

كِتَابُ دِيْوَانِ شَعْرِ

عَبِيدِ بْنِ الْأَبْرَصِ السَّعْدِيِّ الْأَسَدِيِّ

[MS. Brit. Mus. Or. 6771, Fol. 60b ff.]

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1932

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

كَانَ مِنْ شَأْنِ *a* عَيْبِدِ بْنِ الْأَيْرُسِ بْنِ جُشَمِ بْنِ عُمَرَ بْنِ عِمْرَانَ بْنِ مَيْكَ بْنِ الْأَحْرَثِ ابْنِ سَعْدِ
 ابْنِ قَعْلَبَةَ [ابْنِ دُوْدَانَ] بْنِ أَسَدِ بْنِ خَزِيمَةَ بْنِ مُدْرِكَةَ بْنِ الْبَيْسِ بْنِ مُضَرَ بْنِ نِزَارِ بْنِ مَعَدِ بْنِ
 عَدْنَانَ *b* أَنَّهُ كَانَ رَجُلًا مُقَلًّا لَا مَالَ لَهُ. فَأَقْبَلَ ذَاتَ يَوْمٍ وَمَعَهُ غَنِيمَةٌ لَهُ وَمَعَهُ أُخْتُ لَهُ تَدْعَى بِمَوِيَّةَ
 لِيُورِدَ غَنِمَتَهُ: فَمَنَعَهُ رَجُلٌ مِنْ مَالِكِ بْنِ قَعْلَبَةَ وَجَبَّيْهِ. فَانْطَلَقَ حَرِينًا مَبِينًا لِلَّذِي صَنَعَ الْمُنْدَبِيَّ بِ
 حَتَّى أَتَى شَجَرَاتٍ وَاسْتَنْطَلَّ تَحْتَهُنَّ فَنَامَا هُوَ وَأُخْتُهُ. فَرَعَمُوا أَنَّ الْمَلَكَىَ نَظَرَ إِلَيْهِ وَإِلَى أُخْتِهِ *c* [أَنَّ
 جَنِيهِ فَقَالَ]

ذَلِكَ عَيْبِدٌ قَدْ *d* أَصَابَ مَيًّا يَا نَيْتَهُ أَفْخَحِيَا صَبِيًّا

فَحَمَلَتْ فَوَلَدَتْ صَاوِيًّا

فَسَمِعَهُ عَيْبِدٌ فَرَفَعَ يَدَيْهِ إِلَى السَّمَاءِ ثُمَّ انْتَبَهَلَ فَقَالَ: ائْتِيَنِي إِنْ فَلَانَا قَدْ قَلَمِي وَرَمَانِي بَيْنَيْنَا
 قَادِلِي مِنْهُ وَأَنْصُرْنِي عَلَيْهِ. ثُمَّ *e* رَفَعَ رَأْسَهُ إِلَى السَّمَاءِ ثُمَّ انْتَبَهَلَ فَقَالَ: ائْتِيَنِي ذَاكَ يَقُولُ شِعْرًا. ائْتِيَنِي

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 فَيْر 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. 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. مَؤِيًّا; Agh. and Tib. as our text.

e) Compare Agh. XIX, 84, line 5 from foot; this awkward sentence and needless repetition of ائْتِيَنِي appear to be due to corruption of the reading in Agh.

فَرَعَمُوا أَنَّهُ آتَاهُ آتٍ فِي مَنَامِهِ بِكَبَّةٍ مِنْ *a* شَعْرٍ فَالْقَاحَا فِي فِيهِ وَقَالَ: قُلْ مَا بَدَلِكِ فَانَّتْ أَشْعَرُ الْعَرَبِ وَأَجْدُ الْعَرَبِ: إِنْ صِرْتَ مُقَلًّا فَلِمَا بَسَطْتَ يَدًا وَوَصَلْتَ رَحِمًا. فَانْتَبَهَ وَهُوَ *b* يَرْتَجِرُ بَيْتِي مَالِكِ (وكان يقال لهم بَنُو الرِّبِيَّةِ) وَعَوَّ يَقُولُ

يَا بَنِي الرِّبِيَّةِ مَا عَرَّكُمْ لَكُمْ الْوَيْلُ بِسِرْبَالِ *c* حُجْرٍ

فَلَمْ يَزَلْ قَتَلَهُ فِي قَوْمِهِ يَعْرِفُ حَتَّى قَتَلَ *d*

d وكان من [حديث] قَتَلَهُ أَنَّ الْمُنْذِرَ بْنَ مَاءِ السَّمَاءِ بَنَى الْعَرَبِيِّينَ. فَقِيلَ لَهُ: مَاذَا تُرِيدُ بِهِمَا. (وكان بَدَعُهَا عَلَى قَبْرِ رَجُلَيْنِ مِنْ بَنِي أَسَدٍ كَانَا نَدِييِهِ أَحَدُهُمَا خَالِدُ بْنُ *e* نَضْلَةَ الْفَقْعَسِيُّ *f* وكان أَسْرَ يَوْمَ جَبَلَةَ: وَالْآخَرَ عَمْرُو بْنُ مَسْعُودٍ). فَقَالَ: *g* مَا أَنَا بِمَلِكٍ إِنْ خَالَفَ النَّاسُ أَمْرِي: لَا يَمُرُّ أَحَدٌ مِنْ وَثُودِ الْعَرَبِ إِلَّا بَيْنَهُمَا. وكان [له] فِي السَّنَةِ يَوْمَانِ مَعْرُوفَانِ يَوْمِ بُوْسٍ وَيَوْمِ *h* نَعْمَةَ: فَكَانَ إِذَا خَرَجَ يَوْمَ بُوْسِهِ يَدْبَحُ فِيهِ أَوَّلَ مَنْ (61a) يَلْقَاهُ كَأَنَّ مَنْ كَانَ: وَإِذَا خَرَجَ فِي يَوْمِ نَعْمَتِهِ يَصِلُ أَوَّلَ مَنْ يَلْقَاهُ وَيَكْبُوهُ وَيُحْسِنُ إِلَيْهِ. ثَبِينَا عَوَّ يَسِيرٌ فِي يَوْمِ بُوْسِهِ إِذْ أَشْرَفَ لَهُ عَبِيدٌ. فَقَالَ لِرَجُلٍ مِمَّنْ كَانَ مَعَهُ: مَنْ هَذَا الشَّقِيُّ. فَقَالَ لَهُ: هَذَا عَبِيدُ بْنُ الْأَبْرَصِ. فَاتَى بِهِ. فَقَالَ لَهُ الرَّجُلُ: أَبَيْتَ اللَّعْنَ أُنْرِكُهُ: فَإِنَّ عِنْدَهُ مِنْ *i* حَسَنِ الْقَرِيصِ أَفْضَلَ مِمَّا تُدْرِكُ فِي قَتْلِهِ: مَعَ مَا أَنَّهُ مِنْ رُوْسَاءِ قَوْمِهِ وَأَهْلِ النَّجْدَةِ وَالشَّانِ فِيهِمْ.

a) So vocalized in MS Mukht. and Tib. have شَعْرٌ, which agrees better with كَبَّةٌ (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 شَعْرٌ is the same.

b) The lines that follow are not metrically a *rajaz*; all versions here agree, otherwise we might read يَرْتَجِلُ. *c*) So all other versions. MS بِرِبِيَالٍ; with this reading (which Prof. Nöldeke prefers حَجْرٌ would apparently be a place-name.

d) This account of 'Abd's death is taken from Hishām b. al-Kalbī: see Agh. XIX 88⁵ ff.; Mukht. has the same version. Other forms of the legend are in Agh., *l.c.*, Khiz. I, 324, al-Qālī, *Amālī*, *Dhail* 199 ff., Yāqūt III, 792 ff., etc. The legend contains many proverbial phrases which are explained in Maidānī. *e*) Agh. Qālī, 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 مَا. *h*) Other versions تَعِيمٌ. *i*) MS حَسَنِ.

فَأَسْعَ مِنْهُ وَادَّعَهُ إِلَى مَدْحِكَ: فَإِنْ سَمِعْتَ مَا يُعْجِبُكَ *a* كُنْتَ قَدْ عَقَّتْ نَأْمِنَةَ: *b* فَإِنْ مَدَحَ الصَّبِيْعَةَ: فَإِنْ لَمْ يُعْجِبِكَ قَوْلُهُ كَانَ هَبِيئًا عَلَيْكَ قَتْلُهُ. فَإِذَا تَرَيْنَا فَادُّ بِه. قُلْ فَتَرَى الْمُنْدِرُ فَنُفِعَ وَشَرِبَ: وَبَيْنَهُ وَبَيْنَ النَّاسِ حِجَابٌ يَرَأَعُمُ مِنْهُ وَلَا يَرُونَهُ. فَدَعَا بِعَبِيدٍ مِنْ وَرَاءِ السِّتْرِ. فَقَالَ لَهُ رَدِيْفٌ مَا تَرَى يَا أَخَا أَسَدٍ. قَالَ: أَرَى *c* الْحَوَائِيَّ عَلَيَّهَا الْمُنْدَابُ. قُلْ: فَعَلَيْكَ بِالْخُرُوجِ نَأْمِنَةَ يُفْرِقُكَ ذَلِكَ مِنَ التَّخْلَاصِ. قَالَ: فَكَلَّمْتُكَ التَّوَكُّلَ: *d* إِنِّي لَا أُعْطَى بِالْبَيْدِ وَلَا أُحْضَرُ أَبْعِيدَ وَالْمَوْتَ أَحَبُّ إِلَيَّ. قُلْ إِنَّ الْمَلِكَ: أَفْقَدُ شَيْبًا. قَالَ: *e* حَالَ الْجَرِيضِ دُونَ الْفَرِيضِ. قُلْ لَهُ الْمُنْدِرُ: أَنَشِدْنِي مِنْ قَوْلِكَ * أَفْقَرُ مِنْ أُخْتِ مَلْحُوبٍ

قُلْ عَبِيدُ

أَفْقَرُ مِنْ أَهْلِهِ عَبِيدُ فَلَيْسَ يُبْدِي وَلَا يُعِيدُ

قُلْ أَنَشِدْنَا أَيُّضًا. فَقَالَ

أَفْقَرُ مِنْ أَهْلِهِ عَبِيدُ كَمَا انْدَبُ يَدِّي أَبَا جَعْدَةَ

فَقَالَ: قُلْ فِي مَدِيحًا *h* يَسِيرُ فِي الْعَرَبِ. [قَالَ]: أَمَّا وَالصَّبْرُ فِي مَا حَجَلَ فَلَا. قُلْ: نُفَلِّدُ وَنُحْسِنُ إِنِّيكَ. قُلْ: أَمَّا وَأَنَا أَسِيرٌ فِي يَدَيْكَ فَلَا. قُلْ: تَرِدُكَ إِلَى أَهْلِكَ وَتَلْتَرِمُ رَفْدَكَ. قُلْ: أَمَّا عَلَى شَرِيحِ الْمَدْحِ فَلَا

قَالَ 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 BIIsh. 441, 7. *d*) The text is here corrupt, reading اعطى باليد انا لى 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 وَلَا يُعِيدُ, and Asas, I, 25.

g) The verse is almost always cited in this imperfect form, or with هِي prefixed to الْحَمْرُ. The effect is cured by different persons in different ways; LA IV, 96 reads: وَقَالُوا هِيَ الْحَمْرُ أَخْبَحَ; Agh XIX, 88: هِيَ الْحَمْرُ تَكْنَى بِأَمِّ الْبَلَاءِ; the latter seems a probable form, as أُمُّ الْبَلَاءِ is a suitable parallel to أُمُّ جَعْدَةَ: wine-jars were closed with pitch or bitumen. A third attempt at amendment is that of the Muḥkam -- هِيَ الْحَمْرُ يَكْنُونَهَا بِالْبَلَاءِ: see al-Kumait, Ḥaṣhimiyāt (Horovitz), 18¹⁰. A fourth is in Yaqt III, 79³ هِيَ الْحَمْرُ بِالْبَيْدِ تَكْنَى بِالْبَلَاءِ. *h*) MS سام: a perfect form here inadmissible.

a أَوْصَىٰ بَنِيَّ وَأَعْمَامَهُمْ بِأَنَّ الْمَنَائِبَ لَهُمْ رَاصِدَةٌ
لَهَا مَدَّةٌ فَفَنَفُسُ الْعِبَادِ إِلَيْهَا وَإِنْ جَهَدُوا قَاصِدَةٌ
فَوَالِدِهِ إِنْ عِشْتُ مَا سَرَّنِي وَإِنْ مِتُّ مَا كَانَتْ الْعَائِدَةُ

فَقُلْ بَعْضُ الْقَوْمِ: أَنْشِدِ الْمَلِك. قُل: b لَا يُرْجَىٰ لَكَ (61b) مِنْ لَيْسَ مَعَكَ. قُلْ بَعْضُهُمْ مِنَ الْقَوْمِ:

أَنْشِدِ الْمَلِك. قُل: وَأَمْرٌ دُونَ عَبِيدِ السُّودِ. قُلْ بَعْضُ الْقَوْمِ: أَنْشِدِ الْمَلِك. فَقَالَ: حَالُ الْكَجْرِيصِ دُونَ

الْقَرِيصِ. وَكَانَ مِمَّا أَنْشَدَهُ عَبِيدُ بْنُ الْأَبْرَصِ

c مَهْلًا أَبَيْتَ اللَّعْنَ [مَهْلًا إِنْ] فِيمَا فُلْتَ آمَهُ
فِي كَلِّ وَإِ بَيْنَ يَثْرِبَ فَأَلْفُضُورِ إِلَى الْبِمَامَةِ
تَطْرِيْبُ عَانِ أَوْ صِيَا حُ مُحَرِّقِ أَوْ [صَوْتِ] هَامَهُ
بَرِمَتْ بَنُو أَسَدٍ كَمَا بَرِمَتْ بَبِيضَتِيهَا الْكَمَامَةُ
مَهْمَا تَرَكْتَ تَرَكْتَ عَقُورًا أَوْ قَتَلْتَ فَلَا مَلَامَةَ
ذَلُّوا فَاغَطُّوكَ الْمَقَا دَةَ كَالْأَحْيِيرِ ذِي الْخِرَامَةِ

قُلْ لَهْ ائْتَدِرْ: يَا عَبِيدُ أَيُّ قِتْلَةٍ أَحَبُّ إِلَيْكَ أَنْ أَفْتَلِكَ. قُل: أَيُّهَا الْمَلِكُ رَوْنِي مِنَ الْكَحْمَرِ وَأَفْضَلِي

وَشَأْنَاكَ وَشَأْنِي. d [فَسَفَاهُ الْكَحْمَرُ نَم] أَفْطَعَ لَهُ الْأَكْحَلَ: فَلَمْ يَزَلِ الدَّمُ يَسِيلُ حَتَّى نَفَدَ الدَّمُ وَسَالَتْ

الْكَحْمَرُ فَمَاتَ ۞ تَمَّ حَدِيثُهُ نَمَّ ابْتَدَأْنَا بِشِعْرِهِ ۞

a) These verses are variously quoted: Khiz. IV, 165 and Qali, *l.c.* have them thus:

لَا غَرَوْ مِنْ عَيْشَةٍ نَافِدَةٍ وَهَلْ غَيْرُ مَا مَيْتَةٌ وَاحِدَةٌ
فَأَبْلَغُ بَنِيَّ وَأَعْمَامَهُمْ بِأَنَّ الْمَنَائِبَ هِيَ الرَّاصِدَةُ
لَهَا مَدَّةٌ فَفَنَفُسُ الْعِبَادِ إِلَيْهَا وَإِنْ كَرِهَتْ قَاصِدَةٌ
فَلَا تَجْرَعِي لِحِمَامٍ دَنَا فَلَمَمْتُ مَا تَلِدُ الْوَالِدَةَ

So also in Yāq. III, 793, except that the first verse there is:

وَاللَّهِ إِنْ مِتُّ مَا سَرَّنِي 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.

I.

قال عبيد بن الأبرص بن عوف بن جشم بن سعد بن فعبلة بن ذودان بن أسد بن خزيم
وكان اسم أم عبيد أمانة:

١ أَفْرَ مِنْ أَهْلِهِ مَلْكَوْبُ فَالْقَطِيَّاتِ فَالذَّنُوبُ
٢ فَرَائِيسُ فَتَعْيِلِيَّاتُ فَذَاتُ فِرْقَيْنِ فَالْقَلْبِ
٣ فَعَزَّةٌ فَفَقَا حِيْرٌ لَيْسَ بِهَا مِنْهُمْ عَرِيْبُ
٤ إِنْ بُدِّلَتْ أَهْلُهَا وَحُوشًا وَغَيَّرَتْ حَالَهَا الْكُطُوبُ

ملكوب والقطيبيات والذنوب ورائيس وتعيليات واذات [فريقين والقلب وبقا حير عذ ليا موضع. ا
بدلت: من فتح الألف فتحها على كلام تحليها وجعل أن أسما كقولك: نذا ونذا صرت عذ الأرض
وحوشا: ومن كسر الألف جعلها أداة جزاء كقولك: إن كان كذا فلكذا. وقوله: * إن بدلت أهلها
وحوشا*: الرواة يروون (62a): بدلت من أهلها وحوشا: فمن زائدة في النون. وقال ابن نيسة في عذ

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 Tibrizi, *Ten Poems*, pp. 159—164; Heikho, *Shu'arā 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 *Basū*, 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:

لكثر ما دخلها من الزحف وانقطع كدت أن لا تكون شعرا. It is cited by Ibn Sīdah in the *Muḥkam* TA VII, 351¹⁷; LA XIII, 315¹⁹), apparently on the authority of al-Khalil (Lane 1160a), as an example of "شعر مَبْرُؤٌ غير متولف البنية", "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 Bakri 409.

c) Tib. *وَبَدَّلَتْ مِنْ أَهْلِهَا وَحُوشًا*, where *مِنْ* is unmetrical.

لبيبت (يعنى * إِن بُدِلَتْ مِنْ أَهْلِهَا وَحُوشًا * وَغَبَّرَتْ حَالَهَا الْخُطُوبُ *) قال: فإذا ادَّخَلْتِ مِنْ صَارِ نِصْفِ
لبيبتِ رَجْرًا. قال: ولم أَرِ أَحَدًا يُنْشِدُ هَذِهِ الْقَصِيدَةَ عَلَى إِقَامَةِ الْعَرُوضِ. وقوله * وَغَبَّرَتْ حَالَهَا الْخُطُوبُ *
قول حال عذبة الأَرْضِ. وَالْخُطُوبُ وَاحِدًا خُطْبٌ ۵

٥ أَرْضٌ تَسْوَأَتْهَا شَعُوبٌ وَكُلُّ مَنْ حَلَّهَا مَحْرُوبٌ
٦ إِمَّا قَتِيلًا وَإِمَّا هَالِكًا وَالشَّيْبُ شَيْنٌ لَمَنْ يَشَيْبُ

شَعُوبُ الْمَنِيَّةِ: يقال شَعَبْتُهُ شَعُوبٌ غَيْرَ مَصْرُوفَةٍ. قال أبو الوليد: الماحروب الذى قد ذهب ماله
جمعهم محروبون. ويروى * إِمَّا قَتِيلٌ وَإِمَّا هَالِكٌ * بالرفع: ومن نَصَبَهُ فَعَلَى الْحَالِ ۵

٧ عَيْنَاكَ دَمْعُهُمَا سَرُوبٌ كَأَنَّ شَأْنَيْهِمَا شَعِيبٌ

شعيب القِرْبَةِ الْخَلْقَةُ: شبه دُمُوعَهُ بِمَا يَسِيلُ مِنْهَا. وَسَرُوبٌ قَمُوحٌ مِنَ السَّرْبِ: يقال: سَرَبَ مَرَاتَكَ إِذَا
أَنْتَ جَدِيدٌ: أَيْ أَجْعَلْ فِيهَا مَاءً حَتَّى يَنْسَرِبَ الْمَاءُ وَتُمْسِكَ الْخُرْزُ إِذَا ابْتَلَّتْ: وَالسَّرْبُ الْمَاءُ السَّائِلُ.
قوله كَأَنَّ شَأْنَيْهِمَا وَاحِدًا شَأْنٌ وَالْجَمْعُ شُؤُونَ: وَهُوَ عُرُوقٌ تَكُونُ فِي الرَّأْسِ يَجْرِي مِنْهَا الدَّمُوعُ
لِ الْعَيْنِ ۵

٨ وَاهِيَةٌ أَوْ مَعِينٌ [مُعِينٌ] أَوْ هَضْبَةٌ دُونَهَا لِهَوْبٌ

اهية نعت للشعيب وهى قِرْبَةٌ b [بِالْيَاءِ] ضَعَفَ مَوَاضِعَ الْخُرْزِ مِنْهَا فَلَمَّا سَرِيعَ السَّيْلَانِ. (62b) وقوله
وَمَعِينٌ [مُعِينٌ]: فَالْمَعِينُ الْمَاءُ الظَّاهِرُ عَلَى وَجْهِ الْأَرْضِ: c وَالْمُعِينُ الذَّاعِبُ: يقال قد أَمَعَنَ فُلَانٌ فِي
سَفَرٍ إِذَا بَاعَدَ فِيهِ وَذَعَبَ. وَاللَّهْوَبُ وَاحِدًا لِهَبٌّ وَهُوَ الْمَهْوَى بَيْنَ الْجَبَلَيْنِ: وَقَالَ غَيْرُهُ الشَّقْفُ بَيْنَ
جَبَلَيْنِ. وَالْهَضْبَةُ دُونَ الْجَبَلِ ۵

٩ أَوْ فَلَحٌ مَا بَطَّنَ وَاذِ

١٠ أَوْ جَدْوَلٌ فِي ظِلَالٍ نَخْدِ

١١ تَضْبُو فَنَأَى لَكَ التَّصَابِي

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.

