

Leg Over Leg

Errata

Volume One

pp. xxxi–xxxii: *replace* «playful division . . . twenty-six “Arabic”-numbered pages» *with*:

allusion to a Part Two of *Leg over Leg*, which is to follow “once the author . . . has been stoned and crucified” (i.e. once the critics have had their say). That the author gave at least half-serious thought to writing a continuation of *Leg over Leg* is indicated by his earlier comment “My friendship for you [the Fāriyāq] will not prevent me, should I examine your situation at some later time, from writing another book about you” (4.20.1). In the event, al-Shidyāq never did publish a sequel.

p. 324, n. 35: *for each occurrence of* «*ḡal’ak*» *read* «*ḡal’ika*» (5 occurrences).

p. 330, n. 113: *for* «*al-ifranj*» *read* «*al-ifrinj*».

p. 351, entry «*maqamah*»: *for* «*saq’*» *read* «*saj’*».

p. 368, l. 5: *for* «*bi-sharḥ Abī*» *read* «*bi-sharḥ qaṣīd Abī*».

p. 368, l. 6: *for* «*Shadūf*» *read* «*Shādūf*».

Volume Two

p. 239, §2.14.45: *for* «Yākhūkh and Mākhūkh» *read* «Yājūj and Mājūj».

p. 243, §2.14.47: *for* «'anā amūt anā amūt, I am dying, I am dying'» *read* «anā amūt anā amūt ("I am dying, I am dying")».

p. 283, §2.14.82: *for* «zulāl water» *read* «zulāl water».

p.301, §2.16.8: *for* «'peridot'» *read* «['peridot']».

p. 416, n. 79: *for* «šād ()» *read* «šād (ص)»; *for* «mīm ()» *read* «mīm (م)».

p. 426, n. 203: *replace* «this passage . . . Qāmūs» *with* «in the Qāmūs the name of the dead queen is given as Tājah, in the Tāj as here».

p. 426, n. 206: *for* «Yākhūkh and Mākhūkh» *read* «Yājūj and Mājūj».

p. 434, entry «maqamah»: *for* «saq'» *read* «saj'».

p. 446, l. 5: *for* «bi-sharḥ Abī» *read* «bi-sharḥ qaṣīd Abī».

p. 446, l. 6: *for* «Shādūf» *read* «Shādūf».

Volume Three

p. 285, §3.15.5, first l. of verse: *for* «Im Aleppo» *read* «I'm Aleppo».

Volume Four

p. 277, §4.18.5, ll. 9–10: *for* «those polished, shiny, iron-clad, wonderful stoves of theirs every morning» *read* «those shiny, iron-clad, wonderful stoves of theirs that are burnished every morning».

p. 491: *for* «aṣnā^t-turbans» *read* «aṣnā^t turbans».

p. 537, n. 400: *replace* «the title page of this work . . . “Paris: Kīblīn [?], 1850.”»
with:

i.e., *Tashhīdh al-adhhān bi-sīrat bilād al-‘Arab wa-l-Sūdān* (“The Honing of Minds through an Account of the History of the Lands of the Arabs and the Blacks”), published in a lithographic edition by Kaeplin in Paris in 1850 or 1851 and in a critical edition by Khalīl Maḥmūd ‘Asākir and Muṣṭafā Muḥammad Mus‘ad in 1965 (al-Tūnusī, *Tashhīdh*).

p. 537, n. 401: *replace* «During his tenure as director . . . argue for a native pen.» *with*:

Nicolas Perron and Muḥammad ibn ‘Umar al-Tūnusī met when working at the veterinary school at Abū Za‘bal, where Perron took lessons in Arabic from al-Tūnusī, and their association continued after Perron became director of the Abū Za‘bal medical school and hospital. That the lithographic edition of al-Tūnusī’s work is in Perron’s handwriting is stated in the work’s colophon. However, the editors of the printed edition believe that the lithograph was based on the author’s manuscript and, given the lengthy list of errata at its end, must have been checked and approved by the author (al-Tūnusī, *Tashhīdh*, 15–19).

p. 554, *insert after entry* «*Tāj*»:

Tūnusī, Muhammad ibn ‘Umar al-. *Tashhīdh al-adhhān bi-sīrat bilād al-‘Arab wa-l-Sūdān*, edited by Khalīl Maḥmūd ‘Asākir and Muṣṭafā Muḥammad Mus‘ad. Cairo: al-Mu‘assasah al-Miṣriyyah al-‘Āmmah li-l-Ta’lif wa-l-Anbā’ wa-l-Nashr, 1965.