

UNIVERSITY OF TORONTO



3 1761 00379674 5

www.alkottob.com

INTERNET ARCHIVE

Digitized for Microsoft Corporation
by the Internet Archive in 2007.

From University of Toronto.

May be used for non-commercial, personal, research,
or educational purposes, or any fair use.

May not be indexed in a commercial service.

www.alkottob.com

www.alkottob.com

www.alkottob.com

"E. J. W. GIBB MEMORIAL"

SERIES.

VOL. XXI.

(All communications respecting this volume should be addressed to Mr. A. G. Ellis, India Office, Whitehall, London, S.W. who is the Trustee specially responsible for its production.)

www.alkottob.com

THE DĪWĀNS

OF

‘ABĪD IBN AL-ABRAṢ, OF ASAD,

AND

‘ĀMIR IBN AṬ-ṬUFĀIL, OF ‘ĀMIR IBN ṢA‘ṢA‘AH,

EDITED FOR THE FIRST TIME, FROM THE MS. IN
THE BRITISH MUSEUM,

AND SUPPLIED WITH A TRANSLATION AND NOTES,

BY

SIR CHARLES LYALL.

PRINTED FOR THE TRUSTEES OF THE
“E. J. W. GIBB MEMORIAL”

LEYDEN: E. J. BRILL, IMPRIMERIE ORIENTALE
LONDON: LUZAC & CO., 46, GREAT RUSSELL STREET

1913

PRINTED BY E. J. BRILL,
LEYDEN (HOLLAND).

PJ

7696

A285A17

1913

www.alkottob.com

"E. F. W. GIBB MEMORIAL" SERIES.

PUBLISHED.

1. *The Bábar-náma, reproduced in facsimile from a MS. belonging to the late Sir Sálár Jang of Haydarábád, and edited with Preface and Indices by Mrs. Beveridge, 1905. (Out of print.)*
2. *An abridged translation of Ibn Isfandiyyár's History of Tabaristán, by Edward G. Browne, 1905. Price 8s.*
3. *Al-Khazraji's History of the Rasúlí Dynasty of Yaman, with Introduction by the late Sir J. Redhouse, now edited by E. G. Browne, R. A. Nicholson, and A. Rogers. Vols. I, II Translation), 1906, 07. Price 7s. each. Vol. III (Annotations), 1908. Price 5s. Vol. IV (first half of Text), 1913. Price 8s. Vol. V (second half of Text) in the Press. Text edited by Shaikh Muḥammad 'Asal.*
4. *Umayyads and 'Abbásids: being the Fourth Part of Jurji Zaydán's History of Islamic Civilisation, translated by Professor D. S. Margoliouth, D. Litt., 1907. Price 5s.*
5. *The Travels of Ibn Jubayr, the late Dr. William Wright's edition of the Arabic text, revised by Professor M. J. de Goeje, 1907. Price 6s.*
6. *Yáqút's Dictionary of Learned Men, entitled Irshád al-arīb ilá ma'rifat al-adfb: edited by Professor D. S. Margoliouth, D. Litt. Vols. I, II, 1907, 09. Price 8s. each. Vol. III, part I, 1910. Price 5s. Vol. V, 1911. Price 10s. (Vol. VI in preparation.)*
7. *The Tajáribu 'l-Umam of Ibn Miskawayh: reproduced in facsimile from the Áyá Súfyyá Ms., with Prefaces and Summaries by il Príncipe di Teano. Vol. I, to A.H. 37, 1909; Vol. V, A.H. 284—326, 1913. Price 7s. each. (Vol. VI in preparation.)*
8. *The Marzubán-náma of Sa'du'd-Dín-i-Waráwíní, edited by Mirzá Muḥammad of Qazwín, 1909. Price 8s.*
9. *Textes persans relatifs à la secte des Houroúfis publiés, traduits, et annotés par Clément Huart, suivis d'une étude sur la religion des Houroúfis par "Feylesouf Rizá", 1909. Price 8s.*
10. *The Mu'jam fí Ma'áyiri Ash'ári'l-'Ajam of Shams-i-Qays, edited from the British Museum MS. Or. 2814 by E. G. Browne and Mirzá Muḥammad of Qazwín, 1909. Price 8s.*
11. *The Chahár Maqála of Nidhámí-i-'Arúdi-i-Samarqandí, edited, with notes in Persian, by Mirzá Muḥammad of Qazwín, 1910. Price 8s.*
12. *Introduction à l'Histoire des Mongols de Fadl Allah Rashid ed-Din, par E. Blochet, 1910. Price 8s.*
13. *The Diwán of Hassán b. Thábit (d. A.H. 54), edited by Hartwig Hirschfeld, Ph. D., 1910. Price 5s.*
14. *The Ta'rikh-i-Guzída of Ḥamdu'lláh Mustawfi of Qazwín, reproduced in facsimile from an old MS., with Introduction, Indices, etc., by Edward G. Browne. Vol. I, Text, 1910, Price 15s. (Vol. II, Abstract of Contents and Indices, in the Press.)*

15. *The Earliest History of the Bábis, composed before 1852 by Hájji Mirzá Jání of Káshán, edited from the unique Paris MS. (Suppl. Persan, 1071), by E. G. Browne, 1911. Price 8s.*
16. *The Ta'rikh-i-Jahán-gushá of 'Alá'u'd-Dín 'Atá Malik-i-Juwayní, edited from seven MSS. by Mirzá Muḥammad of Qazwín, in three volumes, Vol. I, 1912. Price 8s.*
17. *A translation of the Kashfu'l-Mahjúb of 'Ali b. 'Uthmán al-Jullábi ai-Hujwiri, the oldest Persian manual of Šúfiism, by R. A. Nicholson. 1911. Price 8s.*
18. *Tarikh-i-moubarek-i Ghazani, histoire des Mongols de la Djami el-Tévarikh de Fadl Allah Rashid ed-Din, éditée par E. Blochet. Vol. II, contenant l'histoire des successeurs de Tchinkkiz Khaghan, 1911. Prix 12s. (Vol. III, contenant l'histoire des Mongols de Perse, sous presse; pour paraître ensuite, Vol. I, contenant l'histoire des tribus turkes et de Tchinkkiz Khaghan.)*
19. *The Governors and Judges of Egypt, or Kitáb el 'Umará', (el Wuláh) wa Kitáb el Qudáh of El Kindi, with an Appendix derived mostly from Raf' el Işr by Ibn Ḥajar, edited by Rhuvon Guest, 1912. Price 12s.*
20. *The Kitáb al-Ansáb of al-Sam'āni. Reproduced in facsimile from the MS. in the British Museum, Add. 23,355, with an Introduction by Professor D. S. Margoliouth, D. Litt., 1912. Price £ 1.*
21. *The Diwāns of 'Abid ibn al-Abras and 'Amir ibn aṭ-Ṭufail, edited, with a translation and notes, by Sir Charles Lyall, 1913. Price 12s.*

IN PREPARATION.

- An abridged translation of the Ihyá'u'l-Mulúk, a Persian History of Sístán by Sháh Ḥusayn, from the British Museum MS. Or. 2779, by A. G. Ellis.*
- The geographical part of the Nuzhatu'l-Qulúb of Ḥamdu'lláh Mustawfí of Qazwín, with a translation, by G. le Strange. (In the Press.)*
- The Futúhu Misr wa'l-Maghrib wa'l-Andalus of Abu'l-Qásim 'Abdu'r-Rahmán b. 'Abdu'lláh b. 'Abdu'l-Ḥakam al-Qurashí al-Misri (d. A.H. 257), edited and translated by Professor C. C. Torrey.*
- The Qábús-náma edited in the original Persian with a translation, by E. Edwards.*
- The Diwāns of aṭ-Ṭufayl b. 'Awf and Ṭirimáh b. Ḥakím, edited and translated by F. Krenkow.*
- A monograph on the Southern Dialects of Kurdish, by E. B. Soane.*
- The Kitábu'l-Luma' fi 't-Taşawwuf of Abú Naşr as-Surráj, edited from two MSS, with Introduction critical notes and Abstract of Contents, by R. A. Nicholson.*
- The Persian text of the Fárs Náma of Ibnu'l-Balkhí, edited from the British Museum M.S. (Or. 5983), by G. le Strange.*
- Extracts relating to Southern Arabia, past and present, from the Dictionary entitled Shams al-'Ulúm, of Nashwán al-Ḥimyarí, edited, with Critical notes, by 'Azím ad-Dín Aḥmad Ph. D.*
- Contributions to the History and Geography of Mesopotamia, being portions of the Ta'rikh Mayyá-fáriḳin of Ibn al-Azraq al-Fáriki, B. M. MS. Or. 5803, and of Al-A'lák al-Khaṭíra of 'Izz ad-Din Ibn Shaddád al-Ḥalabi, Bodleian MS. Marsh 333, edited by W. Sarasin, Ph. D.*

This Volume is one
of a Series
published by the Trustees of the
"E. J. W. GIBB MEMORIAL."

The Funds of this Memorial are derived from the Interest accruing from a Sum of money given by the late MRS. GIBB of Glasgow, to perpetuate the Memory of her beloved son

ELIAS JOHN WILKINSON GIBB,

and to promote those researches into the History, Literature, Philosophy and Religion of the Turks, Persians and Arabs, to which, from his Youth upwards, until his premature and deeply lamented Death in his forty-fifth year, on December 5, 1901, his life was devoted.

تِلْكَ آثَارُنَا تَدُلُّ عَلَيْنَا . فَانظُرُوا بَعْدَنَا إِلَى الْآثَارِ

"The worker pays his debt to Death;
His work lives on, nay, quickeneth."

The following memorial verse is contributed by 'Abdu'l-Haqq Hāmid Bey of the Imperial Ottoman Embassy in London, one of the Founders of the New School of Turkish Literature, and for many years an intimate friend of the deceased.

جمله بارانی وفاسيله ايدرکن تطيب . کدی عمرنه وفا گورمدی اول ذات ادیب
کج ایکن اولش ایدی اوج کماله واصل . نه اولوردی باشمش اولسه ایدی مستر گیب

"E. J. W. GIBB MEMORIAL":

ORIGINAL TRUSTEES.

[JANE GIBB, died November 26, 1904],

E. G. BROWNE,

G. LE STRANGE,

H. F. AMEDROZ,

A. G. ELLIS,

R. A. NICHOLSON,

E. DENISON ROSS,

AND

IDA W. E. OGILVY-GREGORY, (formerly GIBB), appointed 1905.

CLERK OF THE TRUST.

W. L. RAYNES,

15, Sidney Street,

CAMBRIDGE.

PUBLISHERS FOR THE TRUSTEES

E. J. BRILL, LEYDEN.

LUZAC & Co., LONDON.

DEDICATED
TO
OUR MASTER
THEODOR NÖLDEKE
IN GRATITUDE AND AFFECTION.

www.alkottob.com

PREFACE.

The MS. from which the two ancient Arabic *Diwāns* contained in this book are now published was transcribed early in the 5th century of the Hijrah, and was acquired by the British Museum at Beyrout in 1907.¹ The MS. is, so far as is known, unique, and no other copy of the collections contained in it has come to light. The editing of them for the press has therefore been a work of some difficulty, since comparison with other texts was excluded. As explained in the Introductions, however, certain poems in each *Diwān* are contained in other well-known collections, and the editor's work was so far facilitated; while for ʿĀmir the commentary, by a celebrated scholar of the 4th century, was a guarantee of the readings adopted in the text.

The Editor has to acknowledge kind assistance from several scholars in settling the text and collecting the passages contained in the Supplements: in particular from Mr. Fritz Krenkow, of Leicester, and Prof. Rudolf Geyer, of Vienna, the latter of whom placed at his disposal his *collectanea* for ʿAbīd and ʿĀmir. He has also to acknowledge the assistance he derived from Prof. Hommel's list of citations from ʿAbīd contained in his *Aufsätze u. Abhandlungen*, published at Munich in 1892. But of capital importance to the work was the generous and unfailing help afforded by Prof. Nöldeke, who not only looked through the first draft of the text with the photographs of the MS., but also insisted on seeing the proof-sheets as they were set up. Whatever merit the edition may possess is due to this most valuable cooperation of the acknowledged Master of all European scholars in this field of study.

The Editor begs those who may peruse the volume to turn first to the list of *Emendanda et Addenda* at pp. 129—134, and to make the corrections and note the additions there indicated before using the book. He hopes that the Index of Words will be found useful, and desires to explain that it was constructed with a double object, *viz.*, first, to afford a criterion for judging of the style of each poet by citing the characteristic words employed by him and noting the number of times that they occur; and secondly, as an assistance to lexicographers, by pointing to passages where words of interest are to be found.

¹ I understand that the importance of the MS. was first recognized by Mr. H. S. Cowper, through whose mediation it was obtained by the Trustees of the Museum.

It should be explained that the *Mu'allaqāt* are cited from the edition with Tibrīzī's commentary published at Calcutta by the editor of this volume in 1891—94, and that the references to the *Mufaḍḍaliyāt* are to the edition (by the same hand) of this collection now in the press, which will (it is hoped) shortly be issued by the Clarendon Press among the *Anecdota Oconiensia*. Where the *Divān* of Ṭufail is mentioned, the forthcoming edition by Mr. Krenkow is meant. Citations from Dhu-r-Rummah are also occasionally referred to the edition of this poet's *Divān* by Mr. C. H. H. Macartney, now in the press.

www.alkottob.com

LIST OF ABBREVIATIONS.

- Abkar.: Abkārīūs, *Nihāyat al-ʿArab fī Akhbār al-ʿArab*, Beyrout 1865.
- Abū Ḥātim as-Sijistānī: *Kitāb al-Muʿammarīn*, ed. Goldziher, 1899.
- Abū Zaid: *Nawādir*, ed. Beyrout, 1894.
- Aḏḏād: *Kitābo-l-Adhdād auct. Abū Bekr ibno-l-Anbārī*, ed. Houtsma, 1881.
- Agh.: *Kitāb al-Aghānī*, ed. Cairo 1285 H.
- Ahlw.: Wilhelm Ahlwardt, Prof. at Greifswald, editor of *Six Poets* (London 1870), *Aṣmaʿiyāt*, and *Dīwāns* of al-ʿAjjāj and Ruʿbah.
- ʿAinī: *Kitāb al-ʿAinī*, on margin of *Khizānat al-Adab*, Cairo 1299 H.
- ʿAjj., al-ʿAjjāj: *Dīwān*, ed. Ahlwardt, Berlin 1903.
- Akhṭal: *Dīwān al-Akhṭal*, ed. Ṣālḥānī, Beyrout, 1891.
- AltArab. Diiamb.: *AltArabische Diiamben*, ed. R. Geyer, Vienna 1908.
- ʿAmr: *Muʿallaqah of ʿAmr b. Kulthūm* (ed. Lyall).
- ʿAntarah: *Muʿallaqah*, ed. Lyall; *Dīwān*, ed. Ahlwardt.
- Asās: *Asās al-Balāghah*, Lexicon, by az-Zamakhsharī, ed. Cairo 1299—1882.
- Al-Aʿshā, poem beginning *Ma bukāʿu*, ed. Geyer (Vienna 1905). Poem in praise of the Prophet Muḥammad, ed. Thorbecke, in *Morgenländische Forschungen*, 1875. *Muʿallaqah*, ed. Lyall. *Dīwān*, MS. Escorial (numbering that of Geyer’s forthcoming edition).
- ʿAsk.: Abū Hilāl al-ʿAskarī, *Kitāb aṣ-Ṣināʿatain*, ed. Constantinople 1319 H.
- Aṣm.: al-Aṣmaʿī, *al-Aṣmaʿiyāt*, ed. Ahlwardt, Berlin 1902.
Kitāb al-Khail, ed. Haffner, Vienna 1895.
Kitāb al-Ibil, ed. Haffner 1905.
- Aus: *Dīwān of Aus b. Ḥajar*, ed. Geyer, 1892.
- B = *Ibn*, son,
- BA, BATHr: *al-Kāmil fī-t-Tārīkh* by Ibn al-Athīr, ed. Tornberg, 1867 (Vol. I only cited).
- Bakrī: *Kitāb Muʿjam ma-staʿjam: Geographisches Wörterbuch*, ed. Wüstenfeld, Göttingen, 1876.
- BDur., BDuraid: the *Kitāb al-Ishtiḳāq*, by Abū Bakr ibn Duraid, ed. Wüstenfeld, Göttingen 1854.
- BHish., BHishām: *Das Leben Muḥammad’s, nach Muḥd. Ibn Ishāq, bearbeitet von ʿAbd el-Malik Ibn Hishām*, ed. Wüstenfeld, Göttingen 1860.
- BIshāq: see above, BHishām.

LIST OF ABBREVIATIONS.

- BQut.: Ibn Qutaibah, *Kitāb ash-Shiʿr wa-sh-Shuʿarā*, ed. De Goeje, Leiden 1904.
id. Adab al-Kuttāb, ed. Grünert, Leiden 1901.
- BSaʿd: *Kitāb at-Ṭabaqāt al-Kabīr*, by Muḥd. b. Saʿd Kātib al-Wāqidī, ed. Sachau, Leiden (in progress).
- Buḥt. Ḥam.: the *Ḥamāsah* of al-Buḥturī, MS. Leiden, reproduced in *fac-simile*, Leiden 1909.
- Caetani, Annali: *Annali dell' Islam*, by Leone Caetani, Principe di Teano, Rome (in progress).
- Caussin de Perceval: *Essai sur l'histoire des Arabes avant l'Islamisme, pendant l'époque de Mahomet, et jusqu'à la réduction de toutes les tribus sous la loi musulmane*, Paris 1847.
- Damīrī: *Ḥayāt al-Ḥayawān*, ed. Bulak 1284 H.
- Dh.R. Dhu-r-Rummah (Ghailān), *Diwān*, ed. Macartney, in progress.
- Diw. = *Diwān*.
- Doughty: *Travels in Arabia Deserta*, by C. M. Doughty, Cambridge 1888.
- Dozy, Suppl.: *Supplément aux Dictionnaires Arabes*, par R. Dozy, Leiden 1881.
- Fāʾiq: the *Fāʾiq* of az-Zamakhsharī, ed. Haidarābād 1324 H.
- Ḥam.: the *Ḥamāsah* of Abū Tammām, ed. Freytag, Bonn 1828.
- Ḥassān: the *Diwān* of Ḥassān b. Thābit, ed. Hirschfeld, London 1910.
- Hudh.: the *Diwān* of the Poets of Hudhail, ed. Kosegarten (1854) and Wellhausen (1884).
- Ḥuṭaiʾah: the *Diwān* of (Jarwal) al-Ḥuṭaiʾah, ed. Goldziher, Leipzig 1893.
- I. Q.: The *Diwān* of Imraʾ-al-Qais, ed. Ahlwardt (in *Six Poets*); *Muʿallaqah*, ed. Lyall.
- ʿIqd: *al-ʿIqd al-Farīd*, by Ibn ʿAbd-Rabbihi, ed. Cairo 1293.
- Iqtiḍāb: *Al-Iqtiḍāb fi Adab al-Kuttāb*, Beyrout 1901.
- Jāh., Jāhiḍh: *Kitāb al-Bayān wa-t-Tibyān*, ed. Cairo 1313 H.
Kitāb al-Ḥayawān, ed. Cairo, 1323—4.
- Jam., Jamh.: *Jamharat Ashʿar al-ʿArab*, ed. Cairo, 1308 H.
- Jarīr: *Diwān*, ed. Cairo 1313 H.
- Khiz.: *Khizānat al-Adab*, by ʿAbd al-Qādir al-Baghdādī, ed. Cairo 1299 H.
- Kk: a MS. formerly belonging to Mr. Krenkow, and now the property of the India Office, containing a recension of the *Mufaḍḍaliyyāt* and *Aṣmaʿiyyāt* differing from that generally known.
- LA: *Lisān al-ʿArab*, by Muḥammad b. al-Mukarram, ed. Cairo 1308 H.
- Lab.: Labīd, *Diwān*, ed. Khālīdī (Vienna 1880) and Huber (Leiden 1891).
- Lane: *Arabic-English Lexicon*, by E. W. Lane, London 1863—1893.
- Maid. Freyt.: *Amthal al-ʿArab*, by al-Maidānī, ed. Freytag, Bonn 1838—43.
- Majāmiʿ-l-Adab*, edited by the Jesuit Fathers, St. Joseph's University, Beyrout 1884.
- Majmūʿat al-Maʿāni*, a miscellany of verses published by the *Jawāʿib* Press, Constantinople 1301 H.
- MbdKām.: the *Kāmil* of al-Mubarrad, ed. W. Wright, Leipzig 1892.
- Mfḍt.: the *Mufaḍḍaliyyāt*, with the commentary of al-Qāsim al-Anbārī, ed. Lyall (in progress).

Mu^call. = *Mu^callaqah*.

Mukht.: the *Mukhtārāt* of Hibat-allāh b. ash-Shajarī, lith. Cairo 1306.

Murtaḍā, Amālī: The *Amālī* of as-Sayyid al-Murtaḍā, ed. Cairo 1907—1325.

Nāb.: the *Diwān* of an-Nābighah adh-Dhubyanī, ed. Ahlwardt (in *Six Poets*);
Mu^callaqah, ed. Lyall.

Naq.: the *Naqā'id* of Jarīr and al-Farazdaq, ed. Bevan, Leiden 1905—12.

Naṣr.: *ash-Shu'arā' an-Naṣrānīyah fi-l-Jāhiliyah*, ed. L. Cheikho. Beyrout 1890 ff.

Nöldeke: *Beiträge zur Kenntniss der Poesie der Alten Araber*, Hannover 1864.

Zur Grammatik des classischen Arabisch, Vienna 1896.

Gedichte des 'Urwah b. al-Ward, Göttingen 1863.

Geschichte der Perser u. Araber zur Zeit der Sāsāniden, Leiden 1879.

Qālī: the *Amālī* of al-Qālī, ed. Cairo 1324 H.

Qur.: the *Qur'ān*, cited after the numbering of *Sūrah's* and verses in al-Baiḍāwī's text, ed. Fleischer, Leipzig 1878.

Quṭāmī: the *Diwān* of al-Quṭāmī, ed. J. Barth, Leiden 1902.

Ru^bbah: the *Diwān* of Ru^bbah b. al-^cAjjaj, ed. Ahlwardt, Berlin 1903.

ash-Shammākh: *Diwān*, ed. Aḥmad ash-Shinqīṭī, Cairo 1327 H.

Sībawaihi, *The Kitāb*, ed. H. Derenbourg. Paris 1881—89.

SSM., Sh.Sh.Mughni: *Sharḥ Shawāhid al-Mughnī*, by Jalāl ad-Dīn as-Suyūṭī, ed. Cairo 1322.

TA.: the *Tāj al-^cArūs*, second ed., Cairo 1307 H.

Ṭab.: *Annales quos scripsit Abū Dja'far Muḥammad b. Djarīr at-Ṭabarī*, ed. Leiden 1879—1901.

Ṭarafah: *Diwān*, ed. Ahlw. in *Six Poets*; *Mu^callaqah*, ed. Lyall.

Tib.: *A Commentary on Ten Ancient Arabic Poems*, by Abū Zakariyā Yaḥyā at-Tibrizī, ed. Lyall, Calcutta 1891—94.

^cUmdah: the ^c*Umdah* of Ibn Rashīq, ed. Cairo 1907—1325 H.

Wāqidī: the *Maghāzī* of al-Wāqidī, ed. von Kremer, Calcutta 1856.

Wellhausen, Heidenthum²: *Reste Arabischen Heidenthums*, von J. Wellhausen, Berlin 1897.

Wright, Opuscula: *Opuscula Arabica, collected and edited from MSS. in the University Library of Leyden*, by W. Wright. 1859.

Wüst. Tab.: *Genealogische Tabellen der Arab. Stämme u. Familien*, by Ferd. Wüstenfeld, Göttingen 1852. *Register zu den Genealog. Tabellen*, Gött. 1853.

Yāq., Yāqūt: *Jacut's Geographisches Wörterbuch, (Mu^cjam al-Buldān)*, ed. F. Wüstenfeld, Leipzig 1866—1870.

Ya^cq., Ya^cqūbi: *Ibn Wādihī qui dicitur Al-Ja^cqūbi Historiae*, ed. Houtsma, Leiden 1883.

Zuhair: the *Diwān* of Zuhair, ed. Ahlwardt (in *Six Poets*); the *Mu^callaqah*, ed. Lyall.

CONTENTS.

| | Page. |
|--|-------|
| Preface | III |
| List of Abbreviations | V |
| <i>English portion.</i> | |
| Introduction to the <i>Dīwān</i> of ʿAbīd b. al-Abras | 1 |
| Translation of the <i>Dīwān</i> of ʿAbīd | 17 |
| Introduction to the <i>Dīwān</i> of ʿĀmir b. aṭ-Ṭufail | 73 |
| Translation of the <i>Dīwān</i> | 95 |
| <i>Emendanda et Addenda</i> | 129 |
| <i>Arabic portion.</i> | |
| <i>Dīwān</i> of ʿAbīd b. al-Abras | 1 |
| <i>Fac-simile</i> of the pages of the MS. containing poems XXII, XXIII, and XXIV, to face p. | 4a |
| Appendix of Odes attributed to ʿAbīd in the <i>Mukhtārāt</i> , the <i>Aghānī</i> , and elsewhere | 49 |
| Supplement of Fragments attributed to ʿAbīd but not contained in the <i>Dīwān</i> | 51 |
| <i>Dīwān</i> of ʿĀmir b. aṭ-Ṭufail | 59 |
| Supplement of verses attributed to ʿĀmir but not contained in the <i>Dīwān</i> | 102 |
| Index to the <i>Dīwān</i> of ʿAbīd | 111 |
| Index of Personal Names in the <i>Dīwān</i> of ʿAbīd | 114 |
| Index of Geographical Names in the <i>Dīwān</i> of ʿAbīd | 119 |
| Index to the <i>Dīwān</i> of ʿĀmir | 128 |
| Index of Personal Names in the <i>Dīwān</i> of ʿĀmir | 132 |
| Index of Geographical Names in the <i>Dīwān</i> of ʿĀmir | 139 |
| Index of Selected Words (both <i>Dīwāns</i>) | 151 |

THE *DIWĀN* OF 'ABID IBN AL-ABRAṢ OF ASAD.

INTRODUCTION.

90
'ABID IBN AL-ABRAṢ of Asad was a contemporary of Ḥujr, the Prince of Kindah, whom his father al-Ḥārith, while supreme over the Northern Arab tribes, some time at the end of the fifth or in the first quarter of the sixth century, had placed at the head of the group of tribes consisting of Asad, Ghaṭafān, and Kinānah¹. Byzantine annalists tell of raids led (it would seem) by Ḥujr and his brother Ma'dīkarib (who had, according to the tradition, similarly been made ruler of the neighbouring group of Qais or Hawāzin), whom they call Ὠγαρος and Βαδικάριμος, upon the Roman border in 497 and 501 A. D.²; and these dates may represent approximately the time at which the division of the tribes among al-Ḥārith's sons was made.

One of the sons of Ḥujr was the famous Imra' al-Qais, by common consent the greatest poet of the ancient time whose poems have come down to us. Of these compositions the number is, by comparison with those of other bards of the same age, very considerable; and the geographical details which are given in all the longer odes, not dealing with warfare and wandering, show that they were composed while the young prince dwelt with his father in the country of Asad³. We may assume, therefore, that the rule of Ḥujr in Asad lasted for several years, but how long it is impossible to determine.

Al-Ḥārith of Kindah, who appears at one time to have occupied al-Ḥīrah on the Euphrates, the capital of the Lakhmite kingdom, was expelled from it by his son-in-law the celebrated al-Mundhir ibn Mā'as-Samā, known to the Greek historians as Ἀλαμούνδαρος ὁ Σακίνας (or Ζακίνας), the terror of the Roman border from 506 to 554. The Byzantines assert that al-Ḥārith was killed by al-Mundhir in 529, but this appears to

¹ See *Ibn al-Kalbī's account of the First Day of al-Kulāb* in Nöldeke-Festschrift (1906), p. 136.

² See original passages from Theophanes cited in Brünnow and Domaszewski's *Die Provincia Arabia*, III, 348—349. Theophanes says that Ogarus was killed (or had died) before Badikarimus' attack in 501; but this may not be correct.

³ See BQut., *Shīr*, 37³.

be doubtful, as Arabian tradition alleges that he died, perhaps at some later date, at a place called Muṣḥulān in the country of Kalb, while hunting¹. After his death, whenever it occurred, the principalities in which he had established his sons among the tribes of Northern Arabia seem gradually to have fallen to pieces². The rule of Ḥujr over the tribe of Asad was brought to an end by his sudden death at their hands. Of this event no less than four different accounts are given in the *Kitāb al-Aghānī*³:

(1) First, that related by Hishām ibn al-Kalbī († 204) on the authority of his father Muḥammad († 146), who claimed to have had it from a descendant of the Asadite *Kāhīn*⁴. This version states that while Ḥujr was absent in Tihāmah, the men of Asad refused to pay the annual tribute which they had been in the habit of rendering, and beat and maltreated his tax-gatherers. Thereupon Ḥujr attacked them with an army drawn from Qais and Kinānah, and having seized their chiefs began to kill them by blows with cudgels, whence they were called “Slaves of the Stick”, عَبِيدُ الْعَصَا⁵. After having devastated their country, he banished the tribe to the hot and unhealthy region by the Red Sea called Tihāmah or Low-land, and swore that they would never be allowed to return to Najd. Upon this he was approached by ‘Abīd ibn al-Abrāṣ, to whom, with some other leading men of Asad, he had shown favour and exempted them from the common penalty, who recited before him a poem⁶, offering the humble submission of the tribe, and entreating that they might be allowed to return. Ḥujr, moved by pity, permitted them to come back after they had gone three days’ journey towards the coast. They set out on their way, and when they were one day’s journey from the Upland their *Kāhīn*, ‘Auf son of Rab‘ah, speaking in the name of their tribal God, uttered a prediction that Ḥujr would be the first to be slain on the morrow. Thereupon the whole tribe rode tumultuously to the place where Ḥujr was encamped. He was surrounded there by his body-guard, the Banū Khaddān, belonging to the sub-tribe Banu-l-Ḥārīth ibn Sa‘d of Asad, whose father had been exempted from the maltreatment to which the other chiefs of Asad had been subjected; they offered no resistance to their fellow-tribesmen, and ‘Ilbā son of al-Ḥārīth of Kāhīl (another sub-tribe), whose father had been killed by Ḥujr, burst through the guards, pierced him in their midst with a spear, and slew him. ‘Ilbā then incited the men of Qais and Kinānah, who had been in the following of Ḥujr, to plunder his camp; and the body of the slain prince was wrapped in a sheet and cast forth to lie in the public highway. ‘Amr ibn Mas‘ūd⁷, one of the

¹ *First Day of al-Kulāb*, 136.

² Agh VIII, 65—67.

³ See *Imra’al-Qais*, *Diw.* LI, 3.

² See *op. cit.*, *passim*, and especially p. 153.

⁴ Agh VIII, 68^s.

⁵ No XXIX of the *Diwān*.

⁷ This man is named as one of the two boon-companions of al-Mundhir of al-Ḥīrah, whose death the King ordered when drunken, and afterwards built over their graves the pillars called the *Gharīyāmi*; see the legend of ‘Abīd’s death, and BQut., *Shi‘r*, 144¹³.

chiefs of Asad whom Ḥujr had favoured, is said to have protected his women and to have conveyed them to a place of safety.

Ibn al-Kalbī observes that a large number of the sub-tribes of Asad claim the glory of having slain Ḥujr. Those not belonging to Kāhil say that ‘Ibā was not the actual slayer, though he was the chief of the conspiracy which compassed his death.

(2) The second version¹ is that of Abū ‘Amr ash-Shaibānī († 205), who relates that Ḥujr had news beforehand of the plot against him, and had sought the protection of ‘Uwair ibn Shijnah of the Banū ‘Uṭārid ibn Ka‘b ibn Zaid-Manāt of Tamīm for his daughter Hind and his family. He then received the Banū Asad when they gathered together, and announced to them that he was leaving them to themselves and departing. The men of Asad bade him farewell, and he then took his way to Khālid son of Khaddān, one of the Banū Sa‘d ibn Tha‘labah. There ‘Ibā ibn al-Ḥārith of Kāhil overtook him, and exhorted Khālid to slay him, saying that Ḥujr would surely bring disaster upon them all if allowed to go free. When Khālid refused, ‘Ibā picked up a broken piece of a lance with the spear-head on it, and with it pierced Ḥujr in the flank while he was off his guard, and so slew him. With reference to this the Asadī poet says:

“The broken spear-shaft of ‘Ibā son of Qais son of Kāhil was the death of Ḥujr while he was under the protection of the son of Khaddān”.

(3) The third version² is that of al-Haitham son of ‘Adī († 206), who says: After Ḥujr had placed his family in safety with ‘Uwair ibn Shijnah, he returned to his own people, the Banū Kindah, and abode with them for some time. Then he gathered together a great host against the Banū Asad, and advanced in pomp to attack them. The men of Asad were exhorted by their leaders to resist to the utmost, and they marched to meet Ḥujr. When they drew near his host, they fought vigorously in self-defence, their leader being ‘Ibā ibn al-Ḥārith, who bore down on Ḥujr and pierced him with his spear and killed him. The Kindah were routed, among them being Imra‘al-Qais, who fled on his sorrel mare and escaped. The Asad captured several men of the family of Ḥujr and slew them, and they also gained much booty, as well as the women of Ḥujr’s household.

(4) The fourth³ narrative is that of Ya‘qūb ibn as-Sikkīt († 244), who says, on the authority of Khālid of Kilāb (a sub-tribe of ‘Āmir b. Ṣa‘ṣa‘ah), that Ḥujr had left the Banū Asad to visit his father al-Ḥārith, then sick of the illness of which he died; that he remained with him until his death, and then marched back again to Asad, sending on each day a camp ahead to make ready for him at the next halting-place. He had incurred the hatred of Asad by the severity of his rule and by his attacks on the honour of their women; and when news reached them of the death of al-Ḥārith they consulted together and resolved to make a venture for freedom. So when his advance

¹ Agh VIII, 66²⁰ ff.

² Agh VIII, 66²⁸ ff.

³ Agh *ut sup.*, p. 67⁴ ff.

camp reached the place where they were, Naufal ibn Rabfah ibn Khaddān resolved to commit the tribe to a conflict by attacking the camp, which he did, plundering it, slaying its defenders, and taking possession of two of Ḥujr’s slave-girls (singers). The whole tribe then made common cause, and met Ḥujr at a place known to this day¹ as *Abraqā Ḥujr*, lying between two tracts of rugged ground where black stones and white sand are mingled together. It was not long before they prevailed against him, put to flight his companions, and took himself prisoner. They bound him in his tent, and then consulted together as to what they should do with him. Their *Kāhin* advised them to wait until he had consulted the omens, and went away to do so; whereupon ‘Ibbā, fearing lest Ḥujr should escape, induced his sister’s son, a boy whose father had been killed by Ḥujr, to slay him with a dagger in revenge. The boy, hiding the dagger, crept into the tent with the rest of the folk who had come to gaze on the prisoner, and suddenly, watching his opportunity, sprang upon him and stabbed him to death. An outcry was raised, but the Banū Kāhil (whose prisoner Ḥujr was) admitted the right of the boy to take vengeance for his father.

Of these four accounts the third agrees best with the testimony of ‘Abīd in his *Dircān*²: see Nos. II, 27, IV, 6—20, VII (the whole), XVII, 12—18, XXVI, 11—13, Frag. 1; these passages are altogether inconsistent with the second and fourth. As regards the first, the doubtful poem No. XXIX is in favour of it; but this piece of verse gives the impression of being a composition of later date than ‘Abīd’s time (see the mention of the Resurrection in v. 11), and one cannot avoid a suspicion that it was the work of some enemy of the Banū Asad and favourer of the cause of Yaman (to which Kindah belonged) against Ma‘add (the ancestor of Asad). Such forgeries are frequently attributed to Ibn al-Kalbī in the case of stories dealing with Yamanite stocks and northern Arabs: *e. g.*, the forged verses³ ascribed to him by the author of the *Aghānī* concerning the contest between ‘Amir ibn aṭ-Ṭufail and Yazīd ibn ‘Abd al-Madān of the Bal-Ḥārith; also the verses he is said⁴ to have fabricated in order to cast discredit on Duraid ibn aṣ-Ṣimmah, another champion of Hawāzin against the Bal-Ḥārith.

After the death of Ḥujr, the task of exacting vengeance for him devolved upon his youngest son Imra’ al-Qais; and in the *Kitāb al-Aghānī*⁵ there is a long account of the measures taken by him to this end. Seeking assistance in this pursuit of vengeance, in which he was opposed not only by his local enemies, but also by the gradually increasing influence over Northern Arabia of al-Mundhir, king of al-Ḥīrah, he wandered from tribe to tribe, and gained the name by which he is known in Arabian tradition, “the Wandering King”, *الملك الضليل*. At last in despair he betook himself to the court of the

¹ See Yāqūt I, 81¹².

³ Agh. XVIII, 161, foot.

² It is also supported by BQut., *Shi‘r*, p. 43.

⁴ Agh. IX, 19, foot.

⁵ VIII, 67 ff.

Qaiṣar, whither — so the story tells — he was followed by an emissary from Asad, at-Ṭammāh, who set the mind of the Emperor against him by tales of an intrigue with the Emperor's daughter. The Qaiṣar is said to have sent Imra' al-Qais (who had been given a force to assist him against Asad, and had started on his return to Arabia) a robe poisoned like that of Nessus in classical story. He put it on, and was speedily stricken with ulcers, of which he died on his way southwards at Ancyra (called by the Arabs Anqirah)¹. The manner of his death caused him to be called "the Man of the Ulcers", ذو القروح, by which name he is referred to by the poet al-Farazdaq in the first century of Islām. Nothing can be stated with certainty as to the date of the death of Imra' al-Qais, but, as Prof. Nöldeke conjectures², he probably died young, some time between 530 and 540 A.D. The Emperor of the time was Justinian I. We know from the Byzantine annals the dates of several events in the reigns of the contemporary Arabian Kings or Phylarchs, al-Ḥārith the Lame of Ghassān (529—569), and al-Mundhir of al-Ḥīrah (506—554), who held the northern borders respectively in the interests of Rome and Persia; but of events in the interior of the Peninsula we have information only from the tribal traditions, vague and confused, and chiefly connected with the poems composed by the tribal bards, which were collected, a considerable time after the establishment of Islām, by the humanists of the later Umayyad and early ‘Abbāsīd reigns. These investigators, being ignorant of the Byzantine records, and having only the traditions to work upon, have constructed from them a chronology which cannot be reconciled with the facts stated in the former.

The territory of Asad lay to the south of the important settlement of Taimā, to the east of the great south-north trade-route, now represented by the pilgrimage road from Ma‘ān to Medīnah, and to the west and south of the westward termination of the parallel ranges of Aja' and Salmā, the mountains of Ṭayyī³. The tribe⁴ was the northernmost of Ma‘add on the way from the south to Palestine and Syria; beyond it were the Yamanite tribes of ‘Udhrah, Judhām, and Balī⁴ along the trade-route, while to the east and north-east of them was the tribe of Kalb, also of Yamanite origin, in the depressions now known as the Wādī Sirḥān and the Jauf: from these Asad was separated by a wide belt of sand-dunes (the modern *Nefud*). The territory of Asad has

¹ I. Q. Diw. XXVIII.

² See article *Mo‘allakāt* in *Encycl. Britan.* 11th Edn., p. 634.

³ The name Asad, אֶל אֲשַׁדִּין, figures among the subjects of King Imra' al-Qais, whose tomb, bearing an inscription dated 328 A.D., is at en-Nemārah in the Ruḥbah east of the Ḥaurān; see Dussaud, *Les Arabes en Syrie avant l'Islam*, pp. 34 ff. This however may be a different tribe of the name, as Nizār, Ma‘add, and Madhḥij are also mentioned in the inscription, and these names belong to an earlier genealogical stratum than Asad b. Khuzaimah. This Imra' al-Qais (or Mar' al-Qais) was apparently an early Lakhmite king.

⁴ Lakhm is frequently mentioned by the old poets together with Judhām: e. g. in ‘Abid frag. 16. Balī lay partly to the west of the trade-route and the country of Asad, and still occupies the same region (see Doughty, *Arabia Deserta*).

been traversed by several European travellers. Doughty, in the spring of 1877, passed through it on his way from Madā’in Šāliḥ to Taimā and from Taimā to Ḥā’il. Euting and Huber journeyed through it in 1884. And quite recently Mr. Douglas Carruthers, who visited Taimā from the north in the winter of 1908-9, has described his experiences in the *Journal of the Royal Geographical Society* for March 1910. The scenery is varied. In the east and north are the ranges of Aja’ and Salmā, running NE. and SW., great granite masses; in the west are the upland sandstone and gravel regions adjoining the Ḥajj road, bearing good pasture in the spring, and having many watering-places. In the intermediate space are ridges and ranges of varying rocky heights, and to the south the great *Ḥarrāhs*, or volcanic lava plains, not destitute of pasture or water; the largest of these is the *Ḥarrāh* of Khaibar, formerly called the *Ḥarrāh* of Ḍarḡhad¹.

‘Abīd belonged to the division of Asad called Sa’d ibn Tha’labah (b. Dūdān, b. Asad). His full genealogy appears to be: ‘Abīd b. al-Abraṣ (b. ‘Auf²) b. Jusham b. ‘Amir b. Mālik b. Zuhair (or Hīr) b. Mālik b. al-Ḥārith b. Sa’d b. Tha’labah. The tract where the Banū Sa’d dwelt is described in Bakrī³ as 16 miles on the way from Faid towards al-Kūfah, on the skirts of the hill ‘Unaizah. Numerous places in this region are mentioned in the poems⁴. The description given of it shows that the settlement was not far from the modern Ḥā’il, and that the Asad *dārs* were much intermixed with those of branches of Ṭayyī’. The sub-tribe appears from No. XVIII to have suffered severe losses from the attacks of Ghassān under the energetic king, well-known at Constantinople, al-Ḥārith the Lame⁵. The opening of No. I speaks of their land as entirely desolate, and No. XVIII, v. 2, of the survivors being dispersed among the other divisions of the tribe. Contentions with al-Ḥārith are mentioned in other poems; and the geographical situation was such that Asad was the first independent tribe not of Yamanite origin which a ruler of Ghassān would encounter in an expedition sent to punish an invasion of the Roman border. Perhaps this division of Asad was engaged in the attacks already mentioned of Ḥujr and Ma’dikarib on the *Limes* in 497 and 501.

But the main historical bearing of the poems relates to the slaying of Ḥujr and the pursuit of vengeance by Imra’ al-Qais. Of the thirty poems in the *Diwān*, one (No. XXIX) is addressed to Ḥujr himself; Nos. IV, XII, XVII and XXX are addressed or refer to Imra’ al-Qais; in two besides those above specified, Nos. II (v. 27) and XXVI (v. 11), the death of Ḥujr is mentioned. Among the fragments at the end of the *Diwān* there are three (Nos. 1, 8, 10) which refer to the same event.

¹ See *Diwān*, XXX, 4.

² ‘Auf is perhaps the personal name of his father; *Abraṣ* means “suffering from *leucoderma*”, and is an epithet.

³ p. 718³ ff.

⁴ See Geographical index.

⁵ Prof. Littmann, in a paper published in the *Rivista degli Studi Orientali*, 1911, vol. IV, pp. 193-5, has shown that we have an epigraphic record of an expedition by al-Ḥārith to Khaibar in 567 A.D. This, of course, was long after ‘Abīd’s time: but he may have raided the country many times before.

Not only is ‘Abid connected with Imra’ al-Qais by these historical notices: there are evident signs in the compositions of the two poets that both handled the same subjects, and probably (before the feud arose) in friendly rivalry with one another. ‘Abid’s most celebrated poem, No. I, agrees in phrase and measure, as Dr. Hommel pointed out in 1892¹, with a poem by Imra’ al-Qais, No. LV in Ahlwardt’s edition. This is the more remarkable, as the metre of both, a form of the *Basīf*, is extremely rare, and so far as I am aware no other example of it has been found in the old poetry. There are other cases in which it is evident that both poets drew on the same stock of poetic phrases and subjects, or handled their themes in the same way; attention is drawn to these in the notes on the separate poems. It is scarcely necessary to point out that these historical references and coincidences of treatment furnish a very strong argument in favour of the genuineness of the poems, both those of the Asadite and those of the Prince of Kindah, in which they occur. We may well be sceptical as to the legendary details of the slaying of Ḥujr and the wanderings of Imra’ al-Qais in his quest of vengeance, as handed down by tradition: but as to the main facts there does not appear to me to be any reason for doubt. Even the journey of Imra’ al-Qais to ask the assistance of the Emperor at Constantinople, which at first sight seems improbable, is attested by a reference in ‘Abid’s poem No. IV, v. 19; and other evidence in favour of the truth of the story is yielded by the tradition which tells how the Prince, when starting on his journey to the North, made over for safe keeping to the Jewish chief as-Samau’al ibn ‘Adiyā a valuable stock of arms and armour, which the latter laid up in his castle of al-Ablaq near Taimā. When Imra’ al-Qais died on his return journey, al-Ḥārith² king of Ghassān, as protector of the Roman border, appeared before al-Ablaq and demanded from as-Samau’al the mail-coats of Imra’ al-Qais. The Jewish chief refused to surrender his trust, even though al-Ḥārith, who had captured his son when out hunting, threatened to put the boy to death before his father’s eyes, and actually did so. The Ghassanide king, however, was unable to reduce the castle, and retired without accomplishing his purpose. The claim of al-Ḥārith was evidently founded on the fact that Imra’ al-Qais had become a subject of Rome by seeking the Qaiṣar’s help, and that he, as the representative of Rome, was entitled to his inheritance. This act of faithfulness on the part of as-Samau’al was celebrated in a famous poem³ addressed, some time early in the seventh century

¹ *Aufsätze u. Abhandlungen*, 52—92.

² According to BQut, 46^e, it was not the king himself, but his kinsman al-Ḥārith b. Mālik, who besieged al-Ablaq.

³ The poem is in Agh. VIII, 82, BQut, *Shi’r*, 139—40, Maidāni (Freyt.), *Proverbs*, II, 829; see Nöldeke, *Beiträge*, 58—64. Prof. Nöldeke, in his paper on as-Samau’al in the *Zeitschrift f. Assyriologie*, XXVII, 173, has expressed some doubt as to the story of the mail-coats, inasmuch as the Jewish chief is represented by the poet as replying to the summons to deliver *إِنِّي مَاتِعٌ جَارِي*; but might not defence of the *jār*’s property be spoken of as defence of the *jār* himself? See the analogous case of the arms and treasure of an-N’umān in the hands of the Banū Bakr, previous to the battle of Dhū-Qār.

A.D., by al-A‘shā of Qais to Shuraiḥ, the descendant of as-Samau‘al, about the genuineness of which there can be no doubt.

None of the poems in the *Diwān* refers to Imra‘ al-Qais as dead, and possibly ‘Abīd did not survive him.

Concerning the details of ‘Abīd’s own life we have, outside of his poems, no information. The stories that are told about him are manifestly legendary, and carry no authority. His first appearance as a poet is said to have been due to a vision¹ which he had, while asleep under a tree in the wilderness, of a heavenly messenger who put into his mouth a rolled-up ball of poems, and predicted that he would become a famous poet and the glory of his tribe. He is credited with having lived to a fabulous age, even as much as 300 years being mentioned². He is said to have visited the celebrated Ḥātim of Ṭayyī‘ in the company of Bishr ibn Abī Khāzim and an-Nābighah of Dhubyān, while journeying to the court of an-Nu‘mān Abū Qābūs, the last Lakhmite king of al-Ḥīrah. This is totally inconsistent with the other and better supported story, that ‘Abīd was put to death by al-Mundhir ibn Mā‘as-Samā, grandfather of an-Nu‘mān. Al-Mundhir met his death, as we know from the Byzantine and Syriac historians, in battle with al-Ḥārith of Ghassān in 554 A.D.; that year is, therefore, the latest possible date for the death of ‘Abīd, though how long before it he died we cannot say. An-Nu‘mān did not come to the throne till about 580 A.D. The picturesque legend of the slaying of ‘Abīd by al-Mundhir³ will be found at pp. 2—4 of the *Diwān*; the best version of it is perhaps that in al-Qālī’s *Amālī*. The two pillars built over the graves of the two Asadite boon-companions of the King, upon which al-Mundhir daubed the blood of the first person who met his eyes on his Evil Day, called the *Gharīyāni* or *Ṭīrbālāni*, were both pointed out in Ibn Qutaibah’s time⁴ at al-Kūfah (adjacent to the ancient al-Ḥīrah). In Yāqūt’s Dictionary⁵ it is recorded that Ma‘n b. Zā‘idah, in the time of the grammarian Tha‘lab, found one of them crumbled away, but the other still standing.

Most of ‘Abīd’s poems are composed from the point of view of old age, and look back upon a youth which the poet depicts as one of gallant deeds in which he bore a valiant part. This seems inconsistent with the story of his having been a poor man, grazing a little flock of sheep and goats, when he first received his inspiration as a poet; and our MS, it will be seen, inserts some words⁶, not in the version of the tale as printed in *Ten Poems*, p. 159, to indicate that his poverty was due to his lavish generosity and the burdens he had borne on behalf of his kindred.

The rank accorded to ‘Abīd among the ancient poets was high. Muḥammad b. Sallām classed⁷ him in the fourth class of the *Fuḥūl*, together with Ṭarafah, ‘Alqamah b. ‘Abadah,

¹ See *Diwān* p. 1.

² BQut, *Shīr*, 144³; Abu Ḥātim, *Kitāb al-Mu‘ammarīn*, 66.

³ Ibn Qutaibah (144⁴) stupidly attributes the deed to an-Nu‘mān.

⁴ *Shīr* p. 144¹⁴.

⁵ Yāq. III, 795¹⁰ ff.

⁶ *Diw.* p. 2².

⁷ Agh. XIX, 84.

and ‘Adī b. Zaid; but the same passage tells us that that writer only knew among his poems the first, أَفْقَرٌ مِنْ أَعْلَى مَلَكُوبٍ: on account of his antiquity his compositions were, it is said, in a state of disorder and confusion, and passing out of men’s memories (شعره مضطرب ذاعب), in spite of his great fame. The first poem is said by Ibn Qutaibah¹ to have been counted as “one of the Seven”, that is, of the *Mu‘allaqāt*; the critics probably valued it most for its didactic and moralizing character, which to our apprehension is not its chief merit: this, no doubt, caused ‘Abīd to be classified with ‘Adī b. Zaid, the townsman, in all other respects a very different personality. ‘Abīd was famous as a depicter of storms and rain: Yūnus ascertained from Dhur-Rummaḥ (who himself excelled in this subject) that he preferred Imra’ al-Qais to him; but he is classed with Aus ibn Ḥajar as a master in this style². Among his poems that survive are several dealing with storms³. Al-Farazdaq, in a celebrated passage enumerating his great forerunners in the art of poesy⁴, mentions him as one of those who “gave over to him their *qaṣīdahs* when they passed away”.

No information has reached us as to the scholar who first put together into a *Dīwān* the surviving poems of ‘Abīd. From the observations of Ibn Sallām († 231) referred to above it would seem that when he wrote the طَبَقَاتُ الشُّعْرَاءِ لِجَاعِلِيِّينَ they had not yet been collected. Yet Abū ‘Amr ash-Shaibānī, that indefatigable gatherer-together of the old poetry, who died 20 or 25 years before (205, 206, or 213 are the dates mentioned), is referred to in our commentary no less than ten times⁵ as acquainted with several of the poems; he is also the authority for the version of the story of ‘Abīd’s inspiration as a poet with which the *Dīwān* opens. Al-Aṣma‘ī († 213) and Abū ‘Ubaidah († between 208 and 211) are each cited in the scholia three times⁶, Khālid b. Kulthūm twice, Abu-l-Ḥasan al-Athram once⁷. But the authorities most frequently mentioned in the scholia for the interpretation of the poems are Ibn Kunāsah and Abu-l-Walīd. The former, who is last cited by name in the scholion to v. 2 of No. III, seems to be the Muḥammad ibn Kunāsah whose biography is given in Agh. XII, 111—115. He was a man of Asad, belonging to the sub-tribe of al-Ḥārith b. Tha‘labah (brother to ‘Abīd’s ancestor Sa‘d b. Tha‘labah), and lived at al-Kūfah, where large portions of Asad appear to have settled in the Umayyad and early ‘Abbāsīd period; he was a sister’s son⁸ of the celebrated early Ṣūfī Ibrāhīm ibn Adham, on whom he wrote a *marthiyah*. The date

¹ *Shīr*, 144¹¹.

² BQut. *Shīr*, 41¹ ff.

³ Nos. VI, XXI 9—11, XXIII 1—7, XXVIII 6—15, Frags. 6 and 12.

⁴ Naq. No. 39 vv. 51—62 (pp. 200—202); ‘Abīd is mentioned in v. 55 together with a contemporary, Abū Du‘ād of Iyād.

⁵ 9¹⁴ (سَمِعْتُ سَمِيدَ بْنَ لُحَيْمٍ), 16¹¹, 25⁴, 29¹¹, 31⁴, 50⁷, 51¹⁴, 55¹³, 56⁹, 59⁴.

⁶ Al-Aṣma‘ī 11¹, 41¹¹, 52¹; Abū ‘Ubaidah 41¹², 52¹, 59⁴.

⁷ Khālid 41³, 52²; al-Athram 37²⁻³.

⁸ Or first cousin: Agh. XII, 113⁴.

of Ibn Adham's death is put by Jāmi in the *Nafaḥāt al-Uns* as 161 or 166. Ibn Kunāsah is also stated to have been a hearer of the traditionist al-A‘mash, sometimes cited in the *Lisān al-‘Arab*, a client of the Banū Kāhil b. Asad at al-Kūfah, who died there in 147 (or 148 or 149). Abu-l-Walīd of the scholia, who is also mentioned in Hibat-allāh's commentary in the *Mukhtārāt*¹, has not been identified. He may possibly be the Abu-l-Walīd ‘Isā b. Yazīd b. Bakr b. Da‘b of the Banu-sh-Shuddākh of Kinānah, mentioned in the *Fihrist* (p. 90²³)² as a genealogist and traditionist; his father is there said to have been well acquainted with the traditions and poems of the Arabs. The many citations of ‘Abīd's poems in the works of Jāḥiḍh († 256) are good evidence of the existence of the *Diwān* (or the poems composing it) early in the third century, while Ibn Qutaibah († 276) attests its currency later in the same century. Twelve of ‘Abīd's poems are contained in the collection called *Mukhtārāt Shu‘arā’ al-‘Arab*, made by Hibat-allāh b. ash-Shajarī († 542), of which the autograph exists in the Khedivial Library at Cairo, and was lithographed there in 1306 H.

The commentary attached to the poems bears no name and has no preface explaining its *provenance*. It is evidently of *Kūfī* origin³, and the authorities cited in it (Abū ‘Amr and Ibn Kunāsah) belong to that school. The notes contained in it (or some of them) appear to have been originally written in the margin of the verses; in binding the copy of which our MS. is a transcript some of these notes had had their ends pared away by the binder, and the scholia are thus incomplete (see, *e. g.* II, 2, 3, III, 8, etc.). The author of the commentary sometimes makes serious mistakes, and cannot have been a scholar of any eminence: see, *e. g.*, as to grammar, the scholia to IV, 12, and V, 11; as to the meaning of words, the scholia to I, 29, VI, 1, and XII, 12; as to matters of fact, XX, 8. The notes are often insufficient, avoiding real difficulties, and contain many useless repetitions. On only five⁴ occasions are verses from other poets cited in illustration of words explained. The last three poems of the MS, offering many problems for solution, have no commentary whatever.

This indifferent text, in what was probably a poor original, badly written and often destitute of vowels and diacritical points, has been transcribed in our MS. in a manner which frequently shows the grossest ignorance and carelessness. If one of the poems contained in the *Mukhtārāt* be compared with our text and the differences noted, this will be seen at a glance. The scribe was a Maghribī, probably of Spain, and as all the four *Diwāns* are in the same hand, the date of the MS. was about 430 (see colophon to *Diwān* of ‘Amir b. aṭ-Ṭufail). The original of our MS. was also written in the Maghrib, as is plain from such corruptions as *وَاسْتَكَلَّ عَيْنِي* for *وَاسْتَظَلَّ تَحْتِي* in p. 1, l. 5: only a

¹ See note to No. XIII, v. 11.

² He is also mentioned in BDuraid 406¹¹.

³ See scholion to No. XXI, v. 12.

⁴ al-A‘shā 7⁶, Zuhair 17², Labid 10¹¹, 22², Ka‘b b. Zuhair, 20¹⁶.

ط with the *markaz* slanting backwards as in Maghribi writing could have been confused with ط. Our Maghribi transcript, frequently without diacritical points and almost always without vowels, passed into the hands of a possessor in the East, and was by him supplied with both in a fashion which shows that he had often not the faintest idea of the meaning. In the Maghrib ط indicates *qāf* and ط *fē*: the oriental arabist supplied wanting points after the fashion current in the East, using ط for *qāf* and ط for *fē*. The confusion which results is extraordinary¹.

With such a MS. only to work upon, it would have been hazardous in the highest degree to attempt a reconstitution of the text, but for the fact that a great portion of the poems included in the *Diwān* occurs elsewhere. Of the 24 poems contained in the MS., no less than 23 are cited, in whole or part, in other works. The 24 poems contain 462 verses, and of these 279 are found elsewhere, so that for only 183 are we left unaided to the guidance of the MS. It is true that many of these present serious difficulties; but, with the help of parallel passages in 'Abīd's other poems and the ancient poetry generally, it is possible to offer a text which seems plausible, and does not differ materially from the readings of the MS. In printing, I have not thought it necessary to mark trifling departures from the MS., such as the supply of wanting points, or the correction of obvious blunders in supplying them committed by the second possessor: if every change of the kind had been indicated the notes would have become intolerably bulky; but I believe that I have shown all important differences between the text adopted and the MS. For the last three poems, which are entirely without a commentary, and, out of 71 verses, contain only seven which are cited elsewhere, a photographic copy of the MS. is offered for comparison.

The question of the authenticity of the poems is one which will naturally be regarded by different persons from different points of view. It is quite certain that the poems of pagan nomadic Arabia were not transmitted in writing, but orally. The odes recording the triumphs of a tribe were its most precious possession, and were handed down from generation to generation. Besides this general knowledge, spread throughout the tribe, there was also the special institution of the *rāwī* or transmitter, whose business it was to guard the deposit of poetry committed to his memory. In an age when writing was not used except in towns and for special purposes, the art of memory was much more actively cultivated than it is in modern times; and there is nothing to surprise us in the transmission of poems in this manner for two or three hundred years².

¹ The four pages of *facsimile* included in the *Diwān* enable these remarks to be verified.

² It has often been pointed out that the conservation of the ancient Indian literature, during the centuries before writing came into general use, affords a still more striking example of the achievements of human memory.

It is natural to suppose that in the process of such transmission the poems suffered some degree of change. Words of equivalent meaning would be substituted for others: infirmity of memory would lead to the dropping of verses, the shifting of arrangement of lines, the supply of parts forgotten by other phrases extemporised by the reciter; such phenomena are common everywhere. Yet, when we examine the poems themselves, we find sufficient evidence of individuality of character to warrant us in concluding that there is no difficulty in holding that they are in the main the work of the authors to whom they are ascribed. The seven *Mu‘allaqāt*, for example, are all highly individual and characteristic poems, and set before us seven very distinct personalities. The same is the case with the remaining three poems (by al-A‘shā, an-Nābighah, and ‘Abīd) which have by different judges been reckoned among the *Mu‘allaqāt*. Characters like Imra‘al-Qais, Zuhair, Labīd, an-Nābighah, al-A‘shā have communicated their own stamp to their poetry, and it would be a most fantastic view to take that the main part of the poems attributed to them was fabricated in a later age, by scholars who lived under totally different conditions, in a world which had radically changed from the days of the nomadic life of desert Arabia.

Another reason for holding that the ancient poetry is entitled to be received as, on the whole, genuine and not fabricated is that it is presupposed by the poetry of the first age under Islām. The famous poets of the first century, — al-Farazdaq, Jarīr, al-Akhṭal, Dhu-r-Rummaḥ, — carried on without a break the tradition of the poets of the pagan time. Besides the personal references which they make to them, they use their poetical stock-in-trade over and over again, elaborating the same themes in the same way, improving, modifying, adapting, but still carrying on the same tradition¹. There can be no question that we possess the genuine works of these poets, who lived in an age when writing was generally used for recording poetical compositions, though oral recitation was still the method of producing them to the public.

A third reason is that the ancient poems abound in words which were not intelligible to the scholars who first subjected them to critical examination; they belong to an older stratum of language, and had passed out of current use when the poems were written down and put together into *Diwāns*. Any one familiar with the ancient commentaries (which form the material from which the great lexicons were afterwards compiled) must be aware that the commentators — who differ greatly among themselves — arrived at their explanations of difficulties by comparing one passage with another, by argument and discussion, and not to any great extent by reference to the living speech, which no longer contained the words of which the meaning was sought. The lexicographical literature is entirely founded upon the ancient poetry and the

¹ This point is very well illustrated by many passages in BQut’s *Shīr wa Shu‘arā*.

language of the Qurʾān and the Traditions of the Prophet, and it assumes the genuineness of the former just as much as it does that of the latter.

Bearing these considerations in mind, let us examine the poems and fragments attributed to ‘Abīd. We find that they consist to a large extent of the preludes (*nasīb* or *tashīb*) to longer odes, thus exhibiting the work of the professional and practised poet. These passages must have been preserved because they were admired. Twenty-three out of the thirty pieces of the *Diwān* have the opening verse with its double rhyme, and the geographical indications which show the tribe and sub-tribe to which the poet belonged. These indications recur from one poem to another, and prove that the author was a man of Saʿd ibn Thaʿlabah, a sub-tribe of Asad, in whose territory the places named are found. The poems contain references to events of ‘Abīd’s time — the slaying of Ḥujr, the great feat of arms of which the tribe made its boast, and the resistance to Ghassān and their king al-Ḥārith the Lame. All these are consistent with ‘Abīd’s authorship. In some cases (as for instance the reference to the conflicts with ‘Āmir at an-Nisār and with Dārim at al-Jifār, in No. II, vv. 18, 19, if these events are correctly placed by tradition after the battle of Shīb Jabalah) verses referring to events subsequent to ‘Abīd’s time have apparently been taken up into his poems from the compositions of other tribal bards.

The language of the poems displays a strikingly individual character. Below will be found a list of words which occur more than once, and seem to be favourites with the poet: —

أَلْمَى, “those who”: VII, 12; XX, 18; XXII 1.

أَهْلُ الْقِيَابِ “owners of costly tents”, of his tribe: XXV, 10; XXVII, 5; XXIX, 2.

أَهْلُ الْجَبْرِدِ “owners of shorthaired horses”: IX, 2; XXV, 10; XXIX, 3.

أَنِيسٍ “kind”, of a woman friend: III, 4; وَأَوَانِسُ, of women, VII, 24; X, 2; XV, 14;

أَنْسَةَ XXI, 5; XXIV, 11.

دَجَجٍ of rain, “to pour vehemently”: XI, 7; XXIII, 2.

الْجَمِيعِ “the whole tribe dwelling together; V, 4; XV, 2; *id.* 5.

مُجَلْجِلٌ “a thundering cloud”; IV, 3; VI, 1.

حَرَفِ الْبَوَارِقِ “glowing with lightning flashes”: IV, 3; *v. l.* حَرَفِ الْبَوَارِقِ “quick in its flashes”: see بَرَفِيهَا حَرَفٍ in XXI, 10, and commentary.

خُرُصٍ “spear-head” (or “spear”): II, 21; V, 12; XIII, 16.

خَلَلٌ “sword-sheaths painted with patterns”: tent-traces compared to them: III, 6; خَلَلٌ *id.*, XI, 3.

دَابَّةٌ “a desert”: XXI, 12; also الدَّوِيُّ XXII, 12; الدَّيُّ XXI, 14.

دِيمُومَةٌ “a desert”: XII, 13; XXI, 12.

ذَلَّحٌ (clouds) “bearing heavy burdens” (of rain): XXIII, 2; ذَلَّحٌ *id.*, XXVIII, 4.

أَذَاعٌ “he dispersed”, “scattered”: IV, 3; XVIII, 2.

شُنَانَةٌ رَجَبِيَّةٌ “a shower in Rajab” (winter): XVI, 3.

نَيْلَةٌ رَجَبِيَّةٌ “a winter night”: XIX, 10.

رَيْفٌ “firstling”, of rain: XXI, 10; XXVIII, 9.

سَبَسَبٌ “desert”: I, 38; XI, 33 (but بَسَائِسُ XV, 2).

مَسَارِبٌ “pastures”: IV, 4; XIX, 4.

مَشِيحًا “hastening”: I, 27; read يَشِيحُ for يَسِيحُ in VIII, 10.

عَكْفٌ, of horses treading on a dead warrior: IV, 10, 14; of lions standing at gaze, X, 19.

عُقَابٌ “eagle”, for standard: II, 21; VII, 22.

عَوْمُ السَّفِينِ “ships sailing”: VIII, 5; XIII, 3.

غَابٌ “thickets”, or perhaps a proper name: I, 30; XXII, 18.

قَدَّ أَتْرَكَ الْقِرْنَ “I leave my antagonist” (lying): VIII, 12; XXV, 11.

قَلَصِمِي “gird thyself”, addressed to a she-camel: X, 7; بَلَّصْتُ, of the same XV, 11.

قَفَا “the back”, of a place: قَفَا حَيْرٍ I, 3; قَفَا شَرَفٍ XII, 3; قَفَا ذَبَالٍ XIII, 2.

نُجَيْنٌ “silver”: XI, 7; XIII, 11 (footnote).

نَلْفٌ نَلْفُهَا بَصْرَامٌ “the north-wind wraps him round”: I, 31; نَلْفٌ بَصْرَامًا IV, 17.

أَمْثَالِي “those like me”: V, 4; XI, 14; XV, 1.

مُرَانُ الْوَشْبِيِّ “spears”: II, 5; XVI, 6.

مَطٌّ حَاجِبِيكَ “frowning”: XI, 11; *cf.* XIII, 8.

مَهَابَةٌ مَهَابَةٌ “gazelle, gazelles”, for women: V, 15; XI, 10; XXI, 6; XXII, 1 (*cf.*

سَرَبٌ مِنْ ضِبَاءٍ VIII, 14).

نَاعِمَةٌ “soft, gentle”, epithet for a woman: V, 15; XII, 5; XXI, 6.

نَاعِلٌ نَاعِلٌ “thirsting” (spears): II, 27; VII, 10; XXVI, 14.

وَ عَدَا, for a change of subject: V, 9; VII, 15; XXI, 12.

عَمِي Asadī idiom for عَمِي I, 29; V, 16.

أَوْجَرْتُ “I pierced” (with a spear): V, 12; XXV, 12.

The themes in the several poems exhibit a uniform manner of dwelling upon the

same subjects. Thus, No. XIII takes up the same theme as No. XI, and we find it again in No. XXVIII, vv. 1—5. In the *Mufaḍḍatīyāt* there is a poem (No. IV) by a fellow-tribesman of ‘Abīd’s of the next generation, al-Jumāih (otherwise called Munqidh) ibn aṭ-Ṭammāh, which deals with the same subject in a manner which recalls ‘Abīd’s; al-Jumāih, who speaks of himself as an old man (v. 3), was killed at Shīb Jabalah. His father aṭ-Ṭammāh is mentioned by Imra’al-Qais (XXX, 13) as a contemporary enemy, and the worker against him with the Qaiṣar. Again, No. IV, 6 ff., is repeated in No. VII. The various passages describing storms have striking resemblances in treatment (see notes *in loco* against each).

Again, the poems contain passages which are not intelligible because the explanation has been lost, or lines have been omitted which would have made things clear; such cases are Nos. II and XIX, 16—17. A good many words are of doubtful or unknown meaning; but in view of the badness of the MS. it cannot be said in these cases exactly what the reading should be.

On the whole, there seems to be no reason to doubt that the majority of the poems are rightly ascribed to ‘Abīd. Questionable (for reasons indicated in the translation against each) are Nos. XX, XXIII, XXIV, XXIX, besides parts of No. II; while moralizing phrases having an Islamic colour, which appear in No. I and some other passages, may be additions by later hands. Of the fragments in the Supplement some are obviously fabricated or wrongly assigned to ‘Abīd, *e. g.* Nos. 3, 4, 5, 10, 11, and 16; the remainder may possibly be genuine.

The style of ‘Abīd is natural and easy, and does not exhibit the *curiositas (takalluf)* which later became fashionable. The poems for the most part (where not corrupt) present few difficulties in translation. In some of the renderings offered an attempt has been made to imitate the original metres; this has entailed a little freedom of handling, but it is hoped that it will be found that the sense has not been inadequately conveyed.

www.alkottob.com

‘ABĪD.

TRANSLATION.

I.

The poem opens with a picture of desolation. The poet's tribe has been spoiled and scattered, many slain and others dispersed. The occasion may be the attack by al-Ḥārith the Lamē, king of Ghassān, referred to in No. XVIII (where Madhānib = our adh-Dhanūb, and "the sides of Ḥibirr" = our Qafā Ḥibirr). The poet is already old (v. 11), and has seen the vicissitudes and vanity of things, on which he moralises (vv. 12—24). Among these reflections Tibrizī's version of the poem interpolates, after our v. 23 (which itself may be an interpolation of Islamic times), the following two verses:

In God is all good attained to:

the doctrine that He is made up of separate Persons(?) is foolishness.

God has no partner:

He knows all that men's hearts hide.

The second hemistich of the first verse may perhaps be directed against the doctrine of the Trinity, if we understand *بَعْضُهُ* as equivalent to *تَبَعِيضُهُ*. On the other hand, it is possible to take the clause more simply, as meaning "in *certain statements* (that are made about God) is foolishness". In any case the passage is clearly polemical. *تَلْغِيبٌ* is an unusual word.

The absence of these verses from most versions of the poem, and their irrelevance to the subject, seem decisive against their authenticity; their case differs widely from that of the religious passage in Zuhair's *Mu‘allaqah*, vv. 26—28, which is essential to the argument.

The poet then recurs to memories of his youth — journeys undertaken through dangerous regions (25, 26), on a she-camel, compared for swiftness to a wild ass (30) or a young oryx (31). Then he passes to expeditions on his war-mare (32—34), which is the subject of comparison in the last section of the poem (35—45), containing the famous description of the Eagle and the Fox. The proper termination of the ode has probably been lost, and there may be gaps elsewhere: *e. g.*, between vv. 24 and 25, or after vv. 30 and 31, where we should expect the similes to be further developed.

- (1) Malhūb is desolate, all its folk gone,
and al-Quṭabīyāt and adh-Dhanūb,
- (2) And Rākis and Thu‘ailibāt,
and Dhāt-Firqain and al-Qalīb,
- (3) And ‘Ardah and Qafa-Ḥibirr —
no soul is left of them there.
- (4) If they have gotten in exchange for their folk the wildings,
and the things that have happened have changed their aspect,
- (5) ‘Tis a land to which Death has become the heir
— all those who dwelt there have been spoiled and scattered,
- (6) Either slain by the sword or dead and gone —
and grey hairs are a shame to him who shows them.
- (7) Thine eyes stream with the flowing tears,
as though their tear-ducts were a waterskin full of holes,
- (8) Old and worn out, or a torrent swiftly flowing,
from ‘ a hill which high cliffs gird round about,
- (9) Or a brook at the bottom of a valley
with water rushing along between its banks,
- (10) Or a runnel under the shade of date-palms
— its water murmuring as it hurries along.
- (11) Thou thinkest of youth and love; and how canst thou dally —
how, when grey hairs have already warned thee?
- (12) If these lands be changed and their people vanisht,
they are not the first, nor is there cause to marvel;
- (13) Or if the broad strath be desolate of them,
and Famine and Drought have come there to dwell —
- (14) All that is pleasant must be snatched away,
and every one that hopes must find his hope belied;
- (15) Every master of camels hands them on to an heir,
and every one that gathers spoil is spoiled in turn.
- (16) Every one that is absent may come again,
but the absent in death returns no more.
- (17) Is the barren like to the fruitful womb,
or the lucky raider like him that gets no spoil?
- (18) Be happy with what thou wilt: oft-times the weakling
comes to his goal in spite of weakness, oft is the skilful cheated.
- (19) Men cannot save by preaching him whom Time
teaches not, and vain are all attempts to make wise;

¹ Adopting Tibrizi’s reading *min haḍbatin* instead of that of our MS.

- (20) There help only natural gifts of judgement —
 how often has a friend become a hater!
- (21) Help thou a land while thou dwellest therein,
 and say not — 'I am a stranger here';
- (22) Ofttimes the stranger from afar becomes the nearest:
 often the nearest kinsman is cut off and becomes strange.
- (23) Whoso begs of man, meets but refusals:
 but he that prays God is not rejected.
- (24) Man as long as he lives is a self-deceiver:
 length of life is but increase of trouble.

* * * *

- (25) Yea, many the water, long lonely¹, have I visited
 — the way to it perilous, through dry deserts;
- (26) The feathers of doves lay about its borders:
 there the heart fluttered in its fear.
- (27) I have passed on to it swiftly at dawn,
 my comrade a great she-camel, fleet of foot,
- (28) Swift as a wild ass, strongly knit her back-bone,
 with withers rounded and smooth like a sand-hill;
- (29) Her seven-year tooth has given place to a nine-year tush,
 she is not too young, nor yet too old;
- (30) She is like one of the wild asses of Ghāb,
 dark-hued, with scars of fight on the sides of his neck;
- (31) Or a young wild bull that digs up the *rukhamà*²,
 wrapped round by the North-wind blowing shrilly.
- (32) Long since was that; and I see myself again
 borne along on a tall long-backed fleet mare,
- (33) Her frame closely knit joint to joint,
 her fore-lock parting broadly to show her forehead,
- (34) Smooth as oil in her motions, with veins unfevered,
 lithe in her build, her limbs moving easily.
- (35) She is like an eagle, swift to seize her quarry —
 — in her nest are the hearts of her victims gathered.
- (36) Night-long she stood on a way-mark³, still, upright⁴,
 like an old woman whose children all are dead;

¹ Literally, "altered for the worse, covered with slime and stinking, from long standing unvisited".

² Perhaps the wild narcissus: a bulbous plant with a white flower. The Arabs use words applicable to the bovine kind of the *Oryx beatrix*, the white antelope of the deserts.

³ A cairn of stones, or (as otherwise explained) a small hill.

⁴ Also rendered "fasting", which is perhaps the proper signification ("tormented" [by hunger]).

- (37) And at dawn she was there in the piercing cold,
the hoar-frost dropping from her feathers.
- (38) Then she spied on the moment a fox far off —
between him and her was a droughty desert:
- (39) Then she shook her feathers and stirred herself,
ready to rise and make her swoop.
- (42) ¹ He raised his tail and quailed as he saw her —
so behaves his kind when fright possesses them:
- (41) She rose, and swiftly towards him she sped,
gliding down, making for him her prey.
- (40) He creeps, as he spies her coming, on his belly:
his eyes show the whites as they turn towards her.
- (43) Then she swoops with him aloft, and casts him headlong,
and the prey beneath her is in pain and anguish,
- (44) She dashes him to earth with a violent shock,
and all his face is torn by the stones.
- (45) He shrieks — but her talons are in his side:
no help! with her beak she tears his breast.

II.

This is a difficult poem, because we do not know the circumstances of its composition, and the text appears to be in places defective, corrupt, and interpolated. *Jadilah* is a division of Ṭayyī², and *Asad*, who lived closely intermixed with Ṭayyite tribes², were generally on good terms with them, though no doubt causes of quarrel arose from time to time. Later, their relations were embodied in a formal alliance, and *Asad* and Ṭayyī² were known as the *Aḥlāf*, or Confederates, *Ghaṭafān* being subsequently admitted to the league³.

Jadilah is depicted as assembling to attack *Asad*, in spite of unfavourable omens (1—4): in the attack three warriors of *Asad* were slain (vv. 5, 7). The meaning of v. 6 is obscure, and had probably been forgotten when the poem was written down. But if *Asad* had received these wounds, on a former occasion she had inflicted on Ṭayyī² severe loss (7, 8). The place of vv. 9—11 in the poem is uncertain, and the meaning doubtful: perhaps the text is corrupt. In vv. 12—17 the forces of *Asad* are described, and in vv. 18—26 former triumphs are recalled — at al-*Jifār* against *Dārim*, a sub-tribe of *Tamīm*, and at an-*Nisār* against ‘*Āmir* b. Ṣa‘sa‘ah. But these lines must be interpolations if the rest of the poem is

¹ Adopting the order of verses in *Tibrizl*. In v. 42 read حَسِيْسَهَا for حَشِيْشَهَا, which is a misprint.

² *Bakrī* 718—19.

³ See *Zuhair*, *Mu‘all.* 26; *BQut Sh‘r*, 145¹⁴; *Naq* 238¹³ ff.

by ‘Abīd, as the battles of an-Nisār and al-Jifār were fought after the Day of Shi‘b-Jabalāh, and this was long after ‘Abīd’s time¹. In v. 27 the slaying of Ḥujr is referred to. In v. 28 the “Confederates” are said in the scholion of the *Mukhtārāt* to be Fazārah, a sub-tribe of Ghaṭafān, but it seems more probable that Jadīlah is meant, as our commentary alleges; the second hemistich appears to imply that further prosecution of the quarrel will be disastrous, and lead to many funerals and the loss of many valiant defenders of the cause of their tribe.

- (1) I have been told that the Sons of Jadīlah have been gathering together armed men from mount Salīnā against us, and assembling for war;
- (2) And yet there had appeared to them — though they took no omen from it — a buck-antelope coming from behind like a saddle-pad, having one horn broken;
- (3) And the father of a brood², over his featherless black nestlings in a dry broken tree, bending in the direction of the north, croaked at them.
- (4) Yet they passed on by all these (evil omens) towards us, galloping and ambling, and when they approached
- (5) They assailed us with a forest of spears; and nought couldst thou see, after the spear-points, but the veins that spouted blood.
- (6) And they took in exchange for their God, Ya‘būb an idol — be still, Jadīlah, and restrain yourselves!
- (7) If ye have slain of us three warriors, truly those slain at Sāḥūq³ were a mighty host!
- (8) And those that fought there gained praise and honour for their tribe and kin, when long was the day to them, and the blamers blamed them.
- (9) As for me, I am a man who has no brother in mankind, to be glad with in his gladness, or angry when men anger me;
- (10) And when thou desertest thy brother, or any man his(?), then thy brother perishes, and thou also art in danger of destruction.
- (11) So let the singing women lament over their heads: of their wine but a remnant is left, and⁴

¹ It appears, however, from Naq 239^{e-1}, that the Ribāb (Ḍabbah, etc.) asserted that the battle of an-Nisār preceded that of Shi‘b-Jabalāh. This does not, however, seem to be correct.

² *I. e.*, a raven.

³ This cannot be the Day of Sāḥūq mentioned in the *Kāmil* of Ibn al-Athīr, I 483, which was long after ‘Abīd’s time, and between Dhubyān and ‘Āmir b. Ṣa‘ṣa‘ah; it was probably the fight mentioned in a verse of al-Kumait’s quoted in Bakrī 767¹⁰, in which the two chiefs of Kindah called “the Two Falcons”, *al-Ajdalāni* (see *post*, No. XVII, 7), were slain.

⁴ The meaning of the word **مُحْتَبٌ** is not known: the reading may be corrupt.

- (12) Nay, there is no avoiding the encounter of noble knights
— when they are called to an alarm, at once they ride forth.
- (13) High-nosed are they, and the sheen of their helmets' crests
is like a fire kindled on a tall mountain top;
- (14) There bear them white camels whose saddle-straps creak,
with deep-sunken eyes, as walk forth a herd of white oryx.
- (15) They have taken with them in their saddle-bags mail-coats of iron,
and among them are steeds led alongside, with white patches in their
sides (where the rider's heel smites),
- (16) All of them with well-knit muscular backs, slender of leg,
rendered lean and spare by long leading and weariness;
- (17) And many a fleet mare, like a wolf spare and thin,
bestriden by a lion with thick strong neck, and shoulders broad and stout.
- (18) And truly in time gone by we have lighted in al-Jifār for Dārim
a fire whereof the birds of ill-omen croak their rede.
- (19) And long ago in an-Nisār we made ready for ‘Āmir
a Day there for them most grievous, full of disaster;
- (20) Yea, we gave them to drink of a bitter cup
wherein was poison well steeped — they must quaff it!
- (21) With a host full of clamour — the place was too strait for them:
their eagle ¹, on the head of a lance, fluttered like a tumbling bird.
- (22) And in sooth news came to us from Tamīm that they
were sore distrest and wrathful at the slain of ‘Āmir;
- (23) Be thy father's nose rubbed in the dust! — I care not:
a light thing is it to me that they are not content.
- (24) And that morning that our horse came down on al-Jifār with lips drawn
back for fight,
their vanguard with forelocks flying, lean and spare of limb —
- (25) When they saw us — and already the javelins were in their midst,
and the horses now showed forth, now were hidden in the welter of dust —
- (26) They turned and fled, and our steeds wheeled in their tracks,
driving their rout, and we set upon them with the sword, and they
came together again.
- (27) Ask concerning us Ḥujr son of Umm Qaṭāmi, what time
the thirsting tawny spears day-long made sport of him.
- (28) Patience for what was done in the past by our confederates
— musk ² and washing of the heads with mallow mixed together.

¹ *I. e.* their standard.

² *I. e.* the perfumes used at funerals, and the washing of the corpses for burial.

- (29) Let him bewail them whose women without ceasing
on the day of battle cry — “Where is now our refuge”?

III.

A fragment, containing first the description of former abodes where the poet had accompanied with Mayyah. Notice the reference to painted parchment from al-Yaman in v. 6. Then follows (7—12) a description of a camel journey, ending in a watering-place at Linah, a famous locality for wells and springs (Yāqūt IV, 375—6).

- (1) Empty of Mayyah are the torrent-beds of Khabt,
and Lubnà of Faiḥān, and the water-courses of the foot-hills,
- (2) And al-Quṭabīyāt, and ad-Dakādik, and al-Hajj,
and the upper part of its hollow plain of soft sand,
- (3) And al-Jumud that guards the path from crookedness¹,
and the flats of the long sand-stretches, and the rolling dunes,
- (4) And aṭ-Ṭalb, and the margin of Tabālah, — no sign
of the Friend there — what have they done with her?
- (5) What the burying winds have left of her traces,
and the years now spent that have sped so swiftly away,
- (6) Is like the finest painted parchment², whose makers spared no pains,
on pictured boxes of al-Yaman, or the painted sheaths of swords.

* * * * *

- (7) Brave camel of mine! I arrayed her in saddle
and girth-straps — spare her frame, great as a male;
- (8) She speeds swiftly through deserts and waterless sands,
what time Canopus glows, bursting suddenly on my sight.
- (9) Good luck to her and her fellow³ who bears her company!
he hurries through the land, desolate as it is, and the way unknown.

¹ *I. e.* acts as a way-mark so that the traveller does not go astray.

² The word قَصِيمٌ properly indicates the painting, or perhaps embroidery, in the parchment, rather than the parchment itself: see ‘Alqamah’s verse in Bakrī 505^s, and an-Nābighah XVII, 5 (Ahlw. reads حَصِيرٌ, but LA XV, 389¹² قَصِيمٌ); the *ṣawāmī* are always women (Nöldeke).

³ *I. e.* himself.

- (10) He brought her down to drink at Līnah, but on the way thither
no salt pasture did she find — mountain brooks feed its spring ¹.
- (11) God send blessings on its water, and on that
which shines in the sun thereof as though it were honey:
- (12) Water in an over-curving rock, that is safe from the well-picks ²
— a mountain defends it in the midst of a wilderness.

IV.

Vv. 1—5 are the usual introduction; the next section of the poem begins abruptly, and probably something has dropped out between vv. 5 and 6.

Vv. 6 to 20 are addressed to Imra’ al-Qais. Twice ‘Abīd refers to lamentations by Imra’ al-Qais over the slain *of Asad* — here (v. 7) and again in No. VII, 3; this point is not explained in the traditions regarding the death of Ḥujr and the pursuit of vengeance by his son. The death of the Prince is described (8, 9), and the host of the slayers (10—17); they have routed Kindah (18). Imra’ al-Qais has given out that he will seek help from Cæsar (19), at which the poet shouts his defiance (20).

- (1) Now has Kubaishah gone to dwell in the hollow of Dhāt Ru’ām,
and effaced are her camping-places in the lowland of Barām;
- (2) All her landmarks are blotted out, and the tearing winds
and the long lapse of days have swept away her traces
- (3) Until they have dispersed them utterly — these, and the many thunder-clouds,
gleaming with lightning flashes, their rumbling never still;
- (4) An abode where now the large-eyed wild kine ³ graze quietly:
they roam through its pasture-places together with the gazelles.
- (5) Yet time was when there dwelt there one the moisture of whose lips
was like a clear pool of water among rocks, the best of it mixed with wine.
- * * * * *
- (6) O thou that threatenest us with terrors because of the slaying of thy Chief,
Ḥujr — thy hope is but an empty dream!
- (7) Weep not for us in thy folly, nor for our lords —
turn thy cries and tears towards the son of Umm Qaṭāmi ⁴,
- (8) Ḥujr — the morning that our spears pierced him one after another,
in the low ground between the waterless plains and the hills;

¹ or — “between her and it are mountain-brooks”.

² *I.e.* a natural spring, out of rock too hard to be dug with picks: its water therefore is pure and fresh.

³ See *ante*, p. 19, note ².

⁴ See al-Ḥārith, Mu‘all. 76.

- (9) The shafts moved up and down in the thrust, all pointed at him,
some aiming, others withdrawn, covered with blood;
- (10) And the horses stood there over him, as though they were
tall palm-trees, their fruit far out of the reach of the gatherers¹ —
- (11) Horses that vie one with another in speed, bearing against the reins, with
teeth displayed,
carrying on their backs a company of champions great in stature,
- (12) The vanguard of a host mountain-like, whose dust floats not away,
helmeted all, bristling with steel, a mighty concourse.
- (13) Therein are mail-coats of iron, and bows of *nab*^c wood, kept with care
for the time of need, straight spearshafts, and keen swords.
- (14) Yea, verily they slew them²; and how many a lord
and mighty chief have our horses trampled under foot!
- (15) When the straightening-iron grips the shaft of our spear,
it springs back — and then it pursues the best of purposes³.
- (16) We shield from harm all our weak ones, and defend the stranger,
and provide for the needs of the widows with orphan children.
- (17) And we march forth to war, the ever-renewed, whenso it threatens,
and we add fresh fuel to its rising blaze.
- (18) When thou⁴ sawest the hosts of Kindah giving way
before us — and no great nobleness is there in Kindah!
- (19) Didst thou say that thou wouldst seek to Cæsar for help?
— then shalt thou surely die a Syrian, (subject to Rome)!
- (20) We refuse to all men submission to their leading
till we lead them ourselves, yea, without reins!

V.

Vv. 1—5, the deserted dwellings, and memories of those who once lived there. The poet, old, recalls his youth — long journeys on a swift camel (6—8), deeds of valour in warfare (9—12), banqueting and wine-drinking (13—14), love (15—16); gone is youth, never to return! (17—18).

- (1) O home of Hind! there have wrecked it showers continuous and heavy:
in al-Jauw it lies like a precious stuff of al-Yaman, ragged and tattered;

¹ *cf.* Labid, Mu'all. 66.

² *I. e.* the men of Kindah about King Hujr.

³ *I. e.* it wounds him who attempts to straighten it: *cf.* 'Amr, Mu'all. 50—51.

⁴ *I. e.* Imra' al-Qais.

- (2) The winds of summer have passed over it, following one on another,
and have swept it clear of all traces by the trailing of their skirts.
- (3) I stayed my companions there that I might enquire of it,
and my tears, as I stood, soaked through the bosom of my tunic,
- (4) In longing for the tribe, and the days when all of them were there together:
but what right to emotion or longing have those that are like me?
- (5) Already there has come upon my locks the silvering of old age,
and thereon in disgust fair women have bidden me a final farewell.
- (6) Yea, once did I soothe my cares, whenas they came upon me,
with a stout camel, like an anvil in hardness, swift of pace;
- (7) Lightly she travels with the saddle-trees, fleet of foot is she:
straight goes she through the hot noontide, ambling and trotting on;
- (8) Lumps of flesh have been cast upon her, as it were, on either side:
she is like a lonely wild bull in al-Jauw that sweeps the ground with his tail.
- (9) Enough of this! many the war wherein I have borne my part,
until I have caused its fire to blaze up with my kindling,
- (10) Beneath me a mare, strongly-built, short-haired, mighty of limb,
swift as an arrow which a strong Bowman sends forth from his hand.
- (11) And many the captain of a closely-gathered host, bristling with teeth¹,
bright with armour, in mail-coats, with many brave champions,
- (12) Whose body I have pierced with my lance, and he has swayed and fallen,
as bends and falls a bough cut through of a soft-wooded jujube tree.
- (13) And oft-times the wine, in fragrance like broken pieces of musk, —
long time has it spent in the wine-jar, year after year passing by —
- (14) Have I quaffed in the morning before the Dawn shone forth to our mirth,
in the tent of a man rich in bounty, pouring it freely to all.
- (15) And many the damsel, large-limbed, like a hind of al-Jauw, soft of skin —
the dew of her lips was as though it had been mixed with potent wine —
- (16) Have I dallied with for near half the night, and she with me,
and then departed, with her love fixed deep within my heart.
- (17) Ah! gone is Youth, and has sworn that ne'er will he visit me more,
and hoariness has taken his place in the locks that fall on each side;
- (18) And hoary hairs are a shame to the court where they come to dwell²
— yea, goodly the full black locks that were mine in days gone by!

¹ *I. e.* weapons.² *Cf.* No. I, 6.

VI.

A vivid picture of a storm. It is worth while to compare this, in its language and imagery, with the greatly-admired description in XXVIII, 6—15 (the latter disputed with Aus b. Hajar). In both the cyclonic movement of the air before and during the storm is noted; here the East-wind (صَبَا) rolls the clouds together, and the gusts are compared to the strokes of the herdsman's hands on the she-camel's udders to promote the flow of milk; till, when the clouds are full and ready to pour down, the South-wind (جَنُوبٌ in v. 6: جَنُوبٌ in XXVIII, 4) comes and gives the needed impulse (*cf.* v. 5 with XXVIII, 10: the phrases are the same). In both the image of the camels is brought in, but in the more elaborate piece, XXVIII, 12—13, they are connected with the thunder rather than the rain. The likeness in treatment is striking, and inclines us to believe that XXVIII is rightly ascribed to ‘Abīd. See more *in loco*.

(Original metre imitated)

— — — — | — — — — || — — — — | — — — — | —

- (1) May the cloud pour down on Rabāb its rain,
with the thunder rumbling amid the flashes!
- (2) Black is its mass by the Eastwind rolled,
in the early night, and the strong gusts stroke it,
- (3) As the herdsman strokes his she-camel's dugs,
till the gathered rain fills all the udders.
- (4) And it draws anigh with its fringe of white ¹
lighting the scrub which its flashes kindle;
- (5) Until no more can its strength uphold
the abounding burthen of pent-up waters.
- (6) There blows behind it a gentle breeze
from al-Yaman, thrusting the mass before it;
- (7) Then loosed the South all its water-spouts ²,
and it pours the flood from its rifts wide-opened.

VII.

Another poem of defiance addressed to Imra' al-Qais, in much the same terms as the first (No. IV). The same phrases recur (*cf.* IV 16 and VII 5). From the defeat of Kindah

¹ Reading with al-Qāli رَبَابَةٌ.

² The word is that used for the spout of a water-skin.

the poet passes to other glories of his tribe — their resistance to Ghassān (8—9), and defeat of Hawāzin (10—11). Again Imra’ al-Qais is threatened (13—16), and boast is made of luxurious wine-drinking and banqueting (17—18), not to be equalled by any other tribe (19). Vv. 20—25 are the same boasts over again, in general terms, no names being mentioned.

- (1) O thou that threatenest us, for the slaying
of thy Father, with vile abasement and death,
- (2) Dost thou say that thou hast slain
our Chiefs? a lie, a false deceit!
- (3) Why dost thou not spend thy tears for Ḥujr¹
son of Umm Qatāmi, not for us?
- (4) Yea, we, when the straightening-clip bites
the head of our spear-shaft, back we spring²;
- (5) We defend our honour: and some there be
that fall, weaklings, worthless, between this and that!
- (6) Why askedst thou not the hosts of Kindah,
the day they turned their backs — “Whither, whither away?”
- (7) The days when we battered their skulls
with our keen-edged swords till the blades were bent?
- (8) And the hosts of Ghassān, the kings,
our horses reached them, worn and spare with travel,
- (9) With their flanks drawn in through want of food
after toiling through long journeys and weariness.
- (10) And in time past they have met in battle Hawāzin
with spear-shafts athirst till they were sated;
- (11) We lifted over them, under the dust of battle,
our Mashrafite³ swords, shouting name and lineage.
- (12) Yea, these are we! Gather then thy hosts —
gather them and hurl them on us!
- (13) And know thou that our noble steeds⁴
have sworn that they will not pay the debt thou claimest.
- (14) Already have we plundered what thou hadst taken
under shelter; but none robs what we keep safe.
- (15) So far well! but if the spears of my kin
could get power over thee, they would not be held back
- (16) Until they reached to thee — a reaching!
a custom of theirs when they shape a purpose!

* * * *

¹ cf. IV, 7.

² IV, 15.

³ A standing epithet of swords, explained in different ways.

⁴ Constantly in the old poetry the steeds are named where the riders are intended.

- (17) We bid up the price of all old wine,
strong and fragrant, whiles we are sober;
- (18) And we hold of no account, in pursuit of its delights,
the mass of our inherited wealth, when we are drunken.
- (19) The builder cannot attain, although he raise
his pillars high, to the height we build.
- (20) How many a chieftain have we laid dead!
how many a wrong have we hurled back with scorn!
- (21) Yea, many a lord of a mighty clan,
great in his bounty, have we dashed against;
- (22) His eagles ¹, under the shadow of other eagles ²,
made for the battle-field whither we too wended;
- (23) Till we left him lying, a mangled corse,
the prey of wild beasts, after we had passed on.
- (24) And many damsels, fair as statues,
with large black eyes, have we taken captive.
- (25) Yea, by thy life! our confederate
suffers no wrong while he holds by us.

VIII.

A fragment containing the opening of an ode, with several phrases which, later, become the stock language of poetry; *cf.* v. 4 with No. X, 1, and with Zuhair, *Mu‘all.* 7 and many other like passages; and the comparison of camels bearing ladies’ litters to ships in v. 5 with Ṭarafah, *Mu‘all.* 3. The mention of *Jewish* sailors in v. 6 is interesting. In the morning the poet (v. 7) rides forth, like Imra’ al-Qais (*Mu‘all.* 53) before the birds are astir. His steed in its swiftness is like an oryx (8—10), started at the best of its speed by hunters who beset it with their dogs (10—11). He recalls his feats of arms and the champions he has slain (12—14).

(Metre imitated, though not exactly followed)

— — — — — | — — — — — | — — — — — | — — — — — | — — — — — | — — — — — | — — — — —

- (1) Sulaimà has left thee, and thy heart bears an aching wound,
and nothing there is to ease the longing that fills thy breast.
- (2) Whenas thou tastedst her lips, thou wouldst say — the sweetest wine
— wine ladled forth from the jar — men trail their skirts that drink —
- (3) Mixed with the pure rain of heaven, in vessels of silver wrought:
— high is the price men bid for it, gain to the merchants great.

¹ *I. e.* his banners: see II, 21.

² Here is meant the birds of prey: see Nābighah I, 10—12.

- (4) Consider, O friend! dost thou see aught of ladies camel-borne?
of al-Yaman their race: at dawn they started or eventide;
- (5) They show like to ships that sail the billows of stormy seas:
wind-smitten, they bend as they stem the waters of Tigris stream;
- (6) Their sides overhang deep gulfs, and over their bulwarks lean
the sailors — of Jewry they, of fair skin, with ruddy hair.

* * * * *

- (7) And oft did I go forth at dawn, or ever the sandgrouse drink,
my fellow a trusty steed, a strong swimmer, broad of breast;
- (8) When stirred by the touch of my heel, he flies like an antelope
smooth-skinned, fed strong by the pastures started by early rain;
- (9) Alone has he¹ grazed clay bottoms starred with the springing green:
when others would race with him, he leaves them all far behind.
- (10) Then rises a band ambushed at dawn, and upon his track
they set on their dogs, well trained to follow the quarry² close.
- (11) When fears he their fangs, forth puts he all his reserve of speed,
and flies on his slender shanks, his thighs built to bound amain.

* * * * *

- (12) And oft did I leave on ground the champion who met my spear —
a wound in his breast spouts blood, above where the belt goes round:
- (13) The red stream will not be stanchèd by fingers that strive to help:
though after the first full flood the oozing is slack and slow.
- (14) When comes a pale crowd of gazelles³ to tend him as prone he lies,
a cry of despair outbreaks from each as she sees his plight.

IX.

Like I and XVIII, the opening of this poem is not concerned with sentimental longings for departed loves, but with stern fact. The poet recalls his comrades of old who have fallen before the arms of Ghassān, and their wasted home. The place named is that of No. I, Malhūb; dear friends and brothers dwelt there (2 and 7), maidens kind and fair (4); many were the revellings with music and song (5, 6). Then he praises the deeds of old: his horse (9—10), his mare (11), his camel (12—15). All is vanity (16). Vv. 8 and 16 repeat the language of I, 14, 24.

¹ *I.e.* the antelope.

² Read ²بَيْسِيحٌ for ²بَيْسِيحٌ; see ‘Amir, frag. 5³ (p. 154).

³ *I.e.* his women.

- (1) I pondered on thoughts of my people, the kind ones who dwelt at Malhüb,
and my heart was sore for them, overwhelmed with sorrow;
- (2) I remembered the men of good deeds, liberal, generous givers,
masters of short-haired thoroughbreds, men of piety and goodness.
- (3) And as remembrance filled me, the tears streamed ceaselessly
like a water-runnell watering the seed-plots of one who has come to decay.
- (4) Yea, many the tent from whose chambers the scent of musk floated forth,
have I entered, mayhap in secret, mayhap as an open wooer;
- (5) And many the songstress whose voice the wine had rendered hoarse,
who sings to the strings stretched over a hollow curvèd lyre,
- (6) Have I listened to with companions, all men of noble race,
who count themselves bound without stint to give to all seeking help.
- (7) And many the generous youth, more sure in his stedfastness
than a sword, one seemly of speech, have I taken as my brother.
- (8) And now all these things are gone, and I am left to mourn
— nay, what man on earth is there whose hopes are never belied?
- (9) Time was I rode forth at dawn with a company, mounted on a fleet she-camel,
with a thoroughbred horse by her side, swift as a wolf, short-haired,
- (10) A bay, like an antelope of the sands, clear of skin,
with wide rims to his hoofs, broad-breasted, no mean strain in him.
- (11) And many the host of horse like flocks of sandgrouse have I captained,
with a mare light of foot as a locust, tall in shank and hock.
- (12) And many the desert wherein the owl hooted and the screech-owl shrieked
— terrors beset it whenas the night lay dark thereon —
- (13) Have I passed through on a camel light-red, fleet of foot,
— the saddle-pads slip from her sides, so solid and firm are they;
- (14) A hump she has, towering up, that opens wide the wood of the saddle,
joined to withers that are firmly set, compact with her back-bone.
- (15) When my leg stirs her to speed, thou wouldst think her an ostrich fleeing,
and if she is chidden one day, no fluttered weakling is she.

* * * * *

- (16) Thou seest a man ever yearn and pine for length of life:
but what is long life's sum but a burthen of grief and pain?

X.

Vv. 1—4 give a picture of a moving camp, with ladies who stir thoughts of love (2—4). But the poet is far away from those he thinks of: his camel, like himself, is moved

to yearn after places where both once were happy by the sight of distant lightning, playing over the Hijāz (5—6). But other things have now to be done — crossing the desert instead of plenty of food and rest (7). The march is described (8—10). Perhaps a *lacuna* follows: v. 11, with its rhyme-word the same as that of v. 9, can scarcely have stood so near.

With v. 12 the poet turns abruptly to another theme — his contests with other poets, either on behalf of his tribe or for mastery in the art of verse. Several of the words here are doubtful, though the general sense is sufficiently clear. The passage terminates with a spirited comparison of the poet's self to a lion, whom other lions would like to engage, but, after experience of his prowess, dare not attack (18—20).

The rare rhyme of this poem recalls Imra' al-Qais XXXV, in the same metre and with several of the same rhyme-words; but there is no resemblance in the contents.

- (1) Look forth, O Friend; canst thou see aught of ladies camel-borne
that take their way through Ghumair, with hollows between us and them?
- (2) And riding on the light-coloured camels are girls with swelling breasts,
slender of waist, virgins, friendly in their manners, white.
- (3) Yea, many the tent of maidens who toss the curtain to and fro¹
have I entered, when within was a woman unwed and sick with love;
- (4) And I lent her my love that I might be paid it in turn; in sooth
the incurring of debt hangs heavy on the hands of decent folk.
- (5) And my young camel uttered her yearning cry when a third of the night
was spent:
— her longing was stirred by the distant gleam of lightning in the Hijāz:
- (6) I said to her — “Grumble not thus: for verily an abode
where Hind is far away is nought but hateful to me.
- (7) “Thou hast at hand to plunge into the desert: so gird thyself thereto!
not now as aforetime calls thee pasture and restful ease”.
- (8) So when they² had passed through the home-lands, they set them to face
the toil
of deserts unwatered, wide, with spaces of sand between.
- (9) Already the saddle-girths loosened, and sides that streamed with sweat
let slip the saddle-gear backward, for all that the foregirth held;
- (10) And our troop were like swarms of sandgrouse whose flight to the water-springs
is speeded by fierce hot winds in a morning of burning heat.

* * * * *

¹ Or, perhaps, “shoot glances that assail the beholder from behind the curtain”.

² “They” refers to the caravan of which the poet formed part; it is best to take the verb so, not of his camel only, in view of كَتَبَ in v. 10. “Homelands” بِلَادًا, the inhabited tracts.

- (11) And many the stout young fighters above whom I have spread
my cloak as a shelter in sleep when the day-long sun drooped low.
- * * * * *
- (12) Am I not the man to break off a man's speech, when his bitter tongue
spits forth odes, some of them insults, and all of them meant to wound?
- (13) Then do I stay his clamour and choke him with his own spittle,
and he speaks, after I have done with him, with words of humbleness.
- (14) Yea, how many a raging adversary have I handled thus, and left him
after I had spoken, with no power more to sharpen ' a phrase!
- (15) And I have returned with glory from the contest — for I was given a tongue
sharp as a sword
whereby the clamour of the antagonist is reduced to impotence ;
- (16) I cut therewith the sinews of thy feet, and they were severed,
and after my satire had sped thou hadst no more power to rise ;
- (17) I smote thee with notable verses, full of strange startling words,
a blow thou didst cower beneath, and thy heart was well-nigh dead.
- (18) Ye suffered scathe from a lion whose covert few care to seek,
a father of whelps — after battle his teeth let the vanquisht heed!
- (19) When he stalks forth, the lions his fellows stand still before him at gaze:
none dares, for fear of sure death, to break against him the peace;
- (20) Yea, one mayst thou see, broken-necked, lying there whelmed in death,
and another, in fear for dear life, fleeing with a gaping wound ³.

XI.

This interesting poem offers a very well-supported text (see the notes to the Arabic original). The locality indicated by the opening verses (ad-Dafin, Dharwah, Uthāl, Dhiyāl), is the same as that of No. XIII, which in subject also agrees with this ode.

Vv. 1—7, the usual introduction, from which the poet turns abruptly to a description of his wife's aversion from him (8—14), which he considers, doubtfully, may proceed either from real dislike, with divorce the object, or from coquetry. If real, it is presumably due to his age and infirmities (13—15). Yet time was when he was acceptable as a lover (16—18). Then he turns to his wife, and exhorts her to leave those who prompt her resentment against him, who, if she elects divorce, will not keep her in comfort, and desire only

¹ This sense of نَكَصَ is established by its use in *Mufaḍḍ*. 238²².

² Reading رَيْصٌ as suggested in the note.

³ Lit., "with a morsel of his flesh bitten off".

- (14) Youth's lightness all soured, my hair gone hoary,
not a fit mate for her, the young and mirthful.
- (15) If she finds me now pale, youth's colour vanisht,
greyiness spread over brow and cheek and temple,
- (16) Time was when I entered a tent to find there
one slender of waist, soft of skin, a gazelle.
- (17) Round her neck went my arms, and toward me she bent her,
as the sandhill slopes down to the sands below it.
- (18) Then said she — "My soul be ransom for thy soul!
"all my wealth be a gift from me to thy people!"
- (19) Leave the censurers then, and get thee some wisdom:
let not them weigh against me in thy affection,
- (20) Or against all our life together, nor follow
silly preachings intended to cause thee terror.
- (21) Some there be of them niggards, and some mere paupers,
others misers intent to grasp thy substance.
- (22) Leave the herd then to fall to the share of Zaid's people,
in Qutaibāt be they or in Aural;
- (23) They were not won in foray, nor did our war-steeds
wear the points of their shoes in driving them homewards.

* * * * *

- (24) O how goodly is youth, the day of the black locks,
when the camels step briskly under the harness!
- (25) When the long-necked steeds, spare like arrows of *shauhat*,¹
bear the warriors, heavy with arms and armour!
- (26) Oft of old did I fright herds of deer with a prancer
like a young buck in swiftmess, full of spirit,
- (27) Not hump-nosed, nor wont to knock hocks together
— no, his hoofs hammer mightily, quick are his changes;
- (28) Foremost he of a thousand, bearing as burthen
knight in armour and helm, comes home like a picture;
- (29) Swift as straight-feathered shaft of *shauhat* his onset,
shot with skill by an archer cunning in bow-craft,
- (30) Cutting down deer and ostrich, reaving the camels
of a herdsman who dwells far away from his people.²

¹ A wood used for making bows and arrows.

² The ancient poets boast of their herdsmen going far away from the protection of the tribal encampment in seeking for pasture for their camels; the implication is that their tribe is so great and powerful, and its prowess so terrible, that no one will venture to attack its herds however distant from

- (31) Yea and time was I led the host on a war-mare,
 short of hair, good in hand, to wheel or to race:
 (32) Me she shielded with throat, and I with my spear-play
 shielded her from the lances that men couched at us.
 (33) Oft of old did I traverse deserts and sand-dunes,
 borne aloft on a camel noble and fleet,
 (35)¹ Great of frame, strong and swift, like a wild bull roaming,
 whom a night full of rain has pent in a valley:
 (34) All her flesh I wore down with journeyings ceaseless:
 at the end of our travel she was lean as the new moon.

* * * * *

- [(36) Such was life when I loved it: all now is vanisht
 — all our lives thus sink into ashes and emptiness!]

XII.

Vv. 1—6, the usual amatory prelude. Here the lady gives no encouragement, and the poet in her presence is too much abashed to urge his suit. Notice a simile for her limbs which recurs in the poetry of Imra² al-Qais (v. 6). As convention requires, the poet seeks forgetfulness by roaming far afield on a strong camel (7—10), whose reserve of strength (the fat of her hump) is exhausted by his long travel (10). Then he passes to his war-mare, described at length (11—18), his weapons (19, 19 a), and his fellows (vv. 20—22). Notice that Asad is here spoken of by the wider tribal name, Khuzaimah. Another point of contact with Imra² al-Qais is v. 17.

- (1) Whose are the abodes in Ṣaḥāh and Ḥarūs?
 worn are they by long desolation — how great a wearing!
 (2) Only scraps left of tethering ropes, and the traces
 like lines of writing faded in a worn-out parchment.
 (3) Fāṭimah's abode in the Spring was in Ghamrah,
 then Qafā Shārāfi, and the Hills of the many Heads,
 (4) In the days when she was heedless of thee — though thou askedst no
 grace of her
 through weakness of spirit: and the worst of all ails is the weakness
 that relapses ever on itself.

head-quarters. Here the herdsman is described by an intensive form, مَعْرَابَةٌ, indicating that he is a long way off from his tribal centre, and consequently an adventurous and valiant man. Our poet, by giving him this epithet of praise, enhances his own credit for attacking him and robbing him of his camels.

¹ Vv. 34 and 35 transposed, as in *Mukhl*.

- (5) Yet she led thee captive — a delicate one, the choicest of delicate beauties,
white, shining clear of skin, like pale-coloured gazelles,
- (6) Young and tender, dainty and perfect in all her limbs,
like a papyrus-plant growing among off-sets of palms.
- * * * * *
- (7) Wilt thou not then seek forgetfulness of her love on a great she-camel,
thick of cheek, tall as a plastered tower, nimble of pace?
- (8) Long roaming in the rich spring-pasture has raised her hump high,
and she has grown fat; and it has brought out her last tooth after the
last but one.
- (9) (So strong is she on her feet, that) she seems, when she is started on her way,
to be crushing down the wood and the twigs of the thorny scrub with hoofs.
- (10) I have caused her cheerful spirit, and the fatness of her hump, to vanish
by constant travel, and gone are all her pride and wantonness.
- * * * * *
- (11) And many the captain of a host of horse whom I have disobeyed
with a stout short-haired mare, compact of flesh, tall of stature,
- (12) Shaped with legs like palm-branches, in the full age of vigour:
for a year has she been trained, and no ill-luck has come.
- (13) And when (the other horses) are toiling on the way, and the last drop of
their water has been almost spent,
and they push along through a waterless desert where is no herbage,
- (14) She keeps the slow-going camels from the level part of the track,
(and makes them travel) the road through the uplands, while they have
no spirit of refractoriness left in them.
- (15) When thou lookest at her from the front, she is like a straight spear-shaft
from India, long and slender, pliant, not harsh and dry:
- (16) But when thou viewest her from behind, then is she like
a bottle of yellow glass (round and compact), filled with some perfume;
- (17) And when we go hunting, the blazon of blood¹ (of the slain quarry) is
never dry,
and her breast is ever like the stone on which a bride grinds down her
unguents;
- (18) And when we dash into the herds of camels², her spoil
is the nearest of the troops of camels covered with pieces of hair-cloth.

¹ The Arabs were accustomed to anoint the foreheads and the breasts of their horses, when they had hunted game with them, with the blood of the slain quarry.

² Or, "the close thickets of trees, or scrub."

- (19) This (mare of mine) shall carry me, and a bright keen blade,
and a sharp spear-head set on a pliant shaft five cubits long —
[(19a) A trusty shaft from India, with the socket (of the spear-head) at the
upper end
stuck upon a knot, like a date-stone, smooth and hard,]
(20) Among a band of kinsmen that draw sword on the day of battle
like lions from whom none ventures to snatch the prey.
(21) Yea, the Children of Khuzaimah know well that we
are of their best in all fortune, be it prosperous or evil;
(22) We bring woe to their foes, and our wether butts on their behalf
with a thrust of his horns that is no mere scratch.

XIII.

As already noted, this poem is a doublet of No. XI, but in a different metre; it has also points of contact with other poems by ‘Abīd: *cf.* v. 3 with VIII, 4, 5, and v. 5 with XXVIII, 1. The localities named in vv. 1—4 are all in the neighbourhood of Faid, the centre of the tribal settlements (Yāqūt II, 810), on the south-eastern slopes of Mount Salmā.

- (1) Changed are the abodes in Dhu-d-Dafīn,
and the valleys of al-Liwā, and the sands of Līn,
(2) And the two straits of Dharwah, and the back of Dhayāl,
— the long lapse of years has outworn their traces.
(3) Look forth, O Friend — dost thou see aught of laden camels,
led along as though they were ships sailing on the sea?
(4) To the left hand they have passed the defile of Rakak,
and on the right they have turned away from aṭ-Ṭawī.
* * * * *
- (5) Lo, to-day my wife spends her time in reviling me:
she woke up while it was still night to pour out her complaints;
(6) She said to me — “Thou art old”. I answered — “Truly!
in sooth I have left behind me year after year.”
(7) She shows me signs of aversion in her,
and rude and rough of speech is she after smoothness;
(8) She knits her brows and frowns because she sees me
an old man, with my locks all changed to white.
(9) I said to her — “Gently! spare a little of thy censure:
I hold it not fitting thou shouldst treat me lightly.

- (10) "Live with me as long as thou canst, until,
whenas thou wilt begone, depart as likes thee.
- (11) "If to my sorrow Youth has fled and left me,
and my head now is but as withered leaves (?)¹ —
- (12) "Time was when Pleasure was my sworn companion,
though to-day the bond is cut between us.
- (13) "Time was I entered in to tented maidens,
whose eyes were full and black like those of wild kine;
- (14) "They clung close to me now, and now my arms
embraced necks white as robes of the finest linen.
- (15) "And many the dun spear I have couched against
one great in fame, who sees in me true valour;
- (16) "He strives to rise: but there he lies all helpless,
his body pierced through by the thirsty spear-shaft.
- (17) "Whenso his women come to tend their master,
their eyes gush forth with tears, and loud they wail.
- (18) "And many the desert where I have scared the wild kine²,
mounted on a light-coloured camel, swift as a wild ass, neither
fat nor lean."

XIV.

This spirited fragment seems to refer to some encounter between Ghassān and an ally of Asad, perhaps one of the Ṭayyite tribes, in which the leader of the latter had been slain. The poet asks why he had not sought the aid of Asad, as on a former occasion, at the battle on the skirt of Mount Shaṭīb. He describes the host of Asad ready for war (a *lacuna*, apparently, between verses 6 and 7), and mentions a former battle, the Day of Murār, when Ghassān had retired discomfited before Asad.

(metre imitated, with occasional variations)

— — — | — — — | — — — | — — — || — — — | — — — | — — — | — — —

- (1) He called on kinsmen — but ears were stopt to his cry for help:
woe's me — hadst thou only called the men of Asad to aid!
- (2) Then hadst thou called on a folk, true helpers, none of them slack
when blades in hands of the tribesmen glitter like burning brands;
- (3) Had they been thy helpers, good help in sooth had they given, and thou
hadst not been left to a Day that has plunged thy people in woe:

¹ This is the interpretation given in the commentary: but the alternative *lujain*, silver, seems to suit the phrase better, though it involves a metrical anomaly.

² Or, with *Mukhtārāt*, "the ostriches;" the latter is more probable, as *jaun* more often means black, the colour of ostriches, than white, the colour of the oryx.

- (4) As we shielded thee on the Day of the skirt of Mount Shaṭīb,
when our foes had the better in wind and in number above our strength;
- (5) Then had they come to thy help with a host that has no peer,
a folk that are famed among men to the furthest limit of fame,
- (6) A host like the blackness of night when they wend to their enemy's land,
that swallow all things on their way, in number beyond all count.
- * * * * *
- (7) Alongside they lead steeds straining the rein and pawing the ground,
like sand-grouse at noontide athirst coming down to a scanty pool:
- (8) Strong-built mares, showing their back-teeth over bridle and bit,
vying with the riding camels, froward, impatient,
- (9) And short-haired horses, the saddles set on their backs awry,
stout in the flanks, full of muscle, humped at the base of the mane.
- (10) So laid they hold of the war Ghassān had raised in their land,
there on the Day of Murār, nor turned for any aside.
- (11) When Ghassān saw thee their chief¹, the bright swords shining aloft,
and all the lances uplifted, as a well-rope straight of shaft,
- (12) Then were they sick of the men of Asad, knowing not how
to handle them; rarely does Ghassān choose the right way to go!

XV.

A poem that well illustrates 'Abīd's mastery and charm of phrase, which no doubt led to the preservation of so many of his *nasīb* pieces. Vv. 1—7 describe in the usual way the deserted dwelling-places; then with v. 8 the poet assumes that another parting is impending, and exhorts his two companions to await a group of ladies who, escorted by two caravan-leaders, are journeying by (9—10). He joins them, putting his beast, and his companions theirs, to their best pace (11—13), and is rewarded by speech with the fair ones (14—15). The passage ends with two beautiful verses describing the result (16—17); v. 16 recalls Imra² al-Qais's language in *Mu'all.* 8.

- (1) Dost thou weep for a vanisht abode, over traces of tents outworn?
— and is weeping for love-longing the business of one like me?
- (2) These were their camps when the tribe was gathered all together:
now are they a wilderness, save for wildings³ in an empty land.
- (3) No voices stir there now but the uncouth sounds of the wild,
the cries of the male and female ostriches, dusky herds.

¹ Perhaps we should read ^{وَأَبَا} "saw our array".

- (4) Yea, if Ghabrā' al-Khubaibah has become desolate,
and gained in exchange for our folk other dwellers not equal to those,
- (5) Yet time was I looked on the whole kin dwelling there in content
and happy: but what is the passing of days but change on change?
- (6) After the children of ‘Amr, my kinsfolk and my brethren,
can I hope for smoothness of life? nay, life is a leader astray.
- (7) But although they have gone, and departed on their way,
— never will I forget them all my life long, or cease to mourn.
- * * * * *
- (8) Will ye two not stay for a moment to-day, before we part,
— before long distance, and cares, and variance, have sundered us,
- (9) To await ladies borne on camels that travel between Tabālah
and the high land of al-Khall, with the followers trailing after them?
- (10) When I saw the two leaders of the caravan hasten briskly along,
a pang seized my breast that they should depart with a heart so light.
- (11) We raised our whips to our beasts, and they skimmed along with us
— our camels with well-knit fore-legs, swift and fleet of pace,
- (12) Plying briskly their hind-legs, as though behind them lay
deserts trackless, forlorn, where they trotted in the fore-noon haze;
- (13) And they brought us up to the caravan, our beasts the active and light,
the breastgirth securing the saddle, thick of cheek, quick of step.
- (14) Then we bent sideways, and entered on talk with women kind
— above them were hangings of striped cloth of Jaishān, with broi-
dered borders;
- (15) And they turned to us their necks, and the jewels that thereon hung,
with speech that dealt with such things as the careless loves to hear;
- (16) Then was it as though the East-wind had wafted to us the scent
of a bale of musk, so precious that none could pay its price,
- (17) Or the fragrance of lavender by the brook-sides of a mead,
where a plenteous shower in the night has washed away dust and grime.

XVI.

A lamentation over the disappearance from their land of the poet's kin, the Banū Sa‘d ibn Tha‘labah. It seems a little uncertain whether the poem is by ‘Abid or by a man of the Banū Sa‘d ibn Zaid-Manāt of Tamīm, since “the gravelly plain of Rauḥān”, spoken of in v. 1, appears to have been in the country of Tamīm; it is mentioned by Jarīr (Bakrī 427° and 81°) and Aufā al-Māzini (Yāq. I. 582²⁰), poets of that tribe. Yāqūt says it was

in al-Yamāmah (*l. c.*, line 15). Yet the poem is attributed to ‘Abīd by Bakrī, Yāqūt, and al-‘Askarī, and criticized by the last-named in his *Kitāb aṣ-Ṣinā‘atain* (p. 126). Notice شَتَاةٌ رَجَبِيَّةٌ, “a shower in the month of Rajab” (v. 3), a month of winter (see XIX, 10): the months still had reference to the natural seasons of the year. The reading of v. 8, second hemistich, is uncertain: probably يَحْمُونَ (‘Ask. يَحْدُونَ) is not the original word, which must denote some act happening instantaneously on “*nazāli*”¹ being shouted.

- (1) Whose are the abodes in the gravelly plain of Rauḥān?
worn are they — the destroying hand of time has changed them.
- (2) I stayed therein my camel that I might ask of the traces,
and as I turned away, mine eyes gushed forth with tears —
- (3) A copious stream, as though on a sudden burst from my lids
a shower of rain, such as falls unawares from a winter cloud.
- (4) I thought how had dwelt there my kin, the best of all men not kingly
to the famine-stricken, the wretched, and the captive in sorest need,
- (5) And goodly gamers over the slaughtered camel, what time
the wintry wind was blowing, and the strangers were gathered in.
- (6) But when spear-play was the business that they had in hand,
then dyed they deep in blood the upper third of their shafts;
- (7) And when it was time for the smiting of swords, behold them then
like lions that bend above their whelps and repel the foe;
- (8) And when men shouted — “Down to the foot-fight!” then did they do on
the mail-coats ample, that fall in folds as far as the knees.
- (9) Now I remain — they are gone: and I too must pass away:
change upon change — that is life, and colour to colour succeeds!
- (10) God knows how they came to their end — I know not: all that is left
for me is remembrance of things lost — when and where, He knows!

XVII.

This poem is in a somewhat unsatisfactory condition, and its text has suffered from the long time during which it was transmitted orally. The accusative كَلْبَا in v. 1 has no proper government. There is evidently a *hiatus* between v. 6 and v. 7. The rhymes in vv. 12, 13 and 14 (all the same word) are not possible. The brief *nasīb* (vv. 1—6) finished, the poet begins at once to boast of his tribe’s prowess in war. The poem is addressed to Imra’ al-Qais (v. 14), and the men whose slaying is mentioned in vv. 7, 8, and 9*a* were of Kindah; Qurs, whose death is alluded to in 9*b*, appears to have been a chief of Ghas-

¹ “Dismount to fight on foot!”

sān (see note in Arabic text). The defeat of 'Āmir at an-Nisār (vv. 10—11) has been mentioned already (II, 19 ff., VII, 10, 11); where the Ribāb (12*a*) were defeated is uncertain: at an-Nisār they were the allies of Asad. Again 'Abīd returns to the slaying of Ḥujr and others of Kindah (12*b*, 13). Then he taunts Imra' al-Qais with his addiction to wine, music, and song, which makes him unfit to follow after vengeance; while he is dallying, those whom he would smite have time to guard themselves (14—16). He only escaped by flight the fate of his father (17). He is but a poet, full of boastful words, but no fighter (18).

- (1) The tent-traces of Sulaimā are all effaced in Dakādik
and desolate: the violent tearing winds have swept them away;
- (2) They have gotten in exchange for Sulaimā and her folk, since I dwelt there,
ostriches that feed there together, and white gazelles lingering behind
the herd.
- (3) I stayed there my beast, and wept like a dove that mourns as she sits
on a bough of *arāk*, and calls to her fellows that dwell in the grove;
- (4) Whenas she thought on her pain, and moaned with a piteous voice,
on a tree-top, straight from ' mine eyes gushed forth the tide of tears.
- (5) High noon was the time: then, when my passion had spent itself,
I fastened the saddle on the back of a stout camel, high of hump;
- (6) The saddle-trees topped, it seemed, a rough-skinned wild ass, driven forth
by his fellows, who sees the herd coming nigh, and flies at full speed.
* * * * *
- (7) Yea, our hands it was that slew the twin Hawks, and Mālik, him ²
the dearer of them to thee in thy loss, the dearer in death:
- (8) 'Twas we that pressed home the spear directed at his throat,
and down did it cast him prone, his hips brought rudely to ground;
- (9) And we it was slew among you him whom they called Murrah the good,
and Qurṣ — yea, Qurṣ also was one of those we slew;
- (10) And we it was gave 'Āmir to drink for their morning wine,
as they came on with pomp, keen swords, hung round us for time of need;
- (11) We gripped, as a camel bites, their horsemen, and straight they fled
in frantic rout, and the blood streamed down to their horses' hoofs.
- (12) The day, too, we met the Ribāb, we slew their foremost man,
and Ḥujr — we slew him too, and 'Amr fell eke to our blades;
- (13) And we it was slew Jandal in the midst of his gathered hosts,
and earlier fell to our hand his elder, the ancient chief.
* * * * *

¹ It is best to take ^{أَذْرَتْ} of the poet's eyes, as the dove does not weep.

² Perhaps we should read ^{وَمَالِكٍ أَعْرَضَمَا}, as Mālik was evidently one of the two "Falcons."

- (14) But thou — a man of light pleasure, of timbrels and singing girls,
 thou drinkest the wine at dawn, at even thou liest drunk —
- (15) Forgetful of vengeance thou, till those whom thou seekest guard
 their breaches,¹ and sore thou weepst for time and occasion lost;
- (16) No man to win blood for blood art thou in thy daintiness:
 thou knowest not purpose firm, the hand that will help itself!
- (17) And had it not been for thy riding, thou hadst met the fate of those:
 thy swift flight it was that saved thee from that which them befell.
- (18) Day-long thou singest, if only thou canst get a girl to hear,
 as though all Ma‘add² had come within the cords of thy sway.

XVIII.

A fragment lamenting the destruction (according to the commentary, by Ghassān) of the poet's tribe, Sa‘d ibn Tha‘labah, and their scattering among the other sub-tribes of Asad; v. 5 is often quoted as a proverb.

- (1) To whom belong the remnants of camps not yet effaced in al-Madhānib?
 — then the sides of Ḥibirr, and Wāhib — in both they have been
 swept away;
- (2) The abodes were they of the Children of Sa‘d son of Tha‘labah,
 whom Time has scattered far and wide, Time the destroyer of men.
- (3) They have perished, as others before them have been brought to their end,
 by the teeth of wars, and the Dooms that dog the steps of all.
- (4) How many a clan of our kin have we seen in these camping-grounds,
 before whose vanguard the bands of hostile scouts turned aside in fear!
 * * * * *
- (5) Betake thyself now to thy business, and leave things too hard alone:
 thou art troubled about things vain — for all are passing away.

XIX.

The prelude of a poem addressed to Sharāḥīl (v. 16), whose bounty is sought. There are some abrupt changes of theme which suggest *lacuna*, but on the whole the fragment seems fairly complete, and contains two similes (4—6 and 9—14) of great beauty. V. 2 appears to be intrusive, and the passage would be better without it. The transition in v. 3 *b* is very

¹ *I. e.*, their places open to attack.

² Ma‘add, the collective name of the northern Arabs not of Yamanite stock.

abrupt. In v. 5 supply *الغَيْبِ* as the nominative to *حَلَا*. The account of the bull-oryx in vv. 9—14 is perhaps incomplete, and may have been supplemented by the appearance of hunters with dogs (*cf.* VIII, 10—11) to cause him to put forth his full speed. Notice again rain in Rajab (v. 10), evidently under wintry conditions (*cf.* XVI. 3). The mention of snow in verse 14 is noteworthy: Doughty observed snow on the *ḥarrah*s enclosing the valley of Madā'in Šāliḥ during his stay at that place, and snow is common in the winter in the Syrian Desert, though rare so far south as the land of Asad. In the MS. v. 15 of our text stands between vv. 12 and 13; it has been restored to what appears to be its proper place; but some verses have probably dropped out between it and v. 16.

The Sharāḥīl of the poem may possibly be the father of the two Kindite princes called *al-Jaunāni* (ʿAmr and Muʿāwiyah were their names), who were taken prisoners and slain at the battle of Shīb Jabalah (See *Naqā'id*, 407²); this Sharāḥīl is described as son of ʿAmr son of Muʿāwiyah, called al-Jaun, son of Ḥujr ʿĀkil al-Murār; his father and al-Ḥārith, father of Ḥujr the Prince of the Banū Asad, were thus first cousins. The variants to v. 17 show that the reading is uncertain, and the comparison of generosity to lightning among the hills is an improbable one; if it is the right reading the lightning must be taken as the sign of plenteous rain; but the variant given in the commentary is preferable. Mr. Krenkow suggests reading *حَمْلُهُ بَيْنَ الْجِبَالِ*, which is possible, and has been adopted in our rendering.

Metre imitated.

uu--uu- | uu--uu- | uu--uu- || uu--uu- | uu--uu- | uu--uu-

- (1) Of a truth the morrow shall bring with it its happenings,
and the morning light and the eventide are their time of tryst;
 - [(2) And mankind revile their leader when he has missed the way
to attain success: but he that walks straight is not blamed.]
 - (3) And a man is ever the prey of Fate — unawares it comes
and bears him down. But to Mahdad' how shall we say farewell?
 - (4) Like a fawn is she: by the thicket sides it plucks the fruit
the *arāk*-twigs yield, and the herbage crops where the grove is clear;
 - (5) All alone is it as it seeks the water — no sound to fear,
save only where some turtle moans, or a hoopoe calls;
 - (6) There calls the ringdove through the noon on its fledgling brood,
and the youngling comes; now falling, now making good its flight.
- * * * * *
- (7) Our friends, they say that tomorrow's dawn will see them gone
— yea, thus portended the raven's croak to us yester-eve;
 - (8) Cut short thy longing for loves departed, and mount a strong
well-fleshed she-camel, one good to travel when others flag;

¹ A rare feminine proper name, perhaps of Persian origin (= Māh-dādh, "gift of the Moon-god": *cf.* Mihrdādh, Mithradāta).

- (9) On her back it seems as it were beneath my saddle-tree
there sped a bull of the Aurāl hills, going forth alone;
- (10) O'er him a night of the bleakest winter had shed its gloom:
as he stood, the rain poured on, a stream that had no surcease;
- (11) From its icy blast he sought the shelter of friendly trees¹,
but as dawn drew on cold shivering seized upon every limb.
- (12) Lo! how his back shines in the mirk like a pearly² star:
— with the cold and hunger his spine is bent, as it were a bow:
- (13) In a meadow snowed in its hollow bights by the winter storm,
soaked well by showers — no herdsmen venture to wander there;
- (14) In its midst a lakelet, around, the earth with its fragrance sweet,
like a gust of saffron the wind has swept over choicest nard³.
- * * * * *
- (15) If the night be set for thy journey, safe upon her thy road:
if the noon-tide heat be the toil to face, she basks therein —
- (16) To the Lord Sharāhīl, great in bounty to all who come,
like palms fruit-laden, with runnels flowing about their stems;
- (17) Euphrates-like he pours his gifts, and the burden bears
like mountain-masses⁴, unfailing ever his generous hand.

XX.

The form of this poem, in which all the 18 verses except one (No. 8) have the article *j* at the end of the first hemistich, is very strange if we suppose it to be the original work of ‘Abid. This phenomenon occurs sporadically in the ancient poetry: *e. g.* ‘Antarah, *Mu‘all.* 29: Zuhair, III, 38, XVIII. 7; but it is, in the longer metres, extremely rare. For this reason we cannot but doubt the genuineness of the piece. Apart from its metrical strangeness, however, and some grammatical artificialities, there is nothing in the contents of the poem to make us hesitate to ascribe it to ‘Abid. The *nasīb*, vv. 1—5, is of the usual character. Then the poet proceeds to glorify his tribe's feats in war, against Ghassān under al-Ḥārith the Lame (vv. 6—8), ‘Adī, (9) and Qurṣ (10—11): for the last *cf.* No. XVII 9*b.* The concluding

¹ The kind of tree called *‘alā‘ah* — species unknown.

² Reading *ad-durriyi*.

³ “Saffron”, *‘abir*, or a mixture of saffron with other perfumes; “nard” is put for *malāb*, a Persian perfume also said to contain saffron as one of its ingredients. LA (see Arabic text, note) has another reading and interpretation of this verse, according to which (taking *kaukab* in the sense, not of a pool, but of bloom [see al-A‘shā, *Mu‘all.* 13]), it may be rendered:

“And a fragrance spreads from its wealth of bloom like saffron mixed
by a cunning hand with a perfumed mass of *absinthium*.”

⁴ Reading *حَمَلُهُ بَيْنَ الْجِبَالِ*, which seems on the whole the best choice.

verses (14—18) contain vaunts of prowess generally; v. 16 resembles the saying of al-Akhnas b. Shihāb of Taghlib in *Mufaḍḍaliyāt* XLI, 18—19.

- (1) O my two friends! stay a little while and question
the abode that is fading away of the folk of al-Ḥalāl;
- (2) It is like a worn-out robe of al-Yaman, effaced, since thou didst dwell there,
by the rain and the sweeping thereover of the North-wind.
- (3) Yet time was when there sojourned there thy fellows,
the firm in holding to thee with the cords of comradeship.
- (4) But then their love grew cold, when they resolved
on parting from us; and the Days bring change after change.
- (5) Now comfort thyself for their loss with a trusty camel
swift as a lusty wild-ass with his mates, or a buck of the sands.
* * * * *
- (6) Time was we led, from the hills of al-Malā,
horses like demons, linked to camels by head-ropes,
- (7) Lean and spare, entering upon a land unknown,
sand in which they sank, of plain and mountain.
- (8) Then we sought out al-Ḥārith the Lame
with a great host like the night, their spears quivering as they rode:
- (9) The day that we left ‘Adī with the slender
tawny spears piercing him, prone in the place of combat.
- (10) Then we turned them ¹ aside, with sunken eyes, swift as sand-grouse
when they draw near to the drinking-place after weariness and travail,
- (11) Towards Qurṣ, on the day that there galloped about him
horses slender-waisted to right and left.
- (12) How many a chief, leader of a thousand, who rode
a swift swimmer², tall, unfailing in his speed,
- (13) Have our swords spoiled, and destroyed his host
— our swords the white, our spears the dun — how many a mighty tribe!
- (14) Yea, a country is ours whose strength, the ancient,
from far-off time we have inherited from father's and mother's kin:
- (15) An abode in which our fathers have left their traces,
and an inheritance of glory from the first of all days;
- (16) No castles are ours therein, save only our steeds,
the short-haired, at home in our tents, that gallop with us on their backs,
- (17) Among the outliers of an ancient, high uplifted,
mountain peak wherein is a heritage of glory and renown:

¹ The horses.

² *I. e.* a horse with an action like swimming.

- (18) And we follow the ways of our forefathers, those
 who kindled wars and were faithful to the ties of kinship.

XXI.