قال ابنُ كُنَاسَةَ: الفَلْجُ *a* البئرُ الكَبيرةُ: وما صلَاةٌ. والجَدُولُ النهرُ الصغِيرُ. فلا بدىءُ: البدىءُ البدعُ:
يقولُ لَيْسَتْ أَوْلَى أَرْضٍ حَوْلَ أَهْلِهَا فَعَجِبْتَ لَدُنْكَ ۞

١٣ أَوْ يَكُ أَفْقَرُ مِنْهَا جَوْهَا ۞ وَعَادَهَا الْمَحْدَلُ وَالْجُدُوبُ

الجَوُّ ما اتَّسَعَ مِنَ الْأَرْضِ غَيْرِ مَهْمُوزٍ: وَالْجَدُّ أَيْضًا غَيْرِ مَهْمُوزٍ ما بَيَّنَّ نَسَبًا وَالْأَرْضُ: وَالْجَدُّ أَيْضًا غَيْرِ
مَهْمُوزٍ قَصَبَةُ الْبِيَامَةِ: قالُ الْأَعَشَى

۞ فَاسْتَنْزَلُوا أَهْلَ جَوْ مِنْ مَسَاكِينِهِمْ وَعَدَمُوا شَاخِصَ الْبُنْيَانِ فَاتَّصَعَا

ويروى فَاتَّصَعَا. وعادها يقول عاد على هذه الأرض بعد تفرق أهلها المحل: ونحل القحط.
وَالْجُدُوبُ الْقَاحِطُ أَيْضًا ۞

١٤ *d* فَكُلُّ ذِي نِعْمَةٍ مَخْلُوسٌ وَكُلُّ ذِي أَمَلٍ مَكْدُوبٌ

١٥ *e* وَكُلُّ ذِي إِيدٍ مَوْرُوثٌ وَكُلُّ ذِي سَلْبٍ مَسْلُوبٌ

١٦ وَكُلُّ ذِي غَيْبَةٍ يَوْرُوبٌ وَعَائِبُ الْمَوْتِ لَا يَوْرُوبُ

١٧ (63*a*) أَعَاظِرُ مِثْلُ ذَاتِ رَحِمٍ أَمْ غَانِمٌ مِثْلُ مَنْ يَخْيِبُ

ضَرَبَ مَثَلًا لِلْعَاظِرِ [و] الَّتِي لَا تَلِدُ. يَقُولُ لَا يَسْتَوِيَانِ مِنَ يُغَيِّرُ فَيَغْتَمُّ وَمَنْ يَغْيِرُ وَلَا يَغْتَمُّ ۞

١٨ *f* أَفْلِحَ بِمَا سِئِمَتْ فَقَدْ يَبْلُغُ بِالصَّعْفِ وَقَدْ يُخَدِّعُ الْأَرِيْبُ

١٩ لَا يَعْظُ النَّاسُ مَنْ أَمَّ يَعْظُ السُّدْهُرُ وَلَا يَنْفَعُ التَّمْلِيْبُ

٢٠ *g* إِلَّا سَجِيَّاتِ مَا الْقُلُوبِ وَكَمْ يَصِيرُنَّ شَانِسًا حَمِيْبُ

٢١ *h* سَاعِدُ بَارِضٍ إِذَا كُنْتَ بِهَا وَلَا تَقْدُ إِنِّي غَرِيْبُ

a) This explanation of Ibn Kunāsa's is cited in TA II, 87¹⁹; all other interpreters explain
فَلْجٌ 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. مَخْلُوسِيْب.

e) Hom. BQut. مَوْرُوثِيْبًا; Tib. and Jamh. as text.

f) This verse is often quoted unmetrically, with يُخَدِّعُ for يُخَدِّعُ; so Lane 2438*c*; LA III, 271¹³; and Hom.

g) Hom. has two couplets in place of this:

لَا يَنْفَعُ النَّبُّ عَنِ تَعَلُّمٍ
فَقَدْ يَصِيرُنَّ حَمِيْبًا شَانِيْ
إِلَّا سَجِيَّاتُ وَالْقُلُوبِ
وَيَرْجِعُنَّ شَانِسًا حَمِيْبُ

h) Vv. 21 and 21 in Buht. Ham., p. 254, with a different text of v. 22.

٢٢ قَدْ يُوصَلُ النَّارِحُ [النَّائِي] وَقَدْ يُقَطِّعُ ذُو السَّهْمَةِ الْقَرِيبُ
 ٢٣ مَنْ يَسَلِ النَّاسَ يَخْرِمُوهُ وَسَائِلُ اللَّهِ لَا يَخِيبُ^a
 ٢٤ وَالْمَرْءُ مَا عَاشَ فِي تَكْذِيبِ طَوْلِ الْحَيَاةِ لَهُ تَعْدِيبُ
 ٢٥ بَلْ رَبُّ مَا وَرَدَتْ آجِنُ سَبِيلُهُ خَائِفٌ جَدِيبُ

٥ قال ابن كُنَاسَةَ: ويروى ^e [يَبَارَبُ مَا] صَرَى وَرَدَتْ: وَالصَّرَى اِنْمَاءُ الْمُتَغَيَّرِ الَّذِي لَا يَكُنُ يَمُرُّ بِهِ أَحَدٌ الْمُحْتَسِبِ فِي امْكَانٍ: وَيُقَالُ ^d شَاءَ مُصْرَاةً إِذَا احْتَبَسَ لَبَنُهَا وَجُمِعَ فِي صَرْعِهَا. وَالْآجِنُ الْمُتَغَيَّرُ. وَالْجَدِيبُ الَّذِي لَا شَجَرَ فِيهِ وَلَا نَبْتَ ٥

٢٦ رِيَشُ الْكَمَامِ عَلَيَّ أَرْجَائِيهِ لِلْقَلْبِ مِنْ خَوْفِهِ وَجِيبُ

الْوَجِيبُ الْحَقْفَانُ. أَرْجَاؤُهُ نَوَاحِيهِ: وَوَاحِدُ الْارْجَاءِ رَجًا مَقْصُورًا ٥

٢٧ قَطَعْتُهُ عُذْوَةً مُشِيحًا وَصَاحِبِي بَادِنٌ خَبُوبٌ

فَقَطَعْتُهُ خَلْفَتُهُ. مُشِيحًا مُجْدًا فِي السَّيْرِ. وَصَاحِبِي يَرِيدُ نَاقَتَهُ. بَادِنٌ جَسِيمٌ. خَبُوبٌ ذَاتُ الْكُتَبِ فِيهِ [صَرَبٌ] مِنَ السَّيْرِ ٥

٢٨ عَيْرَانَةٌ مُوَجَّدٌ فَقَارُهَا كَأَنَّ حَارِكَهَا كَثِيبٌ

عَيْرَانَةٌ مَأْخُودٌ مِنْ اسْمِ الْعَيْرِ: شَبَّهَهَا بِالْحِمَارِ فِي سُرْعَتِهَا. مُوَجَّدٌ فَقَارُهَا يَرِيدُ مُوْتَقَفَةً الْخَلْفُ كَأَنَّ (63b) عَظْمٌ [فَقَارِهَا] وَاحِدٌ مِنْ صَلَابَتِهِ. وَالْكَتِيبُ رَمْلَةٌ تَبِينَةُ تَبَسُّتٌ 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) Addad 82, 3—4 expands this v. into two:

بَلْ لِيِنْ أَكُنْ قَدْ عَلَنَتْنِي ذُرَّةٌ وَالشَّيْبُ شَيْبٌ لَمِنْ يَشِيبُ
 فَرَبُّ مَا وَرَدَتْ آجِنِ 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 مَصْرَّةً.

e) Addad 177³ with بَارِلٌ for بَادِنٌ, and so Hommel.

f) MS مَوْجَدٌ, and so also in scholion.

٢٩ *a* أَخْلَفَ مَا بَارِلًا سَدَيْسَهَا لَا حِقَّةَ هِيَ وَلَا نَيْوَبَ

أَخْلَفَ: يقول سَقَطَ السَّدَيْسُ وَطَلَعَ الْبَارِلُ: والسَّدَيْسُ النَّسْجُ الَّتِي تَأْتِي بَعْدَ سَبْعِ سِنِينَ لِلْبَعِيرِ: فِذَا تَمَّ لَهُ تَمَانِي سِنِينَ وَاشْتَمَلَ التَّاسِعُ بَرَزَلْ لَهُ نَابٌ وَعَوَّ آخِرَ أَسْنَانِهِ: وَالْبَارِلُ مِنَ الْإِبِلِ كَثْفَارِجٍ مِنَ الْخَيْلِ. وَالْحِقَّةُ الَّتِي يَأْتِي عَلَيْهَا سَبْعَ سِنِينَ. وَالنَّيْوَبُ النَّابُ: وَذَلِكَ إِذَا أَتَى عَلَى الْجَمَلِ وَانْدَفَعَ سَبْعَ عَشْرَةَ [سَنَةً] قَبْلَ لِلنَّاقَةِ بَعْدَ ذَلِكَ نَابٌ وَقَبِيلٌ لِلجَمَلِ *e* حَلْوَيْ وَيُقَالُ لَهُ شَارِفٌ: ثُمَّ لَا يَبْرُزُ بَعْدَ عَدْوِ النَّسْجِ 5 شَارِفًا حَتَّى يَمُوتَ. وَهُوَ يَكُنْ هَذَا *d* [lacuna]

٣٠ *e* كَانَتْهَا مِنْ حَمِيرٍ غَابٍ جَوْنٌ بِصَفْحَتِهِ نُدُوبٌ

وَاحِدُ الْغَابِ غَابَةٌ وَالغَابَةُ الْأَجْمَةُ: وَهِيَ هُنَا مَوْضِعٌ لِأَنَّ الْحَمِيرَ *f* [الا] تَكُونُ فِي الْأَجْمِ. جَوْنٌ أُسُودَ يَرِيدُ الْحِمَارَ: وَالْجَوْنُ الْأَبْيَضُ عَنِ ابْنِ عَمْرٍو: قَالُوا وَالشَّمْسُ يُقَالُ لِنَبَا جَوْتَةٍ وَذَلِكَ لِأَنَّهَا لَيْسَتْ بِحَامِئَةٍ 10 الْبِيضِ: وَالْجَوْنُ الْأَسْوَدُ أَيْضًا. بِصَفْحَتِهِ أَرَادَ بِعُنُقِهِ: أَرَادَ مِنْ كَدَمٍ لِلْحَمِيرِ. نُدُوبٌ أَنْزَرٌ وَاحِدُهَا نُدْبٌ 5

٣١ أَوْ شَبَبٌ *g* وَيَكْفِرُ الرَّخَامَى قَلْفُهُ شِمَالٌ هَبُوبٌ

٣٢ *h* [فَذَاكَ عَصْرٌ وَقَدْ أَرَانِي تَحْمِلُنِي نَهْدَةً سُرْحُوبٌ]

أَي ذَلِكَ دَهْرٌ قَدْ ذَهَبَ. وَقَوْلُهُ أَرَانِي أَي قَدْ كُنْتُ [الرَّكْبُ] نَبْدَةً فَصَحْمَةً الْوَسَطِ. وَالسَّرْحُوبُ النَّاصِيَةُ.

قَالَ أَبُو عَمْرٍو يُقَالُ عَصْرٌ وَعَصْرٌ وَعَصْرٌ ثَلَاثُ لُغَاتٍ يَعْنِي الدَّهْرُ: سَبَعَهُ حَمِيدٌ مِنْ ابْنِ عَمْرٍو 5

٣٣ مُضَبَّرٌ خَلَقَهَا تَضْبِيرًا يَنْشَقُّ عَنْ وَجْهِهَا السَّيْبُ

مُضَبَّرٌ مُدْمَجٌ. السَّيْبُ النَّاصِيَةُ: يَقُولُ تُنْشَرُ نَاصِيَتُهَا (64*a*) عَلَى وَجْهِهَا لِسَعَةً جَبَّتِيَا وَكَثْرَةً نَاصِيَتِيَا.

قَالَ ابْنُ كُنَاسَةَ السَّيْبُ النَّاصِيَةُ 5

a) MS *بَارِلٌ*. We must read *عَمِي*, not *هَمِي*: this is a peculiarity of the dialect of Asad;

LA XX, 254². *b*) This is evidently incorrect; see Lane 608*b*: *Aṣmaʿī, Ibil* 76⁶; and

Mbd Kām. 566¹³; read *three* instead of *seven*. *c*) This sense of *عَلْوَيْ* is not in the Lexx.

d) MS broken: the letters (?) *السَّو* can be distinguished.

e) Tib. *حَمِيرٍ عَاتَات*; Hom. *حَمِيرٍ عَاتَة*.

f) *لا* accidentally omitted in MS.

g) MS *حَمِيرٍ*: this is given as a *v.l.* in Tib., whose text has *يَرْتَعِي*; it is however unmetrical. *يَحْفَرُ* 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.

٣٤ زَيْبِيَّةٌ نَاعِمٌ عُرُوقُهَا وَلَيْسَ أَسْرُهَا رَطِيبٌ

زَيْبِيَّةٌ [من] الرِّبْتِ. [ويرى] نَائِمٌ: فمن قال نَائِمٌ عُرُوقُهَا أَيْ لَيْسَتْ بِمُنْتَشِرَةٍ: ويقال نَائِمٌ عُرُوقُهَا مَا كَانَتْ عُرُوقُهَا أَيْ لِيَصْحَتْنَا. ونَاعِمٌ نَيْبَتَا عُرُوقُهَا. وَالْأَسْرُ الْحَلْفُ: قال الله: *b* وَشَدَدْنَا أَسْرَهُمْ. وقوله زَيْبٌ [أَيْ] نَيْسٌ غُنْمًا [بِيَابِسٍ] ٥

٣٥ كَأَنَّهَا لِقُوَّةٌ طَلُوبٌ ^c تُخْزَنُ فِي وَكْرِهَا الْقُلُوبُ

لِقُوَّةٌ الْعُقَابُ تُشَبِّهُ قَرْسٌ بِهَا نُسْرَعَتِيَا: ويقال لئذَى بَوَجْهِهِ الْقَلْبُ [لَهُ] اللِّقُوَّةُ بفتح اللام. والقلوب أراد قلوب النطير: وذلك أن العقاب والصقر والبازي وما أشبههم (*sic*) تأكل جميع الطير إلا القلب لأنها لا تأكله *d* ٥

٣٦ بَاتَتْ عَلَى إِرَمٍ عَدُوبًا كَأَنَّهَا شَيْخَةٌ رَقُوبٌ

العُدُوبُ الْمُتَنَصِّبَةُ. كَأَنَّهَا: يقول: كأن هذة العقاب امرأة عجوز. والرقوب التي لا يعيش لها ولد. يروى: على إِرَمٍ رَابِيَةٌ. الإِرَمُ الْعَلَمُ وهو الجبل الصغير مثل العلم الطويل وجماعه الآرام: قل لبيد: حَوْفِيهَا آرَامُهَا: أَيْ أَعْلَامُهَا. وقال ابن كُنَاسَةَ: العُدُوبُ الْمُتَنَصِّبُ: وقال غير ابن كُنَاسَةَ: العُدُوبُ الفِغَائِمُ يأكل ولا يشرب ٥

٣٧ فَاصْبَحْتُ فِي غَدَاةٍ قَرَّةٍ يَسْقُطُ عَنْ رَيْشِهَا الصَّرِيبُ

الصَّرِيبُ وَالصَّفِيعُ وَالجَلِيدُ وَاحِدٌ وَهُوَ مَا سَقَطَ بِاللَّيْلِ مِنَ النَّدى بِالشَّجَرِ فَيَجْمَدُ عَلَيْهِ أَوْ كَمَا كَانَ يَرَى مِنَ السَّمَاءِ ٥

٣٨ فَأَبْصَرْتُ ثَعْلَبًا مِنْ سَاعَةٍ وَدُونَهُ سَبَسَبٌ جَدِيدٌ

(64b) السَّبَسَبُ الأَرْضُ المُسْتَوِيَّةُ وَجَمْعُهَا سَبَسِبٌ. الجديب الذي لا ينبت فيه شجرة ولا مرعى ٥

٣٩ فَنَفَضْتُ رَيْشَهَا ^g وَأَنْتَفَضْتُ وَهَى مِنْ نَهْضَةٍ قَرِيبٌ

a الرِّبْتِ and الزَيْبِيَّةُ are mentioned in the TA (*s. v.* رِبْت) as proper names of horses. In the corresponding poem of Imra' al-Qais (55,5) نَاعِمَةٌ and أَبْجَلَهَا نَائِمٌ are both applied to a camel.

b) Qur. LXXVI, 28.

c) For تُخْزَنُ Hom. has تَبْيَسُ, Tib. تَخَّرُ (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. وَوَدَّتْ فَذَاكَ; Hom. وَلَمْ تَطْرُ وَهَى. Tib. and Hom. arrange the verses thus: 39, 42, 41

40, 43, 44, which gives a better sequence.

٤٠ يَدِيبُ مِنْ حِسْبِهَا دَبِيبًا وَالْعَيْنُ جِمْلًا فَهَا مَقْلُوبٌ
 ٤١ فَتَهَضَّتْ نَحْوَهُ حَنْيئةً وَكَرَدَتْ كَرْدَةً تَسِيْبُ
 ٤٢ فَاشْتَالَ وَأَرْتَاعَ مِنْ حَشِيشِهَا وَفَعَلَهُ يَفْعَلُ الْمَدْرُوبُ
 ٤٣ a] فَأَادَرَكْتَهُ فَطَرَحْتَهُ وَالصَّيْدُ مِنْ تَحْتِهَا مَكْرُوبٌ
 ٤٤ فَجَدَلْتَهُ فَطَرَحْتَهُ فَكَدَحْتُ وَجْهَهُ الْجَبِيبُ

كدحت اى جرحت والكدح الجراح. والجيبوب الحجارة واحدا *h* جيبية: قل ابي نُداسة: الجيبوب
 وَجْهُ الْأَرْضِ: ويقال الْأَرْضُ الصُّلْبَةُ. قال الاصمعي: الجيبوب المدر والجيبية القنعة من المدر. قل ابو
 الوليد: c] *أعطى* رسول الله صلى الله عليه وسلم كبيد] بن ربيعة الشاعر جببة يداوى بها عمه *d* ابا
 براء يدونها في الماء ويشربها [ويشتمى] من ديبلة كنت به ه

٤٥ يَضْعُو وَمَخْلَبِهَا فِي دَفِّهِ 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 *مرك*. For يدونها the MS has *نسيا*, which I am unable to read.

NOTE BY PROF. NÜLDEKE 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 oben 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 *Kāmil* 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'ra [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 Licenzen auf-

وَالْوَيْبَةُ الْبُرْدَعَةُ سَمِيَتْ وَبَيْتٌ لِأَنَّهَا تَلَى الْجِلْدَ. وَأَعْصَبَ انْكَسَرَ الْقَرْنُ. وَلَمْ يَتَعَيَّفُوا يَقُولُ لَمْ يَبْرَحُوا طَائِرًا. وَيُرَى: كَالْوَشِيحَةِ أَعْصَبَ: وَالْوَشِيحَةُ [عِرْقُ الشَّجَرِ] ٥

٣ وَأَبُو الْفِرَاحِ عَلَى حَشَاشٍ هَشِيْمَةٍ a مَتَنَكِبًا إِسْطَ الشَّمَائِلِ يَنْعَبُ

أبو الفراح هو الطير وهو الغراب: يقول: في وَكْرِهِ b يَنْعَبُ على فِرَاحِهِ. وَالْهَشِيمَةُ الشَّجَرَةُ الْيَابِسَةُ. وَقَوْلُهُ

عَلَى حَشَاشٍ: قَالَ ابْنُ كُنَاسَةَ: وَاحِدٌ لِلْحَشَاشِ حَشَاشَةٌ: وَفِي ذَوَابِّ أَمْثَلِ الْحَدِيثِ. قَالَ أَبُو الْوَيْبِيِّ: ٥

الْحَشَاشُ كُلُّ مَا لَا عَظْمَ لَهُ مِنَ الذَّوَابِّ مِثْلَ الْحَبَّاتِ وَالْعُظَايَا وَمَا أَشْبَهَهَا. قَالَ ابْنُ كُنَاسَةَ: شَبَّهَ فِرَاحُ

الطَيْرِ c لِمَعْطِهَا بِالْحَنَافِسِ. وَقَالَ غَيْرُهُ: d لِلْحَشَاشِ الْيَابِسِ. وَقَوْلُهُ: إِسْطَ الشَّمَائِلِ يُرِيدُ جَنْبَ الشَّمَائِلِ وَفِي

الرَّبِيحِ: يَقُولُ: قَدْ مَالَ عَنْهَا. يَنْعَبُ يَصْبِغُ. وَقَوْلُهُ الشَّمَائِلِ الْمُنَاحِيَةُ الَّتِي تُنَبِّئُ مِنْهَا الرَّبِيحُ. وَقَالَ (sic)

٤ وَتَجَاوَزُوا ذَاكُمْ إِلَيْنَا كُلَّهُ عَدَّوْا e وَمَرْقَصَةٌ فَلَمَّا قَرَّبُوا

قَالَ وَسَأَلْتُ أَبَا عَمْرٍو عَنِ الْعَدْوِ وَالْمَرْقَصَةِ فَقَالَ: صَرَبْتُ مِنَ السَّيْرِ. f وَقَالَ غَيْرُهُ: [الْمَرْقَصَةُ] دُونَ التَّعَدُّوِ 10

الشَّدِيدِ. يُرِيدُ بَنِي جَدِيدَةَ أَيْ جَاوَأُوا بِجَمِيعِ مَا ذَكَرْنَا إِلَيْنَا. فَلَمَّا قَرَّبُوا أَيْ قَرَّبُوا حَيْلِنَا لِقَاتِنَا ٥

٥ طَعَنُوا بِمُرَّانِ الْوَشِيحِ فَمَا تَرَى خَلَفَ الْأَسِنَّةِ عَيْرَ عِرْقٍ يَشْحَبُ

قَالَ: مُرَّانُ الْوَشِيحِ g الرِّمَاحُ (65b) لِأَنَّ الْقَنَا يَدْخُلُ بَعْضُهَا عَلَى بَعْضٍ. خَلَفَ الْأَسِنَّةِ أَيْ بَعْدَ الْأَسِنَّةِ.

٦ وَتَبَدَّلُوا الْيَعْبُوبَ بَعْدَ إِلَهِهِمْ صَنَمًا فَقَرَّوْا يَا جَدِيدُ وَأَعْدَبُوا

٧ إِنْ تَقْتُلُوا مِنَّا ثَلَاثَةَ فِتْيَةٍ فَلَمَنْ بِسَاحِقِ الرَّعِيدِ الْمُطْنَبِ

الْيَعْبُوبَ صَنَمَ لِعِيدِهِمْ. قَالَ ابْنُ كُنَاسَةَ: أَعْدَبُوا كَفَّوْا. الرَّعِيدُ رَعْلَةٌ وَفِي الْجَمَاعَةِ مِنْ كَلِّ شَيْءٍ. قَالَ ابْنُ

كُنَاسَةَ: هِ الْمُطْنَبُ الْكَبِيرُ ٥

a) Jāh. مَتَنَكَبَ. MS حَشَاشٍ, and so in scholion. b) MS معك (l)

c) MS لمعظها; لمعظها 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 وَفَرِيصَةً, and so in scholion;

مَرْقَصَةٌ does not occur in the Lexx.; but رَقَصَان, رَقَصَان, is common in the sense of *ambling*.

f) Here in the MS the preceding words (from وَسَأَلْتُ) are repeated. g) MS الرَّمْلُ!

h) Cited Khiz. III, 246 and Fa'iq II, 64, as text; Jāh. وَأَوْعَبُوا. 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 مُطْنَبِ (of a stream) as بعيد الذعاب.

فَيَحْمَدُ حَتْمَهُ وَحَمْدِ قَبِيلِهِمْ إِذْ طَالَ يَوْمُهُمْ وَعَابَ الْعَيْبُ
 بعد حمد حتمه وحمد قبيلهم اي يحمد من كان منهم وعاب [العيب]. وطال يومهم لانهم قتلوا
 وجرمهم في امره

٩ إِنِّي أَمَرْتُ فِي النَّاسِ لَيْسَ لَهُ أَخٌ
 ١٠ وَإِذَا أَحْوَكُ تَرَكَتَهُ وَأَخَا أَمْرِي
 ١١ فَلْتَعْرِفِ الْقَيْنَاتِ نَوَى زُرُوسِهِمْ
 ١٢ بَدَلٌ لَا مَحَالَةَ مِنْ لِقَاءِ فَوَارِسٍ
 ١٣ شَمٌّ كَأَنَّ سَنَا الْقَوَانِسِ فَوْقَهُمْ
 فلتعرف فلتعلم على من دون مثل عاولا. والقينة المغيبة: وكل عامل بيده فهو قين. وشرابهم يعني الخمر.
 وفضله بقية. والمكئب من الشوائبة عن ابن كنانة: *له يعرف المكئب*: ويقال المكئب من الشواء
 الذي لم يصح ثم أعيد فندخن ففسد.

