§ 351. It is the ep. indicating [its subject's (Fk)] participation, and excess [over others, in the root of the v.(Fk)], like أَكْرِمُ more generous [287] (KN). IHsh says in the Glosses on the Tashil that it should rather be called the جِدٍلُ of excess, because it is sometimes formed from what contains no superiority, as أَبْتَغْلُ more niggardly and أَجِهَلُ more ignorant (Ys, MAd). It is diptote because of the inseparability of the quality of ep., and of the measure of the v. [18]. And it does not vary from the shape of جِدٍلُ, except that the Hamza is mostly elided in خُير better and شَرّ worse, from frequency of usage, and أَحَبُ dearer is sometimes treated like them in that [elision of the Hamza (Sn)] as

وَحَبَّ شَيْءٍ إِلَى الْأَنْسَانِ مَا مَنِعَا

And a thing most dear to man is what he has been refused; while خُير and شَرّ are sometimes treated according to the o. f., as in the reading [of Abû Kilāba (D, Tsr)] من الكذاب الأشْرُ LIV. 26. Who is the worst liar? and the saying

بِلال خَيْرُ الْمَانِسُ وَأَبْنِ الأَخِيْرِ

(A), where بِلال is made diptote by poetic license (Sn),
Bilal is the best of men, and the son of the best (Jsh). The أَفْضَلْ of superiority is formed from the *intrans.*, like أَفْضَلْ more excellent; and the *trans.*, like أَفْضَلْ more knowing (Sh). It is formed only from what the two 'vs. of wonder are formed from [477] (Aud), vid. every *aff. att. plastic tril. [352] v. [353] in the *act. voice [354], such that [what is meant by] it admits of emulation, and not forming its *ep.* upon the measure of أَفْضَلْ, *fem. أَفْضَلْ [352] (Tsr); so that one says *أَفْضَلْ* He is *more ready to strike* [from *أَفْضَلْ*, aor. *أَفْضَلْ* (Tsr)], and أَفْضَلْ [from *أَفْضَلْ*, aor. *أَفْضَلْ* (Tsr)], and أَفْضَلْ [from *أَفْضَلْ*, aor. *أَفْضَلْ* (Tsr)], as one says *أَفْضَلْ* *How ready he is to strike!* and *أَفْضَلْ* *How knowing and أَفْضَلْ* *How excellent* (Aud), and *أَفْضَلْ* and *أَفْضَلْ* *أَفْضَلْ* and *أَفْضَلْ* (Tsr). And what is used as a connective for [deriving an expression of] wonder from that [v.] which does not form a *homo-morphous* v. of wonder [477] is used as a connective for [deriving an expression of] superiority, the *inf. n.* of that v. being put after the connective as a *sp.*, as *أَفْضَلْ* *He is stronger in extracting and أَفْضَلْ* *more intense in fairness* (Aud).

§. 352. Whatever has been heard contrary to what we have mentioned is not regular (Sh). The formation of the أَفْضَلْ of superiority from what exceeds three letters
This speech is more concise than any other (Aud), where, being from it was made concise contains two anomalies, being pass. [354] and exceeding three letters (Tsr). But, as to [its formation from the pret. v. upon the measure of(Tsr)] there are the three opinions (Aud) held as to [the formation of the two vs. of] wonder (Tsr), (1) that it is allowable unrestrictedly (Aud on the two vs. of wonder), i.e., whether its Hamza denote transport [488] or not, which is the opinion of S and the critical judges of his school, and is adopted by IM in the Tashil and its Commentary (Tsr): (2) that it is disallowed unrestrictedly (Aud), except in the case of some anomalies to be remembered, not imitated, which is the opinion of Mz, Akh, Mb, IS, F, and those who agree with them (Tsr): (3) that it is allowed if the Hamza do not denote transport (Aud), and disallowed if it do, which is the opinion of IU; but this distinction, says Shl, is not laid down by any one, nor adopted by any grammarian, and is sufficiently refuted by its being contrary to the common consent [of the learned] (Tsr). The Revelation has ذلکم انّبسط عند الله و اّقيم للشهدّة II. 282. That will be fairer in the sight of God, and more confirmatory of the testimony, from و اّقسم والحمد لله و أولاه ل almugruf He is the most liberal of them
in giving dirhams, and the most ready of them to confer kindness and this place is more desolate than any other have been heard (Aud); and among their [current (IY)] prove. is أَنْتُ أَبْنَى مِنْ أَنْتُ . Poorer than Ibn AlMudhallak (M), a [needy poverty-stricken (IY)] man of the Banu 'Abd Shams (Md, IY) Ibn Sa'd Ibn Zaid Manat (Md); and S holds that to be regular when the augmented [v.] is أَنْعَلْ (Sh). The KK allow the أَنْعَلْ of superiority to be formed from the two words سُوَأَتْ blackness and بَيَاضُ whiteness, because, say they, these are the two original colors, whence جَارِيَةٌ في دِرَعَهَا أَفْتَضَأْي + أَنْبِيْئُ مِنْ أَحْتِ بَنِي أَبَايْ [by Ru'ba Ibn Al'Ajjaj, A maid in her wide shift whiter than the sister of the Banu Abad (AKB)] and إِبْعَدْ تَبَيَّنَتْ بَيَاضًا لا بَيَاضُ لَهُ لَا أَذْيُ آسَوْدُ في عِينٍ مِنْ أَنْظَمِ [by AlMutanabbi, Begone (mayst thou perish!), whiteness that hast no lustre. Assuredly thou art blacker in mine eye than the three dark nights at the end of the month (W, AKB)], which, according to the BB, are anomalous (R). The saying of some, on the [preceding] verse of Al Mutanabbi, addressing hoariness, إِبْعَدْ آلَحُ that is dependent upon آسَوْدُ, necessarily implies that آسَوْدُ is a n. of superiority; but that is dis-allowed in colors, and the truth is that مِنْ أَنْظَمِ is an
ep. of жмл. 1 black thing, being one of the aggregate of the three dark nights,
[like жмл. 1 free man, of free men, and жмл. 1 mean fellow, of mean fellows, i. e.,
their aggregate, and the saying of the poet

And a white sword, of water of iron, flashing as though it were a shooting-star that appeared when the shades of night were dark, as though he said

[AKB]: and, similarly, in

[He will meet the 'girt with a sword red because of blood, or with a red sword of blood, whose brightness the necks and livers have taken away with their blood that it has gotten (DM),] either denotes causation, i. e., on account of (its being accompanied by) blood; or is an ep., as though the sword, by reason of its being often accompanied by blood, had become blood (ML). The of superiority is formed from [vs. denoting] internal defects, as فظ لا "أُبَدِّد" من فظا Such a one is duller than such a one and أَحْقَقُ أَرْسَل and أَكَسُّ more disputatious and أَرْعَن more perverse notwithstanding that the not denoting super-
iority is formed from some of them, like أَحْمَقْ stupid, fem. أَحْمَقْة, and أَرْقَمْ silly, fem. أَرْقَمْة (R). And among their provs. is أَحْمَقْ من حَبْنَة Stupider than حَبْنَة (M), the cognomen of Yazid Ibn Tharwān (ID, Md, IY) Ibn Kais Ibn Tha‘laba (IY), one of the Banū Kais Ibn Tha‘laba (Md), who was proverbial (ID, IY) for stupidity (IY).

§. 353. Its formation from [a substantive or (Tsr)] an ep. having no v. is anomalous, [like هُوّ أَحْمَقّ الْبَعْيرِيْنِ He is the more voracious of the two camels (357), from حَنْكِ palate, which is a substantive; and (Tsr)] like هوّ أَحْمَقّ يِهِ He is worthier of it, [from قِنّ تَسّ worthy, i.e., أَكْلَ مِن شِئَاتِيْنَ حَقَيْقَ (Tsr),] and أَكْلَ مِن شِئَاتِيْنَ more of a robber than شِيْزَة (Aud), a well-known robber, of the Banū Šabba, from لِصّ robber, i.e., سَارُقَ: but IKTt transmits a v. for the last, vid. لَصّ took the property secretly; and, according to this, there is no anomaly in it (Tsr). Among their provs. is أَبْلُ مِن حَنِيْفِ أَلْخَنَاتِ More skilled in good management of camels [357] than Ḥuna‘īf al-Ḥanātīm (M), a man of the Banū Taim al-Lāt Ibn Tha‘laba (Md, IY): but this is derived from أَبْلُ الْرَجُلُ The man was skilled in the good management of camels, aor. ِيَأْبَلُ, inf. n. أَبْلَا, act. part أَبْلُ; so that
it is derived from a *tril.* v., as though they had formed a v. from *يَلَى* camels, and then conjugated it like other *vs.* (IV).

§. 354. By rule it denotes *superiority of the ag.* over others in the act, like اَضْرَبُ [351], i. e., striking more than the rest of the strikers, not struck more than the rest of the struck, because the *ag.* is more frequent than the *obj.,* since, in most cases, there is no *obj.* but has an *ag.,* whereas the converse is not true; though we say "in most cases" to provide against such as مَكْجُونُ possessed by a devil and مَبْهَوْت confounded. But sometimes they use it for the *obj.,* irregularly, as أَعَدُّر أَهْلُ تَوْمَّ more excusable, أَشْهُرُ more notorious [357], أَخْوَفُ more blameable, أَشْفَعُ more busy (R), and أَخْوَفُ more feared, formidable, dreadful [below] (R on the verses cited from S in §360). It has been heard formed from the pass. v. [360], as (1) هُوَ أَرْجَى مِنِّ دِيْكِ He is more self-conceited than a cock, [from زَهْيَ, which, Jh says in the سَلِّمَ, is not spoken by the Arabs, except in the pass. voice, though it is in the sense of the act., vid. تَكَبَّرْ was proud; but ID transmits زَحْمَا i. q. تَكَبَّرْ; and, according to what he transmits, there is no anomaly in it (Tsr)]: أَشْفَعُ مِنْ ذَاتِ الْنَّحْقِيَّينِ (2) *Busier than the owner of the two skins of butter,* [a woman of the Banû Taim
Allah Ibn Tha'laba, who used to sell clarified butter in the days of heathenism (Md, Tsr), from *was busied* (Tsr)]: (3) 

More anxious about thy need (Aud), from *was troubled, anxious* (Tsr); and hence in S's saying 

And they are more anxious to explain it (R): but, like 

in the act. voice, has been heard; and, according to this, there is no anomaly in it (Tsr): (4) 

[above] in the verses, like 

[above] and [357] (AKB).

§. 355. The of superiority has three states, being (1) anarthrous and aprothetic; (2) synarthrous; (3) pre. [118] (IA, Aud). If anarthrous and aprothetic, it is always conjoined [below], literally or constructively, with (IM) governing the inferior in the gen. (IA, Aud, A), both [constructions] being combined in XVIII. 32. *I am more abundant than thou in wealth* [85], and more mighty (than thou) in people, i. e., [357] (A), where with its gen. is suppressed, because known (Sn). The sense of this is disputed (A):—(1) according to Mb (A,YS) and those who agree with him (A), it denotes beginning of extent (A, Fk) in superiority (Fk, Sn), as better than he (Sn); or inferiority (Fk, Sn), as
worse than he (YS, Sn) and this opinion is held by S; but he intimates that, together with this [sense], it imports the sense of partition, saying that He is more excellent than Zaid pronounces him superior to one, and is not general: (2) according to IM in the CT (A, YS), it denotes passing (A, Fk), as though, by زيد \(^{499}\), the speaker said Zaid has surpassed 'Amr in excellence: and he says that, if beginning were intended, might occur after it; and that its denoting partition is falsified by two matters, its not being replaceable by بعض, and its gen.'s being [sometimes (Sn)] general, as God is greater than every great one (A, YS): and in that he was anticipated by IW (YS). But IUK says that [Mb's opinion is apparently correct: while (A)] IM's criticism is not [universally (Sn)] applicable, since the announcement of the ending is sometimes omitted, because the ending is not known, or not intended to be announced; and that [omission of the announcement of the ending (Sn)] is more emphatic in declaring superiority, since the hearer is not informed of the place of the ending (A, YS). This and its gen. together stand towards the of superiority in the same position as the post. towards the pre.; and therefore may not precede it, as the post. may
not precede the *pre.* (IA). But sometimes *من* precedes it in poetry, as

(R), from the celebrated abbreviated ode of Ibn Duraid,

And he brought down *AlZabbá,* by force, when she was higher than the eagle of the air of the sky in soaring (AKB). And, if the gen. governed by *من* be an *interrog.* [n. (R, IA), or *pre.* to an *interrog.* (R, IA, Aud) n. (R, IA)], they always precede (IM, R) the *انْتَ مَسَى أَنْتَلْ* of superiority (R, Aud, A), as *انْتَ مَسَى أَنْتَلْ* *Than whom art thou more excellent?* and *انْتَ مِنْ غُلَامٍ مَنْ أَنْتَلْ* *Than whose young man art thou more excellent?* (Aud), because the *interrog.* takes precedence (A, Tsr) of what governs it, *أَنْتَلْ* (Sn) : [but they do] not [precede] the whole sentence, as IM makes them do (A), like *مَنْ أَنتَ خَيْرُ* *Than whom art thou better?* (IM) and [similarly (Sn)] *مِنْ غُلَامٍ أَنتَ أَنْتَلْ* *Then the young man of which of them art thou more excellent?*, since his exemplification involves a separation between the *op.* and its *reg.* by an extraneous word, [the *inch.* not being one of the *regs.* of the *enunc.* (Sn),] while no one maintains [the allowability of] that (A). And in enunciation, [i. e., where there is no interrogation (IA, Aud, A),] the precedence [of *من* with its *gen.* before *أَنْتَلْ* (Tsr)] occurs rarely (IM), anomalously (IA), as
If Asmā' journeyed one day with a lady in a litter, then Asmā' is prettier than that lady in the litter (MN); and hence

فَقَالَتْ لَنَا أَشْدَالَ وَسَهَالَ وَزُوُدَتْ

جَنَّى النَّعالِ ۖ بِلَّ مَا زُوُدَتْ مِنْهَا أَطْيَبُ

[by AlFarazdak, Then she (his beloved) said to us "(Thou hast come to) kinsfolk, and (hast come to) a smooth (place)" (60); and she provided honey of the bees; nay, what she provided was nicer than it (MN)], and

وَلَا عَيْبَ فِي هَمِّهِ عِنْدَ أَنَّ سَرِيعَهَا اًتْطُوْفُ ۖ أَنَّ لَا شَيٍّ مِنْهَىٰ أَكْسَلُ

(IA, A), by Dhu-r Rumma, And there is no fault in them (the women mentioned in the beginning of the ode), except that their quick ones are slow, and that not a thing is more indolent than they (MN, EC), indolence being a quality praiseworthy among women, though blame-worthy among men (EC): but this is a poetic license (Aud), according to the majority; and extraordinary, according to IM (Tsr). The [comparatival (R)] منٌّ must not be separated from the ُأَنْعَلُ (R,A) of superiority (R), as is necessarily implied by IM's saying "conjoined" [above] (A), because it completes the sense of ُأَنْعَلُ (R). That, however, is not unrestrictedly true (A): but they
are sometimes separated by (1) the reg. of (R,A), as

The Prophet is nearer to the believers than themselves (AKB, Sn), whence.

For verily we held honor to be more in need, one hour, of preservation from pollution than fine striped yamānī clothes (AKB); (2) لَوَ and its v. (R,A), as

(3) a voc. (AKB, Sn), as says Jarir

I have not met by night a fouler set, O Farazdak, than you, and by day a fouler in the day (AKB): though not by any thing else. When the انعل of superiority is formed from what is trans. by means of من, this may be combined with the من prefixed to the inferior, being put either before or after it, as

Zaid is nearer to every good deed or nearer to every good deed than 'Amr (A). The gen. governed by the comparatival
participates with the superior in the meaning [of the root of the v.], either really, as Zaid is handsomer than 'Amr; or constructively, as in 'Ali's saying *أَلَّا أَصَّمَمْ يَوْمًا مِنْ شَعْبَانَ أَحْبَيْتُ إِلَيْهِ مِنْ أَنْ أَتَرْهُ يَوْمًا* assuredly that I should fast on a day of Sha'ban is dearer to me than that I should break the fast on a day of Ramadān, because breaking the fast on the day of doubt, which may be [the first day] of Ramadān [or the last of Sha'ban], being dear to the adversary, 'Ali supposes it to be dear to himself also, and then affirms [fasting on] the [last] day of Sha'ban to be dearer to him, as though he said "Grant that it is dear to me also. Is not fasting on a day of Sha'ban dearer than it?" And, in irony, you say *أَنَّتُ أَعْلَمُ مِنْ الْحَبَارِ Thou art more learned than the ass", as though you said "If it be possible for the ass to have learning, then thou art like him with an excess", the intention being not to declare the excess [of the person addressed over the ass]; but to associate the two in a thing known to be non-existent in the ass, [and consequently non-existent in the person addressed ](R). And [R says that (Sn)] in their sayings *أَنَا أَكْبَرُ مِنْ الْعَشْرِ I am too old for poetry and أَنْتَ أَعْلَمُ مِنْ أَنْ تَقْفُلْ كَذَا Thou art too great to say so, the intention is not to affirm the superiority of the speaker to poetry, or of the person addressed to the
saying; but to declare their remoteness from poetry and the saying, the Ānāfūl of superiority here importing the remoteness of the superior [person] from the inferior [thing], and his passing away from it: so that ʿānāfūl in the like is not comparatival; but resembles the ʿānāfūl in ʾiḥnāt ʾamanāt ṣāḥīḥa I separated from Zaid and ṣāḥīḥa I departed from him, being dependent upon ānāfūl āʿmār ʿalā ʾānāfūl used in the sense of ṣāḥīḥa surpassing and ṣāḥīḥa separate, without any assertion of superiority (R, Sn). And therefore ānāfūl āʿmār ʿalā ʾānāfūl Thou art too dear to me for me to beat thee means ṣāḥīḥa ṣāḥīḥa ṣāḥīḥa ṣāḥīḥa ṣāḥīḥa ṣāḥīḥa separate from the possibility of my beating thee from the excess of thy dearness to me, that being allowable because the comparatival ʿānāfūl depends upon the ānāfūl of superiority in a sense approximate to this, since ʿānāfūl ṣāḥīḥa ṣāḥīḥa ṣāḥīḥa ṣāḥīḥa ṣāḥīḥa ṣāḥīḥa [above] means Zaid surpasses the degree of 'Amr in excellence; so that the ʿānāfūl that we are discussing is like the comparatival except in the sense of superiority (R). As for the synarthrous and the pre., they may not be conjoined with the ʿānāfūl (IA, A) mentioned (A, MKh), which is prefixed to the inferior (Sn, MKh). And [thus] two opposite states take possession of ānāfūl by turns, it being always indet., when accompanied by [this] ʿānāfūl, and det. when parted
from it (M). One does not say زَيَّد الافْضَل مِنْ عَمْرُو (M, IA), because مِنْ, when attached to this أَنْعَل, imparts to it a sort of particularisation, for which reason it occurs after the distinctive [pron.] in XVIII. 37. [166,419] ; while the ِل, when prefixed to it, contains more determination than مِنْ imports particularisation, so that they dislike to combine the two (IY): nor زَيَّد افْضَل النَّاس مِنْ عَمْرُو (IA), because مِنْ is mentioned only as a medium for communicating the knowledge of the inferior, which is expressly mentioned in the pre. (MKh). And, as for the saying [of AIA‘shà (MN)]

وَلَسْتُ بِالآخَرِ مِنْهُمْ حَصْبِ
[And thou art not more than they in number; and might belongs only to the many, where the poet combines the ِل and ِل with the word مِنْ (MN)], and the saying [of Sa‘d al-Karkara, according to Jh, or of Kais Ibn AlKhaṭīm al Anṣārī, according to IU (MN,)]

نَحْصُنَ بِغَرْسٍ الْمَوْدِي أَعْلَمُنَا *
[We are more knowing in the planting of young palm trees than we are in the spurring of the coursers at day-break, where the poet combines prothesis with مِنْ (MN)], they are explained away (A) : for بِالآخَرِ مِنْهُمْ is accounted for in four ways, (1) that مِنْ does not denote
beginning of extent, but explanation of the genus, as in

Quoted: Thou art, of them, the gallant cavalier, i.e. from among them [359]; (2) that is dependent upon a suppressed word, the full phrase being

And thou art not the more, (more) than they [359], where the suppressed is a subst. for the mentioned; (3) that is red, and therefore does not prevent the introduction of the post. being meant to be understood as rejected, like

The Juti of superiority is always used (IY, R) with one of the three mentioned (R), [i.e.,] with the [comparatival] 

The of superiority is always used (IY, R) with one of the three mentioned (R), [i.e.,] with the [comparatival] 

not being devoid of all; nor having two of them combined, except extraordinarily. It is not devoid of all, because
it is applied to denote superiority of the thing to another, and, with, and prothesis, the inferior is expressly mentioned; while, with the art., it is virtually mentioned, because the art., being used to indicate a specified object previously mentioned, literally or virtually, is an indication of the ُأنَّىٍلُ فَضْلَىٍلُ that has the inferior mentioned with it, as, when a person seeks a more excellent than Zaid, and you say "Amr is the more excellent, i.e., is that more excellent, i.e., is the person that, we say, is more excellent than Zaid. And according to this, in every case, the art. with the ُأنَّىٍلُ فَضْلَىٍلُ of superiority denotes knowledge [599], in order that ُأنَّىٍلُ فَضْلَىٍلُ may not be entirely divested of the mention of the inferior. Nor are two of the three combined, because each of them serves instead of the others in importing the mention of the inferior; and, none of them having any import except that, the mention of another, when one has been mentioned, would be a mere pleonasm (R).

§ 356. The ُأنَّىٍلُ فَضْلَىٍلُ of superiority is of three kinds, (1) what must agree [in number and gender] with what it belongs to, which [kind] is the synarthrous, as ُأُسْأَلُ فَضْلُىٍلُ and ُأُسْأَلُ فَضْلُىٍلُ the most excellent Zaid and ُأُسْأَلُ فَضْلُىٍلُ the most excellent Hind, ُأُسْأَلُ فَضْلُىٍلُ and ُأُسْأَلُ فَضْلُىٍلُ ُأُسْأَلُ فَضْلُىٍلُ (M Ad) and ُأُسْأَلُ فَضْلُىٍلُ, (2) what must not agree,
but be always in the *sing. masc.*, [whether its qualified be *sing., du.*, or *pl., masc.* or *fem.* (MAd),] which is of two sorts, (a) the anarthrous and aprothetic, as *زید أفضَل من عمرو*, or *هند* Zaid, or *هند* is, more excellent than *أمر*, or *الزيدان* أفضِل من عمرو, and *القَبَلَان* أفضِل من عمرو *الهندان* or *الهندات* (MAd), [here] agreement is not allowable; and therefore it is said that [18] is made to deviate from *أَحَر*, [which ought to be used (Sn)]; and that *كَان صغرَىْا أَلْحَم* [357,359] is a solecism (A): (b) the *pre.* to an *indet.*, as *زَيد أفضَل رجل* Zaid is a most excellent man and *الزيدان أفضَل أُمْرَة* Hind is a most excellent woman, and *الزيدان أفضَل أمراَتين* and *الهندان أفضِل نسَتَّة* and *الهندات أفضِل نسِّة* (Sh): that [indet. (Sh) *post*. (A)] must agree [in number and gender (MAd)] with the *n.* qualified (A, MAd) by the *أَفْعَل* أَفْعَل of superiority (MAd)], as exemplified: and, as for II. 38. [118], it is in full *أَوْلِ فَرِيقٍ كَافِرٍ يَبْعَث* the first (party) to disbelieve it (Sh, A), otherwise *أَوْلِ كَافِيرٍ* would be said; or is *لَا يَكُون فَرَيْقٍ كَافِرٍ* Nor (let each of you) be etc., like XXIV. 4. [40] (Sh), i. e., *فَأَجْلَدُوا كُلِّ وَاحِدٍ مِنْ هَمْم* *Scourge ye (every one of) them* (MAd): (3) what admits of both constructions, which is the *pre.* to a *det.*, [when affirmation of superiority to the post. is intended
The two Zaids, and The Zaids, are the most excellent of the men, and Hind is, and The two Hinds, and The Hinds, are the most excellent of the women; or, if you please, and and and and and and and and and and and. 

(a) disagreement is better, [or, as said in the And and Tsr, is the prevalent usage (MAd)], as in II. 90. And thou wilt assuredly find them to be the most greedy of men for life, not ; and in

[by Dhu-r Rumma, And Mayya is the most beautiful of mankind and genii in neck, and front of the neck, and the most beautiful of them in back of the head (AAz)] not and and IS is related to have held disagreement to be necessary; but he is refuted by the texts XI. 29. Save those who are the meanest of us and VI. 123. [248] (Sh); and both usages are combined in the Prophet's saying and IS. Now will I inform you of the dearest of you to
me, and the nearest of you to me in the assemblies of the day of resurrection—(they are) the best of you in morals (IA, A); while [IA asserts that] those who allow both constructions say that agreement is more elegant, for which reason [Th, ] the author of the Faṣāih is blamed for saying دَأْخَرُتْنَا أَنْصَحْكُهُمْ in which case we have chosen the most elegant of them, where, say they, he ought to have said فُصَّكُمْ (IA): (b) if affirmation of superiority be not intended (IA, Aud, A, MAd) at all [357] (A, MAd, MKh), or be intended (A, Tsr, MAd, MKh) unrestrictedly (Tsr, MAd, MKh), i.e. (MKh), not over the post. alone, but over it and over [all (A)] others (A, MKh), then agreement [with the qualified (Tsr, MAd)] is necessary (IA, Aud, A, MAd), because of the resemblance of this [in determinateness and (MKh)] in being devoid of مُهَايَنُ مُهَايَنُ The reducer, [i. e., Yazīd Ibn AlWālīd Ibn 'Abd AlMalik Ibn Marwān, so named because he reduced the allowances of the soldiers (Tsr, Sn, MAd, MKh), and the scarred, i.e., 'Umar Ibn 'Abd Al'Azīz Ibn Marwān, so named because of a scar (Tsr, Sn, MAd, MKh) on his forehead (Tsr), from the blow of a beast (Tsr, Sn, MAd),] are the two just, or two justest of men, of the Banū Marwān, [where أَعدَّ الدَّلاَم admits of being rendered by what contains no affirmation of superiority (Tsr,
MAd), i.e., عَالِدًا بَنِي مَارْوَانَ (IA, Aud, A, MAd), because none of the Banū Marwān participates with them in justice (Tsr, Sn, MAd), since there is no just man among them besides these two (MKh), or of meaning unrestricted excess (Tsr, MAd); and as مُكْتَبٌ صَلَّى اللَّهُ عَلَيْهِ محمد (God bless him and give him peace!) is the most excellent of (mankind, from among) Kuraish, i.e. إِنَّ أَحْسَنُ الْمَلَائِكَةِ مِنْ بَنِي قَرْشٍ: (c) the prothesis of these two sorts [mentioned in (b)] denotes mere particularization [of the qualified, as being, e.g., of a certain tribe, not explanation of the inferior (Sn)]; and therefore أَنْعَلُ in them may be pre. to what it is not part of, contrary to the which the sense of مِنْ is meant to be understood, this being always part of what it is pre. to: and for what reason يُوسُفُ أَحْسَنُ إِخْوَتِهِ Joseph is the handsomest of mankind, from among his brethren, or the handsome man of his brethren, is allowable if أَحْسَنُ مِنْ بَنِي هِمْ or أَحْسَنُ مِنْهُمْ be intended; but is disallowed if أَحْسَنُ مِنْهُمْ handsomer than they be intended (A).