A fragment consisting mainly of an elaborate *nasīb* (vv. 1—8), with many phrases that have passed into the general stock of poetic language; compare v. 2 with Zuhair, *Mu‘all.* 9, and Labid, *Mu‘all.* 13. In v. 4 the ladies’ litters, shrouded with brodered linen cloths, are compared to date-palms, the rich dark clusters of their ripening fruit swathed round with linen sheaths as a protection from birds and locusts. In v. 6 Hind’s hands are not tattooed: only women of evil fame tattoo their palms. In v. 8 note the vintner “red of moustache and hair”, perhaps a Jew from al-‘Irāq (*cf.* the red-haired Jewish sailors in VIII, 6). In vv. 9—11 a storm in the distance is described; v. 10, رَيْفٌ, the firstling of the rain: *cf.* No. XXVIII, 9. If the poet could but taste its rain he would be in the company of his beloved (*cf.* No. X, 5); but (vv. 12—14) his way lies elsewhere. “Its tracks like stripes on a robe”: the *burd* or striped stuff made in the Yaman. V. 14: for سَاعَةٌ مَسْمُومَةٌ, “a time of the *samūm* or poison-wind”, *cf.* يَوْمٌ مَسْمُومٌ in ‘Alqamah XIII, 45.

(Some approach to the rhythm of the original is aimed at)

- (1) Whose are these camels, bridled for a journey before the dawn,
 about to start for regions to us unknown?
- (2) Over their litters are drawn brodered cloths, and carpets twain,
 and linen veils pricked out with choicest needle-work —
- (3) A glow of colour in the morning most wonderful to behold,¹
 as though the canopies all were stained with circles of blood.
- (4) High stand the litters to see like palm-trees laden with fruit,
 their bunches blackening to ripeness, swathed in linen sheaths.
- (5) Within is Hind, she who holds my fevered heart in her thrall,
 a white one, sweet of discourse, a marvel of loveliness;
- (6) A doe she seems of the wild, soft-skinned, of gentle breed:
 her veil she draws to her face with a hand that is not tattooed;
- (7) Meseems the dew of her lips, whenas she rises from sleep,
 were a draught of pure pale wine, the flagon sealed with musk —
- (8) Wine which a crowd bid against each other to buy, long stored
 by a vintner red of moustache and hair, most precious of brands.
 * * * * *
- (9) Ho! who will watch by my side the long night through, as I wake
 and gaze at flashes that pierce the mass of high-built cloud?

¹ An attempt to render ‘*Abqarī*, according to the explanation of *Mukht.*, *q. v.*

- (10) The lightning flames, and the rain forth gushes swift on its track:
 below, the firstling, above, long-lasting waters are pent;
- (11) Ah! if but once I could taste the flood that falls from those clouds,
 — a medicine it for a heart sore wounded, cloven with love!
- * * * * *
- (12) Enough! oft-times in a desert where the guides are astray
 — far are its borders away, its tracks like stripes on a robe —
- (13) I crossed its wastes on a tall stout camel, good as a male,
 swift as a wild ass, and hard as an anvil, no mother¹ of young;
- (14) I force her pace through the sand — no sound² hear'st thou from her lips,
 when e'en the chamæleon cowers, nigh slain by the burning glow.³

XXII.

This and the two following poems, placed at the end of the *Dūcān* without a word of commentary, naturally suggest doubt as to their authenticity. Of the first, all that can be said is that there is nothing in it to make it impossible that it should be by 'Abīd, to whom it is ascribed by Ibn Rashīq in the *'Umdah*: if not by him, it is by a fellow-tribesman of later date. The geographical indications suit the tribe.

Vv. 1—17 contain a long and beautiful *nasīb*. Vv. 1, 2: the Arabs (like the Hebrews)⁴ admired long necks in women, and v. 2 is a playful exaggeration. V. 5: the rendering is somewhat uncertain. In vv. 6—16 the journey of the departing friends is described. Vv. 8—10 tell of the *Qaṭas* or sand-grouse at the watering-place. Vv. 13—15 set forth a vigorous picture of the leader of the caravan. Vv. 18—27 give a fine outline of heroic character and conduct, the ideal which the poet attributes to his tribe. V. 26: notches in a sword are praised as evidence of use in fierce combat: *cf.* Nābighah I. 19. V. 27: *cf.* Nāb. I. 28.

Metre imitated (see the scheme prefixed to No. XIV).

- (1) Gone are the comrades whose parting pained thy heart as they sped,
 and in the litters gazelles lay hidden, long in the neck;
- (2) The earrings hang o'er a gulf so deep that, were one to fall,
 'twould break in pieces before it reached the ledge of the breast.
- (3) Ah! will the days and the nights return again to our joy
 — the days when Salmā and we were neighbours, partners in love:
- (4) When each was faithful and fain, and well content with his mate,
 nor thought of seeking another, and life was to all most sweet,

¹ Barren she-camels are the strongest. ² Read ضَامِرَةٌ for ضَامِرَةٌ.

³ Lit., "at a time when the *samūm* is blowing, and sends (even) the chamæleon (which ordinarily enjoys and basks in the heat) to take shelter."

⁴ See Canticles, IV, 4.

- (5) All things combined in delight — long time had hindered the day,
which Fortune made it her aim to minish, hasten its end?
- (6) My time with them was below the bend of Ramaq vale,
and up the hill-side the litters swiftly sped on their road;
- (7) The pale-hued camels that bore them glided on with their loads,
even as ostriches fleeing, plying featherless legs.
- (8) Then down they came to a water there below on their left,
a waste and desolate spot, with clamouring sand-grouse red:¹
- (9) A noisy crowd as they rose or hopped by the water's brink,
what time the travellers stayed to drink or send on a scout;
- (10) Some, dark of hue², lie outworn by travel close to the pool,
and others, dust-coloured, throng the place, too strait for their need.
- (11) Al-Aṭwā rises above them as they mount to the right,
and near they draw to the place where tents shall stand, or approach
- (12) The Sand-grouse Meadows to south of the *sidrah*³-trees of Khiyam,
and al-Mukhtabī: then they cross ad-Dauw, and downward they draw.
- (13) Now lies a waterless waste before them, level and bare;
and into it plunges a Leader, calm in his resolute way:
- (14) His loins well girt, and his shirt upon him ragged and torn,
rough and ungentle of speech, crisp-haired, a masterful man;
- (15) He lays on each of his train the burden of desert and thirst
— swift goers they after noon-tide, nimbly he leads the way.
- (16) Day-long I followed their course, mine eye agaze in its grief,
the eyeball swimming in tears, astrain to trace out their road.
- (17) All things in peace brought together — Fate shall fling them apart!
all life, how tender soever, prone shall lie in the dust.⁴

* * * * *

- (18) Young men of Asad my tribe, like lions haunting the brake
— no stint is known to their bounty, none goes poor from their hands;
- (19) Fair-skinned, a smile on their face, their calmness⁵ beats folly down:
but when they burn with the flame of wrath, the Earth is afraid.
- (20) Whom Pride uplifts in his fury, down they force him to bend:
but bending falls not to them whenso they rise up in pride.

¹ As noted in the Arabic text, "red" is not an appropriate word for the sand-grouse: see v. 10; some other adjective must have originally stood here.

² The Arabs distinguish two kinds of sand-grouse, the *Jūnī*, of dark colour, and the *Kudrī*, or dust-coloured.

³ *Sidrah*, a species of lote-tree, *Rhamnus spina-Christi*, Linn.

⁴ Literally: "shall be wrapped in a shroud with spices and perfumes for burial."

⁵ *Hilm* is a difficult word to render: it connotes a wise patience and forbearance joined with power; see Lane, s. v. The quality is ascribed to God in the Qur'ān.

- (21) They clear away care and grief with counsel prudent and just,
when minds are filled with distress, and ways are doubtful and dark.
- (22) Their word decides all disputes: their nature knows not to change:
their promise fails not when pledged: no crooked speech is theirs.
- (23) The wretched finds in their tents a plenty freely bestowed:¹
most generous are they to him who wanders, waif of the Night:
- (24) Bitter to meet in the battle: keepers they of their word,
when many a covenant falls unheeded, unfulfilled.
- (25) Grave are their tempers, and staid, when council gathers the tribe:
their armour ever is ready, spears and ropes for the steeds,²
- (26) And swords of price, in their edges notches, record of fame
in battle, yea, and the hands in time of need quick to give.
- (27) They deem not wealth will endure, nor lacking: each has its day,
though headstrong short-sighted folk think thus in their foolishness.

XXIII.

This poem is of doubtful authenticity. The elaborate picture of a storm in vv. 1—7 contains, it is true, several words used elsewhere by ‘Abīd in a similar connexion, and this is probably the reason why the poem was attributed to him by those who recorded it; *e. g.* دَلَّحٌ in v. 2; *cf.* XXVIII, 14, دَلَّحٌ; تَتَّجٌ *id.*: *cf.* قَجَّ in VI, 7: مَكْفِيْرٌ in v. 3, *cf.* XXI, 9.

But on the whole the picture wants the definiteness of the other passages, and it has no proper names to mark the locality as is customary; there is a heaping-together of high-sounding words which savours of over-elaboration. Some of the words used are (as not unfrequently happens with a difficult rhyme) of doubtful reading and application; see the note to vv. 6 and 7.

Then follows a curious and almost unique passage, vv. 8—16, in which the poet compares his dexterity in “swimming the seas of verse” to the movements of a great fish in transparent waters. This passage is old, because it was well-known to Jāhīḍ (159—255 H), and most probably led to the choice of the word بَحْرٌ, *sea*, to indicate metre in the language of prosody established by al-Khalīl (100—175 [or 190]).³ Several of the words here also are of very doubtful meaning, and the alliteration in some of the lines (*e. g.*, v. 15) is not like the style of the ancient poetry.

Vv. 17—24 contrast the poet's care for his good name with the shameless greed exhibited by his competitors, some particular one of whom appears to be satirized in scathing language; on the other hand, it is possible to take the passage as of general application,

¹ Literally, “Mixing the destitute of them with the well-to-do.”

² The Arabs on an expedition led their steeds by ropes alongside the camels on which they rode until the place of battle was reached, when they mounted the horses.

³ See more on this subject in the *Zeitschrift f. Assyriologie*, XXVI, pp. 388—392, (Goldziher-Festschrift).

contrasting the honourable poet as a class with the parasite, also as a class. The situation depicted here seems to be that of town life: *cf.* v. 20 — “at rich men’s gates a burden than lead more grievous”, and the “gate-keeper” of v. 21; ‘Abīd was a nomad, though he may have frequented courts of great men in the settled country, beyond Bedouin Arabia, and received gifts from them. Yet see *contra* Zuhair IX, 27.

(Original metre imitated)

○-○-○- | ○-○-○- | ○-○-○- || ○-○-○- | ○-○-○- | ○-○-○-

- (1) I watched through the night the flashes that lit the towering
high-piled cloud-masses filled to the full, nigh bursting:
 - (2) The heavily-burdened wombs of the fruitful waters,
that spout forth rain from many a rift of blackness:
 - (3) The mists built up in darkness unfathomed, rain-drops
that carve deep caverns¹ when they are cast to earth-ward.
 - (4) The mass grew one, compact in an even surface,
and poured forth rain in streams from its clefts, unstinted;
 - (5) Like night in its gloom it swept over all the champaign,
one blackness, or like the sea with advancing billows.
 - (6) It seemed, when the lightning clove it and flashed and flickered,
as though in the smile of rain-bringing constellations
 - (7) One saw the white teeth flash forth in a sudden gladness
from faces of black-eyed maidens that laugh in joyance².
- * * * * *
- (8) Nay, ask thou the poets if they can swim as I swim
the seas of the art of song, or can dive as I dive!
 - (9) My tongue, in the shaping deftly of praise, or banning,³
and choosing of cunning words, is a nimbler swimmer
 - (10) Than is in the sea the fish that amid the billows
swims bravely, and dives deep down to the depths of Ocean.
 - (11) When he darts forward, see how his sides flash brightly,
and how when he turns the white scales shine and glitter;

¹ The deep holes made in the earth by the falling rain-drops are compared to the hollows (*afāhīs*, sing. *ufhūš*) made by the sand-grouse in which to lay its eggs.

² The translation offered of vv. 6 and 7 is tentative merely. “Smile”, *tabassama*, is used of lightning in the clouds, and *inkalla* is also an appropriate word for lightning (L A XIV, 116²⁰ ff); the *anwā’* (sing. *naw’*) are the asterisms the auroral rising of which is coincident with the season of rain. The literal rendering paraphrased above is — “(It seemed) as though the smile of the constellations therein, when it shone forth from the white (clouds) flashing with lightning, and played in them, were the smiling of white (teeth) that adorns the faces of black-eyed maidens.”

³ *Qarīd* is properly a laudatory ode, while the original meaning of *qāfiyah* (pl. *qawāfi’*) is a satire: see Goldziher, *Abhandlungen z. Arab. Philologie* I, 83 ff. Later Arabic uses *qarīd* for any form of verse other than *rajaz*, and *qāfiyah* for rhyme.

- (12) And how, on the right and left, as he swims, the watching
 shoal of small fry keep close to the smooth rocks' shelter' —
- (13) The brood of the sea — no life have they left, if only
 thou liftest them from the wave where they dart and circle.
- (14) But he, if the hand goes forth in attempt to grasp him,
 he slips from beneath it, not to be caught with fingers!
- (15) So swims he, advancing now and retreating smoothly,²
 — and black in the sea are slippery fishes ever,
- (16) The sea's own colour, guarded by scaly armour
 set close as the scales on doublets of mail well woven.
- * * * * *
- (17) And I — by thy life! — refraining myself from baseness,
 I shield with a generous hand the afflicted stranger;
- (18) I honour my father's stock, and I guard my good name:
 I loathe to be counted one of the greedy beggars.
- (19) While thou — at the doors a lick-dish, and yet a miser,
 a beggar before the great, and at home a skin-flint;
- (20) Where victuals are spread more swift than an eagle swooping,
 at rich men's gates a burden than lead more grievous;
- (21) The gate-keeper weeps to see thee approach — "Will no one
 rid me and the door from this unwelcome fellow"?
- (22) And sooth, no wonder were it if he should meet thee
 with blows, and expel thee headlong from out the gateway.
- (23) If I were to place my honour within my belly,
 what refuge were mine against the reproach of all men?
- (24) Nay, were but my legs to hasten to still my hunger,
 "God smite them with palsy"! — thus would I pray, I swear it!

XXIV.

This poem also is open to suspicion. No quotation from it has so far been traced. It uses the rhyme-words of a very different piece, No. XXVIII, though its contents are in no respect similar. Vv. 11—13 contain phrases plainly identical with those of Aus b. Hajar,

¹ This rendering also is tentative, and does not pretend to be definitive; it is based on (1) the meanings of مَلَاوِصَةٌ as stated in LA VIII, 357⁵, and (2) the verse (13) supplied from the *Asās*, which clearly seems to refer to *small* fishes, as opposed to the big fish described.

² Rendering very uncertain.

IV, 2—4. V. 2 seems to be Qur'ānic in character. V. 4 appears to glance at a vice not prevalent among the nomad Arabs. Vv. 5—6 suggest the luxury of Persian banquets.

V. 7 turns abruptly to deeds of daring wrought in former days. Vv. 15—21 contain reflections upon death which may possibly be ancient: they do not appear to be Islamic. V. 18 makes a reference to the heathen notion (still prevalent among the Tigrē people of Abyssinia) that the souls of dead men became owls, which hooted from their graves so long as their desires (for vengeance or otherwise) remained unsatisfied. V. 19: "Branch of a *ben*-tree", غُصْنُ الْبَيْانِ, is a frequently-used simile for youth and fresh vigour; the *ben* is a tree with a leafy crown, *Moringa pterygosperma*, grateful, like all verdure, in the Desert.

The poem contains two verses resembling other verses of 'Abīd's, viz.: 10 = XXI, 13, and 15 = XXVIII, 2; these resemblances may have led to its attribution to him.

(Metre imitated: see for scheme Nos. XIV and XXII)

- (1) Nay, fellow mine, hold thy peace, and stay the tongue of reproach:
let not reviling and evil speech be thy stock-in-trade.
- (2) I swear — my witness is God, the bountiful Lord of good
to whom He wills, and forgiving, full of mercy and grace —
- (3) Mine eye looks not to the goods that are not mine with a glance
wherein is covetousness, nor seeks to make them my own.
- (4) I keep not company with one fair of face, nor desire
converse with him unpermitted: no such thought is mine!
- (5) When men recline, and their hands send round the circle in turn
pure wine in bowls and in cups, and heads grow hot with the grape,
- (6) I fear the violent man, the stubborn heart perverse,
but shield myself from the pious and staid with nought but the hand.

* * * * *

- (7) And ne'er, so long as I live, shall leave me a steed white of flank¹,
stout-withered, fleet in his gallop, not soon yielding to thirst:
- (8) Or else a filly of race, a swimmer, sprightly of mood,
like to a strip of good cloth that flutters, held between spears.²
- (9) And many wastes where no way-mark guides through waterless plains,
— the pools we seek far away, dry hollows stretching for leagues,
- (10) Have I sped through on a camel tall, strong, good as a male,
as wild-ass swift, busy plier of forelegs, eager to go.

* * * * *

(Vv. 11—14 not translated).

* * * * *

¹ Having a white mark where the rider's heel strikes.

² The reference is to a temporary shelter made by stretching a cloak or cloth of *burd*, with the ropes of horses, over spears stuck in the ground. See Tūfāil, *Dīw.* I. 6—9.

- (15) Nay, by thy Fortune, if I should deal too wisely with wealth,
when I am dead, men would give, methinks, scant praise to my skill.
- (16) I buy the praise of the guest by spending, lavish of hand,
my goods, until on a day my corse shall rot in the grave:
- (17) When sped my spirit, full swiftly shall the pillow be set
beneath my head in a chamber deep, dark, ugly to see;
- (18) Or may be on a high hill the owl shall hoot from my tomb,
or may be in a low ground my grave shall look to the sky.
- (19) How many a youth, fair of shape, straight, fresh as branch of the *ben*,
of stock unsullied, of face bright, open, light-hued of skin,
- (20) Have I stood by, I who loved him, yea and he loved me well,
while there apart he was laid in the hollowed side of the grave.
- (21) What are we men but as corpses strewn world-wide in the dust,
whereso thou goest, and wind as vain as the passing breeze?

XXV.

This poem, being much quoted, has taken up a considerable variety of reading and arrangement. It is evidently a mere fragment, and as we do not know the circumstances which led to its composition, it is difficult to gather the precise sequence and import of the verses. It is addressed to ‘Amr, called Abū Karib, a prince of the house of Kindah, who according to the scholion on v. 4 was one of the sons of al-Ḥārith the king, and therefore brother to Ḥujr prince of Asad whom ‘Ilbā slew. But the genealogies give only four sons to al-Ḥārith — Salamah, Shuraḥbīl, Ḥujr, and Ma‘dī-karib. It seems probable that some collateral prince of the tribe is meant: *cf.* Sharāḥīl in No. XIX.

Vv. 1—3, the short *nasīb*, which has evidently lost some verses. The nightly phantom of the Beloved, a constant figure in old Arabian poetry, appears only here in the poems that remain of ‘Abīd. V. 2 *a* contains a phrase which has passed into the common stock of poetical language; *cf.* al-Ḥārith b. Ḥillizah, Mfdt. LXII, 2. Vv. 4—12, the address to Abū Karib. V. 10 *b*: *cf.* IX, 2, and XXIX, 2, 3.

(Metre imitated: for scheme see No. XIV)

- (1) The phantom glided among us while we lay in the Vale
from Asmā’s folk: but it came not pledged to visit us there.
- (2) How didst thou trace out the way to men who had ridden far,
through wastes where no water is, ’twixt plain and heaped sand-hills?
- (3) Nightlong they journeyed and pushed their camels, ready and strong,
to give the best of their speed, like fleet-foot kine of the wild.

* * * * *

- (4) This message carry from me to Abū Karib and his kin —
a word to spread through the low-land after its upland way:
- (5) “O ‘Amr! no man there is goes forth at night or at dawn,
but wends unseen in his train a Driver driving to Death!”
- (6) “And if thou seest in a vale a serpent coiled in thy road,
pass on, and leave me to face that serpent as I may.”²
- (7) “Ay sooth! thy praise shall abound whenas I pass to my death,
when never living I gained aught kind or good from thy hand!
- (8) “In front, see, waits thee a day to which thou surely shalt come:
escapes no dweller in towns, no wandering son of the wild.
- (9) “See then the shadow of kingship which one day thou shalt leave
— can one secure it with tent-ropes, fasten safe with pegs?
- (10) “Nay, get thee gone to thine own! a man of Asad am I —
the folk that gather for counsel in tents, lords of short-haired steeds.
- (11) “I leave my enemy lying prone and paling to death,
his raiment bloodied, as though stained through with mulberry-juice;
- (12) “I pierced his body, the while our steeds with forelocks adrift
bore down, and out from his back a cubit of spear-shaft showed.”

* * * * *

(additional verse in *Khizānah* and *Aghānī*).

- (13) Good shall abide, though the time be long since kindness was done:
wrong is the worst of all gear to store for journey’s use.

XXVI.

Vv. 1—8, the *nasīb*; with v. 4 *cf.* No. V, 4—5. V. 8, ‘Āqil, a valley of which the upper part belonged to Ghani, and the lower to Asad, Ḍabbah, and the Banū Abān b. Dārim (of Tamīm): see *Yaq.* III, 589, 17; several other places appear to have borne the name.

Vv. 9—21, a recital of the glories of Asad: 11—13, the slaying of Ḥujr and defeat of Kindah: 14, the defeat of ‘Amir b. Ṣaṣṣaḥ; 15, the encounter with Ghassān (*cf.* II, 19—27; VII, 1—11; XVII, 7—13; XX, 6—11). As indicated in the note to the Arabic text, this poem is intimately related to *Imra’ al-Qais*, No. LI.

- (1) Is it at tent-traces whereof the trench round the tents has become thin,
scarcely to be seen,
and at vanisht abodes that thy tears are falling fast?

¹ The image is that of a driver of camels, *ḥādī*, who pushes them on with his voice, sometimes by singing verses to them (*cf.* No. XXII, 13—15).

² This verse has given rise to an apocryphal anecdote about ‘Abīd and a serpent which will be found in *Jamharah* p. 22.

- (2) Over them the wind has drawn its trailing skirts
for a year, and the dark cloud full of heavy rain has swept them.
- (3) Day-long I stood there (overcome), as though I had drunk
strong pale wine, of that which Babylon has matured.
- (4) But what boots the weeping of an old man among tent-traces,
after that there has come upon him the white hair of old age?
- (5) The place is empty of those who once dwelt there:
since they have gone, no hope is left there of return;
- (6) And yet many times was it Sulaimà's abode —
she that was like a long-necked doe that had lagged behind the herd.
- (7) Why dost thou not forget her by the help of a she-camel strong as a male,
light of colour, with a pad bleeding (through constant travel), of full growth,
- (8) Emaciated by toil? The saddle upon her seems
as though it were set on a wild-ass with his mates, whose grazing-
ground is 'Āqil.
- * * * * *
- (9) O thou that askest concerning our glory —
it seems thou hast not heard of our mighty deeds.
- (10) If the tale of our Days¹ has not reached to thine ears,
ask, then — thou shalt be told, o asker!
- (11) Ask concerning us Ḥujr and his hosts
— the day when his army turned their backs, fleeing in affright:
- (12) The day that he came upon Sa'd in the place of battle,
and Kāhil galloped after his flying horse;
- (13) And they brought his herd down to drink of slender spears,²
(their heads) as though they were points of burning flame.
- (14) And ask 'Āmir to tell how, when we met them,
there was uplifted over them the thirsty keen-edged sword.
- (15) And the host of Ghassān — we encountered them
with a mighty army whose dust trailed far behind.
- (16) My people are the sons of Dūdān, men of skill
what time War, long barren, becomes pregnant again:
- (17) How many are there among them of mighty lords,
givers of gifts, the sayer also a doer —
- (18) Men whose words are words (to pin faith upon),
their deeds (great) deeds, their gifts (true) bounty,
- (19) Utterers of words the like of which
cause fruitfulness to spring from the droughty field!

¹ *I. e.*, battles.² A metaphor for a bloody fight: see note in Arabic text.

- (20) Never did they disappoint the seeker who repaired to them,
nor did the censurer ever hinder their generosity:
- (21) Dealers of spear-thrusts on the day of battle,
wherefrom the mightiest of champions forgets his prowess.

XXVII.

Vv. 1—10, the *nasīb*: al-Jināb is said to be a place near Faid, the centre of the settlements of ‘Abid’s sub-tribe Sa‘d ibn Tha‘labah.

Vv. 11—18, the prowess of his tribe described.

- (1) Whose is the abode that has become desolate at al-Jināb,
effaced all but a trench and traces like writing in a book?
- (2) The East-wind has changed it, and the blowing of the South,
and the North-wind that drives along the particles of dust —
- (3) At eventide they visited it one after the other: — and every cloud that
stayed over it,
thundering continuously, with heavy masses compacted together.
- (4) The place has become desert: once mightst thou have seen there horses
trained spare, like demons,
the offspring of al-Wajih or Ḥallāb,¹
- (5) And (camels) brought home at evening and sent forth to pasture in the
morning, and a whole tribe dwelling together,
and tall gentle maidens, fair like statues, and sumptuous tents,
- (6) And elders famed for bounty and wisdom,
and young men, the noblest of warriors stout of neck.
- (7) The well-known landmarks of it stirred in me longing,
what time hoariness took up its abode in the house of youth.
- (8) The dust-coloured gazelles have made their home there: it was
aforetime the home of plump women, equal in age,
- (9) Modest — among them one tender who took me captive
with her dainty ways, and stirred the strings of my heart;
- (10) A straight spear-shaft was she from the waist upwards:
below her girdle her hips were round and full as a sand-hill.
* * * * *
- (11) As for us, we were all of us shaped for headship —
who would ever equate the heads with the tails?

¹ Names of celebrated stallions.

- (12) We defend not our wealth with the shield of our honour —
 nay, we make wealth the shield to save our honour;
- (13) And we hold off our foes from us by smiting
 that cuts deep, and javelins that pierce all armour,
- (14) When the horsemen¹ gird themselves in the blaze of battle,
 and the dust mounts up to above their side-locks.
- (15) And with us the horsemen take shelter quickly,
 their steeds heavily laden on back and quarter,
- (16) Hanging down their heads, unkempt their forelocks,
 dispersed on a raid, troop following troop,
- (17) Coming hastening towards us, as if they were trained dogs
 that have heard the voice of their master calling:
- (18) Light of belly, they whinny in pride as they come in,
 having captured booty after booty.

XXVIII.

A famous poem. The prelude may be compared with XIII, 5. V. 2 has the same phrase as XXIV, 15. Vv. 4, 5: "He will be sober — yes! when he is dead." V. 5: graves were dug in places where moisture kept the neighbourhood green: in a *wādī* or water-course this would be most so at a bend.

Vv. 6—15, a much-admired description of a storm, claimed as the work of ‘Abid (against Aus b. Ḥajar) by the mention of Mount Shaṭīb in v. 9, and by the resemblances to other passages of ‘Abid dealing with storms (VI, XXI, 9, 10): v. 6*a* is identical with v. 9*a* of No. XXI. V. 15 anticipates the effect of the storm in starting the greenery everywhere: cf. Imra’ al-Qais, *Mu‘all.* 70. It is necessary to transpose v. 8 and to place it between vv. 14 and 15: probably its appearance where it is now placed is due to the frequency with which v. 7 and it are quoted together, as the most admirable verses of the poem.

(Metre imitated: for scheme see Nos. XIV and XXI)

- (1) Night's rest she broke with her railing: no time that for her tongue!
 why didst thou not wait for dawn to ply thy trade of reproach?
- (2) God's curse light on her! she knows full well, in spite of her blame,
 myself, not her, it concerns, my goods to waste or to keep.
- (3) Youth brought us all its delight, and filled with wonder our life:
 we gave not gifts to be paid, nor bought to sell at a gain!
- (4) If I drink wine, if I buy the costly juice at its price,
 the day shall come, never fear, that makes me sober again:

¹ Here and in v. 15 "horses" are used for both horses and riders: see p. 28, note 4.

- (5) Yes, sure enough, in a grave, dug where the valley is bent,
and swathed in white¹ I shall lie — white like an antelope’s back.
* * * * *
- (6) Ho! who will help me to watch the lightning flash through the night
from out a mountain of cloud that shines like whiteness of Dawn?
- (7) Close down, with hardly a break, its mighty fringe sweeps the ground:
it seems as though he who stands could thrust it back with his hand.
- (9) When first its opening rain enfolds Mount Shaṭīb in mist
the flashes gleam like a piebald prancing steed in the fight;
- (10) The roar begins at the top: then all below quakes again,
and straightway loosed is the flood — no more can the burthen be borne.
- (11) Between the topmost and lowest parts one radiance spreads,
as though were stretched a great sheet, or shone a torch in the night.
- (12) The thunder rolls, as if there she-camels great, of full age,
rough-haired, their dugs full of milk, yearned crying after their young;
- (13) Hoarse-throated, moaning their cry — trembling their pendulous lips —
they lead their younglings to feed some stretch of plain in the sun.
- (14) The South-wind blew on its van, and then the full mass behind
began to pour down the freight of waters pent in its womb.
- (8) Before the rush of its rain high ground and low are all one,
and he who crouches at home as he who wades through the plain.
- (15) And in the morning the meadows all were green in the light —
hollows where pools stood unstirred, or brooklets coursing the field.

XXIX.

This poem attaches itself to the story of the slaying of Ḥujr as related by Ibn al-Kalbī, who, in traditions where the Yaman and the Northern tribes come into conflict, is not to be trusted (*cf.* Introduction, p. 4). As noted in the Arabic, it is often quoted. Possibly some of the verses may be by ‘Abīd, while others have been inserted by a forger.

In v. 5 the extent of the area said to have been devastated by Ḥujr — the triangle between Yathrib² (al-Madinah) in the South, “the Castles” — which must be the *Castella* marking the *Limes* of Roman jurisdiction, — in the North, and al-Yamāmah in the East — is far in excess of the region held by Asad, and includes the territory of many other tribes. The mention of the Resurrection in v. 11 points to an origin in Muslim times, while the word “slaves” in the same verse seems to be taken from Imra’ al-Qais’s expression عَيْبِدُ الْعَمَا in his poem LI, 3. The following is Prof. Nöldeke’s observation in regard to the

¹ *I. e.*, his shroud: coffins are not used for burial in Arabia.

² The *v. l.* *Yatrab* seems impossible, as this is the name of a place in al-Yamāmah: Bakrī, 850.

piece, written quite independently of the editor's view stated above: "Ob dies Gedicht nicht von einem bitterbösen Gegner der Asad deren berühmtesten Dichter untergeschoben ist? القيامة v. 11 deutet auf einem Muslim als Verfasser."

- (1) Weep, O mine eye, for Asad's sons!
Sunk are they in anguish of heart.
- (2) Once had they tents of leather red,
vast herds of camels, and plenteous wine,
- (3) And short-haired steeds of noble race,
and spears well straightened in the clip.
- (4) Give pause, O King! avoid the curse!
stay! in thy sentence ruin falls.
- (5) In every valley from Yathrib's town,
and from the Castles to far Yamāmah,
- (6) Sounds wailing of captives, or the shriek
of fire-scathed wretch, or the death-bird's hooting. ¹
- (7) Najd hast thou barred to them, and now
in fear they dwell in low Tihāmah;
- (8) Trembling the sons of Asad crouch,
as the dove trembles o'er her eggs:
- (9) A poor nest built she of two twigs
of *nasham* ² and of panic-grass.
- (10) If thou leave them, it is thy grace;
and if thou slay them, it is no wrong:
- (11) Thou art the Lord and Master, thou,
and they thy slaves till the Resurrection;
- (12) Submissive under thy scourge are they
as a young dun camel under the nose-ring.

XXX.

This poem, though so far only found in the modern collection made at second-hand by Abkārīyūs, has in favour of its genuineness the citation of v. 6 (with 'Abid's name) in LA IV, 322¹, with a reading containing a rare word³ for which this passage is apparently the only authority. The *nasīb* (vv. 1—9) has many beauties. The didactic portion (10—28) suits well the conditions of tribal nomadic life in 'Abid's time; while the last part, in which

¹ See XXIV, 48, and remark in introduction to that poem.

² *Nasham*, a species of tree growing in the mountainous country, of which bows were made.

³ Perhaps تَعَلَّد used of a snake may be related to the Persian عَلَّابِدَن.

Imra² al-Qais is contemptuously mentioned as a rival not yet dead, fixes the age of the poem, if genuine, as before 535 A. D. There are a number of expressions which coincide with Ṭarafah's *Mu‘allaqah* (the date of which falls between 554 and 569): v. 1, تَلَوَّحُ, *Mu‘all.* 1; *id.*, صَرَغَدَ, *Mu‘all.* 79; v. 3, أُمَّ قَرَّيْدَ, *Mu‘all.* 32; v. 4, تُرَاعِي, الخَمَائِلَ, *Mu‘all.* 7; *id.*, أَرَكَ, *Mu‘all. id.* التَّبِيرِ; v. 7, إِثْمِدَ, *Mu‘all.* 9; v. 8, *Mu‘all.* 8; v. 28, تَرَوَّوْ, *Mu‘all.* 104.

Either both poets drew upon a common stock of poetic images and turns of phrase, or one must have copied the other, or used his language as the established idiom of verse. V. 1: Ḍarghad is at the eastern end of the great *ḥarrah* or volcanic plateau now called the *ḥarrah* of Khaibar; it still bears the name (spelt by Doughty "Thurghrud"). V. 4, "in bosky shade": literally, "in the shade of the *arāk*, a shrub or small tree, *Salvadora persica*, and the *gharqaḍ*, a thorny tree, *Lycium sp.*" V. 7: Arab women dust their gums with powder of antimony sulphide (*stibium*) in order to set forth the whiteness of their teeth.

The *nasīb*, 1—9, has been rendered in rhythm imitating the metre of the original (see No. VIII for the scheme). In the rest of the translation no close adherence to rhythm has been attempted.

- (1) Whose are the traces of tents, outworn, in the black plain of Ḍarghad,
that shine like the opening page of a book with its script new-limned?
- (2) Of Su^ḍà¹ are they, what time she gave thee her love for thine —
the days when, as oft as we met, the omens were fair and bright:
- (3) The days when her deep black eyes beamed kind from a shape of grace
like an antelope, perfect in race, a mother, whose fawn stands by.
- (4) With it by her side she crops the herbage in early morn:
with it, when the heat grows cruel, she shelters in bosky shade;
- (5) She makes it, in all her herd, the point whereon dwells her eye,
and over it bends her neck whenever they lie asleep.
- (6) Yea, truly she fixed in my heart a pain that comes back to it
again and again, as rankles a serpent's poisonous tooth:
- (7) That morn when her face shone forth from out where the curtain hung
— just then, methinks, had she drawn round her teeth lines of *stibium*.
- (8) She smiled, and her lips disclosed white pearls set amidst the gums,
as though they were camomile blowing on sand-mounds, moist in the sun.
- (9) For Su^ḍà I yearn, how long soever the absence be:
life-long for her love shall I thirst like the hovering bird o'er the spring.

* * * * *

- (10) When thou art one that gives no heed to counsel, nor follows
good advice, nor inclines to the voice of him who points out the right way,

¹ Called here Sa^ḍah, but Su^ḍà in v. 9.

- (11) And holds in no respect the blame of the whole tribe,
nor defends it against its enemy both with his tongue and his arm,
- (12) Nor shows clemency towards its foolish ones, nor guards it,
nor strikes down in its defence the insolence of the threatening foe,
- (13) Nor stands for it in the contest of praise, wherein is shown forth
its superiority in the world against another who boasts himself¹ —
- (14) Then art thou not, though thou cheat thyself with vain desires,
one fit for chiefship preeminent, nor near to being a chief.
- (15) By thy life! my partner fears no wantonness from me,
and never do I desert him who gives his love to me;
- (16) And I seek not the love of him who has in him little good,
nor am I too proud to welcome the friend who would seek my side.
- (17) Yea, and I quench the fire of warfare when it blazes up
and has been kindled for nought but folly throughout the land;
- (18) And, on the contrary, I light it up against the wrong-doer who warms
himself thereat,
when his intelligence holds him not back from active mischief.
- (19) And I pardon my client² little offences that cause me anger,
and, on the other hand, I use him with roughness so long as he recog-
nizes not the claims (?) of my stock.
- (20) And whoso among them thinks to do me a wrong, in sooth
he is like one attempting to shatter the topmost peaks of Sindid.
- (21) Yea, and I am a man whose counsel brings life to him who prizes it,
nor am I one who is a novice in great affairs.
- (22) When thou placest trust in a treacherous man
verily thou retest it on the worst of all supports.
- (23) I have found the treacherous man like the camel-plague, dreaded by all his folk,
and never have I considered the trouble of my client as other than
my own.
- (24) Manifest not love towards a man before thou hast put him to proof:
after thou hast tried a man thoroughly, blame him or give him praise.
- (25) Follow not the counsel of him whose ways thou hast not tracked out:
but the counsel of him whose wisdom is known — take that for thy guide!
- (26) Be not slothful in admitting the claims of kinship on thee
in order that thou mayst hoard wealth: but be slow to join thyself
to strangers.

¹ This verse may also be taken as referring to contests for superiority *within* the tribe: one who would be a leader must know how to assert himself.

² Client: *i. e.* protected stranger, *jār*, for which *maulā* is here the equivalent.

- (27) And if thou hast gotten a gain of glory and wealth of fame,
repeat thine exploit, and add to that which thou hast gained.
- (28) Stock thyself well with provision of this world's goods, for, sure,
in every case such store is the best to make light the way.
- * * * * *
- (29) Poor Imra' al-Qais longs for my death — and if I die
verily that is a road in which I journey not alone.
- (30) Mayhap he that longs for my destruction and sudden death
in his folly and cowardice — shall himself be the first to die.
- (31) The life of him who hopes for my passing hurts me not,
nor does the death of him who has died before me prolong my life.
- (32) The days of a man are numbered to him, and through them all
the snares of Death lurk by the warrior as he travels perilous ways.
- (33) His Doom shall spring upon him at its appointed time,
and his way is towards that meeting, though he make no tryst therefor.
- (34) And he who dies not to-day, yet surely his fate it is
to-morrow to be ensnared in the nooses of Death's doom.
- (35) Say thou to him who seeks things different from things gone by:
“Be ready to meet the like: for lo! it is here at hand.”
- (36) We men who live and the dead of us are but as travellers twain:
— one starts at night, and one packs his gear for to-morrow's morn.

FRAGMENTS.

1.

- (1) Dost thou threaten my kin, while thou hast left Ḥujr
with the raven digging his beak into the black of his eyes?
- * * * * *
- (2) They refused to be servants of kings, and never were ruled by any:
When they were called on for help in war, they responded gladly.
- * * * * *
- (3) And if thou¹ hadst overtaken 'Ibā son of Qais,
thou wouldst have been content with safe return instead of booty.

¹ *I. e.*, Imra' al-Qais: the verse has reference to that poet's threats of vengeance: see note in Arabic text.

2.

So he¹ fails at one time, and brings gain at another,
and joins the abused, reviled one to the skilful, clever (or, causes
him to overtake him).

3.

This piece, like most others in the work of Abū Ḥātim where it is found, is a manifest fabrication, destitute of poetic merit. V. 5. The “kingdom of Naṣr” is the royal house of al-Ḥīrah: Sindād was one of its palaces overlooking the Euphrates, or a canal leading from it. V. 6. Dhu-l-Qarnain: see Qur’ān XVIII, 82 ff.: Alexander the Great in the character of Zeus-Ammon. V. 8 is taken straight from the Qur’ān.

- (1) And there shall surely come after me generations unnumbered,
that shall pasture the precipices of Aikah and Ladūd;
- (2) And the sun shall rise, and the night shall eclipse it,
and the Pleiades shall circle, bringing evil fortune and good;
- (3) So long shall it be said to one who wears out the last flicker of his life:
“O thou of long life’s space — hast thou seen ‘Abīd?”
- (4) Two hundred years in full and something over —
twenty have I lived, brought to great age and praised;
- (5) I reached back to the beginning of the kingdom of Naṣr at my birth
and the building of Sindād: and long since has it fallen into ruin;
- (6) And I followed after Dhu-l-Qarnain until he escaped me
by galloping hard; and I almost saw David.
- (7) After this no kind of life remains to be sought for
save life for ever: but thou canst not attain to that.
- (8) And surely both this and that (my life and yours) shall pass away —
everything except God, and His Face, the worshipped.

4.

- (1) Has Wudaik left its place since I dwelt there,
and shifted to where delivers the torrent of Dhāt al-Masājid?
* * * * *
- (2) I have perished: Time has swept me away; the stars of the Wain²
and the bright stars of the Lesser Bear have become my equals in age.

¹ His horse.

² The constellations *Ursa Major* and *Minor*.

5.

This is a patchwork of verses taken from XXV, 5 and XXIV, 21. V. 3 completely spoils the sense of the verse from which it is taken.

- (1) O Hārith! never went forth a folk at night or at break of day
but there travelled in their track a Driver driving to Death.
- (2) O Hārith! never there rose the Sun and never it set,
but the fated Dooms of men drew nearer the appointed day.
- (3) What are we but as the winds — thou passest them lightly by
below in the dust — and bodies like millions gone to decay?

6.

- (1) O comrade! seest thou the lightning? I watch it through the night,
as the darkness closes in, there in the shining clouds;
- (2) It stayed over a pool below Dhū Raid,
and scattered its rain over [the sides of] Dhu-l-‘Ithyar:
- (3) Then [moved on to] ‘Ans and al-‘Unāb and the sides
of ‘Ardah, and the hollow of Dhu-l-‘Ajfur.

7.

This verse is interesting as a link between ‘Abīd and the comparison of lightning, in v. 72 of the *Mu‘allaqah* of Imra’ al-Qais, to the lamp lit by a Christian devotee (*rāhib*), as a guide to travellers by night in the Desert. It may be a verse of the poem to which No. 6 belongs.

It was (or, is) like the lamp of a hermit speaking Syriac,
or the featherless arrow being shuffled by the hand of a player (at
Maisir) by night

8.

- (1) We gave to drink to Imra’ al-Qais son of Hujr son of Hārith
cups that choked him, till he became accustomed to defeat.
- (2) There delighted him the drinking of luxurious wine and the voice of a
sweet singer
and the vengeance which he was seeking for Hujr became too hard
for him
- (3) And that — by my life! — was an easier way to take¹
for him than facing sharp swords, and the points of tawny spears.

¹ Or, drinking place to resort to (for watering camels).

9.

- (1) And when griefs attend thee, [know that] some of them are debts to be paid
at a future time, and some, debts to be paid at once.
- * * * * *
- (2) And verily assemblies are made resplendent by thy presence: thou art not
one whose beard covers nearly the whole of his face, nor one over-
whelmed with fat:
- * * * * *
- (3) But like the sharpened sword of India, brandished by a warrior who comes
forth as the champion of his side.

10.

This exercise of ingenuity has of course no pretensions to be ancient. A similar contest in verse, said to have taken place between Imra’ al-Qais and at-Tau’am of Yashkur, will be found in the former’s *Diwān*, ed. Ahlwardt, No. XXII (*cf.* LA VIII, 98); other specimens of the style occur in later poetry. Qur’anic wording is visible in v. 4 and v. 16, and modernity in v. 13.

‘ABĪD.

- (1) What is that living thing that is dead, but revives life by means of its dead:
toothless itself, what is that which causes to sprout teeth and fangs?
- IMRA’ AL-QAIS.
- (2) That is the barley-corn: watered when it puts forth its ears,
after long time it begets heaps of grain on the threshing-floors.
- ‘ABĪD.
- (3) What are they that are black, and white, and yet both of one name:
man cannot reach up to them to touch them with his hand?
- IMRA’ AL-QAIS.
- (4) These are the clouds: when the Merciful sends them forth on their way,
He waters with them the dry places of the deserts of earth.
- ‘ABĪD.
- (5) What are they whose caravans move all freighted with hopes and fears:
far do they wend to their goal, then return to their place again?
- IMRA’ AL-QAIS.
- (6) These are the Stars, when their places of rising shift through the year:
I have likened them to fire-brands breaking the blackness of night.
- ‘ABĪD.
- (7) What are they that traverse a land — no fellow have they on their way:
swiftly do they speed along, and return not the way they went?

IMRA’ AL-QAIS.

- (8) These are the Winds: what time their violent gusts sweep by,
their skirts are sufficient, broom-like, to whirl the dust away.

‘ABĪD.

- (9) What are the afflictions that openly bring to men grief and pain:
more terrible they than a host on march with resistless might?

IMRA’ AL-QAIS.

- (10) These are the Dooms: none they spare among the tribes of earth;
the fools they o’erthrow, and they leave not the wisest where they stand.

‘ABĪD.

- (11) What are those ones that outstrip the swiftest of birds with ease:
they will not be humble and mild, though thou bridle their mouths
with steel?

IMRA’ AL-QAIS.

- (12) These are the steeds of pure race, on which men swim through the air:
their constant comrades are they in days of strife and alarm.

‘ABĪD.

- (13) What are those that with one bound leap over valley and hill
before day dawns — yet they go no step on their way by night?

IMRA’ AL-QAIS.

- (14) These are the Hopes that possess man’s heart and make him a king
beneath the heaven, and yet they lift not at all his head.

‘ABĪD.

- (15) What are the Judges that judge without or hearing or sight,
or tongue of men to give sentence, words or eloquence fit?

IMRA’ AL-QAIS.

- (16) These are the Balances set by God Most High among men,
the Lord of creatures, to weigh men’s deeds whether evil or good.

11.

One of the pieces of verse inserted in the picturesque legend of the death of ‘Abīd at the hands of King al-Mundhir of al-Ḥīrah.

- (1) The King of evil intent on his evil Day gave me choice
of cases to choose, each of which flashed death full sure to mine eyes:
(2) As once of old was the choice offered the Children of ‘Ād —
yea, clouds wherein no delight or joy to the choosers was hid:

- (3) Clouds fraught with tempest of wind, which, once let loose on a land,
leave all therein like the night that comes before thirst quenched.¹

12.

A beautiful fragment of a *nasīb*, in the shortened form of the *Basīṭ* metre called *Munsariḥ*: - ̣̣̣̣ - | ̣̣̣̣ - | ̣̣̣̣ - | ̣̣̣̣ - || - ̣̣̣̣ - | ̣̣̣̣ - | ̣̣̣̣ - | ̣̣̣̣ -. The rendering imitates the rhythm of the original. Verse 2 is ascribed to Abū Duʿād of Iyād in B Qut. 123².

- (1) No thunder came from the cloud nor lightning flash:
it rose and spread, giving hope to us of the rain.
- (2) The rain-drops fell from it one by one in a string —
where water finds but a crevice, through it will fare.
- (3) We passed the night, she and I, stayed there on her rugs;
till spread the dawning, her eyes closed not their lids,
- (4) For that 'twas said — 'After morning march we away,
and all the folk gathered here shall scatter abroad'.

13.

Know this surely — truth it is, no empty word —
only he who shares thy case can help thy need.

14.

Whether this fragment is rightly included in the collection is uncertain: "ʿAbdallāh ibn al-ʿAbras" may be some other person.

- (1) I become gentle when the creditor is gentle, and I put him off when he is insistent, until he that slays me will have to take the debt on himself;
- (2) Evening and morning I postpone the date of payment, that he may be weary of me, and be satisfied with getting part of the debt without reaping any profit

15.

(Metre of version like that of No. XI)

- (1) Steel thy soul whensoever a trial approaches:
Patience teaches the best of skill to the skilful.
- (2) Be not straitened in heart before all thy troubles:
they will clear, never fear, without much scheming.
- (3) Often men are perplexed and plunged in distresses:
sudden comes a relief like loosing of shackles!

¹ A phrase of doubtful meaning: evidently here used for the torment of thirst.

16.

- (1) Bear to Judhām and to Lakhm whenas thou passest their way
— and sooth, to all men a good it is to hear of the truth —
- (2) This word, that ye are our brothers (so stands it in God’s book)
when portioned out were the spirits and the kinships of men.

17.

And night-long the gazelles¹ of Rumāḥ about him were lamenting
with bared heads, neither sleeping nor letting others sleep.

¹ *I. e.* his women. *Cf.* No. VIII, 14.

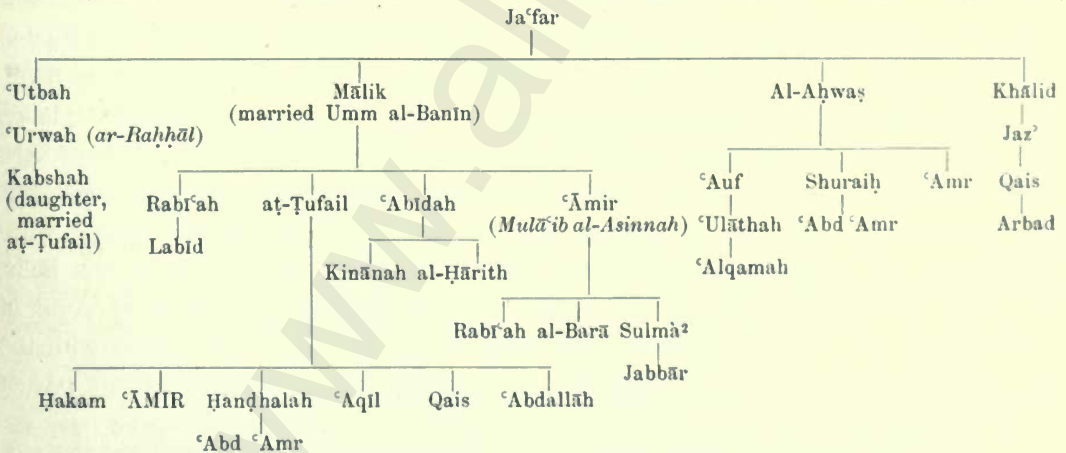
www.alkottob.com

www.alkottob.com

THE *DĪWĀN* OF ʿĀMIR IBN AT-ṬUFĀIL, OF ʿĀMIR IBN ṢAṢAʿAH.

INTRODUCTION.

THE TRIBE of ʿĀmir ibn Ṣaṣaʿah, to which our poet belonged, was the most powerful member of the large group called Hawāzin, descended, according to the genealogists, from Muḍar (son of Nizār, son of Maʿadd, son of ʿAdnān) through Qais ʿAilān. ʿĀmir appears, during the time with which our history deals, to have held pretty strongly together, and its various sub-tribes to have acted as a unity in contentions with its neighbours. Its principal subdivisions were Hilāl¹, Numair, Suwāʿah, and the families said to be descended from Rabfah by his wife Majd, a woman of Quraish: from this marriage were sprung the powerful sections called Kilāb and Kaʿb; to the latter belong ʿUqail, Jaʿdah, Qushair, and other stocks with which we are not here concerned: to the former several houses, of which the most notable were Jaʿfar and Abū Bakr. Our poet was a member of the house of Jaʿfar, in which, during his life-time and that of the previous generation, the chiefship of the whole group called ʿĀmir ibn Ṣaṣaʿah appears, with a brief interregnum, to have resided. The following table shows his immediate genealogy: —



¹ This tribe, in the 11th and 12th centuries A. D., became famous for what has been described as the second Arab invasion of North Africa, which has furnished the matter for a popular romance.

² Also vocalized *Salmā*.

At the memorable battle of Shi‘b Jabalah al-Aḥwaṣ was the chief of the whole tribe of ‘Āmir. He was succeeded in this dignity by his nephew ‘Āmir Abū Barā, called “the Player with Lances”, *Mulā‘ib al-Asinnah*, and he by his nephew ‘Āmir son of aṭ-Ṭufail, our poet. Of the persons shewn in ‘Āmir’s family tree the great majority died in battle. His uncle Rabī‘ah, father of the poet Labīd, was slain at Dhū ‘Alaq, fighting the tribe of Asad¹: his uncle ‘Abīdah was killed at Dhū Najab, a year after Shi‘b Jabalah, in conflict with the Banū Yarbū‘ of Tamīm²; his father aṭ-Ṭufail fell at Hirjāb³. Of his brothers, Qais and Ḥakam lost their lives on the Day of ar-Raqam⁴, while Ḥanḍhalah fell at Ḥismā⁵, and ‘Abdallāh was killed at al-Bathā‘ah⁶; his cousins Kinānah and al-Ḥārith, sons of ‘Abīdah, were also slain at ar-Raqam; ‘Abd ‘Amr, son of Ḥanḍhalah, his nephew, died at Badwah⁷. The members of this illustrious family were fully conscious of its eminence; Labīd’s first poem, the *Rajaz* verses with which he discomfited ar-Rabī‘ b. Ziyād of ‘Abs at the court of an-Nu‘mān king of al-Ḥīrah, claims the highest place for his stock⁸:

نَحْنُ بَنُو أُمِّ ابْنَيْنِ الْأَرْبَعَةِ
وَنَحْنُ خَيْرُ عَامِرِ بْنِ صَعْتَةَ
الْمَطْعُمُونَ الْجِيفَةَ الْمَدْعَةَ
وَالضَّارِبُونَ الْيَمَامَ تَحْتَ الْخَبِضَةِ

“We are the Sons of the Mother of the Four:⁹

We are the best of ‘Āmir son of Ṣaṣa‘ah;

We feast our guests on platters ever full,

And smite the heads beneath the battle-din.”

Although the various sections of the tribe of ‘Āmir appear generally to have acted together against external enemies, they were not always without variance among themselves. The traditions tell of quarrels between the house of Ja‘far and that of Abū Bakr, the two principal branches of Kilāb. At the battle of Shi‘b Jabalah the tribe of ‘Abs were under the protection of the former, and fought with them in the great fight; but the position soon after became strained between ‘Abs and Ja‘far, and the former withdrew from the protection of the latter, and put themselves under that of Abū Bakr. Not long afterwards, Ja‘far appear to have seceded from the brotherhood of ‘Āmir in consequence of a quarrel with the Abū Bakr, and to have allied themselves with the Banu-l-Ḥārith b. Ka‘b of the Yaman: they were absent¹⁰ from the tribe on the Day of

¹ See Labīd, *Dīw.* (Khālīdī) p. 75.

² See Naq. 587⁹.

³ See *Dīw.* No. XXXII.

⁴ See *Mf̄t.*, pp. 30–34, and further on; also No. XXIX, vv. 5 and 6. ⁵ See *Dīw.* No. XVI A, 6.

⁶ See *BATHir*, 485, foot. ⁷ See *Frag.* 4. ⁸ Labīd, *Dīw.* No. XXXIII 3–6; *Agh.* XIV, 95; *L A IX*, 427¹⁸.

⁹ Or “We are the four sons of Umm al-Banīn”; Umm al-Banīn, “Mother of the Sons”, is a proper name, though no doubt originally implying a title of honour; but when Labīd spoke her four sons were no longer alive, and the second generation were more than four. ¹⁰ Naq. 244; *Mf̄t.* 366, top.

an-Nisār, fought not long after Shī‘b Jabalah, when Asad and the Ribāb inflicted on ‘Āmir a disastrous defeat, and took much plunder and many women captives. On another occasion, apparently, a feud with Abū Bakr led to a second exodus of Ja‘far to the protection of the Banu-l-Ḥārith; the story of this is told in the *Naqā‘id*, pp. 532—35. The dispute was eventually composed upon equitable terms, and the return of the Ja‘faris to the parent stock arranged, and ‘Āmir b. at-Ṭufail¹ was a party to the composition. In the *Dir‘ān* there is one piece, No. IV, v. 2 ff, which speaks of Abū Bakr in very hostile language.

The tribe of ‘Āmir held very extensive lands in central Arabia. To the North and North-west were the great group of Ghaṭafān, consisting of ‘Abs, Dhubyān, Anmār, and Ashja‘; next to them eastwards were the Asad, then a portion of the Ṭayyi‘, and then a corner of the Tamīm, belonging chiefly to the branch of Dārim. The country between the modern ‘Unaizah (‘Aneyza) and ar-Rass must be nearly the meeting-place of ‘Āmir’s land with that of the last three stocks. To the East were Ḥanifah, in al-Yamāmah² or Central Najd; to the West the kindred tribe of Sulaim, cantoned along the pilgrimage (formerly the main commercial) road from Mecca northwards, and occupying a wide *Ḥarrah* lying North and South which appears to correspond with the “*Ḥarrah* of Kisshub”³ in Doughty’s map. On the South of Sulaim began the *Ḥaram*, or sacred territory of Mecca, with which the lands of ‘Āmir were in direct contact. An enclave in their territory was formed by the oasis of at-Ṭā‘if, a very fertile region held by the tribe of Thaḳīf, and richly cultivated. The ‘Āmir pastures swept round this oasis, and adjoined on the south the region held by the Yamanite tribes of al-Ḥārith b. Ka‘b, Khath‘am, and Hamdān. In this region — Tabālah⁴ and Bishah — the settlements of ‘Āmir were partly intermixed with those of the Yamanites, collectively called Madhḥij.

Mr. Doughty, in his journey from ‘Unaizah (‘Aneyza) to at-Ṭā‘if, marched right through the northern portion of the territory of ‘Āmir, which is now occupied by the ‘Utaibah (‘Ateyba) Bedouins. Many of the names of places mentioned in his travels are the same as those of the sixth and seventh century A. D. The following extracts describe the features of the country (in its summer aspect):

“We are here [at ar-Rass]⁵ on the border of the Nefūd; and bye and bye the plain is harsh gravel under our feet: we reenter that granitic and basaltic middle region of Arabia, which lasts from the mountains of Shammar⁶ to Mecca” (Vol. II, p. 459).

¹ Naq. 535⁵.

² This name, on modern maps, bears a much more restricted signification than in the old geography: see Bakrī 519—20, 8⁵ff, etc..

³ Perhaps the *Ḥarrah* of Hilāl may also be included in the modern *Ḥarrat al-Kisshub*.

⁴ Tabālah was celebrated for its rich pastures: see Labīd, *Mu‘all.* 75.

⁵ Ar-Rass is a place in the Wādī ar-Rummah, the great water-course of Central Arabia which delivers into the Shaṭṭ al-‘Arab south of Baṣrah: it has cornfields and palm-groves. The name and the site are ancient; see Zuhair, *Mu‘all.* 13.

⁶ Formerly the mountains of Ṭayyi‘.

“From this *mogyil* [*maqīl*, place of midday rest] we journeyed forth through a plain wilderness full of basaltic and grey-red granite bergs, such as we have seen in the Ḥarb and Shammar *diras* westwards We journeyed on the morrow with the same high country about us, beset with bergs of basaltic traps and granite. The steppe rises continually from al-Qaṣm to aṭ-Ṭāʿif” (p. 460).

Several villages were passed, and then — “On the morrow we journeyed through the same high steppe, full of sharp rocks, bergs and *jibāl*, of trap and granite. At noon we felt no more the fiery heat of yesterday, and I read in the aneroid that we were come to an altitude of nearly five thousand feet, where the bright summer air was light and refreshing At our right was a considerable mountain of granite, Tokhfa¹. Our *mogyil* [*maqīl*] was by the watering el-Ghrōl², in a hollow ground amidst trap mountains: that soil is green with growth of harsh desert bushes; and here are two-fathom *golbān*³ of the ancients, well steyned; the water is sweet and light” (p. 461)⁴.

“This high wilderness is the best wild pasture land that I have seen in Arabia: the bushes are few, but it is ‘a white country’, overgrown with the desert-grass, *nussy*⁵ Everywhere we see some growth of acacias⁶, signs doubtless of ground-water not far under” (p. 462).

[Mr. Doughty thought that this country lay “in the border of the monsoon or tropical rains, which fall heavily in the early autumn, and commonly last five or six weeks at aṭ-Ṭāʿif”.]

“We rode in the afternoon through the like plain desert, full of standing hay, but most desolate: the basalt rocks now exceed the granites. And already two or three desert plants appeared, which were new to my eyes, — the modest blossoms of another climate” (p. 463).

“We removed an hour before dawn; and the light showed a landscape more open before us, with many acacia trees This land is full of *golbān* and water-pits of the Aarāb The country is full of cattle-paths” (p. 464).

“Aṣif⁷, where we rested, is a hollow ground like el-Ghrōl, encompassed by low basaltic mountains Hereabout grows great plenty of that tall joint-grass (*thurrm*)⁸ which we have seen upon the Syrian *Hajj* road” (p. 467).

¹ The ancient Tikhfah, site of a battle between the Dībāb and Jaʿfar b. Kilāb.

² Anciently Ghaul; see Labtd, *Muʿall.* 1. Scene of a battle with Ḥanifah: *vide* Diw. No. VII.

³ Wells; *qulbān*, plural of *qalīb*.

⁴ Doughty continues: “A day eastward from hence is a mountain, *Gabbily*; where rocks are said to be hewn in strange manner”. If *g* could represent ج, it would be tempting to see here the site of the famous battle of Shīʿb Jabalah; but in Doughty’s orthography *g* commonly represents ق.

⁵ *Naql*, نَمِي, also called نَمِيَّة.

⁶ The *samurah*, *salam*, or *taly*, *Acacia gummifera* (so called by the older botanists, but now differentiated into several species: it is uncertain to which the indigenous Arabian kinds belong).

⁷ Perhaps العنيفة of Yāqut III 690.

⁸ This word has not been identified in its literary form. It might be either *thaghām* تَغَام, or *ḍurm*,

"We set forward from 'Afif before the new day. When the sun came up, we had left the low mountain train of Aṭula¹ on our left hand, and the wilderness in advance appeared more open: it is overgrown with hay; and yet... they have better pastures! The mountains are now few: instead of bergs and peaks, we see but rocks".

"Our *mogyil* was between the mountains 'Ajjilla and *eth-Thal*; the site is called *Shebrām*, a bottom ground with acacia-trees, and where grōws great plenty of a low prickly herb with purple blossoms of the same name"² (p. 468).

The caravan now entered upon a region "plain without bergs, of mixed earth and good pasture" (p. 469), and began to approach "That great vulcanic country, the *Ḥarrat el-Kisshub*. We pass wide-lying miry grounds, encrusted with *subbaha*³; and white as it were with hoarfrost: at other times we rode over black plutonic gravel... In this desert landscape, of one height and aspect, are many (*sammar*)⁴ acacia trees: but the most were sere, and I saw none grown to timber" (p. 470).

They proceeded between the edge of the *Ḥarrāh* and the plain, where were various watering-places; but most of them giving bad water. They came to "*Hazzeym es-Seyd*, a grove of acacia-trees, very beautiful in the empty *khāla*! and here are many cattle-pits of a fathom and a half to the water, which rises of the rain"... "The salt flats, reaching back to the volcanic coast, lay always before us (p. 473)". Another water was "*el-Moy*, or *el-Moy She'ab*, or *Ameah Hakrān*, of many wells, a principal *maurid*⁵ of the Aarāb" (*id.*).

Thus the journey proceeded, until the caravan (bound for Mecca) reached the edge of the plateau of Najd, where Mr. Doughty parted from them.

The extracts given above show that the country of Āmir had good pasture, and was not deficient in water-supplies; grass and acacia timber were plentiful. Probably in the South, towards Tabālah, the conditions were even better. Mountains and volcanic rocks were numerous, and the surface was considerably diversified, with some variety of vegetation, even in the height of summer.

According to the most generally received account, Āmir b. aṭ-Ṭufail⁶ was born on the day of the Battle of Shi'b Jabalah, the important victory won by his tribe over the combined forces of Tamīm (Dārim), Asad and Dhubyān; according to another tradition⁷, he was then a

^{صُرْم}, according to Mr. Doughty's system of writing Arabic words; but neither is a grass. Perhaps ^{صُرْمَان} (LA 14, 344⁸) may be connected with it: it is a plant fed upon by camels and sheep.

¹ Possibly a mis-writing for Aṭwā' (^{أَطْوَاء}); see Yāqūt I, 312²⁻³.

² *Shubrum* (^{شُبْرُم}) in LA XV, 210¹⁰, is described as "a kind of *shih* (wormwood); others say it is one of the *iqd* (the class of small thorny bushes): it has thorns and a red flower." The latter agrees with Mr. Doughty. In *Aṣm. Kit. an-Nabāt wa-sh-Shajar* Prof. Haflner identifies it with *Euphorbia pityusa*, Leclerc.

³ Salt efflorescence, ^{سَبَّحَة}.

⁴ *Samur*. ⁵ Watering-place.

⁶ So Naq. 659^{11c}; Agh. X, 37^{12c}.

⁷ Naq. 229¹⁴, 790¹².

babē in his mother's arms. His mother was Kabshah, daughter of ʿUrwah, called *ar-Rahḥāl* because he was in the habit of escorting trading caravans from the King of al-Ḥīrah to the fair of Ukādh. The date of the battle is variously stated. Ṭabarī (I, 966¹), following Abū ʿUбайдah¹, says that it was fought in the year of the Prophet's birth, the "year of the Elephant", generally reckoned as 570 A. D. On the other hand, it is put by others (probably following Ibn al-Kalbī seventeen years earlier²). This second date is evidently deduced from the statement that ʿĀmir b. at-Ṭufail, when he visited the Prophet in the year of the latter's death, was eighty years old. But various considerations make this extremely improbable. One is that ʿĀmir's uncle, ʿĀmir b. Mālik Abū Barā, "the Player with Lances", was still alive and in authority in A. H. 4, the year of the affair of Bīr Maʿūnah³; he was one of the captains of ʿĀmir at the battle of Jabalah, and can scarcely have been less than 20 or 25 years old at the time; if his nephew was eighty when he died, Abū Barā must have been near 100 at the time of Bīr Maʿūnah, which is unlikely. Again, the poet Labīd, who was ʿĀmir's first cousin, is said to have been 9 or 10 years old at the date of Shiʿb Jabalah⁴; if the battle took place eighty years before ʿĀmir's death, Labīd would then have been 89 or 90 when he embraced Islām. But he lived many years afterwards, and is related to have died at the beginning of the caliphate of Muʿāwiyah, A. H. 40⁵; he would then have been 120, an impossible age. Moreover, the story of Labīd's first appearance as a poet puts this event during the reign of an-Nuʿmān Abū Qāḥs, the last king of al-Ḥīrah, who did not come to the throne till 580 A. D.⁶ Even if the visit of the Jaʿfarīs, with Labīd among them, to an-Nuʿmān's court happened in the first year of his reign, if the battle of Shiʿb Jabalah was fought in 553, the poet, if nine years old in that year, could hardly have been described as a boy (*ghulām*)⁷ when he appeared before the king. If, however, Jabalah was fought in 570, he may have been a lad of 19 or 20 in the year of an-Nuʿmān's accession⁸. Lastly, ʿĀmir's activity as a warrior up to the end of his life certainly does not suggest that he was then an old man of 80, and is much more consistent with the statement that he was, like the Prophet, about 62 or 63 when he died.

During the life of ʿĀmir b. at-Ṭufail an almost continuous condition of warfare appears to have existed between his tribe and the groups of Ghaṭafān to the North and North-west, and of Madhḥij in the South. ʿAbs, which had been dependent upon ʿĀmir b. Ṣūṣāh at Jabalah, had long since made peace with Dhubyān, and was now an enemy like the rest of Ghaṭafān. Most of the poems of the *Dīwān* refer to this state of hostility. No. II, if it is rightly ascribed to our poet, depicts warfare with the Yaman and Tamīm

¹ Naq. 700¹. ² Naq. 676². ³ Agh. X 46³ has nineteen, but سبع is probably a misprint for سبع.

⁴ See below. ⁵ Naq. 668⁴. ⁶ Agh. X, 42⁶.

⁷ Agh. XIV, 97⁷. (tradition makes him 145 when he died!)

⁸ Nöldeke, *Sasaniden*, 347.

⁹ Agh. XIV, 95⁹. ¹⁰ See Agh. XIV, 98¹⁰, where Ṭarafah is described as غلام ابن ثمان عشرة سنة.

as the main direction of the tribal activities, though it mentions also other tribes, Shaibān, v. 10, Asad, v. 11, Ḥanīfah, v. 13, and even distant ‘Abd al-Qais in Bahrain, v. 17, as enemies. It is somewhat difficult to locate the relations of ‘Āmir with Tamīm (or rather with the sept of Dārim) set forth in vv. 28—29. It is clear that the military reputation of ‘Āmir b. Ṣaṣaḥ stood high in the time of the Prophet. The most formidable combination which Muḥammad ever had to face was that of Hawāzin at Ḥunain (A. H. 8), which nearly resulted in a disaster to his cause: but in this the Kilāb and Kaḥb divisions of ‘Āmir took no part; had they been present, the history of Islam might perhaps have been very different.

It would serve no useful purpose to attempt a record or a chronology of all the fights in which ‘Āmir b. aṭ-Ṭufail took part as the champion of his tribe. In the geographical index it will be seen how many of such combats are mentioned in the *Duḥān*. Arabian warfare has changed little in its characteristics through the course of centuries. We may safely conclude that the majority of these “Days” were mere skirmishes, that the number of slain and wounded was small, and that the language of the poems greatly exaggerates the importance of the affairs. This discount, as Mr. Doughty points out, has to be applied to all records of fighting in Arabia¹. One striking incident in the history is the fact that the Banū Jaḥfar, when they fell out with their cousins the Abū Bakr b. Kilāb, repaired to the Banu-l-Ḥārith b. Kaḥb of Najrān² for protection; yet the Banu-l-Ḥārith were, one would conclude from the poems, their most deadly and hereditary enemies. Another is the fact that in the celebrated contest for preëminence in valour and prowess between ‘Āmir b. aṭ-Ṭufail and his cousin ‘Alqamah b. ‘Ulāthah, the decision, after being refused successively by Abū Sufyān and Abū Jahl³ of the Quraish, ‘Uyainah b. Ḥiṣn of Fazārah, Ghailān b. Salamah of Thaqif, and Ḥarmalah b. al-Ashḥar of Murrah, was eventually placed in the hands of Harim b. Quṭbah b. Sinān of Fazārah, a branch of Dhubyān concerning which language of the most violent hatred is used in ‘Āmir’s odes. These two facts show that, apart from the exaggeration of numbers engaged or slain attaching to stories of conflict, we must make large deductions from the accounts given of the feelings of the combatants towards one another.

The ‘Āmir, as neighbours of the Holy Territory, were specially concerned in the celebrations connected with the annual feast at Mecca. Some sections of them belonged to the tribes called *Ḥums* (plural of *aḥmas*), who imposed on themselves special austerities when celebrating the Pilgrimage. Although not actually dwelling within the *Ḥaram*, like the other *Ḥums*, they acquired this character because Rabḥah, son of ‘Āmir b. Ṣaṣaḥ, married Majd, daughter of Taim b. Murrah of Quraish⁴, and became by her the father

¹ *Arabia Deserta*, Vol. I, 130.

² The position of Najrān indicated in modern maps seems to be much too far to the South, or else in ancient times the name included a much larger area to the North (Bishah, Tabālah, etc.).

³ Properly Abu-l-Ḥakam.

⁴ See *Mufaḍḍaliyyāt*, p. 259¹¹⁻²⁰

of Kilāb and Ka‘b, who thus counted among the *Hums* in virtue of their mother. Labīd, a man naturally sensitive to religious influences, may have been helped by this practice of austerities: his cousin ‘Āmir b. aṭ-Ṭufail shows no signs of a religious disposition¹. But of course all the neighbouring tribes observed the truce of the three sacred months, and visited the fair at ‘Ukāḏh, which must have given opportunities for the meeting in peaceful intercourse of those who were at other times divided by blood-feuds. One of the first of the contests in which ‘Āmir b. aṭ-Ṭufail was engaged was the Sacrilegious War, caused by a breach of the sacred peace. This occurred, it is said, when Muḥammad was a youth² and when ‘Āmir was consequently about the same age. The occasion was the murder, by al-Barrāḍ of the tribe of Kinānah, then in alliance with the Quraish, of ‘Urwah ar-Raḥḥāl of Ja‘far during the crucial season. ‘Urwah, who was the father of ‘Āmir’s mother Kabshah, had made himself responsible for the safe conduct of a caravan of merchandise from an-Nu‘man king of al-Ḥīrah to the fair of ‘Ukāḏh. The news of his death was brought first to Quraish and Kinānah, and they immediately withdrew from the fair. When it reached the men of ‘Āmir, they followed the retreating Quraish, and came up with them at Nakhlah. In the battle there³ ‘Āmir were commanded by our poet’s uncle Abū Barā, and Quraish by ‘Abdallāh b. Jud‘ān, Hishām b. al-Mughīrah, and Ḥarb b. Umayyah. In this fight Quraish were worsted, but succeeded in getting within the Sacred Territory (*Haram*), where they found an asylum which their enemies feared to violate. The war was not terminated by this battle, but lasted for three years more; the sections of Kilāb and Ka‘b, however, took no further part in it with their brethren of ‘Āmir⁴.

The next important affair in which ‘Āmir b. aṭ-Ṭufail was engaged appears to have been the fight of ar-Raqam. Of this there is a long account, due to Ibn al-Kalbī, in al-Anbārī’s Commentary to No. V of the *Mufaḍḍaliyyāt*⁵. This story appears to mix up two different battles, that of ar-Raqam and that of Sāḥūq, which Abū ‘Ubaidah treats of separately⁶. According to the last-named traditionist, ‘Āmir b. aṭ-Ṭufail was then a youth, not yet a leader in the tribe. The ‘Āmirites made a raid upon the Banū Murrah b. ‘Auf and the Banū Fazārah of Ghaṭafān, and set upon them in the valley of ar-Raqam. The horses of the ‘Āmirites were tired, and they were unable to get away with their spoil before the main body of the Fazārites (under ‘Uyainah b. Ḥiṣn) and Murrites (under Sinān b. Abī Ḥārithah) were upon them. The men of ‘Āmir, not knowing the country, took the way up the valley, hoping to emerge at the other end and escape: but the

¹ See Fragments 8 and 16. ² The age is differently stated, the lowest being 14 and the highest 20.

³ The Day of ‘Ukāḏh is referred to in Diw. No. XXVII, 6.

⁴ Agh. XIX, 77^b.

⁵ Pp. 30—34 of my edition.

⁶ See BATHIR, *Kāmil* I 482—3. Sāḥūq is mentioned in Salamah’s poem, v. 16. Perhaps there is an omission in the commentary: for the end of the narrative (p. 34 l. 2—3) speaks of *two* battles

كُنْ عَدَاؤَ الْيَوْمِ أَنْ شَدَّ يَوْمَ مَرَّ عَلَى بَيْتِ عَمْرِو فَتَدَّ

valley was a *cul de sac*, and on returning they found their way blocked and the enemy awaiting them at the entrance. According to the story, both in Abū ‘Ubaidah and Ibn al-Kalbī, ‘Āmir b. at-Ṭufail had turned aside to visit the tent of a woman of Fazārah, Asmā, daughter of Qudāmah b. Sukain b. Khadīj, of Sa’d b. ‘Adī, whose acquaintance he had perhaps made at ‘Ukādh¹: she had just been married to Shabath b. Ḥauq b. Qais, of the same tribe. There he is said to have stayed till the ‘Āmirites, discovering their error, resolved to make a dash for escape through the opposing forces. As they passed by Asmā’s tent, he rejoined them in the desperate effort for freedom. He and some of the band escaped; but he lost his horse², which broke down with him, and he had to be taken up by his cousin Jabbār behind him on his horse al-Aḥwā, after ‘Āmir’s brother ‘Aqīl, who was fleeing on his horse al-Wuḥaif, had refused to take him. Fazārah took 84 prisoners of ‘Āmir on that day, and delivered them one by one to a family in Ashja‘ for safe keeping till the fight was over. The Ashja‘ī, Ḥulais b. ‘Abdallāh b. Duhmān, however, killed them all in revenge for a slaughter which ‘Āmir had previously perpetrated on his kin. In this fight were slain Kinānah and al-Ḥārith, sons of ‘Abīdah ‘Āmir’s uncle, and Qais son of at-Ṭufail his brother. Abū ‘Ubaidah fixes the date of the battle³ by saying that it occurred when an-Nābighah, the poet of Dhubyān, had fled from the court of an-Nu‘mān of al-Ḥīrah, and taken refuge with the kings of Ghassān. Nos. VIII and XXIX of our collection refer to this engagement. The men of Fazārah resented the choice by ‘Āmir of Asmā as the mistress to be celebrated in the preludes to his odes, and desired an-Nābighah to satirize him. Of this the *Dīwān* shows traces in Nos. XVI, XVI A, and XXIII.

Upon the disaster at ar-Raqam followed, according to Abū ‘Ubaidah, the Day of Sāḥūq, when the Banū Dhubyān raided the Banū ‘Āmir and carried off a large number of camels. The ‘Āmirites followed, and a fierce fight ensued, in which the Banū ‘Āmir were defeated and put to flight. ‘Āmir’s brother Ḥakam, who fled and with his companions lost his way in the desert, after suffering severely from thirst, hanged himself for fear of falling into the hands of his enemies and being put to torture. Reference to this is made by Salamah b. al-Khurshub of Anmār in *Mufaḍḍaliyyāt* V, and by ‘Urwah b. al-Ward of ‘Abs (*Dīwān* No. X).

According to one story, embodied in Ibn al-Kalbī’s account in the commentary⁴ to the *Mufaḍḍaliyyāt*, ‘Āmir was taken prisoner by Fazārah either at ar-Raqam or Sāḥūq, and his life was saved by Jabbār b. Mālik b. Ḥimār and his nephew Khidhām b. Zaid of that tribe, who took him under their protection when ‘Uyainah, their chief, wished to kill him. To this refers the fragment forming No. XXVI of the *Dīwān*, in which ‘Āmir praises his protectors. This incident is involved in some doubt. The poem of Salamah

¹ See Frag. 16.

² Al-Kalbī says the horse’s name was al-Kalb; but see Frag. 13.

³ BATHIR 482, foot.

⁴ P. 33.

b. al-Khurshub, to which the narrative is appended, distinctly represents ‘Āmir as having escaped by reason of the speed of his horse (vv. 6 ff.); and Salamah mentions as the scene of the engagement (v. 13) “the East of al-Maraurāt” (where Ḥakam is said to have hanged himself and Sāḥūq (v. 16), where there is said to have been a great slaughter of the Banū ‘Āmir). The fragment comes from a suspected source: not only is it put forward by Ibn al-Kalbi¹, whose good faith is doubtful: it is also said to have been copied by him from “the Book of Ḥammād ar-Rāwiyah”, a man who is charged with much falsification of ancient poetry.

Another mishap was suffered by the Banū ‘Āmir at a place called al-Bathā’ah², where they had raided the Banū ‘Abs, but were repulsed and pursued. Here ‘Āmir is said to have hamstrung his horse al-Ward or al-Maznūq³, when it broke down with him in his flight. Here also were killed ‘Āmir’s cousin al-Barā, son of ‘Āmir b. Mālik the chief of the tribe, and ‘Abdallāh b. aṭ-Ṭufail ‘Āmir’s brother.

To judge by the *Du‘ān*, there must have been many other engagements between ‘Āmir and the tribes of Ghatafān, with results more favourable to the former than those here recorded; but our sources do not give the details of them.

On the side of al-Yaman also it is clear that ‘Āmir and Madhḥij were often in conflict: but we have the particulars of only one important fight, that of Faif ar-Rih⁴. Here the whole of Madhḥij, under the command of al-Ḥuṣain b. Yazīd al-Ḥārithī, are said to have assembled together, including Nahd (to which several champions belonged), the Banu-l-Ḥārith, Ju‘fi, Zubaid, Sa‘d al-‘Ashrah, Murād, and Ṣudā⁵, besides several divisions of Khath‘am, and to have attacked ‘Āmir b. Sa‘ṣa‘ah, then dispersed at their summer pastures in Faif ar-Rih⁶. ‘Āmir was also represented by nearly all its divisions, including Kilāb, Numair, Ja‘dah, and al-Bakkā. Hilāl was not present, but ‘Āmir b. aṭ-Ṭufail is said to have bought from that tribe forty lances⁷ and distributed them among his followers. The battle is said to have lasted three days, but little is told of it except the fights between particular champions. ‘Āmir b. aṭ-Ṭufail was the leader of ‘Āmir b. Sa‘ṣa‘ah, and is related himself to have received twenty spear-wounds between the throat and the navel. On the side of ‘Āmir was fighting one Mus-hir, son of Yazīd, son of ‘Abd-Yaghūth chief of the Bal-Ḥārith. Mus-hir had committed some crime in his own tribe which compelled him to leave it, and had claimed the protection of ‘Āmir. During

¹ The copyist, to ‘Urwah X, like that to Salamah’s poem, treats the Days of ar-Raqam and al-Maraurāt (or Sāḥūq) as the same. ² See *ante*, p. 4.

³ See Bakri 139-3. This is the name misprinted in BATHIR 484 النباة, and in the *‘Iqd* الننتاة. See Frag. 13 in our *Du‘ān*.

⁴ This must be incorrect, as al-Maznūq carried him long afterwards, at the Battle of Faif ar-Rih (Diw. No. XI, 2).

⁵ Narratives in Naq. 103 ff., BATHIR I, 474, and ‘Iqd III, 102.

⁶ The name means “The level waterless desert where the wind blows strongly.”

⁷ This very moderate number justifies us in suspecting exaggeration in the account of the battle.

the battle ʿĀmir b. aṭ-Ṭufail, while encouraging his men to distinguish themselves in fight, was examining their spear-heads to see if they bore blood-marks, when Mus-hir came up and held out his lance, calling on ʿĀmir to inspect it. ʿĀmir bent down to do so, when Mus-hir thrust forward the spear, and with it gashed ʿĀmir's cheek and pierced his eye. Having done him this injury, Mus-hir left his spear behind him and galloped away, rejoining his own tribe, with which he hoped to make his peace by the treacherous attack on ʿĀmir. The fight was inconclusive, each party withdrawing without obtaining booty: "but the greatest endurance and valour in battle were shown by the Banū ʿĀmir".¹

To this battle refer Nos. X and XI of the *Diwān*. We may estimate approximately its date by the facts that it was subsequent to the Day of al-Mushaqqar (XI, 6), and that Mus-hir was the grand-son of ʿAbd-Yaghūth, who led the tribes of Madhḥij at the fight of the Second Kulāb, and who must have been dead when the command fell to al-Ḥuṣain. Caussin de Perceval², with some probability, fixes al-Mushaqqar in 611 A. D., and Kulāb the year after; so that Faif ar-Riḥ may have been fought in 613 or 614.

The *Diwān* contains no reference, except in the Introduction prefixed to the poems, to the celebrated contest for preëminence in glory between ʿĀmir b. aṭ-Ṭufail and his cousin ʿAlqamah b. ʿUlāthah. The story will be found in the *Aghānī*, XV, 52—59, and is admirably translated in Caussin de Perceval's *Essai*, II, 564—69. The principals did not themselves compose the poems which play so great a part in such contests, but appeared with poets in attendance who recited compositions in their praise. On the side of ʿĀmir b. aṭ-Ṭufail was his cousin Labīd, and later on, more important still, Maimūn al-Aʿsha of Bakr b. Wāʿil; on the side of ʿAlqamah, Marwān b. Surāqah b. ʿAuf, Quḥāfah b. ʿAuf, as-Sandarī b. Yazīd b. Shuraiḥ (all of them his cousins), and Jarwal, called al-Ḥuṭaiʿah. As already mentioned, the matter in dispute was referred to Harim b. Quṭbah b. Sinān of Fazārah, who prudently decided that the two parties were equal in merit, "like the two knees of a camel, which touch the earth together when it kneels." Harim in due time embraced Islām, and was praised by the Caliph ʿUmar for his discretion in refusing to disclose which of the litigants he really preferred. ʿAlqamah also became a Muslim, but when is uncertain: he had succeeded to the chiefship of ʿĀmir b. Ṣaʿsaʿah after the death of ʿĀmir b. aṭ-Ṭufail. On the Prophet's death he apostatized, like the leaders of most other nomad tribes. Khālīd b. al-Walīd was sent against him by Abū Bakr, whereupon ʿAlqamah hastened again to declare his adherence to Islām and made his peace with the Caliph³. Another version is that after confessing Islām he apostatized

¹ Naq 472¹³. In the *Iqd* an account less favourable to ʿĀmir is given, though all three narratives profess to be drawn from Abū ʿUbaidah. Probably the Muslim conception of ʿĀmir as the "enemy of God" (see further on) has prejudiced the reporter. The *Diwān*, however, appears to admit the loss of some spoil by ʿĀmir: see No. X, 3, and No. XI, 12.

² *Essai*, II, pp. 576, 579.

³ *Agh.* XV, 57.

during the Prophet's life, and went away to Syria after the conquest of at-Ṭā'if. When Muḥammad died, he returned hastily to his tribe, and remained hesitating what to do. Eventually he decided again to accept Islām, and was taken into favour by Abū Bakr¹. There is a story told of the poet al-Ḥuṭa'ah in the *Aghānī*² which implies that ʿUmar made Abqamah governor of the Ḥaurān, and that he died while holding that office. All these indications point to the contest being late in ʿĀmir's life, though before the death of his uncle ʿĀmir Abū Barā, who regarded it with great disfavour.

We now come to two events of which there is no mention in the *Dīwān*, but which, inasmuch as they connect ʿĀmir b. at-Ṭufail with the Prophet, bring him into the general history of Islām and have, most probably, influenced tradition as to the occurrences of his life, and perhaps even the judgment of critics on his poetry.

The first of these is the affair of Bī'r Ma'ūnah, where, in the month of Ṣafar of the 4th year of the Hijrah, four months after the battle of Uḥud, the cause of the Prophet sustained a severe disaster³. According to the received story, as related by Ibn Ishāq, Abū Barā ʿĀmir b. Mālik, the old chief of ʿĀmir b. Ṣaṣa'ah, visited the Prophet in Madīnah with a present of valuable horses and camels. Muḥammad refused to receive a gift from an unbeliever, and invited Abū Barā to accept Islām. He did not do so, but did not reject it, and suggested that the Prophet should send some of his companions to Najd to preach the new faith to the people, adding that he hoped that the mission would largely be successful. Muḥammad said that he feared the risk the missionaries would run from the people of Najd. Abū Barā promised to be their protector, and again urged the Prophet to send them. Thereupon Muḥammad despatched a party of forty⁴ men, the most eminent of the believers, under the command of al-Mundhir b. ʿAmr, one of the Banū Sā'idah of Madīnah, called "He that hastens to death," *al-Mu'niq liyamūt*. They had a guide of Sulaim, who took them to a water belonging to that tribe called Bī'r Ma'ūnah, at the eastern edge of the *ḥarrāh* of Sulaim, on the boundary of ʿĀmir, where they encamped. Thence they sent forward Ḥarām b. Miḥām as messenger to ʿĀmir b. at-Ṭufail with a letter from the Prophet. ʿĀmir did not even read the letter, but fell upon the messenger and slew him. Thereupon he called on his tribe, the Banū ʿĀmir, to attack the little band of missionaries. They refused, alleging that to do so would be to violate the safe-conduct given by Abū Barā. ʿĀmir then sought the aid of the subtribes of Sulaim called ʿUṣayyah, Ri'l, and Dhakwān, who joined him in his attack on the band of Muslims. They found them encamped about their camel-saddles, having sent out their beasts to graze, and surrounded them. A fight ensued in which

¹ Tabarī I. 1899—1900.

² XV, 59, top.

³ The authorities are BHishām 648 ff; BSA'd, II, Part 1, 36 ff; Tabarī, I, 1441 ff; Wāqidi, *Maghāzī*, 337 ff; Ya'qūbi, *Historia*, II, 75.

⁴ So Bishāq in BHishām and Tabarī 1442¹⁸; Wāqidi 337, seventy, and so BSA'd 36²¹; Ya'qūbi 75, foot, twenty-nine.

the Prophet's followers fought bravely until they were all slain except one man, Ka'b b. Zaid, who, though grievously wounded, survived and recovered, to fall next year (A. H. 5) fighting at the Battle of the Trench. Two of their number, ‘Amr b. Umayyah aḍ-Ḍamrī and al-Mundhir b. Muḥammad b. ‘Uqbah,¹ a man of Madīnah, were absent at the time, tending the camels of the party. From a distance they saw the birds of prey circling over the scene of the fight, and went towards the encampment, where they found their companions butchered, and the horsemen of their enemies standing by. ‘Amr b. Umayyah was for escaping, that he might carry news of the fate of the party to the Prophet: but the man of Madīnah, saying that he had no desire to live longer after the death of his friends, attacked the Sulamīs, and fought till he was slain. ‘Amr was taken prisoner and brought before ‘Āmir b. aṭ-Ṭufail, who, ascertaining that he belonged to Muḍar², released him, after cutting off his fore-lock, saying that he did so because of a vow his mother had made to release a captive³. ‘Amr then made his way towards Madīnah, and at Qanāt, a valley near the town, met two men of the Banū Kilāb of ‘Āmir, whose tribe he ascertained by questioning them. He waited until they were asleep, and then killed them both, in reprisal for his slain companions. These men, however, had been visiting the Prophet, and had received a safe-conduct from him, which ‘Amr did not know. When, therefore, he reached Madīnah and told the tale of the death of his fellows and the slaying of the two ‘Āmirites, Muḥammad decided that the price of blood must be paid for the latter to Abū Barā.

The Prophet was greatly distressed at the fate of his missionaries — more so than at the death of any others who fell in his wars. He continued for fifteen days (others say forty)⁴ after the morning prayer to invoke the curse of God upon their slayers, as well as upon the tribes of Liḥyān, ‘Aḍal, and Qārah (branches of Hudhail⁵), who had put to death another small party of emissaries sent to them at ar-Rajf, the news of which event reached him on the same day as that of Bi'r Ma‘ūnah. This continued until the verse Qur. III 123⁶ was sent down. Afterwards a message from the slain Muslims was delivered by Gabriel to the Prophet as a verse of the Qur’ān⁷ in the following words: "Tell our people that we have met our Lord, and He is satisfied with us and we are satisfied with Him." This verse was, after it had for some time been recited as part

¹ So BHishām 649; Wāqidī calls the second man al-Hārith b. aṣ-Ṣimhah.

² And not to al-Yaman like the people of Madīnah.

³ BHish. 650 ¹ ² ³ ⁴ ⁵ ⁶ ⁷ ⁸ ⁹ ¹⁰ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ ²⁶⁶ ²⁶⁷ ²⁶⁸ ²⁶⁹ ²⁷⁰ ²⁷¹ ²⁷² ²⁷³ ²⁷⁴ ²⁷⁵ ²⁷⁶ ²⁷⁷ ²⁷⁸ ²⁷⁹ ²⁸⁰ ²⁸¹ ²⁸² ²⁸³ ²⁸⁴ ²⁸⁵ ²⁸⁶ ²⁸⁷ ²⁸⁸ ²⁸⁹ ²⁹⁰ ²⁹¹ ²⁹² ²⁹³ ²⁹⁴ ²⁹⁵ ²⁹⁶ ²⁹⁷ ²⁹⁸ ²⁹⁹ ³⁰⁰ ³⁰¹ ³⁰² ³⁰³ ³⁰⁴ ³⁰⁵ ³⁰⁶ ³⁰⁷ ³⁰⁸ ³⁰⁹ ³¹⁰ ³¹¹ ³¹² ³¹³ ³¹⁴ ³¹⁵ ³¹⁶ ³¹⁷ ³¹⁸ ³¹⁹ ³²⁰ ³²¹ ³²² ³²³ ³²⁴ ³²⁵ ³²⁶ ³²⁷ ³²⁸ ³²⁹ ³³⁰ ³³¹ ³³² ³³³ ³³⁴ ³³⁵ ³³⁶ ³³⁷ ³³⁸ ³³⁹ ³⁴⁰ ³⁴¹ ³⁴² ³⁴³ ³⁴⁴ ³⁴⁵ ³⁴⁶ ³⁴⁷ ³⁴⁸ ³⁴⁹ ³⁵⁰ ³⁵¹ ³⁵² ³⁵³ ³⁵⁴ ³⁵⁵ ³⁵⁶ ³⁵⁷ ³⁵⁸ ³⁵⁹ ³⁶⁰ ³⁶¹ ³⁶² ³⁶³ ³⁶⁴ ³⁶⁵ ³⁶⁶ ³⁶⁷ ³⁶⁸ ³⁶⁹ ³⁷⁰ ³⁷¹ ³⁷² ³⁷³ ³⁷⁴ ³⁷⁵ ³⁷⁶ ³⁷⁷ ³⁷⁸ ³⁷⁹ ³⁸⁰ ³⁸¹ ³⁸² ³⁸³ ³⁸⁴ ³⁸⁵ ³⁸⁶ ³⁸⁷ ³⁸⁸ ³⁸⁹ ³⁹⁰ ³⁹¹ ³⁹² ³⁹³ ³⁹⁴ ³⁹⁵ ³⁹⁶ ³⁹⁷ ³⁹⁸ ³⁹⁹ ⁴⁰⁰ ⁴⁰¹ ⁴⁰² ⁴⁰³ ⁴⁰⁴ ⁴⁰⁵ ⁴⁰⁶ ⁴⁰⁷ ⁴⁰⁸ ⁴⁰⁹ ⁴¹⁰ ⁴¹¹ ⁴¹² ⁴¹³ ⁴¹⁴ ⁴¹⁵ ⁴¹⁶ ⁴¹⁷ ⁴¹⁸ ⁴¹⁹ ⁴²⁰ ⁴²¹ ⁴²² ⁴²³ ⁴²⁴ ⁴²⁵ ⁴²⁶ ⁴²⁷ ⁴²⁸ ⁴²⁹ ⁴³⁰ ⁴³¹ ⁴³² ⁴³³ ⁴³⁴ ⁴³⁵ ⁴³⁶ ⁴³⁷ ⁴³⁸ ⁴³⁹ ⁴⁴⁰ ⁴⁴¹ ⁴⁴² ⁴⁴³ ⁴⁴⁴ ⁴⁴⁵ ⁴⁴⁶ ⁴⁴⁷ ⁴⁴⁸ ⁴⁴⁹ ⁴⁵⁰ ⁴⁵¹ ⁴⁵² ⁴⁵³ ⁴⁵⁴ ⁴⁵⁵ ⁴⁵⁶ ⁴⁵⁷ ⁴⁵⁸ ⁴⁵⁹ ⁴⁶⁰ ⁴⁶¹ ⁴⁶² ⁴⁶³ ⁴⁶⁴ ⁴⁶⁵ ⁴⁶⁶ ⁴⁶⁷ ⁴⁶⁸ ⁴⁶⁹ ⁴⁷⁰ ⁴⁷¹ ⁴⁷² ⁴⁷³ ⁴⁷⁴ ⁴⁷⁵ ⁴⁷⁶ ⁴⁷⁷ ⁴⁷⁸ ⁴⁷⁹ ⁴⁸⁰ ⁴⁸¹ ⁴⁸² ⁴⁸³ ⁴⁸⁴ ⁴⁸⁵ ⁴⁸⁶ ⁴⁸⁷ ⁴⁸⁸ ⁴⁸⁹ ⁴⁹⁰ ⁴⁹¹ ⁴⁹² ⁴⁹³ ⁴⁹⁴ ⁴⁹⁵ ⁴⁹⁶ ⁴⁹⁷ ⁴⁹⁸ ⁴⁹⁹ ⁵⁰⁰ ⁵⁰¹ ⁵⁰² ⁵⁰³ ⁵⁰⁴ ⁵⁰⁵ ⁵⁰⁶ ⁵⁰⁷ ⁵⁰⁸ ⁵⁰⁹ ⁵¹⁰ ⁵¹¹ ⁵¹² ⁵¹³ ⁵¹⁴ ⁵¹⁵ ⁵¹⁶ ⁵¹⁷ ⁵¹⁸ ⁵¹⁹ ⁵²⁰ ⁵²¹ ⁵²² ⁵²³ ⁵²⁴ ⁵²⁵ ⁵²⁶ ⁵²⁷ ⁵²⁸ ⁵²⁹ ⁵³⁰ ⁵³¹ ⁵³² ⁵³³ ⁵³⁴ ⁵³⁵ ⁵³⁶ ⁵³⁷ ⁵³⁸ ⁵³⁹ ⁵⁴⁰ ⁵⁴¹ ⁵⁴² ⁵⁴³ ⁵⁴⁴ ⁵⁴⁵ ⁵⁴⁶ ⁵⁴⁷ ⁵⁴⁸ ⁵⁴⁹ ⁵⁵⁰ ⁵⁵¹ ⁵⁵² ⁵⁵³ ⁵⁵⁴ ⁵⁵⁵ ⁵⁵⁶ ⁵⁵⁷ ⁵⁵⁸ ⁵⁵⁹ ⁵⁶⁰ ⁵⁶¹ ⁵⁶² ⁵⁶³ ⁵⁶⁴ ⁵⁶⁵ ⁵⁶⁶ ⁵⁶⁷ ⁵⁶⁸ ⁵⁶⁹ ⁵⁷⁰ ⁵⁷¹ ⁵⁷² ⁵⁷³ ⁵⁷⁴ ⁵⁷⁵ ⁵⁷⁶ ⁵⁷⁷ ⁵⁷⁸ ⁵⁷⁹ ⁵⁸⁰ ⁵⁸¹ ⁵⁸² ⁵⁸³ ⁵⁸⁴ ⁵⁸⁵ ⁵⁸⁶ ⁵⁸⁷ ⁵⁸⁸ ⁵⁸⁹ ⁵⁹⁰ ⁵⁹¹ ⁵⁹² ⁵⁹³ ⁵⁹⁴ ⁵⁹⁵ ⁵⁹⁶ ⁵⁹⁷ ⁵⁹⁸ ⁵⁹⁹ ⁶⁰⁰ ⁶⁰¹ ⁶⁰² ⁶⁰³ ⁶⁰⁴ ⁶⁰⁵ ⁶⁰⁶ ⁶⁰⁷ ⁶⁰⁸ ⁶⁰⁹ ⁶¹⁰ ⁶¹¹ ⁶¹² ⁶¹³ ⁶¹⁴ ⁶¹⁵ ⁶¹⁶ ⁶¹⁷ ⁶¹⁸ ⁶¹⁹ ⁶²⁰ ⁶²¹ ⁶²² ⁶²³ ⁶²⁴ ⁶²⁵ ⁶²⁶ ⁶²⁷ ⁶²⁸ ⁶²⁹ ⁶³⁰ ⁶³¹ ⁶³² ⁶³³ ⁶³⁴ ⁶³⁵ ⁶³⁶ ⁶³⁷ ⁶³⁸ ⁶³⁹ ⁶⁴⁰ ⁶⁴¹ ⁶⁴² ⁶⁴³ ⁶⁴⁴ ⁶⁴⁵ ⁶⁴⁶ ⁶⁴⁷ ⁶⁴⁸ ⁶⁴⁹ ⁶⁵⁰ ⁶⁵¹ ⁶⁵² ⁶⁵³ ⁶⁵⁴ ⁶⁵⁵ ⁶⁵⁶ ⁶⁵⁷ ⁶⁵⁸ ⁶⁵⁹ ⁶⁶⁰ ⁶⁶¹ ⁶⁶² ⁶⁶³ ⁶⁶⁴ ⁶⁶⁵ ⁶⁶⁶ ⁶⁶⁷ ⁶⁶⁸ ⁶⁶⁹ ⁶⁷⁰ ⁶⁷¹ ⁶⁷² ⁶⁷³ ⁶⁷⁴ ⁶⁷⁵ ⁶⁷⁶ ⁶⁷⁷ ⁶⁷⁸ ⁶⁷⁹ ⁶⁸⁰ ⁶⁸¹ ⁶⁸² ⁶⁸³ ⁶⁸⁴ ⁶⁸⁵ ⁶⁸⁶ ⁶⁸⁷ ⁶⁸⁸ ⁶⁸⁹ ⁶⁹⁰ ⁶⁹¹ ⁶⁹² ⁶⁹³ ⁶⁹⁴ ⁶⁹⁵ ⁶⁹⁶ ⁶⁹⁷ ⁶⁹⁸ ⁶⁹⁹ ⁷⁰⁰ ⁷⁰¹ ⁷⁰² ⁷⁰³ ⁷⁰⁴ ⁷⁰⁵ ⁷⁰⁶ ⁷⁰⁷ ⁷⁰⁸ ⁷⁰⁹ ⁷¹⁰ ⁷¹¹ ⁷¹² ⁷¹³ ⁷¹⁴ ⁷¹⁵ ⁷¹⁶ ⁷¹⁷ ⁷¹⁸ ⁷¹⁹ ⁷²⁰ ⁷²¹ ⁷²² ⁷²³ ⁷²⁴ ⁷²⁵ ⁷²⁶ ⁷²⁷ ⁷²⁸ ⁷²⁹ ⁷³⁰ ⁷³¹ ⁷³² ⁷³³ ⁷³⁴ ⁷³⁵ ⁷³⁶ ⁷³⁷ ⁷³⁸ ⁷³⁹ ⁷⁴⁰ ⁷⁴¹ ⁷⁴² ⁷⁴³ ⁷⁴⁴ ⁷⁴⁵ ⁷⁴⁶ ⁷⁴⁷ ⁷⁴⁸ ⁷⁴⁹ ⁷⁵⁰ ⁷⁵¹ ⁷⁵² ⁷⁵³ ⁷⁵⁴ ⁷⁵⁵ ⁷⁵⁶ ⁷⁵⁷ ⁷⁵⁸ ⁷⁵⁹ ⁷⁶⁰ ⁷⁶¹ ⁷⁶² ⁷⁶³ ⁷⁶⁴ ⁷⁶⁵ ⁷⁶⁶ ⁷⁶⁷ ⁷⁶⁸ ⁷⁶⁹ ⁷⁷⁰ ⁷⁷¹ ⁷⁷² ⁷⁷³ ⁷⁷⁴ ⁷⁷⁵ ⁷⁷⁶ ⁷⁷⁷ ⁷⁷⁸ ⁷⁷⁹ ⁷⁸⁰ ⁷⁸¹ ⁷⁸² ⁷⁸³ ⁷⁸⁴ ⁷⁸⁵ ⁷⁸⁶ ⁷⁸⁷ ⁷⁸⁸ ⁷⁸⁹ ⁷⁹⁰ ⁷⁹¹ ⁷⁹² ⁷⁹³ ⁷⁹⁴ ⁷⁹⁵ ⁷⁹⁶ ⁷⁹⁷ ⁷⁹⁸ ⁷⁹⁹ ⁸⁰⁰ ⁸⁰¹ ⁸⁰² ⁸⁰³ ⁸⁰⁴ ⁸⁰⁵ ⁸⁰⁶ ⁸⁰⁷ ⁸⁰⁸ ⁸⁰⁹ ⁸¹⁰ ⁸¹¹ ⁸¹² ⁸¹³ ⁸¹⁴ ⁸¹⁵ ⁸¹⁶ ⁸¹⁷ ⁸¹⁸ ⁸¹⁹ ⁸²⁰ ⁸²¹ ⁸²² ⁸²³ ⁸²⁴ ⁸²⁵ ⁸²⁶ ⁸²⁷ ⁸²⁸ ⁸²⁹ ⁸³⁰ ⁸³¹ ⁸³² ⁸³³ ⁸³⁴ ⁸³⁵ ⁸³⁶ ⁸³⁷ ⁸³⁸ ⁸³⁹ ⁸⁴⁰ ⁸⁴¹ ⁸⁴² ⁸⁴³ ⁸⁴⁴ ⁸⁴⁵ ⁸⁴⁶ ⁸⁴⁷ ⁸⁴⁸ ⁸⁴⁹ ⁸⁵⁰ ⁸⁵¹ ⁸⁵² ⁸⁵³ ⁸⁵⁴ ⁸⁵⁵ ⁸⁵⁶ ⁸⁵⁷ ⁸⁵⁸ ⁸⁵⁹ ⁸⁶⁰ ⁸⁶¹ ⁸⁶² ⁸⁶³ ⁸⁶⁴ ⁸⁶⁵ ⁸⁶⁶ ⁸⁶⁷ ⁸⁶⁸ ⁸⁶⁹ ⁸⁷⁰ ⁸⁷¹ ⁸⁷² ⁸⁷³ ⁸⁷⁴ ⁸⁷⁵ ⁸⁷⁶ ⁸⁷⁷ ⁸⁷⁸ ⁸⁷⁹ ⁸⁸⁰ ⁸⁸¹ ⁸⁸² ⁸⁸³ ⁸⁸⁴ ⁸⁸⁵ ⁸⁸⁶ ⁸⁸⁷ ⁸⁸⁸ ⁸⁸⁹ ⁸⁹⁰ ⁸⁹¹ ⁸⁹² ⁸⁹³ ⁸⁹⁴ ⁸⁹⁵ ⁸⁹⁶ ⁸⁹⁷ ⁸⁹⁸ ⁸⁹⁹ ⁹⁰⁰ ⁹⁰¹ ⁹⁰² ⁹⁰³ ⁹⁰⁴ ⁹⁰⁵ ⁹⁰⁶ ⁹⁰⁷ ⁹⁰⁸ ⁹⁰⁹ ⁹¹⁰ ⁹¹¹ ⁹¹² ⁹¹³ ⁹¹⁴ ⁹¹⁵ ⁹¹⁶ ⁹¹⁷ ⁹¹⁸ ⁹¹⁹ ⁹²⁰ ⁹²¹ ⁹²² ⁹²³ ⁹²⁴ ⁹²⁵ ⁹²⁶ ⁹²⁷ ⁹²⁸ ⁹²⁹ ⁹³⁰ ⁹³¹ ⁹³² ⁹³³ ⁹³⁴ ⁹³⁵ ⁹³⁶ ⁹³⁷ ⁹³⁸ ⁹³⁹ ⁹⁴⁰ ⁹⁴¹ ⁹⁴² ⁹⁴³ ⁹⁴⁴ ⁹⁴⁵ ⁹⁴⁶ ⁹⁴⁷ ⁹⁴⁸ ⁹⁴⁹ ⁹⁵⁰ ⁹⁵¹ ⁹⁵² ⁹⁵³ ⁹⁵⁴ ⁹⁵⁵ ⁹⁵⁶ ⁹⁵⁷ ⁹⁵⁸ ⁹⁵⁹ ⁹⁶⁰ ⁹⁶¹ ⁹⁶² ⁹⁶³ ⁹⁶⁴ ⁹⁶⁵ ⁹⁶⁶ ⁹⁶⁷ ⁹⁶⁸ ⁹⁶⁹ ⁹⁷⁰ ⁹⁷¹ ⁹⁷² ⁹⁷³ ⁹⁷⁴ ⁹⁷⁵ ⁹⁷⁶ ⁹⁷⁷ ⁹⁷⁸ ⁹⁷⁹ ⁹⁸⁰ ⁹⁸¹ ⁹⁸² ⁹⁸³ ⁹⁸⁴ ⁹⁸⁵ ⁹⁸⁶ ⁹⁸⁷ ⁹⁸⁸ ⁹⁸⁹ ⁹⁹⁰ ⁹⁹¹ ⁹⁹² ⁹⁹³ ⁹⁹⁴ ⁹⁹⁵ ⁹⁹⁶ ⁹⁹⁷ ⁹⁹⁸ ⁹⁹⁹ ¹⁰⁰⁰

⁴ Wāqidī 341 (BSa'd 38 foot says 30).

⁵ ‘Aḍal and Qārah are also said to be descended from Khuzaimah (father of Asad) through al-Ilaun (BDuraid 410).

⁶ "Thou hast nought to do with the matter: it is for God to bring them to repentance or to punish them."
⁷ Wāqidī 341, BSa'd 38.

of the Qur'ān¹, abrogated, and in its place Qur. III 163 was delivered: "By no means think ye that those who have been slain in the cause of God are dead: nay, rather, they are alive with their Lord, where they are nourished and are joyful."

This narrative has aroused considerable doubt among those who have examined it². In the first place, it occurs in a record of warlike expeditions, *Maghāzī*³, not of peaceful missions. It will be observed from the opening of the narrative in BHishām 648 that the expedition to Bīr Ma'ūnah was sent in Šafar, just after the three months of peace, Dhul-Qa'dah, Dhul-Hijjah, and Muḥarram, had expired; this would seem to indicate that it was connected with warfare. For a preaching mission so large a number as 40 would scarcely be required, still less 70. We have, moreover, an account of the affair which makes no mention at all of 'Āmir b. aṭ-Ṭufail. In BSA'd, p. 38⁵, there is a short statement resting on the authority of Anas b. Mālik, which asserts that the sub-tribes Ri'l, Dhakwān and 'Uṣayyah⁴ of Sulaim came to the Prophet and asked his help against the other sections of that group: that the Prophet gave them according to their request a body of seventy men of the *Ansār* called the *Qurrā* (because they collected wood and water for the Prophet during the day-time, and spent the night in prayer and reciting the Qur'ān): that when this band arrived at Bīr Ma'ūnah, the sections of Sulaim named acted treacherously by them, and attacked and slew them: that when the news reached the Prophet, he prayed for a whole month in the morning prayers that the curse of God might rest upon Ri'l, Dhakwān, and 'Uṣayyah; and that the Prophet also recited as a verse of the Qur'ān the words already quoted, which were afterwards abrogated or forgotten (رَفَعَ أَوْ نَسِيَ). With this agrees the statement made by Wāqidi that the guide of the party was a man of Sulaim. It should also be remembered that in the previous year, A. H. 3⁵, the Prophet had already attacked the Banū Sulaim, and that, owing to the dispersion of the tribe to its watering-places, he had not inflicted on it any serious loss. According to the genealogists, Sulaim was the brother of Hawāzin, but not more nearly connected with 'Āmir b. Ša'sa'ah.

As regards the guarantee of protection said to have been given by Abū Barā, the traditions also exhibit serious discrepancies. It is not probable that Abū Barā himself visited Muḥammad. The account in *Aghānī* XV⁶ states that he was ill with an internal tumour⁷, and that he sent his nephew Labīd to the Prophet with a present of camels

¹ Tabari 14479.

² See Muir, *Life of Mahomet*, Vol. III, p. 208, note; Caetani, *Annali*, I, p. 580, note 3; Lammens, *Encyclopaedia of Islam*, s. v. Bīr Ma'ūnah.

³ Wāqidi, BSA'd. Ya'qūbi.

⁴ The record adds Labyān, but this was a section of Hudhail, a quite different stock; the name seems to have crept in because this tribe was mentioned in the Prophet's curse: see above.

⁵ In Jumāda I: see BSA'd 24; BHishām 544; Wāqidi 195. The expedition was led by Muḥammad in person, and consisted of 300 men.

⁶ P. 137, foot.

⁷ دَيْبِلَةٌ.

to ask his aid in effecting a cure. The Prophet refused the present, at the same time saying that if he could have accepted any gift from a polytheist, he would have taken one from Abū Barā; he sent, however, by the hand of Labīd a lump of clay which he had moistened with his spittle, and told him to dissolve it in water and give it to Abū Barā to drink. Labīd, it is added, stayed some time in Madīnah, reading the Qurʾān, of which he copied out the *Sūrat ar-Raḥmān*¹, and took it home with him. He gave the clay as directed to Abū Barā, who dissolved and drank it and recovered².

Finally, had ‘Āmir b. aṭ-Ṭufail been primarily responsible for the treachery which led to the slaughter of the mission, it is very strange that his name should not have been embodied in the formal curse which, for many days after hearing of the disaster, the Prophet recited in the morning prayers at Madīnah.

The strongest evidence that ‘Āmir b. aṭ-Ṭufail was concerned in the slaughter at Bīr Maʿūnah, and that Abū Barā had given some sort of guarantee for the safety of the party, is contained in the fragments of contemporary poetry relating to the event which have been preserved in the *dūwān* of Ḥassān b. Thābit and elsewhere. In the *dūwān*³ there are three pieces, No. XL, an elegy of 3 verses on Nāfiʿ b. Budail, who fell in the fight, No. XCIV, an elegy on the slain of Maʿūnah, mentioning the leader al-Mundhir by the name given to him by the Prophet, *al-Muʿniq liyamūt*⁴, and No. CXI, addressed to Rabʿah, son of Abū Barā. In the first of these (which is also attributed to ‘Abdallāh b. Rawāḥah) there is no mention of ‘Āmir; nor in the second, for the third verse, which speaks of treachery, would be equally or more applicable to the sections of Sulaim who are said to have invited the party⁵. In the third, (of which the verses are given in a different order in BHishām 650 and Ṭabari 1445) the poet says (following BHishām):

“Ye sons of Umm al-Banīn⁶, are ye not stirred — and ye are among the foremost of the people of Najd —

“By the flouting by ‘Āmir of Abū Barā, that he might break his covenant? And a mistake is not the same thing as a crime deliberately committed.

“Carry this message to Rabīʿah, the man of enterprise — ‘What hast thou accomplished in the passage of time since I saw thee?

“Thy father is the old warrior Abū Barā, and thy mother’s brother the glorious Ḥakam son of Saʿd.”

In the commentary to this piece⁷ it is explained that the poem was addressed to

¹ Sūrah LV.

² For the rest of this story see below.

³ Ed. Hirschfeld, London 1910.

⁴ See v. 4 *أَعْنَقَ فِي مَنِيَّتِهِ*.

⁵ Observe that the mission is spoken of in v. 2 by a warlike denomination, *حَيْلُ الرَّسُولِ*.

⁶ See genealogy of the house of Jaʿfar, *ante* p. 73.

⁷ Hirschfeld, *Scholia and Annotations*, p. 81.

Rabfah, urging him to take steps to punish ‘Āmir b. at-Ṭufail for his treachery. When Rabfah heard the verses, he went to the Prophet and said: “O Apostle of God! Will a sword-blow or a spear-thrust that I inflict upon ‘Āmir wash away from my father the guilt of this act of treachery?” “Yes, God knows,” said the Prophet. Rabfah then returned home and struck ‘Āmir a blow which did not wound him in a vital part. His fellow-tribesmen sprang upon him and seized him, and called out to ‘Āmir — “Retaliate upon him with the like!” ‘Āmir rescued Rabfah from their hands, and then dug a pit and said: “Bear witness, all of you, that I have put away his sin in this pit.” Then he filled in the earth again, and let Rabfah go.

In the commentary to No. XL of Ḥassān’s *Du‘an* ¹ an elegy on al-Mundhir b. ‘Amr, the captain of the expedition, by his sister is cited, which is more explicit; vv. 4—8:

*Weep for the warriors who stood their ground, the noble in nature, the noble in stock!

*There joined together against them the wolves of the Ḥijāz, the sons of Buhthah and the sons of Ja‘far:

*Their leader was ‘Āmir, the miserable wretch, the traitor, the man of violent, horrible deeds.

*If they had had but warning of that combination against them, the hosts of the adulterous one-eyed wretch ²,

*Their foes would have found them lions on the morning of battle: not strange to them was such a case of old!”

There is no possibility of misunderstanding this piece; but it rather gives the impression of being too conclusive, and is scarcely consistent with the next two extracts. Buhthah is the name of a subdivision of Sulaim. “Wolves of the Ḥijāz” is a strange name to give to the Banū Ja‘far, who were a tribe inhabiting Najd, not the Ḥijāz.

Ka‘b b. Mālik the Anṣārī, one of the Prophet’s poets, in a passage quoted by BHishām ³, says to the Banū Ja‘far:

“Ye left your protected stranger ⁴ to the mercy of the Banū Sulaim, in cowardice and shame, for fear of an attack by them.

*If he had taken hold of a bond uniting him to Nufail ⁵, he would (in so doing) have stretched a cord which would have held securely;

*Or the Quraṭā ⁶ — they would not have deserted him: of old they have been faithful when ye have broken faith.”

This last passage appears to be irreconcilable with the account of the affair given by Ibn Ishāq. Another poem by Ka‘b b. Mālik is quoted by Ṭabarī ⁶, which seems, like

¹ Hirschfeld *ut sup.* pp. 57—8.

² I.e. ‘Āmir b. at-Ṭufail, who lost one eye at Faif ar-Rih.

³ P. 652.

⁴ Read *jārukum*.

⁵ Nufail and al-Quraṭā are said to be the names of tribes or houses in Hawāzin. ⁶ I, pp. 1445—6.

the piece just cited, to blame the Banū Ja‘far, *including* ‘Āmir b. aṭ-Ṭufail, not for falling on the party of Muslims, but for not protecting them against Sulaim, and for not answering their call for help when they were beset by their enemies.

Lastly, BHishām¹ quotes a pair of verses by a man of Sulaim, Anas b. ‘Abbās, exulting over the slaying of Nāfi‘ b. Budail (one of the Muslims who fell) as an act of vengeance for the death of Ṭu‘aimah b. ‘Adī, his nephew, whom he calls Abū Zabbān.

The conclusion of the whole matter would seem to be that the mission to Bīr Ma‘ūnah was a warlike expedition, sent by the Prophet to help one section of the Banū Sulaim against another, and that it was not a body of preachers sent for the conversion of the Banū ‘Āmir; at the same time the Prophet had reason to think, from his relations with Abū Barā, that the Banū ‘Āmir were friendly to him, and might be expected to help. In this he was disappointed; the Sulamīs proved to be treacherous, and ‘Āmir b. aṭ-Ṭufail perhaps joined them in the attack on the Prophet’s party. At the same time it is unlikely that in so doing he violated an express pledge of protection given by Abū Barā; this seems probable from the fact that the Prophet paid the blood-wit for the two ‘Āmirites whom ‘Amr b. Umayyah slew when they were returning from Madīnah to their tribe.

Abū Barā did not live long after the affair of Bīr Ma‘ūnah. There is a legend which says that grief for the treachery practised by ‘Āmir b. aṭ-Ṭufail on this occasion caused him to commit suicide by drinking strong wine till he died².

The second of the two events mentioned above is the visit of ‘Āmir b. aṭ-Ṭufail to the Prophet, probably in the year 9³, or perhaps 10 of the Hijrah. According to the account in BHishām (p. 939 ff.), Ṭabarī (I 1745—7), and the *Aghānī* (XV 137)⁴, all of which draw the tale from the same source and tell it in practically the same words, a deputation of the Banū ‘Āmir b. Ṣa‘sa‘ah, headed by ‘Āmir b. aṭ-Ṭufail, Arbad b. Qais (half-brother to Labīd), and Jabbār b. Salmā, came to the Prophet. ‘Āmir, it is said, intended treachery. When urged by his tribe to accept Islām, he had answered — “I have sworn that I will not cease until the Arabs all become subject to me. Shall I then myself follow after this champion of the Quraish?” He arranged with Arbad that he, ‘Āmir, should occupy Muḥammad’s attention by conversation, and that Arbad should then fall upon him and despatch him with his sword. When ‘Āmir reached the Prophet’s dwelling he said — “O Muḥammad! grant me a private interview”⁵. “No,” answered Mu-

¹ P. 651.

² See Agh. XXI, 100¹⁹; BQut., 224¹¹ ff; Naq. p. 199, note.

³ This is BHishām’s date: Ṭabarī gives 10; others speak of the year as that in which the Prophet died (Naq. 676⁴). Caetani (*Annali dell’ Islam*, Vol. II Pt. 2 p. 90) puts the visit in A. H. 8 (Jumāda II) but this appears to be doubtful; see below.

⁴ Other versions are in BSa‘d (Wellhausen *Sk. u. Vorarb.* IV) § 96; Mubarrad, *Kāmil* 725¹²¹; Maidāni (Freyt.) II, 172. There is much discrepancy here.

⁵ This is the only suitable translation of خَالِنِي (not خَالِنِي): see Ṭab. 1746, note *d*, and glossary.

hammad, "until thou profess faith in the unity of God." The conversation went on, ‘Āmir expecting Arbad to carry out his instructions and attack the Prophet: but Arbad did nothing. At last, after again asking in vain for a private interview, ‘Āmir said to Muḥammad — "By God! I will fill the land against thee with horses and men." As he departed, the Prophet cried — "O God! be thou my helper against ‘Āmir b. aṭ-Ṭufail!" ‘Āmir, as he went away, said to Arbad: "Woe to thee, Arbad! Where was what I commanded thee to do? By God! there was not a man on the face of the earth whom I used to fear more than thee: but now I swear that I will never fear thee again." "Prithoe," said Arbad, "be not hasty against me. By God! whenever I attempted to do what thou badest me, thou camest between me and the man, so that I saw thee only. Should I then have smitten thee with my sword?" So they returned to their own land. And while they were journeying, God sent upon ‘Āmir a tumour in his neck, from which he died in the tent of a woman of Salūl; and as he was dying he said — "O ye sons of ‘Āmir! a tumour like the tumour of a young camel, and a death in the tent of a woman of Salūl!"¹ His companions buried him there, and passed on to their homes. When asked how they had fared at Madīnah, Arbad said: "It was nought! He called upon us to worship a Thing — would that it were here before me now, that I might shoot it with this arrow and slay it!" A day or two after this speech he went forth with a camel for sale, when God sent upon him and his beast a flash of lightning, which consumed them both.

This is the story of Ibn Ishāq. But there is another version of the interview between ‘Āmir b. aṭ-Ṭufail and the Prophet², which makes no mention of his being accompanied by Arbad, and says nothing about a plot to assassinate Muḥammad. ‘Āmir, it is said, was received in a friendly way by the Prophet, who set a cushion for him to lean on, and invited him to accept Islām. ‘Āmir replied that he would do so on condition that he was given dominion over the nomads, while Muḥammad ruled over the towns and villages. The Prophet refused: whereupon ‘Āmir rose in anger and departed, saying — "Verily I will fill the land against thee with short-haired horses and youthful warriors!" On his way home ‘Āmir was attacked, as already related, by the bubonic plague, and died in the tent of a woman of Salūl.

There is also a quite different story of Arbad's death³, which makes it happen in A. H. 4, after the return of Labīd from his mission to the Prophet on behalf of Abū Barā. As already stated⁴, Labīd while at Madīnah became acquainted with the Prophet's teaching, and is said to have brought home with him a copy of the 55th Chapter of the Qur'ān. Arbad met him and said: "Brother, tell me about this man: for there is no one who has visited him whose word in regard to him I trust more fully than I

¹ The tribe of Salūl was held in contempt by the rest of ‘Āmir: see Diw. No. XXV, transl., preamble.

² Agh. XV 138, lower half.

³ Agh. XV 138, upper half.

⁴ See above, p. 87.

do thine.” “Brother,” said Labīd, “never did I see his like;” and he began to speak of his sincerity, his piety, and the beauty of his speech. “Hast thou anything with thee of his sayings?” “Yes,” he answered, and he drew out the Chapter of “The Merciful,” and read it to Arbad. When he had finished, Arbad said — “Would that I could meet *ar-Rahmān* (‘the Merciful’) in this wilderness! Curses upon me if I smote him not with my sword!” A cloud gathered above the twain, and they went to seek for their camels. As Arbad reached his, a thunderbolt from heaven fell upon him and slew him.

Neither of these stories commands our confidence. But we have a piece of evidence, in the large number of elegies composed by Labīd on his half-brother Arbad, to whom he was passionately attached, which is conclusive as regards the fact that the latter did die by lightning¹, and that Labīd at the time had not accepted Islam². It is quite improbable that Labīd, already a mind disposed to piety, would have lamented Arbad so deeply, and in so many beautiful poems, if the latter had really been a party to a treacherous attack on the Prophet, or spoken the blasphemy imputed to him; and the number of these poems indicates that they covered a considerable space of time, so that it is more probable that Arbad died about the time of Labīd’s first visit, on Abū Barā’s behalf, to Muḥammad, than that he died some years later, on returning from ‘Āmir’s visit in A. H. 9 or 10. It is certain that Labīd, if not then already a Muslim, was disposed to accept the new Faith, and did so very soon afterwards.³ It is significant that we have no *marthiyah* by him on the death of ‘Āmir b. aṭ-Ṭufail.

On the whole, therefore, it seems probable that we may dismiss as quite without foundation the story of ‘Āmir’s project of assassinating the Prophet. That he used truculent language to him is possible; but we cannot, of course, place any confidence in the conflicting accounts of what actually passed at the interview. It is likely that he died soon after his return; but whether he really passed away among the Salūl, as his reported last words (which have become a proverb) would indicate, seems uncertain. The story told in Agh. XV, 139, and repeated in the preface to our *Dircān* (p. 91 ff.), that the Banū ‘Āmir set up standing stones (*anṣāb*) enclosing a space of a square mile round his grave, within which the ground was a *ḥimā*, not to be violated by man or beast entering it, rather leads one to suppose that he died among his own people. “Never,” says Abū ‘Ubaidah⁴, “was there seen a day with more men and women weeping, or more faces torn with nails, or more garments rent in mourning, than the

¹ Labīd *Dirw.* V, 2—3 (Khālidī p. 17).

² See *Dirw.* VI (Khālidī, p. 21), in the form in which it stands in Agh. XIV, 99 and XV 140, and in BQut. 151—2.

³ One of the difficulties in the chronology of this series of episodes is the fact that in one list of the persons among whom the booty of Ḥunain was distributed (A. H. 8), called *al-Mu‘allaḥ qulūbuhum*, appear the names of Labīd and ‘Alqamah b. ‘Ulāthah (BḤisham 883); their names are absent from the second list. See Caetani, *Annali*, Vol. II, Part 2, p. 185. It is apparently this fact that has induced Caetani to put the visit of ‘Āmir to the Prophet before the battle of Ḥunain.

⁴ Agh. XV 139.

day when Āmir son of at-Tufail died." He left no son, though his *kunya* Abū ʿAlī shows that he had had at least one born to him, who probably died in infancy.

As in the case of ʿAbīd, we have no information regarding the person who first collected the poems of Āmir b. at-Tufail: he may very possibly have been Abū ʿAmr ash-Shaibānī. Our present *diwān* is said to follow the readings of Abu-l-ʿAbbās Aḥmad b. Yahyā, called Thaʿlab (200—291), a pupil of Ibn al-Aʿrābī and a celebrated doctor of the Kūfī school of grammar. The author of the commentary, Abū Bakr Muḥammad b. al-Qāsim al-Anbārī (271—327 or 328), was Thaʿlab's most distinguished pupil, and also of the school of Kūfah. He is well-known as the editor of his father's great commentary on the *Mufaḍḍaliyāt*, and as author of the *Kitāb al-Aḍḍād* (ed. Houtsma, 1881), and the *Kitāb az-Zahīr fī Muʿānī Kalimat an-Nās* (MS. Köprülü 1280). A great commentary on the *Muʿallaqāt* also goes by his name, and exists in MS. in Constantinople: of this the commentary on Ṭarafah's *Muʿallaqah* was published by Dr. O. Rescher in 1910. The present work is not mentioned by name in the list of compositions attributed to him in Ibn Khallikān's *Biographies* or in the *Fihrist*, p. 75¹, but there can be no doubt whatever of its authenticity. The introduction, the commentaries on the two poems (Nos. XI and XXIX) which are included in the *Mufaḍḍaliyāt*, agree with the commentary on that work which goes by his father's name and was revised by himself; No. XXVI is also, as noted on p. 151, taken from the same commentary. The scholia are deficient in information regarding the historical bearing of the poems; perhaps it was in many cases no longer procurable. They sometimes contain evident inaccuracies, as for instance in p. 91³, p. 114², p. 117⁷, p. 122¹, and p. 154¹. A curious slip of memory is the quotation of verses made up of hemistichs taken from different parts of the same poem; e. g.: p. 111¹², p. 118³, p. 119⁶. Notwithstanding these defects, however, the commentary is useful, especially as a guarantee of the accuracy of the text. The original from which our MS. was copied was a good one, and the copyist has generally been faithful to it. All departures from the text have been indicated in the notes. The case is very different from that of the portion of the MS. (undoubtedly by the same hand) containing the *Diwān* of ʿAbīd.

There may have been other collections of Āmir's poetry in existence. In the commentary to the *Mufaḍḍaliyāt*, p. 33, v. 2 of poem No. VIII is cited as in our MS, and a marginal note alleges that the reading in Āmir's *Diwān*² is مِثْلَ حُشْبِ الْعَرَقِدِ; as the poem rhymes in ب, this would imply that a *diwān* exists somewhere with a wholly different recension of the poem.³ Some of the pieces in the Supplement seem to be taken

¹ This work says that he prepared a number of *Diwāns* of celebrated poets, including Zuhair, Nābighah Jaʿdi, al-Aʿsha, and others.

² لا في ديوانه

³ As noticed on p. 173, note d, a verse ending in our recension in الأَجْسَمِ, occurs in the LA and

from such a collection; No. 1 has every appearance of being genuine; No. 2 is clearly a portion of No. VIII. Nos. 4, 5, 6 (very celebrated), 7, 8 (actually cited in *commy.* to *Mufaḍḍaliyyāt*), 10, 11 (also from *commy.* *Mufaḍḍt*), 13, 15, 16, 17, 20, 22 all seem to be probably the work of ʿĀmir, and to have been taken from some other collection of his poems. The other fragments included in the Supplement are either doubtful or clearly spurious. Of the pieces in the *Dīcān*, No. II (the only long *qaṣīdah*) is perhaps open to suspicion because of its insistence on the theme of the defeat of Tamīm at Shīb Jabalah; if ʿĀmir was born on the day of that battle, it may be thought hardly likely that he would speak of it as if it were a recent event. The verse (No. 18) which is said in the commentary to refer to the leader of the Banu-l-Ḥārith b. Kaʿb who was certainly a contemporary of ʿĀmir may possibly in reality refer to some other chief called Ḥuṣain; the battle of Dhū Najab, if it was the engagement referred to in Naq. 587 and 1079, was a *defeat* of ʿĀmir, not a victory: some other fight must be intended. Other pieces which appear to be doubtful are Nos. XVII (on account of its reference to ʿAntarah of ʿAbs) and XXVI (see *ante*, p. 81—82).

Only four pieces in the *Dīcān*, Nos. II, VII, XXVIII and XXXII, exhibit the double rhyme marking the commencement of an ode; in addition there are two in the Supplement (16 and 21), of which the second is certainly spurious. The other pieces are all mere fragments, and the theme is throughout what the Arabs call *fakhr*, boasting of warlike exploits and the glories of the tribe. ʿĀmir was esteemed by al-Aṣmaʿī¹ a good poet in this style. He says that he was called *المُكَيِّم*, "the adorer" or "beautifier" of verse.² Of himself he says repeatedly that he is a "Child of War" (XIV, 1; XXIII, 4; XXIX, 10), and it is of warfare only that he has to tell. We must not expect to find in him the variety and the poetic imagination displayed by ʿAbīd. A comparison with ʿAntarah, the other great warrior-poet, suggests itself; but of ʿĀmir we possess no *nasīb*, in which the resources of Desert minstrelsy were chiefly displayed, and are thus unable to set one poet against the other. For the rest, the reader of the *Dīcān* will judge for himself of the man and his work.

TA with the rhyme *الأجسما*. This may, however, be only an inaccuracy in the Lexicons, and it is possible that the note referred to above may also be due to a confusion of memory on the part of the annotator.

¹ Mbd Kāmil 93¹⁴.

² The same epithet is applied to Ṭufail of Ghani: *Mfīl.* p. 410¹³.

www.alkottob.com

‘ĀMIR.

TRANSLATION.

I.

These three verses belong to a poem the full text of which is given in the Supplement, No. 1, which see for other readings. They are very celebrated and often cited.

- (1) As for me, though I be the son of the Chief of ‘Āmir, and the Knight of the tribe, called on for help in every adventure,¹
- (2) It was not for my kinsmen's sake that ‘Āmir made me their chief: God forbid that I should exalt myself on mother's or father's fame!
- (3) But it was because I guard their peculiar land,² and shield them from annoy, and hurl myself³ against him that strikes at their peace.

II.

An ode devoted to setting forth the glorious deeds of his tribe. In the *nasīb* the lady mentioned, Salmā, (diminutive Sulaimā, v. 5), is said (like Asmā, the mistress most frequently named) to belong to a hostile tribe. Vv. 1—2 are addressed to himself.

- (1) Hast thou recognized, in the low land of ‘Ārimah, the place where Salmā halted, or known again the signs of her abiding
- (2) In the nights when she took thee captive with her rows of pearly teeth, and her eyes like a fawn's that feeds on the balsam⁴ bushes —

¹ Literally, "In every cavalcade that rides forth."

² *Ḥimāhā*, "their reserved land", that which they claim as their own peculiar.

³ Lit.: "thrust at him with my shoulder."

⁴ The balsam of Mecca (identical with the "Balm of Gilead" of the O. T.), *Commiphora opobalsamum* (formerly *Amyris commiphora*).

- (3) What time my tribe were at enmity with her kin,¹ that she might create between her (and us) a cause of trouble and quarrel?
- (4) And if thy people hold thee back that thou leave them not to join us — yet time was when we dwelt together in ‘Ārimah in sweet peace.
- (5) Yet if Sulaimā knew what she might know of my deeds on the morning² of alarm, she would cast her lot with the noble.
- (6) We left Madhhij³ like a tale of yesternight, and Arḥab, when (our horse-men) enveloped them with their troops;
- (7) And we sold Shākir for the ancestral wealth of ‘Akk, and a band of our warriors faced Judhām;
- (8) And we scattered Shanū‘ah in every direction, and Ḥimyar met at our hands with trouble;
- (9) And Hamdān⁴ there — it matters not to me whether they be at war with me or at peace.
- (10) And we met, in the valley of Dhū Zarūd, the Sons of Shaibān⁵, and they were swallowed up utterly;
- (11) And as for a tribe of the Sons of Asad, we left their women in mourning garb, widowed of their husbands;
- (12) We cut to pieces their chiefs for all to see, and we fed the hyenas full with the flesh of the mighty;⁶
- (13) And we gave Ḥanifah⁷ over to slaughter in their villages, and our attack utterly destroyed Hakam and Hām;⁸
- (14) We slew their captain, and they fled, scattering hither and thither, as thou scatterest in flight the bands of ostriches;
- (15) We returned home with their women captive behind us on our camel-saddles, and with booty of camels — they were our meat.
- (16) And we fell upon Zubaid⁹ in the middle of the night, and by dawn their abode was held by a clamorous mighty host;⁹
- (17) And of ‘Abd al-Qais¹⁰ we obtained captives, from far Baḥrain, and divided them amongst us;

¹ *Zit*. "That she might bestow between her (and us) buckets of unwholesome water."

² Attacks were always made in the morning, just before dawn.

³ The tribes named in vs. 6—9 are all of al-Yaman, or of Yamanic origin settled elsewhere (Judhām).

⁴ See the contempt with which Hamdān is spoken of in No. XXXVII, *post*.