كَرَمَ مَتَى يُدْعُوا لِزُرُوعٍ يَرْكَبُوا
 نَارًا عَلَيَّ شَرَفَ الْيَفَاعِ تَلَهَّبُ
 فوله *فإن [سنا] القوانس* يعنى قوانس البيض وفي أوساطها في أعلاها: وقوانس الانسان وسط رأسه:
 وقوانس النعمير موضع الفراع حيث يشد العذار من وسط رأسه. شبه بريق القوانس على رروس الفرسان
 نارا على شرف مرتفع من الارض: واليفاع كل ما ارتفع من الارض (66a)

١٤ تَمَشَّى بِهِمْ أَدَمٌ تَسِيطُ نُسُوعَهَا
 ١٥ وَحَمْدِ أَاتَخَذُوا الْحَدِيدَ حَقَائِبًا
 فيه *أدم* إبل بيض. *تسيط* نسوعها تصيح: ولا يكون الأظيط إلا للرحل اذا كان جديداً والجديد
 الجهد والخيف. *خوص* غائرة العيون. واليهجان الإبل البيض. والربرب جماعة البقر: *f* [شبهها بالبقر
 نيامها]

١٥ وَحَمْدِ أَاتَخَذُوا الْحَدِيدَ حَقَائِبًا
 ١٥ وَحَمْدِ أَاتَخَذُوا الْحَدِيدَ حَقَائِبًا

a) MS and *اودا* and *تَتَبَّبُ*. 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. *مكئب* as here explained is not in the Lexx.

c) Here begins the text of Mukht., which has *منا* in place of *نم*.

d) Mukht. *أَعْلَى الْيَفَاعِ* for *مِنْهُمْ*, and *فَوْقَهُمْ*.

e) Mukht. *تَمَشَّى*.

f) Added from scholion of Mukht.

g) Mukht. *نَهْدُ الْمَرَائِلِ* (sic).

قوله للحديد يعنى الدروع. حَقَاتِبًا فِدَ أَحَقَّبُوْعَا عَلَى الرُدَّتَبِ. وَفَوْنَهُ أَدُمُ الْمَرَكَدِ يَقُولُ فِدَ أَيْتَسَ مَوْجِعَ

عَقَبِ الْفَارِسِ مِنَ الْقَرَسِ مِمَّا يَرُكُّهُ بِرُجْلِهِ. وَخِلَالَيْكُمْ بَيْنَكُمْ: وَيُرْوَى خِلَافَيْكُمْ يَعْنِي خَلْفَيْكُمْ ۞

١٦ مِنْ كُلِّ مَمْسُودِ السَّرَاةِ مُقَلِّصٍ قَدْ شَفَّهَ طُولُ الْقِيَامِ ۞ وَالْعَبْوَا

قَوْلُهُ مَمْسُودٌ يَعْنِي مُؤْتَفَقُ الْخَلْفِ. وَالسَّرَاةُ الظَّيْرُ. وَالْمَقْلِصُ الْمَشْمَرُ. فِدَ شَفَّهَ أَعْرَضَهُ وَغَيْرَهُ ۞

١٧ وَطَوْرَةٌ كَالسَّيْدِ ۞ بِيَعْلُو فَوْقَهَا صِرْغَامَةٌ ۞ عِبْدُ الْمَنَاكِبِ أَعْلَبُ

مِنْ كُلِّ طَيْرَةٍ يَبِيدُ مِنْ كُلِّ فَرَسٍ أَنْتَمِي: وَالطَوْرَةُ الدَّرِيمَةُ السَّرِيعَةُ شَبَّيْنَا فِي خَفْتَيْهَا بِنَسِيدٍ وَنَسِيدُ النَّذْرِ.

وَالصِّرْغَامَةُ الْأَسَدُ. عِبْدُ الْمَنَاكِبِ يَعْنِي الْأَسَدَ [وَعُو] غَلِيظُ الْمَنْكَبِ. أَعْلَبُ غَلِيظُ تَرْفِيقِهِ ۞

١٨ وَلَقَدْ شَبَّيْنَا ۞ لِلرَّيَابِ إِذَا أَقْبَلُوا ۞ نَارًا ۞ بِهَا طَيْرُ الْأَشَائِمِ يَنْعَبُ

وَيُرْوَى: * وَلَقَدْ شَبَّيْنَا ۞ لِلرَّيَابِ إِذَا أَقْبَلُوا * نَارًا [بَيْنَا] الطَّيْرُ الْأَشَائِمُ تَنْعَبُ *. وَفَوْنَهُ شَبَّيْنَا أَوْفَدْنَا يَقُولُ

شَبَّيْتُ النَّارَ وَحَشَشْتُهَا بِعَمِّي وَاحِدٍ أَيْ أَوْفَدْتُهَا. وَالْحِجَارُ مَا نَبَتِي تَمِيمٌ تَدْعِيهِ بَنُو صَبَّةَ: وَدَارِمٌ مِنْ

بَنِي تَمِيمٍ. وَقَوْلُهُ طَيْرُ الْأَشَائِمِ يَعْنِي طَيْرَ الشُّومِ وَكَيْ الْغُرَبَانِ ۞ (66b)

١٩ وَلَقَدْ تَقَدَّامَ بِالنَّسَارِ لِعَامِرٍ يَوْمَ لَهْمٍ مِمَّا هُنَاكَ عَصَبَبُ

وَيُرْوَى: * وَلَقَدْ مَضَى مِمَّا هُنَاكَ لِعَامِرٍ يَوْمَ عَلَيْهِمُ بِالنَّسَارِ عَصَبَبُ *. [عَصَبَبُ] شَدِيدٌ. وَالنَّسَارُ

مَوْجِعٌ وَكَانَ لَهُمْ فِيهِ فِتَالٌ. وَقَوْلُهُ تَقَدَّامَ يَبِيدُ تَقَدَّمَ ۞

٢٠ حَتَّى سَقَيْنَاهُمْ بِكَاسٍ مُرَّةً فِيهَا الْمُتَمَلُّ نَانِعًا فَلْيَشْرَبُوا

وَيُرْوَى الْمُتَمَلُّ بِكَسْرِ الْمِيمِ وَتَصْبِئُهَا: وَهُوَ السَّمُّ وَيُقَالُ السُّرُّ أَيْضًا. وَيُرْوَى: * حَتَّى جَبِينَاكُمْ بِأَيْسٍ مُرَّةً * ۞

٢١ بِمَعْضَلٍ لَجِبٍ كَانَ عَقَابَهُ فِي رَأْسِ خُرُصٍ طَائِرٌ يَتَقَلَّبُ

قَوْلُهُ بِمَعْضَلٍ يَقُولُ الْحَبِيشُ مِنْهُمْ كَثِيرٌ يَصِيفُ بِهِمْ مَوْضِعَهُمْ مِنْ كَثْرَتِهِمْ; يَقُولُ فِدَ عَضَلْتُ نَرَّةً إِذَا

نَشِبَ وَادَّعَا فِي بَنِيهَا وَلَمْ يَخْرُجْ مِنْ صِحْمِهِ. وَعُقَابُهُ رَأْيَتُهُ. وَالخُرُصُ سِنَانُ الرُّمَحِ ۞

a) So Mukht.: MS وَالْعَبُ. b) Mukht. يَسْمُو. c) Mukht. صَحْمُ. d) MS سَبَّيْنَا.

e) Mukht. الطَّيْرُ الْأَشَائِمُ تَنْعَبُ. The order in Mukht. after v. 17 is 19, 21, 18, 20, 22 etc.

f) MS لَذِيْبٌ.

g) Mukht. as in scholion. In Naq. 245⁸ and Bakrī 591²² the reading is

وَلَقَدْ تَطَاوَلَ بِالنَّسَارِ لِعَامِرٍ يَوْمَ تَشَابَهَ لَهُ الرُّومُ عَصَبَبُ

h) Mukht. as in scholion, end. In Mukht. this verse follows v. 18, being thus made to refer to Dārim, instead of to 'Amir as here.

٢٢ «وَلَقَدْ أَنَا عَن قِيمِ أَنَّهُمْ دَبَرُوا لِقَتْلِي عَامِرٍ وَتَغَضَبُوا

بِأَنكَرُوا ٥ ويقال دَبَرُوا وَتَغَضَبُوا وَتَغَرُّوا: ويقال دَبَرُوا بِأَنكَرُوا ٥

٢٣ رَغِمَ لَأَيْفَ أَيْدِي صَائِعٍ إِنِّي يَهُونُ عَلَيَّ أَنْ لَا يُعْتَبَرُوا

٢٤ وَعِذَاهُ صَيْحُنَ الْجَفَارِ عَوَاسَا يَهْدِي أَرَائِلَهُنَّ شُعْثُ شُرْبٍ

٢٥ لَمَّا رَأَيْنَا وَالْمَعَاوِلَ وَسَطْهَمَ وَالخَيْلَ تَبْدُو تَارَةً وَتَغَيَّبَ

بِأَنَّهُمْ يَهْدِي أَرَائِلَهُنَّ شُعْثُ شُرْبٍ لِّلْجَيْلِ. وَشُرْبٌ صَمْرٌ. الْمَعَاوِلُ وَاحِدُهَا مِعْوَلٌ وَهِيَ

تَلَمُّ يَدِي فِي السُّوَيْدِ سَهْلٌ تَسْفِي. وَتَارَةٌ مَرَّةٌ. تَبْدُو إِذَا خَرَجْتَ مِنَ الْعُبَارِ وَتَغَيَّبَ إِذَا دَخَلْتَ فِيهِ.

وَمَعَالِ الْمِعْوَلِ فِي حِرَابٍ مِعْوَالٌ مِثْلُ التَّبَلِ ٥

٢٦ وَلَوْأَ وَهَنَّ يَجْلُنَ فِي آثَارِهِمْ شَلَالًا وَبِالطَّنَاهُمْ فَتَكَبُّبُوا

١٥ (67a) وَمَا / (وَفِي) بَعْدَ الْجَيْلِ. يَجْلُنُ إِذَا يَرْمِي. شَلَالًا صَرْدًا. بِالطَّنَاهُمْ قَتْلُ ابْنِ كُنَاسَةَ جَالِدِنَا

بِالسُّوَيْدِ: قَتَلَ أَبُو عَمْرٍو قَتَلِدَاةً وَنَزْدَانَا: وَقَالَ غَيْرُنَا غَافِقُنَا عُمُ مَغَافِقَةَ إِذَا مَفْجَأَةً. فَتَكَبُّبُوا إِذَا اجْتَمَعُوا:

وَرَمَى ابْنُ كُنَاسَةَ فَتَكَبُّبُوا: وَعَمَّا وَاحِدٌ ٥

٢٧ سَائِلُ بِنَا حَجَرٍ بِنَ أَمِ قَطَامٍ إِذْ ظَلَّتْ بِهِ السَّمْرُ النَّوَاهِلُ تَلْعَبُ

حَجَرٌ أَبُو أَمِيٍّ تَقْسَمُ. السَّمْرُ السَّمْعُ. النَّوَاهِلُ عِينَا الْعِطَاشِ إِلَى الدَّمِّ: وَالنَّوَاهِلُ الَّتِي قَدْ رَوَيْتَ مِنَ الدَّمِّ

١١ وَمَا أَخَذَ مِنَ التَّبَلِ وَعَمَّا الشُّرْبِ الثَّقِي: وَالْعَلَلُ الشُّرْبُ الْأَوَّلُ. تَلْعَبُ يَرِيدُ هَذِهِ الْأَسِنَّةُ تَلْعَبُ فِيهِمْ

لَأَنَّهَا تَنْجِرُ جُلُودَهُمْ بِتَضَعْنَ ٥

٢٨ صَبْرًا عَلَى مَا كَانَ مِنْ حُلْفَائِنَا مَسْكٌ وَغَسَلٌ فِي السُّرُوسِ يُشَيِّبُ

a) LA V, 387²², with لَمَّا أَنَايَ; Mukht., Naq. 245⁹, and Bakri 591²³ دَبَرُوا; 2nd hemistich

cited in Lane 950a.

b) MS (apparently) انغروا.

c) Mukht. and Naq. لَعَمْرُ أَبِيكَ. and ضَائِعٌ for قِيمٍ.

d) Mukht. and تَمَحَدٌ.

e) Mukht. (الْمَعَاوِلُ السَّيْمُ وَاحِدُهَا مِعْوَالَةٌ) وَالْمَعَاوِلُ.

f) The MS has وَعَنَّ, but later on, before يَجْلُنُ.

g) Cited Murtaḍā *Amālī* I, 41, with اَلدَّوَابِلُ.

h) Mukht. transposes vv. 28 and 29.

which seems to give a better sequence. Mukht.'s scholion on v. 28:

حُلْفَاؤُهُمْ يَعْنِي حُلْفَاؤُهُمْ (sic) فَارِدٌ وَتَمَّ قَبْلُ فَدَانِ عَذَا حَتَّوَصَمَ: وَانْغَسَلَ الْخِطْمِي وَوَرَفَ السِّدْرِي.

يقول للذي ذَكَرَهُ له: صَبْرًا عَلَى مَا كَانَ مِنْ حُلْفَائِنَا: وَحُلْفَاؤُنَا هُنَا بَنُو جَدِيدَةَ. ثُمَّ قَالَ: * مَسَاكٌ
وَعَسَلٌ فِي الرُّوَسِ بِشَيْبٍ*: يَقُولُ لَمْ يَكُنْ بَيْنَنَا وَبَيْنَكُمْ إِلَّا الْخَنُوفُ: كَمَا قَالَ زَعِيمٌ: *a* وَدَفَعُوا بَيْنَنَا عِزًّا
مَنْشِمٌ: وَذَلِكَ أَنَّ الْعَرَبَ إِذَا أَرَادَتْ لِلْحَرْبِ جَعَلَتْ مَعِينًا لِحَنُوفٍ وَأَبْتَسَلُوا نَمُوتَ. *b* وَفِيهِ يَشِيْبُ يُخَلِّطُ.
وَالْعَسَلُ الْخَطِيئُ ۞

٢٩ فَلْيَبْكِيهِمْ مَنْ لَا يَزَالُ *c* نِسَاؤُهُ يَوْمَ الْحِفَاظِ يَقْتُلَنَّ أَيْنَ الْمَهْرَبِ

III.

١ أَقْفَرَ مِنْ مَيَّةَ الدَّوَانِعِ مِنْ *d* حَبْتِ فَلْبَنَى فَيَكَاَنَّ فَالرَّجَلِ

الدَّوَانِعُ دَوَانِعُ الْمَاءِ مِنَ الْجَبَلِ إِلَى الرُّوَسِ. وَفِيهِ، مِنْ حَبْتِ: *e* انْتَهَى عَذَا السَّوَادِي إِلَى الْفَرْجِ وَأَنْقَطَعَ.
وَفَجَّانٌ وَادٍ فَوْقَ *f* زُبَالَةَ بِنَاخُو مِنْ مَيْدِ شَمَائِلِ الْمَغْرِبِ. وَالرَّجَلُ (67b) مَجَارِي الْمَاءِ مِنَ الْجَبَلِ إِلَى
الرُّوَسِ وَاحِدَهَا رَجَلَةٌ ۞

٢ فَالْقَطِيْبِيَّاتِ فَالدَّكَادِكُ فَالْ هَيْجُ فَاعْلَى هَيْبِرِهِ السَّهْلِ

الْقَطِيْبِيَّاتِ هَذِهِ مَوَاضِعُ بِنَاخِيَةِ زُبَالَةَ. وَالدَّكَادِكُ مَوْضِعٌ. وَالْهَيْبِيُّ مَوْضِعٌ. وَالْهَيْبِيُّ مُمْضَمٌ اَلرَّصِ: وَمِنْهُ
الْمَهْمُولُ مِثْلُهُ اَيْضًا: قَالَ ابْنُ كِنَاسَةَ الْهَيْبِيُّ *g* الْمُطْمَيِّنِ فِي اَلرَّمْلِ ۞

٣ فَالْجُمْدُ الْكَافِظُ الطَّرِيقُ مِنْ آلِ زَيْغِ فَصَحْنُ الشَّقِيقِ فَالْأُمْلُ

a) Mu'all. 19.

b) So also Mukht.; the verb meaning *to mix* is شَوِبَ, and this form with عِي is not mentioned in the Lexx; but مَشِيْبٌ is cited in the meaning of مَشُوبٌ in LA I, 493¹⁷.

c) Mukht. نِسَاؤُهُم.

III. Of this poem vv. 1—3 are cited in Bakrī 722, and vv. 5—6 in LA XV, 389. Metre *Munsariḥ*.

d) Bakrī تَعَشَى (sic); Lubnā is the name of a *ḥarrah* between the lands of Asad, Taiyī' and 'Amir: Bakrī, 487 and 595.

e) MS اُدْسَى.

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 Ḥā'il and the Baḥr Najaf (see Sprenger, *Post- und Reiserouten*, 112).

g) MS اَلنُّطْرُ: see LA VII, 108² (and 107²²).

تَأْخُذُ مَدِينًا بِعَدْلِ نَهْ الشُّلْبِ: قَالَ حُو مَكَانٌ صُلْبٌ مِنَ الْأَرْضِ فِيهِ ارْتِفَاعٌ. وَقَوْلُهُ لِلْحَافِظِ الطَّرِيفُ مِنْ
رَبْعٍ بِأَنَّ نَدَى الْجَاهِ مَرْتَعٌ مِنَ الْأَرْضِ وَهُوَ مِنَ الْإِطْرِيفِ كَأَنَّهُ الشَّرَاكُ: مَا عَنْ يَمِينِهِ وَشِمَالِهِ مُنْتَظَاهِرٌ:

رَبْعٌ مَدِينَةٌ وَمَدِينَةٌ بِرَبْعٍ فِي الْأَرْضِ مُسْتَمْلَكَةٌ. وَالْأَمَلُ جَمْعُ أَمِيلٍ: وَالْأَمِيلُ مَا أَشْرَفَ مِنَ الرَّمْلِ ۝

۶ وَالظَّنْبُ فَالْحَدُّ مِنْ نَبَالَةٍ لَا عَهْدَ لَهُ بِالْأَنْبِيسِ مَا فَعَلُوا

۷ كَأَنَّ مَا أَنْقَبَتِ الرُّوَامِسُ مِنْهُ وَالسِّنُونُ الدَّوَاهِبُ الْأَوَّلُ

۸ عَهْدٌ فِي مَعْرِئِ نَدَى: يَرِيدُ دَهْرًا نَدَى نُفِيتِ. الرُّوَامِسُ الَّتِي تَأْتِي فَتَدْفِنُ كُلَّ شَيْءٍ: وَأَمَّا أَخَذَهُ مِنْ

الرَّمْلِ وَالرَّمْسِ نَدَى ۝

۹ فَرُوعٌ قَصِيمٌ غَلَا صَوَائِعُهُ ۝ فِي يَمِينِي الْعِيَابِ أَوْ خَلَلٌ

عَلَى صَوَائِعِهِ بَلْعٌ. ب. تَقَرَّفَ صَوَائِعُ عَذَا الْقَصِيمِ. ۱۰ فِي يَمِينِي الْعِيَابِ يَعْنِي بِهِ فِي وَسْطِ الْعِيَابِ وَحَوْلَيْهَا مَوَاضِعُ

السُّفْسُفِ وَالْقَصِيمُ التَّسْحِيفُ. وَفِيهَا خَيْرٌ وَأَجْوَدُ مَا بَلْدَانُ: وَفَرَعٌ كُلُّ شَيْءٍ رَأْسُهُ وَأَوَّلُهُ. وَالخَلَلُ خِلْدٌ

تَسْبُوتٌ وَفِي أَحْذَابِهَا وَمَعْلِيَا مِنَ النَّفْسِ مِنَ الْحُمْرَةِ d وَالصُّفْرَةِ وَالْحُضْرَةِ كَانُوا يَتَّخِذُونَهُ قَبْلَ الْيَوْمِ:

سَنَهُ 188) مَا يَقْرَأُ مِنْ عَهْدِ الدَّارِ بِنَفْسِهِ أُخِلَّتِ السُّيُوفُ ۝

۱۱ يَا نَاقَةَ مَا كَسَوْنِيهَا الرَّحْلَ وَالْأَنْسَاعَ رَهْمًا كَأَنَّهَا جَمَلٌ

قَوْلُهُ رَهْمًا يَعْنِي أَي مِثْلَهَا [ب] نَاقَةَ. نَقُونَهُ كَسَوْنِيهَا الرَّحْلَ وَالْأَنْسَاعَ يَقُولُ جَعَلْتِ الرَّحْلَ وَالْأَنْسَاعَ

لِحَمَلِ [ب] وَتَرْتَبُ تَعْبُورًا لِحَمَلِهِ: وَيَقَالُ الضَّخْمُ ۝

۱۲ فَتَعْتَرِينِ السِّدَّ وَالْقِيَابِي إِذْ لَاحَ سُهَيْدٌ كَأَنَّهُ قَبَلٌ

لَحْمِي سِيدٌ أَيْ نَفْعِي. وَالسِّدُّ تَضْحَارِي: وَالْقِيَابِي مِثْلِيًا وَوَاحِدَهَا قِيَابَةٌ. لَاحَ سُهَيْدٌ يَقُولُ فِي

تَضْحَارِي أَيْ يَنْفَعُ فَمِنْهَا سِيدٌ رَحْلِي وَأَسْرَ عَلِيَا. f وَالْقَبْلُ عَيْنًا يَرِيدُ النَّارَ عَلَى جَبَلٍ عَنِ ابْنِ عَمْرٍو:

a) So LA; MS العقبان به يمين العقاب. b) MS وسيف. c) MS عبيد العباد

d) MS العبرة. e) MS تعترين (in scholion apparently تترين)

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: إِنَّمَا ذُرِّي كَنَارٍ بِقَبْلٍ. This does not justify the scholion, since

وَالْقَبْلُ فِي غَيْرِ هَذَا أَيْضًا مَا قَبْلَكَ: يُقَالُ رَأَى الْهِلَالَ قَبْلًا إِذَا رَأَاهُ لَيْلِيَّةً ذَنَدَ (sic) a

٩ وَيَدُلُّ أُمَّهَا صَاحِبًا يُصَاحِبُهَا مُعْتَسِفُ الْأَرْضِ مُقْفِرٌ جَهْلٌ

ويدل أمها تعجب. وقوله صاحبًا يعنى نفسه. جهل يقول هو غير علم بنا فيجب أن يقنعنا سريع.

ويروى ويدل أمها: ويروى ويدل بها: كُله تعجب. قوله مقفر في أرض ففره

١٠ b أَوْرَدَهَا شَرْبَةً بِلَيْبِنَةَ لَمْ تُحْمِضْ عَلَيْهَا مِنْ دُونِهَا رَجُلٌ

لَيْبِنَةُ أَرْضٌ: قَالَ بَعْضُ الْأَعْرَابِ فِيهَا [أَكْثَرُ] مِنْ مِائَةِ بَيْتٍ: وَبَيْبِنَةُ أَيْضًا بَيْتٌ. وَقَوْلُهُ لَمْ تُحْمِضْ يَقُولُ عُدَّةُ

الرَّجُلِ (مَسَائِلُ الْمَاءِ) لَمْ تُنْتَبِتِ الْحَمَضَ: وَيُقَالُ لَمْ تَأْكُلْ حَمَضًا. عَلَيْنَا يَرِيدُ عَلَيَّ شَرِبْتِنَا

١١ بَارَكَ فِي مَائِهَا إِلَّا لَاهُ فَمَا يَبِصُّ مِنْهُ كَأَنَّهُ عَسَلٌ

١٢ مِنْ مَاءِ حَاجِنَاءَ فِي مُنَعَّةٍ فِي مُنَعَّةٍ أَحْرَزَهَا فِي تَنْوِفَةِ جَبَلٍ

مِنْ مَاءِ حَاجِنَاءَ فِي مُنَعَّةٍ [أَيْ] صَاحِرَةٌ تَمْتَعُ الْمَعَاوِلَ أَنْ تَحْفِرَ حَا. فِي تَنْوِفَةِ جَبَلٍ أَحْرَزَ عُدَّةُ الْبَيْتِ: 10

يعنى لَيْبِنَةُ هَذِهِ (68b) وَالتَّنْوِيفَةُ الصَّحْرَاءُ الَّتِي حَوْلَ هَذِهِ الْبَيْتِ

IV.

c حَلَّتْ كُبَيْشَةُ بَطْنَ ذَاتِ رُوَامٍ وَعَقَّتْ مَنَازِلَهَا بِجَوْرِ بَرَامٍ

رُوَامٌ مَوْضِعٌ عَنِ يَسَارِ d النَّقْرَةِ وَأَنْتَ مُصْعِدٌ إِلَى مَكَّةَ: وَيُقَالُ التَّقَرُّ وَالتَّقَرُّةُ. وَجَوْرٌ بَرَامٌ مَوْضِعٌ فِيهَا عِنْدَكَ

٢ e أَفَوْتُ مَعَالِمَهَا وَغَيْرَ رَسْمِهَا هُوجُ الرِّيَّاحِ وَحَقْبَةُ الْأَيَّامِ

is expressed. Prof. Nöldeke's interpretation is borne out by LA XIV, 54⁵⁻⁷, 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 طَاعَ.

b) MS أَوْرَدَتْ. 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, 827^b: Bakrī 148^b 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) يَادَتْ. Yāq.