§ 357. When the inferior is known (R), مِنْ [with its gen. (R, IA, Aud, A)] is sometimes suppressed (M, R, IA, Aud, A), because indicated (IA), as in XVIII. 32. [355], i.e., منَكَ (IA, Aud), where expression and suppression occur; and in LXXXVII.17.
And the life to come is better and more lasting than the present life) (Aud), i.e. مِنَ الْحَكْمَةِ الْدُنْيَا (Tsr). being then supplied, [and therefore like the spoken; so that you do not put the art., as you do not put it with مِنْ, because the virtually present is like the literally present (IY)]; and hence بَعْلَمُ الْسُّرَّ وَأَحْفَى XX. 6. He knoweth the secret, and a thing more hidden (than the secret), [vid. the inmost thought of the soul (B),] i.e., وأَحْفَى مِنْ الْسُّرَّ; and the saying of the poet [looking at some fat camels belonging to other men (AAz)]

يا كِتَبَهَا كَانَتْ لِأَهْلِي إِبْلًا * أُوْهُرَتْ نِي جَدِب عَامٌ أَوْلَا

[O would that they were camels for my people, or had been made lean in a drought of a year before (this year)! (AAz)], i.e. أَوْهُرَتْ نِي جَدِب عَامٌ أَوْلَا; and your saying أَلْلَهُ أَكْبَرُ مِنْ هَذَا الْعَالَمَ] God is greater (than every thing), [i.e., مِنْ كُلِّ شَيءٍ (IY)]; and the saying of AlFarazdak

إِنَّ الْذِّي سَمَّى الْسَّمَاءِ بَنَى لِنَا * بَيْتًا كَحَائِثَةٍ آمَرَ وَأَطْوَلُ [below] (M) Verily He that raised the heaven has built for us a house, whose pillars are mightier (than the pillars of every house), and taller (than they), i.e. آمَرَ مِنْ دَعاَتِكَ كُلِّ بَيْتٍ وَأَطْوَلُ مِنْهَا (AAz). That suppression occurs (1) often when أَنْفِلُ is an enunc. (IY, R, IA, Aud, A), actually or orig. (Tsr), as in the text (IA, A), XVIII. 32. (Sn), and the like, being frequent in the Kur (IA);
and hence [above] and 

\[\text{سَتَعَلمُ أَيْنَا لِلَّمْبَى} \quad \text{أَدْنِىٰ} \quad \text{إِذَا أَدْنَىَ لِيُ} \quad \text{الآَسِ} \quad \text{الْحَبْرَ} \quad \text{اَ} \quad \text{اَ} \quad \text{يَ} \quad \text{كِ} \quad \text{كِ} \quad \text{كِ} \quad \text{كِ} \quad \text{كِ} \quad \text{كِ} \quad \text{كِ} \quad \text{كِ} \quad \text{كِ} \quad \text{كِ} \quad \text{كِ} \quad \text{كِ} \quad \text{كِ} \quad \text{كِ} \quad \text{كِ} \quad \text{كِ} \quad \text{كِ} \quad \text{كِ} \quad \text{كِ} \quad \text{كِ} \quad \text{كِ} \quad \text{كِ} \quad \text{كِ} \quad \text{كِ} \quad \text{كِ} \quad \text{كِ} \quad \text{كِ} \quad \text{كِ} \quad \text{كِ} \quad \text{كِ} \quad \text{كِ} \quad \text{كِ} \quad \text{كِ} \quad \text{كِ} \quad \text{كِ} \quad \text{كِ} \quad \text{كِ} \quad \text{كِ} \quad \text{كِ} \quad \text{كِ} \quad \text{كِ} \quad \text{كِ} \quad \text{كِ} \quad \text{كِ} \quad \text{كِ} \quad \text{كِ} \quad \text{كِ} \quad \text{كِ} \quad \text{كِ} \quad \text{كِ} \quad \text{كِ} \quad \text{كِ} \quad \text{كِ} \quad \text{كِ} \quad \text{كِ} \quad \text{كِ} \quad \text{كِ} \quad \text{كِ} \quad \text{كِ} \quad \text{كِ} \quad \text{كِ} \quad \text{كِ} \quad \text{كِ} \quad \text{كِ} \quad \text{كِ} \quad \text{كِ} \quad \text{كِ} \quad \text{كِ} \quad \text{كِ} \quad \text{كِ} \quad \text{كِ} \quad \text{كِ} \quad \text{كِ} \quad \text{كِ} \quad \text{كِ} \quad \text{كِ} \quad \text{كِ} \quad \text{كِ} \quad \text{كِ} \quad \text{كِ} \quad \text{كِ} \quad \text{كِ} \quad \text{كِ} \quad \text{كِ} \quad \text{كِ} \quad \text{كِ} \quad \text{كِ} \quad \text{كِ} \quad \text{كِ} \quad \text{كِ} \quad \text{كِ} \quad \text{كِ} \quad \text{كِ} \quad \text{كِ} \quad \text{كِ} \quad \text{كِ} \quad \text{كِ} \quad \text{كِ} \quad \text{كِ} \quad \text{كِ} \quad \text{كِ} \quad \text{كِ} \quad \text{كِ} \quad \text{كِ} \quad \text{كِ} \quad \text{كِ} \quad \text{كِ} \quad \text{كِ} \quad \text{كِ} \quad \text{كِ} \quad \text{كِ} \quad \text{كِ} \quad \text{كِ} \quad \text{كِ} \quad \text{كِ} \quad \text{كِ} \quad \text{كِ} \quad \text{كِ} \quad \text{كِ} \quad \text{كِ} \quad \text{كِ} \quad \text{كِ} \quad \text{كِ} \quad \text{كِ} \quad \text{كィ} \quad \text{K}

[by 'Antara, addressing 'Umāra Ibn Ziyād al 'Absī
Thou shalt know which of us is nearer to death than his fellow, when thou bringest near to me the thirsty spears, i. e. (AKB)]: though, in such cases, it may be said that the elided is the post., i. e., أَكْبَرُ أُمْرُ دَعَامَتُمُّ the greatest of everything and أَكْبَرُ أُمْرُ دَعَامَتُمُّ most mighty pillars (R): (2) seldom when أَنْتُ أُعْلِمُ is (IY, R, IA, Aud, A) not an enunc. (R, IA), [but] (a) an ep. (IY, Aud, A), as in

تَرْجَحُ أَجَدُرَ أَنْ تَقِيِّلَ * غَدًا بِتَجْنُنٍّ بَارِدُ طَلِيلٍ

(Aud, A), by Uhaiha Ibn Al Julāh Grow tall, O young palm-tree, and come to, i. e., [reach and (EC)] take a place more fit [than any other that thou should sleep at noon, i. e., shouldst grow and flourish, therein tomorrow, by the two sides of cool, shady water (FA, EC), i. e., تَرْجَحُ أَجَدُرَ أَنْ تَقِيِّلَ * غَدًا بِتَجْنُنٍّ بَارِدُ طَلِيلٍ (Aud, A), as IM says in the CK (Tsr); or (b) a d. s. (Aud, A), as in

دَنْوَتْ وَعَدَ جَلَّنَاكَ كَأَلْبَدُرَ أَجَمَّالاَ * فُتْطِلَ قَوْادِي نَيْ رَأَوْانُ مُضَلَّلاَ

[Thou drewest near, more fair (than the full moon), when we had fancied to be like the full moon; and my heart became seduced into love of thee (MN)], i. e.,
(1720)

&*

\text{Jill} \text{[of superiority (IA,A)]} \text{is [said to be (IA)] sometimes used divested of the sense of superiority (R,IA,A), and renderable by (1) an act. part. (R,Sn), as }

\text{VII. 56. Your Lord is acquainted with you (IA,A), i. e., عَلَى مَعْلُومٍ بِكَمْ (IA,Sn): or (2) an assimilate ep. (R,Sn), whence }

\text{وَيَلَّوَّنَّ الَّذِي يَبِدْؤُ الْخَلْقَ ثُمَّ يَعْبِدُهُ وَيَعْتُنَّ عَلَيْهِ XXX. 26. And He is the One that beginneth creation, and then repeateth it (after their destruction); and it is easy to Him (R,IA,A), i. e., خَيْبَتْ عَلَيْهِ (IA,Sn), as is said, since one thing is not easier to Him than another (R); and }

\text{[above] (IA,A), i. e., إنَّ الَّذِي عَكَّبُلْهُمْ (IA,Sn)} ;

\text{١٠٩٢٢٣٩١١١٩٩٧١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١١π

\text{Be ye cast out from good, O race of Zaid, as a family! (Ye are) a most ignoble people, small or great (AKB)], i. e., صَغِيرُوا أو كَبِيرُوا; and }

\text{فَلا إِلَّا نَفَى عَمَّانِمَا أَمْرُ فَنَّهُمْ مُلُوكُ عَظَمَّ مِنْ مُلُوكٍ أَعَظَمُ}
by an Arab of the desert, and, if not (of the race of Hāšim), then of the race of (Ākil) alMurār, (kings of AlYaman; for verily they are great kings of great kings (AKB)), i. e., عظام (R); and

[by an Arab of the desert, And, if not (of the race of Hāšim), then of the race of (Ākil) alMurār, (kings of AlYaman; for verily they are great kings of great kings (AKB)], i. e., عظام (R); and

by Hassān [Ibn Thābit (SR)], What! dost thou satirize him, when thou art not like unto him? Then the bad one of you two shall be the sacrifice for the good one of you (Sn). According to Mb, that usage is regular; but [IM says in the Tashil that (A)], according to the soundest opinion, it is confined to hearsay (R, IA, A). And [IM says in the CT that (A), when it is used in this sense (R),] adherence to the sing. masc. is more common (R, A) than agreement [with the qualified in number and gender], because it is treated like the prevalent, which is the original أدّلُ, i. e., the أدّلُ of superiority with من [356] (R); but that it is sometimes pluralized when what it belongs to is pl., as

إذا غاب عنكم أسد الغفران كنتم كرّامًا، وانتتم ما أتام ألا لأنتم
[by Al Farazdak, When mount “Black-eyed” vanishes from you, ye will be noble; while ye, so long as it abides, will be the ignoble (MN), meaning ye will always be ignoble, because this mountain will not vanish (MN,Sn)]; and, says he, since it may be pluralized, because divested of the sense of superiority, it may be made fem., so that
the saying: As though small and great etc. [356, 359] is correct (A). As for former, it is 1) اَنْفَعْ (M, R), according to the BB R), as is proved by [the fem. (IY)] اَلْأَوْلَى (M) and [the pl. fem. (IY)] اَلْأَوْلَيْنِ (M), like اَلْأَكْبَرُ, اَلْأَكْبَرَى, pl. fem. اَلْأَكْبَرَانِ, and fem. اَلْأَكْبَرُ, pl. fem. اَلْأَكْبَرَى, as LXXIV. 38. [248], اَنْفَعْ being اَنْفَعْ; and اَنْفَعْ, orig. اَنْفَعْ [below], being اَنْفَعْ; and اَنْفَعْ (IY): (a) the majority of the BB hold that اَنْفَعْ is of the composition of كُدُنَّ sport (R), its ف and ع being a, (IY); though this composition is not used, except in اَنْفَعْ and its variations (R); اَنْفَعْ having no v., like اَنْفَعْ [353] (M): but some say that it is orig. اَنْفَعْ, [having Hamza for its medial (Jh), from escaped, because escape lies in outstripping; while others say that it is orig. اَنْفَعْ, from reverted, because everything reverts to its first [state], اَنْفَعْ being اَنْفَعْ in the sense of the pass., like اَنْفَعْ and more praiseworthy [354]; and in the [last] two cases the Hamza is anomalously converted into و: (2) فُنْعَلُ, say the KK, (a) from وْلُ, [its o.f. being لُوْلُ, and (KF)] the Hamza being transferred to the position of the ف; or (b), as some of them say, of the composition of وْلُ, [its o. f. being لُوْلُ, and (Jh)] the first, being converted into Hamza. But its
being declined like the اَنْعَلُ of superiority, and its being used with مَنْ, falsify [the assertion of the KK as to] its being explained; and, as for اَوْلِيَّة and اَوْلِيَّةٌ, they belong to the speech of the vulgar, and are not correct. The [first] [of اَوْلِيَّة and اَوْلِيَّةٌ, which is the o. f.] of اَوْلِيَّةٌ, according to the opinion of the majority of the BB, is necessarily converted into Hamza, on account of its pl., vid. اَوْلِيَّةٌ, [orig. اَوْلِيْ], the first, of] which is necessarily converted into Hamza, like [the first, in] such as اَوْلِيَّةٌ or اَوْلِيَّةٌ, pl. of اَوْلِيَّةٌ [683]: but, according to those who say that اَوْلِيَّةٌ is from اَوْلِيْ, the o. f. of اَوْلِيَّةٌ is اَوْلِيْ, the, being converted into Hamza, as in اَوْلِيْ [237, 683]; and then the second, quiescent, Hamza into اَوْلِيْ, as in اَوْلِيْ [661], for which reason it returns to its o. f. of Hamza in Ḫālūn’s reading اَوْلِيْ LIII. 51. The first ‘Ad, because the first [Hamza] is elided, the ل of the art. being mobilized with its vowel [Damma (B)], so that the combination of two Hamzas is removed. Thus اَوْلِيْ former is like اَسْبَقُ anterior, prior, more preceding or prevenient or outstripping, in sense, declension and construction. You say, in declining it, (1) masc., (a) sing. اَوْلِيْ the first; (b) du. اَوْلِيْ; (c) pl. اَوْلِيْ, and اَوْلِيْ [715] (R), and اَوْلِيْ by transposition (Jh,
KF): 2) fem., (a) sing. أَلْوَلَأَيْبِكِ (الْأَلْوَلُ); (b) du. أَلْوَلَأَيْبِكْ; (c) pl. أَلْوَلَأَيْبِكُمُ, and أَلْوَلُ [248] (R) [or أَلْوَلُ], like and أَلْوَلُ (KF). And أَلْوَلُ is used [as an ep.] for the [broken] pl. masc., considered as being [tropically] fem. [270]: the poet says

An old (camel) upon an old (road) belonging to former peoples, that dies by abandonment, and lives by work (Jh on أَلْوَلَ, i.e., تَعْيِيرُ مَسَّى عَلَى طَرْيقٍ تَقْدِيمٍ (Jh on أَلْوَلَ); but, if you please, you say أَلْوَلُ (Jh on أَلْوَلُ). And you say, in construction, زَيْدُ أَلْوَلٌ مِنْ غَيْرِهِ Zaid is prior to others, هو أَلْوَلُ He is the first of them, and هو أَلْوَلُ He is the first. But since, according to the correct opinion, the expression أَلْوَلُ is not derived from anything used, neither from a v., like أَحْسَنُ, nor from a substantive, like أَحْسَنُ [353], the sense of qualificativity in it is obscure, since qualificativity is apparent only with respect to the word that the qual. is derived from, and to the qualifiability of that derived qual. by that word, as in ذُو عِلْمٍ أَكْثَرُ مِنْ عِلْمِ غَيْرِهِ more learned, i.e., possessed of learning more than the learning of another; and ذُو حَنْكَ أَشَدُ مِنْ حَنْكِ غَيْرِهِ more voracious, i.e., possessed of a palate, [i.e., appetite,] more than the palate, [i.e., appetite,] of another: whereas the
qualificativity of أَوْلُ is apparent only by reason of its being renderable by the deriv., vid. أَسْبَقٍ أَسْدٌ; so that أَوْلُ becomes like [أسد in] جَرَّلُ أَسْدٌ [142]. Its qualificativity, therefore, must not be regarded, except when the qualified is expressly mentioned before it, as يَوْمًا أَوْلًا on a former day; or when the comparatival من is expressly mentioned after it, since this is an indication that أَنْعَلُ is not a substantive, like أَنْقُلُ and أَنْبَعُ [249]. If, then, it be devoid of both together, and be not synarthrous or pre., Tanwin and the sign of the gen. are introduced into it, because of the obscurity of its qualificativity, as in 'Ali's saying أَحْمَدُ أَوْلًا يَدِينًا I will praise Him first, at the beginning; and in the saying مَا تَرْكَتْ لَهُ أَوْلًا وَلَا أَخْرَا I have not left to him a first, nor a last (R), i.e., لَا قَدِيمًا وَلَا حَدِيِّنًا neither an old, nor a new (IY on § 324). But أَوْلُ may have its post. suppressed, and be uninfl. upon Damm, when it is renderable by the adv. of time, as لَعَمْرُنَّ مَا أَدْرَى الَّمَحَ [201], i.e., أَوْلُ أَوْقَاتٍ عُدُورٍ at the first (of the times of its going in the early morning). And you say مَا لَقيتُهُ مِدْ مَعَ أَوْلٍ I have not met him since a former year, with أَوْلُ in the nom. as ep. of مَعَ أَوْلٍ مِنْ هُذَا الْعَامِ a year anterior (to this year). And some of the Arabs say مُدْ مَعَ أَوْلَ
with Fath of أَوْلٍ; but this is rare. S relates on the authority of Khl, that [here] they make it an *adv*, as though مَّدَّ عَامًَّ عَامَّتَكَ *since a year before (thy year)* were said: but the rendering of أَوْلَ by قَبْلَ أَوْلَ* involves a difficulty, because, the *first* of the thing being the foremost of its parts, أَوْلَ عَامَّكَ means *in the foremost of the parts of the year*, either of its days, or of its nights, or of its times; whereas قَبْلَ عَامِدَكَ means *in the time preceding the whole of its parts*: and, if أَوْلَ were i. q., قَبْلَ عَامِدَكَ before (thy year), its post. would be suppressed, and therefore it would necessarily be *uninf.* upon ذَلَّل, however, here may be i. q., أَوْلَ مِنْ عَامِدَكَ anterior (to thy year), the *adv.* being an ep. of عَامُ كَانَ عَامٌ i. e., عَامُ كَانَ فِي رَمَانِ أَسْبَقِ مِنْ عَامِدَكَ a year (being in a time) anterior (to thy year). And it is not improbable that أَوْلَ, though an ep. of the nom., may be put into the gen. by imagining the qualified to be in the gen., because what follows مَّدَّ is sometimes governed in the gen. [203]; so that it is like أَوْلَ مِنْ أَوْلٍ مِنْ أَوْلٍ, and LXIII. 10. [426,538]: and, according to this, أَوْلَ is in the gen.; not in the acc., [as in the former construction]. And, when you have not seen Zaid for a day, you say مَا رَأَيتِ مَدَّ أَوْلَ مِنْ أَوْلٍ I have not seen him since the day before yesterday;
and, when you have not seen him for two days, 

\textit{I have not seen him since the day before yesterday}: but you do not go beyond that (R).

§ 358. \textit{\&such;} is [a substantive, meaning \textit{one of two things}; on the measure of (Jh)] \textit{\&\textit{fem.} being \textit{\&\textit{fem.}} (Jh,KF); except that it contains the sense of (Jh)] an \textit{ep. (IY)}, i. q., \textit{\&\textit{fem.} another [90] (KF), because \textit{\&\textit{fem.} is found only in the ep. (Jh). But \textit{\&\textit{fem.} has a predi-
cement not belonging to any of its fellows, vid. that \textit{\&\textit{fem.} is always suppressed from it when \textit{indet.} [355] (M).}

The sense of \textit{superiority} is altogether obliterated from it: so that it is not used either with \textit{\&\textit{fem.}, or with pro-
thesis; but is used either anarthrous or synarthrous, And, since the sense of \textit{\&\textit{fem.} is not supplied with the
anarthrous, it agrees in gender and number with what it belongs to (R). For \textit{\&\textit{fem.} so often used apart from the
qualified, as \textit{\&\textit{fem.} I passed by such a man and by another, that they treat it as a substantive, mak-
ing it \textit{du.}, \textit{pl.}, and \textit{fem.} [356] (IY). They say \textit{\&\textit{fem.} I passed by two others, and \textit{\&\textit{fem.} (Jh, KF)] by others; and [in the \textit{fem. (IY)}] \textit{\&\textit{fem.} (KF)] by another, [\textit{du. (IY)}] by two others, and
[\textit{pl. (IY)}] and \textit{\&\textit{fem.} by others (M): the \textit{Kur has
IX. 103. And others have confessed their sins and
And another has confessed I bought
a male slave and another slave-girl, because the Arabs
qualify by and their [dus. and] pls. only
[such words as denote] what is homogeneous with the
[person or thing] previously mentioned, as
AlLūt and AlʿUzza and Manāt the third,
the other? and
II. 181. Therefore whosoever
of you is present during the month, let him fast there-
in; and whosoever is sick, or on a journey, for him shall
be a fast of a number of other days, being qualified by
because Manāt is homogeneous with AlLūt and
AlʿUzza, and by because the days are homogene-
ous with the month; whereas, the slave-girl not being
homogeneous with the male slave, since the former is
fem., while the latter is masc., may not be qualified
by , as one does not say Hind
and another man came. For [the
person or thing denoted by] which is homogeneous with
the [person or thing] mentioned after it, as is proved by the
fact that, when you say Al. Find az-Zimmānī [one of the poets of the Hamāsa (CD),] says, and another says, the full phrase is  وقال آخرون that one of the poets says, and another (of the poets) says. And, as for the saying of the poet

May the Compassionate bless Azza and her daughter Laila, and bless her other female neighbours!, it is attributable to the poet's having made her daughter to be a female neighbour of hers (D).

§ 359. [when in the sense of the present life or world (R),] and [when in the sense of the great affair (R),] are sometimes used anarthrous [and aprotthetic (AKB)], as in

(M, R), by Al 'Ajjāj (M, N, AKB), On the day [of resurrection (N)], when the souls shall see what provision they have made ready, when affairs shall reach their end in the strife of a life that has long been extended (N, AKB), and the tradition of 'Umar إِنِّي لَا أَكِرُ أَنْ أَرَى أَحَدَكُم مُنَسَّبِيْنَ يِنْسُوْنِيْنَا لَا نُفِيْنَ أَمْرَ دُنْيَا وَلَا نُفِيْنَ أَمْرَ آخِرَةَ Verily I dislike to see one of you idle, not busy in an affair of the present
life, nor in an affair of the life to come [397], the intention being to make the matter indet., as though

in a worldly strife and in a temporal matter and eternal were said (K on XX. 72.), and in

[by one of the Banù Kais Ibn Tha‘labā, or, as is said, by Bashama Ibn Hazn anNahshalt, And, if thou summon to a great affair and a noble feat the chiefs of the nobles of mankind, then summon us (T, IY)], because they are prevalently applied (M, R) to the two things mentioned, so that the sense of superiority is obliterated from them (R); and thus they are confounded with substantives (M), for which reason they, like the nearest, from I drew near, the being converted into in, because fourth, and afterwards into 1, because mobile and preceded by a letter pronounced with Fath (IY). It is a disgraceful mistake, and a hideous solecism, to say

This is a weary world, because and all words on its measure are diptote whether det. or indet., the Tanwîn not being affixed to them in either state
The Lexicologists, however, say that the Arabs do sometimes pronounce دَنِيَّا with Tanwin; so that H’s declaring it to be a mistake is a mistake on his part: and IHL says that دَنِيَّا has been heard declined as a triptote; though, as IJ says, it is extraordinary, strange; nor do we know anything, ending in an ٌ of feminization, that is declined as a triptote [18], except this word: and it has been heard [so declined] in ذِي سَعِي دَنِيَّا طَالِمًا آلح, which is not a poetic license because the measure does not vary in either case (CD). But the correct opinion is that is an inf. n., like ٌ[248, 272] and ٌ[272, 331]; not fem. of ٌ the greatest, like ٌ[248] and ٌ[above]; because, when an inf. n., it may be made det. and indet. (IY). And, as for ٌ in the reading ٌ in the saying [of Abu-l Ghul at Tuhawi (T, IY)]

\[\begin{align*}
\text{وَلَا يَكْبُرُونَ مِنْ حَسَنٍ يَسْوَى} & \quad \text{وَلَا يَكْبُرُونَ مِنْ غَلَظٍ بَلِيْسٍ}
\end{align*}\]

[And that requisite not any with evil for good, nor require any with softness for roughness (T, IY)], they are not the fem. of ٌ better and ٌ worse; but are inf. ns., like ٌ and ٌ[above] (M, R). But [Abū 'Alī Alīfāsān (MN)] Ibn Hānī [al-Hakamī, known as Abū Nuwās (MN),] has been taxed with making a mistake in his saying.
As though smaller and greater of its bubbles were pebbles of pearl on a ground of gold (IY, MN): while in the is not comparatival (M,R), but partitive (R), being like the in [355] (M), i.e., the is not comparatival, as in or the J may be judged to be red., being comparatival, as in

by 'Amr Ibn Kulthūm atTaghlabī, I have inherited (the glory of) Muhalhil ('Amr's maternal ancestor), and (the glory of) a better than him, Zuhair (his paternal ancestor). Then most excellent is the treasure of the treasurer-keepers, (glory!) (EM, AKB)]; or in both verses, according to what is said, another , anarthrous, may be supplied, on which depends, i.e., the better, (a better) than him (R).

§. 360. The of superiority does not govern like the v. (M), because, not being made du. or pl., nor fem. [356], it is remote from resemblance to the act. part.; and becomes like prim. substantives, which are not derived from vs. (IY). It either is replaceable by a v. in the same sense as it, or is not
(IA). If not replaceable by a v. in the same sense (IA, A), it does not govern in the nom. (R, IA, Aud, Sh, KN, A) an expressed ag. (Sh), [whether] an explicit n. (R, IA, Aud, KN, A) or a [prominent (A) detached (Aud, Fk, Sn)] pron. (Aud, A, Fk), except in a [weak (IA, Sh), rare (Aud, A), anomalous (Sn)] dial. (IA, Aud, Sh, A, Fk) transmitted by S (IA, Sh, A, Tsr, Fk), because its resemblance [to the v., and likewise (R)] to the act. part., is weak (R, A), inasmuch as, when anarthrous and aprotthetic, it is not made fem., nor du. or pl. (356) (A). They disallow the government of the explicit n.[or detached pron.] in the nom. by the of superiority because of its resemblance [288] to the of wonder [477] in measure, origin, and intensive signification (MI). Most of (Tsr, Fk, MKh) the Arabs do not say مْرَرَتْ يُرْجَلِ أَفْضَلْ مَنْهَ أَبْوَهُ (M, IA, Aud, Sh, A, Fk) or أَنتَ (Aud), making أَفْضَلْ [or أَنتَ (Tsr)] in the nom. (IA, Tsr) as an ag., on the ground that the sense is فَاتَهُ فَيْ أَفْضَلْ أَبْوَهُ I passed by a man to whom his father was, or thou wast, superior in excellence (Tsr): but put أَفْضَلُ in the nom. (M, Tsr, MKh) as a [prepos. (Tsr, MKh)] enunc. (IY, Tsr, MKh) to أَبْوَهُ (Tsr, MKh) or أَنتَ (Tsr), the prop. being [in the position of (IY, Tsr) a gen. as (Tsr)] an ep. (IY, Tsr, MKh) of رَجَلِ (Tsr, MKh), as in مْرَرَتْ.
I passed by a man whose father was thy brother (IY); and the cop. being the pron. governed in the gen. by من (Tsr). Y, however, relates that (R) some of the Arabs allow [the of superiority to govern the explicit n. (or detached pron.) in the nom., as (R)] because it is derived from the v., although its resemblance to the act. part. is remote (IY): but that [construction] is not well-known (R); while S says that it is rare, corrupt, because of what we have mentioned (IY). But, if replaceable by by a v. (IA, Aud, A, Fk) in the same sense (IA, Tsr, Fk). [e.g.] in the case of in the nom. (IA, Aud, Sh, A, Fk) universally (IA, Aud), by common consent (Sh, Fk) of the Arabs (Sh), vid. when is [of a generic substantive (Sh, Tsr, Fk, Sn)] preceeded by negation [or the like (IA, Fk), vid prohibition and disapprobatory interrogation (MKh)], and when its nom. is [extraneous (IA, Aud, A, Fk), i.e., not connected with the pron. of the qualified (Tsr, Sn, MKh),] declared superior to itself in two [different (Tsr)] respects, as in [the saying of the Arabs (Sh, Tsr)]

I have not seen a man in whose eye collyrium is more beautiful than it is in the eye of Zaid (IA, Aud, Sh, A, Fk),
where the collyrium, in respect of its being in the eye of Zaid, is superior, and, in respect of its being in the eye of any other man, is inferior, the sense being that collyrium in the eye of Zaid is more beautiful than itself in the eye of any other man (Tsr), from which ex. the case is known as the case of يَتَّخَسُ man (above) (Sh, Fk). For you may say: I have not seen a man in whose eye collyrium is so beautiful as in the eye of Zaid (Aud), putting the v. يَتَّخَسُ in place of أَحْسَنَ, without altering the sense: so says IM (Tsr): while the reason that the انْعَلُ of superiority is unable to govern the explicit n. in the nom. is only that it has no v. in its sense [of excess (Sn)], whereas in this ex. it is replaceable by a v. in its sense, as you see (A); and, if the nom. were made an inch., [and انْعَلُ its enunc. (Fk, Sn),] the separation of انْعَلُ from the inch. (YS),] would ensue (A, Fk). And similar are the saying of the Prophet مَنْ أَيَّامٍ أَحْبَبْنَى إِلَى الَّهِ فِيهَا النَّصْوُمُ مَنْهُمُ فِي عَشْرٍ ذِي الْحَقَّةَ Not in any days is fasting dearer to God than it is in the first ten days of Dhu-l-Hijja [below] (S, IA, Sh); and the saying of the poet [Suhaib Ibn Wathil (S), cited by S (IA),]
I passed by the vale of Wild Beasts; and I do not know any vale like the vale of Wild Beasts, when it grows dark, wherein riders that have come to it tarry less than they do in it, and more dreadful save so long as God guards a wayfarer, where he means اقتِلْ يِنَّ الْرَّكْبِ مِنْهُمْ يَأْتُوهُ تَشِیئةٌ, but suppresses that [مَنْهُمْ بِذَٰلِكَ (AKB)] for the sake of brevity (S), because of the hearer's knowledge (AKB), the phrase being like مَأْرَّت كَعْبٍ زُبدٍ أَحْسَنَ غَيْبَهَا الكَحْلُ [below] (MN); and the saying

ما رَأَيتُ أَمَراً أَحَبَّ إِلَيْهِ ﷺُ بِذَالِكَ مِنْهُ الْيَدْ يَا أَبِي سَنَابَ (Sh) I have not seen a man that lavishness is dearer to than it is to thee, O Ibn Sinān (Jsh). But the nom. governed by أَحْبَبْ in the tradition and the [last] verse is a pro-ag., because أَحْبَبْ is formed from the pass. v. [354], not from the act. (Sh). The general rule is that this explicit n. should occur between two prons., the first belonging to the qualified, and the second to the explicit n., as exemplified, [the first by the $ in عَبْيَنَهَا, and the second by the $ in مَنْ (Tsr)]: but sometimes the second pron. is suppressed, and sometimes prefixed to the explicit n., [vid. كَحْلٍ (Tsr),] as مَنْ كَحْلٍ عَبْيَنٍ زُبدٍ كَحْلٍ, than the collyrium of the eye of Zaid; or to its place, [i. e., the place
of the ḫalāl, ṭibrīd (Tsr),] as ʿayīn ẓibīd than (the collyrium of) the eye of Zaid, [one pre. n. being suppressed (Aud, A)]; or to the owner of the place, [vid. ẓibīd (Tsr),] as ʿayīn ẓibīd than (the collyrium of the eye of) Zaid (Aud, A, Fk), two pre. ns. being suppressed: and sometimes nothing is put after the nom., as

I have not seen an eye like the eye of Zaid, wherein the collyrium is more beautiful [above] (Aud, A), and similarly

I have not seen any man like Zaid, in whose eye the collyrium is more beautiful (Sn). And they say

Not any one is good behaviour more beautiful in than (good behaviour in) Zaid: the o. f. is ẓibīd, ẓibīd; then they prefix ḥibīl to ẓibīd, because of his connection with it [119] (Aud, A), saying ḥibīl ẓibīd (Tsr); and then they suppress the pre. (Aud, A), so that it becomes ḥibīl ẓibīd (Tsr). And like it is the Prophet's saying

Not any days is fasting dearer to God in than (fasting in) the days of the ten[above], orig.