⁵ A division of Bakr b. Wā'il.

⁶ Paraphrase.

⁷ The most powerful division of Bakr b. Wā'il, settled in the mountains of al-Yamāmah, about the site of the modern Riyāḥ; they were to a considerable extent cultivators, having a good water-supply.

⁸ Again tribes of the Yaman.

⁹ The omission of a proper subject to *صبيح* in this verse suggests that something has fallen out, and that a second hemistich of v. 16, with a first hemistich containing the missing subject, has disappeared.

¹⁰ A Ma'addic stock settled on the sea-coast of the Persian Gulf, about the peninsula of Qaṭar: this shore (not the islands now called by the name) is meant by *Baḥrain*.

- (18) And at Dhū Najab we met Huṣain (of the Bal-Ḥārith¹), and in the battle we destroyed Usāmah;
- (19) And at al-Ḥaumān Qais just escaped us, but left in our hands his bride a prisoner while safe himself:
- (20) And sooth, if he had loved his wife as well as himself, he would have met there his death at the points of our spears!
- (21) And the kin of al-Jaun² travelled to meet us [on the morning of the Defile³], and were cut off utterly;
- (22) We slew of them a hundred in requital for an old man, and we put chains on a number of their people our prisoners.
- (23) And on the Day of the Defile we met Laqīṭ⁴, and made his head the raiment of a keen sword-blade;
- (24) Ḥājib⁵ we took captive, and he remained in bonds, until we had left his kinsfolk not a single camel;
- (25) And the host of the Sons of Tamīm we left lying there, slain, with arms and heads lopped off;
- (26) Yea, long was the Day to them there, as when thou pilest on a blazing fire fresh wood;
- (27) Unlucky was the day we brought upon them in their own country, poison was the draught they were given there to drink.
- (28) And if the changes of things do not hurry me out of life, they will go on paying tribute to us year after year;
- (29) They will pay it, though they loathe it, abased beneath us, and will give into our hands the reins to guide them.
- (30) But carry this message, if thou passest them, to the host of Sa'd⁶ — 'Sleep soundly! Never shall we break your rest:
- (31) 'Ye gave us secret tidings, and ye took no part in the attack upon us — verily ye were generous to us!
- (32) 'If ye had joined the host with the Son of al-Jaun, ye would have been like those who perished and brought shame upon themselves.'

¹ The leading Yamanic tribe of Najrān, south of the territory of 'Āmir. (See remarks on this verse *ante*, p. 93.)

² The two sons of a prince of Kindah, called al-Jaun, "the Black". See *post*, Frag. 15.

³ Entered conjecturally in a break in the MS. These two princes were slain on the Day of Shi'b Jabalah.

⁴ Chief and leader of the tribe of Tamīm at the battle of Shi'b Jabalah, where he was killed.

⁵ Ḥājib was the brother of Laqīṭ: the verse means that his tribe had to pay in ransom for him all their herds.

⁶ The sub-tribe of Tamīm called Sa'd b. Zaid-Manāt, which sent warning to 'Āmir of the intended attack at Shi'b-Jabalah. (They claimed Ṣa'ṣa'ah, the progenitor of the tribe of 'Āmir, as one of their kin: see Naq. 657⁸ and 1064^{8ff}; Agh. X, 36³).

III.

Tells of a battle with the tribes of Najrān — Nahd, the Banu-l-Ḥārith b. Kaʿb, and Jarm — in al-Kaur (the name of a mountain-range in the Yaman).

- (1) Why askest thou¹ not of us — for thou art kind and carest for our fortunes — how we fared in the hollow plain the day that Nahd blenched before us,
- (2) And the tribe of Kaʿb and the whole of Jarm in the plain, the day when they were driven to face us with the whip,
- (3) In al-Kaur, the day that al-Ḥusain² lay there still, and ‘Abd al-Madān had seen gallop our³ horse
- (4) Bestriden by stern warriors eager for battle, clad in ring-mail of iron, deftly fashioned by the armourer?
- (5) (Why askest thou not) which of the knights did most slaughter in the mellay among our foes, when the toil of battle had changed their hue,
- (6) When I singled out their captain, and then left him there, food for the wild beasts, a mass of dead flesh,
- (7) And Rabiʿah⁴ fell there in the onset, flung to ground, and the cry of mourning went up at that which Fate had brought to pass?
- (8) That was *my* place — as thou askest, there stood I: how we came there, ask further another time.
- (9) Hast thou asked my people of Ziyād⁵, when the spear-point scathed him, and when ‘Abd did mischief to him?
- (10) And the man Zaid — I left him leading him⁶ towards the hills — but it had not been in his mind that he should take refuge there!

IV.

- (1) We went up with noble steeds against the tribe of Ward⁷, and after our onset ill was the luck they gained;
- (2) We destroyed the tribe of Dhu-l-Bazarā,⁸ and Kaʿb, and their Mālik, and we brought to nought Bashīr;

¹ Addressed to a woman-friend.

² Al-Ḥusain and ‘Abd al-Madān, two chiefs of the Banu-l-Ḥārith.

³ Lit. "their horse," but he means the horse of his tribe ‘Āmir.

⁴ Rabiʿah here is not the father of Labīd, who was killed, before the battle of Shīb Jabalah, in a fight with the Asad at Dhū-ʿAlaq; it is the name of some enemy; a *v.l.* is Ḍubaiʿah: see No. XXI.

⁵ The person meant is said in the commentary to be Ziyād son of al-Ḥārith, perhaps of the Banu-l-Ḥārith.

⁶ *I.e.* Ziyād. ⁷ *I.e.* the tribe of ‘Abs; Ward was the father of ‘Urwah, a celebrated poet and hero.

⁸ Dhu-l-Bazarā is said to be a name of the tribe of Abū Bakr b. Kilāb, a branch of ‘Āmir b. Ṣaʿṣaʿah: see Introduction, pp. 74—5.

- (3) And near did we bring ar-Ribābah to perdition on the Day of Fajj, and we captured in our noose ‘Ashīr,
 (4) And Sayyār, the champion of Sa’d son of Bakr; and we slew Bahīr in requital for Mafrūq.

V.

A description of the cavalry of ‘Āmir ibn Ṣa‘ā‘ah.

- (1) We led our noble steeds until we stalled¹ them in Thahlān by force, and there they abode.
 (2) And I chid al-Maznūq² until he charged with me into the midst of a compact body of horse, and they were scattered.
 (3) And we gave ‘Abs and Murrah³ to drink of a cup in the borders of their country — and long was the draught!
 (4) And as for our steeds, we accustom them to spring forward, whensoever a raid chances, or looms large before us —
 (5) Tethered close to our tents, (eager) like camels maddened with thirst⁴, rough in the forelocks, — we call on them for their best speed, and they answer fully,
 (6) Bestriden by the youth of ‘Āmir, who smite the helms when the cavalry are wedged together in the strait of battle —
 (7) In the strait wherein the spear-tops fly in splinters, when the bravest warriors shrink, and (slaughter) waxes hot;
 (8) They smite the armed enemy in the rising dust of battle, what time their War shines forth and hurls herself upon them;
 (9) And they raise up a heavy dust-cloud after a lighter one, and after neighing with a din like thunder, come on stern and fierce —
 (10) Steeds that go forth at dawn, a mighty strength, and fall on their foes and ravage them throughly.

VI.

- (1) Of a truth the horsemen who ride on a foray know well that we, what time men vie one with another in deeds of valour, are their lions,

¹ Paraphrase.

² Name of his war-horse.

³ Murrah, a sub-tribe of Dhubyān: Dhubyān, ‘Abs, Anmār, and Ashja’ together make up the great group called Ghaṭafān, with which ‘Āmir were constantly at war.

⁴ I. e. Eager to spring upon their foes, as camels suffering from the disease called *huyām*, mad with thirst, rush to the water.

- (2) Mounted on swift coursers, that gather ever more pace as they gallop along, when under the saddles the saddle-cloths have become loose;
- (3) And already are the steeds bathed in moisture, until the black horses (by reason of the drying sweat) resemble in colour the bays.
- (4) And it is we that have held Madhḥij out of their lands: they were slaughtered until their mightiest returned home vanquished;
- (5) One body of them was at al-Maṣamah, who fled, and another (stood their ground, but) their good fortune had been blotted out.
- (6) What time an evil year presses, and long lasts its dreariness, and heaven's rain falls not, and the trees grow yellow,
- (7) Then are we found to be the generous ones: our guest is not turned away when the hoar-frost lies crisp about all the tent-places.
- (8) Yea, even this morning my wife has been railing at me from dawn: for no crime of mine does she shun me and show her aversion;
- (9) When I have said my say, and have done with (my answer to her reproaches), she brings upon me another (burden of reviling) — a condition of things which I like not.
- (10) There is no good in affection when its bond has become worn out: the best of bonds for those who are joined together is the newest of them¹.

VII.

Tells of fighting with Ḥanifah at Ghaul, and with ‘Abd al-Qais at Mardā.

- (1) Lo! Kanūd has visited thee by night² from Khabt: yet she severed our bond, and swore that she would return no more.
- (2) Methinks thou³ didst not see us on the Day of Ghaul, nor did the hosts bring thee tidings of our doings —
- (3) What befell the chiefs of the Sons of Lujaim⁴ — leathern thongs bite into their flesh, in bonds with us.
- (4) And ‘Abd al-Qais⁵ in al-Mardā — there overwhelmed them a morning of ruin such as fell upon Thamūd⁶;

¹ Perhaps *كس* here may mean "that which is cut off"; see Labīd, Mu‘all. 20.

² *I. e.* in a vision, *khayāl*.

³ *I. e.* Kanūd.

⁴ Lujaim is the name of the father of Ḥanifah: see No. II, 13.

⁵ See No. II, 17.

⁶ See Qur‘ān, VII 71-77, etc.

- (5) We came upon them at dawn with our tall steeds, lean and sinewy, and spears whose steel was as burning flame,
- (6) And swords that reap the necks, keen and sharp of edge, kept carefully in the sheaths till the time of need,
- (7) And war-mares, springing lightly, of eager heart, strongly knit together, not to be overtaken.
- (8) We came upon their host in the morning, and they were like a flock of sheep on which falls the ravening wolf;
- (9) And there were left there on ground of them ‘Amr, and ‘Amr, and Aswad — the fighters are my witness that I speak true!
- (10) ‘Abdallāh too lay there, and the son of Bishr, and ‘Attāb, and Murrah, and al-Walid.
- (11) We fell upon them with white steel ground to keenness: we cut them to pieces therewith until they were destroyed;
- (12) And we carried off their women on the saddles behind us, with their cheeks bleeding, torn in anguish by their nails¹.

VIII.

For the subject, see the note in the Arabic text, p. 111.

- (1) As for me, what time the udder-strings of your mother are pulled tight, I am of those to whom the call goes out — ‘Gird on thine armour and ride forth!’²
- (2) No matter! before now has (War) pressed Murrah with the weight of her breast, and (the cavalry) have left Ashja^c lying like logs of *ath’ab*³.
- [Frag. 2. (1) Black are they, given to fattening their camels: when they lead them down to drink, the richest of them in milk comes up from the water without being milked⁴.
- (2) Bald are they, little-headed: their noses are (round and small) like pieces of dry camel’s-dung which a boy strings together in play;]

¹ This rendering does not follow the commentary, which seems to be erroneous.

² The “udder-strings” are cords tied round the udders of camels, to prevent the young from sucking or the herdsman from stealing milk: the reference to their tightness carries a charge of niggardliness, and also implies that the people addressed are mean herdsmen, while he, the poet, is a warrior. The commentary, however, which speaks of “picking up” the udder-strings, suggests that the correct reading is

انتشرت, “are scattered about.”. The reading of the MS. is clear.

³ Murrah: see above, V, v. 3. Ashja^c, on the Day of ar-Raqam, showed particular cruelty to the prisoners of ‘Amir, who were all slaughtered by this tribe. “Like logs of *ath’ab*”, a tree: *i. e.* like dead corpses. *Ath’ab* is a species of fig.

⁴ Again the charge of niggardliness, repeated: they allow their camels to grow fat by not being milked, instead of using their milk for hospitality.

- (3) They ask not the noble to give them their daughters in marriage, and their own unwedded maid grows grey, while none seeks to wed her.
- (4) Dost thou exult that Fortune has dealt treacherously with a knight? The yellow-toothed dogs! I was not the one overcome again and again!
- (5) O Murrah! Time has dealt fiercely with you in the past, and I have reopened your bleeding wounds, myself unscathed;
- (6) And I have left their host in the lava of Darghad¹, the prey of wild beasts and vultures with long hanging feathers.
- (7) Yea, many a time have I stalled² my horses in your camping-grounds, in the midst of your home-land, on their backs keen warriors skilled in battle;
- (8) And I have assuaged my thirst for vengeance on Fazārah — verily they are folk of deeds and men of sturdy thick-necked glory;³
- (9) And many a time hast thou gloried in trifles which thou hast counted up: — when thou comest to the tents of thy people, recount them there if thou darest!
- (10) Then, surely, shall one bereaved (of husband or son) tell thee of her pain, with her eyelids that have lost their lashes from constant weeping!
- (11) And many a time hast thou come upon our horse, and hast liked them not, and hast turned aside from their vanguard that seemed to thee dangerous!
- (12) Yea, they have borne down with their breasts the Sons of Fazārah, and the tribe of Ashja⁴ they have overthrown with a shoulder-thrust;
- (13) They have left of them nine lying dead on the battle-field, and another three they have bound in bonds and destined for death.

IX.

- (1) Fazārah pasture their camels in the very midst of their home-land⁴, and the herds suffer torments of thirst between the long rugged strips clear of sand, and the sand-hills.
- (2) They pay their tribute without any friendliness: — and Fortune is full of troubles and vicissitudes.
- (3) We are the warriors to deal with him who brings War with its terrors: we are those who dye with heart's blood the mailcoat where it enfolds the breast.
- (4) And Bakr passed upon you a fitting and right judgement; and the Sons of Fazārah turned tail and fled when the time for fleeing came.

¹ See *Abid*, XXX, l.² Paraphrase,³ Sarcasm.⁴ *I.e.* through cowardice they do not venture to send them to feed far from their head-quarters: see note to *Abid* XI, 30 (translation).

X.

These verses appear to be a fragment of a poem which was afterwards superseded by No. XI. The lines that have survived contain obscurities which are not cleared up in the commentary. They refer to the battle of Faif ar-Riḥ, an inconclusive engagement in which ‘Āmir was opposed to Yamanite tribes collectively called Madhḥij, and in which our poet lost an eye by a treacherous thrust of a lance by a man of Khath‘am who professed to be fighting on his side; see Introduction, p. 82.

- (1) They¹ came on with the whole of Shahrān of the broad plain², and Aklub thereof, the offspring of Bakr son of Wā’il³;
- (2) The Ancients of the tribe were busy between Suwaiqah and the south of Mount Qahr, with their left hands (holding their bows) aslant⁴.
- (3) And if there had been a host like us, they had not spoiled us: but those that came upon us were all *Jinn* and evil devils.
- (4) And we spent the night — and whoso has alighting at his tent a guest such as ours, spends the night not unmindful of the entertainment of his guests.
- [(5)⁵ And Khath‘am are a tribe accounted equal with Madhḥij: and are we anything but as one of the tribes ourselves?]

XI.

Reflections on the fight at Faif ar-Riḥ, and the wound he received there from the hand of Mus-hir, the man of Khath‘am (see note at beginning of No. X).

- (1) Verily the Chiefs of Hawāzin⁶ know well that I am the knight who defends the cause of the house of Ja‘far⁷;
- (2) And al-Maznūq⁸ knows well that I urged him again and again, on the evening of Faif ar-Riḥ, to face the foe, as the blank arrow⁹, denounced by the gamers, is put back again and again into the bag.

¹ I. e. Khath‘am.

² or, “of al-‘Arīḍah”, a proper name.

³ What this means is not clear, since Bakr was not a Yamanite stock; *Milād* also properly means the time of birth, birthday, not offspring.

⁴ Or, “taking the way towards the North.”

⁵ Additional verse not in our text.

⁶ Or “Uplands of Hawāzin”: that is, the large group of tribes of which ‘Āmir b. Ṣaṣa‘ab, his own tribe, was the most powerful.

⁷ His subtribe among the divisions of ‘Āmir.

⁸ Name of his horse.

⁹ In the game of *Maisir* the lots of the players are cast by shuffling arrows, of which there are seven that bear a name and carry a share in the prize (a slaughtered camel), while three are blank, carry no share, and are put in only to make up the number of ten. When one of these last is drawn, it is reviled by the gamers, and put back into the bag again.

- (3) When he flinched and turned aside from the thrust of the spears, I urged him on and said to him — ‘Get thee on, straight forward — never turn thy back!’
- (4) And I admonished him that to fly were a disgrace to a man so long as he has not put forth his utmost strength — in which case he is to be held excused:
- (5) ‘Seest thou not that their spears are all couched straight at me? and thou art a charger of noble stock: so bear it bravely!’
- (6) I desired that God might know that I endured patiently; and in truth I dreaded a day like that of al-Mushaqqar¹.
- (7) By my life — and my life is no light thing to me! — verily the spear-thrust of Mus-hir has spoiled the beauty of my face;
- (8) And an evil man shall I be if I be one-eyed, unsteady on my legs in fight, a coward — and what shall be my excuse in all assemblies?
- (9) And sooth, they know full well that I dashed against them, on the evening of Faif ar-Rih, as one circles the Pillar² again and again;
- (10) And I ceased not until my breast and my charger’s throat were covered with streaming blood like the fringe of a striped silken cloth.
- (11) I said to a soul the like of which is not poured forth (in death)³: ‘Cut short thine exulting: verily I fail not in carrying out my purpose!’
- (12) And if they (the enemy) had been a host like ourselves in number, they had not spoiled us: but there came upon us a stock full of boastful words;
- (13) They came upon us with all Shahrān of the broad plain, and the whole of Aklub, clad in coats of mail of the best.

XII.

- (1) We went forth, a party to treat, and repaired to the nobles of Dārim, on the morning when we repaid to al-Jaun a calamity for what had happened to al-Jaun⁴;
- (2) And there was not another tribe that could hold our place: we sought no help from aught but our spears, in the day of alarm or when bent on some violence.
- (3) And never did I see a kin that carried their standard to the height of glory reached by us, of all men that use speech.

¹ The name of a fortress held by the Persian Governor in al-Bahrain, where a number of the tribe of Tamim met their death; see my *Translations of Ancient Arabian Poetry* (1885) pp. 87—89.

² This “Pillar” is the name of a standing stone to which reverence was done in the days of Arab heathenism by circumambulation, as the Ka’bah is still circumambulated at the Pilgrimage; see *Frag.* No. 8, *post*.

³ *I. e.* his life is so precious that it should not be squandered.

⁴ Dārim, an important branch of the great tribe of Tamim; al-Jaun, name of a Kindite prince. The precise circumstances to which the poem refers are not explained.

- (4) Who among men does not know that we are their betters in the noble handling of great affairs?
- (5) We are they that led our noble steeds forth on a foray in spite of worn hoofs: (slender and muscular are they) like bows of *nab*^c or *sa'sam* wood which the bow-maker heats in the fire (to bend them into shape)¹.
- (6) And we fell upon the tribe of Asmā² with our lances in the dawning, and we left in the tribe of Murrah none but women lamenting their dead.
- (7) We ripped up the women with child of Shanū'ah, after that (our horses) had trampled under foot in Faif ar-Riḥ Nahd and Khath'am³,
- (8) Led along by our side — the foray had rendered them lean and lank, as the vehement gallopers of them vied in speed with the straightened spear-shafts laid in rest⁴;
- (9) And we brought in the dawning upon the tribe of Najrān a raid which caused their women with child to give birth prematurely through fear of us⁵.

XIII.

- (1) Avoid Numair⁶, and trample them not with thy cavalry,
for among them are men of ‘Amir settled.
- (2) And verily the spears of the Sons of ‘Amir
drip from their points drops of red blood;
- (3) They are the menders of the broken bones,
when the breakings give no hope of mending;
- (4) They are the men to smite, in the raid at dawning,
the heavily-armed warrior in his *mighfar*⁷ on the nose;
- (5) They straighten what is crooked in the battle,
what time the dust-clouds rise high in air;
- (6) Warriors, defenders of the right, what time
lips are parted perforce in the fierceness of fight.

¹ Lit., "as the bow-maker shapes (by heating) bows of *nab*^c and *sa'sam*." *Nab*^c is said to be the same as *shauhaṭ* ('Abid XI 25, 29), a tree, *Zizyphus jujuba*; *sa'sam* (Hindi *shīsham*) is *Dalbergia sisu*, an Indian wood.

² I. e. Fazārah.

³ All these are Yamanite stocks.

⁴ The repetition of *بعدة* in v. 8 in the same place as in v. 7 suggests that the text of the former verse is corrupt; the idea in the second hemistich of course is that the horses race with the couched lances held by their riders.

⁵ Paraphrase. The "tribe of Najrān" is the Banu-l-Ḥārith b. Ka'b, which held that region.

⁶ Numair, a tribe descended from ‘Amir b. Ṣaṣa'ah and brothers of the Banū Hilāl.

⁷ The *mighfar* is a skirt of mail depending from the helmet and shielding the neck; it corresponds to the original meaning of *hauberk* = *halsberge*.

- (7) Long do they keep on foot warfare time after time,
when strife blazes up in a burning flame.
- (8) As for your boasts which ye put forth,
he who knows the truth shall give you the lie;
- (9) Then shall the troops of them, when they meet together
weaponless, know which of them ye have sought to attack (?)¹
- (10) They² shine forth brightly when things are most doubtful —
verily experience is preferred (before empty boasting).
- (11) Truly in what is past there was an example,
and he who is intelligent gains wisdom from knowledge.
- (12) He is blamed who is remiss and neglectful in his business,
when the task is clear and plain to him who exerts his full power.

XIV.

- (1) Truly War knows that I am her child,
and that I am the chief who wears her token in fight;
- (2) And that I dwell on a mountain-top
of glory in the highest honour;
- (3) And that I render restive and distrest
mail-clad warriors in the black dust stirred by battle;
- (4) And that I dash upon them when they flinch before me,
with an attack fiercer than the spring of the lion.
- (5) With my sword I smite on the day of battle,
cleaving in twain the rings of the strongest mail.
- (6) This then is my equipment — would that the warrior
could see length of days without thought of decay!
- (7) And truly the folk of Āmir know
that we hold the peak of their mount of glory,
- (8) And that we are the swordsmen of the day of battle,
when the faint-hearts hold back and dare not advance.

XV.

- (1) Our home-nurtured steeds are brisk in the morning when we gallop them
and far do they carry us on a raid which stirs up the dust in clouds;

¹ The meaning of v. 9 is obscure, and the text seems to be corrupt.

² I. e. Āmir.

- (2) And al-Maznūq never leaves me, but is always ready saddled with the light saddle which constant training requires to be bound on his back.
- (3) When the criers of War call her cry, then forth ride the Sons of ‘Āmir, leading along steeds, each one of them the best of its stock;
- (4) On them are the helms, and the mail-coats full and flowing; they dash their steeds into the fray as though the whole tribe were in the welter of dust.
- (5) Sometimes they fall at dawn upon ‘Abs with a sudden terror, and at others they mount up to the Son of al-Jaun by a rugged road.
- (6) And the horsemen swoop down from the valley of adh-Dhināb, and they hold their lances inclined (for the thrust), red with the blood of the neck-veins.
- (7) If thou askest the troop of our doings in their adventures on the day of al-Mushaqqar¹, when the bravest champions were in distress,
- (8) They will tell thee that it was I who charged again and again among them, when the spears were shivered in the day of press and strain.

XVI.

A poem addressed by ‘Āmir to an-Nābighah of Dhubyān, the veteran poet. His name was Ziyād, *an-Nābighah* being an epithet.

- (1) Ho! who will carry for me a message to Ziyād, on the morning of the hollow plain, when the give and take of blows is near at hand —
- (2) The morning when the horses of the Sons of Kilāb² come home with their breasts stained with fresh blood?
- (3) And verily to us belongs the right of decision every day, when the right course is made plain in the matters for judgement.
- (4) And I shall surely judge without going beyond the right, or using violent speech when an answer is sought by men:
- (5) The judgement of one skilled and prudent, without a flaw, when the course is surfeited with much speaking.
- (6) And verily the steed of weight and gravity is deliberation, that takes the needed time for thought: but youth is prone to headlong folly;
- (7) Yet folly is not dependent only on age: the caravans disperse in all directions with the piercing arrows of things said.
- (8) And as for the Sons of Baghīd³, there has come to them the message of good counsellors, but they heeded not;

¹ It is not probable that the Mushaqqar mentioned here is the fortress in al-Bahrain referred to in XI, 6.

² ‘Āmir’s house, the Banū Ja’far, were sons of Kilāb.

³ Baghīd, son of Raith, son of Ghaṭafān, was the father of ‘Abs and Dhubyān.

- (9) They returned no answer to their advisers, until the decision¹ came to us to deliver, and the veil was rent.
- (10) And sooth, my sentence is what ye know well, and my cavalry — booty is lawful to them;
- (11) When they take their way against other horsemen swiftly, the raven crosses the path of these, bearing evil omens;
- (12) And if they pass on against a hostile people, in their forecourt, verily these shall lose and be disappointed.

XVI^A.

The answer of an-Nābighah to the foregoing²:

- (1) Ho! carry this message from Ziyād to little Āmir: 'Verily the appropriate place for folly is youth!
- (2) 'And thou shalt surely attain to gravity, or be withheld (from folly), what time thou art grizzled, or the raven grows gray³.
- (3) 'Be thou like thy father, or like Abū Barā⁴: then shall judgement befit thee and right decision.
- (4) 'Let not light-minded conceit fly away with thy wisdom, and land thee in a place which has no issue.
- (5) 'So if there be an owner of camels in Ḥismā⁵ — they brought to pass, when they met thee, the blow thou knowest;
- (6) 'And certainly he was not of distant kinship to thee — nay, they reached thee (through him): and wrathful were they —
- (7) 'The horsemen of Manūlah⁶, not unsteady on their steeds, and Murrah, over their host the eagle standard⁷.'

¹ Reading ^{الْحَكْم} for ^{الْحَكْم}, as suggested by Prof. Nöldeke.

² So our MS. But, as observed in the notes to the Arabic text, the previous poem seems rather to be the answer to this one.

³ *I. e.*, perhaps never at all.

⁴ His uncle Āmir b. Mālik, "the Player with Lances."

⁵ So our text; but the *Dihwān* reads Ḥisy (حسي): Ḥismā is the name of a tract far to the north, bordering on Syria, and seems unsuitable here. *Ḥisy* means a water-bearing *stratum* of sand with rock below, and several places are called by the name. According to the commentary Ḥanḍhalah, brother of Āmir, was killed in the fight in Ḥismā or Ḥisy. ^{أصابوا} is an ambiguous word, and may mean either "they inflicted a blow or disaster" (as would be the loss of Ḥanḍhalah), or "they obtained booty" (as might be inferred from the mention of camels).

⁶ The wife of Fazārah and mother of Shamkh and Māzin his sons.

⁷ Or possibly the eagle itself, awaiting its prey as the result of their prowess: see Nābighah I, 10—12.

XVII.

Boasts of a victory gained over 'Abs, and taunts 'Antarah, the celebrated champion of that tribe, with fleeing and leaving his mistress 'Ablah behind. As noted in the Arabic, it is scarcely possible that this fragment can be by 'Āmir, since 'Antarah was much his senior in years, and was probably dead in old age before 'Āmir became famous as a warrior.

- (1) Ah many the champion I have left dead on ground, generous in his gifts, the chief of a numerous tribe!
- (2) And I have left his women whelmed in sorrow, lamenting him at eventide with cries of bitter grief.
- (3) I have slaked my burning thirst with the House of 'Abs, and I have won all kinds of booty, though I grew not rich thereby¹.
- (4) And al-Agharr² saved 'Antarah from destruction, speeding away with him swiftly as a falcon darts on its prey;
- (5) And thou didst leave 'Ablah there, in the midst of young warriors who had passed the night³ on the backs of galloping steeds;
- (6) They carried off Hind and al-Wajihah by force, on the day of the disaster, on thoroughbred swiftly-trotting camels.

XVIII.

- (1) We gave the tribe of 'Abs to drink in the morning a cup in whose sides was poison steeping;
- (2) And long did we make for Murrah the day of misfortune, and for their brothers; and truly our hot thirst was slaked;
- (3) We left their camps full of pools of blood and dead corpses, and everywhere was raised the cry of anguish;
- (4) And the proud and vainglorious was abased — *we* brought him down; and the humble was exalted by our means.
- (5) We slew Mālik and Abū Razīn, on the morning of the hollow plain, when the scout signalled to us that they had come.
- (6) Of us in the day of alarm are noble champions, when the horses neigh mightily at the coming fight,

¹ Because it was soon distributed in bounty to others.

² The name of his horse, meaning "having a white star (*ghurrah*) on the forehead."

³ Because raids were made in the morning before dawn.

- (7) Mounted on short-haired steeds, noble of stock, branded with our mark,
that prance and curvet with knights young and old,
- (8) What time galloping has caused their sides to stream with sweat, their
pace the best, their shoes (made of double soles of leather) cut to pieces (by
the stony ground).
- (9) And on the Day of the Defile we left Laqīṭ lying slain by a gleaming, keen-
edged, polished sword¹ —
- (10) The morning that he purposed to go up to fight us with his kinsfolk: but
his tribesmen left him without a backing;
- (11) And we returned home, rich with plunder and captives, leading along white
women crying and lamenting.

XIX.

Addressed to the tribe of Āmir b. Ṣaṣaḥ, and recounting the achievements of his
sub-tribe Jaḥfar b. Kilāb in the common service.

- (1) Ye Sons of Āmir, stay your reviling and give heed! Come, count up to-day
my doings in your service.
- (2) Be not thankless for our labours in times of misfortune, when there bit
you sore distress, yea the sternest.
- (3) Ask, and ye shall learn, of our deeds on the morning of Uqaiṣir, and the
Days of Ḥimā², or the teeth fastened in Ḥāshid,
- (4) And of al-Kaur³, when the companies of Jaḥfar returned to your help, and
Khath'am came on, gathering mightily against you,
- (5) That they might tear to pieces our substance, and eat it up: but my spear
brought destruction to all their mightiest men.
- (6) Then did I transfix 'Abdallāh there with a sword-stroke before which blenched
and quailed every champion and defender.
- (7) I left overthrown on the bare earth, cast to ground, Dubaiḥah⁴, what time
there rescued Shatir son of Khālid
- (8) A swift steed; and Zaid of the Horse⁵ too received a spear-thrust, what
time the man Zaid dealt unjustly, and kept not the road of right.

¹ See No. II, 23.

² See No. XVI_A, 5.

³ See No. III, 3.

⁴ See No. XXI, and for Shatir *id.* v. 10.

⁵ Zaid al-Khalil, son of Muhalhil, a famous chief of Ṭayyī', subdivision Nabḥān. He became a Muslim shortly before his death in 632 A. D.

- (9) Yea, this is my equipment for every stress of warfare, and for every year that presses heavily on the tribe.

XX.

- (1) We slew Yazīd son of ‘Abd al-Madān¹, and no crime was it, nor did we wrong to any:
 (2) In A[‘]wā, the day that we faced them with a mighty mountainous host, full of clamour, giving no hold to attack.

XXI.

‘Āmir son of at-Ṭufail, with a band of horsemen, led a raid upon ‘Abs, among whom Zaid al-Khail was at the time sojourning². As ‘Āmir was driving away the captured camels, Zaid came up with him. ‘Āmir, who was protecting the rear of his troop, called out: “What dost thou want?” Zaid answered: “Thou knowest what I want.” ‘Āmir said: “The men of ‘Abs would not suffer thee to keep my spoils; and methinks thou wouldst not gain them before I made thee taste somewhat thou wouldst not like.” Zaid said: “Dost thou not see that the upper end of thy spear is shattered?” “Yea”, said ‘Āmir, “but my sword has received no hurt.” “Wouldst thou”, said Zaid, “that I gave thee this my spear?” ‘Āmir answered: “Yes: plant it in the ground, and stand apart from it thyself.” Zaid did so; then ‘Āmir took the spear, and as he did so, Ḍubai‘ah son of al-Ḥārith of ‘Abs galloped up. “O Zaid”, he cried, “have at the man!” Zaid answered: “Verily I think of him what thou thinkest” (meaning — “I fear him as much as thou dost”). Then Ḍubai‘ah drove at ‘Āmir with his spear, but missed him. ‘Āmir thrust at him, and pierced him through; then said ‘Āmir:

- (1) So, if thou escapest from it³, O Ḍubai‘ah, as for me, by thy fortune, I, tied on thee no amulets!
 (2) I brought him down from his steed as the like of me does to the like of him, with a wide-stretching⁴ thrust that wetted with blood his back and his buttocks;

¹ A celebrated chief of the Banu-l-Ḥārith ibn Ka‘b. In Agh. XIX, 141¹⁰ he is said to have been killed at the second Battle of al-Kulāb; if so, this fragment must be spurious.

² The word is ^٥مجاور, which implies living under the protection of another: but ‘Āmir’s poem shows that Zaid was a prisoner awaiting ransom; he is said in the *Aghānī* to have more than once attacked Fazārah. It seems possible that this narrative is another (and very different) version of the anecdote related in Agh. XVI 55 (authority Abū ‘Amr ash-Shaibānī).

³ The spear-thrust.

⁴ Causing a wide-extending gash.

- (3) And I restored Zaid, after he had spent a long time (a prisoner), to his people safe and sound on the Day of the Pass;
- (4) And ye did not become possessed of the camels that were to have been his ransom, while he, in Taimān, goes along jauntily at his ease;
- (5) He drives his noble steeds towards your grazing-grounds — and time was when he was straitly bound among you with leathern bonds.
- (6) Be not hasty then: expect a knight¹ in your land who wields a Rudainian² spear and a keen glittering blade;
- (7) Every day he makes a foray, well known to men as his, when he leads his horses, the short-haired, the lean and sinewy, to (their work of) death.
- (8) And the Slave of the Sons of Barshā³ we left lying on ground, the morning that he fell among the riders, shrunken together;
- (9) I reached to him, and the edge of my sword shore through the extremities of his ribs in his breast, and cut through his wrists;
- (10) And thou wast near by, and sawest him where he lay, as thou calledst out for Shatir⁴ that day, and ‘Āṣim.

XXII.

- (1) Our cavalry drove Madhḥij from the plain to take refuge in the mountain-tops, giving them in exchange (for the herbage, or crops, of the low country) *shathth*, *bān*, and ‘*ar‘ar*⁵:
- (2) And they (the horse) left not for ‘Āmir any fortune among men that had not been attained and extracted to the last drop.

XXIII.

An answer to some attack made upon him by an-Nābighah (Ziyād), referring to the Day of al-Maraurāt, which is said by Ibn al-Kalbī to be the name by which the Ghatafan called the Day of ar-Raqam, when ‘Āmir met with a heavy disaster. (See No. VIII and No. XXIX, and Introduction, pp. 80—81).

¹ *I. e.* himself.

² A stock epithet of spears: said to mean spear-shafts straightened by Rudainah, a woman of al-Khatt in Bahrain.

³ Or, possibly, “Abd (a proper name) of the Sons of B.” The latter is a family group mentioned by an-Nābighah of Dhubyān.

⁴ See No. XIX, 7.

⁵ These are all names of shrubs or trees of the hills. *Shathth* is described as a shrub or tree growing in the mountains, of sweet odour but bitter to the taste, used in tanning; *bān* (or *ben*) is a tree, for which see *ante*, p. 54, l. 8, (where for *Moringa pterygosperma* read *M. aptera*); ‘*ar‘ar* is the juniper.

- (1) By my life! verily Ziyād has put forth a lampoon against us; and though it be strong and well knit together, has it caused us any harm?
- (2) Thou speakest shame of us in respect of the Day of al-Maraurāt — without deliberation; and on thy side also are evil chances from Days before when we were the victors.
- (3) Now who will carry a message to Dhubyān from me, a message that shall be swiftly borne abroad — and excuses will profit nothing?
- (4) The Chiefs of Hawāzin¹ know well that we are the Children of War: we weary not in entering thereon or in coming forth²;
- (5) We tie tight the thigh-cord³ of War until we make her yield her milk abundantly, what time the souls of other men have come up into their throats.
- (6) Thou mayst see the horses grazing hither and thither around our tents in companies, that come prancing about us in the evenings and the mornings.

XXIV.

An indignant remonstrance with his own sub-tribe, the Banū Ja‘far ibn Kilāb, for blaming him for some evil fortune which had befallen them (see No. XXXIV).

- (1) By thy life! the Sons of Ja‘far cease not to revile me, as often as hatreds stir up men’s minds in Ja‘far.
- (2) When I said — ‘Now is the time when their love will return’, the hatred that was in their breasts refused to do aught but harp upon old memories (of quarrel)
- (3) For the death of horses that have been slain; and ofttimes did they too slay in requital for them the like number, yea and many more —
- (4) People of the land, in addition to camels won, and clients.⁴ They (our horsemen), with me as their captain, rendered continuous to them (our foes) the meetings of mourning women, bare of head.

XXV.

An expression of disgust at an expedition against Khath‘am that failed, owing to warnings carried to that tribe by Salūl, a tribe (so called from its mother) descended from

¹ Cf. No. XI, 1.

² A metaphor from watering camels.

³ When a she-camel refuses to give milk, her thighs are bound round with a cord or thong, when the milk is said to come abundantly.

⁴ The rendering of the first hemistich of v. 4 is somewhat uncertain. Probably something has fallen out which would have made the construction clear.

Murrah son of Ṣaṣṣāḥ, brother of Āmir. They were settled in the neighbourhood of at-Taif, in lands that produced crops of fruit and grain, and were thus averse from the predatory life of the nomads. As neighbours of the Yamanite stocks of Najrān, they had an understanding with these that they would warn them of any attack projected by their kindred, Āmir b. Ṣaṣṣāḥ.

- (1) Alas me for my labour lost, and my travel in the noon-tide without a midday rest!
- (2) For the men of Khathām were guarded by their spears, and Salūl had warned them
- (3) Of our going-forth against them, so that we were not hidden from them, and the guide brought them tidings of our undefended places.
- (4) But if I had been listened to, there had happened to Mudrik of Aklub¹ a day long and evil at my hands;
- (5) But I was disobeyed: and folly it was on their part that gave no heed to what I said.
- (6) There blame me those I left behind me (in camp), and there disobey me those I chose to make the attack with me.

XXVI.

Āmir is said to have been taken prisoner at the Battle of Sāhuq (or al-Maraurāt), and to have owed his life to the protection given to him by Khidhām son of Zaid, a man of Fazārah, when Ūyainah, the chief of the tribe, and other leading men wished to put him to death (see *commy.* to *Mufaḍḍaliyāt*, p. 33). This poem is in praise of his protectors. Its authenticity is somewhat doubtful: see Introduction, p. 81.

- (1) When thou desirest to meet with a sure defence, seek the protection of Khidhām son of Zaid, if Khidhām will grant it thee.
- (2) I called upon Abu-l-Jabbār², specially naming Mālik; and from aforesaid he whom thou tookest under thy shield was never scathed;
- (3) And Abu-l-Jabbār arose, joyful to do a generous deed, even as a sharp cutting two-edged sword rejoices to do its work;
- (4) And thou art (by nature) the (camel's) hump³ of Fazārah, high and firm; and in every people there is someone who is the topmost hump.
- (5) And thou didst turn aside from me those who were plotting to do me mischief⁴; and for fear of the mischief of the plotters I had been unable to sleep.

¹ A branch of Khathām.

² The *kunya* or byname of Khidhām.

³ *I. e.*, the top or highest.

⁴ Or, perhaps, "those who had couched spears at me to slay me."

XXVII.

A recital of the glorious deeds of his tribe.

- (1) Are not we the people who lead along their slender-waisted steeds, with lips drawn back from the teeth (in fight), and who, on the day of alarm, dye their swords in blood?
- (2) And we defend our dependants what time spears are locked together, and we turn away from the road ¹ (of their owners: *i. e.* we carry off as plunder) the company of thorough-bred branded steeds;
- (3) And we take as spoil the black ² horses with fierce faces, slender like spears, shrunken with the toil of foray, that carry the straightened lances.
- (4) And we have brought on the tribe of Asmā ³ a morning raid, the terror of which has caused the pregnant women thereof to cast their young ⁴.
- (5) And in the dust of the valley of Abīdah (our horse) engaged face to face Unais ⁵, and had destroyed already the Chiefs of Khath'am;
- (6) And on the Day of 'Ukādh ⁶ — well do ye know — we were present, and brought up our kin to the front of the battle;
- (7) And we wrought with the two Confederates ⁷ a work that stayed for ever the violent oppressor from us;
- (8) And never in all time has there wanted a band of us to stand in defence of our honour against him that dealt perversely;
- (9) They lead alongside the short-haired steeds, (lean and spare) like wolves, that race after the spear-heads, [some bay,] some black.
- (10) And we destroyed the tribe of Ashja' with our spears, and we left the tribe of Murrah a crowd of mourning women.

XXVIII.

Complains of the ingratitude of a fellow-tribesman, Sumait, whom he had saved from death in a fight.

- (1) I feared — but it was not fear of death that disturbed me, and I strove with a besetting care — and I was ever disposed to anxiety

¹ Or, "from the herd."

² Or, "dark bay."

³ Fazārah.

⁴ Paraphrase.

⁵ Unais, diminutive form of Anas, son of Mudrik, a chief of Aklub, a division of Khath'am: *cf.* XXV. 4

⁶ A reference to the so-called "Sacrilegious" war between Kinānah, Quraish and Qais; 'Ukādh, above Mecca, was the market and meeting-place of the tribes during the sacred months of peace.

⁷ Asad and Ghatafan: the reference is to the Battle of Shi'b Jabalah.

- (2) From a lad even until hoariness gathered over my head, and there clad me therefrom (as it were) the pulled-up stalks of *thaghām*.¹
- (3) Sumait called upon me that day in a cry for help, and I beat (the foe) back from him, while the spears were all pointing at us.
- * * (a lacuna) * *
- (4) And but for my defence of Sumait and my dash to his aid, he had had to endure the bonds of raw hide, that creak when the leather dries.
- (5) And I swear that Sumait is not requiring me for the service I did to him — and how should a crop-eared ass requite thee?
- (6) And there gave the enemy the advantage of me, on the day that I met them, four deep wounds that had pierced my body:
- (7) Though, had I willed it, there had borne me far away from the field a fleet swimmer, that strains the reins against her cheeks and gallops unwearied on.

XXIX.

A piece (like No. VIII) dealing with the disaster that befell Āmir on the Day of ar-Raqam.

- (1) Yea, let Asmā ask — for² she is kind and cares for our fortunes — let her ask her counsellors whether I was driven away or not;
- (2) They said to her — “Yea: we drove away and scattered his horsemen” — the yellow-toothed dogs! it was not I that was wont to be driven away!
- (3) And I will surely seek you out at al-Malā and Ūwārid, and I will bring my horsemen down upon you at the lava of Darghad —
- (4) The horses that gallop with the riders on their backs, as though they were kites following one another in the straight way;
- (5) And I will surely take vengeance for Mālik, and for Mālik, and for the man of al-Maraurāt³ whose head was not propped (in his grave).
- (6) And the man whom Murrah⁴ slew I will surely avenge — truly he was a noble chief; and their brother was not slain outright.
- (7) O Asmā, thou child of the House of Fazārah! verily I am a fighter, and no man can hope to live for ever:
- (8) Get thee gone to thine own! No peace can there be between us, after the knights that lie dead in the place of ambush,

¹ Perhaps a kind of wormwood, or possibly a plant akin to *Edelweiss*, to which hoary hair is compared.

² Cf. No. III, 1.

³ Probably his brother Ḥakam is meant; see *Mufaḍḍaliyyāt* No. V and commentary.

⁴ His brother Ḥandhalah (so commentary): see No. XVI A, *ante*; apparently he was put to death in retaliation for some one of the enemy who had been grievously wounded, but not killed.

- (9) Save by help of black, tall, swimming steeds, and the comfort¹ that comes from the thrust of a tawny spear.
- (10) Yea, a Son of War am I — continually do I heighten her blaze, and stir her up to burn whensoever she is not yet kindled.

XXX.

- (1) Ho! who will carry from me a message to Asmā, though she dwell far away in Yumn or Jubār,
- (2) How that her husband² — there have fallen upon him troubles that can no longer be hidden in darkness?

XXXI.

- (1) Woe³ to the horsemen, the flood of horse on a foray, that see an object of greed or of fear, while all are bridled
- (2) * * * *lacuna* * *
the points of the spears: they all cried together "Forward"!

XXXII.

Verses on the death of his father at-Ṭufail at Hirjāb.

- (1) Alas, that all things on which the wind blows must pass away, and every warrior, after a life-time unscathed, must come to his end!
- (2) Alas, that the best of men in gentleness and valour lies there at Hirjāb, with no camels tethered around his grave!⁴
- (3) Somewhat it assuages my grief to think that if I had seen a lion with bristling mane, filled with fury, spring upon him,

¹ This rendering takes عَلَانَةٌ in the more usual sense of "something that diverts, or appeases the sense of pain or loss"; but the scholion interprets it as "something that comes after another," as a second draught after a first: if the latter is accepted, we might render "and the last (decisive) thrust of a tawny spear."

² The name of Asmā's husband was Shabath b. Ḥauf b. Qais, of the Banu Sa'd b. 'Adi of Fazārah (Mufdt. p. 30).

³ *Wail*, "woe", does not necessarily mean an imprecation: it may be an expression of admiration.

⁴ The heathen Arabs were accustomed to tether by a dead man's grave his riding-camel, with the sinews of its hind-legs cut so that it could not run away: there it was left without food or drink till it died. See Wellhausen, *Heidenthum*², 180-81, and references in notes.

- (4) I had sprung to hold back from him the horsemen without a moment's delay — by the life of my father! — if Death came not to stay my feet¹.

XXXIII.

‘Āmir rode his horse al-Kulaib in a race, and was beaten: to this the verses refer.

- (1) Methinks al-Kulaib betrayed me, or else I did him wrong, in the rugged ground of Hillit — yet he was not wont to fail me.
 (2) Yea, I hold him excused: ’twas I myself was unskilful; I was matched with a guileful man², and was found to be too heavy a weight.

XXXIV.

See *ante*, No. XXIV.

- (1) I am told that my people attach blame to me: it seems that the deaths of my fellows are to be laid to my charge;
 (2) And if horses have been slain, and the men that rode them, it is I, forsooth, that am their destroyer — I that am myself destroyed!

XXXIV^a.

A fragment by Dubai’ah of ‘Abs³, said to be an answer to some poem by ‘Āmir: but the part that has been preserved does not indicate the circumstances or the point of the controversy. Vv. 1—4 are part of a *nasib*: v. 5 is scarcely intelligible; v. 6 appears to be part of the description of a horse.

- (1) The tale-bearers say that Dumah has come short of my thought of her, and that her promised grace has all shrunk away.
 (2) They spoke true: the deceitful shows of her have become plain to me, and (a raven)⁴, coming from behind, with featherless wings, has set forth her case:

¹ Vv. 3 and 4 do not seem to have stood thus in the original poem, as they do not cohere together: v. 3 speaks of a lion besetting his father, v. 4 of horsemen attacking him.

² So our text. Prof. Noldeke would read حَف for حَب , and would render “I was matched with a man of lighter weight.” This suggestion is supported by Yāq.’s false reading حَف , and by the antithesis of 35a.
³ See No. XXI *ante*.
⁴ A bird of ill omen: see ‘Abid II, 3.

- (3) A bird with his beak set close, that croaks in the noon-tide, full of clamour,
looking as though his wings were bound.
- (4) And I reviled him — “May all his eggs be addled, and may there hit him
an arrow with a rusty head tied on with a sinew, travelling straight!”
- * * * * *
- (5) Dost thou rejoice that a wound has befallen a knight? There is not left of
all whom thou ruledst except one subject (?)
- * * * * *
- (6) It seemed as though his neck, when thou didst look at it from the side,
were a palm-trunk bare, stripped of its covering of *lif*¹ and naked.

XXXV.

A satire.

- (1) Thou art the son of a mother black in the wrists, woolly-haired, and a
hunch-backed father sprung from the offspring of slave-girls;
- (2) A hanger-on of a tribe, he was not of their full blood, but of some outside
strain the stock of which has perished.
- (3) Thy father was an evil sire, and thy mother’s brother like to him; how
then canst thou resemble any but thy father and (maternal) uncle?

XXXVI.

- (1) I left the women of Sāidah son of Murr² wailing loudly where the fight
was fought (and he lay dead):
- (2) I grasped with both hands, to deal with him, a knotty lance — a long brown
shaft was topped by its sharp blade;
- (3) I clove therewith the junction of his broad ribs, and his outer wrapper was
all defiled with blood.³

XXXVII.

- (1) Ha! what a raid was ours, while all the country lay gasping with famine,
and the horizon was bare and naked,⁴

¹ *Lif* is the membranous fibres that grow at the base of the branches of palm-trees.

² A man of ‘Abs, slain by ‘Āmir.

³ Or, according to the commentary, served as a plug to stanch the blood.

⁴ Bare, that is, either of clouds or of greenery.

- (2) Till we poured down upon Hamdān¹ in a whirlwind of dust — The leavings of dogs! — and yet they were not our business!
- (3) And all day long in the hollow plain we left not a neck or a face or a skull but we rained blows upon it.
- (4) Then we withdrew, and their wretched case had ceased not until we had stanch'd to the full the thirst of spearshafts and javelins.
- (5) No, we had not them in mind: no excuse had we for falling on them: but what came to pass came to pass.
- (6) We started, intending the Sons of Nahd and their brothers, Jarm: but God intended Hamdān.

END OF THE DĪWĀN.

SUPPLEMENT

OF VERSES FOUND ELSEWHERE AND ATTRIBUTED TO ĀMIR IBN AT-ṬUFĀIL,
BUT NOT CONTAINED IN THE DĪWĀN.

1.

This is the poem in which is contained (vv. 8—10) the fragment forming No. I of the *Dīwān*; there seems to be no reason to doubt its genuineness.

- (1) The daughter of the Āmrite says — “What is the matter with thee, that thou lookest like one tortured by the bite of a snake, whereas but now thou wast strong and healthy?”
- (2) I answered her — “The care that carks me thou knowest well: 'tis to get vengeance from the tribes of Zubaid and Arḥab.
- (3) *If I assail Zubaid, I assail a mighty people: their stock and weight in their tribe are of the best;
- (4) *And if I attack the two tribes of Khath‘am, their blood will be medicine for my hurt: and he gets the best of vengeance who seeks it steadily:
- (5) *Yea, none gets vengeance so well as he that seeks it earnestly, mounted on a short-haired steed, spare and lean like a palm-branch pruned of leaves and thorns,
- (6) *With a brown spear of al-Khatt, and a bright keen sword, and a finely-woven mail-coat shining like a pool with glittering wavelets:

¹ See *ante*, II, 9.

- (7) "The gear of a man of whom all men know well that he is a steady seeker of vengeance, himself the object of many another's quest.
- (8) "And as for me, though I be the son of the Knight of ‘Āmir and born of their best, of their purest and most chastened stock,
- (9) "Yet ‘Āmir has not made me its Lord because I inherited the place — God forbid that I should rise upon mother's or father's fame!
- (10) "Nay, it was because I guard their peculiar land, and shield them from annoy, and hurl a troop of horse against him that strikes at their peace."

2.

See verses inserted in No. VIII, after v. 2.

3.

This verse, as indicated in the Arabic, properly belongs to a poem printed in the *Diwān* of Labīd.

Give me not to drink with thy hands if I ladle not the water out with my own — (I mean) the camels of aḍ-Dajū^c, with a raid in which many troops (of camels or horses) follow one after another in a string.

4.

A lamentation over the death of ‘Abd ‘Amr, son of ‘Āmir's brother Ḥanḍhalah ibn at-Ṭufail.

- (1) Is there any crier to shout the name of ‘Abd ‘Amr to the furthest line of the horsemen whom the spears hurl to ground?
- (2) Nay, never, by thy father, shall I forget my friend who fell at Badwah, so long as the winds blow hither and thither!
- (3) Thou wast the chosen of my soul from out of all my people, and my dearest out of all that carry arms!

5.

This short piece resembles some verses in ‘Abīd VIII, and contains the description of a bull-oryx.

- (1) And there carries (me and) my weapons a steed that outstrips all others, swift as (an oryx) black-banded on the legs, black of eye-ball, a swimmer,

- (2) Solitary in the plain of al-Yafā^c, where he stalks after the herd that has passed on, himself thrust out (by some stronger fighter with his horns).¹
- (3) The hunters of a laud have espied him, and have let loose their trained hounds: in each of the pursuing (hounds) is a striving to overtake him.
- (4) When he fears that they may reach him, his slender shanks, wide in the space between the hind-legs, bear him swiftly away from the terror.

6.

A celebrated saying.

- (1) No attack of mine brings fear to my uncle's son, nor do I blench before the attack of him that threatens me;
- (2) And as for me, if I have threatened him (*i. e.* my cousin) or promised him aught, I leave unfulfilled my threat, but bring to pass my promise.

7.

- (1) God has appointed for a man in some of his difficulties a straight way (of escape), and in some of his desires a warning to bid him pause;
- (2) Knowst thou not that whensoever my fellow would lead me into wrongdoing, I refuse to be led, and let him go his evil way alone?

8.

- (1) Would that my mother's kin, Ghanī², held a festival (*Duwār*³) whensoever evening draws in⁴,
- (2) In honour of their god, so that among them the days might be short (because full of delight) for the guest and the stranger!

9.

These verses are cited in connexion with the alleged intention of 'Āmir b. aṭ-Ṭufail to

¹ This appears to be the sense of نَطِيحٌ, which occurs only in a passive signification; see 'Urwah XXXIII. 2. The bull-oryx is solitary, because he has lost the fight for the possession of the herd of females: nevertheless his speed is still equal to outstripping any other enemy. Perhaps we should read نَطِيحٌ for نَطِيحٌ in the parallel passage of 'Abid VIII, 9.

² Ghanī (the stock of Ṭufail al-Ghanawī), a tribe closely associated with Ja'far b. Kilāb, probably on the mother's side, though not nearly related by male descent to 'Āmir b. Ṣaṣa'ah.

³ *Duwār*, the name of the "Pillar" mentioned before in No. XI, 9. Here the word seems to stand for a festival of some kind, involving sacrifice and feasting.

⁴ Various reading "on every third day."

attack the Prophet at al-Madinah: but it seems scarcely possible that they should be genuine. ‘Āmir would not have spoken of Yathrib by the Prophet’s name of al-Madinah, nor would he have spoken of its inhabitants as “Helpers”, *Anṣār*, also an Islamic title. See Introduction, pp. 89—91.

- (1) The Prophet sent what thou seest: and meseemeth we are deliberately leading an army against the companies (?);
- (2) And verily they (the horses) have brought us down to al-Madinah, lean of flesh, and verily they have slain in its open valley the Helpers.

10.

- (1) Why dost thou not ask (what happens) when the pregnant camels come home at evening distressed (?) like young ostriches, without moistening their udder cords? ¹
- (2) Verily we hasten the entertainment of our guest by slaying a camel in a sound and healthy condition, before we provide for our own household: and we also seek vengeance for wrongs done to us;
- (3) And we count up Days² and glorious deeds that are ours: of old do we surpass all men, whether of the Desert or of settled countries;
- (4) And among them (the Days) were Khuwaiy, the Day of adh-Dhuhāb, and in aṣ-Ṣafā a Day of which the glory was made plain and manifest, and went forth (in fame abroad).

11.

Praise of a warrior of ‘Āmir, ‘Abs son of Ḥidhār, called by his *kunya* of Abū Ubaiy, of the subtribe of Wā’ilah, for his valiant deeds on the disastrous Day of ar-Raqam: so at least says Hishām ibn al-Kalbī; but the tenor of the verses suggests some other engagement: they do not suit well the circumstances of ar-Raqam (see Introduction, pp. 80—81).

- (1) And Abū Ubaiy — never did I see the like of him: goodly was he in the evening and in full daylight!
- (2) Abū Ubaiy faced the host, springing forward to the fight, he of Wā’ilah, and spurned the thought of turning his back;
- (3) He covered the rearguard, what time Salūl³ and ‘Āmir began to give way on the day of battle before Fazārah.

¹ See for “udder-cords”, No. VIII, 4; the meaning here is, “in times of cold and drought, when milk is scarce.” The reading of the verse appears to be partly corrupt; عَرَجَ الْبُرَيْقَالِ can hardly be right.

² *I. e.*, battles won.

³ It is somewhat surprising to find Salūl mentioned here as taking part with ‘Āmir in the battle of ar-Raqam: see *ante*, No. XXV.

12.

And in al-Faifā of the Yaman the tribes that he had gathered together stirred up mutual boasting, clamouring against one another.

13.

Āmir is said to have hamstrung his horse Qurzul¹ (which had previously been the steed of his father at-Ṭufail) on the Day of ar-Raqam; the horse had broken down with him in the flight, and could carry him no further, and he left him thus to die in order to prevent his falling into the hands of the enemy; and he said:

A good companion for a homeless wanderer was he whom yesternight I left in Tadrū², beating the ground with his forefeet and breathing out his life!

14.

According to the traditionist Mu'arrij, a chief and famous warrior belonging to the tribe of Ṭayyi³ named Du'āb², who had taken a wife in Hawāzin, was treacherously killed while visiting his father-in-law. Thereupon Zaid al-Khail³, with a body of horse belonging to his sub-tribe Nabhān and some of al-Ghauth, raided the tribe of Āmir b. Ṣaṣa'ah, and killed every man of that tribe who fell into his hands and admitted that he knew of the murder of the chief of Ṭayyi³. When he returned, his fellow tribesmen asked him about his doings; Zaid in reply declared that he had in no way obtained due vengeance for the death of Du'āb, which could only be satisfied by the slaying of Āmir b. Malik "the Player with Lances" (uncle of Āmir b. at-Ṭufail and chief of the tribe of Āmir), and that Āmir son of at-Ṭufail would not be an equivalent. To this arrogant claim Āmir is said to have replied in the following verses:

- (1) Say to Zaid — 'Time was when thou wast preferred for thy balanced mind, when the minds of other men were marked by violence and folly.
- (2) 'This slain man of yours was not one of your foremost — [Dhu-l]-Kalā⁴, or Yaḥsub, or [Ābd]-Kulāl,⁴
- (3) 'Or the sons of the Eater of Murār⁵, or the proud race of Jafnah⁶, kings of exalted rank,

¹ This is the statement of LA XI, 451; but the same thing is said in BATHir 485 of Āmir's horse al-Ward (also called al-Mazuūq) on the Day called there يوم النبأة (Caussin de Perceval's "Journée de Noubaa"; Essai II 538). In the 'Iqd the name is given as المنأة, but the correct spelling appears to be المنأة; see Bakri 138—9.

² So Agh.; perhaps we should read *Dhu'āb*.

³ For Zaid see Nos. XIX and XXI, *ante*.

⁴ Names of Himyarite princes.

⁵ The ancestor of the Kindite kings of Northern Arabia.

⁶ Ancestor of the Kings of Ghassān.

- (4) ‘Or the “Son of the Rain of the Heaven”¹ — well do men know it, and it boots not to use high boastful words.
- (5) ‘Were ye to slay ‘Āmir son of Ṭufail, well were Ṭayyi’ of the mountains² repaid for any death of theirs.
- (6) ‘As for me, by Him to whom men go on pilgrimage, few there be in ‘Āmir that are like me,
- (7) ‘On the day when the wealth of the warrior in fight is in naught but the point of a tawny quivering spear,
- (8) ‘A bridle in the mouth of a short-haired steed, tall as a palm-stem, and a glittering keen-edged sword,
- (9) ‘And a mail-coat like a shining pool, with ample skirts — these, in the medley of fortune, these are my wealth;
- (10) ‘And my uncle has the dignity of headship and age, and a lofty fortune in all Hawāzin:
- (11) ‘Save that I have the command of Hawāzin in war, to smite down the crowned head that uplifts itself,
- (12) ‘And to drive home my lance through the warrior in the hot dust of battle, on the back of a great strong steed, that obeys my slightest touch.’

15.

A verse recalling the Day of Shi‘b Jabalah and events prior thereto.

We exacted the price of al-Jaun from ‘Abs³, and Ma‘bad⁴ died among us a prisoner, starving himself to death.

16.

The passage is cited in the Lexicons in illustration of the special use of the verb

¹ Title of al-Mundhir, the most celebrated king of al-Ḥirah (see *ante*, pp. 1, 4, 8).

² Referring to the two mountain ranges Aja’ and Salmā, on and between which Ṭayyi’ were settled.

³ Two Kindite princes, ‘Amr and Mu‘āwiyah, called “Sons of al-Jaun,” accompanied their mother’s kin of Tamīm on the Day of Shi‘b Jabalah. Both were taken prisoners, ‘Amr by ‘Auf b. al-Aḥwas, and Mu‘āwiyah by Ṭufail, father of our poet ‘Āmir. ‘Auf released ‘Amr, after cutting off his forelock; some men of ‘Abs met him on his way homewards, and killed him. Thereupon ‘Auf made a claim upon ‘Abs, requiring them either to pay the blood-wit for ‘Amr, or to give a man to be slain in exchange for him. Qais b. Zuhair, the Chief of ‘Abs, applied to Ṭufail, and induced him to surrender his prisoner Mu‘āwiyah, who was given up to ‘Auf, who killed him. The price Qais paid to Ṭufail for his captive was the famous horse Qurzul. (In Agh. X 42 this verse is ascribed to an Islamic poet of ‘Āmir’s kindred, Nāfi‘ b. al-Ḥanjarah b. al-Ḥakim b. ‘Aqil b. Ṭufail b. Mālik, and the story is somewhat differently told.)

⁴ Ma‘bad son of Zurārah was the elder brother of Laqīṭ and chief of Tamīm; he was captured by ‘Āmir b. Ṣa‘ṣa‘ah at the battle of Raḥraḥān, a year before the Day of Shi‘b Jabalah. They demanded for him the ransom of a king, 1000 camels. This Laqīṭ refused to pay, and Ma‘bad died a prisoner, as the verse relates.

يَرَى in the sense of visiting Minā during the Pilgrimage season: it is the opening two verses of a *qaṣīdah*, and has every appearance of being genuine.

- (1) Does Asmā intend to go down to Minā or not? Tell us, O Asmā, what is in thy mind to do.
- (2) If thou goest down to Minā, I will go there too, and not visit the fair, even though Jasn and Bāhilah¹ journey thereto to sell their wares.

17.

Apparently a passage from a poem addressed to his tribe for failing to recognize his deserts (*cf.* No. XXIV).

- (1) I am utterly worn out among you by your crookedness against me every day, though I myself be straight.
- (2) Thick stubborn necks like bleachers' bats, and swelling rumps on the camel-saddles!

18.

Said in the *‘Umdah* to have been uttered by ‘Āmir b. aṭ-Ṭufail at the court of an-Nu‘mān, the last Lakhmite King of al-Ḥīrah, when Bisṭām b. Qais of Shaibān (Bakr b. Wa‘il) was preferred before him for honour among the tribes visiting the King.

- (1) The Tubba's² in past time had the preeminence, and the Son of (the Eater of) Murār, and the Kings over Syria;
- (2) Now at last the kingdom of Lakhm has come to a King whose spear-point bristles up, who attacks one who makes no attack upon him;
- (3) He falls upon us with his claws, and seeks to put upon us the collar of the ring-dove, causing us to stumble and lie prone in the dust.
- (4) If God grant a time to come when thou³ art in evil case, we shall leave thee there alone, while thou callest on the house of Bisṭām!
- (5) Look now on the proud ones of Muḍar⁴ who protect thee not. Is there in Rabī‘ah for thee any protector, if thou call not on us?

¹ Jasn, a Yamānite tribe sprung from Sa‘d al-‘Ashīrah; Bāhilah, a sister-tribe of Ghani, of Ma‘addic descent, who lived under the protection of branches of ‘Āmir b. Ṣa‘ṣa‘ah (Agh. IV, 140).

² *Tubba’* was the title of the succession of later Ḥimyarite kings; for “the Eater of Murār” see *ante* No. 14, 3, by the kings over Syria is meant the House of Ghassān. ³ Addressed to an-Nu‘mān.

⁴ The expression Muḍar would include the great groups of Hawāzin, Ghatafān, and Tamīm, besides many other smaller units; the leading tribe of Rabī‘ah would be Bakr b. Wa‘il.

19.

Attributed in the commentary to the Ḥamāsah to ‘Abd ‘Amr b. Shuraiḥ, at the battle of Faif ar-Riḥ (*ante*, No. XI).

- (1) Be thou divorced if thou ask not what manner of knight thy husband showed himself when he faced Ṣudā’ and Khath‘am!
- (2) I dash against them Da‘laj my steed, and his breast resounds with a murmurous sound as he plains to me of the impact thereon of the spears¹.

20.

Cited by Ibn Qutaibah as a fine passage in ‘Āmir’s poetry.

- (1) There is no land but the men of Qais ‘Ailān are the lords thereof; to them belong both of its open spaces, (that is), its levels and its rugged uplands;
- (2) And our glory has attained to the utmost horizons of the heaven: ours are the clear blue spaces, ours are the clouds thereof.

21.

See the note prefixed to the Arabic text: the verses below can scarcely be understood without reading the poem ascribed to Yazid b. ‘Abd al-Madān to which they reply.

- (1) I marvel at him that portrays the night-wanderer of the steppes, and at the charges which the Sons of ad-Dayyān bring against us;
- (2) They exult against me because we paid tax to Muḥarriq², and because of the tribute (in camels) that was led to an-Nu‘mān;
- (3) What hast thou to do with the son of Muḥarriq and his tribes, and the tribute paid to the Lakhmite among ‘Ailān?
- (4) Turn thy powers to the aid of thine own people, and leave alone the tribes of the sons of Qaḥṭān³.
- (5) If among you aforetime any received tribute or not⁴, your boast is that of every man of al-Yaman.

¹ Cf. ‘Antarah *Mu‘all.* 73.

² Meaning (probably) ‘Amr b. Hind, son of al-Mundhir, king of al-Ḥīrah.

³ Probably, if the reading is correct, by this is meant the Yamanite stocks which founded kingdoms in the North, Lakhm, Ghassān, and Kindah.

⁴ Prof. Nöldeke would read لا ^وأولى instead of أولى^و, and render as above.

- (6) Boast thyself of the house of al-Himās and Mālik and the sons of ad-Dibāb, and Raʿbal and Qanān (?).
- (7) As for me, I am accounted the illustrious, son of the rider of Qurzul, and Abū Barā honoured and exalted me;
- (8) And Abū Jarī¹ of the great deeds, and Mālik — these two protect our honour on every morning of a contest with lances.
- (9) And when severe troubles beset Hawāzīn, I am the one whose name is exalted, and the builder up (of their prosperity: or, of their fame).

22.

- (1) Verily if thou hadst seen my people, O Umaimah, on the morning of Qurāqir, it would have pleased thine eyes.
- (2) (Their horse) came forth, having charged through the tribe of Kalb², and their thirst (for blood) had been quenched and (their fever) cured.
- (3) And on the day of ‘Uwairidāt, a little before dawn, they gave a morning-draught to al-Huṣain in al-Yaman:
- (4) And in al-Mardāt they lit upon spoil, and all that they sought from the people of al-Yamāmah³.

23.

A fragment of a *nasīb* referring to the traces of an encampment.

They became (or, were) conspicuous in the upper parts of the waste, as though they were the parchments of a scribe that are unfolded before a reader⁴.

¹ Probably we should read *Ḥarī* for *Jarī*.

² Probably we should read Kaʿb (i.e., the tribe of al-Ḥārith b. Kaʿb) for Kalb.

³ See *ante*, No. VII, 3, 4.

⁴ It is very unlikely that this v. is by ‘Āmir b. aṭ-Ṭufail. It is cited in the LA and TA as by “Ibn Ṭufail”, without ‘Āmir or the article, and appears to be the only authority for the (otherwise unknown) word ⁶قَلِّج in the sense of “a writer.” Prof. Nöldeke suggests that *Fallūj* is a place-name: see *Fallūjah*, said in *Yāq.* III 915–16 to be the name of two villages in the cultivated plain of Baghdād, near ‘Am Tamr. The use of قَلِّج in the sense of “reader, cantillator,” in itself almost certainly excludes the possibility of our poet being the author; this sense, which the word does not possess in the old poetry, is borrowed from Aramaic liturgical language, and appears for the first time in the Qur’ān.

EMENDANDA ET ADDENDA.

In printing an Arabic work in Europe (especially when vocalized) many accidents to the type are inevitable; fortunately the blemishes are generally such as can easily be corrected by the touch of a pen. In the following list only the more important cases of lost points or slipped vowels are noticed.

ARABIC TEXT.

Page line

- 1 7-8: see LA XIX, 225¹⁰.
- ۲ notes, line 1: insert full stop after MS.
- ۷ 6 Read شَاخَصَ.
- ۱۱ 3 For حَسِيْسِيَّهَا read حَسِيْسِيَّهَا.
- ۱۲ 3 Read جَرَبُوا.
- 4 This verse is also cited LA IV, 361, foot.
- ۱۵ 17 Read بِمَعْضَلٍ.
- ۱۸ 9 For تَنْقَفَّ read (with the MS) تَنْقَفَّ (identical in meaning).
- ۱۹ 10 Read حَاجِنَاءَ.
- ۲۱ 12 In some copies خَاصَّةٌ has lost the dot of the >.
- ۲۲ 10 Read عَصَّ.
- ۲۳ 1 For غَيْرُ read غَيْرُ.
- 4 Cf. the verse of Rab'ah of Asad cited LA XVII, 356¹⁴.
- ۲۹ 11 Read لِلظَّبَاءِ.
- ۳۱ 9 Perhaps نَطْبِيحٌ should be read for نَطْبِيحٌ: cf. 'Āmir Frag. 5 (p. ۱۴), l. 2.
- 10 For يَسِيحُ read يُشِيحُ: cf. l. c., l. 3.
- 15 For 51 read 15.
- ۳۵ 1 Read خَصْمَ.

Note b: the use of حَصَّ in the sense "to sharpen" is confirmed by Anbārī, *Muḥaddalīyāt*, 238²², and scholion to Hudh. 18, 27 (ed. Kosegarten p. 49): the statement that it is unknown to the Lexx. should be cancelled; see LA IX, 103²¹.

- Page line
 33 Note *b*: read **الْثَمِينِ**.
- 35 11 For **صُدُورًا** read **صُدُورَ**.
- 36 11 This verse, with **غَالَتْ** for **مَالَتْ**, and **بِمَيْنُ** for **شِمَالُ**, is cited LA X, 229⁴ as by al-A'shà: it does not, however, as Prof. Geyer informs me, occur in Tha'lab's recension of that poet's *Du'cān*, and the LA should no doubt be corrected to **قَالَ عَبِيدُ بْنُ الْأَيْرُسِ**.
- 41 14 Read **ضَرَبَتْ**.
- 44 7 For **٦** read **٦**.
- 11 Read **مَدَّتْ**.
- 45 1 Read **تَنَى**.
- 46 7 Read **وَكَلَّ**.
- 49 10 Read **مِذْنَبُ**.
5. 16 Read **غَيْرِ**.
- 17 Read **جَهَلْتِ**.
- 50 13 Read **رَحَلْتَنَا**.
- 14 Read **الرَّكَابُ**.
- 15 Read **بِرَايَةِ**.
- 51 8 Read **خَرَصًا**.
- 12 Read (the second time) **بَطْنَهُ**.
- 52 6 Read **أَنْهَوَجَرَ**.
- 12 For **بَرْقُ الْجِبَالِ** read **بِرْنُ الْجِبَالِ** (see translation p. 45, end of argument, and p. 46, note 4).
- 53 Note *f*: read **يَوْمِنْدُ**.
- 54 4 Read **بِالْحَمَلِ** (see Lane 648 *c*).
- Note *f*: read **عِنْدُ**.
- 55 10 Read **ضَامِرَةٌ**, **سَاعَةٌ**, and **مَسْمُومَةٌ**, and cancel the last seven words of note *h*.
- 56 10 and note *d*: The reading of the MS, **فَالْمَحَا**, suggests **فَالْمَحْتَبَى** (instead of **فَالْمَحْتَمَى**) as the right version: this would mean "a place where one sits at ease": Naq. 712³; but no proper name of this form is given in the Lexx.
- 57 6 Read **خَمِنُوا**.

- Page line
 ٦٥ 4 Perhaps in place of مَنَقَبِهِ (MS مَنَقَفَةٍ) we should read مَنَعَبِهِ; see LA I, 229¹¹ z.
 11 Read المَحَاصِ.
 ٦٧ 16 For بَعْدَ اَنْتَقَالَ we should perhaps put بَعْدَ اَنْطَالَ as the more probable reading of the MS; cf. 'Abid XV, 6.
 ٧٠ 9 Read مَفْلَتٌ مِنْهُ.
 ٧٣ 2 Read عَطْبُونَةٌ.
 10 Read أَيُّهَا.
 11 Read أَجْنَادُهُ.
 ٧٤ 9 Delete the *e* before رَيْطٌ.
 14 Read صَاخَصَحِ.
 ٧٤ Note *a*, line 2, end: read يِعْدُهُ.
 5 Read نَطْعٌ.
 15 Read صِنْدِدٌ.
 ٨٠ 8 Read لَعَلَّ.
 9 Read هَلَاكِي.
 ٨١ 2 Read بَرِيْعٌ.
 11 Read جَمَّةٌ.
 ٨٣ 1 Read ر — for — ر.
 2 Read ر — —, and فَوَجَّئِي.
 ٨٤ 13 The phrase سَيِّرًا وَأَمْرَاسَا is perhaps an allusion to I. Q. Mu'all. 48.
 ٧٤ Fragment 12: vv. 1 and 2 are cited in LA XX, 239^{6,7}, with other readings (poet not named). In BQut. *Shi'r* 123 v. 2 is ascribed to Abū Du'ād.
id. Fragment 15: this piece appears to be by Umayyah b. Abi-ṣ-Ṣalt; vv. 2 and 3 are cited as by him in LA III, 166^{1,2}. See also Schulthess, Umayyah, p. 34, ll. 25—26, and p. 33, v. ٣١. Read in v. 3 فَرَجَةٌ for فَرَجَةٌ.
 ٩١ 13 Read الطَّفِيلِ.
 ٩٢ 10 Delete the *kasrah* below المَنَاقَرَةَ.
 ٩٣ 4 Read عَرَفْتِ.
 ٩٤ Note *g*: add "but cf. v. 9 on opposite page."
 ٩٤ 6 Read الشاعرِ.
 Note *f*: read أَخْرَجِ.

- Page line
 9v 14 Read نَجَبٌ.
 13 Verses 23 and 24 of this poem are cited in Naq. 678^{1,2}, with slight differences of reading, and a third verse, not in our version, is added:
 وَجَمْعُ الْأَجْرُونِ إِذْ دَلَفُوا إِلَيْنَا صَبَحْنَا جَمْعِيَهُمْ جَمِشًا نَبَا
 16 Read قَتِي.
 15 Read الْأَجْرُونِ.
 13 Read السَّمَانِ.
 10 Read تَشَدُّ.
 13 Read الْأَخِيلِ.
 18 Read كَلَسًا.
 17 Read رَثٌ.
 16: the statement that سَيْدٌ, "wolf", has no plural هذا اللفظ من is incorrect; see 'Abid IX, 9, السَّيْدَانِ, Ibn Athīr, *Kāmil*, I, 484, last v. of poem. LAN, 217²² has the word.
 7: اِنْتَرَّتْ is clear in the MS., and yields a possible sense; but the commentator appears to have read اِنْتَرَّتْ.
 11 Read كَبِي.
 line 8 فَلْتَخْمِرْنَاهُ should have been shown as an alternative reading.

10: the name of Mu'āqqir's father (or grandfather) was undoubtedly جِمَارٌ.

11: for وَصَنَتْ read وَصَنَتْ (LA XI, 189⁶), or أَوْصَنَتْ (LA II, 205⁷).

This citation is another example of Ibn al-Anbārī's defective memory, noticed in the Introduction, p. 92, and a very curious one; for the two hemistichs of the verse do not cohere together in the original, and relate to quite different things. The passage is fully explained in Khiz. II, 289, and is there given as follows:

وَدُبْيَانِيَّةٌ أَوْصَتْ بَنِيهَا بِأَنْ كَدَّبَ الْفَرَاطِيفُ وَالْقُرُوفُ
 تُحْجِرُهُمْ بِمَا أَسْطَاعَتْ وَقَالَتْ بِنِي فُلُكُمُ بِنْدُ مُسَيْفِ
 فَأَخْلَعْنَا مَوَدَّتَهَا فَقَاظَتْ وَمَاتِي عَيْنِيَا حِلْدُ نَطُوفِ

The poet (originally from al-Yaman) was an adherent of 'Āmir (section Numair) on the great Day of Jabalah, and the poem is one of those he made to celebrate that victory. He imagines a mother of sons in the tribe of Dhubyān (one of those who were routed):—

"Many the mother in Dhubyān who enjoined her sons—'Be sure to bring back plunder of blankets with heavy nap and bags of leather tanned with pomegranate-skin!'

"She fitted them out with all she could scrape together, and said — 'Sons of mine! surely each one of you is a needy¹ hero.'

"But we disappointed her affection, and she spent the summer with the rims of her eyes bare of lashes through constant weeping²."

The first verse is frequently quoted in Dictionaries and other linguistic works for the remarkable use of the verb كَدَّبَ in exhortation or instigation: see the *Khiz. l. c.*, LA II, 205, Lane 2598 c, and Howell, Grammar I, pp. 661 and 102-3A. The third verse, as noted, is in LA XIII, 158¹⁰.

- ۱۱۷ 10 Read بموضع.
- ۱۱۹ 9 Read عَشِيَّةً.
۱۲. 8 Read الْعَوَانَ.
- ۱۲۱ 4 This verse of an-Namir's and the poem to which it belongs will be found in *Mukhtārāt*, p. 20.
- 13 Read وَخَتَعَمَّا.
- ۱۲۲ 7 . Read اَلدَّمُ.
- 8 The verse of 'Ujair's to which the fragment سَلِيمِ اَلْعَلْفِ belongs will be found in *Anb. Mufaddt.* 402⁶.
- ۱۳۴ 14 The two words ascribed to اَلْغَنَوِيَّ look like a fragment from the poem in *Mukhtārāt* 27—30, *Aṣma'iyāt* 11 and 12, by Ka'b b. Sa'd al-Ghanawī: but they do not actually occur in the poem; perhaps the commentator's memory has again played him false.
- ۱۳۵ 9 For شَتِيرَ read شَتِيرٌ; see Naq. 387⁶ and 388⁶: this is not however the same person as mentioned there, who was a Kilābī, of 'Āmir's own tribe: this is an enemy.
- ۱۳۶ 13 Cf. al-Mubarrad, *Kāmil* 564⁶.
- ۱۳۷ 20 Read شَتِيرًا.
- ۱۴۷ 1 Read نَجْدًا.
- ۱۴۸ 3 Read فَأَجَابَهُ.
- ۱۴۹ 3 Read نَسَلًا.
- ۱۵۴ 12 Yāqūt reads اَلْيَقَاعِ, not اَلْيَقَاعِ: but no root يِقَع appears to exist in the Arabic

¹ Literally, one who has lost all his camels by murrain (*suwāf*).

² *I. e.*, for her sons all slain.

Page line

language, while *بِغَاةٍ* is common in the sense of "an elevated region", and may have been used as a proper name; it seems to be so used in v. 35 of al-Marrār's poem, *Mfjt* XVI (p. 150⁶), cited in Bakrī 782¹⁶. Yāqūt himself seems to regard the spelling with *ā* as suspicious.

13 9 This verse, in *LA* XVII, 335⁶, is ascribed to *عَقِيلُ السَّعْدِيِّ*, and in Abū Zaid, *Nawadir*, 161, both are attributed to *عَلِيٌّ بِنُ طُقَيْلِ السَّعْدِيِّ الْجَاهِلِيِّ*; probably the last is the correct name of the poet.

15 Read *بِخَفَرٍ*.

17 5 Read *تَعَبٌ* for *كَلْبٌ*: see *ante*, No. IV, 2.

17 Against *قَتَامٌ*, for 16²³ read 16¹³.

ENGLISH PORTION.

P. 10 l. 9. The date of the death of Jāhīdīh is 255, not 256.

P. 13 l. 22. The first word of the list should be *الْأَلْيَ*. The index of words appended to the Arabic text enables this list of words special to 'Abīd to be considerably extended.

P. 24 l. 1. The springs of Līnah were recently (March 1910) visited by Capt. G. E. Leachman: see *Journal of Royal Geographical Society*, March 1911, p. 272.

P. 54 l. 9. For *pterygosperma* read *aptera*: see p. 112, note 5.

P. 63, verse (19): read "my".

P. 81 l. 6. For *Ḥauq* read *Ḥauṭ*: the genealogy is correctly given on p. 117, note 2.

P. 92 l. 13. For 1910 read 1911.

www.alkottob.com

www.alkottob.com

يَمِّمٌ : تَيِّمٌ = تَأْمَمٌ .130^{7,8}, 60⁸, 29⁶

يَمِّنُ : يَمْنَةٌ .23⁴

يَهْمُ يَهْمَاءً .63¹¹

وَيْلٌ أَمِ فُلَانٍ .19^{2,3}

يَفْعُ : يَفْعٌ .14^{11,16}

يَلِلُ : أَيْلٌ .123^{12,13}

وَمِصٌّ : وَمِصٌّ .34⁶

وَتَى .55^{14,16}

وَعْنٌ .34⁶, 26^{2,6}

وَعَى , وَءٌ .27^{7,9}

INDEX OF WORDS

| | | |
|---|--|---|
| وسق: مَوْسَقٌ 61 ⁴ | هوج: أَحْوَجُ هَوْجًا هَوْجٌ 191 ⁴ | هجر: هَجَرَ هَجِيرٌ 64 ¹ , 24 ^{4,6} |
| وشج: وَشَجَتْ وَشَجَةٌ وَشِجٌّ 13 ^{2,12,13} | عود: هَوَادَةٌ 145 ⁹ , 114 ^{13,15} | هجن: هَجَانٌ 14 ^{16,17} |
| 142 ⁴ , 121 ¹³ | عوم: عَامَةٌ جَ عَامٌ (head) 99 ¹⁴ 28 ² | هُدَبٌ، هُدَابٌ 119 ¹³ . هَيْدَبٌ 75 ¹⁰ |
| وشك: مَوَاشِكٌ 52 ¹³ | 77 ⁹ , 33 ³ (owl) | أَهْدَبٌ 112 ¹¹ |
| وَحَسَى (وَحْسَى) (error for) 113 ¹¹ | عَى note a 26 ² , 9 ¹ | عدل: قَدِيلٌ 55 ^{10,11} . أَعْدَلُ، عُدْلٌ 76 ¹³ |
| (see emend.) | عيط: عَاطٌ، يَبِيْطُ، عِيَانٌ 125 note e | هَجْرٌ (?) 156 ³ |
| وعب: أَوْعَبُ 12 ¹ . اسْتَوْعَبُ 98 ⁷ | عيم: عَامَ الْقَلْبِ يَبِيْمٌ 114 ¹⁰ , 61 ⁷ | هر: هَرَّ يَهْرٌ 106 ³ , 105 ^{16,18} |
| وَعَثٌ 59 ⁴ note c, 58 ¹² | أَعْيِمُ، وَعِيْمَاءُ عِيْمٌ 62 ¹ note a | هَرْمَةٌ 257 ⁷ |
| وعد: أَوْعَدُ 155 ⁴ | 105 ^{9,10} | هشش: هَشَّ يَهْشُ 33 ¹¹ |
| وعس: مَبْعَاسٌ جَ مَوَاعِيسُ 98 ⁴ | وَأَبٌ: مَتَّابٌ 118 ¹⁰ | هشم: هَشِيْمٌ 13 ^{3,4} |
| وَقَصٌ 35 ^{11,12} . تَوَقَّصٌ 79 ¹³ | وَأَى 58 ^{8,9} | هصص: هُصَّصَ 65 ⁶ |
| وقص: تَوَقَّصٌ 134 ^{3,5} | وجب: وَجِبٌ 8 ⁸ | هصص: هَصَّيْصٌ 35 ³ , 34 ¹⁵ |
| وَقَطٌ 63 ⁸ | وجر: أَوْجَرَ 71 ⁴ , 25 ^{3,7} | هَصَمَ: مَهْضُومَةٌ 38 ⁴ |
| وقل: تَوَقَّلَ 134 ³ | وَجَلٌ 77 ¹⁰ | هفي: هَفِيَاتٌ 131 ^{2,3} |
| وكب: مَوَكَّبٌ 95 ⁹ , 92 ¹² | وجن: وَجَنَاءٌ 51 ¹³ , 48 ¹⁸ , 41 ¹⁰⁻¹³ | هَلَا = لَوْ لَا 75 ³ , 28 ¹ , 27 ¹² |
| وَمَجَّ يَلِجٌ 99 ¹⁵ | مِيَاجِنَةٌ جَ مَوَاجِنٌ 158 ⁹ | هلب: هَلَوْبٌ (?) 9 ⁶ |
| وند: نَدَا جَ نَدَاتٌ 82 ¹⁰ | درع: تَوَرَّعَتُ 101 ³ | هَلَلٌ 147 ^{7,8} |
| ونس: وَنَسٌ 41 ^{10,13,14} | وَزَعٌ (الْحَبِيْلُ) 33 ¹ , 32 ¹⁷ . يَزَعُهُ رَأَيْتُ 79 ¹³ | هر: مُنْهَمِرٌ 25 ¹²⁻¹⁴ |
| وقت يلف 41 ¹⁴ | وَرَنٌ يَزِنُ (emend) 57 ¹² | هَمَلَجَةٌ 247 ⁷ |
| ونى: مَوْنَى 56 ^{13,13} . وَنَى جَ وَنَا 33 ³ , 13 ¹ , 12 ⁴ | وَسَدٌ، وَسَدٌ 67 ¹⁶ . أَوْسَدٌ 31 ¹⁰ | همم: هُمَامٌ 57 ⁹ , 53 ¹ , 52 ¹⁴ , 22 ^{3,9} |
| ومس: مَوْمَسٌ 43 ¹³ | 145 ¹ (of burial) | 124 ¹⁵ , 98 ⁶ |

- نَدَب: مَنْدُوبٌ 92¹³. نَدَبٌ جِ نُدُوبٌ 97, 10.
 نَدَبٌ جِ نَقَالٍ وَنَقِيلَةٌ جِ نَقَائِلٌ 33^{13,14}.
 نَقِيْلٌ جِ also 134^{4,5}. تَنَقَّالٌ نِقَالٌ
 مُنَاقَلَةٌ 397⁸, 401⁴.
 نَكَآ (الْفَرْحَةَ) 112^{6,8}.
 نَكَبٌ 141⁹⁻¹¹. تَنَكَّبَ 13⁸. اُنْكَبُ نَكْبَاءُ
 112^{6,9}.
 نَكْسٌ, نُكُوسٌ 41⁵.
 نَهْصٌ: نُهْوِصٌ note d 354⁵.
 نَهْكَ: اَنْهَكَ 102^{6,7}.
 نَهْلٌ: نَاعِلٌ 16¹³⁻¹⁵, 28⁶, 72¹⁷.
 نَهْيٌ: نَهْيَةٌ جِ نُهْيٌ 73⁴.
 نوبٌ: اِنْتَابَ فُلَانًا 32⁴.
 نَوْشٌ: نَاشٌ يَنْوُشُ نَوْشَةً 28¹⁷, 29⁸.
 نَوْصٌ: مَنَاصٌ 66¹¹. نَوَاصٍ (?) 65⁴.
 نَوَى نِيَا (grow fat) 41¹⁵, 42².
 نَوَى (purpose) 29⁶. اَنْتَوَى 28¹⁷.
 نَبِيبٌ: نَبِيْبٌ 91⁴.
 نَبِيْلٌ (نَوْلٌ) يَنْبَلِي نَبِيْلِي بِمَاحِدِي (?) 79¹⁴.
 نَبِيْرٌ: هَبِيْرٌ 17^{10,12}.
 نَبِيْطٌ هَبِيْطٌ 55¹⁷, 56¹.
 نَبِيْلٌ هَبَالٌ 40 note k.
- نَبِيْبٌ: اَنْبُوْبَةٌ جِ اَنْبِيْبٌ 150¹³.
 نَبْرَاسٌ 83⁴.
 نَبْطٌ: اَنْبَطٌ 56¹⁴.
 نَبْتٌ: نَاتِبٌ 138⁷.
 نَبْرٌ, اَنْتَبْرٌ (فانتبر read) 111⁷.
 نَبْدٌ: نَاجِدَةٌ 47¹, 24¹⁷.
 نَبْرٌ: نَاجِرٌ 83¹⁰. مُنَاجِرٌ 83¹⁴.
 نَبْعٌ: نَجِيْعٌ 120¹, 119¹³.
 نَبَلٌ: اَنْجَلٌ, نَجْلَاءٌ, مَنَجَلٌ
 136¹⁷⁻¹⁹.
 نَحْسٌ 133^{4,6}. نَحِيْسٌ 42⁷.
 نَحْصٌ 35^{1,2}. نَحْصٌ نَحِيْصٌ 35¹¹.
 نَحَاصٌ 36¹. 40⁷.
 نَحْوَةٌ 79⁷.
- نَزْحٌ: نَارِحٌ 81. نَزْحٌ 64⁴. مَنَزَاحٌ 67⁸.
 نَزْعٌ: مَنَزَعٌ 39^{11,12}.
 نَزَلٌ 158^{5,6}. مُنَازِلٌ 21^{14,16}.
 نَسْرٌ: مَنَسِرٌ 95^{9,9}.
 نَشَجٌ: نَشِيْحٌ 31¹³.
 نَشْرٌ يَنْشُرُ 91².
 نَشْصٌ نَشَاصٌ 65¹.
 نَشَى: اَنْتَشَيْتَنَا 28¹⁹, 29³.
 نَصُوٌ: نَاصَةٌ 66¹⁰. نَصِيْبَةٌ 82².
 نَطْحٌ: نَاطِحٌ 12⁶. نَطِيْحٌ 154¹², 148⁶.
 نَعَجٌ: نَاعِجَاتٌ 34³.
 نَعَسٌ: تَنَاعَسَ, اَنْتَعَسَ 66².
 نَعْفٌ 46^{5,6}.
 نَعْمٌ: نَاعِمٌ (نَائِمٌ) عُرُوْفِيْنَا 10¹⁻³.
 نَعَى يَنْعَى 127^{8,13}, 128¹⁰.
 نَفْحٌ: نَفْحَاتٌ (gifts) 73⁶.
 نَفْرٌ, نَفْرٌ, نَفْرَاءٌ 12^{1,2}.
 نَقْصٌ, اَنْتَقَصَ 10¹⁰.
 نَفَعٌ 7, 9, 106⁵⁻⁷, 127¹, 142⁹, 157¹⁸. نَافِعٌ
 15¹⁵.
- مَوْجٌ: مَلَجٌ يَمْوُجُ 1077, 34¹³.
 مَوْرٌ: مَارٌ 136¹⁴. مَوَارَةٌ 67⁹.
 مَبْرٌ: مَبْرَةٌ 118^{5,3}.
 مَبِيْطٌ 64⁸.
 مَيْلٌ: اَمَيْلٌ جِ مَيْلٌ 126¹⁴.
 131^{11,12}.
 مَيْنٌ 27¹¹.

| | | |
|--|---|--|
| 20 ^{11,12} مَحَجَّجٌ | نَفَجٌ: نَفَاجٌ 81 ⁴ | كَلَبٌ 112 ^{6,7} . اسْتَكَلَبَ 114 ¹ . مُكَالِبٌ |
| مِرٌّ: مِرَّانٌ 50 ¹² , 13 ^{12,13} | نَقْفٌ: نَقْلَقٌ 106 ¹⁰ | 147 ^{3,6} |
| مِرْعٌ: أَمْرَعٌ 77 ¹ | نَقْوَةٌ 10 ⁶ . نَقْوَةٌ 105 ⁶ | كَلَلٌ: كَلَالَةٌ 92note 65 ⁶ . انْكَلَّ 92note |
| مِرْنٌ: مِرْنٌ 43 ⁹ | نَكَكٌ: نَكِيكٌ 24 ^{8,9} | كَمَمٌ: مَكْمُومٌ 61 ^{4,5} note |
| مِرْيٌ يَمْرِي 157 ^{3,4} , 27 ¹ , 26 ^{6,9} | نَمَاحٌ: نَمَاحٌ 75 ⁹ , 26 ^{5,8} | كَمَى الخ 102 ^{2ff} |
| مِرْعٌ يَمْرَعُ 144 ¹² | نَمَعٌ الدَّلِيلُ 133 ^{14,15} | كُومٌ: أَكُومٌ جِ كُومٌ 158 ⁹ |
| مَسْدٌ 47 ⁷ . مَسْدٌ 15 ^{3,4} | نَمَمٌ: مَلْمُومَةٌ 104 ¹⁵ , 24 ^{17,18} . مَلْمَمَةٌ | كُونٌ: اسْتَكَانَ 85 ⁵ |
| مَشْفٌ 63 ¹² | 110 ^{12,13} | |
| مَنْظٌ مَنَظٌ 44 ¹⁰ , 37 ¹⁰ | نَهَبٌ جِ نُهُوبٌ 6 ^{13,16} | لَبِسٌ: لَبِيسٌ 41 ² |
| مَعِصٌ مَعَاصٍ 66 ¹² | نَهْدٌ 102 ¹¹⁻¹³ | لَبَطٌ: اللَّتَبَطُ 64 ¹ |
| مَعْظٌ. أَمْعَظٌ جِ مَعْظٌ 63 ⁵ , 137 ⁷ | نَيْفٌ 65 ⁶ | لَثَثٌ: مِلْثٌ 74 ¹ |
| مَعْنٌ: مَعْنٌ 6 ^{13,14} | نِيمٌ: النَّيْمُ 95 ¹⁸ . نِيَامٌ 22 ¹ , 21 ^{17,20} | لَجِبٌ 97 ⁹ , 15 ¹⁷ |
| مَعْظٌ 64 ³ | 97 ⁹ , 46 ⁹ . لِيَامِيمٌ 76 ^{10,11} | لَجَجٌ: اللَّجَجُ 76 ⁶ . لُجَّةٌ 30 ^{1,3} , 65 ¹⁰ |
| مَلَبٌ: مَلَابٌ 57 ³ , 43 ² | نَهْوَةٌ 25 ^{9,10} | لَجِنٌ: لَجِينٌ 45 ² note b |
| مَلَسٌ: إِمْلِسُ 42 ¹¹ | نُوحٌ: لَاحٌ وَنُوحٌ 121 ^{2,5} , 102 ^{6,8-10} | 120 ⁹ , 45note b, 37 ^{4,8} |
| مَلَسٌ مَلَسَى مِلَاسٌ 66 ³ , 65 ¹² | مِلْوُوحٌ 67 ⁶ | لَحَسٌ: لِحَاسٌ 66 ⁷ |
| مَنْعٌ: مَمْنَعٌ 19 ^{9,10} | لُوصٌ: لَاصٌ وَلاَوَصٌ مَلَاصٌ 66 ³ , 65 ¹² | لَحَقَفٌ: لِحُوقٌ جِ لُحُقَفٌ 28 ^{4,5} |
| مَنْبٌ ب 156 ¹¹ | لُومٌ: أَلَامٌ مَلِيمٌ 100 ^{15,16} | لَحَمٌ: تَلَاخَمٌ 66 ⁴ |
| مَبَدٌ: تَمِيدٌ 156 ⁶ | لَوَى 27 ¹³ . أَلَوَى 39 ¹³ | لَاطَمٌ: لَطِيمَةٌ 117 ⁸ , 49 ^{6,8} |
| مَبِيدٌ 67 ³ , 63 ¹¹ , 34 ¹¹ | لَيْفٌ 148 ¹³ , 47 ⁸ | لُعَبٌ: أَلْعَبٌ 15 ³ |
| مَبُو: مَبٌ جِ مَبَا 61 ³ , 37 ⁷ , 25 ^{15,16} | مِثْلٌ: تَمَثَّلٌ 39 ¹⁰ | لَعَطَ (الْقَطَا) 63 ⁶ |
| 57 ² , 78 ³ , 62 ¹¹ | | لَفَّ بَيْنَ 22 ¹³⁻¹⁶ |

| | | |
|--|---|---|
| كحل: أَكْحَلُ 414. | قلص: قَلَصَ 148 ⁴ , 481 ⁴ , 34 ^{8,9} . مَقْلَصٌ | قرو: قَرَا يَقْرُو 55 ⁷ . |
| كَدَحَ 11 ^{5,6} . | 153 ^{3,4} . قَلُوصٌ جِ فِلاصٌ 657. | قرب: قَرِيبٌ 619. |
| كُدَسٌ جِ أَكْدَاسٌ 847. | قَلَدٌ 10 ⁶ . | قسط: قَاسَطٌ (أَقْسَطٌ) and note b 31 ¹ . |
| كُدَى: أَكْدَى 587. | قَمَصٌ: قِمَاصٌ 651 ¹⁰ . | مُقَسِّطٌ 631 ¹¹ . |
| كُذِبَ 7 ⁹ , 32 ¹⁰ . | قَمَعٌ 797. قَمَعٌ 33 ^{6,7} . | قَسَطٌ 73 ³ , 123 ^{4,5} . |
| كرب: مَكْرُوبٌ 11 ⁴ , 33 ⁵ . | قَمَاقِمٌ 21 ^{14,16} . | قَشَعَرٌ: أَقْشَعَرٌ 105 ^{13,14} . |
| كوز: تَكَوَّرَكَوَّرَ 26 ^{6,8} . | قَنَبٌ: مِقْنَبٌ 153 ¹² , 95 ⁹ , 54 ^{6,9} . | قَصَدٌ: أَقْصَدَ 21 ^{6,7} . |
| كِرَى: كَرِيهَةٌ 397 ⁹ . | قَنَسٌ: قَوَّسٌ (قَوَّسٌ) 21 ¹⁹ , 14 ¹¹⁻¹³ . | قَصْرَةٌ جِ قَصْرَاتٌ 110 ^{7,10} . |
| كِرْمٌ, كَرْمٌ 137 ^{14,16} . | 39 ¹⁰ . مَتَقَسَّسٌ 21 ¹⁷ . | قَصَصٌ: قَصَّ 80 ³ . |
| كَسَعَ 1387. | قَنَعٌ: مُقْنَعٌ 124 ⁵ , 122 ¹⁵ . | قَصَلٌ: قَصَلٌ 157 ¹⁴ . |
| كَعْبَرٌ 118 ⁴ . | قَنَى: أَقْنَى حَيَاءً 387. أَقْنَى 397 ⁸ . | قَصَبٌ: قَصِيبٌ 40 ² . |
| كَطَطٌ: كَطَّ 129 ^{9,10} . | قَهْوَةٌ (v. l.) 25 ¹¹ . | قَصَمٌ: قَصِيمٌ 18 ^{8,10} . |
| كَفَّ 30 ^{1,2} . | قَوْدٌ 48 ¹⁸ . | قَضَبٌ: قَاضِبٌ جِ قُضَبٌ 21 ^{14,15} . |
| كَفَّتَ يَكْفِتُ 85 ³ . | قور: أَقْوَرٌ 1427. | قَضِرٌ 52 ⁶ , 137 ¹⁵ . تَقَضَّرَ 105 ² . |
| كفف: كَفَّفَ v. l. 30 ^{1,2} . تَكَفَّفَ | | قَضَطٌ 63 ¹² . |
| 26 ⁶ note f | | قَعَدٌ: قَعِيدٌ 148 ⁵ , 12 ^{4,6} . |
| كِفْلٌ جِ أَكْفَالٌ 126 ¹⁴⁻¹⁷ . | كَأَسٌ جِ أَكْوَاسٌ 67 ⁴ . | قَعَسٌ: أَقْعَسٌ 149 ^{1,2} . |
| كفن: تَكَفَّنَ 95 ² . | كَبَبٌ: كَبَّةٌ 21. تَكَبَّبَ 16 ^{9,11} . | قَعَصٌ: أَقْعَصَ 104 ⁹⁻¹¹ . |
| كففر: مُكْفِفَرٌ 65 ³ , 61 ^{11,12} . | كَبَسٌ, كَبِيسٌ 43 ^{1,2} . | قَعَقَعَ 143 ^{13,14} . |
| ككب: كَوَّكَبٌ 57 ^{3,4} , 56 ⁸ . | كَبَشٌ 43 ¹⁵ , 24 ^{17,18} . | قَقَلٌ 143 ^{13,14} . |
| كوكب فَخَمٌ and note a 97 ⁴ . | كَتَبَ الحِجَّ 124 ¹⁻⁴ . تَكَتَبَ 16 ¹² , 12 ^{1,3} . | قَلت: مَقَلَّتْ (ق) 97 ¹⁴ . |
| كَلَّ: كَالٌ = كَالِيٌ 83 ¹⁰ . | كَتَدٌ 150 ⁹ , 47 ^{3,4} . | قَلح: أَقْلَحٌ جِ قُلْحٌ 144 ⁷ , 112 ^{3,4} . |

| | |
|---|--|
| غرس ⁵ : 417. | غيب: غَيْبٌ 55 ^{3,7} . غَيْبٌ جِ غَيْبًا 49 ²⁻⁴ . فوج يَقُوجُ 31 ¹² , 32 ² . |
| غرم: غَرَامٌ 95 ^{13,16} . | فوق جِ أَفْوَجٌ 54 ^{11,12} . |
| غرو: الْغَرِيثَانِ 26. | فيا: فَيْيَا زَيْدًا 145 ^{9,10} . فَي 70 ¹⁰ . |
| غسلٌ 17 ⁴ , 16 ¹⁷ and note g. | فيم: فَيْمًا جِ فَيْفٍ 48 ¹⁵ , 16 ^{16,17} . |
| غشم: غَشْمَشْمٌ 142 ^{13,14} . | فيل: فَيْلٌ 63 ¹² . |
| غصص: أَغْصَصٌ 34 ¹⁶ . غِصَصٌ 65 ¹ . | فنت: فَنَاتٌ 25 ¹¹ . |
| غصص: غَصَصٌ 134 ¹⁶ . غَضَبِيضٌ 31 ² , 30 ¹⁵ . | فَنَاءٌ 130 ³ . |
| غطط: غَطَّاطٌ 307 ¹¹⁻¹⁴ . | فجج: فَجَجٌ 44 ⁵ . مُفَجِّجٌ 32 ^{14,16} . |
| غطط: تَغَطَّطَ i and note i 35 ¹¹⁻¹³ . | فحص: اِفْتَحَصَ 65 ³ . |
| غفرَ 122 ¹⁷ , 123 ¹⁻³ . مِغْفَرٌ 122 ^{13,17} . | فِرْصَاةٌ 71 ¹ . |
| غلب: أَغْلَبُ 74 ⁶ , 15 ^{5,7} . 113 ^{1,2} . | فِرْصٌ 83 ⁴ . |
| غلد: تَغَلَّدَ a note 79. | فِرْط: فَرْطٌ 63 ⁸ , 64 ¹³ . أَفْرَطٌ 128 ¹ , 127 ¹⁴ . |
| غلل: غُلٌّ 119 ⁵ . مُغْلَغَلَةٌ 138 ¹⁴ , 139 ¹ . | فدج: قَدِيحٌ 29 ^{14,15} . |
| غلو: غَلَا 18 ^{8,9} . غَالٌ 24 ^{13,15} . غَالِيٌ 28 ¹⁸ . | فدج: قَدَحٌ 129 ⁸ . |
| 61 ¹⁰ , 39 ^{11,12} . أَعْلَى السَّبَابِ 28 ¹⁸ . | فدموس 60 ¹ . |
| عَمَصٌ جِ عُمُوصٌ 34 ^{1,2} . | قدر: قَادُورَةٌ 63 ¹² . |
| غنى: غَانِيَةٌ 23 ¹² , 24 ¹ . | قدح: قَدَحٌ 129 ^{7,9} . |
| غهب: غَيْهَبٌ جِ غَيْهَابٍ 48 ^{1,2} , 47 ¹² . | فرح: فَرْوَاهٌ 76 ¹³ , 67 ¹⁷ . |
| عَوَّلٌ 64 ¹ . مِعْوَلٌ جِ مِعْوَالٌ 16 ^{5,6} . | فر: فَرَارَةٌ 56 ¹³ , 43 ¹ . فَرِيٌّ 76 ¹⁴ . |
| عَوَى (P) 47 ⁹ . | فوافر and note c 83 ⁷ . |
| غيب: غَابٌ 64 ⁴ , 27 ^{2,3} . | فربس: فَرْبَسٌ 65 ⁹ , 4 ⁴ , 3 ⁶ , 2 ¹⁴ . |
| غير: غَيْرَانٌ, غَيْرِيٌّ, غَيْرِيٌّ c note 37. | فلج: فَلَجٌ 6 ¹⁸ and note a, 71 and note a, 160 ⁹ . |
| | فلج: فَيْلَجٌ (فَلَجٌ) 85 ¹ . |
| | فلم: مَفْرَمَةٌ 60 ^{9,10} . فَرَامَةٌ 92 ⁷ . |
| | فلل: فَلَ 107 ^{11,13} . |

- عَنْوَانٌ 78⁶.
 عَهْدَةٌ جَ عَهَادٌ 30¹³, 31³⁻⁶.
 عَوْرٌ: تَعَاوَرَتْ فَلَانَا الرِّمَاحُ 21³. عَوَارٌ
 جَ عَوَاوِيرٌ 126^{9,13,14}.
 عَوْلٌ: مِعْوَلٌ جَ مَعَاوِلٌ 19¹⁰.
 عَوْمٌ السَّفِينِ 30^{1,2}, 44⁴.
 عَوْنٌ: حَرْبٌ عَوَانٌ 22^{15,16}.
 عَمِيَّةٌ جَ عِيَابٌ 18⁸.
 عَيْثٌ: عَاثَ الذِّئْبُ 110¹⁶.
 عَيْفٌ: تَعَيَّفَ 12⁴, 13¹.
 عَيْنٌ: مَعِينٌ 61³.
 عَمْرٌ 138⁵.
 غَبَطٌ: غَبَطَتْ 43¹⁴, 48⁵. مُغْتَبِطٌ 63².
 غَبِنٌ: مُغَابِنَةٌ note h 45^{7,9,10}.
 غَيْبٌ 36^{7,8}.
 غُدَافٌ 55¹³.
 غُذِمَ: مُغْدِمٌ 63¹².
 غَرَبٌ 34¹⁵. غَارِبٌ جَ غَوَارِبٌ 30¹⁻³.
 غَرَرٌ: أَعْرَسَ (of words) 35^{6,7}.
 (of a man's face) 83¹².
 غَمَزٌ 34¹².
- عَضَبٌ: أَعْصَبَ 12⁴, 13¹.
 عَصَلٌ: مَعْصَلٌ 15^{17,18}.
 عَضْبُونَةٌ 72^{2,3}.
 عَضُوٌ: تَعَاوَى 38⁵, 47⁶.
 عَضَاةٌ جَ عَضَايَا 13⁶.
 عَفَرٌ: أَعْفَرٌ، عَفْرٌ 74⁸.
 عَقَبٌ: عُقَابٌ 15^{17,19}.
 عَقْدٌ جَ أَعْقَادٌ 69⁸.
 عَقَرٌ يَعْقِرُ 39¹³.
 عَقَصٌ: عِقَاصٌ note d 66⁷.
 عَقْلٌ (embroidery) 60^{9,10}.
 عَقُوٌ: عَقَى 73^{9,10}.
 عَكَفٌ 22⁸, 21⁹, 35¹⁰.
 عَلَدٌ: عَلَنَدَى 67⁹, 62⁹.
 عَلَفٌ 122^{6,8}, 129^{2,4}. عَلَقَاةٌ 135^{4,5}.
 عَلَكْرٌ: عَلَاكِرٌ 83¹².
 عَلَلٌ 79⁹. عَلَانَةٌ 145^{12,13}.
 عَلُوٌ: عَلَاةٌ 24^{2,3}.
 عَنَتْرِيْسٌ 40⁸.
 عُنْجُوْجٌ جَ عُنَاجِيْجٌ 39^{2,3}.
 عَنَدٌ 47^{1,2}.
 عَنَسٌ: عَانِسٌ 34⁴.
- عَمَسٌ، عَمَسٌ، أَعْمَسٌ 108¹⁰⁻¹².
 عَمَسٌ، عَمَسٌ 112¹⁹.
 عَمِيْسٌ: عَمِيْسٌ 34¹¹.
 عَمِيٌّ: تَعَمَّى ذَمْرُهُ 82¹. عَمِيَّةٌ 135^{4,5}.
 عَمْرُوبٌ 32¹⁷.
 عَمْرٌ: عَامِرٌ (= ضَامِتٌ) 149^{1,2}.
 عَمْرٌ: تَعَمَّرَ، عَمَّرَامٌ 142^{14,17}.
 عَمْرٌ: عَمْرِيْسٌ 35⁹.
 عَمْرُوٌّ: عَمْرُوٌّ 135^{9,10}.
 عَمْرٌ: مِعْرَابَةٌ note l 39¹³.
 عَمْرَفٌ يَعْزِفُ 14^{4,7}. عَمْرَفٌ جَ عَمْرُوفٌ 47¹².
 عَمْرٌ: عَمْرَاءٌ جَ عَمْرَالٌ 27^{7,8}. مِعْمَرٌ 39^{13,14} note m.
 عَمْرُوٌّ: أَعْمَرَى 287¹⁰.
 عَمْسٌ يَعْسِفُ 157^{3,4}. عَمِيْفٌ 27^{1,3}.
 عَمَسٌ، عَمَسٌ 157¹⁸.
 عَصَبٌ 139⁸. عَصَبٌ 98¹². مُعَصَبٌ 50^{4,8}. عَصْبَةٌ 98^{9,11}. عَصَابَةٌ 142^{15,16}.
 عَصَابٌ 6-1394⁶. عَصَبَصَبٌ 15^{12,13}.
 عَمْرٌ 91⁴.
 عَصَلٌ: أَعْصَلُ جَ عَصَلٌ 28⁹.

| | |
|--|--|
| ضَمْرٌ، ضَامِرَةٌ، note 62 ¹⁰ , 38 ¹³ . (emend.) | صَهْبٌ: أَصَهَبُ جُ صَهَبٌ 33 ⁵ , 30 ^{5,6} |
| ضَمْرٌ: ضَمْرٌ (a) 31 ⁹ | 71 ¹⁰ , 61 ^{9,10} |
| ضَمْرٌ: ضَمْرٌ 64 ⁸ | صَوْرٌ: مُنْصَاحٌ 76 ^{6,7} |
| ضَمْرٌ: ضَمْرٌ، ضَمْرٌ 150 ¹ 149 ¹³ | صَوْلٌ: صُلَّتْ أَصْوَالٌ 140 ^{14,15} |
| ضَمْرٌ: ضَمْرٌ 79 ⁷ | صَيْدٌ: أَصَيْدٌ جُ صَيْدٌ 157 ⁹ , 79 ¹¹ |
| ضَمْرٌ: ضَمْرٌ 156 ⁴ , 31 ¹³ | 158 ¹⁷ |
| ضَمْرٌ: ضَمْرٌ 61 ^{1,2} note a | صَيْقٌ صَيْقٌ 150 ^{7,8} |
| ضَمْرٌ: ضَمْرٌ 25 ^{3,8} | صَبَبٌ: صَبَابٌ 287, 21 ¹⁷ |
| ضَمْرٌ: ضَمْرٌ 37 ^{6,11} | صَبْتٌ: صَبُوتٌ 109 ^{3,4} |
| ضَمْرٌ: ضَمْرٌ (== سِدْرٌ) 25 ^{3,8} | ضَبْرٌ: مُضَبَّرٌ 24 ^{13,14} , 9 ¹⁵ |
| ضَمْرٌ: ضَمْرٌ 34 ^{8,9} | ضَبَّاجٌ 34 ⁷ |
| ضَمْرٌ: ضَمْرٌ 95 ¹⁸ | ضَرْبٌ: ضَرْبٌ 10 ^{14,15} , 68 ¹ |
| ضَمْرٌ: ضَمْرٌ 39 ⁵ , 32 ^{11,12} | ضَرْسٌ: ضَرْسٌ 134 ²⁰ , 52 ^{11,12} |
| ضَمْرٌ: ضَمْرٌ 10 ⁵ | ضَرْعٌ 119 ² |
| ضَمْرٌ: ضَمْرٌ 85 ¹⁹ | ضَرْعَامَةٌ 15 ^{5,7} |
| ضَمْرٌ: ضَمْرٌ 31 ¹⁰ | ضَرْمٌ 27 ^{2,4} , 22 ^{15,16} |
| ضَمْرٌ: ضَمْرٌ 135 ^{11,12} , 110 ^{12,13} 15 ^{5,6} | ضَرْوٌ (tree) 94 ² , 93 ¹⁵ |
| ضَمْرٌ: ضَمْرٌ 144 ² | 31 ¹⁰ ضَرْوٌ جُ ضَرْوَاتٌ 75 ¹ |
| ضَمْرٌ: ضَمْرٌ 150 ¹⁴ and note d | ضَنْعٌ: ضَنْعٌ صَبَّغٌ 125 ^{10,12,13} |
| ضَمْرٌ: ضَمْرٌ 13 ^{15,17} | ضَنْعٌ: ضَنْعٌ يَضْعُو 11 ¹⁰ |
| ضَمْرٌ: ضَمْرٌ 77 ^{1,2} | |
| ضَمْرٌ: ضَمْرٌ 108 ^{3,5,6} | |
| ضَمْرٌ: ضَمْرٌ 28 ³ | |

a) Perhaps ضَمْرٌ should be read: see emendanda et addenda.

| | | |
|--|---|---|
| صِرٌّ: صِرَارٌ جِ أَصْرَةٌ 156 ³ , 111 ⁷ . | شَمَّصَ 125 ^{7,8} . | شَاحَطٌ: شَوْحَطٌ 121 ^{3,4} 39 ^{2,3,11} . |
| صِرْمَةٌ 38 ¹⁰ . | شَمَطٌ: شَمَاطِيطٌ 74 ^{20,21} . | شَدَبٌ 153 ^{1,2} , 152 ¹⁰ . |
| صِرَى 8 ⁵ . شَاهُ مُصْرَاةٌ 8 ⁶ . | شَمَلٌ 63 ³ . شَمُولٌ 28 ¹⁸ 29 ^{2,3} . شَمِيلٌ 9. | شَرَسٌ: شَرِيْسٌ 42 ^{2,3} . |
| صَعَدٌ: صَعَدَةٌ 27 ¹³ . صَعِيدٌ 57 ³ . | شَمَلٌ 33 ⁵ , 32 ^{11,12} . شَمَلَالٌ 48 ¹⁴ , 40 ³ , 24 ^{2,3} . | شُرُوفٌ شُرَاسِيْفٌ 137 ^{17,18} . |
| صَعْرٌ جِ أَصْعَارٌ 123 ^{4,5} . صَيْعَرِيَّةٌ 40 ^{3,5} . | شَنَنٌ: شَنَّ 83 ¹ . شَنُونٌ 45 ^{12,13} . | شَرَعٌ (رِمَاحٌ) شَارِعَةٌ 143 ¹¹ , 141 ⁹ , 21 ^{6,7} . |
| صَفَاخَةٌ (= عُنُقٌ) 97 ¹⁰ . | شَنَانَةٌ 50 ⁴ . | شَرَفٌ: شَارِفٌ 9 ⁴ . مَشْرِفِيٌّ 64 ¹² , 287 ¹¹ . |
| صَفَدٌ: صَفَدٌ صِفَادٌ 98 ⁹⁻¹¹ . أَصَفَدٌ 98 ¹¹ . | شَهَبٌ: أَشَهَبُ شَهْبَاءُ شَهَبٌ 25 ¹ , 24 ¹⁷ . | شَرَكٌ: شَرَكَةٌ جِ شَرَاكٌ 18 ² . 42 ^{13,14} . شِرَاكٌ 18 ² . |
| صَفَفٌ: صَفَفٌ 21 ^{2,4} . | شَهْرٌ: مُشَهَّرٌ (= مَنِيحٌ) 116 ⁵⁻⁸ . | شَرِبٌ: شَارِبٌ جِ شُرْبٌ 156 ¹ , 58 ¹² , 16 ⁴ . |
| صَقَقٌ 20 ^{11,13} . أَصَقَقَ 118 ¹ . | شَهْقٌ: شَاهِقَةٌ 79 ¹⁵ . | شَضُوٌ: شَطِيٌّ شَطَاٌ 30 ⁷⁻¹⁰ . |
| صَقَعٌ 35 ^{6,7} . صَقِيْعٌ 10 ¹⁵ , 108 ⁸ . | شَوْصٌ: تَشَوَّصٌ 94 ^{3,4} . | شَعْبٌ: شَعُوبٌ 6 ^{4,6} . مُشَعَّبٌ 114 ^{6,5} . |
| صَكَكٌ: أَصَاكٌ 39 ^{7,8} . | شَوْلٌ: أَشْتَالٌ 11 ³ . | شَعِيْبٌ 6 ⁸ . شَاعِمَةٌ, أَشْتَعَبٌ 147 ^{7,8} . |
| صَلَّتِ اللَّحْ 126 ¹⁰⁻¹³ . مِصْلَاتٌ مِصَالِيْبٌ 126 ⁹ , 43 ¹⁰ . | شَيِبٌ (= شُوبٌ): شَيَّبَ 17 ³ , 16 ¹⁷ . | شَعْبٌ 35 ⁴ , 34 ¹⁶ . |
| صَلَفٌ 42 ^{11,12} , 28 ^{6,8,9} . مِصَالِيْبٌ 28 ⁹ . | شَيْخٌ: أَشْخَاحٌ مُشَيْخٌ 31 ¹⁰ , 8 ^{10,11} . | شَقْتَرٌ: أَشَقَّتَرٌ 105 ^{1,2} . |
| صَلَمٌ: أَصْطَلَمَ 98 ^{3,7} . | شَيْبِيٌّ 6 ⁵ , 26 ⁴ . شَانٌ 119 ⁷ . | شَقْرٌ: مِشْقَرٌ (of men) 123 ⁷⁻¹⁰ . |
| صَلَمِعٌ: صِلَامِعَةٌ 153 ^{16,18} . | صَبُوٌ: يَصْبُو 33 ^{10,11} . | شَعْفٌ: شَفٌ 15 ^{3,4} . شَفِيْفٌ 56 ^{4,5} . |
| صَلِيٌّ 35 ⁹ . | صَبَبٌ: صَبَّ يَصْبُبُ 55 ^{10,11} . صُبَابٌ 27 ² . | شَقْفٌ: شَقِيْقَةٌ جِ شَقِيْفٌ 18 ³ , 17 ¹³ . |
| صَلْفٌ 63 ¹¹ . | صَبِيْحٌ 61 ^{1,2} . أَصْبَحَ id. صَبَاحٌ 67 ³ . | شَكْسٌ 134 ²⁰ , 67 ⁵ . |
| صَمٌ: صَمِيْمٌ الْحِ 149 ^{3,5-7} . | صَاحِلٌ: أَصَاحَلٌ 32 ³ . | شَكَكٌ: شَكَّةٌ 39 ^{2,4} . شَكَاهُ: 62 ⁴ note a. |
| صَنَعٌ: صَنَاعِيَّةٌ 153 ^{15,17} . | صَاخَدٌ: أَصَاخَدَ 57 ^{6,8} . | شَكَلٌ: شَوَاكِلٌ 148 ^{4,7} . |
| | صَلَى 33 ^{3,4} (owl). | شَلَلٌ: شَلَّ شَلَالًا 97 ² , 52 ^{11,12} . |
| | | شَلَشَلَةٌ 16 ^{9,10} . 31 ¹² . |
| | | شَلُوٌ 29 ⁷ . |

| | | |
|--|--|---|
| سوح: ساحة ²⁶⁴ . | سَعَلًا ج سَعَال ^{74³, 58¹¹} | ساجهر: اساجهر ^{106⁵} note f |
| سور: سور ^{147^{3,4}} | سفف: أسف مسف ^{75^{10,11}} | سَحْف ^{58³, 67⁷} , سَكَيْف ^{23⁴⁻⁶} |
| سوق: ساق (tree) ^{51^{10,12}} ساق ح ¹¹ | سكب: سكب ^{6¹⁸} سكب ^{113⁸} | سُحْف ^{21^{9,10}} |
| ^{55^{10,11}} | سكك: استك ^{46¹} | ساحل: إساحل ^{93¹⁵} , سَاحِل ^{126²} |
| سوم: مسيم (= رء) ^{99²} سوم ^{137^{2,3}} | سلب: مسلب ^{96¹⁻³} | مِسْحَل ^{35⁴} |
| مسومة ^{142², 141¹⁴, 134³, 24¹⁴} | سلف ^{54⁶⁻⁸, 21^{17,18}} (vanguard) | سَدَد, سَدِيد ^{148^{10,11}} |
| سيمنة note ^{61¹⁰} سام = عرق | (of place in) ^{44²} (of time) | سَدَر ^{138^{12,13}} |
| الدعب ^{99^{15,16}} | (of time) سالف ^{157⁸} (honour) | سَدِيس ^{41¹⁵, 9¹²} |
| سيب ساب ^{11²} | سائف ^{49⁵} , ^{159¹⁷, 37⁶, 36⁵} | سدى: أسدى ^{119⁶} , تَسَدَى ^{32²} |
| سيح: مسيح ^{120²} | سلسل: سلسال ^{26¹, 25¹⁵} | سرب: سرب ^{6⁹} , سَرُوب ^{6⁸} , سِرْب ^{31¹⁴} |
| سيد ^{15^{5,6}, 110¹⁵} ج سيدان ^{32¹¹} | سلم: سليم ^{152²} | أَسْرَاب ^{154⁸, 78¹⁰, 74²⁰, 34¹⁸, 32¹⁷} |
| سير: مسير (= مُحْفَظ) ^{119¹³} | سهم: سم (= حرق) ^{99¹³} (ساعة) | سُرُوب ^{72¹⁵, 39⁵} مَسْرَبَة ج مَسْرَاب |
| | مسومة ^{62¹⁰} | ^{55⁸, 20^{7,8}} |
| شيب: شب (نار) ^{15⁸⁻¹⁰, 2¹³} | سنع: سانع ^{148⁶, 127} | سَرَح, سَرُوح, مَسْرَح ^{31⁶, 30¹⁵} |
| شوب ^{9¹¹} , شب ^{145¹⁶, 79¹²} | سنن: سننة (face) ^{67¹³} استن | سَرُوب ^{9¹²} |
| ^{56²} | ^{94^{2,3}} | سَرْد ^{102⁵, 101¹²} |
| شبل ج أشبل ^{35⁹} , أشبال ^{50¹⁴} | سنور ^{120⁹⁻⁹} | سرر: سر ^{153¹⁰} |
| شت ^{138¹} | سهب ج سهوب ^{48^{15,16}} | سرو: سرة (back) ^{75⁷, 33⁵, 15^{3,4}} |
| شجب (= غلآ) ^{146⁹} | سبك: (ريج) ساعة ^{51^{1,3}} | (of time). ^{109¹⁵, 96⁷, 27¹¹} (chiefs) |
| شجي ^{150^{5,6}} | سهل: أسهل (= أسأل) ^{134⁴} | سَرَاة الصُّحَاي ^{51^{13,14}} , استرى ^{96⁸} |
| شخب ^{71⁴, 13¹³} | سيم (وجهه) ^{137^{11,13}} (خيل) سواجم | سرى: سري ^{57^{9,11}} |
| شخج, شخج ^{148⁸} | سيمة ^{142^{4,6}} , ⁸¹ | سعر, مسعر ^{145^{16,17}} |

| | | |
|---|--|---|
| زَعْفٌ 153 ^{3,6} | رَكَدٌ يَرُكُدُ 15 ² | رَسَبٌ: أَرَسَى 1367, 264 note d |
| زَفَنٌ: أَزْفَنٌ 96 ¹³ | رَكَمٌ: مَرَكَمٌ 61 ^{11,12} | رَشَحٌ: إِرْشَاحٌ 76 ^{10,12} |
| زَفَى 150 ⁸ | رَمَاحٌ 76 ⁴ | رَصَفٌ 148 ^{10,11} |
| زِمَارٌ 48 ² , 47 ¹² | رَمَسٌ: رَامَسَتْ 18 ^{5,6} | رَضَابٌ (أَنْمَسَكُ) 25 ⁹⁻¹¹ |
| زَمَلٌ: زَوَمَلَةٌ 117 ¹² | رَمَضٌ: رَمِيضٌ 35 ² , 34 ¹³ | رَظِيْبٌ 10 ⁴ |
| زَمَمٌ: زَمَ (الْأَرْضَ قَرَسَ) 127 ¹² | رَمَدٌ: أَرَامِدُ الْأَيْتَامِ 22 ¹³ | رَضَلٌ جَ أَرْضَلٌ 120 ⁹ |
| زَنِيَّةٌ 2 ^{3,4} | رَعَبٌ 18 ^{13,15} | رَعَبٌ: رَعْبُوبٌ 33 ⁹ رَعْبُوبَةٌ رَعَائِيْبٌ |
| زَهَى 50 ⁹⁻¹¹ | رَعَفٌ: أَرَعَفَ (= أَعَجَلَ) مَرَعَفٌ | 74 ^{4,6} |
| زُورٌ: أَزُورٌ 116 ^{9,10} , 54 ^{8,9} | مُرَاعِفٌ 100 ^{1,2} ff. notes b and c | رَعَمَةٌ جَ رِعَاثٌ 62 ¹² |
| زَبْنِيَّةٌ 10 ¹ | رَهَوٌ, رَهْوَةٌ 125 ¹⁻⁵ , 124 ^{16,17} | رَعَلَةٌ رَعِيْلٌ 142 ² , 141 ¹⁴ , 13 ^{15,16} |
| زَبِغٌ: زَابَغٌ 18 ³ , 17 ¹³ | رُوحٌ: رِيحٌ (= نَفْحٌ) 57 ^{3,4} أَرْوَحٌ | رَعْنٌ: أَرَعْنُ 136 ¹ , 135 ¹⁶ , 21 ¹⁷ |
| زَبَطٌ: زَبِطٌ 125 ¹⁶ | رُوحًا رُوحٌ 154 ¹⁴ , 31 ¹¹ | رَعِيَّةٌ 34 ^{8,10} |
| زَبِيفٌ: زَبِيفَةٌ 24 ^{4,5} | رُودٌ: رَائِدٌ جَ رُودٌ 139 ^{9,10} , 56 ¹³ | رَعْدٌ: مُسْتَرَعَدٌ 57 ^{9,11} |
| زَبِيلٌ: زَبِيْلٌ 37 ^{5,11} | مَرَادٌ 41 ¹⁵ | رَفَاتٌ 25 note h |
| | رُوعٌ: أَرَاعٌ يَرِيعُ 81 ² | رَفَسٌ 38 ⁷ |
| سَأَسَمٌ 121 ^{2,4} | رُوفٌ: أَرُوفٌ 76 ⁴ , 62 ^{1,2} رَيْفٌ 123 ^{12,13} | رَفَقٌ: مُرْتَفِقٌ 77 ^{1,2} |
| سَبَبٌ: سَبِيْبٌ 9 ¹⁵ سَبَسَبٌ 10 ^{17,18} | رُومٌ: رَامَ مَرَامٌ 22 ¹⁰ | رَقَبٌ: رَقُوبٌ 10 ^{9,10} أَرَقَبٌ, رَقَبَاءُ رَقَبٌ |
| سَبَطَرٌ: أَسْبَطَرٌ 105 ^{3,5} | | 113 ^{3,4} |
| سَبَلٌ: أَسْبَلٌ لِحْزَبٍ (?) 71 ⁸ | زَبِيْرٌ 112 ¹⁶ | رَقَصٌ: مَرَقَصَةٌ 13 ⁹ note e |
| سَبِيٌّ: سَابِيَاءٌ 93 ¹⁰ | زَبَارٌ: أَزْبَارٌ 105 ^{6,8} | رَقَدٌ: إِرْقَالَ 64 ¹ , 49 ¹ , 24 ^{4,7} مِرْقَالٌ |
| سَجَلٌ (وَخَامٌ) 94 ^{6,10} | زَحَفٌ: مَرَحَفٌ مَرَاْحِفٌ 140 ^{12,13} | 48 ¹⁸ |
| | زَعَجٌ (= قَلَفٌ) 128 ^{11,13} | رَكَبٌ: مُرَكَّبٌ 152 ⁶ and note b |

| | | |
|---|---|--|
| ذيل: ذَيْلٌ 24 ⁸ | دمم: تَمَّ مَمْمُومٌ دِمْمٌ 61 ^{1,8} | خيم: خَامٌ يَخِيمُ 135 ^{6,7} |
| | دُمَيْتَةٌ جِ نُمَى 29 ⁸ | |
| رأد: رَوْدٌ 67 ¹⁰ | دور: دَوَارٌ 155 ^{12,13} مَدْوَرٌ 119 ⁹⁻¹² | دبل: دَبِيلَةٌ 11 ⁹ |
| ربس: رَبَسٌ 14 ^{15,17} رَبَسَتْ 24 ¹² | دوص: مَدَاصٌ 65 ¹² , 66 ¹ | دجج: مُدَجِّجٌ 39 ¹⁰ , 122 ¹³⁻¹⁶ |
| ربية: رَبِيَّةٌ 104 ^{3,4} ff. | دوف: دَافٌ يَدُوفُ 11 ⁹ | دحص: دَحَصٌ 34 ^{12,14} , 35 ⁸ |
| ربذ: رَبِذٌ 107 ^{4,5,6} | دوك: مَدَاكٌ 43 ⁴ | درا: دِرَى 56 ^{8,9} |
| ربوص: رِبْوَصٌ 35 ¹⁰ | دول: أَدَالٌ (فَلَانًا مِنْ فُلَانٍ) 11 ¹⁰ | درج: دَرَجٌ 128 ^{3,5} |
| رتك: رَتَكٌ 38 ¹³ , 39 ¹ | دوم: دَيِّمُومَةٌ 42 ¹¹ , 62 ⁵ | درز: دَرَزٌ دَرٌ (الشَّبَابِ) 38 ¹³ لِلَّهِ |
| رئت: رَتٌ, أَرْتَتْ, مَرَّتَةٌ 108 ^{16,17} | دوى: دَوَاةٌ 41 ² | در (سَوَادِ الْبَحْرِ) 26 ⁴ , دَرِيٌّ 56 ^{8,9} |
| | | دره, اِنْدَرَه 146 ^{2,5} |
| | | دسع: (صَدَحْمٌ) الدَّسِيعَةُ 29 ^{5,10} |
| رجبي: رَجَبِيٌّ 50 ^{4,5} , 56 ³ | ذآب: ذَابٌ 11 ⁸ | 131 ¹⁴ , 132 ¹ |
| رجج: أَرْتَجَّ 76 ⁶ | ذآر: ذَارٌ 16 ^{1,2} | |
| رججن: أَرْجَجَنٌ, مُرْجَجِيٌّ 74 ^{1,2} | ذخر: ذَخِرٌ 80 ⁴ | دعم: دِعَامَةٌ جِ دَعَائِمٌ 29 ¹ |
| رجلة: رَجْلَةٌ 17 ^{6,8,9} , 19 ^{4,7} | ذرب, مَدْرُوبٌ, مَدْرَبٌ, ذَرْبٌ, الدَّرَبِي | دفع: دَافِعَةٌ جِ دَوَافِعُ 17 ^{6,7} |
| رجم: مَرَجَمٌ 39 ^{7,8} | 32 ⁵⁻⁸ | دفف: دَفَفٌ 11 ^{10,11} , دَفٌّ 53 ³ |
| رخبى: رُخْبَى 150 ³ | ذرو: ذَرَا يَدْرُو 73 ¹³ | دقق: دَقَّقَةٌ 48 ¹⁸ , 49 ¹ |
| رخم: رُخْمَى 91 ¹ | ذرى يَدْرِى 33 ^{6,7} | دقق: دَقَّقَ (أَيْدِيَهُ قُرْصًا) 34 ⁵ |
| رخو: رُخُوٌ 30 ^{7,10} رُخَى (لِإِرَادَةٍ) 29 ¹⁴ , 37 ⁷ | ذمل: ذَامِلٌ ذَمَلٌ 132 ^{15,16} | دك: دُكَاكٌ 65 ⁴ , دُكْدَاكٌ جِ دُكَاكٌ 69 ³ |
| رخاخ: رُخَاخٌ جِ مَرَاخٌ 121 ¹⁵ , 122 ¹ | ذنب: مِذْنَبٌ 49 ^{7,9,10} | دنت: اِنْدَلَّتْ 146 ⁵ |
| رزا: رَزَاٌ 75 ⁶ | ذو (فِي نَعْتِ طَيِّبٍ) 136 ⁵ ff. | دلج: دُلَجٌ 65 ² , دَلَاجٌ 76 ¹⁵ |
| رزم: لِرْزَامٌ 20 ^{3,6} | *ذول: مُذَالٌ (= ذَيْلٌ) 39 ^{3,6} | دلل: دَلَالٌ 37 ^{5,6} , 74 ⁹ |
| رسل: رَسَلٌ 57 ^{6,7} , رَسَلٌ 146 ¹¹⁻¹³ | ذيع: أَدَاعٌ 106 ¹ , 20 ^{3,4} , 54 ^{1,2} | دمقس 119 ¹³ |

| | | |
|---|---|--|
| خَطَرَبٍ 21 ^{6,7} . | خَبَطُ : اِخْتَبَطَ 64 ⁹ . | حمل : حَامِلَةٌ جِ حَوَامِلُ 35 ⁵ . |
| خَطُو : خَاظَ 42 ^{4,5} , 158 ⁹ . | خَبَلُ : خَابِلٌ 116 ¹ , 115 ¹⁰ . | حَمَلًاقٌ 111 ¹ . |
| خَفَصُ : خُفِصَ 34 ^{8,10} . | خَتُو : خَتَا، يَخْتُو، اِخْتَتَى 155 ⁵ . | حَمَمٌ : تَحَمَّمَ 159 ³ . |
| خَفِيفُ الْكَشَا 110 ^{12,13} . اَخْفَفَ 81 ⁹ . | خَرَجَ 100 ¹ , 114 ¹³ . خَارِجِيٌّ، مُخْتَرَجٌ | حَمِيٌّ : حَمِيَّةٌ 32 ^{14,16} . |
| خَلِجٌ : خَلُوجٌ 48 ¹⁵ . | 127 ^{8,10} . | حَنَبٌ : مَخْنُوبٌ 32 ³ (?) مَخْنَبٌ |
| خَلْفٌ : اَخْلَفَ 155 ⁶ , 148 ⁴ , 447 ⁸ , 9 ^{1,2} . | خَرَدٌ : خَرَدٌ، خَرِيْدَةٌ، خَرْدٌ 74 ⁹ . | 14 ^{6,8,9} . |
| خَلِيفٌ 86 ² . | خَرِصٌ 15 ^{17,19} , 25 ³ , 45 ⁷ . جِ خُرِصَانٌ | حَنْطٌ : اِحْتَنَطَ 64 ³ . حَفُوْطٌ 17 ² . |
| خَلَلٌ : خَلَّ 48 ^{9,10} . خَلَّتْ جِ خَلَلٌ وَخِلَالٌ | 150 ¹³ . خَرِصٌ 56 ^{8,11} . | حَنَكٌ 148 ⁸ . |
| وَاخِلَةٌ 18 ^{8,10,11} , 36 ⁵ . | خَرِقٌ : اِخْتَرَقَ 18 ^{16,17} , 20 ⁶ . خَرِقٌ | حَنُوٌّ : حَنَا (trans.) 42 ¹ (intrans.). |
| خَلُو : خَالَ (of past time) 37 ⁶ , 26 ⁴ | 32 ^{5,6} . خَرُوْقٌ 27 ⁷ , 33 ³ . خَرُوْقٌ | 50 ¹⁴ . |
| 124 ¹⁰ . | 112 ^{17,20} . خَرِيفٌ اَنْبُوْرِيٌّ 20 ⁵ . خَرِيْفٌ | حَوْرٌ : (1) حَوْرٌ اَحْوَرٌ حَوْرًا حَوْرًا 29 ^{8,11} |
| خَمْسٌ خَمِيْسٌ 40 ^{1,4} , 156 ¹³ . هَمْسٌ | 26 ^{6,9} note h | 78 ⁸ , 65 ⁷ |
| 43 ⁸ . | خَرَمٌ : خَرَامِيٌّ 49 ⁷ . | (2) حَوَارٌ مَأْحُوْرَةٌ اَلْحَ 130 ¹⁻³ , 129 ¹⁹ . |
| خَمَشٌ : خَمُوْشٌ (= بَعُوْشٌ) 125 ¹⁶ . | خَرُو : خَرَا يَخْرُو خَرُو 117 ³ . | حَوْلٌ : حَالٌ 22 ^{10,11} . |
| خَمَصٌ : مَخْمَصٌ جِ مَخْمِيْصٌ 34 ³ . | خَرِيٌّ خَرِيْبَةٌ 116 ¹² , 117 ¹⁻³ . | حَوْمٌ : حَائِمٌ 79 ⁴ . |
| خَبِطٌ تَخَطَطَ 64 ⁶ . | خَشَبٌ : مَخْشُوْبٌ 32 ^{14,15} . | حَوِيٌّ : اَحْوِيٌّ، حَوَاءٌ، حَوٌّ، حَوَّةٌ 142 ⁴⁻⁶ . |
| خُنْفَسَاءٌ خُنْفَسٌ 13 ⁵ . | خَشَشٌ : خَشَّاشٌ 13 ^{3,5,6} . | حَوِيٌّ : حَوِيَّةٌ جِ حَوَايَا 3 ⁴ . |
| خَوَصٌ، اَخْوَصٌ جِ حُوْصٌ 14 ^{16,17} . | خَشْمٌ : خَيْشُوْمٌ 114 ^{1,2} . | حِيصٌ : مَحَاصٍ 65 ¹¹ . |
| خَيْسٌ : خَيْسَ اَلْحَ 133 ¹¹⁻¹³ . | خَصَصٌ : خَصَّاصٌ 65 ² , 66 ⁵ . | حِيْفٌ : تَحْيِيْفٌ 63 ³ . |
| خَيْطٌ 37 ¹⁻³ . | خَصَلٌ : خَصِيْلَةٌ، خَصِيْبٌ 56 ^{1,6} . | حِيْنٌ 27 ¹⁰ |
| خَبِيْفَانَةٌ 32 ¹⁷ , 33 ¹ . | خَضَبٌ : خَاضِبٌ 37 ^{1,9} . | خَبٌ : خَبٌ 147 ¹² . |
| خَبِلٌ : خَالَ 149 ^{9,10} . مَخِيْلَةٌ 42 ^{3,3} . | خَصَدٌ، مُخَصَّدٌ 25 ³⁻⁶ . | |

| | | |
|--|---|--|
| حرج: أخرج 40 ⁹ , 44 ² | جلس: جَلَسَ 42 ^{4,5} | جب: جَبَّ 156 ^{13,14} , جَبُوبٌ, جَبُوبَةٌ |
| حرجة ج حرج 43 ⁷ | جل: مُجَلِّدٌ 20 ^{3,4} , 26 ⁵ | جَبَسَ 11 ^{5,6-8} |
| حرد 11 ² | جنب: مُجَنَّبٌ ff. 30 ^{15,16} | جَبَسَ 111 ⁶ |
| حرق: حَرَقَ الْبُورِقَ 20 ^{3,4} , 62 ^{1,2} | جَنَحَ جُنُوحٌ 30 ⁵ | جَبَّةَ 15 ¹⁶ |
| حرف النجناح 145 ⁵ , حرف حرق 27 ² | جوب: تَجَوَّبَ 34 ^{5,9} , اجْتَابَ 63 ¹¹ | جَاكَفَلَّ 132 ¹ , 131 ¹⁴ , 73 ² , 59 ³ , 46 ^{9,10} |
| حس, حَسِيسٌ 11 ^{1,3} (emend.) | 120 ⁷ | جدد: جَدَّدَ الخ 107 ¹⁴⁻¹⁸ , جَادٌ 21 ¹³ |
| حسم 98 ¹⁵ , 22 ^{6,7} | جوح: اجْتَاخَ 98 ⁷ | جلع: أَجْدَعُ, مُجَدِّعٌ 143 ¹⁶⁻¹⁸ |
| حش 15 ¹⁰ , حشاش 13 ⁷ | جوف: أَجُوفٌ 32 ³ | جدل: مَجْدَلٌ 95 ^{10,12} , جَدُولٌ 6 ¹⁹ , 7 ¹ |
| حمد: (؟) مُحَمِّدٌ 25 ^{6,7} | جون: note j. 45 ^{12,13} | جدو: جَدَا 103 ^{2,3} , 102 ¹⁷ |
| حطم 128 ^{14,15} | جوو: جَوَّ 61 ⁸ , 40 ⁸ , 24 ⁸ , 23 ^{4,5} , 7 ³⁻⁶ | جرب جرب 12 ³ |
| حظ 387 ⁵ | 156 ¹ , 93 ^{4,5} , 85 ⁹ | جرر: أَجَّرَ ff. 102 ¹⁴ |
| حقر حقرارة 117 ⁹ | حبو: حَبَا 32 ⁴ (؟) 50 ¹⁵ | جرشع 32 ¹⁴ |
| حقي 144 ^{4,6} , 101 ³ | حنت: احْتَنَتْ 70 ¹ , حَيْثٌ 11 ² | جرص: جَرِصٌ 35 ^{6,7} , 4 ⁵ , 3 ⁶ |
| حقب: حَقَبٌ 67 ⁶ , حَقِيبةٌ 151 ¹ , 141 ⁹ | حَنَكَنَةٌ 67 ¹⁶ | جرف جرف 148 ³ |
| حقف: حَقَّقَ note b 91 ⁴ | حَجْرَةٌ 32 ³ | جرام: جَارِمٌ ج جَرَامٌ 21 ^{9,11} , فَجَرِمَ |
| حلب: أَحَلَبَ 106 ^{7,8} , حَلْبَةٌ 157 ¹⁵ | حاجم: أَحَجِمَ 22 ¹⁷ | 120 ^{11,13} |
| حلاب 135 ^{1,2} | حاجن: أَحَاجِنُ حَاجِنًا 19 ^{9,10} | جسة 24 ^{2,3} |
| حلس ج أحلاس 85 ⁷ , محلوس 43 ⁶ | حداة ج حداء 144 ¹² | جعد 149 ¹ , أبو جعدة 3 ¹⁰ |
| حلل: احْتَلَّ, مُحَلَّلٌ note c 26 ³ , 36 ⁴ | حدد: حَدَّ مَحْدُودٌ 151 ⁴⁻⁵ | جعقل = صرع 137 ¹⁵ |
| حمس 157 ¹⁶ | حدرج 126 ³ | جفرة 25 ^{3,8} |
| حمش 154 ¹⁴ , 31 ¹¹ | حدل حدل حدل 113 ⁸⁻¹² | جلد يجلد جلد 101 ^{6,8} , جليد 10 ¹⁵ |
| حمص: أَحَمَصَ 19 ^{5,6} | حرب: حَرَبٌ = حَدَدٌ 43 ^{8,9} , حَرَبٌ 62 ^{10,9} | 108 ⁷ |

| | | |
|--|--|--|
| 111 ^{12,16} كَأَب : أَكْأَب ج أَكْأَب | 157 ¹¹ بَوَأ : بَوَأ | 55 ^{8,7} بَرِبْر |
| 927 كَأَى | 28 ¹⁵ بَوَح : أَبَاح | 93 ¹² بَرَعْر |
| 127 ^{4,7} note c كَبَج ج أَكْبَاج | 148 ^{4,5} 107 ^{14,15} بَوَر : أَبَار | 37 ⁴ , 29 ¹⁶ بَرَق : بَرِيق |
| 65 ² , 277 ⁹ كَجَج | 66 ³ , 65 ^{5,11} بَوَص : بَاص بَوَاص | 78 ¹ بَرَم |
| 31 ¹³ كَر | 31 ¹⁶ بَوَع : بَاع | بَوَى بَوَى 40 ⁷ أَبَوَى 35 ⁵ بَوَانِيَة 55 ^{14,15} |
| 65 ⁴ (emend.) كَعَب : (? مَمْعَب | 67 ¹⁷ بَوْمَة | بَوَل (الْحَمْر) 29 ¹⁵ بَارِل 9 ¹⁻³ |
| 136 ¹¹ كَعَلَب الرَّمَح | 18 ^{16,17} بِيَد : بِيْدَاء ج بِيْد | بَسَس : بَسْبَسَة ج بَسْبَس 47 ¹¹ |
| 20 ^{11,12} كَعَب | 27 ¹⁴ بِيْن بِيْن | بَسَل : بَسَلٌ ff. 101 ¹³ اِبْتَسَل (لِلْمَوْت) |
| 139 ⁴ , 25 ⁷ كَعْرَة | 14 ⁵ تَب : تَتَب | 17 ³ |
| 143 ⁸ كَعَام | 149 ^{3,4} note تَبِع : تَبِع | بَشَام 93 ^{8,12,14} |
| 27 ¹³ كَعَاف | 74 ⁵ تَبْر | بَش بِيْض 19 ⁸ |
| 56 ¹³⁻¹⁵ كَعَلَج , أَكَلَج | 67 ¹² تَبْرَج : أَتْرَج | بَعَج 121 ¹⁴ |
| 46 ¹² كَعَد | 22 ² تَرَك | بَعْد : تَبْعِيْل 24 ^{4,6,7} تَبْعَل 40 ⁴ |
| 133 ⁴ كَعِيْلَة | 38 ⁸ تَرَعَات | بَعْر 121 ^{13,14} |
| 133 ¹⁻³ كَعِيْل | 67 ¹³ تَعَقَّح | بَدَج : أَبَدَج ج بَدَج 47 ^{7,8} |
| 133 ² , 15 ^{15,16} مَمْتَل | 30 ⁵ تَلَف : مَنَلَف | بَدَج أَبَدَج 133 ^{11,12} |
| 133 ² مَمْن | 12 ⁵ تَلَل : تَلْتَلَة ج تَلَاتِل | بَلَد بَلَد 16 ^{9,10,11} |
| 153 ^{3,7} مَثَوِب | 160 ⁹ (a reader) تَلَو | بَل : بَلْبَال 114 ^{13,15-17} |
| 125 ⁷ , 106 ^{5,6} مَثَوْرَة | 141 ⁷ , 51 ¹³ , 33 ^{6,7} تَمَك : تَمَاك | بَلَو : أَبَلَى 94 ⁶ |
| 145 ⁹ , 102 ¹⁷ , 101 ⁹ (lie dead) تَوَى | 136 ^{15,16} تَمَم : تَمِيْمَة ج تَمَام | بَلَوَل ج بِيْأِيْل 64 ⁵ |
| 58 ^{9,10} , 52 ^{3,4} جَاب | 19 ^{9,11} تَنَوَفَة | بِيَم : بِيْمَة 136 ² بِيْم 65 ⁵ , 46 ^{2,10} |
| 93 ^{3,11} جَوْدَر | | 67 ¹⁵ |

INDEX OF SELECTED WORDS (BOTH DĪWĀNS)

| | | |
|--|--|---|
| <p>(read with MS تَمَوَّقُ) 18⁹ انق تَنَقَّفَ</p> <p>أوب⁹⁵ 13. 152^{7,8} مُتَأَوَّبٌ</p> <p>أود: أَدَّ 135^{14,16}. 56^{8,11,12} تَتَوَدَّدُ</p> <p>أَدَّ 64⁸</p> <p>أوى: تَأَوَّى 32³</p> <p>أيد: أَيْدٍ 135¹⁶. 73⁶ أَيْدٍ</p> <p>أَيْكَةً 55^{3,9}</p> <p>أيم⁹⁶ 1, 112¹⁷, 96^{1,3-6}, 154¹</p> <p>أين⁹⁸ 28^{4,5}</p> <p>بنت: بَنَاتٌ 80¹⁴</p> <p>بتر: بَاتِرٌ 28², 153⁴</p> <p>بناك: بَوَاتِكُ 52¹⁰</p> <p>بتل: مَبْتَلَةٌ 41^{7,8}</p> <p>بذذ: بَذَّ بِيذٌ 156⁵</p> <p>بذعر: أَبْذَعَرٌ 105¹, 104¹⁵</p> <p>برج: بَرَجٌ 127¹. 33¹⁰⁻¹³ بَرَجٌ</p> <p>برديئة 41⁷</p> | <p>أَرْفَ (= قَرَبَ) 129^{1,3,4}</p> <p>أَرَمَ 137^{4,5}</p> <p>أَسْرَ 10^{1,3}</p> <p>أَسِيفٌ 27³</p> <p>أَسَلَةً 77⁶</p> <p>أَشَاءَ جَ أَشَاءَ 57^{9,10}</p> <p>أَضًا 115³</p> <p>أَطَطَ: أَطَّ بِيَطٌ 14^{15,16}</p> <p>أَلَاءَ 56^{4,6}</p> <p>أَتَبَ 156¹⁶</p> <p>أَيْفٌ 155¹⁰</p> <p>أَلْبِيلٌ = أَلْبِينٌ 134¹⁵</p> <p>أَلَأَى 62¹¹, 60⁷, 54¹, 28¹³</p> <p>أَمَلٌ جَ أَمِيلٌ 18³, 17¹³</p> <p>أَمَمٌ: أَمَمَ = أَمَمَ 77⁷</p> <p>أَنْجَحَ يَنْجِحُ 95^{6,7}</p> <p>أَنَسَ: أَنَسَتْ 61⁷, 49², 34³, 29^{5,10}</p> <p>67¹⁰</p> | <p>أبد: أَبَدَةً جَ أَوَابِدٌ 84⁸, 35^{6,7}</p> <p>أبض: أَبْضٌ 66⁸</p> <p>أَبْطٌ 13^{3,7}</p> <p>أبل: مُوَبِّلٌ 77⁵. أَبَابِيلٌ (إِبِيلٌ) 27³</p> <p>إِبُولٌ 139^{9,11}</p> <p>أَبْنِ يَابِنٍ 35², 34¹⁵</p> <p>اتم: مَاتَمَ, 139¹⁷, 121⁹⁻¹² note d,</p> <p>143⁴, 140¹⁻³</p> <p>اتم: آتَمَ جَ أَوَاتِمٌ 42^{13,14}</p> <p>أَجْدٌ 55^{14,15}. مُوجِدٌ 8^{13,14}</p> <p>إِجْلٌ جَ آجَالٌ 47^{12,13}</p> <p>آجِنٌ 8⁴</p> <p>اخو: آخِيَّةٌ جَ أَوَاخِيٌّ, أَوَاخٍ 70¹⁰</p> <p>ادم: أَدَمُ الْمَرَاكِلِ 15¹, 14¹⁰. أَدَمَانَةٌ 55⁹</p> <p>أرك: أَرَاكِيٌّ جَ أَوَارِكٌ 51⁸</p> <p>أَرَمَ 10^{9,11}</p> <p>أَرِنٌ 148⁸. (؟) لَرَانٌ 39⁵</p> <p>أرى: أَرَيْتَهُ أَوَارِيٌّ 41³</p> |
|--|--|---|

- * الْمَرَاتُ 1607.
 * الْمَرَوْرَاةُ 138¹², 145¹.
 * (1) الْمَشْقَرُ 117⁷ ff., 118², 119³.
 * (2) الْمَشْقَرُ (probably a different place) 128¹¹
 (note).
 * الْمَصَامَةُ (in country of Madhḥij) 107¹⁴.
 مَكَّةُ 95¹⁴.
 الْمَلَا 144⁸.
 * تَجَب (ذو) 97¹⁴.
 تَجْدُ 117⁹.
 تَجْرَانُ 122².
 * نَطَاعُ 117^{10,14}.
 التَّطِيم (ماء) 91^{10,11,13}.
 هَجْرُ 117⁸.
 * هَرَجَابُ (Tufail killed) 146¹¹.
 هَيْلَانُ 94².
 الْبِقَاعُ 154¹².
 الْبِيَمَامَةُ 95¹¹, 97¹⁷, 118¹⁴, 160⁷.
 الْبَيْسُ 95¹⁴, 117,⁹ 160⁶.
 بَيْسُ 146¹

- * الصَّفَا 156⁶.
 الصَّجُوعُ 154^{3,4} (note).
 صَرْغَدُ (لَابَةُ حَرَّةُ) 112¹¹ ff., 144⁹.
 عَرِمَةُ 93⁴, 94¹².
 الْعَرِيضَةُ 115³, 120⁶.
 * عَكَاظُ 142¹¹.
 عَمَانُ 95¹⁶.
 عَوَارِضُ a mountain in Asad country, 144⁸.
 * عَوِيضَاتُ in al-Yaman 160⁶.
 * غَوْلُ 109¹⁴.
 * فَحْمُ 104¹².
 * الْفَيْقَا 156¹⁶.
 * فَيْفُ الرِّيحِ 92³, 116^{3,5}, 119⁹, 121¹³.
 فَرَاغُرُ 160⁴.
 الْقَمِيرُ a mountain, 115⁸.
 * الْكُورُ 101⁹, 135¹.
 الْمُخَيْسُ a prison, 133¹².
 الْمَدِينَةُ 95¹⁵, 156¹.
 * الْمَرَاءُ 110¹.