أى تَرَسَتْ وَأَقْرَبَتْ بقل ه أفتوت القوم إذا فني زادهم: ويقال أَقْوَتْ بادت. المعامر معالِم الدار مثل الرَماد
والأردب بمنزلة القوم. والمسحاح ومرأج الإبل والغنم. والحِقْبَةُ الدَّهْرُ ۞

٣ حتى أذعن به وكلُّ مُجَلَّجِدٍ حَرِقِ البَوَارِقِ دَائِمِ الأَرَامِ
فيه أذعن به أى بقرت غده الرِّبِّدُ به أى تمزول. وقوله كُلُّ مُجَلَّجِدٍ أى كل سحابٍ مُصَوِّتٍ بِرَعْدٍ.
وقوله حَرِقِ البَوَارِقِ أى ذمه مرَّ بوجد يعنى السحاب. وبروى حَرِقِ البَوَارِقِ أى b سريع البوارق بمنزلة
السرير وحرقى فى المعنى أى أسرع منه. والأَرَامُ صوت الرعد ۞

٤ دَارٌ بِهَا عَمِنَ البِقَاعِ زَوَانِعَا تَعْدُو مَسَارِبَهَا مَعَ الأَرَامِ
فيه عمن المعنى برصد القوم: وما سَمِيَتْ عِمْنَا نِعْظِمَ أَعْيُنِنَا. تَعْدُو تَتَّبِعُ مَسَارِبَهَا: والمَسَارِبُ المَرَاغَى
وغير الأودية. والأَرَامُ انطواء تيمُّنٍ وإِحْدَا رِثْمٍ وفى الخَالِصَةُ البِياضِ وفى التى تكون بالرَّمَلِ: والأَلَامُ
سواء هى لسان حائضه المصص وفى التى تَسُدُّنَ الجِبَالِ ۞ (69a)

٥ وَلَقَدْ تَخَلَّدَ بِهِ كَأَنَّ مُجَاجَهَا نَعْبٌ يَصْفَقُ صَفْوَهُ بِمُدَامِ
قوله ولقد تَخَلَّدَ بِهِ يعنى أُنِسَتْ بِنَا المَنْزِلَ. وقوله مُجَاجَهَا رِبْقَتِيهَا. والنَّعْبُ مَنَقَعٌ ماءٌ فى قَلْبِ صَدْلٍ
يعنى فيه احتشانه ورفقه ذرذوق. وقوله نَصْفَقُ بِمُزَجٍ. والمُدَامُ النَّحْمَرُ: وإنما سُمِّيَتْ النَّحْمَرُ مَدَامَا ۞ لَأَنَّ
عمر سريب ۞

٦ يَا ذَا المُنْخَوِفِنَا بِمَقْتَلِ شَيْخِيهِ حُجْرٍ تَمَنَّى صَاحِبِ الأَحْلَامِ
حُجْرٌ أى امرئ القيس. يقول تَمَنَّى صَاحِبِ الأَحْلَامِ بِأَضَلِّ: والأَحْلَامُ بِأَضَلِّ وَتَضْلِيلٌ: قال الشاعر: *h* لَأَنَّ
لَأَمْنِي والأَحْلَامُ تَضْلِيلٌ ۞

a) MS أفتوت الرجل وألقوم.

b) This sense of حَرِقِ does not appear to be mentioned in the Lexx: perhaps the reading is incorrect. For فى المَشَى in the MS has the الشىء.

c) MS مراسيها; the commy. has (twice) مَسَارِبُ, but مَسْرِبٌ has been substituted in view of LA I, 448⁸. d) MS بيا, but به in commy.

e) MS نَعْفٌ, but نَعْبٌ in commy. LA I, 232¹⁶ has the v. with بى and نَعْبٌ.

f) Some words have dropped out here, which may be some of those in LA XV, 101¹² or TA VIII, 296¹⁵ff.

g) Vv. 6—7 cited Khiz. I. 321.

h) Banat Su'ad of Ka'b b. Zuhair, v. 11.

٧ لَا تَبْكِنَا سَفَهَا وَلَا سَادَانَا وَأَجْعَلْ بُكَاءَكَ لِابْنِ أُمِّ تَطَامٍ

٨ حُجْرٍ غَدَاةً تَعَاوَرْتُهُ رِمَاحُنَا بِالْقَاعِ بَيْنَ صَفَافِيفٍ وَإِكَامٍ

تعاورته يريد تداولته طعنته مرة هذا ومرة هذا. والقاع ما ملأ من الأرض واستوى وجمعه فيعين. والصفافيف أرضون مستوية لا تبت فينا ولا علم واحد صفت. والادم ما ارتفع من الأرض لم يبلغ

أن يكون جبلاً واحدتها أكمة ٥

٩ حَتَّى خَطْرَنْ بِهِ وَهَنَّ شَوَارِعَ مِّنْ بَيْنِ مُقْتَصِدٍ وَأَخْرَ دَامٍ

خطرن يعنى الريح: أى يقعنه. من بين مقتصد: ويروى مقتصد وهو المندسر. وهنن وشوارع أى قصدت ومالت إليه ٥

١٠ وَالْخَيْلُ عَاكِفَةٌ عَلَيْهِ كَانَتْهَا سَحْقَى النَّخِيلِ نَأَتْ عَنِ الْجَرَامِ

قال أبو الوليد: يقال سحقت وسحقت برفع الحاء وسكونها ورفع أفتح وأعرب: والسحقت الخيل من النخيل. وقوله نأت عن الجرام يقول طالت عن الذين يتجرمون بما لا تنالها (69b) الأبدى. واحد الجرام جارم: والضرام والجرام والجداد والقطاع واحد وم الذين يصرمون النخل حامة: ووحد الجداد جادٌ وواحد القطاع قطع وواحد الضرام صارم ٥

١١ مُتَبَارِيَاتٍ فِي الْأَعْنَةِ قُطْبًا يَحْمِلْنَ كُلُّ مَنَازِلٍ تَمَقَّامٍ

قوله متباريات يعنى الخيل تبارى بعضها بعضاً لئلا تسبق إحداهن صاحبا. والقضب العيس. والمنازل المقاتل. والمقام العظيم من الرجال ٥

١٢ سَلَفًا لِأَرْعَنَ مَا يَخْفُفُ صَبَابُهُ مُتَقَنِّسٍ بَادِيِ الْحَدِيدِ لِهَامٍ

قوله سلفاً يريد هذه الخيل سلف لأرعن أى متقدمة لأرعن. الارعن العيش. وصابه تحببه. قوله متقنيس نعنت المنازل: يحملن كل منازل [متقنيس]: فبدأ متقنيساً أخذ من القونيس: والقونيس العمود القائم فى وسط البيضة. وبأدى الحديد ظاهر الحديد يعنى المتقنيس. واللبام الكثير العدد: يقل لتجمع

a) So MS: apparently there is some mistake: or we may read يَفْعَنَ 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.

لَحْمِ لِهَامٍ ٥ وَتَمَّامِ كَثِيرِ النَّاسِ يَدْخُلُ مِنْهُ رَاكِبُ الْبَعِيرِ وَالْفَرَسِ لِهَامٍ. وَإِنْ لَمْ تَكُنِ الْبَيْضَةُ ذَاتَ
 بَصَلٍ وَفِي لِهَامٍ فِي نَسَبٍ: ٦ وَتَرَانَا كَالْبَصَلِ: يَقُولُ مُسْتَدِيرَةً مَلَسَاءً. قَوْلُ ابْنِ الْوَلِيدِ: الْبَصَلُ
 يَوْمَ الْبَصَلِ ٥

- ١٣ مِمَّ الْأَحْدِيدِ وَمِمَّ كَلِّ مَضُونَةٍ تَبِعَ وَكُلُّ مُتَّقَفٍ وَحَسَامٍ
 ١٤ وَلَقَدْ قَتَلْتَهُمْ وَكَمْ مِنْ سَيِّدٍ عَكَفَتْ عَلَيْهِ خِيُولُنَا وَهَمَامٍ
 ١٥ إِنْهَا إِذَا عَصَ الثَّقَافُ قَنَاقِنَا حَالَتْ وَرَامَتْ ثُمَّ خَيْرَ مَرَامٍ
 ١٦ نَدْعُمِي حَقِيقَتَنَا وَنَمْنَعُ جَارِنَا رَوْنَلْفَ بَيْنَ أَرَامِلِ الْأَيْتَامِ
 ١٧ وَبَسْمِرَ لِلذَّخْرِ الْعَوَانِ إِذَا بَدَتْ حَتَّى نَلْفَ ضِرَامَهَا بِضِرَامٍ
 ١٨ لَمَّا رَأَيْتَ جُمُوعَ كِنْدَةَ أَحْجَمْتَ عَنَّا وَكِنْدَةَ غَيْرُ جِدِّ كِرَامٍ
 ١٩ أَرَعَمْتَ أَنْكَ سَوَفَ تَأْتِي فَيَصْرَا فَلتَهْلِكَنَّ إِذَا وَأَنْتَ شَامِي
 ٢٠ تَأْتِي عَلَى النَّاسِ الْمَقَادَةَ كُلِّهِمْ حَتَّى نَقُودَهُمْ بِغَيْرِ زَمَامٍ

a) This use of لِهَامٍ in the sense of "a great gate" does not appear to be recorded in the Lexx., and seems to be doubtful. b) Labid Diw. 39, 39.

c) MS قولس رفع (although إلبينا 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.

قال أبو الوليد. قوله [غير] جِدَّ كِرَامِ أَيْ عَيْبُرٌ كَبِيرٌ جِدًّا أَيْ مُشْرِفًا. شَامٌ: يَبْدُ a تَبْلُكُ فِي الشَّمِ قَبْلَ أَنْ تَصِلَ إِلَى قَيْصَرٍ. وَقَوْلُهُ تَأَبَى عَلَى النَّاسِ أَيْ نَأَى أَنْ نَقَادَ لِأَحَدٍ حَتَّى يَتَّبَعَنَا نَدَسَ مِنْ غَيْرِ أَنْ نَسُوقَهُمْ ۝

V.

١ يَا دَارَ هِنْدٍ عَفَاها كُلُّ هَطَّالٍ بِالْحَجْوِ مِثْلَ سَكِيحِ الْيَمْنَةِ الْبَالِي

الهطال السكابة التي تنطل بالمطر. والسكيف الثوب (70b) الخلف. والحجو موضع. والحجو نصر اليمنة ۝
e واليه النسبة اليماني وجمعه يمن ۝

٢ حَرَّتْ عَلَيْهَا رِيَّاحُ الصَّيْفِ فَاطَّرَدَتْ وَالرَّيْحُ فِيهَا تُعَفِّمُهَا بِأَدْيَالِ

ويروى e حَالَتْ عَلَيْهَا. اِطَّرَدَتْ أَيْ جَاءَتْ f [وَدَّهَبَتْ]. نُعَفِّمُهَا تَدْرُسُهَا. ارَادَ g تُجْرِي عِندَ الرِّيْحِ عَلَى عِذِّ الدَّارِ التَّرَابِ كَمَا تَجْرُ الْمَرْأَةُ ذَيْلَهَا ۝

٣ h حَبَسْتُ فِيهَا صِحَايَ كَيْ أُسَائِلَهَا وَالذَّمْعُ قَدْ بَدَّ مِنْي حَيْبَ سِرْبَالِي

٤ شَوْقًا إِلَى الْكَيِّ أَيَّامَ الْكَجِيمِ بِهَا وَكَيْفَ يَطْرَبُ أَوْ يَشْتَأُقُ أُمَّثَالِي

٥ وَقَدْ عَلَا لِمَنِي شَيْبٌ فَوَدَّعَنِي i مِنْهَا الْغَوَانِي وَدَاعَ الصَّارِمِ الْقَالِي

a) MS كبتك الى انشم.

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. بِالْحَبِيَّتِ for بِالْحَجْوِ.

c) Evidently there is a *lacuna* here, though there is no trace of it in the MS.

d) Mukht. and Agh. فَيَا for مِمَّا; Agh. has the first hemist. thus: أَرَبَّ فِيهَا وَلِيَّ مَا يَغِيْرُهَا; 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 تَجْرُ.

h) First hemist. in Agh. دَارًا وَقَفْتُ بِهَا صَحْبِي أُسَائِلُهَا.

i) Mukht., Ask., مِنْهُ, which seems preferable (referring to شَيْبٌ مِنْهَا would refer to لَيْمَةٌ).

لَمَّا انْفَسَ. وَاللَّهَ دُونَ الْحَيْثِ. وَالصَّارِمُ الْقَاطِعُ. وَالغَوَائِي اللُّوَاتِي قَدْ غَنَيْنَ بِالْأَزْوَاجِ عَنِ الرَّجَالِ ٥

٦. وَنَدَّ أُمْلَى غُمُومِي حِينَ قَدَحُضْرُنِي بِجَسْرَةٍ كَعَلَاةِ الْقَيْنِ شِمْلَالٍ
 ٥. جَسْرٌ مَسَجِدٌ. بَدَلٌ جَسْمٌ. وَعَلَاةٌ سِدَانُ الْحَدَادِ. وَكَذَلِكَ صَانِعٌ بِيَدِهِ فَيُوقِنُ. وَالشِّمْلَالُ الْخَفِيفَةُ ٥

٧. وَتَابَهُ يَفْقُدُ الرَّحْلَ نَاجِحَةً تَقْرَى الْهَاجِمِيرَ بِتَبْغِيلٍ وَأَرْقَالَ
 ٥. وَتَابَهُ يَفْقُدُ فِي سَيْرِهِ وَتَابَ نَجَّاحٌ. وَتَابَهُ فِي سَيْرِهِ تَقْرَى تَقْفَعُ. وَالتَّبْغِيلُ صَرْبٌ مِنَ السَّيْرِ
 ٥. وَتَابَهُ يَفْقُدُ فِي سَيْرِهِ تَقْرَى تَقْفَعُ. وَالتَّبْغِيلُ صَرْبٌ مِنَ السَّيْرِ

٨. وَتَابَهُ يَفْقُدُ فِي سَيْرِهِ تَقْرَى تَقْفَعُ. وَالتَّبْغِيلُ صَرْبٌ مِنَ السَّيْرِ

٩. مَفْدُونَةٌ بِأَنَّكَ الدَّلَامُ عَنْ غُرُضٍ كَمُفْرَدٍ وَحَدٍ بِالْحَجْوِّ دِيَالٍ
 ٥. مَفْدُونَةٌ بِأَنَّكَ الدَّلَامُ بِصُغْرِ الدَّلَامِ. عَنْ غُرُضٍ أَي عَنْ جُرَافٍ: يَقُولُ: لَمْ يُقَدَّرِ الدَّلَامُ
 ٥. وَتَابَهُ يَفْقُدُ فِي سَيْرِهِ تَقْرَى تَقْفَعُ. وَالتَّبْغِيلُ صَرْبٌ مِنَ السَّيْرِ

٥٧١ (71)

١٠. هَذَا وَرَزَتْ حَرْبٌ قَدْ سَمَوْتُ لَهَا حَتَّى شَبَبْتُ لَهَا نَارًا بِإِشْعَالِ
 ٥. نَحْتِي مُضْبِرَةٌ حَرْدَاءُ عَجَلِيْرَةٌ كَالسَّهْمِ أَرْسَلَهُ مِنْ كَفِّهِ الْعَالِي

٥. سَمَوْتُ يَفْقُدُ. سَمَتْ أَوْفَدْنَاهَا. الْمُضْبِرَةُ الْمُدْجَعَةُ. وَيُرْوَى نَحْتِي مُسَوِّمَةٌ: وَهِيَ الْمَعْلَمَةُ. وَالْحَرْدَاءُ الْقَصِيرَةُ
 ٥. سَمَوْتُ يَفْقُدُ. سَمَتْ أَوْفَدْنَاهَا. الْمُضْبِرَةُ الْمُدْجَعَةُ. وَيُرْوَى نَحْتِي مُسَوِّمَةٌ: وَهِيَ الْمَعْلَمَةُ. وَالْحَرْدَاءُ الْقَصِيرَةُ

٥٧٢ (72)

١١. وَكُنْشَ مَلْمُومَةٍ بَادٍ نَوَاجِدُهُ شَهْبَاءُ ذَاتِ سَرَائِيلِ وَأَبْطَالِ
 ٥. كُنْشَ مَلْمُومَةٍ بَادٍ نَوَاجِدُهُ شَهْبَاءُ ذَاتِ سَرَائِيلِ وَأَبْطَالِ

a) MS مرعبت.
 b) MS بائيد: in commy. وانحد.
 c) Mukht. schol. explains differently: رَأَيْتُنَا لِحَيْمَةً: هَذَا وَحَرْبٍ عَوَانَ. Jamh. تَبْصُرَتْ for سَمَوْتُ, and نَوَاجِدُ for نَوَاجِدُهُ.
 d) Mukht., Jamh. هَذَا وَحَرْبٍ عَوَانَ. Jamh. تَبْصُرَتْ for سَمَوْتُ, and نَوَاجِدُ for نَوَاجِدُهُ.
 e) Mukht., 'Ask. مُسَوِّمَةٌ (with our text as e.l.): and so Jamh., with فِدَاءُ for سَمَوْتُ.
 f) Mukht. and 'Ask. have نَوَاجِدُهُمَا, making the description to apply to the مَلْمُومَةُ, not to the كُنْشَ; 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.

كَلِحٌ فِي الْحَرْبِ أَبَدًا لِأَنَّهُ أَبَدًا مُسْتَعِدٌّ لِلْحَرْبِ. وَيُرْوَى بِإِدْنِ نَوَاجِدَعَا: يَرِيدُ انْمِئِمَةً. شَبَّاهُ يَرِيدُ بَيْضَاءَ
 مِنَ الْحَدِيدِ. وَقَوْلُهُ ذَاتِ سَرَابِيلٍ السَّرَابِيلُ الدَّرْعُ ۞

١٣ a أَوْجَرْتُ جُفْرَتَهُ خِرْصًا فَمَالَ بِهِ كَمَا أَنْشَنِي مُخْضَدٌ مِّنْ نَّاعِمِ الصَّالِ

الْخِرْصُ سِنَانُ الرَّمْحِ: b يُقَالُ خَرَّسَ [وَأَخْرَسَ وَخَرَّسَ]. كَمَا أَنْشَنِي مُخْضَدٌ: قُلْتُ أَبُو عَمْرٍو: الْمُخْضَدُ

مَا قَدْ قُطِعَ: قَالَ لَا يَكُونُ مُخْضَدٌ c [إِلَّا] بِفَتْحِ الضَّادِ: وَقَدْ غَيَّرَهُ الْمُخْضَدُ الْعُغْنُ الثَّرِينُ الْمُتَمْتَلِ مَا 5

وَهُوَ الَّذِي يُكْسَرُ غَيْرَ أَنْ يُقْطَعَ وَهُوَ رَطْبٌ. وَيُرْوَى خَضَدٌ وَهُوَ الْعُغْنُ [الْمَقْطُوعُ]. وَيُرْوَى أَيْضًا مُخْضَدٌ

بِالْحَاءِ وَالضَّادِ وَهُوَ d الْأَمْلَسُ. وَقَوْلُهُ أَوْجَرْتُ جُفْرَتَهُ: يُرْوَى تُغْرَتُهُ e وَعَمَى تُغْرَةٌ نَحْرُهُ وَعَمَى f [الْبُرْمَةُ] التَّمِي

[بَيْسَ] g التَّرْفُوتَيْنِ. الْجُفْرَةُ الْخَاصِرَةُ. وَالضَّالُ السِّدْرُ الصِّغَارُ الَّتِي تَكُونُ فِي الْبَادِيَةِ وَاحِدًا حَذَاهُ ۞

١٣ h وَأَهْوَى كَرْصَابِ الْمِسْكِ طَالَ بِهَا [فِي] دَيْهَانِهَا كَرُّ حَوْلٍ بَعْدَ أَحْوَالِ

الْأَهْوَى: وَالْمَا قِيلَ لَهَا لَهْوَةٌ لِأَنَّ الْإِنْسَانَ إِذَا شَرِبَ (71a) اشْتَبَى عَلَيْهِمَا الضَّعَامَ. وَقَوْلُهُ زَرَّصَابِ 10

الْمِسْكِ يَرِيدُ كَفَاتِ الْمِسْكِ فِي طَيْبٍ رِيحِيهَا. وَيُرْوَى وَتَبَوَّأَ كَرْصَابِ 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 سَخِي سَأَلْتُ التَّقِيَّ بِالْعَنْهَاءِ:

شَبَّاهُ جُودَهُ بِمَنْهَمِرِ الْمَطْرِ] ۞

١٥ m وَعَبَلَةٌ كَمَهَاءِ الْجَوِّ نَاعِمَةٌ كَأَنَّ رِيْقَتَهَا شَبَّيْتُ بِسَلْسَالِ

وَيُرْوَى: وَطَفَلَةٌ n كَمَهَاءِ. الْمَهَاءُ الْبَقْرَةُ. الْعَبَلَةُ الْمَرْأَةُ الْكُحْسَنَةُ الْإِدْرَاعُ o الْمَمْلَسُ لِحْمًا. شَبَّيْتُ خَلْفَتِ 15

a) LA IV, 142¹⁴ and VIII, 287¹⁸, with خَضَدٌ for مُخْضَدٌ; Mukht مُخْضَدٌ.

b) MS أَخْرَصَ.

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 وَعَمَى.

f) Entered from LA V, 173^{5, 6}.

g) MS الرَّفُوسِ.

h) Mukht. وَقَبَّوْهُ كَرْصَابِ; Jamh. 8³ has a verse compounded of the first hemist. of v. 13 and the second of v. 14, and reads وَقَبَّوْهُ كَنْدَجِيْعِ الْحَجُوفِ صَافِيَةٍ.

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 لِحْمًا.

o) MS الْمَمْلَسِيَا.

والسلسل الخمر: هـ ويقال لما سقى سلسلا لانه يتسلسل في الحلقف: ويقال الصافية [من الخمر] هـ
 ١٩ قد بت العنقا وغنا وتلعبني
 ٢٠ بان الضان فالى لا يلئم بنا
 ٢١ والشنب سمنن لمن ياخذل ساحته
 ٢٢ لئله در سوان الليمة الخالي

VI.