This construction does not occur in the Kur (Sh, Fk).
IM says in the CT that it [occurs only after negation, but (A)] may be used [by analogy (Tsr)] after prohibition or interrogation (A, Tsr) containing the sense of negation (A); and IHsh follows him in the Commentary on the KN: but no instance of it has been heard; and it is better to confine oneself to what the Arabs have said (Tsr). The * tendrá لفظ من عضود* of superiority governs [in the nom. (R, IA, Aud, A, Fk) the latent (R, IA, Aud, Sh, A, Fk) pron. (R, IA, Aud, A, Fk), which is its (R) ag. (R, Sh). [It exercises this government] in every dial. (Aud, A, Fk), [and] without restriction (Sh), i.e., whether it be preceded by negation or not (MAd), as *

Zaid is more excellent than 'Amr (IA, Aud), where * tendr لفظ من عضود* contains a latent pron. [in the nom. as an ag. (Tsr)], relating to * زيد (IA, Tsr), because such government [is weak, its effect not being literally apparent; so that it (Sn)] does not need strength of the op. (R, Sn). IM says in the CK (A), According to the soundest opinion (Fk), it does not govern [in the acc. (R, KN, A)] the direct obj. (R, Sh, KN, A), unrestrictedly (KN), i.e., whether an explicit n. or not (Fk), because it is co-ordinated [in intransitiveness] with the vs. denoting *natural dispositions* [432, 484] (YS): but, if any n. suggesting [the allowability of (A)] that [construction] be found after it, such n. is [held to be (A)] governed in the acc. by a [supplied (A)] v. indicated by
(R, A), as in خَطْر، VI.117. He is wiser (than everyone): He knoweth who strayeth from His path, i.e., عِلْمُ مِنْ كُلِّ أَحَدٍ عِلْمَ مِنْ الْعِلْمِ (R); and hence VI. 124. [64,201,202], حيث being a direct obj., in the place of an acc., governed by a supplied v. [يُعْلَمُ (Sn)] indicated by عِلْمُ (A); and the saying [of Al‘Abbās Ibn Mirdās as Sulami (T)]

(1739)

And I have not seen the like of the tribe of the Banū Asad, as a tribe assailed at morning; nor the like of us, on the day that we encountered, as cavaliers; and I have not seen any tribe returning more boldly to the charge, and more vigorous in defending the standard than they, and not any more ready to smite than we, (we smote, or smiting) crests with the swords, being governed in the acc. by a [suppressed (AKB)] v. [نَصْرُنا (AKB)] indicated by نَصْرَتْ (T): while some allow فعل to be the op., because divested of the sense of superiority [357] (A). Nor does it govern the acc. assimilated to the direct obj. [348], either because it does not govern the direct obj. in the acc., and therefore does not govern the acc. assimilated to the direct obj.: or because the [assimilate] ep.’s government of that acc.
is subordinate to its government of the nom., and subsidiary to its prefix to what was governed by it in the nom. [348]; whereas ْنَعَلُ does not govern the explicit n. in the nom., except on the conditions mentioned [above]; and, if it do govern that in the nom., is not pre. to it (R).

IM says in the CK (A), The ْنَعَلُ of superiority (R,Sh, A,Fk), (1) when formed from a self-trans. v., (a) if the v. be not indicative of knowledge [or ignorance], nor of love or hatred (A), is made trans. by the ِ (R, Sh, A, Fk) to the direct obj. (R, Sh,Fk), which belonged to the v. before the formation of ْنَعَلُ (R), as ُهُوَ أَطَلُبُ لِلْمَثْلَاءَ ْنَفَعُ للْجَارِ He is quicker to seek blood-revenge, and readier to benefit the neighbour (A), because the resemblance of ْنَعَلُ to the v. and act. part. is weak; and, since in the case of the act. part. and inf. n., when trans. to an obj., support by the ِ [346.B, 498,504] is allowable, notwithstanding their strength, that [support] is necessary in the case of ْنَعَلُ, because of its weakness (R): (b) if the v. be indicative of knowledge (R,A) or ignorance (R), is made trans. by the ِ ْيَا ْنَعَلُ [346.B, 503] (R,A,Fk), as َِخَالِدُ أَعْرِفُ بِنَفْعِهِ وَأَجْهَلُ بِنَفْعِهِ Khālid is better acquainted with grammar, and more ignorant of law (Fk), because the ِ is sometimes redundantly prefixed to the obj. of such vs., and similarly [to the obj. ] of their act. parts. and inf. ns. (R): (c) if the v. be indicative of love
or hatred, is made trans. by the کل to what is logically the obj., and by \( \text{إلى الله من غيرة} \) to what is logically the ag. [500, 504] (R, A), i.e., the lover or hater (R), as \\

The believer loves God more dearly than himself, and he is beloved by God more dearly than any other (A), i.e., more dearly than the unbeliever is beloved by Him (Sn), because such vs. are trans. to the lover or hater by means of \( \text{إلى الله من غيرة} \) as \\

XLIX. 7. Hath made belief dear to you and \\

XLIX. 7. And hath made unbelief hateful to you (R) : (2) when formed from a v. trans. [to the direct obj. by means of a prep., is made trans. by that prep. (R, A) alone, as \\

He is more abstinent from the world, and more quick to do good, and more strange to sin, and more covetous of praise, and more worthy of clemency, and more averse to obscenity. And the v. of wonder [477] shares with انع؟ in this usage, as \\

How dearly the believer loves God, and how dearly he is beloved by God! , ما أعزة بنفسه How well he knows himself! , ما أنطعه المعرفة How quickly he cuts through
obstacles! \( \text{How strictly he abstains from the world!} \)

\( \text{How quick he is to do good!} \)

\( \text{How covetous he is of it!} \), and \( \text{How worthy he is of it!} \) (A).

If the \( v. \) be trans. to two obj., \( \text{is made trans. to the first by the } \mathcal{J} ; \) while (R)] the second is governed in the acc., (1) by a supplied \( v. \) (R, Fk), according to the BB, indicated by \( \text{I am more wont than thou to clothe 'Amr: (I clothe him) with garments and better able than thou to know Zaid: (I know him) to be departing, the second obj. of } \text{and the v. with its first obj., being suppressed, i.e., and } \text{would be made trans. to the second obj. also by the } \mathcal{J} , \) but for the fact that the \( v. \) is not trans. to two things of the same sort, like two direct \( \text{or two ns. of time or place, by means of two-preps. alike in form and sense (R). Nor does govern [in the acc. (Fk)] the unrestricted or causative or concomitâe obj. (Sh, Fk). But} \)
it governs [in the acc. (R)] (1) the *adv.* (R, Sh), as فَأَنَا رَأَيْنَا الْعَرْضَ الْحَقَّ [355] (Sh), because a tinge of the *v.* is sufficient for this (R); (2) the *d.s.* (R, Sh), as زَيْدَ أَحْسَنُ الْبَيْنَى مَتَبَسِّمًا [1743] (Sh), because this resembles the *adv* [74] (R); (3) the *sp.* (R, Sh), as XVIII. 32. [85, 355, 357] and XIX. 75. [147] (Sh), because this is governed in the *acc.* by what is devoid of the sense of the *v.*, as in زَائِدُ حَلَّةٌ [85] (R).
§. 361. They are applied to denote time and place, with respect to the occurrence of the act therein, without restriction of person or time, as مَخْرَج meaning time, or place, of unrestricted going out. And hence they are not made to govern [365] an obj. or adv. ; so that مَقْتَل time, or place, of killing Zaid or مَخْرَج الْيَوم time, or place, of going out to-day is not said, lest they should become restricted (Jrb). The object of using these promotions is a kind of conciseness and abridgment, since they serve to import the time, or place, of the act; and, but for them, you would be obliged to use the v. with the word مَكَان time or مَكَان place (IY). They are formed upon the measure of the aor. (IY, R) v. يَعْلَع, except that you put the م in place of the aoristic letter, to distinguish the n. from the v. (IY). Such of them as are formed from the unaugmented tril. are of two kinds, pronounced with Fath, and pronounced with Kasr, of the ع (M). If formed from an unaugmented tril. (Jrb), they are upon the measure of (1) مَفْعُول [with Fath (R, Jrb) of the ع (R)], when they are formed from (a) the v. whose aor. is pronounced with (a) Fath of the ع, as مَشْرَب time, or place, of drinking, [from شَرب drank, aor. يَشْرَب (Jrb,
MASH]; (b) Damm of the ع, as مَقْتُل vital part, where a wound is fatal [372] (SH), from مَقتَل killed, aor. يُقْتَل (Jrb, MASH): (b) the defective, [i.e., the unsound in the ج (Jrb),] as مَرمى butt (SH), from رَمَي shot, aor. يَرمي (MASH), even if they be formed from يَفعلُ with Kasr of the ع, like [ and] مَثُوَى abode, or be quasi-sound, belonging to the cat. of the ج, like مَولى meaning place of government (R), in order that the word may be lightened (R, Jrb) by conversion of the ج into لا (R): (2) مَفعل [with Kasr (R, Jrb) of the ع (R)], when they are formed from (a) the v. whose aor. is pronounced with Kasr of the ع, as مَضْرُب time, or place, of striking, [from ضرّب stronk, aor. يَضرِب (Jrb, MASH)]: (b) the quasi-sound, i.e., the unsound in the ف (Jrb), belonging to the cat. of the ج (R),] as مَوعَد time or place, of appointment (SH), from وعد promised, aor. يَعِد (MASH), even if the aor. be on the measure of مَوعَد, like مَوعَد dreadful place (R)[or more fully]whether the ع of the aor. be pronounced with Fath, Damm, or Kasr (AAz), because Kasr with the ج is lighter than Fath (Jrb): but the KK transmit مَوعَد place; and some ns., neither inf. ns. nor ns. of place, occur on the measure of مَوعَد with Fath, like مَوعَد[18, 325. A] and a pool (R): while the quasi-sound
belonging to the cat. of the ی, [in which the ی is a ف (S),] is treated like the sound (S, R), as مَيَقَطَ time, or place, of waking, from يَيَقَطَ wakes (R), because [the aor. in] it is complete, and is not altered, since the ی with the ی is lighter [than with the ۵] (S). The reason why the ns. of time and place are not pronounced with ڭَامَل of the ڭ, when the aor. is so pronounced, is that مَيَقَطَ does not occur [in the language (R)], except [extraordinarily, as (R)] in مَكَرَمُ and مَعَون; so that they deviate to Fath, because it is light (R, Jrb). But the following [twelve (Jrb) words (R, Jrb), formed from يَيَقَطَ with ڭَامَل of the ڭ (R),] occur [upon the measure of مَيَقَطَ (R) with كَاَسَر (R, Jrb), because كَاَسَر is the sister of ڭَامَلma, for which reason كَاَسَر and ڭَامَل often occur in the aor. of the same v., like ڭَاَسِر [Jrb]: (1) مَنِسَّك place of worship [below]; (2) مَكَرَمُ place where camels are slaughtered; (3) مَيَقَطَ place where plants grow; (4) مَيَقَطُ time, or place of rising [below]; (5) مَشَرِيق east; (6) مَشْرِيقٍ west; (7) مَفْرِيق crown of the head [below]; (8) مَشْرِيق time, or place, of falling or dropping; (9) مَسْكَن place of abode [below]; (10) مَرْضَم elbow; (11) مَسْكَتَنَدَدَن mosque [below]; (12) مَنْصَر nostril [372] (SH). And hence
place where a thing is thought to be [362] (R).

And in some words Fath, [according to analogy (MASH), as well as Kasr, of the ا (R)] has been heard, vid (1) مََسْكُ (above) (R, MASH), both being read in جعلنا (R, MASH) XXII. 35, 66. Have We appointed a place of worship; (2) مُطلَع (MASH); (3) مُقْرَيْق; (4) مَسْكُن; (5) مِسْكَ (R, MASH); (6) مَكْشَر place of congregation or muster [below] (R): while Fr says that in all of them Fath is allowable, even if it have not been heard (MASH).

But مَكِيل meaning place of alighting is [so pronounced] because its aor. is biform, فيِكِيل in XX. 83. [411] being read with both vowels; [and مَكِشَر may be similarly explained] (R). As for منخر nostril [372], it is a deriv., [formed by alliteration to the Kasra of the خ (Jrb),] like منَتِن [252, 343] (SH); but both are extraordinary (Jrb), while there is no other (SH), since مَعْلُوم with two Kasras is not one of the formations (Jrb). And some words, formed from مَيغُل with Kasr, occur with Fath and Kasr, vid مَدْبُ track or course and مَأوِي allerdings nightly resting-place of camels (R); whereas in the case of anything but camels, only مَأوِي with Fath is said (L).

§. 362. IH says in the CM that (Jrb) the ا of feminization is sometimes affixed to some of these ns. (M, Jrb),
as though they meant the plot, or patch, of ground (IY); whether they conform to analogy (Jrb, like place of slipping, which is pronounced with Kasr because its aor. is so pronounced (IY)], place of burying (IY), [place of the sun’s shining, which is the place of sitting in the sun (IY)], and place whereon the bird alights, which is [said by IY to be] pronounced with Fath of the ع, being from alighted, aor. with Fath [482] (IY); or differ from it (Jrb), like [361] (M, Jrb), which is [said by IY to be] pronounced with Fath, because it is from thought, aor. with Damm (IY). But, as for those which occur on the measure of with Damm (M, Jrb), like [place of graves (IY)], place in which exposure to the sun occurs, upper-chamber (IY), and hair on the breast (M), they are ns. [so constituted (AAz),] not made to follow the course of the v. (M,Jrb), the act’s proceeding in them not being meant (AAz), but are like flask, bottle, phial (Jrb); and, if the place of the act were meant, [above], and with Fath would be said (IY). The affixion of the s in (Jrb) such [a formation] as, or is not regular (SH), but confined to hearsay
(Jrb), since the rule is that مَتَعَلُ in the n. of time and place, and in the inf. n., should be denuded of the s (R).

§. 363. All of that is in the unaugmented tril. (Jrb). And whatever is formed from the augmented tril. or the quad. is identical in expression with the pass. part. (M, R, Jrb), with unbroken regularity, as in the case of the inf. n. beginning with م [333] (R), like مُتَخَزَج time, or place, of excluding (M, R, Jrb), مُدَخَّل time or place of including, مُقَعَر in the saying [of Humaid Ibn Thaur (S, AAz)]

ومَا مُقَعَر إلاِّ فيِ إِذَا وَعَلِقَةُ مُقَعَر أَيْنَ عَمَّالِ عَلَى هَيْ خَنْصَعًا (M) And she is not clad save in a waist-wrapper and a shift at the time of Ibn Hammām’s making a raid upon the tribe of Khath‘am Ibn Anmār (AAz), where he makes مُقَعَر a [n. of] time, an adv. (S), مَرْكَب in (IY) their saying فَلَانَ كَرِيمُ الْمُرْكَب Such a one is noble in origin (M), مُضْرَب time, or place of fighting (M, R), مُتَقَلَّب time, or place, of seeking gain, مُتَحَامَل time, or place, of translation after death, مُتَحَامَل time, or place, of oppression (M), مَدْخُرُج time, or place, of extracting (R), مَدْخُرُج time, or place, of rolling down (M, R), مَدْخُرُج time, or place, of being rolled down (R), and مَكَارَكَم time, or place, of crowding together (M, R), as says Al‘Ajjāj

مَكَارَكَمُ الْجَامِلُ وَالمَطْيُ
The place of the crowding together of the herd of camels with their herdsmen and owners, and the shallow trenches dug round the tent to keep out the water [248] (AAz), and the like (Jrb), each of which admits of four meanings (R), this expression being common to the n. of time, the n. of place, the inf. n. and the pass. part. (IY). It seems that the ns. of time and place, being meant to resemble the [aor.] v. in measure, are made conformable to the pass. part. [347], (1) because it is lighter than the act. part., since the act. part. is pronounced with Kasr [of the ersistence (Jrb) and the pass. with Fath, while Fath is lighter; and (2) because, the ns. of time and place being adverbial objs. as respects the sense, the use of the expression denoting the obj. to represent them is more agreeable with analogy (Jrb).

§ 364. The expression [with Fath of the  and  (R, BY)] is formed, [to indicate abundance (ARf),] from [prim. (R, ARf)] substantives denoting objects that abound (R, L, BY) in a place (R, L); and serves to qualify the land wherein such objects abound (BY); provided that the substantives be of three rad. letters (L, BY), either un-augmented (L), as  land abounding in wild beasts and  in lions (R, L, BY) and  in wolves (R, L); or augmented, as  land abounding in vipers (L, BY), by elision of the
Hamza of حيَّات (ARf), and مَكِيَّة in سَنَاتَهُ serpents [below] (L), and مَكِيَّة in سَنَاتَهُ cucumbers [below] (L, BY), by elision of one حُمَّة (ARf), and مَكِيَّة in سَنَاتَهُ pomegranates (L). IAI says, It has reached us that 'Umar used to recite on the way to Makka

As though her rider were a branch in a windy place, when she is urged gently by him, or a tipsy drinker (D). They distinguish the trils, by that [formation] because of their lightness (S). Dm says, The mode of forming مَكِيَّة from حيَّات is disputed, S saying مَكِيَّة [above], because its ع, according to him, is a ى; while some assert that it is a ى, and the Author of the 'Ain says أَرْض مَكْرَةٌ: but the saying of S is said to be the truth, while the Author of the 'Ain is unknown. And Dm says, The vulgar take مَكِيَّة [above] to mean the place where cucumbers and other things, like melons, grow, altering the expression by putting an ! in place of the Hamza, and not observing the sense of abundance. Since this formation contains some resemblance to the advs. beginning with م [361], it is co-ordinated with them (ARf). But [R says that (ARf)], notwithstanding its frequency, it is not regular, universal; so that مَكِيَّة abounding in hyænas or مَكِيَّة in monkeys is not said (R, ARf). IM adds in the Tashn مَكِيَّة with Fath of the
and Damm of the م.; while Dm says that AU transmits from KhA دَمْعَةَ d*ung-heap, with Damm and Fath (ARf). Sometimes they form a [quad. (BY)] v. upon the measure of أَنْتَلَتُ the الأَرْضُ, act. part. مَفْعَلاً, is said (L, as أَسْبَعَتُ the الأَرْضُ) The land abounded in wild beasts, act. part. مَعَبِّدَة abounding in wild beasts upon the measure of the act. part., and أَغْشَبَتُ abounded in herbage, act. part. مَعَبِّدَة abounding in herbage (BY), whence أَتَتُ the land abounded in lizards, act. part. مَضْبَعَة, and أَتَتُ abounded in cucumbers, act. part. مَعَبِّدَة (L). This مَعَبِّدَة is not formed from the substantive of four [or more (R)] rads., like ضَفْدُ frog (R, L, BY), تستَجَلُ fox (R), and سَقْرُ جَلُ quince (BY), such phrases as كَثِيرَةُ الصَّفَادِ abounding in frogs (L) [and] كَثِيرَةَ التَّعالِبِ abounding in foxes (R) being used instead (R,L), except in the extraordinary sayings أَرْضٌ مَتَّعْلَبَةٌ land abounding in foxes and مَعَفِّرَةٌ in scorpions [below] transmitted by S (L, BY). As for مَعَفِّرَةٌ and مَتَّعْلَبَةٌ [above], says IM says in the CT, both are with Damm of of the م. and Kasr of the penultimate, according to AZ, upon the measure of the act. part. from the non-tril.
[348]; but are transmitted by S with Damm of the م and Fath of the penultimate; and ought therefore to be read with Fath, because S is a better authority than any other, and, though AZ was his master, still S is more truthful (ARf). You say مَكَان مُتَعَلْبُ a place abounding in foxes and مَعَقَرْبٍ in scorpions and مَصَفَّدَع in frogs and مُتَحَلِّبَ in scum, with Kasr of the first ل, as an act. part.: Labid says

يِمّس أَعْدَادُ بِلْيَنْتَيْ أَو أَجَا # مَصَفَّدَعّاتُ كُلُّهَا مُتَحَلِّبَةً

It makes springs in the stony tract called Lubnâ, or in mount Ajâ, dwindle to frog-ponds, all of which are covered with scum (R), meaning مِيَاءًا كَثِيرَةً آَلُ الصَّفَادِ (Jh). If formed from the quad., upon the analogy of the tril., مَعَقْرَبَةٌ مَتَعَلَّبَةٌ [and مَعَقْرَبَةٌ مَتَعَلَّبَةٍ, upon the measure of the pass. part. (R),] would be said, because the counterpart of مَعْلُ [361], in the case of what exceeds three [letters], is upon the measure of the pass. part. [363] (S,R): but, [says R (ARf),] مَعَقْرَبَةٌ مَتَعَلَّبَةٌ and مَعَقْرَبَةٌ آَرْضَ مُتَعَلَّبَةٌ, with Fath of the [first] ل, have not been heard; so do not think that S's saying means that مَعَقْرَبَةٌ آَرْضَ مُتَعَلَّبَةٌ and have actually been heard; but his language means that, if used from the quad., they would be said (R, ARf). Those, however, [says S (R),] who say مَتَعَلَّبَةٍ [7], say مَتَعَلَّبَةٌ abounding in foxes (S,R), because مَتَعَلَّبَةٍ is tril. (R). And
some, [says Jh (R),] say مَعْقَرَة (Mawqarah) abounding in scorpions (Jh, R, ARf), with elision of the ب (R), as though they reduced عْقَرَب to three letters, and then formed it (Jh, ARf), which is anomalous (R): but Dm says "We do not admit that مَعْقَرَة is derived from the expression عْقَرَب meaning جرح wound, because a wound often results from the sting of the scorpion?" and, according to this, مَعْقَرَة is the land producing the wound that proceeds from scorpions (ARf). Aud مَعْقَرَة is also sometimes formed to denote the cause of the abundance of the object denoted by the expression, as أَلْوَلْدُ مَجِيبَة مَفْتَلَة children are a cause of much cowardice, much niggardliness [331] (ARf).