INDEX OF GEOGRAPHICAL NAMES IN THE DĪWĀN OF ʿĀMIR

The names marked with an asterisk are the sites of battles or skirmishes (*Ayyam*).

- حَلَيْتُ (حَيْفَةُ) place of a race 147¹¹.
- * الحَوْمَانُ 97¹⁶.
 - * حَوْقُ 156⁶.
- حَمْتُ (perhaps we should read حَوْبُ) 109⁵.
- الْحَطِّطُ 137⁹.
- * حَوْقُ see حَوْقُ.
 - * الدِّدَابُ 128⁶.
 - * الدُّعَابُ 156⁶.
 - * ذُو نَجَبٍ 97¹⁴.
 - * رَحْرَحَانُ 158².
 - * الرُّقْمُ 157².
 - رَعْوَةُ a mountain, 125².
 - * زُرُودُ (ذُو) 95^{18,19}.
 - سَوَيْفَةُ 115⁸.
 - النَّشْمُ 95¹⁸, 158¹³.
- * شَعْبُ جَبَلَةَ, الشَّعْبُ 98^{3,4,13}, 100¹¹, 134⁷.
- * أَبَيْدَةَ valley in Khath'am 142^{9,10}.
 - * أَعْوَى 135¹⁸, (Yazīd b. ʿAbd al-Madān killed).
 - * أَفْبَصْرُ 134¹⁸.
 - * بَدْوَةٌ 154⁸ (ʿAbd ʿAmr killed).
 - بِرَافِشُ 94².
 - الْبَحْرَانُ 97¹³.
 - الْبَصْرَةَ 133¹².
 - تَضْرُوعُ 157,^{2,3}
 - تَيْمَانُ place in country of Tayyi', 137².
 - * الثَّنْبِيَّةُ 137¹.
 - ذَهْلَانُ 104¹².
 - جُبَارُ place in the Hijaz, 146¹.
 - * جَبَلَةُ (شَعْبُ) 98^{3,4,13}, 100¹¹, 134⁷.
 - جَبَارِ 118³ (and note).
 - * حِسْمَى (or حِسَى?) 131^{6,9}, 134¹⁸, (Ḥanḍhalab b. at-Ṭufail killed).

النَّعْمَانُ أَبُو تَبُوسِ اللَّخْمِيِّ king, 159^{14,15}.

النَّمِرُ بْنُ تَوَلِّبٍ 121⁴.

نَمِيرٌ tribe, 122⁵.

نَهْدٌ tribe of al-Yaman,
101^{3,5}, 121¹³, 151⁶.

نَهْشَلُ بْنُ الْكَرِيِّ 95⁵.

ابْنُ هَرَمَةَ poet, 100³.

هَمْدَانٌ tribe, 95¹⁷, 150⁷, 151⁶.

هَنْدٌ 132¹⁵.

هَوَازِنٌ group of tribes, 116⁴,
139³, 140⁶, 157^{16,17}, 160².

هَوْدَةَ بْنُ عَلِيِّ الْكَحْفِيِّ 117^{9,15}, 118^{7,10,12}, 119¹.

وَالِلَةُ a subdivision of 'Amir,
156⁸.

الْوَجِيهَةُ woman's name, 132¹³.

وَرْدُ بْنُ نَاشِبِ الْعَبْسِيِّ 103^{12,13}.

الْوَلِيدُ (من عبد القيس) 111¹.

الْوَلِيدُ بْنُ عَبْدِ الْمَلِكِ Caliph, 95¹¹.

يُجَابِرٌ a name of Murād, a Yamanite tribe, 96 (note g).

يَحْضَبُ a prince of al-Yaman,
157⁸.

يَزِيدُ بْنُ عَبْدِ الْمَدَانِ 135¹⁷.

مَذْرِكُ أَبُو أَنَسِ الْأَكْلَبِيِّ 140^{11,12}.

مَذْحِجٌ tribe, 95², 107¹¹ ff., 138¹.

مَرَّةٌ a slain man of 'Abd-al-Qais, 111¹.

مَرَّةُ بْنُ عَوْفٍ a tribe of Dhubyān,
105³, 111^{12,15}, 112⁶, 121⁹,
131¹¹, 133⁵, 143⁴, 145³.

الْمَرْبُوطُ name of a horse 104¹⁵,
116⁵, 127⁴.

مُسَيْبُ الْخَارِثِيِّ 119⁷.

الْمُسَيْبُ بْنُ زَيْدِ مَنَاةَ 128¹⁰ (note).

مُضَرٌ 118¹, 158¹⁷.

مَعْبَدُ بْنُ زُرَّارَةَ 158³.

مَعْقَرُ بْنُ حِمَارِ الْبَارِقِيِّ 113¹⁰ (note).

بَنُو الْمُغِيرَةَ family of Quraish, 106⁹.

مَفْرُوقٌ 104⁹.

الْمُكَعْبِرُ 118⁶.

الْمُنْتَجِعُ بْنُ تَيْهَانَ 139¹².

الْمُنْذِرُ بْنُ مَاءِ السَّمَاءِ 159¹⁰.

مَنْوُذَةٌ wife of Fazārah, 131¹¹.

الْمُنَابِغَةُ الْجَعْلِيَّةُ 94¹, 120⁶.

الْمُنَابِغَةُ الدُّبْيَانِيَّةُ 94¹⁷, 104¹⁶, 112¹⁵, 127⁷,
130¹⁰, 139¹, 145⁵, 151¹,
(see زَيْد).

- نَجِيمٌ tribe, 96¹⁴, 109¹⁵, 110².
 نَحْمٌ tribe, 158¹⁴.
 نَعْمَانُ بْنُ عَدِ 112¹⁴.
 نَعِيْفٌ بْنُ زُرَّارَةَ الدَّارِمِيُّ 98^{4,13}, 101³, 134⁷.
 نَهِيمٌ 96¹⁴.
 نَزْرَانُ بْنُ قَرَارَةَ tribe, 131¹³.
 نَمْلُكٌ name of two friends slain
at ar-Raqam or al-Ma-
raurāt, 145¹.
 نَمْلُكٌ (another) 160¹.
 نَمْلُكٌ an enemy slain 133¹⁴.
 نَمْلُكُ بْنُ الْجَبَّارِ الشَّمَخِيُّ 141^{3,4,6}.
 نَمْلُكُ بْنُ رَبِيعَةَ بْنِ كَعْبٍ 159¹³.
 نَمْلُكُ النُّعَيْمِيُّ 103¹⁵.
 نَمْلُكُ بْنُ نُؤَيْرَةَ 124⁶.
 نَمْتَمُ بْنُ نُؤَيْرَةَ 124⁵.
 الْمُنْتَخِلُ الْهَلَبِيُّ 125¹⁵ (note).
 مُحَرِّقٌ title of Kings of al-
Hirah, 159^{14,15}.
 مُحَمَّدٌ the Prophet, 109¹¹.
 أَبُو مُحَمَّدٍ النَّفَّعِيُّ 144¹⁰.
 الْمُحَبِّلُ السَّعْدِيُّ 125⁴.

- أَبُو قَدَامَةَ (*kunyah* of Haudhah)
118¹³.
 قُرْزُلٌ horse of at-Tufail, 157²,
159¹⁹.
 الْقُطَامِيُّ 93⁶, 108⁶.
 قِيَانٌ read قِنَانٌ, a branch of
the Banu l-Ḥarith b.
Ka'b, 159¹⁸.
 قَيْسٌ 97¹⁶.
 قَيْسُ بْنُ الْخَطِيمِ 99¹⁵.
 قَيْسُ عَيْلَانَ tribal group, 142¹²,
159^{5,15}.
 كَرِبُ بْنُ صَقْوَانَ 100¹⁰.
 كِسْرَى (ابرويذ) 117^{8,15}, 118^{7,9}.
 كَعْبٌ (printed كَلْبٌ) tribe, 160⁵.
 رَبِيعَةَ بْنُ عَامِرٍ بْنِ صَعْصَعَةَ tribe, 103¹⁵.
 بَنُو كِلَابٍ tribe, 129², 140⁷.
 كَلْبٌ (كَعْبٌ) tribe, 101⁶, 160⁵.
 كَلْبِيُّ name of a horse, 147^{10,11}.
 كِنَانَةٌ tribe, 142¹³.
 كَنُودٌ woman's name, 109^{5,9}.
 بُبْدٌ name of a vulture, 112¹⁵.
 بُبَيْدُ بْنُ رَبِيعَةَ 106⁶, 117³, 121¹⁷, 123^{1,12},
127¹⁵, 141¹¹.

- عَشِيرٌ 104³.
 عَاكُ tribe, 95⁸.
 عَلَقَمَةُ بنِ عَلَاتَةَ 90¹⁰, 91¹³ ff., 92⁹.
 عُمَرُ بنِ الحَخَّابِ 106⁸.
 عَمْرُو (من عبد القيس) 110¹⁸.
 عَمْرُو بنِ كَلْتُومِ 125².
 عَمْرُو بنِ مَعْدَى كَرَبِ 90¹¹.
 ابْنَةُ العَمْرِيِّ 152¹.
 عَنْتَرَةُ العَبَسِيِّ 90¹⁴, 107⁵, 122¹⁵, 127⁶,
 132⁸, 146³.
 عَوْبِمِرٌ (dim. of عَامِرٌ) 130¹².
 غَاصِرَةُ بنِ صَعَصَعَةَ tribe 156⁸.
 غَسَّانُ 95¹⁶.
 غَطَفَانُ group of tribes, 142¹⁴.
 الغَنَوِيُّ poet cited, 134¹⁴.
 غَنِيٌ tribe, 119¹², 155¹².
 القُرَزْدِقُ 99¹³, 117¹³.
 قَرَارَةُ tribe, 96¹³, 113¹, 114^{4,10},
 115⁴, 141^{4,7}, 145⁴.
 القَتَالُ عبد الله بن مُجِيبِ 103¹⁶.
 فَحَظَانُ 159¹⁶.

- عَبْدٌ 103⁷.
 عَبْدُ بَنِي يَرْشَا 137¹⁴.
 عَبْدُ عَمْرُو بنِ حَنْظَلَةَ 154^{4,7}.
 عَبْدُ القَيْسِ tribe, 97¹³, 110¹ ff.
 عَبْدُ كَلَالِ 157⁹.
 عَبْدُ لَهْلَهٍ 111¹, 135⁴.
 عَبْدُ المَدَانِ الحَارِثِيُّ 101⁹, 135¹⁷.
 عَمْسٌ tribe, 105³, 118⁴, 128³,
 132⁵, 133¹, 136^{4,10}.
 عَبْسُ بنِ خِذَارِ أَبُو أَبِي 156^{8,11,12}.
 عَبْلَةُ 'Antarah's wife, 132^{12,13}.
 عَبِيدُ بنِ الأَبْرَصِ 150¹¹.
 عَبِيدُ الرِّمَاحِ بنِ مَعْدِ family, 95¹⁰.
 عَبَّابُ (من عبد القيس) 111¹.
 عَتَبِيَّةُ بنِ الحَارِثِ الِيرْبُوعِيِّ 90¹³.
 العَجَابُ 95¹⁰, 102² (note), 113¹²,
 149⁹.
 عَجَلٌ tribe, 96¹⁴.
 العَجَمُ 118^{2,8}.
 عَجْجِرُ السَّلُولِيِّ 122⁸.
 عَلِيُّ بنِ زَيْدِ 110⁶.
 العَرَبُ 118^{1,2}.
 عَرُوةُ بنِ العُورِدِ 103¹³.

بنو حَبَاب branch of B. al-Ḥārith
b-Ka'b 159¹⁵.

صَبِيْعَةُ بن حَذْرَةَ العَيْسِي 94¹⁴, 103⁸, 135⁹, 136¹² ff.,
147¹³, 148⁸.

الصَّحِيْحَة name of a mare belong-
ing to 'Amir b. Rabī'ah,
90⁷.

طَرْفَة 98⁴, 105¹, 130¹.

أَنْفِيقِل father of 'Amir, 130¹⁶,
146⁸.

طَفِيْلُ العَيْسِي 94⁵ (note), ⁸.

طَمِي 7 tribe, 136⁶, 157¹¹.

عَصَم 137²⁰.

عَمْرُ بن صَعَصَعَة tribe, 92^{12,13}, 105¹³,
122^{5,6}, 126⁷, 127⁸,
131⁹, 134¹⁶, 138⁴,
149¹⁴, 153^{10,11}, 156¹³,
157¹².

عَمْرُ بن أَنْفِيقِل genealogy 90⁴ ff., 136⁴ ff.,
146⁸, 147^{10,13}, 156^{8,10},
157¹¹.

عَمْرُ بن مَثَاك مَلَاعِي 91^{7,15}, 92⁷, 130¹⁶, 131¹,
159¹⁹.

أَبُو العَيْسَى ثَعْلَب 143⁹, 153¹⁸.

سَعِيْدُ بن أَوْسِ الأَنْصَارِي 103¹ (note), 131¹⁷.

سَلْمَى woman's name 93⁴.

سَلُوْلُ (= مَرَّةٌ بن صَعَصَعَة) tribe, 140^{5,6}, 156¹².

السُّلَيْكُ بن السُّلَيْكَة 90¹⁴.

سُلَيْمَانُ بن دَاوُوْدَ 144¹³.

سُلَيْبَى 94¹⁶.

سَمِيْطٌ 143^{11,13,16}.

سَيَّارٌ 104⁹.

شَاكِرٌ tribe, 95⁸.

شَتِيْرُ بن خَالِدِ العَبْسِي 135⁹, 137²⁰.

شَجْنَة 100¹².

الشَّمَاخُ 96⁴, 108³, 144¹¹ (note).

شَمَخُ بن فَرَاةَ tribe, 131¹².

شَنُوْةٌ (الأَزْدُ) tribe, 95^{13,16}, 121¹⁸.

شَهْرَانُ tribe, 115⁶, 120⁶.

شَيْبَانُ بن دُعْدِ tribe, 95¹⁸.

صَخْرُ العَمِي الهُدَلِي 146¹³ (note).

صَدَاةٌ a Yamanite tribe, 159¹.

صَعَصَعَةُ بن نَاجِيَة grandfather of al-Fa-
razdaq, 117^{13,14}.

صَمَّةُ أَبُو دُرَيْدٍ 149⁷.

- رَعْبَلٌ sub-tribe of Banu-l-Ḥārith, 159¹⁸.
- ذُو الرُّمَّةِ 99⁸, 114¹⁶, 117¹, 120⁷, 124¹⁷.
- رَوْبَةُ 102⁴, 125⁹.
- الرَّيْبِقَانُ 117¹⁰.
- زَبِيدٌ tribe, 97⁹, 152^{3,6}.
- زَهِيرٌ poet, 147⁵.
- زِيَادُ (بُنْ أَبِيهِ) 111¹⁴.
- زِيَادُ بْنُ الْحَارِثِ 1037.
- زِيَادُ (النَّايِغَةُ) 129¹, 130¹¹, 138⁹ (see under النَّايِغَةُ)
- الرِّيَّادِيُّ 136⁶.
- زَيْدٌ 103¹⁰.
- زَيْدُ الْحَكْبَلِيِّ بْنِ مَهْلَيْلٍ 135¹¹, 136⁴ ff., 137¹, 147¹⁸, 157⁷.
- سَاعِدَةُ بْنُ مَرْءِ الْعَبْسِيِّ 149^{12,13}.
- سَالِمُ بْنُ دَارَةَ 124³ (note).
- السَّرَّاءُ tribe, 95¹⁴.
- سَعْدُ بْنُ بَكْرٍ tribe, 104⁹.
- سَعْدُ بْنُ زَيْدِ مَنَاةَ tribe, 100⁹ ff.
- سَعْدُ الْعَشِيرَةِ 96¹².
- حَمَمٌ tribe, 121¹³, 135¹, 140^{4,7,12}, 142⁹, 152⁷, 159².
- خِذَامُ بْنُ زَيْدِ الْفَرَارِيِّ 141^{1,2}.
- خُرَاعَةُ 95¹⁴.
- الْخَزْرَجُ 95¹⁵.
- دَارِمٌ branch of Tamīm, 120¹⁰.
- دَعْدَجٌ name of a horse, 159².
- دَوْمَةُ woman's name, 148⁴.
- بَنُو الدَّيَّانِ a family in the Banu-l-Ḥārith b. Ka'b, 159¹³.
- دُبْيَانٌ tribe, 138¹⁴.
- ذُحَلُّ بْنُ شَيْبَانَ tribe, 140⁶.
- ذُو الرُّمَّةِ (عَبْلَانُ) poet, 99⁸, 114¹⁶, 117¹, 120⁷, 124¹⁷.
- ذُو الْكَلَّاحِ 157⁸.
- أَبُو ذُوَيْبٍ poet, 102¹ (note), 104⁴, 143¹⁷.
- الرَّيْبَلَةُ 104⁸.
- رَبِيعَةُ 102¹⁷.
- رَبِيعَةُ الْفَرَسِ patriarch, 158¹⁷.
- أَبُو رَزِينٍ 133¹⁴.

أَبُو الْحَجَوْنِ | 93³, 100¹⁵, 101², 120¹⁰,
 ابْنُ الْحَجَوْنِ | 128³, 158³.
 حـ tribe, 96¹² (see note).
 حَاجِبُ بْنُ زُرَّارَةَ 98^{1,16}.
 الْحَارِثُ بْنُ حِلْدَةَ أَمَشْدُقِي 138⁶.
 الْحَارِثُ بْنُ كَعْبٍ tribe, 159¹⁸.
 الْحَارِثُ بْنُ وَعَلَةَ الْخَيْرَمِي 97³ (note).
 حَاشِدٌ branch of Hamdān,
 134^{18,19}.
 حَامٌ tribe, 96¹¹.
 الْحَجْرَمَزِيُّ 104¹⁰.
 الْحَضِيمِيُّ الْحَارِثِيُّ ذُو الْعُتْمَةِ 97¹⁴, 101^{9,10}, 160⁶.
 الْحَضِيمِيَّةُ (جُرُولٌ) 93¹, 123⁹, 139⁶.
 حَمٌ tribe, 96¹¹.
 بَنُو الْحَمَّاسِ branch of the Banu-l-
 Ḥarith, 159¹⁸.
 حَبِيرٌ 95¹³.
 حَنْظَلَةُ (brother of ‘Amir) 131⁹,
 145⁴, 154⁶.
 حَنْفِيَّةٌ tribe, 96^{11,14}, 110², 118³.
 حَنْدِ بْنِ تُوَيْدِ ابْنِ سُلَيْمَانَ 106².

بَشْرُ بْنُ أَبِي خَارِمِ الْأَسَدِيِّ 156⁹.
 ابْنُ بَشْرٍ (من عبد القيس) 111¹.
 بَشِيرٌ 103¹⁵.
 بَنُو بَغِيضٍ 129¹⁶, 131⁹.
 بَكْرُ بْنُ وَاثِلٍ 115^{4,5}.
 الْبَتَّابِعُ 158¹³.
 تَمِيمٌ 99³, 100¹¹, 117¹⁰, 119^{1,2},
 136⁷.
 تَمُودٌ 110¹.
 جَبَّارُ بْنُ سَلَمَى 91³.
 جَذَامٌ 95⁸.
 جَرَمٌ tribe, 101^{6,7}, 151⁶.
 أَبُو الْجَعْرِيِّ 160¹.
 جَرِيرُ بْنُ عَطِيَّةَ 93¹⁸.
 جَسْرٌ (= النَّخَعُ) tribe, 158⁶.
 جَعْفَرٌ ‘Amir’s house in Kilab,
 116⁴, 135¹, 139¹⁴.
 بَنُو جَفَنَةَ 157⁹.
 الْجَمُوحُ الطَّقِيُّ الْبُذَلِيُّ 151⁸.
 جُوَانِبَةُ (= جُوَانِيَّةٌ) 117¹⁵,
 118^{2,14}.

INDEX OF PERSONAL NAMES IN THE DĪWĀN OF 'AMIR

- الأَعْرُ horse of 'Antarah, 132⁵.
 الأَعْلَبُ العِجْلِيُّ 102¹².
 أَكْلُ المَرَارِ 157⁹, 158¹³.
 أَكْلُبُ, tribe, 101⁷, 115⁵, 120⁶.
 أَمْرُو القَبَسِ 93¹⁵, 102¹⁵, 115¹¹, 121².
 أَمِيمَةُ 160⁴.
 أَمِيَّةُ بنِ ابْنِ انصَلتِ 109⁷.
 أَنَسُ بنِ مَدْرِكِ الحَتَمِيِّ 142⁹. (أَنيسُ)
 الأَنْصَارُ 156¹.
 الأَوْسُ 95¹⁵.
 أَوْسُ بنِ حَاجِرِ 115³, 127¹¹.
 الأَوْفُصُ 96¹⁴.
 باذَانُ 117⁹.
 باحِلَّةُ a tribe, 158⁶.
 بَاجِرِ 104⁹.
 (أَبُو بَكْرِ بنِ كِلَابِ =) ذُو البَرَرِيِّ 103^{15,16}.
 بَسْطَامُ بنِ قَيْسِ البَكْرِيِّ 158¹⁶.
- إِبْرَاهِيمُ بنِ العَرَبِيِّ 95¹⁰.
 الأَجْدَعُ اليمداني 128⁹ (note).
 الأَخْطَلُ 95³, 112¹⁰.
 أَرْحَبُ (sub-tribe of Hamdan) 95², 152³.
 الأَزْدُ (شَوْذَة) 95^{13,16}, 121¹³.
 أُسَامَةُ 97¹⁴.
 أُسْدُ بنِ خُرَيْمَةَ 96^{1,2}, 142¹⁴.
 أُسْمَاءُ a woman of Fazārah, addressed by 'Amir several times in the *nasib*, 121⁹, 142⁶, 144⁵, 145⁶, 146¹, 158⁵.
 أُسُودُ (من عَبدِ القَيْسِ) 110¹⁸.
 أَشْجَعُ tribe of Ghatafan, 111^{12,14}, 114⁴, 143⁴.
 الأَصْمَعِيُّ 142².
 الأَعَشِيُّ (من بَنِي قَيْسِ) 96⁹, 99¹, 105¹⁸, 106³, 109¹⁰, 113³ (note), 118⁹, 119¹, 126¹⁵, 140¹.

| Rhyme. | Number of poem. | Metre. | Number of verses. | Page. |
|------------|-----------------|--------------|-------------------|-------|
| خِرُومَهَا | 20 | <i>Ṭawīl</i> | 2 | 159 |
| الدَّانِ | 21 | <i>Kāmil</i> | 9 | 159 |
| عَرِيَانَا | XXXVII | <i>Basīṭ</i> | 6 | 150 |
| خَائِنَا | XXXIII | <i>Ṭawīl</i> | 2 | 147 |
| عَيْنَا | 22 | <i>Wāfir</i> | 4 | 160 |
| تَنْبِيَا | 23 | <i>Ṭawīl</i> | 1 | 160 |

| Rhyme. | Number of poem. | Metre. | Number of verses. | Page. |
|----------------|-----------------|------------------|-------------------|-------|
| † الثَّيْبِيُّ | XVIII | <i>Wāfir</i> | 11 | 133 |
| أَفَيْدُ | XXV | <i>Wāfir</i> | 6 | 140 |
| عَوَيْدُ | XXXVI | <i>Wāfir</i> | 3 | 149 |
| الرَّجَالِ | 14 | <i>Khafif</i> | 12 | 157 |
| وَرِمَالِ | IX | <i>Kāmil</i> | 4 | 114 |
| جَحَقَدِ | XVII | <i>Kāmil</i> | 6 | 131 |
| وَأْتِدِ | X | <i>Ṭawil</i> | 4 | 115 |
| هُرَّالَا | 15 | <i>Wāfir</i> | 1 | 158 |
| فَاعِلَةٌ | 16 | <i>Ṭawil</i> | 2 | 158 |
| خِدَامُ | XXVI | <i>Ṭawil</i> | 5 | 141 |
| تُلَّجَمُ | XXXI | <i>Ṭawil</i> | 2 | 146 |
| † الْمُعَلِّمُ | XIV | <i>Mutaqārib</i> | 8 | 124 |
| وَأَسْتَقِيمُ | 17 | <i>Wāfir</i> | 2 | 158 |
| الشَّامِ | 18 | <i>Basīṭ</i> | 5 | 158 |
| نَظْلِمُ | XX | <i>Mutaqārib</i> | 2 | 135 |
| عَلَامَا | II | <i>Wāfir</i> | 32 | 93 |
| دَمَا | XXVII | <i>Ṭawil</i> | 5 | 141 |
| خَتَعَمَا | 19 | <i>Ṭawil</i> | 2 | 159 |
| صَبَلِمَا | XII | <i>Ṭawil</i> | 9 | 120 |
| التَّمَائِمَا | XXI | <i>Ṭawil</i> | 10 | 136 |

| Rhyme. | Number of poem. | Metro. | Number of verses. | Page. |
|--------------|-----------------|-----------|-------------------|-------|
| المُنْبَدِّد | 6 | Ṭawīl | 4 | 154 |
| أُنْزِد | XXIX | Kāmil | 10 | 144 |
| مَسَاحِدِي | XIX | Ṭawīl | 9 | 134 |
| أَسْوَدَا | VI | Ṭawīl | 10 | 107 |
| صَرِير | XXIII | Ṭawīl | 6 | 138 |
| دَوَار | 8 | Wāfir | 2 | 155 |
| يُحَادِر | 7 | Ṭawīl | 2 | 155 |
| حَضْر † | XIII | Mutaqārib | 12 | 122 |
| جَبَار | XXX | Wāfir | 2 | 146 |
| فِخْرًا | 12 | Wāfir | 1 | 156 |
| صِرَارًا | 10 | Kāmil | 4 | 156 |
| عَارًا | 9 | Kāmil | 2 | 155 |
| وَنَبَارًا | 11 | Kāmil | 3 | 156 |
| وَعَرَعَارًا | XXII | Ṭawīl | 2 | 138 |
| جَعْفَرًا | XXIV | Ṭawīl | 6 | 139 |
| تَكْبِيرًا | IV | Wāfir | 4 | 103 |
| أَوْع | XXVIII | Ṭawīl | 7 | 143 |
| وَعَسْف | 13 | Ṭawīl | 1 | 157 |
| أُلْف | XXXIV | Ṭawīl | 2 | 147 |
| أَعْوَارِك | XXXV | Ṭawīl | 3 | 149 |

INDEX TO THE DĪWĀN OF ʿĀMIR

See remarks on p. 161.

| Rhyme. | Number of poem. | Metro. | Number of verses. | Page. |
|----------------|------------------------|---------------|-------------------|-------|
| الشَّبَابُ | XVI A (by an-Nābighah) | <i>Wāfir</i> | 8 | 130 |
| الضَّرَابُ | XVI | <i>Wāfir</i> | 12 | 129 |
| شَاجِبُ | XXXII | <i>Ṭawīl</i> | 4 | 146 |
| أَسْرَابُ | 3 (by Labīd) | <i>Kāmil</i> | 1 | 154 |
| المُعَدَّبُ | 1 | <i>Ṭawīl</i> | 10 | 152 |
| فَارَكِبُ | VIII | <i>Kāmil</i> | 13 | 111 |
| مَوَكِبُ | I | <i>Ṭawīl</i> | 3 | 92 |
| تُحَلِّبُ | 2 | <i>Kāmil</i> | 3 | 153 |
| فَاسْتَقَرَّتْ | V | <i>Khafif</i> | 10 | 104 |
| رَعِيحُ | XV | <i>Basīṭ</i> | 8 | 127 |
| الرِّمَاحُ † | 4 | <i>Wāfir</i> | 3 | 154 |
| سَبُوحُ | 5 | <i>Ṭawīl</i> | 4 | 154 |
| نَهْدُ | III | <i>Kāmil</i> | 10 | 101 |
| تَعُودُ | VII | <i>Wāfir</i> | 12 | 109 |
| الموعودُ | XXXIV A (by Ḍubai'ah) | <i>Kāmil</i> | 6 | 148 |

الْفَضِيرُ XXIX, 5.
 الْفَضِيَّاتُ I, 1, III, 2.
 الْفَضِيَّانُ XI, 22.
 الْفَلْبُ 1, 2.
 نَتْنَى فَبِحَانَ III, 1.
 نُدُودٌ Fr. 3, 1.
 نَلْوَى نَلْوَى نَلْوَى XI, 1, XIII, 1.
 نَيْسٌ نَيْسٌ III, 10, XIII, 1.
 الْمَخْتَمِيُّ (?) XXII, 12.
 الْمَدَائِبُ XVIII, 1.
 الْمَرَارُ XIV, 10.
 الْمَرُورَةُ XI, 2.
 الْمَسَاجِدُ (ذَاتُ) Fr. 4, 1.
 الْمَلَا XX, 6.
 مَلْحُوبٌ I, 1, IX, 1.
 مَجْدٌ XXIX, 7.
 الْمَسَارُ II, 19.
 مَعْطَبٌ ذَاتُ رُؤُوسٍ XII, 2.
 الْمَيْمِيُّ III, 2.
 مَاعِبٌ XVIII, 1.
 مَدَاكٌ Fr. 4, 1.
 مَتْرَبٌ XXIX, 5.
 الْمَيْمَانَةُ XXIX, 5.

سَاخُوتٌ II, 7.
 سَلَمَى II, 1.
 سِنْدَادٌ Fr. 3, 5.
 شَبِيبٌ XIV, 4, XXVIII, 9.
 شَرَاةٌ (فَقَا) XII, 2.
 صَاخَةٌ XII, 1.
 الصَّحِيفَةُ (الصَّفِيحَةُ) XI, 2.
 صِنْدَدٌ XXX, 20.
 صُرْعَدٌ XXX, 1.
 الطَّلَبُ III, 4.
 الطُّرِيُّ XIII, 4.
 عَائِلٌ XXVI, 8.
 عَثِيرٌ (ذُو) Fr. 6, 2.
 عَرْدَةٌ I, 3, Fr. 6, 3.
 الْعُنَابُ Fr. 6, 3.
 عَنَسٌ Fr. 6, 3.
 غَابٌ I, 30.
 غَبْرَاءُ الْخَبِيبَةِ XV, 4.
 غَمْرَةٌ XII, 2.
 غَمِيرٌ X, 1.
 الْغُرَاتُ XIX, 17.
 (ذَاتُ) فِرْقَيْنِ I, 2.
 (لُبْنَى) فَيْحَانَ III, 1.

INDEX OF GEOGRAPHICAL NAMES IN THE DĪWĀN OF 'ABĪD

(cited by number of poem and verse)

| | |
|---|---|
| خَيْمٌ XXII, 12. | أُنَالُ XI, 1. |
| دَجَلَةٌ VIII, 5. | الأَجْفَرُ (ذو) Fr. 6, 3. |
| الدَّيْفِينُ, XI, 1, دُو الدَّيْفِينِ XVI, 1. | الأَطْوَاءُ XXII, 11. |
| الدَّكَادِكُ III, 2, XVII, 1, دَكْدَاكُ XXV, 2. | أَوْرَالُ XI, 22, XIX, 9. |
| الدَّوُ XXII, 12. | أَيْكَةٌ (XIX, 4), Fr. 3, 1. |
| ذِرْوَةٌ XIII, 2, ذِرْوَةٌ XI, 1. | بِرَامٌ IV, 1. |
| الدَّنُوبُ I, 1. | بِرْقَةُ الرُّوحَانِ XVI, 1. |
| ذَيْلٌ (فَقَا) XIII, 2. | تَبَائِلَةٌ III, 4, XV, 9. |
| رَاكِسٌ I, 2. | تِهَامَةٌ XXIX, 5. |
| الرَّيَابُ (?) VI, 1. | فُعَيْلِبَاتٌ I, 2. |
| الرَّجَلُ III, 1. | الأَجْفَارُ II, 18. |
| رَكَكٌ XIII, 4. | أَنْجُمُدٌ III, 3. |
| رُمَاحٌ Fr. 17. | أَنْجِيبُ XXVII, 1. |
| رَمَفٌ XXII, 6. | أَلْجَوُ V, 1, 8, 15, XI, 35. |
| رَوَّامٌ (ذَات) IV, 1. | حَبِيرٌ (فَقَا) I, 3, (جَنْبَا) XVIII, 1. |
| الرَّوْحَانُ XVI, 1. | أَلْحِجَابُ X, 5. |
| رَوْضُ الْقَطَا XXII, 12. | حَرُوسٌ XII, 1. |
| رَيْدٌ (ذو) Fr. 6, 2. | حَبْتٌ III, 1. |
| | أَلْحَلُّ XV, 9. |

- كَعْبُ بْنُ زَعْبِرٍ cited, 20¹⁶ (note *h*).
 كَنْدَةَ tribe, 22¹⁷, 28¹.
 كَيْدُ بْنُ رَبِيعَةَ cited, 10¹¹, 11⁸, 22².
 كَحْمٌ tribe, 87³.
 كَمَالٌ one of the “Falcons” of Kindah, 52⁶.
 كَمَالُ بْنُ تَعْلَبَةَ a sub-tribe of Asad, 1⁴.
 كَامِيَةٌ name of ‘Abid’s sister, 1³.
 كَمْرَةُ الْاَخِيرِ a man of Kindah, 52⁹.
 كَمَدٌ great division of the Arabs, 53¹⁰.
 كَمَدُ بْنُ مَاهِ التَّمِيمِ 2⁶ ff.
 كَمَدٌ woman’s name in *nasib*, 55¹.
 كَمِيَّةٌ do. 17⁶.
 كَنْبُؤُوسُ, تَيْبِيَّةٌ Nabateans, 30⁶.
 كَنْمَرٌ race of Kings of al-Hirah, 82³.
 كَنْدٌ woman’s name in *nasib*, 23⁴, 61⁷.
 كَنْوَزُونَ name of a large tribal group, 28¹⁰.
 كَنْبُوبٌ name of a god or idol, 13¹⁴.
 كَنْبُودٌ the Jews, 30⁵.
- سَلِيمَى woman’s name in *nasib*, 72².
 شَرَّاحِيْدٌ a prince, probably of Kindah, 57⁹.
 عَمْرٌ tribe, 15¹², 16¹, 52¹⁰, 72¹⁷.
 عَيْبِدٌ genealogy, 1¹ ff., 5¹.
 عَدِيٌّ man of Ghassān, 59⁶.
 عَلْبَاءُ بْنُ قَيْسٍ slayer of Hujr, 81⁶.
 عَمْرُوٌ man of Kindah, 52¹⁴.
 عَمْرُو بْنُ اَبُو كَرِيْبٍ of Kindah, 70^{3,6}.
 عَمْرُو بْنُ عَمْرُوٌ ‘Abid’s sub-tribe (?), 48⁶.
 عَمْرُو بْنُ مَسْعُوْدِ الْاَسَدِيِّ boon companion of al-Mundhir, 2⁸.
 عَسَّانٌ tribe, 28³, 47^{6,9}, 54², 73².
 فَطِيْمَةُ woman’s name in *nasib*, 41³.
 قُرَاصٌ Chief of Ghassān, killed, 52⁹ (and note), 59⁹.
 ذُو الْقُرَيْنِ 82⁴.
 اُمُّ قَصَامٍ mother of Hujr, 16²³, 21¹, 27¹².
 قَيْصَرٌ 22¹⁸, 23².
 كَاهِلٌ sub-tribe of Asad, 72¹³.
 كُبَيْشَةَ woman’s name in *nasib*, 19¹², 20¹².

INDEX OF PERSONAL NAMES IN THE DĪWĀN OF 'ABĪD

(Names of commentators omitted: for them see Introduction, p. 9.)

| | |
|---|--|
| <p>حَكِيزُ Prince of Kindah, 2⁴, 16¹³, 20¹⁵, 21³, 27¹², 52¹⁴, 72¹¹, 81², 83^{6,7}.</p> <p>خَالِدُ بْنُ نَضَلَةَ الْفَقْعَسِيُّ boon companion of al- Mundhir, 27.</p> <p>حَزِيمَةُ tribe (father of Asad), 43¹⁴.</p> <p>تَامِمُ tribe (section of Tamim), 15³.</p> <p>دَاوُدُ 82⁴.</p> <p>دُودَانُ used for tribe of Asad, 73⁴.</p> <p>الرِّبَابُ group of tribes, 52¹⁴ and 53 note <i>a</i>.</p> <p>بَنُو الرِّبَابِ sub-tribe of Asad, 1⁴.</p> <p>زُهَيْرُ cited, 17².</p> <p>أَلُ زَيْدٍ a house in Asad (?), 38¹⁰.</p> <p>بَنُو سَعْدِ بْنِ ثَعْلَبَةَ 'Abīd's sub-tribe in Asad, 54¹, 72¹³.</p> <p>سَعْدَةُ سَعْدِي woman's name in <i>nasīb</i>, 78⁷, 79⁴.</p> <p>سَلْمَى woman's name in <i>nasīb</i>, 63¹.</p> | <p>الْأَجْلَانُ two men of Kindah (one named Malik) slain, 52⁶.</p> <p>أَسَدُ tribe, 46¹, 47², 64⁴, 70¹², 77⁴, 78¹.</p> <p>أَسْمَاءُ woman's name, 69¹.</p> <p>الْأَعَشَى cited, 7⁶.</p> <p>أُمَامَةُ name of 'Abīd's mother, 5².</p> <p>أَمْرُو الْقَيْسِ 20¹⁶, 53¹, 80⁷ (in dimi- nutive form الْقَيْسِ (مَرَى), 83⁶.</p> <p>أَبُو بَرَاءَ عَمْرِو بْنِ مَالِكِ Chief of 'Amir, 11⁶.</p> <p>تَمِيمُ tribe, 16¹.</p> <p>بَنُو جَدِيلَةَ مِنْ طَيِّءٍ tribe, 12¹, 13¹¹, 13¹⁶, 17¹.</p> <p>جُنْدَامُ tribe, 87³.</p> <p>جُشَمُ name in 'Abīd's genea- logy, corruptly written حَنْتَمُ, 1¹ (note).</p> <p>جَنْدَلُ a man of Kindah slain, 53².</p> <p>لِحَارِثُ الْأَعْرَجِ King of Ghassan, 59³.</p> |
|---|--|

| Rhyme. | Number of poem. | Metre. | Number of verses. | Page. |
|--------------|-----------------|-----------------------|-------------------|-------|
| تَيْمَامٍ | XXVI | <i>Sarī°</i> | 21 | 71 |
| بَسِيطٍ | V | <i>Basīṭ</i> | 18 | 23 |
| الْمُخَفَّفِ | 15 | <i>Khafif</i> | 3 | 86 |
| أَقْلٍ | XI | <i>Khafif</i> | 35 | 36 |
| أَمْثَلِي | XV | <i>Ṭawil</i> | 17 | 47 |
| الرَّحَلِ | XX | <i>Ramal muraffal</i> | 18 | 58 |
| قَاتِلِي | 14 | <i>Ṭawil</i> | 2 | 86 |
| عَلِمُوا | 16 | <i>Basīṭ</i> | 2 | 87 |
| تَنْبِيهُوا | 17 | <i>Wāfir</i> | 1 | 87 |
| بِرَامٍ | IV | <i>Kāmil</i> | 20 | 19 |
| الْتِدَامِ | XXIX | <i>Kāmil muraffal</i> | 12 | 77 |
| مَعْلُومَةٍ | XXI | <i>Basīṭ</i> | 14 | 60 |
| زَمَانٍ | XVI | <i>Kāmil</i> | 10 | 49 |
| نَيْسٍ | XIII | <i>Wāfir</i> | 18 | 44 |
| وَحِينَا | VII | <i>Kāmil muraffal</i> | 25 | 27 |

| Rhyme. | Number of poem. | Metre. | Number of verses. | Page. |
|--------------|-----------------|-----------------------|-------------------|-------|
| لَمِبَعَادِ | XXV | <i>Basif</i> | 12 | 69 |
| الْمَسَاجِدِ | 4 | <i>Ṭawil</i> | 2 | 82 |
| الْمَجْدِدِ | XXX | <i>Ṭawil</i> | 36 | 78 |
| أَسَدِ | XIV | <i>Basif</i> | 12 | 46 |
| وَأَدْوَادِ | 3 | <i>Kamil</i> | 8 | 81 |
| غُرِّ | 6 | <i>Munsariḥ</i> | 3 | 82 |
| الْمَسْمَرِ | 7 | <i>Munsariḥ</i> | 1 | 83 |
| بِالْقَبْرِ | 8 | <i>Ṭawil</i> | 3 | 83 |
| وَنَاجِزِ | 9 | <i>Kamil muraffal</i> | 3 | 83 |
| دُرُوسِ | XII | <i>Kamil</i> | 22 | 41 |
| وَأَضْرَاسِ | 10 | <i>Basif</i> | 16 | 84 |
| † غِصَاصِ | XXIII | <i>Wafir</i> | 24 | 65 |
| † غَمُوضِ | X | <i>Ṭawil</i> | 20 | 34 |
| † عَيْطِ | XXII | <i>Basif</i> | 27 | 62 |
| بِرِّقِ | 11 | <i>Ṭawil</i> | 3 | 85 |
| بِرُوقِ | VI | <i>Kamil muraffal</i> | 7 | 26 |
| خَلْقِ | 12 | <i>Munsariḥ</i> | 4 | 86 |
| مَعَكِ | 13 | <i>Ramal</i> | 1 | 86 |
| سَوَاهِكَا | XVII | <i>Ṭawil</i> | 18 | 51 |
| فَالرَّجْلِ | III | <i>Munsariḥ</i> | 12 | 17 |

INDEX TO THE DĪWĀN OF ʿABĪD

The Roman numerals refer to Odes, the Arabic to fragments. The rhyme-words are those of the second hemistich of the first couplet; they are arranged alphabetically, the *muqayyad* rhyme being put first, then the others in order of the vowels of the *irāb* — ‘, ˆ, ˆ. The sign † after a rhyme ending in ˆ or ˆ indicates that the poem contains one verse or more exhibiting a change to ˆ or ˆ, called *iqwā*. The asterisk after the name *Basīṭ* means that the poem is in a peculiar or rare form of this metre.

| Rhyme. | Number of poem. | Metre. | Number of verses. | Page. |
|--------------|-----------------|----------------|-------------------|-------|
| ٱلْعَرَابِ † | 1 | <i>Wāfir</i> | 3 | 81 |
| وَتَتَبَّوْا | II | <i>Kāmil</i> | 29 | 12 |
| فَوَاعِبِ | XVIII | <i>Ṭawīl</i> | 5 | 53 |
| فَتَدْنُوْا | I | <i>Basīṭ</i> * | 45 | 5 |
| فَتَكْتَبِ | XXVII | <i>Khafīf</i> | 18 | 73 |
| مَغْلُوْبِ | IX | <i>Ṭawīl</i> | 16 | 31 |
| بِالْأَرْبِ | 2 | <i>Wāfir</i> | 1 | 81 |
| مُرِيْبِ | VIII | <i>Ṭawīl</i> | 14 | 29 |
| إِسْحَابِ | XXVIII | <i>Basīṭ</i> | 15 | 75 |
| فَتَأْتِ | XXIV | <i>Basīṭ</i> | 21 | 66 |
| مَعْدِ | XIX | <i>Kāmil</i> | 17 | 54 |
| مَتَلِّدِ | 5 | <i>Basīṭ</i> | 3 | 82 |

٨ وَأَبُو جَرِيٍّ ذُو الْفَعَالِ وَمَالِكُ
 ٩ وَإِذَا تَعَاظَمَتِ الْأُمُورُ هُوَازِنَا
 مَنَعَا الدِّمَارَ صَبَاحَ كُلِّ طِعَانِ
 كُنْتَ الْمُنَوَّةَ بِأَسْمِهِ هُ وَالْبَانِي

22.

Yāqut IV, 493¹²; for some corrections see V, 428.

١ وَأَنْتَ لَوْ رَأَيْتَ أُمَيْمَ قَوْمِي
 ٢ وَهَنَّ حَوَارِجَ مَنْ حَتَّى كَلْبٍ
 ٣ وَقَدْ صَبَّحْنَ يَوْمَ عُوَيْرِضَاتٍ
 ٤ وَبِالْمُرْدَاتِ قَدْ لَأَقَيْنَ غُنْمًا
 غَدَاةَ قُرَاقِرٍ لَنَعِمَتْ عَيْنَا
 وَقَدْ شَفِيَّ الْكَرَارَةَ وَأَشْتَفَيْنَا
 فُبَيْدَ الشَّرْقِ بِالْيَمَنِ الْكُصَيْنَا
 وَمِنْ أَهْلِ الْيَمَامَةِ مَا بَغَيْنَا

23.

LA III, 172²⁰; TA II, 88²⁰.

١ قَوْمُصَحْنٍ فِي عَلِيَاءَ قَفْرِ كَأَنَّهَا
مَهَارِقُ فُلُوجٍ يُعَارِضُنَ تَالِيَا

a) Agh. X موارتا XVIII (sic) هوازن.

b) Agh. XVIII والثاني.

c) This v. in Yāq. III, 749¹¹, with قُبَيْدَ الصُّبْحِ. For Ḥuṣain see No. II, 18 and III, 3.

19.

Ḥamāsah, 72 (but see commy. on v. 2 on p. 73, where the verse is ascribed to 'Abd 'Amr b. Shuraih).

١ طَلَّقْتِ إِنْ لَمْ تَسْأَلِي أَيَّ فَارِسٍ حَلِيلِي إِذْ لَأْتِي صُدَا^٤ وَخُتَمَا
٢ أَكْرُ عَلَيْهِمْ دَعَلَجًا وَلَبَانُهُ إِذَا مَا أَشْتَكِي وَتَعِ الرِّمَاحِ تَحَمُّمًا

20.

Ibn Qutaibah, *Shi'r*, 191.

١ وَمَا الْأَرْضُ إِلَّا فَيْسُ عَيْلَانَ أَهْلَهَا لَهُمْ سَاحَتَاهَا سَهْلَهَا وَحُرُومَهَا
٢ وَقَدْ نَالَ آفَاقَ السَّمَاوَاتِ مَجْدُنَا لَنَا الصَّخُورُ مِنْ آفَاقِهَا وَغُبُومَهَا

21.

Agh. X, 146: vv. 1—5 and 9 again in Agh. XVIII, 161; a reply to a poem of self-praise by Yazid b. 'Abd al-Madān of the Bal-Ḥarith, who had contended with 'Amir as to rank and distinction when both were suitors for the hand of the daughter of Umayyah b. al-Askar of Kinanah. Abu-l-Faraj al-Isfahānī expresses the opinion (XVIII, 161, foot) that the whole story is one of the inventions of Ibn al-Kalbī, and that the verses are plainly of late origin, being weak and paltry, and quite unlike the genuine work of the age to which they are ascribed.

١ عَجَبًا لِوَاصِفِ طَارِقِ الْأَحْرَانِ وَلِمَا تَدَجِيءُ بِهِ بَنُو الدِّيَانِ
٢ فَخَرُّوا عَلَيَّ بِبِحَبُوتِهِ لِمُخَرِّقِ وَأَتَاؤِهِ سَيَقُتُّ إِلَى النُّعْمَانِ
٣ مَا أَنْتَ وَأَبْنُ مُخَرِّقِ وَقَبِيلُهُ وَأَتَاؤُهُ اللَّخْمِيُّ فِي عَيْلَانَ
٤ فَتَقْصِدُ بِدِرْعِكَ قَوْمَكَ نَصْرَهُمْ وَدَعِ الْقَبَائِدَ مِنْ بَنِي قَحْطَانَ
٥ إِنْ كَانَ سَالِفَةُ الْأَتَاؤَةِ فِيكُمْ أَوْلَى فَفَخَّرَكَ فَخَرُّ كُلِّ يَمَانِي
٦ وَأَفْخَرُ بِرَهْطِ بَنِي الْكِمَاسِ وَمَالِكِي وَبَنِي الصَّبَابِ وَرَعْبَلِ وَقِيَانِ
٧ فَأَنَا الْمُعْظَمُ وَأَبْنُ فَارِسِ قُرْزُلِ وَأَبُو بَرَاءَ زَانِسِي وَنَمَانِي

a) Agh. XVIII يَا لَلرَّجَالِ نِظَارِ الْأَحْرَانِ.

b) Agh. (X and XVIII) حَبُوتِهِ.

c) Agh. سَلَقْتُ مِنَ النُّعْمَانِ.

d) Agh. X عَيْلَانَ.

e) Agh. X فَتَقْصِدُ بِفَخَّرَكَ.

f) Agh. XVIII قَصِدَ امْرَأَتِ قَصْدَةَ.

g) Agh. XVIII (sic) إِنْ كَانَ سَالِفًا زَنَا الْأَتَاؤَةَ فِيكُمْ.

h) Some of these names in Wüstenfeld, Tab. 8; perhaps قِيَانِ should be read for قِيَانِ.

15.

Naqā'iq 229¹⁵ and 408¹⁸ (for the story see p. 407).

[قل عمر بن الطفيل في يوم زحرخان]

۱ قَضَيْنَا النَجُونَ عَنْ عَبَسٍ وَكَانَتْ
 ۲ مَنِئِيَّةٌ مَعْبَدٍ فِينَا هُرَالَا

16.

TA VIII, 134²⁰; first v. also in LA XIV, 182²¹, Bakri 157 foot, Khiz. III, 44, Naq. 284¹⁴.

۱ أَنَارِلَةٌ أَسْمَاءُ أُمِّ غَيْرِ نَارِلَةٍ
 ۲ فَبَانَ تَنْزِلِي أَنْزِلْ وَلَا آتِ مَوْسِمَا
 ۱ أَبِيِنِي لَنَا يَا أَسْمَ مَا أَنْتِ فَاعِلَةٌ
 ۲ وَلَوْ رَحَلَتْ لِلْبَيْعِ جَسْرٌ وَبَاهِلَةٌ

17.

LA XVIII 254¹⁵; second v. in TA X 116¹⁰, and Lane 769b.

۱ وَأَهْلَكِنِي لَكُمْ فِي كُلِّ يَوْمٍ
 ۲ رِقَابٌ كَالْمَوَاجِنِ خَاطِيَاتٌ
 ۱ تَعَوُّجُكُمْ عَلَيَّ وَأَسْتَقِيمُ
 ۲ وَأَسْتَاهُ عَلَيَّ الْأَكْوَارِ كَوْمُ

18.

‘Umdah II, 171—2; the verses are said to have been uttered by ‘Amir b. at-Ṭufail at the court of an-Nu‘mān, when Bisṭām b. Qais of Shaiban was preferred before him for honour among the Arabs visiting the king.

۱ كَانَ ه التَّبَايَعِ فِي دَهْرٍ لَّهُمْ سَلَفُ
 ۲ حَتَّى انْتَهَى الْمَلِكُ مِنْ لِحْمِ إِلَى مَلِكِ
 ۳ أَنْحَى عَلَيْنَا بِأَطْفَارِ فَطَوَقْنَا
 ۴ إِنْ يُمَكِّنُ اللَّهُ مِنْ دَهْرٍ ب تَسَاءِ بِهِ
 ۵ فَانظُرْ إِلَى الصَّيْدِ لَمْ يَحْمُوكَ مِنْ مُضِرِ
 ۱ وَأَبْنُ الْمَرَارِ وَأَمْلَأَكَ عَلَيَّ الشَّامِ
 ۲ بَادِي السَّيْمَانِ لِمَنْ لَمْ يَرْمِهِ رَامِي
 ۳ طَوَّقَ الْحَمَامِ بِإِنْعَاسِ وَإِرْغَامِ
 ۴ نَتْرُكَ وَحَدَكَ تَدْعُو رَهْطَ بِسْطَامِ
 ۵ هَلْ فِي رَيْبِعَةٍ إِنْ لَمْ تَدْعُنَا حَامِي

17. LA ascribes the verses to عَمْرُ بْنُ الطُّفَيْلِ السَّعْدِيِّ; no poet of this name can be found in the genealogies of the many tribes called Sa'd, and in TA this nisbah is not given against the name.

a) Edition has التَّبَايَعِ.

b) Edn. نَسَاءِ.

13.

Yāqut I, 853¹⁰; LA X, 93³ and XI, 151²⁴; Bakrī 201¹⁴; TA V, 431 and VI, 198.

تَضْرُوعٌ *** مَوْضِعٌ عَقَّرَ بِهِ عَمْرُ بْنُ الطُّفَيْلِ قَرَسَهُ [فُرُوزًا يَوْمَ الرَّقْمِ (LA XI, 151)] قُلْ

١ وَنِعْمَ أَخُو الصُّعْلُوكِ أَمْسِ تَرَكَتُهُ^a يَتَضْرُوعُ يَمْرَى بِالْيَدَيْنِ وَيَعْسِفُ

٢ قُلْ ابْنُ بَرِّ: اخُو الصُّعْلُوكِ يَعْنَى بِهِ قَرَسَهُ: وَيَمْرَى بِيَدَيْهِ يُكْرِبُنِي مَا دُنِعَبِتِ: وَيَعْسِفُ تَرْجُفُ

حَنْجَرَتُهُ مِنَ النَّفْسِ ٥

14.

Aghāni XVI, 54.

١ قُلْ لِيَبْدِ قَدْ كُنْتَ تَوُزَّرُ بِالْحِلْمِ إِذَا سَفِهَتْ خُلُومُ الرِّجَالِ

٢ لَيْسَ هَذَا التُّفَيْلُ مِنْ سَلَفِ الْكَلْبِيِّ^c كَلَاعٍ وَيَحْضِبُ وَكَلَالٍ

٣ أَوْ بَنِي آكِلِ الْمُرَارِ وَلَا صِيْدِ بَنِي جَفْنَةَ الْمُلُوكِ الطَّوَالِ

٤ وَأَبْنِ مَاءِ السَّمَاءِ قَدْ عَلِمَ النَّاسُ وَلَا خَيْرَ فِي مَقَالَةٍ غَالِي

٥ إِنَّ فِي قَتْلِ عَامِرِ بْنِ طُفَيْلٍ لَبَوَاءٌ لِيَطِيءَ الْأَجْبَالِ

٦ إِئْنِي وَالَّذِي يَخْجُجُ لَهُ النَّاسُ قَلِيلٌ فِي عَامِرِ الْأَمْثَالِ

٧ يَوْمَ لَا مَالَ لِلْمُكَارِبِ فِي الْكَرِّ بِ سِرَى نَصِلَ أَسْمَرَ عَسَالِ

٨ وَلِلْجَامِ فِي رَأْسِ^e أَجْرَدَ كَالْجِدِّ عِ طُـوَالٍ وَأَبْيَضَ قَصَالِ

٩ وَدِلَاصٍ كَالْتِهْيِ ذَاتِ فُضُولِ ذَاكَ فِي حَلْبَةِ الْكُوَادِثِ مَالِي

١٠ وَوَعْبِي فَضْلُ الرِّئَاسَةِ وَالسِّنِّ وَجَدَّ عَلِي هَوَازِنَ عَلِي

١١ غَيْرَ أَنِّي أَوْلَى هَوَازِنَ فِي الْكَرِّ بِ بِضْرِبِ الْمُتَوَجِّ الْمُخْتَالِ

١٢ وَبِطْعَنِ الْكُمِيِّ فِي حَمْسِ النَّقْعِ عَلِي مَتْنِ هَيْكَلِ جَوَالِ

a) TA VI, 198 يَتَضْرُوعُ and يَكْبُو for يَمْرَى.

b) Scholion taken from LA X, 93⁴; Bakrī 201, against all the others, explains thus:

يَصِفُ رَجُلًا طَعِنَ فَهُوَ يَضْرِبُ بِيَدَيْهِ عَلَى الْأَرْضِ. وَالْعَسْفُ أَنْ يَرْتَفِعَ حَنْجَرَتَهُ عِنْدَ الْمَوْتِ ٥

14. These are an answer to some verses by Zaid al-Khail: see Agh. l. c., p. 53.

c) Names of princes of Himyarite tribes; كَلَاعٌ stands for ذُو الْكَلَاعِ (BDur 307¹⁵ and 312⁷).

For يَحْضِبُ see LA I, 311⁵⁻⁶. كَلَالٌ is for عَبْدُ كَلَالٍ (BDur 307²³). All these names in Wüst. Tab. 3.

d) Probably we should read قَلِيلٌ فِي عَامِرِ أَمْثَالِي. e) Agh. أَجْرَدٌ.

۲ وَلَقَدْ وَرَدَنَّا الْمَدِينَةَ شُرَبًا وَلَقَدْ قَتَلْنَا بِجَوَّهَا الْأَنْصَارًا

10.

Yāqut II, 502 (with corrections in V, 179—80).

۱ عَلَا سَأَلَتْ إِذَا اللَّقَاحُ تَرَوَّحَتْ هَرَجَ الرِّثَالِ وَلَمْ تَبْدُ صِرَارًا
 ۲ إِنَّا لَنَعْبُدُ بِالْعَبِيْطِ لِضَيْفِنَا قَبْلَ الْعِيَالِ وَنَطْلُبُ الْأَوْتَارًا
 ۳ وَنَعُدُّ أَيَّامًا لَنَا وَمَائِرًا قَدِمًا نَبْدُ الْبَدْوِ وَالْأَمْصَارًا
 ۴ مِنْهَا حُورَى وَالذَّهَابُ وَبِالْصَّفَا يَوْمَ تَمَهَّدَ مَجْدُ ذَاكَ فَسَارًا

11.

Al-Anbari, Commy. to *Mufaqqalīyat*, No. V, p. 31. ("Day of ar-Raqam").

وكان عمر بن الطفيل لقي يومئذ رجلاً من بني وائل أو غاضرة بن صعصعة يقال له عبس بن حذار:
 وكان يكتي أبا أبيه ويدعى ذا العنق: وكان شجاعاً وهو الذي قتل بشر بن أبي خزيم الأسدي.

فجعل يرثج يومئذ * * * * * فآبى يومئذ بلا حسناً. فقال عمر بن الطفيل

۱ وَأَبُو أَبِي مَا مَنِيتُ بِبَيْتِهِ يَا حَبْدًا هُوَ مُمَسِّيَا وَنَهَارًا
 ۲ لَقِيَ الْخَمِيسَ أَبُو أَبِي بَارِزًا الْوَائِلِيُّ وَحَرَمَ الْإِدْبَارًا
 ۳ يَخْبِي إِذَا جَعَلْتَ سَلُولَ وَعَامِرٌ يَوْمَ الْهِيَاجِ يُجَبِّبُونَ فَرَارًا
 يَقُلْ جَبَّ الْقَوْمِ إِذَا عَرَبُوا

12.

‘Umdah II, 167

وَأَنشَدَ أَبُو زَيْدٍ لِعَمْرِ بْنِ الطُّفَيْلِ

۱ وَبِالْفَيْفَا مِنَ الْيَمَنِ اسْتَثَارَتْ قَبَائِدُ كَانِ الْبَهْمِ فِخَارًا

a) Agh. سربا.

b) Yāq. سَأَلَتْ; in such cases the person invited to enquire is invariably a woman.

c) Probably we should read حَوَى; see Yāq. II, 373¹⁰, and the verses of Labtd (Khalidī 104⁶) there quoted (Nāq. 229⁸, q. v., however, has Labtd's verse with حَوَى). حَوَى was a Day between 'Amir b. Ṣaṣa'ah and Khath'am, in the territory of the latter; حَوَى is described as وادٍ يفرغ من وراء حفر أبي موسى, and the fight there was between Bakr b. Wail and Tamim.

٣ لَا يَخْطُبُونَ إِلَى الْكِرَامِ بَنَاتِهِمْ وَتَشِيبُ^a أَيْمُهُمْ وَلَمَّا تَخْطُبِ

3.

Yaqt III, 466¹⁷; LA X, 90⁹; scholion from LA.

١ لَا تَسْقِنِي بِيَدَيْكَ إِنْ لَمْ أُغْتَرَفْ نَعَمَ الضَّجُوعُ بِغَارَةِ أَسْرَابِ

الضَّجُوعُ اسم موضع: قال الاصمعي عو رَحْبَةً لَبِي أَبِي بَكْرِ بْنِ كِلَابِ^b

4.

Yaqt I, 527⁶.

قال عمر بن الطفيل يَرْتَى ابْنَ أُخِيهِ عَبْدَ عَمْرِو بْنِ حَنْظَلَةَ بْنِ الطُّفَيْلِ

١ وَهَلْ دَاعٍ فَيَسْمِعُ عَبْدَ عَمْرِو لِأَخْرَى الْكَيْدِ تَصْرَعُهَا الرِّمَاحُ

٢ ءَ فَلَا وَأَبِيكَ لَا أَنْسَى خَلِيلِي بَبْدَوَةَ مَا تَحَرَّكَتِ الرِّيَّاحُ

٣ وَكُنْتُ صَفَى نَفْسِي دُونَ قَوْمِي وَوَيْدَى دُونَ^d حَامِلَةِ السِّلَاحِ

5.

Yaqt IV. 1024⁶ (as amended in V, 506).

١ وَيَحْمِلُ بَرَى ذُو جِرَاءٍ كَأَنَّهُ أَحَمُّ الشَّوَى وَالْمُقْلَتَيْنِ سُبُوحُ

٢ فَرُودٌ بِصَحْرَاهُ الْبِقَاعِ ءَ كَأَنَّهُ إِذَا مَا مَشَى خَلْفَ الطِّبَاءِ نَطِيمُ

٣ فَعَايَنَهُ قُنَاضُ أَرْضٍ فَأَرْسَلُوا ضِرَاءَ بِكُلِّ الطَّارِدَاتِ مُشِيمُ

٤ إِذَا خَافَ مِنْهُنَّ الْيَلْحَاقُ ارْتَمَى بِهِ عَنِ الْهَوْلِ حَمَشَاتِ الْقَوَائِمِ رُوحُ

a) LA X, 741² أمهم (corruptly). This verse occurs in Dhw. VIII, 3, to which the whole piece probably belongs.

b) This v. is printed as in LA, which reproduces it from the *Siḥah*; it is however incorrectly vocalised, and wrongly ascribed to 'Amir. The correct reading is

لَا تَسْقِنِي بِيَدَيْكَ إِنْ لَمْ أُلْتَمَسْ نَعَمَ الضَّجُوعُ بِغَارَةِ أَسْرَابِ

and the verse belongs to a poem by Labid (Khalidī p. 144). The construction نَعَمَ الضَّجُوعُ is grammatically impossible; a proper name cannot be the نَعَمَ (Nöldeke). In LA II, 58, TA I, 361 and VII, 340, and Muḥṭ 1312 another verse from the same poem, ending in الأَطْرَابِ, is ascribed to 'Amir. c) So TA X, 33¹¹. d) حامله السِّلَاحِ.

e) This repetition of كَأَنَّهُ seems to be a corruption. Compare v. 2 with 'Abd VIII, 9, and vv. 3 and 4 with *id.*, vv. 10—11.

السَّعَةِ . وَالْمَشَدَّبُ الطويل الذي قد أُخِذَ ما عليه من العَقْدِ والسُّلَاةِ وَالنَّحُوصِ : ومنه قيل للنَّيْلِ
المَعْرَفُ مُشَدَّبٌ ۝

وَأَسْمَرَ خَطِيٍّ وَأَبْيَضَ بَاتِرٍ وَرَعْفَ دَلِصٍ كَالغَدِيرِ الْمُتَوَبِّ

خَطِيٍّ رُمَحٌ منسوب إلى الخَطِّ وفي جَزِيرَةَ بالبَحْرَيْنِ يقال إِنَّهَا تَنَبَّتْ عَصَى الرِّمَاحِ : وقد الاصمعيُّ :
لَيْسَتْ بِهَا رِمَاحٌ ولكن سَفِينَةٌ كانت وَقَعَتْ اليها فيها رِمَاحٌ وَأُرْفِتَتْ بها في بعض السِّنِينَ الْمُتَقَدِّمَةِ :
فَقِيلَ لِنَلْكَ الرِّمَاحِ الخَطِيَّةُ : ثُمَّ عَمَّ كُلُّ رُمَحٍ هَذَا النَّسَبَ إلى البُومِ . وَالرَّعْفُ الدَّرْعُ الرِّبِيقَةُ النَّسِيجُ .
وَالْمُتَوَّبُ a الذي تُصَفِّقُهُ الرِّيحُ فَيَدَهَبُ وَيَجِيءُ : وهو مِنْ تَبَّ يَتَوَّبُ إذا رَجَعَ : وإلما سَمِيَ الغَدِيرُ غَدِيرًا
لأنَّ السَّيْلَ غَادَرَهُ أي تَرَكَهُ ۝

٧ b سِلَاحُ أَمْرِي قَدْ يَعْلَمُ النَّاسُ أَنَّهُ

٨ c فَإِنِّي وَإِنْ كُنْتُ ابْنُ فَارِسٍ عَامِرٍ

٩ d فَمَا سَوَدَنِي عَامِرٌ عَنِ وِرَاثَةِ

١٠ e وَلَكِنِّي أَحْمِي جِهَاهَا وَأَتَقِي

وَيروى : مِنْ رَمَاحًا بِمَنْكِبٍ ۝

2.

LA XV, 276¹⁻³; also X, 74¹⁰⁻¹²; TA VIII, 388 (first v. only): scholia from LA.

١ a سُودٌ صَنَاعِيَّةٌ إِذَا مَا أَوْرَدُوا

٢ b صُلْعٌ صَلامَةٌ كَأَنَّ أُنوفَهُمْ

وَيروى : g بِنِظْمَةٍ وَلَيْدٌ يَلْعَبُ . سُودٌ صَنَاعِيَّةٌ يَصْنَعُونَ . المالُ h وَبِسْمُونَهُ وَلَا يَسْقُونَ أَلْبَانِ يَلْبِمُ الأَصْيَافَ .
وَالصَّلامَةُ الدِّقِيُّ الرَّوْسُ . قال ثعلب : العَنُومَةُ الناقَةُ الغَزِيرَةُ الدَّرَجُ : وقد الأَزْجَرِيُّ : العَنُومُ ناقةٌ غَزِيرَةٌ
يُؤَخَّرُ حَلابُها إلى آخِرِ اللَّيْلِ ۝

a) This explanation seems to require the form الْمُتَوَّبُ , which one of Wright's MSS gave together with the active form.

b) Omitted in 'Aini.

c) 'Aini agrees with text in Dirw. No. I; 'Ask. agrees with text above in verses 8-10; so also Qalī, except that he has بِنِكِبٍ in v. 10.

d) 'Aini as text above.

e) بِمَنْكِبٍ . 'Aini.

f) LA X, 74¹⁰ and 79⁶ عَنُومُهُم .

g) So LA X, 74¹¹.

h) LA X, 74 فَصَلانَهُمْ .

SUPPLEMENT

VERSES ATTRIBUTED TO 'ĀMIR IBN AT-ṬUFĀIL NOT
CONTAINED IN THE *DIWĀN*.

1.

Kāmil of al-Mubarrad, 93—4; *Ainī* I, 242—3; *Khiz.* III, 528; *SSM* 322.

١ تَقُولُ ابْنَةُ الْعَبْرِيِّ مَا لَكَ بَعْدَ مَا أَرَاكَ صَاحِبِيكَمَا كَالسَّلِيمِ الْمُعَدَّبِ

السَّلِيمِ الْمَلْدُوعِ: وَقِيلَ لَهُ سَلِيمٌ تَقُولُ لَهُ بِالسَّلَامَةِ ٥

٢ فَقُلْتُ لَهَا هَتَيْ الَّذِي تَعْلَمِينَهُ مَنِ النَّارِ فِي حَيِّ زُبَيْدٍ وَأَرْحَبِ

زُبَيْدٍ وَأَرْحَبِ حَيَانَ مِنَ الْيَمَنِ. وَالنَّارُ مَا يَكُونُ لَكَ عِنْدَ مَنْ أَصَابَ حَبِيبَكَ مِنَ التَّرَةِ: وَمَنْ قَالَ

قَالَ فَقَدْ أَخْطَأَ ٥

٣ إِنْ أَعَزُّ زُبَيْدًا أَعَزُّ قَوْمًا أَعِزَّةً مَرَكِبُهُمْ فِي الْحَيِّ خَيْرُ مَرَكِبِ

٤ وَإِنْ أَعَزُّ حَيِّ حَتَمَ فِدْمَاوَهُمْ شِفَاءً وَخَيْرُ النَّارِ لِلْمَتَاوِبِ

الْمَتَاوِبِ الَّذِي يَأْتِيكَ نَطْلَبِ نَارِهِ عِنْدَكَ: يَقَالُ آبُ يَرْوُبُ إِذَا رَجَعَ: وَالْمَتَاوِبُ فِي غَيْرِ هَذَا السَّبْرِ

فِي النَّهَارِ بِلَا تَوَقُّفٍ ٥

٥ فَمَا أَدْرَكَ الْأَوْتَارَ مِثْلُ مُحَقِّقِ بِأَجْرَدِ طَاوٍ ٥ كَالْعَسِيبِ الْمَشْدَبِ

الْأَوْتَارُ الْأَحْقَدُ وَاحِدًا وَتَرٌّ وَحِدٌ. وَالْأَجْرَدُ الْفَرَسُ الْمُتَحَسِّرُ الشَّعْرَ: وَالْأَجْرَدُ الضَامِرُ أَيْضًا. وَالْعَسِيبُ

1. The text is that of the *Kāmil* (copied in *Khiz.* III, 528); the scholia are those of al-Akhfash, as printed in Wright's edn. and copied in the *Khiz.* The *Ainī* has slight differences.

For vv. 8—10 see Askari, *Kitāb aṣ-Ṣinā'atāin* 298, Qalī, *Amālī, Dhail* 118—119. a) *Ainī* تَعْرِيفِيْنَهُ.

b) Both *Ainī* and *Khiz.* have مَرَاكِبُهُمْ and مَرَاكِبِ; for مَرَكِبٌ see LA I, 416³⁶—417¹.

c) *Ainī* بِالْعَسِيبِ.

يقال عُدْرٌ وَمَعْدِرَةٌ وَعِدْرَةٌ وَجَمَعَهُ عِدْرٌ: قال النابغة

a فَاثْنَاهَا عِدْرَةٌ إِلَّا تَكُنْ نَفَعْتُ فَإِنَّ صَاحِبَهَا قَدْ تَاءَ فِي الْبَلَدِ

ويقال له العُدْرَى ايضا: b [قال الشاعر (وهو الجَمُوح الطُقْرَى)

لَا تَرَّ دَرَكٌ إِنِّي قَدْ رَمَيْتُهُمْ لَوْ لَا حُدِدْتُ وَلَا عُدْرَى لِمَحْدُودِ]

c وَالْمَحْدُودُ صِدِّ الْمَجْدُودِ (59a)

٩ سِرْنَا نُرِيدُ بَنِي نَهْدٍ وَإِخْوَتَهُمْ جَرَمًا وَلَكِنْ أَرَادَ اللَّهُ هَمْدَانَا

d كَمَلْ شِعْرُ عَمْرِ بْنِ الطُّفَيْلِ الْعَامِرِيِّ عَمَلٍ (sic) أَبِي بَكْرٍ (sic) مُحَمَّدٍ

أَبْنِ الْقَاسِمِ الْأَنْبَارِيِّ الْمَحْوِيِّ. وَالْحَمْدُ لِلَّهِ كَثِيرًا: وَصَلَّى اللَّهُ

عَلَى مُحَمَّدٍ وَآلِهِ وَسَلَّمَ. وَذَلِكَ فِي شَهْرِ جُمَادَى الْآخِرَةِ

سَنَتِ (sic) ثَلَاثِينَ وَأَرْبَعَةَ (sic) مِائَةٍ

a) Mu'all. 50; see different reading in scholion to No. XXIII, 3, ante.

b) A line has here been cut away; apparently it contained the words within square brackets. For the verse see Drw. Hudh. No. 232, 2 (Wellhausen, *Skizzen*, I), and LA VI, 219¹⁰ (I owe this reference to Prof. Nöldeke).

c) See Lane 526c and 385c, LA IV, 119³.

d) The blunders of the copyist in this colophon are given without correction in order that the character of the MS, where he had not the assistance of a good original, may be appreciated. The month in which he finished the transcript began on the 1st March 103³ A.D.

تَصَلُّهُ سَنَانُهُ. وَأَطْمَى رُمُحَ أَمَمَرٍ وَقَدَأَ كَطَمِيَاءَ: وَإِذَا كَانَ أَمَمَرٌ فَهُوَ أَصْلَبُ لَهُ: وَمِنْهُ يُقَالُ شَفَتْ
كَطَمِيَاءَ لِي تَمَرًا: ٥

٣ شَكَنْتُ بِهِ مَجَامِعَ رُحْبَيَيْنِي ^b [فَصَارًا رِدَاؤُهُ مِنْهُ طَوِيلٌ
(57b) رُحْبِيَاءَ ^c مَرْفُوقَهُ (P). وَطَوِيلٌ ^d قِصَّةٌ يُسَدُّ بِهِ ثَقْبُ الْحَوْصِ ٥

XXXVII.

١ إِلَيْهِ غَارَتْنَا وَالْمَاخِذُ قَدْ شَحِيحَتِ مِنْهُ الْبِلَادُ فَصَارَ الْأَفْقُ عُرْيَانًا
مَجِيئًا امْتَلَأَتْ. وَالْأَفْقُ وَالْجَمْعُ الْآفَاقُ النَّوَاحِي مِنَ الْأَرْضِ وَنَوَاحِي السَّمَاءِ. وَعُرْيَانٌ مِنَ الْعَيْمِ وَالنَّبَاتِ ٥
٢ حَتَّى صَبَبْنَا عَلَى هَمْدَانَ صَبِيغَةً سُرُّ الْكِلَابِ وَمَا كَانُوا لَنَا شَانَا
وَبِرْسِ سُرِّ السِّقَاءِ. وَصَبِيغَةٌ ذَاتُ صَبِيغٍ وَعَوِ الْغُبَارِ: قَالَ أَبُو النَّجْمِ * صَبِيغٌ شَيَاطِينٌ مَرَّ رَفْتُهُ شَمَالَهُ * ٥
٣ فَظَلَّ بِالْقَاعِ يَوْمٌ لَمْ نَدْعُ كَتَدًا إِلَّا صَرَبْنَا وَلَا وَجْهًا وَلَا شَانَا
الْقَاعُ الْأَرْضُ الْحُرَّةُ الطَّيْنُ الْمُسْتَرِيحَةُ تُمَسِكُ الْمَاءَ: وَالْجَمْعُ فَيْعَانٌ وَأَفْوَاعٌ وَفَيْعَةٌ. وَالشَّأْنُ وَالْجَمْعُ الشُّوْنُ وَهُوَ
مَجَارِي الدَّمْعِ وَفِي قَبَائِلِ الرَّأْسِ: وَزَعَمُوا أَنَّ الدَّمْعَ تَخْرُجُ مِنَ الْقَبَائِلِ: وَقَالَ عَبِيدُ بْنُ الْأَبْرَصِ الْأَسَدِيُّ
وَغَيْبَتَاكَ دَمْعُهُمَا سُرُوبٌ كَأَنَّ شَأْنَيْهِمَا شَعِيبٌ
٤ ثُمَّ نَزَعْنَا وَمَا أَنْفَكْتَ شَقَاؤُهُمْ حَتَّى سَقَيْنَا أَنْبَابِيًّا وَخِرْصَانًا
يُقَالُ مَا أَنْفَكَ يَفْعَلُ كَذَا وَمَا زَالَ وَمَا بَرِحَ وَمَا قَتَى بِمَعْنَى وَاحِدٍ. وَالْخِرْصَانُ الرَّمْلُ عِنَا: وَالْخِرْصُ
الْحِينَانُ أَيْضًا ٥
٥ وَمَا أَرَدْنَاهُمْ عَنِ غَيْرِ مَعْدِرَةٍ مِمَّا وَلَكِنَّهُ قَدْ كَانَ مَا كَانَا

a) After v. 2 the *Nawadir* adds:

فَإِنْ سَلِمَا بَنِي حَرْبٍ فَسَلِمَا وَإِنْ حَرْبًا فَقَدْ شَفَى الْعَلِيلُ

b) Word cut away; conj.

c) Word partly cut away and indistinct.

d) This meaning of طَوِيلٌ does not appear in LA XIII, 494¹⁵ ff., and does not seem to make sense here.

XXXVII. *Basit*. No citations found.

e) MS صَبِيغٍ *sic!*

f) MS رَفْتُهُ.

g) 'Abid, I, 7.

XXXV.

١ وَأَنْتَ لِسَوْدَاءِ الْمَعَاصِمِ جَعْدَةٌ وَأَقْعَسُ مِنْ نَسْلِ الْإِمَاءِ الْعَوَارِكِ

واحدُ الْمَعَاصِمِ مَعْصَمٌ وهو موضعُ السَّوَارِ. وَالْأَقْعَسُ الذى (57a) فى طَبَرِ أَحْمَدَ. وَالْعَوَارِكُ الطَّوَامِثُ ۞

٢ تَبِيعَ لِقَوْمٍ لَمْ يَكُنْ مِنْ صَبِيهِمْ وَلَكِنَّهُ مِنْ نَسْلِ آخَرَ عَالِكٌ

a. تَبِيعَ أى مَتَّبَعُ فَعِيلٌ بِمَعْنَى مَفْعُولٍ مِثْلَ قَتِيلٍ وَمَقْتُولٍ وَجَرِيحٍ وَجُرُوحٍ: وَيَجِىءُ فَعِيلٌ بِمَعْنَى فَاعِلٍ:

فَعِبْدَةٌ بَبَيْتٍ أَيْ قَاعِدَةٌ قَدِيرٌ بِمَعْنَى قَدِيرٍ وَعَلِيمٌ عَالِمٌ وَرَضِيعٌ رَاضِعٌ أَيْ خَيْلٌ. وَالصَّبِيْمُ الْخَالِصُ الْمَخْصُ ۞

وَيُقَالُ هُوَ فِي صَبِيْمٍ قَوْمِهِ أَيْ خَالِصِهِمْ: وَصَبِيْمُ الْقَلْبِ حَبَّةُ الْقَلْبِ: وَالصَّبِيْمُ الْفَارُورَةُ الْمَصْمُومَةُ: وَالصِّمَّةُ

هِيَ الشَّجَلُجُ وَجَمْعُهَا صِمَمٌ: وَبِهِ سَمِيَ الرَّجُلُ صِمَّةً وَهُوَ أَبُو ذُرَيْدٍ بِنِ الصِّمَّةِ: وَمَا الْأَكْبَرُ وَالْأَصْغَرُ ۞

٣ أَبُوكَ أَبُو سَوْءٍ وَخَالَكَ مِثْلُهُ وَهَلْ تُشْعِهِنَّ إِلَّا أَبَاكَ وَخَالَكَ

وفى هذه الأبيات إقواءٌ ولكنها تُنشدُ مَقِيدَةً. وَالْحَالُ اخُو أُمِّ الرَّجُلِ: وَالْحَالُ التَّبَخُّرُ وَالْكَمْرُ: قُلْ نَعْتَلِجُ:

b. *وَالْحَالُ تَوْبٌ مِنْ ثِيَابِ الْجَهْلِ*: وَالْحَالُ السَّحَابُ الْمُخْبِلَةُ لِلْمَطَرِ: وَالْحَالُ مِنْ بُرُودِ الْيَمِينِ: وَالْحَالُ الْكُنَانُ: 10

وَحَالُ الشَّيْءِ ظَنُّهُ وَحَسَبُهُ ۞

XXXVI.

١ تَرَكَتْ نِسَاءً سَاعِدَةً بِنِ مُرٍّ لَهْنٌ ۞ لَدَى مَرَاخِفِهِ عَوِيْلٌ

العَوِيْلُ الْبُكَاءُ. وَسَاعِدَةٌ رَجُلٌ مِنْ عَبَسٍ قَتَلَهُ عَمْرٌ. مَرَاخِفُهُ حَيْثُ يَتَرَاخَفُونَ لِلْقِتَالِ وَهُوَ مُعْتَرِكُ الْقَوْمِ.

وَالْعَوْلُ وَالْعَوِيْلُ الصِّبَاغُ بِالْبُكَاءِ وَالرَّيْبِ ۞

٢ جَمَعْتُ لَهُ يَدَى بِيْدَى كُعُوبٍ يُقَدِّمُ نَضْلَهُ أَظْمَى طَوِيْلٌ

XXXV. *Tawil*; no citations.

a) This note suggests an impossible sense for تَبِيعَ in this place; it is evidently the equivalent of تَابِعَ, and means a follower (or member of another tribe in subordinate alliance), as opposed to a member of the tribe of full blood; see Qur. XVII, 71, Quṭamī, *Dirw.* VI, 26.

b) *Dirw.* frag. 41, 11.

XXXVI. *Wafir*. Vv. 1 and 2 in Abu Zaid, *Nawadir*, 148.

c) *Nawadir* عَلَى مَرَاخِفِهِ.

١ أَنْبِثْتُ قَوْمِي أَتْبَعُونِي مَلَامَةً لَعَلَّ مَنَائِبَا الْقَوْمِ مِمَّا أَكَلَفَ
٢ فَإِنْ تَكُ أَنْفَاسٌ أُصِيبَنَّ وَبَيْتِيَّةً فَإِنِّي لَجَرَّافٌ بِهِنَّ مُجَرَّرٌ

XXXIVa.

فَأَحَابَهُ ضَبَّيْعَةٌ

١ زَعَمَ النُّشَاءُ بِأَنَّ «دَوْمَةَ أَخْلَقَتْ طَنِي وَقَلَّصَ خَيْرُهَا الْمَوْعُونَ
٢ صَدَقُوا وَبَيْنَ لِي شَوَاكِلُ أَمْرِهَا وَجَرَى بِهِ حَرَقُ الْجَنَاحِ قَعِيدُ
القعيد الذي يجي من خلفك وهو يتقلد به: والنطيع من أممك: والسانح ما لقيت ميامنه ميامنك:

والبارح [ما لقيت] ميسرة ميسرك. وشواكل مشابه. حرق قد سقط ريشه من الكبر ٥

٣ مُتَقَارِبُ الْحَنَكَيْنِ b شَحَاجُ الضُّكِيِّ أَرِنُ كَأَنَّ جَنَاحَهُ مَشْدُونُ

يقال شحج الغراب ونعق ونعق وصاح بمعنى واحد. وأرن نشيط مصوت ٥

٤ فَزَجَرْتَهُ أَنْ لَا يُفَرِّخَ بَيْضَهُ وَيُصَيِّبُهُ صَدِي الرِّصَافِ d سَدِيدُ

الرِّصَافُ ما شد على نصل السهم من العقب. وقوله سديد أي تصد: ومنه سدد السهم ٥

٥ أَدْرَحْتَ أَنْ جُرْحَ أَلَمِ يَفَارِسِ لَمْ يَبْقَ مِمَّنْ سُدَّتْ e غَيْرَ مَسُونِ

٦ رَوَّكَانَ هَادِيَةً إِذَا اسْتَعْرَضَتْهُ جَدُّعٌ تَكَسَّرَ لِيْفُهُ مَجْرُونُ

sense is obscure; but it is clear from the verses that one of 'Amir's tribe was slain, or possibly more, by Dubai'ah b. al-Harith of 'Abs; see ante, No. XXI, and cf. also No. XXIV.

XXXIVa. *Kamil*; the superscription of this piece is evidently incorrect: the poem cannot be an answer to the one before, (in itself a mere fragment), because it is not (as the laws of such a contest require) in the same metre and rhyme. The verses moreover contain nothing that has personal reference to 'Amir, unless it be v. 5; they are themselves but a fragment.

a) MS دَوْمَةَ, but no root دَوْم exists in the language.

b) MS شَحَاجِ.

c) MS وَنَعَقَ وَنَعَقَ.

d) MS سَدِيدُ.

e) Words indistinct: apparently مَسُونِ; meaning obscure.

f) This verse seems to be part of the description of a horse, and to have nothing to do with what precedes.

وَرَجُلٌ نَحَدُ a وَذُو تَجْدَةٍ لِي شُجَاعٌ وَقَوْمٌ أَكْبَادُ: وَالنَّجْدُ بفتح الجيم العَرَفُ وَالكَرْبُ: رَجُلٌ مَنَجُودٌ
إِي مَكْرُوبٌ ٥

٣ وَهَوْنٌ وَجَدِي أَنِّي لَوْ رَأَيْتُهُ يُسَاوِرُهُ ذُو لِبَدَتَيْنِ مَكَالِبُ
يُسَاوِرُهُ يُوَائِبُهُ. وَذُو لِبَدَتَيْنِ أَسَدٌ: وَاللِبْدَةُ الشَّعْرُ بَيْنَ كَتْفَيْ الأَسَدِ: قَالَ زَعْبِرٌ

٥ هَلْدَى أَسَدٍ شَاكَ السِّلَاحِ مَقَافٍ لَهُ لِبَدٌ أَضْفَارُهُ لَمْ يَقْلَمِ
مَكَالِبٌ مِنَ الكَلْبِ عَلَى الشَّيْءِ: يُقَالُ كَلَبَ كَلْبٌ إِذَا اشْتَدَّ حِرْمُهُ ٥

٤ لَمَارَسْتُ عَنْهُ الخَيْلَ غَيْرَ مَهْلِلٍ لَعَمْرُ أَبِي أَوْ تَشْتَعِبُنِي الشَّوَابِ
مَارَسْتُ عَلَجْتُ. مَهْلِلٌ يُقَالُ قَدَ هَلَّلَ الرَّجُلُ إِذَا أَحْجَمَ وَكَفَّ. وَتَشْتَعِبُنِي تُحْدِبُنِي وَالشَّوَابِ
الجَوَابِ: وَيُسَمَّى المَوْتُ شَعُوبٌ ٥

XXXIII.

١٠ رَاقَنَ عَامِرُ بْنُ الطُّفَيْلِ عَلَى قَرَسٍ لَهُ يُقَالُ لَهُ الكُلَيْبُ فَسَبَقَ: فَقَالَ عَامِرُ فِي ذَلِكَ
١ أَظُنُّ الكُلَيْبَ خَانِي أَوْ ظَلَمْتُهُ بِبِرْقَةٍ d حَلِيئَةٍ وَمَا كَانَ خَانِيًا
٢ وَأَعْدِرُهُ e إِنِّي خَرَفْتُ وَإِنَّمَا لَقِيتُ أَخَا رَحِيبٍ وَصَدِئْتُ بَادِنَا

XXXIV.

(58a) [وقال عمر بن] الطفيل يوم لقي زيد الخيل * * * * * عمر بن الطفيل. فحمل عليه ضيعة
فقنتله: فنشأمت بنو عامر بعامر:

a) The words وَذُو تَجْدَةٍ have been misplaced in the MS and entered by mistake in the next scholion. b) Mu'all. 42.

c) The scholion omits to notice the use of أَوْ with the jussive in this verse, which is exactly parallel to its use in Labid, Mu'all. 56: أَوْ يَرْتَبِطُ بَعْضُ النُّفُوسِ حَمَامِيًا; two more examples are cited in Nöldeke, Zur Grammatik, p. 72, top; أَوْ is equivalent to لَمْ.

XXXIII. *Tauil*; both vv. cited in Yaq. I, 580⁶⁻⁷, and the first in Bakrī 2827.

d) MS حَلِيْبٍ; the correct spelling is fixed by Yaq. and Bakrī.

e) Yaq. إِنِّي خَرَفْتُ مَوْزَعًا.

f) Yaq. خُفِّ (!)

XXXIV. *Tauil*. The greater past of the first line on the page has been cut away, and the

XXX.

١ a) أَلَا مَنْ مُبْلِغُ أَسْمَاءَ عَنِّي وَكُو حَلَّتْ بَيْنِي أَوْ جُبَارِ
 ٢ b) بَأَنَّ حَلِيلَهَا دَرَهْتَ عَلَيْهِ خُطُوبٌ لَا تَفَرِّجُ بِالسِّرَارِ
 نَمْنٌ وَجِبَارٌ بِدَعِجَارِ. والحليل الزوج والحليل المرأة: قال عنترة
 b) وَحَلِيلٍ غَائِبَةٍ تَرَكْتُ مُجَدَّلًا تَمَكُّو فَرِيصَتَهُ كَشِدْقِ الْأَعْلَمِ
 وَدَرَعَتْ وَأَنْدَرَعَتْ وَأَنْدَلَّتْ بِمَعْنَى. وَالخُطُوبُ الْأُمُورُ: يقول: لَا أَقْدِرُ عَلَى إِسْرَارِهَا لِعِظْمِهَا

XXXI.

١ وَبَلِّ لِحَيْلٍ سَيْلٍ حَيْلٍ مُغِيرَةٍ رَأَتْ رَغَبَةً أَوْ رَهْبَةً وَهِيَ تُلَجِّمُ
 ٢ صُدُورُ الْقَنَا قَالُوا جَبِيحًا تَقْدَمُوا * * * * * (58b) c

XXXII.

وقال عمر بن الطفيل يرثى أباه طفيلًا d وَيَذْكُرُ جَدَّهُ
 ١ أَلَا كُلُّ مَا هَبَّتْ بِهِ الرِّيحُ ذَاهِبٌ وَكُلُّ فَتَى بَعْدَ السَّلَامَةِ شَاجِبٌ
 شَاجِبٌ أَي عَلَيْهِ وَالشَّاجِبُ الْهَلَاكُ: يُقَالُ شَاجِبٌ فَلَانٌ يَشَاجِبُ شَاجِبًا إِذَا هَلَكَ ه
 ٢ أَلَا إِنَّ خَيْرَ النَّاسِ رِسْلًا وَنَجْدَةً بِهِرْجَابٍ لَمْ تُحْبَسْ عَلَيْهِ الرِّكَائِبُ
 الرِّسْلُ الرِّخَاءُ وَالنَّجْدَةُ الشِّدَّةُ: قال الراجز
 f) لَوْ أَنَّ عِنْدِي مِنْ قُرَيْمٍ رَجُلًا لَمَنْعُونِي نَجْدَةً أَوْ رِسْلًا

XXX. *Wafir*; first verse cited.

a) Bakrī 856⁷, Yāq II, 15⁹, and IV, 1037¹⁸, as text.

b) Mu'all. 42.

XXXI. *Tawil*; no citation found.

c) Head of page cut away so that nothing can be read.

XXXII. *Tawil*; v. 2 cited.

d) *Sic*; the grandfather is nowhere mentioned in the text of our MS.

e) Bakrī 830⁹, Yāq. IV, 960⁹ (both incorrectly with رِسْلًا).

f) Poet Ṣakhr al-Ghaiy: see LA XIII, 299¹⁵, Lane 1082c, *Dirw. Hudh.* No. 12, *Qalī, Amalī* I, 210.

هـ *a* فَلَا تَنْزِرَنَّ بِمَالِكَ وَبِمَالِكَ وَأَخِي الْمَرْوَرَةَ الَّذِي لَمْ *b* يُوسِدِ

ويروى يُسِنْدِ: أي لم يُؤَارَ في القَبْرِ: وهؤلاء قومٌ قَتَلُوا من قَوْمِهِ هـ

و *c* وَقَتَيْدٍ مُرَّةً *d* أَثَارَنَّ فَإِنَّهُ فَرَعٌ وَإِنْ أَخَاهُمْ لَمْ يُقْصِدِ

قَتِيلُ مُرَّةً حَنْظَلَةُ بنِ الطُّفَيْلِ أَخُوهُ. فَرَعٌ شَرِيفٌ. وَأَخَاهُ لَمْ يُقْصِدْ أَي لَمْ يَقْتُلْ: يَقْتُلُ أَقْصَدَ السِّمَّ

أَي قَتَلَهُ: قَاتِلُ النَّبِغَةِ

e فِي إِثْرِ غَانِيَةٍ رَمَتْكَ بِسِمِّهَا فَأَصَابَ قَلْبَكَ غَيْرَ أَنْ لَمْ تُقْصِدِ

أَي لَمْ تَقْتُلْ هـ

٧ يَا أَسْمَ أُخْتِ بَنِي فَرَارَةَ إِنَّنِي غَارِ وَإِنَّ الْمَرَّةَ غَيْرُ مُحَلَّدِ

٨ فَيُشِي إِلَيْكَ فَلَا هَوَادَةَ بَيْنَنَا بَعْدَ الْفَوَارِسِ إِذْ ثَوَرُوا بِالْمَرْصِدِ

(56b) فَيُشِي أَي أَرْجِعِي من فاءٍ يَفِيءُ فَيَأْتِي إِذَا رَجَعَ وَالْفَيْءُ الرَّجُوعُ: قُلِ اللَّهُ جَلَّ ذِكْرُهُ: وَحَتَّى تَقِيءَ 10

إِلَى أَمْرِ اللَّهِ فَإِنْ فَاتَتْ فَاصْلِحُوا بَيْنَهُمَا بِالْعَدْلِ. وَثَوَرُوا قَتَلُوا فِي الْمَعْرَكَةِ فَتَرَكُوا عُنُقَهُ هـ

٩ إِلَّا بِكُلِّ أَحَمٍّ نَهْدٍ سَابِحٍ وَعَلَاكَةٍ مِمَّنْ كُلِّ أَسْمَرَ مِدْوَدٍ

أَحَمُّ فَوْسٌ يَضْرِبُ إِلَى السَّوَادِ وَالنَّهْدُ الْعَظِيمُ الطَّوِيلُ. وَقَوْلُهُ سَابِحٌ أَي يَجْرِي جَرِيًّا نَالِمًا. وَعَلَاكَةُ كَرِي شَيْءٌ

شَيْءٌ بَعْدَ شَيْءٍ من جَرِيٍّ أَوْ صَعْبٍ أَوْ غَيْرِهِمَا. وَأَسْمَرٌ رَمَحٌ وَإِذَا كُنَّ أَسْمَرَ كُنَّ أَجْوَدَ لَهُ وَأَصْلَبَ لِأَنَّهُ

نَضِيبٌ. وَمِدْوَدٌ [ما] يُذَادُ بِهِ أَي يُبْنَعُ بِهِ وَالذِّبَادُ الْمَنْعُ وَالذَّائِدُ الْمَنْعُ هـ 15

١٠ وَأَنَا ابْنُ حَرْبٍ لَا أَرَأَى أَشْبَهَهَا سَعْرًا وَأَوْتَدُهَا إِذَا لَمْ تُؤْتَدِ

أَشْبَهَهَا أَي أَشْعَلَهَا. وَسَعْرًا نَارًا: وَيُسَمَّى الْعُودُ الَّذِي تُحْرَكُ بِهِ النَّارُ الْمِسْعَرُ: وَسَمِيَ الرَّجُلُ الْمُنْحَرَكُ الْبِقِظَانِ

فِي أُمُورِهِ مِسْعَرًا مُشَبَّهًا بِذَلِكَ الْعُودِ الَّذِي يُهَيِّجُ النَّارَ هـ

a) MS فَلَا تَنْزِرَنَّ sic; Mfqt وَأَلَا تَنْزِرَنَّ.

b) Mfqt يُسِنْدِ.

c) MS وَقَتِيلِ.

d) MS لَا تَنْزِرَنَّ sic.

e) Nab. Diw. VII, 6.

f) This is the order of Mfqt, which makes a much better sequence: in our MS. vv. 7 and 8 are transposed.

g) Qur. XLIX, 9.

h) Mfqt سَعْرًا.

i) Mfqt has another verse, which however is not consecutive with v. 10:

وَإِذَا تَعَدَّرَتِ الْبِلَادُ فَأَحْلَلَّتْ وَمَجَارِعًا تَيْمًا أَوْ بِالْتِمِدِ

Yāq. I, 119 has the verse (with a differing first hemist., وَأَلْمُنُ تَعَدَّرَتِ الْبِلَادُ بِأَعْلِيهَا) between vv. 2 and 3 of our text.

٦ وَأَمَكْنَ مِنِّي الْقَوْمَ يَوْمَ لَقَيْتُهُمْ نَوَافِدُ قَدْ خَالَطَنَ جِسْمِي أَرْبَعُ
٧ فَكَلِمَةُ إِهْتِثًا نَجَّيْتَنِي سَبْرُحَ طِبْرَةَ قَصْرُكَ بِخَدَّيْهَا الْعِنَانَ وَتَمَزَّعُ
(56a) سَبْرُحُ فَرَسٌ تَجْرِي جَرَى الْمَاءِ يَدْحُو بِيَدَيْهِ تَحْوَةً يَنْتَلِفُ بِهِمَا. وَطِبْرَةُ وَثَابِتَةٌ. وَتَمَزَّعُ
بَرْزًا تَمْرًا مَرًّا سَرِيعًا

XXIX.

١ لَتَسْأَلَنَّ أَسْمَاءُ وَهِيَ حَفِيَّةٌ نَصَحَاءَهَا أَطْرِدْتُ أَمْ لَمْ أَطْرِدِ
حَفِيَّةٌ بَرَةٌ مُشْفِقَةٌ تَسْأَلُ نَصَحَاءَهَا عَنِّي وَتَتَعَبَّدُ أَحْوَالِي
٢ قَالُوا لَهَا إِنَّا طَرَدْنَا حَيْلَةَ قَلَمِ الْكِلَابِ وَكُنْتُ غَيْرَ مُطْرَدٍ
٣ فَلَا بُعَيْتَكُمْ الْمَلَا وَعَوَارِضًا وَأَلَا وَرَدَنَّ الْأَخْيِدَ لَابَةً صَرَعَدِ
الْمَلَا مُتَمَعٌ مِنَ الْأَرْضِ: وَيُقَالُ إِنَّهَا مِنْ أَرْضِ كَلْبٍ. وَعَوَارِضُ جَبَلٌ لَبِيَّ أَسَدٍ: وَهُوَ الَّذِي قَالَهُ فِي
شِعْرِهِ أَبُو مُحَمَّدٍ الْفَقْعَسِيُّ

وَكَاثِبًا وَقَدْ بَدَأَ عَوَارِضُ وَالْبَيْدُ بَيْنَ قَنَوَيْنِ رَابِضُ
٤ وَالْخَيْلُ تَرْدِي بِالْكَمَاءِ كَاثِبًا حِدًا تَتَابَعُ فِي الطَّرِيقِ الْأَقْصَدِ
الْحِدَا جَمَاعَةُ الْحِدَاةِ: وَزَعَمَ بَعْضُ النَّاسِ أَنَّهَا كَانَتْ تَصِيدُ لِسُلَيْمَانَ بْنِ دَاوُدَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.
وَالْكَمَاءُ الْأَشْدَاءُ. وَتَرْدِي مِنَ الرَّثِيانِ وَهُوَ ضَرْبٌ مِنَ الْمَشْيِ ٥

a) MS broken: word not quite certain.

b) Conj.; MS broken.

XXIX. *Kamil*; this poem is No CVII of the *Mufaqqaliyat*, q. v. for other citations and various readings. Our version follows the text of al-Athram as cited in the scholia of the *Mfqt*.

c) MS حَفِيَّةٌ; see ante, III, 1.

d) *Mfqt* فَلَقَدْ.e) MS حَيْلَةَ (*sic*).

f) See ante, No VIII, 4.

g) *Mfqt* فَلَا بُعَيْتَكُمْ.h) *Mfqt* وَأَلَا هَبَطَنَّ.i) So MS; *Mfqt* لَمْ يَقُولِ.

j) These lines are attributed to ash-Shammakh in his *Diwan*, p. 113; and see Geyer, *Altarab. Diamben*, p. 207.

k) *Mfqt* بِالْأَخْيِدِ تَعْتَرُّ فِي الْقَصِيدِ.

l) After v. 4 the Sh. Sh. M. 316 inserts the following:

فِي نَاشِيٍّ مِنْ عَامِرٍ وَمُحَرَّبٍ مَاجِنٍ إِذَا أَنْفَلْتَ الْعِنَانَ مِنْ الْيَدِ

٩ يَقْدُونَ جُرْدًا كَالسَّرَاحِينَ تَسْتَمِي صُدُورَ الْعَوَالِي ^a [---] وَأَدَمًا

(55b) الجرد الخيل [الإفصار الشعرة الواحد أجرد وهو عنيف إذا كان قصير الشعر. والسراحين الذئب

الواحد سرحان. وتستمي تصيد. والعوالى عوالى الرمال ما دون السنان بقدر ذراع: وسافلته أسفله

١٠ وَنَحْنُ أَبْرُنَا حَيَّ أَشْجَعَ بِالْقَنَا وَنَحْنُ تَرَكْنَا حَيَّ مَرَّةً مَاتَمَا

أبرنا أهلكنا وأتصلنا. وأشجع ابن الريث بن غطفان بن سعد بن قيس بن عيلان. ومرة ابن

عوف بن سعد بن ذبيان بن بغيص بن الربيث

XXVIII.

١ رَهَيْتُ وَمَا مِنْ رَهْبَةٍ الْمَوْتِ أَجَزُّ وَعَالَجْتُ هَمًّا كُنْتُ بِالْهَمِّ أَوْلَعُ

٢ وَلَيْدًا إِلَى أَنْ خَالَطَ الشَّيْبُ مَفْرَقِي وَأَلْبَسَنِي مِنْهُ الثَّغَامُ الْمُنْرَعُ

الثغام شجر أبيض يشبه به الشيب: قال أبو العباس: بل له تمر أبيض كقضي: إذا غبت عليه

الريح طيرته

٣ دَعَانِي سُمِيطٌ يَوْمَ ذَلِكَ دَعْوَةٌ فَنَهَنَهُتُ عَنْهُ وَالْأَسِنَّةُ شُرْعُ

* * * * *

الدمار الحرمة. والسبيدع السيد الشريف ويجمع السباع

٤ وَأَوْلَا دِنَاعِي عَنْ سُمِيطٍ وَكَرَّتِي لِعَالَجٍ قَدًّا تَفْلُهُ يَتَقَفَعُ

قفله ما يبس منه: يقال جلد تفل أي يبس: يتقفع من البيوسد: ومنه المثل: فلا يقفع له

بالشنان: أي لا يفزع شيء. ويرى قفله بضم القاف وفحجه

٥ وَأَقْسَمْتُ لَا يَجْزِي سُمِيطٌ بِنِعْمَةٍ وَكَيْفَ يُجَارِيكَ الْخِمَارُ الْمُجَدِّعُ

الأجدع والمجدع المقطوع الأنف والأذن: وقول أبي ذؤيب الهذلي: f وفبان وأجدع: نراد بتوافيين أي

ولهما أذان وأجدع الأذن: والجذع القطع

a) MS broken away. Perhaps we may read ^{مِنْ كَمِيَّتٍ}.

b) Cf. ante, No. XII, 6.

XXVIII. *Tawil*. No citations found.

c) I. e. Tha'lab.

d) Here follows a hiatus (not indicated in the MS), the scholion dealing, not with the verse

immediately above, but with one which has fallen out and ended with ^{سَمِيْدَعُ}.

e) For this phrase see MbdKam. 2167 (in *Khutbah* of al-Hajjaj), and Lane 1602c.

f) Mft CXXVI, 40.

g) MS لها.

a) [الدمار الذي] يَحْفُ ان يَحْمِيَهُ. وَاشْتِجَارُ الْقَنَا اخْتِلافُهُ بِالظُّعْنِ (55a). وَالسَّرْبُ مَدَقَبُ الْحَيِّ وَالسَّرْبُ اَيْضًا مَا رَعَى مِنَ الْمَلِكِ. قَالَ الْأَصْمَعِيُّ: الرَّعِيلُ لِلْجَمَاعَةِ مِنَ الْخَيْلِ b) [وَالْجَمْعُ] أَرَاغِيلٌ. وَقَوْلُهُ الْمُسَوِّمَاتُ اى الْمَعْلَمُ مِنَ النَّعْمَةِ

٣ وَتَسْتَلِبُ الْخَوَّ الْعَوَابِسَ كَالْقَنَا سَوَاهِمَ يَحْمِلُنَ الْوَشِيحَ الْمَقُومًا
الْخَوُّ الْوَاحِدُ أَحْوَى وَالْأَتْئَى حَوَّهُ وَالاسْمُ الْخَوُّ: وَفِي كُدُورَةٍ تَضْرِبُ إِلَى السَّوَادِ: يُقَالُ فَرَسٌ أَحْوَى وَكُنِيَتْ أَحْوَى وَخَيْلٌ حَوُّ: وَفِي أَصْلَبِ الْخَيْلِ. وَسَوَاعِمُ مُتَغَيِّرَةٌ قَدْ أَضْرَبَتْ الْعَارَةَ وَالْحَرْبُ بِهَا فَقَدِ اقْوَرَتْ. وَالْوَشِيحُ الرِّمْلُ. وَشَبَّ الْخَيْلُ بِالْقَنَا لِذِقْنِهَا وَضُبُورِهَا وَطَوْلِهَا. وَالْمَقُومُ وَالْمُنْتَقِفُ وَاحِدٌ
٤ / وَنَحْنُ صَبَحْنَا حَيَّ أَسْمَاءَ غَارَةَ أَبَالَتْ حَبَالِي الْكَيِّ مِنْ وَقَعِهَا دَمَا
٥ وَبِالنَّقْعِ مِنْ وَاوِيَّ أَيْدِيَّ أَيْدِيَّةً جَاهَرَتْ أُنَيْسًا وَقَدْ أَرْدَيْنَ سَادَةَ خَتَعِمَا
أَيْدِيَّةً اِرْصُ خَتَعِمَ. يَرِيدُ أَنْسَ بْنَ مُدْرِكَ الْخَتَعِمِيِّ. وَأَرْدَيْنَ يَعْزِي الْخَيْلَ أَغْلَكْنَ وَالرَدَى الْهَلَاكُ
٦ وَيَوْمَ عُكَاظٍ أَنْتُمْ تَعْلَمُونَ شَهِدْنَا فَأَفَادَنَا بِهَا الْكَيِّ g) مَقْدَمَا
بِهَا يَعْنِي حَرْبَ الْفِجَارِ الَّتِي بَيْنَ كِنَانَةَ وَفَيْسَ
٧ وَنَحْنُ فَعَلْنَا بِالْحَلِيفَيْنِ فَعَلَّةً نَفَتْ بَعْدَ [هَأ] عَنَّا الظُّلْمَ الْعَشْمَشِمَا
الْحَلِيفَانِ أَسَدٌ وَعُظْفَانٌ. هَذَا الْعَشْمَشِمُ مِنَ الْعَشْمِ وَعَوِ الظُّلْمِ: يُقَالُ فُلَانٌ ظَلَمَ عَشْمُومٌ
٨ وَمَا بَرَحَتْ فِي الدَّهْرِ مَنَا عِصَابَةٌ يَدُودُونَ عَنِ أَحْسَابِنَا مَنْ تَعَرَّمَا
وَمَا بَرَحَتْ اى مَا زَالَتْ. وَعِصَابَةٌ جَمَاعَةٌ نَحْوُ مِنْ عِشْرِينَ وَأَكْثَرُ. يَدُودُونَ اى يَمْنَعُونَ وَالذِّيَادُ الْمَنْعُ. وَقَوْلُهُ مَنْ تَعَرَّمَا اى مَنْ جَبَلٍ مِنَ زَالِعَرَامٍ وَعَوِ الشَّرِّ

a) MS broken away.

b) Omitted by copyist.

c) Vv. 3—4 in BQut. *Shi'r*, p. 191¹⁶; v. 3 there differs considerably from our text:

وَتَسْتَلِبُ الْأَقْرَانَ وَالْجُرُودَ كُلِّحَ عَلَى الْهَيْلِ يَعْسِفَنَّ الْوَشِيحَ الْمَقُومًا

d) Bakri 63⁸, as text; second hemist. in BQut.: أَبَالُ الْحَبَالِي غِبُّ وَقَعْنَا دَمَا.

e) MS أَيْدِيَّةً; both Bakri and Yaq. give the vocalization as text. This v. in Bakri, l. c.

f) See ante, No. XXV, v. 4, scholion.

g) MS مَقْدَمَا.

h) Omitted in MS.

i) MS وَالْعَشْمُومُ.

j) MS الْعَرَامُ.

XXVI.

- ١ إِذَا شِئْتَ أَنْ تَلْقَى الْبِنَاعَةَ فَاسْتَجِرْ خِدَامَ بَنِ زَيْدٍ إِنَّ^a أَحَارَ خِدَامَ
 الْمِنَاعَةَ الْعِزَّ وَالْمَنَعَةَ. وَخِدَامُ بْنُ زَيْدٍ مِنْ بَنِي زَيْدٍ ٥
- ٢ دَعَوْتُ أَبَا الْجَبَّارِ^b أَخْتَصَّ مَالِكًا وَلَمْ يَكْ قِدْمًا مِّنْ أَجْرَتِ يُضَامِ
 أَبُو الْجَبَّارِ مَالِكُ بْنُ حِمَارِ الشَّمَخِيِّ مِنْ فِرَارَةَ. يُضَامُ يَنْتَقِصُ: وَالضَّمُّ وَالذُّ وَاحِدٌ وَعَوِ إِضًا الْفُقَامَانُ ٥
- ٣ فَقَامَ أَبُو الْجَبَّارِ يَهْتَمُّ لِلْمَدَى كَمَا أَهْتَمَّ عَضْبُ الشَّفَرَتَيْنِ حُسَامِ
 الشَّفَرَتَانِ حَدَا السَّيْفِ وَشَفْرَةُ السَّيْفَيْنِ حَدٌّ. وَحُسَامٌ قَطِيعٌ: وَالْعَضْبُ إِضًا الْقَانِعُ ٥
- ٤ وَكُنْتَ سَنَامًا مِّنْ فِرَارَةَ^d تَامِكًا وَفِي كَلِّ قَوْمِ ذِرْوَةَ وَسَنَامِ
 ذِرْوَةَ كُلِّ شَيْءٍ أَعْلَاهُ وَمِنْهُ ذِرْوَةُ الْجَبَلِ وَالْجَمْعُ ذُرَى ٥
- ٥ فَتَكَبَّتْ عَنِّي الشَّارِعِينَ وَلَمْ أَكُنْ مَخَافَةَ شَرِّ الشَّارِعِينَ أَنَامِ
 يُقَالُ تَكَبَّتْ عَنِّي فَلَانٌ أَيْ عَدَلْتُ عَنِّي: وَتَكَبَّتْ عَنِ الطَّرِيفِ أَيْ أَحْرَفَ عَنِيَا: وَالتَّكْبِيبُ الَّذِي يَطْلَعُ: ١٠
 قَالُ لَبِيدٌ: *فَتَكْبِيبٌ مَعْرِ دَامِي الْأَطْلُ* أَيْ تَكْبَيْتُهُ الْحِجَارَةُ ٥

XXVII.

- ١ أَسْنَا نَقُودُ الْخَيْلِ قُبَا عَوَابِسًا وَتَخْضِبُ يَوْمَ الرَّوْعِ أَسْيَافَنَا دَمَا
 عَوَابِسُ كَوَالِحُ أَيْ عَبَسَتْ وَجُوهَهَا لِكِرَاهِيَةِ الْحَرْبِ. وَالْقُبُّ مِنَ الْجَبَلِ الضَّوَامِرُ الْبُنُونُ وَالنَّوَادِحُ أَيْ قُبُ ٥
- ٢ وَنَحْمِي الدِّمَارَ حِينَ يَشْتَجِرُ الْقَنَا وَنَشْنِي عَنِ السَّرْبِ الرَّعِيْلَ الْمُسُومًا

XXVI. *Tawil*. This poem occurs in the account of the Day of Raqam given in the commentary to the *Mufaḍḍaliyat*, p. 33¹⁵, where it is stated by Ibn al-Kalbi to have been copied from "the Book of Ḥammad ar-Rāwiyah". The version there given enables some corrections to be made in the text of our MS.

a) MS أَحَاب; Mfḏt as text. b) So Mfḏt; MS فَاخْتَصَّ.

c) MS وَكُنْتُ. d) Mfḏt نَامِيًا, with تَامِكًا as *v. l.*

e) Mfḏt فَتَكَلَّتْ. f) Labīd Drw. XXXIX, 7.

XXVII. *Tawil*. Vv. 3, 4, 5 cited.

الْمَاتِمُ اجْتَمَعُ النِّسَاءُ وَتَقَابَلُ بَعْضُهُنَّ بَعْضًا فِي قَرْحٍ أَوْ تَرْحٍ وَالْجَمْعُ الْمَاتِمُ: قَالَ الْأَعَشَى
 هـ وَأَقْسِمُ بِاللَّهِ الَّذِي أَنَا عَبْدُهُ لَيُصْطَفِقَنَّ يَوْمًا عَلَيْكَ الْمَاتِمُ

يعنى النساء. والنحس جمع حاسر وهو المكشوف عن رأسه ۞

XXV.

١ يَا لَهْفِي عَلَى مَا ضَلَّ سَعْيِي وَسَيْرِي فِي الْهَوَاجِرِ مَا أَقِيدُ

٢ فَإِنِ الْحَيَّ حَتَّمَهُمْ أَحْرَزْتَهُمْ رِمَاحُهُمْ وَتَسَدُّرُهُمْ سَلُولُ

سَلُولٌ يَرِيدُ بِي سَلُولٌ: [و] بَنُو مُرَّةَ بْنِ صَعَصَعَةَ بْنِ هَوَازِنَ: وَأُمُّهُمْ سَلُولٌ بِنْتُ ذُهَلِ بْنِ شَيْبَانَ.

بُ وَكَلُوا احْتَمَلُوا مِنْ حَتَّمٍ أَنْ يُنْذِرُوهُمْ مِنْ كِلَابٍ لَنْ أَرَادْتُمْ وَأَنْ يَكْتُمُوا عَلَيْهِمْ لَنْ أَرَادُوا ۞

٣ بِمَخْرَجِنَا فَلَا تَخْفَى عَلَيْهِمْ وَيَأْتِيهِمْ بِعَوْرَتِنَا الدَّلِيلُ

العورة موضع الوصول إلى القوم وهو الثغر: ومنه يقال. فلان يحامي عورة آل فلان. يقول نحن لا نخفي

١٠ عليهم لكثرتنا ۞

٤ وَلَوْ أَنِّي أَطَعْتُ لَكَانَ مِنِّي لِمُدْرِكَ أَكْلِبِ يَوْمَ طَوِيلُ

مُدْرِكُ أَكْلِبِ أَبُو أَنَسِ بْنِ مُدْرِكَ فَارِسٌ حَتَّمَهُ. وَقَوْلُهُ يَوْمَ طَوِيلٍ مِنَ الشَّرِّ فَهُوَ أَطْوَلُ مَا يَكُونُ عِنْدَهُمْ ۞

٥ وَلَكِنِّي عَصَيْتُ وَكَانَ جَهْلًا بِهِمْ أَلَّا يُبَالُوا مَا أَقُولُ

٦ (54b) يَلُومُنِي الَّذِينَ تَرَكْتُ خَلْفِي وَيَعْصِينِي الَّذِينَ بِهِمْ أَصُولُ

١٥ صُلْتُ أَصُولٌ مِنَ الصُّوْلَةِ: وَعُو أَنْ يَغْتَرِكَا الْفَحْلَانِ مِنَ الْجِمَالِ ۞

a) al-A'shà, Diw. Escorial MS fol. 42a, with فَأَقْسِمُ and لَيُصْطَفِقَنَّ; a somewhat different reading of first hemistich in MbqKam. 396¹⁰.