١ مقى الرتاب منجلجل ال
 ٢ حون / تكزكزه الصبا
 ٣ أكفاني لمام بروفقة
 ٤ وهنا وتمريه خريفة

والرتاب السحاب الرفيع. والمجلجل الغصن: يريد السحاب فيه رعد. والأكناف الجوانب. واللمح
 على بضم بروفقة. [ومعنى] نعم الرجل يوفيه اذا أشار به. والجون الأسون من السحاب. تكزكزه تردده.
 وما بعد رده. ولعله نزل مشرو. h والخريف الرياح الجنوب هـ

a) Before this sentence the following words appear in the MS: *يقال لانه 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 *عمى* for *عمى* (see ante, No. I. v. 29).

c) Mukht. *مَحَلَّلِ أَيْ مَشِيْبِ أَيْ مَحَلَّلِ*; 'Ask., the same, with *مَحَلَّلِ*. Buht. 266-7) has vv. 17 and 18, with *مَحَلَّلِي*.

d) Mukht., 'Ask., Buht. *أَرْسَى بِسَاحَتِهِ* (explained as *نَمَتْ وَنَمَتْ*). Buht. *خَالِي*; Mukht. explains *خَالِي* as = ماضى. 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-Qālī I, 180; v. 7 is cited *Asas* I, 60. *Metro Kāmil muraffal*. e) Qālī *نَمَعَ*.

f) Qālī *تَكَفَّفَهُ*. The MS wrongly inserts *ل* between *و* and *نَمَعَ*, spoiling metre, sense and grammar. *Iqtīqāb* 413 has the verse, with *بَاتَتْ* in place of *نَمَعَ*. For the use of *نَمَعَ* 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. *نَمَعَ* is a proper name, either of a place, a tribe, or a person. *Yāq.* II, 746²⁶ mentions a mountain of this name between *Faid* and *al-Madīnah*, which would suit the context; for *نَمَعَ* 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 (*العلامة*): perhaps we should read *والخريف الرياح [الشديد] النُبُوب*: LA XI, 360²⁷.

٣ مَرَى الْعَسِيفِ عِشَارَهُ حَتَّى إِذَا دَرَّتْ عُرُوقُهُ

٤ وَدَنَا يُضِيءُ^a صَبَابُهُ غَابًا يُضْرِمُهُ حَرِيْقُهُ

الْعَسِيفُ الْكُرَّ وَيُقَالُ الْعَبْدُ: وَالْأَسِيفُ الْعَبْدُ. وَالْعِشَارُ الْقَلْبُ: حَيْثُ اتَّخَذَ حَلْبًا. وَالْغَابُ الْإِجْمَاعُ. يُضْرِمُهُ

حَرِيْقُهُ يُوقِدُهُ (72a)

٥ حَتَّى إِذَا مَا ذَرَعَهُ بِالْمَاءِ ضَاقَ فَمَا يُطِيقُهُ

٦ هَبَّتْ لَهُ مِنْ خَلْفِهِ رِيْحٌ^b يِّمَانِيَّةٌ تَسُوْقُهُ

٧ حَلَّتْ عَزَالِيَهُ الْكَجْنُو بٌ فَتَشَّجَ وَاهِيَةً خُرُوقَهُ

ذَرَعَهُ حَبْلَتُهُ. وَيُرْوَى شَامِيَّةٌ. وَالْيِمَانِيَّةُ الْجَنُوبُ لِأَنَّهَا مِنْ قِبَلِ^d الْقِبْلَةِ. عَزَالِيَةُ أَفْرَاحٌ وَاحِدٌ عَزَلًا.

وَتَشَّجَ سَالَ وَصَبَّ. وَاهِيَةٌ ضَعِيفَةٌ مُنْشَقَّةٌ

VII.

١ يَا ذَا الْمَخْرُوفِنَا^e بِرِقَتَلِ أَبِيهِ^g إِذْ لَأَلَّا وَحَيْنَا

٢ أَرَعَمْتَ أَنْكَ قَدْ قَتَلْتِ^h سَرَانَنَا كَدِبًا وَمَمِينَا

٣ هَلَّا عَلَى حُجْرِ بْنِ أُمِّ م قَطَامِ تَبْكِي لَا عَلَيْنَا

٤ زَيْنَا إِذَا عَصَّ الثَّقَا فُ بِرَأْسِ صَعْدَتِنَا لَوِينَا

٥ نَحْمِي حَقِيقَتَنَا وَبَعْضُ الْقَوْمِ يَسْقُطُ بَيْنَ بَيْنَا

a) Qālī رَيَابٌ, 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. تَشَّجَ.

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). Metro *Kāmil murāffal*.

e) Ya'q. الْمُعِيرِنَا.

f) MS لععل; see ante, No. IV, 6.

g) Mukht. إِذْ لَأَلَّا (misprint).

h) Mukht. سَرَانَنَا.

i) SSM لَوَا, Mukht. لَوَمَا.

j) Ante, No. IV, 15.

k) Agh. الثَّمَانِ; v. cited Lane 288a, LA XVI, 214⁶, Howell Grammar I, 815..

٩ فَلَمَّاتِ جُمُوعَ كِنْدَةَ^a يَوْمَ وَلَوْ أَيْنَ أَيْنَا
 ١٠ أَنَاءَ نَضْرِبُ هَامَهُمْ بِنَوَاتِرٍ حَتَّىٰ أَنْكَنَيْنَا
 ١١ وَجُمُوعَ غَسَانَ الْمُلُوكِ لَأَتْبَنَهُمْ وَقَدْ أَنْطَوَيْنَا
 ١٢ لِنَحْمَأَ أَبَاطِلُهُنَّ قَدْ عَالَجْنَ أَسْفَارًا وَأَيْنَا

١٣ وَجُمُوعَ غَسَانَ الْمُلُوكِ لَأَتْبَنَهُمْ وَقَدْ أَنْطَوَيْنَا
 واحد من جمع الغمام بالضم: واحد من الغمام والضم: والضم الغمام

١٠ وَلَقَدْ صَلَّقْنَا هَوَارِنَا بِنَوَاهِدٍ حَتَّىٰ أَرْتَوِينَا
 ١١ نَعْلِمُهُمْ تَحْتَ الضُّبَا بِ الْمَشْرِفَىٰ إِذَا أَعْتَرَيْنَا

١٢ لَقَدْ نَدَىٰ حَمْدُ مَسِيٍّ أَيْ لَمَسَ هَوَارِنَا: وَقَدْ صَلَّقْنَا أَيْ عَصَمْنَا: يُقَالُ لَلْخَيْلِ إِذَا عَصَىٰ عَصًا^e بَعْضُهَا

عَصَىٰ نَدَىٰ نَدَىٰ مَسِيٍّ: وَقَدْ لَأَتْبَنَهُمُ الْبَعِيرُ إِذَا كَانَتْ حِدَادًا لِيُؤَلَّأَ عَصَدًا مَصَالِيْفُ. وَقَوْلُهُ بِنَوَاهِدٍ

بَعِيرٌ سَمِيٌّ دَمٌ عَضَا قُرُونًا مِنَ الدَّمِ. حَتَّىٰ أَرْتَوِينَا يَرِيدُ الْإِسْنَةَ مِنَ الدَّمِ. الْإِعْتَرَا أَنْ يَنْتَسِبَ

بِرَبِّ عَمَلٍ تَصَرُّفَهُ. الْمَشْرِفَةُ نِسْبَةٌ إِلَىٰ مَشَارِفٍ وَقُرَىٰ بِالشَّامِ: وَيُقَالُ إِذَا سَمَّيْتَ مَشْرِفِيَّةً لِأَنَّهَا يَبْعَثُ

بِشَرَفٍ مِنْ شَرَفٍ تَمِيمٌ

١٢ نَحْنُ الْأَوْلَىٰ اجْتَمَعَ جُمُوعًا ثُمَّ وَجَّهَهُمْ إِلَيْنَا
 ١٣ وَأَعْلَمْنَا بِأَنَّ جِيَادَنَا آلَيْنَ لَا يَقْضِينَ دَيْنَنَا
 ١٤ وَلَقَدْ أَبْخَنْنَا مَا حَمَيْتَ وَلَا مُبِيحَ لِمَا حَمَيْنَا
 ١٥ عَذَا أَوْ قَدَرْتَ عَلَيْنَا رِمَاحُ قَوْمِي مَا أَنْتَهَيْنَا
 ١٦ حَتَّىٰ تَنْوَشَكَ نَوْشَةً عَادَاتِهِنَّ إِذَا زَانَتْوِينَا
 ١٧ نَعْلَى السِّبَاءِ بِكُلِّ عَا تَقَّةَ شُمُولٍ مَا صَحَّوْنَا
 ١٨ وَنَهْنُ فِي كَادَاتِهَا عَظْمَ السِّتْلَادِ إِذَا أَنْتَشَيْنَا

a) SSM إِذْ تَوَلَّوْا Mukht. (sic) إِذْ تَوَلَّوْا BQut. 43, 16 عَابِدًا (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.: يعنى للمل انضمين من الضميرة.

c) Agh. omits vv. 10 and 11.

d) MS نلبن

e) Instead of عَصَا

MS has اجر

f) MS بَنَانُ.

g) MS جَمَاعَةٌ.

h) Mukht., Agh., Howell Gram. I, 601 جَمَاعَةٌ

i) MS وَقَدْ for وَلَوْ.

j) MS اَبْدِينَا (given correctly in scholion).

k) Agh. كَادَاتِهَا

١٩ لَا يَبْلُغُ الْبَانِي وَآوُ رَفَعَ الدَّعَائِمَ مَا بَيْنَنَا

(72b) قال أبو الوليد: يروى: فَاجْمَعْ جُمُوعَكَ. انْتَبَيْتَا التَّنَحُّنَ وَأَتَيْتَهُ مِنْ بَعْدِ. وَسَمِيَتْ الْخَمْرُ شَمُولًا

لَأَنَّ رِيحَهَا تَشْمَلُ الْقَوْمَ إِذَا فُحِتَتْ. انْتَشَيْنَا شَرِينَا. انْتِلَادَ امْتِلَ الْقَدِيمِ. تَنَوَّشَكَ تَنَوَّنَا هـ

٢٠ كَمْ مِنْ ^aرَيْبِيسٍ قَدْ قَتَلْنَاهُ وَضَيْمٍ قَدْ أَبَيْنَا

٢١ وَلَرُبَّ 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 آسَتَيْنَا

٢٥ إِنَّا لَعَمْرُكَ ^eلَا يُضَا مُ حَلِيفَنَا أَبَدًا لَدَيْنَا

١٠ الدَّسِيعَةَ الْحَسَبَ وَالشَّرْفَ والدَّسِيعَةَ fالجِزَّةَ والدَّسِيعَةَ النَّجْفَةَ. الأَوَانِسُ اللُّوْقِيُّ يَأْتِسُ فِي الْحَدِيثِ.

والْحَمُورُ الَّتِي قَدْ فَضَّلَ سَوَادُهَا بِيَاضِهَا: قَالَ أَبُو عَمْرٍو: الْحَمُورُ عِنْدِي سَوَادٌ مُثْقَلَةٌ لِأَنَّهَا مِثْلُ نَلِيبَةٍ

وَالْبَقَرِ: وَلَا يَكُونُ ذَلِكَ لِإِنْسَانٍ فِي الدُّنْيَا هـ

VIII.

١ نَأْتِكَ سُلَيْمِي فَأَلْفُؤَادٌ قَرِيبُحُ

٢ إِذَا ^gدُفَّتْ فَاهَا قُلْتَ طَعْمٌ مَدَامَةٌ

١٥ القَدِيحُ الَّذِي يُفَدِّحُ مِنْهُ بِالْفَدْحِ: وَيُقَالُ قَدِيحٌ مَبْرُؤٌ. وَالْمُشْعَشَعَةُ الرَّفِيفَةُ الْبُرْجُ هـ

٣ بِمَاءِ سَكَابٍ فِي أَبَارِيقٍ فِصَّةٍ

٤ ^hقَامَلُ حَلِيلِي هَلْ تَرَى مِنْ طَعَائِنِ

a) MS نفيس، against all other texts.

b) Agh. corruptly تتم.

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 *Tawīl*.

f) MS الجزء.

g) MS دُفَّتْ.

h) Cited SSM 35, with تَبَصَّرَ.

كَعْتَمِ السَّيْفِينَ فِي عَوَارِبِ لُحْبَةٍ نَكَفَتْهَا فِي مَاءِ دِجَلَةَ رِيحٍ
 منه نعت *كعتم* أي تميلها؛ شبه *الطعن* بـ *نعوم السيفين*؛ ويروى *تَكَفَّفَتْهَا*. والعَوَارِبُ الأَمْوِجُ واحدا
 ع. و *دجلة* نهر في بلاد العراق. واللاجة الماء الكثير. والظعائن النساء سمين *د* به لأنهنَّ

سعر. [١٥١]

حَوَانِهَا تَغْشَى الْمَتَالِفَ أَشْرَقَتْ عَلَيْهِنَّ صُهْبٌ مِّنْ يَهُودَ جُنُوحٍ
 (73) *أشرف* عطف *عبر* *الحوار*. والظيب الملاحون: صُيَّبَ أي الشعور: يريد أنهم نَبَطٌ ٥

وَقَدْ أَغْمَدِي قَدْلَ الْعَطَاطِ وَصَاحِبِي أَمِيمُنَ الشَّطَا رَحْوُ اللَّبَانِ سَبُوحٍ
 و *غمد* عظم *رمد* *ق* و *ضف* *فرس*: إذا انكسر ذلك العظيم أو زال *ك* انتشر [عصب] القرس منه:
 و *قد* *الغمد* عظم *رمد* *صعير* *مستدين* *بوظيف* *الفرس*: والوظيف فوق *الرسع*: وإذا انكسر *ك* أو زال
عظم *اللبان* *الغمر*: و *قال*: *م* *فيل* *شفا*. و *ونه* *رحو* *اللبان* *اللبان* *الصدر* أي *واسع الصدر*: و *اللبان*
اللبان *اللبان*: و *ساحت* *الفرس* أن *يدون* *لذلك*. و *السبح* *الذليق* في *سيرة*. و *الغطاط* يقال *الصبح*
 و *غطاط* يقال *السود* *نظون* *الأجحة* من *القطا*: و *والندريون* من *القطا* *بيض* *بطون* *الأجنحة*: وما كان
 من *القطا* *نفس* *الجم* *هو* *ندري* وما *دن* من *أسود* *بض* *الجم* *فيو* *جوني*: يقال *كدرى* *القطا* *وجوني*
 و *قال* *للندري* *أض* *غندا* ٥

إِذَا حَرَكْتَهُ السَّانِي قُلْتَ مُجَنَّبٌ غَضِيضٌ عَدَّتْهُ عَهْدَةٌ وَسُرُوحٌ
 و *حرته* *ساق* *يريد* *الفرس*. و *المجنَّب* *شاعنا* *الطبي*: و *ذلك* *لشدة* *خلف* *الطبي* و *أن* *قوائمه*

a) This verse has been imitated by the poet's fellow-tribesman Bishr b. Abi Khazim (LA I, 135^a).

وَكَلَّ طَعْنَهُمْ غَدَاهُ تَحْمَلُوا سَقْنُ تَكَفُّ فِي خَلِيحٍ مُّغَرَّبٍ

b) MS *مهموزة* أي *مثلهما*.

c) MS *الغصن* *لقوم*.

d) MS *ب*.

e) MS *تغشى*.

f) Naṣr. اللسان (!)

g) The MS in this scholion is very corrupt: the first part has been set right with the help of LA XIX, 162, and Aṣma'ī, *Khail* (Haffner) 62—5.

h) MS *نسر*.

i) MS *مسكس*.

j) MS *الدمع*.

k) MS *و*.

l) MS *وعبر*.

m) MS *شطا* (!)

n) MS *والندرين*.

o) MS *حوي* und later *حوي*.

p) MS *غطي*.

q) MS *عند* *عند* *سروح*.

r) MS *ختم* (!)

a نَيْسَتْ بِمَنْبَسَطَةٍ: فإذا كان كذلك فهو مُجْتَب. وإذا كان منبسط القوائم فهو *q* قَسَطٌ: يقال سِطَ القوائم والْحَلْفُ إذا كان مُسْتَقِيمًا وهو عَيْبٌ في الفرس. والعَصِيصُ السَّجِينُ الأَمْلَسُ ويريد نُضْبِي. وفيه c عَدْنَةٌ عَيْدَةٌ وَسُرُوحٌ d والعَيْدَةُ الْمَطْرَةُ تَأْتِي وفي الأرض أَثَرٌ من أُخْرَى كُنت قَبْلِيًا ولِجْمَعِ الْعِيدِ. ويسرى e عَدْنَاهُ وَحَدَهُ: لى رَعَى ذلك المكانَ وَحَدَهُ. ويقال عِيدُ الأَمْطَارِ (73b) الْمُتَقَدِّمَةُ تَكُونُ من فَرَعِ الدَّلْوِ الآخِرِ وَالْحَوْتِ وَالشَّرْكَبِينَ وَالْبَطْيِينَ وَالثَّرِيًّا: فَكُلَّ مَطَرٍ كان بِيَدِهِ الأَنْوَاءُ فَبُو عِيدًا: وَالْقَوْلُ الأَوَّلُ قَوْلٌ 5 لى عَمْرٍ وهو وَسَمِيٌّ وهو حَطْلٌ: وهو f رَصْدٌ وهو بَدْرِيٌّ ايضًا. وَالسُّرُوحُ المُرَاعَى واحداً سَرَحٌ: ووَاحِدُ المَسَارِحِ مَسْرَحٌ وفي مَرَاعَى الإيْلِ وَالنَّعْمِ. يقول له في هذا المكان عِيدٌ وَه رَعَى: وَرَعَى الاسمَ وَالرَّعَى المَصْدَرُ ٥

٩ مَرَانِعُهُ الْقِيَعَانُ فَرْدٌ كَأَنَّهُ
 ١٠ فَهَاجُ لَهُ حَتَّى غَدَاةً فَأَوْسَدُوا
 ١١ إِذَا خَافَ مِنْهُنَّ اللَّحَاقَ نَمَتَ بِهِ
 ١٢ وَقَدْ أَتْرَكَ الْقِرْنَ الْكَيْبِيَّ بِصَدْرِهِ
 ١٣ دَفُوعٌ لِأَطْرَافِ الأَنَامِلِ i تَرَّةٌ
 ١٤ إِذَا جَاءَ سِرْبٌ مِنْ أَطْبَاءٍ يَّعْدُنُهُ
 إِذَا مَا نَمَاشِيهِ الطِّبَاءِ g تَطِيحُ
 10 كِلَابًا فَكُلَّ الضَّارِبَاتِ يَسِيحُ
 قَوَائِمُ حَمَشَاتِ الأَسَائِلِ رُوحُ
 مُشَلَّشَةٌ فَوْقَ h النَّطَاقِ تَفُوحُ
 لَهَا بَعْدَ زِإْشِرَافِ العَبِيطِ i نَشِيحُ
 تَبَادَرْنَ شَتَى كُلُّهُنَّ m تَنْوُحُ

IX.

١ تَدَكَّرْتُ أَهْلِي الصَّالِحِينَ بِمَلْحُوبٍ
 ٢ تَدَكَّرْتُ أَهْلَ الْخَيْرِ وَالْبَاعِ وَالنَّدَى
 51 فَقَلْبِي عَلَيْهِمْ هَالِكٌ جِدٌّ مَغْلُوبٌ
 n وَأَهْلَ عِتَائِي الْجُرْدِ وَالْبَيْرِ وَالطِّيبِ

a) MS نَيْسَتْ تِلْكَ انْمَنْبَسَطَةٌ.

b) In LA IX, 254 أَقْسَطٌ is given in this sense.

c) MS عَدْنَةُ عَيْدَةٍ.

d) MS العَيْدُ (this also has the same meaning).

e) MS عَدْبُهُ.

f) MS رَسَدٌ.

g) MS تَطِيحُ.

h) Naṣr. السِّنَانِ.

i) MS تَارَةٌ; the reading adopted is that of Naṣr.

j) Naṣr. اِنْتَرَجَ.

k) MS نَشِيحٌ; Naṣr. as text.

l) Naṣr. نَسَاءٌ.

m) Naṣr. يَنْوُحُ.

IX. vv. 1 and 3 in Bakrī 537⁹; vv. 2, 8, 16 in Khiz. I, 323; vv. 7 and 15 in LA. Metre *Tawīl*

n) Khiz. وَأَعْدَ عِدَّتِي الأَخْيَلِ وَالْحَمْرِ.

٣ تَدَكَّرْنَهُمْ مَا إِنْ تَجِبُفْ مَدَامِعِي
 ٤ وَنَبْتِ بُفْرُوحِ الْمَسْكَ مِنْ خُجْرَانِهِ
 ٥ وَمَنْعَمِهِ نَدَا أَضْعَدَ الشَّرْبِ صَوْفَهَا
 ٦ فَهَذَتْ بِمَقْتَدَانِ كِرَامِ عَلَنِهِمْ
 ٧ وَحَرْبِ مَنْ الْفَتْنَانِ أَكْرَمِ مَصْدَقَانَا

بحرف نظير تصحى. ومُدْرُوبٌ تسمى الخلف للبيث d اللسان: ويقال e ساءت بالندري أى أساءت
 عنه لها منه. وأدبر لغة تصد: يقال سيفٌ مُدْرُوبٌ ومُدْرَبٌ إذا كان مَسْمُومًا: (74a) ورجلٌ
 مُدْرِبٌ إذا لم يمتنع عن الفحش: ويقال اندروب مسموم. أَكْرَمٌ مَصْدَقًا هو أصدق من
 حيد إذا صرح به صدق

٨ فَأَيُّ فَتَى فِي النَّاسِ لَيْسَ بِمَكْدُوبٍ
 ٩ بِطَرْفٍ مِّنَ السَّيِّدَانِ أَجْرَكَ مَسْنُوبٍ

لسمته لبربعة: يريد منه. انظُرْ انقوس // انقوس الانراف يعنى الآباء والأمهات]. والسَّيِّدَانِ الذئبان
 ومكذوب صدق: وإنما سمته نذرت بلقوس // النجوان ويقال انطوبل

١٠ أَكْمَنْتِ كَشَاةَ الرَّمْلِ صَانِ أَدِيمُهُ
 ١١ مُفَجِّحِ الْكَوَامِي جُرْشَعِ غَيْرِ مَخْشُوبِ

10 قال أبو سعيد الخدري انخلوط انقوس يدخل فيينا زانياجنته. وغيره: المَخْشُوبُ // المَقْرِفُ. والشاة
 الخدق ويقال مقرفه. والمفجج المقرف. الكوامي جوانب الخواثر التي تحمي النسر [أن] يصببها الرمض

١١ وَحَيْلٍ كَأَسْرَابِ الْقَطَا قَدْ^m وَزَعْنِيَا
 بِكَيْفَانَةٍ تَنْمِي بِسَسَاقٍ وَعَرْقُوبِ

a) MS. جُدُولٌ 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 الشَّانُ. e) MS بالندري.
 f) Khiz. I, 333 قَدْ حَلَا. g) Added from LA XI, 117. h) MS. حَرْبِ.
 i) Cf. a similar collocation of epithets in al-A'sh'a's v. (LA XIV, 80):
 بعد جرشع تراه نيس الرمل لا مقرف ولا مخشوب
 (misprinted LA I, 342²⁵ كَبَّيسَ الرَّبْلِ). j) MS الناجح.
 k) MS الصروف. l) MS انصى. m) MS وبعنيَا. and so in scholion

قال وَزَعْنُهَا أَي قَدْ *a* كَفَعْتُهَا. بِحَيْفَانَةٍ [وَفِي الْجَزَاءَةِ] يُقَالُ *b* لَهَا حَذَا إِذَا *c* اسْتَحْفَتْ وَضُرَتْ. تَنْمِي بِسَاقٍ وَعَرْقُوبٍ يَرِيدُ تَرْتَعِجُ ۞

١٢ وَخَرَقِي تَصِيحُ الْهَامِ فِيهِ مَعَ الصَّدَى مَخُوفٍ إِذَا مَا جَنَّهُ اللَّبْدُ مَرْهُوبٍ

الهامية ذَكَرَ الْيَوْمَ: وَالصَّدَى ذَكَرَ الْيَوْمَ أَيضًا. وَقَوْلُهُ جَنَّهُ اللَّبْدُ أَي غَضَّ اللَّبْلُ وَسَتَرَهُ ۞

١٣ قَطَعْتُ بِبَصْهَيْبَاءِ السَّرَاةِ شِمْلَةً تَسْرُلُ الْوَالِيَا عَنْ جَوَانِبِ مَكْرُوبٍ

١٤ لَهَا قَمْعٌ تَدْرِي بِهِ الْكُورَ تَامِكٌ إِلَى حَارِكٍ تَأْوِي إِلَى الصَّلْبِ مَنْصُوبٍ

الْقَمْعُ السَّنَامُ وَاحِدُهَا قَمْعَةٌ وَفِي أَعْلَى السَّنَامِ. تَدْرِي بِهِ الْكُورَ أَي يُزِيلُ سَنَامِي الْكُورِ بِرَمِي بِهِ. انْتَامِكُ السَّنَامِ الصَّخْمُ ۞

١٥ إِذَا حَرَكْتُهَا السَّاقُ قُلْتِ نَعَامَةً وَإِنْ زُجِرَتْ يَوْمًا فَلَيْسَتْ بِرَعُوبٍ

١٦ (74b) تَرَى الْمَرْءَ يَصْبُؤُ الرِّمَكِيَاةَ وَطُولِيهَا وَفِي طُولِ عَيْشٍ الْمَرْءُ الْأَبْرَحُ تَعْدِيدٍ

يَصْبُؤُ يَمِيلُ. وَيُرْوَى: *أَعِشْ إِلَى طُولِ الْحَيَاةِ وَعَيْشِيهَا*. وَقَوْلُهُ الْأَبْرَحُ أَي أَشَدُّ تَعْدِيدٍ: يَقُلُ

قَدْ بَرَحَ بِهِ أَي عَدَّبَهُ: وَالتَّبَارِيحُ مِنْهُ ۞ وَفِي مَا بَرَحَ بِهِ أَي قَدْ أَتْرَقَ عَلَيْهِ. زَوْفُونِيمُ: تَبَرَّحَتْ يَدَايَ تَلْدِيحُ

نَقَالُ: وَالنِّقَالُ هَاعِنَا الرِّقَاعُ الَّتِي عَلَى خُفِّيَا: *k* وَالنِّقَالُ أَيضًا الْخُفْفَانِ الْخُلْفَانِ: وَنَنْقُلُ الْمَخْصُوفَةَ وَاحِدَةً

نَقْلًا [وَتَقِيلُهَا وَفِي] *l* الرُّفْعَةَ وَجَمْعُهَا نَقَائِلُ ۞

a) MS كَشَفْتُهَا.

b) MS نَدَّ إِذَا.

c) MS اسْحَبَتْ.

d) Cited LA I, 4067, TA I, 272.

e) MS جَرَدَتْ.

f) Khiz. نَلْحِيَاةٌ وَنَيْبِيَاةٌ.

g) MS تَدْرِي.

h) Khiz. يَبْرُحُ بِتَعْدِيدٍ.

i) MS صَبَّرَهُ وَجَمْعُهَا صَبْرٌ; وَجَمْعُ مَا بَرَحَ نَدَّ أَي قَدْ صَبَّرَ عَلَيْهِ.

j) MS تَلْدِيحُ يَقُولُ تَلْدِيحُ. THE PHRASE MEANS "THE *nigal* (rags wrapped round the pad) CAUSED PAIN TO THE FOREFEET OF THE WEARIED CAMEL".

k) MS وَالنِّقَالُ أَيضًا الْخُفْفَانِ.

l) MS وَالرُّفْعَةَ جَمْعُهَا نَقَائِلُ.