§ 365. No n. of time or place governs [361] (M) like the inf. n. [339] (IY). And مُكَبَّر in the saying of An-Nābigha [adh-Dhubyānī (ABk)]

كَانَ مَكْبَرَ الرَّمَاسَاتِ ذِيْلَاهَا ُعَلَيْهِ قَصَم نَمْتَهُ آلِ الصَّوَانَعَ

[As though (the place, or trace, of) the dragging of their skirts over it by the winds burying traces under the dust were a parchment that artistic hands had engrossed (AAz), the in عَلَيْهِ over it relating to the trench dug round the tent mentioned in the preceding verse (ABk),] is an inf. n. (M, Jrb), i. q. جرح (M),
pre. to the ag., and governing ذُيَوْلِهَا in the acc. (Jrb): while a pre. n. is suppressed (M, Jrb) before it (M), the full phrase being (1) كَانَ مَوْضُعًا مَّكْحَرٍ الْرَّبَّاسَاتِ (IY, Jrb, AAz), as IH holds (AAz), i. e., كَانَ مَوْضُعًا جَرِّ الْرَّبَّاسَاتِ; or (2) كَانَ أَخْرَ جَرِّ الْرَّبَّاسَاتِ (IY), i. e., كَانَ أَخْرَ مَكْحَرِ الْرَّبَّاسَاتِ (M), as Z holds (AAz).
§. 366. It is every n. derived from a v., and made a name for what is used as an instrument in that act (Jrb, ARf), like مفتاح key [379], which is a name for what is used to open with, and مُسَكَّنة broom, which is a name for what is used to sweep with (Jrb). And sometimes it is loosely applied to what the act is done in, when it is such as is used for an instrument (Jrb, ARf), like مَحْلَب milk-pail (Jrb). So says Jrb (ARf). The مَحْلَب is not the place of milking, that being the place in which the milker sits to milk; but is an instrument wherewith milking is effected (R). The instrumental n. is formed from the tril v. (IY, L, BY). It is on the measure of مَفْعَّل, مَفْعَلُ, مَفْعَلٌ (M, SH, L, BY), all three (BY) with Kasr of the م (IY, R, L, BY), as though meant to be distinguished from the inf. n. [333] and n. of place [361] (IY), and with Fath of the س (BY), like مَحْلَبٌ [above] (M, SH, L, BY) and مَقْصُ blade of scissors (M, L), مُسَكَّنة [above] (M, SH) and مِسْرَحُ comb (R, L), مِقْرَض [above] (M, SH, L, BY) and مِقْرَضُ blade of shears or scissors [310] (M, L) and مِصَبَّاح lamp [253] (L, BY). They make مَفْعَلْ fem., as they make the
n. of place fem. [362] (IY); but معْطَلْةٌ is said to be confined to hearsay (Jrb). And some say that معْطَلْ is contracted from معْطَلٌ, although معْطَلْ is more often used: and that [saying] is confirmed by the fact that معْطَلْ is allowable whenever معْطَلٌ is allowable, as مَقْرَضٌ and مَقْرَضٌ [above], مَفْتَحٌ and مَفْتَحٌ [above]; whereas معْطَلْ is not allowable whenever معْطَلْ is allowable: and for that reason, say they, the ع is sound in مِتْحُولٌ shift and مِتْحُولٌ needle [712], not being converted, as in مَقْالٌ and مَقْالٌ, because they are contracted from مِتْحُولٌ and مِتْحُولٌ, where it must be sound, because of the occurrence of the ! after it (IY). Every instrumental n. on the measure of معْطَلْ or معْطَلْ is pronounced with Kasr of the م, like the ns. mentioned; and hence the saying of AlFarazdakî in an elegy on a groom

ليَبْدِكَ أَبَا الْخَيْسَنَاءَ بَغْلٌ وَبُغْلَةٌ وَ مَتْحَلَّةٌ سُرْوُّ قَدْ أَضْعَفْ شُعْيُرْهَا وَ مَكْرَكْيَةٌ مُطْرَوْحَةٌ وَ مَكْرَكْيَةٌ مَقْرَعَةٌ صَفْرَا بَالْ سَيْوُرْهَا

Let a he-mule, and a she-mule, and a nose-bag of evil, whose barley has been wasted, and a rejected broom, and a curry-comb, and a yellow whip whose thongs are worn out, bewail Abu-lKhansá!; while IAI says that معْطَلةٌ with Fath of the م is the windy place [364], and معْطَلةٌ with Kasr the fan (D).
§ 367. A few words are formed anomalously, the مَفْعُولَةُ being pronounced with (1) Fath in [some instances of مَفْعُولَةُ], like مَرَابَةُ ladder, stair-case, and مَلِسَةُ lamp-stand, because these objects are instruments in one respect, and places in another, a subtle distinction noticed by few, and (CD) a farrier's fleam; while مَسْقَةُ drinking-fountain, مَرَابَةُ [above], and مَطْهَرُ vessel for purification are pronounced with Kasr, conformably with rule, and Fath, because these objects are not transportable by hand: (2) Damm in مَدِينٌ oil-flask, مَسْعُطُ tube for injecting medicine into the nose, مَنْصِلٌ مَكْحُولُ sword, مَنْصِلٌ مَكْحُولُ collyrium-box, and مَدِينٌ pestle, mallet; though مَدِينٌ [below] is said, according to rule (D). The following; instrumental нs. occur [upon the measure of مَفْعُولٌ (L,)] with Damm [of the م and ﺔ (ARf), anomalously (BY), by alliteration (L)]:—(1) مَدِينٌ; (2) مَسْعُطٌ; (3) مَنْصِلٌ; (4) مَنْصِلٌ مَكْحُولُ; (5) مَكْحُولَةُ; (6) مَدِينَةٌ; (7) مَكْحُولَةُ vessel for holding potash (L, BY), which is added by IM in the Tashil (BY). They are so formed [by assimilation to concrete substantives (BY)], because they are names for those things (L, BY), which are not treated as mere implements to work with (L). Such [formations] as مَسْعُطٌ مَدِينٌ مَكْحُولَةٌ مَكْحُولَةٌ, مَكْحُولَةٌ, Мَكْحُولَةٌ, [these five being mentioned by S, مَنْصِلٌ, مَكْحُولَةٌ, Мَكْحُولَةٌ (R),] and مَكْحُولَةٌ (M, SH), the last being mentioned by Z
(1759)

(R), which occur with دامم of the م (M, R, Jrb) and ع (M, Jrb), are not regular (SH): and (R), S says, are not made to follow the course of the v., but are used as names for these vessels (M, R), which means that مَكَّلَة does not denote every thing that contains collyrium, but is peculiar to the particular vessel; and similarly its fellows (R); the sense of, and derivation from, the v. not being observed in them (IY). IH does not mean that this formation is confined to hearsay; but that the [instrumental ns.] pronounced with دامم of the م and ع are not like their fellows in unrestricted applicability to every instrument, being only names for particular instruments; so that only vessels made for oil are called مَدَنَّة; and, though oil be put in another vessel, this is not named مَدَنَّة (Jrb, ARf): and similarly with the others (Jrb): so says Jrb (ARf). When, however [derivation from what denotes (BY)], working is intended by them, they may be pronounced with كسر[of the م, according to rule (BY)], as دَقَقْتُ بِالْمَكْلَة I sifted with the sieve and دَقَقْتُ بِالْمَدَقَّ I brayed with the pestle (L, BY).
CHAPTER XV.

THE TRILITERAL NOUN.

§. 368. The n. is of two kinds, unaugmented (IA, Aud, A), none of whose letters is dropped in the original formation (IA); and augmented (IA, Aud, A), some of whose letters are dropped in the original formation (IA). The [rad. (SH)] formations of the [decl. (IY, Jrb)] n. are [three (IY),] tril. [below], quad. [392], and quin. [401] (IY, SH). The opinion of S and the majority of the GG is that the quad. and quin. are two species different from the tril. (R): while Fr and Ks hold that the [only] rad. formation is the tril. (IY, R); and that the quad. contains an augment of one letter, and the quin. an augment of two (IY), Fr saying that the augment is the last letter in the quad., and the last two letters in the quin., and Ks that the augment in the quad. is the penultimate letter: but there is no proof of what they say (R); and the [correct] opinion is the former, which is held by S; and for that reason we measure the quad. and quin. by the ف, ع, and ل; whereas, if the matter were as is mentioned [by Fr and Ks], the aug. would be represented by its like [671] (IY). IH says "rad." because the tril. n. is augmented by one [letter], as ُمستخرج [373]; two, as مصارّ [379]; three, as ُصارب
and four, as "ستان" [332]: and the quad. by one, as "مـَثْرْجِج" [393]; two, as "مـَثْرْجِج"; and three, as "طْرَبْلاَتْة" [393]: but the quin. only by a letter of prolongation before the final, as عضْنَوْطَ سَلسُبِيل* [401]; or after it, with or without the ی, as قّب٤تر٤ى قّب٤ترتًا [401]; while "طْرَبْلاَتْة porpoise, [which is augmented by three letters (Jh, HH), as Jh says (HH),] and "طْرَبْلاَتْة carrot are extraordinary (R). The extreme number [of letters (IA, Aud, A)] reached by a ُن., if it be unaugmented, is five (IM), as "سَفْرُج٤ل* [401] (IA, Aud, A); and, if it be augmented, is seven (IM), as "ستان" [above] (Aud). The reason why IM here does not except the ی of feminization, and the two augs. of the ُدُ, sound ُجًل, and rel. ُن., as he does in the Tashil, where he says "The augmented, if a ُن., does not exceed seven [letters], except by reason of the ی of feminization" (A), as in ُقُرْبِلاَتْة [above] (Sn), "or the two augs. of the ُدُ. (A), as in ُدُبُ. of ُشَهيِبُب ُ[391] (Dm), "or of the sound ُجًل. (A), as in ُشَهيِبُبُون when used as a proper name, or of the rel. ُن., as in ُشَهيِبُبُي (Dm), is that these augs. are known not to be taken into account [381, 385], because constructively separate [283] (A). The unaugmented ُتَرِل. has ten formations [237] (M, SH, A) of substantives and ُعْبِس. (IY, Jrb), often used, not neglected,
nor extraordinary (A), vid., (1) فعل, (a) substantive (IY, A), as فعل small copper coin (SH, A); (b) ep. (IY, A), as فعل difficult (IY, Jrb): (2) فعل, (a) substantive (IY, A), as علّم knowledge (M); (b) ep. (IY, A), as صفر empty [348] (Jrb): (3) فعل, (a) substantive (IY, A), as فعل look (IY, SH, A); (b) ep. (IY, A), as مر bitter (IY, Jrb): (4) فعل, (a) substantive (IY, A), as جمل he-camel (M); (b) ep. (IY, A), as بطل valiant [343] (IY, Jrb, A): (5) فعل, (a) substantive (IY, A), as جمل camels [238, 257] (M, SH, A) and جمل flank (Mb); (b) ep. (IY, A), as بطر stout (IY, Jrb, A) and بطر prolific [239] (A): فعل is rare (IY): S says, بطر is the only instance of it [known to us (A)] among substantives (Akh, IY, A) and eps. (Akh, A): but [among substantives (A)] جمل flank is cited (IY, A) by Akh (IY), as a dial. var. of بطر, and is mentioned by Mb; and the saying of Imra alKais

That has the two flanks of a gazelle, and the two forelegs of an ostrich, and the back of a wild he-ass standing upon a raised place of observation is related with Kasr of the .b, though the Kasr is said to be an alliteration; and بطن peg, مشط comb, and دبس date-juice are cited as dial. vars. of بطن, مشط, and دبس (A); and [Akh
asserts that (Mb) the Arabs say جلّل يلُّج جَبَّلك يلُّج and جَلْل يلُّج and they say جَبَّلك has a dial. var. of جَبَّلك [below], and عَبَّل as a name of a country (A); and Sf says that خطط armpit occurs, and that خطط dried curd is said as a dial. var. of خطط (R): while Th says, The only eps. that occur upon the measure of خطط are خطط said of a woman, and خطط said of a she-ass (Jrb, A): but, as for the saying

[Our brethren, the Banū `Ijl, taught us the drinking of must, and dancing with the leg (MN)], it is a case of transfer [of the inflectional Kasra to the preceding quiescent] because of pause [641], or is a case of alliteration; so that it is not original (A): (6) فِعْلُ، (a) substantive (IY, A), as عَنْقُ neck (IY, SII, A); (b) ep. (IY, A), which is rare (A), as سِرْحُ swift said of a she-camel (IY, Jrb, A), جُبْنُ unclean [239], شُلْقُ agile (A), and طُلُقُ unshakled (IY), these being the [only] instances remembered of it (A): (7) فِعْلُ، (a) substantive (IY, A), as كَنْف shoulder-blade [below] (M, SH); (b) ep. (IY, A), as حُذْرُ wary [348] (IY, Jrb, A): (8) فِعْلُ، (a) substantive (IY, A), as عَضْدُ
upper arm (IY,SH,A); (b) ep. (IY,A), as يَقْطَم wakeful [239] (A): (9) فَعلٌ, (a) substantive (IY,A), as عَنبٌ grapes (IY, SH,A); (b) ep. (IY), as زَمَم dispersed scattered Jrb): فَعلٌ is frequent among substantives (BS), as ضَلَع rib (M,BS): but, as for eps. (BS), S says (BS, A), We do not know it to occur as an ep. except in an unsound word عَدْى [239, 257], which is [a generic. n. (IY)] used to qualify the pl. (IY, BS, A), like سَفَر and سَكَاب [257] (IY), as قَومُ عَدْى strange, or hostile, people(IY, BS); and is not a broken pl. because it has no counterpart among pls. (IY): and so ISk says, فَعلٌ does not occur among eps., except in one word, قَومٌ عَدْى, i. e., غَربًا or أَعدَاءٌ, as says the poet

إِذَا كَذَتْ فِي قَومٍ عَدْى لَسْتَ مِنْهُم
فَكُلْ مَا عَلِيْتَ مِنْ حَبِيبِي وَطَيِّبٍ

When thou art among a strange, or hostile, people, that thou art not of, then eat what thou art fed with, both nasty and nice. (BS. : but others mention [that the only eps. occurring upon the measure of فَعلٌ are (A) زَمَم i. q. مُتَقْرِئٌ [above] (BS,A) and عَدْى a quasi-pl. n. [above] (A), as in this verse and in the saying of the other

بَاتَّتْ ثُلُثُ لِيَالِ ثُمَّ وَاحِدَةٌ بِذِي الْمَحْجَازِ نَعْرُعى مَنْفِرًا زَيْبًا
She (the poet's she-camel) passed three nights, vid. the nights of the three days next after the day of sacrifice, and afterwards ran away, and passed one night at Dhu-l-Majāz, watching an encampment whose people were dispersed (ABk), or whose herbage was scattered, i.e. متفرقة النبات (BS); and [Sf says that (A)] ١٨٦ in the reading [of Ibn 'Āmir, 'Āsim, Ḥamza, and Ks (B)] VI. 162. A right religion (BS, A) may be cited in correction of S, though perhaps S might say that it is an inf. n., i.e. قِيَامُ (A), used as an ep. (K, B): and [some GG cite other expressions in correction of S, vid. (A)] ١٨٧ midway [239] in مَكَانًا. ١٨٨ A place midway (BS, A), and مَالِ رَجُلٍ رَضُى a man liked [143], and عَبَدٌ مَالٍ abundant water (A), and مَالِ صَرْرٍ stagnant water (BS, A), and سَبَى طَيِّبَةٌ persons taken captive lawfully or fairly, which others explain away (A) as inf. ns. used as eps. (Sn': (10) فعلُ, (a) substantive (IY, A), as صَدَّ sparrow-hawk (M, SH, A); (b) ep., as حُطَّمَ rough, hard (IY, A), whence خَذَالُ جُلُّ السَّاقِينَ حَفَاقُ الْقَدَمِ قَدْ لَفِهَا اِلْيَدُ لِسَوْىِ حُطَّمٍ (IY), by Rushaid Ibn Rumaid al'Ambarī, Full in the two shanks, quick in step, the night having collected them for a hard driver (T). The [theoretical (A, Tsr)] classification exacts twelve (SH, Aud, A) formations (Aud, A) of the unaugmented tril., because its first
[letter] receives the three vowels, but not quiescence, since beginning with a quiescent is not possible [667]; while its second receives the three vowels and quiescence also; and the product of multiplying three into four is twelve [392]. These, then, are the whole of the measures of the unaugmented tril., as IM indicates (A). But, out of the twelve formations, there are two formations, one of which is neglected, and the other rare (IA). For, out of these measures (A), فِعْلُ is neglected (IM), because they dislike the transition from Kasra to Damma (A, Tsr), since Kasra is heavy, and Damma heavier than it (Tsr). This statement of IM is founded upon the opinion that حَبُّك [below] is not authentic (IA). As for the reading [of Abu-s Sammāl (Aud, Sn) Ka'īnāb {Ibn Hilāl (MINR)} al'Adawī (MINR, KF), attributed by IJ to Abū Mālik {Ghazwān (IHjr)} al-Ghifārī (Tsr) al-Kūfī (IHjr)], it is said not to be authentic: and (Aud, Sn), on the assumption of its authenticity (A, Tsr), it is explained in two ways (A), (1) by intermixture of two dial. vars. in two letters of the word, because حِبُكُ and حَبُّكُ [above] are said (Aud, A); so that the reader compounds this reading from them (A, Tsr), taking the Kasr of the ح from حَبُكُ, and the Damm of the ب from حَبُّكُ (Tsr): (a)
IJ says "He means to read with Kasr of the ح and ب; but after pronouncing the ح with Kasr, he inclines to the well-known reading, and therefore pronounces the ب with Damm:" but this is refuted in the CK by IM (A, Tsr), who says "If this explanation were confessed to by the reputed author of this reading, it would indicate a want of orthoepy, and a vicious style of reading"

(A): (2) by alliteration of the ح [الْحَمَّدُ] (Tsr) to the ب of دَاكِت in Kasr (Aud, A), the quiescent ج not being taken into account, because the quiescent is a barrier not insuperable (A, Tsr), like the reading دَمَّامُ للهِ I. 1. *Praise be to God!*, with Damm of the ج by alliteration to the Damm of the د before it (Tsr); and this is said [by AH (Sn)] to be better (A). And دَلُّ is rare (IM) among ns. (IA), in the language of the Arabs (A), like دُلُ [below] (IA), because of their intention to make دَلُّ peculiar to the [pass. (IA, Aud, A)] v. (IM), like دَخِّرْ was beaten and دَتْلُ was killed [436] (IA, A). The instances of it that occur are (1) دَتْلُ دَتْلُ دَتْلُ دَتْلُ jackal, weasel [296], used as a name for a tribe of Kinana, to which the lineage of AAD is traced (A); for [AHm recited to me, saying that (IKb)] Akh [had (IKb)] recited [it to him (IKb),]

جَآَرُوا يَبْخَشُنَّ لُوْقِيَّس مُفْرَسَهُم َما كَأَنَّ إِلَّا كَمَّعْرَسَ الْدَتْلُ (IKb, A), by Ka'b Ibn Malik al Ansari (A), describing
as small and contemptible the army of Abū Sufyān, when he made a raid upon AlMadina (MN, Sn), They brought an army such that, if its halting-ground were measured, it would be only like the halting-ground of the weasel (MN); so that this measure is used (Sn): (2)

\[\text{ anus, podex: } \]

(3)  \(\text{ mountain-goat, a dial. var. of }\)  

\(\text{ transmitted by Khl. It is proved, then, by these expressions that this formation is not neglected, contrary to the opinion of those who assert that; though it is certainly rare, as IM mentions (A). Some [measures (R, Jrb) of the unaugmented tril. (R)] are sometimes reduced to others:—(1) } \)  

\(\text{ (a) when its second is a guttural letter, as in thigh [468, 482], where }\)  

\(\text{ and are allowable; and similarly [ in (R)] the v. [when the }\)  

\(\text{ is guttural (R),] like witnessed [468] (SH), where the three variations are allowable; while }\)  

\(\text{ when its }\)  

\(\text{ shares with in the alliteration of its to its }\)  

\(\text{ in Kasr, as }\)  

\(\text{ martyr [372], }\)  

\(\text{ prosperous, }\)  

\(\text{ slender, spare and round cake of bread (R): and (b) [when its }\)  

\(\text{ is not guttural (R),] as in [above], where and are allowable: (2) such as [408], where is allowable (SH); and similarly in the v. also, as The man was generous for; and, as mentioned in the Verb of Wonder,} \)
is said for the فعل that contains the sense of wonder, as وحُبْ يَهَا مَقْتُولَةُ أَلمٍ [above], where عنق is allowable: (3) such as ٌيْلَرْ ٌإِبْلَ and ٌيْلَرْ ٌبلَمْ ٌإِبْلَ [above], where ٌيْلَرْ and ٌيْلَرْ ٌبلَمْ ٌإِبْلَ are allowable (SH): but this alleviation is more frequent in such as عنق than in such as ٌإِبْلَ, because the two Dammas are heavier than the two Kasras; so that even in the Kur, which is Hijazi, Our apostles end رَسْلُهُم Their Apostles [246] occur; and it is better in the pl. than in the sing., because the pl. is heavy in sense (R): (5) such as ٌنْفَلْ [above], where ٌنْفَلْ is allowable, according to one opinion (SH), transmitted from Akh [246]; while IIU likewise says that every فعَلْ is made light by some of the Arabs, and heavy by others, as عصَر difficulty and يِسْرَ easiness (R), because عصَر and يِسْرَ occur (SH): but the majority do not allow that, since the object, vid. alleviation, is not realized from it (Jrb); while one may say that the [measure] quiescent in the ع is a deriv. of the [measure] pronounced with Damm of the ع, as is the case, by common consent, in عْنَق [above]. IH means that, in the case of words that have two or more measures, one of their measures is sometimes said to be the o.f. of the others, as ٌنْحَذَ with quiescence of the ع is said to be a deriv. of ٌنْحَذَ with Kasr of it. But all of these variations are in the language of
Tamīm; and, as for the people of Ḥijāz, they do not alter or vary the formation (R). The augmented [tril. (Jrb)] has [very (IY)] many formations (M, SH, Aud); but perhaps the paradigms that I shall mention will comprise all, or most, of them (M).

§ 369. The meaning of being "augmented" is that there should be adjoined to the rad. letters some letters not belonging to them, such as drop off in some variations of the word; and are not represented by a ف, ع, or س [671]. The object of that is (1) to import a meaning not existing [in the unaugmented form], like (a) the ل of ضارب beating [373], which imports being an ag. [343, 673]; (b) the م of مصرب beaten, which imports objectivity [347, 676]; (c) the aoristic letters, by means of which the expression varies with the variation of the meaning [404]; and such augments are numerous: (2) to co-ordinate one formation with another, like (a) the د in نظد near in lineage to the highest ancestor and مهدهd Mahdad [375], a woman's name, which are co-ordinated with جعفر and جعفر [392], for which reason the two similar letters are not incorporated in them, as in حب love and د affecion [731]; (b) the جعفر jewels, gems and the جعفر money-changer [253, 373], which are co-ordinated with جعفر [392]: (3) only to extend and multiply the formation, like the جlam young man [374], the ج old woman, and the ج سعيد prospects-


The augment is homogeneous [370] with the letters of the word, [being a repetition of a letter of the word itself (IY),] like the second د in مَهْدُدْ تعَدُدَ and [above]; or not homogeneous with them (M), being one of the letters of أَفْكَدُ البَيْنَة تَنْسَأَهُ [671] (IY), like the Hamza of أَفْكَدُ [249,372]; and is co-ordinative, like the جُدُولُ [above] and جَبَرْجَرْ [374]; or not co-ordinative, like the ل of كَأَهْلُ [373] and عَلَامٌ [above] (M).

§ 370. The homogeneous [369] augment is a repetition of (1) the ع, as in حَفِيقَةٌ swift, [said of the ostrich, from حَفِيقُ أَطْلُيمُ The ostrich went swiftly (IY),] and حَمَّضَ hemp [374]; (2) the ل, as in حَفِيقَةٌ swift [291, 378] (M), also said of the ostrich (IY), and جَدَّ ب [meaning bulky (IY)]; (3) the ن and ع, as in مَرْمَيْسَ (M) meaning severe calamity [253], from مَرْمَيْسَة severity (IY), and مَرْمَيْسَ which is bare ground, having no herbage on it, from مَكَانُ مَرْتَ desert place, having no herbage (IY)]; (4) the ع and ل, as in مَكْتُومٌ [385] (M), meaning big, bulky (IY), and بِمَثْرَةٍ (M) meaning clear in complexion, said of a woman (IY). And the other augs. are [only (IY)] the letters of سَالَتْنِمِهَا [671] (M). The first [kind] is regular; and the second confined to hearsay, irregular: so that, for لُونَ long, you say, if you like, حَرْجٌ and حَرْجَ by analogy to تَعَدُدٌ [369]
and ١٧٧٢ [above]; but not ١٧٧٢ or حَمْرَ جُوْرَ by analogy to صَرْف جُوْرَ ١٧٧٢ [369, 373] (IY).

§ 371. The augment is one [letter] (M, Jrb), as in ١٧٧٢ [249, 372] (IY); or two (M, Jrb), as in ١٧٧٣ [382] (IY); or three (M, Jrb), as in ١٧٧٤ [368, 387] (IY); or four (M, Jrb), as in ١٧٧٥ [391], that being the extreme number reached by it (IY). Its positions are [four (M),] before the ١٧٧٦, between the ١٧٧٧ and the ١٧٧٨, between the ١٧٧٩ and the ١٧٨٠, and after the ١٧٨١ (M, Jrb). And it occurs either separated or united (M).

§ 372. The single augment before the ١٧٨٢ is (1) [the Hamza (IY)] in such as (a) ١٧٨٣ [249, 253] (M): this formation is (a) a substantive, like ١٧٨٤ and ١٧٨٥ [249]; (b) an ep., like ١٧٨٧ [348] and ١٧٨٨ [249, 672] (IY): (b) ١٧٨٩ (antimony [249]: (c) ١٧٩٠ [finger [249, 253, 672] (M), which has five dial. vars., (a) ١٧٩١ [above], the best known of them; (b) ١٧٩٢ [below]; (c) ١٧٩٣ [below]; (d) ١٧٩٤ [above]: (e) ١٧٩٥ leaf of Thebaic palm (M), which has several dial. vars., (a) ١٧٩٦ [249], which [formation] we do not know to occur as an ep.; (b) ١٧٩٧ (IY): (f) ١٧٩٨ [237,256] (M), pl. of ١٧٩٩ كُلُب dog, there being no sing. n. on the measure of ١٧٠٠ (IY): (2) [the ١٧٠١ (IY)] in such as (a) ١٧٠٢ a certain thorny
tree [253, 395, 678]: (b) تُدْرَاُ تَحَلَّلَعْ تَحَلَّلَعْ تَحَلَّلَعْ to repel enemies [331] (M), which [formation] occurs among (a) substantives, like تَرْتُبّ [274, 678], held by some to be an ep. i. q. رَأَبّ established as in

وَكَانَ لَنَا فَضْلٌ عَلَى الْنَّاسِ تَرْتُبّ

And we had an established superiority over mankind; (b) eps., like تَحَلَّلَعْ giving milk before the stallion covers her, said of a she-camel, as also تَحَلَّلَعْ and تَحَلَّلَعْ (IY) : (c) تَنَفَّلُ (M), a name of the fox, which has four dial. vars., (a) تَنَفَّلُ, as above; (b) تَنَفَّلُ, co-ordinated with [392]; (c) تَنَفَّلُ [above], as though co-ordinated with جَنْدُ [373, 392]; (d) تَنَفَّلُ, like جَعْفَر [392] (IY): (d) تَحَلَّلَعْ what is pared off the back of a hide [274]: (3) [the ي (IY)] in such as يَرْمَعُ يَلْمَقُ cloak which is Persian, Arabicized: but يَفْعِلِّ with دَمَم of the ي and Kasr of the ِع does not occur among substantives or eps. (IY): (4) [the م (IY)] in such as (a) مَقَتْلُ [361,676]: (b) مَنْبِرُ: (c) مَجْلِسُ sitting-place: (d) مَنْتَخِلُ [367]: (e) مَصْكَفُ book, volume [or مَصْكَفُ (IY)]: (f) مَنْخَرُ [361] (M), which [formation] is rare in the ep. (IY): (a) their saying شِعْبَة for the مَجْلَى AlMughira is not of the cat. of شَعْبَة barley [316], يَعْبُرُ camel, and شَهِيدُ [368], as an instance of
which A'Z cited the saying of one of the Arabs

Paradise is for him that has feared the threat of God: for in this [cat.] the alliteration is only in the [word] pronounced with Fath of the initial; whereas المغيرة, being an act. part. from أغار made a raid. is pronounced with Damm of the initial, and Kasr of its initial is anomalous: but المغيرة is only of the cat. of منبت [252, 343] and منبت [above]; and this is not regular; whereas the cat. of شيعبر [above], ريف, slender is regular, all of it (T): (5) [the s (IY)] in such as هبلع voracious (M) and long [679] (IY), according to Akh (M); while S holds the s to be rad. [392] (IY).

§. 373. The single augment between the ف and the ع is (1) [the ی (IY)] in such as حاتم Kاهي signet-ring [247, 283 673] (M), and حاتم judge, from حنم the matter, and said also of the raven, because he decrees separation; and, among eps, مارب [278 369, 673] and قاتل killing, deadly (IY): (2) [the Hamza (IY)] in such as SHALL north-wind [672] (M), transposed from SHALL [374] (Jh), its measure being فعال, because they say الشمال أصل The wind blew from the north, which measure] we do not know to occur as an ep. (IY): (3) the ی (IY)] in [the substantive, such as زينب Zainab (18)
and *Telephone* (253, 383); and the *ep. (IY)*, such as

*biter* [674] (M), said of the *lion*, because of his *biting*, since *bit* means biting, and as *expert* [253, 369, 383, 674], said of the *money-changer*: but we do not know in the language, says S, *telle* with *Damm*; nor *telle* with *Kasr*, except in the unsound [251, 716] (IY,: 4) [the *N* (IY) in such as *Tanner* [247] (M), and *Tanner* lark, a well-known bird, the *N* in it being aug., because among *Ns* there is no [formation like] *Jecer* with *Fath* of the *F*, and because they say *Clarion* a lark without a *N* (IY); and as *Jente* male *locust* [253, 372, 383, 677] and *souls* swift [383, 677] (M), said of a *she-camel*, from *soul* the *wolf* went swiftly (IY): (5) [the *o* (IY)] in such as *a kind of thorn* [675] (M) and *star, constellation* [253] (IY).