XXV. *Wafir*; no citations.

b) i. e. "They had taken upon them the duty, or office, by agreement with Khath'am".

c) MS broken away: restoration certain.

المُعْلَغَلَةُ الرسالة *a* يُتَغَلَّغُلُ [بها] حتى تَصِلَ الى صاحِبِها. والعِدْرُ جمع عِدْرَةٍ وفي العِدْرَةُ ايضاً: قال النابغة

بها إن تا عِدْرَةٌ إِلَّا تَكُنْ نَفَعَتْ فإِنْ صَاحِبِهَا مُشَارِكُ التَّكْدِ

٣ وَقَدْ عَلِمْتُ عَلَيَا هَوَازِنَ أَنَا بَنُو الكَرْبِ لَا نَعِيَا يورِدُ وَلَا صَدْرُ

٥ نَشُدُّ عِصَابَ الكَرْبِ حَتَّى نُذِرْهَا إِذَا مَا نُفُوسُ القَوْمِ طَالَعَتِ الثُّغْرَ

قال نَشُدُّ عِصَابَ الكَرْبِ مَثَلٌ: وأصل ذلك ان النافذة اذا امتنعت من الخلب عصب فخذاعا فتدُر: *e*

قال ومثله قول الحطبيّة

e تَدُرُونَ إِنْ شُدَّ العِصَابُ عَلَيْكُمْ وَنَأَى إِذَا شُدَّ العِصَابُ فَلَا تَدُرْ

ويقال في مَثَلٍ: لَأَعصِبَنَّكَ عَصَبَ السَّلْمِيَّةِ اى لأضيقن عليك. والثُّغْرُ جمع ثُغْرَةٍ وفي نُقْرَةَ النَحْرِ *e*

٦ تَرَى رَائِدَاتِ الكَيْلِ حَوْلَ بُيُوتِنَا أَبَايِدِيلَ تَرْدِي بِالْعِشِيِّ وَبِالْبُكْرِ

الرائدات التي *d* تَرُودُ تَجِيءُ وتَدَهَبُ: ويقال *e* الرائدُ لا يندبُ أهله: وهو الذي يدعُبُ في طلبِ *10*

الكَلِّ ينتقدُ القومَ فينظرُ مواعِجَ الكَلِّ. وأبايِدِيلُ جماعتٌ واحدها إِبْيِيلُ وإِبْيُولُ. وتَرْدِي من الرَّدْيَانِ وهو

صَرَبٌ من العَدْوِ: *g* وقيل للمُنْتَجِعِ بس ثِبْهَانٍ: ما الرَّدْيَانُ. فقال: اذعابُ بين آريدِ الى مُتَمَعِدٍ: يقال

رَدَى يَرْدِي رَدْيًا *h* [وردَيَانًا] (54a) *e*

XXIV.

١ لَعْمُرَكَ مَا تَنفَعُكَ عَيْي مَلَامَةٌ

٢ إِذَا قُلْتُ هَذَا حِينُ رَاجِعٍ وَدُهَا

٣ لِمَهْلِكِ أَفْرَاسِ أُصْبِنَ وَرَبَّما

٤ مِنْ الأَرْضِ أَهْلًا بَعْدَ مَالٍ وَجِيرَةٍ

بَنُو جَعْفَرٍ مَا هَيَّجَ الصِّغْنَ حَفَفَرَا

أَبِي حِقْدُهَا فِي الصَّدْرِ إِلَّا تَدَكَّرَا

أَصَابُوا بِهَا أُمَثَالَهَا ثُمَّ أَكْثَرَا

وَأَبَقَتْ لَهُمْ مِثِّي مَاتِمَ حُسْرَا

a) MS يُتَغَلَّغُلُ; بها added conj.

b) Mu'all. 50; usual text قَدْ تَأَهَّ فِي البَلَدِ; Tibrizi mentions our reading as variant.

c) Diwan, XIX, 19.

d) MS تَرْدُ.

e) For this proverb see Lane 1185c, and Ham. 547²⁴.

f) MS has يَطْلُبُ in place of الذي.

g) See Lane 1071a b.

h) Added conj.; probably dropped between two pages.

XXIV. *Ta'wil*; no citations.

XXII.

١ أُرْسِنَا بِالسَّهْلِ بَدَلْنِ مَدْحَجًا ذُرَى شَعْفِ شَيْئًا وَبَانَا وَعَرَعَرَا
ذُرْوَةً كَلَّ شَيْءٌ أَغْلَاهُ. وَالشَّعْفُ رُؤُوسُ الْجِبَالِ الْوَاحِدَةُ شَعْفَةٌ: يَرِيدُ لِحِقَّتَهُمْ بِالْجِبَالِ. وَهَذِهِ
نُذْرًا شَجَرُهُ

٢ فَاصْبَحْنَا لَمْ يَتْرُكْنَا حَطًّا لِعَامِرٍ مِمَّنَ النَّاسِ إِلَّا لِاحِقًّا قَدْ تَغَيَّرَا
يُقَالُ قَدْ لِحِقْتُ حَقِي إِذَا أُدْرِكْتَهُ. وَتَغَيَّرَ أَحَدٌ غَيْرُهُ وَهُوَ وَاحِدُ الْأَغْبَارِ وَهِيَ الْبَقِيَّةُ مِنْ كُلِّ شَيْءٍ: قَالَ
لُحَارُ بْنُ حِلْوَةَ الْيَشْكُرِيُّ

أ لَا تَكْسَعِ الشُّوْلُ بِأَغْبَارِهَا إِنَّكَ لَا تَدْرِي مَنِ النَّاتِجُ

أَيُّ دَبِقٍ فِيهَا وَلَا تَسْتَقْصِ عَلَيْهَا فَإِنَّكَ مَيِّتٌ هـ

XXIII.

١ لَعْمَرِي لَقَدْ أَهْدَى زِيَادٌ مَقَالََةً ع عَلَيْنَا فَهَلْ إِنْ كَانَ ذَا مِرَّةٍ صَرَّرَ
(53b) 10 زِيَادٌ يَعْنِي النَّابِغَةَ الذَّبْيَانِيَّ. وَالْمِرَّةُ الْإِحْكَامُ: يُقَالُ حَبَلٌ مُمَرٌّ أَي مَفْتُولٌ مُحْكَمٌ: وَقَدْ أَمَرَ فَتَلَهُ
إِذَا أَحْكَمَهُ هـ

٢ تَعَيَّرْنَا يَوْمَ الْمَرَوْرَاةِ سَادِرًا وَعِنْدَكَ مِنْ أَيَّامِنَا قَبْلَهَا غَيْرُ
سَادِرًا رَاكِبًا رَأْسَهُ جَبَلًا. وَالْمَرَوْرَاةُ يَوْمٌ ظَهَرَتْ بَنُو ذُبْيَانَ بَنِي عَمْرِ. وَيُرْوَى عَيْرٌ هـ

٣ فَمَنْ مُبْلِعٌ ذُبْيَانَ عَنَى رِسَالَةً مَغْلَغَلَةً مِّنِّي وَمَا تَنْفَعُ الْعِدْرُ

XXII. *Tawil*; no citations found.

a) Mfđt No. CXXVII, 2; LA X, 185⁶. MS corruptly الشُّوْلُ.

b) MS بَقَى and تَسْتَقْصِي. The explanation here given does not agree with that in LA, i. e.

XXIII. *Tawil*; no citations traced.

c) MS عَلَيْهِ; the correction seems necessary.

d) MS الْمَرَوْرَاتِ, and so often elsewhere; the reasons for preferring the spelling in the text are stated in *Yaqut* IV, 505²⁰ ff.

٣ وَأَدَيْتُ زَيْدًا بَعْدَ مَا كَانَ ثَاوِيًا إِلَى أَهْلِهِ يَوْمَ الثَّانِيَةِ سَالِمًا

٤ a فَأَصْبَحْتُكُمْ لَا فِي سَوَامٍ فِدَائِي وَأَصْبَحَ فِي تَيْمَانَ يَخْطُرُ نَاعِمًا

السَّوَامُ مَا رَعَى مِنَ الْمَالِ. وَتَيْمَانُ مَوْضِعٌ. يَخْطُرُ نَاعِمًا لِأَنَّهُ سَلِمَ مِنِّي لَمَّا أَتَيْتُهُ فَبَوَّعْتُهُ لِمَنْ لَمْ يَسْرُورْ بِتَحْيَاتِهِ.

٥ يُرَجِّي جِيَادَ الْكَيْلِ فَخَوْ دِيَارِكُمْ وَقَدْ كَانَ فِي جِلْدٍ مِنَ الْقَدِّ آرِمًا

يُرَجِّي يَسُوفَ. وَأَرَمٌ صَيِّفٌ: يَزْعُمُ عَمِيرٌ أَنَّ زَيْدَ الْكَيْلِ كَانَ أُسِيرًا فِي أَيْدِيهِ وَأَنَّهُ اسْتَدْرَجَهُ عَلَى قَتْلِ

عَامِرٍ: فَلَمَّا أَطْعَمَهُ الرُّمَحَ اسْتَنْقَذَهُ مِنْهُ وَعَمُو فَوَدَّ: فِي سَوَامٍ فِدَائِهِ: يَقُولُ: b نَمِ تَأْخُذُوا قِدَاءَ سَوَامٍ:

فَأَصْبَحَ يَغْرُوكُمْ وَقَدْ كَانَ فِي قِدِّكُمْ وَأَسْرِكُمْ

٦ فَلَا تَعْجَلْنَ وَأَنْظُرِي بَارِضَكَ فَارِسًا يَهْرُ زَيْنِيًا وَأَنْبِصَ صَارِمًا

زَيْنِي رُمَحٌ مَنْسُوبٌ إِلَى زَيْنَةَ وَفِي امْرَأَةٍ كَانَتْ تَقُومُ الرُّمَحَ بِالْحَطِّ: وَتَلْحَقُ قُبَّةً بِذَخْرِي وَمِنْهَا يَمَلُ

رُمَحٌ حَطِيٌّ وَرُمَحٌ حَطِيَّةٌ: وَكَانَتْ سَفُنُ الْبَحْرِ تَرْفَأُ إِلَيْهَا فِي الْقَدِيمِ

٧ (53a) لَهُ كُلُّ يَوْمٍ عَارَةٌ عُرِفَتْ لَهُ إِذَا قَادَهَا لِلْمَوْتِ جُرْدًا سَوَاهِمًا

إِذَا قَادَهَا يَعْنِي لِلْخَيْلِ وَإِنَّ لَمْ يَأْتِ بِذِكْرِهَا. وَجُرْدًا فَضَارُ الشَّعْرِ وَالوَاحِدُ أَجْرَدٌ وَنِوَالُ الشَّعْرِ حُجْنَةٌ فِي

الْخَيْلِ. وَقَوْلُهُ سَوَاهِمُ أَيِ صَوَامِرٍ مُتَّعِبَةٍ: يَقَالُ c سَهْمٌ وَجَبَّهُ أَيِ تَغَيَّرَ

٨ وَعَبْدٌ b بَنِي بَرَشَا تَرَكْنَا مُجَدَّلًا غَدَاةَ ثَوَى بَيْنَ الْفَوَارِسِ كَارِمًا

مُجَدَّلًا مَصْرُوعًا يَقَالُ جَدَّلَهُ وَقَطَّرَهُ وَجَعَلَهُ إِذَا صَرَعَهُ. وَثَوَى أَثَمٌ أَيِ مَاتَ فَبَقِيَ غَدَاةً. وَكَارِمًا

يَقَالُ e كَرِمَ بَأَنفِهِ

٩ مَرْتَنَاوَلْتُهُ فَاخْتَلَّ سَيْفِي دُبَابُهُ شَرَّاسِيفُهُ الْعُلْيَا وَجَدَّ الْمَعَاصِمَا

اِخْتَلَّ ائْتَنَظَمَ. وَدُبَابُ السَّيْفِ مَوْضِعُ الْمَضْرِبِ مِنْهُ. وَشَرَّاسِيفُهُ الْوَاحِدُ شَرَسُوفٌ وَعَمُو مَقَاتُ الْأَصْلَاحِ مِمَّا

بِي الصَّدْرِ. وَالْمِعْصَمُ مَوْضِعُ السَّوَارِ وَالْجَمْعُ الْمِعْصَامُ

١٠ وَأَنْتَ قَرِيبٌ قَدْ رَأَيْتَ مَكَانَهُ ثَنَادِي شَتِيرًا يَوْمَ ذَاكَ وَعَاصِمَا

٢٠

a) Cited as text in Bakri 210⁶; Bakri appears to be in error in bringing this verse as evidence that Taiman was in the country of 'Abs; the verse implies that Zaid was in his own country, that of 'Taiyi'.

b) MS لَمْ يَأْخُذْ sic.

c) MS سَهْمٌ وَجَبَّهُ مَا تَغَيَّرَ.

d) The name ثَوَى الْبَرَشَا occurs as that of a sub-tribe in Nāb. Diw. XXI, 11: LA VIII, 151²⁴.

e) So LA vocalizes: MS كَرِمَ.

f) Cited 'Askari, Kit. as-Sinā'atayn 82, as عَلَى غَايَةِ التَّكْلِيفِ.

الأرعى الجيـش الذى له رعى منـذ رعى الجبل وهو أنف يتقدم منه. وى لجب نى صوت
وجلب. ومبم من البهم: يقال فارس ببهة اذا كان لا يدرى كيف يوتى له: ومنه يقال فقل مبم
اى عسر عند الافتتاح ۞

XXI.

أغار عمر بن الطفيل على بنى عبس في حبل: وزيد الجبل بن مهلهل مجاور في بنى عبس. فأخذ
طائفة من إيلهم. فأدركه زيد الجبل: فقال له وهو حاميه القوم: ما تريد. فقال زيد: لقد علمت ذو
أريد (يعنى الذى أريد: قال الزبائى في لغة طيى: قال رجل منهم

فإن بيئت تميم ذو سمعت به فيه تمنت وأرست عزها مضر
وأنشد لبعض الأسديين * ألا أنظرا فى القطيع ذو مصى * وأنشد غيره
فإن الماء ما أبى وجدى وبئرى ذو حقرت وذو طويت

اى الذى حقرت وطويت). وقال له عمر: ما كانت بنو عبس لتتركك وسلبى وما أظنك تنال ذلك
حتى أنيقك بعض ما تكره. قال له زيد: ألا ترى تغلب رحك منهنصما. قال له عمر: لكن السيف ليس
به بأس. قال زيد: أفلا أعطيك رمحي هذا. قال: بلى فأركره فتنج عنه. ففعل. ولحقه ضبيعة بن
الحارث فقال: يا زيد دونك والرجل. فقال زيد: إنى أرى فيه ذو ترى (اى أهابه كما d [تهابه]). (52b)
حمد ضبيعة فضعن عمرا فمار الرمح. وحمد عليه فضعنه: فقال عمر

١ فإن تنج منها يا ضبيع فإننى وجدك لم أعقد عليك التماما
التمام العود الواحدة تميمية: وى ما تناط على الفرس والصبي خيفة العين ۞
٢ فأنزلته إنزال مثلى مثله بنجلاء بدت ظهره والماكما
نجلاء طعنة واسعة: وسنان منجل اذا كان واسع الطعن: وعين نجلاء وعيون نجد: وأنشد تغلب
* ذوات الشفاه الحور والأعين النجل * والماكم لحمات ۞

XXI. *Tawil*; verses 4 and 9 cited.

a) MS جبيل.

b) Ham. 292¹⁶.

c) MS لتترك.

d) Accidentally omitted between two pages.

e) MS الواحد.

f) MS الجور.

٤ وَيَا كُورِ إِذْ ثَابَتْ حَلَابُ جَعْفَرٍ إِلَيْكُمْ وَجَاءَتْ خُنْعَمٌ لَتَتْحَاشِدِ

(51b) الكُورُ جَبَلٌ. وَثَبَّتْ رَجَعَتْ تَتُوبُ تَوْبًا. وَالْحَلَابُ الْجَمَلَاتُ: يَجْتَمِعُونَ لِنِعَاوِنٍ. وَالنَّحَاشِدُ مِنَ

الْأَحْشَادِ لِلْأَمْرِ وَهُوَ الْاجْتِمَاعُ وَالْإِتِّفَاعُ: يَقَالُ تَحَاشَدَ عَلِيٌّ بَنُو فُلَانٍ أَيْ تَعَاوَنُوا عَلَيَّ ۝

٥ لِيَذْتَرِعُوا عَلِقَاتِنَا ثُمَّ ا يَرْتَعُوا فَأَرَدَتْ قَنَاتِي مِنْهُمْ كُلَّ مَاجِدِ

الْعَلِقَاتُ وَالْعِرْقَةُ الْمَعَاشِ وَالْقَوَامُ. أَرَدَتْ أَهْلَكَتْ وَالرَدَى الْهَلَاكُ. وَالْمَاجِدُ الشَّرِيفُ ۝

٦ فَانْفَذْتُ عَبْدَ اللَّهِ ثُمَّ بِضْرَبَةٍ وَقَدْ خَامَ عَنْهَا كُلُّ حَامٍ وَذَائِدِ

خَامٌ جَبْنٌ وَضَعْفٌ يَجِيمُ. وَقَوْلُهُ كُلُّ حَامٍ أَيْ كُلُّ مَنْ يَجْمَعُ عَلَى إِنْسَانٍ قَدْ جَبَنَ لِنَيْدِهِ الْأَمْرِ. وَالذَائِدُ

الْمَانِعُ: يَقَالُ قَدْ ذُذْتُ عَنْ كَذَا وَكَذَا أَيْ مَنَعْتُهُ ۝ وَالْمُدْوِدُ الْمَنْعُوعُ ۝

٧ تَرَكَتْ صَرِيحًا بِالْعَرَاءِ مُجَدَّلًا ضَبِيْعَةً إِذْ نَجَسِي شَتِيرَ بْنَ خَالِدِ

ضَبِيْعَةُ رَجُلٌ مِنْ بَنِي عَبَسٍ. مُجَدَّلًا مَضْرُوعًا مُلْقَى فِي الْجَدَائِدِ. وَالْعَرَاءُ الْقَفْرُ مِنَ الْأَرْضِ ۝

٨ طِمْرٌ وَزَيْدٌ الْكَيْلُ قَدْ نَالَ طَعْنَةً إِذِ الْمَرْءُ زَيْدٌ جَائِرٌ غَيْرُ قَاصِدِ

أَرَادَ تَجَسَّى شَتِيرًا طِمْرٌ وَهُوَ الْفَرْسُ الْوَتُوبُ يَقَالُ طَمَرَ أَيْ وَقَبَ: وَيُسَمَّى d الْبُرْعُوتُ ضَمِيرٌ بِنِ ضَمِيرٍ. وَالْجَائِرُ

وَالْجَائِضُ وَالْحَائِدُ وَالْعَادِلُ الْمُنْكَرِفُ عَنِ الطَّرِيفِ ۝

٩ فَذَلِكَ مَا أَعْدَدْتُ فِي كُلِّ مَاقِطٍ كَرِيهِهِ وَعَامٍ لَلْعَشِيرَةِ آئِدِ

الْمَاقِطُ مَصِيفُ الْحَرْبِ. وَأَيْدٌ مُثْقَلٌ مِنْ قَوْلِ اللَّهِ جَلَّ وَعَزَّ: e وَلَا يُوَدُّهُ حِطُّهُمَا: أَيْ لَا يُثِقِلُهُ: يَقَالُ

أَدْنَى الشَّيْءِ إِذَا أَثْقَلَنِي: وَالْأَيْدُ وَالْأَدُّ الْقُوَّةُ وَالشَّدَّةُ ۝ (52a)

XX.

١ قَتَلْنَا يَزِيدَ بْنَ عَبْدِ الْمَدَانِ عَلَى غَمْرِ جُرْمٍ وَلَمْ نَطْلِمِ

٢ بِأَعْسَى وَيَوْمَ لَقِينَاهُمْ بِأَرَعْنَ ذِي لَجَبٍ مُنْبِهِمُ

a) MS تَرْتَعُوا.

b) MS فَانْفَذْتُ.

c) MS المدود (l)

d) MS انْبِرَاعِيثُ.

e) Qur. II, 256.

XX. *Mutaqarib*; v. 2 cited (without name) in *Yaq. I*, 317³.

f) So in MS, and also in scholion; but the second time مُبِيمٌ (فُقِلَ) مُبِيمٌ; Lane has only مُبِهِمُ, but the active form seems better where the subject is not a manufactured article.

٧ عَلَى جُرْدٍ مُسَوِّمَةٍ عِتَاقٍ تَوَقَّصُ بِالشَّبَابِ وَبِالْكُهُولِ
 الجُرْدُ الخيل القصار الشعور: وطول الشعر فاجنة والواحد أَجْرَدٌ والثنى جرداء. ومُسَوِّمَةٌ مُعَلَّمَةٌ. عِتَاقٌ

كروم يقل ترمى عتيق أى كريم. a وتَوَقَّصُ أى تَوَقَّلُ وهو أَشَدُّ العَدُوِّ حتى يكادَ يُصْرَعُ ٥

٨ إِذَا مَا الرِّكْضِ أَسهَلَ جَانِبَيْهَا وَجَدَّ السَّيْرُ وَأَنْقَطَعَ النَّقِيلُ
 إِسهَلَ جَانِبَيْهَا أَسهَلَ بِالْعَرَبِ. وَالنَّقِيلُ الواحدة نَقِيلَةٌ وفي النِّعَالِ التى تَتَّخِذُ للخيل والابل نُحْدَاهَا.

يقول تَفَنُّعٌ نَعَلُهَا من شِدَّةِ السَّيْرِ. والنَّقِيلُ ما خَصِفَ من النِّعَالِ: (51a) والنَّقْلُ صَرْبٌ من السَّيْرِ ٥

٩ وَيَوْمَ الشَّعْبِ غَادَرْنَا لَقَيْطًا بِأَبْيَضِ صَارِمٍ عَضْبٍ صَقِيلِ
 غَادَرْنَا تَرَكْنَا: ومنه سُمِّيَ العَدِيرُ لِأَنَّ السَّيْلَ غَادَرَهُ أى تَرَكَه. والصارم السَّيْفُ القاطع. والعَضْبُ ايضًا

القانع: ويقال نِسَانٌ عَضْبٌ أى حَدٌّ ٥

١٠ ١٠ غَدَاةٌ أَرَادَ أَنْ يَسْمُرَ إِلَيْنَا بِأَسْرَتِهِ وَأَخْلَفَهُ الْقَبِيلُ
 يَسْمُرُ يَرْتَفِعُ والسُّمُوُّ الارتفاع. بِأَسْرَتِهِ بِقَوْمِهِ الذى أُسِرَ بِهِ أى شَدِدَ بِهِ: وَالْأَسْرُ وَثَاقَةُ الخَلْفِ وإِحْكَامُهُ:

ويقال أُسِرْتُ القَتَبَ: وقال الله تَبَارَكَ وتَعَالَى: b وَشَدَدْنَا أَسْرَهُمْ: أى خَلَقَهُم والله أَعْلَمُ ٥

١١ ١١ فَأَبْنَا غَانِمِينَ بِمَا اسْتَفَأْنَا نَسُوقَ الْبَيْضِ دَعَوَاهَا الْأَلِيلُ
 أَبْنَا رَجَعْنَا وَالْأَوْبُ الرجوع وَالْأَوْبَةُ الرجعة وَالْإِيَابُ الرجوع ايضًا: قال العَنَوِيُّ c وَالْإِيَابُ حَبِيبٌ. وَاسْتَفَأْنَا من

15 الْبَيْضِ. وَالْأَلِيلُ وَالْأَيُّنُ من الصُّرَاخِ وهو أَنْ تَتَوَلَّوْا وتَصْرُخْ لِأَنَّهَا قد أُسِرَتْ فهى غَرِيبَةٌ تَبْكِي ٥

XIX.

١ بَنِي عَامِرٍ غُضُّوا الْمَلَامَ إِلَيْكُمْ وَهَاتُوا فَعَدُّوا الْيَوْمَ d [فِيكُمْ] مَشَاهِدِي
 ٢ وَلَا تَكْفُرُوا فِي النَّائِبَاتِ بِلَاءِنَا إِذَا عَضَّكُمْ خَطْبٌ بِأَحْدَى الشَّدَائِدِ
 ٣ سَلُّوا فَخَبِّرُوا عَنَا غَدَاةَ أَقْيَصِرِ وَأَيَّامَ حِسْمَى أَوْ صَوَارِسَ حَاشِدِ

حِسْمَى موضع أو بلد. ويروى أَيَّامٌ بِالْحَجْرِ والنَّصْبِ. وحاشِدٌ من هَمْدَانَ. وصَوَارِسٌ ما صَرَسَهُمْ من الحَرْبِ:
 20 ويقال فلانٌ صَرَسَ شَيْئًا أى سَبَّه الخَلْفِ. وكذا أُعْرِبَ ٥

a) This does not agree with the explanations of al-Aṣmaʿī and Abū ʿUbaydah in LA VIII, 376⁵ ff.; see Lane 2961c, and Aṣm., *Khail*, 269 ff.
 b) Qur. LXXVI, 28; and see Lane, 58a.
 c) Not found in Ṭufail's *Duʿān*. XIX. *Ṭawīl*. d) Omitted by copyist: conj.

XVIII.

١ صَبَحْنَا الْكَحَى مِنْ عَبَسِ صَبُوحًا بِكَأْسٍ فِي جَوَانِبِهَا التَّمِيلُ

التَّمِيلُ وَالتَّمِيلُ وَالتَّمِينُ السُّمُّ. وَالصَّبُوحُ شُرْبُ الْغَدَاةِ: وَالْقَبِيلُ شُرْبُ نَيْفِ النَّبَارِ وَالْعَبُوقُ شُرْبُ الْعَشِيِّ
وَالجَاشِرِيَّةُ شُرْبُ السَّكْرِ. وَالتَّمِيلُ الَّذِي أُتِفِعَ وَبَقِيَ فِي الْأَنْقَاعِ حَتَّى يُدْرِكَ فِيهِ وَجَرَى السُّمُّ فِي أُصُولِهِ.
وَمِنْهُ تَمِيلَةُ النَّاقَةِ لِلْعَلْفِ [الذِي] يَبْقَى فِي جَوْفِهَا

٢ وَأَبْقَيْنَا لِمُرَّةٍ يَوْمَ نَخْسٍ وَإِخْوَتِهِمْ فَقَدْ ذَهَبَ الْغَلِيلُ

يَوْمَ نَخْسٍ يَوْمَ رِيحٍ وَعَبْرَةٍ: وَإِنَّمَا أَرَادَ يَوْمًا صَعْبًا. وَالغَلِيلُ حَرَارَةٌ فِي الصَّدْرِ مِنْ عَطَشٍ أَوْ غَيْظٍ: وَالغَلَّةُ
وَالغَلِيلُ وَاحِدٌ. أَيْ اسْتَقْبَيْنَا مِنْهُ لَأَنَّا قَدْ نَلْنَا مِنْهُ وَأَبْقَيْنَا فِيهِمْ فَقَدْ زَالَ الْغَلِيلُ

٣ تَرَكْنَا دُورَهُمْ فِيهَا دِمَاءً وَأَجْسَادًا فَقَدْ ظَهَرَ الْعَوِيلُ

الْعَوِيلُ الْبُكَاءُ وَالصَّبِيحُ: يُقَالُ أَعْوَلَتِ الْمَرْأَةُ تَعْوِيلًا (50b) إِعْوَالًا: وَأَمْرًا مُعْوِلَةً أَيْ بَاكِئَةً صَبَاحًا
فِي بُكَاءِهَا

٤ فَذَلَّ الْأَبْلَحُ الْمُخْتَالَ إِنَّا نَخَيْسُهُ وَعَزَّ بِنَا الدَّلِيلُ

الْأَبْلَحُ الْمُتَكَبِّرُ. وَالْمُخْتَالَ ذُو الْخُبْلَاءِ. نَخَيْسُهُ أَيْ نَذَلُّهُ: وَمِنْهُ سُمِّيَ الْمُخَيْسِيُّ *a* بَلْبَصْرَةَ: *b* وَالْخَيْسِيُّ
الْأَجْمَةُ يَرْتَبِطُ فِيهِ الْأَسَدُ: وَيُقَالُ خَاسَ الْبَيْعِ يَخَيْسُ خَيْسًا إِذَا بَقِيَ وَكَسَدَ

٥ قَتَلْنَا مَالِكًا وَأَبَا رَزِينٍ غَدَاةَ الْقَاعِ إِذْ لَمَعَ الدَّلِيلُ

لَمَعَ الدَّلِيلُ [أَيْ] لَمَأَ رَأْسُهُمْ رَبَعْنَا وَدَلِيلُنَا لَمَعَ إِلَيْنَا بِتَوْبِهِ. وَالْقَاعُ الْأَرْضُ الْحَرَّةُ الطُّيْنُ تَمَسُّكُ الْمَاءَ
وَجَمْعُهُ قَيْعَانٌ وَأَنْوَعٌ: ذَلَّ الشَّاعِرُ: * وَأَفْقَرَ أَنْوَاعُ اللَّيْلِ وَحَمَائِلُهُ*: وَالْحَمَائِلُ جَمْعُ حَمِيلَةٍ وَهِيَ رَمْلٌ
يُنْبِتُ الْكَشِيشَ

٦ لَنَا فِي الرَّوْعِ أَبْطَالُ كِرَامٍ إِذَا مَا الْخَيْلُ جَدَّ بِهَا الصَّهِيدُ

الرَّوْعُ الْقَرْعُ وَالرَّائِعُ الْقَرْعُ. وَالْأَبْطَالُ الْأَشْدَاءُ تَبْطُلُ عِنْدَهُمُ الْأَنْتَارُ لَا يُقَدَّرُ عَلَيْهِمْ نِعْرَهُمْ وَأَمْتِنَاعُهُمْ: فَمَنْ
قَتَلَهُ بَطَلٌ ذَهَبَ دَمُهُ هَدْرًا

XVIII. *Wafir*; no citations found.

a) This prison, built by the Caliph 'Alī, and used by al-Ḥajjāj, is generally said to have been at al-Kufah: LA VII, 377^a.

b) So LA VII, 378^a; MS الخَيْسِيُّ.

وقوله صَحْمٌ a الدَّسِيعَةُ اى الخَلْفِ. جَحْفَلٌ غَلِيظٌ: وَرَجُلٌ جَحْفَلٌ وَجَحْنَقَلٌ اِذَا كَانَ غَلِيظَ الشَّفَةِ ٥

٢ وَتَرَكَتْ نِسْوَتَهُ لَهْنٌ تَفَجُّعٌ يَنْدُبْنَهُ اَصْلًا بِنَوْحٍ مُعْوِلٍ

تَفَجُّعٌ وَتَوْجَعٌ وَاحِدٌ. اَصْلًا عَشِيًّا. وَالْمُعْوِلُ الَّذِى يَرْفَعُ صَوْتَهُ فِى الْبُكَاءِ وَالْاِعْوَالِ: يُقَالُ اَعْوَلَتِ الْمَرْأَةُ

تُعْوِلُ اِعْوَالًا ٥

٣ مِنْ آلِ عَمِيسٍ قَدْ شَفَيْتُ حَرَارَتِي وَغَنِمْتُ كُلَّ غَنِيمَةٍ لَمْ تَضْهَلِ

تَضْهَلُ تَجَمَّعٌ: يَقُولُ فَرَّقْتَهَا حَيْسَ جَمَعْتَهَا: يُقَالُ ضَهَدَ لِلرَّجُلِ مَالٌ وَضَهَلَهُ فِى ضَرْعِ النَّاقَةِ لَبَسَ اى

اجْتَمَعَ: وَيَبْرُ صَهُولٌ ٥

٤ وَنَجَا بِبِعْتَرَةِ الْاَغْرُ مِنَ الرَّدَى يَهْرَى عَلَى عَجَلٍ هُوَى الْاَجْدَلِ

الْاَغْرُ قَرَسُهُ وَالْاَنْثَى غَرَاءٌ وَعِى الْاَنْثَى فِى وَجْهِهَا غُرَّةٌ: وَالغُرَّةُ فَوْقَ الْفَرْحَةِ. وَالرَّدَى الْهَلَاكُ. كَأَنَّهُ قَالَ: قَرَّ

عَلَى فِيسِهِ (50a) فَكَأَنَّهُ نَجَا بِهِ: وَعَوِ يَهْوَى هُوِيًّا اِذَا اَحْطَطَ فِى الْمَضِيِّ. وَالْاَجْدَلُ الصَّفْرُ وَالْجَمِيعُ الْاَجْدَلُ

وَيُقَالُ لِلصَّفْرِ اَيْضًا قَطَامِيٌّ وَقَطَامِيٌّ ٥

٥ وَتَرَكَتْ عَبْلَةً فِى السَّوَاءِ لِفِتْيَةٍ بَاتُوا عَلَى كُتْفِ الْخَيُْولِ الْجَوْلِ

عَبْلَةٌ صَاحِبَةُ عَمْتَرَةٍ. وَالسَّوَاءِ وَالسَّوَى الْوَسْطُ اى تَرَكَتْ بَيْنَهُمْ. وَكُتْفِ a الْخَيُْولِ اى يَبِينَتُونَ عَلَى

اَكْتَفِ خَيُْولِهِمْ. الْجَوْلُ مِنَ الْجَوْلَانِ ٥

٦ رَاخُوا بِهِنْدٍ وَالسَّوْحِيَّةِ عَمَوَةَ يَوْمَ الْوَقَاعِ عَلَى نَجَابِيبِ دُمَلٍ

نَجَابِيبٌ اِبْدٌ كِرَامٌ. d [وَدُمَلٌ] مِنَ الدَّمِيلِ وَعَوِ صَرَبٌ مِنَ السَّبْرِ سَرِيْعٌ. عَمَوَةٌ اى e غُلْبَةٌ: وَيُقَالُ مِنْ عَمَا

يَعْنُو. وَالْوَقَاعُ مَصْدَرٌ وَانْعَتَهُ مُوَافَعَةٌ وَوَقَاعًا ٥

a) This explanation of صَحْمٌ الدَّسِيعَةُ appears to be incorrect; see LA IX, 439¹ ff, and Lane 879c.

b) The mention of 'Antarah and his mistress 'Ablah (v. 5) in this poem seems to make it impossible that it can be by 'Amir: for the latter was born in the year of the Battle of Shi'b Jabalah, when 'Antarah was already a mature warrior of full age; he must have been old while 'Amir was still a youth.

c) MS الخَيْلِ.

d) Accidentally omitted in MS.

e) MS غَفْلَةٌ (1)

ابو براء عمه عمر بن جعفر. اى كُنْ كَعَمِكَ فَتَأْتِي لَكَ الْحُكْمُ كما كُنْ يَتَأْتِي نَه

٤ وَلَا تَذْهَبْ بِحِلْمِكَ ه هَافِيَاتٌ مِّنَ الْخَيْلِ لَا يَسَّ لِهِنَّ بَابٌ

هَافِيَاتٌ ما يَسْتَخْفِكُ فَتَطِيئُ لَهَا. مِنَ الْخَيْلِ اى مِنَ الْبُحَيْرِ. وَقَوْلُهُ نَيْسَ لِهِنَّ بَابٌ اى اِذَا طَلَبْتَ مَخْلَصًا لَمْ تَجِدْ بَابَهُ

٥ ه بَقَانٌ يَكُ رَبُّ اَدْوَادٍ بِحِسْمِي اَصَابُوا فِي لِقَائِكَ مَا اَصَابُوا

اَدْوَادٌ اِبْدَلٌ وَهُوَ جَمْعُ دَوْدَ وَهُوَ مَا بَيْنَ الثَّلَاثَةِ اِلَى الْعَشْرَةِ. وَحِسْمِي مَوْضِعٌ. وَرَبُّ الشَّيْءِ صَاحِبُهُ وَرَبُّ الدَّارِ وَرَبُّ الصَّبِيغَةِ صَاحِبُهَا وَمَالِكُهَا: وَمِنْهُ رَبُّ السَّمَاوَاتِ اى مَالِكُهَا

٦ فَمَا اِنْ كَانَ مِنْ نَسَبٍ بَعِيدٍ وَلَكِنْ اَدْرَكُوكَ وَهُمْ غِصَابٌ

ذَكَرَ أَبُو الْعَبَّاسِ ثَعْلَبٌ اَنَّ حِسْمِي يَوْمَ لَبْنَى بَغِيضَ عَلِيِّ بْنِ عُمَرَ (49b) فَنَدِلَ فِيهِ حَنْظَلَةَ بْنَ الطَّفِيلِ اخُو عُمَرَ بْنِ الطَّفِيلِ

٨ فَوَارِسٌ مِّنْ مَّنْوَلَةٍ غَيْرِ مَيْدٍ ه وَمَرَّةٌ فَوْقَ جَمْعِهِمُ الْعُقَابُ

مَّنْوَلَةٌ ه اُمُّ مَازِنٍ وَشَمْخُ اَبْنَى فَرَارَةَ: وَمَرَّةٌ اَبْنُ عَوْفِ بْنِ سَعْدٍ. وَقَوْلُهُ غَيْرِ مَيْدٍ جَمْعُ اَمْيَلٍ ه وَهُوَ الَّذِي لَا تُرْسَ مَعَهُ. وَالْعُقَابُ الرَّايَةُ وَجَمْعُهَا عُقَابَانٌ

XVII.

١ يَا رَبِّ فِرْنٍ قَدْ تَرَكْتُ مُجَدَّلًا صَخْمِ الدَّسِيعَةِ رَأْسِ حَتَّى جَحَفَلِ

يُقَالُ هُوَ فِرْنُهُ فِي الْقِتَالِ وَالْحَرْبِ اِذَا كَانَ شَجَاعَتَهُمَا وَاحِدَةً: وَهُوَ قِرْنُهُ فِي السِّنِّ اِذَا كَانَ مِبْلَادُهُمَا وَاحِدًا. 15 مُجَدَّلًا اى مُصْرُوْعًا عَلَى الْجِدَالَةِ وَفِي الْاَرْضِ: قَالَ الرَّاجِزُ

وَقَدْ اَرَكَبُ الْاَلَةَ بَعْدَ الْاَلَةِ وَاَتَرَكَ الْعَاجِزَ بِالْجِدَالَةِ

a) Diw. طَامِيَاتٌ BA طَامِيَاتٌ.

b) Diw. مِنْ لِقَائِكَ, فَارِنْ تَكُنِ الْفَوَارِسُ يَوْمَ حِسْمِي.

c) Diw. وَمَرَّةٌ. d) MS اَمْرَاةٌ sic!

e) For the meanings of اَمْيَلٌ see LA XIV, 161¹ ff.; that given in the scholion does not suit here.

XVII. Kamil; no citations.

f) MS تَرَكَنْ: all the following verbs are in the 1st pers. sing.

g) See ante, p. 103¹.

المَحْوَرَةُ وَالْمَحَاوَرَةُ وَالْإِحَارَةُ وَالْحَوَارُ وَالْحَوِيرُ كُلُّهُ الْجَوَابُ: قَالَ طَرَفَةُ

وَأَصْفَرُ مَضْبُوحٌ نَظَرْتُ حَوِيرَهُ عَلَى النَّارِ وَأَسْتَوْدَعْتُهُ كَفَّ مُجِدِّ

وَبُرَى: نَظَرْتُ حَوَارَهُ عَلَى النَّارِ ٥

١٠ فَإِنِ مَقَالَتِي مَا قَدْ عَلِمْتُمْ وَخَيْلِي قَدْ يَكْحَلُ لَهَا النَّهَابُ

أى قَوْلِ الَّذِي أَقْبَلَهُ قَدْ عَلِمْتُمْ أَنِّي لَا يَفْتُونِي عَمَّا أُرِيدُهُ (49a) شَيْءٌ وَلَا أَهَابُ أَحَدًا يَتْنِي عَزْمِي

وَقَوْلِي. وَالنَّهَابُ جَمْعُ نَهَبٍ ٥

١١ إِذَا يَمْنُنُ خَيْلًا مُسْرِعَاتٍ جَرَى بِنُحُوسِ طَيْرِهِمُ الْغَرَابُ

يَمْنُنُ فَمَنْ: يَقَالُ يَمْنُنُكَ وَتَأَمَّنُكَ أَيْ قَصَدْتُكَ ٥

١٢ وَإِنِ مَرَّتْ عَلَيَّ قَوْمٌ أَعَادَ بِسَاحَتِهِمْ فَقَدْ خَسِرُوا وَخَابُوا

XVIa.

فَأَجَابَهُ النَّابِغَةُ الدَّبِيَانِيُّ

١ أَلَا أُنْبِغُ عُوَيْمَرَ عَنِ زِيَادٍ فَإِنَّ مَظِنَّةَ الْجَهْلِ الشَّبَابُ

وَبُرَى • أُنْبِغُ عَامِرًا عَنِّي رَسُولًا • فَإِنَّ مَظِنَّةَ الْجَهْلِ الشَّبَابُ * . وَمَظِنَّةُ الرَّجُلِ حَيْثُ يَأْوِيهِ وَلَا يَبْرَحُ

مِنْهُ: وَيَقَالُ: أَطْلُبُوا الْعِلْمَ فِي مَظَانِهِ ٥

٢ فَإِنَّكَ سَوْفَ تَحْكُمُ أَوْ تَنْهَى إِذَا مَا شَبِتَ أَوْ شَابَ الْغَرَابُ

أى أَنْتَ لَا تَحْكُمُ كَمَا أَنَّ الْغَرَابَ لَا يَشِيبُ: وَعَذَا مَثَلٌ ٥

٣ فَكُنْ كَأَبِيكَ أَوْ كَأَبِي بَرَاءٍ تُوَافِقُكَ الْحُكُومَةُ وَالصَّوَابُ

(which is quite clear in the MS) we should read الْحُكْمُ; this view is supported by v. 3 of No. XVIa and its scholion, and, it may be added, by vv. 3—5 of our poem. (It appears probable that, instead of No. XVIa being the answer to No. XVI, the latter is the answer to the former: this seems best to explain v. 1 of XVIa and vv. 6—7 of XVI). a) Mu'all. 101.

XVIa. *Wafir*. This poem is No. IV of Nab. Diw. (ed. Ahlw.); see the occasion explained in Ahlw., p. 209. Vv. 1, 2, 3, 4 are in Bathir, Kam. 483.

b) Cited and rendered, Lane 1925c, LA XVII, 145⁶: both as in Diw., where first hemist. is فَإِنَّ يَبُكُ عَامِرٌ قَدْ قَالَ جَهْلًا, and so BA; the Lexx. mention السَّبَابُ as alternative reading in hemist. 2.

c) In the Diw. this verse comes after vv. 3—4; BA agrees with our order. MS has تَنْهَى.

Ahlw. misprints شَبِتَ for شَبِتَ.

XVI.

١ أَلَا مَنْ مُبْلِغٌ عَنِّي ^a زِيَادًا غَدَاةَ الْقَاعِ إِذْ أَرَفَ الصَّرَابَ

٢ غَدَاةَ تَثْرُبُ حَيْدُ بَنِي كِلَابٍ عَلَى لِبَاتِهَا عَلَقٌ يُشَابُ

القاع الأرض الحرة الطين تمسك الماء ولجمع أنواع وتبعان: وتبعته وتبع بمعنى. وأرف قرب: يقال أرف خروج الحبي أي دنا: والأزوف الدنو والقرب للنسيء الراجل. وتثروب ترجع. واللبات الصدور. والعلق الدم الطرى: ويشاب اللحم بالدم من عقره (48b)

٣ فَإِنَّ لَنَا حُكُومَةً كُلِّ يَوْمٍ يُبَيِّنُ فِي مَفَاصِلِهِ الصَّوَابَ

٤ وَإِنِّي سَوْفَ أَحْكُمُ غَيْرَ عَادٍ وَلَا قَدِيعٍ إِذَا أَلْتَمَسَ الْجَوَابَ

القَدِيعُ الكَلَامُ الْقَبِيحُ. ويرى: وَلَا قَدِيعٍ: ^c والقَدِيعُ الهُبُوبُ للنسيء. وفعل ذلك قَدِيعٌ واسم القَدِيعِ

٥ حُكُومَةً حَازِمٌ لَا عَيْبَ فِيهَا إِذَا مَا الْقَوْمُ كَظَّهُمُ الْخِطَابُ

كَظَّهُمْ عَلَيْهِمْ وَمَلَأَهُمْ غَيْظًا: ويقال ^d كَظَّطُتُ الْبَابَ أَي سَدَدْتُهُ. وَالْخِطَابُ الْمُخَاطَبَةُ

٦ فَإِنَّ مَطِيئَةَ الْحِلْمِ التَّائِي عَلَى مَهَلٍ وَلِدَجَهْدِ الشَّبَابِ

الْمَطِيئَةُ كُلُّ مَا رُكِبَ ظَهْرُهُ: وإنما هذا مثل

٧ وَلَيْسَ الْجَهْدُ عَنِ سِنِّ وَلَكِنْ غَدَّتْ بِنَوَافِدِ الْقَوْلِ الرِّكَابُ

يقول ما قلناه من الشعر تحمله الرواة إلى كل فجٍ على ركبهم أي إبلهم: أي هو مثل نوافد السهم إذا خرج عن القوف لم يردّه أحد

٨ فَإِنَّ بَنِي بَغِيضٍ قَدْ أَنَاهُمْ رَسُولُ النَّاصِحِينَ فَمَا أَجَابُوا

بنو بغيض عبس وذبيان وأنمار بنو بغيض بن ريث بن عطفان. يقول: قد أناهم رسول ممن نصحتهم فما قبلوا النصح

٩ وَلَا رَدُّوا مَكْرُورَةً ذَاكَ حَتَّى أَنَا ^g الْحِلْمُ وَأَنْخَرَقَ الْحِجَابُ

XVI. *Wafir*; v. 4 cited.

a) Ziyad is an-Nabighah of Dhubyān; see next piece.

b) Cited in LA X, 132¹⁹, with قَدِيعٍ.

c) MS القَدِيعُ، قَدِيعٌ، القَدِيعُ. d) MS كَظَّطُتُ.

e) Cf. No. XVIa, v. 1; either مَطِيئَةَ here should apparently be corrected to مَطِئَةَ, or the reverse correction be made in the other passage; the scholia however show that the commentator read the text as printed.

f) MS مَكْرُورَةً.

g) Prof. Nöldeke suggests that for الْحِلْمُ

والأبدان جمع بدن وهو الدرع. والسايعة القضاة. ويقحمون أي يحملونها على دخول الرحيم
واقحام القوم. والرحيم الغبار.

٥ صَبَحَنَ عَبَسًا غَدَاةَ السَّرْوِ آوِنَةً وَهَنَّ عَالَيْنَ بِأَبْنِ النَّجْوَنِ فِي دَرَجٍ
صَبَحَنَ يعنى العارة لأنها لا تقع إلا في الصباح. والسرع الفرع وأرتاع ورأع فرع. وآوينة أي وقتنا جمع
أوان. والدرج المشقة (48a)

٦ وَأَنْقَضَتِ الْكَيْدُ مِنْ وَايِ الدِّنَابِ وَقَدْ أَصَغَتْ^b أَسِنَّتَهَا حُمْرًا مِّنَ الْوَدَجِ
لنقضت قضت كالتقصاض العقاب. وأصغت أملت والصغا المييل: يقال صغا إلى كذا أي مال إليه:
ومنه فقد صغت فلوبيكما. والودج أراد دم الأوداج كأنه خصبها بالدم فصارت حمرًا به. وإنما قال
أصغت لأنها تريد أن تطعن بها فقد املت لها للطنين: قال الشاعر في معناه: * خَفَضُوا أَسِنَّتَهُمْ فَكُلُّ
١٠ نَاعِي * . أراد بالودج الأوداج: ومثله: ٢ * في حَلْفِكُمْ عَظْمٌ وَقَدْ شَجِينَا * ٥

٧ إِنْ تَسَالَى الْخَيْدَ عَنَّا فِي مَوَاقِفِهَا يَوْمَ الْمُشَقَّرِ وَالْأَبْطَالِ فِي زَعَجٍ
يوم المشقر يعنى ويوم الصقفة وكان قد أبلى فيه. والأبطال الأشداء الذين تبطل الدماء عندهم فلا
يؤخذ منهم ثأر. وزعج قلق وشدة: ويقال زعج فرع. وقد مر ذكر المشقر.

٨ فَخَيْرِكِ أَنْتِ أَعِيدُ الْكِرَّ بَيْنَهُمْ إِذَا الْقَنَا حَطَمَتْ فِي يَوْمٍ مُعْتَلَجٍ
١٥ تَخِيرِكِ جواب إن تسالي. وحطمت كسرت والحطم الكسر: ومنه ما يقال: حطم الله ظهر عدوك.
ويوم معتلج يوم اعتلاج وأزدحام.

a) MS بِحَمْلُونَهَا.

b) MS أَسِنَّتَهَا.

c) Qur LXVI, 4.

d) MS أمالها.

e) LA XX, 208²⁰; poet الأَجْعُ الْهَمْدَانِي.f) LA XIX, 150¹⁹; poet الْمَسْبَبُ بْنُ زَيْدٍ مَنَاةَ.g) It is scarcely probable that the Mushaqqar mentioned here means the fortress in al-Bahrain; it seems more likely that it is the valley in Mount Aja' mentioned in Yaq. IV, 542³.

h) MS فيها.

XV.

١ لِلْمُقَرَّبَاتِ غُدُوٌّ حِينَنَ نُحْضِرُهَا وَعَارَةٌ تَسْتَيْبِرُ النَّقْعَ فِي رَهْمِ

والمُقَرَّبَاتِ الخيل التي تُدْتَى من أصحابها لكرامتها عليهم: تُرَبِّطُ عند البيوت لا تُسْرَحُ مع غيرها: الواحدة مُقَرَّبَةٌ. وَنُحْضِرُهَا تَحْمِلُهَا عَلَى الْحَضَرِ وَهُوَ عَدْوٌ: يُقَالُ أَحْضَرَ الرَّجُلُ وَالْقَرْسُ إِذَا عَدَا. وَالنَّقْعُ الْغُبَارُ

٢ فَمَا يُفَارِقُنِي الْمَرْنُوقُ مُحْتَمِلًا رِحَالَةً شَدَّهَا الْمِضْمَارُ بِالنَّبَجِ

(47b) الْمَرْنُوقُ قَرْسُهُ. وَالرِّحَالَةُ السَّرِيحُ: وَمِنْهُ قَوْلُ الشَّاعِرِ

a إِذْ لَا أَرَأَى عَلَى رِحَالَةٍ سَابِحٍ نَهَيْدَ مَرَاكِلِهِ نَبِيلِ الْمَحْزَمِ

والمِضْمَارُ التَّعَهُدُ وَالْإِثْمَانَةُ عَلَيْهَا: قَالَ النَّابِغَةُ: *بُورِقٌ مَرَاكِلُهُ مِنَ الْمِضْمَارِ*. c وَالنَّبَجُ الصَّدْرُ وَجَمْعُهُ أَنْبَجٌ

٣ إِذَا نَعَى الْكَرْبَ نَاعَوْهَا بَدَتْ لَهُمْ أَبْنَاءُ عَامِرٍ نَزَجِي كُلُّ مُخْتَرَجٍ

ويروى: نَاعَوْهَا بَدَتْ أَصْلًا: أَي عَشِيًّا الْوَاحِدَ أَصِيلٌ. وَقَوْلُهُ نَزَجِي أَي تَسَوْتُ: وَالنَّزَجِيَّةُ d أَصْلُهَا أَنْ

تَدْفَعُ الطَّبِيئَةَ غَرَالَهَا بِصَدْرِهَا إِذَا أَرَادَتْ أَنْ تُرْتَحَهُ. e وَخُتْرَجٌ خَارِجِيٌّ قَدْ خَرَجَ مِنَ الضَّمَةِ وَهُوَ السَّابِقُ: 10 قَالَ أَوْسُ بْنُ حَجْرٍ

f وَخَارِجِيٌّ يُزْمُ الْأَرْضَ مُعْتَمِمًا وَقَيْنَةٌ ذَاتُ شِمْرَانٍ وَأَحْجَالٍ

وَالخَارِجِيُّ مِنَ النَّاسِ الَّذِي يَسُودُ بِغَيْرِ إِرْتٍ. g وَقَوْلُهُ نَعَى [الْكَرْبَ نَاعَوْهَا أَي ذَكَرَهَا ذَاكِرُوهَا]

٤ عَلَيْهِمُ الْبَيْضُ وَالْأَبْدَانُ سَابِغَةٌ يُقْتَحِمُونَ كَأَنَّ الْقَوْمَ فِي رَهْمِ

الْبَيْضِ جَمْعُ بَيْضَةٍ وَهِيَ الْمِعْفَرُ وَهِيَ الْقُرْدَمَانِيُّ: قَالَ لَبِيدُ بْنُ رَبِيعَةَ

h فُخْمَةٌ ذَفْرَاءٌ تُرْتَى بِالْعَرَى قُرْدَمَانِيًّا وَتُرْكَا كَالْبَصَلِ

XV. *Basit*; no citations found.

a) This verse is made up of the first hemist. of v. 45 and the second hemist. of v. 21 of 'Antarah's *Mu'allaqah*.

b) Diw. X, 24 (Ahlw. ورَقًا).

c) This explanation is not correct; see Lane.

d) MS أصله.

e) MS ومُسْتَخْرَجٌ.

f) This v. is not in the Diw., ed. Geyer; it may belong to No. XXXII in that Collection.

g) MS وَقَوْلُهُ نَاعَا أَي.

h) Diw. XXXIX, 59.

وَأَدَّ أَفْطَعُ a وَالْقَدُّ الْقَطْعُ وَالْقَدِيدُ الْمَقْطُوعُ. وَالْمُبْرَمُ الْمُحَكَّمُ: يعنى به الدُّرُوعُ وَالجَوَاشِنَ الَّتِي أُحْكِمَ صُنْعُهَا وَعَمَلُهَا: وَيُقَالُ أُبْرِمْتُ الْعَبْدَ إِذَا أَحْكَمْتَ قَتْلَهُ وَحَبَلْتُ مُبْرَمًا b وَسَحِيذٌ وَمَحْدَرَجٌ وَمَشْرُورٌ أَيْ مَعْتَكَمٌ الْفَتْلُ c

٦ فَهَذَا عَتَادِي لَوْ أَنَّ الْفَتَى يُعَمَّرُ فِي غَيْرِ مَا مَهْرَمٍ

وَيُرْوَى: * فَبِذَا أُوَانِي لَوْ أَنَّ الْفَتَى *: أَيْ وَقَتِي وَحِيْبِي. وَالْعَتَادُ الْعُدَّةُ وَالِاسْتِعْدَادُ لِمَا يُجْتَنَحُ لِأَبِيهِ:

وَقَالَ الشَّاعِرُ: c * وَتَقَوَّى الْإِلَهَ خَيْرَ الْعَتَادِ *. وَمَا هُنَا صِلَةٌ وَصَلَّ بِهَا كَلَامَهُ (47a)

٧ d وَقَدْ عَلِمَ الْكَلَى مِنْ عَامِرٍ بِأَنَّ لَنَا نِرْوَةَ الْأَجْسَمِ

نِرْوَةٌ كَذِيءٍ أَعْلَاهُ: وَنِرْوَةٌ وَعُرْوَةٌ وَاحِدٌ. وَالْأَجْسَمُ الْأَضْحَمُ الْأَعْظَمُ e

٨ e وَأَنَا الْمَصَالِيْتُ يَوْمَ الْوَعَى إِذَا مَا الْعَوَاوِيرُ لَمْ تَقْدِمِ

الْمَصَالِيْتُ جَمْعُ مِصْلَاتٍ وَهُوَ الْمَاضِي فِي الْأُمُورِ: وَيُقَالُ سَيْفٌ صُلَّتْ وَإِصْلِيْتُ إِذَا كَانَ مَاضِيًا فِي الصَّرِيَّةِ:

وَانْصَلَّتِ الشَّيْفُ مِنَ الْعَيْدِ إِذَا أُجْرَتْ: وَيُقَالُ أَصَلَّتْ سَيْفُهُ إِذَا جَرَّتْ: وَجَبِينٌ صُلَّتْ أَيْ مُشْرِفٌ: وَرَجُلٌ

صُلَّتْ وَصَلَّدَ أَيْ صَادَفَ الْإِقْلَاءَ: وَحَاجَرَ صُلَّتْ وَصَلَّدَ أَيْ شَدِيدٌ صُلَّبٌ: وَيُقَالُ صَلَّدَ الرَّنْدُ وَأَصَلَّدَ إِذَا

لَمْ يُورْ نَرًا. وَالْعَوَاوِيرُ جَمْعُ عَوَارٍ وَهُوَ الْجَبَانُ: قَالَ الْأَعَشَى

f غَيْرِ مَيْدٍ وَلَا عَوَاوِيرٍ فِي الْهَيْبَانَا وَلَا عُزْلٍ وَلَا أَكْفَالٍ

الْعُزْلُ جَمْعُ أُعْزَلٍ وَهُوَ الذِي لَا سِلَاحَ مَعَهُ. وَالْعَوَاوِيرُ الْجَبَانَاءُ. وَالْأَكْفَالُ جَمْعُ كِفْلٍ وَهُوَ الذِي لَا يَثْبُتُ

عَلَى كَهْرِ الدَّابَّةِ: وَقِيلَ لِأَعْرَابِيٍّ رَاكِبٍ وَأَبُوهُ يَمْشِي مَعَهُ: لَمْ رَكِبْتَ وَأَبُوكَ رَاجِلٌ: فَقَالَ: إِنَّ أَبِي لَكِفْلٌ:

بِى لَا يَثْبُتُ عَلَى كَهْرِ الدَّابَّةِ

a) MS الْقَدُّ.

b) So our MS; سَحِيذٌ however means "of single strand", not twisted; see Lane, s. v., and Zuhair, Mu'all. 18.

c) MS وَتَقَوَّى إِلَهَهُ; the half-verse is in met. *Khafif*: a syllable is wanting at the beginning.

d) In LA XIV, 366²¹, TA VIII, 228 foot, this v. is cited with a different rhyme: —

بِأَنَّ لَنَا الدَّرْوَةَ الْأَجْسَمَا

e) Cited LA II, 358¹⁸, with الْمَعَاوِيرُ لَمْ تَقْدِمِ.

f) al-A'shà, *Mā bukā'u*, 57; LA VI, 294¹⁹, XIV, 108¹⁶, etc. (MS incorrectly الْأَكْفَالِ).

a تَطَرْتُ كَمَا جَلَى عَلَى رَأْسِ رَهْوَةٍ مِّنَ الطَّيْرِ أَقَتَى يَنْفُصُ الطَّلَّ أَرْقُ

وَأَمَّا رَهْوَةٌ بِلَا أَلْفٍ وَلَا مٍ فَهِيَ جَبَلٌ: قَالَ عَمْرُو بْنُ كُتَيْبٍ

b نَصَبْنَا مِثْلَ رَهْوَةٍ ذَاتِ حَدٍّ نُبَاعِينَ دُونَهُ حَتَّى يَبِينَا

وَالرَّهْوُ الْمَكَانُ الْوَاسِعُ وَالرَّهْوُ الطَّرِيفُ وَالرَّهْوُ الْكُرْكِيُّ (46b) وَالرَّهْوُ الْمُسْتَرْخِي الْمُنْتَهِي الْأَحْمَفُ: قَالَ الْمُخَلِّدُ

c فَانْكَحْتَهُ رَهْوًا كَأَنَّ عَجَانَهَا مَشَقَّتْ إِعَابٍ أَوْسَعَ السَّلْمَجِ نَاجِلُهُ

وَالْمَجْدُ وَالشَّرْفُ وَاحِدٌ فَجَاءَ بِهِمَا لَمَّا اخْتَلَفَ لِقَطَاهُمَا ٥

٣ وَأَنْبَى أَشْمِضُ بِالدَّارِ عَيْنَ فِي ثَوْرَةِ الرَّهْمِ الْأَقْتَمِ

أَشْمِضُهُ أَرْجَحُهُ. وَثَوْرَةُ الرَّهْمِ ارْتِفَاعُ الْعِبَارِ. وَالْأَقْتَمُ الْعِبَارُ الْكَدِرُ فِيهِ قُتْمَةٌ أَيْ سَوَادٌ: وَالقُتْمُ الْعِبَارُ:

قَالَ رُوَيْبَةُ يَصِفُ طَرِيفًا أَعْبَرَ: *d وَقَانِمِ الْأَعْمَاقِ حَاوِي الْمَخْتَرَقِ*

٤ وَأَنْبَى أَكْرُ إِذَا أَحْبَبْتُمَا بِأَكْرَمٍ مِّنْ عَطْفَةِ الضَّبْعِ

أَكْرُ أَرْجَعُ إِلَى الْحَرْبِ. إِذَا أَحْبَبْتُمَا جَبْنُوا: يُقَالُ أَحْبَبْتُمَا فَلَانَ عَنِ الْأَمْرِ إِذَا لَمْ يُقَدِّمْ عَلَيْهِ وَنَمْ يَجْسُرُ

وَالْأَحْبَابُ التَّأَخِيرُ. وَقَوْلُهُ بِأَكْرَمٍ مِّنْ عَطْفَةِ الضَّبْعِ أَيْ كَرَى أَكْرَمَ مِنْ كَرَى الضَّبْعِ وَعَمَّا الْأَسَدُ: وَأَصْلُ

الضَّبْعُ الْعَصُ ٥

٥ وَأَضْرَبُ بِالسَّيْفِ يَوْمَ الْوَعَى أَقْدُ بِهِ حَلَقَ الْمُبْرَمِ

الْوَعَى الْحَرْبُ وَالْجَلْبَتَى: قَالَ الْهَدَلِيُّ

e كَأَنَّ وَعَى الْخَمُوشِ جِجَانِيَّةً وَعَى رَكِبَ أَمِيمَ دَوَى زِبَاطٍ

a) LA XIX, 62⁹ and XX, 66⁴, as text: XVIII, 164²³ with أَوْرُقُ; Diw. LII, 45.

b) This verse is made up of the first hemist. of v. 40 and the second of v. 29 of 'Amr's *Mu'allaqah* (Tibrizi's text).

c) MS corruptly أَنْكَحْتَهَا وَنَجَلَهُ وَالسَّلْمَجِ نَاجِلُهُ; for the verse see LA XIV, 170¹¹ and XIX, 59¹⁹; also Agh. XII, 42⁵, and No. 112 of Mr Krenkow's MS of Selections from the *Mfqt* and *Aşmt.*, v. 42 (last mentioned and Agh فَانْكَحْتَهُ LA فَانْكَحْتُمْ).

d) Diw. XL, 1.

e) LA IX, 180⁷ (as text), and XX, 277²⁰ (with هِيَاطٍ; latter reading in *Ḥam.* 571²⁻³); poet al-Mutanakhkhil; see *Jamharah* 120¹³.

رُمَّتُوهُمُ أَي طَلَبْتُوهُمُ. وَالْكَتَابُ جَمِيعُ كِتَابِيَّةٍ وَفِي الْجَيْشِ الْمُتَكَتَّبُ الْمُجْتَمِعُ: يُقَالُ تَكَتَّبَ الْجَيْشُ إِذَا تَجَمَّعَ وَيُقَالُ تَكَتَّبَتِ الْبَيْعَةُ إِذَا جَمَعَتْ حَيَاةً بِحَلَقَةٍ: قَالَ الشَّاعِرُ

هَلَا تَأْمَنَنَّ قَوَارِيَا خَلَوْتَ بِهِ عَلَى قَلْوَصِكَ وَأَكْتَنَبَهَا بِأَسْبَارِ

وَالْحَسْرُ جَمَاعَةٌ حَاسِرٌ وَهُوَ الَّذِي لَا سِلَاحَ مَعَهُ: فَإِذَا كَانَ مَعَهُ سِلَاحٌ فَهُوَ مُقْتَعٌ: قَالَ مُتِمِّمُ بْنُ نُورَةَ فِي أُخَيْدِ مَالِكٍ

ب وَلَا يَكْفِيهِمْ نَبْرَةٌ عَنِ عَدُوِّهِ إِذَا هُوَ لَاقَى حَاسِرًا أَوْ مُقْتَعًا

وَالْحَسِيرُ الْمُعْيِي وَالْحَسْرُ الْأَعْيَاءُ ٥

١٠ تَبَيَّنَ فِي شُبُهَاتِ الْأُمُورِ
 ١١ لَقَدْ كَانَ فِيهَا خَلَا عِبْرَةً
 ١٢ يُلَامُ الْمُفْرِطُ فِي أَمْرِهِ إِذَا صَرَخَ الْأَمْرُ لِلْمُعْذِرِ

الْمُفْرِطُ الْمُضَيِّعُ وَالتَّفْرِيطُ التَّضْيِيعُ: يُقَالُ فَرَطَ فُلَانٌ فِي أَمْرِهِ أَي صَيَّعَ: وَأَفْرَطَ إِذَا جَاوَزَ الْمِقْدَارَ: وَفِي الْمَثَلِ: رَبَّمَا وَقَعَ الْإِفْرَاطُ مَوْضِعَ التَّفْرِيطِ: أَي تَرِيدُ أَنْ تُفْرِطَ فِي إِحْكَامِ الشَّيْءِ فَنُبَالِغَ فِيهِ وَالمَبَالِغَةُ فِيهِ تَضْيِيعٌ ٥

XIV.

١ لَقَدْ تَعَلَّمَ الْحَرْبُ أَنِّي أَبْنَاهَا وَأَنِّي الْهُمَامُ بِهَا الْمُعْلِمُ
 ٢ وَأَنِّي أَحَدٌ عَلَى رَهْوَةٍ مَنِ الْمَجْدِ فِي الشَّرَفِ الْأَعْظَمِ
 أَحَدٌ أَنْزَلَ يُقَالُ حَلَلْتُ بِمَنْزِلِ كَذَا وَالْمَنْتُ بِمَعْنَى. وَالرَّهْوَةُ الْمَكَانُ الْمُرْتَفِعُ: قَالَ ذُو الرِّمَّةِ

a) LA II, 195¹⁰, with بَعِيرِكَ: see Ḥam. 193⁴⁻⁶; poet Salim b. Durah of 'Abdallah b. Ghaṭāfan.

b) Mfqt LXVII, 10.

c) MS تَفْرِطُ. The proverb quoted is not in Maidāni. This view of the difference between تَفْرِيطُ and إِفْرَاطُ accords with the saying attributed to 'Alī b. Abī Ṭalīb in LA IX, 243⁹, TA, V, 198¹⁵, Lane 2378a مَفْرُطًا أَوْ مَفْرُطًا (LA يُرَى الْجَاعِلُ لَا تَرَى الْجَاعِلَ لَا تَرَى الْجَاعِلَ لَا تَرَى الْجَاعِلَ).

XIV. *Mutaqarib*; vv. 7 and 8 cited.

وَقَالَ لَبِيدٌ ^a فِي لَيْلَةِ غَفَرِ النُّجُومِ غَمَامَهَا * أَي غَطَّاءَهَا: وَغَفَرَ الْجُرْحُ إِذَا بَرَأَ رَأْسُهُ وَقَالَ أَسْفَلُهُ: وَالغَفْرُ
الرُّبْرُ: وَالغِفَارَةُ وَدَائِبَةٌ كَالْخَرْقَةِ تُؤْتِي الْمِرَاةَ مِغْنَعَتَهَا: وَقَوْلُهُمْ غُفْرَانَاكَ اللَّهُمَّ أَي تَغْضِبَتَاكَ وَسِتْرَكَ: وَالغَفِيرَةُ
مِنَ الشَّعْرِ وَالجَمْعُ الْغَفَائِرُ وَهِيَ الدَّوَابُّ هـ

هـ يُقِيمُونَ لِلدَّحْرِبِ أَصْعَارَهَا إِذَا تُورَرَ الْقَسْطَلُ الْأَغْبَرُ

الْأَصْعَارُ جَمْعُ صَعْرٍ وَهُوَ الْمَبْدُ: وَيُقَالُ: وَاللَّهِ لَا تُبَيِّنُ صَعْرَكَ: (45b) أَي مَبْلَكَ. وَتُورَرُ عَيْجٌ. وَالْقَسْطَلُ هـ
الْغُبَارُ وَجَمْعُهُ قَسَاطِلُ. يَقُولُ يُبَيِّنُونَ أَوَدَ الدَّحْرِبِ فِي هَذَا الْوَقْتِ الَّذِي ثَارَ فِيهِ الْقَسْطَلُ الْأَغْبَرُ هـ

٦ كَمَاةٌ حُمَاةٌ إِذَا مَا الشِّفَا هـ يُعَاجِرُ عَنْ صَمِّهَا الْمِشْفَرُ

كَمَاةٌ جَمْعُ كَمِيٍّ وَهُوَ الشُّجَاعُ. وَالْحُمَاةُ الَّذِينَ يَحْمُونَ الْبَحَقَاتِفَ وَيَحْفَظُونَ الدُّبُرَ. وَالْمِشْفَرُ إِذَا شِدِقَ
فَاسْتَعَارَ كَمَا قَالَ الْخَطِيبِيُّ هـ

بَسَقَى جَارَكَ الْعَيْبَانَ لَمَّا جَفَوْتُهُ وَقَلَصَ عَنِ بَرْدِ الشَّرَابِ مَشْفِرُهُ

يقول ٦ حُمَاةٌ فِي مِثْلِ هَذَا الْوَقْتِ الَّذِي تَنْكَشِرُ فِيهِ الشِّفَا وَتَكْلَحُ فِيهِ الْوُجُوهُ: وَهُوَ مِثْلُ قَوْلِ لَبِيدٍ

هـ رَقَمِيَّاتٍ عَلَيْهَا نَاهِضٌ تَكْلَحُ الْأَرْوَاقَ مِنْهُمْ وَالْأَبْدَ

وَالْأَرْوَاقَ الطَوِيلُ الْأَسْنَانَ وَالْأَبْدَ الْقَصِيرُهَا: يَقُولُ تَكْلَحُ الْجَمِيعَ هـ

٧ يُطِيلُونَ لِلدَّحْرِبِ تَكَرَّارَهَا إِذَا أَلْهَبَتْ لَهَا تَسْعَرُ

ويروى: يُطِيلُونَ فِي الدَّحْرِبِ. وَاللَّهَبُ النَّارُ. وَتَسْعَرُ تُشْعَلُ: يَقَالُ سَعَرَتِ النَّارُ تَسْعَرُ سَعْرًا وَأَسْعَرْتُهَا
أَنَا إِسْعَارًا هـ

٨ وَإِنَّ الَّذِي قَدْ أَتَيْتُمْ بِهِ سَيَكْذِبُهُ عَنْكُمْ ^d الْمَخْبَرُ

[أَي] إِنَّ الْخَبِيرَ يَعْرِفُ أَيْمَانَنَا وَأَيْمَانَكُمْ وَأَيْمَاءَ الْجَمِيعِ وَيَعْلَمُ مَنْ لَهُ الْفَضْلُ عَلَى الْآخَرِ هـ

٩ سَتَعْلَمُ ^e أَي زَمْتُمْوهُمْ إِذَا تَلَقَّى كِتَابِيهَا الْخُسْرُ

a) Mu'all. 42; our MS has كَفَّرَ, which is the reading of Tibrizī, and the only one which appears to be known to the commentators; on the other hand, the quotation would be inappropriate here unless we read غَفَرَ.

b) Drw. II, 26.

c) Lab. Drw. XXXIX, 72.

d) MS الْمَخْبَرُ without vowels: the scholion points to the passive form.

e) So MS; probably we should read لَنْ for لَنْ.

والمواخي السراع ٥

١ وَنَحْنُ صَبِيحًا حَيَّ نَجْرَانُ غَارَةٌ تُبِيدُ حَبَالَهَا مَخَافَتَنَا دَمَا

نجران أرض اليمن. وتبيل أي ترمى بأولادها من مخافتنا: فلما حذفت من نصبتة: تبيل يعني الغارة
 وإنما مفعول به كانه قال: تبيل الحبالى دما مخافتنا ٥

XIII.

١ تَجَنَّبَ نُؤْمِيرًا وَلَا تُوْطِئَهَا

٢ (45a) وَإِنْ رِمَاحَ بَنِي عَامِرٍ يُقَطِّرُونَ ^a مِذْلَ عَلَقِ الْأَحْمَرِ

بنو عامر يعنى رقطه. والعلف الدم: والعلف أيضا في غير هذا الموضع دودة تكون في الماء تنشب في
 حلق الشارب: والعلف علف البكرة: وقال عجب السلولي: سلايم العلف: واران ^b من العلف فوصل
 الكلام وأنعم: ومثله كثير جائر ٥

٣ هُمُ الْجَبَابِرُونَ عِظَامَ الْكَسِيرِ إِذَا مَا الْكَسَائِرُ لَمْ ^c تُجَبَّرِ

يعنى يُغنون ويُغنون من أفعده الدغر عن التصرف: فهو كالكسير أي المكسر. وقوله * إذا ما الكسائر
 لم تجبر * مثل: أي حين لا يواسى أحد أحدا ٥

٤ وَهُمْ يَضْرِبُونَ غَدَاةَ الصَّبَا حِ أَنْفَ الْمُدَجِّجِ ذِي الْمِغْفَرِ

غداة الصبح أي غداة الغارة لأن الغارة لا تقع إلا في وقت الصباح. والمدجج الداخل في السلاح:
 ومثله المفتح: وقال عنتر ٥

d وَمُدَجِّجٍ كَرَّةَ الْكَمَاةِ نَزَالَهُ لَا مُعِينَ هَرَبًا وَلَا مُسْتَسْلِمَ

والمغفر البيضة سمى مغفرا ^e لأنه يعطى الرأس والعنق: ومنه يقال غفرت مناعي أي جعلته في الوعاء:

XIII. *Mutaqarib*; no citations found.

a) MS مِذْلَ عَلَقِ أَحْمَرَ.

b) MS مِنْ عَلَقِ.

c) MS مُجَبَّرِ, but correctly in scholion.

d) Mu'all. 48.

e) MS أَلَا أَنَّهُ (sic).

٤ *a* مَنِ النَّاسِ إِلَّا يَعْرِفُونَ عَلَيْهِمْ لَنَا فِي جَسِيمِ الْأَمْرِ أَنْ تَتَكَرَّمَا
 ه وَنَحْنُ الْأُولَى قَدْ نَا الْحَيَاةَ عَلَى الْوَجَا كَمَا لَوْحِ الْقَوَاسِ تَبَعًا وَسَاسِمًا

الحبيد الأفراس الكريمة الواحد جواد. والنبع والشوحط سواء فما نبت في الحبيد فهو تبع وما ذبت في
 السهل فهو شوحط. والساسم شجر من الأبنوس: قال النمر بن توبل: (44b) *b [ترى] حوتها التبع
 والساسم*. والوجا أن ينشكى الفرس حافره: والحفا أن يرق الحافر. وقوله: كما لوح أي أن الحيد
 ضمير كالقسي في يبيها: فطول الكلام فيه كما قل امرؤ القيس

٥ لَهَا مَتْنَتَانِ خَطَاتَا كَمَا أَكَبَّ عَلَى سَاعِدَيْهِ النَّيْمُ

أراد بهذا التطويل كساعدي نيم بارك

٦ وَنَحْنُ صَبَحْنَا حَىَّ أَسْمَاءَ بِالْقَنَا وَنَحْنُ تَرَكْنَا حَىَّ مُرَّةَ مَاتَمَا

حَىَّ أَسْمَاءَ يعني بني فرارة: ومرة ابن عوف بن سعد. وقوله مآتما أي جماعة: والماتم النساء يجتمعن
 في سرور أو غم: قال الشاعر

٧ عَشِيَّةَ قَامَ النَّائِحَاتُ وَشَقِقَتْ خُدُودٌ بِأَيْدِي مَاتَمِ أَيْ مَاتَمِ

٧ بَقَرْنَا الْكِبَالِي مِنْ شَنْوَاءَ بَعْدَمَا خَبَطْنَ بِفَيْفِ الرِّيحِ نَهْدًا وَحَقَمَا

بقرنا أي شققنا: يقال بقر بطنه وبعج بطنه يبقره ويبعجه بمعنى واحد. ونهد وحقم حيان

٨ مُجَنَّبَةً قَدْ لَاحَهَا الْغَزُؤُ بَعْدَمَا تُبَارِي مَرَاحِيهَا الْوَشِيحَ الْمُقَوْمَا

مجنبة يعني الخيل: وكانوا يجنبون الخيل ويركبون الإبل للوقت الذي يحتاجون إليها في الحرب:

ومثله قول لبيد

٩ يَهْرُدُ الرَّجَّ يَبَارِي ظِلَّهُ بِأَسِيدِ كَالسِّنَانِ الْمُتَنَحَّلِ

a) MS مِنَ النَّاسِ.

b) LA XV, 178¹⁷; *Aqdad* 34¹³; MS omits ترى (accidentally in turning the page).

c) I. Q. XIX, 30; Lane 769b.

d) This verse appears to be compounded of parts of two verses of different meanings: see LA XIV, 269³ and ⁴; see also *Aqdad*, p. 67. Perhaps the confusion is due to error of the copyist.

e) Yaq. IV, 336⁸ has a verse which may come in before v. 8 (or perhaps be a substitute for it): —

وَحْنُ جَلَبْنَا الْخَيْلَ مِنْ بَطْنِ لَابَةِ فَجِئْنَ يَبَارِينَ الْأَعْنَةَ سَهْمَا

f) Drw. XXXIX, 46.

بِرَامٍ رَمَامًا إِذَا عَطَفَ. وَالتَّاجِيعُ الدَّمُ الطَّرِيُّ الأَحْمَرُ. وَكَهْدَابِ أَيْ كَهْدَبِ الثَّوْبِ. وَالدِّمَقْسُ الْقَفْرُ.
وَالْمُسِيرُ الْمُحْطَطُ: يَقَالُ بَرْدٌ مُسِيرٌ وَمُسِيرٌ أَيْ مُحْطَطٌ ٥

١١ أَقُولُ لِنَفْسٍ لَا « يُجَادُ بِمِثْلِهَا أَفْلَى الْمِرَاحِ إِنِّي غَيْرُ مُقْصِرِ
١٢ (44) فَلَوْ كَانَ « جَمْعًا مِثْلَنَا » لَمْ يَبْرَأْنَا وَلَكِنْ أَتَيْنَا أُسْرَةً ذَاتُ مَفْخَرِ
لَمْ يَبْرَأْنَا لَمْ يَسْلَمْنَا وَمَ يَعْلَمُنَا. وَأُسْرَةُ الرَّجُلِ رَحْمَتُهُ الأَدْنَوْنَ مِنْهُ ٥

١٣ « أَنْوْنَا بِشَهْرَانِ الْعَرِيضَةِ كِلَيْهَا وَأَكْلَبَ طَرًّا فِي « جِيَادِ السَّنَوْرِ
قَدْ مَرَّ نَسَبُ شِيْرَانٍ قَبْلَ ذَلِكَ. وَطَرًّا كَلًّا. وَالسَّنَوْرُ الدِّرْعُ: قَالَ ذُو الرِّمَّةِ * ٢ إِذَا أُجْتِيبَ لِلْحَرْبِ
الْعَوَانِ السَّنَوْرُ*: وَقَالَ النَّبِغَةُ الْجَعْدِيُّ

تَحَلَّى بِأَرْصَالِ اللَّحَجِيِّنِ سُبُوْقَنَا وَتَعَلَّوْا بِهَا يَوْمَ اللِّقَاءِ وَالسَّنَوْرَا

XII.

١ وَوَدَّتَا فَأَوْيْنَا بِأَشْرَافِ دَارِهِم غَدَاةَ جَرَيْنَا الْجَوْنَ بِالْجَوْنَ صَيَلَمَا
٢ وَلَمْ يَكْفِنَا قَوْمٌ مَقَامًا وَلَمْ نَعُدْ بِغَيْرِ الْقَنَا فِي حَشِيَّةٍ أَوْ تَجَرَّمَا
يقول لم يغم أحدٌ مقاماً يقوم فيه تحن. ولم نعدْ أى لم نستعين بأحدٍ غير القنا ولا ه التَّجَانَا إِلَّا
البيها في خوفٍ من عدوٍ أو تجرَّم أو ذنَّب في جِنَايَةِ ٥
٣ وَأَمَّ أَرْ قَوْمًا يُرْفَعُونَ لِوَاءِهِمْ لِغَايَتِنَا فِي الْمَجْدِ مِمَّنْ تَكَلَّمَا
١٥ اللِّوَاءُ لِلْأَمِيرِ مَمْدُودٌ: يَقَالُ أَلْبَيْتُ لِوَاءٌ أَيْ عَقْدَتُهُ: وَأَمَّا لِوَى الرَّمْلِ فَمَقْصُورٌ: وَيَقَالُ أَلْوَيْنَا أَيْ وَقَعْنَا فِي
لِوَى الرَّمْلِ. وَالْمَجْدُ الشَّرْفُ وَالْمَجْدُ الشَّرِيفُ ٥

a) MS تُجَادُ (points perhaps by later hand).
b) So MS; the construction is permissible (جَمْعًا [الْجَمْعُ]); Mfđt جَمْعٌ مِثْلَنَا, and cf. ante, No. X, 3.
c) Mfđt لَمْ نَبَالِهِمْ. d) Mfđt تَجَاوُوا بِفُرْسَانَ الْعَرِيضَةِ.
e) Mfđt لِبَاسٍ. f) Dh. R., Diw. XXX, 48.
g) MS السَّنَوْرُ (sic). This verse should belong to the poem at pp. 145—148 of the Jamharah, but it is not found there.
XII. *Tawil*; no citations found. h) MS اللّجينا (!)

a [فَكَلَّمَ هُوْدَةَ فِي مَائَةِ مِنْ بَنِي تَمِيمٍ: فَوَعْبَهُمْ لَهُ: فَاعْتَقَهُمْ. وَكَانَتْ الصَّفَقَةُ] يَوْمَ فِصْحِ النَّصَارَى: فَقَالَ الْأَعَشَى

b لَمَّا أَتَوْا أَسَارَى كُلِّهِمْ ه صَرَعا

c لَا يَسْتَنْبِغُونَ ه بَعْدَ الْيَوْمِ f مُتَنَعَا

g وَقَالَ لِلْمَلِكِ أَطْلِفْ مِنْهُمْ مَائَةً

h فَفَكَ عَنْ مَائَةٍ مِنْهُمْ ه وَتَأْتِيهِمْ

بِهِمْ تَقَرَّبَ يَوْمَ الْفِصْحِ ضَاحِيَةً

٧ لَعَمْرِي وَمَا عَمْرِي عَلَيَّ بِهِيْنِ

٨ فَيَسَسَ الْفَتَى إِنْ كُنْتُ أَغْوَرَ عَاقِرًا

٩ وَقَدْ عَلِمُوا أَنِّي أَكْرَهُ عَلَيْهِمْ

الْمُدْوَرِ الَّذِي يَطُوفُ بِالْدَّوَارِ وَهُوَ صَنَمٌ: أَرَادَ أَعْبَادًا كَانُوا يَتَّخِذُونَهَا عِنْدَ أَوْثَانِهِمْ يَشْتَبِهُونَ

بِالطَّوْفِ. وَالكَرُّ الرُّجُوعُ إِلَى الْقِتَالِ. وَيُقَالُ كَرَّ الْمُدْوَرِ أَرَادَ عَيْدًا تَخْرُجُ إِلَيْهِ الْأَبْدَانُ: قُلْ عَمْرٌ

k أَلَا [بِأ] لَيْتَ أَخْوَالِي غَنِيًّا لَهُمْ فِي كَدِّ ثَلَاثَةِ دَوَارٍ

١٠ وَمَا رَمْتُ حَتَّى بَدَلْتُ صَدْرِي وَنَحَرَهُ

وَمَا رَمْتُ أَي وَمَا بَرَحْتُ: وَيُقَالُ مِنْهُ رَمْتُ أَرِيمَ: وَيُقَالُ رَمَ يَرُمُ أَي طَلَبَ وَرَمَ يَرُمُ أَي أَكَلَ وَرَمَمَ

a) This sentence, which had fallen out of our text by *homœoteleuton*, has been restored from Mfqt.

b) Mfqt إِذْ بَايَعُوهُ: Tabari I, 987 as text.

c) MS صَرَعا; see Tabari.

d) MS مِنْ عَيْطَاهُ; Tab. فِي غِيْرَاءِ مُظْلِمِهِ; Mfqt as text.

e) Mfqt, Tab. بَعْدَ الضَّرِّ. f) Mfqt مُتَنَعَا.

g) Here Mfqt (g. v.) inserts an interesting verse not in our text or Tab.

h) Mfqt commy. omits the last two vv.; Tabari has them.

i) Tab. إِسَارَعُمُ.

j) MS ضَرْبَةً; Mfqt, BDur, BA, Bakri, BQut, Yaq, all as text; see the story in the commy. to the Mfqt; no other authority supports ضَرْبَةً.

k) See fuller scholion and quotation in Mfqt, and *post*, Suppl. No. 8.

l) Mfqt نَحَرِي وَصَدْرِي.

يُصَفِّقُ عَلَى مُصَرٍّ: ووافق ذلك جذبًا من الزمان: وكتب الى *a* عماله على *b* عذارِ العربِ جبيعا
 (وهو فصل ما بين العرب والعجم) ان يَمْنَعُوهم من الميرة. ففتَحَ جوازبة *c* بابَ المُشَقَّرِ وأذن للعرب في
 الميرة: فجعل يدخلهم خمسة [خمسَةَ] وَعَشْرَةَ عَشْرَةَ من بابِ السُّوقِ على أَنَّ يُخْرِجَهُم من بابِ *d* جَبَّارِ
 في أنفسهم. فلما دخلت فِئعةٌ كَعَبْرَ رُوْسِهِم اى قطعها. فلما طال ذلك عليهم وبيدخُلُ الناسِ ولا
 يخرجون بعنوا فنشروا الى الأبواب *f* [إذا في] مَأخُوذٌ بهما ما خلا البابِ انذى يدخلون منه. فَشَدَّ
 رجلٌ من بني عيسى فَتَرَبَّ انْسِلْسِلَةً بِسَيْفِهِ فَقَطَعَهَا: فَخَرَجَ مَنْ كَانَ يَلِيهِ. وَأَمَرَ المَكْعِبِرُ وهو جوازبة
 بغلافِ الباب: ثم قتل من بقى في المدينة. وكان كسرى قد قَدِمَ عليه هَوْدَةَ وَأَوْجَهَهُ وَادَمَهُ وَالْبَسَهُ
 ثِيَابًا مِنْ تِيحَانِهِ وَحَلَّلًا مِنْ حَلَلِهِ: فَزَعَمَتْ بنو حَنِيْفَةَ أَنَّهُ كان لا يَراهُ أَحَدٌ مِنَ العَجمِ إِلَّا سَجَدَ لَهُ
 لذلك التاجِ نُصُورَةَ كَسْرَى الذى كان فيه: فقال الأَعشى

a مَنْ يَرِ عَوْدَةَ يَسْجُدُ غَيْرَ مُتَّيِّبٍ إِذَا تَعَمَّمَ فَوْقَ التَّاجِ أَوْ وَضَعَا
 لَهُ أَكْثِيلَ بَالِيَاْفُوتٍ زَفَلَهَا *b* صَوَّاعُهَا لَا تَرَى عَيْبًا وَلَا طَبَعًا
 مَنْ يَلْقَى عَوْدَةَ أَوْ يَنْزِلُ بِسَاحَتِهِ يَكُنْ لِهَوْدَةَ فِيمَا تَابَهُ تَبَعًا
 وَكُلُّ زَوْجٍ مِنَ الدِّبَابِ يَلْبَسُهُ *c* أَبُو قَدَامَةَ مَحْبُوبًا بِذَلِكَ مَعَا

(43b) فهذا بُدِّئَ عَلَى التَّاجِ وَالْكَسْوَةِ. وَقَدِمَ *m* عَلَى جَوَازِبَةَ لِيُنْفِذَ إِلَى الْيَمَامَةِ فَشَهِدَ يَوْمَ الصَّفْقَةِ

a) So Mfqt: our MS عمله.

b) So Mfqt; our MS apparently عداد.

c) Mfqt بلى.

d) So MS; Mfqt جبان or حيان (perhaps جنان is intended); جَبَّارٌ means lime-plaster, and may be the designation of a gate. Yāq. II, 169⁷ gives جَبَّارٌ as the name of a place in Bahrain. The following words, فِي أَنْفُسِهِم, are not in Mfqt: they perhaps mean "among their own people".

e) Mfqt وَكَلَّمَا.

f) Added from Mfqt.

g) So Mfqt; MS دم.

h) LA II, 291³, with يَلْقَى for يَرِ; MbdKam. 239¹⁸, with v. 2, as text.

i) Mfqt تَعَصَّبَ.

j) Mfqt زَيْنِيَا.

k) So MS; other texts صَوَّاعُهَا.

l) This and the following verse are not in Mfqt commy.

m) So Mfqt; MS عليه.

خَرَابِيَةَ اسْتَحْيَاءَ: يُقَالُ فَلَانٌ قَدْ خَرَى إِذَا اسْتَحْيَا بِخَرَى خَرَابِيَةَ: قَالَ ذُو الرُّمَّةِ

a خَرَابِيَةَ أَذْرَكَهُ عِنْدَ جَوْنَتِهِ مِنْ جَانِبِ الْحَبْلِ تَخْلُوضًا بَيْنَا الْعُصْبِ

وَخَرَى بِخَرَى خَرِيًّا إِذَا تَبَاعَدَ: وَخَرًا يَخْرُو إِذَا سَلَسَ: قَالَ لَبِيدٌ: c *وَخَرَعًا بِأَيْمٍ لِلَّهِ الْأَجْدَلُ* ٥

ه أَلسَتَ قَرَى أَرْمَاحَهُمْ فِي شُرْعًا وَأَنْتَ حِصَانٌ مَاجِدُ الْعِرْقِ فَاصْبِرْ

يُخَاطَبُ فِرْسَةً: يَقُولُ: أَنَا صَابِرٌ عَلَى مَا يَرُدُّ عَلَيَّ مِنَ الرِّمَاحِ الْمَشْرَعَةِ تَحِيًّا. يَقُولُ أَشْرَعْتُ الرِّمَاحَ قِيلَهُ ٥

أَي وَجَهْتَهُ تَحْوَةً. وَأَنْتَ حِصَانٌ [أَي] فَرَسٌ كَرِيمٌ شَرِيفُ الْعِرْقِ مَا صَرَبَ فِيهِ d عَجِينٌ: فَاسْبِرْ مَعِيَ ٥

٤ أَرَدْتُ e لِكَيْمَا يَعْلَمَ اللَّهُ أَنَّي صَبَرْتُ وَأَخَشَى مِثْلَ يَوْمِ الْمَشَقَّرِ

الْمَشَقَّرُ مَدِينَةٌ وَهِيَ مَدِينَةُ هَجَرَ. وَكَانَتْ بَنُو تَمِيمٍ وَأَلْفَافٌ مِنَ الْقَبَائِلِ f حِينَا فَطَعُوا عَلَى لَطِيمَةِ نِكْسِي

جَاءَتْ مِنْ قَبْلِ بَادَانَ مِنَ الْيَمَنِ: فَلَمَّا صَارَتْ فِي أَرْضِ تَجْدٍ حَفَرَهَا عَوْدَةً بِنِ عِلْيَ الْخَنْفَمِيِّ. فَعَرَضَتْ

لَهَا بَنُو تَمِيمٍ بِمَوْصِغٍ يُقَالُ لَهُ نَطَاعٌ فَأَخَذُوا مِنْهَا سُبُوفًا وَأَنْبِيَةً وَمَنَاطِفَ وَجَوَعْرًا وَعِضْرًا. وَكَانَ الرُّبُوعَانُ 10

فِيهِمْ فَهُوَ قَوْلُهُ (43a)

اللَّهُ أَعْطَانِي فَأَنْعَمَ يَوْمَ زَمَلَةَ الْأَعَاجِمِ

فَدَعَى الْفَرَزْدَقُ أَنْ صَعَصَعَةَ بِنِ نَاجِيَةَ جَدُّهُ كَانِ رَأْسِ النَّاسِ فِيهَا فِي قَوْلِهِ:

g وَرَبِّيسُ يَوْمٍ نَطَاعٍ صَعَصَعَةَ الَّذِي حِينَا بَصُرَ وَكَانَ حِينَا يَنْفَعُ

فَمَضَى الْأَسَاوِرَةَ الَّذِينَ كَانُوا فِيهَا وَعَوْدَةً مَعَهُمْ فَأَخْبَرُوا كِسْرَى الْخَبَرَ. فَكَتَبَ إِلَى h جَوَانِبَةَ بِأَمْرِهِ أَنْ 15

a) Dh. R., bā'iyah, v. 96.

b) This sense of خَرَى is not found in the Lexx; مَفْدُتٌ فِي الْهَلَاكِ; LA XVIII, 247¹⁹ وَقَعَ فِي بَلِيَّةٍ وَسَرٍّ وَسُورَةٍ فَكَلَّ بِذَلِكَ وَعَانَ; وَفَعَّ فِي بَلِيَّةٍ وَسَرٍّ وَسُورَةٍ فَكَلَّ بِذَلِكَ وَعَانَ; perhaps تَبَاعَدَ is used euphemistically.

c) Labtd XXXIX, 22.

d) MS عَجِينٌ.

e) Mfđt (Abu 'Ikrimah's text) لَيْسَ لَا يَعْلَمُ (Aḥmad as our text). Al-Kilābī (see commy. Mfđt) read صَبَرْتُ حِفَاطًا يَعْلَمُ اللَّهُ أَنَّي أَحَادِرُ يَوْمًا مِثْلَ يَوْمِ الْمَشَقَّرِ.

f) فِيهَا not in Mfđt; seems superfluous. This account of the Day of al-Mushaqqar is identical with that in al-Anbārī's Commentary on the Mfđt; it rests on the authority of al-Ḥirmāzī.

g) Naq. 959¹³.

h) So our MS; Mfđt has جَوَانِبُونَ; Agh. XVI, 79²⁵ جَوَابِرُونَ; Tabarī I, p. 985 ازادفروز; Our form perhaps stands for the hypocoristic جَوَانَوِيَّةِ (Nöldeke, Sasaniden 92).

والجبل الحين

٤ ا فَمِنَّا وَمَنْ يَنْزِلُ بِهِ مِثْلُ ضَيْفِنَا يَبْتَ عَنِ قَسَى أَضْيَافِهِ غَيْرَ غَافِلِ

XI.

وقد عمر بن الطفيل يوم قيّف الريح الذي أصيبت فيه عينه:

١ لَقَدْ عَلِمْتُ b عَلَيَا هَوَازِنَ أَنَّنِي أَنَا الْفَارِسُ الْكَامِي حَقِيقَةً جَعْفَرِ

٢ c وَقَدْ عَلِمَ الْمَرْزُوقُ أَنِّي أَكْرُهُ d عَشِيَّةَ فَيُفِ الرِّيحِ كَرَّ الْمَشْهَرِ

المَرْزُوقُ قَرَسُهُ. وَيُفِ الرِّيحِ مَكَانٌ كُنْتُ التَّوَقُّعَةَ فِيهِ. e وَيُرْوَى: * عَلَى جَمْعِهِمْ كَرَّ التَّمْيِيحِ الْمَشْهَرِ *
والتَّمْيِيحُ يَعْنِي القِدَاحَ الَّذِي يَنْتَشِرُ بِهِ القِدَاحُ لَيْسَ لَهُ غَنَمٌ وَلَا عَلَيْهِ غَرَمٌ: كُلَّمَا خَرَجَ رُذٌّ حَتَّى يَخْرُجَ

(42b) آخِرُ القِدَاحِ

٣ إِذَا آرُورٌ مِنْ r وَقَعَ الرِّمَاحَ زَجْرَتُهُ وَقُلْتُ لَهُ أَرْجِعْ مُقْبِلًا g غَيْرَ مُدْبِرِ

١٠ آرُورٌ عَدَلٌ وَمَلَّ إِلَى نَاحِيَةِ أُخْرَى: يَقَالُ فُلَانٌ مُزُورٌ عَنْ صَدِيقِهِ أَيْ عَدِلَ عَنْهُ: أَيْ إِذَا مَلَّ عَنْ

النَّفْعِ رَدَّدْتَهُ إِلَيْهِ

٤ وَأَنْبَأْتُهُ أَنَّ الْفِرَارَ خَزَائِنَةٌ عَلَى الْمَرْءِ مَا لَمْ يُبَيِّلْ h عُدْرًا فَيُعْدِرِ

a) So BA and Naq. The additional verse in these is as follows: —

وَحَتَمْتُ حَتَّى يُعْدِنُونَ بِمُدْحِجٍ وَعَلَّ حَنْ إِلَّا مِثْلَ إِحْدَى الثَّقْبَائِلِ

XI. *Tawil*. This celebrated and much quoted poem is No. CVI of the *Mufaḍḍaliyat*; as the citations and various readings are given there, they are not repeated here, except where our text differs from that of al-Mufaḍḍal. For the Day of Faif ar-Rih see Bathr, I, 474 ff., and Naq. 469—472.

b) MS عَلَيَا.

c) MS وَلَقَدْ.

d) Bakrī 721¹⁷ has our text; Mfḍt, BQut. 191, and LA XII, 12⁵, have the alternative reading mentioned in the scholion. Buḥt. Ḥam. 61 reads عَلَيَّهِمْ بِقِيْفِ الرِّيحِ كَرَّ الْمُدْبِرِ by confusion with v. 9 below.

e) In the MS the parts of the scholion have suffered dislocation, but have now been replaced in their proper order.

f) Buḥt. Ḥam. كَرَّ الرِّمَاحِ, apparently a copyist's error.

g) MS غَيْرِ.

h) Mfḍt جَبَدًا فَيُعْدِرِ; our reading is al-Athram's.

الكُفَاةَ الْأَشْدَاءَ. وَالْوَعَى ارَادَ الْحَرْبَ. وَالْمَجْرُوبَ الَّذِي لَهُ جَيْبٌ. اى *a* يُقْتَلُونَ فَيُخَصَبُ بِالذَّمِّ سَرَابِيلِيمَ
وَعِ الدُّرُوعِ: وَقَالَ أَوْسُ بْنُ حَاجِرٍ

سَرَابِيلِنَا فِي الرَّوْعِ بَيْضٌ كَانَتْهَا *b* أَمَا انْلُوبِ عَرَّتَيْهَا مِنَ الرِّيحِ شَمَلِ
۴ وَقَضَّتْكُمْ بَكْرٌ قَضَاءً وَاجِبًا وَبَنُو فَرَازَةَ جُنُنَ حِينَ مَجَالِ

X.

۱ *c* جَاؤُوا بِشَهْرَانِ *d* الْعَرِيضَةَ كُلِّهَا وَأَكْلَيْهَا *e* مِيلَادِ بَكْرِ بْنِ وَاثِلِ

شَهْرَانِ مِنْ خَنَعَمَ *f* وَأَكْلُبُ مِنْ شَهْرَانِ. يَقُولُ *g* مِيلَادُ بَكْرِ بْنِ وَاثِلِ فَذَخِنُ دُونَهُمْ بِأَبَاهِ أَحِبِّ
مِنْ عَشْرَةِ ۵

۲ وَسَعَتْ شُيُوخُ الْكَيِّ بَيْنَ سُوَيْقَةَ وَبَيْنَ جَنُوبِ الْقَهْرِ مِيدَ الشَّمَالِ

الْقَهْرِ جَبَلٌ وَسُوَيْقَةَ مَوْضِعٌ. وَقَوْلُهُ مِيدَ الشَّمَالِ اى *g* أَمَلُوعَا بِالرَّمَى: وَيُقَالُ بَدَأَ يَأْخُذُونَ ذَاتَ الشَّمَالِ ۵

۳ *h* فَلَوْ كَانَ جَمْعٌ مِثْلُنَا لَمْ يَبْرَنَا وَأَكِنَ أَتَانَا كُلُّ جِنِّ وَخَايِلِ

قَوْلُهُ لَمْ يَبْرَنَا اى لَمْ يَسْلُبْنَا وَالْبَرُّ السَّلْبُ: ذَلِ امْرُؤُ الْقَيْسِ

۶ إِذَا مَا الصَّحْبِجُ ابْتَرَهَا مِنْ تِيَابِهَا تَمِيلُ عَلَيْهِ عَوْنَةً غَيْرَ مَجْبَلِ

a) MS يُقْتَلُ.

b) MS أَضَاءَ اللَّيُوبِ. This verse is not in Geyer's edn. of Aus; it may perhaps belong to No.

XXIX of that collection.

X. *Tawil*. Vv. 1, 4 and 3 of this poem are quoted, with an additional verse, in BATHIR KAM. I, 475-6, and Naq. 472⁹; for vv. 1 and 3 cf. vv. 13 and 12 of No. XI, *post*.

c) BA, Naq. *أَتُونَا*; cf. XI, 13.

d) MS الْعَرِيضَةَ here, but as text in XI, 13, and so BA, Naq.

e) MS مِيلَادِ; Naq. مِيلَادِ, BA مِثْلِ; the scholion shows that the commentator read the second.

f) According to Wüst., Tab. 9, Aklub is not a branch of Shahrān, but a brother's son.

g) MS أَمَلُوعَا وَالرَّمَى.

h) BA and Naq. *أَعَادِلُ لَوْ كَانَ أَبْدَادُ نُفُوتِلُوا* (BA false reading *لُقُوبِلُوا*); see LA IV, 45⁷. For another verse in which جِنِّ and خَايِلِ are collocated see LA XIII, 210⁸. i) Diw. LII, 16.

۱۱ ۱۱ لَقَدْ لَحِقْتِ بِحَيْلِنَا ^a فَكَرِهْتَهَا وَصَدَدْتَ عَنْ حَيْشُومِهَا الْمُسْتَكْدِبِ
(41b) حَيْشُومِهَا أَنْفِهَا وَجَمْعُ الْحَيْشِيمِ: وَحَيْشُومٌ كَذَىءٌ مَا تَقَدَّمَ مِنْهُ: فَأَرَأَيْتَ لَحِقْتِ أَوَّلَ الْحَيْلِ
فَوَيْتَتْ عَنَّا وَفَرَّتْ ۝

۱۲ فَبَنِي فَرَارَةَ قَدْ عَلَوْنَ بِكُلِّكَ وَالْحَيَّ أَشْجَعَ قَدْ رَمَيْنَ بِمَنْكِبِ
۱۳ غَادِرُنَ تَرَكْنَ وَخَلْفُنَّ. فِي مَعْرِكِ فِي مَوْضِعِ اعْتِرَاكِ وَهُوَ الْإِزْدَهَامُ يَعْنِي مَوْضِعَ الْقِتَالِ: قَتَلُوا هُنَا
بَعْدَ ثَلَاثَةِ أَسْرَوْا فَمَرُّوا فِي حَبْلِ. وَالْمِشْعَبُ بِالموتِ الَّتِي تَشْعَبُهُ: وَاسْمُ الْمَوْتِ شَعُوبٌ بِلاِ الْفِ وَلاِمْ
وَلاِ صَرْفٍ: كَأَنَّ قُلُوبَهُمْ فِي حَبْلِ فَاسْلَمُوا إِلَى الْمَوْتِ ۝

IX.

۱ تَرَعَى فَرَارَةَ فِي مَقَرِّ بِلَادِهَا وَتَهَيَّمُ بَيْنَ شَقَائِقِ وَرَمَالِ
بِقَوْلِ فَرَارَةَ لَيْسَ نَهَا أَنْبَعَاتُ وَلاِ عَزٌّ فَيَسْرَحُ مَا بَيْنَ فِي الْمَرَاغَى لِقَلَّتِهَا وَضَعْفِهَا: فَهِيَ تَرَعَى دِيَارَهَا حَوْفًا
مِنَ الْعَارَةِ إِذَا انْتَشَرَتْ فِي الْمَرَعَى. وَالشَّقَائِقُ جَمْعُ شَقِيقَةٍ مِنَ الرَّمْلِ قِطْعٌ غِلَظٌ بَيْنَ جَبَلَيْ رَمْلٍ ۝
۲ يُعْطُونَ خُرْجَهُمْ بِغَيْرِ هَوَادَةٍ وَالِدَهْرُ ذُو غَيْرٍ وَذُو بَلْبَالٍ
الْخُرْجُ الْخُرُوجُ: أَي لَيْسُوا بِأَعْرَةَ وَلاِ لَيْسَ قَبْضٌ وَلاِ بَسْطٌ فِي الْأُمُورِ: أَي مِمَّا أَدْلَاةٌ يُسَامُونَ الضَّيْمَ
۱۵ فَيَقْبَلُونَهُ. وَالهَوَادَةُ الْمَحَابَاةُ: يُقَالُ لَيْسَ بَيْنَ الْبَرِّ c وَبَيْنَ الْحَرِّ هَوَادَةٌ أَي مُحَابَاةٌ. وَالبَلْبَالُ الْعُومُ وَالهُمُومُ
وَالجَمْعُ الْمَلَابِلُ: قُلْ ذُو الرُّمَّةِ (42a)

۱ دَعَلُ أَحْدَارِ الدَّمْعِ يُعْقِبُ رَاحَةً
۲ نَحْنُ الْكَمَاةُ لِذِي الْوَعَى فِي هَوْلِهِ
مِنَ الْوَجْدِ أَوْ يَشْفِي نَجِيَّ الْبَلْبَالِ
وَالْخَاصِبُونَ مُسْجُوبٌ السَّرْبَالِ

a) MS وَكَرِهْتَهَا.

b) Notice الْمَوْتِ treated as fem. because of the neighbourhood of the equivalent شَعُوبٌ.

IX. Kamil: no citations found.

c) MS وَيَبِينُ أَحَدٌ وَهَوَادَةٌ!

d) Dh. R., Dhw. LXVI, 2; MbdKam. 52¹⁶.

٨ وَشَفَيْتُ نَفْسِي مِنْ فَرَارَةِ إِنْهُمْ أَهْلُ الْفَعَالِ وَأَهْلُ عِرِّ ^a أَغْلَبِ

الأغلب الغليظ الضخم: ويقال أسدٌ أغلبٌ إذا كان غليظ الرقبة وأسدٌ غلبٌ ورجلٌ أغلبٌ وامرأةٌ غلباء:

ورجلٌ أرقبٌ وامرأةٌ رقباءٌ وقومٌ رقبٌ منذُ أغلب: ومنه قولُ أعشى بنى قيس في صفة الرمي: * ^b وأرقبٌ

مُطَرِدٌ كَالشَّطْنِ* وَالشَّطْنُ الكَبَلُ وَجَمْعُهُ أَشْطَانٌ ٥

٩ وَالْقَدُّ فَخَرَتْ بِبَاطِلِ عَدَدَتِهِ فَإِذَا أَتَيْتَ بُيُوتَ قَوْمِكَ فَاحْسِبِ

أى أَنْتَ تَفْخَرُ بما لا أَصْلَ لَهُ لِأَنَّكَ مُلْصَقٌ لَسْتِ مِنْ قَلْبِ الْقَوْمِ وَلَا مِنْ سِرْوَانِهِمْ: فإِذَا فَخَرْتَ عِنْدَهُمْ

بِمَا يُفْتَخَرُ بِهِ فِي الْمَوَاضِعِ الَّتِي يَغِيبُ عَنْهَا قَوْمُكَ رَدُّوا عَلَيْكَ وَلَمْ يَقْبَلُوهُ مِنْكَ ٥

١٠ فَلْتَكْخِبَنَّكَ فَإِذَا عَنِ شَجْوَاهَا حَدَلٌ مَدَامِعُهَا يَدْمَعٌ سَيْكِبِ

الْحَدَلُ سُقُوطُ الشَّعْرِ مِنْ جَفْنِ الْعَيْنِ مِنَ الْبُكَاءِ: يُقَالُ قَدْ حَدَلَتْ عَيْنُهُ تَحْدَلُ حَدَلًا: وَمِنْهُ قَوْلُ

^d مَعْقِرِ بْنِ جَعَارِ الْبَارِقِيِّ

وَدُؤْبِيَانِيَّةٍ وَصَنَّتْ بِنَيْبِيَا وَمَأْفَى دَمْعِيَا حَدَلٌ نَطُوفٌ

نَطُوفٌ أَيْ يَقْطُرُ: وَقَالَ الْعَجَّاجُ ^e * وَالشَّوْرُ شَايٍ لِلْعَبِيُونِ الْحَدَلِ*. وَالشَّجْوُ الْحَزْنُ وَرَجُلٌ شَجِيٌّ أَيْ

حَزِينٌ: وَمِنْهُ الْمَثَلُ: ^f وَيَدُلُّ لِلشَّجِيِّ مِنَ الْخَلِيِّ: يُشَدِّدَانِ يَأْءَا الْجَمِيعِ: وَرَبَّمَا خَفِقَتْ يَأْءُ الشَّجِيِّ

وَوُقِلَتْ يَأْءُ الْخَلِيِّ فِيقَالَ: وَيَدُلُّ لِلشَّجِيِّ مِنَ الْخَلِيِّ ٥

a) MS أَغْلَبِ with *iqwā'*, undoubtedly a blunder.

b) So MS: we should however read مُطَرِدًا, as the nouns are in the accusative; the complete verse (Escorial MS, fol. 17b) is —
وَدَا عَيْبَةً حَامِصًا كَلْبُهُ وَأَجْرَدَ مُطَرِدًا كَالشَّطْنِ

for أُسْرٍ is said by Tha'lab to be Abu 'Ubaidah's reading.

c) MS يَسْكِبِ; Prof. Nöldeke prefers يَسْكَبُ (neut.) or يُسْكَبُ, with *iqwā'*.

d) The name (or nickname) of this poet's father (or grandfather) is variously given. The poet's name was سُفْيَانُ بْنُ أَوْسٍ (Agh. X, 47²²); he was called الْمَعْقِرِ on account of a verse made by him. His grandfather is called جَمَانٌ in Agh. X, 37⁸, جَمَارٌ in Agh. X, 46²⁷, and (father) حِمَارٌ in LA XIII, 158¹⁰. This verse is cited at the last mentioned place as follows: —

فَأَخْلَفْنَا مَوَدَّتَيْهَا فَحَاطَتْ وَمَأْفَى عَيْنَيْهَا حَدَلٌ نَطُوفٌ

(Our MS, corruptly, وَدُؤْبِيَانِيَّةٍ وَصَنَّتْ, وما في).

e) Diw. 'Ajj. XXIX, 2; LA XIII, 157¹⁶.

f) MS in both places وَيَدُلُّ الشَّجِيِّ; see LA XIX, 150²⁵.

الأيام التي لا زوج لها قد مات عنها زوجها: يصفهم بالخمول والضعف: أي ليس فيهم مرغب لأنهم تبط
والضرب لا يتزوج إنيهم

٤ أفرحت أن غدر الزمان بفارس قلح الكلاب وكنت غير مغلب
القلح ضفيرة تغلو الأسنان: يقال رجل أفلح وامرأة فلحاء وقوم قلح: ونصب قلح على السب والشتم:

و يجوز أن يكون نداء مضافاً (40)

٥ يَا مَرْقَدَ كَلِبَ الرِّمَانِ عَلَيْكُمْ وَنَكَاتُ قَرَحَتِكُمْ وَلَمَّا أَنْكَبِ
كَلِبَ الرِّمَانِ أي اشتد وأظهر وتغيراً وعبوساً: ومنه كَلِبَ كَلِبٌ وقد كَلِبَ عَلَيَّ فلانٌ أي صرَى. وقوله
نَكَاتُ قَرَحَتِكُمْ مَثَلٌ: ويقال نَكَاتُ الفَرْحَةِ أي قَشَرَتْ عنها الجَلْبَنَةَ التي تَعْلُوها a لَلْبَرِّ. وقوله لَمَّا أَنْكَبِ
أي لم يغض مني ولا لحققتي نَكَبْتُ: ويقال رجل أَنْكَبَ وامرأة نَكَبَاءُ إذا كان بينهما مَبِيلٌ وقوم نَكَبٌ:
ومنه قول الأخطل: b كَالْفَيْمِ النَّكَبِ

٦ وَتَرَكْتُ جَمْعَهُمْ بِلَابَةِ صَرْعِدٍ جَزَرَ السِّبَاعِ وَكُلَّ نَسْرٍ أَهْدَبِ
قوله بِلَابَةِ صَرْعِدٍ [صرعد] موضع. والبلابة الحرة وجمعها لَابٌ: ويقال للحرّة لُوبَةً وجمعها لُوبٌ: قال
الشاعر: c *بَيْنَ الْأَبَانِيحِ فَالْحَوَاءِ فَالْوَبِ* وَصَرْعِدٌ يُقَالُ إِنَّهُ بَلَدٌ. وَجَزَرَ السِّبَاعِ لَحْمٌ لَهَا كَمَا يُجَزَرُ
التَّبَعِيرُ. وَالنَّسْرُ الرِّخْمُ وجمعه النَّسُورُ: ومنه نُسُورُ لُقْمَانَ بْنِ عَادٍ: أُعْطِيَ عُمَرَ سَبْعَةَ أَنْسَرٍ فَسَمِيَ السَّابِغُ
d لَبْدًا: ومنه قول النابغة: e *أَخْتِي عَلَى الْقَوْمِ مَا أَخْتِي عَلَى لَبْدٍ*: وله قِصَّةٌ طَوِيلَةٌ. وَالْأَعْدَبُ الطَّوِيلُ
الرَّيْبِيُّ وَهُوَ بِمَثَلَةِ عَدَبِ النَّوْبِ وَهُوَ حَاشِيَةُ النَّوْبِ

٧ وَلَقَدْ أَبْلَتُ الْكَيْلَ فِي عَرَصَاتِكُمْ وَسَطَ الدِّيَارِ يَكُلُّ خِرْقٍ مِمَّحَرَبِ
قوله أَبْلَتُ الْكَيْلَ فِي عَرَصَاتِكُمْ أي فَدَتْهَا إِلَيْكُمْ حَتَّى ٤ دَاسَتْ دِيَارَكُمْ وَبِالْت فِيهَا. وَكُلُّ جَوْنَةٍ مُنْفَتِقَةٍ
فهي عَرَصَةٌ وَالْمَعِ عَرِاصٌ: وَالْعَرِصُ يَفْتَحُ الْعَيْنَ وَالسَّاءُ النَّشَاطُ: يُقَالُ عَرِصَ يَعْرِصُ عَرِصًا إِذَا نَشِطَ.
وَالْخِرْقُ (41a) بَكْسَرُ الحَاءِ الَّذِي يَنْخَرِقُ بِالْمَعْرُوفِ: وَالخَرْقُ بِفَتْحِ الحَاءِ القَلَاةُ الواسِعَةُ الَّتِي تَنْخَرِقُ فِيهَا
الرَّيْلُ وجمعه خُرُوقٌ. وَالْمِحْرَبُ صَاحِبُ حَرْبٍ

a) MS لَلْبَرِّ. b) Diw. p. 17, v. 2. c) See a similar verse by al-Jumaih, Mfdt. IV, 10 (p. 29).

d) This anomalous form is also found in LA IV, 390¹⁸. e) Nab. Mu'all. 6 (with *et. II*).

f) MS حَاسَتْ; cf. ante, No. V, 1.

١٠ وَعَبْدُ اللَّهِ غَوْدِرَ وَابْنَ بَشَرَ وَعَتَابَ وَمَرَّةً وَالْوَلِيدَ
 ١١ لَقِينَاهُمْ بِيَمِيزِ مُرَهَفَاتٍ نَقَتْلُهُمْ بِهَا حَتَّى أُبِيدُوا

البيض السيوف جمع أبيض: ومنه قول الشاعر: * وَأَبْيَضَ بَاتِرٍ ذَكَرَ حُسْمٍ * . أُبِيدُوا أى أُغْلِكُوا يقال بَادَ يَبِيدُ بَيْدًا وَيُبِيدُ وَالْبَائِدُ الْهَالِكُ ۞

١٢ وَأَزْدَفْنَا نِسَاءَهُمْ وَجِئْنَا وَقَدْ دَمَيْتُ مِنَ الْكُخْمِشِ الْخُدُودِ

أى صَرَغْنَاهُمْ فَتَكَدَحَتْ خُدُودُنَا. وَيُرْوَى: مِنَ الْجَبِيسِ الْخُدُودِ: الْجَبِيسُ الْحَبَابُ الْخَبِيْثُ ۞

VIII.

١ (40a) إِنِّي إِذَا أَنْتَرْتِ أَصْرَةَ أُمِّكُمْ مِمَّنْ يُقَالُ لَهُ تَسْرَبٌ فَارَكِبِ

أى إِذَا نَدَبْتُمْ لِلْقَطْرِ أَصْرَةَ النُّوفِ: وَهِيَ أَنْ تُصَرَ النَّافَةُ حَتَّى لَا يَشْرَبَ الْفَعِيلُ وَلَا يَحْلِبُهَا الرَّاعِي لِيُحْلِلَ الْقَوْمَ بِاللَّبَنِ وَفَلَّةُ الشَّيْءِ عِنْدَهُمْ: وَالوَاحِدُ الصِّرَارُ وَهُوَ أَيْضًا مَصْدَرٌ: يُقَالُ صَرَّ صَرًّا وَيَصُرُّ صِرَارًا. يَقُولُ: أَنَا مِمَّنْ يُدْعَى لِلْحَرْبِ وَلِقَاءِ الْأَبْطَالِ وَالرُّكُوبِ نَحْفُظُ الْحَقِيقَةَ: وَأَنْتُمْ رُعَاةٌ لَا غَنَاءَ عِنْدَكُمْ وَلَا كِفَايَةَ ۞

٢ لَا ضَيْرَ قَدْ حَكَّتْ بِمِرَّةٍ بَرَكَهَا وَتَرَكَنَ أَشْجَعٌ مِثْلَ خُشْبِ الْأَثَابِ

حَكَّتْ أَرَادَ الْحَرْبَ فَاصْطَرَّهَا وَلَمْ يَأْتِ لَهَا بِدَكْرٍ. وَقَوْلُهُ بِرَكَهَا أَيْ صَدَرَهَا: كَأَنَّهَا أَلَمَتْ بِهِ وَتَرْتَّ عَلَيْهِ: وَالْبِرْكَةُ وَالْبِرْكُ الصَّدْرُ: وَكَانَ زِيَادٌ أَشْعَتَ بَرَكًا: وَأَمَّا أَرَادَ بِالْبِرْكِ النِّقْلَ: كَمَا يُقَالُ: أُنْقِيَ عَلَيْهِ كَلْكُلُهُ: وَهُوَ مَثَلٌ. وَمِرَّةٌ هُوَ ابْنُ عَوْفِ بْنِ سَعْدِ بْنِ ذُبْيَانَ: وَأَشْجَعُ ابْنُ رَبِيعِ بْنِ عَصْفَانَ. وَتَرَكَنَ يَعْنِي الْحَيْلَ. وَالْأَثَابُ شَجَرٌ الْوَاحِدَةُ أَثَابَةٌ: كَأَنَّهُ قَالُ: فَتَلَّنَهُ لَا حَرَكَ بِهِ كَلْخُشْبِ: أَيْ مَلَقْمٍ مَقْتُولٍ ۞

٣ لَا يَخْطُبُونَ إِلَى الْكِرَامِ بَنَاتِهِمْ وَتَشْيِبُ أَيْمُهُمْ وَلَمَّا تُخْطَبِ

a) MS sic; see scholion.

VIII. *Kāmil*. This poem, of which v. 2 is cited in the commy. to v. 1 of No. V of the *Mufaqqaliyat* (ed. Lyall, p. 33), appears to have been composed in reply to the songs of triumph of Fazarah and other branches of Ghatafan after the disaster suffered by 'Amir on the Day of ar-Raqam. see the Mfdt. l. c., and LA I, 306¹⁸. See *post*, No. XXIX, for another poem on the same occasion. See also Frag. 2 in Supplement for other vv. which may belong to this poem.

b) See note above; for a similar phrase see LA I, 227²² (Kumait).

c) See Frag. 2, v. 3.

٤ هـ وَعَبْدُ الْقَيْسِ بِالْمَرْدَاءِ لَأَقْتِ صَبَاحًا مِثْلَ مَا لَقَيْتَ ثُمُودَ
عبد القيس ابن أفضى بن نعيم بن جديلة بن أسد. والمرداء أرض بهاجر. وبنو لاجيم حنيفة
وعجل: هـ [وعجل] ابن صعيب بن علي هـ

٥ هـ صَبَحْنَاهُمْ بِكُلِّ أَقْبٍ نَهْدٍ وَمَطَّرِدٌ لَهُ يَقْدُ الْكَدِيدُ
أَقْبٌ فَرَسٌ صَمْرٌ وَنَقِيبُ الصُّمُورِ: يقال فرسٌ أَقْبٌ وفرسٌ قَبَاءٌ وخَيْلٌ قَبٌّ. والنهد الصَّخْمُ المُشْرِفُ.
والمَطَّرِدُ الرُّمَجُ يَطَّرِدُ فِي اعْتِرَازِهِ هـ

٦ هـ وَأَبْيَضَ يَخْطِيفُ الْقَصْرَاتِ عَضِبٌ رَقِيقِ الْكَحْدِ زَيْنَةُ غُمُودُ
يَخْطِيفُ يَسْتَلِبُ يَقْلُ خَطْفُهُ يَخْطِيفُهُ خَطْفًا وَالخَاطِيفُ السَّالِبُ: قال عدي بن زيد
هـ خَطَفْتَهُ مَنِيَّةً فَتَرَّتْهُ وَنَقْدٌ كَانَ يَأْمُلُ التَّعْبِيرَا
١٠ والقصرات جمع قصرة وفي أصل العنق. والعصب القاطع (39b) والغمود جمع غمد: أي أنه سيف
مضمون لا مبتدل فهو في غمده صقيل إلى وقت الحاجة إليه هـ

٧ هـ وَكَلَّ طَيْرَةً خَفِيقَ حَشَاهَا مَلْمَلَمَةً تَلَاتِيهَا بَعِيدُ
الطيرة الغوس الوثابة والظمر الوثب والطامر الوثاب. وخفقت حشاهما ترعدت من الحدة. ومللمة مجتمعة
الخلف ملوزته. وقوله تلاتيها بعيد أي إدراكها بعيد أي لا تلتحق في السيف والعدو هـ
٨ هـ لَقِينَا جَمْعَهُمْ صُبْحًا فَكَانُوا كَمِثْلِ الضَّانِ عَادَاهُنَّ سِيدُ
السيد الذئب ولا جمع له من عدا اللفظ. وعادتهن من العدو أي نقروا وتشردوا كالضأن الذي عات
فيهن الذئب هـ

٩ هـ فَعُودِرَ مِنْهُمْ عَمْرُو وَعَمْرُو وَأَسُونُ وَالْكَمَاءُ بِهَا شُهُودُ
عولاء قوم قتلهم. وعودير ترك في المعركة لأنه مقبول. والكماء الأبطال الواحد كمي. وقوله والكماء بها
٢٠ شهود: أي لي بما أقبل من قتل عولاء القوم تبیان وقوم حضروا هذه الواقعة هـ

a) Bakri 529⁴ has vv. 4 and 5 as text. المرداء appears in Frag. 22, 4 as المرادات.

b) The MS has صعيب بن عجل; see Wüst. Tab. B for the necessity of the correction.

c) See Naṣr. p. 468, with v. l. المَلِكِ يَأْمُلُ; the reference is to King Shapur. Other verses of the same poem in Buḥt. Ḥam. p. 147, and in many other places.

رَقَّتْ مَنَاعِي أَي أَصْلَحَتْهُ: وَأَرْتَتْ فُلَانٌ أَي تَجَا جَرِيحًا: h وَالْمُرْتَةُ لَبَنٌ يُنْصَبُ عَلَيْهِ مَاءٌ أَوْ حَارٌّ عَلَى بَارِدٍ: وَمِنْهُ قَوْلُ الشَّاعِرِ وَهُوَ بَعْضُ عُلَمَاءِ الْعَرَبِ
 إِذَا شَرِبْتُ خِلْتَنِي صَبُوتًا مُرْتَةً تَتْرُكُنِي خَيْثًا
 فَالضَّبُوتُ الْأَسَدُ. وَالْحَبْلُ الْعَهْدُ ٥

VII.

١ أَلَا طَرَقْتَكِ مِنْ حَبْتٍ كَنُودٍ فَفَقَدْ فَعَلْتَ وَآلَتِ لَا تَعُودُ

الطُرُوقُ لَا يَكُونُ إِلَّا بِاللَّيْلِ: يُقَالُ طَرَقَنِي فُلَانٌ أَي أَتَانِي لَيْلًا (39a) الضَّارِقُ الْفَاعِلُ وَالْمَطْرُوقُ الْمَفْعُولُ بِهِ: وَقَالَ أُمَيَّةُ بْنُ أَبِي الصَّلْتِ

e كَأَنِّي أَنَا الْمَطْرُوقُ دُونَكَ بِأَلْدِي طَرَقْتَ بِهِ دُونِي وَعَيْنِي تَهْمَلُ

وَأَصْلُ الطَّرْقِ الضَّرْبُ وَالْمِطْرَقَةُ الْعَصَا. وَكُنُودٌ اسْمُ امْرَأَةٍ. وَفَوْنُهُ فَعَلْتَ أَي أَمْضَتِ الْبِجَارَانَ وَلَمْ تَتَلَبَّثْ.

١٠ وَقَدْ آلَتِ حَلَقْتُ مِنَ الْأَلِيَّةِ: يُقَالُ آلَى فُلَانٌ يُؤَلِّي إِبْلَاءً إِذَا أَفْسَمَ: قَالَ الْأَعْمَشِيُّ

d فَسَأَلْتُ لَا أَرْتِي لَهَا مِنْ كَلَالَةٍ وَلَا مِنْ وَجَا حَتَّى تُلَاقِي مُحَمَّدًا

صَلَّى اللَّهُ عَلَيْهِ: يُخَاطَبُ نَاقَتَهُ يَقُولُ: إِذَا شَكَتِ الْكَلَالَ وَالْفُتُورَ لَمْ أَرَقْ لَهَا حَتَّى تُؤَدِّيَنِي إِلَى النَّبِيِّ صَلَّى

اللَّهُ عَلَيْهِ. وَالْكَلالُ وَالْكَلالَةُ وَاحِدٌ وَهُوَ الضَّجْرُ وَالْأَعْيَاءُ مِنْ سَبَرٍ أَوْ عَمَلٍ ٥

٢ كَأَنَّكَ لَمْ تَرَيْنَا يَوْمَ غَوْلٍ وَلَمْ يُخَيِّرِكِ بِالْكَبَرِ الْجُنُودُ

٣ بِمَا لَاقَتْ سَرَاةَ بَنِي لُجَيْمٍ تَعَضُّ سَرَاتِهِمْ فِينَا الْقِيُودُ

a) Perhaps this word may be the origin of the modern "mereesy" of Doughty (*Arabia Deserta*).

VII. *Wafir*. Vv. 1, 4 and 5 cited elsewhere.

b) *Yaq.* II, 139¹⁹ reads جَوْبٌ; as حَبْتٌ appears, from Bakrī 305, to be in the lands of Kalb, far distant from those of 'Amir, *Yaq.*'s reading seems more probable.

c) See *Ham.* 355^a, *Agh.* III, 191⁴; Schulthess, *Umayyah*, No. VIII, 3, where إِذَا misprinted for أَنَا.

d) See al-A'shā's poem in *Morg. Forschungen* (1875), p. 253, verse 12, where Thorbecke reads حَفَا and تَبْرُورٌ; other readings and citations are mentioned there.

e) MS تَعَضُّ.

الطريقة التي على متسي الصمار: وناقض جَدُودٌ وَأَتَانٌ جَدُودٌ إِذَا انْقَطَعَ لَبَنُهَا وَلِجَمْعِ الْجِدَانِ: قَالَ الشَّمَاخِ: هـ الْجِدَادُ الْغَوَارِزُ: وَأَيَّامُ الْجِدَادِ أَيَّامُ الصِّرَامِ لِصِرَامِ النَّخْلِ: وَأَمْرَأَةٌ جَدَاءٌ لَا تُدْنَى لَهَا هـ

٦ إِذَا سَنَةٌ عَزَّتْ وَطَالَ طَوَّالُهَا وَأَفْكَطَ عَنْهَا الْقَطْرُ وَأَصْفَرَ عَوْدُهَا
عَزَّتْ غَلَبَتْ: وَمِنْهُ: مَنْ عَزَّ بَزٌّ: أَي مَن غَلَبَ سَلَبَ: وَيُقَالُ أَصَابْتُمْ (38b) سَنَةً أَي جَدَبٌ وَقَحَطٌ:

٧ وَمَنْ فُلَانٌ قَدْ اسْتَمْتُوا وَمُ مَسْتَمْتُونَ وَأَجْدَبُوا وَقَحَطُوا بِمَعْنَى. وَيُقَالُ طَالَ طَوَّالُهُ وَطِيلَهُ وَطِيلَهُ: قَالَ الْفُضَيْمِيُّ: b وَإِنْ طَلَّتْ بِكَ الطَّيْلُ هـ

٨ وَجَدْنَا كِرَامًا لَا يُكَاوِلُ ضَيْفُنَا إِذَا جَفَّ فَسُوقَ الْمَنْزِلَاتِ جَلِيدُهَا
الْجَلِيدُ وَالصَّقِيعُ هـ وَالْحَيْتُ (sic) بِمَعْنَى وَاحِدٍ هـ

٩ وَقَدْ أَصْبَحَتْ عَرَسِي الْغَدَاةَ تَلُومُنِي عَلَى غَيْرِ ذَنْبٍ هَجَرُهَا وَصُدُودُهَا
عَرَسُ الرَّجُلِ أَمْرَأَتُهُ: وَيُقَالُ قَدْ عَرَسَ خُلْفَ الرَّجُلِ إِذَا سَاءَ: وَرَبَّمَا سَمِيَ اللَّبْوَةُ d أَنْتَى السَّبْعَ عَرَسًا: وَيُقَالُ أَعْرَسَ الرَّجُلُ بَأَخْلَهُ يُعْرِسُ إِعْرَاسًا: وَعَرَسَ الْقَوْمُ هـ السَّفَرَ إِذَا تَزَلُّوا لِلتَّرْوِيحِ وَاللَّيْثِيَّةَ الْحَفِيفَةَ ثُمَّ يَرْتَحِلُونَ هـ

١٠ / إِبَادِي إِذَا مَا قُلْتَ قَوْلِي فَاثْقَصِي أَتَنِي بِأُخْرَى خُطَّةً لَا أُرِيدُهَا
خُطَّةٌ أَي حَالَةٌ أُخْرَى: وَتَكُونُ الْخُطَّةُ الْأَمْرُ: يُقَالُ: أَقْدَمَ فُلَانٌ عَلَى خُطَّةٍ عَظِيمَةٍ أَي عَلَى أَمْرٍ عَظِيمٍ: 15 وَالْخُطَّةُ عَمَى الْفَاعِلَةُ هـ

١١ فَلَا خَيْرَ فِي وَدٍ إِذَا رَثَ حَبْلُهُ وَخَيْرُ حَبَالِ الْوَاوِلِينَ جَدِيدُهَا
رَثَ الْعَبْدُ أَي أَخْلَفَ: وَمِنْهُ حَالٌ حَالٌ رَثَةٌ أَي خَلَقَتْ: g وَالرَّثُ الْأَصْلَاحُ فِي غَيْرِ هَذَا الْمَوْضِعِ: وَيُقَالُ

a) Diwān p. 437; Jamharah p. 154.

b) Diwān, I, 1.

c) The third word for hoar-frost is ضَرِيْبٌ; the word in our MS. is not in the Lexx, and may possibly stand for ضَرِيْبٍ, or perhaps for جَلِيْتٍ, a bye-form of جَلِيدٍ (LA II, 325¹¹); جَلِيْتٍ is also, in LA II, 329⁹, said to have the same meaning in the dialect of Tayyi. d) MS الأتني.

e) Corrected by a later hand to السَّقَرِ.

f) Beginning of line broken: may be وَإِنِّي.

g) The Lexx. do not give this sense, and it is not in the *Aqḍad*.

١٠ بِحَيَاةٍ غَدَّتْ بِجَمْعٍ عَرِيْزٍ وَأَصَابَتْ عُدَاتَهَا فَأَصْرَتْ

VI.