X.

١ نَمُضْرُ حَلِيلِي هَذَا تَرَى مِنْ طَعَائِنِ
سَلَكْنَ غَمِيرًا ذُو نَهْنَهْنَ غُمُوضِ

نمضور الحليلي من طوائف. ونعمير موضع. والغموض ارض مستنبتة مُتَمَبَّنَّةٌ واحدا غمض ٥

٢ وَبِئْسَ الْجَمَالَ الْمَاعِدَاتِ كَوَاعِبُ
مَخَامِيضُ أَبْكَارِ أَوَانِسُ بِيضُ

٣ وَبِئْسَ عِدَارِي يَزْتَمِنُ بِحَدْرِهِ
دَخَلْتُ وَفِيهِ عَانِسُ وَمَرِيضُ

٤ وَأَفْضَرُضْنَهَا وَذِي لِأَخْرَاهُ إِئْمَا
تَدُقُّ أَيَادِي الصَّالِحِينَ قُرُوضُ

٥ وَحَنَّتْ قَلُوصِي دَعْدُ وَهَمِنْ وَعَاجَهَا
مَعَ الشَّقِيقِ يَوْمًا بِالْحَجَّازِ وَمِيضُ

٦ فَعَلْتُ لَهَا لَا تَضْجُرِي إِنْ مَنَزَلًا
فَنَازَنِي بِهِ هِنْدُ إِلَيَّ بَغِيضُ

٧ دَنَا مِنْكَ تَجْوَابُ الْفَلَاةِ فَقَلِّصِي
بِمَا قَدْ طَبَاكَ رِعِيَّةٌ وَخَفُوضُ

٨ حَوْرُ فِلَاةٍ طَبَعُ فِلَاةٍ. نَدَى نَدَى: h وَنَدَى مَا قَدْ ضَبَكَ عَاجِنَا فِي مَوْضِعِ رَبِّ (sic). i قَلِّصِي شِعْرِي

٩ وَرِعِيَّةُ تَرْعِي. وَخَفُوضٌ تَدْعَةٌ وَتَسْتَمِينُ ٥

١ إِذَا حَاوَرَتْ مِنْهَا بِلَادًا تَنَاوَلَتْ
مَهَامَةَ زَبِيدًا بَيْنَهُنَّ عَرِيضُ

٢ وَقَدْ مَاجَتْ الْأَنْسَاعُ وَاسْتَأْخَرَتْ بِهَا
مَعَ الْعُغْرُزِ أَحْنَاءُ لَهْنُ دُحُوضُ

٣ وَكُنَّ كَأَسْرَابِ الْقَطَا حَاجَ وَرَدَهَا
مَعَ [الصَّبِيحِ فِي] يَوْمِ الْحَرُورِ m مَرِيضُ

٤ رِدَائِي وَفِي شَمْسِ النَّهَارِ دُحُوضُ
رَدَائِي وَفِي شَمْسِ النَّهَارِ دُحُوضُ

٥ قَصَائِدَ مِنْهَا آبَسُ وَهَضِيضُ
فَيَنْطِقُ بَعْدِي وَالْكَلامُ خَفِيضُ

٦ إِذَا شَغَبَ الْأَلْدِ بِرِيْقِهِ
قَصَائِدَ مِنْهَا آبَسُ وَهَضِيضُ

X. The only verses of this poem which have been found elsewhere are 1, 2, 5, 6 in Yāq. III, 816 (copied Naṣr. 613). For a similar rhyme see I Q. 35. Metro *Tauel*.

a) MS عالِسُ, (sic) تَرْتَمِينِ, وَيَبِيَّتْ.

b) MS فَأَفْضَرُضْنَهَا: the correction is clearly indicated by قُرُوضِ (Nöldöke).

c) MS. وَوَجَّبَتْ; Yāq. وَوَجَّبَتْ.

d) Yāq. عَدَدُ.

e) Yāq. بَرِّقُ.

f) Yāq. تَعَجَّلِي.

g) MS. دَلِي.

h) Unintelligible.

i) MS. قَلُوصِي.

j) MS. نَدَى.

k) MS broken away: supplied conjecturally.

l) MS للحدود.

m) MS مَرِيضِ, but مَرِيضُ in scholion lower down.

n) MS (sic) أَعْصُ إِذَا انْشَغَبَ الْأَلْدُ بِرِيْقِهِ.

١٤ وَكَمْ مِنْ أَخِي خَصِمٍ تَرَكْتُ وَمَا بِهِ إِذَا تَلُّتُ فِي أَيِّ الْكَلَامِ نُحُوضٍ

b النَّحْصُ صَرَبُ الرَّجُلِ لِلدَّيْدِ. c غَرَبَهُ حَدَّهُ. أَبِي يَقُولُ أَبَيْتَهُ فَمَا أَبَيْتَهُ أَبَا [أَبَيْتَهُ وَعَيْتَهُ]. وَتَرَمَيْتُ

الْحَرَّ. وَالذُّحُوصُ الرَّكْفُ وَالزُّوَالُ. وَالنَّحْيِصُ الْمَوْجِعُ. الأند الشديدي الخضمية ٥

١٥ فَوَلَّيْتُ ذَا مَجْدٍ وَأَعْطَيْتُ مِسْكَلاً حَسَامًا بِهِ شَعْبُ الألدِ / نُحُوضٍ

١٦ قَطَعْتُ بِهِ مِنْكَ الكَوَامِلَ فَانْبَرَّتْ فَمَا بِكَ مِنْ بَعْدِ الهَجَاءِ / نُحُوضٍ

١٧ صَفَعْتُكَ بِالأَغْرِ الأَوَابِدِ c صَفَعَةً خَصَعَتْ لَهَا فَالْقَلْبُ مِنْكَ حَرِيضٌ

صَفَعْتُكَ رَمَيْتَكَ. وَالعَرَّ القَوَالِي المَشْهُورَةُ. والأوابد الدوايح. وَالْحَرِيضُ انبأت: يَقُولُ عُو يَجْرِي بِرَيْفٍ إِذَا

كَانَ [يَعِصُّ عِنْدَ مَوْتِهِ] ٥

١٨ رَصَلَيْتُمْ بِلَيْتٍ مَّا يُرَامُ عَرِيضُهُ أَيُّ أَشْبَلٍ بَعْدَ العِرَاكِ / عَضُوضٍ

١٩ إِذَا مَا بَدَا ظَلَّتْ لَهُ الأَسَدُ عَكْفًا فَهَنَّ حَدَارَ المَوْتِ مِنْهُ رُبُوضٌ

٢٠ تَرَى بَيْنَ مَوْقُوسٍ تَغَطَّمَطَ فِي الرَّدَى وَذَى رَغْبَةً يَرْجُو الكَيَاةَ نَحْيِصٌ

المَوْقُوسُ المُدَقَّقُ العُنْفُ: وَجاءَ بِالحديثِ أَنَّ فَلَانًا وَقِصَّ (مُحَقَّقًا) أَي سَقَطَ فَانْدَثَتْ عُنْفُهُ. تَغَطَّمَطَ

أَي عَرِقَ فِي الرَّدَى: يَقَالُ قَدِ تَغَطَّمَطَ المَاءُ إِذَا عَرِقَ فِيهِ: وَيَقَالُ نَحَرَ عَظِيمٌ وَعَضَامَةٌ أَي عَمَرَ تَمِيرَ

الماء. وَالرَدَى الهلاك. وَذَى رَغْبَةً يَقُولُ رَغَبَ فِي الحَيَاةِ فَعَرَّ بِنَفْسِهِ فَجَبَسَ عَنِ قِتَالِ هَذَا الأَسَدِ بَعْدَ مَا

a) MS خَصِمٍ.

b) This sense of نَحْصٍ appears to be unknown to the Lexx.; perhaps it is inferred from I. Q. 35, 13: كَصَفَحِ السِّنَانِ الصُّلَيْبِي النُّحَيْصِ (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 نُحُوضٌ 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 رَيْبِصٌ, "quiet, inactive".

e) MS صَفَعَةً.

f) MS مَلَيْتُمْ; for صَلَيْتُمْ see Ham. 3857.

g) MS عَضُوضٌ.

h) MS وَذَى رَغْبَةً and نَحْيِصٌ, 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 المَاءِ: the senses of this verb as given in the Lexx. do not agree with the explanation in the scholion.

قد نَحَصَ من نَحْمِهِ: هـ اى [قد] عَقَرَهُ [الأَسَدُ: والنَحَصُ] فَنُحِصَ اللّاحِمَ الذّى قد فُطِعَ: ونَحَصَ على
 عَصَا. وَهـ حصر لفظ lacuna...

XI.

١ الألفس رننه على الدّفين بيالى فلبوى ذرّوة فاجنبى أُنال
 ٢ فالمروراة فالصّصيقة تفرّ كدّ وان وروضة مّخلال
 ٣ داز حى امانهم سالف الدهر فاصحت ديارهم كالمخلال
 بعد السّيف واتدت خلفه وتجمع خلدّ وخلال كما قل: *إذا السّيوف جرّدت من الخلدّ*.
 منه بدر بغير الخلدّ

٤ مفرات الأرمادا غمياً وبقياً من دمنة الأطلال
 75 مفرات دارى. وتعنى الخفى وعوايض الحامل. والدمنة الكناسّة والدمنة السرفين وهو الزبّل
 وتامد من تعدد. والخلال ما أشرّف من الديار: والرسم ما بقى من آثار الدار

٥ وأوارى قد عفون ونوياً ورسوماً غريين منذ أحوال

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 *Mufaṭṭḥiyat* and *Asmarīyat*, fol. 131a to 132b (cited as Kk.); it is in the *Mukhtarat*, pp. 102—4; *Ainī* 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 *Jahizh*, *Bayān*, I, 95—6; Agh. XIX, 90, has vv. 24, 25, 1, 8; Naṣr. 605 has vv. 1—2, then three verses not in our text (see Supplement, No. 15), then v. 3. Other verses occur in *Yāq.*, *L.A.*, 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 *Khafif*. b) Kk. and *Ainī* *عَفِنَ*.

otherwise as text: Agh. as text; *Yāq.* II, 579 and III, 402 *عَفِنَ*, and so *Mukht.*

c) So text of Kk. *Yāq.* III, 402^b has *عَفِنَ* *عَفِنَ* *عَفِنَ* and *عَفِنَ* (and so Naṣr.); *Ainī* *عَفِنَ* *عَفِنَ* *عَفِنَ*; *Mukht.* *عَفِنَ* *عَفِنَ* *عَفِنَ*.

d) This v. is wanting in *Mukht.* It is given after Kk., with the scholion *L.A.* X111, 233^b has it, with *عَفِنَ* *عَفِنَ* *عَفِنَ* for *عَفِنَ* *عَفِنَ*, and so Naṣr. c) *Ainī* *عَفِنَ* (misprint).

f) This is *Mukht.*'s reading: Kk. and *Ainī* have *عَفِنَ*: MS *عَفِنَ*, which is impossible with *عَفِنَ* in the same verse. Kk. *Ainī* and *Mukht.* *عَفِنَ* *عَفِنَ*.

٤ *a* بُدِّلَتْ مِنْهُمْ الدِّيَارُ نَعَامًا خَاصِبَاتٍ يُزَجِّينَ خَيْطَ الرَّيَالِ

للخاصب من النعام الذي قد أَكَلَ الربيع فَأَحْمَرَتْ سُوفُهُ. وَالْخَيْطُ لِمَجْمَعَةٍ مِنَ النِّعَمِ. وَحَمَى عَنْ نَيْ
الْحَسَنِ الْأَقْرَمِ أَنَّهُ حَمَى خَيْطٌ مِنْ وَخَيْطٍ وَوَحْطٍ ٥

٧ *b* وَظَبَاءٌ كَانَهُنَّ أَبَارِيْقُ لُجَّيْنِ تَخْنُو عَلَى الْأَطْفَالِ

٨ *c* تِلْكَ عَرْسِي تَرْوُمُ قَدَمًا زِيَالِي أَلْبَيْنِ تُرِيدُ أَمْ لِدَلَالِ

٩ *d* إِنْ يَكُنْ طَبُّكَ الدَّلَالُ فَكُوْ فِي سَالِفِ الدَّهْرِ ٥ وَالذِّيَالِي الْخَوَالِي

١٠ *f* فَأَنْتِ بَيْضَاءُ كَالْمَهَابَةِ وَإِذْ آ تِيكَ نَشْوَانٌ مُرْخِيًا أَدْيَالِي

شَبَّهَ الطَّبَاءُ بِالْأَبَارِيْقِ الْفِضَّةِ لِطَوْلِ أَعْنَاقِهَا وَحُسْنِهَا وَبَيَاضِهَا. وَاللُّجَّيْنِ الْفِضَّةُ. عَرْسِي أَمْرَأَتِي. وَالغَيْرِي الْغَيْرُ.
٥ وَشَبَّابِكَ يَقُولُ: لَوْ كَانَ هَذَا فِي شَبَابِي وَشَبَابِكَ ٥

١١ *h* فَانْزُرْ كِي مَطَّ حَاجِبِيكِ وَعَيْشِي مَعَنَا بِالرَّجَاءِ وَالنَّمَالِ

١٢ *i* أَوْ يَكُنْ طَبُّكَ الرِّيَالُ فَإِنَّ أَلْبَيْنَ أَنْ تَعْطِفِي صُدُورَ الْجَمَالِ

a) v. 6 is wanting in Kk.

b) v. 7 wanting in Kk.

c) In Kk. this verse runs: تِلْكَ عَرْسِي غَيْرِي تُرِيدُ زِيَالِي أَلْبَيْنِ تَقُوْهُ أَمْ دَلَالِ (misprinted) has the same reading; and the scholion to v. 10 shows that this was probably the original text of our MS; كَانَهُنَّ does not suit v. 9, where he asks why she did not act thus long ago. Mukht. reads الْحِلَالِ الْفِرَاشِ اعْتَرَنَتْهُ فِي الْمَصَّاجِعِ: وَقِيلَ لِلحَالِ: وَأَمَسَتْ تَمِيْزُ حَلَالِي. Jäh. and SSM have قَدِ عَيْرْتَنِي حَلَالِي. — After this v. Kk., Aini, SSM and Jäh. have v. 12 in a different form (see further on).

d) Kk., Aini, أَوْ بَكْنُ (following on v. 12 inserted).

e) Kk., Aini, SSM, Jäh. وَالسِّنِّيْنَ الْخَوَالِي.

f) Kk. and Aini have this v. thus: إِذْ أَرَأَاهَا مِثْلَ الْمَهَابَةِ وَإِذْ أَعَدُّوْ كَجَذْلَانٍ مُرْخِيًا أَدْيَالِي. Mukht.: كُنْتِ بَيْضَاءُ كَالْمَهَابَةِ; SSM and Jäh. ذَاكَ إِذْ أَنْتِ كَدَمِيَّةٌ.

g) This scholion indicates some reading of v. 10 not in our text or in the parallel versions.

h) Kk., Aini, وَدَعَى. MS وَالْأَمَالِ, all others as text.

i) Kk., Aini, SSM and Jäh. read إِذْ يَكُنْ طَبُّكَ الْفِرَاقِ فَلَا أَحْفَلُ أَنْ تَعْطِفِي صُدُورَ الْجَمَالِ; Mukht. as text.

١٣ زَعَمْتَ أَنْبِي كَبْرَتْ وَأَنِي قَدْ مَالِي وَصَنَّ عَنِّي الْمَوَالِي
 ١٤ وَمَعَا بَاطِلِي وَأَصْبَحْتُ كَأَكْهَلَا لَا يُؤَانِي أُمَّثَالَهَا أُمَّثَالِي
 ١٥ إِنْ رَأَيْتِي نَعْدَرَ اللَّوْنُ مِئِي وَعَلَا الشَّيْبُ مَفْرَقِي وَقَدَّالِي
 ١٦ مِمَّا أَدْخَلَ النِّجْمَاءُ عَلَيَّ مَهْمُ ضَوْمَةٍ الْكُشْحُ طَفْلَةٍ كَالْفَرَالِ
 ١٧ مِعَاظُنْتُ حَمْدَهَا ثُمَّ مَالَتْ مِيلَانَ الْكَثِيبِ بَيْنَ الرَّمَالِ
 ١٨ ثُمَّ قَالَتْ فَدَى لِنَفْسِكَ نَفْسِي وَبِدَاءِ e لِمَالِ أَهْلِكَ مَالِي
 ١٩ وَأَرْنُصِي الْعَادِلِينَ وَأَقْنِي حَيَاءَ لَا يَكُونُوا عَلَيْكَ حَطًّا مِثَالِي
 ٢٠ « 76 » وَبِحِطِّ مِمَّا نَعِيشُ فَلَا تَدُ هَبْ بِكِ التُّرُهَاتُ فِي الْأَهْوَالِ
 ٢١ مِنْهُمْ مَمْسِكٌ وَمِنْهُمْ عَدِيمٌ وَبَخِيلٌ عَلَيْكَ فِي بُخَالِ
 ٢٢ وَأَنْزِكِي صِرْمَةً عَلَيَّ آلِ زَيْدٍ بِأَلْقَطِيَّاتٍ كُنَّ أَوْ أَوْرَالِ
 ٢٣ لَمْ تَكُنْ غَرُورَةَ الْحَيَادِ وَلَمْ يُنْقَبْ بِأَثَارِهَا صُدُورُ النَّعَالِ

لم تكن غرورة حمدا: بقول لم نعدت علينا أحد: بغير فتال. ولم ينقب بأثارها: يقول لم يسأتر عليها ٥

٢٣ ذَرَّ ذَرَّ الشَّبَابِ وَالشَّعْرَ الْأَسْوَدَ وَالرَّانِكَاتِ تَحْتَ الرِّجَالِ

a) Kk. runs together the صدر of v. 13 and the عجز of v. 14, omitting the rest. Aint زعمت أنبى كبرت our MS has زَعَمْتَ أَنِّي ، Mukht. زَعَمْتَ أَنْبِي. After v. 14 the order of Kk. differs considerably from that of our text. b) Jah., SSM, سبىح.

c) Wanting in Kk.; in Mukht. as text. Jah. and SSM ين تربيته.

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 فبما, read وَتَقَدُّ. e) MS ذل منك من (١١٤).

f) Not in Kk.; Mukht. as our text: MS العادلات. Scholion of Mukht: لا تحدى بمثلهم ناص. g) Kk. صححت.

h) Wanting in Kk.; Mukht. as text.

i) Mukht. omits vv. 22 and 23: Kk. and Aint as text. — MS أوزال, a name not mentioned in the dictionaries; I have substituted أورال in view of No. XIX, 9. Aint misprints أورال.

j) Kk.'s scholion: — (read أورال أورال) رجال أورال ولحنيا ترنة رجال أورال (أورال أورال).

k) Kk. لا ذر. Agh. XIX, 90¹¹, with والحامرات تحت الرجال: we should probably read وَالصَّامِرَاتِ (see al-'A'shà, Ma buk'u, v. 49).