§. 374. The single augment between the *e* and the *J* is (1) [the *Hamza*] in such as *Shamal* north-wind [373, 672] (M): (2) [the *I* (IY)] in such as *Gerfall* gazelle [246], *Jama* ass [246, 283], and *Galam* young man [246, 369] (M): (3) [the *e* (IY)] in (a) [the substantive (IY),] such as *Beiber* camel (M); and the *ep.,* such as *Effif* [246, 300, 343] (IY): (b) [ *Fueyll,** which is a substantive (IY),*] such as *Effif* dust [253, 674] (M); and an *ep.,* such as *Effif* tall, said of a *man* (IY): (c) *Ulyab* (M), upon the measure of

*Fueyll.*
so mentioned by S (Bk), the name of a [well-known (ZJ)] valley [belonging to Hudhail in Tihåma (Bk)], an extraordinary formation, [there being no قَبَلُ in the language except this (ZJ),] since no other n. occurs pronounced with ﷺام of the ﷶ, quiescence of the ﷺ, and Fath of the ﷲ (IY): (4) [the ﷺ (IY)] in such as ﷼ٍّر [677] (M), as ﷼ٍّر عَرْنُد (IY): (5) [the ﷺ (IY)] in (a) ﷼ٍّر, (a) substantive (IY),] such as ﷼ٍّر تَعْرُد young he-camel, when ridden (M), and ﷼ٍّر تَعْرُد lamb, and sometimes colt; (b) ep., such as ﷼ٍّر صَدْوُر truthful and ﷼ٍّر رَبْرُور [246] (IY): (b) ﷼ٍّر, (a) substantive (IY),] such as ﷼ٍّر جَدْرُر [369, 675] (M); (b) ep., such as ﷼ٍّر جَهْرَر loud in voice, said of a man (IY): (c) ﷼ٍّر , which is rare, as (IY)] ﷼ٍّر خَرْوَع castor-oil plant (M), and also every weak bending plant, and ﷼ٍّر عَرْنُد 'Itwad, [a mountain in Syria, or, as is said (Bk),] the name of a valley [rough in passage (Bk)], these being the only two substantives of this measure which we do not know to occur as an ep. (IY): (d) ﷼ٍّر , (a) substantive (IY),] such as ﷼ٍّر سَلْوُس a kind of colored hood or scarf (M); (b) ep. (IY): (6) in ﷼ٍّر, (a) substantive (IY),] such as ﷼ٍّر لَدْدَع ladder, staircase [253] (M); (b) ep., such as ﷼ٍّر زَمْل [252] (IY): (7) in ﷼ٍّر, (a) substantive (IY),] such as ﷼ٍّر قَنْث [370] (M), a well-known plant; (b) ep., such as ﷼ٍّر إِمَامٌ
weak-minded, having no opinion of his own, and following every saying [672] (IY).

§ 375. The single augment after the أ is (1) [the IY, which is then of two kinds, (a) co-ordinative (IY),] in such as أبَلَقَى [248, 253, 258, 272] (M) and أرطَلَى [248, 258, 272, 673], both co-ordinated with جَعْفَر [392] (IY); and دَرْسَت [272, 673, 676] (M), co-ordinated with دَرْسَت [392] (IY): (b) [denotative of feminization (IY),] in such as بُهَمَى [258, 272, 327]; ذَکَرَى [272] (M) and ذَکَرَى [248, 272], which last is by some pronounced with تانَمِن, and co-ordinated with دَرْسَت (IY); حُبَلَى [248, 272, 673]; ذَکَرَى [248, 272]; and شُعَبَى [272] (M): (2) [the IY)] in such as (a) رَعْشَن trembling, [said of a man, and shaking, said of a he-camel because of his briskness in journeying, and similarly ضِفَقَ guest, i. q. بِلْغٍ (IY)]; (b) نِسْن hoof of the camel; (c) يِلِقُن eloquent (M), i. e., بلِغُ, and similarly عِرْضَن sidding in his run from liveliness, said of the horse, and عَرْضَتْهُ of the she-camel: the أ in these being aug., for co-ordination with جَعْفَر [392], نَفْطَحَلَ (IY): (3) [the letter repeated] in such as (a) قَرَدَن rugged [253] (M), said of the ground, the أ being repeated for co-ordination with جَعْفَر [392], for which reason the two similar
letters are not incorporated [721]; and similarly مَهْدُدُ [369] (IY): (b) شُرْبُ (M), a certain tree, or, as is said, a place, and سُرْدُ the name of a place, the ب and د being aug., for co-ordination with ٌّْٔ١ّٔ١ٔ١ [392]; and, in the ep., ٌّٔ١ٔ١ٔ١ [369] (IY): (c) عَنْدَ way of escape [392]: (d) رَمْدُ perishing (M), said of ashes, which they co-ordinate with ٍّٔ١ [392] by repetition of the ل (IY): (e) مَعَدُ Ma‘add [676] (M), the name of a tribe, where co-ordination is not meant by the augment, for which reason the two اس are incorporated; and similarly شَرْبَة Sharabba, which is a place (IY): (f) حَذَبُ [370] (M), like هَجْفُ big-bellied (IY): (g) حَبْنُ جَبْنَ a cheese (M), and جَبْنَ a cheese, as جَبْنَةٌ مِّن أَلْبَ أَلْبَجْنِ a cheese of the nicest of cheese; and similarly دِجْنَ clouds, n. un. جَمْةٌ a cloud; and, in the ep., تُمَلَدُ and صُمْلُ, both meaning strong (IY): (h) فُلْزُ metals (M), the second ج being aug. (IY).

§. 376. The two augmentes separated by the ب are in (1) [the sing., (a) upon the measure of ١َّٔ١ْ٤ْ١٠١٢, (in the substantive,) such as أُجْرٍ أَجًّرُ Ujarid, which is a place; and, in the ep. (IY),] such as أَبْرَّاَفُ (M) and أَبْأَرَٰفُ, the first mentioned by S among substantives, but correctly an ep., and both applied to a man, meaning severing himself
from his kindred (IY): (b) [upon the measure of from his kindred (IY);] such aloeswood, the wood used to fumigate with; and similarly, [in the ep.,] contentious (IY): (c) [the act. part. of fighting with: (d) [the pass. part. of fought with: (2) [the pl. (IY),] such as (a) [249, 253] (M), pl. of [372] (IY); (b) [18,253] (M), pl. of [361] (IY); (c) [253,332] (M), pl. of [372, 678] (IY); (d) [372, 674] (IY).

§. 377. The two augments separated by the are in [seven formations (IY),] (1) [a bend in a stream or valley (M), and lurking-place of the hunter, and confidant of the man; (b) ep., such as digestive, said of water, and epidemic, said of death, and sweeping away, said of a torrent (IY): (2) [arcade (M), and a dial. var. of [373]; while we do not know it to occur as an ep. (IY): (3) roll, scroll or record (M), and a country [in the regions of Persia, mentioned by S (Bk); while it does not occur as an ep. (IY):
(4) [نيعال, (a) substantive (IY),] such as حَيْتَام (M), i. q. دَيَمْسَس [373], دَيَمْسَس, حَاتَم, i. q. شَيْطَان [250], according to the opinion of those who derive it from بَيْطَار was distant, i. e., بُعد; (b) ep., such as بَيْطَار veterinary and غْيِدَان generous, said of a man (IY): (5) [نيعال , ] such as دَيَمْسَس [above] (M), a dungeon belonging to AlHajjaj, and sometimes said of the grave, as though from I buried him, i. e., دَمَتْة [685] (IY): (6) [نيعال,] such as تُرَاب dust (M), i. q. تُرَاب (IY): (7) [نيعال, which is a substantive (IY),] such as تِصْرُوم southern-wood (M), a plant, and حَيْزَم breast; and an ep., such as تِيَم Provider [384], one of the names of God, because he provides the means of subsistence for His servants, and دَيَمْسَس waterless said of the desert (IY).

§. 378. The two augments separated by the ل are in such as (1) الْقُصْرِى the last rib (M), dim. of الْقُصْرِى the shortest, fem. of الْقُصْرِى: (a) it is a dim. formation, found in substantives, like عَلِيَّة and الْقُصْرِى (282); and eps., like حُبْيَلَى [274, 282] and سَكَرْيَى (IY): (2) قُرْنَى (M) a long-legged insect, resembling, but [slightly (III)] bigger than the beetle: (a) the n. is co-ordinated by the ن and the ل with سُفرْجُل [401]; and this formation is frequent in the ep., as سِبْنَيّ.
and **سَبِنِّي** (IY), both meaning daring, undertaking every thing, and **عِفْرِنِي** strong, powerful; while in all such the یٰ is co-ordinative, as is proved by the affixion of the یٰ to it, when the fem. is meant, as, **عِفْرِنَة** سَبِنِّي (IY): *[272, 273] (M), the name of a king of Ḥumān (IY): *[272, 273] (M), a bird, an irregular collective [254] of **حَبَارَی** (5) [248, 272] (M): (a) this formation is frequent in the substantive, as **سُزَانَی** [248,272] and **شَکَعَی** a plant; but is not an ep., unless it be a pl., as **شَکَعَی** [250, 272] (IY): *[272, 273] (M), said of the ostrich, meaning swift: (a) its measure is **عِفْرِلَدْ** which we do not know to occur as a substantive (IY): (7) **جَرْنَبَة** herd of wild asses (M), where the ی is interposed between the two augments, the یٰ and the یٰ; while **جَرْنَّة** also is said (IY).

§. 379. The two augments separated by the ی and یٰ are in [about 14 formations (IY),] (1) [یٰعُمَال, (a) substantive (IY),] such as یٰعُصَار whirlwind[256]; (b) ep., such as یٰعُسَکَاف carpenter, or any artificer or artisan (IY): (2) [یٰعُسَیل, (a) substantive (IY),] such as یٰعُرِط wild leek[672] (M), a kind of salt, bitter plant; (b) ep., such as یٰعُقَیل cowardly, and taking fright, said of the ostrich, which flees from everything (IY): (3) [یٰعَوْل, (a) substantive (IY),] such as یٰعْسُلْبُوح pathway (M); (b) ep., such as یٰعْسُلْنَد
tender [253], said of a branch (IY): (4) [١٥٥٠ ] إِذْرَأٌ , (a) substantive (IY),] such as ٠ُؤْلُجُ تُرِجُعُ إِذْرَأٌ dirt (M), whence ٠ُؤْلُجُ تُرِجُعُ إِذْرَأٌ. Such a one returns to his dirt, i.e., to his original filthy state; (b) ep., such as ١٥٤٠ إِذْرَأٌ following others, because of his weakness (IY): (5) [١٥٥٠ ] مَفْعَالٌ , (a) substantive (IY),] such as ٠ُؤْلُجُ تُرِجُعُ إِذْرَأٌ [366] (M); (b) ep., such as ٠ُؤْلُجُ تُرِجُعُ إِذْرَأٌ laughing much (IY): (6) [١٥٤٠ ] مَفْعَولٌ , (a) substantive, such as ٠ُؤْلُجُ تُرِجُعُ إِذْرَأٌ reason (333); (b) ep. (IY),] such as ٠ُؤْلُجُ تُرِجُعُ إِذْرَأٌ [١٥٤٠ ] مَفْعَولٌ , (a) substantive (IY),] such as ٠ُؤْلُجُ تُرِجُعُ إِذْرَأٌ napkin (M); (b) ep., such as ٠ُؤْلُجُ تُرِجُعُ إِذْرَأٌ lowly, needy, poor [252, 269] (IY): (8) [١٥٤٠ ] مَفْعَولٌ , ] such as ٠ُؤْلُجُ تُرِجُعُ إِذْرَأٌ [١٥٤٠ ] مَفْعَولٌ , (a) substantive (IY),] such as ٠ُؤْلُجُ تُرِجُعُ إِذْرَأٌ image, effigy [334] (M), ٠ُؤْلُجُ تُرِجُعُ إِذْرَأٌ [١٥٤٠ ] مَفْعَولٌ , (a) substantive (IY),] such as ٠ُؤْلُجُ تُرِجُعُ إِذْرَأٌ explanation [332, 334]; (b) ep., such as ٠ُؤْلُجُ تُرِجُعُ إِذْرَأٌ striking her milker [334](IY): (10) [١٥٤٠ ] مَفْعَولٌ (IY),] such as ٠ُؤْلُجُ تُرِجُعُ إِذْرَأٌ [١٥٤٠ ] مَفْعَولٌ , (a) substantive (IY),] such as ٠ُؤْلُجُ تُرِجُعُ إِذْرَأٌ [١٥٤٠ ] مَفْعَولٌ , (a) substantive (IY),] such as ٠ُؤْلُجُ تُرِجُعُ إِذْرَأٌ jerboa [253] (M); (b) ep., such as ٠ُؤْلُجُ تُرِجُعُ إِذْرَأٌ ravening, an ep. of hunger (IY): (12) [١٥٤٠ ] مَفْعَولٌ (IY),] such as ٠ُؤْلُجُ تُرِجُعُ إِذْرَأٌ a herb [303] (M), which I think to be tarragon (IY): (13) [١٥٤٠ ] مَفْعَولٌ , in the substantive (IY),] such as ٠ُؤْلُجُ تُرِجُعُ إِذْرَأٌ shrubs (M) or ٠ُؤْلُجُ تُرِجُعُ إِذْرَأٌ (KF), and ٠ُؤْلُجُ تُرِجُعُ إِذْرَأٌ discrimination: (a) it does not occur as an ep.; and its initial
is sometimes pronounced with Kasr (IY): (14) [تفُعَلُ تَدْنَوَب] such as [تفُتَّلُ full-grown dates beginning to ripen at the base: (15) such as (a) تُبُشَّرُ (M), a certain bird (IY); (b) تُتوَّلِطُ [332] (M), also a bird (IY); (c) تُهِبَّطُ [274] (M), said to be a country, and by AU to be a bird: but such as these do not occur as eps. (IY).

§ 380. The two augments separated by the ع and ج are in such as (1) [خَيرُزَى] خَيْرَلِى (M), and similarly [خُوَرُزَى] خُوَرُلِى, a kind of gait, wherein is looseness of the joints, like the gait of women; and such [formations] we do not know to occur as eps. (IY): (2) [ Jennerُو كُنُثُأُ] [301] (M) short, or, as is said, big-bellied, and having a large beard; and such [a formation] we do not know to occur as a substantive (IY).

§ 381. The two augments separated by the ب and ع and ج are in (1) [Annُلُى] أَجْفُلَى (IY), such as [272, 273] (M): (a) no other instance of أَجْفُلَى occurs; and this is a substantive, meaning general invitation, as ذَعَى نُلَان في المَقَرِى لاَ نَلَى أَجْفُلَى Such a one was invited in the special invitation, not in the general invitation: (b) As says "I do not know أَجْفُلَى"; but others transmit it (IY): (2) [لُهُأُ] أَنْعُلُ, which is a substantive (IY), such as أَرَجُ citron (M) and لُسْكُفَة threshold, lintel, the i of feminization not being taken into account [368] in the forma-
tion, because it is equivalent to a n. joined on to a n. [266]: (a) ْيَمَضِّي ْيَمَضِّي does not occur as an ep. (IY): (3) [ ْيَمَضِّي ]
such as ْيَمَضِّي ْيَمَضِّي short (M), co-ordinated by the second ب with
جُرَاح [401]; and similarly the ْيَمَضِّي [and ْيَمَضِّي a small
rod (KF)] of iron (IY).

§. 382. The two [augments (IY)] united before the ف
are in (1) [what is conformable to the v. (IY),] such as (a)
منطِّلِق departing [343, 371]; (b) مَضِّي ْيَمَضِّي able, capable
(M), from إِسْطَعَاع, aor. إِسْطَعَاع [680, 759] (IY); (c) مَهْرَى [679, 690]
poured out, shed (M), from آَهَرَى, aor. يُهْرِيقُ [679] (IY): (2) [what is not conformable to the v., which is
very rare, consisting of not more than two or three words
(IY),] such as ْيَفَحَل [301] (M), i. e., aged, having the
skin dry over the bone, said of a man, ْيَفَحَل insolent,
ْيَفَحَل i. q. ْيَفَحَل (IY), and ْيَفَحَل old, but still retaining
strength (M).

§. 383. The two [augments (IY)] united between the
ف and ع are in (1) [the pl. (IY),] (a) [ةَعِامُ] (a) substantive (IY),] such as ْحَوْاجِر [247] (M), pl. of ْحَوْاجِر, and
ْحَوْاجِر [247], pl. of ْحَوْاجِر; (b) ep., such as ْحَوْاجِر pl. of
bulky, said of a he-camel, and ْحَوْاجِر [247], pl. of
ضِارِبَة (IY): (b) [ةَعِامُ, (a) substantive (IY),] such as ْغِيَالُ [253] (M), pl. of ْغِيَالُ [373]; (b) ep., such as ْصِارَفُ [253],
pl. of جَنَدَبُ (M), pl. of جَنَدَبُ [373]; (b) ep., such as دَوْاسِلُ عَنْسِل [373] (IY): (2) [the sing.,] such as (a)ُمُدُوَّاسِلُ عَنْسِلَةٌ [373] (c) Jُلُوُّرَجَ (M*), pi. of مِلُوُّرَجَ (M*).

§ 384. The two [augments (IY)] united between the ع and ج are in [a number of formations, whence (IY)] (1) [كُعَّالَ, (a) substantive (IY),] such as كَلاَمْ mooring-place (M), كَلاَمْ being a place [for mooring vessels (Bk)] at AlBasra, said by S to be from كَلاَمْ protected, the sense being that the place wards off the wind from the vessels, and protects them (IY), [and by Bk to be] from كَلاَمْ I moored the vessel, i. e., made it fast (Bk); (b) ep., such as شَرَابُ [252, 343] (IY): (2) [فَعَّالَ, (a) substantive (IY),] such as حُطَّافِ swallow (M), a small bird, and كَلْبُ i. q. كَلْبِ flesh-hook [253]; (b) ep., such as حَتَّامِ وَعْزَانِ [252] (IY) : (3) [فَعَّالَ (IY),] such as حَتَّامِ and حَتَّامِ حَسَان henna (M) and حَتَّامِ cucumber; but we do not know it as an ep. (IY): (4) [فَعَّالَ, (a) substantive, such as قَرَاسُ parasite and مَعْوَانٌ great matter; (b) ep. (IY),] such as جَلَوْخُ wide (M), said of a valley, and قَرَائِحُ long-legged [253], said of a she-camel, as though, said an Arab, she were walking upon spears, and also exposed to
the sun, having no cover, said of a plain (IY): (5) [\(\text{قَعَلَةَل}\), (M), i. q. [\(\text{قَوَّانُ}\)], mentioned by Sf as occurring with Đamm and Kasr (IY); (6) [\(\text{فَعَيِّنَل}\), substantive (IY)], such as [\(\text{جَرْبَال}\) (M), meaning gold, and a red dye; but we do not know it as an ep. (IY): (7) [\(\text{فَعَيِّنَل}\) (IY)], such as [\(\text{kَبْيِحَح}\) fat, chubby (M), said of a boy, derived from i. q. [\(\text{قَرْمُ}\) swelling (IY): (8) [\(\text{قَعَلَةَل}\), (a) substantive (IY)], such as [\(\text{kَدْيَنَة}\) dregs of oil (M); (b) ep., such as [\(\text{عَدْبَوُتُ}\) stooling in coition (IY): (9) [\(\text{فَعَيِّنَل}\), (a) substantive (IY),] such as [\(\text{بَطْيَحُ}\) [254] (M) and [\(\text{حَرْيَت}\) guide; (b) ep., such as [\(\text{سَكِيْر}\) and [\(\text{شَرَبِبُ}\) [252] (IY): (10) [\(\text{فَعَيِّنَل}\), (a) substantive (IY),] such as [\(\text{قَمِيمَة}\) (M), a kind of sweetmeat, and [\(\text{عَلِيمَق}\) thorny-tree, bearing a fruit resembling the mulberry; (b) ep., such as [\(\text{قَمِيمَة}\) [252] and [\(\text{سَكِيْرَتُ}\) [252, 253, 289] (IY): (11) [\(\text{فَعَيِّنَل}\) (IY),] such as [\(\text{قَيْلاَم}\) (M), orig. [\(\text{قِيَوُم}\) [685,747], i. q. [\(\text{قِيْوُم}\) [377]; but Z's mention of it in this section is like a blunder, because this section comprises the union of two augments intervening between the \(\text{ع}\) and \(\text{l}\) (IY): (12) [\(\text{فَعَالَل}\), (a) substantive, sing., such as [\(\text{سَمَأَك}\) sorrel and [\(\text{سَمَأَك}\) sumach; (b) ep., (pl.) (IY),] such as [\(\text{سَمَأَك}\) fasters (M) and [\(\text{سَمَأَك}\) standers (IY): (13) [\(\text{فَعَيِّنَل}\) (IY),] such as [\(\text{عَقَّنَقُل}\) (M), sand heaped up like a hill, and [\(\text{سُكَبْنَجَلُ}\) mirror (IY): (14) [\(\text{كَعَوُلُ}\)
(1787)

(IV), such as عَمّْ أَنْ تُولِّ (M), dull, incapable, flabby, said of a man (IV): (15) [فعّل (IY), (a) substantive (IV),] such as عَلَجْ (M) and سنّر cat [253]; (b) ep., such as خُنْصِ flat-nosed, said of the young pig (IV): (16) [فعّل (IY),] such as سَبْح holy (M) and قَدْوس pure, two names of God, in both of which Fath [of the ف ] is allowable: (a) there are no ns. upon the measure of حِنْصِ with دامم, except سَبْح and قَدْوس [and دَروَح Spanish fly (Jh)], in which دامم is more frequent; while all others are pronounced with Fath (IV): 17) [فعّل, (a) substantive (IV),] such as مُسْتَوَق (M), meaning safflower; (b) ep., such as ذَرْيّ twinkling, said of a star, being derived from ذَرْ دَنْع dispelling, as though its light were intermittent, part of it dispelling part (IV): (18) [فعّل (IY),] such as حُصِّافَانَتَّ small (M) and جِراَجْ الصَّرْح heavy (IV): (19) [فعّل (IY),] such as دَلاَمسَل glittering [676] (M), an ep. of a coat of mail (IV).

§ 385. The two [augments (IV)] united after the ج are in [sundry formations, whence (IV)] (1) [فعّل (IY), (a) substantive (IV),] such as ضُهِيْلاً [land containing no vegetation, and sometimes an ep. of a woman, meaning on whom no breast grows, or, as is said, that does not menstruate (IV),] and كُرَّر [258, 273] (M); (b) ep.,
such as 

and 

such as 

(2) such as 

and 

: (a) ISk says that there is no in the language, with Damm of the and quiescence of the , except these two words (IY): (3) such as , (a) substantive (IY), such as and (M) and (IY), but we do not know occur as an ep. (IY): (4) such as , (a) substantive (IY), such as and (M) and (IY); (b) ep., such as and (IY) : (5) such as (IY), such as and (M) and Pride; but does not occur as an ep. (IY) : (6) such as , (a) substantive (IY), such as (M) and (IY); and, in the ep., or, by transposition, (IY), meaning servant-girl: (a) ISk says that there is no in the language, with mobilization [of the with Fath (Jh)], except one word, vid. , meaning among eps. (IY) : (7) such as , (a) substantive (IY), such as (M), a thorny plant, which is one of the most excellent pastures of camels, whence the prov. but not like the ; (b) ep., such as (IY): (8) such as , (a) substantive (IY), such as (M) ; (b) ep., such as (IY): (9) such as , (a) substantive (IY), such as [4,250,274]
(1789)

(M); frequent in the pl., such as جربان and تضبان [246], pls. of جريب a certain measure, or quantity, of wheat or land, and تضيف branch, twig, rod, wand: (b) ep., such as حبصان and خبصان [250] (IY); (10) فعالان (IY),] such as فعالن [237, 250] (M) and قطنان tar; but فعال does not occur as an ep. (IY): (11) فعالان (IY),] as السبعان [236, 250, 274] (M), the name of a place, and شهبان a certain tree, in which Fath [of the ب ] is more frequent (IY): (12) فعالان (IY),] such as سلطان clamorous (M); but no other [word of this measure] occurs; and, in this, three augs. are united at the end, the second, doubled ط , the !, and the ـ (IY): (13) عرضني [272, 282 ] (M), whose custom is to go sideways from liveliness, said of a she-camel (IY): (14) ـعالى (IY), (a) substantive (IY),] such as دقى [272] (M); (b) ep., such as كبري big in the gland of the penis: (15) ـعالى, which is a substantive, such as دقى a kind of quick pace; and is not known by us as an ep. (IY): (16) علية (IY), (a) substantive (IY),] such as عريمة scurf, dandriff (M), and جذيره rugged place [248]; (b) ep., such as عريمة crafty and عريمة strong [674]: (a) the š of femininization, though no part of the formation [266], is here taken into account [368, 381], because the š is insep-
parable from easy state of life (IY) : (17) such as period (M); and does not occur as an ep. (IY): (18) such as plant used in tanning (M) and lock of hair (M); but does not occur as an ep.: (a) the š is inseparable from this, as from the ṡ in haughtiness (M); (b) ep., such as intensely black, i. q. (IY): (21) such as tent of hair (M) and saddle-cloth: (a) S says (IY), is rare in the language; and we do not know it occur as an ep. (S, IY): (22) such as cloak (M); (b) ep., such as swift [below], said of a she-camel (IY): (23) such as assa (M), a kind of gum; (b) ep., such as noble and i. q. [above] (IY): (24) such as, which one syn., as a obtained aught of it; i. e., transmitted by S, and
There is not aught in what thou tellest us, i.e. شَيْءٌ; (b) ep. (IY),] such as صَخْفَحٍ [370] (M), meaning strong, or, as is said, short, stout (IY):
(25) فَعْلَعُ, which is a substantive (IY),] such as جُلْعَلْعُ Spanish fly (M) and جُلْعَلْعُ beetle; and is not known by us as an ep. (IY).

§. 386. The three [augments (IY)] separated are in (1) [the sing. إِعْيَلَى (IY),] such as شَجَرٍ [272] (M); and similarly custom, from جِرْيَ running, the Hamza, the first ك, and the final ك being aug. (IY): (2) [the pl. (IY),] (a) مَفَعَيْلٍ, (a) substantive (IY),] such as مَتَخَرَيْقُ (M), pl. of مَتَخَرَيْقَ kerchief twisted to beat with, as in tradition البَرَقُ مَتَخَرَيْقَ المُلاكِيَةِ Lightning is the twisted kerchiefs of the angels, [said by ‘Ali (Jh),] and مَتَأْيَحٍ [253,685]; (b) ep., such as مَتَضَيِّرٍ pl. of مَتَضَيِّرٍ running hard [252,312], said of a horse (IY): (b) [تَفَاعَيْلٌ, substantive (IY),] such as تَمَائِلَ [253] (M) and تَعْجَافِ, pl. of تَعْجَافَ and تَعْجَافَ فِ, (c) يَفَاعَيْلٍ, (a) substantive (IY),] such as يَرِبْنُوُ غُ [253] (M), pl. of يَرِبْنُوُ غُ [379]; (b) ep., such as يَخَاصِمُ pl. of يَخَاصِمُ green (IY).
§. 387. The three [augments] united before the ٍ are in مُستَفْعَٰلُ (M) which paradigm is only an ep. in what is conformable to the v., such as مُستَفْعَٰلُ [253, 343, 368, 371, 680], the مُس, and ت being aug., because they drop off in خُرْجُ went out [482] (IY).

§. 388. The three [augments (IY)] united between the ع and ل are in (1) [تَعَلَیمٌ, such as (IY) سَلاَیمُ [253] (M), pl. of سَلَمٌ [374], the ٍ, the second ل, and the ي being aug. (IY): (2) [تَعْرَابٍ, such as (IY)] قَرْرَابِحُ [253] (M), pl. of قَرْرَاهُ [384] (IY).

§. 389. The three [augments] (IY)] united after the ل are in (1) [تَعَلَیمٌ, (a) substantive (IY),] such as صَلِیمٌ [274] (M), a plant; (b) ep., such as عَنْطَلَطَانٌ rough, churlish (IY): (2) [تَعْرَابٍ (IY),] such as عَنْفُلَوْانٌ [283, 675] (M) and عنْطَلْوَانٌ a certain tree [274]; but does not occur as an ep. (IY): (3) [تَعْرَابٍ (IY),] such as عَرْنَانٌ knowledge (M), an inf. n. i. q. مَعْرَةٌ, and also عَرْنَانٌ 'Irifān, a man's name (IY): [تَعْرَابٍ (IY),] such as تَنْفُنَانٌ (M), which is a substantive, meaning beginning of a thing, as جَهَّافًا عَلَى تَنْفُنَانِ ذَلِكَ He came to us at the beginning of that, i. e. أَوْلِيِّ (IY): (5) [تَعَلَیمٍ, (a) substantive (IY),] such as كَرْبِیَا [273] and سَمِیأٍ [283] (M); (b) ep., such as جَرْبِیَا north-west, said of the wind (IY):
(6) [نَعْلِيَّةٌ (IY),] such as مَرَحْيَا [272] (M) and بَرْدِيَّا Baradayyá, a stream in Syria, so in the Book of S, though the well-known [form] is بَرَدِيَّ Baradá, as يُسْقَمْوَانَ أَلْحَمٍ [126] (IY).