١ لَقَدْ تَعَلَّمَ الْكَيْلُ الْمُغِيْبَةَ أَنْنَا إِذَا ابْتَدَرَ النَّاسُ الْفَعَالَ أُسُودَهَا
يعنى أَصْحَابَ الْكَيْلِ: ويقال سَبَّبت الْكَيْلَ خَيْلًا لِخَيْلَانِهَا ۵

٢ عَلَى رَيْدٍ يَزْدَادُ جَوْدًا إِذَا جَرَى
رَيْدٌ سَرِيْعٌ: قَالَ عَنَتْرَةَ

a رَيْدٌ يَدَاهُ بِالْفِدَاحِ إِذَا شَتَا هَتَاكَ غَايَاتِ التِّجَارِ مَلَمَمٌ (38a)

وَالجَوْدُ هَاهُنَا الْجَرِيُّ: يُقَالُ جَاءَتِ السَّمَاءُ بِالْمَطَرِ تَجُودُ جَوْدًا. وَأَمَّا قَلَقَتْ لُبُودَهَا أَي مَاجَتْ لِأَنبِيَاءِهَا
تَضَمَّرُ فِي الْعَزْوِ وَالْحَرْبِ فَيَقْلَفُ لُبُودَهَا وَصِفَارُهَا ۵

٣ وَقَدْ خُضِبَتْ بِالْمَاءِ حَتَّى كَانَمَا تَشَبَّهُهُ كُؤَمَتِ الْكَيْلِ مِنْهُنَّ سُودَهَا
الماءُ اراد العَرَفَ: وَذَلِكَ لِأَنَّ عَرَفَ الْخَيْلِ إِذَا جَفَّ b أُسُودَ ۵

٤ وَنَحْنُ نَفِينَا مَدْحًا عَنْ بِلَادِهَا تُقْتَلُ حَتَّى عَادَ فَلَا شَدِيدَ لَهَا
مَدْحٌ فِي الْيَمِينِ: وَيُقَالُ إِتْمَا سَمِيَتْ مَدْحًا لِأَنَّ أُمَّهَمَ وَدَدَتْ عَلَى أَكْمَةٍ يُقَالُ لَهَا مَدْحٌ قَسَمُوا بِاسْمِ

تِلْكَ الْأَكْمَةِ. وَالْقُلُوبُ الْمُنْتَهِيْمُونَ: يُقَالُ قَوْمٌ قُلُوبُهُمْ بِقَتْنٍ الْفَاءُ أَي مُنْتَهِيْمُونَ: وَأَرْضٌ فُلُوبٌ أَي لَا نَبَاتَ فِيهَا ۵

فَأَمَّا فَرِيْقٌ بِالْمَصَامَةِ مِنْهُمْ فَفَرَّوْا وَأَخْرَى قَدْ أُبِيرَتْ جُدُودَهَا

المَصَامَةُ أَرْضٌ. وَأُبِيرَتْ أُهْلِكَتْ: يُقَالُ أَبْرَهُمُ اللَّهُ يُبِيرُهُمْ إِبَارَةً أَي أَعْلَكَهُمْ. وَالجُدُودُ جَمْعُ جَدٍّ وَهُوَ
الْحِطُّ: وَالجَدُّ الْأَبُّ الْكَبِيرُ: وَالجَدُّ صِدْقُ الْهَيْلِ: وَيُقَالُ جَدٌّ فِي الْأَرْضِ سَبِيْرًا وَأَجْدٌ وَهُوَ جَادٌ وَجِدٌّ فِي
ذَلِكَ الْأَمْرِ: وَالجَدُّ بِصَمِّ الْجَيْمِ الْبَيْرُ الْقَدِيْمَةُ. وَجَدَّ السَّبِيْرُ يَجْدُهُ جَدًّا إِذَا قَنَعَهُ: وَحَبْلٌ c [مَجْدُوْدٌ]
أَي مَقْطُوعٌ: وَإِذَا أَمَرَتْ مِنَ الْقَطْعِ قُلْتُ جَدًّا وَأَجْدُدُ. وَالْمَجْدُدُ جَمْعُ جَدِيْدٍ وَالْمَجْدُدُ جَمْعُ جَدَّةٍ وَهِيَ

VI. *Ta'wil*: no citations found.

a) Mu'all. 54.

b) sic! evidently we should read أُبَيْشٌ.

c) Omitted in MS.

ا وَتَشْرِقُ بِالْقَوْلِ الَّذِي قَدْ أَذْعَتْهُ كَمَا شَرَقَتْ صَدْرَ الْقَنَاهِ مِنَ الدَّمِ
 ب لَيْسَتْ دِرَجَتَكَ الْقَوْلُ حَتَّى تَهْرَهُ وَتَعْلَمَ أَنِّي عَنْكُمْ غَيْرُ مُلْجَمٍ (37b)

وَأَكْمَهُ الْأَبْنُلُ وَالشَّجَاعَانُ الْوَاحِدُ كَمِيٌّ. وَفِيهِ تَطْيِيرٌ أَيْ تَشَقُّفٌ: قَالَ الْأَعَشَى *صَدَعًا عَلَى نَائِيهَا مُسْتَطِيرًا.

٨ يَضْرِبُونَ الْكُمَامَةَ فِي ثَوْرَةِ النَّقْعِ إِذَا حَرَّوهُمْ بَدَتْ وَأَسَجَّهَرَتْ

ثَوْرَةُ النَّقْعِ مَا تَرَى بَعْدَ مَنَدِهِ. وَالنَّقْعُ عَامِنَا الْغُبَارِ: وَالنَّقْعُ أَيْضًا الصَّرَاخُ: قَالَ لَبِيدٌ

د فَمَتَى يَنْقَعُ صُرَاخُ صَادِقٍ يَحْلِبُوهُ بَعْدَ جَرَسٍ وَزَجَلٍ

يَحْلِبُوهُ يُعَاوِنُوهُ: الْأَحْلَابُ عَمُّ الْمَعُونَةِ يُقَالُ أَحْلَبْتِي فُلَانٌ إِذَا أَعَانَنِي وَالْمُحْلِبُ الْمُعِينُ. وَقَالَ عُمَرُ بْنُ

الْخَطَّابِ رَحِمَهُ اللَّهُ: مَا عَلَى نِسَاءِ بَنِي الْمُغَبِرَةِ أَنْ يَفِضْنَ مِنْ دُمُوعِي عَلَى *e* أَيْ سُلَيْمَانَ مَا لَمْ يَكُنْ نَقَعٌ

١٠ وَلَا لَقْلَقَةٌ. فَالنَّقْعُ مَدُّ الصَّوْتِ فِي الصَّرَاخِ وَاللَّقْلَقَةُ بِاللِّسَانِ: وَيُقَالُ لِللِّسَانِ اللَّقْلَقُ وَاللِّبْطُنُ الْقَبْقَبُ *f*

٩ وَأَثَارَتْ عَجَاجَةً بَعْدَ نَقْعٍ وَصَهِيلٍ مُسْتَرَعِدٍ فَكَفَّهَرَتْ

الْعَجَاجَةُ الْغَبْرَةُ: وَنَقَعُ التُّرَابِ الدَّقِيقُ. وَمُسْتَرَعِدٌ كَأَنَّهُ صَوْتُ رَعْدٍ. وَأَكْفَهَرَتْ غَلَطَتْ وَتَغَيَّرَتْ: وَمِنْهُ

حَابَةٌ مَكْفَهَرَةٌ: وَمِنْهُ أَيْضًا الْحَدِيثُ *g* أَلْقُوا الْكَافِرَ وَالْمُنَافِقَ بِوَجْهِ عَائِشٍ مَكْفَهَرٍ أَيْ كَرِيهٍ بِاسْمِهِ *h*

a) LA XII, 44¹⁷.

b) LA III, 93³, with تَهْرَهُ (corruptly).

c) Dīw. Escorial MS fol. 48a; the complete verse is

وَبَانَتْ وَقَدْ أَوْرَثَتْ فِي الْقَوْلِ دِ صَدَعًا عَلَى نَائِيهَا مُسْتَطِيرًا

d) Labrd XXXIX, 58; LA X, 241⁸ (with يَحْلِبُوها); MbdKam. 320⁸, all with جَرَسٍ.

e) i. e. Khālid b. al-Walīd; see LA X, 241¹¹ ff.; for يَفِضْنَ LA has يَمِغْنِ or يَمِغْنِ. Our MS has incorrectly نَقَعًا and لَقْلَقَةً.

f) The scholion does not explain أَكْفَهَرَتْ; LA VI, 11¹³ gives its meaning as إِسْجَهَرَتْ النَّارُ إِسْجَهَرَتْ وَالتَّهَبَّتْ وَالتَّقَدَّتْ وَالتَّهَبَّتْ, but this appears to be incorrect. According to Prof. Nöldeke the meaning always implies quick motion to and fro; so Labrd, Khālidī p. 44, of the sun-mist; so Akhtal 187, 2; of the clouds, Wright, *Opuscula*, 24¹⁵; of a shower of rain JRAS 1900 665⁴; of a hot wind, خَرُورٌ, Kuthaiyir in Bakrī 467¹⁴; of the twinkling of the stars, Qalī, *Amālī* II, 123¹³.

g) See LA VI, 467²¹⁻²².

أى تَجْمَعُ أَمْرَهُ عَلَى التَّنْشَارِ. ابْتَدَعَتْ أَيْ تَفَرَّقَتْ وَالْمُبْدِعُ الْمُتَفَرِّقُ: وَمِثْلُهُ الْمُشْفَتِي: قُلْ طَرَفَةٌ:

a كَأَلْجَرَادِ الْمُشْفَتِي: يَعْنِي الْخَيْلَ ٥ تَقَطَّرَتْ عَلَى الْعَيْبِطِ: وَإِنَّمَا تَفَرَّقَتْ لِلْعَارَةِ وَالنَّهْبِ ٥

٣ وَصَبَحْنَا عَبَسًا ٥ [وَمَرْءًا] كَأَسَا فِي نَوَاحِي دِيَارِهِمْ فَاسْبَطَرْتُ

(37a) يَعْنِي عَبَسَ بِنِ بَعِيضِ بِنِ رَبِثِ بِنِ غَطْفَانَ بِنِ سَعْدِ بِنِ قَيْسِ بِنِ عَيْلَانَ: وَمَرْءٌ ابْنُ عَوْفِ

ابْنِ سَعْدِ بِنِ ذُبْيَانَ بِنِ بَعِيضِ: وَمِنْ بَنُو أَعْمَامٍ. وَاسْبَطَرْتُ أَيْ انْتَشَرْتُ وَأَمْنَدْتُ ٥

٤ وَجِيَادًا لَنَا نَعْوِدُهَا الْأَقْدَامَ إِنْ غَارَةٌ بَدَتْ وَأَزْبَارَتْ

الْحِيَادِ جَمْعُ جَوَادٍ مِنَ الْخَيْلِ: وَرَجُلٌ جَوَادٌ مِنْ قَوْمِ أَجَوَادٍ: وَيُقَالُ جَادَتِ السَّمَاءُ جَوْدًا وَالْجَوْدُ

الْمَطَرُ: وَسُمِّيَ مِنَ الْخَيْلِ الْجَوَادُ كَأَنَّهُ يَجُودُ مَا عِنْدَهُ مِنَ الْجَرِيِّ. وَأَزْبَارَتْ انْتَفَشَتْ وَتَكَبَّرَتْ وَتَعَطَّمَ ٥

٥ مَقْرَبَاتٍ كَالْهَيْمِ شَعَثَ النَّوَاصِي قَدْ رَفَعْنَا مِنْ حُضْرِهَا فَاسْتَدْرَتْ

الْمَقْرَبَةُ مِنَ الْخَيْلِ الَّتِي تُشَدُّ عِنْدَ بُيُوتِهِمْ لَا تُتْرَكُ تَسْرُحُ: كَأَنَّهَا كَرِيمَةٌ عَلَيْهِمْ فَمَا يُدْنُونَهَا مِنْهُمْ. وَالْهَيْمُ ١٠

أَرَادَ الْعِطَاشُ: أَرَادَ أَنَّ هَذِهِ الْخَيْلَ تُنَازِعُ ٥ أَنْفُسَهَا أَحْكَابَهَا كَمَا تُنَازِعُ هَذِهِ الظَّمَأُ مِنَ الْإِيْلِ أَنْفُسَهَا

[أَحْكَابَهَا] فِي شُرْبِ الْمَاءِ. وَالْحُضْرُ وَالْإِحْضَارُ الْأَسْرَاعُ. فَاسْتَدْرَتْ جَادَتْ بِدِرْتِهَا فِي السَّرِيهِ ٥

٤ بِشَبَابٍ مِّنْ عَامِرٍ تَضْرِبُ الْبَيْضَ إِذَا التَّكَيْلُ بِالْمَضِيقِ أَنْشَعَرَتْ

الْبَيْضُ جَمْعُ بَيْضَةٍ: ٥ وَالْبَيْضُ شِدَّةُ الْحَرِّ فِي غَيْرِ هَذَا الْمَوْضِعِ: وَالْبَيْضُ عَيْبٌ فِي قَوَائِمِ الْقَرَسِ.

وَأَنْشَعَرَتْ وَأَزْبَارَتْ بِمَعْنَى ٥

٧ بِمَضِيقٍ تَطِيرُ فِيهِ الْعَوَالِي حِينَ هَرَّتْ كُمَاتُهَا وَأَسْتَحَكَّرَتْ

العوالى جمع عالية وهي ما دون السنان يذراع: والسائفة ما دون الزج من أسفل الرمح: يقال شاب

كأنه عالية رمح. وقرت كرهت والهبر هنا الكراهية: يقال: فلان هر كأسه: قال الأعشى

a) Tarafah Diw. V, 31, where Ahlw. reads كَأَلْفَرَشِ; LA VI, 89¹⁴, has our reading.

b) MS broken: the first three letters of تَقَطَّرَتْ are beyond doubt, and the last two, with the vowel, of الْعَيْبِطِ: "The horse were dispersed like drops of rain over the hollow plain".

c) MS broken away: supplied from commy.

d) MS here, and further on, أَنْفُسَهَا; the insertion of أَحْكَابَهَا after the second أَنْفُسَهَا appears necessary.

e) In LA VIII, 396²¹ and Lane 283a this sense is attributed to بَيْضَةٌ.

f) LA VII, 121⁶.

a إِذَا مَا تَجَعَّفْتُمْ عَلَيْنَا [فَانْنَا] بَنُو الْبَزْرَى مِنْ عِزِّهِ نَتَبَرَّرُ

أى تَنَسَّبَ إِلَيْهِ. أَبَدْنَا أَهْلَكْنَا: يُقَالُ أَبَدَهُ اللَّهُ يُبِيدُهُ. وَيُرْوَى أَبَرْنَا فَالْبَوَارُ الْهَلَاكُ أَيْضًا ۞

٣ وَرَبَّنَا الرَّبَابَةَ يَوْمَ فَجِّهِ إِلَى [أَهْلِكِ] وَأَعْلَقْنَا عَشِيرًا

الرَّيْبَةَ الْجَمْعَةُ مِنَ النَّاسِ: [وَيُقَالُ الرَّيْبَةُ] لِلخِرْفَةِ الَّتِي (36) يَجْمَعُ فِيهَا الْفِدَاحُ: وَرَبَّمَا كَانَتْ مِنْ

جِلْدٍ: قُلْ أَبُو ذُوئَبٍ

وَتَأْتِيهِ رَبَابَةٌ وَكَانَهُ يَسْرٌ يَفِيضُ عَلَى الْفِدَاحِ وَيَصَدِّعُ

كُتِبَتْ بِعَمَى الْخَمِيرِ إِنْ اجْتَمَعُوا كَاجْتِمَاعِ الْفِدَاحِ فِي الرَّبَابَةِ: وَالْيَسْرُ الَّذِي يَصْرِبُ بِالْفِدَاحِ وَيُقَامِرُ: وَيُقَالُ

أَفْصَى بِحَمِيهِ إِنْ صَرَبَ بِهِ وَالْمَفِيضُ الضَّارِبُ. وَعَشِيرٌ رَجُلٌ ۞

٤ وَسَيَّارًا فَتَى سَعْدِ بْنِ بَكْرِ وَأَقْعَصَنَا بِمَفْرُوقٍ بِحَيْرًا

ذَكَرَ الْحَرَمِيُّ أَنَّهُ لَا يَعْرِفُ مَفْرُوقًا وَلَا حَيْرًا. وَقَوْلُهُ أَقْعَصَنَا قَتَلْنَا وَالْقَعْصُ الْمَوْتُ الْوَحِيُّ: وَمِنْهُ قَوْلُ

الرَّاجِزِ d *يَأْتِغِصُ الْقَاصِي وَيَبْعَجِنُ أَدْجَفَرٌ* ۞

V.

١ نَحْنُ قُدْنَا الْجِيَادَ حَتَّى أَبْلَنَّا هَا يَتَهْلَانُ عَنُوءٌ فَاسْتَقَرَّتْ

أى قُدْنَا إِلَى الْعَدُوِّ حَتَّى وَطِئَتْ أَرْضَ تَهْلَانَ (وَهُوَ جَبَلٌ) وَبَلَّتْ فِيهَا. وَعَنُوءٌ مِنْ غَيْرِ أَنْ يُنَارِعَنَا

أَحَدٌ ۞ وَيَلَا اعْتِرَاضَ مِنْ أَحَدٍ. فَاسْتَقَرَّتْ بَيْنَا لَمْ تُرْعَ وَلَا خَافَتْ إِنْسَانًا لِعِزِّهَا وَكَثْرَتِهَا ۞

٢ وَزَجَرْتُ الْمَرْنُوقَ حَتَّى رَمَى بِي وَسَطَ حَيْلٍ مَلْمُومَةٍ فَابْدَعَرْتُ

الْمَرْنُوقُ اسْمُ فَرَسٍ عَمْرٍو بْنِ الطُّفَيْلِ. مَلْمُومَةٌ جَيْشٌ مُجْتَمِعٌ: قَالَ النَّابِغَةُ الذُّبْيَانِيُّ

f فَلَسْتُ بِمُسْتَبْقٍ أَخَا لَا تَلْمُهُ عَلَى شَعْتِ أَيْ الرَّجَالِ الْمُهْدَبُ

a) LA V, 121²⁵ (with عِنُوءٌ corruptly).

b) MS broken; conj.

c) Mfqt CXXVI, 23; LA IX, 78¹⁹, Lane 2473d.

d) 'Ajjaj, XI, 167.

V. *Khafif*. No citations found.

e) MS اعْتِرَاضٌ وَلَا.

f) Nab. Diw. III, 11.

a قَدْ أَرْكَبُ آلَاةَ بَعْدَ آلَاةٍ وَأَتْرُكُ الْعَاجِزَ بِأَجْدَانَهُ

وَجَدَا كَسَبَ: يقال b [ما يُجِدِي] عَنْكَ فُلَانٌ أَي مَا يُعْنِي عَنْكَ. وَالْجَدُّ الْحَطُّ: ويقال b [رَجُلٌ] جَدِيٌّ

إِذَا كَانَ ذَا حِطِّ. وَيُقَالُ جَدًّا جَلَبَ. 36a وبيروى: ضَبِيعَةٌ فِي الْمَكْرِ هـ

8 هَذَا مَقَامِي قَدْ سَأَلْتِ وَمَوْفِي وَعَنِ الْمَسِيرِ فَسَائِلِي بَعْدُ

يقال أراد مَوْفِقَهُ فِي الْحَرْبِ وَيُقَالُ إِيْضًا فِي الْمُنَاقَرَةِ: أَي أَنَا شُجَاعٌ شَرِيفٌ لَا يُنَافِرُنِي أَحَدٌ إِلَّا غَلَبْتُهُ. هـ

وبيروى * هَذَا مَقَامِي قَدْ عَرَفْتِ وَمَوْفِي * هـ

4 أَسَأَلْتِ قَوْمِي عَنْ زِيَادٍ إِذْ جَنَى فِيهِ السِّنَانُ وَإِنْ جَنَى عَبْدٌ

يُرِيدُ زِيَادَ بْنَ الْحَارِثِ. وَعَبْدٌ أَسْمُ رَجُلٍ: وبيروى وَإِذْ هَوَى عَبْدٌ: أَي خَرَّ فِي الثَّقَالِ: يقال d هَوَى يَهْوِي

هَوِيًّا إِذَا سَقَطَ وَهَوَى يَهْوِي هَوَى إِذَا أَحَبَّ هـ

10 وَالْمَرْءُ زَيْدًا قَدْ تَرَكَتْ يَقُونَهُ نَحَوَ الْهَضَابِ وَدُونَهَا الْقَصْدُ

الْهَضَابُ الْأَكْمُ دُونَ الْجَبَلِ وَالْوَحْدَةُ هَضْبَةٌ هـ

IV.

1 سَمَوْنَا بِالْحِجْيَادِ لِحَيِّ وَزِدَ فَلَاقَرُوا بَعْدَ وَقَعْتِنَا النَّكِيرَا

سَمَوْنَا رَفَعْنَا وَالسَّمُو الرِّفْعَةُ وَالسَامِي المُرْتَفِعُ. وَأَرَادَ وَرَدَ بِنِ نَاشِبِ أَبَا عُرْوَةَ الصَّعَالِيكِ وَحِيَهُ يَعْنِي بَنِي

عَبْسٍ لِأَنَّ وَرَدًا عَبْسِيٌّ. أَرَادَ حَرْبَ عَبْسٍ وَذُبْيَانَ هـ

2 أَبَدْنَا حَيِّ ذِي الْبَزْرَى وَكَعْبَا وَمَالِكَهَا وَأَهْلَكْنَا بِشِيرَا

الْبَزْرَى لَقَبٌ لِبَنِي أَبِي هـ [بَكْرِ بْنِ] كِلَابٍ: قَالَ الْقَتَالُ وَهُوَ عَبْدُ اللَّهِ بْنِ مُجِيبٍ [فِي] أَبِي بَكْرِ بْنِ كِلَابٍ

a) LA XIII, 41⁷ and 109¹⁰, and often elsewhere: poet Sa'īd b. Aus al-Anṣārī.

b, b) MS broken; conj.

c) MS جَنَا جَنَى: we might read زِيَادٌ إِذَا جَنَى, with *wasl*; but إِذْ in the second hemistich points to a copyist's error; the sense also requires إِذْ and not إِذَا, as only one definite act is referred to.

d) MS هَوَى.

IV. *Wafir*. No citations found.

e) Omitted in MS, but given in the next line.

f) Acc. to Agh. XX, 158, al-Qattāl's father was named المَصْرَحِيُّ, but this is no doubt an epithet.

وَكُنْتُ لَنُوبِ الْبَيْتِ لَمَّا تَبَسَّلْتُ وَسَرِنْتُ أَكْفَانِي وَوَسِدْتُ سَاعِدِي

وَمَعَهُ الْوَاحِدُ كَيْ لِي يَكْمِي عَدُوًّا يَمْعُهُ: وانشد: *لَوْلَا تَكْمِي عَامِرٍ مِّنْ جَارًا*: ويروى: *b* *لَوْلَا تَكْمِيكَ لَرَى مِّنْ جَارًا* اى لَوْلَا قَمْعَكَ [lacuna: MS broken] الْأَرْضِ لِأَنَّ الْأَرْضَ تَكْمِيهَا اى تَسْتُرُهَا. وَاَنْتُمْ مِنْهُ أُخِذَ كُنْتُمْ مَا يَسْتُرُ الْيَدَ وَالسَّاعِدَ: ويقال: كَمَى شَهَادَتَهُ يَكْمِيهَا *c* [إذا كَتَمَهَا] وَسْتَرَهَا. (35b) وَاَسْرَدُ تَتَلَعَّ عَمِلَ الدِّرْعُ: وَمِنْهُ: *d* وَقَدَّرَ فِي السَّرْدِ

• اَى الْفَوَارِسِ كَانَ أَنَّهُكَ فِي الرَّغَى لِيَلْقَوْهُ لَمَّا لَاحَهَا الْجَهْدُ

أَنَّهُكَ أَشَدُّ. وَمِنْهُ نَهَيْتَهُ الرَّحْمَى اشْتَدَّتْ عَلَيْهِ: وَمِنْهُ شُجَاعٌ نَهَيْكَ اى شَدِيدٌ. وَالرَّغَى وَالرَّغَى وَالرَّوْحَا وَالرَّاحِبُ الصَّوْتُ فِي الْحَرْبِ: فَكَثُرَ ذَلِكَ حَتَّى قَبِلَ لِلْحَرْبِ رَغَى. وَلَا أَحَهَا أَضْمَرَهَا وَعَبَّرَ لَوْنَهَا: يَقَالُ لَاحَهُ يَلُوْحُهُ وَرَوْحٌ يَلُوْحُ تَلُوْحًا: قُلْ رُوْبَةٌ

• لَوْحٌ مِنْهُ بَعْدَ بُدْنٍ وَسَنَفٍ مِنْ طُولِ تَعْدَاءِ الرَّبِيعِ فِي الْأَنْفِ

• لَمَّا رَأَيْتُ رَيْسَهُمْ فَتَرَكْتُهُ جَزَرَ السَّبَاعِ كَأَنَّهُ لِيَهْدُ

جَزَرَ السَّبَاعِ لَحْمٌ لِيَهُمْ يَجْزُرُونَهُ. وَاللَّيْدُ وَاللَّيْدُ بفتح اللام وكسرهما الزَّوْمُ: قَالَ الْأَعْلَبُ الْعِجَلِيُّ *g* *تَضَلَّعَ مِنْ يَهْدٍ بِهَا وَيَهْدٍ*. وَيُروى: فَتَرَكْتُهُ *فِيهِ السَّنَانُ كَأَنَّهُ يَهْدُ*. وَإِذَا طَعَنَهُ فَتَرَكَ الرُّمَحَ فِيهِ فَقَدْ أَجْرَهُ بِجِرِّهِ إِجْرَارًا: وَقَالَ: *h* *أَجْرَهُ الرُّمَحَ وَلَا نَهَالَهُ*: وَهُوَ مَنْ أَجْرَرْتُ الْقَصِيْلَ اللَّاهِجَ بِاللَّبَنِ وَشَرِبَهُ: وَهُوَ أَنْ يُخَلَّ نَسَانُهُ بِحِلَابَةٍ حَتَّى يَمْتَنِعَ عَنِ الْمَصِّ: وَمِنْهُ قَوْلُ امْرِئِ الْقَيْسِ: *كَمَا جَرَّ ظَهْرَ اللِّسَانِ الْمَاجِرِ* يَعْنِي نَسَانَ الْقَصِيْلِ *h*

• وَتَوَى رَبِيعَةً فِي الْمَكْرِ مُجَدَّلًا فَعَلَا النَّعْيُ بِمَا جَدَا الْجَدُّ

تَوَى أَقَمَ وَلَا يَسْرَحُ. فِي الْمَكْرِ يَعْنِي مَوْضِعَ الْقِتَالِ وَالْمَكْرُ وَهُوَ مُعْتَرِكُهُمْ فِي الْحَرْبِ. مُجَدَّلًا اى مَصْرُوعًا مَلْفَى فِي الْجَدَالَةِ وَفِي الْأَرْضِ وَقَالَ الرَّاجِزُ

a) LA I, 378¹; Qali, *Amali* I, 103¹⁵; poet Abu Dhu'aib.

b) This is the reading in 'Ajjāj, Drw. XII, 68.

c) MS broken; conj.

d) Qur. XXXIV, 10.

e) Drw. Ru'bah XL, 17—18.

f) So MS, for لَهَا تَجْبِرُهَا.

g) LA IV, 399¹¹, with يَهْدُ.

h) LA XIV, 236²⁴.

i) Drw. XIX, 23 (Ahlw. p. 127); LA V, 196¹⁸; both with خَلَّ for جَرَّ.

أَلَمْ الرَّجُلُ يُلِيمُ إِلامَةً: ومنه قول الله تبارك وتعالى: *a* فَالْتَمَمَهُ الْكُوتَ وَعَوَّ مَلِيمًا: ويقال رَجُلٌ لَوَامٌ إِذا كان لا يَبْرالُ يُلومُ الناسَ. وابنُ الجَوْنِ الذي كان مع لَيْبَطِ بنِ زُرارةَ *(35a)*

III.

١ هَلَّا سَأَلْتِ بِنَا وَأَنْتِ *b* حَفِيَّةٌ بِالْقَاعِ يَوْمَ تَوَرَّعْتَ نَهْدَ

حَفِيَّةٌ مُشَفَّعَةٌ بِارَّةَ. والقَاعُ *c* والقَبِيعةُ المُسْتَوِي من الأَرْضِ وَجَمْعُها قَبِيعانٌ. وتَوَرَّعْتَ جَبَنْتَ وَتَأَخَّرْتَ وَهَابْتَ. نَهْدُ ابنِ زَيْدِ بنِ لَيْثِ بنِ سُوْدِ بنِ أَسَلَمِ بنِ أَلْحافِ *(35)*

٢ *d* وَالْحَكِيُّ مِنْ كَلْبٍ وَجَرَمٌ كُلُّهَا بِالْقَاعِ يَوْمَ يَخْتُثُّهَا الْجَلْدُ

ويروى * وَالْحَكِيُّ مِنْ جَرَمٍ وَأَكْلَبُ كُلُّهَا*. وَجَرَمٌ ابنُ رَبَّانِ بنِ حُلَوَانَ بنِ عِمْرَانَ بنِ أَلْحافِ بنِ فُضَاعَةَ. يَخْتُثُّها الجَلْدُ أَي يَجْلِدُها بِالسُّوطِ: وَهُوَ مَصْدَرٌ جَلَدْتُهُ: أَي يَخْتُونِها بِالسِّيَاطِ *(35)*

٣ *e* بِرِالْكُورِ يَوْمَ ثَوَى الْكُحَصِينُ وَقَدْ رَأَى عَبْدَ الْمَدَانِ خِيولَهَا تَعْدُو

الْكُورِ اَرْضِ بِناحِيَةِ جَبْرَانَ. *g* وَالْكَحَصِينُ هُوَ ذُو الْعَصَةِ من بَلْخَرِثِ بنِ كَعْبِ. ويروى: يَوْمَ نَعَا. وَثَوَى أَقَمَ. وَعَبْدُ الْمَدَانِ ابنُ الدِّيَّانِ من بَلْخَرِثِ اَيْضًا *(35)*

٤ *f* بِالْبَاسِلِينَ مِنَ الْكَمَاةِ عَلَيْهِمْ حَلَقُ الْكَدِيدِ يَزِينُهَا السَّرْدُ

الْبَاسِلُونَ الْأَشْدَاءُ الْوَاحِدُ بَاسِلٌ وَالْبَسَالَةُ الشِّدَّةُ وَنَمِ الشَّجَعَانُ: وَالْبَاسِلُ الْكَرِيهُ الْمُنْظَرُ اَيْضًا: يَقَالُ تَبَسَّلَ غُلَانٌ إِذا تَكَرَّرَ: وَانْشَدَ

a) Qur. XXXVII, 142.

III. Kamil. Vv. 2, 3 found elsewhere.

b) MS حَفِيَّةٌ; see post, No. XXIX, 1, and LA XVIII, 205⁵ ff.

c) LA X, 179² notes that some grammarians (Abu 'Ubaid is mentioned) hold قَبِيعةَ to be a singular; it is generally considered to be a plural of paucity.

d) Bakrī 482¹¹ reads مِنْ كَعْبٍ for مِنْ كَلْبٍ, and this must be the correct reading (unless, as is probable, we should prefer the alternative in the scholion), as all the other names are of tribes in Northern Yaman. The MS. gives the first hemistich corruptly thus: وَالْحَكِيُّ مِنْ جَرَمٍ كَلْبٍ وَجَرَمٌ كُلُّهَا.

e) MS رَبَّانِ.

f) So Bakrī, l.c. MS corruptly عَبْدُ الْمَدَامِ, but correctly in scholion.

g) See Wüst. Register 231; BDur. 240¹⁰.

٢٨ فَإِن لَّا يُرْهِقِ الْكَدَّانُ نَفْسِي ^a يُؤَدُّوا الْخَرْجَ لِي عَا مَا فَعَامَا
(341) يُعْفَى لِي يُعْجَلُ: يقال أَرْحَقْنَا الْكَرْبُ: ويقال في غير هذا الموضع أَرْحَقْنَا أَخْرَنَا: وَعُلَامٌ ^b مُرْحَقٌ
لِي بُلْعٌ: قال ابن جرير

خَيْرُ الرِّجَالِ المَرْحَقُونَ كَمَا خَيْرُ تِلَاعِ الْبِلَادِ أَوْطُوقُهَا

^c يقول: إن لم يَأْخُذْنِي الْمَوْتُ أَذِلُّنِي حَتَّى يَنْفَادُوا لِي وَيُؤَدُّوا خَرْجَهُمْ إِلَيَّ ٥

٢٩ يُؤَدُّوهُ عَلَيَّ رَغْمِ صِفَارَا ^d وَيُعْطُونَا الْمَقَادَةَ وَالرِّسَامَا
يُؤَدُّوهُ يَعْنِي الْخَرْجَ. وَالرَّغْمُ أَرَادَ الدَّلَّ: يقال أَرَعَمَ اللَّهُ أَنْفَهُ أَي أَلْقَاهُ بِالرَّغْمِ وَهُوَ التُّرَابُ: ويقال:
أَفْعَلُ ذَلِكَ وَإِن رَغِمَ أَنْفُهُ ٥

٣٠ فَأَنْبَلُغُ إِنْ عَرَضَتْ جَمِيعُ سَعْدٍ فَمِيتُوا لَنْ نَهِيَجَكُمُ نِيَامَا
٥ تَشْتَرُ نِيَمِي سَعْدٍ إِذَا رَمَى كَرِبٌ بِنِ صَفْوَانَ بِنِ شِجْنَةَ بِنِ عَطَارِدِ بِنِ عَوْفِ بِنِ كَعْبِ بِنِ سَعْدِ بِنِ
زَيْدِ مَنَاةَ بِنِ تَيْمِ بِنِ عَمْرِو يَوْمَ جَبَلَةَ ٥ وَعُلَمَاءُ بَنِي تَيْمِ لَا يَقْبَلُونَ مِنْ هَذِهِ الْأَرْبَعَةِ الْأَبْيَاتِ الَّتِي
فِي آخِرِهَا شَيْئًا ٥ وَرَوَى: * فَأَنْبَلُغُ مَا أَقُولُ جَمِيعَ سَعْدٍ * وَشِجْنَةَ: [شِجْنَةَ] ابْنِ عَطَارِدِ بِنِ عَوْفِ بِنِ
كَعْبِ بِنِ سَعْدِ بِنِ زَيْدِ مَنَاةَ بِنِ تَيْمِ ٥

٣١ نَصَحْتُمْ بِالْمَغِيبِ / وَكَمْ قَعِينُوا عَلَيْنَا إِنَّكُمْ كُنْتُمْ كِرَامَا
٣٢ فَلَوْ كُنْتُمْ مَعَ ابْنِ الْجَوْنِ كُنْتُمْ كَمَنْ أَوْدَى وَأَصْبَحَ قَدْ أَلَامَا ٥
^a وَرَوَى: * كَمَنْ أَمْسَى وَأَصْبَحَ قَدْ أَلَامَا * أَوْدَى هَلَكَ يُوْدِي إِيدَاءً. أَلَامَ أَمْسَى مَا يُلَامُ عَلَيْهِ: يقال

a) Words broken away in MS supplied from the sense of the commy.

b) So MS; but in LA XI, 422¹², and Lane s.v., this sense is assigned to مُرَاعِفٌ.

c) LA XI, 422², with أَكَلُوهَا; in this verse المَرْحَقُونَ is explained as "those at whose abodes suppliants and guests often apply", and it has nothing to do with مُرَاعِفٌ = بَالِعٌ.

d) MS وَيُعْطُونَ.

e) Agh. X, 38¹¹ has vv. 30—32. Agh. أَلَا أَبْلُغُ لَدَيْكَ جُمُوعَ تَيْمِ.

f) Agh. وَابْنٌ تَغْيَبُوا.

g) Agh. وَتَو.

h) In the MS part of this scholion is misplaced and put at the end of the commy. on v. 30.

MS has كَمَا for كَمَنْ in the alternative reading given.

الأعشى: (34a) *أثوى وأقصر ليله ليؤدأ*: وأمّ المئوى امرأة الرجل. والسّوام ما رعى من أنال:

يقال سامت تسوم والمسيم الراعى: قال الشاعر: *b* وَقَدُ الْمُسِيمِ [وَأَعْلَكَ السَّوَامِ] *c

٢٥ جَمَعَ بَنِي تَمِيمٍ قَدْ تَرَكْنَا نُبِينُ سَوَاعِدًا مِنْهُمْ وَهَامَا

يعنى تميم بن ممر. نبيين نفرق أى نقطع ونفصل منهم. وهامة وعام لام الدماغ مثل ذرة وقرة:

والهام ذكر البوم

٢٦ وَكَانَ لَهُمْ بِهَا يَوْمٌ طَوِيلٌ كَمَا أَجَّجَتِ بِاللَّهَبِ الضَّرَامَا

يوم طويل لأنه يوم حزن وعم فقد طال عليهم: ويوم الفرج قصير. وأججت أوقدت يقال أجج نارك

أى *d* أذكها. واللهب النار: قال ذو الرمة: *e* كَأَنَّهُ حِينِ يَعْلُو عَافِرًا لَيْبٌ*. والضوام ما ندى من الخطيب

وصمر: والجزل الغليظ من الخطيب. وقوله بها أى بالخييل ولم يدكرها: ومثله: عبت شمالا: ومثله

في القرآن: *f* حَتَّى تَوَارَتْ بِالْحِجَابِ: ولم يأت يدكر الشمس: ومثله: *g* مَا تَرَكَ عَلَى ظَهْرِي مِنْ دَابَّةٍ *h

٢٧ بِدَارِهِمْ تَرَكْنَا يَوْمَ نَحْسٍ لَدَى أَوْطَانِهِمْ نُسْقَى السَّمَامَا

يوم نحس أى شر وشوم: ويقال يوم نحس أى يوم ربح فى غير هذا الموضع. والأوطان جمع وطن.

والسمام جمع سم: ويقال سم سم وسم: والسّم الحرق: قال الفرزدق

h فَتَنَسْتُ عَنْ سَمِيهِ حَتَّى تَنَفَّسَا وَقُلْتُ لَهُ لَا تَخْشَ شَيْئًا وَرَأْيَا

ومنه: *i* يَلِجُ الْجَمَلُ فِي سَمِّ الْخِيَاطِ: والسام عرق الدعب بالتخفيف: قال فيس بن الحخيم

زَلَوْنَاكَ تُلْقَى حَنْظَلًا [فَوْقَ بَيْضِنَا] تَدَحْرَاجَ عَسَى نَبِي سَامِهِ الْمُتَقَارِبِ

a) LA XVIII, 136¹⁰ (with قَصَرَ): the form is disputed; see the discussion which follows in LA.

b) The insertion of و before هَلَاك is necessary to bring the phrase into metre: without the extra syllable it complies with no metrical scheme.

c) Agh. differs greatly: — جَمَعَ الْكَزْمِ إِذْ دَلَقُوا إِبِينَا صَبَحْنَا جَمْعَهُمْ كَجِبَالِ هَامَا

d) MS أَذَكَه.

e) See Dh. R.'s *Ba'iyah* in *Jamharah*, p. 183, middle.

f) Qur. XXXVIII, 31.

g) Qur. XXXV, 44; in this verse عَلَى ظَهْرِ الْأَرْضِ = عَلَى ظَهْرِي

h) Naq. 169¹⁰ (سَمَاهُ = "his nostrils").

i) Qur. VII, 38.

j) LA XV, 205²¹, and Lane 1475c; middle of verse broken away in MS.

آسى ووَاسَى واحد من المُوَاسَاةِ: اى لَوْ قَاتَلَتْ عَنَهَا وَصَبَرَ عَلَى الْقِتَالِ لَقِيَ الْحِمَامَ وَهُوَ الْقَدْرُ وَالْمَوْتُ: يقال حَمَّ ذَكَ عَلَيْهِ وَقَدِرَ ه بِمَعْنَى وَاحِدٍ. وَالْأَسِنَّةُ] جمع سِنَانٍ ۵

٢١ وَآلِ الْجَوْنِ قَدْ سَارُوا إِلَيْنَا ۖ [غَدَاةَ الشَّعْبِ] فَاصْطَلِمُوا أَصْطِلَامًا
 (33b) يريد ابْنَى أبى الْجَوْنِ اللَّذِينَ كُنَّا مَعَ نَفِيطِ يَوْمَ جَبَلَةَ وَحَاجِبِ بْنِ زُرَّارَةَ بْنِ عَدَسِ بْنِ زَيْدِ
 ۵ اى عَيْدِ اللَّهِ بْنِ نَارِمٍ. وَالْجَوْنُ الْأَبْيَسُ وَالْأَسْوَدُ c وَجِ الْجَوْنَةُ. وَيُقَالُ لِلشَّمْسِ جَوْنَةٌ: قَالَ طَرْفَةُ
 d أَنْتَ الْهَمَامُ إِذَا مَا جَوْنَةٌ طَلَعَتْ وَأَنْتَ بِالْبَيْلِ طَلَابُ الْمَوَا[عِبِ]سِ

وَاصْطَلِمُوا اى اجْتَبَحُوا اجْتَبَاحًا: وَيُقَالُ صَلَمَ وَاصْطَلَمَ إِذَا قَطَعَهُ عَنِ e [أَصْلِهِ: وَ]اسْتَوْعَبَ قَطَعَ الْأَنْفَ:
 وَيُقَالُ نَعَامَةٌ مُصَلَّمَةٌ وَكُلُّ النَّعَامِ لَمْ يَصَلَمْ لَا آذَانَ لَهَا: وَيُقَالُ رَجُلٌ أَصَلَمَ إِذَا كَانَ مَقْطُوعَ الْأُذُنَيْنِ ۵
 ٢٢ قَتَلْنَا مِنْهُمْ مِائَةً بِشَيْخٍ وَصَفَدْنَا هُمْ عُصْبًا g قِيَامًا
 10 قَوْلُهُ صَفَدْنَا اى قَبَدْنَا: يُقَالُ صَفَدْتُ الرَّجُلَ أَصَفَدُهُ اى h [أَكْتَرْتُ] قَبَدُهُ وَهُوَ الصِّفَادُ: قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى:
 اْمُقْرِنِينَ فِي الْأَصْفَادِ: وَيُقَالُ أَصَفَدْتُ بِالْأَيْفِ أَصَفَدُهُ إِصْفَادًا اى أَعْطَيْتُهُ. وَالْعَصَبُ جَمْعُ عُصْبَةٍ وَجِ لِلْجَمَاعَةِ:

وَيُقَالُ عُصَبَ عِمَامَتِهِ عَلَى رَأْسِهِ إِذَا لَوَّحًا: وَيُقَالُ عَذَا شَرٌّ يَعْصَبُ بِهِ رَأْسُ فُلَانٍ اى يُعْتَمُّ بِهِ ۵
 ٢٣ زَيْتُومَ الشَّعْبِ لِأَقِينَا لِقَيْطًا كَسَوْنَا رَأْسَهُ عُصْبًا حُسَامًا
 يعنى يَوْمَ شَعْبِ جَبَلَةَ. وَالْعَصْبُ وَالْحُسَامُ وَاحِدٌ وَهُمَا السَّيْفُ: وَالْعَصْبُ الْقَاطِعُ وَمِثْلُهُ الْحُسَامُ: يُقَالُ
 15 حَسَمْتُ مَا بَيْنَ فُلَانٍ وَمَا بَيْنَ فُلَانٍ اى قَطَعْتُهُ: وَيُقَالُ فِي مَثَلٍ: الْكَيْ لِدَاءِ أَحْسَمٍ ۵

٢٤ أَسْرْنَا حَاجِبًا k فَشَوَى أَسِيرًا وَأَمَّ نَتْرُكُ الْأَسْرَتِ سَؤَامًا
 تَمَى أَقَمَ فِي m الْأَسْرِ وَالشَّوَى الْمُقِيمَ وَالنَّوَاءُ الْإِكَامَةُ: يُقَالُ تَشَوَى فُلَانٌ فِي مَكَانٍ كَذَا وَكَذَا وَأَثْوَى: قَالَ

a) MS broken away: conj.

b) MS broken away: conj.

c) MS وَهُوَ; perhaps we should read هُوَ الْجَوْنَةُ.

d) Not found in Tarafah's *Diwan*, Ahlw. or Seligsohn; last word uncertain owing to decay

of MS. For مَوَاعِيسُ, pl. of مِبْعَاسُ, see LA VIII, 143¹⁰ ff.

e) Carelessly omitted in MS: conj.

f) MS ضَلَمَ لَا الْأَذَانَ لَهَا.

g) So MS: probably we should read فَتَمَّا.

h) Word omitted: conj.

i) Qur. XIV, 50, and XXXVIII, 37.

j) Agh. X, 47²⁶ has vv. 23—25. Agh. وَيَوْمَ الْجَمْعِ.

k) Agh. فَتَوَى بِقَيْدِ.

l) Agh. لِنِسْوَتِهِ.

m) MS الْأَسْرَةُ.

بَيْتًا قَرَّارٌ تُشْبِهُ قَوْمًا بِيضَ الْوُجُوهِ يَمْنَعُونَ ضَبًّا
 ١٤ قَتَلْنَا كَبِشَهُمْ فَنَجَّوْا شِلاَّ كَمَا نَفَرَتْ بِالطَّرْدِ النَّعَامَا
 الكَبِشُ الرَّئِيسُ هُنَا: وَقَالَ الْحَارِثُ بْنُ وَعَلَةَ الْحَجْرِيُّ
 الصَّارِبُونَ الْكَبِشُ صَاحِبَةٌ a كَالْكُوكِبِ الْمَتَوَقِّدِ الْفَحْمِ

وَشِلاَّ طَرْدًا يُقَالُ شَلَّهُ يَشْلُهُ شَلًّا أَيْ طَرَدَهُ وَرَجَلٌ مِثْلُ طَارِدٍ. b [وَيْسُ شَيْءٌ] أَنْفَرُ مِنَ النَّعَامِ وَمِنْهُ
 الْمَثَلُ (33a) أَشْرَدُ مِنَ نَعَامٍ ۞

١٥ وَجِئْنَا بِالنِّسَاءِ مُرَدَّفَاتٍ وَأَذْوَادٍ فَكُنَّ لَنَا طَعَامَا
 مُرَدَّفَاتٍ أَيْ سَبِينَاهُنَّ فَهِنَّ مُرَدَّفَاتٍ. وَالذَّوْدُ (تَجْمَعُ أَذْوَادًا) بَيْنَ الثَّلَاثَةِ إِلَى الْعَشْرِ ۞

١٩ b [وَبَيْتِنَا زُبَيْدًا بَعْدَ هَدًى] فَصَبَّحَ دَارَهُمْ لِحَبَابِ لُثَامَا
 زُبَيْدٌ فِي الْبَيْسِ. وَالْهَدَى وَالْهُدَى قِطْعَةٌ تَمْضِي مِنَ اللَّيْلِ. وَاللَّجِبُ الْجَيْشُ الْكَثِيرُ الصَّوْتِ: وَنَمَ يَذُكُرُ
 الْجَيْشَ وَجَاءَ بِاللَّجِبِ: وَاللَّجِبُ الصَّوْتُ وَاللَّجِبُ ذُو الصَّوْتِ. وَاللُّثَامُ الْجَيْشُ الضَّخْمُ الْكَثِيرُ يَلْتَنِمُ كُلُّ
 شَيْءٍ مَرَّ عَلَيْهِ: لَا وَاحِدَ لَهُ مِنْ نَفْطِهِ ۞

١٧ وَقَدْ نَلْنَا لِعَبْدِ الْقَيْسِ سَبِيًّا مِّنَ الْبَكْرِيِّينَ يُقْتَسَمُ اقْتِسَامَا
 ١٨ وَلَا قَيْنَا بِذِي نَجْبٍ حُصَيْنَا فَأَهْلَكْنَا بِمَقْلَتِنَا أُسَامَا
 يَعْنِي الْحُصَيْنَ بْنَ الْحَارِثِ بْنِ كَعْبٍ. [ذُو] تَجِبٌ مَوْضِعٌ كَانَتْ لَمْ بِهِ وَفَعَّلَ. وَأُسَامَةُ رَجُلٌ ۞

١٩ d وَأَفْلَتْنَا عَلَى الْكَوْمَانِ قَيْسٌ وَأَسْلَمَ عِرْسَهُ ثُمَّ اسْتَقَامَا
 الْكَوْمَانُ فِي طَرِيقِ الْبِيَامَةِ مِنَ الْبَصْرَةِ. وَالْعُرْسُ ارْتَادُ الْمَرْأَةِ: أَيْ أَسْلَمَ إِلَيْنَا عِرْسَهُ وَأَفْلَتَ: يُعْبَرُ بِقِلَّةِ
 الْوَفَاءِ وَضِياعِ الْحَرِيمِ e [وَعَدَمِ] حِفْظِ مَا يَجِبُ عَلَيْهِ حِمَايَتُهُ وَحِفْظُهُ ۞

٢٠ لَوْ آسَى حَلِيلَتَهُ لَلَأَقَى f [هُنَالِكَ] مِّنَ اسْنَتِنَا حِمَامَا

a) MS, unmetrically and against the sense, إذا الكوكب for a similar use of كوكب فحَمٌ for an army see the verse in LA II, 216¹⁵. The verse seems to belong to the poem in the same metre from which the extract in Ham. 97—99 is taken; if so, the author is of Dhuhl b. Shaiban, not of Jarm. There was a Wa'lah b. al-Harith of Jarm, who was present at the second battle of al-Kulab, and was the author of a poem in the Mfqt, No. XXXII (see Naq. 154—6).

b) MS broken. c) So MS; we should expect this unusual word to be noticed in the scholion: perhaps the correct reading may be بِمَقْلَتِنَا. For قَلتَ = هَلَكَ see LA II, 377⁴ ff.

d) Bakri 300¹⁰. e) omitted in MS; conj. f) carelessly omitted in MS; added conjecturally.

١١ (32b) وَحَيًّا مِنْ بَنِي أَسَدٍ تَرَكَتْنَا نِسَاءَهُمْ مُسَلِّبَةً أَيَّامًا

يعنى اسد بن خزيمة بن مدركة بن إلياس بن مضر بن نزار. مُسَلِّبَةً اى تَرَكَتِ الرِّبِيَّةَ وَهِيَ السَّلُوبُ: وَهِيَ هَلْدُ حَاكِمَةَ الَّتِي تَتَرَكُ الصِّمْعَ وَالْكُحْلَ عَلَى مَيِّتِهَا. وَالْأَيَّامُ هِ الْوَالِيَةُ لَا أَرْوَجَ لَهَا الْوَاحِدَةُ أَيَّامٌ: قُلِ الشَّمَاخُ

ع يَقْرُ يَعْبِي أَنْ أُنْبَأَ أَنَّهُا دُونَ تَمَّ أَنَّهَا أَيَّامٌ لَمْ تَزُوجْ

وتكون الأيم بكراً وتيمًا: قُلِ السَّاعِرُ: d * وَتَشِيبُ أَيَّامُهُمْ وَلَمَّا نُحْضَبُ: * فهذه بكر: والأولى تيب ٥

١٢ وَقَتَلْنَا سَرَائِهِمْ جِهَارًا وَأَشْبَعْنَا الصِّبَاعَ خُصَى عِظَامًا

سَرَائِهِمُ الْقَوْمُ هِ رُسَاوُهُمْ وَخِيَارُهُمْ: يَقَالُ اسْتَرَيْتُ الْمَتَاعَ اى أَخْتَرْتُهُ: وَمِنْهُ يَقَالُ أَمْرَأَةٌ مُسْتَرَاءٌ اى مُخْتَارَةٌ: وَمِنْهُ قَوْلُ الْأَعْمَشِيِّ

10 أَلْفَقْدُ أُخْرِجَ الْكَلْبَ الْمُسْتَرَاةَ مِنْ خَدْرِهَا وَأَشْبَعُ الْقَمَارَا

١٣ وَقَتَلْنَا حَنِيفَةَ فِي قُرَاهَا وَأَفْنَى غَزُونَا حَكَمَا وَحَامًا

حَنِيفَةُ ابْنُ لُحَيْمٍ بِنُ صَعْبِ بْنِ عَلِيٍّ بْنِ بَكْرِ بْنِ وَاثِلِ. وَحَامٌ أَرَادَ حَاً وَحَكَمَ أَبِي سَعْدِ الْعَشِيرَةِ فَإِذَا مَا صَلَّةٌ لَهُ. وَهِيَ h أُمُّ قِرَارَةَ وَهِيَ بِنْتُ لُحَيْمٍ لِأَنَّهَا قِرَارَةٌ وَهِيَ تَرْفَنَةُ:

لَنْ تُشْبِهَ الْأَوْصَالَ أَوْ زَلَيْمًا أَوْ عَاجِلًا أَوْ حَنِيفًا أَوْ لُحَيْمًا

a) See Lane 524c.

b) MS التي.

c) Drwan p. 7 l. 4.

d) See post, No. VIII, v. 3.

e) MS رَبِّسِيمٌ.

f) LA XIX, 100¹², with أَطْيِي for أُخْرِجَ (latter as v. l.).

g) No such name as حَامٍ or حَاءٍ occurs among the descendants of Sa'd al-'Ashrah mentioned in Wüst. Tab. 7; حَامٍ is found as the name of one of the tribes of Khath'am in Tab. 9, 17. On the other hand, in Naq. 472⁵ a verse is quoted, relating to the Day of Faif ar-Rih, by Abu Du'ad of Ru'as (a sept of Kilab), as follows:

طَلْتُ بِحَايِرٍ نَدَعَى وَسَطَ أَرْحَلِنَا وَالْمُسْتَبِينُونَ مِنْ حَاءٍ وَمِنْ حَكَمٍ

A gloss to this verse says that Ḥĥ is a subtribe of Ḥakam. The explanation given in the scholion, that حَامٍ represents حَا plus مَا as صَلَّةٌ, may be frankly rejected as impossible.

h) The MS carelessly writes أَمْرَأَةٌ.

i) MS تَرْفِيهِ: the word is equivalent to تَرْفَضُ, "dandle". For the names that follow see Wüst. Tab. B.

j) MS لَمِيمًا.

a فَرْتَاعٍ مِنْ صَوْتِ كَلَابٍ قَبَاتٍ لَهُ طَوْعُ الشَّوَامِيتِ مِنْ خَوْفٍ وَمِنْ صَرِدٍ

٩ تَرَكْنَا مَذْحِجًا كَكَحْدِيثِ أَمْسٍ وَأَرْحَبَ إِذْ تَكْفَنُهُمْ فِئَامًا

(32a) مَذْحِجٌ فِي الْيَمِينِ وَأَرْحَبٌ مِنْ هَمْدَانَ. وَتَكْفَنُهُمْ ارَادَ الْخَيْلَ فَاصْتَمَرَ وَمَنْ يَجْرُ لَهَا ذُرٌّ: قَالَ الْأَخْطَلُ

٥ *هَدَجَ الرِّتَالِ تَكْبُهُنَّ شَمَالًا * فَاصْتَمَرَ الرِّبِيحَ. وَمِثْلُهُ مَا يُقَالُ: اصْجَحْتَ بَارِدَةً: وَلَا يَذْكُرُونَ الدُّنْيَا. وَفِيئَامٌ

جَمَاعَةٌ: قَالَ نَهْشَلٌ بِنِ الْحَرِيِّ

٥ تَرَى الْفِئَامَ فُعُودًا يَأْحُونُ لَهَا دَابَّ الْمُعْصَلِ إِذْ شُدَّتْ مَلَافِيهَا

قَوْلُهُ يَأْحُونُ أَيْ يَبْرَحُونَ. وَالْمُعْصَلِ الَّتِي قَدْ صَنَعَ تَحْرُجٌ وَدِدَعًا. وَالْمَلَافِي حَلْفُ الرِّجْمِ الْوَاحِدَةُ مَلَافَةٌ ٥

٧ وَبِعْمَنَا شَاكِرًا يَتَلَادُ عَاكِ وَلَأَتَى مَنْسِرٌ مِنَّا جُدَامًا

مَنْسِرٌ مِنَ الْخَيْلِ مَا بَيْنَ السَّيْتَيْنِ إِلَى السَّبْعِينَ: d وَمِثْلُهُ الْمِقْتَبُ فِي السَّفَرِ وَالْمَوْئِبُ وَأَقْلٌ وَأَكْتَرُ: وَمِثْلُهُ فِي

السَّفَرِ بِغَيْرِ حَرْبٍ ٥ مَجْدَلٌ: قَالَ الْعَجَّاجُ يَمْدَحُ إِبْرَاهِيمَ بْنَ عَرَبِيٍّ أَخَا بَنِي عُبَيْدِ الرِّمَاحِ بْنِ مَعَدٍ 10

(وَعَدَدُهُمْ فِي بَنِي كِنَانَةَ) حِينَ وَقَدَّ إِلَى الْوَلِيدِ بْنِ عَبْدِ الْمَلِكِ عَامِلِ الْيَمَامَةِ

f بِمَجْدَلٍ وَنَعَمَ رَأْسُ الْمَجْدَلِ عَلَيْهِ بِاللَّهِ بَلَغَ الرَّحْلِ

٨ وَطَلَحَطَا حَمًا شَنْوَةً كُلُّ أَوْبٍ وَلَأَقَتِ حِمِيرٌ مِنَّا غَرَامًا

شَنْوَةٌ يَعْنِي الْأَزْدَ: مَنْ أَقَامَ بِالْيَمِينِ فِيهِمُ السَّرَاةُ: وَمَنْ سَارَ مِنْهُمْ فَتَخَلَّفَ بِمَكَّةَ فِيهِ خُرَاعَةٌ لِأَخْرَاعِيمِ

عَنْهُمْ: وَمَنْ أَقَامَ بِالْمَدِينَةِ مِنْهُمْ فِيهِمُ الْأَوْسُ وَالْحَزْرَجُ حَتَّى أَكْرَمَهُمُ اللَّهُ بِالنُّصْرَةِ: وَمَنْ نَزَلَ مِنْهُمْ بِالشَّامِ 15

وَفِيهِمْ غَسَانُ: وَمَنْ نَزَلَ مِنْهُمْ عُمَانَ فِيهِمْ شَنْوَةٌ. وَالغَرَامُ الْعَذَابُ ٥

٩ وَهَمْدَانُ هُنَالِكَ مَا أَبَالِي أَحْرَبًا أَصْبَحُوا لِي أُمَّ سِلَامًا

١٠ وَلَأَقِيمُنَا بِأَبْطَحٍ ذِي زُرُودٍ بَنِي شَيْبَانَ فَالْتَهُمُوا الَّتِي هَامَا

كُلُّ بَطْنٍ وَإِ ابْطَحٌ وَبَطْحَاءُ. وَزُرُودٌ h حَبْلٌ رَمَلٍ. وَبَنُو شَيْبَانَ بْنِ ذُعَلٍ. اَلْتَهُمُوا أَيْ ابْتَلَعُوا ابْتِلَاعًا ٥

a) Nṣb. Mu'all. 12.

b) Diw. p. 43.

c) See Ḥam. 2001², with الرِّجَالُ for الْفِئَامُ and

صَاقَتْ for شُدَّتْ.

d) So in MS; but probably the words وَأَقْلٌ وَأَكْتَرُ (so vocalized in MS)

should be transferred to the end of the previous sentence, after السَّبْعِينَ. e) So MS, and

Ahlwardt in 'Ajjā; LA XIII, 111¹² vocalizes مَجْدَلٌ. f) 'Ajj. Diw. XXXI, 41—42; LA ut sup.

g) MS فُجُو.

h) So MS; Bakrī 436⁹ has جَبَلٌ رَمَلٍ.

زَيْتُونِ النَّبِيِّ: قال الجعدي

ه تَسْتَقُّ بِالضَّرْوِ مِنْ بَرَأَشِ أَوْ هَيْلَانَ أَوْ يَبَاعِ مِنَ الْعُتْمِ

قال (31b) استن الرجل وتسوك واستاك وتشوص: وفي الحديث: التشوص بالأصابع يُغني عن السواك:

يقال غاض تشوص تشوصا وتشوص تشوصا. وبالاراك: قال

b إذا عى لم تستك يعود أراكه نُخَيْرَ فَاسْتَاكَتْ بِهِ عودٌ يُحِلِّ

٣ وَإِذْ قَوْمِي لِأَسْرَتِهَا عَدُوٌّ لِيُتْبَلَى بَيْنَهَا سَجَلًا وَخَامَا

لُزَّتْهَا قَوْمِهَا الْأَنْفُونَ مِنْهُمْ: ومنه أسرة النبي صلى الله عليه وسلم الحسن والحسين صلوات الله عليهما.

يقول علقته وأنا عدو قومها: ومثله قول طفيل الغنوي

d أبا القلب إلا حبتها عامرية تجاور أعدائي وأعداؤها معي

١٥ وقوله وخاما أي وخيمة الغيب: ومنه كلاً وخيم إذا كان غير مري*. وأخرج سجلاً وخاماً مخرج الجميع

كما يقال: حكمت الشاة والبعير: ومثله: f إن الإنسان ليطغى: أراد الناس *

٤ فَإِنْ يَمْنَعُكَ قَوْمِكَ أَنْ تَمِينِي فَقَدْ نَغَى بِعَارِمَةٍ سِلَامًا

تيمى تفارمى والبين الفرات: يقال بان يمين بينا وبينونة: ويقال بينهما بين وبون. وعارمة أرض لبني

عمر. وسلاماً أي سلمنا والسلم الصلح: وقال ايضاً: g فإن حرباً ضبيعة أو سلاماً*. ونغى أي نبقى يقال

١٥ غنينا بمدان كذا وكذا أي بقينا فيه وتمنعنا به *

ه فَلَوْ عَلِمْتَ سُلَيْمِي عِلْمَ مِثْلِي عَدَاةَ الرَّوْعِ وَاصَلْتَ الْكِرَامَا

وهوى: علم قومي. والرؤع القرع. يقال راع الفؤاد أي قرع: وأرتاع مثله: قال النابغة الذبياني

a) LA XV, 276²⁴ and XIX, 218¹¹; Bakri 151⁸; all with ناضر for يناع: the latter in Yaq. I. 535¹⁶; corruptly in Agh. IV, 138⁴.

b) Ṭufail, Diw. VI, 15, and Sibawaihi I 30, both with تُنَحِّل: the latter incorrectly attributes the v. to 'Umar b. Abi Rabī'ah (see his Diw. No. 410 and Schwarz's note).

c) MS وَإِذَا.

d) See Ṭufail, Diw. No. 24, 5.

e) وَخَامَا apparently stands for وَخَامِي, pl. of وَخِيم, so written to make the rhyme symmetrical;

it may also be a singular: أَرْضٌ وَخَامٌ in LA XVI, 117³, Abu Zaid 84⁴.

f) Qur. XCVI, 6.

g) This v. is not in 'Amir's Diw.

أَسْمُو أَرْتَفَعَ فِي الشَّرَفِ: يُقَالُ سَمَا بَصَرَ فُلَانٍ وَسَمَا فِكْرًا يَسْمُو سُمُوًّا وَالسَّامِي الرَّافِعُ: قَالَ الْحَطِيبَةُ ^a
 يَسْمُو بِهَا أَشْعَى طَرْفَهُ سَامِي

٣ وَلِكِنِّي أَحْيَى حِمَامَهَا وَأَتَّقِي أَذَاهَا وَأَرْمِي مَنْ رَمَاهَا بِمَنْكِبِ

II.

١ عَرَفْتُ بِجَوِّ عَامِرَةَ الْمُقَامَا لِسَلَمَى أَوْ عَرَفْتُ لَهَا عَلَامَا

الْجَوَّ مَا أَطْمَأَنَّ مِنَ الْأَرْضِ وَأَخْفَضَ: وَالْجَوَّ الْهَوَاءُ: وَالْجَوَّ مَكَانٌ: وَفَرَسَ أَجَأَى يَضْرِبُ إِلَى الْجَوِّ ^b
 وَفِي السَّوَادِ. وَعَامِرَةُ مَوْضِعٌ. وَعَلَامٌ جَمْعُ عَلَامَةٍ كَمَا قَالَ الْفُطَيْمِيُّ فِي جَمْعِ سَاعَةٍ سَاعٌ ^c *فَيَخْبُو سَاعَةً
 وَيَهْبُ سَاعًا* ^d

٢ لِيَالِي تَسْتَبِيكَ بِذِي غُرُوبٍ وَمُقَلَّةِ جُوذُرٍ يَرَعَى بَشَامَا

وَيُرَى جَبِيدٍ رَثِمٍ. تَسْتَبِيكَ مِنَ السَّبِي: يُقَالُ سَبَاهُ يَسْبِيهِ سَبِيًّا بِلَا هَمْزٍ: وَسَبَاتُ الْخَمْرِ ^d سَبَا سَبَاهُ
 أَيِ اشْتَرَبْتَهَا: وَلَا يُقَالُ سَبَاتُ اشْتَرَبْتُ فِي شَيْءٍ غَيْرِ الْخَمْرِ. وَالسَّابِيَاءُ مَا يَخْرُجُ مَعَ الْوَيْدِ وَهُوَ مَا رَفِيفٌ. ¹⁰
 وَمُقَلَّةُ الْعَيْنِ تَجْمَعُ السَّوَانَ وَالْبِيَاضَ وَالْحَدَفَةَ وَالطَّرْفَةَ. وَيُقَالُ جُوذُرٌ وَجُوذُرٌ مِثْلُ جُنْدَبٍ وَجُنْدَبٌ:
 وَيُقَالُ لِلْجُوذُرِ ^e الْبُرْغُزُ وَالْبُرْغُزُ وَالْبُرْغُزُ وَالْبُرْغُزُ وَالْبُرْغُزُ. وَبَشَامٌ شَجَرٌ تَتَّخَذُ مِنْهُ الْمَسَاوِيكُ: وَمِمَّا ذَكَرَهُ شِعْرَاؤُنَا فِي
 الْبَشَامِ قَوْلُ جَرِيرِ بْنِ عَطِيَّةٍ

f) ائْتَسَى أَنْ تَوَدِّعَنَا سُلَيْمِي بِعُودِ بَشَامَةٍ سَقَى الْبَشَامِ

وَمِنَ الْأَسْحَلِ: قَالَ أَمْرُو الْقَيْسِ: ^g أَوْ مَسَاوِيكُ إِسْحَلٍ. وَمِنَ الضَّرْوِ وَهُوَ شَجَرُ الْكَبْبَةِ الْخَضْرَاءُ: وَالْعُتْمُ وَهُوَ ¹⁵

a) Diwan XI, 14.

II. *Wafir*; vv. 1, 19, 23—25, and 30—32 are found elsewhere.

b) MS *عَامِرَةَ* (and again in *commy.*), but correctly in v. 4. MS also *الْمُقَامَا*. The v. is cited in Bakrī 651¹⁴, as text; in LA XV, 314⁵ and TA VIII, 406 with *بِسَلَمَى* and *بِهَا*.

c) Diwan XIII, 19.

d) MS incorrectly ^{أَسْمُو} and ^{اشْتَرَبْتَهُ}.

e) MS incorrectly has ر for ز in these three words.

f) Jarīr, Diw. II, p. 99.

g) Mu'all. 38.

عمر بن الطفيل على ناقه له فتلقاه بعض من غضب له من فتيان بنى مالك فحبره بمقالة علقمة. قال: قبل فل غير هذا. قال: لا. قال: قد والله صدق: ما لي ولد وإني لعابر الذكر وإني لأعور البصر (ه) وخبر زعب عينه في قيف الريح). وقال للذي أخبره: فهل ردّ عليه أحد. قال: لا. قال: أحسنوا. وجاء حتى وقف على نديهم فحياهم ودل: لم تفرّون بشئى بينكم: فوالله ما أنا عن عدوكم حبان ولا أنا فيما نلتكم بخيل ولا إلى أعراضكم يسريع: وما حبسنى عنكم إلا خمر قدّم بها فسبأتها وجمعت لها شبّ النحى فخشيت أن ألعهم فيتفرقوا حتى انفدتها. وقد علمت لائى شى جمعكم أبو براه: فأصبح اللذ قاتم وتمّ شعنكم: وكلّ فرامة أو حدش أو ظفر تطلبه بنو عمر كلها في أموال بنى ملك: ومضى أول ذلك: وكلّ شى هو لنا فهو لكم. فقال أعمامه: قد رصبنا ما فعل وحملنا ما رحل. فتصدّع الناس على ذلك. فكان ذلك مما زان صدر علقمة وحرأ حتى دعا ذلك إلى المناقرة ٥

وقال عمر بن الطفيل

I.

إني وإن كنت ابن سيّد عامر ١
فأرسها المندوب في كلّ موكب ٢
(31a) فما سؤدنى عامر عن اقرباة ٣
أبى الله أن أسمو بأمّ ولا أب ٤

a) See post, No. XI.

b) Mfqt inserts راحلتّه.

c) So MS; Mfqt بتشئى.

d) Mfqt عليها.

e) Mfqt فكرهت.

f) Mfqt في آى.

g) MS قاركم ولا شعنكم (sic!).

h) Mfqt adds وكثر أموالكم.

i) Mfqt inserts فيكم.

j) So Mfqt; MS حمل.

I. *Tawil*. These verses are the last three of a poem of which the whole is contained in the Supplement, No. 1, q. v. for more variant readings. The vv. are cited BQut. (*Shi'r*) 192, 'Umdah II, 117, SSM. 322, 'Askari, *Shin'at*. 298.

k) BQut فارس عامر وسيدّها المشهور; 'Umdah as text, with المشهور for المندوب.

l) BQut, 'Umdah, ورائة; LA XIV, 113²³, and TA VIII, 102³, كلابة.

ولما مات عامر *a* [بعد] مُنْصَرَفَهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَصَبَتْ عَلَيْهِ بَنُو عَامِرٍ أَنْصَابًا مِثْلًا فِي مِثْلِ حِمَى عَلَى قَبْرِهِ: لَا تَدْخُلُهُ مَاشِيَةٌ وَلَا تَنْشُرُ فِيهِ رَاعِيَةً وَلَا تَرْعَى وَلَا يَسْلُكُهُ رَاكِبٌ وَلَا مَاشٍ. وكان جَبَّارُ بْنُ سَلْمَى بْنِ عَامِرِ بْنِ مَالِكِ بْنِ جَعْفَرِ غَائِبًا: فَلَمَّا قَدِمَ قَالَ: مَا هَذِهِ الْأَنْصَابُ. *d* قالوا: نَصَبْنَا حِمَى عَلَى قَبْرِ عَامِرٍ. قَالَ: صَبَّيْتُمْ عَلَى أَبِي عَلِيٍّ: إِنَّ أَبَا عَلِيٍّ بَانَ مِنَ النَّاسِ بِثَلَاثٍ: كَانَ لَا يَعْطَشُ حَتَّى تَعْطَشَ *e* الْأَيْلُ: وَلَا يَصِلُ حَتَّى يَصِلَ النَّجْمُ: وَلَا يَجْمُنُ حَتَّى يَجْمُنَ اللَّيْلُ: وَلَا يَقِفُ *f* حَتَّى يَقِفَ السَّبِيلُ (وَالْحَرْفُ الرَّابِعُ زِيَادَةُ أَبِي الْعَبَّاسِ) *g* وَهُوَ وَقَائِعٌ فِي مَدْحِهِ وَعَطْفَانٌ وَخَنَعَمَ وَسَائِرِ الْعَرَبِ. وَكَانَ عَامِرٌ مَعَ شَجَاعَتِهِ سَخِيًّا حَلِيمًا: مِمَّا يُدَكَّرُ مِنْ ذَلِكَ أَنَّ أَبَا تِرَاهٍ عَامِرَ بْنَ مَالِكِ بْنِ جَعْفَرِ ابْنِ كِلَابٍ رَجَعَ مِنْ غَزْوَةٍ غَزَاهَا الْيَمَنَ بِقَبَائِلِ بَنِي عَامِرِ بْنِ صَعْصَعَةَ: فَقَالَ: إِنَّ اللَّهَ قَدْ أَثَرَى عَدَدَكُمْ وَكَثَّرَ أَمْوَالَكُمْ وَقَدْ ظَفِرْتُمْ: وَمِنَ النَّاسِ الْبَغِيُّ وَالْحَسَدُ: وَلَا يَكْتُرُ قَطُّ قَوْمٌ إِلَّا تَبَاغَوْا: وَنَسْتُ آمَنُهَا عَلَيْكُمْ وَبَيْنَكُمْ حَسَائِفٌ *h* وَأَضْغَانٌ: فَتَوَاعَدُوا مَاءَ النَّظِيمِ يَوْمَ كَذَا وَكَذَا: فَأَعْطَى بَعْضُكُمْ مِنْ بَعْضٍ *i* وَأَسْتَلَّ صِغِينَ بَعْضُكُمْ مِنْ بَعْضٍ. قَالُوا: مَا تَعَقَّبْنَا مِنْ أَمْرِكَ قَطُّ إِلَّا بِمُنَا وَحَرْمًا: نَحْنُ مُؤَافِكُ بِالنَّظِيمِ فِي الْيَوْمِ الَّذِي أَمَرْتَ بِمُؤَافَاتِكَ فِيهِ. قَالَ فَاجْتَمَعَتْ بَنُو عَامِرٍ لَمْ يَقْفُدْ مِنْهُمْ أَحَدٌ غَيْرَ عَامِرِ بْنِ الطُّفَيْلِ. فَأَقَامُوا عَلَى مَاءِ *(30b)* [النَّظِيمِ] كَلَّمَا يَنْكُرُونَ الْجُبُرَ. فَقَالَ عَلَقَمَةُ بْنُ عَلَاتَةَ: مَا يَحْسِبُ النَّاسُ أَنْ يَفْرَعُوا مِمَّا اجْتَمَعُوا لَهُ. قِيلَ لَهُ: يَنْتَظِرُونَ عَامِرَ بْنَ الطُّفَيْلِ. فَقَامَ مُعْضَبًا وَكَانَ فِيهِ حَدٌّ: *k* [فَأَقْبَلَ] عَلَى نَادِيهِمْ فَقَالَ: مَا تَنْتَظِرُونَ مِنْهُ: فَوَاللَّهِ إِنَّهُ لَأَعْوَرُ الْبَصَرِ عَاهِرُ الدَّكْرِ قَلِيلُ النَّفْرِ. فَقَالَ لَهُ عَامِرُ بْنُ مَالِكٍ: أَحْسِبُ وَلَا تَقُلْ فِي ابْنِ عَمَّكَ إِلَّا خَيْرًا: فَلَوْ شِئِدَ وَغِبْتَ لَمْ يَقُلْ *l* [فِيكَ] مَقَالَتَكَ فِيهِ. فَأَقْبَلَ

a) So in Agh. XV, 1397; MS مُنْصَرَفُهُ (sic).
 b) MS تَنْشُرُ "Ich denke, تَنْشُرُ ist das Richtige: ich würde dann auch تَرْعَى (activ) lesen; das Vieh meidet von selbst den geweihten Bezirk" (Nöldeke).
 c) So MS and Mfđt commy.; Agh. حيان.
 d) MS قال.
 e) Agh., Mfđt., الْجَمَلُ.
 f) Agh., Mfđt السَّبِيلُ (omitting the fourth clause and the parenthesis), which is plainly the reading to be preferred.
 g) MS أَطْعَانُ.
 h) So Mfđt.
 i) Added from Mfđt.
 k) So Mfđt.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قد أبو بكر محمد بن القاسم الأنباري: قَرَأَتْ شِعْرَ عَمْرِ بْنِ الطُّفَيْلِ عَلَى أَبِي الْعَبَّاسِ ثَعْلَبِ وَزَادَنِي
 أَسْمَاءُ نَمِ تَكُنْ فِي نَسَخَتِي وَأَنَا أُبَيِّنُهَا فِي مَوَاضِعِهَا إِنْ شَاءَ اللَّهُ هـ وعو عمرو بن الطُّفَيْلِ بن مالك بن
 جَعْفَرِ بن كِلَابِ بن رَبِيعَةَ بن عَامِرِ بن صَعْصَعَةَ بن مُعَوِيَةَ بن بَكْرِ بن هَوَازِنَ بن مَنصُورِ بن عِكرِمَةَ
 ابنِ خَصْفَةَ بن قَيْسِ بن عَمِلَانَ بن مَضَرَ بن نِزَارِ بن مَعَدِّ بن عَدْنَانَ هـ وَأُمُّهُ كَبِشَةُ بِنْتُ عُرْوَةَ
 الرَّحَدِ بنِ عُنْتَةَ بنِ جَعْفَرِ. وَأُمُّ أَبِيهِ أُمُّ الْبَنِينِ بِنْتُ رَبِيعَةَ بنِ عَمْرٍو: وَقَالَ ابْنُ حَبِيبٍ: أُمُّ الْبَنِينِ
 بِنْتُ عَمْرٍو بنِ عَامِرِ فَارِسِ الضَّحِيَاءِ ابْنِ رَبِيعَةَ بنِ عَامِرِ بنِ صَعْصَعَةَ. وَكَانَ أَبُو عَلِيٍّ عَامِرُ بنِ الطُّفَيْلِ
 مِنْ أَشْهُرِ قَوْمِ الْعَرَبِ بَأْسًا وَشِدَّةً وَنَجْدَةً وَأَبْعَدًا أَسْمًا حَتَّى بَلَغَ بِهِ ذَلِكَ أَنَّ قَيْصَرَ كَانَ إِذَا قَدِمَ
 عَلَيْهِ قَدِمَ مِنَ الْعَرَبِ قُلُ: مَا بَيْنَكَ وَبَيْنَ عَامِرِ بنِ الطُّفَيْلِ. فَإِنَّ ذَكَرَ نَسَبًا عَظَّمَ بِهِ عِنْدَهُ: حَتَّى قَدِمَ
 10 عَلَيْهِ عَلَقَمَةَ بنِ عَلَانَةَ فَانْتَسَبَ لَهَا: فَقَالَ: أَنْتَ ابْنُ عَمِّ عَامِرِ بنِ الطُّفَيْلِ. فَغَضِبَ عَلَقَمَةُ وَقَالَ: أَرَأَيْتَ لَا
 أَعْرِفُ إِلَّا بِعَامِرٍ. فَكَانَ ذَلِكَ مِمَّا أَوْحَرَ صَدْرَهُ عَلَيْهِ وَعَجَّجَهُ إِلَى أَنْ دَعَاهُ إِلَى الْمُنَافَرَةِ. وَكَانَ عَمْرٍو
 ابْنُ مَعْدِي كَرِبٍ وَعَوِ فَارِسِ الْبَيْهَمِيِّ يَقُولُ: مَا أَبَالِي أَيْ ظَعِينَةَ لَقِيتُ عَلَى مَاءٍ مِنْ أَمْوَاهِ مَعَدِّ مَا لَمْ
 يَلْقُنِي دُونَهَا خِرَافًا هـ أَوْ عَبْدَاعًا: يَعْنِي بِالْحَرِيِّ عَامِرُ بنِ الطُّفَيْلِ وَعُنَيْبَةُ بنِ الْحَارِثِ بنِ شِهَابِ (30a)
 التُّرْبُوعِيُّ: وَالْعَبْدَانِ عُنْتَرَةُ الْعَبْسِيُّ وَالسُّلَيْكُ بنِ السُّلَيْكَةِ وَهُوَ c [ابْنُ] عَامِرِ بنِ يَثْرِبِيِّ السَّعْدِيِّ هـ قَالَ

a) For this celebrated contest see Agh. XV, 52—58.

b) MS وَعَبْدَاعًا.

c) The word ابنِ is supplied from the commy. to Mfqt CVI. The genealogy of as-Sulaik in Agh. XVIII, 133 is as follows:

عَوِ السُّلَيْكُ بنِ عَمْرٍو وَقَيْلِ ابْنِ عَمْرِ بنِ يَثْرِبِيِّ أَحَدِ بَنِي مُقَاعِسِ وَهُوَ الْحَارِثُ بنِ عَمْرٍو بنِ كَعْبِ
 بنِ سَعْدِ مَنَاةَ بنِ تَمِيمِ.

كِتَابُ دِيْوَانِ شِعْرِ

عَامِرِ بْنِ الطَّفَيْلِ الْعَامِرِيِّ

رَوَايَةُ أَبِي بَكْرٍ مُحَمَّدِ بْنِ الْقَاسِمِ الْأَنْبَارِيِّ

عَنْ أَبِي الْعَبَّاسِ أَحْمَدَ بْنِ يَحْيَى تَعَلَّبِ

رَحِمَهُمَا اللَّهُ *

[MS. Brit. Mus. Or. 6771, Fol. 29a ff.]

www.alkottob.com

16.

Ya'qubi, I. 264:

قال عبيد بن الأبرص في شعر له طويل

١ أَبْلِغْ جُدَامًا وَلَكْخَمًا إِنْ عَرَضَتْ بِهِمْ
وَالْقَوْمُ يَنْفَعُهُمْ عِلْمٌ إِذَا عَلِمُوا

٢ بِأَنْكُمُ فِي كِتَابِ اللَّهِ إِخْوَانًا
إِذَا تُقْسِمَتِ الْأَرْحَامُ وَالنَّسَمُ

ويقال إن هذا اشعر لسمر بن هبيرة الأسدي ٥

17.

Bakri, 412¹⁹:

قال عمارة ورمح في غير هذا الموضع نقأ ببلاد ربيعة بن عبد الله بن كلاب يقال له نقأ رمح: ولكنرة

المها برمح قال الشاعر يعنى النساء وهو عبيد بن الأبرص

٥ وَقَدْ بَاتَتْ عَلَيْهِ مَهَا رُمَاحٍ حَوَاسِرَ مَا تَنَامُ وَلَا تُنِيمُ

a) Cf. No. VIII, 14.

12.

Agh. VI, 77:

١ a مَا رَعَدَتْ رَعْدَةٌ وَلَا بَرَقَتْ
 ٢ أَلْمَاءُ يَجْرِي عَلَى نِطَامٍ لَهَا
 ٣ بِنْتًا وَبَاتَتْ عَلَى نَمَارِقِهَا
 ٤ أَنْ قِيدَ إِنْ الرَّحِيدَ بَعْدَ غَدٍ
 لَكِنَّهَا أَنْشَسَتْ لَنَا خَلِيقَةَ
 لَوْ يَجِدُ الْمَاءُ مَخْرَقًا خَرَقَتَهُ
 حَتَّى بَدَا الصُّبْحُ عَيْنَهَا أَرَقَةَ
 وَالذَّارُ بَعْدَ الْجَمِيعِ مُفْتَرَقَةَ

13.

Jaḥīq̄h, *Bukhālā*, 206:

وَأَعْلَمَنْ عِلْمًا يَقِينًا أَنَّهُ لَيْسَ يُرْجَى لَكَ مَنْ لَيْسَ مَعَكَ

14.

Buḥturī, *Ḥamāsah*, p. 378:

١ أَلَيْنُ إِذَا لَانَ الْغَرِيمُ وَالْتَوَى
 ٢ وَأَمْطَلَةُ الْعَصْرَيْنِ حَتَّى يَمْلَنِي
 إِذَا أَشْتَدَّ حَتَّى يُدْرِكَ الدَّيْنَ فَانِلِي
 وَيَرْضَى بِبَعْضِ الدَّيْنِ فِي غَيْرِ نَائِلِي

قَالَ عَبْدُ اللَّهِ (sic) بن اليرص الأَسَدِيُّ

15.

Naṣr. 605: *Majmū'at al-Ma'ānī*, p. 135, has vv. 1 and 3:

١ b صَبَّ النَّفْسَ عِنْدَ كُلِّ مَلِيمٍ إِنْ فِي الصَّبْرِ حِيلَةَ الْمُحْتَالِ
 ٢ لَا تَضِيقَنَّ فِي الْأُمُورِ فَقَدْ تَكْشَفُ عَمَّاؤُهَا بِغَيْرِ أَحْتِيَالِ
 ٣ زُبْمًا تَجَزَعُ النَّفُوسُ مِنَ الْأَمْرِ لَهُ فُرْجَةٌ كَكَلِّ الْعِقَالِ

a) Cited LA XI, 378¹⁸ (poet not named); for خَلَقَتْ see Lane 801b, LA XI, 378f.

b) *Majmū'ah* أُصْبِرُ، مُهِمٌّ. These verses are given in Naṣr. as part of the poem No. XI in the *Diwan*, but they do not fit in to that.

٩ مَا الْفَاجِعَاتُ جَهَارًا فِي عَالِيَةِ أَشَدُّ مِنْ فَيْلَقٍ مَمْلُوءَةٍ بَاسًا
فقال امرؤ القيس

١٠ تِلْكَ الْمَنَائِمَا فَمَا يُبْقِينَ مِنْ أَحَدٍ يَكْفِتُنَ حَمَقَى وَمَا يُبْقِينَ أَكْيَاسًا
فقال عبيد

١١ مَا السَّابِقَاتُ سِرَاعَ الطَّيْرِ فِي مَهَلٍ لَا تَسْتَكِينُ وَلَوْ أَلْجَمْتَهَا فَاسًا
فقال امرؤ القيس

١٢ تِلْكَ الْحَيَاةُ عَلَيْهَا الْقَوْمُ قَدْ سَبَّحُوا كَانُوا لَهُنَّ غَدَاةَ الرَّوْعِ أَحْلَاسًا
فقال عبيد

١٣ مَا الْقَاطِعَاتُ لِأَرْضِ الْجَوِّ فِي طَلْقٍ قَبْلَ الصَّبَاحِ وَمَا يَسْرِبْنَ ^a قِرْطَاسًا
فقال امرؤ القيس

١٤ تِلْكَ الْأَمَانِيُّ يَتَرُكُنَ الْفَتَى مَلِكًا دُونَ السَّمَاءِ وَلَمْ تَرْتَعْ بِهٖ رَاسًا
فقال عبيد

١٥ مَا الْحَاكِمُونَ بِإِلَا سَمْعٍ وَلَا بَصَرٍ وَلَا لِسَانٍ فَصِيحٌ يُعْجِبُ النَّاسَا
فقال امرؤ القيس

١٦ تِلْكَ الْمَوَازِينُ وَالرَّحْمَانُ أَنْزَلَهَا رَبُّ الْبَرِيَّةِ بَيْنَ النَّاسِ مِقْيَاسًا

11.

Khiz. I, 324; Agh. XIX, 87¹⁶; al Qalī, *Dhail* 200; Yāqut III, 794; Naṣr. 602:

١ وَخَيْرِي ذُو الْبُؤْسِ فِي يَوْمِ بُؤْسِهِ
٢ كَمَا خَيْرَتُ عَادَ مِنَ الدَّهْرِ مَرَّةً
٣ سَكَايِبَ رِيحٍ أَمْ تُوَكِّدُ بَبْلَدَةَ
خِصَالًا أَرَى فِي كُلِّهَا الْمَوْتَ قَدْ بَرَّقَ
سَكَايِبَ مَا فِيهَا لِيذَى خَيْرَةٌ أَنْقُ
فَتَتْرُكُهَا إِلَّا كَمَا ^c لَيْلَةُ الطَّلُقِ

a) قِرْطَاسًا, if the reading is correct, seems to have the sense of "a bit, a scrap"; this must be modern, referring to times when paper had become cheap, long after the foundation of Islam. The word is not assigned this sense in the Lexx.

b) See Qur. XLII, 16.

c) See Lane 1873b.

10.

Majani-l-Adab VI, 144—146; LA VIII, 98¹³ff. has the story and the first four verses, and it is mentioned that the verses are sixteen in all:

لَقِيَ عَبِيدُ بْنُ الْأَبْرَصِ أَمْرًا الْقَيْسِ فَقَالَ لَهُ عَبِيدٌ: كَيْفَ مَعْرِفَتُكَ بِالْأَوَائِدِ. فَقَالَ: أَلْفٌ مَا أَحْبَبْتُ.

قال عبيد

١ مَا حَيْثُ مَيْتَهُ أَحْيَيْتَ بِمَيْتِهَا ١
دَرْدَاءُ مَا أَنْبَتَتْ سِنًّا وَأَضْرَاسًا

قال امرؤ القيس

٢ تِلْكَ الشَّعْبِرَةُ تُسْقَى فِي سَنَايِلِهَا
فَأَخْرَجَتْ بَعْدَ طَوْلِ الْمَكْثِ أَكْدَاسًا

قال عبيد

٣ مَا السُّودُ وَالْبَيْضُ وَالْأَسْمَاءُ وَاحِدَةٌ
لَا يَسْتَطِيعُ لَهُنَّ النَّاسُ تَمَسَّاسًا

١٠ قال امرؤ القيس

٤ تِلْكَ السَّحَابُ إِذَا الرَّحْمَانُ أَرْسَلَهَا
رَوَى بِهَا مِنْ مَكْهُولِ الْأَرْضِ أَيْبَاسًا

قال عبيد

٥ مَا مُرْتَجَاتٌ عَلَى هَوْلٍ مَرَكَبُهَا
يَقْطَعَنَّ طَوْلَ الْمَدَى سَيْرًا وَأَمْرَاسًا

قال امرؤ القيس

٦ تِلْكَ النُّجُومُ إِذَا حَالَتْ مَطَالِغُهَا
شَبَّهْتُهَا فِي سَوَاكِ اللَّيْلِ أَقْبَاسًا

قال عبيد

٧ مَا الْقَاطِعَاتُ لِأَرْضٍ لَا أُنَيْسَ بِهَا
تَأْتِي سِرَاعًا وَمَا يَرْجِعَنَّ أَنْكَاسًا

قال امرؤ القيس

٨ تِلْكَ الرِّسَاحُ إِذَا هَبَّتْ عَوَاصِفُهَا
كَفَى بِأَذْيَالِهَا لِلتُّرْبِ كَنَاسًا

٢٠ قال عبيد

a) The readings of LA have been chosen for the first hemist.; the *Majani* prints it thus: مَا حَيْثُ مَيْتَهُ أَحْيَيْتَ بِمَيْتِهَا قَامَتْ مَيْتُهُ نَابًا. In the second hemist. LA has دَرْدَاءُ, and نَابًا for سِنًّا.

b) LA أَنْشَأَهَا.

c) LA أَنْفَاسًا.

٢ a فَحَدَّ [فِي] بِرَكَّةٍ بِأَسْفَلِ ذِي رَيْدٍ فَشَنَّ فِي [ـ] ذِي الْعَيْبِ
 ٣ فَعَنَّسَ [ـ] فَأَلْعَنَابِ فَجَنَّبَ مِيَّ عَرْدَةَ ثُمَّ بَطَّنَ ذِي الْأَجْفَرِ

7.

LA VI, 43¹³ and IX 71⁵; TA V, 68³⁶:

b قَهْوٌ كَنْبَرَايسَ النَّسِيْطِ أَوْ الْفَرْصِ بِكَفِّ اللَّاعِبِ الْمُسْمِرِ

8.

5 Ya'qubi, *Historiae*, I, 250:

١ سَقَيْنَا امْرَأَ الْفَيْسِ بْنِ حُجْرٍ [بْنِ حَارِثِ] كُؤُوسَ الشَّجْبَا حَتَّى تَعَوَّدَ بِالْقَهْرِ
 ٢ وَالْهَاهُ شُرْبُ نَاعِمٍ وَقَرَاتِرُ وَأَعْيَاهُ تَأْرُكَانَ يَطْلُبُ فِي حُجْرِ
 ٣ وَذَلِكَ لَعْمَرِي كَانَ أَسْهَدَ مَشْرَعًا عَلَيْهِ مِنَ الْبَيْضِ الصَّوَارِمِ وَالسُّمْرِ

9.

Lane 2770b; LA VII, 281¹¹; TA I, 111³¹; al-Qalī, I, 229:

١ وَإِذَا تَبَاشَرَكِ الْهُمُ مُمْ فَإِنَّهَا كَالِ وَنَاجِرِ

LA VI, 318²⁰:

٢ وَلَقَدْ تُزَانُ بِكَ الْمَجَا لِسُ لَا أَغْرُ وَلَا عَلَاكِرُ

LA VII, 281¹⁷:

٣ كَالْهَنْدِ وَانِّي الْمَهْنَدِ هَرَّةَ الْقَرْنِ الْمُنَاجِرِ

a) These lines are unmetrical (metre *Munsariḥ*). The wanting syllables are indicated. In v. 3b فَبَطَّنَ has been substituted for Bakrī's بَطَّنِ.

b) See Lane 2374c. The verse is a description of lightning; it is compared to the lamp of an Aramaic-speaking devotee (cf. I. Q. Mu'all. 72), or the gaming arrow being shuffled in the hands of a player at *Maisir* by night.

c) For the sentiment see *ante*, XVII, 14–18; فَرَاقِرُ here apparently means "a sweet-voiced singer"; see LA VI 399²³.

٣ حَتَّى يُقَالَ لِمَنْ تَعَرَّقَ دَهْرُهُ
 ٤ مَاتَتْ رِمَانِ كَامِلٍ ه وَنَصِيَّةٌ
 ٥ أَدْرَكْتُ أَوَّلَ مُلْكِهِ نَصْرَ نَاشِئًا
 ٦ وَطَلَبْتُ ذَا الْقَرْنَيْنِ حَتَّى فَاتَنِي
 ٧ مَا تَبْتَغِي مِنْ بَعْدِ هَذَا عَيْشَةً
 ٨ وَلَيُفْنِنَنَّ هَذَا وَذَلِكَ كِلَاهُمَا

4.

Yaq. IV, 916¹⁶:

١ وَهَلْ رَامَ عَنْ عَهْدِي وَدَيْكَ مَكَانَهُ
 إِلَى حَيْثُ يُفْضِي سَيْلُ ذَاتِ الْمَسَاجِدِ

Khiz. I, 323²¹; Mu'ammari'n, 67²:

٢ فَنَيْتُ وَأَفْنَانِي الرِّمَانَ وَأَصْبَحْتُ
 لِدَاتِي بَنُو نَعِشٍ وَزَهْرُ الْفَرَاقِدِ

5.

Naṣr. 605:

قال يوتى نفسه:

١ يَا حَارِ مَا رَاحَ مِنْ قَوْمٍ وَلَا ابْتَكَّرُوا
 ٢ يَا حَارِ مَا طَلَعَتْ شَمْسٌ وَلَا غَرَبَتْ
 ٣ هَلْ نَعْنُ إِلَّا كَأَرْوَاحٍ تَمُرُّ بِهَا
 ٤ وَاللِّمُوتِ فِي آثَارِهِمْ حَادِي
 ٥ إِلَّا تَقَرَّبَ آجَالُ لِيَمِيعَاهِ
 ٦ تَحْتَ التُّرَابِ وَأَجْسَادِ كَأَجْسَادِ

6.

Bakrī 409¹¹; Naṣr. 613; Wüstenfeld, Register 394 (vv. 1 and 2 only, and very corruptly):

١ صَاحِ تَرَى بَرْقًا بِيْتُ أَرْقُبُهُ
 ذَاتَ الْعِشَاءِ فِي عَمَائِمِ غُرِّ

a) A suggestion of De Goeje's: Khiz. وَبِضَعَةٌ; Mu'am. وَنَصِيَّةٌ.

b) Khiz. شَدَادِ.

c) Cf. Qur. LV, 26—27: * وَتَبْقَى وَجْهَ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ *.

d) See No. XXV, 5.

e) See No. XXIV, 21: this latter is intelligible, while our text here (أرواح تحت التراب) is not.

SUPPLEMENT

OF FRAGMENTS ATTRIBUTED TO 'ABĪD BY VARIOUS WRITERS, BUT NOT CONTAINED IN THE *DĪWĀN*.

1.

Khiz. II, 403:

أَتَوَعَّدُ أُسْرَتِي وَتَرَكَتَ حُجْرًا ۱
يُدْبِغُ سَوَادَ عَيْنَيْهِ الْغُرَابُ

Jaḥiḥ III, *Opuscula* 62¹⁵:

أَبَوَا دِينَ الْمَلُوكِ فَهَمُّ لِقَاحٍ ۲
إِذَا نُدِبُوا إِلَى حَرْبٍ أَجَابُوا

5 'Umdah, I, 65:

فَلَمَّا أَدْرَكَتَ عَلْبَاءَ بَنِ قَيْسٍ ۳
قَفَعْتَ مِنَ الْغَنِيمَةِ بِالْإِيَابِ

2.

Aqdād 176, 12:

قال عبید یدکر فرسه:

فَيُخْفِقُ مَرَّةً وَيُفِيدُ أُخْرَى ۴
وَيُلْحِقُ ذَا الْمَلَامَةِ بِالْأَرِيْبِ

3.

10 Abu Ḥatim as-Sijistānī, *Kitāb al-Mu'ammārīn* (ed. Goldziher) p. 66; Khiz. I, 323:

وَلَتَأْتِيَنَّ بَعْدِي فُرُونٌ جَمَّةٌ ۱
تَرْعَى مَخَارِمَ أَيْكَةٍ وَلَدُونََا
فَالشَّمْسُ طَالَعَةٌ وَكَيْلٌ كَاسِفٌ ۲
وَالنَّجْمُ تَجْرِي أَنْكَسَا وَسَعُونََا

a) For a similar verse, with a different rhyme, see LA III 419²⁸.

b) Cf. I. Q., V. 9 and VII, 3.

c) A similar verse is attributed to 'Antarah, (Ahlw. p. 178) Frag. 4, and see LA XI 369¹⁹.

٢٣ وَحَدَّثَ حُرُونَ الْقَوْمِ ^a كَالْعَرِّ يُتَقَى
 ٢٤ وَلَا تَطْهَرْنَ حُبَّ أَمْرِي قَبْلَ خُبْرِهِ
 ٢٥ وَلَا تَتَّبِعْنَ رَأْيَ مَنْ لَمْ تَقْصُصْ
 ٢٦ وَلَا تَرْحَدْنَ بِي وَصَلِ أَهْلَ قَرَابَةِ
 ٢٧ وَإِنْ أَنْتَ فِي مَجْدٍ أَصَبْتَ غَنِيمَةً
 ٢٨ تَرْوَدُ مِنَ الدُّنْيَا مَتَاعًا فَإِنَّهُ
 ٢٩ تَمَنَّى مَرِيءُ الْقَمِيْسِ مَوْتِي وَإِنْ أُمْتُ
 ٣٠ لَعَلَّ الْيَدِي يَرْجُو رَدَايَ وَمِيْتَتِي
 ٣١ فَمَا عَيْشُ مَنْ يُرْجُو ^d هَلَاكِي بِصَائِرِي
 ٣٢ وَلِلْمَرْءِ أَيَّامٌ تَعُدُّ وَقَدْ رَعَتْ
 ٣٣ مَمْنِنُهُ تَجْرِي لَوَقْتٍ وَقَضْرُهُ
 ٣٤ فَمَنْ لَمْ يَمُتْ فِي الْيَوْمِ لَا بُدَّ أَنْهُ
 ٣٥ فَقَدْ لِلْيَدِي يَنْبَغِي خِلَافَ الْيَدِي مَضَى
 ٣٦ فَإِنَّا وَمَنْ قَدْ بَادَ مِنَّا فَكَالْيَدِي

وَمَا خَلَّتْ ^b غَمَّ الْجَارِ إِلَّا بِمَعْهَدِي
 وَبَعْدَ بَلَاءِ الْمَرْءِ فَإِذْ مُمٌّ أَوْ أَحَدِي
 وَلَكِنْ بِرَأْيِ الْمَرْءِ ذِي اللَّبِّ فَاقْتَدِي
 لِدُخْرِ وَفِي وَصَلِ الْأَبَاعِدِ فَارْزُدِي
 فَعُدَّ لِلْيَدِي صَادَقَتْ مِنْ ذَلِكَ وَأَزْدِي
 عَلَى كُلِّ حَالٍ خَيْرُ زَانِ الْمَرْوَدِي
 فَتِلْكَ سَبِيلٌ لَسْتُ فِيهَا بِأَوْحَدِي
 سَفَاهَا وَجُبْنَا أَنْ يَكُونَ هُوَ الرَّدِي
 وَلَا مَوْتُ مَنْ قَدْ مَاتَ قَبْلِي بِمُخْلِدي
 حِبَالُ الْمَنَائِيسِ لِلْفَتَى كَدَّ مَرْصَدِي
 مُلَاقَاتُهَا يَوْمًا عَلَى غَيْرِ مَوْعِدِي
 سَيَعْلَقُهُ حَبْلُ الْمَنِيَّةِ فِي غَدِي
 تَهَيَّأُ لِأُخْرَى مِثْلِهَا فَكَأَنَّ قَدِي
 يَرْوُحُ وَكَالْقَاصِي الْبِتَاتِ ^e لِيُعْتَدِي

a) Abkar. Naşr. كَالْعَرِّ (ويروى كَالْعَرِّ); the correction to الْعَرِّ is certain.

b) Abkar. Naşr. عَمَّ: «Vielleicht عَمَّ für عَمَّ zu lesen — ‘was den Schützling bekümmert, seine Sorgen’. ‘Volk’ heisst ja im Arabischen عَمَّ aber nur ganz ausnahmsweise; und auf das Volk des Mannes, dem von einem Mächtigen Schutz zugestanden ist, bezieht sich der Schutz auch gar nicht: er gilt nur dem Individuum» (Nöldeke).

c) Naşr. تَقْصُصْ مِنْهُ الرَّأْيَ وَلَا تَتَّبِعْنَ الرَّأْيَ مِنْهُ تَقْصُصْ: the construction seems impossible.

d) Abkar. Naşr. خِلَافِي. «Diese Verbesserung ist mir ziemlich wahrscheinlich» (Nöldeke).

e) Abkar. Naşr. لِيُعْتَدِي.

عِيَادًا كَسَمَ الْكَيْتِ الْمَتَرَدِّدِ
 تُحَكِّفُ ثَنَائِيهَا بِحَالِكِ إِثْمِدِ
 ٥ أَقَاجِي الرَّبِّي أَضْحَى وَطَاهَهُ ذِدِ
 إِلَى نَيْلِهَا مَا عِشْتُ كَالْحَكَائِمِ الصِّدِي
 لِنُصْحِ ٥ وَلَا تُصْعِي إِلَى قَوْلِ مُرْشِدِ
 وَتَدْفَعُ عَنْهَا بِاللِّسَانِ وَيَأْمِدِ
 وَتَقْمَعُ عَنْهَا نَخْوَةَ الْمُتَهِدِّدِ
 يُرَى الْفُضْلُ فِي الدُّنْيَا عَلَى الْمُتَحَكِّدِ
 بِذِي سُودَدِ بَانَ وَلَا كُرْبِ سَيْدِ
 10 عَلَيْهِ وَلَا أَنَايَ عَلَى الْمُتَوَدِّدِ
 وَلَا أَنَا عَنْ وَصْلِ الصِّدِيقِ بِأَصِيدِ
 وَقَدْ أُرْتِدَّتْ لِلْعَيِّ فِي كُلِّ مَوْقِدِ
 إِذَا لَمْ يَزْعُمِ رَأْيَهُ عَنْ تَرَدِّدِ
 فَأَظْلِمُهُ مَا لَمْ ٦ يَنْلِنِي بِمُتَحَدِّدِ
 15 تَوَقَّصَ حِينًا مِّنْ شَوَاهِقِ ٧ صِنْدِيدِ
 وَمَا أَنَا مِنْ عِلْمِ الْأُمُورِ بِمُبْتَدِي
 فَإِنَّكَ قَدْ أَسْنَدْتَهَا شَرًّا مُسْنَدِ

٩ ٥ فَقَدْ أَوْرَثَتْ فِي الْقَلْبِ سُقْمًا يَعُودُهُ
 ٧ غَدَاةً بَدَتْ مِنْ سِتْرِهَا وَكَأَنَّمَا
 ٨ وَتَبَسُّمٌ عَنِ عَذْبِ اللَّذَاتِ كَأَنَّهُ
 ٩ فَإِنِّي إِلَى سَعْدِي وَإِنْ طَالَ نَائِيهَا
 ١٠ إِذَا كُنْتُ لَمْ تَعْبَأُ بِرَأْيِي وَلَمْ تَطْعُ
 ١١ فَلَا تَتَّقِي دَمَ الْعَشِيرَةِ كُلِّهَا
 ١٢ وَتَضْفَعُ عَنْ ذِي جَهْلِيهَا وَتَحْوِطُهَا
 ١٣ وَتَنْزِلُ مِنْهَا بِالْمَكَانِ الَّذِي بِهِ
 ١٤ فَلَسْتُ وَإِنْ عَلَلْتِ نَفْسَكَ بِالْمَنَى
 ١٥ لَعَبْرَكَ مَا يَخْشَى ٨ الْخَلِيطُ تَفَكَّشِي
 ١٦ وَلَا أُبْتَغِي وَدَّ أَمْرِي قَلَّ خَيْرُهُ
 ١٧ وَإِنِّي لِأَطْفِي الْكَرْبَ بَعْدَ شُبُوبِهَا
 ١٨ فَأَوْتِدُنْهَا لِمِظَالِمِ الْمُصْطَلَى بِهَا
 ١٩ وَأَغْفِرُ لِلْمَوْلَى هَنَاءَةَ تَرْبِيئِي
 ٢٠ وَمَنْ رَامَ ظُلْمِي مِنْهُمْ فَكَأَنَّمَا
 ٢١ وَإِنِّي لَذُو رَأْيٍ يُعَاشُ بِفَضْلِهِ
 ٢٢ إِذَا أَنْتَ حَمَلْتَ الْخَوْرُونَ أَمَانَةَ

a) LA IV, 322⁷ has this v. with the following reading: تَعُدُّهُ عِدَادًا كَسَمَ الْكَيْتِ الْمَتَعَدِّدِ; we should apparently read يَعُدُّهُ, which may be used in the sense of يَعَادُهُ: or the reading may be يَعِدُّهُ or يَعَادُهُ, either of them permissible variations for يُعَادُّهُ, which is inadmissible in verse. The verb تَعَدَّدُ appears from LA to be a ἀπαξ λεγόμενον. (So also TA).

b) أَقَاجٍ construed with a singular is strange: cf. ante, XXII, 26.

c) Abkar. Naṣr. وَتَمْ تُصْعِي (but both have فَلَا تَتَّقِي in next v.).

d) Abkar. Naṣr. الْخَلِيطُ, which has no suitable meaning.

e) Abkar. Naṣr. read تَوَدَّدِ عَنْ تَوَدَّدِ رَأْيَهُ, which appears to have no sense.

f) Some error seems to lie hid in يَنْلِنِي. Naṣr. changes the مَحَكِّدِ of Abkar. to مَحَكِّدِ; but both words have the same meaning.

g) Şindid, a mountain in Tihāmah: Yāq. III, 420.

a بَرِمَتْ بَنُو أَسَدٍ كَمَا بَرِمَتْ بِيصَتْهَا الْكَمَامَةُ
 b جَعَلَتْ لَهَا عُودَيْنِ مِنْ نَسَمٍ وَأَخْرَ مِنْ ثَمَامَةَ
 ١٠ إِمَاتَرَكْتَ تَرَكْتَ عَفْوًا أَوْ قَتَلْتَ فَلَا مَلَامَةَ
 ١١ أَنْتَ الْمَلِيكَ عَلَيْهِمْ وَهُمْ الْعَبِيدُ إِلَى الْقِيَامَةِ
 ١٢ ذَلُّوا لِسَوْطِكَ مِثْلَ مَا ذَلَّ الْأَشْيَقِرُ ذُو الْخِرَامَةِ

XXX.

١ لَمَنْ دِمْنَةَ أَقْوَتَ بِحَرَّةٍ صَرَعِدِ
 ٢ لِسَعْدَةَ إِذْ كَانَتْ تُثِيبُ رِبُودَهَا
 ٣ وَإِذْ هِيَ حَوْرَاءُ الْمَدَامِعِ طِفْلَةً
 ٤ تُرَاعِي بِهِ نَبْتَ الْكَمَائِلِ بِالصُّحَى
 ٥ وَتَجْعَلُهُ فِي سِرْبِهَا نَصَبَ عَيْنِهَا

a) Maidani (Freyt.) I, 459 has vv. 8 and 9 as text. BQut. Adab, 70, Jah. Ḥayawan III, 31, Damiri I, 229, all read عَيُّوا بِأَمْرِهِمْ كَمَا عَيَّتَ آخِجٌ.

b) BQut. Adab, Damiri, *ll. cc.*, as text; Jah. misprints نَسَمٍ for نَسَمٍ.

c) BQut. Shi'r, Khiz. I, 160, Iqtīḍāb 314, all as text.

d) See a different reading in Introduction, p. 4 ante.

XXX. Metre *Tawīl*. This poem is taken from Abkariyus, *Nihayat al-'Arab fi Akhbar al-'Arab* (Beyrout 1865), pp. 114—115, who appears to have derived it from some recension of the *Jamharah* of which MSS do not exist in Europe (Geyer's statements on this subject in *Zwei Gedichte v. al-Aḥḥā* I, p. 2, note, require correction). It was reprinted in the *Majāni-l-Adab*, VI, 239, without any change. In Naṣr. 602—4 (where vv. 2—9 are omitted) many errors of the original have been set right, though some are still left. One verse, No. 6, is cited in the LA with 'Abid's name.

e) Abkar. Naṣr. أَمِنْ دِمْنَةَ أَقْوَتَ بِجَوَّةٍ صَرَعِدِ: the correction of the first two words shown in the text is certain: it is rendered necessary by v. 2 لِسَعْدَةَ. The *Ḥarrah* or volcanic plain of Darghad (which appears still to bear that name: see Doughty's map) is very frequently mentioned in the old poetry: Yāq. II, 249; Bakrī 619—20, 'Amir Drw. VIII, 6, XXIX, 3, etc.

f) Abkar. بِرُودَهَا.

g) Abkar. بِسَعْدَةَ.

١٥ فَاصْبَحَ الرَّوْضُ وَالْقَيْعَانُ مُرِعَةً مِّنْ بَيْنِ مُرْتَفِقٍ فِيهِ ^a وَمُنْطَاحِ
 الْمُرْتَفِقِ مَا رَاكَ قَدْ حَبَسَهُ شَيْءٌ يَّرْتَفِقُ بِهِ. وَالْمُنْطَاحُ سَائِلٌ لَمْ يَكُنْ لَهُ مَا يَحْبِسُهُ فَسَالَ: وَمَكَانٌ
 مُرْتَفِقٌ فِيهِ وَمُنْطَاحٌ فِيهِ ٥

XXIX.

١ b يَا عَيْنِ فَابْكِي مَا بَنِي أَسَدٍ فَهَمُّ أَهْلِ النَّدَامَةِ
 ٢ أَهْلَ الْقِيَابِ الْخُمْرِ وَالْ نَعَمِ ^c الْمَوْبِلِ وَالْمُدَامَةِ
 ٣ وَذَوِي الْحِيَانِ الْجُرْدِ وَالْ أَسَلِ الْمُثَقَفَةِ الْمُقَامَةِ
 ٤ d جَلًّا أَبَيْتَ اللَّعْنَ جَلًّا إِنَّ فِيمَا قُلْتَ آمَةٌ
 ٥ فِي كُلِّ وَادٍ بَيْنَ ^e يَثْرِبَ فَالْقُصُورِ إِلَى الْيَمَامَةِ
 ٦ تَطْرِبُ عَانَ أَوْ صِيَا حُ مَحْرَقِي ^f أَوْ صَوْتُ هَامَةِ
 ٧ وَمَنْعَتَهُمْ نَجْدًا فَقَدْ حَلُّوا عَلَى وَجَدٍ تِهَامَةِ

a) The print of Mukht. has مُنْطَاحٍ, but the word appears to be a participle, VII, from طَاحَ (ع) or (و). This verse has been much discussed; see Lane 1127b, LA III, 352² and 354⁵, and XI, 411²⁵; the alternatives for the last word are given in Lane as مُنْصَاحٍ and مِنْ طَاحِي: other variations are مُرْتَفِقٌ for مُرْتَفِقٍ, مِّنْ بَيْنِ for مَا بَيْنِ, (LA III 352) and فِيهِ for مِنْهَا (LA XI 411). LA III, 354 has another form of the first hemist.: وَأَمَسَتْ الْأَرْضُ وَالْقَيْعَانُ مُثْرِبَةً.

XXIX. Metre *Kāmil muraffal* (or *majzūn*). This is a celebrated poem; the text is taken from Agh. VIII, 65, which has been copied in Naṣr. 598. BQut. 37 has vv. 1, 2, 4—6, 11; and verses are often cited elsewhere; see some quoted in the Introduction, p. 4, *ante*.

b) BQut. 37 يَا عَيْنِ مَا فَاكِئِي.

c) Naṣr., MSS of Agh., الْمَوْبِلِ.

d) LA XIV 304²² and BQut. have مَهْلًا in both places for جَلًّا (and so *ante*, Introduction).

e) Yāq. IV 1008 يَثْرِبَ وَالْقُصُورِ. BQut. وَالْقُصُورِ.

f) BQut. عَانَ يُسَاقِي بِهِ وَصَوْتُ مُحْرَقِي. In Yāq. *l. c.* the verse is differently given: عَانَ يُسَاقِي بِهِ وَصَوْتُ مُحْرَقِي. وَزَقَا. هَامَةِ.

١ فَمَنْ يَنْجُوهُ كَمَنْ بِمَحْفَلِهِ وَالْمُسْتَكِنُ كَمَنْ يَمْشِي بِقِرْوَاكِ
 النجوة ما ارتفع من الارض. والمحفل مستقر الماء. والقرواح ارض مستنبتة طاعيرة. والمستكن الذي

في بيته

٢ كَانَ رَبَقَهُ لَمَّا عَلَا شَطْبًا أَنْرَابُ أَبْلَقٍ يَنْفِي الْكَيْدَ رَمَاحِ

يُسمى للحد بقرودا: شبه تكشف بياض البرق يتكشف الأبلق عن أرفاغه

٣ فَالْتَمِحْ أَغْلَاهُ ثُمَّ ارْتَجِ اسْفَلَهُ وَصَاقَ دَرْعًا بِحِمْلِ الْمَاءِ مُنْصَاحِ

التمح صوت وهو من التاجح. وبروي فتج أعلاه. ومنصاح منشق باماء: ويقال انصاح البرق اذا انصدع

وكذلك التوب

٤ كَأَنَّمَا بَيْنَ أَغْلَاهُ وَاسْفَلِهِ رَيْطٌ مُنْشَرَّةٌ أَوْ صَوْءٌ مِصْبَاحِ

٥ كَانَ فِيهِ عِشَارًا جِلَّةً شُرْفًا شَعْنَا لَهَا مِيمٌ قَدْ هَمَّتْ بِإِرْشَاحِ

عِشَارُ النى اى عليها عشرة أشبر من حملها. والجلجة انمسان من الإبل. والشرف الكبار منها. واللهاميم

تغوار. ويقال أرشحت الناقة اذا اشتد فصيلها وقوى وهو فصيل راسح: وأما ذكرها بذلك لانها تحس

٦ بُعَا حَنَاجِرُهَا هَذَا مَشَافِرُهَا تَرْسِيمٌ أَوْلَادَهَا فِي قَرْقَرِ صَاحِي

بروي * ترجمى مضافها فى صحتصاح [صاحي]*. وتسيم ترعى. وضاح بارز

٧ هَمَّتْ جَنُوبٌ بِأَوْلَادِهِ وَمَالَ بَعِ اعْجَازُ مَهْنٍ يَسْمَحُ الْمَاءَ دَلَّاحِ

a) LA III, 396¹⁸ ('Abrid) كَمَنْ بَعْقَوْتِهِ; Agh. X, 7, transposes بِمَحْفَلِهِ and يَنْجُوهُ in the first hemist.; Yāq. reads بَعْقَوْتِهِ كَمَنْ بَعْقَوْتِهِ. This verse appears to be out of place; see translation.

b) Mukht. عَلَا; but Khiz. I, 76, Bakrī 811¹⁸, Yāq. all with عَلَا, which seems to be the right reading; cf. عَلَا قَطْنَا in I. Q. Mu'all. 74. Mount Shaṭīb is said by Bakrī to be in the country of Tamīm; but it occurs in 'Abrid's poetry (ante, XIV, 4), and that of Bishr b. Abī Khazim (Yāq. III, 289⁶) and Imra'al-Qais (XXV, 1), which points to the territory of Asad rather than Tamīm.

c) Fa'iq I, 225, with فَتَّحِ.

d) Agh. X, 71, as text.

e) Cited Labrī Diw., Khālidī p. 871, with بِيضًا for شَعْنَا.

f) Yāq. IV, 491 مَرَابِعًا ('Abrid).

١٧ مُسْرَعَاتٍ كَأَنَّهُنَّ ضِرَاءٌ سَمِعَتْ صَوْتَهُنَّ هَاتِفِ كَلَابِ
١٨ لَأَحِقَاتِ الْبُطُونِ يَصْهَلْنَ فَخْرًا قَدْ حَوَيْنَ النَّهَابَ بَعْدَ النَّهَابِ

XXVIII.

١ هَبَّتْ تَلُومٌ وَلَيْسَتْ سَاعَةَ اللَّاحِى
٢ فَاتَلَهَا اللَّهُ قَلْكَانِى وَقَدْ عَلِمْتُ
٣ كَانَ الشَّبَابُ ^a يُلْهِينَا وَيُعْجِبُنَا
٤ ^b إِنْ أَشْرَبَ الْكَمْزُ أَوْ ^c أُرْزَأُ لَهَا ثَمْنَا
٥ وَلَا مَحَالَةَ مِنْ قَبْرِ بِمَكْنِيَّةٍ
مَكْنِيَّةٍ مَا أَنْعَطَفَ مِنَ الْوَالِى. كسرة الثور فى بياضه: ووضاح أبيض يتوضح يلمع
٦ يَا مَنْ لَبْرِى أَبَيْتُ اللَّيْلَ أَرْقُبُهُ مِنْ عَارِضِ كَبْيَاصِ الصُّبْحِ لَمَّاحِ
٧ دَانٍ مُسِفِّ فُبُوقِ الْأَرْضِ هَيْدُبُهُ يَكَادُ يَدْفَعُهُ مَنْ قَامَ بِالسَّرَّاحِ
مُسِفِّ شَدِيدِ الدُّنُوِّ مِنَ الْأَرْضِ. وَهَيْدُبُهُ مَا تَدَلَّى مِنْهُ

XXVIII. Metre *Basīf*. This poem is printed as contained in the *Mukhtarāt*, pp. 100—101; it is variously attributed to 'Abīd and to Aus b. Ḥajar of Tamīm: according to Agh. X, 5, the latter was al-Aṣma'ī's opinion and that of some of the scholars of al-Kufah, while others ascribed it to 'Abīd; for a discussion of the question see notes to the translation. The poem is celebrated, and vv. 7 and 8 occur in a great number of citations; it has been printed in Geyer, *Diw. of Aus* (pp. 3—4 Arabic text, pp. 27—31 translation); reference should be made to that work for a list of the places where verses of it are found. To this list may now be added the *Risālat al-Ghufrān* of Abu-l-'Alā' al-Ma'arrī, pp. 66—67 (ed. Cairo, 1907).

a) Mukht. wrongly يُلْهِينَا.

b) Mukht. wrongly أَنْ.

c) Agh. X, 5 أُغْلَى بِهَا.

d) LA X, 219¹⁷, and Geyer, Aus: أَوْ فِى مَلْبَعِ كَطْهْرِ الثُّرْسِ وَضَاحٍ.

e) Agh. X, 5 has instead: لِيَأْتِي أَرْقُبْتُ وَلَمْ يَأْرُقْ مَعِي صَاحٍ لِمُسْتَكَيْفٍ بُعِيدَ النَّوْمِ لَوَّاحٍ

Geyer gives both this and our v. 6: both do not seem to be required. Yāq. III, 289 has vv.

6, 7, 9, 8, with 'Abīd's name; in v. 6 Yāq. reads كَبْيَاصِ for كَبْيَاصِ, and so Geyer.

٣ فَتَرَاوَحْنَهَا وَكُدُّ مُلَيْتٍ دَائِمِ الرَّعْدِ مُرْجَحِينَ السَّكَّابِ
 مُرْجَحِينَ تَقِيلُ: يقلل أَرْجَحِينَ إِذَا اعْتَمَزَ: وَأَرْجَحِينَ الشَّرَابِ ارْتَفَعُ ٥

٤ أَوْحَشَتْ بَعْدَ ضَمِيرِ كَالسَّعَالِي أ مِنْ بَنَاتِ الْوَجِيهِ أَوْ حَلَّابٍ
 ٥ وَفِرَاحٍ وَنَسْرَاحٍ وَخُلُولٍ وَرَعَابِيْبٍ كَالدَّمَى وَقِيْبَايِ
 ٥ الرُّعْمُونَةُ مِنَ النِّسَاءِ الشَّيْطَانِيَّةِ: وَالرُّعْمُونَةُ الْقِطْعَةُ مِنَ السَّنَامِ ٥

٦ وَكُهُولٍ ذَرِي نَدَى وَحُلُومٍ

٧ هَمِجِ الشُّوقِ لِي مَعَارِفِ مِنْهَا

٨ أَوْطِنْتَهَا عَفْرُ الطِّبَاءِ وَكَانَتْ

٩ خُرْدٍ بَيْنَهُنَّ خُرْدٌ سَبْتِنِي

١٠ جَارِيَةٌ خُرْدٌ خَيْرَةٌ وَجَمْعُهَا خُرْدٌ: وَالْخَيْرِيَّةُ الْوَلُوءَةُ ٥ يُتَّقَبُ: يَقَالُ لِكُلِّ عَذْرَاءٍ خَيْرِيَّةٌ. وَاللَّحُونُ الْمِرَاةُ

٥ نَاعِمَةٌ

١٠ صَعْدَةٌ مَا عَلَا الْحَقِيبَةَ مِنْهَا

٥ يَقَالُ [٣] ضَوْلَةٌ كَثْرَتِمْج. وَالكَثِيبُ الرَّمْلُ الْمُجْتَمِعُ شَبَّهَ عَجِيزَهَا بِهِ ٥

١١ إِنَّمَا خَلِقْنَا زُؤُوسًا

١٢ لَا نَقِي بِالْأَحْسَابِ مَالًا وَكَيْنَ

١٣ وَنَصُدُّ الْأَعْدَاءَ عَنَّا بِضَرْبِ

الْخِدَامِ وَالْخُدْمِ الْقِطْعُ وَسَيْفٌ مَخْدَمٌ قَانِعٌ ٥

١٤ وَإِذَا الْخَيْلُ شَمَرَتْ فِي سَنَا الْكَحْرِ

١٥ وَاسْتَجَارَتْ بِنَا الْخَيْوُلِ عِجَالًا

١٦ مُضْعِيَّاتِ الْخُدُودِ شُعْتِ النَّوَاصِي

الشَّمَاطِيطِ الْفِرْقُ: جَاءَتْ لِلخَيْلِ شَمَاطِيطٌ. وَالسَّرِبُ وَالسَّرْبَةُ لِلْجَمَاعَةِ مِنَ الْقَطَا وَالطِّبَاءِ وَالنِّسَاءِ:

وَيَقَالُ سَرْبَةٌ مِنَ الخَيْلِ ٥

a) Al-Wajih and Hallab, names of celebrated stallions: the former belonged to Ghant, the latter to Taghlib; for the former see Tufail I, 22, for the latter LA I, 324²⁻³.

b) The long protasis vv. 14—18 has no apodosis; probably a verse (or verses) containing it has (or have) fallen out.

المَرْهَفُ السِّيفُ الْمُحَدَّدُ. وَالنَّاهِلُ الْعَطْشَانُ ۞

١٥ a وَجَمَعَ عَسَانَ لَقَيْنَاهُمْ بِجَحَقْلٍ فَسَطَلَهُ ذَائِلُ
القَسَطِلِ العُغَارِ. وَالذَائِلُ الطَّوِيلُ الدَّبِيلُ لَا يَنْقُطُ ۞

١٩ قَوْمِي بَنُو دُودَانَ b أَهْلُ النَّهْيِ
لِلْحَائِلِ الَّتِي اتَى عَلَيْهَا حَوْلٌ وَهِيَ تَحْمِلُ وَجَمَعِيهَا حَوْلٌ. وَأُنْفِخَتْ أَنْفَاةٌ إِذَا تَحْمَلُ ۞

١٧ كَمْ فِيهِمْ مِنْ سَيِّدٍ أَيْدٍ ذِي نَفِكَاتٍ قَائِلٌ فَاعِلٌ

١٨ مَن قَوْلُهُ قَوْلٌ وَمَنْ فِعْلُهُ فِعْلٌ وَمَنْ نَائِلُهُ نَائِلٌ

١٩ القَائِلُ القَوْلُ الَّذِي مِثْلُهُ d يَنْبُتُ مِنْهُ البَلَدُ المَاحِلُ

٢٠ لَا يَكْهَرُمُ السَّائِلُ إِنْ جَاءَهُ e وَلَا يَعْقِي سَيْبَهُ العَاذِلُ

لَا يَعْقِي سَيْبَهُ لَا يَكْبِسُهُ: يُقَالُ عَقَاهُ وَاعْتَقَاهُ حَبَسَهُ. وَيُرْوَى يَعْقِي بِمُحْوٍ ۞

٢١ f وَالطَّاعِنُ الطَّعْنَةَ يَوْمَ الوَعْيِ يَذْهَدُ مِنْهَا البَطْلُ البَاسِلُ

XXVII.

١ لِمَنْ g الدَّارُ أَقْفَرَتْ h يَاالجِنَابِ عَيْرَ نُويٍّ وَدَمْنَةَ كَالكِتَابِ

٢ عَيْرَتَهَا الصَّبَا وَنَفْحُ جَنُوبٍ وَشَمَالٍ تَذُرُّ دُتَاقَ التُّرَابِ

a) Omitted in Naṣr.

b) Naṣr. أَهْلُ النَّهْيِ، إقتداب 361، أَهْلُ النَّهْيِ.

c) Naṣr. النَّحَائِلُ.

d) Naṣr. يَبْرَعُ.

e) Mukht. text has يَعْقِي with ف, and so in scholion عَقَاهُ and اعْتَقَاهُ; but the last words of the scholion show that ق should be read throughout.

f) BQut. Adab and Iqtidāb read the second hemist. يَنْبُتُ مِنْهُ الأَسَدُ النَّاهِلُ; and with this reading the v. is also attributed to an-Nābighah: see Frag. 45 (Ahlw. p. 174), where يُعَدُّ مِنْهَا for يَنْبُتُ مِنْهُ.

XXVII. Metre *Khafif*. Poem in Mukht, 105–6; so far citations have not been found elsewhere.

g) Mukht. incorrectly الدِّيَارِ.

h) Mukht. الأَجْنَابِ; see Yāqut II, 120, and Bakrī 248.

١١ a قَدْ أَتْرَكَ الْقِرْنَ مُصْفَرًا أَنَامِلُهُ كَانَ أَثْوَابَهُ مُجَّتْ بِفِرْصَادٍ

اراد كأنما مَجَّ عليها فِرْصَادٌ لأنها مُخَضَّبَةٌ بِالدماء. وَمُصْفَرًا أَنَامِلُهُ: يَقُولُ طَعْنَتْهُ فَتَرَفَ حَتَّى أَصْفَرَ.

وَالْفِرْصَادُ التُّوتُ وَهُوَ أَفْصَحُ مِنَ التُّوتِ ۞

١٢ b أَوْجَرْتُهُ وَنَوَاصِي الْخَيْلِ شَاحِبَةٌ سَمَرَاءُ عَامِلَهَا مِنْ خَلْفِهِ بَادِي

العامل أَسْفَلُ مِنَ السِّنَانِ بِذِرَاعٍ أَوْ شِبْرٍ حَيْثُ يُعْقَدُ اللِّوَاءُ ۞

XXVI.

١ أَمِنْ رُسُومٍ نَأْيَهَا نَاجِدٌ وَمِنْ دِيَارٍ دَمَعَكَ الْهَامِدُ

٢ أَجَالَتْ الرَّيْحُ بِهَا دَيْلَهَا عَامَا وَجَوْنٌ مُسْبِلٌ هَاطِدُ

أَجَالَتْ جَرَّتْ. وَالرَّيْحُ يَعْنِي السَّحَابَ. وَالْمُسْبِلُ الدَانِي مِنَ الْأَرْضِ: يَقَالُ أَسْبَلَ الْحَزْبَ لِلصَّقْرِ

إِذَا لَزِمَ الْأَرْضَ ۞

٣ ظَلْتُ بِهَا كَأَنِّي شَارِبٌ صَهْبَاءُ مِمَّا عَتَقْتُ بَابِلُ

ظَلْتُ مَكَثْتُ نَهَارِي ۞

٤ بَلْ مَا بُكَاءُ الشَّيْخِ فِي دِمْنَةٍ وَقَدْ عَلَاهُ الْوَضْحُ الشَّامِلُ

الْوَضْحُ الشَّيْبُ وَكَلَّ أَبْيَضَ وَصَحَّ ۞

٥ أَتَوْتُ مِنَ اللَّائِي هُمْ أَهْلُهَا فَمَا بِهَا إِذْ طَعَنُوا آمِلُ

a) Cited LA IV, 346^b; first hemistich in Lane 2491a.

b) Wanting in Khiz.; SSM مُعَلِّمَةٌ for شَاحِبَةٌ. The final verse in Khiz., Agh., Naṣr. is as follows:

الْخَيْرُ يَبْقَى وَإِنْ طَالَ الزَّمَانُ بِهِ وَالشَّرُّ أَخْبَثُ مَا أَوْعَيْتَ مِنْ زَادٍ

This verse also occurs in Agh. XIX, 86, and Jam. Introd. 22, in connection with an apocryphal story about 'Abd and a snake, related by Ibn al-Kalbī; it is quoted 'Umdah I, 191, and in many other places.

XXVI. Metre *Sari*. Poem printed from Mukht. 94—96, whence the scholia are taken. Vv. 9—21 are in Naṣr., 604; vv. 9—13 in Ya'qubī, History, I, 249; *Iqtidāb* (commy on BQut. *Adab al-Kuttab*), p. 361, has vv. 16—18 and 21. The poem is intimately connected with Imra' al-Qais's poem No. 51 (Ahlw. p. 151), which is perhaps an answer to it.

c) I have not found this phrase in the Lexx.: perhaps there is some mistake.

٣ * يَكْلِفُونَ سُرَاهَا كُلَّ يَعْملَةٍ * مِثْلَ الْمَهَاةِ إِذَا مَا *d* أَحْتَثَهَا الْكَادِي

اليعملة الثوبية على العمل في سيرها. واليهاء البقرة. ويرى * يَكْلِفُونَ فَلَاحًا كُلَّ نَاجِيَةٍ * مِثْلَ الْفَنِيفِ ٥

٤ * أَنْبِغُ أَنَا كَرِبٌ عَنِي * وَأُسْرَتُهُ * قَوْلًا سَيَذْهَبُ عَوْرًا بَعْدَ إِنْجَابِ

لو كتب عمرو بن لُحَارِثِ بن عمرو بن حُجْرٍ آكِلِ الْمُرَارِ. وَالْعَوْرُ مَا تَضَامَنَ مِنَ الْأَرْضِ وَالنَّجْدِ مَا ارْتَفَعَ

٥ منها: إِرَادَ عَوْرَ تَيْمَمَةَ وَنَجْدَعَا: وَأَنْجَدَ الرَّجُلَ أَخَذَ إِلَى نَجْدِ ٥

٥ / يَا عَمْرُو مَا رَاحَ مِنْ قَوْمٍ وَلَا أَيْتَكُرُوا

٦ فَإِنْ زَأَيْتَ بِوَادٍ حَيَّةً ذَكَرًا

٧ لِأَعْرِفَنَّكَ *h* بَعْدَ الْمَوْتِ تَذُدُّبُنِي

٨ إِنْ أَمَامَكَ يَوْمًا أَنْتَ مُدْرِكُهُ

٩ فَلَنْظُرْ إِلَى زَفَىءٍ مُلْكٍ أَنْتَ قَارِكُهُ ١٠

فِي مُلْكٍ طُدُّ مُلْكِهِ. وَتُرْسِينٌ تُتَبَّنُ ٥

١٠ إِذْهَبْ إِلَيْكَ يَا بَنِي أَسَدٍ

أَهْلِ الْقَبَابِ وَأَهْلِ *k* الْجُرُونِ وَالنَّادِي

إِذْهَبْ إِلَيْكَ زَجْرًا. إِمَّا ذَكَرَ النَّادِي لِأَنَّ لَهُمْ سَادَاتٍ يَجْتَمِعُونَ فِيهِ: وَلَا لِلْقَوْمِ نَادٍ إِلَّا وَلَهُمْ سَيِّدٌ:

وَالْجَمْعُ الْأَدْيَةُ ٥

a) Khiz. هَاجِرَةٌ فِي كُلِّ هَاجِرَةٍ. SSM. *id.*, with يَكْلِفُونَ الْفَلَاحَ فِي كُلِّ هَاجِرَةٍ.

b) Jam. فَلَاحًا. c) Khiz. مِثْلَ الْفَنِيفِ إِذَا مَا حَتَّهْ; SSM. *id.*, with أَحْتَثَهَا.

d) Jam. حَتَّهَا. e) Khiz., Agh. وَإِخْوَتِيَهُ.

f) Vv. 5 and 6 are wanting in the other versions.

g) Mukht. and Khiz. have لَا أَعْرِفَنَّكَ; but BQut. 145¹¹, Agh., Jam., SSM all as text.

h) BQut., Khiz., Jam. بَعْدَ الْيَوْمِ.

i) Not in Khiz. or SSM; Agh., Naṣr., as text; Jam. أَمَّا حِمَامَكَ. In place of v. 8 Khiz. and SSM have the following v.:

فَإِنْ حَيِّتُ فَلَا أَحْسِبُكَ فِي بَلَدِي وَإِنْ مَرَضْتُ فَلَا أَحْسِبُكَ عَوَادِي

In Ham. 637⁶ this verse is quoted, with 'Abid's name, as follows:

فَإِنْ قَبِلْتُ فَلَا تَرْكَبُ لِنَثَارِ بِي وَإِنْ مَرَضْتُ فَلَا تَحْسِبُكَ عَوَادِي

j) Khiz., Agh. (Naṣr.) طُدُّ مُلْكِهِ.

k) Khiz. الْمَاجِدِ; SSM, Jāhīḍh Ḥayawān V, 143, الْجُرُونِ; Howell, Gram. I, 669, الطَّحِيلِ.

APPENDIX

ODES ATTRIBUTED TO 'ABĪD IN THE *MUKHTARĀT* OF HIBAT-ALLĀH,
THE *AGHĀNĪ*, AND ELSEWHERE. *

XXV.