الرائكات يبيد الأيل في سِيرِهَا: وهو ضَرْبٌ من السَّيْرِ شَبِيهُ بِالْحَبِيبِ ۞

٢٥ a وَالْعَنَاجِيحُ كَالْقِدَاحِ مِنَ الشَّوِّ حَطٌّ بِأَحْمَلِنَ شِكَّةَ الْأَبْطَالِ

واحد العناجيج عُدْجُوجٌ وهي الضوال الاعنك من الخيل. والقِدَاحُ السِّبْمُ. والشَّوْحُ حَطٌّ شَجَرٌ تَتَّخِذُ

منه القِسِيُّ والسِنَامُ. والشِّكَّةُ السِّلَاحُ ۞

٢٦ b وَقَدْ أَدْعَرُ السُّرُوبَ بِطِرْفٍ d مِثْلُ شَاةِ الْإِرَانِ غَيْرِ مُدَالٍ

الشاة التيس. والإران هاعنا النشاط. ويقال أيضا الإران لتأبوت الموتى. والمُدَالُ التذيد تَمِيَانٌ ۞

٢٧ e غَيْرَ أَقْنَى وَلَا أَصَاكَ وَلَكِنْ مَرَجَمٌ ذُو كَرِيهَةٍ وَنَقَالِ

الاصاك الذى يَصْطَاكَ عُرُوبًا. والمَرَجَمُ السَّرِيعُ. النِقَالُ المُنَاةَلَةُ. f وَالْأَقْنَى نُضُوبُ الْأَنْفِ: وللخيل تَوْصُفُ

g بِالْفُطُوسَةِ وَسَعَةِ الْمَنَاحِرَيْنِ. والكريهة شِدَّةُ نَفْسِ الْفَرَسِ ۞

٢٨ h يَسْبِقُ الْأَلْفَ بِالْمَدَجِّ ذِي الْقَوِّ نَسٍ حَتَّى يَبُوبَ كَالْتِمَثَالِ

٢٩ i فَهُوَ كَالْمَنْزَعِ الْمَرِيضِ مِنَ الشَّوِّ حَطٌّ مَالَتْ بِهِ زِشْمَالُ الْمُغَالِي

المنزع المريض سَهْمٌ خَفِيفٌ فِيهِ رَيْشٌ. والمغالى الذى يَبَاعِدُ فِي رَمِيهِ إِذَا رَمَى ۞

٣٠ k يَعْقِرُ الطَّبِيَّ وَالظَّلِيمَ h وَيُلَوِي بِلُيُونِ l الْمُعْرَابَةِ الْمُعْرَالِ

m المعزال الرجل [الذى] يبيت عن أعلاه ۞ (76b)

15 a) Agh. (l. c.) فَأَلْحَنَ ذِيذ. b) Mukht. schol. mentions v. l. تَرِي بِشِكَّةِ الْأَبْطَالِ.

c) Kk. السَّرَابِ (sic), الْمُحُوشِ.

d) Kk. مِثْلُ تَيْسِ الْإِرَانِ; or الْإِرَانِ must be the name of a place, and the scholion is incorrect.

e) Kk. وَلَا أَقَبَّ.

f) Our gloss agrees with LA s. v. فَنَا; but Kk. glosses as follows:

يقال فرسٌ أَقْنَى بَيْنَ الْقَنَا إِذَا كَانَ فِي عِظَامِهِ أَنْحَنًا وَفِي أَضْلَاعِهِ. وَالْأَقْنَبُ التَّلَاحِقُ التَّبْنِيُّ بِالنُّظْرِ: وَإِذَا

كَانَ ذَلِكَ مِنْ ضَرْفٍ فَهُوَ عَيْبٌ ۞

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 يَبُوبُ for يَبُوبُ; Kk. and Mukht. as text.

i) MS كَشْرَبِ.

j) Kk. يَمِينُ الْمُغَالِي.

k) Kk. وَيُودِي بِحَلُوبِ.

l) So Mukht. and Kk.: MS مُعْرَبِي، in which another reading may possibly be concealed.

m) Gloss of Mukht.: يُلَوِي يَدْتَهَبُ بِهَا. وَالْمُعْرَابَةُ وَالْمُعْرَالُ وَاحِدٌ وَهُوَ الَّذِي قَدْ عَرَبَ بِلِيلِهِ حَوَيْفٌ

الغارة: وَقِيلَ الْمُعْرَالُ الَّذِي لَا يَحْمِلُ السِّلَاحَ: وَقِيلَ الَّذِي لَا يُحْسِنُ رُكُوبَ الْخَيْلِ: ۞

٣١ وَلَقَدْ أَقْدُمُ الْخَمِيْسَ عَلَيَّ هِ الْجَزْءَ دَاهِ ذَاتِ الْجِرَاهِ بَ وَالْتَمَنَّقَالَ
 ٣٢ فَتَقِيْنِي بِنَخْرَهَا وَأَفِيْهَا هِ بِقَضِيْبٍ مِّنَ الْقَنَا غَيْرِ بَالِي
 ٣٣ وَلَقَدْ أَتَضَّعُ السَّنَابِيْبَ اِ وَالشُّهْبَ عَلَيَّ هِ الصَّيْعَرِيَّةِ الشِّمْلَالِ

سعد بن عبد الله، وهو ذات الجرح، والتبعال: والتبعال ضرب من الخجوى. الخميس اللحيش. والجرحاء
 الجرحون غير ما غير ذلك. انساب اربعمائة مستنبتة لا شئ فيها واحدا سبب. f [والصيعرية ضرب من

الامر لاجل ان سعد في اعدب. وشمال الحفيضة. والشيب والغلات

٣٤ اَنْمُ اَنْرِيْ نَحَاصِهَا فَتَرَاهَا ضَامِرًا بَعْدَ بُدْنِهَا كَالِهَلَالِ
 ٣٥ اَعْتَرِيْسَ كَانَهَا ذُوْ وَشُرُوْمِ زَاخْرَجْتَهُ بِالْجَوِّ اِحْدَى اللَّيَالِي

حطب الجحيف. وهو وسوم برد الثمر وفيه تويغ سواد وبياض. اخرجته الى حبسته h

a) MS الْجَرْدِ.

b) Kk. التَّبَعَالِ, with التَّنْفَالِ as c. l. in scholion.

c) MS بِنَضِيْبٍ,

d) Kk. and Mukht. بِالرَّكِبِ.

e) MS الصَّيْعِرَةِ.

f) A lacuna here (not indicated in MS): the words in brackets added from LA VI, 127^{ff}:

the word صَيْعِرِيَّة is the subject of a celebrated anecdote relating to Tarafah when a young boy:
 see Agh. XXI, 203.

g) MS الْفَلَاهِ.

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 عَمْدَلِيْسَ .

j) Kk. اَخْرَجْتَهُ.

k) Gloss of Mukht.: اراد احدى الليالي. وانما يقال احدى الليالي لليلة التي يتعم فيها او الشديدة.
 Mukht. has an additional verse

ذَاكَ عَيْشٌ رَمِيْنُهُ وَتَوَى كُلُّ عَيْشٍ مَّصِيْرُهُ لِيَبَالِي

For the last word are should no doubt read يَبَالِي, from عَيْل in the sense of vanishing, passing
 away (Heb. הָבַל).

The order of the verses of this poem in Kk. is as follows: 1—5, 8, 12, 9—11, 22, 23, 13a—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.

XII.

١ *a* لَمِنَ الدَّيَارِ بِصَاحَةِ فَحَرُوسٍ دَرَسَتْ مِنَ الإِتْفَارِ آتَى دُرُوسٍ

٢ *b* إِلَّا أَوْرِيَا كَانَ رُسُومَهَا فِي مُهْرَقِ خَلْقِ الدَّوَاةِ لَبِيسِ

٣ دَارِ لِفَاطِمَةَ الرَّبِيعِ بِغَمْرَةٍ فَقَفَا *d* شَرَابٍ فَهَضِبِ ذَاتِ رُوسٍ

نصب الربيع على الظرف على معنى في الربيع. [وعمرة] وفقا شرابٍ وحضب ذات رؤوس ثلبي مواضع ٥

٤ أَرْمَانَ عَقَلَتْهَا وَإِنَّ لَمْ تَرْتَجِدْهَا نَكَسَا وَشَرُّ الدَّاءِ دَاءُ نَكُوسٍ

٥ وَسَبْتِكَ نَاعِمَةٌ صَفِي نَوَاعِمِ بِيضِ غَرَائِرَ كَالطِّبَاءِ الْعِيسِ

٦ خَوْدٌ مُبْتَلَةٌ الْعِظَامِ كَأَنَّهَا بَرْدِيَّةٌ نَبَتَتْ خِلَالَ غُرُوسِ

صَفِي نَوَاعِمِ صَفُو نَوَاعِمِ مُتَخَفِرَاتٍ خَرِيدَاتٍ. الخَوْدُ الشَّابَةُ. (77a) وَالْمُبْتَلَةُ الْإِحْسَنَةُ التَّخْلِفُ الَّتِي تَرَاهَا

وَكُلُّ شَيْءٍ مِنْهَا عَلَى حِدَتَيْهِ: وَحِدَتُهُ نَاحِيَتُهُ ٥

٧ أَفَلَا تُنَاسِي حُبَّهَا بِجَلَالَتِهِ وَجَنَاءَ كَالْأَجْمِ الْمَطِيِّنِ وَلُوسِ

الْجَلَالَةُ النَّافِةُ الصَّخْمَةُ. وَقَالَ أَبُو عَمْرٍو الْوَجْنَاءُ الْكَثِيرَةُ لَحْمِ زِالْوَجْنَاتِ: وَقَالَ الْأَسْعَمِيُّ أَنَّمَا أُخِذَ مِنْ

وَجِينِ الْأَرْضِ وَهِيَ النَّافِةُ الصُّلْبَةُ: وَالْوَجِينُ مِنَ الْأَرْضِ مَا غَلِظَ مِنْهَا وَمَعْبَبٌ: وَعَمُو قَوْلُ ابْنِ عَبِيدَةَ أَيضًا:

قَالَ خَالِدُ بْنُ كَثُومٍ الْوَجْنَاءُ الصَّخْمَةُ. وَالْأَجْمُ الْبُيُوتُ الْمُرْتَفَعَةُ. وَالْمَطِينُ قَدْ طِينَ. [وَلُوسٌ أَيْ] فِي سَبِيحِهَا

وَلَسَتْ تَلِسُ وَوَلَقَتْ تَلِيفٌ وَوَحَدَتْ تَخِدُ: وَعَمُو صَرَتْ مِنَ السَّبِيحِ ٥

٨ رَفَعَ الْمَرَادُ مِنَ الرَّبِيعِ سَنَامَهَا فَنَوَتْ وَأَزْدَفَ نَابَهَا لِسَدِيدِيسِ

XII. Of this poem only vv. 1, 15, and 19, with an additional verse belonging to it, have been found cited elsewhere. — Metre *Kāmil*.

a) *Yaq.* II, 247⁴, as text; *Bakrī* 597¹⁶, with *كُلُّ دُرُوسٍ* مِنْ الْأَقْوَاءِ. MS *بِصَاحَةِ*.

b) MS *الْأَوْرِيَا*. *c*) MS *الدَّوَاةِ* مَلْبِيسُ.

d) MS *شَرَابِ* (but *شَرَابٍ* correctly in *commy*.)

e) MS *عَقَلَهَا*. *f*) MS *حَدَتْ*.

g) The MS carelessly repeats *نَوَاعِمِ* from the verse above. *h*) Cf. I. Q. Mu'all. 36.

i) MS *مُحَمَّدَاتٍ*. *j*) MS *الْوَجِينِ*. *k*) MS *الْمَرَارِزِ*.

٩ فَكَأَنَّمَا تَحْنُو إِذَا مَا أُرْسِلَتْ عَوَدَ الْعِضَاهِ وَدِقَّةَ بِنْفُورِسِ
١٠ أَفَنَنْتُ بِنَهَجَتِهَا وَنَى سَنَامِهَا بِالرَّحْلِ بَعْدَ مَخِيلَةٍ وَشَرِيْسِ

محمد بن أحمد. والرس السلط والصعوبة وشدة نفس وسوء خلقه

١١ وَأَمِيرُ الْخَلْدِ قَدْ عَصَنْتُ بِنَهْدَةٍ جَرْدَاءَ خَاطِيَةِ السَّرَاةِ جَلُوسِ

عبد الحميد. وجرءاء نفسه السعير. والخطبة الشديدة. وجلوس هو ما ارتفع من الارض يصفها

١٢ خُلِقْتُ عَلَى عُسْبٍ وَتَمَّ ذَكَوُومَا d وَأَحْتَالَ فِيهَا الصَّنْعُ غَيْرَ نَكِيْسِ

عسب القوم واحدا عسب أخذ من عسب اتخذ: يصفها بطول القوائم: والعسب اذا لم يكن

عليه حوص: والا في علمه حوص فيه العجيد. وتم ذكروما اي تم سنها. واحتال فيها الصنع يقول

حل عليه الحول وفي نضع. والنجيس الغريبة (77b)

١٣ وَإِذَا خِيَدَنْ وَقَلَّ مَصُّ نِطَافِهَا وَصَلَّقْنَ فِي دَيْمُومَةٍ إِمْلِيْسِ

نطاف نفاذ واحدا نطفه. وجمع ديمومة دياميم. ويروي وشرسن. والصلف التجري

١٤ تَنْفَى الْأَوَائِمَ عَنِ سَوَاءِ سَبِيلِهَا شَرَكَ الْأَجْرَةِ وَهِيَ غَيْرُ شَمُوسِ

الاولم لاسل تمنيت في السير. والشرك الضيق. والاجرة واحدا حزيرو وهو ما حش من الارض

١٥ أَمَا إِذَا اسْتَقْبَلْتَهَا فَكَأَنَّمَا دَبَلْتُ مِنَ الْهِنْدِيِّ غَيْرُ يَبُوسِ

a) MS حموا without points.

b) MS خيلي.

c) This sense is attributed in the Lexx. to جَلَسَ (LA VII, 341¹).

d) MS in the v. has وَأَحَالَ, in the scholion وَأَحْتَالَ: 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 نَجَسٌ, not of نَكِيْسِ, 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: زَادَ عِنْدَ ذَلِكِ أَوْ مَعَهُ ذَلِكِ أَوْ مَعَهُ ذَلِكِ. فحذف الموصوف.

١٦ أَمَا إِذَا أَسْتَدْرَبْتَهَا فَكَأَنَّهَا قَارُورَةٌ صَفْرَاءُ ذَاتُ كَبَيْسِ

شَبَّيْهَا بِالْقَارُورَةِ فِي اسْتِدْرَاةِ أَوْرَاكِيهَا. وَالْكَبَيْسُ مَا كُبِسَ فِينَا مِنَ الطَّيِّبِ مِنَ الْمَلَابِ: وَالْمَلَابُ صَرَبٌ مِنَ الطَّيِّبِ مِنَ الرَّعْفَرَانِ وَغَيْرِهِ ۞

١٧ وَإِذَا اقْتَنَصْنَا لَا يَجِئُ خِصَابُهَا وَكَأَنَّ بَرَكَّتْهَا مَدَاكُ عَرُوسِ

لِلْخِصَابِ الدَّمِ. وَالْبِرْكَةُ الصِّدْرُ. وَالْمَدَاكُ الصَّلَابَةُ الَّتِي يُسَكِّفُ فِيهَا الطَّيِّبُ ۞

١٨ وَإِذَا دَفَعْنَا لِلْحِرَاجِ فَهَبُّهَا أَدْنَى سَوَامِ الْعَجَامِ الْمَحْلُوسِ

الْحِرَاجِ جَمَاعَةُ الشَّجَرِ وَاحِدُهَا حَرَجَةٌ: وَيُقَالُ الْحِرَاجُ جَمَاعَةُ النَّعَمِ ۞

١٩ هَاتِيكَ تَحْمِلِنِي وَأَبْيَضَ صَارِمًا وَمَا حَرَّبْنَا فِي مَارِنِ مَكْحُوسِ

الْمُحَرَّبُ السِّنَانُ. وَالْمَارِنُ الْقِنَاةُ اللَّيْتَةُ. الْمَكْحُوسُ رُمَحٌ طَوْنُهُ حَمْسٌ [الْفُرْعِ] ۞

٢٠ فِي أُسْرَةٍ يَوْمَ الْكِفَافِ مَصَالِتِ كَالْأَسَدِ لَا يُنْمَى لَهَا بِفَرِيدِ

الْأُسْرَةِ لِلْجَمَاعَةِ. وَالْكَفَافُ الْمَحَافِظَةُ عَلَى الْقِتَالِ [و] الْكَمِيَّةُ: وَالْأُسْرَةُ أَيْضًا الْعَشِيرَةُ: وَالْكَفَافُ أَيْضًا

الْعَضْبُ. مَصَالِتُ أَيِ أَصْلَتُوا سُبُوتَهُمْ وَشَبَّهُوا وَأَخْرَجُوا مِنْ أَعْمَادِهِا. وَالْفَرِيدُ مَا انْفَرَسَتْ: وَعَوْدُ قُ

الْعَنْقِ ۞ (78a)

٢١ وَبَنُو حَزِيمَةَ يَعْلَمُونَ بِأَنَّنَا لِمَنْ خَيْرُهُمْ فِي غِبْطَةٍ وَبَيْسِ

٢٢ نُبْكِي عَدُوَّهُمْ وَيَنْطُحُ كَبْشَنَا لَهُمْ وَأَيْسَ النَّطْحِ بِالْمَوْمُوسِ

a) MS كنبيس, 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 مَدْرَبًا for our مَدْرَبًا. It is also found, without the name of the poet, in Jahīdī, Bayān, II, 55⁹, where the reading is مَحْرَبًا.

d) An additional verse, LA VIII, 106⁵, would fit in between vv. 19 and 20;

صَدَيْي مِنَ الْهَيْدِيِّ أَيْسَ جَبَّةً لَحِقَّتْ بِكَعْبِ كَانْتَوَاةٍ مَلِيَسِ

(LA misprints جَبَّةً for جَبَّةً).

e) MS في أسر موم.

f) MS من غيرهم في عطيه ونبيس.

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. نَطْحُ is indicated by the verb نَبْكُ.

XIII.

- ١ *a* تَعَبَّرَتِ الدِّيَارُ بِذِي الدِّفِينِ
 ٢ *b* فَحَوَّجَنِي دِرْوَزًا فَمَقَا دِيَالِ
 بعض ندرس. انه علامته واحدا انه. والسلف ما تقدم من السنين. ويرى آية *c* مَرَّ السِّنِينَ ٥
- ٣ *d* تَنْصُرَ صَاحِبِي أَنْرَى حُمُولًا
 ٤ *e* حَعَلَنَ الرَّافِعُ مِنْ رَكَبِكَ شِمَالًا
 ٥ *f* أَلَا *g* عَتَبْتُ عَلَى الْيَوْمِ عِرْسِي
 ٦ *h* فَقَالَتْ زِلِي كَبْرَتَ فَقُلْتُ حَقًّا
 أخذت كما يغل لاجل أخلف عما. ويرى نقد أخذت حينًا: أي مَضَتْ لَهُ سِنُونَ بَعْدَ سِنِينَ ٥
- ٧ *i* تُرِينِي آيَةَ الإِعْرَاصِ مِنْهَا
 ٨ *j* وَمَطَّطُ حَاجِبِيهَا أَنْ رَأَيْتَنِي
 انه الاعراض علامة الاعراض. *m* وَفَطَّطُ عَتَبْتُ. وَمَطَّطُ حَاجِبِيهَا أَي فَنَنْتَهُ: ويقال مَدَّتَهُ. فَرُونَهُ ذَوَائِبُهُ ٥
- ٩ *k* فَقُلْتُ لَهَا زُرَيْدُكَ *n* بَعْضَ عَتْبِي
 ١٠ *o* فَإِنِّي لَا أَرَى أَنْ 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, 726¹² and 810⁹, as text.

b) Omitted in Yāq. II, 810, but given in II, 726; wanting in Mukht. Yāq. فلي ذبال.

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 الفلج; Mukht. as text. Yāq. (II, 810) and Naṣr. الفلج.

g) MS وكسا.

h) MS علب.

i) MS عن بلبل سكيبي.

j) MS في كثر.

k) Mukht. incorrectly وَفَطَّطُ.

l) MS انتصب.

m) MS وَفَطَّطُ عَسْت.

n) So Mukht. MS بعد.

o) So MS; Mukht. تَزْدَهِيَنِي in text, but تَزْدَعِيَنِي in scholion.

- ١٠ «وَعَيْشِي بِاللَّيْلِ يُغْنِيكَ حَتَّى
 ١١ فَإِنْ يَأْكُلْ فَاتِنِي أَسْفًا شَبَابِي
 ١٢ وَكَانَ اللَّهْمُ حَالْفَنِي زَمَانًا
 ١٣ فَقَدْ أَلْحَ الْخُبَاءُ عَلَى الْعَدَارِي
 ١٤ يَمْلَنَ عَلَيَّ بِالْأَقْرَابِ طَوْرًا
 ١٥ وَأَسْمَرَ قَدْ نَصَبْتُ لِيذِي سَنَاءً
 ١٦ (78^h) يُحَاوِلُ أَنْ يَقُومَ وَقَدْ مَضَتْهُ

إِذَا مَا شِئْتِ أَنْ تَنْأَى فَبَيْنِي
 وَأَضْحَى الرَّأْسَ مِنِّي كَاللَّحْيَيْنِ^b
 فَأَضْحَى الْيَوْمَ مُنْقَطِعِ الْقَرِينِ
 كَانَ عَيْوَنَهُنَّ عَيْونَ عَيْنِ
 وَبِالْأَجْيَادِ كَالرَّيْطِ الْمَضُونِ
 يَرَى مِنِّي مَكَاظِفَةَ الْيَقِينِ
 مُعَابِنَةً بِذِي خُرُصٍ قَتَمِينَ

قال ابو عمرو: اللقنين الزهيد الذي لا يحاول بأكيل ولا يشرب: d والتقين عننا تسنان. يحاول [أن] يقوم
 أي يقوم الرجل [من] طعنته أمانته. وقد مضته أي نفذت منه الطعنة. والمعابنة الطعنة التي
 وتغيب من لحمه كما ويغيب الثوب [أي] يتنقى

- ١٧ إِذَا مَا زَعَادَهُ مِنْهَا نِسَاءً
 ١٨ وَخَرِقَ قَدْ دَعَرْتُ الْجُونَ فِيهِ

صَفَحَنَ الدَّمَعَ [مِنْ] بَعْدِ الرَّبِينِ
 عَلَى أَدْمَاءِ كَالْعَيْرِ الشَّنُونِ

الشنون الذي ليس بالسمين [ولا] المهزول بين ذلك. زوالجون البقر والضياء: وإنما أراد بياضها

a) Added from Mukht.; cf. ante, No. XI, 11, 12.

b) Scholion of Mukht.: أي فاتني وأنا أسف عليه. واللحجين اللخبطين وهو ورق انطلق يدق ويبرش بالماء ويطعم للابل: وقال ابو الوليد اللحين ورق يخلط إما بدقيق وإما بنوى: وقال الاصمعي اللحين الربد على الشيء إذا جف شبه لغام الابل مثل بياض شعرة: واللحجين ورق الشجر يخبط فهو لوثان رطب وبابس فشببه الشيب بالبابس والسواد بالرطب. ويروى كالحجيين (so Nasr. reads) يريد الفضة: فذلك عيب من عيوب القافية يسمى السناد

c) Nasr. reads أمل الحزين. See LA XVII, 262
 d) MS والقبس.

e) MS طعن اماله.

f) MS بعدت.

g) MS نعر (twice).

h) أي طعنته معابنة تغيب من لحمه أي تننيه: ويروى معابنة أي وهو. Mukht.'s scholion: نسا يرى ذلك ويعابنه. ويروى معاندة. ومضته نفذته. والحرس السنان وقتين لمحدد الرأس: وقتين أيضا
 V. 16 is cited LA XVII, 208¹² as in text; see discussion there.

i) MS عاتده contra metrum.

j) Mukht.: — والحجون الظلمان وتكون البقر أيضا والضياء نبياضية.

XIV.