§. 390. The [three auxgments dispersed (IY),] two united, and one separate, one in [ns. of various formations, on the measure of (IY)] (1) [أَنْعُلَانَ, (a) substantive (IY),] such as أَنْعُوْاٰنَ [274] (M) and أَنْكَحُوْاٰنَ [274];
(b) ep., such as أَسْكَرُاٰنَ full-grown and أَلْبَانَ sportive, playful (IY); (2) [إِنْعَلَانَ which is rare, (a) substantive, such as إِسْكُمْانُ a certain small hill; (b) ep. (IY),] such as إِضْحِيَّانَ light, bright (M), said of the night (IY): (a) as for the ep., it is [in] their saying لَيْتَ إِضْحِيَّانَ a bright night: but it is rare; [and] we know only this [instance] (S): (3) [أَنْعَلَانُ, only an ep. (IY),] such as أَرْوَانُ distressing (M), said of a day (IY): (4) [أَنْعَلَاءٌ (IY),] such as أَرْبِعَاءٌ [273] (M): (a) S says (IY), We do not know أَنْعَلَاءٌ occur [as a sing.] except in أَرْبِعَاءٌ (S, IY), as though pl. of أَرْبِعَ (IY); but it is [frequent as (S)] one of the formations of the broken pl. (S, IY), as أَنْعَلَاءٌ [246, 273] and أَنْعَلُةٌ أَنْعَلُةٌ [273, 278: (b) the ب of أَرْبِعَاءٌ is sometimes pronounced with Fath (IY), which is transmitted from some of the Banū
Asad (Jh); and with Damm (KF): (5) [فعلَاء (IY), such as ذلك [247, 273] (M) and فَاغِلا [247]; but we do not know فَاقَأ occur as an ep. (IY): (6) [فاعلُل، one of the formations of the broken pl. (a) substantive (IY),] such as فَلايْبُ (M), pl. of فَلاطٌ [385], and فُسْطاطُ pl. of طَنْبٌ shinbone; (b) ep., such as شَلايبُ pl. of شَلاك [385], and بُهَالِبُ pl. of بُهَالك [252], which means great laugh, said of a man (IY): (7) [فاعلُن، substantive (IY),] such as فَمْرُن سَرِيجُين (M) pl. of سَرِيحُ [250], and فَمْرُن فْرُان [253, 265]; but we do not know فَلاَن occur as an ep. (IY): (8) [فاعل، (a) substantive (IY),] such as تَلْناتْ Tuesday [273] (M) and بِرَكا [246, 248, 273]; (b) ep., such as عِبْاکَة incapable, said of a man, and طَبِاطِه bad at covering [273], said of a he-camel, and stupid, said of a man (IY): (9) [فاعلْن IY,] such as سَلَامُن a certain tree (M), and حَماطُن a place, says Jr, and a plant, says Th. (IY): (10) [فاعلَة، (a) substantive, such as هُبَارَة scurf, dandriff; (b) ep. (IY),] such as عُفْارَة big (M), said of a stallion, and عَفْارَة strong [283]: (a) the s of feminization is inseparable [266] in this formation (IY): (11) [فاعلْة (IY),] such as تَلْنُرْة [254, 675] (M): (a) the s is inseparable from this, (IY): (12) [فاعلَة (IY),] such as خَنْفْسَة [247,
273] (M; but) ْنَعْلَةُ does not occur as an ep. (IY): (13) [ْنَعْلَةُ, (a) substantive, such as ْقَيْقَبَانُ a tree from which saddles are made and ُسِيْسَابَانُ also a tree; (b) ep. (IY),] as ُتَكَحَانُ (M) meddlesome, said of a man, and going sideways in his walk from liveliness, and of a horse, and ُعَيْبَانُ fearful, cowardly; (a) ُعَيْبَانُ with Fath and Kasr is said, and so ُتَكَحَانُ; but with Kasr is one of the formations of the unsound, there being no instance of it in the sound: S says (IY), We do not know ْنَعْلَةُ [with Kasr (IY), in the language, [in S)] other than the unsound (S, IY): (14) [ْنَعْلَةُ, (a) substantive, such as ُحَرْمَانُ; (b) ep. (IY),] such as ُتَكَحَانُ (IY), such as ُعَمَّدَانُ tall (M): (15) [ْمُنَفِّعَانُ (IY)], such as ُمِلْكَعَانُ vile fellow (M) and ُمَلْمَامَانُ mean fellow, which are det. substantives, used only in the voc. [Note on p. 186, l. 15] (IY); but we do not know ْمُنَفِّعَانُ occur as an ep. (S).

§ 391. The four [augments (IY)] are in such as ِإِشْهَابُ becoming gray [283, 332, 371] and ِإِشْهَابُ becoming red [332] (M), inf. ns. of ِإِشْهَابُ and ِإِشْهَابُ [432, 482, 493.A] (IY). We do not know that there occurs, among substantives or eps, any tril. [formation], augmented or unaugmented, other than what we have mentioned (S).
§. 392. The unaugmented quads. has (S, M, SH, IM) five formations (M, SH, Tsr) agreed upon (R), to which another is added by Akh (IY, SH), [making] six formations [in all] (IA, A), (1) نَعَلُ (S, IY, IM), (a) substantive (S, IY, A, Tsr), as جَعَرُ brook (S, M, SH, IA, Aud, A), sometimes used as a [proper] name [6, 263] (IY); (b) ep., as سَلْهَبُ long, tall (S, IY, Jrb, A, Tsr), said of a man (Tsr), [and] of a horse (IY), though the s in سَلْهَبُ is said by some to be aug. [679] (A): (2) نُعَالُ (S, IY, IM), (a) substantive (S, IY, A, Tsr), as زِنْدُ (S, M, SH, IA, Aud, A) meaning ornament (IY, R, Jrb), vid. embroidery or gems (R), and, as is said (IY, R), gold (IY, R, A, Tsr), and thin cloud (R, A), or, as is said, red cloud (A), and [401] (S, IY) ; (b) ep., as جُرْشَ (S, IY, Jrb, A, Tsr), said by Jr to mean (A) silly, applied to a woman (IY, Jrb, A, Tsr) : (3, نُعَلُ (S, IY, IM), (a) substantive (S, IY, A, Tsr), as بَرْطُ claw (S, M, SH, IA, A) and حَبْرُ male bustard [395] (S, IY) ; (b) ep., as جُرْشَ huge [below] (S, IY, Jrb, A, Tsr), said of a camel (IY, A, Tsr): (4) نُعَلُ (S, IY, IM), (a) substantive (S, IY,
A, Tsr), as فَطَلَ (S, M, Aud, A), i.e., time before the creation of mankind (IY, A), in which, says AU, the Arabs say that the stones were soft (A), [or] time of the deluge, and time of Noah’s coming out from the Ark (Tsr), and تَمْطُر [245] (IY, SH, A); (b) ep. (S, IY, Jrb, A, Tsr), as تَمْطُر (S, IY, IA), i.e., bold, an ep. of the lion (IY), تَمْطُر [245] (S, IY, Jrb, A, Tsr), and تَمْطُر (S, A), i.e., hardy, said of a he-camel, and hard, said of a day (A): (5) نَعْطَلُ, (S, IY, IM), (a) substantive (S, IY, A, Tsr), as دَرَّهُم dirham [below] (S, M, SH, IA, Aud, A) which is [Persian (IY),] Arabicized (IY, Tsr), and قَلْعَم (S, IY), i.e., very old man (IY); (b) ep., as هَبْلُ [below] (S, IY, Jrb, A, Tsr) and مِجرَ [372, 679] (S, IY, Tsr): (a) the authenticity of نَعْطَلُ is, however, open to discussion, because دَرَّهُم (above) is Arabicized; while دَرَّهُم [above] is quad only if we say that the s is rad., not if we say that it is aug., which is the opinion of Akh [679] (Jrb): (6) نَعْطَلُ (IY, IM, R), added by Akh (R, Aud) and the KK (Aud), (a) substantive (A), as جَيْخَدْب [401] (SH, IA, Aud, A) a sort of locust (Jrb), i.e., the long-legged green locust (R, Tsr), or, as is said (Tsr), the male locust (A, Tsr); (b) ep., as جَرْشُ i. q. جَرْشُ [above] (A). The formation نَعْطَلُ authorized by Akh is
disputed (Jrb). The opinion of the BB other than Akh is that this sixth formation is not an original formation, but a deriv. of نُعَلَلُ with Damm [of the ج (Sn)], being pronounced with Fath for alleviation, because, wherever Fath [of the ج (Sn)] is heard, Damm is heard, as جُخُدُبٌ [above], طُحُلُب green slime on stagnant water, and برَقُعٌ veil [258] among substantives, and جُرْشُع [above] among eps.; whereas they say َبَرَقَن (above), عَرَنَظ mimosa, a tree of the desert, and ُبِرْجُدُ striped wrapper, in which [three (Sn)] نُعَلَلُ with Fath has not been heard (A) which proves the دamm to be original (Sn). But Akh and the KK hold that نُعَلَلُ is an original formation (A). I hold the saying of Akh to be correct (IY): and the language of IM here seems to indicate agreement with Akh and the KK (A); and, [according to R and Jrb also,] the better opinion (R), [or] the truth (Jrb), is that this measure is authentic (R, Jrb), though rare (R), because they say ما لى عَنْدا I have no way of escape from it [375], where the second ج is co-ordinative, otherwise incorporation would be necessary [731] (Jrb). But IM says in the Tashil, "That نُعَلَلُ should be a deriv. of نُعَلَلُ is more obvious than that it should be original" (A); and, [according to IHsh also,] the preferable opinion is that نُعَلَلُ is a deriv. of نُعَلَلُ (Aud). The language con-
tains no [unaugmented] quad. upon the paradigm or or any other [paradigm] - not mentioned by us (S).
By analogy (Jrb), the unaugmented quad. ought to have 48 formations, [since this is the product (Jrb)] from the multiplication of 12 [368] by the 4 states of the first J: but only such as have been mentioned occur, because of the heaviness [of the others] (Jrb, Sn), or because of the combination of two quiescents, or because of the succession of four mobiles (Sn). Some of the GG, however, add three measures to the formations of the quad., (1) خربعت rotten cotton-pod [401]; (2) عَلَيْط bulky; (3) عَلَيْط piece of cloud [401]: but these measures are not authorized by the majority, according to whom, such instances of them as are correctly transmitted are anomalous. The second or third [letter] of the quad. must be quiescent, since four vowels do not follow consecutively in a word. Hence (1) نَعَلَلُ is not authorized; while عَلَيْط burly [401] said of a man, fem. عَلَيْط bulky, said of a she-camel, is contracted from عَلَيْط: nor is (2) فَعَلَلُ; while a plant used in dyeing [677] is orig., [says Khl (Jh),] عَرَتْنِي, like قرنفج [395], the ن being then elided from it, like the I from عَلَيْط: nor (3) جَنَادلُ; while جَنَادل [296] is contracted from جَنَادل stones; though Fr and F hold it to be a
deriv. of جَنَّٰدِلُ, its o. f. being جَنَّٰدِلُ, which [opinion] is preferred by IM, because جَنَّٰدِلُ, being a sing., should rather be held to be a deriv. of the sing. Some cite these measures as original formations, not contractions; but this is not correct because of what precedes (A), vid. that four vowels do not follow consecutively in a word (Sn). The paradigms that I shall mention will comprise the formations of the augmented [quad. (IY)], in which the augment may amount to three [letters] (M).

§. 393. The augment in the quads. is of two kinds, (1) coordinative, vid., where the word is of five letters, one of which is aug., while the order of its mobiles and quiescents corresponds to the order of the quin. [401], as جَحَّنَمُ [395] and جَحَّنَمُ [283, 395], which are co-ordinat-ed by the ی and ی with the paradigm of سَفْرَجَدُ [401]; (2) non-coordinative, vid. where the word contains an aug., but differs from the rad. formations. The augment is one letter, or two, or three. And the largest number of letters that the quad. reaches by means of the augment is seven, in which the augment consists of three letters, as اَخُرْجُ [368] (IY). The single augment before the ﮫ is only in [the n. conformable to the v. (IY),] such as مُدَخْرَجُ [343, 347, 368, 676] (M.)
§. 394. The single augment after the ف is in (1)

(1) فَنْعَلُ, (a) substantive, such as خَنْثَعَةَ she-camel (IY) abounding in milk (Jh, KF); (b) ep. (IY),] such as تُنْفَكْرُ[superior in its kind, in which Sf transmits تُنْفَكْرُ with Damm of the ق (IY),] and كُتَالَ [short IY]: (2) كُتَالِ (IY),] such as كَتَهْبُسَ (M) a kind of tree; but this [formation] is rare (IY).

§. 395. The single augment after the غ is in [nine formations (IY),] (1) غَنَالِ, (a) substantive, such as جُخَداَبُ long-legged green locust; (b) ep. (IY),] such as عُدَادَينَ [256, 231] (M) big (Jh, KF), strong, [hardy (BS),] said of a he-camel (IY), fem. عُدَائِرَةَ [253], said of a she-camel (Jh, BS, KF): (2) غَنَالِ, only an ep. (IY),] such as سَمِيدُ chief (M), and غُنْيَتُهُ trailing his tail [393], fem غُنْيَتُهُа corpulent, said of a she-camel (IY): (3) غَنَالِ, (a) substantive (IY),] such as نَذِرَكَسْ lion [253] (M); (b) ep., such as سَرْمَطُ long-bodied, said of a camel or other animal (IY): (4) غَنَالِ, (a) substantive (IY),] such as حَبَارِجُ (M), broken pl. of حَبَارِجْ (392); (b) ep., such as قَتَرَشُ, broken pl of قَتَرَشْ [397] (IY): (5) غَنَالِ, only an ep. (IY),] such as حَرْنَبُ (M) short and sturdy, and جَحْنَفْلُ thick-lipped [283, 393] (IY): (6) غَنَالِ, substantive, which is rare (IY),] such as كَفَنَل دُ clove [392] (M), and غَنْنُنَمَ
such as عَلِّم (M) thick, or, says Mb, old hag (IY): (8) [نَعْلِلُ, (a) substantive (IY),] such as شَجَع (M) a plant, and, as Jr says, the fruit of the ثَنَصْب [372], according to which it is a substantive, but, as Fr says, stupid, according to which it is an ep.; (b) ep., such as زَلْق emitting his semen before coition (IY): (9) [نَعْلُ (IY),] such as شَبَّخ (M) big, said of a camel or man, and شَبَّخْ magnifying himself, haughty (IY).

§. 396. The single augment after the first ج is in [about ten formations (IY),] (1) [نَعْلِيدُ, (a) substantive (IY),] such as فِنْدِي (253, 674) (M); (b) ep., such as شَظِير ill-natured (IY): (2) [نَعْلُونَ, (a) substantive (IY),] as زَنْمِر hornet (M) and عَصِفِر [253]; (b) ep., as سَرِحْ long and تَرْضَوب trenchant, said of a sword, and poor, and sometimes robber (IY): (3) [نَعْلِي, ep. (IY),] such as غُرْنَيِق [253] (M) exalted, chief (IY): (4) [نَعْلُونَ, (a) substantive (IY),] such as فِرْدُوس [253] (M) garden, paradise; (b) ep., such as عِلْسِطْسِ active, said of a she-camel (IY): (5) [نَعْلُونَ, (a) substantive (IY),] such as قَرْنِس [274] (M); (b) ep., such as قَرْنِس rugged (IY): (6) [نَعْلُونَ (IY),] such as كَتْنِهْر [253] (M), large, said of a cloud; but we do not know فِنْلُونَ as a substantive (IY); (7)
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[نُعَلَلٌ, (a) substantive, as لَِّزَالُ (273, 332); (b) ep. (IY),] such as صُلُصٌ [332] (M); (a) نَعَلَلٌ occurs in the language only in the reduplicated, except in one word خَرَعَالُ walking badly from illness, said of a she-camel (IY): (8) [نُعَلَلٌ (IY),] such as سَرَدَحَ [253, 673] (M):

(9) [نَعَلَلٌ, (a) substantive (IY),] such as شَفَلْجُ (M), here meaning fruit of the caper; but sometimes an ep., meaning thick-lipped; (b) ep., such as عَلَلَسُ swift, said of the wolf (IY): (10) [فُعَلْلُ, which is rare (IY),] such as صَفْرُقٌ (M) a plant and زُرْدِ emerald (IY).

§ 397. The single augment after the last J is in (1) [نَعَلَلٌ, which we know only as an ep. (IY),] such as حَبْرَكُي (M) long-backed and short legged, the 1 of which is for co-ordination with سَفْرَجُ [401], as is proved by the fact that the 3 of feminization is affixed to it (IY): (2) [نَعَلَلٌ, a substantive (IY),] such as قَرْتُي [272, 282](M) and a place [282]; not an ep. (IY): (3) [نَعَلَلٌ (IY),] such as هِنَدُبَي [272] (M), whence هِنَدْبَي endive [399] (IY): (4) [نَعَلَلٌ, ] such as هِنَدْبَي endive [272] (M): (5) [نَعَلَلٌ, which is rare (IY),] such as سَبْطَرٌ [272] (M) and سَبْطَطٌ bugbear, bogey, a thing wherewith boys are frightened; but this formation does not occur as an ep. (IY): (6) [نَعَلَلٌ (IY),] such as سَبْهَالُ (M) idle, as in the tradition,
where 'Umar says [359] (IY): (7) [ّ

\( \text{فَعُلُّلْ} \)]**(a) substantive, such as عَرَبَذٌ a serpent that blows, but does not hurt; (b) ep. (IY),] such as قَرْسَبٌ aged [395] (M): (8) [ّ

\( \text{فَعُلُّلْ} \)]**(IY),] such as طَرْطَبٌ (M), long, said of the breast, and طَرْطَبْةٌ having a big breast, said of a woman; but we do not know فَعُلُّلْ as a substantive (IY).

§ 398. The two augments separate are in 1) [ّ

\( \text{فَعُلُّلْ} \)]**(لأَكَرْ)، which is only a substantive (IY),] such as حَبْرُكِ (M): (2) [ّ

\( \text{فَعُلُّلْ} \)]**(، (a) substantive (IY),] such as خَيَتْغَورٌ calamity, or, as is said, all that deceives and deludes, like the mirage, and the present life, because it lasts not; (b) ep., such as غَيْسَكْجِرٌ hardy, said of a she-camel, and غَيْطُمُوسٌ fully-developed, said of a woman, pl. غَيْطُمِيْسٌ [253] (IY): (3) [ّ

\( \text{فَعُلُّلْ} \)]**( which is rare, (a) substantive (IY),] such as مَنْجَنُونٌ water-wheel [675,676] (M); (b) ep., such as حَنْدَقَنُونٌ tall, loosely-made: (a) I do not consider this section the proper place for the mention of مَنْجَنُونٍ, because Z designates it for the mention of the quads. containing two separate augments; while there are two opinions about مَنْجَنُونٍ, first that it is tril., the first ن, the و, and one of the last two ن's being aug., in which case its pl. is مَكَانَيْنِ; and secondly that it is quad., the first ن being rad., and the و, and one
of the [last] two ن s aug., in which case its pl. is مَعَاجِينَ, which is the pl. heard from the Arabs; and, in the latter case, although it is a quad. containing two augments, still they are not separate, as is provided in this section: (b) as for the plant, which the vulgar name خَنْدَدُوقُ [400], it is the ذَرُّی colour, melilot, according to the Arabs (IY): (4) [ نَعَالِیل , which is rare, occurring only in one substantive (IY),] كُنَابِیل Kunābil (M), so mentioned by S (Bk), the name of the well-known land (IY), a place in AlYaman (Bk): (5) [ نَعَالِلُ , which is rare, and occurs only as an ep. (IY),] جَعْنَبَار (M) bulky, large in make, and so جَعْنَبَار (IY).

§ 399. The two [augments (IY)] united are in (1) [ تَقَنْدِبْ (IY),] such as تَقَنْدِبْ (M) big-headed and bulky (IY): (2) [ فَعْلَلُ (IY),] such as فَعْلَلَةٌ [283] (M) occiput, back of the head: (a) the ë, being inseparable [266] here, is taken into account in the formation (IY): (3) [ سَلْحَفْیہ , substantive (IY),] such as سَلْحَفْیہَة tortoise, turtle [674] (M): (a) the ë of feminization is inseparable from this ë, as from the of عَنْدَرْیة [above] (IY): (4) [ فَعْلَلُوْت (IY),] such as عَنْدَرُوْت spider [253, 283, 678] (M); but عَنْدَرُوْت does not occur as an ep. (IY): (5) [ فَعْلَلُیلُ , ep. (IY),] such as عَرَطَلیلِیلَ (M) long, or, as is
said, thick, and hard, distressing; but we do not know occur as a substantive (IY): (6) [نُعْلَانُ], (a) substantive, such as جِبَار young bustard; (b) ep. (IY),] such as طَرْمَاح (M) tall (IY): (7) [نُعْلَانَة (IY),] such as عَقْرَبَة; mankind: (a) of the last there are two dial. vars., [٢٧٣] (M) female scorpion and [٢٧٣, ٤٠٠]: 1Sk says that I do not know which of mankind he is or is said, i. e., (b) we do not know occur as an ep. (IY): (8) [نُعْلَانَة, substantive (IY),] such as [٢٧٣] (M), i. q. ٢٧٣ [٣٩٧]: (a) AZ says, هَنْدِبيَة with Kasr of the ٤ is prolonged and abbreviated: (b) فَعْلَانَة does not occur as an ep. (IY): (9) [نُعْلَانُ], which is rare, (a) substantive, such as سَأْفُرَنُ saffron; (b) ep. (IY),] such as شَعْصَعَانُ (M) goodly, tall, said of a man (IY): (10) [نُعْلَانُ, (a) substantive (IY),] such as عَقْرَبَانُ [٢٧٤, ٤٠٠] (M) male scorpion, or, as is said, earwig; (b) ep., such as قُرَّدُمَانُ quilted like a cuirass for war, said of a tunic (IY): (11) [نُعْلَانُ, which is rare in the language, (a) substantive (IY),] such as حَنْدِمَان Hindimān (M), the name of a clan; (b) ep., such as حَدْرِجَان short (IY).
§. 400. The three [augments (IY)] are in (1) [نَعُولَةُ (IY), substantive (IY)], such as عَبْوَرَتَانِ [283] (M), which is a plant; but we do not know نَعُولَةُ occur as an ep. (IY): (2) [نُعُيِّلَةٌ (IY),] such as عَرْقُصانِ a dial. var. of melilot, i. q. حَنْدَقُوقٌ [398], and عَبْوَرَتَانِ a dial var. of عُرْقُصانِ [above]; but we do not know نُعُيِّلَةٌ occur as an ep. (IY): (3) [نُعُالِلَةٌ; which is rare (IY),] such as جَخْفَادِيْ بَاْ [273] (M), a kind of locust, or, as is said, a reptile like the chameleon (IY): (4) [نُعُالِلَةٌ (IY),] such as بِرْنَاسَةٌ [273] (M), a dial. var. of بِرْنَاسَةٌ [399] (IY): (5) [نُعُالِلَةٌ (IY),] such as عَقْرُبَانِ (M), a dial. var. of عَقْرُبَانِ [274, 399] (IY).
CHAPTER XVII.
THE QUINQUELITERAL NOUN.

§ 401. The unaugmented quin. has (S, M, SH, IM) four formations (M, SH, IA, Aud) agreed upon (R), (1) 
\[\text{عدد} (S, IY, IM), (a) substantive (S, IY, A, Tsr), as 
\text{مَرْحِلُ} [245, 254] (S, M, SH, IA, Aud, A) and 
\text{مَرْحِلُ} [245] (S, IY); (b) ep., as 
\text{مَرْحِلُ} (S, IY, A, Tsr) tall 
(A, Tsr), [or] swift, said of a camel, etc. (IY), and 
\text{مَرْحِلُ} (S, IY, Jrb), as The she-
camel is swift (IY): (2) 
\text{نُعَمَلَ} (S, IY, IM), an ep. 
(S), as 
\text{جَمَّرَشُ} [245] (S, M, SH, IA, Aud, A), meaning, 
[as is said (Tsr),] big, said of a viper, but, as Sf says 
(A, Tsr), aged, said of a woman (IY, R, Jrb, A, Tsr); 
\text{جَمَّرَشُ} [245] (S, IY); and 
\text{ضَهَّلَسُ} (S, Jrb, A, Tsr) 
big (Jrb, A, Tsr), said of a woman (A, Tsr): (a) it is 
said that (A, Tsr) 
\text{نُعَمَلَ} occurs only as an ep. (IY, 
A, Tsr), and we do not know it occur as a substantive 
(S); but some say that 
\text{ضَهَّلَسُ} is a substantive, mean-
ing gland of the penis (A, Tsr) and 
\text{ضَفَنَسُ} man (Sn) big in 
the gland of the penis (A): (3) 
\text{نُعَمَلَ} (S, IY, IM), 
(a) substantive (S, IY, A, Tsr), as 
\text{نُعَمَلَ} (S, M, R,
IA, A) paltry thing, e. g. مَاء عِنَادَة تُذْعَمُلَ. There is not a rap in his possession, i. e., شَيْءٌ, used only in negation (IY), whence مَا أُعْتَنَى تُذْعَمُلَا. He has not given me a doit, i. e., شَيْءٌ (R, A); and خَبَعَتْنِهٌ lion (A, Tsr):