١ طَافَ الْخَيَالَ عَلَيْنَا أَيَّلَةَ الْوَادِي ا لَالِ أَسْمَاءَ لَمْ يُلْمِمْ b لِمِيعَادِ
 اى التَّقِينَا عَلَى غَيْرِ مِيعَادِ ۵

٢ أَنَّى أَهْتَدَيْتِ c لِرُكْبِ طَالَ d سَيْرُهُمْ فِي سَبَسِ بَيْنَ دَكْدَاكِ وَأَعْقَادِ
 وِيرَى: طَالَ لَيْلَهُمْ. وَالسَّبَسُ مَا اسْتَوَى مِنَ الْأَرْضِ. وَالذَّكْدَاكُ السَّهْوَةُ. وَالْأَعْقَادُ رِمَالٌ مُتْرَاكِمَةٌ
 وَاحِدُهَا عَقْدٌ ۵

5

*) In our MS there is a *lacuna*, as indicated in the text, between Odes X and XI, which covers at least one leaf, and probably more; and it is likely that some of the poems contained in this Appendix, if not all, may originally have formed part of the *Diwān*. There is good authority for attributing most of them to 'Abīd, and some are celebrated.

XXV. Metre *Basīf*. This poem is printed as contained in the *Mukhtarāt*, pp. 99—100; the scholia are those of Hibatallah. In the *Khiz.*, IV, 500—1, another version is given, consisting of vv. 1—3, 10, 11, 7, an additional verse, 9, and a final verse; and it is said that the poem occurs in the *Aṣma'iyāt*. It is not, however, in that collection as printed by Ahlwardt from the Vienna MS, nor in Mr. Krenkow's MS of Selections from the *Mufaḍḍahiyāt* and *Aṣma'iyāt*. Agh. XIX, 89, has vv. 1, 2, 10, 4, 7, 8, 9, and the final v. of *Khiz.*, and on the same page a variant of v. 7 is given separately. Naṣr. 597 has the same vv. as Agh. The *Sharḥ Shawāhid al-Mughnī*, p. 169, has vv. 1—3, 4, addl. v. of *Khiz.*, 7, 10, 11, 12. The *Jamharah*, in Introduction p. 17, has vv. 1—4, 7, 8, and the poem is referred to as well-known and the work of 'Abīd. Other vv. are cited elsewhere.

- a) *Khiz.*, SSM., مِنْ آلٍ; Agh. (Naṣr.) مِنْ آلِ عَمْرٍو وَمَمَّ; Jam. مِنْ آلِ سَلَمَى وَمَمَّ.
- b) *Khiz.*, Jam. مِيعَادِ.
- c) Jam. طَالَ لَيْلَهُمْ.
- d) *Khiz.*, SSM. لَيْلَهُمْ.

حاله من سائر اهل امة الشريفة
 كان يسير في كل امة اجية حيا
 بل وجد في اهل كل امة لم يمتد اليه بعد الموت
 انثرب التلاوة بخمد الجوار ابدله حتى اصير زميها تحت السواح
 بعد الموت اذا وسدت حجبها في قبر مظلمة الا زجلو مصلاح
 او صيرت روحه في راس زانية او في قرار من الارض في روح
 كبر لم يفتا مثل عنص التبان في ظنوم محض الضربة صلت الجروء
 فارقته غير قال في اوله له بالقال اصبح في ملحودة صباح
 هل نحن الا كجساد لم يرها تحت الثراب وارواح كادوا

سر سر سر سر سر الابرص بخمد الله وعونه
 وصلى الله على محمد وآله وسلم

سائر الراس السود ذو قشور سحر لاجرم السرد الذ لا
 له رطاب الخ لسيف نقي السرد النكر من حـ صـ صـ
 واكرم والزند واصون عري واخره ان عري من الـ صـ صـ
 اذا ما كنت كما ما تحيلا سوولا للمطاع ذاعـ صـ صـ
 براد المرابص من عقاب وعند الباب انقل من رـ صـ صـ
 خط المواب منط وقال هـ هـ هـ وهل لبب مرها من حـ صـ صـ
 بنو سكا ان براب له عذو لغداوة من لا طمر او ينـ صـ صـ
 اذا ما كان عري عند بطن فاين من اسب به مـ صـ صـ
 فان خفت لجوع البطن جيا فد والله جيا بالمـ صـ صـ
 وقال عسدي بن الا برص سما

يا صاح مهلا اقل العذر يا صاح ولا تكون في يال الله اللاج
 جابفت بالله ان الله ذو نعم ومن يشاؤد وعفو وتصفاح
 من الطرف فيع ال ما لست املاكة مما تلب الي ساع الخططاح
 ولا اجالس صباحا احاديه حزن العو فما جدي صـ صباح
 اذا التكو فادارتها اكلهم من صرقات تاد باكو اسر واقراج
 في كاح الجفول الشكر شيمته وايغ ذ الاثما والعلو بالراج
 ولا يقد في ما عشت ذو وهقب بهذم التهلل جوا حفيرواح
 او مهرة من عتا والخيل سلحة كانها يتجو يرد بيرار مسلح
 ومعه مقرر الاعلام بمجرد بار الناهل حرب القاع منساح
 لخرنه بعلمذ الامذكرة كالعرب بواراة الضيفين مزاج
 وقد سخط من الراس السنة رود الشباب كفا باذ ان او طاح
 ترفي الجميع اذا يشتهوا وتخصر في العيب حين نصيب للمصاح

المتن

البر

اذا تحركت حمارسوه الى ما تسهون ولا يسمون ان جميع
 والماء حوا العرب والعماء برانهم ان الثابت لاهوا والاصراط
 والعايطوا الفصل لا بعدا كينهم وما القول لم خلت ولا
 ولما نطقوا معشر من ميم موههم واكرم الناس مكره والذ الحيه
 مرو اللعا وسوا العمدان يعفر واذا اصاع من المساوم مشرط
 رجع اذا حصر البادي حلومهم وفيهم الزعف والنظي ولا يسط
 والشرفه معلولا صوارها يوم الفناء وادب الندي بسبب
 لا يسمون عما سوا ولا عما اذا اذاني في اظنهم مسعر فبرط
 وقال عبد بن الاصرح

اذنت لضورق في نقاص ثلاثي مملاة عصار
 الواقع دلع بالما يحتم يتع الماء من خال الخبيط
 سحاب ذات البحر مكتمت روح الارض كثر اذا افتتار
 تالف واستوى طبعها ذفا كما تحبلا دون تشقيه سطر
 كامل مظهر الخرات داج يهيم او كرمه في سوام
 فان تفسير الانوار فيه اذا ما اظلم عنهم همام
 وكاح يما تفسر واعجاب برين صباغ الجور الهند لام
 مثل الشعراء هل النجوا كينع بحور الشعرا وخصوا مفاص
 لسان الترفيز والقوافي وبلا شاعر مهر في العواير
 من العيوب الذي في لبح بحر جريد السنج في الحج العماس
 انا اما باض لاج بصعته وبيض في المكر وفي العباد
 تلاوق في المداس ملا وما له ملا صاد وان الماس
 اذا قبضت عليه الشف حيث انما تصححها الى انقضاء
 وباص ولا ص من ملص ملاص وخوت البحر اسود وملاص

الاول والاسرافه مانس الساب والملاز صبر على الحسنة ما يسير ومن
الارواح فيقال خذوا كنز

جاوزتها بعد اذ اذت ذكره كقلا، البين مما
وقت العبيد بن الابصر

فان الخليل الاولا شاوط ما اذ لشخو او في العروج منها العنا بل عيك
تاكوزا الرعك لمهري لم نزاله لا بدوح ون بلاق الله الفسوط
هل الكسالي والايام راجعة ايلتر بحن وسلم حرة حساط
اذ كلنا ومق راض بصلحية لا يسع الا بالعيس معسك
والتمثل بجنح ولعنا فة قدم والاهز منه على الخيف والقبوط
عهد في يهتر يوم حرج فاع من رمق والصلح فذالك الاحراج والعبط
والعسر مدبره يهوى باركها كان من عمار بعير مع
قد يكسب ما جزع عرفنا بل في ستنسب موعر حمره اللعيط
بوالعز عرفنا في مواتيه اذ اهر لانسوا اللغات والسر طسفة
وتصح الحرف حسرا في منا هلينا والظرف قد صر عن وره الهو فط
وعر اماننا الاطوا سعده وقد شاذ فبوا فروح الا وتاد او وقسط
روض الفطلا محبوب الصدر من حريم العنا ايجازو الا والوهنا
لحنا حرمهمه بها صمفة سكر الحلايو بحار في الحمر معسك
مستور خلق سر بالله مشوق فادوره معد من قليل فضبط
يكلف العول منها كل ناحيه بعد الحمر ناز قال و ينسب
وقطنت اتبعهم عسا على ضرب الساب لا عرف في ما لها من
وكل بجنح لا بد مغير و كل اذ في عمر يوم الصعسك
وهسه كالجود القاب من اسد اللندي عنهم نوح ولا يحط
يبيض بها البيل سعي الجبل جلاهم و لغوع الارض من ان يحط

١٩ كَمْ مِنْ نَتَى مِثْلِ غُضَنِ الْبَانِ فِي كَرَمٍ
 مَخْضِ الصَّرِيبَةِ صَلَّتِ الْخَدَّ وَصَاحِ
 ٢٠ فَارْتَنَّهُ غَيْرَ قَالِ لِي وَكُنْتُ لَهُ
 بِالْقَالِ أَصْبَحَ فِي مَلَكُودَةٍ هَ نَّاجِي
 ٢١ عَدَّ نَحْنُ إِلَّا كَأَجْسَادِ تَمُرٍ بِهَا
 تَخَتَّ التُّرَابِ وَأَزْوَاجِ كَأَزْوَاجِ

تَمَّ شِعْرُ عَبِيدِ بْنِ الْأَبْرَصِ بِحَمْدِ اللَّهِ وَعَوْنِهِ

وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَآلِهِ وَسَلَّمَ

a) So MS: there are other examples of the shortening of the final *ي* in verse; or we might read *بِقَالِ أَصْبَحَ* with *wasl*.

b) This seems the most probable conjecture for the *باح* of the MS: cf. the use of *نَحَا* for burial in *Ham.* 477, line 7 from foot: *نَحَاهُ لِلْحَدِّ زَيْرِقَانُ وَحَارِثُ*. (The verb in this phrase is transitive, but *نَحَا* may also be used intransitively, in the sense of *انْتَحَى*.)

٢ حَلَفْتُ بِاللَّهِ إِنَّ اللَّهَ ذُو نِعَمٍ
 ٣ مَا الطَّرْفُ مِنِّي إِلَى مَا لَسْتُ أَمْلِكُهُ
 ٤ وَلَا أُجَالِسُ صُبْحًا أَحَادِيثُهُ
 ٥ إِذَا أَتَكُوا فَادَارْتَهَا أَكْفُهُمْ
 ٦ إِنِّي لَأَخْشَى الْجَهُولَ الشُّكْسَ شَيْمَتُهُ
 ٧ وَلَا يُفَارِقُنِي مَا عِشْتُ ذُو حَقَبٍ
 ٨ أَوْ مُهْرَةٌ مِّنْ عِتَاقِ الْخَيْلِ سَابِكَةٌ
 ٩ وَمَهْمَةٌ مَّقْفِرِ الْأَعْلَامِ مُنَجَّرِدٍ
 ١٠ أَجْرَتُهُ بَعْلُنْدَاةٍ مُذْكَرَةٌ
 ١١ وَقَدْ تَبَطَّنْتُ مِثْلَ الرَّثْمِ أَنْسَةٌ
 ١٢ تُدْفِي الضَّحِيحَ إِذَا يَشْتُرُ وَتُخْصِرُهُ
 ١٣ فَتَخَالُ رَيْقَ ثَنَائِيهَا إِذَا ابْتَسَمَتْ
 ١٤ كَأَنَّ سُنَّتَهَا فِي كُلِّ دَاجِيَةٍ
 ١٥ إِنِّي وَجَدَكَ لَوْ أَصْلَحْتُ مَا بِيَدِي
 ١٦ أَشْرَى التِّلَادِ بِحَمْدِ الْجَارِ أَبْذُلُهُ
 ١٧ بَعْدَ ١/ أَنْتِقَالَ إِذَا وَسَدْتُ حَنَكَيْتُهُ
 ١٨ أَوْ صَرْتُ ٢ ذَا بُومَةٍ فِي رَأْسِ رَابِيَةٍ

لَمَنْ يَشَاءُ وَذُو عَفْوٍ وَتَصْفَاحٍ
 مَّا بَدَا لِي بِبَاغِي اللَّخْطِ طَمَّاحٍ
 حَدِيثَ لَعْوٍ فَمَا جَدِي بِصُبَّاحٍ
 صَرْفًا تُدَارُ b بِأَكْوَسٍ وَأَقْدَاحٍ
 ٥ وَأَتَقَى ذَا التَّقَى وَالْحِلْمِ بِالرَّاحِ
 c نَهْدُ الْقَدَالِ جَوَادٌ غَيْرُ مَلْوَاحٍ
 كَأَنَّهَا سَحَقُ بُرْدٍ بَيْنَ أَرْمَاحٍ
 نَائِي الْمَنَاهِلِ جَدِبَ الْقَاعِ d مَنْرَاحٍ
 ١٠ كَالْعَيْرِ مَوَارَةَ الضَّبْعَيْنِ مَنْرَاحٍ
 رُوْدَ الشَّبَابِ كَعَابًا ذَاتَ أَوْصَاحٍ
 فِي الصَّيْفِ حِينَ يَطِيبُ الْبُرْدُ لِلصَّاحِ
 g كَمِزْجِ شَهْدٍ بِأَنْتَرَجٍ وَتَفْجَاحٍ
 حِينَ الظَّلَامِ بِهِيْمٌ ضَوْءٌ مُصْبَاحٍ
 لَمْ يَحْمَدِ النَّاسَ بَعْدَ الْمَوْتِ إِصْلَاحِي
 ١٥ حَتَّى أَصِيرَ رَمِيمًا تَحْتَ النُّوَّاحِ
 فِي قَعْرِ مُظْلِمَةِ الْأَرْجَاءِ مِكْلَاحٍ
 أَوْ فِي قَرَارٍ مِّنَ الْأَرْضِينَ قِرْوَاحِ

a) This seems to be an allusion to a vice not known to have been prevalent in Arabia in the Days of the Ignorance.

b) This form (which is quite clear in the MS) is not known from any example in classical Arabic, though it appears in Dozy Suppl. II, 435 as a post-classical form. بِأَكْوَسٍ, an allowable form, would satisfy the metre.

c) A conjecture of Mr. Kronkow's for the unmeaning words of the MS: نهد المراكل is the more usual phrase.

d) A conjecture for the مِّنْسَاحِ of the original, which makes no sense. e) Cf. Aus IV, 2.

f) MS حَال, which may also stand for كَان.

g) كَمِزْجِ is a not altogether satisfactory conjecture (for the ك is superfluous) for the reading of the MS, apparently كَسَعَ; it would perhaps be better to read boldly مِرَاجٍ (or مِرَاجٌ if كَان is adopted). For the verse cf. Aus IV 3—4.

h) Word uncertain.

i) MS apparently ذُو.

| | |
|--|---|
| إِذَا أَخْرَجْتَهُنَّ مِنَ الْمَدَائِصِ [| ١٣ هـ [بَنَاتُ الْمَاءِ لَيْسَ لَهَا حَيَاةٌ |
| تَنَاعَصَ تَحْتَهَا أَيَّ أَنْتِعَاصِ | ١٤ إِذَا قَبِضْتَ عَلَيْهِ الْكُفَّ حِينَا |
| وَحُوتِ الْبَحْرِ أَسْوَدٌ أَوْ مِلَاصِ | ١٥ ب وَبَاصٍ وَوَلَاصٍ مِنْ مَلِصٍ مَلَاصِ |
| نُسَجِّنَ تَلَاخِمَ السَّرْدِ الدِّلَاصِ | ١٦ (86) كَلُونِ الْمَاءِ أَسْوَدٌ ذُو قُشُورِ |
| وَأَسْتُرُ بِالتَّكْرُمِ مِنْ خِصَاصِ | ١٧ تَعْبُرُكَ إِنِّي لِأَعْفُ نَفْسِي |
| وَأَكْرَهُ أَنْ أُعَدَّ مِنَ الْحِرَاصِ | ١٨ وَأَكْرَهُمُ وَالْبِدَى وَأَصُونُ عِرْضِي |
| سَوْوَلًا لِلْمُطَاعِ وَذَا d عِقَاصِ | ١٩ إِذَا مَا كُنْتَ لِحَاسًا بِحَيْلًا |
| وَعِنْدَ الْبَابِ أَثْقَلُ مِنْ رِصَاصِ | ٢٠ لِرَادِ الْمَرْهُ هـ أَبْصَ مِنْ عِقَابِ |
| وَهَذَا لِلْبَابِ مِنْ ذَا مِنْ خِلَاصِ | ٢١ بَكَى الْبُؤَابِ مِنْكَ وَقَالَ هَلْ لِي |
| عِدَاوَةٌ مَنْ يُلَاطِمُ أَوْ يُنَاصِي | ٢٢ فَيُوسِعُكَ أَنْ يَرَاكَ لَهُ عِدْوًا |
| فَأَيِّنَ مِنْ [أَنَّ] أُسَبَّ بِهِ مَنَاصِي | ٢٣ إِذَا مَا كَانَ عِرْضِي عِنْدَ بَطْنِي |
| فَدَقَّ اللَّهُ رِجْلِي r بِالمُعَاصِ | ٢٤ فَإِنْ خَفْتُ لِجُوعِ الْبَطْنِ رِجْلِي |

XXIV.

١ يَا صَاحِ مَهْلًا أَيْدِيَ الْعَدَلِ يَا صَاحِ وَلَا تَكُونَنَّ لِي بِالْأَلِيمِ اللَّاحِي

a) Inserted from *Asas*, l. c.; this seems to be its appropriate place.

b) The exact force of the three words from the root ملص in this v. is obscure, and the alliteration is unlike the ancient style.

c) "Das rectionslose ^عأَسْتُرُ ist mir bedenklich — oder darf man übersetzen: 'und schütze (Andere) durch Hochherzigkeit vor Armuth'? das ist wohl das Richtige" (Nöldeke).

d) عِقَاصِ here seems to be a verbal noun from عَقَصَ "he was niggardly or close-handed".

e) أُفْعَلُ is أَفْعَلُ of أَبِصُ, "nimble, agile".

f) This form does not appear to be recorded in the Lexx.; but فُعَالٌ is the regular formation for maladies, and مَعَصٌ is used in the sense of having a pain or weakness in the legs from too much walking.

XXIV. Metre *Basīf*. So far no citation from this poem has been found elsewhere; but in its metre, in some of its phrases, and especially in its rhymes, it has many points of contact with No. XXVIII, which is also attributed to Aus b. Ḥajar, as well as with the verses, not contained in that poem, in Aus Diw. No. IV.; vv. 11—14 are evidently closely allied to the vv. 2—4 with which Aus's poem opens.

XXIII.

١ *a* أَرَيْتُ لِيضَوْهَ بَرْقٍ فِي نَشَايِ
 ٢ لَوَائِحَ ذَلْمٍ بِأَلْمَاءِ سَحْمِ
 ٣ سَكَايِ ذَاتِ أَسْحَمٍ مُكْفَهَرِ
 ٤ تَأَلَّفَ فَاسْتَوَى طَبَقًا دُكَاكًا
 ٥ كَلِيلِ مُظْلِمِ الْحَجَرَاتِ دَاجِ
 ٦ كَأَنَّ تَبَسُّمَ الْأَنْوَاءِ فِيهِ
 ٧ وَوَلَّاحَ بِهَا تَبَسُّمٌ وَاضِحَاتِ
 ٨ نَزَلِ الشُّعْرَاءِ هَلْ سَبَّحُوا كَسْبِيحِي
 ٩ لِسَانِي *g* بِالْقَرِيضِ وَبِالْقَوَائِي
 ١٠ مِنَ الْخَوْتِ الَّذِي فِي لُجِّ بَحْرِ
 ١١ إِذَا مَا بَاصَ لَاحَ بِصَفْحَتَيْهِ
 ١٢ تَلَاوُصُ فِي الْمَدَامِ مُلَاوِصَاتِ

تَلَالًا فِي مُمَلَّاتٍ غِصَاصِ
 بَثُجُ الْمَاءِ مِنْ خَلَلِ الْخِصَاصِ
 تَوَجَّى الْأَرْضَ قَطْرًا ذَا افْتِحَاصِ
 مَحِيلاً دُونَ *c* مَثْقَبِهِ نَوَاصِ
 ٥ بِهِيمٍ أَوْ كَبَحْرِ ذِي بَوَاصِ
 إِذَا مَا أَنْكَدَ عَنْ لَهْقٍ *d* هُصَاصِ
 يَزِينُ صَفَائِحَ الْخُورِ *e* الْقِلَاصِ
 بُحُورَ الشُّعْرِ أَوْ غَاصُوا مَغَاصِي
h وَبِالْأَشْعَارِ أَمْهَرُ فِي الْغَوَاصِ
 ١٠ يُحْيِدُ السَّبْحَ فِي زِلْمِجِ الْقِمَاصِ
 وَبَيَّضَ فِي الْمَكْرِ وَفِي الْمَحَاصِ
 لَهُ مَلَصَى دَوَاجِنَ بِأَلْمِلاصِ

XXIII. Metre *Wafir*. Of this poem LA has vv. 1, 2 and 8 (VIII 365²⁰⁻²²), and Jāhīḡ, *Bayan* I, 73-4, cites vv. 1, 2, 8-10 and 17, both anonymously; v. 13 occurs (with 'Abīd's name) in *Asās* I, 190³, and evidently belongs to the poem.

a) So LA and Jāh.

b) LA and Jāh. تَمَجُّ الْعَيْثِ.

c) MS مَثْقَبَتِ نَوَاصِ: right reading and meaning obscure.

d) Not found elsewhere: but هُصِيصٌ is used for the flashing or flickering of fire = تَلَالُو، بَيْيَفٌ.

e) قِلَاصِ is here perhaps the plural of قُلُصٌ in the sense of young girls (Lane 2560a).

f) LA and Jāh. read الْخُطْبَاءِ and بُحُورَ الْقُرْلِ.

g) Jāh. بِالنَّبِيِّ.

h) Jāh. وَبِالْأَسْبَاجِ.

i) Jāh. يُحْيِدُ الْعُوصِ.

j) Jāh. لَنَجْمِ الْمَغَاصِ: the latter word seems unlikely after مَغَاصِي two verses before. The MS reads أَلْمِلاصِ, which makes no sense; the verb قَمَصَ is used of the restless waves of the sea, and seems appropriate here: this particular form does not occur except as a *maṣdar*, but as such it may be used adjectivally.

بَعْدَ الْهَجِيرِ بِإِرْقَالٍ وَيَلْتَمِطُ
 إِنْسَانُهَا غَرِقٌ فِي مَاءِهَا مَغِطُ
 وَكُدُّ ذِي عُمَرِ يَوْمًا^a سِيحْتَنَطُ
 مَا لِلنَّدَى عَنْهُمْ نَزْحٌ وَلَا شَكَطُ
 وَتَفْرَعُ الْأَرْضُ مِنْهُمْ إِذْ هُمْ سَخِطُوا
 مَا يَشْتَهُونَ وَلَا يَيْتَنُونَ إِنْ خَمِطُوا
 إِذَا تَشَابَهَتِ الْأَهْوَاءُ وَالصَّرْطُ
 وَمَا لِقَوْلِهِمْ خَلْفٌ وَلَا مَيْطُ
 وَأَكْرَمَ النَّاسِ مَطْرُوقًا إِذَا آخِطُوا
 إِذَا أَضَاعَ مِنَ الْمَيْتَاقِ مُشْتَرِطُ
 وَبِيهِمُ الرَّغْفُ وَالخَطِيُّ وَالرُّبْطُ
 يَوْمَ اللَّقَاءِ وَأَيْدٍ بِالنَّدَى^f سَيْطُ
 إِذَا رَأَى ذَاكَ مِنْهُمْ مَعْشَرٌ فُرْطُ

يُكَلِّفُ الْقَوْلَ مِنْهَا كُدُّ نَاجِيَةٌ ١٥
 فَطَلْتُ أَنْبَغُهُمْ عَيْنًا عَلَى طَرْبِ ١٦
 وَكُدُّ مُجْتَمِعٌ لَا بُدَّ مُفْتَرِقِ ١٧
 وَبِنْتُهُ كَلْبُوتُ الْغَابِ مِنْ أَسَدِ ١٨
 بِيضٌ نَهَالِدُ^c يَنْفَى الْجَهْدَ جِلْمُهُمْ ١٩
 إِذَا تَخَمَّطَ جَبَّارٌ نَنَوَهُ إِلَى ٢٠ (85b)
 وَالْفَارِخُو الْكَرْبُ وَالغَمَى بِرَأْيِهِمْ ٢١
 وَالْقَاتِلُو الْقَضَلُ لَا تَنَادُ طِينَتُهُمْ ٢٢
 وَالخَالِطُو مُغِيرٌ مِنْهُمْ بِمُوسِرِهِمْ ٢٣
 مَرُّو اللَّقَاءِ وَمُنْقَرُ الْعَقْدِ إِنْ عَقَدُوا ٢٤ ١٥
 رُجْحٌ إِذَا حَصَرَ النَّادِي حُلُومُهُمْ ٢٥
 وَالْمَشْرُوبِيَّةُ مَفْلُولٌ صَوَارِبُهَا ٢٦
 لَا يَحْسِبُونَ غِنَى يَبْقَى وَلَا عَدَمًا ٢٧

a) This is suggestion of Prof. Nöldeke's: the word might be سِيحْتَنَطُ, but that this verb comes lower down, in v. 23, in a different sense.

b) If we read وَفَتِيَّةٌ, with the وَوُ رَبِّ, we must suppose some verse containing the apodosis to have dropped out.

c) MS دسعى: perhaps we may read يُشْغِي, "opposes, disagrees with".

d) So LA IX, 168¹³.

e) MS بعناد: it may be supposed that the reader dictated يَنْقَادُ as if it were spelt تَعْنَادُ; *Kamsūh* is often strengthened into ع in giving the measure of words containing it; cf. scholion to XIX, 11, 12, and XX, 5, *ante*. "Vielleicht يَنْقَادُ, 'lässt sich nicht gängeln'" (Nöldeke).

f) The masc. form of the adjective, with أَيْدٍ, a plural of a feminine singular, is irregular, though not without parallel; رَيْدٌ يَدَاً in 'Antarah, Mu'all. 54 is not strictly analogous, as the adjective precedes). If we could assume a plural سَبُطُ the irregularity would be cured: but no singular سَبُوطٌ is known to the Lexx.

g) Cf. Nābighah I, 28.

٣ هَلِ اللَّيَالِي وَالْأَيَّامُ رَاجِعَةٌ
 ٤ إِذْ كُنَّا وَمِثْقَ رَأْسِ بِصَاحِبِهِ
 ٥ وَالشَّمْلُ مُجْتَمِعٌ فَأَعْتَاكُهُ قِدَمٌ
 ٦ عَهْدِي بِهِمْ يَوْمَ جِزَعِ الْقَاعِ مِنْ رَمَقِ
 ٧ وَالْعَيْسِ مُدْبِرَةٌ تَهْوِي بِأَرْكَبِهَا
 ٨ *a* فَوَرَدَتْ مَاءَ جِزَعٍ عَنِ شِمَائِلِهَا
 ٩ تَرَى لَهُنَّ عَزِيفًا فِي مَوَائِجِهِ
 ١٠ وَتُصْبِحُ الْجُبُونُ حَسْرَى فِي مَنَاهِلِهَا
 ١١ وَعَنْ أَيَّامِنِهَا *c* الْأَطْوَاءُ مُصْعِدَةٌ
 ١٢ *d* رَوْضَ الْقَطَا مِنْ جَنُوبِ السِّدْرِ مِنْ خِيَمِ
 ١٣ يَجْتَابُ مَهْمَهَةً يَهْمَاءَ صَمْلَقَةً
 ١٤ مُشِيرٌ خَلَقَ سِرْبَالَهُ مَشِقُّ

أَيَّامٌ ذَحْنٌ وَسَلَمَى جِيرَةٌ خُلَطٌ
 لَا يَمْتَعِي بَدَلًا فَالْعَيْشُ مُغْتَبِطٌ
 وَالذَّهْرُ مِنْهُ عَلَى التَّكْهِيْفِ وَالْفَرْطُ
 وَالصَّفْحُ قَدْ زَالَ بِالْأَحْدَاجِ وَالْغَبْطُ
 5 كَأَنَّهُنَّ نَعَامٌ نَفَّرَ مَفْطٌ
 فِي سَبَسٍ مُقْفِرٍ *b* حُمْرٍ بِهِ اللَّفْطُ
 إِذَا هُمْ لَمِئْتُوا لِلْمَاءِ وَأَنْتَرَطُوا
 وَالْكَدْرُ قَدْ قَصَّرَتْ عَنْ وَرْدِهَا الْوَقْتُ
 قَدْ شَارَفُوا فَرَحَ الْأَوْتَادِ أَوْ وَسَطُوا
 10 قَالْمُخْتَبَى فَاجَارُوا الدَّوَّ أَوْ هَبَطُوا
e سَكُنَ الْخَلَائِقِ حَادِي الْأَدَمِ مُقْتَسِطٌ
 قَادِرَةٌ *f* فَايْدُ مُعْدِمِرٌ قَطَطٌ

a) The first word is very doubtful: the sense seems to require فَاعْتَمَدَتْ or some such word: possibly we may read فَادْرَكَتْ.

b) حُمْرٌ is clear in the MS, yet hardly seems an appropriate word. The vocalisation of اللَّغَطُ is uncertain; Ru'bah (LA IX, 244² and 268⁵) calls the sandgrouse اللِّغَطُ, pl. of لِاغِطٍ; a singular لُغُوْطُ, pl. لُغَطُ, is not cited, but may have existed.

c) This place is mentioned in Yāq. I, 312, "a water of 'Amr b. Kilāb in a mountain called الشَّرَاءُ (see Yāq. II, 267)". Note the س for ص in مسعدة for مصعدة. فَرَحَ الْأَوْتَادِ, "the joy of the tent-pegs," as an expression for a halt after a long journey, seems rather improbable, though the MS is clear.

d) Many places in Arabia bore the name of رَوْضَ الْقَطَا or رَوْضَةَ الْقَطَا; see Yāq. II, 856: one of them (*l.c.* line 12) was in the territory of Asad. Khiyam is mentioned Yāq. II 510; it was a part of the mountain called 'Amayah, opposite Mount Yadhbul (Asad country). The reading قَالْمُخْتَبَى is unsatisfactory in view of the MS, لُخْمَا: this place is named Yāq. III, 908²: or we may suppose the name to be the الْمَجْتَبَى of Bakrī 507¹⁷.

e) سَكُنٌ may perhaps stand for سَكْنٌ; see Lane s. v. حَادِي الْأَدَمِ مُقْتَسِطٌ is a somewhat violent conjecture, but appears to agree well with the context.

f) The transposition of نَائِلٌ and مُعْدِمِرٌ is necessary to preserve the metre; for مُعْدِمِرٌ see Labid Mu'all. 79. نَائِلٌ = "morose". No such root as قَطَطٌ exists, and clearly the scribe has accidentally omitted the *markuz* of the first ط: for قَطَطٌ see LA IX, 255²¹.

١. فَبَرَقَتْهَا حَرَقٌ وَمَارَهَا دَبِقٌ وَتَخْتَهَا رَيْقٌ وَفَوْقَهَا دَيْمَةٌ
 حَرَقٌ تَرْبَعٌ. وَالذَّبَقُ السَّائِدُ. وَالرَّيْقُ الْكَدْرُ: وَيُقَالُ الرَّيْفُ أَوَّلُ الْمَطَرِ: وَالذَّيْمَةُ الْمَطَرُ الدَّائِمُ الْيَوْمَ
 وَاللَيْلَةَ أَوْ الْيَوْمَيْنِ وَاللَيْلَتَيْنِ أَوْ الثَّلَاثَةَ ٥

١١ قَدْ لِكَ الْمَاءِ لَوْ أَنِّي شَرَبْتُ بِهِ إِذَا شَفَى كَبِدًا ^a شَكَا مَكْلُومَةً
 ١٢ هَذَا ^b دَوَائِيَّةٌ يَعْصِي الْهُدَاةَ ^c بِهَا نَاهِ مَسَافَتُهَا كَالْبُرِّ دَيْمُومَةً
 الدَّوَائِيَّةُ الصَّخْرَاءُ الْوَالِصَةُ. وَمِثْلُهَا الدَّيْمُومَةُ ^d [وَجَمْعُهَا] الدَّيْمِيمُ. يَعْصِي وَيَعْصِي وَاحِدًا. الْهُدَاةُ بِهَا يَقُولُ
 بِعَمَى الْهُدَاةِ يُفْرِقُهَا: وَالْهُدَاةُ (85a) الْأَيْلَاءُ. وَالْمَسَافَةُ مَا بَيْنَ الْأَرْضَيْنِ: يَقَالُ كَمْ مَسَافَةً مَا بَيْنَنَا وَبَيْنَ
 الْكُوفَةِ: فَيَقَالُ كَذَا وَكَذَا ٥

١٣ جَارَتْهَا بِعَلْنَدَاةٍ مُذَكَّرَةٌ ^f [عَيْرَانَةٌ] كَعَلَاةِ الْقَيْنِ ^g مَلْمُومَةً
 ١٤ أَرَمِي بِهَا غُرُصُ السُّدُورِيِّ ضَامِرَةٌ ^h فِي سَاعَةِ تَبَعَتْ الْحَرَبَاءَ مَسُومَةً

XXII.

١ بَانَ الْخَلِيطُ الْأَوْلَى شَاوُونَ إِذْ شَكَطُوا وَفِي الْخُدُوجِ مَهَا أَعْنَانُهَا عَيْطُ
 ٢ نَاطُوا الرِّعَاتِ لِمَهْوَى لَوْ يَرِلُّ بِهِ لِأَنْدَقِ دُونَ تَلَاثِي اللَّبَّةِ الْقُرْطُ

a) Mukht. (وَبُرْوَى شَدَاهُ وَحَى الَّتِي شُكَّتْ أَى طُعِنَتْ فَانْتَضَمَهَا الطَّعُنُ) (scholion): هَبِيمَاءَ.

b) Mukht. وَدَوَائِيَّةٌ يَعْصِي الْهُدَاةَ. c) MS بِهِ. d) MS وَحَى.

e) Mukht. reads the first hemist. thus: جَاوَزَتْ مَهْمَةً يَهْمَاعًا بِعَيْبَةٍ.

f) Carelessly omitted in MS.

g) MS مَعْقُومَةً: Mukht. مَمْلُومَةً.

h) This verse, wanting in the MS, has been added from Mukht.; for ضَامِرَةٌ we should perhaps read حَاجِرَةٌ.

XXII. Metre *Basf*. As photographic reproductions of the MS text of this and the two following poems are appended, it is not necessary to note every trifling variation in the text adopted.

Only two verses of this poem have so far been found cited elsewhere: v. 2 in the *Umdah* of Ibn Rashīq, I, 218, and v. 20 in LA IX, 168¹³; 'Abīd is named in the first case: in the second no poet's name is given.

i) The text in the *Umdah* as printed is corrupt, reading نَاطُوا for نَاطُوا, and يَنْهَدُ for يَمْهَوِي (لمهري MS).

١٤ وَلَنَا دَارٌ وَرَثْنَا عِرْعَا آلَ
 ١٥ مَنْزِلٌ دَمْنَهُ آبَاؤُنَا b آل
 ١٦ مَا لَنَا c فِيهَا حُضُونٌ غَيْرَ مَا d آل

المقربات للجيل التي انقربتونا اليهم في البيوت واحداً منها مقربة ٥

١٧ فِي رِزَابِي عُدْمِي شَامِحِ آل
 العُدْمِيُّ القديم. والأرض الأضد ٥

١٨ فَاتَّبَعْنَا ذَاتَ أُولَانَا a الْأُولَى آل

XXI.

١ لَمِنَ جَمَالٍ قُبَيْلَ الصُّبْحِ مَرْمُومَةٌ
 ٢ زَعَالِينَ رَتْمًا وَأَنْمَاطًا مُظَاهِرَةً
 مَبِيَّاتٌ b بِلَادًا غَيْرَ مَعْلُومَةٍ
 c وَكَلَّةٌ d بَعِثِيقٍ e الْعَقْلِ مَقْرُومَةٍ

١ الرقم ما كان من الوثني مستديراً. والعقل ما كان مستطيلاً. (84b) مقرومة قرمت المقرومة ٥

a) LA VIII, 52¹⁴ reads وَلَنَا دَارٌ وَرَثْنَا عَيْنَ الْأَقْدَمِ الْقَدْمُوسِ مِنْ عَمِّ وَخَالٍ Mukht. as text, except مِنْ for عَمِّ.

b) MS المورثون; Mukht. and Khiz. as text; Naṣr. المورثون.

c) Mukht. ذبيح. d) Khiz. للجيل تعدو. (sic) المقربات.

e) MS برقي.

f) Words taken from LA II, 158²³ in place of the very corrupt reading of the MS.

g) MS محمد!!

h) LA XIV. 242³, as text, with وَمَوْفِي for وَمَوْفِي بِالْحَبَالِ وَمَوْفِي for (أراد ومنهم موفٍ بالحبال). Khiz. ذاب for ذات, and ومروي for موفى. "ذابٌ" scheint mir besser. موفى (wofür موفٍ nicht angeht, da ein Plural nōthig) sieht mir auch nach Grammatiker-Künstelei aus". (Nöldeke.) — Mukht. omits the verse.

XXI. Mukht. pp. 96—7. Naṣr. 614—15 has vv. 1, 3, 4; Agh. XIX, 90 vv. 1 and 5. — Metre *Basīf*.

i) MS باد

j) MS عالين.

k) Mukht. وكَلَّةٌ.

l) MS النعل مرقومه, but correctly in scholion.

XX.

١ يَا خَلِيلِي أَرْبَعًا وَاسْتَخْبِرًا آلَ مَنْزِلِ الدَّارِسِ ٥ مِنْ أَهْلِ الْحَلَالِ

أربعا فعا. والحلال امرأته. وبروى الحلال: والحلال جمع حلّة والحلّة واحد ٥

٢ مِمَّنْ سَخِيَ الْبُرْدَ عَفَى بَعْدَكَ آلَ قَطْرُ مَغْنَاهُ وَتَأْوِيبُ الشَّمَالِ

السحوق أخلاق الثوب. عفى درس. مغناه موضعه يعنى موضع هذا المنزل الذى كانوا يسكنونه.

والتأويب الرجوع: بقول كنت d ربح الشمال تلقى منا على هذا الموضع ٥

٣ وَلَقَدْ يَغْنَى بِهِ أَصْحَابُكَ آلَ مُسْكِرٍ مِنْكَ بِأَسْبَابِ الْوَصَالِ

٤ لَمْ رَأَى كَدَى وَدُهُمْ ٥ أَنْ أَرْمَعُوا آلَ بَيْنَ وَالْأَيَّامِ حَالٌ بَعْدَ حَالِ

٥ فَانْزَلْ عَنْهُمْ بِأَمْوَالِ كَالْوَالَى آلَ جَابِ ذِي الْعَانَةِ أَوْ تَيْسِ الرِّمَالِ

بقول فلنزل عنك عنهم. والأموال الناقة التى قد أمّنت عنارها. والوالى (مثل الوعى) الحمار الشديد.

والجباب ز العليظ من لحمير النوق الخلف. والعانة القطعة من الخبير ٥

٦ نَحْنُ قَدْ نَا مِنْ أَهْصَابِ الْمَلَا آلَ خَيْلٍ فِي الْأَرْسَانِ أَمْثَالِ السَّعَالِي

٧ شَرَّبًا ٥ يَغْسِينِ مِنْ مَجْهُولَةٍ آلَ أَرْضِ وَعَثَا مِنْ سُهولٍ ٥ وَجِبَالِ

XX. This remarkable poem, with each verse except one broken in the middle by an article and noun divided between the two hemistichs, is in Mukht. 88—90, 'Aint I, 511, and Khiz. III, 233, 237; and several verses of it are cited elsewhere and collected in Naṣr. 611—12. Prof. Nöldeke considers that this metrical anomaly makes it very improbable that the poem is the genuine work of 'Abrd. Metre *Ramal muraffal*.

a) Mukht. عَن; both Mukht. and Khiz. الْحَلَالِ.

b) Cited Fā'iq I, 273. Naṣr. بَعْدَهَا.

c) MS نكدبون.

d) MS الريح.

e) MS جِيرَانِكَ; Mukht., Khiz., Naṣr. أَصْحَابُهُ.

f) Khiz. أَوْدَى.

g) Khiz., Mukht., اِنُّ.

h) Mukht., Khiz. فَانْصَرَفَ عَنْهُمْ بَعْسِ كَالْوَالَى.

i) Mukht. شَاءَ.

j) Scholion completed from Mukht.

k) MS لعلسن, Khiz. يَغْسِينِ, Mukht. as text.

l) Khiz., Mukht. أَوْ رِمَالِ.

المطر الثاني والوسمي الأول. لم يستنطعها a الرود أي لم يبلغها b الرود والناس فبذعونها وبرعون فيها فيكون فيها السرفين قد بعرو: فهي أطيب إذا لم يقدرها الناس ه

١٤ ه وبدا لكوكبيها صعيداً مثل ما ریح العبير على الملاب الأصفد كوكبها ماؤها الذي في وسطها. والصعيد الثرى وهو التراب الندى. ریح نفع. وبروى: منذ ما ه كيس العبير: شبه الثرى بالملاب (83b) لطيب ریح. الأصفد نعت العبير وهو الجيد ه

١٥ ه وإذا سرت سرت ه أمونا رسلة وإذا تكلفها الهواجر تصخذ الامون التي قد أمنت عثارها. والرسلة التي تعطيك أسرها عقوا. وبروى: f أمونا جلدة. وبروى تكلفها الهواجر بالنون: أي تكلفها السبر في الهواجر. تصخذ أي نجد: وبروى g تحصد: والأولى أجود ه

١٩ ه وإلى شراجيل الهمام بنصره نصر الأشاء سريته مسترعد الهمام السيد. بنصره يحمله. نصر الأشاء أي كحمل الأشاء: والأشاء النخذ الصغار واحداً أشاء. والسرى الثير الذي ليس بالعظيم. والمسترعد الكثير ه

١٧ ه من سيبه سح الفرات وحمله برقى الجبال وتبله لا ينفد سيبه عطاؤه. سح الفرات مد الفرات. وبروى * من حدّه حدّ السنان وسيبه * جرى العراب: حدّه حدّ السنان في العصب ه

a) MS البروب, after which the following words are written: وبها يأتونها, which seem to make no sense.

b) MS المرود.

c) Cited LA IV, 244¹¹, with صعيدٌ for سبيطٌ and كيسٌ for ریح (قال إنما أراد الأصفنط).

d) MS حس; see, for cases in which our MS has mistaken ك for ح, ante No. XII, 22, and No. XXI, 9 scholion. The reading كيس is established by LA, and the word occurs in No. XII, 16 and scholion.

e) MS أمون.

f) MS أمون حله.

g) This word seems to yield no appropriate sense; perhaps we should read تُصهدُ, a synonym of تُصخذُ (Nöldeke).

h) The و before إلى suggests that something has dropped out before this verse. The MS carelessly repeats the word مسترعد (written مسرعد) at the end.

i) MS برن للمال: the expression is obscure, and the reading doubtful; possibly the first word may be مرن. The alternative reading in the scholion makes good sense.

أورال موضع. والهبوط الثور الذى يَهْبِطُ من مكانٍ الى مكانٍ مثل الناشط. ويروى: * مِنْ وَحْشٍ أَوْرَالٍ
شَبُوبٌ مَقْرُونٌ: فالشُبُوبُ الذى تَمَّتْ أَسْنَانُهُ مِنَ الْمَسَانِ. وَمَقْرُونٌ يَرْبَى وَحْدَهُ ٥

١٠ «بَاتَتْ عَلَيْهِ لَيْلَةٌ رَجَبِيَّةٌ نَصَبًا تَسْمُحُ الْمَاءُ أَوْ هِيَ أَسْوَدُ

١١ يَنْفَى بِأَطْرَافِ الْأَلَاءِ شَفِيفَهَا فَعَدَا وَكُلَّ خَصِيلِ عَصُوٍ يُرْعَدُ

يَنْفَى عَذَا الثَّورِ أَيْ يُذْخِي عَنْهُ شَفِيفَ عَذِّ اللَّيْلَةِ. وَالشَفِيفُ الرِّيحُ الْبَارِدَةُ الَّتِي كُنْتُهَا تَنْصَحُ الْمَاءَ.

وَالْأَلَاءُ الشَّجَرُ وَاحِدًا الْأَلَاءُ مِثْلُ (83٥) عِلَاعَةٌ. فَعَدَا هَذَا الثَّورُ وَكُلَّ خَصِيلَةً: الْخَصِيلَةُ كُلُّ

لَحْمٍ مَجْتَمِعٍ ٥

١٢ كَالْكُوكَبِ الدِّيَرِيِّ يَشْرِقُ مَتْنُهُ خَرَصًا خَيْبًا صُلْبُهُ يَتَّوَدُ

قال أبو عمرو: كُلُّ كُوكَبٍ لَهُ اسْمٌ مَعْرُوفٌ فِيهِ دِيْرٌ مِهْمُوزٌ مِثْلُ دِيْرِعٍ: وَيُرْوَى دِيْرِي أُوْحِدٌ مِنَ الدِّيَرِ.

١٥ وَقَوْلُهُ لَكُوكَبٍ يَعْنِي الثَّورُ لَكُوكَبٍ فِي بَيَاضِهِ: وَيُقَالُ فِي سُرْعَتِهِ حِطٌّ. يَشْرِقُ مَتْنُ الثَّورِ مِنَ الْبَيَاضِ.

وَالْخَرِصُ لِحَاثُ الْمَقْرُورِ وَلَا يَكُونُ خَرِصٌ جَانِعًا إِلَّا وَهُوَ مَقْرُورٌ أَيْضًا. وَالْحَمِيسُ الضَّامِرُ. صُلْبُهُ يَتَّوَدُ أَيْ

يَتَّوَجُّ. وَيُرْوَى * خَرِصًا حَمِيمًا بَطْنُهُ يَتَّوَدُ * بِرِيدِ حَمِيمًا بَطْنُهُ: ثُمَّ قَالَ c يَتَّوَدُ الثَّورُ ٥ d

١٣ فِي رَوْحَةٍ ثَلَجَ الرَّبِيعُ قَرَارَهَا مَوْلِيَّةٌ لَمْ يَسْتَطِعْهَا الرَّوْدُ

ثَلَجَ / حَضَرَ. قَرَارَهَا وَسَطُّهَا. وَيُرْوَى: ثَلَجَ الرَّبِيعَ [قَرَارَهَا]: أَيْ g أَبَدَتِ الرَّبِيعَ بِالثَّلَجَانِ. [وَيُقَالُ] h إِذَا

١٥ صَارَ إِلَى الظَّنِّ قَبْلَ أَنْ يَخْرُجَ الْمَاءُ: قَدْ أَثَلَجَ: فَإِذَا صَارَ إِلَى الْمَاءِ: قَدْ أَنْبَطَ. مَوْلِيَّةٌ أَصَابَهَا مَطَرُ الْوَلِيِّ: وَهُوَ

a) Yāq. I, 400¹⁶, with *أَوْ هِيَ أَبْرَدُ*, which is probably the right reading, as *الْأَسْوَدُ* occurs as an ending in v. 7, and would not be repeated so soon afterwards; *أسود* is moreover not an appropriate epithet for the night. For the stormy character of the month of Rajab see *ante*, XVI, 3.

b) MS علاه.

c) MS in both places سماول.

d) The MS gives, after v. 12, v. 15 with its scholion: in our text this v. has been restored to its proper place.

e) See LA III, 45¹⁵, where text agrees: our MS has *قلالها*, which may represent a reading *فلاتها*: the scholion however has *قزارها*, and *فلات* is an unsuitable word in describing a *روحنة*.

f) MS حسر.

g) MS بدت.

h) اخا سار الى الطي.

i) صاروا.

۳ وَالْمَرْءُ مِنْ رَبِّبِ الْمُنُونِ بِغَيْرَةٍ وَعَدَا الْعَدَاءُ وَلَا تُودَعُ مَهْدَدُ

عَدَا الْعَدَاءُ اى صَرَفْنَا الصَّوَارِي: وكَلَّ مَا بَجَاءَكَ مِنْ شَيْءٍ فَقَدْ عَدَاكَ اى شَعَلَكَ الشَّغْلُ ۵

۴ اُدْمَانَةٌ تَبْرُدُ الْبَرِيرَ بِغَيْبِهَا تَقْرُو مَسَارِبَ اَيْكَةٍ وَتَرَدُّدُ

الادمانه الطَّبِيئَةُ: يقول مَهْدَدٌ فِي الْحُسَيْنِ عَدَا الطَّبِيئَةَ. وَالظُّبَاءُ عَلَى ثَلَاثَةِ اَلْوَانٍ: مِنْهَا الرُّثْمُ وَمِنْهَا الْاُدْمُ وَمِنْهَا الْعُقْرُ: وَاَمَّا الْاَرَامُ مِنَ الظُّبَاءِ فَهِيَ الْخَالِصَةُ الْمِيْضُ وَهِيَ تَسْكُنُ الرَّمْلَ: وَاَمَّا الْاُدْمُ فَالَّتِي لَيْسَتْ بِخَالِصَةِ الْمِيْضِ وَهِيَ تَسْكُنُ الْجِبَالَ: وَاَمَّا الْعُقْرُ فَالَّتِي لَوْثُهَا لَوْنُ التُّرَابِ (82b) وَهِيَ الَّتِي تَسْكُنُ الصَّحَارِيَ:

عَنْ ابْنِ حَفْصَةَ الشَّاعِرِ. [البرير] تَمَرُ الْاَرَاكِ. وَالغَيْبُ جَمَاعَةُ الشَّجَرِ بِغَيْبِهَا يَبْرُدُ تَوَارِثُهَا. وَتَقْرُو مَسَارِبَ يَقُولُ وَتَرْتَعِي الْمَسَارِبَ: وَالْمَسَارِبُ الْمَرَايِ وَاحِدُهَا مَسْرَبٌ. وَالْاَيْكَةُ الْغَيْصَةُ ۵

۵ وَخَلَا عَلَيْهَا مَا يُفْرَعُ وَرَدَهَا اِلَّا الْكَمَامُ دَعَا بِهِ وَالْهُدُودُ

۶ فَدَعَا هَدِيلاً سَاقِ حَرٍّ اِضْحَوَةٌ فَدَنَا الْهَدِيْلُ لَهٗ يَصُبُّ وَيَصْعَدُ

الهديل القمخ. وَسَاقِ حَرٍّ الدَّكْرُ مِنَ الْقَمَارِي. يَقُولُ دَنَا السَّاقِ الْقَمَخُ فَدَنَا الْهَدِيْلُ اى الْقَمَخُ يَصُبُّ وَيَصْعَدُ: اى يَنَاطُ مَرَّةً وَيَصْعَدُ اُخْرَى ۵

۷ نَزَعَمَ الْاَجِيْمَةَ اَنَّ رَحَلْتَنَا غَدًا وَيِذَاكَ خَبَرْنَا الْغُدَاثُ الْاَسْوَدُ

۸ فَمَا نَقَطُ لُبَانَتَهُمْ بِدَاتٍ بُرَايَةِ اُجْدُ اِذَا وَنَتِ الرَّكَابُ تَرَيْدُ

ذَاتُ بُرَايَةٍ يَبْرُدُ ذَاتُ لَحْمٍ وَشَحْمٍ وَقُوَّةٍ. وَالْاُجْدُ الْمَوْثِقَةُ الْخَلْفُ الَّتِي كَانَتْ تَقَارَعَا عَظْمًا وَاحِدًا: قُلْ اَبُو عَمْرٍو: رَأَيْتُ ثَلَاثَ فَقْرٍ عَظْمًا وَاحِدًا. وَقَوْلُهُ اِذَا وَنَتِ الرَّكَابُ اى اِذَا فَتَرَّتْ وَاُعِيَتْ ۵

۹ وَكَانَ اَقْتَادِي تَضَمَّنَ نِسْعَهَا مِنْ وَحْشٍ اَوْزَالٍ هَبِيْطٌ مُفْرَدٌ

a) For this unusual name see LA IV, 419¹⁹, and v. 2 of al-A'shā's poem in praise of the Prophet.

b) MS حسك.

c) MS نزل (but points added by a later hand).

d) MS مشارب, and so once in commy.: but the second time مسارب.

e) MS مَهْدَدُ.

f) MS حُسَيْنِ.

g) MS منع (l)

h) MS دعا for به دعا.

i) MS قُوَّة.

j) See Nabighah 7, 3 for a similar verse.

k) So LA IX, 300²⁴, Yāq. I, 400¹⁵; Asās II, 349³ reads كُوْرَهَا تَضَمَّنَ كُوْرَهَا. Our MS وَكَانَ اَقْتَادِي تَضَمَّنَ كُوْرَهَا. Our MS اَوْزَالٍ, but it is doubtful if the point is by the original hand; the name is *Aural* (so all the citations); see I.Q. 52, 55, and Bakrī 130; also ante, No. XI, 22.

٢ دِيَارُ بَنِي سَعْدِ بْنِ تَعْلَبَةَ الْأَوْلَى «أَذَاعَ بِهِمْ دَهْرٌ عَلَى النَّاسِ بِرَائِبٍ

بنو سعد بن أنس؛ وهم الذين أبدعهم عسان. أذاع بهم أي فرّقهم. ورائب شديد ٥

٣ فَأَذَعَبَهُمْ مَا أَذَعَبَ النَّاسَ قَبْلَهُمْ ضِرَاسُ الْخُرُوبِ وَالْمَنَائِيَا الْعَوَائِبُ

الأذعب ههنا الفناء والهلاك. ضيراس الخروب يريد عضاض الخروب: يقال رجل مضرس ومجرس ومجرذ

ومقتد وهو المجرّب. والعواقب التي تعقب مرة بعد مرة ٥ (82a)

٤ أَلَا رُبَّ حَيٍّ قَدْ رَأَيْتَنَا هُنَالِكُمْ لَهُمْ سَلَفٌ تَزَوَّرَ مِنْهُ الْمَقَانِبُ

عنلكم يريد في هذه المواضع التي ذكرها. لهم سلف سلف ههنا الجيش المتقدم: والسلاف الذين

يتقدمون الناس في المنازل: ومنه قولهم: اجعلنا لنا سلفا واجعله لنا فرطاً: أي اجعله [من] يتقدم

لنا خيبر. تزور تعديله عنه خوفاً: يعنى من الجيش. وواحد المقانب مقنّب والمقنّب ما بين العشرين

١٠ فرساً إلى أكثر من ذلك ٥

٥ «فَأَقْبَلُ عَلَى أَنْوَاقِ مَا لَكَ إِنَّمَا تَكَلَّفَتْ مِنْ أَشْيَاءِ مَا هُوَ ذَاهِبٌ

واحد الأنواق فوق وهو الموضع الذي يجعل فيه [الوتر من السهم] ٥

XIX.

١ إِنَّ الْكَوَادِرَ قَدْ يَجِيءُ بِهَا الْعُدُ وَالصُّبْحُ وَالْإِمْسَاءُ مِنْهَا مَوْعِدُ

٢ وَالنَّاسُ يَلْتَحُونَ الْأَمِيرَ إِذَا غَوَى خَطَبَ الصَّوَابِ وَلَا يُكَلِّمُ الْمُرْشِدُ

١٥ يَلْتَحُونَ الأمير يلومونه. معناه يلتحون الأمير إذا غوى الصواب ولا يكلم المرشد ٥

a) Bakrī (Wüst., Naṣr.) أضاع.

b) Wüst. رائب.

c) This *Anas* is not in the genealogies; probably we should read *Asad*.

d) Cited Fa'iq II, 150, with سيمك for لك, and من أشياء من *Asas* II, 144, with نبلك and مذل أشياء. TA VII, 53³², with سيمك and من الأشياء. بلاشياء

e) MS من الأشياء.

XIX. Of this poem vv. 9–10 are in Yāqut, and vv. 9, 13, 14 in LA; v. 9 also in *Asas*.
Metre *Kāmil*.

(81b) اليرباب جماعة أحبباء: زَعَكْلُ ومَرَّةٌ وثَوْرٌ وَصَبَّةٌ. واليهام السيد. وحاجرُ ابو امرئ القيس الشاعر ه

١٣ وَنَحْنُ قَتَلْنَا جَنْدَلًا فِي جُمُوعِهِ

١٤ وَأَنْتَ أَمْرٌ الْهَآكُ بَادُفٌ وَقَيْنَةٌ

ويروى تَمْسِي مُنَارِكَا ه

١٥ لَعَنَ الْوَتْرَ حَتَّى أَحْرَزَ الْوَتْرَ أَهْلُهُ

[الوتر] مَثَلُ الدَّحْلِ وهو الحَقْفُ يكون لِلرَّجُلِ مِنْ دَمٍ او غير ذلك ه

١٩ فَلَا أَنْتَ بِالْأَوْتَارِ أَذْرَكَتْ أَهْلَهَا

يقول لَمْ تَكُنْ مُتَمَسِكًا بِطَلَبِ الْأَوْتَارِ إِذْ لَمْ تَنْتَصِرْ ه

١٧ وَرَكَضَكَ لِرُلُولِهِ لَقِيَتْ الَّذِي لَفُوا

١٨ طَلِدْتُ نَفْسِي إِنْ أَصَبْتَ وَبَيْدَةً

XVIII.

١ لِمَنْ طَلِدْتُ لَمْ يَعْفُ مِنْهُ الْمَذَانِبُ فَجَنَّبَا حَبْرًا قَدْ تَعَفَى فَوَاهِبُ

ويروى الدَّنَائِبُ وَالْمَذَانِبُ وهما واحد: وَسَمِعْتُ أَعْرَابِيًّا مِنْ قَيْسٍ وهو يقول: إِنْ نَكَلِ وَإِ مِذْنَبَا.

وَمِذْنَبُ الْوَادِي أَسْفَلُهُ: وَأَعْلَى الْأَوْدِيَّةِ تَنَلَعِيهَا وَاحِدَتَيْهَا تَلَعَةٌ ه

a) This list is defective: the five tribes forming the confederacy called the *Ribab* were Taim, 'Adī, 'Auf ('Ukl) and Thaur, sons of 'Abd-Manāt son of Udd, and Dabbah son of Udd; Mukht.'s scholion gives the names correctly.

b) Mukht. زَقٌ.

c) Mukht. مُنَارِكَا (schol. فَاَنْتَ مُنَارِكٌ لِمَنْ عَدَاكَ); the latter reading seems to be demanded by the next verse, and the repetition of ذلك in rhyme is objectionable.

d) Mukht. عَلَى الْوَتْرِ.

e) Mukht. فَأَنْتَ.

f) MS لولاهو.

g) Mukht. أَخَذْتُ. Schol. of Mukht: أَخَذَتْهَا بِوَيْدَةٍ أَخَذَتْهَا ظَنَنْتُ أَنَّكَ مَلَكْتَ مَعَدًا كُلَّهَا.

XVIII. Of this fragment vv. 1—2 in Bakrī 409 (copied Wüst. Register 394 and Naṣr. 614) and v. 5 in Fa'iq, Asās, and TA. — Metre *Tawīl*.

h) MS حَسْرٌ جَنَّبَا and وَاِعْبٌ are collocated in a verse of Ibn Muqbil's cited Yāq. II, 194¹⁹.

عبروه: وقال أبو عبيدة والأصمعي: أخذت من الوجين [وهو] ما غلظ من الأرض وصعب السير فيها. وقال خالد بن الوليد الضخمة. والتامك العظيمة السنم

٦ كَانَ قَتُودِي فَوْقَ جَابِ مُطَرِّدٍ رَأَى عَانَةً تَهْوِي فَوَلَّى هـ مُوَأَشِكَا
 القمود عيذان الرجل واحدها قنذ. [الجاب] لجمار الغليظ. والمطرد الذي قد طرده للحمير. والعانة جماعة
 هـ خمر. تهيى تضرع في عذوها. موأشكا أى سريعا. شبه ناقة في مضيتها وسرعتها [بحمار الوحش]

٧ وَنَحْنُ قَتَلْنَا الْأَجْدَلِينَ وَمَالِكَا أَعْرَهْمَا فَقَدَا عَلَيْكَ هـ وَهَالِكَا
 الأجدلان رجلان من كنده. يريد نحن قتلنا أعزهما عليك: وهالك الأجدلين مالك هـ

٨ وَنَحْنُ جَعَلْنَا الرُّمَحَ قِرْنَا لِنَحْرِهِ
 ٩ وَنَحْنُ قَتَلْنَا مِرَّةَ الْحَايِرِ مِنْكُمْ هـ
 ١٠ وَنَحْنُ صَبَحْنَا عَامِرًا يَوْمَ أَقْبَلُوا
 ١١ عَطَفْنَا لَهُمْ عَطْفَ الضُّرُوسِ فَأَدَبَرُوا
 فَطَرَهُ كَأَنَّمَا كَانَ وَارِكَا
 هـ وَقُرْصَا وَقُرْصٌ كَانَ مِمَّا فـ وَأَوْلَادِيكَ
 سُوْفَا عَلَيْهِنَّ النَّجَادُ بَوَائِكَ
 هـ شِلَالًا وَقَدْ بَدَّلَ النَّجِيعُ السَّنَابِكَا

الضروس الناقة التي تعذب من دنا منها. شلالاً هرايبا. والنجيع الدم. وواحد السنايك سنبك وهو مقدم الحار هـ

١٢ وَيَوْمَ الرَّيَابِ قَدْ قَتَلْنَا هُمَامَهَا وَحُجْرًا قَتَلْنَا وَعَمْرًا كَذَلِكَا

a) MS موامكا, and so in scholion; no such root exists; text follows Mukht.

b) Evidently verses have dropped out between v. 6 and v. 7; it is impossible that the transition from the *nasīb* to the main subject of the poem should be as abrupt as here. Mukht. reads أعزهم

c) MS مهالكا (but see scholion).

d) Mukht. has an entirely different verse here:

وَدَحْنُ الْأُولَى إِنْ تَسْتَنْعِكَ رِمَاحَنَا تَفْدَكَ إِلَي نَارِ لَعْمُرٍ إِلَيْهَا

e) Qurs is named again in No. XX, v. 11; and in a note at p. 79 of Prof. Hirschfeld's edition of the *Dirw.* of Ḥassān b. Thābit the name is cited as that of a king of Ghassān who had a conflict with the Banu Asad.

f) MS والكا.

g) Cited LA V, 63⁴⁷, with عَلَيْهِنَّ الْأَثُورُ. Mukht. has النَّجَارُ (explained as الْبَعِثُ وَالكَرْمُ).

h) Mukht. سِرَاعًا (with شِلَالًا as v.l. in scholion).

i) Mukht. هُمَاعًا.

XVII.

١ *a* تَعَقَّتْ رُسُومٌ مِّنْ سُلَيْمَى دَكَادَا خَلَاءَ تُعَقِّبُهَا الرِّيحُ سَوَاهِكَا

b يبروي: *أَقَوْتُ رُسُومًا مِّنْ سُلَيْمَى دَكَادَا*. ويروي *تُحَاوِلُ رَسْمًا مِّنْ سُلَيْمَى دَكَادَا*. والرُّسُومُ ما يَقْرَأُ مِنَ الدِّيَارِ. *c* والدَكَادُكُ أَرْضُونَ مُسْتَوِيَةٌ. ويروي قِفَارًا. والسَّوَاعِكُ الرِّيحُ الَّتِي تَمُرُّ مَرًّا شَدِيدًا وَتَقِي بِالنَّوَارِ وَاحِدَهَا سَاهِكَةٌ ۞

٢ *d* تَبَدَّلَنَ بَعْدِي مِّنْ سُلَيْمَى وَأَهْلِهَا نَعَامًا تَرَاعَاهَا *e* وَأَدَمًا تَرَائِكَا

تَرَاعَى هَذِهِ النِّعَامُ الرُّسُومُ. وَالْأَدَمُ الطَّبَاءُ الَّتِي لَيْسَتْ بِخَالِصَةِ الْبِيضِ: وَالْأَرَامُ الطَّبَاءُ الْبَيْضُ وَفِي النَّوَارِ تَسْكُنُ الرَّمَالَ وَاحِدَهَا رَيْمٌ ۞

٣ وَقَفَّتْ بِهَا أَبْيَى بُكَاءَ حَمَامَةٍ أَرَاكِيئَةٍ تَدْعُو حَمَامًا أَوَارِكَا

يقول وَقَفَّتْ فِي هَذِهِ الرُّسُومِ. وَالْأَرَاكِيئَةُ الَّتِي فِي شَجَرِ الْأَرَاكِ ۞

٤ إِذَا ذَكَرْتَ يَوْمًا مِّنَ الدَّهْرِ شَجَوَهَا عَلَى فَرْعِ سَابِ أَذْرَتِ الدَّمَعَ سَافِكَا

(81a) يقول إذا ذَكَرْتَ الْحَمَامَةَ شَجَوَهَا يَبْرُدُ حَزْنُهَا وَالشَّجْوُ الْحُزْنُ: وَفِي الْحُزْنِ أَرْبَعُ نُغَاتٍ: *f* الْحُزْنُ وَالْحُزْنُ وَالْحُزْنُ وَالْحُزْنُ. وَالسَّابِقُ عَوْدُ الشَّجَرِ الَّتِي يَقُومُ عَلَيْهَا. أَذْرَتِ صَبَّتْ. سَافِكَا صَابًا ۞

٥ سَرَاةَ الضُّكَى حَتَّى إِذَا مَا عَمَّيْتَنِي تَجَلَّلَتْ كَسَوْتُ الرَّحْلِ وَجَنَاءَ تَامِكَا

سَرَاةَ الضُّكَى *g* [أَوَّلُ الضُّكَى]. عَمَّيْتَنِي غَفَلْتَنِي. تَجَلَّلَتْ تَكَشَّفَتْ. وَالْوَجَنَاءُ الْعَظِيمَةُ الْوَجَنَاتُ: عَنِ

XVII. Mukht. pp. 87—88. Metre *Tawil*.

In Mukht. the order of verses differs from that of the text, as follows:

1—8, an additional verse in place of 9, 12, 17, 18, 14, 15, 16, 13, 10, 11.

a) Mukht. *تُعَقِّبُهَا* and *تُحَاوِلُ رَسْمًا مِّنْ*.

b) „Den Accus. *دَكَادَا* kann ich mir weder bei der Lesart *تَعَقَّتْ* noch bei *أَقَوْتُ* erklären. Die Lesart *تُحَاوِلُ رَسْمًا* sieht aber aus wie eine Correctur, um eine Construction hinein zu bringen;

a) wäre *دَكَادَا* ein *بَدَل* zu *رَسْمًا*. Vermuthlich sehr alte Corruptel.“ (Nöldeke).

c) *Dakadik* is a place-name: see *ante*, III, 2 and Bakrī, 346.

d) Mukht. *تَبَدَّلَ* and *تَرَاعَاهَا* (*sic*).

e) MS *وادم*.

f) The MS has no vowels to any of these forms; the last two are not mentioned in Lane.

g) Supplied from Mukht. scholion.

بعد حل: والتَصْرِيفُ ايضاً تَقْلُبُ الطَّائِرُ جَنَاحَيْهِ اى اِطَارَتُهُ [إباً]. ويروى: * دَرَسَتْ لِطَوِيلِ تَرَاوِحِ الأَرْمَانِ * ٥

٢ « فَوَقَفْتُ فِيهَا نَاقَتِي لِسُؤَالِهَا
٣ سَتَجْمًا كَانَ سُنَانَةً رَجَبِيَّةً

٥ حَمًا ضِيًّا وَالسَّحْمُ الصَّبُّ. رَجَبِيَّةٌ جَاءَتْ فِي رَجَبٍ

٤ أَيَّامَ قَوْمِي خَيْرُ قَوْمٍ سُوقَةٍ لِمُعْصِبٍ / وَلِبَائِسٍ وَلِعَانِي
يقول كان في ايام قومي. وقوله سوقة قل ابو عمرو اناس كلهم سوقة إلا c من كنت في يدي شعبة من سلطان. والمُعْصِبُ الذى يُعْصِبُ على بطنه الحَجَرِ من الجوع ٥ (80b)

٥ « وَلِنَعْمِ أَيْسَارُ الْجَزْرِ إِذَا زَهَتْ
١٥ الأَيْسَارُ الذى يَصْرَبُونَ بِالقِدَاحِ يَقَامِرُونَ وَيَنْجَرُونَ [الجَزْرُ] وَيُضْعِمُونَهَا واحداً يَسْرُ. وقوله اذا زَهَتْ رِيحُ الشِّتَاءِ يَقُولُ [اذا] ارْتَفَعَتْ ٥

٦ أَمَا إِذَا كَانَ الطِّعَانُ فَإِنَّهُمْ
واحد العوالي عابئة وفي دون السنان بِشِيرٍ او ذِرَاعٍ حَيْثُ يُعْقَدُ f اللِّوَاءُ. وَالْمُرَانُ القَنَا ٥

٧ أَمَا إِذَا كَانَ الصَّرَابُ فَإِنَّهُمْ
أَسْدٌ لَدَى g أَشْبَالِهِمْ حَوَانِي

٨ أَمَا إِذَا دُعِيَتْ نَزَالٍ فَإِنَّهُمْ
يُنْحَبُونَ لِلرَّكَبَاتِ فِي الأَبْدَانِ

٩ فَخَلَدَتْ بَعْدَهُمْ وَأَسْتُ بِخَالِدٍ
فَالدَّهْرُ ذُو غَيْرٍ وَذُو أَلْوَانٍ

١٠ زَالِلَةٌ يَعْلَمُ مَا جَهَلْتُ بِعَقْبِهِمْ
وَتَدَكَّرِي مَا فَاتَ أَيَّ أَوَانٍ

a) Yāq, l. c., as text.

b) MS وكمانس.

c) MS ان.

d) Cited LA XIX, 81²⁴, where the 2nd hemist. is رِيحُ الشِّتَاءِ وَتَأَلَّفَ الجَيْرَانُ, with [قوا]. In our MS the first hemist. is corrupt (probably from defects in the original from which the copy was made) and reads وَلِنَعْمِ السَّرُّ لِجُرَى رِيحٍ: the scholion however shows that the true text is that of LA.

e) MS عب.

f) MS اللوى والمران القناه.

g) MS أَشْبَالِهِمْ.

h) 'Ask. ردى الرِّصْفِ; ويجدون.

i) MS بعضهم; for the converse (ن for ص) see ante No. XIII, 9.

j) 'Ask. reads مَا جَهَلْتُ, and describes the verse as مُاخْتَلِ النَّظْمُ; he proceeds: ومعناه نَسْتُ بِخَالِدٍ إِلا لَاعَلَّمَ مَا جَهَلْتُ وَتَدَكَّرِي مَا فَاتَ أَيَّ أَوَانٍ كان ٥

الدِفْقَةُ الَّتِي تَنْدَفِقُ فِي سَبْرِهَا كَانِدِفَاقِ الْمَاءِ فِي السَّرْعَةِ. a وإِرْقَالٌ صَرَبٌ مِنَ السَّبْرِ هـ

١٤ b فَمِلْنَا وَنَازَعْنَا الْكَهْدِيثَ أَوَانِسًا عَلَيَّهِنَّ جَيْشَانِيَّةٌ ذَاتُ أَغْيَالٍ

الْأَوَانِسُ اللَّوَاتِي يُوتَسُّ بِهِنَّ مِنْ غَيْرِ ذَنْبٍ. وَالجَيْشَانِيَّةُ بُرُودٌ حَمْرٌ وَسُودٌ. ذَاتُ أَغْيَالٍ ذَاتُ سَعَةٍ وَطُولٍ

وَيُقَالُ ذَاتُ حُطُوطٍ هـ

١٥ وَمَلَنَ إِلَيْنَا بِالسَّوَالِفِ وَالْحُلَى وَبِالْقَوْلِ فِيمَا يَشْتَهِي الْمَرْحُ الْخَالِي

١٦ (80a) كَأَنَّ الصَّبَا جَاءَتْ بِرِيحٍ لَطِيمَةٍ مِّنَ الْمِسْكِ لَا تُسْطَاعُ بِالثَّمَنِ الْعَالِي

١٧ وَرِيحِ خُرَّامِي فِي مَذَانِبِ رَوْضَةٍ جَلَا دِمْنُهَا سَارٍ مِّنَ الْمِزْنِ هَطَالٌ

اللَّطِيمَةُ الْقِطْعَةُ مِنَ الْمِسْكِ وَجَمْعُهَا لَطَائِمٌ. يَقُولُ لَا تَشْتَرِي هَذِهِ اللَّطِيمَةَ إِلَّا بِالثَّمَنِ الْعَالِي. وَيُرْوَى كَأَنَّ

صَبَاً. وَالْمَذَانِبُ مَجَارِي الْمَاءِ مِنَ التَّلَاعِ إِلَى السَّرْوَصِ: وَالتَّلَاعُ مَجَارِي الْمَاءِ d مِّنَ أَعْلَى الْجَبَلِ وَاحِدُهَا تَلْعَةٌ

وَالْمَذَانِبُ مَجَارِي الْمَاءِ فِي أَسْفَلِ الْجَبَلِ وَاحِدُهَا مَذْنَبٌ. وَالدِّمْنَةُ الْأَبْعَارُ وَالْأَبْوَالُ. سَارٍ مِنَ الْمِزْنِ سَحَابَةٌ

e جَاءَتْ لَيْلًا [أَيْ] سَرَتْ. هَطَالٌ تَهْتَلُ الصَّبُّ هـ

XVI.

١ اِرْمِ مِنَ الدِّيَارِ بِبُرْقَةِ الرَّوْحَانِ دَرَسَتْ وَعَيْرَهَا صُرُوفُ زَمَانٍ

البُرْقَةُ حِجَارَةٌ وَرَمَلٌ أَوْ حِجَارَةٌ وَطِينٌ: وَكَلَّ لَوْنَيْنِ فَبِي بُرْقَةٍ وَجُمِعَ بَرْقٌ: وَيُقَالُ جَبَلٌ أَبْرَقَ إِذَا كَانَ فِيهِ

سَوَادٌ وَبِيضٌ وَكِسَاةٌ أَبْرَقَ إِذَا كَانَ فِيهِ سَوَادٌ وَبِيضٌ وَحُمْرَةٌ وَغَيْرُ ذَلِكَ. وَصُرُوفُ الزَّمَانِ تَقَلُّبُهُ بِأَعْلَى حَالٍ

a) MS والرمل.

b) Cited Bakri 258⁹; second hemistich in Yāq. II, 177²⁰ (with اعسال misprinted for اغيال).

Bakri فَمِلْنَا, and so Naṣr. Jaishan is a *Mikhlaf* in al-Yaman.

c) MS دقيا; but see scholion.

d) MS في.

e) MS ذات.

XVI. Vv. 1—2 of this poem are in Yāq., Bakri, Naṣr.; v. 5 in LA; vv. 8, 9, 10 in 'Askari, *Kitāb aṣ-Sinā'atāin*, 126. Metre *Kāmil*.

f) Bakri 427⁷ as text: Yāq. I, 582¹⁶ اِرْمِ مِنَ الدِّيَارِ بِبُرْقَةِ الرَّوْحَانِ.

٨ مِنْ كُلِّ عَجَلِيَّةٍ بَادٍ تَوَاجِدُهَا عَلَى اللَّجَامِ تُبَارِي الرَّكَبَ فِي عَدِيدِ

الرَّكَبَيْنِ صَرَبٌ مِنْ عَدِيدِهَا. وَالْعَجَلِيَّةُ الشَّدِيدَةُ. تُبَارِي الرَّكَبَ تُعَارِضُهُمْ. عَدِيدٌ أَي تَدَخَّبَ عَلَى الْمَرْحِ ٥

٩ وَكُلِّ أَجْرَةٍ قَدْ مَالَتْ رِحَالَتُهُ نَهْدِ الْمَرَائِلِ فَعِمَ نَائِيِ الْكَتَدِ

[نهدي المراكل يريد ضاحم الوسط حيث يركله الراكب. ونائي الكتد مرتفع الكتد: [وانتد] الحارث

من البعير وموضع a التَّبَجِجِ من الفرس [أى] مُنْقَطِعُ الْعُدْرَةِ مِمَّا يَلِي الْحَارِثَ ٥

١٠ حَتَّى تَعَاظِينَ غَسَانًا فَكَرَبَهُمْ يَوْمَ الْمُرَارِ وَلَمْ يَلَوْوْا عَلَى أَحَدِ

١١ b كَمَا رَأَوْكَ [وَأَبْلَجُ الْبَيْضِ وَسَطَهُمْ وَكُلُّ مُطَرِّدِ الْأَنْبُوبِ كَالْمَسِدِ

بُلْجٍ شَبَّهَهَا c [بِالْبَصْبِجِ فِي بَيَاضِهَا]. مُطَرِّدُ الْأَنْبُوبِ طَوِيلٌ مَقُومٌ. وَالْمَسِدُ الْحَبْلُ مِنَ اللَّيْلِ ٥

١٢ d غَوَّتْ بَنُو أَسَدٍ غَسَانَ أَمْرَهُمْ وَقَدْ مَا وَقَفَتْ غَسَانٌ لِيَدْرِشَدِ

XV.

١ a [بَكَيْتَ وَهَدَلُ] يَبْكِي مِنَ الشُّوقِ أُمَّثَالِي أَمِنْ مَنَزَلِ عَافٍ وَمِنْ رَسْمِ أَطْلَالِ

٢ دِيَارِهِمْ إِذْ هُمْ جَمِيعٌ فَاصْبَحَتْ بَسَابِسَ إِلَّا الْوَحْشَ فِي الْبَلَدِ الْخَالِي

٣ عَرَارًا f [زَمَارًا] مِّنْ غِيَاهِيَبِ آجَالِ قَلِيلًا بِهَا الْأَصْوَاتُ إِلَّا عَوَازِنَا

الآجال الأَطْبِيعُ بَقَرٌ أَوْ ظَبَاءٌ: وَاحِدُ الْآجَالِ إِجْلٌ: وَالْإِجْلُ لَا يَكُونُ إِلَّا مِنَ الْبَقْرِ وَالظَّبَاءِ فَقَدْ جَعَلَهُ

a) MS نهسج (no such root exists): see LA IV. 380¹⁷.

b) MS لما راونك نديج. Cf. No. II, 25, ante; perhaps -we should read رَأَوْنَا.

c) Added conjecturally.

d) MS عَيْتُ. "عَيْتُ ist schwerlich richtig. Aber was? zur Noth عَيْتُ, als Causativ von عَيْبُ das transitiv sein darf (Lisān XIX, 349 pænult.), aber doch kaum recht passt. غَوَّتْ gābe einen passenden Gegensatz zu لِيَدْرِشَدِ, und da عَوَى = أَعْوَى sein kann (Lis. XIX 378¹¹), so könnte auch غَوَّى doppelt transitiv sein. Aber misslich ist das auch!" (Nöldeke).

XV. Of this poem vv. 1, 2, 4, 5 are in Yāq. III, 772, and v. 14 in Bakrī 258. Naṣr. has reproduced them at p. 611. Metre Ṭawīl.

e) Carelessly omitted in MS. Yāq. and Naṣr. بَكَيْتُ, but usage is generally in favour of the second person.

f) Added conjecturally to fill metrical lacuna: see end of scholion.

XIV.

١ دَعَا مَعَايِرَ فَاسْتَكَّتْ مَسَامِعُهُمْ يَا لَهْفَ [نَفْسِي] لَوْ تَدْعُو بَنِي أَسَدٍ

استكَّتْ لى استكَّتْ: يقل استكَّتْ واستكَّتْ بمعنى واحد ٥

٢ تَدْعُو إِذَا حَامَى الْكُمَاةَ لَا ^h [كَيْسِلًا] إِذَا السُّيُوفُ بِأَيْدِي الْقَوْمِ كَالْوَقْدِ

٣ لَوْ هُمْ حَمَانُكَ بِالْمَحْمَى حَمُوكَ وَأَمْ قُتِرْنَا لِيَوْمِ أَقَامَ النَّاسُ فِي كَبَدٍ

٤ كَمَا حَمَانَاكَ يَوْمَ النَّعْفِ مِنْ شَطِيبٍ وَالْفَضْلُ لِلْقَوْمِ مِنْ رِيحٍ وَمِنْ عَدَنِ

شَطِيبَ حَيْلٍ. وَالنَّعْفُ أَثْقَلُ الْجَبَلِ. وَالْفَضْلُ لِلْقَوْمِ: يقول الريح معيهم والعَدَنُ لهم. ويروى من صوتٍ

من غرد: [والغرد] يريد الصوت حينئذ ٥

٥ أَوْ لَأَتُونَكَ بِجَنَعٍ لَا كِفَاءَ لَهُ قَوْمٌ هُمْ الْقَوْمُ فِي الْأَنْبَاءِ وَفِي الْبُعْدِ

٦ بِجَحْخَفٍ كَبِهِمِ اللَّيْلِ مُنْتَجِعٍ أَرْضَ الْعَدُوِّ لَهُامِ وَأَفِرِ الْعَدَنِ

١٠ الْأَنْبَاءِ مِنْ أَنْبَى بِنْتِي لى بَعْدُ. الْجَحْخَفُ الْجَيْشُ. الْبَيْهَمُ الْأَسْوَدُ: وَأَمَّا شَبِيهِمْ بِالْبَيْلِ لِأَنَّ اللَّيْلَ يُغَطِّي

كُلَّ شَيْءٍ. ^g وَاللَّهْمُ الَّذِي يَلْتَمِسُ كُلَّ شَيْءٍ يَدَّخِبُ بِهِ. وَالْمُنْتَجِعُ الطَّالِبُ ٥ (79a)

٧ الْقَائِدُ الْخَيْلَ قَرَدِي فِي أَعْنَتِهَا وَرَدَ الْقَطَا هَجَرَتْ ظَمًا إِلَى الشَّمَدِ

XIV. Vv. 1, 3 and 4 of this poem are cited elsewhere. Metre *Basif*.

a) LA XII, 324²⁰: Fā'iq I, 301; Ḥam. (commy.) 395²³, all with يَدْعُو; Naṣr. 612, Yāq. III, 289, as text.

b) Inserted conjecturally: MS reads unmetrically لَا تَدْعُوا أَنَا حَامِ الْكُمَاةِ وَلَا إِذَا الْخَبِّ إِذَا.

c) Yāq. *l. c.* and Naṣr. بِالْمَحْمَى حُبَيْتٍ.

d) Yāq. *ut sup.* and Bakrī 811²⁰. Yāq. vocalizes شَطِيبٌ and Bakrī شَطِيبٌ. The Battle of the Skirt of Mount Shaṭīb is also referred to in a poem of Bishr b. Abī Khazīm, quoted in Yāq. *l. c.*; the antagonist of Asad was Numair, a branch of 'Amir b. Ṣaṣa'ah.

e) MS جمعهم أو لا أتونك (this suggestion is due to Prof. Nöldeke).

f) In view of the identity of meaning of أَنْبَى and بَعْدُ, the original reading was probably فِي الْأَنْبَى.

g) MS carelessly وبالبيهم.

h) «Dieser Vers ist ohne Verbindung. Vorher muss etwas ausgefallen sein, worauf sich القائد bezieht» (Nöldeke).

١٠ ^a [وَعِيشِي بِالَّذِي يُغْنِيكَ حَتَّى
 ١١ فَإِنْ يَأْكُلُ فَاتْنِي أَسْفًا شَبَابِي
 ١٢ وَكَانَ اللَّهْمُ حَالْفَنِي زَمَانًا
 ١٣ فَقَدْ أَلِحَ الْخُبَاءُ عَلَى الْعَدَارِي
 ١٤ يَمِينَنَ عَلَيَّ بِالْأَقْرَابِ طَوْرًا
 ١٥ وَأَسْمَرَ قَدْ نَصَبْتُ لِيذِي سَنَاءً
 ١٦ (78b) يُحَاوِلُ أَنْ يَقُومَ وَقَدْ مَضَتْهُ

قال ابو عمرو: الثنتين الزهيد الذي لا يحاول بأكل ولا يشرب: ^d والثنتين عنهما السنان. ^e يحاول [أَنْ] يَقُومَ
 أى يقوم الرجل [من] ^e طَعَنَتْ أَمَاتَهُ. وقد مَضَتْهُ أى ^f نَقَدَتْ مِنْهُ الطَعْنَةَ. والمُعَابِنَةُ الطَعْنَةُ التى
 وَتَعْبِنُ مِنْ لَحْمِهِ كَمَا وَيُعْبِنُ الثَّوْبُ [أى] ^h يَتَنَى ^g

١٧ إِذَا مَا زَعَادَةٌ مِنْهَا نِسَاءً
 ١٨ وَحَرَقِي قَدْ دَعَرْتُ الْجُونَ فِيهِ

الشنون الذى ليس بالسمين [ولا] المَهْزُولَ بَيْنَ ذَلِكَ. زوالجون البقر والطباء: وإنما اراد بياضها ^h

a) Added from Mukht.; cf. ante, No. XI, 11, 12.

b) Scholion of Mukht.: أى فاتنى وأنا أسف عليه. واللججين الخبط وهو ورق الطلح يذق. وقال ابو الوليد اللجين وهو ورق يخلط إما بدقيق وإما بنوى: وقال الاصمعي اللجين الربد على الشيء اذا جف شبه لغام الابل مثل بياض شعرة: واللججين ورق الشجر يحبط فهو لوثان رطب وبابس فشبّه الشيب باليباس والسواد بالرطب. ويروى كاللججين (so Naṣr. reads) See LA XVII, 262 يريد الفضة: فذلك عيب من عيوب القافية يسمى السناد ^h

c) Naṣr. reads ^h كَانَ دِيَارُكُمْ أَمَلُ الْكُزْبِيِّينَ; it is not stated where this version is found.

d) MS القبس. MS العدرى كهن

e) MS طعن امانه.

f) MS بعدت.

g) MS نعر (twice).

h) أى طَعَنَتْهُ مُعَابِنَةً تَعْبِنُ مِنْ لَحْمِهِ أى تَتَنِيهِ: ويروى مُعَابِنَةً أى وهو — Mukht.'s scholion: سا. يرى ذاك ويُعَابِنُهُ. ويروى مُعَانِدَةً. وَمَضَتْهُ نَقَدَتْهُ. وَالْحُرُصُ السنان وَقَتْنِيْنٌ مُحَدَّدُ الرَّأْسِ: والثنتين ايضا ^h V. 16 is cited LA XVII, 208¹² as in text; see discussion there.

i) MS عاداته *contra metrum*.

j) Mukht.: — وَالْجُونَ الظُّلْمَانُ وَتَكُونُ الْبَقَرُ اَيْضًا وَالطِّبَاءُ لِيَبَاضِيهِنَّ —

XIII.

- ١ تَغَيَّرَتِ الدِّيَارُ بِدِي الدِّينِ فَأَوْدِيَةَ اللَّوَى فَرَمَالِ لِيَنِ
 ٢ فَحَرَجَنِي دِرْوَةً فَقَفَا ذِيَالِ يُعْقَى آيَهُ سَلَفُ السِّنِينَ
 يُعْقَى يَنْدُرُ. آيَهُ عَلَامَتُهُ وَاحِدًا آيَةً. وَالسَّلَفُ مَا تَقَدَّمَ مِنَ السِّنِينَ. وَيُرْوَى آيَهُ مَرَّ السِّنِينَ ٥
- ٣ تَبَضَّرَ صَاحِبِي أَنْرَى حُمُولًا تُسَاقُ كَأَنَّهَا عَوْمُ السَّفِينِ
 ٤ جَعَلَنَ الرِّفْجَ مِنْ رُكْبِ شِمَالًا وَنَكَبَنَ الطَّوْرَى عَنِ الْيَمِينِ
 ٥ أَلَا عَتَبْتُ عَلَى الْيَوْمِ عِرْسِي وَقَدْ زَهَبَتْ بِلَيْلٍ تَشْتَكِيَنِي
 ٦ فَقَالَتْ زَيْلِي كَبُرَتْ فَقُلْتُ حَقًّا لَقَدْ أَخْلَفْتُ حِينًا بَعْدَ حِينِ
 أَخْلَفْتُ كَمَا يُقَالُ لِجَمَلٍ أَخْلَفَ عَمًّا. وَيُرْوَى لَقَدْ خَلَّفْتُ حِينًا: أَي مَضَّتْ لَهُ سِنُونَ بَعْدَ سِنِينَ ٥
- ٧ تَرِينِي آيَةَ الإِعْرَاضِ مِنْهَا وَطَمَّطُ حَاجِبِيهَا أَنْ رَأَيْتَنِي
 ٨ وَمَطَّطُ حَاجِبِيهَا أَنْ رَأَيْتَنِي وَفَطَّطُ عَتَبْتُ. وَمَطَّطُ حَاجِبِيهَا أَي تَنَنَنْتَ: وَيُقَالُ مَدَّتَهُ. قُرُونُهُ ذَوَاتُهَا ٥
- ٩ فَقُلْتُ لَهَا رُوَيْدِيكَ نَبَعُضَ عَتْبِي فَإِنِّي لَا أَرَى أَنْ تَزْدَهِيَنِي
 تَزْدَهِيَنِي

XIII. Mukht. pp. 92—94. Vv. 1—4, 11, 13 are in Naṣr. 612; other verses are cited as mentioned in the notes. Metre *Wafir*.

a) Yāq. II, 726¹³ and 810⁹, as text.

b) Omitted in Yāq. II, 810, but given in II, 726; wanting in Mukht. Yāq. قَلْبِي ذِيَالِ.

c) MS من السنين; Naṣr. reads مَرَّ السِّنِينَ.

d) Mukht., Yāqut II, 810, Naṣr., تَبَيَّنَ.

e) Mukht. بِشَبِّهِ سَيْرَهَا عَوْمَ; Yāq. *id.* with تَشَبَّهَ; Naṣr. *id.* with يشبه; see *ante*, No. VIII, 5.

f) MS من ركب; Mukht. as text. Yāq. (II, 810) and Naṣr. القَلْبِ.

g) MS وكسا.

h) MS علب.

i) MS حب بليل نسكبي.

j) MS كثرت.

k) Mukht. incorrectly وَفَطَّطُ.

l) MS انتصب.

m) MS وقطعت عست.

n) So Mukht. MS بعد.

o) So MS; Mukht. تَزْدَهِيَنِي in text, but تَزْدَهِيَنِي in scholion.

١٦ أَمَا إِذَا أَسْتَدْرَبْتَهَا فَكَأَنَّهَا قَارُورَةٌ صَفْرَاءُ ذَاتُ *a* كَبَيْسٍ

شَبَّيْهَا بِالْقَارُورَةِ فِي اسْتِدْرَاةٍ أَوْ رَاكِبِهَا. وَالْكَبَيْسُ مَا كُبِسَ فِيهَا مِنَ الطَّيِّبِ مِنَ الْمَلَابِ: وَالْمَلَابُ صَرْبٌ مِنَ الطَّيِّبِ مِنَ الرَّعْفَرَانِ وَغَيْرِهِ ٥

١٧ *b* وَإِذَا اقْتَنَصْنَا لَا يَجِئُ خِصَابُهَا وَكَأَنَّ بَرَكَّتْهَا مَدَاكُ عَرُوسٍ

لِلْخِصَابِ الدَّمِ. وَالْبِرْكَةُ الصُّدْرُ. وَالْمَدَاكُ الصَّلَاةُ الَّتِي يُسَكِّفُ فِيهَا الطَّيِّبُ ٥

١٨ وَإِذَا دَفَعْنَا لِلْحِرَاجِ فَنَهْبُهَا أَذْنَى سَوَامِ الْعَجَامِ لِ الْمُحْلُوسِ

الْحِرَاجِ جَمَاعَةُ الشَّجَرِ وَاحِدُهَا حَرَجَةٌ: وَيُقَالُ الْحِرَاجُ جَمَاعَةُ النَّعَمِ ٥

١٩ *c* هَاتِيكَ تَحْمِلْنِي وَأَبْيَضُ صَارِمًا وَمُحَرَّبًا فِي مَارِنٍ مَخْمُوسِ

الْمُحَرَّبُ السِّنَانُ. وَالْمَارِنُ الْقَنَاةُ اللَّيْنَةُ. الْمَخْمُوسُ رُمُحٌ طَوْنُهُ حَمْسٌ [الْأُرْعِ] *d* ٥

٢٠ *e* فِي أُسْرَةٍ يَوْمَ الْكِفَافِ مَصَالِتِ كَالْأَسَدِ لَا يُنْمَى لَهَا بِفَرْدِسِ

الْأُسْرَةُ الْجَمَاعَةُ. وَالْكِفَافُ الْمَحَافِظَةُ عَلَى الْقَتَالِ [و] الْكَمِيَّةُ: وَالْأُسْرَةُ أَيْضًا الْعَشِيرَةُ: وَالْكِفَافُ أَيْضًا

الْعَضْبُ. مَصَالِتُ أَيِ أَمَلْتُوا سُبُوتَهُمْ وَشَبَّهُوا وَأَخْرَجُوا مِنْ أَعْمَادِهَا. وَالْفَرْدِسُ مَا انْفَرَسَتْ: وَعَوْدُ نَقِ

الْعُنُقِ ٥ (78a)

٢١ وَبَنُو حَزِيمَةَ يَعْلَمُونَ بِأَنَّنَا

٢٢ نُبْكِي عَدُوَّهُمْ وَيَنْطُحُ *g* كَبَشْنَا لَهُمْ وَأَيْسَ النَّطْحُ بِالْمَوْمُوسِ

a) MS كنبس, and so in scholion.

b) Cf. I. Q. Mu'all. 62.

c) MS صانك. This verse is in LA VII, 371¹⁵ and XVII 290²⁵, where wrongly stated to refer to a camel; in both places مُدْرَبًا for our مُحَرَّبًا. It is also found, without the name of the poet, in Jāhīḡh, Bayān, II, 55⁹, where the reading is مُحَرَّبًا.

d) An additional verse, LA VIII, 106⁵, would fit in between vv. 19 and 20;

صَدَقْتُ مِنَ الْهِنْدِيِّ أَيْسَ جَبَّةً لَحَقَّتْ بِكَعْبِ كَالْتَوَاةِ مَلِيسَ

(LA misprints جَبَّةً for جَبَّةً).

e) MS في أسر موم.

f) MS من غير في عطيه ونيس.

g) MS حيننا. This word may possibly be حِينًا, but probably the old form of ك, without a markaz, has been mistaken for > ; one certain case of this will be found in the scholion to v. 9 of No. XXI below. نطح كَبَشَ is indicated by the verb نطح.

٩ فَكَأَنَّمَا تَحْنُرُ إِذَا مَا أُرْسِلَتْ عُرِدَ الْعِضَاهِ وَدِقَّةَ بَفْرُوسٍ
١٠ أَفْنَنْتَ بَهَجَتَهَا وَنَيَّ سَنَامِهَا بِالرَّحْلِ بَعْدَ مَخِيلَةٍ وَشَرِيْسٍ

مَخِيلَةٍ مِنَ الْخَيْلِ. وَشَرِيْسِ النَّشَاطِ وَالصُّعُوبَةِ وَشِدَّةِ نَفْسٍ وَسُوءِ خَلْقٍ ٥

١١ وَأَمِيرٌ كَخَيْلٍ قَدْ عَصَيْتَ بِنَهْدَةٍ جَرْدَاءَ خَاطِيَةِ السَّرَاةِ جَلُوسٍ

٥ هذه الصخرة. والجرءاء الفصيرة الشعر. والمخاطية الشديدة. c وجلوس هو ما ارتفع من الارض يصفها
بالعظيم ٥

١٢ خَلِقْتَ عَلَيَّ عُسْبٍ وَتَمَّ ذَكَوُّهَا d وَأَحْتَالَ فِيهَا الصَّنْعُ غَيْرَ نَكِيْسٍ

العُسْبُ القَوَامُ واحداً عَسِبٌ أُخِذَ مِنْ عَسِيبِ النَّحْلِ: يصفها بطول القَوَامِ: والعسب اذا لم يكن
عليه حُوسٌ: واذا كان عليه حُوسٌ فهو العَجْرِيدُ. وتَمَّ ذَكَوُّهَا اي تَمَّ f سَنَاهَا. واحتال فيها الصَّنْعُ يقول

حال عليها الحول وفي تصنع. g والنكيس الغريبة ٥ (77b)

١٣ وَإِذَا جُهْدَنَ وَقَلَّ مَصُّ نِطَافِهَا وَصَلَّقَنَ فِي دَيْمُومَةٍ إِمْلِيْسٍ

النِطَافُ بقلا اما واحداً نُطْفَةٌ. وجمع دَيْمُومَةٍ دَيَامِيمٌ. ويروى وَشَرِيْسَنَ. والصِّلَقُ اللِّجْرِيُّ ٥

١٤ تَنْفِي الْأَوَائِمِ عَنِ سَرَوَاءِ سَبِيلِهَا شَرَكَ الْأَحْزَةِ وَهَيَّ غَيْرُ شَمُوسٍ

الأوائم الإبل المبيعت في السير. h والشرك الضيق. والأحزة واحداً حَزِيرٌ وهو ما حَشَنَ مِنَ الْأَرْضِ
٥ وحلب ٥

١٥ أَمَا إِذَا اسْتَقْبَلْتَهَا فَكَأَنَّمَا دَبَلْتِ مِنَ الْهِنْدِيِّ غَيْرُ يَبُوسٍ

a) MS حموا without points.

b) MS خَيْلِي.

c) This sense is attributed in the Lexx. to جَلَسَ (LA VII, 341¹).

d) MS in the v. has وَأَحَالَ, in the scholion واحتال: both are possible, but the commentary is generally more correct than the text.

e) This is incorrect: جَرِيدٌ (as the word implies) is a palm-branch stripped of its leaves; with the leaves on it is called سَعَفَةٌ. f) MS نسبها.

g) This also is an error; غَرِيْبَةٌ ("nature, natural disposition") is a synonym of نِعَاسٌ, not of نَكِيْسٍ, which means „unlucky, unprosperous“.

h) شَرَكَ is plural of شَرَكَةٌ: see LA XII 336^{10d}.

i) Cited (with 'Abrid's name) LA VIII 148¹⁷, with explanation: إِرَادَ عَضًا دَبَلْتُ أَوْ قَنَةً دَبَلْتُ: فحذف الموصوف.

XII.

١ *a* لَمِنَ الدِّيارِ بِصَاحَةِ فَحَرُوسٍ دَرَسَتْ مِنَ الإِفْفارِ آتَى دُرُوسٍ
 ٢ *b* إِلاَّ أَوْرِيّا كَأَنَّ رُسُومَها فِي مُهَرَّقِ خَلْقِ *c* الدَّوْاةِ لَمِيسٍ
 ٣ دَارِ لِفَاطِمَةَ الرَّبِيعِ بِغَمْرَةٍ فَفَقَّا *d* شَرابٍ فَهَضَبِ ذاتِ رُوسٍ

نصب الربيع على الظرف على معنى في الربيع. [وعمرة] وفقا شرابٍ وهَضَبُ ذاتِ رُوسٍ ثُلثًا مواضع ٥

٤ أَرَمَانَ *e* عَقَلَتْها وَإِنَّ لَمْ تُرْتَجِدْها نَكَسًا وَشَرُّ الدَّاءِ دَاءُ نَكُوسٍ
 ٥ وَسَبْتِكَ نَاعِمَةٌ صَفِي نِوَاعِمِ بِيضِ غَرائِرِ كَالطِّبَاءِ العِيسِ
 ٦ خَوْدٌ مُبْتَلَةٌ العِظَامِ *g* كَأَنَّها *h* بَرْدِيَّةٌ نَبَتَتْ خِلالَ غُرُوسِ

صَفِي نِوَاعِمِ صَفُو نِوَاعِمِ مُتَخَفِّرَاتٍ خَرِيدَاتٍ. الخَوْدُ الشَّابَةُ. (77a) وَالمُبْتَلَةُ الحَسَنَةُ الخَلْفِ الَّتِي تَرَاهَا وَكُلُّ شَيْءٍ مِنْها عَلَى حَدِيثِهِ: وَحَدِيثُهُ نَاحِيَتُهُ ٥

٧ أَفْلا تُناسِي حُبَّها بِجِلالَةٍ وَجَناءِ كالأَجْمِ المَطِينِ وَلُوسِ

الجلالة النافذة الصَّخْمَةُ. وَقَالَ أَبُو عَمْرٍو الوَجْءُ الكَثِيرَةُ لَحْمِ زِالِجَاتٍ: وَقَالَ الأَصْمَعِيُّ أَنما أُخِذَ مِنَ وَجِينِ الأَرْضِ وَهي النافذة الصُّلْبَةُ: وَالوَجِينُ مِنَ الأَرْضِ ما غَلَطَ مِنْها وَصُعِبَ: وَهو قَوْلُ ابْنِ عَبِيدَةَ أَيضًا: قَالَ خَالِدُ بْنُ كَلْتُومِ الوَجْءُ الصَّخْمَةُ. وَالأَجْمُ البُيُوتُ المُرْتَفَعَةُ. وَالمَطِينُ قَدِ طِينٌ. [وَلُوسٌ أَي] فِي سَبْرِها وَكَسَتْ نَلِسٌ وَوَلَقَتْ تَلِيفٌ وَوَحَدَتْ تَخِدٌ: وَهو صَرَّتْ مِنَ السَّبْرِ ٥

٨ رَفَعَ *k* المَرَأَ مِنْ الرَّبِيعِ سَنامَها فَتَوَتْ وَأَزْدَفَ نَابَها لِسَدِيسِ

XII. Of this poem only vv. 1, 15, and 19, with an additional verse belonging to it, have been found cited elsewhere. — Metre *Kamil*.

a) Yaq. II, 247⁴, as text; Bakri 597¹⁶, with *كُلُّ دُرُوسٍ* مِنَ الأَقْوَاءِ. MS بِصَاحَةِ.
b) MS الأواريا. *c*) MS الدَّوْا ملبيسُ.
d) MS شراب (but شَرابٍ correctly in commy).
e) MS عملها. *f*) MS حده.
g) The MS carelessly repeats نِوَاعِمِ from the verse above. *h*) Cf. I. Q. Mu'all. 36.
i) MS محمدرات. *j*) MS الوجين. *k*) MS المرأ.

٣١ وَلَقَدْ أَقْدُمُ النَّخِيمِ عَلَى الْجَزْرِ دَاهِ ذَاتِ الْجِرَاهِ b وَالتَّنْقَالِ
 ٣٢ فَتَقِيئِي بِنَحْرِهَا وَأَقِيئَهَا c بِقَضِيئِ مَنِ الْقَنَا غَيْرَ بَالِي
 ٣٣ وَلَقَدْ أَقْطَعُ السَّبَاسِبَ d وَالشُّهْبَ عَلَى الصَّيْعِرِيَّةِ الشِّمْلَالِ

التنقل المنقلة. وبروى ذات الجِزَاهِ والتَّبَعَالِ: والتَّبَعَالِ صُرْبٌ مِنَ الْجَرَى. الخَمِيسُ اللَّجْبِشُ. والجِرَاهُ
 الجِرَى. غير بَالٍ غَيْرُ ضَلْبٍ. انساب أَرْضُونِ مُسْتَوِيَّةٌ لَا شَيْءَ فِيهَا وَاحِدَهَا سَبَسَبٌ. f [وَالصَّيْعِرِيَّةُ صُرْبٌ مِنَ

الأيل المتجائب لها سَمَةٌ] فِي أَعْنَاقِهَا. وَالشِّمْلَالُ الْخَفِيفَةُ. وَالشُّهْبُ g وَالغَلَوَاتُ h

٣٤ أَنْمُ أَنْرِي نِخَاصَهَا فَتَرَاهَا ضَامِرًا بَعْدَ بُدْنِهَا كَالِهَلَالِ
 ٣٥ عَنْتَرِيْسِ كَأَنَّهَا ذُو وَشُومٍ زَاخَرَجْتُهُ بِالْجَوِّ إِحْدَى اللَّيَالِي

نِخَاصُهَا لِنَحْمِهَا. وَذُو وَشُومٍ بَرِيدُ الثَّمَرِ فِيهِ تَوَلُّعٌ سَوَادٌ وَبِيضٌ. إِخْرَجْتُهُ أَي حَبَسْتَهُ h

a) MS الْجَرْدِ.

b) Kk. التَّبَعَالِ, with التَّنْقَالِ as v. l. in scholion.

c) MS بِنَصِيْبِ,

d) Kk. and Mukht. بِالرَّكْبِ.

e) MS الصَّيْعِرَةِ.

f) A lacuna here (not indicated in MS): the words in brackets added from LA VI, 127¹²; the word صَيْعِرِيَّةٌ is the subject of a celebrated anecdote relating to Tarafah when a young boy: see Agh. XXI, 203.

g) MS الْغَلَاءُ.

h) Cited LA IX, 103¹⁷. Mukht. transposes vv. 34 and 35, which seems evidently to be the right order; Kk. however has the same order as our text.

i) MS عَدْلِيْسِ.

j) Kk. أَخْدَرْتَهُ.

k) Gloss of Mukht.: إِخْرَجْتُهُ إِجْرَأْتَهُ إِلَى شَجَرَةٍ. وَالْجَوُّ مَا اتَّسَعَ مِنَ الْأَرْضِ. أَرَادَ أَحْدَى اللَّيَالِي. Mukht. has an additional verse:

ذَلِكَ عَيْشٌ رَضِيئَةٌ وَتَوَلَّى كُلُّ عَيْشٍ مَصِيرُهُ لِهَيْبَالِي

For the last word are should no doubt read لِهَيْبَالِ, from هَيْبَالٌ in the sense of vanishing, passing away (Heb. הַיְבָל).

The order of the verses of this poem in Kk. is as follows: 1—5, 8, 12, 9—11, 22, 23, 13e+14b, 20, 24—30, 16—18, 31—35.

In Mukht. the order is: 1, 2, 4—10, 12—15, 19, 11, 20, 21, 24—30, 16—18, 31—33, 35, 34, addl. v.

الرائكات يبيد الأيل في سِيرِهَا: وهو صَرَبٌ من السير شَبِيهٌ بِالْحَبِيبِ ٥

٢٥ a وَالْعَنَاجِيحُ كَالْقِدَاحِ مِنَ الشَّوِّ حَطٌّ بِحَكْمَلِنَ شِكَّةَ الْأَبْطَالِ

واحد العناجيج عُدْجُوجٌ وهى الطوال الاعنك من الخيل. والقِدَاحُ السهام. والشَوْحَطُ شَجَرٌ تَتَخَذُ منه القِيسَى والسِيَامُ. والشِكَّةُ السِلَاحُ ٥

٢٦ b وَقَدْ أَدْعَرَ السُّرُوبَ بِطِرْفٍ d مِثْلُ شَاةِ الْإِرَانِ غَيْرِ مُدَالٍ

الشاة التبيس. والإران هاهنا النشاط. ويقال أيضا الإران لتابوت الموتى. والمُدَالُ الذليل المبان ٥

٢٧ e غَيْرَ أَقْنَى e وَلَا أَصَاكَ وَلَكِنْ مَرَجَمٌ ذُو كَرِيهَةٍ وَيُقَالُ

الْأَصَاكَ الذى يَصْطَاكَ عُرُوبًا. والمَرَجَمُ السريع. النِقَالُ المُنَاخِلَةُ. f وَالْأَقْنَى الطويل الأنف: وللخيل تَوْصَفُ بِالْفُطُوسَةِ وَسَعَةِ المَنَاخِرَيْنِ. والكريهة شِدَّةُ نَفْسِ الفرس ٥

٢٨ h يَسْبِقُ الْأَلْفَ بِالمُدَجِّجِ ذى الْقُوِّ نَسٍ حَتَّى يَوْوبَ كَالْتِمَثَالِ

٢٩ i فَهُوَ كَالْمَنْزَعِ المَرِيشِ مِنَ الشَّوِّ حَطٌّ مَالَتْ بِهِ زِشْمَالُ المَغَالِي

المنزَعُ المَرِيشُ سَهْمٌ خفيف فيه ريش. والمغالى الذى يباعد فى رميه اذا رمى ٥

٣٠ k يَعْقِرُ الطَّبِيَّ وَالظَّلِيمَ k وَيُلَوِي بِلَمُونٍ l المِعْرَابَةِ المِعْرَالِ

m المِعْرَالُ الرجل [الذى] يبيت عن أعله ٥ (76b)

15 a) Agh. (l. c.) فَالْحَنَانِيذِ. b) Mukht. schol. mentions v. l. تَرِي بِشِكَّةِ الْأَبْطَالِ.

c) Kk. السَّرَابِ (sic), الوُحُوشِ.

d) Kk. مِثْلُ تَبِيسِ الْإِرَانِ; or الْإِرَانِ must be the name of a place, and the scholion is incorrect.

e) Kk. وَلَا أَقْبَ.

f) Our gloss agrees with LA s. v. قننا; but Kk. glosses as follows:

يقال فرسٌ أَقْنَى بَيْنَ القَنَا اذا كان فى عِظَامِهِ أَنْحَنَاً وفى أَصْلَاعِهِ. والأقْبُ اللاحِقُ البَطْنُ بالطهر: واذا كان ذلك من صُرِّ فهو عَيْبٌ ٥

g) This form is not found in the Lexx., which give قَطَسٌ instead (LA VIII, 45.)

h) LA XI, 22¹⁵, with يَرْعَفُ for يَسْبِقُ and يَعُودُ for يَوْوبُ; Kk. and Mukht. as text.

i) MS كالمربع.

j) Kk. يَمِينُ المَغَالِي.

k) Kk. وَيُودِي بِحَلُوبِ.

l) So Mukht. and Kk.: MS المِعْرَبِي، in which another reading may possibly be concealed.

m) Gloss of Mukht.: يُلَوِي يَدْتَهَبُ بِهَا. والمِعْرَابَةُ والمِعْرَالُ واحد وهو الذى قد عَزَبَ بَابِلِهِ حَوْفٌ الغارة: وقيل المِعْرَالُ الذى لا يَحْمِلُ السِلَاحَ: وقيل الذى لا يُحْسِنُ رُكُوبَ الخيل ٥

١٣ زَعَمْتَ أَنِّي كَبْرَتْ وَأَنِّي قَدْ مَالِي وَصَنَّ عَنِّي الْمَوَالِي
 ١٤ وَصَعَا بَاطِلِي وَأَصْبَحْتُ كَهَلًا لَا يُؤَاتِي أَمْثَالَهَا أَمْثَالِي
 ١٥ إِنْ رَأَيْتِي تَغَيَّرَ اللَّوْنُ مِنِّي وَعَلَا الشَّيْبُ مَفْرَقِي وَقَدَّالِي
 ١٦ فَمَا أَدْخَلَ الْخَبَاءَ عَلَيَّ مَهْمُ ضُومَةٍ الْكُشْحِ طَفَلَةٍ كَالْفَرَالِ
 ١٧ فَتَعَاظِمْتُ جِدَهَا ثُمَّ مَالَتْ مَيْلَانَ الْكَثِيبِ بَيْنَ الرَّمَالِ
 ١٨ ثُمَّ قَالَتْ لَدَى لِنَفْسِكَ نَفْسِي وَبِدَاءِ^e لِمَالِ أَهْلِكَ مَالِي
 ١٩ فَارْتَضَى الْعَادِلِينَ وَأَقْنَى حَيَاءً لَا يَكُونُوا عَلَيْكَ حَظًّا مِثَالِي
 ٢٠ وَبَحَطَّ^g مِمَّا نَعِيشُ فَلَا تَذُ هَبْ بِكَ التُّرَاهُتُ فِي الْأَهْوَالِ
 ٢١ مِنْهُمْ مُمْسِكٌ وَمِنْهُمْ عَدِيمٌ وَبَخِذِلْ عَلَيَّ فِي بُحْثَالِ
 ٢٢ وَأَتْرِكِي صِرْمَةً عَلَيَّ آلَ زَيْدِ بِالْقَطِيبَاتِ كُنَّ أَوْ أَوْزَالِ
 ٢٣ لَمْ تَكُنْ غُرُورَةَ الْحَيَادِ وَلَمْ يُنْقَبْ بِأَثَارِهَا صُدُورُ النَّعَالِ

لم تكن غرورة الحيام: يقول لم يُقنل عليها أحد: بغير قتال. ولم يُنقب بأثارها: يقول لم يُسافر عليها ٥

٢٤ كَ دَرَّ دَرُّ الشَّبَابِ وَالشَّعْرِ الْأَسْوَدِ وَالرَّانِكَاتِ تَحْتَ الرِّجَالِ

a) Kk. runs together the صدر of v. 13 and the عجز of v. 14, omitting the rest. 'Aint زعمت
 our MS has زَعَمْتَ أَنِّي كَبْرَتْ, Mukht. زَعَمْتَ أَنِّي. After v. 14 the order of Kk. differs
 considerably from that of our text. b) Jah., SSM, شَيْخًا.

c) Wanting in Kk.; in Mukht. as text. Jah. and SSM لِنَ تَرِيْنِي.
 d) In our MS vv. 16 and 17—18 are separated by 12 verses: In Kk. and Mukht. they are
 put together, as they clearly should be, the former placing the three early in the poem, as
 here, the latter later, in the place which vv. 17—18 occupy in our MS. I have preferred the
 former. Kk. and Mukht. in place of قَبِمَا, read وَقَدْ. e) MS لَأَهْلَ مَالِكَ مَالِي (sic).

f) Not in Kk.; Mukht. as our text: MS العاذلات. Scholion of Mukht: لَا تَأْخُذِي بِيَمَانِمَ الَّذِي
 يَمْتَلُونَ لِكَ مِنَ الْقَطِيعَةِ وَلَا تَقْبَلِي أَقْوَابَهُمْ. g) Kk. فَيَحِطُّ.

h) Wanting in Kk.; Mukht. as text.
 i) Mukht. omits vv. 22 and 23: Kk. and 'AinI as text. — MS أَوْزَالِ, a name not mentioned
 in the dictionaries; I have substituted أُوْرَالِ in view of No. XIX, 9. 'AinI misprints من ادوال.
 j) Kk.'s scholion: — (read أَوْرَالِ أَوْرَالِ رِجَالِ أَوْرَالِ وَلَكِنَّمَا تَرَكْتُ رِجَالِ أَوْرَالِ) لاى لم تكن هذه الصرمة عن غرورة الحيام ولكنها تركت رجال أوزال (أورال).
 k) Kk. لاه دَرُّ. Agh. XIX, 90¹¹, with والضمائر تحت الرجال: we should probably read
 وَالضَّمَائِرِ (see al-'A'shà, Ma buk'u, v. 49).

٤ *a* بُدِّلَتْ مِنْهُمْ الدِّيَارُ نَعَامًا خَاصِبَاتٍ يُزَجِّينَ خَيْطَ الرَّيَالِ

للخاصب من النعام الذي قد أكل الربيع فأحمرت سؤفده. والخيط للجماعة من النعام. وحكى عن أبي الحسن الأثرم أنه حكى خيط من وخيط ووخط ٥

٧ *b* وَظَبَاءَ كَانَهُنَّ أَبَارِيقُ لُجَّيْنِ تَخْنُو عَلَى الْأَطْفَالِ

٨ *c* تِلْكَ عَرْسِي تَرُومُ قَدَمَا زِيَالِي أَلْبَيِّنِ تُرِيدُ أَمْ لِدَلَالِ

٩ *d* إِنْ يَكُنْ طَبُّكَ الدَّلَالُ فَكُو فِي سَالِفِ الدَّهْرِ *e* وَاللِّيَالِي الْخَوَالِي

١٠ *f* فَأَنْتِ بَيْضَاءُ كَالْمَهَاءِ وَإِذَا آ تِيكَ نَشْوَانٌ مُرْخِيًا أَدْيَالِي

شبهت الظباء بأباريق الفضة لطول أعناقها وحسنها وبياضها. واللجيين الفضة. عرسى امرأى. والغيرى العيور. وشبابك يقول: لو كان هذا في شبلى وشبابك ٥

١١ *h* فَانْزُكِي مَطَّ حَاجِبِيكِ وَعَيْشِي مَعَنَا بِالرَّجَاءِ وَالتَّمَالِ

١٢ *i* أَوْ يَكُنْ طَبُّكَ الرِّيَالُ فَإِنَّ أَلْبَيِّنَ أَنْ تَعْطِي صُدُورًا الْجَمَالِ

a) v. 6 is wanting in Kk.

b) v. 7 wanting in Kk.

c) In Kk. this verse runs: *AinI* تِلْكَ عَرْسِي غَيْرِي تُرِيدُ زِيَالِي أَلْبَيِّنِ تَقُولُهُ أَمْ دَلَالِ (misprinted) has the same reading; and the scholion to v. 10 shows that this was probably the original text of our MS; *QDM* does not suit v. 9, where he asks why she did not act thus long ago. Mukht. reads الحلال الفرائس اعتزلتته في المصاحج: وقيل الحلال: وأمست تميز حلالى هنا المنع. *Jah.* and SSM have قد عبرتني خلالي. — After this v. Kk., *AinI*, SSM and *Jah.* have v. 12 in a different form (see further on).

d) Kk., *AinI*, أو يكن (following on v. 12 inserted).

e) Kk., *AinI*, SSM, *Jah.* والسنين الخوالي.

f) Kk. and *AinI* have this v. thus: إِذَا أَرَأَهَا مِثْلَ الْمَهَاءِ وَإِذَا أَعَدُّو كَجَدْلَانَ مُرْخِيًا أَدْيَالِي. Mukht.: كُنْتِ بَيْضَاءَ كَالْمَهَاءِ. *SSM* and *Jah.* ذَاكَ إِذْ أَنْتِ كَالْمَهَاءِ.

g) This scholion indicates some reading of v. 10 not in our text or in the parallel versions.

h) Kk., *AinI*, فدعى, Mukht. (which puts the v. lower down). MS والآمال, all others as text.

i) Kk., *AinI*, SSM and *Jah.* read إِنَّ يَكُنْ طَبُّكَ الرِّيَالِ فَلَا أَحْفَلُ أَنْ تَعْطِي صُدُورَ الْجَمَالِ; Mukht. as text.

قد نُحِصَ مِنْ لِحْيَةٍ هَايَ [قَدْ] عَقَرَهُ [الْأَسَدُ: وَالنَّحْصُ] فَنُحِصَ اللَّحْمَ الَّذِي قَدْ فُطِعَ: وَنَحِصَ عَلَى الْعِظْمِ: وَفِيهِ نَحِصٌ كَسَفِ lacuna ...

XI.

١ | أَلَيْسَ رَسْمٌ عَلَى الدِّينِ بِبَالِي فَلَوْى ذِرْوَةً فَجَنَّبَنِى أَتَالِ
 ٢ | فَالْمُرْوَاةُ فَالصَّصِيكَةُ قَفْرٌ كُدَّ وَإِنْ وَرَوْضَةٍ مِّنْ خَلَالِ
 ٣ | دَارٍ حَتَّى أَصَابَهُمْ سَالِفُ الدَّهْرِ فَأَضْحَكَ دِيَارَهُمْ كَالْخِلَالِ
 * الخِلَالُ أَجْفَانُ السُّيُوفِ وَاحِدُهَا خِلْتٌ وَالْمَعِ خِلْدٌ وَخِلَالٌ كَمَا قَالَ: * إِذَا السُّيُوفُ جُرَّتَتْ مِنْ الْخِلْدِ *.
 سُمِّى الدَّارُ بِنَفْوِشِ الْخِلَالِ

٤ | مُقْفِرَاتٍ إِلَّا رَمَادًا غَمِيًّا وَبَقَايَا مِنْ دِمْنَةِ الْأَطْلَالِ
 75٥ مقفرات نارسات. والغمى الخفى وهو ايضا الحامل. والدمنة الكناسنة والدمنة السرقيين وهو الزبل والدمنة ايضا العذرة. والاطلال ما اشرف من الديار: والرسوم ما بقى من آثار الدار
 ٥ | وَأَوَارِي قَدْ عَفَوْنَ وَنُؤْيَا وَرُسُومًا فِعْرِيْنَ مُذْ أَحْوَالِ

a) From here to the end of the scholion the text is very corrupt, and terminates in a lacuna which goes back to the MS from which our text is copied, as the latter shows no break; at least one leaf, and probably more, must have fallen out.

XI. This poem is contained in Mr. Krenkow's MS of Selections from the *Mufaqqalihat* and *Asma'iyat*, fol. 131a to 132b (cited as Kk.); it is in the Mukhtarat, pp. 102—4; 'Aini IV, 461—2, has 1—5, 8, 12, 9—11, 22, 23, 13; Sh. Sh. Mughni 317 has vv. 8—16 and 29—30, and so *Jahiqh, Bayan*, I, 95—6; Agh. XIX, 90, has vv. 24, 25, 1, 8; Naqr. 605 has vv. 1—2, then three verses not in our text (see Supplement, No. 15), then v. 3. Other verses occur in Yaq., LA, etc., as noted in their places. In consequence of the lacuna noticed above the first three verses are wanting in the MS, and have been supplied from other texts. Metre *Khufif*. b) Kk. and 'Aini *اليمين*,

otherwise as text: Agh. as text; Yaq. II, 579 and III, 402 *نَيْلِ* فَجَنَّبَنِى نَيْلِ, and so Mukht.

c) So text of Kk. Yaq. III, 402¹⁸ has *فَالْمُرْوَاتُ فَالصَّصِيكَةُ* and *كُدَّ قَفْرٌ* (and so Naqr.); 'Aini *كَالصَّصِيكَةِ*; Mukht. *فَالْمُرْوَاتُ فَالصَّصِيكَةُ*.

d) This v. is wanting in Mukht. It is given after Kk., with the scholion. LA XIII, 233²² has it, with *أَصَابَهُمْ مَصَى بِهِمْ* for *أَصَابَهُمْ*, and so Naqr. e) 'Aini *غَمِيًّا* (misprint).

f) This is Mukht.'s reading: Kk. and 'Aini have *عَفَوْنَ*: MS *عَفِينِ*, which is impossible with *عَفَوْنَ* in the same verse. Kk. 'Aini and Mukht. *عَنْ أَحْوَالِ*.

١٤ وَكَمْ مِنْ أَخِي خَصِمٍ تَرَكْتُ وَمَا بِهِ إِذَا قُلْتُ فِي أَيِّ الْكَلَامِ نُحُوضُ

b النَّحْصُ ضَرْبُ الرَّجُلِ الْحَدِيدِ. c غَرَبَهُ حَدَهُ. آبِنُ يُقَالُ أَبْنَتُهُ فَنَأَى أَبْنَهُ أَبْنَى [أَبْنَمْتُهُ وَعَبْنْتُهُ]. وَالرَّمِيصُ

الْحَرُّ. وَالذُّحُوصُ الرَّكْفُ وَالزُّوَالُ. وَالْهَيْبِصُ الْمَوْجِعُ. الْأَلْدُ الشَّدِيدُ الْخُصْمِيَّةُ ٥

١٥ فَوَلَّيْتُ ذَا مَجْدٍ وَأَعْطَيْتُ مِسْكَلاً حَسَامًا بِهِ شَعْبُ الْأَلْدِ ١ نُهَوْضُ

١٩ قَطَعْتُ بِهِ مِنْكَ الْكَوَامِلَ فَانْبَرَّتْ فَمَا بِكَ مِنْ بَعْدِ الْهَجَاءِ ٢ نُهَوْضُ

١٧ صَفَعْتُكَ بِالْغَرِّ الْأَوَابِدِ ٣ صَفَعَةً خَصَعَتْ لَهَا فَالْقَلْبُ مِنْكَ جَرِيضُ

صَفَعْتُكَ رَمَيْتَكَ. وَالغَرُّ الْقَوْلُ الْمَشْهُورَةُ. وَالْأَوَابِدُ الدَّوَابُّ. وَالْجَرِيضُ الْمَاتُتُ: يُقَالُ عَوَّ جَرِيضٌ يَرِيضُهُ إِذَا

كَانَ [يَعِصُّ عِنْدَ مَوْتِهِ] ٥

١٨ رَصَلَيْتُمْ بِلَيْتٍ مَّا يُرَامُ عَرِيضُهُ أَبِي أَشْبِلُ بَعْدَ الْعِرَاكِ ٧ عَضُوضُ

١٩ إِذَا مَا بَدَأَ ظَلَّتْ لَهُ الْأَسْدُ عَكْفًا فَهَنَّ حِدَارَ الْمَوْتِ مِنْهُ رُبُوضُ

٢٠ تَرَى بَيْنَ مَوْقُوسٍ تَغَطَّمَطَ فِي الرَّدَى ٨ وَذَى رَغَبَةً يَرْجُو الْكَيْفَاةَ نَحِيضُ

الْمَوْقُوسُ الْمُدَكَّفُ الْعُنْفُ: وَجَاءَ بِالْحَدِيثِ أَنْ فَلَانًا وَقِصَّ (مُحَقَّفًا) أَيْ سَقَطَ فَانْدَقَتْ عُنْفُهُ. تَغَطَّمَطَ

أَيْ عَرِقَ فِي الرَّدَى: يُقَالُ قَدَّ تَغَطَّمَطَ الْمَاءُ إِذَا عَرِقَ فِيهِ: وَيُقَالُ بَحَّرَ غَطِيمٌ وَعُظَامَطَ أَيْ عَمَّرَ كَثِيرَ

الْمَاءِ. وَالرَدَى الْهَلَاكُ. وَذَى رَغَبَةً يَقُولُ رَغَبَ فِي الْحَيَاةِ فَعَرَّ بِنَفْسِهِ فَجَبَّنَ عَنِ قِتَالِ هَذَا الْأَسَدِ بَعْدَ مَا

a) MS خَصِمٍ.

b) This sense of نَحْصُ appears to be unknown to the Lexx.; perhaps it is inferred from I. Q. 35, 13: كَصَفَحِ السَّنَانِ الصُّلْبِيِّ النَّحِيصِ (كَحَدِّ لَأ). — The MS of the scholion reads المعص, but the spelling is clear in the verse.

c) MS حذب. — MS يقول ائتينه فانا ائيمه اما: the words within brackets are supplied from LA XVI, 139¹⁷.

d) The recurrence of نُهَوْضُ as a rhyme-word in two consecutive verses is impossible, and in one of them something else must be the true reading; perhaps in v. 15 we should read رَيْبِضُ, "quiet, inactive".

e) MS صَفَعَةً.

f) MS مَلَيْتُمْ; for صَلَيْتُمْ see Ham. 3857.

g) MS عَضُوضُ.

h) MS وَذَا رَغَبَةٍ and نَحِيضُ, which it appears impossible to justify. The scholion also (line 14) has ذَا in the MS.

i) So in MS: probably we should read تَغَطَّمَطَ فِي الْمَاءِ: the senses of this verb as given in the Lexx. do not agree with the explanation in the scholion.

X.

۱ تَبَصَّرَ حَلِيلِي هَل تَرَى مِنْ طَعَائِنِ
الطعائن لثما في الهواج. والغمير موضع. والغموض ارض مستوية مطمئنة واحدا غمض ۵

۲ وَتَرَى الْجَمَالَ الْمَاعِجَاتِ كَوَاعِبُ

۳ وَبَيْتِ عَدَارِي يَرْتَمِينَ بِحُدْرِهِ

۴ فَاقْفَرْتُنَّهَا وَدَى لِأَحْرَاهُ إِنَّمَا

۵ وَحَدَّتْ قَلُومِي د بَعْدَ وَهْنٍ وَهَاجَهَا

۶ فَقُلْتُ لَهَا لَا تَتَصَجَّرِي إِنْ مَنَزَلًا

۷ دَنَا مِنْكَ تَجَوَّابُ الْفَلَاةِ فَقَلِّصِي

تَجَوَّابُ الْفَلَاةِ قَطَعَ الْفَلَاةَ. طَبَاكَ تَمَك: h وفونه بما قد طباك عاغنا في موضع رب (sic). i قَلِّصِي شَبْرِي
وَالرَّعِيَّةُ الْمَرْعَى. وَالْخُفُوصُ الدَّعَّةُ وَالسُّكُونُ ۱۰

۸ إِذَا حَاوَرَتْ مِنْهَا بِلَادًا تَنَاوَلَتْ

۹ وَقَدْ مَاجَتِ الْأَنْسَاعُ وَاسْتَأْخَرَتْ بِهَا

۱۰ وَكُنَّ كَأَسْرَابِ الْقَطَا هَاجَ وَرَدَّهَا

۱۱ (75a) وَفَتَيَانِ صِدْقِي قَدْ تَنَيْتُ عَلَيْهِمْ

۱۲ أَلَسْتُ أَسْمَى الْقَوْلِ يَقْدِفُ غَرْبُهُ

۱۳ «أَغْضُ إِذَا شَغَبَ الْأَلَدِ بِرَيْقِهِ

مَهَامَةَ زَبِيدًا بَيْنَهُنَّ عَرِيضُ
مَعَ الْغَرَزِ أَحْنَاءُ لَهْنٍ دُحُوضُ
مَعَ k [الصَّبْحِ فِي] يَوْمِ الْحَرَرِ m رَمِيضُ
رِدَائِي وَفِي شَمْسِ النَّهَارِ دُحُوضُ
قَصَائِدَ مِنْهَا آبِنٌ وَهَضِيضُ
فَيَنْطِقُ بَعْدِي وَالْكَلامُ خَفِيضُ

X. The only verses of this poem which have been found elsewhere are 1, 2, 5, 6 in Yaq. III, 816 (copied Naṣr. 613). For a similar rhyme see I Q. 35. Metre *Tawil*.

a) MS عالِس, (sic) تَرْتَمِينَ, وَبَيْتِ.

b) MS فَاقْفَرْتُنَّهَا: the correction is clearly indicated by قُرُوضُ (Nöldeke).

c) MS. وَحَبَّتْ; Yaq. وَجَبَّتْ.

d) Yaq. بَعْدَ عَدَّ.

e) Yaq. تَبَصَّرَ.

f) Yaq. تَبَعَّجَلِي.

g) MS. تَلَّى.

h) Unintelligible.

i) MS. قَلُومِي.

j) MS. يَبِيدُ.

k) MS broken away: supplied conjecturally.

l) MS الحلود.

m) MS رَمِيضُ, but رَمِيضُ in scholion lower down.

n) MS (sic) «أَغْضُ إِذَا الشَّعْبُ الْأَلَدُ بِرَيْقِهِ».

قال وَزَعَتْهَا اى قد *a* كَفَفْتُهَا. بِحَيْفَانَةٍ [وفي الجرداة] يقال *b* لها هذا اذا *c* اسْتَخَفَّتْ وطارت. تنمى بِسَاقٍ وَعُرْقُوبٍ يبريد تَرْتَفَعُ ۞

١٢ وَخَرَقِي تَصِيحُ الْهَامُ فِيهِ مَعَ الصَّدَى مَخُوفٍ إِذَا مَا جَنَهُ اللَّيْلُ مَرْهُوبٍ

الهامة ذَكَرَ الْبُومُ: وَالصَّدَى ذَكَرَ الْبُومُ اَيْضًا. وَقَوْلُهُ جَنَهُ اللَّيْلُ اى غَشَاهُ اللَّيْلُ وَسَتَرَهُ ۞

١٣ قَطَعْتُ بِبَصْهَبَاءِ السَّرَاةِ شِمْلَةً تَرَلُّ الْوَلَايَا عَنِ جَوَانِبِ مَكْرُوبٍ

١٤ لَهَا قَمْعٌ تَدْرِي بِهِ الْكُورَ تَامِكٌ إِلَى حَارِكٍ تَأْوِي إِلَى الصَّلْبِ مَنْصُوبٍ

الْقَمْعُ السَّنَامُ وَاَحَدُهَا قَمْعَةٌ وَفِي اَعْلَى السَّنَامِ. تَدْرِي بِهِ الْكُورَ اى يُزِلُّ سَنَامُهَا الْكُورَ بِرَمِي بِهِ. التَامِكُ السَّنَامُ الصَّاحِمُ ۞

١٥ *d* إِذَا حَرَكْتُهَا السَّاقُ قُلْتِ نَعَامَةً وَإِنْ زُجِرَتْ يَوْمًا فَلَيْسَتْ بِرُعُوبٍ

١٦ (74b) قَرَى الْمَوْمَ يَصْبُؤُ الرِّمَكِيَاةَ وَطَوَّلَهَا وَفِي طَوْلٍ عَيْشٍ الْمَرْهُ الْاَبْرُحُ تَعْدِيْبٍ

يَصْبُؤُ يَمِيلُ. وَيُرْوَى: * اَهْشُ إِلَى طَوْلِ الْحَيَاةِ وَعَبَشِيهَا*. وَقَوْلُهُ اَبْرُحُ تَعْدِيْبٍ اى اَشَدُّ تَعْدِيْبٍ: يَقَالُ

قَدْ بَرَحَ بِهِ اى عَدَبَهُ: وَالتَّبَارِيحُ مِنْهُ ۞ وَفِي مَا بَرَحَ بِهِ اى قَدْ اَصْرَهُ عَلَيْهِ. زَوْفُوْنِمُ: بَرَحَتْ يَدِي طَلْحٍ

نَقَالَ: وَالنِّقَالُ هَاهُنَا الرِّقَاعُ الَّتِي عَلَى خُفْيَا: ۞ وَالنِّقَالُ اَيْضًا الْخِيفَانُ الْخُلُقَانُ: وَالنِّقَالُ اِنْمَاحُصُوفَةٌ وَاَحَدُهَا

نَقْلٌ [وَنَقِيْلَةٌ وَفِي] الرُّفْعَةُ وَجَمْعُهَا نَقَائِلُ ۞

a) MS كَشَفْتُهَا.

b) MS لَهْ اِنَّه اِذَا.

c) MS اَسْحَبَتْ.

d) Cited LA I, 4067, TA I, 272.

e) MS جَرَدَتْ.

f) Khiz. لِلْحَيَاةِ وَطَبِيْبِيَا.

g) MS اَلَّذِي.

h) Khiz. بِرُحٍ بِنَعْدِيْبٍ.

i) MS صَبَّءٌ صَبَّءٌ مَره perhaps مَره; وَهَوَ مَا بَرَحَ لَهْ اى قَدْ صَرَه عَلَيْهِ MS.

j) MS قَدْ بَرَحَتْ يَدِي يُقَالُ طَلْحٌ. The phrase means "The *nigal* (rags wrapped round the pad) caused pain to the forefeet of the wearied camel".

k) MS وَالنِّقَالُ اَنْصَا لِحَاكٍ.

l) MS وَالرُّفْعَةُ جَمْعُهَا نَقَائِلُ.