(b) ep. (S, IY, A, Tsr), as تُذْعَمُلُ (IY, SH, A, Tsr) strong (IY, R), bulky (Jrb, A, Tsr), said of a camel (IY, R, Jrb, A, Tsr), and short, insignificant, said of a woman (IY); and خَبَعَتْنِهِ (S, IY, Jrb, A) bulky, said of a camel, or, as is said (A), strong (Jrb, A) in make, big (A): (4) فَعَلُ (S, IY, IM), (a) substantive (S, IY, A, Tsr), as تُذْعَمُبُ (S, IY, SH, IA, Aud, A) cloud, as مَا فِي السَّمَاء تُذْعَمَبُ There is not a cloud on the sky, or, says Th, a certain animal (IY, R), [or, say A, Jrb, and Kh,] a [small (Jrb), paltry (Tsr), contemptible (A, Tsr)] thing (Jrb, A, Tsr), as مَعْلُوَّة فِي تُذْعَمَتْ He has not a rag upon him (Tsr); and جَبْنَتْ [677] (S, IY) hardness, severity (IY): (b) ep. (S, IY, A, Tsr), as جِرْدُحَلُ (S, M, A, Tsr) bulky (IY, A, Tsr), strong (IY), said of a camel (A, Tsr). And 1S mentions [a fifth formation (IY), فَعَلُ, as (A)] خَمْدَلُ [the name of (A)] a herb (IY, A): but S does not authorise it (A); while I think that it is a quad. (IY), its ن being [really (A)] aug. (IY, A), otherwise an unprecedented paradigm would result. And others add other
measures, not authorized by the majority, because extraordinary, and, in some cases, possibly augmented; so that we shall not prolong the discussion by mentioning them (A). The unaugmented quin. ought to have 192 formations, resulting from the multiplication of 48 [392] by the 4 states of the second J: but the rest do not occur, on account of (Jrb, Sn) their heaviness (Jrb), [or] the [other] causes before mentioned [392] (Sn). Thus the aggregate of the measures agreed upon [in the unaugmented n.] is twenty (Aud), eleven in the tril. [368], five in the quad. [392], and four in the quin. [above] (Tsr). And such [decl. (A)] ns. [of Arabic origin (Aud)] as vary [from the paradigms mentioned (IA, Aud, A)] are attributable to (1) augmentation (IM), (a) at the beginning (Tsr), like طَرِيف ُمنْطِلَقٍ [382] (Aud); (b) in the middle, like طَرِيف [374]; (c) in both places (Tsr), like طَرِيف ُمنْطِلَجٍ [283, 291] (Aud); (d) at the end, like طَرِيف [375] (Tsr): (2) deficiency (IM) of (a) a rad. (Aud), like يَد (IA, Aud, A) and دَم [719] (IA, A); (b) an aug., like عَلِبَطٍ [392], orig. عُلِبَطٍ: (3) alteration of form, like the alteration of (a) نَّعَلَل into (a) جَنْحَب [392]; (b) نَّعَلَل, as جَنْحَب [392]: (b) نَّعَلَل into دَهْر [392] (Tsr): (4) anomaly, like سَرَخِس [392] (A). As for سَرَخِس Sarakhs,
[a country (Tsr)], and بَلَحَاش balas ruby [a sort of jewel (Tsr)], they are foreign (Aud), since, among the paradigms of the [unaugmented] quad., there is none pronounced with Fath of the first and second [letters] (Tsr). IM says in the Tashil that whatever is excluded from these [twenty] paradigms is (1) anomalous: (2) augmented: (3) curtailed (A) of (a) its ف, like عَدَد [699]; (b) its ع

like سَم [260, 667]; (c) its ل, like لَد [above] (Sn): (4) a quasi-p. (A), like مْن [176] (Sn): (5) a comp. (A), like حَضْرَمْتَ [215] (Sn): (6) foreign (A), like بَلَحَاش [above], the name of a well-known stone: but he does not notice the last three here, because he is speaking of simple decl. Arabic ns.; and for this reason A objects only to the omission of the anomalous (Sn). The sex. has no rad. formation [below], because, being the double of the first rad. formation, [i.e., the tril.,] it would become like a n. compounded of two trils., e. g. حَضْرَمْتَ [above] (IY). The augment in the quin. does not exceed one letter [368] (M), as though they avoided a multiplicity of augs., because of the multiplicity of its letters (IY). The ك is added fifth in the quin., the , fifth, and the 6 sixth (S). The augmented quin. has (M, SH) only (SH) five formations (M), its paradigms being (S, M) (1) نَعْلَبْلَب, (a) substantive (S, IY), such as خَنْدَرِيس [253] (S, M, SH), according to most [below] (SH) meaning [old
wine (IY, R, Jrb); and سَلْسَبُلُ [368] (S, IY), i.e., milk wherein is no roughness (IY), and wine, and a fountain in Paradise (KF): (b) ep., such as عَلَطَبِيس (S, IY) young, said of a woman (IY): (a) IH says "according to most" [above] (R, Jrb), because most people say that the ن is rad., in which case خَنْدَرِيس is an augmented quin.; while some say that the ن is aug. (Jrb), خَنْدَرِيس being said to be تَعَلَّبُ (R), in which case it is an augmented quad. (R, Jrb): (b) the ن should rather be judged to be rad., since بَرْتَعَيْدِ بُرْتَعَيْد. Barqa'id occurs, said of a district [in Syria (Bk)]; and كَرْدِيْس of calamity; and سَلْسَبُلُ [above]; and جَعْفَلِيْق (big, said of a woman (KF)]; and عَلَطَبِيس [above]: (c) if IH had said بَرْتَعَيْد بَرْتَعَيْد instead of خَنْدَرِيس, he would have been spared the trouble of saying "according to most", because بَرْتَعَيْد is فَعَلَلْيِل بَرْتَعَيْد without dispute, since it contains none of the letters of [369, 671], except the ي; but possibly he has not mentioned it because it is said to be foreign; whereas, if he had mentioned جَعْفَلِيْق or عَلَطَبِيس, no objection could have been raised, because the aug. letter [681] is not prevalently aug. in its position in them (R): (2) فَعَلْيِل, (a) substantive (S, IY), such as خَرْعَيْل (S, M, SH) vain talking (IY, R, Jrb) and jesting (IY, R); (b) ep., such as تَعَلَّبُ (S, IY), i.e. q.
JL^JL^JL, which we have explained [above] (IY): (3) نُعْمَالَلُ (S, IY), such as عَضْرُ فُوَّظَتْ [368] (S, M, SH), a [small (R)] reptile (IY, R), said to be (IY) the [male (IY)] lizard (IY, Jrb); and [hence (M)] يَسْتَعْرِضُ Yasta-'ūr [674] (S, M), a district in AlHijāz, the ی at its beginning being rad. (IY); and تَرْطَبُوس [below]; all of which are substantives (S): (4) نُعْمَالَلُ (S, IY), which is rare, and is an ep. (S), such as تَرْطَبُوس (S, M, SH) calamity (IY, R, Jrb), and strong, big, said of a she-camel, a dial. var. of تَرْطَبُوس [253, 283] (R): (5) نُعْمَالَلُ, which is rare (S, IY), such as تَبْعَتْرَى [272, 326, 368, 497, 673] (S, M, SH) bulky (IY, R), strong (R, Jrb), having much fur or hair (R), said of a camel (IY, R, Jrb), and ضَبْعَتْرَى [strong (IY)], both of which are eps. (S, IY): (a) the [final [IY]] ی in them (IY)] is for (IY, R, Jrb) multiplication of the word (IY, Jrb), [and] augmentation (R), and completion (Jrb), of the formation (R, Jrb), as in كَبْتَرْي pear (IY), like the ی of حِبْكَر [374] (R), this being the meaning of Z’s saying that “in كَبْتَرْي it is like the ی of كَتَب” [673] (Jrb): not for feminization, because the word is pronounced with Tanwin (IY, R, Jrb); and because the ی [of feminization (Jrb)] is affixed to it, as تَبْعَتْرَى [368] (R, Jrb): nor for co-ordination, because the sex. has no rad. formation [above], for it to be co-ordinated with (IY, R, Jrb).
[the l of] ـَلاْيَلَةَ allow its rel. ns. to be ـَلاْيَلَةٌ and ـَلاْيَلَةٌ, as the rel. ns. of ـَلاَيْلَةٌ are ـَلاَيْلَةٌ and ـَلاَيْلَةٌ (D). But the Hamza of ـَلاْيَلَةَ, being for feminization, must be converted into ـَلاْيَلَةَ; whereas the Hamza of ـَلاْيَلَةَ [and ـَلاَيْلَةَ], being a co-ordinative aug., may be converted or left [304]: so says IBr (CD). And similarly (CD) ـَلاْيَلَةَ the Confectioner [or ـَلاْيَلَةٌ (Dh)] is said of Shams alA'imma 'Abd Al'Aziz Ibn Ahmad (Dh, CD) alBukhari, the learned man of the East, d. 456 (Dh), which, IHtrj says, is with a Hamza (CD). It is [said in the KF to be (CD)] a rel. n. from ـَلاْيَلَةَ sweetness or sweetmeat (Dh, KF, CD): but this is a blunder, because, if it were so, ـَلاْيَلَةَ would be said [302]; and the truth is that it is a rel. n. from ـَلاْيَلَةَ sweetness (CD).

P. 1420, l. 7. Jahn prints ـَلاْيَلَةَ (IY. 773, l. 22).

P. 1422, ll. 5-6. Ks was so called because he entered AlKufa, and came to Hamza Ibn Habib azZayyat, enveloped in a wrapper, whereupon Hamza said "Who will read?" and it was said to him "The wearer of the wrapper"; or, as is said, because he entered the holy land, clad in a wrapper (IKhn). See Part III, p. 24A—l. 7. Fr was so called, though he neither manufactured furs, nor sold them, because he ـَلاْيَلَةُ أَكْلَم used to trim the speech (IKhn, MAB).

P. 1431, ll. 1-2. The "fem. qualified" is the pl. orig. qualified by the num., which pl. remains pl. in ـَلَايَلَةُ رَجَالٌ three men, but becomes sing. in ـَلَايَلَةٌ twenty dirhams.
P. 1434, l. 4. I suppose مضان in this passage of the Fk (vol. II, p. 281, l. 24) to be a misprint for موضوع, because "suppression of a pre." would be obviously inappropriate here. See p. 1439, l. 15; and cf. Wright's Arabic Grammar, vol. II, § 106 (c). The word مضان occurs, however, in MAd, vol. II, p. 289, l.l.; and perhaps may mean "post." (properly مضان اليه) — l. 12. So that كانَتْ، being pre. to the fem. pron. مَا، which relates to الحسنَة, becomes fem.

P. 1435, l. 20. AlJami' as Saghir, on grammar (HKh).

P. 1439, l. 10. By AlHutai'a (S).

P. 1442, l. 10. The Sh, p. 158, l. 3, has "of five kinds", including the interrog. كم governed in the gen. [220, 221].

P. 1444, l. 11. See p. 1429, ll. 14-16.

P. 1448, l. 5. The "three things" are the two members of the comp. num. and the sp., which is like the num. in sense, being merely expl. of it, as is shown below in ll. 8-10; and, if it were post. to the num., would be like an integral part of it in letter, as appears from p. 341, ll. 23—ll.

P. 1453, ll. 12-15. The argument of Fr seems to be that, if سَنِين in the reading of XVIII. 24, cited in p. 1451, ll. 17-18, were qualified, its ep. might be in the pl., and therefore it may itself be in the pl., since the qualified and its ep. are one thing— l. 16. The "first" opinion is that, in this reading، سَنِين is a subst., not a sp.; and the argument of IY is that here سَنِين is not an ep., like سَوْدًا، in which, as being an appos., some latitude is permissible.
P. 1460, l. l. I have not come upon the name of its Rājiz (MN).

P. 1464, l. 6. I do not know the author of this Rajaz (AKB), who appears to be the "poet" alluded to by Lane in the second line of his article on "Fāzr" (p. 338, col. 3).

P. 1466, l. 4. This verse follows the verse cited in §. 432 (Part II, p. 106, l. 3).

P. 1471, ll. 4-6. The Muslims are divided into seventy-three sects (Shr, pp. 2-3). But the tradition speaks of the constituent parts, or elements, of faith; not of the sectarian divisions of the Faith. For, in the SB (vol. I, p. 11), it continues ٌٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍٍ..
Part III, p. 24 A, l. 20 and l. 31; and p. 95 A, where other
dates of death are given by III Jr and the TKh.

P. 1479, l. 20. The Bk (p. 696) and Ahl (p. 97) have — l. 21. AlGhamrān is the du. of AlGhamr, a place in the
territories of Asad (Ml). He joins another place to AlGhamr,
and then names it AlGhamrān (Bk).

P. 1485, ll. 5-14. This statement that both members of the
comp. remain uninfl. agrees with the rule given in p. 813, ll.
22-25, that prefixion of the art. does not affect the uninflentedness
of this num. In the 2nd ed. of Wright's Arabic Grammar (vol.
I, §. 329, rem.), it was laid down, apparently as an invariable
practice, that, with the art., the first member became decl.; and
Lone (p. 349, col. 1) asserts, on his own authority, that "most"
decline the first member when the art. is prefixed. But, in the
3rd ed. of Wright's work, this inflection of the first member is
declared to be unusual; and Lane's assertion is at variance with
what he afterwards states, on the authority of Jh.

P. 1487, l. 5. From the same poem as verses cited on pp.
XIV, 1754, and 50A.

P. 1493, ll. 21-23. Here it is uncertain whether the suppressed
unit be أربعة, in which case رَأَعُ is i.q. بَعْضٌ كَلِمَةٍ, in which
case رَأَعُ is i.q. مُصِيَّرٌ.

P. 1496, l. 4. And the meaning is single-handed.

P. 1497, l. 11. (D) : (AKB).

P. 1498, l. 5. The of femininization is affixed to the v. in
because مُلَادَةُ اَلْإِمَامَيْا إِبَانًا is i.q.
P. 1502, l. 8. The reference is to p. 1328, ll. 21-25.

P. 1504, l. 10. Lane (p. 2253, col. 3) says "A 'Obeyd", i.e., AUd; but the Aud, A, and MN all have "Abû 'Ubaida", i.e., AU.

P. 1508, l. 21. Mentioned by AFR, who does not assign it to its author (MN) — ll. I have not come upon the name of its author (MN).

P. 1509, l. 9. AlMughira Ibn 'Abd Allâh, [or, says IKb in the Book of Poets, Ibn AlAswad, alAsadi, one of the Banû Asad Ibn Khuzaima, the celebrated poet and wine-bibber (AKB),] who received the cognomen "AlUkâishîr" because he was very red-faced. He lived a long life, having been born in heathenism (KA, AKB), and grown up in the beginning of Allslâm (KA); and is mentioned by IHgr among the Converts (AKB) — ll. 10-12
The author of the KA and others say that one day AlUkâishîr got drunk, and fell down, exposing his person, while his wife was looking at him. Then she laughed at him; and, approaching him, chided him, saying "Art thou not ashamed, old man, to bring thyself to this state?" So he lifted his head towards her, and began to say تُقرِّب الْآمِ (AKB) — ll. 16-20. The translation of the third verse, given at p. 16 A, ll. 1, 2, was made in ignorance of the context, and should be corrected in accordance with the rendering here given.

P. 1510, l. 13. Mentioned by Kl, who does not assign it to its author (MN).

P. 1515, ll. 21-23. It is often said to be regular, but only in the limited sense indicated by A at p. 1521, ll. 12-15.
P. 1517, ll. 16-17. The word "wrongfully" should be inserted after "by main force" in the translation of this verse given in §. 499 (Part III, p. 308, ll. 18-20). The IY (p. 803) gives ُأُبَّيْلاً, a mistake of the editor, as appears from the rhymes shown in the Jsh. The verses found in Mb, p. 541, ll. 10-13, are apparently part of the same poem.

P. 1520, ll. 13-19. ُنَعْلَةٌ and ُنَعْلَةٌ denoting position of the act and ُنَعْلَةٌ denoting superfluity are non-inf. ns.


P. 1527, l. 21. AlLahabi, one of the celebrated poets of the Banu Hashim (KA). The account of him given in the KA shows him to have been contemporary with the Khalifa 'Abd AlMalik Ibn Marwan (r. 65-86) and his sons and successors AlWalid (r. 86-96) and Sulaiman (r. 96-99). After "Al'Abbâs" insert "Ibn 'Utba".

P. 1540, l. 3. The reference is to p. 1544, ll. — l. 14. By ُنَعُّلَةٌ is meant "the unaugmented quad."

P. 1541, ll. 6-7. Z cites it as by Ru'ba; but it is by Al'Ajjâj (IY)—l. 8. [AKB, vol. I, p. 244, says on a verse of the same metre and rhyme,] This verse is from a long iambic poem exceeding 80 verses, by Ru'ba Ibn Al'Ajjâj, reproaching his father...... And the cause of Ru'ba's reproaching his father is thus related by As:—Ru'ba says, I went out with my father, intending to visit [the court of the Khalifa] Sulaiman Ibn 'Abd AlMalik; and,
when we had travelled part of the way, my father said to me
"Shall thy father recite iambics, while thou art dumb?" I said
"Then shall I recite?" He said "Yes." Then I recited an
iambic poem. And, when he had heard it, he said to me "Be
silent. God break thy teeth!" And, when we reached [the court
of] Sulaimān, my father recited my iambics to him. Then he
ordered ten thousand dirhams to be given to my father. And,
when we came out from his presence, I said to my father "Dost
thou keep me silent while thou recitest my iambics?" Then said
he "Be silent, woe betide thee! For verily thou art the finest
iambic poet of mankind." Then I besought him to give me a
portion of what he had got by my poem; but he refused. So I
cast him off. Then he said ..........[Here follow four verses, the
second of which ends with the hemistich in the text.] So I
answered him with this iambic poem (AKB)—l. 9. 

The IY, L, and AKB all have

with as much pampering as thou wilt for

with what a pampering!—l. 11. Read "Ibn"—
l. 13. From the same poem as the verse in Part II, p. 122, l. 17
—l. 15. Read "have come".

P. 1551, l. 12. This verse is of the Kāmil [metre], which
the Arabs use as a pentameter anomalously; unless something has
dropped out, the o.f. being, e.g.,

They have not left, from their desertion, flesh to his bones, etc.
(Sn).
P. 1552, ll. 18-19. From the same poem as the verse on p. 947.

P. 1553, l. 5. He had fallen into the hands of the [Ḫuṣṣūrī (IY)] schismatics (IY, AAz), and been saved by God, on which he recited the verses (AAz)—l. 8. Read "infinitival".


P. 1557, l. 11. Ikb says, in the Book of the Poets, Bishr Ibn Abi Khāzim was one of the Banū Asal, an ancient heathen [pott] (AKB)—ll. 11-12. Mb says (AKB), Aus was a prominent chief (Mb, AKB).

P. 1559, l. 3. Bk says (AKB), Tibrāk is a place in the abodes of the Banū Fak'as (Bk, AKB).

P. 1560, l. 4. "it" means حُجَبٌ.

P. 1561, l. 1. Lane (p. 2533, col. 1), on the authority of the Tāj al'Arūs, attributes this verse to 'Antara—l. 21. If, as is stated in l. 13, حُجَبٌ be considered a non-inf. n., it should be translated a game.

P. 1565, ll. 2-3. "unrestrictedly" means "without regard to the presence or absence of the ʾ in the inf. n. of the unaugmented tril. v."—l. 14. "unrestricted" here means "general", i.e., applicable to one or more (see ll. 23-25). Cf. p. 1566, l. 20; and p. 1568, l. 2. It is opposed to "limited", as explained in p. 1579, ll. 20-21—l. 18. "tril." here means "unaugmented tril."

P. 1566, l. 20. See Note on p. 1565, l. 14; and cf. p. 1567, ll. 8-10.
P. 1569, l. 5. Orig. ِكینة حسنیة His style of riding is beautiful—ll. 8-9. I have inserted the negatives. The R (p. 67, l. 7) has وَقَدْ يَكُون الفعلة مَرَّةَ والفعلة نَوَعًا and I read ولا الفعلة نوعًا وَقَدْ لا يَكُون الَّحْيَة and a correction required by the exs. In l. 9 read فَعَلْتُهُ فَعَلَلْهُ—l. 20. I have not come upon the name of its Rājiz (MN). Read ٌذَنْسِی in the first hemistich.

P. 1570, ll. 3-7. The 1st ی is aug., while the 2nd is the ی of the v.; and it is clear from p. 1569, l. 14, and p. 1570, ll. 7-12, that IY's opinion is adopted by R.

P. 1574, l. 4. Read ِزَیَّن.

P. 1577, l. 3 and ll. 7-8. "this condition" is the replaceability of the inf. n. by the v. with ُمَا or ُآن (p. 1574, ll. 14-22)—l. 12. I. e., the op. inf. n. generally is so renderable—l. 15. Read "My"—l. 17. I. e., where یُقَول is a d. s. like etc.—ll. 19-20. "the suppressed v." is the att. َکَانَ—l. 20. This "(b)" is the alternative to the "(a)" given at p. 1574, l. 16—l. 22. Read ِزَرْیَقُ—l. 23. Read ِزَرْجُل.

P. 1578, l. 5. This "soundest opinion" is that of IM (p. 1579, l. 23), in which he follows his master IY (p. 1578, ll. 15-20). It is disputed by many critical judges; and, among them, R (p. 1578, l. 20—p. 1579, l. 6), and, apparently, IHsh (p. 1576, l. 23—p. 1577, l. 1).

P. 1580, l. 1. I have not met with the name of its author (MN).
P. 1581, l. 4. Lane (p. 404, col. 2) gives AlA'shā as its author—l. 23. This is the ex. referred to by Lane under مَقَبِيل (p. 2997, col. 3).

P. 1582, l. 5. One of the fifty verses of the Book of S, whose authors are not known (AKB)—l. 8. I have not met with the name of its author (MN)—l. 16. Read "forenoon"—l. 17. Read "swooping"—l. 19. Read أَنْتِي.

P. 1583, l. 8. Read "Thee"—l. 22. Read أَنْتَا.

P. 1584, ll. Read "pronounced."

P. 1585, l. 6. He composed a number of glosses on the IM, one in four volumes, named Wak' aI\'Khaṣṣa 'ala-\'Khulāṣa (HKh).

P. 1586, l. 11. After the text insert "IV. 147."

P. 1588, l. 16. By Labid (S).

P. 1589, l. 10. Lane (p. 1084, col. 3), who asserts that مَرَّبِع and مَصِيف are "evidently wrong", gives مَرَّبِع spring-rain and مَصِيف summer-rain, as also does Jahn (IY, p. 821, l. 2); but AKB says that the former are ns. of time, a pre. n. مَطْر being suppressed—ll. 4-15. The 1st and 3rd exs. here given by R are instances of the 4th state, where the ag. is not mentioned after the post. obj. (p. 1590, ll. 3-4); and the 2nd of the 2nd state, where the ag. is mentioned (p. 1589, ll. 15-19)—l. 19. I.e., this second state of the pre. inf. n.
P. 1590, l. 13. Jahn (IY, p. 821, l. 8) prints لَوُمَلَكُ إِبَاءٍ, which is plainly inconsistent with أَخَافُكُمَا in the verse—l. 18. Read خَابَرُ.

P. 1593, l. 3. Dele the comma before "Ibn"—l. 16. Insert "such apposition" after "but".

P. 1596, l. 22. From the same poem as verses cited on pp. 307, 510, and 1110.

P. 1597, l. 2. Read إِذْعَانٌ.

P. 1599, l. 11. "its fellow" means "the prep. and gen."

P. 1602, l. 20. Cited by As, who does not assign it to its author (MN).

P. 1603, ll. 14-15. Governor of Makka (MDh). He was a noble (ID), a [prolific (AKB)] poet (ID, AKB). Yazid had appointed him Governor of Makka; but Ibn AzZubair, who was then there, inhibited him [from exercising the office]; so that he ceased not to abide at home in retirement, on account of Ibn AzZubair, until the accession of 'Abd AlMalik Ibn Marwân, who made him Governor of Makka (AKB). Lane (p. 1741, col. 1) says "Ibn Khuld"; but all the authorities, Mb, ID, MDh, KA, MN, AKB, etc, have "Ibn Khâlid."

P. 1604, l. 2. Read "(Sh, A)"—l. 16. The author of this verse is not known (MAd)—l. 21. I have not met with the name of its author (MAd). جَنَانُ (Sh), pred. of آنَ (MAd): جَنَانًا (A), 2nd obj. of ثَوَابَ (Sn). But, in the latter version, آنَ
seems to have no pred., because this is the last verse of the poem, according to AKB (vol. I, p. 109)—l. 22. Read "Ibn".

P. 1905, l. 18. Ibn Al'Ijl (BW). See the Additions and Corrections prefixed to the first Fasciculus of this Part. In my MS of the Tsr (p. 489, l. 12), and in the lithographed ed. of the same work, under the "Government of the Assimilate Epithet" he is mentioned as "Ibn Al'Ilj" (see p. 1677, l. 17).

P. 1607, ll. 6-7. The continuity in the assimilate ep. is subsistent, and in the aor. is innovative (Sn, vol. II, p. 312, on Prothesis)—ll. 14-15. Read "the [unaugmented (IH, Aud)]"—l. 16. The reference is to p. 1651, l. 23—p. 1652, l. 2.

P. 1608. l. 1. Read "[frequent (Aud), regular (IA),]"—l. 9. On the sense of "accidents", as here used, see the Note on Part II, p. 99, l. 6—l. 12. Read نَعٰلَانُ—l. 15. Read مَرِيضُ.

P. 1610, ll. 3-9. Thus IH makes اسم الفاعِل mean The n. of, i.e. (on the measure) of, the (expression) فاعل; while R makes it mean The n. of, i.e. (denotative) of, the doer—l. 12. Read اسم—l. 14. Read مُتْنَسِّرُ—ibid. Read مُتَدَحِّرُ—ll. 14-15. The two first are quasi-pass.; while the two last denote a constitutional state of mind, or body, not an act.

P. 1611, l. 15. Read الطَرَأْحُ—l. 17. Read أَرْسَلْنا—l. 18. Read لَبَكُهُ بَيْدُ.

P. 1612, l. 13. Read "it".
P. 1613, l. 15. Dele the immediately after لـ —ll. "measure" is here used in the sense explained and criticized on p. 1036, l. 4 and ll. 16-23.

P. 1614, l. 16. Read "as فعال had."

P. 1615, ll. 16-21. So in the Exposition of the Verses of S, and of the Verses of the Jumal, etc, except that in some MSS there is a slip of the pen, vid. suppression of the pre. n. from أبortion, the correct way being to express it. Some blunder, saying that the ode is in praise of Musāfir Ibn Abī 'Amr. And more disgraceful than this is the saying of ISh that it is in praise of the Prophet. The name of Abū Umayya was [the same as] his surname. He died in heathenism (AKB).

P. 1616, l. 2. Read أة —l. 3. So says BD; but, in the Commentaries on the Mukarrab and the Juzūliya [Primer (HKh)], the author is said to be Abū Dhu'aib. The truth is that the verse is by ArRa'i: so IHL distinctly declares (MN). On the Mukarrab and the Juzūliya see HKh, vol. VI, pp. 81, 88. IU composed a commentary on each—l. 4. Read "Su'dā"—ibid. Dumat alJandal, a place on the borders of Syria and Al'Irāk, seven stages from Damascus, and thirteen stages from AlMadina (MN)—l. 11. He seems to mean that—

"The voice of the weeper

"Wails manhood in glory."

P. 1617, ll. 3-5. He compares the slender one to the new moon, and the plump one to the full moon (MN)—l. 10.
with Fath of its initial, and quiescence of its second, *dhu* of كَرَمَةُ, is a water belonging to some of Tayyi, who were the kinsfolk of Hatim (Bk). But the MI, Mk, MN, and AKB give it with Kasr, as in the text. Dieberici (IA, p. 215) prints الكَرَمَةَ يِنُودُ; but the AKB and MKh say "with Fath of the l" —ll. 15-17. See p. 1619, ll. 14-17, and the Note thereon below.

P. 1618, l. 8. An Islami poet, under the Marwani dynasty, and one of the rebels of the Arabs (AKB). Read "Sa'd"—l. 18. Read "alHudhali". The verse comes next to the one cited on pp. 65, 620, the 1st hemistich of which ought to be كَنَّةُ أَوْضَيَتِ اللَّحِمَ, as gives in the Note on p. 65, l. 20. In Lane (p. 1836, col. 2, l. 3), for "he" read "it", meaning the incessant lightning.

P. 1619, ll. 14-17. But this AlLahiки was not trustworthy (MN). He was [Abu Yaḥya (MN, Sn)] Aban Ibn 'Abd AlḤamid Ibn Lahiḳ alLahiḳi, one of the poets of Hārūn arRashid (AKB). He came to Baghdad, and attached himself to the Baraḳika. He was the author of many eulogies on them; and he composed for them the Book of Kalīla wa Dimna, which is unique of its kind. He died in 200 (ITB).

P. 1620, l. 10. IAr, the collector of his Dīwān, says that 'Amr composed this ode on his sister Raiḥana Bint Ma'dikarib, who was mother of Duraid Ibn AṣSimma. For AṣSimma had made a raid upon the Banū Zubaid, and taken her captive; and 'Amr made several raids, but was unable to recapture her (AKB). It is said that Raiḥana was the sister of Duraid Ibn AṣSimma; and that 'Amr, being in love with her, made a raid upon her; and
then sought her in marriage from Duraid, who granted his suit (N, AKB). But this story has no foundation. The author of the KA has two stories about Raiḥāna, (1) that she was 'Amr's sister, whom AṣṢimma Ibn Bakr had taken captive; and (2) that she was his divorced wife, whom another man of the Banū Māzin Ibn Rabī'a had married; and this story is probably correct (AKB). See KA, vol. XIV, p. 33. I have abridged these two stories, which are told at much greater length in the AKB, as in the KA—l. 13. All 3 eds. of the R have فاعل instead of مُفَاعِل; and the two Indian eds. have خَيْبَب instead of حَيْبَب. The suggestion in Lane (p. 567, col. 1), that مُخَيْبَب is i. q. مُحْيَبَب, refers to its secondary signification sufficer; not to its primary signification caller to account, in which it is i. q. مُكَابِسِب.

P. 1623, ll. 1-2. See XVII. 83. [1], at p. XXXIII, where ذَخَّرُوُق in the sense of passing away seems to be derived from ذَخَّرُوُق —l. 13. This verse comes next after the verse on p. 69 A, l. 9.