٣ تَدَكَّرْنَهُمْ مَا إِنْ تَجِئُ مَدَامِعِي
 ٤ وَبِنِي بُفُوحِ الْمِسْكِ مِنْ حُجْرَاتِهِ
 ٥ وَنَمِيمَةٍ قَدْ أَضْعَلَّ الشَّرْبُ صَوْقَهَا
 ٦ شَهَدْتُ بِفِتْمَانَ كِرَامٍ عَلَيْهِمْ
 ٧ وَجُرِي مِنَ الْفِتْمَانِ أَكْرَمَ مَصْدَقًا

التخريف نظير السخى. والمذروب السخى الخلف اللببى d اللسان: ويقال e ساء بالذرى أى أساء عليه لثنا منه: والذرى نسم أيضا: يقال سيف مذروب ومذرب إذا كان مسموماً: (74a) ورجل ذرب اللسان إذا كان سخي الفم كثير الفحش: ويقال المذروب مسموم. أَكْرَمَ مَصْدَقًا هو أَصْدَقُ من السيف إذا ضربت به صدق ٥

١٠ فَأَصْبَحَ مِنِّي كُذُّ ذَالِكِ / قَدْ مَضَى
 ١ وَقَدْ أَغْنَدِي فِي الْقَوْمِ تَخْتِي شِمْلَةً

الشيملة الحريرة: يريد ناقة. الخريف الفرس g [الكريم الاطراف يعنى الآباء والأمهات]. والسيدان الذئب واحدا سيدا: وانما شبه الذئب بالفرس h الجواد ويقال الخويل ٥

١٠ اَكْمِنِي كَشَاةَ الرَّمْلِ صَانِ اِدِيمُهُ
 مُفَجِّحِ الْكَوَامِي جُرْشِعِ غَيْرِ مَخْشُوبِ

١٥ قال ابو الونيد المخبوب المخلوط الفرس يدخل فيها زالجائنة. وغيره: المخبوب e المقرف. والشاة الطوى ويقال المقرة. والمفجج المقرف. الكوامى جوانب الحوافر التى تحمى النسر [أن] يصببها الرمض ٥

١١ وَخَيْلٍ كَأَسْرَابِ الْقَطَا قَدْ m وَزَعْنَهَا
 بِخَيْفَانَةٍ تَنْمِي بِسَسَاقٍ وَعَرْشُوبِ

a) MS. جُدُولُ السَّقَى مَزَارِعُ. Bakri as text.
 b) See this rare word in a similar context in I. Q. 19, 16.
 c) LA I, 372¹⁷ as text. d) MS الشان. e) MS ماوه بالذرى.
 f) Khiz. I, 333 خَلَا. g) Added from LA XI, 1177. h) MS. جوف.
 i) Cf. a similar collocation of epithets in al-A'sh'a's v. (LA XIV, 80³):
 قَفَالٍ جُرْشِعٍ تَرَاهُ كَتَيْسِ الرَّمْلِ لَأَ مَقْرِفٍ وَلَا مَخْشُوبِ
 (misprinted LA I, 342²⁵ الرِّبَلِ). j) MS الهجر.
 k) MS الصروف. l) MS الصى. m) MS وَزَعْنَهَا, and so in scholion.

a تَبَيَّسَتْ بِبُنْبَسِطَةٍ: فإذا كان كذلك فهو مُجْتَب. وإذا كان منبسط القوائم فهو b قاسط: يقال قاسط القوائم والْحَلْفُ إذا كان مُسْتَقِيمًا وهو عَيْبٌ في الفرس. والعَصَبُ السَّمِينُ الأَمْلَسُ ويريد النَطْبَى. وفيه c عَدْتَهُ عَهْدَهُ وَسُرُوحٌ d والعَهْدَةُ المَطْرَةُ تَأْتِي وفي الأرض أَثَرٌ من أُخْرَى كانت قَبْلَهَا ولِجَمَاعِ العِيَادِ. ويسرى e عَدَاهُ وَحَدَهُ: أى رَعَى ذلك المكانَ وَحَدَهُ. ويقال العِيَادُ الأَمْطَارُ (73b) المُتَقَدِّمَةُ تكون من فَرَعِ الدَّلْوِ الآخِرِ والحَوْتِ والشَّرْطَبِ والبُطْبِيبِ والثَّرْبِيَا: فكلَّ مَطَرٍ كان بيده الأَنْوَاءُ فهو عِيَادٌ: والقول الأول قولٌ 5
أى عَمِرٌ وهو وَسَمِيٌّ وهو حَطْلٌ: وهو f رَصْدٌ وهو بَدْرِيٌّ أيضا. والسُرُوحُ المرعى واحدنا سَرَحٌ: وواحد المَسَارِحِ مَسْرَحٌ وفي مَرَاعَى الإبلِ والغَنَمِ. يقول له في هذا المكانَ عِيَادٌ وله رَعَى: والرعى الاسم والرعى المَصْدَرُ ٥

٩ مَرَانِعُهُ القِيَعَانُ فَرْدٌ كَأَنَّهُ
١٠ فَهَاجُ لَهْ حَتَّى عَدَاةً فَأَوْسَدُوا
١١ إِذَا خَافَ مِنْهُنَّ اللِّحَاقُ نَمَتْ بِهِ
١٢ وَتَدَّ أَنْزَلَ القِرْنَ الكَيْبَى بِصَدْرِهِ
١٣ دَفُوعٌ لِأَطْرَافِ الأَنَامِلِ i ثَرَّةٌ
١٤ إِذَا جَاءَ سِرْبٌ مِنْ أَطْبَاءِ يَبْعُدُنَّهُ

١٥ إِذَا مَا تَمَاشِيهِ الطِّبَاءِ g تَطِيحُ
١٦ كِلَابًا فَكُلَّ الضَّارِيَاتِ يَسِيحُ
١٧ قَوَائِمُ حَمَشَاتِ الأَسَائِلِ رُوحُ
١٨ مُشَلَّشَةٌ فَوْقَ h النِّطَاقِ تَفُوحُ
١٩ لَهَا بَعْدَ زِإْشْرَافِ العَبِيطِ k نَشِيحُ
٢٠ تَبَادَرْنَ شَتَى كُلُّهُنَّ m تَنُوحُ

IX.

١ تَدَكَّرْتُ أَهْلِي الصَّالِحِينَ بِمَلْحُوبٍ
٢ تَدَكَّرْتُ أَهْلَ الخَيْرِ وَالبَاعِ وَالنَدَى

٣ فَقَلْبِي عَلَيْهِمْ هَالِكٌ جِدٌّ مَغْلُوبٌ
٤ وَأَهْلَ عِتَابِ الجُرْدِ وَالبِرِّ وَالتَّيْبِ n

a) MS ليست تلك انْمُنْبَسِطَةٌ.

b) In LA IX, 254 أَقْسَطُ is given in this sense.

c) MS عدته عهده.

d) MS العَهْدُ (this also has the same meaning).

e) MS عده.

f) MS رسد.

g) MS تَطِيحُ.

h) Naṣr. السِّنَانِ.

i) MS تارة; the reading adopted is that of Naṣr.

j) Naṣr. أَنْزَلَ.

k) MS نَسِيحُ; Naṣr. as text.

l) Naṣr. نِسَاءَ.

m) Naṣr. يَنُوحُ.

IX. vv. 1 and 3 in Bakrī 537⁹; vv. 2, 8, 16 in Khiz. I, 323; vv. 7 and 15 in LA. Metro *Tawīl*

n) Khiz. وَأَهْلَ عِتَابِ الخَيْلِ وَالْحَمَرِ.

٦ كَعَمِ السَّيِّبِ فِي غَوَارِبِ لُحْبَةٍ تَكْفِيهَا فِي مَاءِ دِجَلَةَ رِيحٍ
قوله تَكْفِيهَا ميموزة أى تُمِيلُهَا؛ شبه الطُّغْيَ نَعْمَ السَّيِّبِ: ويروى تَكْفِيهَا. وَالغَوَارِبُ الأَمَوجُ واحدا
غارب: والغارِبُ من الأَجْمَلِ يَتَقَدَّمُ السَّنَمُ. واللَّحْبَةُ المَاءُ الكَثِيرُ. والطعائن النساءُ سَمِيحٌ *a* به لَاتِهِنَّ
نَطْفَى [بين] *b*

٧ جَوَانِبُهَا تَغْشَى المَتَالِفَ أَشْرَفَتْ عَلَيْهِنَّ صُهْبٌ مِّنْ يَهُودَ جُنُوحٍ
(78) أَشْرَفَتْ عَلَيْهِنَّ عَلَى الجَوَانِبِ. والصُّهْبُ المَلَّاحُونَ: صُيِّبَ أَى الشُّعُورُ: يريد أنم نَبَطٌ *c*

٨ وَقَدْ أَغْمَدِي قَبْلَ العُطَاطِ وَصَاحِبِي أَمِينُ الشَّطَا رَحْوُ اللَّبَانِ سَبُوحٍ
والشَّطَا عَظِيمٌ رَقيقٌ فِي وَهيفِ الفرس: إِذَا انْكَسَرَ ذَلِكَ العَظِيمُ أَوْ زَالَ *d* انْتَشَرَ [عَصَبٌ] القَرَسِ منه:
ويقال الشَّطَا عَظِيمٌ رَقيقٌ صَغِيرٌ مُسْتَكِينٌ يَوطِيفُ الفرس: والوَطِيفُ فَوْقَ الرِّسْعِ: وَإِذَا انْكَسَرَ *e* أَوْ زَالَ
شَطِي القَرَسِ افْتَعَرَ: ويقال: *m* فُلِقَ شَطَاً. وقوله رَحْوُ اللَّبَانِ اللِّبَانُ الصِّدْرُ أَى وَاسِعُ الصِّدْرِ: واللِّبَانُ
مَا تَمَّعَ المَنْكَبِي: وَيَسْتَحَبُّ لِلْفَرَسِ أَنْ يَكُونَ كَذَلِكَ. والسَّبُوحُ الذَّلِيْقُ فِي سَبِيهِ. وَالعُطَاطُ يَقَالُ الصُّبْحُ
وَالعُطَاطُ يَقَالُ السُّودُ بَطُونِ الأَجْدَحَةِ مِنَ القَطَا: «وَالكُدْرِيُّونَ مِنَ القَطَا بِيضٌ بَطُونِ الأَجْدَحَةِ: وَمَا كَانَ
مِنَ أَيْضٍ يَبْنِي لِجَنَاحِ فَبِهِ كُدْرِيٌّ وَمَا كَانَ مِنْ أَسْوَدٍ بَطْنِ لِجَنَاحِ فَبِهِ جُونِيٌّ: يَقَالُ كُدْرِيٌّ القَطَا وَجُونِيٌّ
ويقال لِلكُدْرِيِّ أَيْضاً *p* غَطَاطٌ *q*

٩ إِذَا حَرَكْتَهُ السَّائِي قُلْتِ مُجَنَّبٌ غَضِيضٌ عَدَّتُهُ عَهْدَةٌ وَسُرُوحٌ
إِذَا حَرَكْتَهُ السَّائِي يَرِيدُ الفرس. وَالْمَجَنَّبُ هَاهُنَا الطَّيُّ: وَذَلِكَ لِشِدَّةِ خَلْفِ الطَّيِّ وَأَنَّ قَوَائِمَهُ

a) This verse has been imitated by the poet's fellow-tribesman Bishr b. Abi Khazim (LA I, 135¹²):

وَكَانَ طَعْنُهُمْ عِدَاةً تَحَمَّلُوا سَقْنُ تَكْفَأُ فِي خَلِيحٍ مُّغَرَّبِ

b) MS مثلها أَى مَهْمُوزَةٌ أَى مُثْلِيهَا. c) MS كَقَوْمِ العُغْصِ. d) MS بِيهَا.

e) MS تُغَشَّى. f) Naqr. (l) اللِّسَانِ.

g) The MS in this scholion is very corrupt: the first part has been set right with the help of LA XIX, 162, and Aşma'î, *Khail* (Haffner) 62—5. h) MS نَسْرُ.

i) MS مَسْكَسٌ. j) MS الدَّمْعُ. k) MS وَ. l) MS فَعْمَرُ.

m) MS شَطَاً (l) فَوْقَ شَطَاً. n) MS وَالكُدْرِيِّينَ. o) MS حَوْدَى وَ later حَوْدَى.

p) MS غَطَاً. q) MS عَدَدُهُ فُسْرُوحٌ. r) MS الطَّيِّ (l)

١٩ لَا يَبْلُغُ الْبَانِي وَآوُ رَفَعَ الدَّعَائِمَ مَا بَيْنَنَا

(72b) قال أبو الوليد: يروى: فَاجْمَعْ جُمُوعَكَ. أَنْتَوَيْتَنَا ائْتَحَفْنَا وَأَتَيْنَا مِنْ بَعْدِ. وَسَمِيَتْ الْحَمْرُ شَمُولًا

لَأَنَّ رِيحَهَا تَشْمَلُ الْقَوْمَ إِذَا فُحِثَتْ. ائْتَشَيْتَنَا شَرِينًا. ائْتَلَدَ ائْتَلَدُ الْقَدِيمِ. تَنْوُشَكَ تَنْوَانَا هـ

٢٠ كَمْ مِنْ ^aرَيْسٍ قَدْ قَتَلْنَاهُ وَضَيْمٍ قَدْ أَبَيْنَا

٢١ وَلَرَبِّ سَيِّدٍ مَعْشَرٍ ضَاخَمِ الدَّسِيعَةَ قَدْ رَمَيْنَا

٢٢ عِقْبَانُهُ بِظِلَالِ عِقْبَانِ ^bتَيْمَمٍ ^cمَا نَوَيْنَا

٢٣ حَتَّى تَرَكَنَا شِلْوَهُ جَزَرَ السِّبَاعِ وَقَدْ مَضَيْنَا

٢٤ ^dوَأَوَانِسٍ مِثْلِ الدَّمَى حُورِ الْعُيُونِ قَدْ اسْتَبَيْنَا

٢٥ إِنَّا لَعَمْرُكَ ^eلَا يُضَا مُ حَلِيفَنَا أَبَدًا لَدَيْنَا

١٠ الدَّسِيعَةَ الْحَسَبُ وَالشَّرْفُ وَالِدَسِيعَةُ ^fالْحِجْرَةُ وَالِدَسِيعَةُ الْحَجْفَنَةُ. الْأَوَانِسُ اللَّوَاتِقُ يَأْتِسُنُ فِي الْحَدِيثِ.

وَالْحَمْرُ الَّتِي قَدْ فَضَّلَ سَوَادُهَا بِيَاضِهَا: قَالَ أَبُو عَمْرٍو: الْحَمْرُ عِنْدِي سَوَادُ الْمُقْلَةِ لِأَنَّهُ مِثْلُ لَطْفِهَا

وَالْبَقْرُ: وَلَا يَكُونُ ذَلِكَ لِإِنْسَانٍ فِي الدُّنْيَا هـ

VIII.

١ نَأْتِكَ سُلَيْمِي فَأَلْفُؤَانٌ قَرِيبُحُ وَلَيْسَ لِحَاجَاتِ الْفُؤَانِ مُرِيحُ

٢ إِذَا ^gدُفَّتْ فَاهَا قُلْتَ طَعْمٌ مَدَامَةٌ مُشْعَشَعَةٌ تُرْخِي الْأَزَارَ قَدِيحُ

١٥ القديح الذي يُفَدِّحُ مِنْهُ بِالْفَدْحِ: وَيُقَالُ قَدِيحٌ مَبْرُؤٌ. وَالْمُشْعَشَعَةُ الرَّفِيفَةُ الْمِرْجَاهُ هـ

٣ بِمَاءِ سَكَابٍ فِي أَبَارِيْقٍ فِصَّةٍ لَهَا تَمَنُّ فِي الْبَايَعِينَ رَبِيحُ

٤ ^hتَأْمَلُ خَلِيلِي هَلْ تَرَى مِنْ طَعَائِنِ يَمَانِيَّةٍ قَدْ تَفْتَدِي وَتَرُوحُ

a) MS نفيس, against all other texts.

b) Agh. corruptly تتمم.

c) Mukht. مَنْ نَوَيْنَا.

d) Agh. and Mukht. transpose vv. 24 and 25.

e) Agh., Mukht. مَا يُضَامُ.

VIII. Four vv. of this poem are cited in Naṣr. 614 (vv. 7 and 12–14), and one (4) in Sh. Sh. Mughni. Metre *Tawil*.

f) MS الجُرْنُ.

g) MS دُفَّتْ.

h) Cited SSM 35, with تَبَصَّرَ.

٩ هَلَا سَأَلَتْ جُمُوعَ كِنْدَةَ^a يَوْمَ وَلَوْ أَيْنَ أَيْنَا
 ١٠ أَيَّامَ نَضْرِبُ هَامَهُمْ بِمَوَاتِرٍ حَتَّى أَنْكَنَيْنَا
 ١١ وَجُمُوعَ غَسَّانِ الْمُلُوكِ لَأَتَيْنَهُمْ وَقَدْ أَنْطَوَيْنَا
 ١٢ لِنُحَقِّقَ أَيَّاطِلُهُنَّ قَدْ عَالَجْنَ أَسْفَارًا وَأَيْنَا

١٣ لِنُحَقِّقَ أَيَّاطِلُهُنَّ لَوْ قَدْ نَحَقَّتِ الْخَوَاصِرُ بِالْأَصْلَابِ: واحدا إِطْلُ وَأَيْطَلُ. وَالْأَيْنُ الْأَعْيَاءُ ٥

١٤ وَلَقَدْ صَلَّقْنَا هَوَازِنَا بِمَوَاهِلٍ حَتَّى أَرْتَوِينَا
 ١٥ نَفْلِيهِمْ تَحْتَ الضَّبَا بِ الْمَشْرِفَى إِذَا أَعْتَرَيْتَنَا

بِقَوْلِهِ عَذَابُ الْحَمِيمِ صَلَّقْنَا أَي تَقَمَّنَا: وَيُقَالُ d صَلَّقْنَا أَي عَصَصْنَا: يُقَالُ لِلخَيْلِ إِذَا عَصَّ e بَعْضُهَا

بَعْضًا قَدْ صَلَّقَهُ / بِنَالِيهِ: وَيُقَالُ لِأَبْيَابِ الْبَعِيرِ إِذَا كَانَتْ حِدَادًا طَوِيلًا عَصَلًا مَصَالِيقُ. وَقَوْلُهُ بِمَوَاهِلٍ

١٥ يَعْنِي بِأَيْتِهِ كَانَتْ عِضَانًا قُرُونًا مِنَ الدَّمِ. حَتَّى أَرْتَوِينَا يَرِيدُ الْإِسْتِنَاءَ مِنَ الدَّمِ. الْإِعْتِرَافُ أَنْ يَنْتَسِبَ

الرَّجُلُ عِنْدَ الصُّرْبَةِ. الْمَشْرِفِيَّةُ نُسِبَتْ إِلَى مَشَارِفِ وَقُرَى بِالشَّامِ: وَيُقَالُ إِذَا سَبَّيْتَ مَشْرِفِيَّةً لِأَنَّهَا يَبْعَثُ

بِالمَشَارِفِ مِنَ سِرَاةِ الْيَمِينِ ٥

١٦ نَحْنُ الْأَوْلَى / جَمِعَ جُمُوعًا وَجَهَّهُمْ إِلَيْنَا
 ١٧ وَأَعْلَمْنَا بِأَنَّ جِيَادَنَا آلَيْنَا لَا يَقْضِينَ دَيْنَنَا
 ١٨ وَلَقَدْ أَبْخَنَّا مَا حَمَيْتَ وَلَا مُبِيحَ لِمَا حَمَيْتَنَا
 ١٩ عَدَا: وَلَوْ قَدَّرْتَ عَلَيْنَا رِمَاحَ قَوْمِي مَا أَنْتَهَيْتَنَا
 ٢٠ حَتَّى تَنْوَشَكَ نَوْشَةً عَادَاتِهِنَّ إِذَا زَانَتْوِينَا
 ٢١ نَفْلِي السِّبَاءِ بِكُلِّ عَا بَقِيَّةَ شُمُولٍ مَا صَاكُونَا
 ٢٢ وَنُهَيْنُ فِي كَلْدَاتِهَا عَظَمَ السِّتْلَادِ إِذَا أَنْتَشَيْنَا

a) SSM إِذْ تَوَلَّوْا عَارِبِينَا (against rhyme), but p. 144 as our text. b) This verse, omitted in MS, is found in Mukht. Agh. and Khiz., and is required by the context; scholion of Mukht.: يَعْنِي لِلْحَيْلِ أَنْطَوَيْنَ مِنَ الصُّرْبَةِ.

c) Agh. omits vv. 10 and 11. d) MS ظلمين. e) Instead of بَعْضًا بَعْضًا

f) MS بَنَانَهُ. g) MS وَرَأْسَهُ.

h) Mukht., Agh., Howell Gram. I, 601 فَجَمَعَ جُمُوعًا كَلْدَاتِهَا.

i) MS وَقَدْ وَلَوْ. j) MS اَبْدِينَا (given correctly in scholion). k) Agh. لَدَاتِنَا.

٣ مَرَى الْعَسِيفِ عِشَارَهُ حَتَّى إِذَا دَرَّتْ عُرُوقُهُ
٤ وَدَنَا يُضِيءُ^a صَبَابُهُ غَابًا يُضْرِمُهُ حَرِيْقُهُ

الْعَسِيفُ الْكُرٌّ وَيُقَالُ الْعَبْدُ: وَالْأَسِيفُ الْعَبْدُ. وَالْعِشَارُ الْقِلَاحُ: هِيَ الَّتِي تُحَلَّبُ. وَالْغَابُ الْإِجَامُ. يُضْرِمُهُ

حَرِيْقُهُ يُوقِدُهُ (72a)

٥ حَتَّى إِذَا مَا ذَرَعَهُ بِالْمَاءِ ضَاقَ فَمَا يُطِيقُهُ
٦ هَبَّتْ لَهُ مِنْ خَلْفِهِ رِيْحٌ^b يِّمَانِيَّةٌ تَسُوقُهُ
٧ حَلَّتْ عَزَالِيَّةُ الْجَنُوبِ بٌ فَتَجَّ وَاهِيَةً خُرُوقُهُ

ذَرَعَهُ حَبَلْتُهُ. وَيُرْوَى شَامِيَّةٌ. وَالْيِمَانِيَّةُ الْجَنُوبُ لِأَنَّهَا مِنْ قِبَلِ الدَّقْبَلَةِ. عَزَالِيَّةٌ أَفْوَاتُهُ وَاحِدًا عَزَلًا.

وَتَجَّ سَالَ وَصَبَّ. وَاهِيَةٌ ضَعِيفَةٌ مُنْشَقَّةٌ

VII.

١ يَا ذَا الْمَكْخُوفِنَا^e رَبَّقْتَلِ أَبِيهِ^g إِذْ لَأَلَّا وَحَيْنَا
٢ أَرَعَمْتَ أَنْكَ قَدْ قَتَلْتِ^h سَرَاتِنَا كَذِبًا وَمَمِينَا
٣ هَلَّا عَلَى خُجْرِ بْنِ أُمِّ م قَطَامَ تَبْكِي لَا عَلَيْنَا
٤ زَيْنَا إِذَا عَصَّ الثَّقَا فُ بِرَأْسِ صَعْدَتِنَا لَوِينَا
٥ كَنَحْمِي حَقِيقَتِنَا وَبَعُضُ الْقَوْمِ يَسْقُطُ بَيْنَ بَيْنَا

a) Qālī رَبَّابُهُ, a much better reading.

b) Qālī شَامِيَّةٌ. Cf. a similar passage from al-Kumait (also of Asad), cited in LA XIII, 470¹, Lane 2036c.

c) Cited Asās I, 60, s. v. تَجَّ.

d) MS الغبيلة.

VII. In Mukht. pp. 90—92; Agh. XIX, 85—86 (copied Naṣr. 599—600); Khiz. I, 322 (vv. 1—8 and 12—14); Aīn I, 490 (1—8, 12); S. S. Muḡhnī 91 (vv. 1—6, 12, 19, 20); BQut. 39 (vv. 1—2) and 143—4 (vv. 1—7); Ya'qūbī I, 249 (vv. 1—5). Metre *Kamil muraffal*.

e) Ya'q. الْمُعِيرِنَا.

f) MS لعلل; see ante, No. IV, 6.

g) Mukht. إِذْ لَأَلَّا (misprint).

h) Mukht. سَرَاتِنَا.

i) SSM لَوَا, Mukht. لَوَمَا.

j) Ante, No. IV, 15.

k) Agh. النَّاسِ; v. cited Lane 288a, LA XVI, 214⁶, Howell Grammar I, 815..

والسلسل الخمر: هـ ويقال إنما سَمِي سَلْسَلًا لِأَنَّهُ يَتَسَلَّسَدُ فِي الْحَلْفِ: ويقال الصافية [من الخمر] هـ

١٩ قَدْ بَتَّ الْعَيْبَهَا وَهَنَا وَتَلْعَبِنِي
 ٢٠ بَانَ الضَّبَابُ فَآلِي لَا يُلِمُّ بِنَا
 ٢١ وَالشَّيْبُ شَيْنٌ لِيَمَنُ دُ يَحْتَلُّ سَاحَتَهُ
 ثُمَّ أَنْصَرَفْتُ وَهِيَ مِيَّتِي عَلَى بَالٍ
 وَأَحْتَلُّ بِي مِنْ مَلِمِ الشَّيْبِ مِحْلَالٍ
 لِيَلِّهِ دَرُ سَوَاكِ السِّمَةِ الْخَالِي

VI.

١ سَقَى الرَّبَابَ مُجَلْجِلُ الْ
 ٢ جَوْنٌ تَكَرَّرُ الصَّبَا
 أَكْنَافُ لَمَّاحٍ بُرُوقُهُ
 وَهَنَا وَتَمْرِيهِ خَرِيْقُهُ

والرَّبَابُ السحاب الرقيق. والمَجْلَجِلُ المضمون: يريد السحاب فيه رَعْدٌ. والأَكْنَافُ الجوانب. واللمَّاحُ الذي يلمع بُرُوقُهُ: [ويقال] لَمَّحَ الرَّجُلُ بِثَوْبِهِ إِذَا أَشَارَ بِهِ. والجَوْنُ الأَسْوَدُ من السحاب. تَكَرَّرُ تَرَدَّدٌ. وهَنَا بعد رَقْدِهِ. وتَمْرِيهِ تَنْزِيلُ مَطَرِهِ. h. والخَرِيْقُ الرِّيحُ الجَنُوبُ هـ

a) Before this sentence the following words appear in the MS: يقال إنما في سلسل; I take them to be a blundering attempt to write the words which follow, left uncanceled by oversight.

b) Cited LA II, 236²⁵; 'Ask. طَوْرًا قَبِيْتُ. Observe عَمِي for عَمِي (see ante, No. I. v. 29).

c) Mukht. كَلَّ مِحْلَالٍ آتَى مَشِيْبٍ آتَى مِحْلَالٍ. Buht. (266—7) has vv. 17 and 18, with مِحْلَالِي.

d) Mukht., 'Ask., Buht. أَرَسَى بِسَاحَتِهِ (explained as قَبِيْتُ وَقَامَ). Buht. لِحَالِي; Mukht. explains خَالِي as = ماضِي. It is used by I. Q. in this sense: e. g. 52,1.

VI. The whole of this poem is in the *Amali* of al-Qalī I, 180; v. 7 is cited *Asas* I, 60. *Metro Kamil muraffal*. e) Qalī لَمَّاعٌ.

f) Qalī تَكَفَّفَهُ. The MS wrongly inserts ل between و and تَمْرِيهِ, spoiling metre, sense and grammar. *Iqtīqāb* 413 has the verse, with بَاتَتْ in place of جَوْنٌ. For the use of مَرَى in the same way as here see I. Q. 18, 6.

g) This must be wrong: a cloud cannot be said to water a part of itself. الرَّبَابُ is a proper name, either of a place, a tribe, or a person. *Yāq.* II, 746²⁰ mentions a mountain of this name between Fa'id and al-Madīnah, which would suit the context; for الرَّبَابُ as a personal (woman's) name see I. Q. 63, 2.

h) This explanation conflicts with the *Lexx*, and with vv. 6 and 7 of the poem (بِمِائِيَةِ); perhaps we should read وَالْحَرِيْقُ الرِّيحُ [الشَّدِيدَةُ] البُيُوبُ: LA XI, 360⁹.

كَلِحٌ فِي الْحَرْبِ أَبَدًا لِأَنَّهُ أَبَدًا مُسْتَعِدٌّ لِلْحَرْبِ. وَيُرْوَى بِإِدْنِ نَوَاجِدِهَا: يَرِيدُ الْمُلُومَةَ. شَبَّاهُ يَرِيدُ بَيَّضًا
 مِنَ الْحَدِيدِ. وَقَوْلُهُ ذَاتِ سَرَابِيلٍ السَّرَابِيلُ الدَّرُوعُ ۞

١٣ a أَوْجَرْتُ جُفْرَتَهُ خِرْصًا فَمَالَ بِهِ كَمَا أَنْتَنَى مُخْضَدٌ مِّنْ نَّاعِمِ الصَّالِ

الْخِرْصُ سِنَانُ الرَّمْحِ: b يُقَالُ خِرِصَ [وِخْرِصَ وَخَرِصَ]. كَمَا أَنْتَنَى مُخْضَدٌ: قَالَ أَبُو عَمْرٍو: الْمُخْضَدُ

مَا قَدْ قُطِعَ: قَالَ لَا يَكُونُ مُخْضَدٌ c [إِلَّا] بِفَتْحِ الضَّادِ: وَقَالَ غَيْرُهُ الْمُخْضَدُ الْعُصْنُ الرَّيَّانُ الْمُمْتَلِيُّ مَا 5

وَهُوَ الَّذِي يُكْسَرُ غَيْرَ أَنْ يُقَطَعَ وَهُوَ رَطْبٌ. وَيُرْوَى خَضَدٌ وَهُوَ الْعُصْنُ [الْمَقْطُوعُ]. وَيُرْوَى أَيْضًا مُخْضَدٌ

بِالْحَاءِ وَالضَّادِ وَهُوَ d الْأَمْلَسُ. وَقَوْلُهُ أَوْجَرْتُ جُفْرَتَهُ: يُرْوَى تُغَرَّتُهُ e وَوَعَى تُغَرَّةٌ نَحْرُهُ وَوَعَى f [النَّيْمَةُ] الَّتِي

[بَيِّنُ] g التَّرْفُوتَيْنِ. الْجُفْرَةُ الْخَاصِرَةُ. وَالضَّالُ السِّدْرُ الصِّغَارُ الَّتِي تَكُونُ فِي الْبَادِيَةِ وَاحِدًا ضَالَّةً ۞

١٣ h وَأَهْوَى كَرْضَابِ الْمِسْكِ طَالَ بِهَا [فِي] دَنِهَا كَرُّ حَوْلٍ بَعْدَ أَحْوَالِ

الْأَهْوَى: وَالْمَا قَبِيلٌ لَهَا لَهْوَةٌ لِأَنَّ الْإِنْسَانَ إِذَا شَرِبَ (71a) اشْتَبَى عَلَيْهَا الطَّعَامَ. وَقَوْلُهُ زَكْرَضَابِ 10

الْمِسْكِ يَرِيدُ كَفَنَاتِ الْمِسْكِ فِي طَيِّبٍ رِيحِيهَا. وَيُرْوَى وَقَهْوَةٌ كَرْضَابِ الْمِسْكِ ۞

١٤ i بَاكَرْتَهَا قَبْلَ مَا بَدَأَ الصَّبَاحَ لَنَا فِي بَيْتِ مَنْهَمِرِ الْكَفِيِّنِ مِفْصَالِ

قَالَ أَبُو الْوَلِيدِ الْمِفْصَالُ الَّذِي يَعْظَمُ فَضْلُهُ أَنْ شَاءَ اللَّهُ. j [مَنْهَمِرِ الْكَفِيِّنِ سَخَى سَائِلُ الْكَفِيِّنِ بِالْعَطَاءِ:

شَبَّ جُودَهُ بِمَنْهَمِرِ الْمَطْرِ] ۞

١٥ m وَعَبَلَةٌ كَمْهَاءِ الْجَوِّ نَاعِمَةٌ كَأَنَّ رِيْقَتَهَا شَبَبَتْ بِسَلْسَالِ

وَيُرْوَى: وَطَغَلَةٌ n كَمْهَاءِ. الْمَهَاءُ الْبَقْرَةُ. الْعَبَلَةُ الْمَرْأَةُ الْكُحْسَنَةُ الدِّرَاعُ o الْمَمْلَسُ لَحْمُهَا. شَبَبَتْ خُلِطَتْ. 15

a) LA IV, 142¹⁴ and VIII, 287¹⁸, with مُخْضَدٌ for خَضَدٌ; Mukht مُخْضَدٌ.

b) MS أَحْرَصَ.

c) This correction seems certain.

d) No such meaning of مُخْضَدٌ is mentioned in the Lexx., and there must be some mistake.

e) MS وَيُرْوَى وَوَعَى.

f) Entered from LA V, 173^{5, 6}.

g) MS الرَّفُوسُ.

h) Mukht. وَقَهْوَةٌ كَرْضَابِ الْمِسْكِ; Jamh. 8³ has a verse compounded of the first hemist. of v. 13 and the second of v. 14, and reads وَقَهْوَةٌ كَذَابِجِ الْعُجُوفِ صَانِيَةٍ.

i) MS جَمَعَ (!)

j) MS كَفْرَابِ.

k) Mukht and Ask. قَبْلَ مَا يَبْدَأُ الصَّبَاحَ; MS قَبْلَ أَنْ يَبْدُو الصَّبَاحَ.

l) Added from scholion of Mukht.

m) Mukht وَعَبَلَةٌ (see LA XIV, 25¹⁴).

n) MS لَحْمُهَا.

o) MS لَمْلَسَهَا.

تَعَالَى الْمَيْسُ. وَاللِّمَّةُ دُونَ النَّجْمَةِ. وَالصَّارِمُ الْقَاطِعُ. وَالغَوَائِلُ اللُّوَاتِقُ قَدْ غَنَيْنَ بِالْأَزْوَاجِ عَنِ الرِّجَالِ ٥
 ٦ وَتَدَّ أُمَّتِي هُمُومِي حِينَ تَحَضَّرْتَنِي بِجَسْرَةٍ كَعَلَاةِ الْقَيْنِ شِمْلَالِ
 تَسْمَى لِجَسَدِهِ وَيُقَالُ لِجَسَمِهِ. وَالْعَلَاةُ سِنْدَانُ الْحَدَادِ. وَكَذَلِكَ صَانِعٌ بِيَدِهِ فَهُوَ قَيْنٌ. وَالشِّمْلَالُ الْخَفِيفَةُ ٥
 ٧ زَيْنَابَةُ بِقُتُودِ الرَّحْلِ نَاجِيَةٌ تَفْرَى الْهَاجِرَ بِتَبْغِيلِ وَأَرْقَالِ
 أَرْقَالٌ هِيَ الْبَقِيَّةُ فِي سَبْعَاءَ: وَقَوْلُهُ ضَرْبٌ مِنَ السَّيْرِ فِي خِفَّةٍ وَذَكَاهُ. وَالْقُتُودُ عِبْدَانُ الرَّحْلِ وَاحِدُهَا قَتَدٌ.
 وَالنَّاجِيَةُ السَّرِيعَةُ الَّتِي تَنْجُو فِي سَبْعَاءَ. تَفْرَى تَقْطَعُ. وَالْهَاجِرُ أَنْصَافُ النَّجَارِ. وَالتَّبْغِيلُ ضَرْبٌ مِنَ السَّيْرِ
 تَسْمَى بِهَلْمَلَجَةٍ وَمِنْهَا: حُوٌّ مِنْ هَلْمَلَجَةٍ وَالْمَشَى. الْأَرْقَالُ نَوْعٌ مِنَ الْهَلْمَلَجَةِ وَهُوَ اللَّحَبُ ٥
 ٨ مَقْدُونَةٌ بِإِلْيَافِ اللَّحْمِ عَنِ عَرْضِ كُمْفَرٍ وَحَدٍ بِالْحَجْوِّ ذِيَالِ
 مَقْدُونَةٌ قَدْ فِيهَا اللَّحْمُ. وَاللَّيْطُ بَضْعُ اللَّحْمِ. عَنِ عَرْضِ أَيْ عَنِ جُرَافٍ: يَقُولُ: لَمْ يَقْدِرِ اللَّحْمُ
 ٩ لَهَا: وَيُقَالُ رَمَاهُ بِكَلَامٍ [عَنِ] عَرْضِ أَيْ جُرَافًا بَعِيرٌ قَدَرِ أَيْ جَاوَزَ الْحَدَّ. وَالْمُقَرَّدُ الشُّورُ يَرْعَى
 وَحَدَهُ ٥ (71٥)

١ هَذَا وَرَزَتْ حَرْبٌ قَدْ سَمَوَتْ لَهَا حَتَّى شَبَبْتُ لَهَا نَارًا بِإِشْعَالِ
 ١٠ كَالسَّهْمِ أَرْسَلَهُ مِنْ كَفِّهِ الْغَالِي تَقَعْتِي مُصْبِرَةٌ جَرْدَاءُ عِجْلِيَّةٌ
 سَمَوَتْ أَرْتَلَعَتْ. شَبَبْتُ أَوْقَدْتُهَا. الْمُصْبِرَةُ الْمُدْجَعَةُ. وَيُرْوَى تَحْتِي مُسَوِّمَةٌ: وَهِيَ الْمَعْلَمَةُ. وَالْجَرْدَاءُ الْقَصِيرَةُ
 ١١ الشَّعْرِ. وَالْعِجْلِيَّةُ الشَّدِيدَةُ وَيُقَالُ لَهَا لَمْ تَحْمِلْ قَطُّ شَيْئًا وَهِيَ أَشَدُّ لَهَا. وَالغَالِي الَّذِي [يَغْلُو] بِالسَّهْمِ
 أَيْ يُبَاعِدُ

١١ وَكَبِشٌ مَلْمُومَةٌ بَادٍ نَوَاجِدُهُ شَهْبَاءُ ذَاتِ سَرَائِيلِ وَأَبْطَالِ
 الْكَبِشُ صَاحِبُ الْخَيْشِ وَرَيْسُهُمْ. الْمَلْمُومَةُ الْكَتِيبَةُ الْمَجْتَمِعَةُ. وَالنَّوَاجِدُ نَوَاجِدُ الْكَبِشِ: يَقُولُ هَذَا

a) MS مرعب.
 b) MS باكيد: in commy. والكيد.
 c) Mukht. schol. explains differently: رَأَيْتَهَا لَحِيمَةً: هَذَا وَحَرْبٌ عَوَانِ. Jamh. نَهَضَتْ for سَمَوَتْ, and نَوَاجِدُهَا for نَوَاجِدُهَا.
 d) Mukht., Jamh. جَرْدَاءُ for قَوَاءُ, and so Jamh., with قَوَاءُ for مُسَوِّمَةٌ (with our text as v.l.): and so Jamh., with قَوَاءُ for مُسَوِّمَةٌ.
 e) Mukht. and Ask. have نَوَاجِدُهُ, making the description to apply to the مَلْمُومَةَ, not to the كَبِشُ; and this, in spite of our commentary, is the only possible grammatical construction. A similar confusion has been noticed above in the commentary to No. IV, v. 12.

قال ابو الوليد. قوله [غير] جِدَّ كِرَامِ اى عِبْرٌ كَبِيرٌ جِدًّا اى مُشْرِفًا. شَامٌ: يَرِيدُ a تَبْلُكُ فِي الشَّامِ قَبْلَ
 اَنْ تَصِلَ اِلَى قَيْصَرَ. وَقَوْلُهُ تَأْتِي عَلَى النَّاسِ اى نَأْتِي اِنْ نَفَادَ لِأَحَدٍ حَتَّى يَتَّبَعَنَا النَّاسُ مِنْ غَيْرِ اَنْ
 نَسُوقَهُمْ ۝

V.

١ يَا دَارَ هِنْدٍ عَفَاها كُلُّ هَطَّالٍ وَالجَوِّ مِثْلَ سَكِيحِ الْيَمْنَةِ الْبَالِي

الهَطَّالُ السَّكَابَةُ الَّتِي تَهْطَلُ بِالْمَطَرِ. وَالسَكِيحُ الثَّوْبُ (70b) الخَلْفُ. وَالجَوِّ مَوْضِعٌ: وَالجَوِّ فَمَرُ الْيَمَامَةِ ۝
 e وَالِيهِ النِّسْبَةُ الْيَمَانِي وَجَمْعُهُ يَمَنٌ ۝

٢ حَرَّتْ عَلَيْهَا رِيَّاحُ الصَّيْفِ فَاطَّرَدَتْ وَالرَّيْحُ فِيهَا تُعَفِّمُهَا بِأَدْيَالِ

وَبِرَوَى e حَالَّتْ عَلَيْهَا. اِطَّرَدَتْ اى جَاءَتْ f [وَذَهَبَتْ]. تُعَفِّمُهَا تَدْرُسُهَا. ارَادَ g تَجَرَّى عِنْدَ الرِّيْحِ عَلَى
 عِذِّ الدَّارِ التَّرَابِ كَمَا تَجَرَّى الْمَرْأَةُ ذَيْلِهَا ۝

٣ h حَبَسْتُ فِيهَا صِحَايَ كَيْ أُسَائِلَهَا وَالدَّمْعُ قَدْ بَدَّ مَنِي جَيْبَ سِرْبَالِي

٤ شَوْقًا إِلَى الْكَيِّ أَيَّامَ الْجَمِيعِ بِهَا وَكَيْفَ يَطْرَبُ أَوْ يَشْتَأُقُ أَمْثَالِي

٥ وَقَدْ عَلَا لِي مَنِي شَيْبٌ فَوَدَّعَنِي مِنْهَا الْغَوَانِي وَدَاعَ الصَّارِمِ الْقَالِي

a) MS كهلك الى الشام.

V. This poem is in the *Mukhtarat*, pp 97—99; vv. 5—7, 10, 18, 17, 16, 11—14, are in the *Kitāb as-Sinā'atāin* of al-Askari, pp. 124—6; vv. 1—4 in Agh. XIX, 84 (copied Nasr. 615); vv. 9, 10, 13a, 14b in Jamh. 8; vv. 12 and 16 in LA; and vv. 17—18 in Buht. Ham. pp. 266—7.

Metro *Basit*.

b) Agh. بِالْخَيْتِ for بِالْجَوِّ.

c) Evidently there is a *lacuna* here, though there is no trace of it in the MS.

d) Mukht. and Agh. فِيهَا لِي مِمَّا for فِيهَا; Agh. has the first hemist. thus: اَرَبَّ فِيهَا وَلِي مَّا يَبْعِيهَا; in the following scholion Agh. cites our reading, with فَاطَّرَدَتْ for فَاطَّرَدَتْ, and explains فَاطَّرَدَتْ by تَلَدَّتْ.

e) So in MS: the word may be جَالَتْ, as points are often omitted.

f) Supplied from schol. of Mukht.

g) So MS; perhaps we should read تَجَرَّى.

h) First hemist. in Agh. دَارٌ وَقَفَّتْ بِهَا صَحْبِي أُسَائِلَهَا.

i) Mukht., 'Ask., مِنْهُ, which seems preferable (referring to شَيْبٌ مِنْهَا would refer to لِيَمَّةٌ).

الكثير لهم: ^٥ والباب الكبير الذي يَدْخُلُ منه رَاكِبُ البَعِيرِ والفوس لهم. وَأَنْ لَمْ تَكُنِ البَيْضَةُ ذَاتَ فَوْسٍ فَهِيَ الشَّرَّةُ: قال لبيد: ^٦ وَتَرَكْنَا كَالْبَصَلِ: يقول مُسْتَدِيرَةً مَلَسًا. قال ابو الوليد: البَصَلُ رُؤُوسُ الرَّجُلِ ^٥

١٣ فِيهِ التَّحْدِيدُ وَفِيهِ كَلٌّ مَضُونَةٌ تَبِعَ وَكُلُّ مُتَّقَفٍ وَحَسَامٍ

^٥ يقول في هذا الخمس التحديد يريد السلاح وفيه كَلٌّ مَضُونَةٌ اى كل ^٥ فَوْسٍ وَدَعَتْ لِيَوْمِ الْحَاجَةِ اليها: والمضون تنوب الذي لا يلبس إلا في يوم عيد. والمتقف الرُمح المصلح. والحسام السيف القاطع الذي يقطع كل شيء. ويقول الرجل ^{70a} للرجل: احسب الأمر بيني وبينك اى اقطعته ^٥

١٤ وَلَقَدْ قَتَلْتَهُمْ وَكَمْ مِنْ سَيِّدٍ عَكَفَتْ عَلَيْهِ خِيُولُنَا وَهَمَامٍ

قوله قتلهم يريد الخيل قتلت كندة. والهمام السيد. ويروى جِعَتْ عَلَيْهِ خِيُولُنَا ^٥

١٥ إِذَا غَضَّ الثَّقَافُ قَنَاقِنَا حَالَتْ وَرَامَتْ ثُمَّ خَيْرَ مَرَامٍ

الثقاف يقوم به الرُمح. حالت ويروى جالت ومعناها انتقلت. وقوله رامت خير مرام اى طلبت فتركت بخير مطلب لاتبها غلبت: ولو لم تغلب لقد رامت شر مرام ^٥

١٦ نَحْمِي حَقِيقَتَنَا وَنَمْنَعُ جَارِنَا نَرَوُلْفَ بَيْنَ أَرَامِلِ الْأَيْتَامِ

الحقيقة ما يحف عليه [أن يحمينه]. وقوله جارنا اى من نجأ بنا. ونلف نجمع ^٥

١٧ وَنَسِيرُ لِلتَّحْرِبِ الْعَوَانِ إِذَا بَدَتْ حَتَّى نَلْفَ ضِرَامَهَا بِضِرَامِ

العوان التي قد فوتت فيها مرة بعد مرة. ونلف نجمع. وضرامها نأرها ^٥

١٨ لَمَّا رَأَيْتَ جُمُوعَ كِنْدَةَ أَحْجَمْتَ عَنَّا وَكِنْدَةَ غَيْرُ جِدِّ كِرَامِ

١٩ أَرَعَمْتَ أَلَكَ سَوْفَ تَأْتِي قَيْصِرًا فَلتَهْلِكَنَّ إِذَا وَأَنْتَ شَامِي

٢٠ نَأْتِي عَلَى النَّاسِ الْمَقَادَةَ كُلِّهِمْ حَتَّى نَقُودَهُمْ بِغَيْرِ زَمَامِ

a) This use of لِهَامٌ in the sense of "a great gate" does not appear to be recorded in the Lexx., and seems to be doubtful. b) Labrd Drw. 39, 39.

c) MS رفع فَوْسٍ (although إليها follows!)

d) Cf. 'Amr. Mu'all. 50, 51.

e) MS الملب.

f) This word is supported by the commentary, but seems to be doubtful in view of its recurrence in the next verse; نَلْمٌ would make good sense.

٧ لَا تَبْكِنَا سَفَهَا وَلَا سَادَانَا وَأَجْعَلْ بُكَاءَكَ لِابْنِ أُمِّ قَطَامٍ

٨ حُجْرٍ غَدَاةً تَعَاوَرْتَهُ رِمَاحُنَا بِالْقَاعِ بَيْنَ صَفَافِيفٍ وَإِكَامٍ

تعاورته يريد تداولته طعنة مرة هذا ومرة هذا. والقاع ما ملأ من الأرض وأستوى وجمعه فيعان.

والصفايف أرضون مستوية لا تبت فيها ولا علم واحد صصف. والأكام ما ارتفع من الأرض لم يبلع

أن يكون جبلاً واحدتها أكمة ٥

٩ حَتَّى خَطْرَنْ بِهِ وَهَنْ شَوَارِعٍ مِّنْ بَيْنِ مُقْتَصِدٍ وَأَخْرَ دَامٍ

خَطْرَنْ يعنى الريح: أى يقعنه. من بين مقتصد: ويروى مقتصد وهو المنكسر. وقوله وهن شوارع

أى قصدت ومالت إليه ٥

١٠ b وَالْخَيْلُ عَاكِفَةٌ عَلَيْهِ كَانَتْهَا سَحْقَى النَّخِيلِ نَأَتْ عَنِ الْجَرَامِ

قال أبو الوليد: يقال سحقت وسحقت برفع الحاء وسكونها ورفع أفصح وأعرب: والسحقت الطول من

النخيل. وقوله نأت عن الجرام يقول طالت عن الذين يتجرمونها لا تنالها (69b) الأيدي. واحد

الجرام جارم: والصرام والجرام والجذاد والقطع واحد وم الذين يصرمون النخل حاصد: وواحد

الجذاد جاد وواحد القطع قطع وواحد الصرام صرام ٥

١١ مُتَبَارِيَاتٍ فِي الْأَعْنَةِ قُطْبًا يَحْمِلْنَ كُلُّ مَنَازِلٍ قَمَمًا

قوله متباريات يعنى الخيل تبارى بعضها بعضاً لئلا تسبق إحداهن صاحبا. والقاطب العابس.

والمنازل المقاتل. والقمام العظيم من الرجال ٥

١٢ سَلَفًا لِأَرْعَنَ مَا يَخْفُ صَبَابُهُ مُتَقَنِّسٍ بَادِيِ الْحَدِيدِ لِهَامٍ

قوله سلفاً يريد هذه الخيل سلف لأرعن أى متقدمة لأرعن. الارعن الجبش. وصابه تحابه. قوله

متقنيس c نعت المنازل: يحملن كل منازل [متقنيس]: فبناه متقنيساً أخذ من القونيس: والقونيس العمود

القائم فى وسط البيضة. وبادى الحديد ظاهر الحديد يعنى المتقنيس. واللهم الكثير العدد: يقال للجمع

a) So MS: apparently there is some mistake: or we may read عَلَيْهِ.

b) For the first hemist. cf. 'Amr Mu'all. 24, and post, v. 14; for the second, Labrd Mu'all. 66.

c) This interpretation is clearly erroneous; بَادِيِ الْحَدِيدِ and مُتَقَنِّسٍ are both epithets of أَرْعَنَ "the mountain-like mass of armed men", as is also لِهَامٍ.

أى تَرَسَتْ وَأَقْفَرَتْ بِقَالَ هُ أَقْوَت الْقَوْمَ إِذَا قَفَى زَادُمْ: وَيُقَالُ أَقْوَتَ الدَّارَ مِثْلَ الرَّمَادِ
وَالْأَدْبَى وَمُرَبَّطُ الْقَوْمِ وَالْمَسْجِدِ وَمُرَاحُ الْإِبِلِ وَالغَنَمِ. وَالْحَقِيقَةُ الدَّهْرُ ۞

٣ حَتَّى أَدْعَنَ بِهِ وَكُلُّ مُجَلَّجِدٍ حَرَقِ الْبَوَارِقِ دَائِمِ الْإِرْزَامِ
فَوَيْهِ أَدْعَنَ بِهِ أَيْ تَفَرَّقَتْ عِنْدَ الرِّبْلِ بِهِ أَيْ الْمَنْزِلِ. وَقَوْلُهُ كُلُّ مُجَلَّجِدٍ أَيْ كُلُّ سَحَابٍ مُصَوِّتٍ بِرَعْدٍ.
فَوَيْهِ حَرَقِ الْبَوَارِقِ أَيْ كَذَلِكَ نَرُّ تَوْقِدِ بَعْدِ السَّحَابِ. وَبِرَوَى حَرَقِ الْبَوَارِقِ أَيْ بِسُرْعِ الْبَوَارِقِ يَمْتَزِنَةُ
الْإِنْسَانُ يُحَرِّقُ فِي الْمَشَى أَيْ يُسْرِعُ فِيهِ. وَالْإِرْزَامُ صَوْتُ الرَّعْدِ ۞

٤ دَارُ بِهَا عَيْنُ الْبَيْعِ رَوَاتِعًا تَعْدُو مَسَارِبَهَا مَعَ الْأَرَامِ
فَوَيْهِ عَيْنُ الْبَيْعِ بِرَيْدِ الْبَقْرِ: وَأَمَّا سَمِيَتْ عَيْنًا لِعَظْمِ أَعْيُنِهَا. تَعْدُو تَتَّبِعُ مَسَارِبَهَا: وَالْمَسَارِبُ الْمَرَاغَى
وَبُنْيُونِ الْأَوْدِيَةِ. وَالْأَرَامُ الْبَيْتُ الْبَيْتُ وَإِحْدَا رِثْمٌ وَفِي الْحَالِصَةِ الْبَيْضِ وَفِي الَّتِي تَكُونُ بِالرَّمْلِ: وَالْأَرَامُ
الْبَيْتُ الَّتِي لَيْسَتْ خَالِصَةً الْبَيْضِ وَفِي الَّتِي تَسْكُنُ الْجِبَالَ ۞ (69a)

٥ وَلَقَدْ تَحَلَّى بِهِ كَأَنَّ مُجَاغَهَا تَغَبُّ يَصْفَقُ صَفْوَهُ بِمُدَامِ
فَوَيْهِ وَلَقَدْ تَحَلَّى بِهِ يَعْنِي كَبِيْشَةً بِهَذَا الْمَنْزِلِ. وَقَوْلُهُ مُجَاغَهَا رِبْقَتُهَا. وَالتَّغَبُّ مَنَقَعٌ مَاءٌ فِي تَلْحِ صَلْدٍ
تَكُونُ فِيهِ اسْتِظْلَالٌ وَرِقْدٌ كَثْرَتِي. وَقَوْلُهُ يَصْفَقُ يَمْرُجُ. وَالْمُدَامُ الْحَمْرُ: وَأَمَّا سَمِيَتْ الْحَمْرُ مَدَامًا ۞ لِأَنَّ
عَلَى شَرِبِهَا ۞

٦ وَإِذَا الْمُتَخَوِّفْنَا بِمَقْتَلِ شَيْخِيهِ حُجْرٍ تَمْتَنِي صَاحِبِ الْأَحْلَامِ
حُجْرٌ أَبُو أَمْرِئِ الْقَيْسِ. يَقُولُ لَتَمْتَنِي صَاحِبِ الْأَحْلَامِ بَاطِلٌ: وَالْأَحْلَامُ بَاطِلٌ وَتَضْلِيلٌ: قَوْلُ الشَّاعِرِ: * ۞ إِنِّ
الْأَمَلِيَّ وَالْأَحْلَامَ تَضْلِيلٌ ۞

a) MS اقوت الرجل والقوم.

b) This sense of حَرَقِ does not appear to be mentioned in the Lexx: perhaps the reading is incorrect. For فِي الْمَشَى the MS has الشىء.

c) MS مراسيها; the commy. has (twice) مَسَارِبُ, but مَسَارِبُ has been substituted in view of LA I, 448⁸. d) MS بها, but بِهِ in commy.

e) MS نَعْفٌ, but نَعْبٌ in commy. LA I, 232¹⁶ has the v. with بِهَا and تَغَبُّ.

f) Some words have dropped out here, which may be some of those in LA XV, 101^{14E} or TA VIII, 296^{15f}. g) Vv. 6—7 cited Khiz. I, 321.

h) Banat Su'ad of Ka'b b. Zuhair, v. 11.

وَالْقَبْلُ فِي غَيْرِ هَذَا أَيْضًا مَا قَبْلَكَ: يُقَالُ رَأَى الْهِلَالَ قَبْلًا إِذَا رَأَاهُ لَيْلَتِهِ نَهْ (sic) a

٩ وَيَدُّ أُمَّهَا صَاحِبًا يُصَاحِبُهَا مُعْتَسِفُ الْأَرْضِ مُقْفِرٌ جَهْلٌ

ويدل أمها تعجب. وقوله صاحبًا يعني نفسه. جهلٌ يقول هو غير عالم بها فيجب أن يقطعها سريعًا.

ويروى ويدل أمها: ويروى ويدل بها: كلُّه تعجب. قوله مقفرٌ في أرضٍ ففره

١٠ b أَوْرَدَهَا شَرْبَةً بِلَيْئَةٍ لَمْ تُحْمِضْ عَلَيْهَا مِنْ دُونِهَا رَجَلٌ

لَيْئَةُ أَرْضٍ: قَالِ بَعْضُ الْأَعْرَابِ فِيهَا [أَكْثَرُ] مِنْ مِائَةِ بَيْتٍ: وَبَيْئَةٌ أَيْضًا بَيْتٌ. وقوله لم تحمض عليها يقول غده

الرَّجُلُ (مَسَائِلُ الْمَاءِ) لَمْ تُنْتَبِتِ الْحَمَضُ: وَيُقَالُ لَمْ تَأْكُلْ حَمَضًا. عليها يريد على شربتها

١١ بَارَكَ فِي مَائِهَا إِلَّا لَهُ فَمَا يَبِصُّ مِنْهُ كَأَنَّهُ عَسَلٌ

١٢ مِنْ مَاءٍ حَاجِنَاءٍ فِي مُمْتَعَةٍ أَحْرَزَهَا فِي تَمُوفَةِ جَبَلٍ

من ماء حاجنائه في ممتعة [أي] صخرة تمتع المعاول أن تحفرها. في تموفة جبل أحرز غده البئر:

يعنى لينة هذه (68b) والتنوفة الصخراء التي حول هذه البئر

IV.

c حَلَّتْ كُبَيْشَةُ بَطْنَ ذَاتِ رُوَامٍ وَعَقَّتْ مَنَازِلَهَا بِكَجْوِ بَرَامٍ

رُوَامٌ مَوْضِعٌ عَنِ بَيْسَارِ النَّقْرَةِ وَأَنْتَ مُصْعِدٌ إِلَى مَكَّةَ: وَيُقَالُ النَّقْرُ وَالنَّقْرَةُ. وَجَوُّ بَرَامٍ مَوْضِعٌ فِيمَا عِنْدَكَ

٢ e أَقْوَتٌ مَعَالِمُهَا وَغَيْرَ رَسْمِهَا هُوَجُ الرِّيَّاحِ وَحَقْبَةُ الْأَيَّامِ

is expressed. Prof. Nöldeke's interpretation is borne out by LA XIV, 54⁶⁻⁷, of the sudden appearance of the new moon. Cf. Quṭāmī, 1, 27, نَظْرَةٌ قَبْلُ.

a) As elsewhere, the end of the scholion had been cut off in the original text from which the copy was made; perhaps we should supply طَاعٌ.

b) MS أورثها^e. For Linah see Yāq. IV, 375, and Sprenger, *Post- u. Reiserouten*, 114.

IV. Of this poem vv. 1, 2, 5, 6, 7 are cited elsewhere; metre *Kāmil*.

c) Yāq. II, 827⁶: Bakrī 148⁶ and 390¹³.

d) النَّقْرَةُ, a place on the *Hajj* road from al-Kufah to Mekka: see Yāq. IV, 804⁶; perhaps the "Naqrat-Rakham" of Capt. Hunter's map (F, 5).

e) يَدَاتُ. Yāq.

الْحَمْدُ مَكَانَ بَقَاةِ لَهِ السَّلْبِ: قال عو مكان صُلب من الارض فيه اُرتُفَاع. وقوله للحفاظ الطريف من
الرُبْعِ قال هذا الحَاكِمُ مرتفع من الارض وعو [من] الطريف كُنته الشِرَاكُ: ما عن يمينه وشماله مُنْظَاهِرٌ:

والربيع المد. والتشريف طرائف في الرَّمْلِ مستظلمة. والأمل جمع أميل: والأميل ما أشرف من الرَّمْلِ ٥

٦ فالطَّنْبُ فَالْحَدُّ مِنْ تَبَالَةٍ لَا عَهْدَ لَهُ بِالْأَنْبِيسِ مَا فَعَلُوا

٧ كَانَ مَا أَنْقَبَتِ الرُّوَامِسُ مِنْهُ وَالسِّنُونُ الدَّوَاهِبُ الْأَوَّلُ

ما ههنا في معنى النقي: يريد كُنْ الذي أنقبت. الرواميس التي تأتي فتدفن كُذَّ شَيْءٌ: وإنما أخذت من

رُومِسُ والرُومِسُ الدفن ٥

٩ قَرُوعٌ قَصِيمٌ غَلَا صَوَانِعُهُ ١٠ فِي يَمِينِي الْعِيَابِ أَوْ خَلَلٌ

غَلَا صَوَانِعُهُ بلغ ١٠ وتلّف صَوَانِعُ هذا القصيم. ٩ في يَمِينِي الْعِيَابِ يعني به في وَسَطِ الْعِيَابِ وَحَوْلَهَا مَوَاضِعُ

النَّقْشِ. والقصيم الضاحيفة. ورفعا خيرها وأجودها بالمكان: وشرع كُذَّ شَيْءٌ رَأْسُهُ وَأَوَّلُهُ. وَالخِلْدُ خِلْدٌ

السُّيُوفِ وَفِي أَحَدِهَا وَمَا عَلَيْهَا مِنَ النَّقْشِ مِنَ الْحُمْرَةِ d وَالصُّفْرَةِ وَالخُضْرَةِ كَانُوا يَتَّخِذُونَهُ قَبْلَ الْيَوْمِ:

فَشَنَهُ (68) مَا بَقِيَ مِنْ عَذَابِ الدَّارِ يَنْقُوشِ أَخِلَّةَ السُّيُوفِ ٥

١١ يَا نَاقَةَ مَا كَسَوْنَهَا الرَّحْلَ وَالْأَنْسَاعَ رَهْبًا كَأَنَّهَا جَمَلٌ

قوله يا ناقة تعجب أي ما لها [من] ناقة. فقوله كَسَوْنَهَا الرَّحْلَ وَالْأَنْسَاعَ يقول جَعَلْتُ الرَّحْلَ وَالْأَنْسَاعَ

كِنُوزًا [لها]. والرعب المَبْرُورُ الضامر: ويقال الضحْمُ ٥

١٢ تَخْتَرِقِي الْبَيْدَ وَالْفِيَّافِي إِذْ لَاحَ سُهَيْلٌ كَأَنَّهُ قَبَلٌ

تَخْتَرِقِي الْبَيْدَ أي تَقْطَعُهَا. وَالْبَيْدُ الصَّحَارَى: وَالْفِيَّافِي مِثْلُهَا وَوَأَحَدُهَا فَيَّافَةٌ. لَاحَ سُهَيْلٌ يَقُولُ فِي

السَّلْعَةِ الَّتِي يَطَّلِعُ فِيهَا سُهَيْلٌ رَحْلَتَهَا وَأَسِيرَ عَلَيْهَا. f وَالْقَبْلُ هَهُنَا يَرِيدُ النَّارَ عَلَى جَبَلٍ عَنِ ابْنِ عَمْرٍو:

a) So LA; MS العقبان به يمين العقاب. see commy. b) MS وسوى. c) MS العقبان MS في يميني العقبان.

d) MS العبرة. e) MS تخترق (in scholion apparently تخرق).

f) Prof. Nöldeke writes: »Dass قَبْلٌ das heisse, glaube ich dem Scholiasten nicht: auch andre specielle Bedeutungen, die قَبْلٌ haben soll, sind fraglich. Es ist hier wohl nur — als ob es etwas plötzlich Erscheinendes wäre.» In LA XIV, 59¹⁰⁶ the meanings of قَبْلٌ are discussed, and a verse of Nābighah Ja'dī is quoted: إِثْمًا ذُرِّي كَنَارٍ بِقَبْلٍ. This does not justify the scholion, since

يقول للذي دَكَرَهُ له: صَبْرًا عَلَى مَا كَانَ مِنْ حُلْفَائِنَا: وَحُلْفَاؤُنَا هِينَا بَنُو جَدِيدِكَ. ثُمَّ قَالَ: * مَسَاكٌ
وَعَسَلٌ فِي الرَّوْصِ بِشَيْبٍ*: يَقُولُ لَمْ يَكُنْ بَيْنَنَا وَبَيْنَكُمْ إِلَّا الْخَنُوطُ: كَمَا قَالَ زَعْبِرٌ: *a* وَدَفُّوا بَيْنَهُمْ عِظْرَ
مَنْشِمٍ: وَذَلِكَ أَنَّ الْعَرَبَ إِذَا أَرَادَتْ لِلْحَرْبِ جَعَلَتْ مَعَهَا لِحْنُوطًا وَأَبْتَسَلُوا لِلْمَوْتِ. *b* وَفَوْنُهُ يُشَيِّبُ يُخَلِّطُ.
وَالْغَسْلُ الْخَطِيئَةُ

٢٩ فَلْيُكَيْهِمْ مَنْ لَا يَزَالُ *c* نِسَاؤُهُ يَوْمَ الْحِفَاظِ يَقْلَنَ أَيْنَ الْمَهْرَبِ

III.

١ أَقْفَرَ مِنْ مَيَّةِ الدَّوَانِعِ مِنْ *d* حَبْتِ فَلْبَنَى فَيَكَانَ فَالرَّجَلُ

الدَّوَانِعُ دَوَانِعُ الْمَاءِ مِنَ الْجَبَلِ إِلَى الرَّوْصِ. وَفَوْنُهُ مِنْ حَبْتٍ: *e* انْتَهَى عَذَا الْوَادِي أَيْ انْفَرَجَ وَأَنْقَطَعَ.
وَفَجَّحَانٌ وَادٍ فَوْقَ *f* زُبَالَةَ بِنَاخُو مِنْ مِيَلٍ شَمَالِ الْمَغْرِبِ. وَالرَّجَلُ (67*b*) مَجَارِي الْمَاءِ مِنَ الْجَبَلِ إِلَى
الرَّوْصِ وَاحِدَهَا رِجْلَةٌ

٢ فَالْقُطَيْبَاتُ فَالدَّكَادِكُ فَالْ هَيْجُ فَاعْلَى هَبِيرِهِ السَّهْدُ

الْقُطَيْبَاتُ هَدَّةٌ مَوَاضِعُ بِنَاخِيَةِ زُبَالَةَ. وَالدَّكَادِكُ مَوْضِعٌ. وَالْهَيْجُ مَوْضِعٌ. وَالْهَبِيرُ مَوْضِعٌ فِي الْأَرْضِ: وَمِنْهُ
الْمَهْمُولُ مِثْلُهُ أَيْضًا: قَالَ ابْنُ كِنَاسَةَ الْهَبِيرِ *g* الْمُطْمَتِي فِي الرَّمْلِ

٣ فَالْجُمْدُ الْكَافِظُ الطَّرِيقُ مِنَ آلِ زَيْغٍ فَصَحْنُ الشَّقِيقِ فَالْأُمْلُ

a) Mu^{all}. 19.

b) So also Mukht.; the verb meaning *to mix* is شَوِبَ, and this form with ى is not mentioned in the Lexx; but مَشَيْبٌ is cited in the meaning of مَشُوبٌ in LA I, 493¹⁷.

c) Mukht. نِسَاؤُهُمْ.

III. Of this poem vv. 1—3 are cited in Bakrī 722, and vv. 5—6 in LA XV, 389. Metre *Munsariḥ*.

d) Bakrī تَغَشَى (sic); Lubnā is the name of a *ḥarrah* between the lands of Asad, Taiyī' and 'Amir: Bakrī, 487 and 595.

e) MS ادسى.

f) Zubalah, a village described in Yāq. II, 912. A well named *Zibalah* is in the latest map of Arabia (G. 4), but it cannot be the place meant here: it is on the Darb Zubaidah, about midway between Ḥa'il and the Baḥr Najaf (see Sprenger, *Post- und Reiserouten*, 112).

g) MS المنطرت; see LA VII, 108² (and 107²²).

۲۲ «وَلَقَدْ آتَانَا عَنْ قِيمِمْ أَنَّهُمْ دَبَرُوا لِقَتْلِي عَامِرٍ وَتَغَضُّبُوا

ذَبَرُوا لِعَمْرٍو وَغَضُّوا. قال ابو النويد: ذَبَرُوا غَضِبُوا وَغَفَرُوا: ويقال ذَبَرُوا بَأَنْكَرُوا ۵

۲۳ رَغِمَ لَأَنفِ أَبِيكَ عِنْدِي ضَائِعٌ إِنِّي يَهُونُ عَلَيَّ أَنْ لَا يُعْتَبَرُوا

۲۴ وَغَدَاةٌ صَبَحَنَ الْجَفَارَ عَوَابِسَا يَهْدِي أَرَائِلَهُنَّ شُعْتٌ شُرْبٌ

۲۵ لَمَّا رَأَوْنَا وَالْمَعَاوِلَ وَسَطْهَمَ وَالخَيْلَ تَبَدُّو تَارَةً وَتَغَيَّبَ

رَغِمَ غَيْظًا: بقول إنه مُسْتَهَيَّبٌ [٨]. شُعْتٌ يريد الخيل. وشُرْبٌ ضميرُ الْمَعَاوِلِ واحدها مِعْوَلٌ وهو

الذي يكون في السوط شبه السيف. وتارة مرة. تَبَدُّو اذا خَرَجَتْ من العُبارِ وَتَغَيَّبَ اذا دَخَلَتْ فيه.

ويقال الْمَعَاوِلُ في حِرَابٍ مِعْوَالٌ مِثْلُ النَّبْلِ ۵

۲۶ وَلَوْأُ وَعَسَنْ يَجْلُنَ فِي آثَارِهِمْ شَلًّا وَبِالطَّنَاهُمْ فَتَكَبُّبُوا

10 (67a) وَلَوْأُ [وَعَسَنْ] يعنى للجليل. يَجْلُنُ اى يَرْمِيَن. شَلًّا طَرْدًا. بِالطَّنَاهُمْ قتل ابن كُنَاسَةَ جَالِدًا

بِالسُّيُوفِ: قال ابو عمرو وَتَلَنَّا وَتَلَنَّا: وقال غيرهما غَافِضُنَا غَافِضُنَا غَافِضَةٌ اى مُفَاجِئَةٌ. فَتَكَبُّبُوا اى اجتمعوا:

وروى ابن كُنَاسَةَ فَتَكَبُّبُوا: وعما واحد ۵

۲۷ سَائِلُ بِنَا حُجْرَ بْنِ أُمِّ قَطَامٍ إِذْ ظَلَّتْ بِهِ السَّمْرُ النَّوَاهِلُ تَلْعَبُ

حُجْرٌ ابو امير القيس. السَّمْرُ الرَّمَحُ. النَّوَاهِلُ ههنا العِطَاشُ الى الدَّمِ: والنَّوَاهِلُ التى قد رَوَيْتْ من الدم

11 وما اخذ من النَّبْلِ وهو الشُّرْبُ الثَّانِي: والعَلَلُ الشُّرْبُ الْأَوَّلُ. تَلْعَبُ يريد هذه الْأَسِنَّةُ تَلْعَبُ فيهم

لأنها تَتَخَرَّقُ جلودهم بالفضن ۵

۲۸ صَبْرًا عَلَى مَا كَانَ مِنْ حُلْفَاتِنَا مِسْكٌ وَغَسَلٌ فِي الرَّوْوسِ يُشَيِّبُ

a) LA V, 387²², with لَمَّا آتَانِي; Mukht., Naq. 245⁹, and Bakri 591²³; وَلَقَدْ آتَانِي 2²⁴ homistich cited in Lane 950a. b) MS (apparently) انغروا.

c) Mukht. and Naq. لَعَمْرُ أَبِيكَ, and قِيمِمْ for ضَائِعٌ. d) Mukht. صَبَحْنَا and تَهْدِي.

e) Mukht. (المعایل السهيم واحدها مِعْبَلَةٌ) وَالْمَعَاوِلُ.

f) The MS has وَعَسَنْ, but later on, before يَجْلُنُ.

g) Cited Murtaqa Amali I, 41, with الدوابل. h) Mukht. transposes vv. 28 and 29,

which seems to give a better sequence. Mukht.'s scholion on v. 28:

حُلْفَاؤُهُمَ يعنى قِزَارَةٌ (sic) وَأَتَمُّ قُتِلُوا فكان عَذَا حَنُوطًا: وَغَسَلُ الخِطْمِي وَوَرَقُ السِّدْرِ.

قوله للحديد يعنى الدروع. حَقَائِبًا قَدْ أَحَقَّبُوها عَلَى الرِدَّتَبِ. وقوله أُنْمُ المَرَائِلِ يقول فد ابَيْتَ موضع

عَقَبِ الفَارِسِ مِنَ القَرَسِ مِمَّا يَرُكُّهُ بِرِجْلِهِ. وَخِلَالَهُمْ بَيْنَهُمْ: ويروى خِلَافِهِمْ يعنى خَلْفِهِمْ ۞

١٩ مِنْ كُلِّ مَمْسُودِ السَّرَاةِ مُقَلِّصٍ قَدْ شَفَّهُ طُولُ القِيَادِ ۞ وَالْعَبُوبَا

قوله مَمْسُودٍ يعنى مُوثِقِ الخَلْفِ. والسَّرَاةُ الطَّيْرُ. والمَقْلَصُ المَشْمَرُ. قَدْ شَفَّهُ أَعَزَّهُ وَعَبَّرَهُ ۞

١٧ وَطَوْرَةٌ كَالسَّيْدِ ۞ يَعْلُو قَوْعَهَا ۞ صِرْغَامَةٌ ۞ عِبْدُ المَنَاكِبِ ۞ أَعْلَبُ

مِنْ كُلِّ طَيْرَةٍ يَبِيدُ مِنْ كُلِّ فَرَسٍ أَنْتَى: والطَوْرَةُ التَّرِيمَةُ السَّرِيعَةُ شَبَّهَهَا فِي خِفَتِهَا بِالسَّيْدِ وَنَسَبَهَا إِلَى الذُّبِ.

وَالصِّرْغَامَةُ الاسد. عِبْدُ المَنَاكِبِ يعنى الاسد [وعو] غليظ المَنْكَبِ. أَعْلَبُ غليظ الرِّقَبَةِ ۞

١٨ وَلَقَدْ شَبَبْنَا بِالْحِجَارِ لِدارِمٍ نَارًا ۞ بِهَا طَيْرُ الأَشَائِمِ يَنْعَبُ

ويروى: * وَلَقَدْ شَبَبْنَا لِذِيابٍ إِذَا أَقْبَلُوا * نَارًا [بِهَا] الطَّيْرُ الأَشَائِمُ تَنْعَبُ *. وقوله شَبَبْنَا أَوْقَدْنَا يقال

شَبَبْتُ النَّارَ وَحَشَشْتُهَا بِعَمَى واحدٍ أَوْ أَقْدَنْتُهَا. وَالْحِجَارُ مَا لَبِنِي تَمِيمٌ تَدْعِيهِ بَنُو صَبَّةَ: وَدارِمٌ مِنْ

بَنِي تَمِيمٍ. وَقَوْلُهُ طَيْرُ الأَشَائِمِ يعنى طَيْرُ الشُّومِ وَحَى الغِرْبَانُ ۞ (66b)

١٤ g وَلَقَدْ تَقَدَّامَ بِالنَّسَارِ لِعامِرٍ يَوْمَ لَهْمٍ مِمَّا هُنَاكَ عَصَبَصُ

ويروى: * وَلَقَدْ مَضَى مِمَّا هُنَاكَ لِعامِرٍ يَوْمَ عَلِيهِمْ بِالنَّسَارِ عَصَبَصُ *. [عَصَبَصُ] شديد. والنسار

موضع وكان لهم فيه قتال. وقوله تَقَدَّامَ يَبِيدُ تَقَدَّمَ ۞

٢٠ h حَتَّى سَقَيْنَاهُمْ بِكأسٍ مُرَّةٍ فِيهَا المُمْتَلُ نَاعِمًا فَلْيَشْرَبُوا

ويروى المُمْتَلُ بِكَسْرِ المِيمِ وَتَصْبِئُهَا: وَهُوَ السَّمُّ وَيُقَالُ السُّكْرُ أَيْضًا. ويروى: * حَتَّى جَبِينَاغَمَ بِكأسٍ مُرَّةٍ * ۞

٢١ ۞ بِمَعْضَلٍ لَجِبٍ كَانَ عُقَابُهُ فِي رَأْسِ خُرُصٍ طَائِرٌ يَتَقَلَّبُ

قوله بِمَعْضَلٍ يقول الحَبِيشُ مِنْهُمْ كَثِيرٌ يَصِيفُ بِهِمْ مَوْضِعَهُمْ مِنْ كَثَرَتِهِمْ; يُقَالُ قَدْ عَضَلَتِ المَرْأَةُ إِذَا

نَشِبَ وَلَدَهَا فِي بَطْنِهَا وَلَمْ يَخْرُجْ مِنْ صَحْمِهِ. وَعُقَابُهُ رَأْيُهُ. وَالخُرُصُ سِنَانُ الرُّمَحِ ۞

a) So Mukht.: MS وَأَنْعَبُ. b) Mukht. يَسْمُو. c) Mukht. صَحْمٌ. d) MS سَبَقْنَا.

e) Mukht. الطَّيْرُ الأَشَائِمُ تَنْعَبُ. The order in Mukht. after v. 17 is 19, 21, 18, 20, 22 etc.

f) MS لِذِيابٍ. g) Mukht. as in scholion. In Naq. 245⁸ and Bakrī 591²² the reading is

وَلَقَدْ تَطَاوَلَ بِالنَّسَارِ لِعامِرٍ يَوْمَ تَشَبَّهَ لَهُ الرُّومُ عَصَبَصُ

h) Mukht. as in scholion, end. In Mukht. this verse follows v. 18, being thus made to refer to Darim, instead of to 'Amir as here.

فَبِكَمَدٍ حَتَيْهِمْ وَحَمْدِ قَبِيلِهِمْ إِذْ طَالَ يَوْمُهُمْ وَعَابَ الْعَيْبُ
 يقول فحمد حَتَيْهِمْ وهمد قبيلهم أي يَحْمِدُ مَنْ كان منهم وعاب [العَيْبُ]. وطال يومهم لِأَنَّهُمْ قَنَلُوا
 وأبر منهم من أير

إِنِّي أَمَرْتُ فِي النَّاسِ لَيْسَ لَهُ أَحٌ ٩
 وَإِذَا أَحْوَكُ تَرَكَتَهُ وَأَخَا أَمْرِي ١٠
 فَتَتَعَرَّفِ الْقِيَمَاتُ نَوَاقِزُ رُؤُوسِهِمْ ١١
 فلتتعرّف فلتنمّج على من كان مثل عاولاء. والقِيَمَةُ الْمُغَيَّبَةُ: وكلّ عامل بيده فهو قِيَمٌ. وشرابهم يعني الخمر.
 وفضلته بَقِيَّةً. والمُحْتَسَبُ من الشوائبة عن ابن كناسه: b له يعرف المحتسب: ويقال المحتسب من الشواء
 الذي له يتضمّن ثم أعيد فتدخّن ففسد

كَرَمَ مَتَى يُدْعُوا لِرَوْعٍ يَرْكَبُوا ١٢
 نَارٌ عَلَيَّ شَرَفِ الْبِقَاعِ تَلْهَبُ ١٣
 قوله كُن [سنا] القوانس يعنى قوانس البيض وفي أوساطها في أعلاها: وقوانس الانسان وَسَطُ رَأْسِهِ:
 وقوانس العبير موضع الفراع حيث يُشَدُّ العِذار من وَسَطِ رَأْسِهِ. شبه بريق القوانس على رروس الفرسان
 بنار على شرف مرتفع من الارض: والبقاع كلّ ما ارتفع من الارض (66a)

تَمَشَى بِهِمْ أَدَمٌ تَسِيطُ نُسُوعَهَا ١٤
 خَوْصٌ كَمَا يَمَشِي الْهَيْجَانُ الرَّبْرَبُ
 قوله أَدَمٌ إِبِلٌ بَيْضٌ. تَسِيطُ نُسُوعَهَا تَصِيحٌ: ولا يكون الأَطِيطُ إِلَّا لِلرَّحْلِ إِذَا كان جَدِيدًا وَالجِدِيدُ
 الحديد والخف. خَوْصٌ غائرة العيون. والهيجان الإبل البيض. والربرب جماعة البقر: f [شبهها بالبقر
 لبياحها]

وَعَمُّ قَدِ اتَّخَذُوا الْحَدِيدَ حَقَائِبًا ١٥
 وَحِلَالَهُمْ وَأَدَمُ الْمَرَائِلِ تُجَنَّبُ

a) MS and اوذا. تَتَّبَبُ. The words وَأَخَا أَمْرِي in this verse are not intelligible; possibly two half-verses may have accidentally dropped out.
 b) Some word has apparently dropped out. مُحْتَسَبٌ as here explained is not in the Lexx.
 c) Here begins the text of Mukht., which has مَنَا in place of كَرَمَ.
 d) Mukht. عَلَيَّ الْبِقَاعِ مَنَّهُمْ, and فَوْقَهُمْ مَنَّهُمْ. e) Mukht. تَمَشَى.
 f) Added from scholion of Mukht. g) Mukht. نَهْدُ الْمَرَائِلِ (sic).

وَالْوَيْبَةُ الْبُرْدَعَةُ سَمِيَتْ وَبَيْتٌ لِأَنَّهَا تَلَى الْجِلْدَ. وَأَعْصَبَ الْمَكْسُورَ الْقَرْنَ. وَهَذَا يَتَعَيَّفُوا يَقُولُ لَمْ يَرَجُرُوا طَائِرًا. ويرى: كَلُوشِيَجَةَ أَعْصَبَ: وَالْوَشِيَجَةَ [عِرْقُ الشَّجَرِ] ٥

٣ وَأَبُو الْفِرَاحِ عَلَى خَشَاشٍ هَشِيمَةٍ a مَتَنَكِبًا إِسْطَ الشَّمَائِلِ يَنْعَبُ

أبو الفِراخ هو الطَّيْرُ وهو العُرابُ: يقول: فِي وَكْرِهِ b يَنْعَبُ عَلَى فِرَاحِهِ. وَالْهَشِيمَةُ الشَّجَرَةُ الْيَابِسَةُ. قَوْلُهُ عَلَى خَشَاشٍ: قَالَ ابْنُ كُنَاسَةَ: وَاحِدٌ لِلشَّاشِ خَشَاشَةٌ: وَيُذَوِّبُ أَمْثَالَ الْخَنَافِسِ. قَالَ أَبُو الْوَلِيدِ: ٥

الْخَشَاشُ كُلُّ مَا لَا عَظْمَ لَهُ مِنَ الذَّوَابِّ مِثْلَ النَّمَلِ وَالنَّحْيَاتِ وَالْعَطَابِ وَمَا أَشْبَهَهُمَا. قَالَ ابْنُ كُنَاسَةَ: شَبَّهَ فِرَاحُ الطَّيْرِ c لِمَعْطِهَا بِالْخَنَافِسِ. وَقَالَ غَيْرُهُ: d لِلشَّاشِ الْيَابِسِ. وَقَوْلُهُ: إِسْطَ الشَّمَائِلِ يَرِيدُ جَنَبَ الشَّمَائِلِ وَيُ

الرَّبِيحِ: يَقُولُ: قَدْ مَالَ عَنْهَا. يَنْعَبُ يَصْبِيحُ. وَقَوْلُهُ الشَّمَائِلِ النَّاحِيَةَ الَّتِي تَهْبُ مِنْهَا الرِّيحُ. وَقَالَ (sic)

٤ وَتَجَاوَزُوا ذَاكُمْ إِلَيْنَا كُلَّهُ عَدُوا e وَمَرْقَصَةٌ فَلَمَّا قَرَّبُوا

قَالَ وَسَأَلْتُ أَبَا عَمْرٍو عَنِ الْعَدُوِّ وَالْمَرْقَصَةِ فَقَالَ: صَرَبٌ مِنَ السَّبِيرِ. f وَقَالَ غَيْرُهُ: [الْمَرْقَصَةُ] دُونَ الْعَدُوِّ الشَّدِيدِ. يَرِيدُ بَنِي جَدِيدَةَ أَيْ جَاؤُوا بِجَمِيعِ مَا ذَكَرْنَا الْبِنَاءَ. فَلَمَّا قَرَّبُوا أَيْ قَرَّبُوا خَيْلَنَا لِقِتَالِنَا ٥

٥ طَعَنُوا بِمُرَّانٍ الْوَشِيَجِ فَمَا تَرَى خَلَفَ الْأَسِنَّةِ غَيْرَ عِرْقٍ يَشْحَبُ

قَالَ: مُرَّانُ الْوَشِيَجِ g الرِّمَاحِ (65b) لِأَنَّ الْقَنَا يَدْخُلُ بَعْضُهَا عَلَى بَعْضٍ. خَلَفَ الْأَسِنَّةِ أَيْ بَعْدَ الْأَسِنَّةِ.

٦ وَتَبَدَّلُوا الْيَعُوبَ بَعْدَ إِلَّاهِهِمْ صَنَمًا فَقَرُّوا يَا جَدِيدُ وَأَعْدَبُوا

٧ إِنْ تَقْتُلُوا مِنَّا ثَلَاثَةَ فِتْيَةٍ فَلَمَنْ يَسَاحِقَ الرَّعِيدَ الْمُطْنَبُ

الْيَعُوبُ صَنَمٌ لِعَبِيدٍ. قَالَ ابْنُ كُنَاسَةَ: أَعْدَبُوا كَفُّوا. الرَّعِيدُ رَعْلَةٌ وَيُجْمَعُ مِنَ كَلِّ شَيْءٍ. قَالَ ابْنُ

كُنَاسَةَ: هِ الْمُطْنَبُ الْكَبِيرُ ٥

a) Jah. مَتَنَكَبٌ. MS حَشَاشٍ, and so in scholion.

b) MS معك (l)

c) MS نِلْعَطُهَا مَعْطٌ; نِلْعَطُهَا appears to be properly used of absence of hair, not, as here, of feathers.

d) Here we must read حَشَاشٍ with unpointed ح.

e) MS وَقَرِصَةٌ, and so in scholion;

مَرْقَصَةٌ does not occur in the Lexx.; but رَقَصَانٌ, رَقَصَانٌ, is common in the sense of *ambling*.

f) Here in the MS the preceding words (from وَسَأَلْتُ) are repeated.

g) MS الرَّمَلُ

h) Cited Khiz. III, 246 and Fa'iq II, 64, as text; Jah. وَأَوْعِبُوا. Prof. Nöldeke notes: "Zu v. 6 hätte man gern einen ausführlichen Sachcommentar; aber die alten Erklärer wussten von diesen Dingen selbst nichts Rechtes mehr. صَنَمًا ist vielleicht nicht ursprünglich."

i) LA II, 50²² explains مُطْنَبٌ (of a stream) as بعيد الذهاب.

٤٠ يَدِيبُ مِنْ حِسْبِهَا دَبِيبًا وَالْعَيْنُ جِمْلَانَهَا مَقْلُوبٌ
 ٤١ فَتَهَضَّتْ نَكْوَةَ حَثِيثَةٍ وَحَرَدَتْ حَرْدَةً تَسِيْبٌ
 ٤٢ فَاشْتَالَ وَأَرْتَاعَ مِنْ حَشِيشِهَا وَفَعَلَهُ يَفْعَلُ الْمَدْرُوبُ
 ٤٣ a] فَأَادَرَكْتُهُ فَطَرَحْتُهُ وَالصَّيْدُ مِنْ تَحْتِهَا مَكْرُوبٌ
 ٤٤ فَجَدَلْتُهُ فَطَرَحْتُهُ فَكَدَحْتُ وَجْهَهُ الْجَبُوبُ

كدحت أى جرحت والكدح الجراح. والجبوب الحجارة وإحدا b جوبة: قال ابن كنانة: الجبوب
 وجه الأرض: ويقال الأرض الصلبة. قال الاصمعي: الجبوب المدر والجوبة القطعة من المدر. قال ابو
 الوليد: c] أعطى رسول الله صلى الله عليه وسلم كبيد] بن ربيعة الشاعر جوبة يداوى بها عمه d ابا
 براء يدونها فى الماء ويشربها [ويشتمى] من ذبيلة كانت به ه

٤٥ يَضْعُو وَمَخْلَبُهَا فِي دَفِيهِ لَا بُدَّ حَيْرُومُهُ مَنْقُوبٌ

الدَّفُّ الْجَنْبُ وَالْحَيْرُومُ الصَّدْرُ ه

a) vv. 43 and 44 omitted in MS, entered from Tib.; our MS has a scholion on v. 44.

b) MS حبو (sic). c) A line had apparently fallen out in the original of our MS; the words in brackets have been supplied from Agh. XV. 138¹⁻².

d) MS انا مراك. For يدونها the MS has سها, which I am unable to read.

NOTE BY PROF. NÖLDEKE ON THE METRE OF THE ABOVE POEM.

Die metrischen Anstöße dieses Gedichtes sind meines Erachtens nicht etwa darauf zurückzuführen, dass zu der Zeit des alten Dichters die Metrik überhaupt noch nicht streng durchgeführt worden wäre, denn in den anderen Gedichten 'Abid's, wie sonstiger alter Dichter, herrscht volle metrische Regelmässigkeit. Und gerade die Eigenthümlichkeit, die in diesem Gedichte zunächst befremdet, findet sich auch bei امرؤ القيس, dem Zeitgenossen des Dichters, in einem Gedichte desselben Metrums (siehe unten).

Diese Eigenthümlichkeit besteht darin, dass der letzte Fuss (namentlich des ersten Halbverses) statt --- (oder gar ---, v. 20), auch --- resp. --- sein darf. (So eben auch bei Imra'al-Qais 55,10 ---, was freilich durch die Vocalisation ربيع صيف vermieden werden könnte, und auch 55,5 ---). Der Fuss, welcher das Reimwort enthält, ist fast stets ---, nur v. 20 auch mit der Verlängerung ----.

(Eine ganz ähnliche Freiheit ist im Metrum Kamil gar nicht selten, wo für den letzten hyperkatalectischen Fuss --- manchmal der volle Fuss ---- eintritt, z. B., Agh. 15,4, 1 und 3; Umar b. Abi Rab'a [Schwarz] 37, 2, 12f; 39, 4, 13; 106, 5f; 109,9; 200, 7, und sonst bei Dichtern; auf Wunsch kann ich mehr Fälle geben).

Ich möchte annehmen, dass unser Gedicht ursprünglich weiter keine metrischen Lizenzen auf-

٣٤ زَيْتِيَّةٌ نَاعِمٌ عُرُوقُهَا وَلَيْسَ أَسْرُهَا رَطِيبٌ

زَيْتِيَّةٌ [من] الرِّبْتِ. [ويروى] نَائِمٌ: فمن قال نَائِمٌ عُرُوقُهَا أَي لَيْسَتْ بِمُنْتَشِرَةٍ: ويقال نَائِمٌ عُرُوقُهَا مَا كُنْتُ عُرُوقُهَا أَي لِيصَحَّتْهَا. ونَاعِمٌ لَيْتَةٌ عُرُوقُهَا. والأَسْرُ الحَلْفُ: قال الله: *b* وَشَدَدْنَا أَسْرَهُمْ. وقوله رَطِيبٌ [أى] نَيْسٌ غَضُنْهَا [ببَابِيس] ٥

٣٥ كَأَنَّهَا لِقُوَّةٌ طَلُوبٌ ٥ تُخْزَنُ فِي وَكْرِهَا الْقُلُوبُ

لِقُوَّةُ العُقَابِ تُشَبَّهُ فَرَسٌ بِهَا لِسُرْعَتِهَا: ويقال لئذى بَوَجْهِهِ القَلْبُ [لَهُ] اللِّقُوَّةُ بفتح اللام. والقلوب أراد قلوب الطير: وذلك أن العُقَابَ والصَّقْرَ والبازى وما أَشَبَّهُهُم (*sic*) تَأْكُلُ جَمِيعَ الطَّيْرِ إِلَّا القَلْبَ لِأَنَّهَا لَا تَأْكُلُهُ ٥ *d*

٣٦ بَاتَتْ عَلَى إِرْمٍ عَدُوبًا كَأَنَّهَا شَيْخَةٌ رَقُوبٌ

العَدُوبُ المُنْتَصِبَةُ. كَأَنَّهَا: يقول: كَأَنَّ هَذِهِ العُقَابُ امْرَأَةً عَجُوزًا. والرقوب التى لَا يَعِيشُ لَهَا وَكْدٌ. يروى: عَلَى إِرْمٍ رَابِيَةً. الإِرمُ العَلَمُ وهو الحَجَبُ الصَّغِيرُ مثل العلم الطويل وجماعه الآرَامُ: قل لبيد: حَوْفُهَا آرَامُهَا: أَي أَعْلَامُهَا. وقال ابن كُنَاسَةَ: العَدُوبُ المُنْتَصِبُ: وقال غير ابن كُنَاسَةَ: العَدُوبُ الفِالقَائِمُ يَأْكُلُ وَلَا يَشْرَبُ ٥

٣٧ فَاصْبَحَتْ فِي عِدَاةٍ قَرَّةٍ يَسْقُطُ عَنْ رِيشِهَا الصَّرِيبُ

الصَّرِيبُ والصَّقِيعُ والجَلِيدُ واحد وهو ما سَقَطَ بالليل من الندى بالشَّجَرِ فَيَجْمَدُ عَلَيْهِ أَوْ كَمَا كَانَ يَرَى مِنَ السَّمَاءِ ٥

٣٨ فَأَبْصَرَتْ قَعْلَبًا مِنْ سَاعَةٍ وَدُونَهُ سَبَسَبٌ جَدِيدٌ

(64b) السَّبَسَبُ الارضُ المَسْتَوِيَّةُ وجمعها سَبَسِبٌ. الجَدِيدُ الذى لَا يَنْبُتُ فِيهِ شَجَرَةٌ وَلَا مَرْعَى ٥

٣٩ فَنَفَضَتْ رِيشَهَا *g* وَأَنْتَفَضَتْ وَهَى مِنْ نَهْضَةٍ قَرِيبٍ

a) الرِّبْتِ and الزَيْتِيَّةُ are mentioned in the TA (*s. v.* زَيْتِ) as proper names of horses. In the corresponding poem of Imra' al-Qais (55,5) نَاعِمَةٌ and أَبْجَلُهَا and نَائِمٌ are both applied to a camel.

b) Qur. LXXVI, 28.

c) For تُخْزَنُ Hom. has تَبْيَسُ, Tib. تَخْرُ (with تَبْيَسُ as *v. l.*)

cf. I. Q. 52, 56.

d) But *cf.* I. Q. 55, 13–14.

e) Mu'all. 27.

f) Perhaps we should read الصَّائِمُ

g) Tib. وَوَلَّتْ فَذَاكَ; Hom. وَلَمْ تَطْرُ وَهَى. Tib. and Hom. arrange the verses thus: 39, 42, 41

40, 43, 44, which gives a better sequence.

٢٩ *a* أَخْلَفَ مَا بَازِلًا سَدَيْسَهَا لَا حِقَّةَ هِيَ وَلَا نَيْوَبَ

أَخْلَفَ: يقول سَقَطَ السَّدَيْسُ. وطلَعَ البَازِلُ: والسَّدَيْسُ السِّنُّ التي تَأْتِي بعد سَبْعِ سِنِينَ لِلتَّبَعِيرِ: فإذا تَمَّ له ثَمَانِي سِنِينَ وَاشْتَمَلَ التَّاسِعَ بَزَلْ له نَابٌ وهو آخِرُ أَسْنَانِهِ. والبَازِلُ من الأيْلِ كالتفَارِحِ من الخَيْلِ. والحِقَّةُ التي يَأْتِي عليها سَبْعَ سِنِينَ. والنَيْوَبُ النَّابُ: وذلك إذا أَتَى على الجَمَلِ والنَاقَةِ سَبْعَ عَشْرَةَ [سَنَةً] قَبيلَ للنَاقَةِ بعد ذلك نَابٌ وقَبيلَ للجَمَلِ هَلْبُوبٌ ويقال له شَارِفٌ: ثُمَّ لا يَبْزُلُ بعد عَدَدِ السِّنِّ 5 شَارِفًا حَتَّى يَمُوتَ. ولم يَكُنْ هذا [lacuna] *d*

٣٠ *e* كَانَتْهَا مِنْ حَمِيرِ غَابٍ جَوْنٌ بِصَفْحَتِهِ نُدُوبٌ

واحد الغاب غَابَةٌ والغَابَةُ الأَجَمَةُ: وهي ههنا موضع لأنَّ الحَمِيرَ *f* [لا] تكون في الإِجامِ. جَوْنٌ أُسُودَ يَبْرِدُ الحِمَارِ: والجَوْنُ الأَبْيَضُ عن ابْنِ عَمْرٍو: قَلَّ وَالشَّمْسُ يَقَالُ لَهَا جَوْنَةٌ وذلك لِأَنَّهَا لَيْسَتْ بِخَالِصَةٍ البَيَاضِ: والجَوْنُ الأَسْمَرُ أَيضًا. بِصَفْحَتِهِ ارادَ بِعُنُقِهِ: ارادَ من كَدَمِ اللَّمِيرِ. نُدُوبٌ آثَرٌ واحداً نَدْبٌ 10

٣١ *g* أَوْ شَبَبٌ وَيَكْفِرُ الرِّخَامِي قَلْفُهُ شَمَالٌ هَبُوبٌ

٣٢ *h* [فَذَاكَ عَصْرٌ وَقَدْ أَرَانِي تَحْمِلُنِي نَهْدَةً سُرْحُوبٌ]

أى ذلك دَعْوٌ قد ذَهَبَ. وقوله أَرَانِي أَيْ قد كُنْتُ [أَرَكْبُ] نَهْدَةً صَحْمَةً الوَسَطِ. والسُرْحُوبُ الناصِيبَةُ. قال أبو عمرو يَقَالُ عَصْرٌ وَعَصْرٌ وَعَصْرٌ ثَلَاثُ لُغَاتٍ يَعْنِي الدَّهْرُ: سَعَدَ حَمِيدٌ من ابْنِ عَمْرٍو 15

٣٣ مُضْبَبٌ خَلَقَهَا تَضْبِيرًا يَنْشَقُّ عَن وَجْهَهَا السَّيْبُ

مُضْبَبٌ مُدْمَجٌ. السَّيْبُ الناصِيبَةُ: يَقُولُ تُنْشَرُ ناصِيبَتِهَا (64a) على وَجْهِهَا لِسَعَةً جَبَّتِيهَا وَكَثْرَةَ ناصِيبَتِهَا. قال ابنُ كُنَاسَةَ السَّيْبُ الناصِيبَةُ 20

a) MS بَازِلٌ. We must read هِيَ, not هِي: this is a peculiarity of the dialect of Asad;

LA XX, 254². *b*) This is evidently incorrect; see Lane 608b: *Aṣmaʿī, Ibil* 76⁶; and

Mbd Kām. 566¹³; read *three* instead of *seven*. *c*) This sense of هَلْبُوبٌ is not in the Lexx.

d) MS broken: the letters (?) السَطْوُ can be distinguished.

e) Tib. حَمِيرِ عَانَاتٍ; Hom. حَمِيرِ عَانَةٍ.

f) لا accidentally omitted in MS.

g) MS حَمِيرٌ: this is given as a *v.l.* in Tib., whose text has يَرْتَعِي; it is however unmetrical. يَكْفِرُ is also given as a *v.l.* by Tib., and is the reading of Jamh. and Hom.

h) Verse accidentally omitted in the MS, which has the commentary to it; the scholion to v. 31 has also fallen out.

٢٢ قَدْ يُوصَلُ النَّارِحُ [النَّائِي] وَوَدَّ يُقَطِّعُ ذُو السُّهُمَةِ الْقَرِيبُ
 ٢٣ مَنْ يَسْلُ النَّاسَ يَخْرِمُوهُ وَسَائِلُ اللَّهِ لَا يَخِيْبُ^a
 ٢٤ وَالْمَرْءُ مَا عَاشَ فِي تَكْذِيبِ طَوْلِ الْحَيَاةِ لَهُ تَعْدِيبُ
 ٢٥ بَدَلَ رَبِّ مَا وَرَدَتْ آجِنُ سَبِيلُهُ خَائِفٌ جَدِيبُ

٥ قال ابن كُنَاسَةَ: ويروى ^e [يَارَبَّ مَا] صَرِي وَرَدَّتْهُ: وَالصَّرِي الْمَاءُ الْمُنْتَعِبِرُ الَّذِي لَا يَكَانُ يَمُرُّ بِهِ أَحَدٌ الْمُكْتَسِبِ فِي الْمَكَانِ: وَيُقَالُ ^d شَاءَ مُصْرَاةً إِذَا احْتَبَسَ لَبَنُهَا وَجُمِعَ فِي صَرْعِهَا. وَالْآجِنُ الْمُنْتَعِبِرُ. وَالْجَدِيبُ الَّذِي لَا شَجَرَ فِيهِ وَلَا نَبْتَ ٥

٢٦ رِيْشُ الْكَمَامِ عَلَيَّ أَرْجَائِيهِ لِلْقَلْبِ مِنْ خَوْفِهِ وَجِيبُ

الْوَجِيبُ الْحَقْفَانُ. أَرْجَاؤُهُ نَوَاحِيهِ: وَوَاحِدُ الْارْجَاءِ رَجًا مَقْصُورًا ٥

٢٧ قَطَعْتُهُ عُذْوَةً مُشِيكًا وَصَاحِبِي بَادِنٌ خَبُوبٌ

قَطَعْتُهُ خَلْفَتُهُ. مُشِيكًا مُجْدًا فِي السَّبْرِ. وَصَاحِبِي يَرِيدُ نَاقَتَهُ. بَادِنٌ جَسِيمٌ. خَبُوبٌ ذَاتُ الْكُتَبِ فِيهِ [صَرَبٌ] مِنَ السَّبْرِ ٥

٢٨ عَيْرَانَةٌ مُرْمُوجِدٌ فَقَارُهَا كَانَ حَارِكَهَا كَثِيبٌ

عَيْرَانَةٌ مَأخُودٌ مِنْ اسْمِ الْعَيْرِ: شَبَّهَهَا بِالْحِمَارِ فِي سُرْعَتِهَا. مُرْمُوجِدٌ فَقَارُهَا يَرِيدُ مُوْتَقَفَةَ الْحَلْفِ كَأَنَّ (63b) عَظْمٌ [فَقَارِهَا] وَاحِدٌ مِنْ صَلَابَتِهِ. وَالْكَتِيبُ رَمْلَةٌ تَبَيَّنَتْ لَيْسَتْ بِالْعَظِيمَةِ يُشَبَّهُ بِهَا أَفْجَازُ النِّسَاءِ كَثِيرًا ٥

a) After this v. Tib. and Hom. have two couplets:

بِاللَّهِ يُدْرِكُ كُلَّ خَيْرٍ وَالْقَوْلُ فِي بَعْضِهِ تَلْغِيبُ
 وَاللَّهُ لَيْسَ لَهُ شَرِيكٌ عَلَامٌ مَا أَخْفَتِ الْقُلُوبُ

verse 23, with these additions, is put by Tib. immediately after v. 17; then follow v. 18—22, then v. 24.

b) Aḏḏad 82, 3—4 expands this v. into two:

بَدَلُ إِنْ أَكُنْ قَدْ عَلَنَتْنِي ذُرَّةً وَالشَّيْبُ شَيْبٌ لَمِنْ يَشِيبُ
 فَرَبِّ مَا وَرَدَتْ آجِنُ سَبِيلُهُ خَائِفٌ جَدِيبُ

See ante, v. 6, the second hemistich of which seems more appropriate here.

c) Words added from Tib.: omitted in our MS.

d) MS سَدَّ مُصْرَاةً.

e) Aḏḏad 177⁸ with بَاذِلٌ for بَادِنٌ, and so Hommel.

f) MS مَوْجِدٌ, and so also in scholion.

قال ابن كُنَاسَةَ: الفَلْجُ a البئرُ الكَبيرةُ: وما صَلَاةُ. والجَدْوَلُ النهرُ الصغِيرُ. فلا بَدىءُ: البدىءُ البَدِيعُ:
يقول لَبَسَتْ أُولَى أَرْضِ حَوْلِ أَهْلِهَا فَعَجِبْتَ لَدُنْكَ ٥

١٣ أَوْ يَكُ أَفْقَرُ مِنْهَا جَوْهَا ٥ وَعَادَهَا الْمَحَلُّ وَالْجُدُوبُ

الجَوُّ ما اتَّسَعَ مِنَ الْأَرْضِ غَيْرِ مَهْمُوزٍ: وَالْجَوُّ أَيْضًا غَيْرِ مَهْمُوزٍ ما بَيَّنَّ السَّمَاءَ وَالْأَرْضَ: وَالْجَوُّ أَيْضًا غَيْرِ
مَهْمُوزٍ قَصَبَةُ الْبِيَامَةِ: قال الأَعشى

٥ فَاسْتَنْزَلُوا أَهْلَ جَوٍّ مِنْ مَسَاكِينِهِمْ وَعَدَمُوا شَاخِصَ الْبُنْيَانِ فَاتَّصَعَا

ويروى فَخْتَصَعَا. وعادها يقول عاد على هذه الأرض بعد تفرقت أهلها المحل: والمحل القحط.
والجدوب القحط أيضا ٥

١٤ d فَكُلُّ ذِي نِعْمَةٍ مَخْلُوسٌ وَكُلُّ ذِي أَمَلٍ مَكْدُوبٌ

١٥ e وَكُلُّ ذِي إِبِلٍ مَوْرُوثٌ وَكُلُّ ذِي سَلْبٍ مَسْلُوبٌ

١٦ وَكُلُّ ذِي غَيْبَةٍ يَوُوبٌ وَعَائِبُ الْمَوْتِ لَا يَوُوبُ

١٧ (63a) أَمَّ غَانِمٌ مِثْلُ ذَاتِ رَحِمٍ أَمْ غَانِمٌ مِثْلُ مَنْ يَخِيبُ

ضَرَبَ مَثَلًا لِلْعَائِرِ [و] التي لا تَلِدُ. يقول لا يَسْتَوِيانِ من يُغَيِّرُ قِيَعَتَهُ ومن يَغَيِّرُ ولا يَغْتَمُ ٥

١٨ f أَفْلِحَ بِمَا سِئِمَتْ فَقَدْ يَبْلُغُ بِالصَّغْفِ وَقَدْ يُخَدِّعُ الْأَرِيْبُ

١٩ لَا يَعْظُ النَّاسُ مَنْ أَمَّ يَعْظِ الدَّهْرُ وَلَا يَنْفَعُ التَّلْمِيْبُ

٢٠ g إِلَّا سَجِيَّاتِ مَا الْقُلُوبِ وَكَمْ يَصِيرُنَّ شَانِنًا حَبِيْبُ

٢١ h سَاعِدُ بَارِضٍ إِذَا كُنْتَ بِهَا وَلَا تَقْدُ إِنْنِي غَرِيْبُ

a) This explanation of Ibn Kunāsa's is cited in TA II, 87¹⁹; all other interpreters explain
فَلَجٌ as meaning running water in some form, and that is clearly its sense here.

b) MS جَوُّ.

c) LA XVIII, 173¹².

d) Tib. Hom. BQut. Jamh. مَخْلُوسِيَا.

e) Hom. BQut. مَوْرُوثِيَا; Tib. and Jamh. as text.

f) This verse is often quoted unmetrically, with يُخَدِّعُ for يُخَدِّعُ; so Lane 2438c; LA III,
271¹³; and Hom.

g) Hom. has two couplets in place of this:

لَا يَنْفَعُ اللَّبَّ عَنِ تَعَلُّمٍ
فَقَدْ يَعُودُنَّ حَبِيْبًا شَانِيًا
إِلَّا السَّجِيَّاتُ وَالْقُلُوبُ
وَيَرْجَعُنَّ شَانِنًا حَبِيْبُ

h) Vv. 21 and 21 in Buht. Ham., p. 254, with a different text of v. 22.

ببيت (يعنى * إِنْ بُدِّتْ مِنْ أَهْلِهَا وَحُوشًا * وَغَبَّرَتْ حَالَهَا الْخُطُوبُ *) قال: فإِذَا أَدْخَلْتَ مِنْ صَارِ نِصْفِ
ببيتِ رَجَا. قال: ولم أَرِ أَحَدًا يُنْشِدُ هَذِهِ الْقَصِيدَةَ عَلَى إِقَامَةِ الْعَرُوضِ. وقوله * وَغَبَّرَتْ حَالَهَا الْخُطُوبُ *

قول حال عذة الأرض. والخُطُوب واحدُها خُطْبٌ ۵

ه أَرْضٌ تَوَارَتْهَا شَعُوبٌ وَكُلٌّ مَن حَلَّهَا مَكْرُوبٌ
٤ إِمَّا قَتِيلًا وَإِمَّا هَالِكًا وَالشَّيْبُ شَيْنٌ لَمَنْ يَشِيبُ

شَعُوبُ الْمَنِيَّةِ: يُقَالُ شَعَبْتُهُ شَعُوبٌ غَيْرَ مَصْرُوفَةٍ. قال أبو الوليد: الماكروب الذى قد ذهب ماله

جمعهم محروبون. ويروى * إِمَّا قَتِيلٌ وَإِمَّا هَالِكٌ * بالرفع: ومن تَصَبَّه فَعَلَى الْحَالِ ۵

٧ عَيْنَاكَ دَمْعُهُمَا سَرُوبٌ كَأَنَّ شَأْنَيْهِمَا شَعِيبٌ

شعيب القربة الخلقفة: شبه دموعه بما يسيل منها. وسَرُوبٌ هَمُومٌ من السَّرَبِ: يُقَالُ: سَرَبَ مَرَاتَكَ إِذَا

أنت جَدِيدٌ: أَيْ أَجْعَلُ فِيهَا مَاءً حَتَّى يَنْسَرِبَ الْمَاءُ وَتُمْسِكَ الْخُرْزُ إِذَا ابْتَلَّتْ: وَالسَّرَبُ الْمَاءُ السَّائِلُ.

قوله كَأَنَّ شَأْنَيْهِمَا وَاحِدُهُمَا شَأْنٌ وَالجَمْعُ شُؤُونَ: وَهِيَ عُرُوقٌ تَكُونُ فِي الرَّأْسِ يَجْرِي مِنْهَا الدَّمُوعُ

لِ الْعَيْنِ ۵

٨ وَاهِيَةٌ أَوْ مَعِينٌ [مُعِينٌ] أَوْ هَضْبَةٌ دُونَهَا لُهُوبٌ

واهية نعت للشعيب وهى قِرْبَةٌ b [بِالْيَاءِ] ضَعْفَ مَوَاضِعِ الْخُرْزِ مِنْهَا فَلَمَّا سَرِيعُ السَّيْلَانِ. (62b) وقوله

و مَعِينٌ [مُعِينٌ]: فَالْمَعِينُ الْمَاءُ الظاهر على وَجْهِ الْأَرْضِ: c وَالْمُعِينُ الذَّاهِبُ: يُقَالُ قَدْ أَمَعَنَ فُلَانٌ فِي

سَفَرٍ إِذَا بَاعَدَ فِيهِ وَدَعَبَ. وَاللُّهُوبُ وَاحِدُهَا لُهُوبٌ وَهُوَ الْمَهْوَى بَيْنَ الْجَبَلَيْنِ: وَقَالَ غَيْرُهُ الشَّقْفُ بَيْنَ

جَبَلَيْنِ. وَالْهَضْبَةُ دُونَ الْجَبَلِ ۵

٩ أَوْ فَلَاحٌ مَا بَطَّنَ وَادٍ لِلْمَاءِ مِنْ d بَيْنِهِ سَكُوبٌ

١٠ أَوْ جَدْوَلٌ فِي ظِلَالٍ ذَاخِلٌ لِلْمَاءِ مِنْ تَحْتِهِ قَسِيبٌ

١١ تَضْبُو فَنَأَى لَكَ التَّصَابِي أَنَّى وَقَدْ رَاعَكَ الْمَشِيبُ

١٢ إِنْ تَكِ حَالَتْ وَحَوْلَ أَهْلِهَا فَلَا بَدِيءٌ وَلَا عَاجِبٌ

a) So Tib.

b) MS broken away.

c) MS والمعِين.

d) Tib. تَحْنَهُ. Vv. 9 and 10 differ considerably in the different texts, and the hemistichs are

often transposed: see LA III, 171²⁵.

I.

قَالَ عَبِيدُ بْنُ الْأَبْرَصِ بْنِ عَوْفِ بْنِ جُشَمِ بْنِ سَعْدِ بْنِ ثَعْلَبَةَ بْنِ ذُوْدَانَ بْنِ أَسَدِ بْنِ خُرَيْمَةَ
وَكَانَ اسْمُ أُمِّ عَبِيدٍ أُمَامَةَ:

١ أَقْفَرٌ مِنْ أَهْلِهِ مَلْكَوْبٌ فَالْقَطِيبَاتُ فَالذَّنُوبُ
٢ فَرَكَسٌ فَثُعَيْلِبَاتٌ فَذَاتُ بَرْقَيْنِ فَالْقَلْبِيبُ
٣ فَعَزْدَةٌ فَفَقَا حَيْرٌ لَيْسَ بِهَا مِنْهُمْ عَرِيبٌ
٤ إِنْ بُدِّلَتْ أَهْلَهَا وَحُوشًا وَغَيَّرْتُ حَالَهَا الْخُطُوبُ

مَلْكَوْبٌ وَالْقَطِيبَاتُ وَالذَّنُوبُ وَرَكَسٌ وَثُعَيْلِبَاتٌ وَذَاتُ [ثُرَيْقَيْنِ وَالْقَلْبِيبُ وَفَقَا حَيْرٌ عَذَّةٌ كَلِمًا مَوَاضِعٌ. ا
بُدِّلَتْ: مَنْ فَتَجَّحَّ الْأَلْفُ فَتَحَّيَهَا عَلَى كَلَامٍ تَحَلَّيَهَا وَجَعَلَ أَنْ اسْمًا كَقَوْلِكَ: لَيْكَذَا وَكَذَا صَارَتْ عَذَّةٌ الْأَرْضُ
وَحُوشًا: وَمِنْ كَسْرِ الْأَلْفِ جَعَلِيهَا أَدَاةَ جَزَاءٍ كَقَوْلِكَ: إِنْ كَانَ كَذَا فَلَيْكَذَا. وَقَوْلُهُ: * إِنْ بُدِّلَتْ أَهْلَهَا
وَحُوشًا*: الرَّوَاةُ يَرْوُونَ (62a): بُدِّلَتْ مِنْ أَهْلِهَا وَحُوشًا: فَمِنْ زَائِدَةٍ فِي النَّوْزَنِ. وَقَالَ ابْنُ كُنَّاسَةَ فِي عَذَّةٍ

I. This celebrated poem, which is said by BQut. (*Shi'r* 144¹⁷) to have been included by some among "the Seven", that is, the *Mu'allaqat*, has been printed in Tibriẓi, *Ten Poems*, pp. 159—164; Sheikhō, *Shu'ara Naṣrāniyah*, pp. 606—611; *Jamharah* (Cairo ed.) pp. 100—2; and Hommel, *Aufsätze u. Abhandlungen* (München 1892) I, 54—61. Several verses are cited in BQut. *Shi'r*, pp. 144—5, and often elsewhere; there is much diversity of readings. The metre is a shortened form of the *Basīf*, which also appears in a poem, probably contemporary, by Imra' al-Qais (Ahlw. No. 55 p. 155); its scheme is:

== | - - - | - - - | - - - | - - - | - - -

The rarity and unfamiliarity of the metre have probably led to some of the differences of reading; many ancient critics speak of the metre as so irregular that the poem cannot be considered to be verse; a MS of the *Jamharah* in the Brit. Mus. (Or. 3158, fol. 56v) expresses this judgment: لِكثْرَةِ مَا دَخَلَهَا مِنَ الزُّحُفِ وَالنَّقْطِ كَادَتْ أَنْ لَا تَكُونَ شِعْرًا. It is cited by Ibn Sīdāh in the *Muḥkam* TA VII, 351¹⁷; LA XIII, 315¹⁹), apparently on the authority of al-Khalīl (Lane 1160a), as an example of شِعْرٌ مَبْزُولٌ غَيْرٌ مُتَوَلِّفٌ الْبِنَاءِ, "meagre, incongruous in structure." On this subject see the valuable note with which Prof. Nöldeke has favoured me (printed at the end of the poem).

- a) The poem in the *Jamh.* begins with vv. 7, 8, 10, 9: then follow vv. 1, 2 etc.
- b) The name is given with both *kasr* and *fath* in Yāq. III, 882⁴ and Bakrī 409.
- c) Tib. وَبُدِّلَتْ مِنْ أَهْلِهَا وَحُوشًا, where مِنْ is unmetrical.

a أَوْصَى بَنِي وَأَعْمَامَهُمْ بِأَنَّ الْمَنَائِبَ لَهُمْ رَاصِدَةٌ
لَهَا مَدَّةٌ فَفَنَفْسُ الْعِبَادِ إِلَيْهَا وَإِنْ جَهَدُوا قَاصِدَةٌ
قَوْلِهِ إِنْ عِشْتُ مَا سَرَّنِي وَإِنْ مِتُّ مَا كَانَتْ الْعَائِدَةُ

فقال بعض القوم: أَنشِدِ الْمَلِك. قال: b لَا يُرْجَى لَكَ (61b) مِنْ لَيْسَ مَعَكَ. قال بعضهم من القوم:

أَنشِدِ الْمَلِك. قال: وَأَمْرٌ دُونَ عَيْبِدِ السَّوْدَمِ. قال بعض القوم: أَنشِدِ الْمَلِك. فقال: حَالُ الْكَجْرِيضِ دُونَ الْكَجْرِيضِ. وكان مِمَّا أَنشَدَهُ عَيْبِدُ بْنُ الْأَبْرَصِ

c مَهْلًا أَبَيْتَ اللَّعْنَ [مَهْلًا إِنْ] فِيمَا فُلْتَ آمَهُ
فِي كُلِّ وَادٍ بَيْنَ يَثْرِبَ فَأَلْقُصُورِ إِلَى الْيَمَامَةِ
تَطْرِبُ عَانَ أَوْ صِيَا حُ مُحَرَّقٍ أَوْ [صَوْتٍ] هَامَهُ
بَرِمَتْ بَنُو أَسَدٍ كَمَا بَرِمَتْ بَبِيضَتِهَا الْكَمَامَةُ
مَهْمَا تَرَكَتْ تَرَكَتْ عَقُورًا أَوْ قَتَلْتَ فَلَا مَلَامَةَ
ذَلُّوا فَاغَطُّوكَ الْمَقَا دَةَ كَالْأَخْبِيرِ نَبِي الْخِرَامَةِ

قال له المنذر: يا عبيد أي قتلتني أحب إليك أن أفنلك. قال: أيها الملك روني من الخمر وأفندي وشانك وشاني. d [فسقاه الخمر ثم] أقطع له الأكل: فلم يزل الدم يسيل حتى نفذ الدم وسالت الخمر فمات. ✽ تم حديثه ثم ابتدأنا بشعره ✽

a) These verses are variously quoted: Khiz. IV, 165 and Qali, *l.c.* have them thus:

لَا غَرَوَ مِنْ عَيْشَةٍ نَافِدَةٍ وَقَدْ غَبِرَ مَا مَبْتَنَى وَاحِدَةٍ
فَأَبْلَغُ بَنِي وَأَعْمَامَهُمْ بِأَنَّ الْمَنَائِبَ هِيَ الرَّاصِدَةُ
لَهَا مَدَّةٌ فَفَنَفْسُ الْعِبَادِ إِلَيْهَا وَإِنْ كَرِهَتْ قَاصِدَةٌ
فَلَا تَجْرَعِي لِحِمَامٍ دَنَا فَلَمَمَتْ مَا تَلِدُ الْوَالِدَةَ

So also in Yāq. III, 793, except that the first verse there is:

وَاللَّهِ إِنْ مِتُّ مَا صَرَّنِي وَإِنْ عِشْتُ مَا عِشْتُ فِي وَاحِدَةٍ

b) See Suppl. Frag. No. 13; MS reads لك من ليس معك. c) See Appendix, No. XXIX. The text of the MS is here exceedingly corrupt. d) In the MS part of the preceding phrase is repeated, and some words inserted which have been marked as cancelled.

فَأَسْعَ مِنْهُ وَادَّعُهُ إِلَى مَدْحِكَ: فَإِنْ سَمِعْتَ مَا يُعْجِبُكَ *a* كُنْتَ قَدْ عَقَّتْ لَهَ الْمِنَّةَ: *b* فَإِنْ مَدَحْتَ الصَّبِيْعَةَ: فَإِنْ لَمْ يُعْجِبِكَ قَوْلُهُ كَانَ هَبِيئًا عَلَيْكَ قَتْلُهُ. فَإِذَا تَزَلْنَا فَاتَمَّ بِهِ. قُلْ فَغَزَلِ الْمُنْدِرُ فَنُفِعَ وَشَرِبَ: وَبَيْنَهُ وَبَيْنَ النَّاسِ حِجَابٌ يَرَاهُمْ مِنْهُ وَلَا يَرَوْنَهُ. فَكَمَا يَعْبِيدُ مِنَ وَرَاءِ السِّتْرِ. فَقَالَ لَهُ رَبِيفٌ مَا تَرَى يَا أَخَا أَسَدٍ. قَالَ: أَرَى *c* الْحَوَائِبَ عَلَيْهَا الْمَنَابِلَ. قُلْ: فَعَلَيْكَ بِالْخُرُوجِ لَمْ يُقْرِبَكَ ذَاكَ مِنَ الْخَلَّاصِ قُلْ: فَكَلَّمْتُكَ التَّوَكُّلَ: *d* إِنِّي لَا أُعْطَى بِالْبَيْدِ وَلَا أُحْضَرُ بِالْبَيْدِ وَالْمَوْتُ أَحَبُّ إِلَيَّ. قُلْ [لَهُ الْمَلِكُ]: أَفَقَدْتَ شَيْبًا. قُلْ: *e* حَالَ الْجَرِيضِ دُونَ الْفَرِيضِ. قُلْ لَهُ الْمُنْدِرُ: أَنْشَدْنِي مِنْ قَوْلِكَ * أَفْقَرُ مِنْ أَهْلِهِ مَلْحُوبٌ قُلْ عَبِيدُ

أَفْقَرُ مِنْ أَهْلِهِ عَبِيدُ فَلَيْسَ بِيَدِي وَلَا يَعْبِيدُ

قُلْ أَنْشَدْنَا أَيضًا. فَقَالَ

كَمَا انْدَبُ يَكْتَى أَبَا جَعْدَةَ وَالْخَمْرُ تَكْنَى الطَّلَاءَ

فَقَالَ: قُلْ فِي مَدِيحًا *h* يَسِيرُ فِي الْعَرَبِ. [قُلْ]: أَمَّا وَالصَّبْرُ فِي مَا حَجَلْ فَلَا. قُلْ: نُطَلِّفَكَ وَحُسْنِ إِلَيْكَ قُلْ: أَمَّا وَأَنَا أَسِيرٌ فِي يَدَيْكَ فَلَا. قُلْ: تَرُدُّكَ إِلَى أَهْلِكَ وَتَلْتَرِمُ رَفْدَكَ. قُلْ: أَمَّا عَلَى شَرْطِ الْمَدْحِ فَلَا قُلْ عَبِيدُ

a) This passage is difficult, and the reading probably corrupt. *b*) MS كنده الصبيعة

c) For this proverb see Lane 679*b*, LA XVIII, 228⁶ ff., and Maid. (Freyt.) I, 185; and for a similar phrase see BHish. 441, 7. *d*) The text is here corrupt, reading اعطى باليد انا اى لا اعطى باليد

e) Maid. (Freyt.) I 340.

f) Agh. XIX 87 adds another verse: عَنَّتْ لَهُ عَنَّةٌ نَكُودٌ وَحَانَ مِنْهَا لَهُ وَرُودٌ; see also Yaqt III, 793⁹. The first verse is quoted in LA VI, 422²⁴ with يَعْبِيدُ وَلَا يَبْدِي وَلَا يَعْبِيدُ, and Asas, I, 25.

g) The verse is almost always cited in this imperfect form, or with هِيَ prefixed to الخمر. The defect is cured by different persons in different ways; LA IV, 96 reads: وقالوا هِيَ الخمر الخ; Agh XIX, 88: هِيَ الخمر تَكْنَى بِأَمِّ الطَّلَاءِ; the latter seems a probable form, as أُمُّ الطَّلَاءِ is a suitable parallel to أَبُو جَعْدَةَ: wine-jars were closed with pitch or bitumen. A third attempt at amendment is that of the Muḥkam — هِيَ الخمر يَكْنُونَهَا بِالطَّلَاءِ: see al-Kumait, Hashimiyat (Horovitz), 18¹⁰. A fourth is in Yaqt III, 79³ هِيَ الخمر بِالْبَهْلِ تَكْنَى الطَّلَاءَ. *h*) MS سام: a perfect form here inadmissible.

فَرَعَمُوا أَنَّهُ آتَاهُ آتٌ فِي مَنَامِهِ بِكَبَّةٍ مِّنْ أَسْعَرٍ فَالْقَاحَا فِي فِيهِ وَقَالَ: قُلْ مَا بَدَّلَكَ فَانَّتْ أَشْعَرُ الْعَرَبِ وَأَحْجَدُ الْعَرَبِ: إِنْ صِرْتَ مُقَلًّا فَلِمَا بَسَطْتَ يَدًا وَوَصَلْتَ رَحِمًا. فَانْتَبَهَ وَهُوَ بِبَيْرْتَجِيزٍ بَيْتِي مَالِكٍ (وكان يقال لهم بَنُو الرِّبِيَّةِ) وَهُوَ يَقُولُ

يَا بَنِي الرِّبِيَّةِ مَا عَرَّكُمْ لَكُمْ الْوَيْلُ بِسِرْبَالِ حُجْرٍ
فَلَمْ يَزَلْ فَضَّلَهُ فِي قَوْمِهِ يَعْرِفُ حَتَّى قَتَلَ ٥

d) وكان من [حديث] قَتَلَهُ أَنَّ الْمُنْذِرَ بْنَ مَاءِ السَّمَاءِ بَنَى الْعَرَبِيِّينَ. فَقَبِلَ لَهُ: مَاذَا تُرِيدُ بِهِمَا. (وكان بَدَأَهُمَا عَلَى قَبْرِ رَجُلَيْنِ مِنْ بَنِي أَسَدٍ كَانَا نَدِييَهُ أَحَدُهُمَا خَالِدُ بْنُ نَضْلَةَ الْفَقْعَسِيُّ f) وكان أَسْرَ يَوْمَ جَبَلَةَ: وَالْآخَرُ عَمْرُو بْنُ مَسْعُودٍ. فقال: g) مَا أَنَا بِمَلِكٍ إِنْ خَالَفَ النَّاسُ أَمْرِي: لَا يَمُرُّ أَحَدٌ مِنْ وَثُودِ الْعَرَبِ إِلَّا بَيْنَهُمَا. وكان [له] في السَّنَةِ يَوْمَانِ مَعْرُوفَانِ يَوْمِ بُوْسٍ وَيَوْمِ h) نِعْمَةٍ: فَكَانَ إِذَا خَرَجَ يَوْمَ بُوْسِهِ يَدْبَحُ فِيهِ أَوَّلَ مَنْ (61a) يَلْقَاهُ كَأَنَّ مَنْ كَانَ: وَإِذَا خَرَجَ فِي يَوْمِ نِعْمَتِهِ يَصِلُ أَوَّلَ مَنْ يَلْقَاهُ وَيَكْبُوهُ وَيُكْسِنُ إِلَيْهِ. فَبَيْنَا هُوَ يَسِيرُ فِي يَوْمِ بُوْسِهِ إِذْ أَشْرَفَ لَهُ عَبِيدٌ. فَقَالَ لِرَجُلٍ مِمَّنْ كَانَ مَعَهُ: مَنْ هَذَا الشَّقِيُّ. فقال له: هَذَا عَبِيدُ بْنُ الْأَبْرَصِ. فَاتَى بِهِ. فقال له الرجل: أَبَيْتَ اللَّعْنَ أَنْرُكَ: فَإِنَّ عِنْدَهُ مِنْ عَسَنِ الْقَرِيصِ أَفْضَلَ مِمَّا تَدْرِكُ فِي قَتْلِهِ: مَعَ مَا أَنَّهُ مِنْ رُؤْسَاءِ قَوْمِهِ وَأَهْلِ التَّجْدَةِ وَالشَّانِ فِيهِمْ.

a) So vocalized in MS Mukht. and Tib. have شَعْرٍ, which agrees better with كَبَّةً (a ball of thread or string rolled up), and is probably right; the tale evidently turns upon the fact that the radical of شَعْرٌ and سَعْرٌ is the same.

b) The lines that follow are not metrically a *rajaz*; all versions here agree, otherwise we might read بِرْتَجِيزٍ.

c) So all other versions. MS بِرْبِيَالٍ; with this reading (which Prof. Nöldeke prefers حجر would apparently be a place-name.

d) This account of 'Abr's death is taken from Hisham b. al-Kalbi: see Agh. XIX 88^f ff.; Mukht. has the same version. Other forms of the legend are in Agh., l.c., Khiz. I, 324, al-Qali, *Amali*, *Dhail* 199 ff., Yaqt III, 792 ff., etc. The legend contains many proverbial phrases which are explained in Maidani.

e) Agh. Qali, الْمُصَلَّلِ.

f) No other version has this statement, which involves an anachronism; al-Mundhir was killed in 554 A.D., while the earliest alleged date of the battle of Shi'b Jabalah is 551, and it is certainly in fact to be placed much later.

g) MS omits ما.

h) Other versions تَعِيمٍ.

i) MS حُسْنٍ.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

كَانَ مِنْ شَأْنِ a عَيْبِدِ بْنِ الْأَبْرَصِ بْنِ جُشَمِ بْنِ عُمَرَ بْنِ عِمْرَانَ بْنِ مَالِكِ بْنِ الْحَارِثِ [بِابْنِ سَعْدِ
 ابْنِ ثَعْلَبَةَ [بِابْنِ دُونَانَ] بْنِ أَسَدِ بْنِ خَزِيمَةَ بْنِ مُدْرِكَةَ بْنِ الْبَاسِ بْنِ مُضَرَ بْنِ نِزَارِ بْنِ مَعَدِ بْنِ
 عَدْنَانَ b أَنَّهُ كَانَ رَجُلًا مُقَلًّا لَا مَالَ لَهُ. فَأَقْبَلَ ذَاتَ يَوْمٍ وَمَعَهُ غُنْبِيَّةٌ لَهُ وَمَعَهُ أُخْتُ لَهُ تُلَعَّى بِمَاوِيَةَ
 لِيُورِدَ غَنَمَهُ: فَمَنَعَهُ رَجُلٌ مِنْ مَالِكِ بْنِ ثَعْلَبَةَ وَجَبَّهُ. فَتَنَطَّقَ حَرِينًا مَهْمُومًا لِلَّذِي صَنَعَ الْمَالِكِيُّ بِهِ
 حَتَّى أَتَى شَجَرَاتٍ وَاسْتَنْظَلَ تَحْتَهُنَّ فَنَامَا هُوَ وَأُخْتُهُ. فَرَعَمُوا أَنَّ الْمَالِكِيَّ نَظَرَ إِلَيْهِ وَإِلَى أُخْتِهِ c [إِلَى
 جَنِيهِ فَقَالَ]

ذَاكَ عَيْبِدٌ قَدْ d أَصَابَ مَيًّا يَا نَيْتَهُ أَلْفَحَهَا صَبِيًّا
 فَحَمَلَتْ فَوَلَدَتْ صَاوِيًّا

فَسَمِعَهُ عَيْبِدٌ فَرَفَعَ يَدَيْهِ إِلَى السَّمَاءِ ثُمَّ ابْتَهَلَ فَقَالَ: االلِّيمُ إِنَّ فُلَانًا قَدْ ظَلَمَنِي وَرَمَانِي بِابْتِهَانِ
 قَادِلِي مِنْهُ وَأَنْصُرْنِي عَلَيْهِ. ثُمَّ e رَفَعَ رَأْسَهُ إِلَى السَّمَاءِ ثُمَّ ابْتَهَلَ فَقَالَ: االلِّيمُ ذَاكَ يَقُولُ الشِّعْرَ. [ثُمَّ نَامَ

a) The genealogy here given, with the additions in square brackets, agrees with that in Kk fol. 31r and Mukht. 86, and also with that (due to Abu 'Amr ash-Shaibānī) in Ten Poems 159, except that the latter has حَنْتَم for جُشَم and فِرَّ for عَمْر; Agh XIX 84 has the same, with حنتم and زهير; سعيد is misprinted for سعد; so also Ya'qubī I 305 (MS جشتم, print حنتم). Khiz. I, 323 (like the second genealogy given at head of poem No. 1) inserts عوف before جشتم, and has like Agh. زهير or عَمْر. As between حَنْتَم and جُشَم, MS. authority is generally in favour of the latter; and TA VIII, 29³¹ indicates that it should be adopted.

b) The story that follows is said in Mukht. 83 to be due to Abu 'Ubaidah; Tibrizī attributes it to Abu 'Amr ash-Shaibānī; Agh. ascribes it to the latter and Ibn al-A'rābī (through Muḥammad b. Ḥabīb). c) Added from other versions. d) Mukht. مَاوِيًّا; Agh. and Tib. as our text. e) Compare Agh. XIX, 84, line 5 from foot; this awkward sentence and needless repetition of ابتهل appear to be due to corruption of the reading in Agh.

www.alkottob.com

كِتَابُ دِيْوَانِ شِعْرِ

عَبِيدِ بْنِ الْأَبْرَصِ السَّعْدِيِّ الْأَسَدِيِّ

[MS. Brit. Mus. Or. 6771, Fol. 60b ff.]

90

932

www.alkottob.com

www.alkottob.com

FEB 2 1988

**PLEASE DO NOT REMOVE
CARDS OR SLIPS FROM THIS**

UNIVERSITY OF TORONTO

PJ
7696
A285A17
1913
C.1
ROBA