P. 1624, l. 3. From the same poem as the verse on p. 1004 —ll. 6-7. Dieterici (IA, p. 216) prints غَفْرُ; but MKh says that غَفْرُ and غَفْرُ with two Dammas are pls. of غَفْرُ and غَفْرُ respectively—l. 9. The eps. in the verse are all governed in the gen., because it is preceded by

\[
\text{ياُوَى إِلَى مَعَالِس بَادِ مِكَارَ مُهَمُ}
\]

\[
\text{لا مُطَعِّمِ نَظَالِمُ فَيِبَهُمُ َلا طَلُّمُ}
\]
He repairs to an assembly whose noble deeds are apparent, not encouragers of a wrong-doer to desire, or long for, the wrongdoing of them, nor oppressors (AKB). Derenbourg (S, vol. I, p. 47) prints them all in the nom.—ibid. Am says that ʿabdān is pl. of ʿūdān, which is the she-camel kept for slaughter; and IY follows him: but ʿabdān has not been heard as pl. of ʿūdān, the pl. of which are only ʿudn or ʿūdn or ʿudn [238] (AKB)—ibid. مَكَاحِيْصُ is a 6th ep. of مَّكَاحَيْصَةَ; and is made gen. with Kasra, because it is pre. [17] (AKB). Broch (M, p. 100) and Jahn (IY, p. 829) both print مَكَاحٍ (with Fath of the ʿ and ẓ (AKB)], uniform in gender and number, because orig. an inf. n. [143] (IY, AKB). Derenbourg (S, vol. I, p. 47) prints مَّكَاحٍ—l. 20. From the same poem as verses cited on p. 343 and p. 42 A—ibid. عَوَانَةٌ is made triptote by poetic license (IY). T, followed by AlʿAini, says (AKB), The [correct] version is حَبَكَ النِّيَابُ the strings of the clothes, because the waist-cloth has no strings (T, MN, AKB).

P. 1625, l. 3. He makes أَوْلَنَا triptote by poetic license [18] (IY)—ibid. مِنْكِيْبَ with Fath of the (Paint ʿ and Kasr of the ʿ (MN). Broch (M, p. 100), Dieterici (IA, p. 215), and Lane (p. 637, col. 1), print مِنْكِيْب ʿ, Lane adding “[or rather it should be written مِنْكِيْب.]”; and Wright's Arabic Grammar (vol. II, §. 242, rem.) had the same error in the 2nd ed. (p. 281), which has been corrected in the 3rd ed. (p. 382), and in the same author's Opuscula Arabica (p. 63). The rhymes are with Kasr, as shown in the MN (vol. III, p. 554).
P. 1629, ll. 16-17. The Fk (vol. II, p. 222) has "is to be a v." The argument is that the conj., being a prop., must, when apparently a single word, as here, be a v., not a n., because the v. with its latent ag. is a prop., while the n. with its latent ag., if it have one, is not—l. 24. The Jsh makes this verse follow the verse by the same poet in Part III, p. 321.

P. 1631, l. 21. If IA, like Fk and others, holds that the conditions affect the government of the acc. only, not of the nom. (pp. 1635-7), then his words "the nom. and acc." here mean "the nom. and acc. combined", i.e., "the acc. as well as the nom."

P. 1632, l. 16. Dele the full stop after "past".

P. 1633, l. 5. Dele the full stop after "past".

P. 1635, l. 5. Read دَرَسَهُ.

P. 1637, l. 20. The expression used by IM is "immediately preceded by", not "supported upon": cf. Part III, p. 299, l. 16. His 3 Commentators, however, as well as IHsh in the Sh and KN, follow Z and IH in using the expression "supported upon," as at p. 78, l. 11—l. 21. IH makes the supports three, the subject, interrog., and neg.; and includes the inch., qualified, and s. s. under the common term "subject." IM makes the supports five, separating the qualified, under which he includes the s. s., from the inch.; and adding the voc. p. And IHsh makes them four, adopting the same classification as IM, but rejecting the voc. p. Jm adds the conjunct لِ to the supports, including it under the "subject"; but others hold that the act. part. conjoined with لِ
requires no support [345]; and, since we are discussing the conditions of the government of the anarthrous act. part., I have omitted this addition as irrelevant.

P. 1638, l. 17. I have not come upon the name of its author (MN).

P. 1641, l. 3. Read مَالِئٌ.

P. 1642, l. 6. Read ضَارِبًا.

P. 1645, l. 19. كَرَارُ is in the nom., coupled to عُروِف very patient in the preceding verse (AKB). Derenbourg (S, vol. I, p. 75) prints زُرَارُ—ibid. This is the version of Fr; but, according to S, كَرَارُ is pre. to خَلْفُ, while جَوَادُ is governed in the acc. [66] (AKB).

P. 1647, l. 17. The author of this verse is unknown (MN). This is one of the fifty verses of S whose authors are unknown (AKB). It is said to be by Jarir (MN, N, AKB); or Jabir Ibn Ra’lán asSimbisi, Simbis being a clan of Tayyi (AKB); or Ta’abbaṭa Sharrā (N, AKB); or to be forged (AKB)—l. 18. Read “Sharrā”.

P. 1649, l. 14. For the first “act.” read “ant.”

P. 1655, l. 12. Read يِبَٰ —l. 15. Read نَعِيَلُ —l. 17. Read عَقِيلَ.

P. 1656, l. 6. After ذِهبُ put a comma.
P. 1657, l. 4. Read "pro-ag."—l. 17. Read ضْرُوب—l. 20. Read "pro-ag."—l. 23. Here "being" is coupled to "relating" in the preceding line—l.l. before كَفَافًا insert "while"—ibid. Read مَعَمَ .

P. 1658, l. 20. Before "put" insert "is".

P. 1659, l. 8. Read "requires"; and after "for" put a comma.

P. 1660, l. 10. I have not come upon the name of its author—l. 28. Read دَرْهُم—ll. Read "i. e.,"

P. 1661, l. 6. أَلْتَافِ, in the province of Al‘Irāk, two leagues from AlBasra. Here is the place known as Karbalá, in which AlHusain, son of ‘Ali (peace be upon them!), was slain (Bk)—ll. Read "(Sn)."

P. 1663, ll. 11-15. The adv. مَغَدًا to-morrow shows that originating is intended.

P. 1666, l. 21. Read "incontinence", and dele the full stop after "urine".

P. 1669, l. 12. Read "sense".

P. 1671, l. 3. Change the full stop after "(Jrb)" into a comma—l. 5. Read رَيْاَن—l. 15. Put a comma after "quiescences."

P. 1676, l. 4. Read اَلَّاَبِ.

P. 1677, l. 19. Al'Ibādi. He died in the prison of AnNu'mān (ID).

P. 1678, l. 8. Here it is not allowable to govern اَلَّاَبِ in the acc. by means of a suppressed op. supported [as an enunc.] upon جَهَةٌ [as an incb.], and expounded by the ep. mentioned, which is distracted from [governing] it by governing جَهَةٌ in the acc. (Tsr). The acc. is correct in such as جَهَةٌ اَلَّاَبِ, because the government of جَهَةٌ [in the acc.] by the ضَارِب mentioned, if this were disengaged from the pron., would be correct, since the act. part. may be preceded by the acc. governed by it: but [the acc.] is forbidden in such as جَهَةٌ اَلَّاَبِ حَسَنَةٌ, because the government of جَهَةٌ [in the acc.] by حَسَنَة, if this were disengaged from the pron., would be incorrect, since the [assimilate] ep. may not be preceded by the acc. governed by it; and, since the government of جَهَةٌ [in the acc.] by حَسَنَة would not be correct, the exposition of the suppressed op. of جَهَةٌ by حَسَنَة would not be correct, because of the rule that what does not govern does not expound an op. (Sn, vol. III, p. 51).

P. 1679, l. 8. Read “(Tsr)”—l. 16. Lane (p. 1190, col. 3.) translates this tradition “verily a woman used to pour forth with blood”, making كَانَتْ الْمَلَكَة the pred. of إِنْ; but the verbal clause is most probably an ep. of تَأْسِيَ, because the latter is indet.—l. 23. After “blood” put a comma.
P. 1680, l. 3. After "girl" put a comma—l. 5. After "it" is meant the act. part., not the obj.

P. 1681, l. 6. Read "[i.e.,"

P. 1683, l. 5. I have not met with the name of its author (MN)—l. 15. Read "Dm"—ll. 18-19. The references are to 

P. 1684, l. 1. Its author is unknown (MN)—l. 19. Read

P. 1685, l. 9. I have not met with the name of its author—l. 10. After "body" put a comma.

P. 1686, l. 6. The reference is to p. 347, l. 19—p. 348, l. 7—l. 12. Read "ةَجَةَ 

P. 1687, ll. 1-2. Here the ep. itself does not assume such a pron., because it governs in the nom. an explicit n.; while its reg. neither contains such a pron., nor is pre. to a n. containing

(209A)
such a pron.: so that the epithetic phrase contains no copula to
connect it with its qualified; and therefore these constructions are
bad—l. 3. *Dele* the semicolon after "(1)—l. 12. For *وجهة* read
—l. 15. I have not met with the name of its author (MN)
—l. 23. Read "(Sn)]”.

P. 1688, l. 3, ex. (1). Read —
 l. 6, ex. (9). Read —l. 7, ex. (10). Read —l. 8,
ex. (12). Read —ex. (13). Read —l. 9, ex. (14). Read
—l. 13. After "involves" put a comma—l. 22. Read
 "وجْهَةْ;

P. 1689, l. 5. After "(AKB)" put a comma—l. 11. Read
"Ash Shammâkh”—l. 12. Read —l. 13. For "two" read "Two".

P. 1690, l. 2. Read "Prophet,”—l. 3. After "last" put a
comma—l. 13. After "good" put a comma—l. l. The Glossators
having neglected to fix the references of the Table, and to expound
its evidentiary verses, much confusion has fallen into it (Sn). I
have been obliged to shift some of the lines in the Table, as print-
ed in the A, *vol. III*, p. 65, in order to bring their indications
into accord with "the detail mentioned" by A.

P. 1691, col. 1 (counting from the left of the page), opposite
 l. 8—10 of col. 2. Read —col. 2, l. 8. Read —
l. 13. Read —col. 6. For —ibid. Read
P. 1692, l. 5. Read "(AAZ)]"—l. 11. This verse comes next to the verse cited at p. 370, l. 17—l. 12. Read "MN"—l. 14. μ'ακίσσεις is governed in the acc. by suppression of the prep., i.e., μ'ακίσσεις (EC)—ibid. Dele the comma after "tushes"—l. 18. Read "evidence"—l. 19. Read "Abū".

P. 1693, l. 2. Read "to [the evidence"]—l. 3. Read وَجَهَة and وَجَة—l. 7. Read أَعَدَة—l. 17. Read "Sn"—l. 19. Read سَبَأ.

P. 1694, l. 4. Read قَاتِضِد—l. 11. Read "(b)"—l. 20. I have followed Sn (vol. III, p. 66, l. 6) in substituting this for an ex. given by A, where the ep. is an أَنْتَكَل of superiority, not an assimilate ep.

P. 1695, l. 11. On the case of the pron. here attached to الدَّثلَب see § 113—l. 19. The 144 are obtained by multiplying the 3 pronominal regs. by their 2 missing members (sound and broken pls), by the 3 cases of the ep., by the 8 numbers and genders of the ep.:—3×2×3×8=144.

P. 1696, l. 10. Ibn Dirār ad-Dabbi (Tr), k. 66, with his son Ḥassān (T, I Ath). Dirār Ibn 'Amr was [the chief of] the House of Ḥabba (IKl, ID). When Ḥabba Ibn Dirār died, the chieftaincy of the Banū Ḥabba passed to [his nephew] Al Mundhir (Is), mentioned by Is among those who were living in the time of the Prophet, and who may have, though they are not reported to have, heard from him. Al Mundhir Ibn Ḥassān mentioned by ID (p. 200) as the Mu'adhhdhin of 'Ubaid Allāh Ibn Ziyād
as to whom see p. 127A), in the Cathedral Mosque at AlBaṣra, was of Asad Ibn Rabī‘ā, not of Ḵabba. I subjoin the pedigree of our poet and some of his relations:

Dirār Ibn ‘Amr ad-Ḏabbī.

|--------|--------|-------------|---------|

P. 1697, l. 8. Read “YS”—l. 14. After “(Sn))” put a comma—l. 18. ‘Abd Allāh Ibn Zaid (IKb, IHjr, ITB, TKh), alJarmī [alBaṣrī (IHjr), of the Second Class of the Followers of AlBaṣra (ITB)], d. 104 (IKb, IAth, IHjr, ITB, TKh) or 105 (IKb) or 107 (IAth). The TKh has “Yazīd” for “Zaid”. Read “Ḵilāba”—l. 21. I have not met with the name of its author (Jsh).


P. 1701, l. 6. Read ٌالحَبَّةٍ—l. 11. Its author is not named (Jsh)—l. 12. Read “meet thee girt”—l.l. After “pervers” put a comma.


P. 1704, l. 16. Read ١٠ اَعْرَبُ

P. 1706, l. 3. Read قَسَّرَا وَقَتَّى — l. 5. "he" is the 'Amr mentioned in the preceding verse, vid. 'Amr Ibn 'Adi Ibn Naṣr..... Ibn Numāra Ibn Lakhm, who was King of Alhīra after his maternal uncle Jadhima (AKB)—l. 17. Read "Than"—l. 18. Read "excellent".

P. 1707, l. 12. Read ﺟَرَأُ ﻧَعْبَ ﻓِيِّهَا — l. 15. Read "quick one is".

P. 1708, l. 4. Dele the full stop after "whence"—l. 8. Read "Yamānī"—l. 10. I have not met with the name of its author (MN)—l. 14. Read ١٠ اَخْبَثُ

P. 1709, l. 4. Read اَصْرَمُ — l. 5. Read "Assuredly"—l. 6. Dele "of".

P. 1711, l. 16. Read "alKarkara"—l. 18. This verse was found so difficult by F that he held it to be a medley of constructions (MN).

P. 1712, l. 9. For ١٠ ﻓِيِّهِمْ مِنْهُمْ read ١٠ ﻓِيِّهِمْ — l. 10. Put a comma at the end of the line—l. 15. Broch (M, p. 102, l. 15) and Jahn (IY, p. 849, l. 13) print ١٠ فُصَّل diptote, like ١٠ اَخْرِ [18]. But ١٠ اَخْرِ is diptote because it is supposed to be made to deviate from ١٠ اَخْرِ, not to be pl. of ١٠ اَخْرِ (p. 37): whereas ١٠ فُصَّل is, by hypothesis,
pl. of نُضِلَّٰ; and is therefore triptote, since there is nothing to make it diptote; though, in construction, its Tanwin does not appear, because it is always either synarthrous or poe.

P. 1713, l. 2. Put a colon after "another"—l. 24. Read "MAd".

P. 1714, l. 4. Read "Hind, is more".

P. 1716, l. 6. So in the IA (p. 239) and MKh (vol. II, p. 55): but the phrase found in the Th (p. 2) is فَنَأْخَرِبَتَا یَأْنَصَحِیْنَ We have stated the most elegant of them.

P. 1717, l. 15. Read "for that"—l. 18. The MKh (vol. II, p. 55) has حَسْنُهُمُ اَلَّا نَاسٍ مِنْ بَنِيَهُمْ—l. 19. Read حَسْنُهُمُ.

P. 1718, l. 2. After "Tsr" put a colon.

P. 1719, l. 2. From the same poem as a verse cited on p. 849—l. 3. After "al'Absi" put a comma—l. 4-5. Read "(than his fellow)"—l. 13. The chief of AlAus in heathen times (ID). See p. 24A—ibid. After "AlJulâh" put a comma—l. 15. Read "more fit (than any other) that thou shouldst sleep"—l. 21. I have not met with the name of its author (MN).

P. 1720, l. 19. I have not met with any information about [the author of] the verse (AKB)—l. 20. Read "[Be].

P. 1721, l. 3. Read "AlYaman);"—l. 5. From the same poem as a verse on p. 600—l. 6. Read "Hassân".

P. 1722, l. 2. Read "it is (I)"—l. 3. Read "the BB(R)"—l. 4. Read "[the fem. (IY)]"—l. 15. Read "orig."
P. 1723, l. 7. Read ١٠٠١

P. 1724, l. 6. By Bashir Ibn AnNikth (Lane, p. 2190, col. 2) — l. 8. Lane translates the second hemistich "that dies away by being abandoned, and revives by being travelled," regarding it as qualifying ١٠٠٠ an old (road) instead of ١٠٠٠ an old (camel).

P. 1725, l. 4. Read "must" — l. 10. Read "Tanwin".

P. 1726, l. 10. All three eds. of the R have ١٠٠٠ before (that); but the context seems to require ١٠٠٠, since R is criticizing S's paraphrase mentioned above (l. 3) — l. 11. After "Damm" put a full stop.

P. 1727, l. 16. Before "so" insert "is".

P. 1728, l. 11. Read "whosoever" — l. 16. Read ١٠٠٠ — l. 20. Read ١٠٠٠.

P. 1729, l. 2. After "AzZimmâni" put a comma— l. 6. From the same poem as the last verse cited in Part III, p. 331.

P. 1730, l. 6. From the same poem as the 3rd verse cited on p. 188— l. 8. Read "Bashâma Ibn Ḥazn".

P. 1731, l. 14. Read "(IY)." — l. 17. This verse comes next to the verses cited near the top of p. 986 — l. 22. Read "Hâni".

P. 1732, l. 16. Read ١٠٠٠.

P. 1734, ll. 1—2. The context seemingly requires ١٠٠١ to be a prepos. enunc.— l. 12. Read "Fk), [e. g.] in".
P. 1735, l. 19. ُيِّنُ is red. [499], and [with] ُباِيَمُ is [in the place of a nom. as] sub. of the Hijazi ُماِ [38]; while ُأَحْبَّ is [in the acc. as] pred. of the latter [107], and ُمُصُومُ is in the nom. as pro-ag. of ُأَحْبَّ (MKh).

P. 1736, l. 12. Its author is not named (Jsh).

P. 1737, ll. 14—15. The Aud (p. 140) makes the o. f. ْمَنْ حَسْبِ الْجَمَيْلِ يَرْيَدُ; while A (vol. III, p. 114) follows it, and similarly inserts ُمُكَبَّةُ ْحَسْبِ in the o. f. of the tradition (ll. 21—22). But I have omitted ُمُكَبَّةُ ْحَسْبِ in accordance with the recommendation of Sa, who points out that the comparison is between the good behaviour, or the fasting, and itself.

P. 1742, l. 1. The A (vol. III, p. 116, l.l.) has ُلِلدُنِيَا; but the proper prep. is ُفِي (p. 1741, l. 13).

P. 1744, ll. 9—10. For “promotions” read “formations” — l. 12. The “v.” here should perhaps be “inf. n.”, which is sometimes called ُفَعَلُ (p. 1515, l. 20).

P. 1745, l. 1. Read “(b)”.

P. 1747, l. 3 and l. 18. After “vid” put a full stop—l. 5. Hamza and Ks read with Kasr (B on xxii. 35)—l. 11. Ks reads ُنِيَّكْلُ with Damm (B).

P. 1749, l.l. From the poem beginning with the verse cited near the bottom of p. 620 in Part III.
P. 1754, l. 17. From the same poem as verses cited on pp. xiv, 1487, and 56A.

P. 1759, l. 16. After "however" put a comma—l. 17. After "(BY)]" dele the comma.

P. 1761, l. 20. The quotation of A from the Tashil does not mention the rel. n.; but Sn supplies the omission by his citation from the Dm here given.

P. 1762, l. 17. The poet is describing his horse.

P. 1763, l. 5. عبُلِ (A), with an undotted ع, and then a ی (Sn).


P. 1765, l. 13. ABZ adduces رَجْلُ رَسْمِي [143] (BS).

P. 1766, l. 11. Read "Damma" in both places—ll. 14—15. alBaṣrī (MINR, BW), the Professor of Reading (MINR, KF, BW), and a Master in Arabic (BW). He was author of some anomalous readings (MINR, BW). His report [of tradition] is not relied upon, nor is he trustworthy (MINR). He died about 160 (BW). Cf. the Note on p. 701, l. 17 (p. 113A). ITB (vol. I, p. 249) mentions a Kaʿnab as having died in 93, but gives
no particulars of him—ll. 16—17. Of the Third Class of Traditions, i. e., the Intermediate Class of Followers, like HB and Abū Bakr Muḥammad Ibn Sirīn al-Anṣāri, [their freedman (Nw),] al-Baṣrī, d. 110 (IHjr), who was born two years before the end of the Khilāfa of Uthmān (Tr, IKhn, Nw), r. 24—35.

P. 1768, l. 18. Read ُشعید—ll. 22. Read "where ُعَصَد is".

P. 1771, ll. Jahn (IY, p. 863, l. 15) prints ُجلَبَ instead of ُقَعَدُ, which is evidently required by the context.

P. 1772, l. 1. Jahn (IY, p. 863, l. 15) prints ُحَروج instead of ُحَروج; but the former would be analogous to ُجَرَهْرُ, not ُجَرَهْرُ.

P. 1773, l. 4. After "established" put a comma—ll. 16. Read ُيَفعِلِ.

P. 1775, l. 6. Read "(IY)]]" at the end of the line—ll. عَلْيِبَ (Bk, p. 664) : عَلْيِبَ (IY, p. 872, l. 13). If masc., as a ُوَان valley, it would not be diptote.

P. 1776, l. 6. Dele the bracket "]" after "as"—ll. 14—15. Every delicate plant is ُخَروج (TA)—ll. 15. With an undotted ُ (Bk). Its final is a ُ (MI). Jahn (IY, p. 872, ll. 20, 21, prints ُعِتْرُ with a ُ—ll. 17—19. There is no ُعَفِّرُ in the language, other than it and ُخَروج (Bk).—ll. 18. After "measure" put a comma.

P. 1778, l. 21. The "a" in "Ujārid" should be marked as long, "ā".

P. 1779, ll. Read "(Bk)]]".
P. 1780, l. 19. Jahn (IY, p. 876, l. 22) gives \( \text{المَلِيقَي} \), which is i. q. \( \text{المَلِيق} \) \[384\]; but this is not a dim., as the context requires—l. 21. Broch (M, p. 106), Jahn (IY, p. 876, ll. 18, 23), and Lane (p. 2519, col. 3) give \( \text{ترَنَّبَي} \), as though its \( I \) denoted feminization; but IY distinctly declares that its \( I \) is co-ordinate—l.l.—p. 1781, l. 2. Jahn (IY, p. 877, l. 2) gives \( \text{سَبَنتَي} \) and \( \text{عَفْرَنَي} \); but Lane (p. 1288, col. 3, and p. 1293, col. 1, and p. 2090, cols. 1 and 2) puts Tanwin to all three, for a reason equally applicable to \( \text{ترَنَّبَي} \); according to IY's statement that the \( 8 \) of feminization is affixed to the latter. In § 677, Broch (M, p. 171) and Jahn (IY, pp. 1348, 1350) give \( \text{عَفْرَنَي} \) \[253, 677\] with Tanwin. 

P. 1781, l. 2. \( \text{عَفْرَنَي} \) is not strictly relevant here, because the two augs. in it are united after, not separated by, the \( J \)—l. 5. Jh omits the art., as also does R cited in § 272—l. 13. \( \text{جُرْبَة} \) ought to be entered in § 374, as having only one augment, the \( 8 \) not being taken into account \[368, 381\]—l. 14. Similarly \( \text{جُرْبَة} \) ought to be entered in § 375, like \( \text{شَرْبَة} \).

P. 1783, ll. 9-10. A gait like limping (AZ).

P. 1784, ll. Read \( \text{صِيَّارَف} \).

P. 1785, l. 1. Read " \[373\]: (c) \( \text{نَعَاعَل} \)—l. 2. Put a comma at the end of the line.

P. 1788, l. 10. The common form is \( \text{حُيَالَة} \) \[273\]. R even says that \( \text{سِيَّارَة} \) is the only word of this measure (p. 1159, ll. 17—20).
P. 1789, l. 6. Put a comma, instead of a full stop, after the second "(IY)"—l. 9. Broch (M, p. 106) prints مَلْطَانُ, which seems more appropriate to this section, its measure being فَعَلْانُ with two augs. united after the J; but this measure has been already mentioned under No. 9 in this section—l. 11. IY means the "second ط".

P. 1791, l. 9. Jahn (IY, p. 887, l. 11) prints جَرْيَةَ; but the context seems to require the abbreviated form, which is given in the S (vol. II, p. 345, l. 6), from which IY takes his ezs.

P. 1792, l. 7. Read "(IY)]"—

l. 18. Before "(IY)" insert "(4)."

P. 1793, l. 4. Put a full stop, instead of a comma, at the end of the line—l. 6. For the second "one" read "are"—l. 11. Read "(b)"—l. 17. Read "of a day (IY): (4)"—l. l. Read "Fath".

P. 1794, l. 4. After "pl." put a comma—l. 6. Read "shin-bone"—l. 17. After "Th" dele the full stop.

P. 1795, l. 1. Read "(M)"—l. 5. For "and of" read "said of"—l. 10. In S, vol. II, p. 352, l. 15, for فَعَلْانُ فَعَلْانُ read فَعَلْانُ فَعَلْانُ and فَعَلْانُ its three augments being united after the J: but the KF has "عَدَانَلُ جَلْبَانَ"; and perhaps therefore these lines should run "(14) فَعَلْانُ، (a) substantive, such as جَلْبَانَ a kind of vetch; (b) ep.,] such as عَدَانَلُ tall (M)", which would be quite
appropriate to the present section, since the "three augments," the second ع and the ل and ن, are "dispersed, two united and one separate"—l. 13. Read "(IY)," such as"—l. 22. Read "or 4ps. any ".

P. 1797, l. 16. Read " is quad. only."

P. 1798, l. 3. Read "Damm"—l. 8. Read "[above]"—l. 10. After "(A)" put a comma—l. 19. I. e., co-ordinative with فالم, which therefore must be an existing measure.

P. 1799, l. 16. The A (vol. iv, p. 304) has "and " instead of "since"; but Sn points out that "since" is more appropriate—l. 20. عرَّض (A, vol. iv, p. 304, l. 27), with a three-dotted ت (Sn). But عرَّض is given in the S (vol. II, p. 366, l. 16), the IY (p. 1349, l. 19), and Lane (p. 1995, col. 3), as also in the Jh and KF—l.l. Pl. of ْجَنَّة stone, as though the place, from the multitude of stones, in it, were, as it were, stones, as مَرْت يَقَع عَرَضْي كَلَة I passed by a plain, (such that) all of it was (shrubs of the kind called) عرَضْج is said (R, p. 22, ll. 7—8).

P. 1800, l.l. Read "(M)."

P. 1801, l. 14. Read "fem."—l. 19. Read "[392]".

P. 1802, l. 14. Before "as" insert "such " in both places.

P. 1804, l. 1. IY gives عمل a work, instead of أمر an affair, in both places.

P. 1805, l. 7. Jahn (IY, p. 898, l. 1) prints اَكْتَلَى diptote; but this measure belongs to the sing., not to the ultimate pl.; and,
as proper name of a measure (زرآن) is masc.: so that there seems to be no ground for making it diptote; unless it be taken to be fem., as proper name of a fem. (زن) - l. 8. كَنَابِل of course is diptote, being fem., as proper name of a lord (آرض) - lll. 14-15. IY (p. 898, lll. 9-11), following S (vol. II, p. 367, lll. 17-18) says that "occurs as a substantive rarely...and does not occur as an ep."; but I have omitted this as plainly at variance with his subsequent explanations of the two exs., as أَظْنَيْمُ نَارِس and نُعَلَّلِب respectively - l.l. Read نَعَلَّلِب.

P. 1806, l. 21. أَلْحَنِينْمَان (S, Jh, KF), the collection, or, [as is said (Jh),] the band (Jh, KF); or (KF) a name (S) [of] a clan (KF).


P. 1810, l.l. - p. 1811, l. 1. A large old city, on the confines of Khurāsān, between Naisabūr and Marv, in the middle of the way (MI).

P. 1811, l. 13-14. Because the augmented and the curtailed have been mentioned here by IM (p. 1810, lll. 11-20.) - l.l. After "[below] (SH)" put a comma.
P. 1812, ll. 1—2. In IY, p. 901, l. 3, for *smooth* I read *milk*, which is plainly required by the context, since IY calls the word a substantive, and is given in the KF (p. 737, l.l.)—l. 14. For “be” read “he”—ll. 19—22. By “the aug. letter” I suppose R to mean the جَعْفَلِيّقُ, which is the 2nd letter in عَلْطَيْسُ, and the 4th in جَعْفَلِيّقُ, positions wherein the ج is not usually aug. [681].

P. 1813, ll. 5—6. يَسْتَعْوُرَ is [said by some to be] on the measure of يَقْتَعْوَلِ; but no other [word] of this formation occurs in the language. It is a place next to the stony ground of Al Madina (Bk, MI), abounding in thorn-trees, desolate, remote, entered by hardly any one (Bk).