١ دَعَا مَعَايِرَ فَاسْتَكْتِ مَسَامِعُهُمْ يَا لَهْفَ [فَفْسِي] لَوْ نَدَعُو بَنِي أَسَدٍ

سند في لشدت: يقول لشدت واستدت بمعنى واحد ٥

٢ نَدَعُو إِذَا حَامَى الْكُمَاةَ لَا ٥ [كَسِيلًا] إِذَا السُّيُوفُ بِأَيْدِي الْقَوْمِ كَالْوَقْدِ

٣ لَوْ نَحْمُ حَمَانَهُ بِالْمَحْمَى حَمَوَكُ وَأَمْ فَتَتْرَكَ لِيَوْمِ أَتَمَّ النَّاسُ فِي كَبَدِ

٤ كَمَا حَمْنَاكَ يَوْمَ الْمُعِفِّ مِنْ شَطِيبِ وَالْفَضْلُ لِلْقَوْمِ مِنْ رِيحٍ وَمِنْ عَدَدِ

صنعت حذ. والمعف أسفل الجبل. والفضل للقوم: يقول الربيع معيهم والعدد لهم. ويروي من صوت

من يرد: [أو تعود] يردد الصوت حينئذ ٥

٥ أَوْ لِأَتْرَكَ بِجَمْعٍ لَا كِفَاءَ لَهُ فَوْمٌ هُمْ الْقَوْمُ فِي الْأَنْأَى وَفِي الْبُعْدِ

٦ بِجَحْجَحِ اللَّيْلِ مُنْتَجِعِ أَرْضِ الْعَدُوِّ لَهَا مِ وَأَفْرِ الْعَدَدِ

الأنتى من الأنتى أي بعد. والجحجح للحيش. البئيم الأسود: وإنما شبيهم بالليل لأن الليل يُعْطَى

لأنتى. ٥. والبيم على بفتحهم كل شيء يدعج به. والمنتجع الضالاب ٥ (79a)

٧ الْقَائِدُ الْخَمِيلُ تَرْدِي فِي أَعْنَتِهَا وَرَدَّ الْقَطَا هَجَرَتْ ظِمًّا إِلَى الشَّمَدِ

XIV. Vv. 1, 3 and 4 of this poem are cited elsewhere. Metro *Basif*.

a) LA XII, 324²⁰: Fā'iq I, 301; Ḥam. (commy.) 395²³, all with نَدَعُو: Naṣr. 612, Yāq. III, 289, as text.

b) Inserted conjecturally: MS reads unmetrically وَلَا إِذَا أَلَمَ وَلَا إِذَا أَلَمَ.

c) Yāq. *l.c.* and Naṣr. بِالْمَحْمَى حَمِيَّتِ.

d) Yāq. *ut sup.* and Bakrī 811²⁰. Yāq. vocalizes شَطِيبٌ and Bakrī لَشِدَّتِ. The Battle of the Skirt of Mount Shaṭīb is also referred to in a poem of Bishr b. Abī Khazim, quoted in Yāq. *l.c.*: the antagonist of Asad was Numair, a branch of 'Amir b. Ṣaṣa'ah.

e) MS جَمْعِهِمْ أَوْ لَا أَتْرَكَ (this suggestion is due to Prof. Nöldeke).

f) In view of the identity of meaning of أَلَمَ and بعد, the original reading was probably فِي الْأَلَمِ.

g) MS carelessly وَالْبَيْمِ.

h) «Dieser Vers ist ohne Verbindung. Vorher muss etwas ausgefallen sein, worauf sich بعد bezieht» (Nöldeke).

٨ مِنْ كُلِّ عِجْلِيَّةٍ بَادٍ تَوَاجِدُهَا عَلَى اللَّجَامِ تُبَارِي الرَّكْبَ فِي عَدِيدِ

الرَّكْبَانِ صَرَبٌ مِنْ عَدِيدِهَا. وَالْعِجْلِيَّةُ الشَّدِيدَةُ. تُبَارِي الرَّكْبَ تُعَارِضُهُ. عَدِيدٌ نِي تَدْعَبُ عَلَى الْمَرْجِ ٥

٩ وَكُلِّ أَجْرَةٍ قَدْ مَالَتْ رِحَالَتُهُ نَهْدِ الْمَرَائِلِ فَعِمَ نَائِي الْكَتَدِ

[نهدي المرائل يريد ضخم الوسط حيث يركله الركب. ونائي الكتد مرتفع اتند: [وتند] للركب

من البعير وموضع ^a التَّبَجِ من الفرس [اي] مُنْقَطَعُ الْعُدْرَةِ مِمَّا يَلِي الْحَارِكَ ٥

١٠ حَتَّى تَعَاظِينَ غَسَانًا فَخَرَبَهُمْ يَوْمَ الْمُرَارِ وَلَمْ يَلُورُوا عَلَيَّ أَحَدٍ

١١ ^b لَمَّا رَأَوْكَ [وَأَبْلَجُ الْبَيْضِ وَسَطَهُمْ وَكُلُّ مُطَرِّدِ الْأَنْبُوبِ كَالْمَسَدِ

بُلْجُ شَبِيهَا ^c [بِالضَّبْحِ فِي بِيَاضِهَا]. مُطَرِّدُ الْأَنْبُوبِ طَوِيلٌ مَقْوَمٌ. وَالْمَسَدُ التَّحْبِيلُ مِنَ التَّلْيِيفِ ٥

١٢ ^d غَوَّتْ بَنُو أَسَدٍ غَسَانَ أَمْرَهُمْ وَقَدْ مَا وَقَفْتُ غَسَانَ لِدَرْشَدِ

XV.

١ أَمِنْ مَنَزِلِ عَافٍ وَمِنْ رَسْمِ أَطْلَالِ ^e [بَكَيْتَ وَهَذَا] يَبْكِي مِنَ الشَّقِيقِ أَمْثَالِي

٢ دِيَارُهُمْ إِذْ هُمْ جَمِيعٌ فَاصْبَحَتْ بَسَائِسَ إِلَّا الْوَحْشَ فِي الْبَلَدِ الْخَالِي

٣ قَلِيلًا بِهَا الْأَصْوَاتُ إِلَّا عَوَازِنَا عَرَارًا ^f [زَمَارًا] مِّنْ غِيَاهِيَبِ آجَالِ

الآجال الأَطْيَعُ بَقْرٌ أَوْ ظَبَاءٌ: وَاحِدُ الْآجَالِ إِجْلٌ: وَالْإِجْلُ لَا يَكُونُ إِلَّا مِنَ الْبَقْرِ وَالظَّبَاءِ فَقَدْ جَعَلَهُ

a) MS ^{١٧}نيسج (no such root exists): see LA IV. 380.

b) MS ^{١٨}رأوتك ^{١٩}لدج. Cf. No. II, 25, ante; perhaps we should read ^{٢٠}رأوتنا.

c) Added conjecturally.

d) MS ^{٢١}عيتت. "عيتت ist schwerlich richtig. Aber was? zur Noth ^{٢٢}عيتت, als Causativ von ^{٢٣}عبيت das transitiv sein darf (Lisān XIX, 349 pænult.), aber doch kaum recht passt. ^{٢٤}عوتت gäbe einen passenden Gegensatz zu ^{٢٥}نلرشد, und da ^{٢٦}عوى = ^{٢٧}اعوى sein kann (Lis. XIX 378^{١١}), so könnte auch ^{٢٨}عوى 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 *Tawīl*.

e) Carelessly omitted in MS. Yāq. and Naṣr. ^{٢٩}بكيتت, but usage is generally in favour of the second person.

f) Added conjecturally to fill metrical lacuna: see end of scholion.

عنها للنعمة مستعزرا. وقوله قليلا يقول أصححت بها قليلا الأصوات. والعرار اصوات الظلمان والغباعيب
السود واحدا عنيت بريد النعام السود والرمد. ويروي قليلا بالرفع. والعرار للظلمان والزمار اصوات

من النعمة (79b)

٤ «بِأَنَّ تَكَّ غَنَرَاءَ الْخَبِيبَةِ أَصْبَحَتْ
٥ «بِمَا قَدْ أَرَى الْكَحَى الْجَمِيعَ بِغِبْطَةٍ
٦ أَبْعَدَ نَبِيَّ عَمْرُو زَرْهَطِي وَإِخْوَتِي
٧ فَلَسْتُ وَإِنْ أَضْحَكُوا مَضُوا لِسَبِيلِهِمْ
٨ أَلَّا تَقِفَانَ النَّوْمَ قَبْلَ تَفَرُّنِي
٩ إِلَى ظَفْعِنِ يُسَلِّكُنَ بَيْنَ تَبَالَةِ
١٠ يقول لذخيفا الذي تتلوعا. ويروي لاحقا بالي. ويروي بين أعلى الروض. d والخلل الطريف الصغير

في الزمر

١٠ فَلَمَّا رَأَيْتُ الْحَادِيَيْنِ تَكَمَّشَا
خَدْنِي الْحَائِقِينَ. ان ندعبا نعيم بال: يريد أن يدعبا بيده المرأة وهما ناعما الببال ه
١١ «رَفَعْنَا عَلَيْهِنَ السِّيَاطَ فَكَلَّصَتْ
١٢ «خُلُوجَ بَرِّخَلِيهَا كَأَنَّ فُرُوجَهَا
خُلُوجَ بَدْعِ بِيهِن. والقياسى الصحرارى واحدا قيفا. والسهبوب الصحرارى التى لا شىء فيها واحدا
نهب. ولال مثل السراب إلا ان الال صدحوة والسراب نصف النهار ه
١٣ فَالْحَقْنَا بِالْقَوْدِ كُلِّ رَدْفَقَّةٍ
مُصَدَّرَةٌ بِالرَّحْلِ وَجَنَاءَ مِرْقَالٍ

a) See Yāq. V 334—5 for corrections of text in III, 772.

b) Yāq. فَعِدْمًا أَرَى (أنتى): our reading (MS clear) is more in accordance with 'Abrd's usage; see ante, No. XI, 16.

c) Another careless lacuna in the MS, filled on the assumption that it is due to homoioteleuton. We might read صَلَّلِي and so avoid the إِقْوَاء; but Nöldeke observes: «Ich würde lieber صَلَّلِي, mit إِقْوَاء, lesen. Ich weiss nicht, ob für ein solches Intensiv Adj. das Personal-suffix passt.»

d) الخلل seems here to be a place-name; see Yāq. II, 464, Bakri 316.

e) MS رَفَعْنَ.

f) MS دوعه (but دنعه in scholion).

الدِقْفَةُ الَّتِي تَنْدَفِقُ فِي سَبْرِهَا كَنْدَفِقَ الْمَاءِ فِي السَّرْعَةِ. *a* وَالرَّقْلُ صَرَبٌ مِنَ السَّبْرِ هـ

١٤ *b* فَمِلْنَا وَنَاذَعْنَا الْكَهْدِيكَ أَوَانِسًا عَلَيَّهِنَّ جَيْشَانِيَّةٌ ذَاتُ أَغْيَالٍ

الْأَوَانِسُ اللَّوَاتِي يُوتَسُّ بِهِنَّ مِنْ غَيْرِ ذَنْبٍ. وَالجَيْشَانِيَّةُ بُرُودٌ حَمْرٌ وَسَوْدٌ. ذَاتُ أَغْيَالٍ ذَاتُ سَعَةِ وَسَوْدٌ

وَيُقَالُ ذَاتُ حُطُوطٍ هـ

١٥ وَمَلَنَ إِلَيْنَا بِالسَّوَالِفِ وَالْحَلِي

١٦ (80a) كَأَنَّ الصَّبَا جَاءَتْ بِرِيحٍ لَطِيمَةٍ

١٧ وَرَبِحَ خُرَامِي فِي مَدَائِبِ رَوْضَةٍ

اللَطِيمَةُ الْقِطْعَةُ مِنَ الْمِسْكِ وَجَمْعُهَا لَطَائِمٌ. يَقُولُ لَا تَشْتَرِي هَذِهِ اللَّطِيمَةَ إِلَّا بِالثَمَنِ الْغَالِي. وَرَبِيحٌ دَائِرَةٌ

صَبَاً. وَالْمَدَائِبُ مَجَارِي الْمَاءِ مِنَ التَّلَاعِ إِلَى الرُّوْحِ: وَالتَّلَاعُ مَجَارِي الْمَاءِ مِنْ أَعْلَى الْجَبَلِ وَاحِدَتُهُ نَلْعَةٌ

وَالْمَدَائِبُ مَجَارِي الْمَاءِ فِي أَسْفَلِ الْجَبَلِ وَاحِدُهَا مَدْنَبٌ. وَالْمَدْمَنَةُ الْأَبْعَارُ وَالْأَبْوَالُ. سَارٌ مِنْ نَزْوٍ سَحَابَةٌ

e جَاءَتْ لَيْلًا [أَيْ] سَرَتْ. هَطَّالٌ تَهْتَلُّ النَّصْبُ هـ

XVI.

١ كَرِمِينَ الدِّيَارِ بِبُرْقَةِ الرَّوْحَانِ دَرَسَتْ وَعَيْرَهَا صُرُوفُ زَمَانٍ

البُرْقَةُ حِجَارَةٌ وَرَمَلٌ أَوْ حِجَارَةٌ وَطِينٌ: وَكَلَّ لَوْنَيْنِ فَبَيَ بُرْقَةً وَجُمِعَ بُرْقٌ: وَيُقَالُ جَبَلٌ أَبْرَقَ إِذَا كُنَ فِيهِ

سَوَادٌ وَبِياضٌ وَكِسَاةٌ أَبْرَقَ إِذَا كَانَ فِيهِ سَوَادٌ وَبِياضٌ وَحُمْرَةٌ وَغَيْرُ ذَلِكَ. وَصُرُوفُ الزَّمَانِ تَقَلُّبُهُ بِعَدْلٍ حَالٍ

a) MS وَرَقْلٌ.

b) Cited Bakri 258⁹; second hemistich in Yāq. II, 177²⁰ (with اعسال misprinted for اغيال).

Bakri قَيْدًا for فَمِلْنَا, and so Naṣr. Jaishān is a *Mikhlaf* in al-Yaman.

c) MS دَجِبٌ; but see scholion.

d) MS فِي.

e) MS ذَاتُ.

XVI. Vv. 1—2 of this poem are in Yāq., Bakri, Naṣr.; v. 5 in LA; vv. 8, 9, 10 in 'Askari, *Kitāb aṣ-Ṣinā'atāin*, 126. Metre *Kāmil*.

f) Bakri 427⁷ as text: Yāq. I, 582¹⁶ الْأَزْمَانِ تَقَادِمُ لِطُولِ تَقَادِمِ الْأَزْمَانِ.

بعد حل: والتصرف ايضاً تغلب الطائر جناحيه اي إطارتُه [إبعا]. ويروي: *دَرَسَتْ لِطُولِ تَرَاوِحِ

٢ «نَوَقْتُ فِيهَا نَاقَتِي لِسُؤَالِهَا فَصَرَفْتُ وَالْعَيْنَانِ تَبْتَدِرَانِ
٣ سَجْمًا كَانَ شُنَانَةً رَحِيمَةً سَبَقْتُ إِلَى بِمَائِهَا الْعَيْنَانِ

٢. نوقت = تسامح = صب. رحيمه = رحيمه = رحيمه في رحيمه

٤ أَيَّامَ قَوْمِي خَيْرُ قَوْمٍ سَوْفَةٍ لِبُعْصِبٍ ٥ وَلِبَائِسٍ ٦ وَلِإِعَانِي
٤. فعل دن في ارم قومي. وبنوه سؤفة فل انو عمرو انناس كلثم سؤفة إلا من كنت في يديه شعبة من

سلفين. والبعض الذي لعصب على بطنه الحاجر من الجوع (80b)

٥ «وَلِنَعْمِ أَيْسَارِ الْجَيْرِ إِذَا زَهَتْ رِيحُ الشِّتَاءِ وَمَأْلَفِ الْجَيْرَانِ
٥. الأيسر الذي يصرون بقداح بقمرون ويتكحرون [الجزراً] ويتعموننا واحد م يسر. وقوله اذا زهت

ريح الشاء بقول اذا ارتفعت

٦ أَمَا إِذَا كَانَ الطَّعَانُ فَإِنَّهُمْ قَدْ يَخْضِبُونَ عَوَالِي السُّرَّانِ
٦. واحد عوالى عيبه في دون السنان يشمر او ذراع حيث يعقد الفواء. والمران القناه

٧ أَمَا إِذَا كَانَ الضَّرَابُ فَإِنَّهُمْ أُسْدٌ لَدَى ٧ أَشْبَالِهِنَّ حَوَانِي
٧. يخبون للمرربات في الأبدان

٨ فَخَلَدْتُ بَعْدَهُمْ وَأَسْتُ بِخَالِدٍ فَالِدَّهُرُ ذُو غَيْرِ وَذُو السُّوَانِ
٨. رائلة يعلم ما جهلت بعقبهم وتدكرى ما فات أي أوان

a) Yāq, l. c., as text.

b) MS وامنس.

c) MS ان.

d) Cited LA XIX, 81²⁴, where the 2nd hemist. is رِيحُ الشِّتَاءِ وَمَأْلَفِ الْجَيْرَانِ with 'قول. In our MS the first hemist. is corrupt (probably from defects in the original from which the copy was made) and reads وَلِنَعْمِ أَيْسَارِ الْجَيْرِ: the scholion however shows that the true text is that of LA.

e) MS عب.

f) MS اللوى والمران القناه.

g) MS أشبالهم.

h) 'Ask. ردى تصريف; the author criticises the verse as يحدون.

i) MS بعضهم; for the converse (ن for ص) see ante No. XIII, 9.

j) 'Ask. reads فَالِدَّهُرُ ذُو غَيْرِ، and describes the verse as مَحْمَلُ النَّظْمِ: he proceeds

بعد أسكت بخيند إلا لأعلم ما جهلت وتدكرى ما فات أي أوان كان

XVII.

١ *a* تَعَفَّتْ رُسُومٌ مِّنْ سُلَيْمَى دَكَادَا خَلَاءَ تَعَفِّيَهَا الرِّيحَ سَوَاعِيكَ

b يبروى: *أَقَوْتُ رُسُومًا مِّنْ سُلَيْمَى دَكَادَا*. ويبروى *تَحْوِيلُ رُسُومًا مِّنْ سُلَيْمَى دَكَادَا*. والرُسُومُ مَن يَفِرُّ مِنَ الدِّيَارِ. *c* والدَكَادُكُ أَرْضُونَ مُسْتَوِيَّةٌ. ويبروى قِفَارًا. والسَوَاعِيكُ الرِّيحُ الَّتِي تَعْمُرُ مَرًا شَدِيدًا. وَتَقِي بِشَرْطٍ وَاحِدًا سَاهِكَةً ۞

٢ *d* تَبَدَّلَنَ بَعْدِي مِّنْ سُلَيْمَى وَأَهْلِهَا نَعَامًا تَرَاعَاهَا *e* وَأَدَمًا تَرَاعَاكَ

تَرَاعَى هَذِهِ النِّعَامُ الرُّسُومُ. وَالْأَدَمُ الطَّبَاءُ الَّتِي لَيْسَتْ إِخْلَاصَةَ البَيْضِ: وَالْأَرَامُ الطَّبَاءُ تَبِيضٌ وَبِئْسَ النَّاسُ تَسْكُنُ الرَّمَالَ وَاحِدًا رَّمًّا ۞

٣ وَقَفَّتْ بِهَا أَبْكَى بُكَاءَ حَمَامَةٍ أَرَاكِيئَةٍ تَدْعُو حَمَامًا أَوَارِكًا

يقول وقفَّت في هذه الرُّسُومِ. وَالْأَرَاكِيئَةُ الَّتِي فِي شَجَرِ الأَرَاكِ ۞

٤ إِذَا ذَكَرْتَ يَوْمًا مِّنَ الدَّهْرِ شَجَّوْهَا عَلَى فَرْعِ سَائِي أذْرَتِ الدَّمَعَ سَائِكًا

(81a) يقول إذا ذَكَرْتَ الحِكْمَامَةَ شَجَّوْعًا يَبْرُدُ حَزْنُهَا وَالشَّجْوُ الحَزْنُ: وَفِي الحَزْنِ أَرْبَعُ نَعَاتٍ: الحَزْنُ وَالْحَزْنُ وَالْحَزْنُ وَالْحَزْنُ. وَالسَّائِي عُوْدُ الشَّجَرِ الَّتِي يَقُومُ عَلَيْهَا. أَذْرَتِ صَبَّتْ. سَائِكًا صَدَّقَ ۞

٥ سَرَاةُ الضُّكْحَى حَتَّى إِذَا مَا عَمَّيْتَنِي تَجَلَّلَتْ كَسَوْتُ الرَّحْلَ وَجَنَاءَ تَائِمًا

سَرَاةُ الضُّكْحَى *g*. [أَوَّلُ الضُّكْحَى]. عَمَّيْتَنِي غَفَلْتَنِي. تَجَلَّلَتْ تَكَشَّفَتْ. وَالْجَنَاءُ العَنِيْبَةُ الَّتِي تَجِدُ عِنْدَ عَيْنِ

XVII. Mukht. pp. 87—88. Metro *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. تَعَفِّيَهَا and تَحْوِيلُ رُسُومًا مِّنْ.

b) „Den Accus. ذَكَادُكُ kann ich mir weder bei der Lesart تَعَفَّتْ noch bei der Lesart أَقَوْتُ erklären. Die Lesart تَحْوِيلُ رُسُومًا sieht aber aus wie eine Correctur, um eine Construction hinein zu bringen;

wäre ذَكَادُكُ ein تَدَلُّلٌ zu رُسُومًا. Vermuthlich sehr alte Corruptel.“ (Nöldeke).

c) Dakādik is a place-name: see *ante*, III, 2 and Bakrī, 346.

d) Mukht. تَبَدَّلَ and تَرَاعَا (*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.

عبروه: وقال أبو عميرة والأشعري: أُخِذْتُ مِنَ الرَّجِيِّينِ [وهو] مَا غَلَطَ مِنَ الْأَرْضِ وَصَعَبَ السَّبْرِ فِيهَا. وَقَالَ

عبد الوحد: انصمخمد. والذمك العظيمة السنم ٥

٩ كَانُ قَتُودِي نَوَقَ جَابٍ مُطَرِّدٍ رَأَى عَانَةً تَهْوِي فَوَلَّى «مُواشِكَا
لعنود عدان ترحل واحدى قد. [جاء] حمار العليظ. والمطرد الذى قد ظرده للمير. والعانة جماعة

عمر. يعوق نسر في عدوفا. موالسك اى سربعا. شبه ذقنه في مضيتها وسرعتها [بحمار الوحش] ٥

١٠ «وَنَعْنُ قَتَلْنَا الْأَجْدَلِينَ وَمَالِكَا أَعْرَهْمَا فَقَدَا عَلَيْكَ «وَهَالِكَا

الأجدلان رجلان من بني. يريد نحن قتلنا أعزهما عليك: وعالك الأجدلين مالك ٥

١١ «وَنَعْنُ حَعَلْنَا الرُّمَحَ قِرْنَا لِنَحْرِهِ فَطَّرَهُ كَأَنَّمَا كَانَ وَارِكَا

٩ «وَنَعْنُ قَتَلْنَا مَرَّةَ الْحَايِرِ مِنْكُمْ «وَقُرْصَا وَقُرْصُ كَانَ مِمَّا وَأَوْلَادِكَا

١٠ «وَنَعْنُ صَبَعْنَا عَامِرًا يَوْمَ أَقْبَلُوا سُوفَا عَلَيْهِنَّ النَّجَادَ بِوَانِكَا

١١ «عَطَفْنَا لَهُمْ عَطْفَ الصَّرُوسِ فَأَادَبُوا شِلَالًا وَقَدَّ بَلَّ الْمَجِيعِ السَّنَابِكَا

الصروس الناقة التي تعذب من دنا منيا. شلالا حرايا. والنجيع الدم. وواحد السنابك سنبك وهو

عقده الحدي ٥

١٢ «وَيَوْمَ الرَّيَابِ قَدَّ قَتَلْنَا إِهْمَامَهَا 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
أَعْرَهُمْ.

c) MS مهالكا (but see scholion).

d) Mukht. has an entirely different verse here:

وَدَحَى الْأَوْسَى إِنْ تَسْتَنْعَكَ رِمَاحَنَا تَفْدَكَ إِلَى نَارِ لَعْمَرٍ 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 اولنا.

g) Cited LA V, 63¹⁷, with عَلِيَّيْنِ الْأَثَرِ. Mukht. has النَّجَارُ (explained as «تَعَفُّفٌ وَالِدْرُمُ»).

h) Mukht. سِرَاعًا (with شِلَالًا as *v.l.* in scholion).

i) Mukht. هُمَاعِمًا.

(81b) الرِّبَابُ جَمَاعَةُ أَحْبَابٍ: زَعَكُلٌ وَوَمْرَةٌ وَثَوْرٌ وَصَبَبَةٌ. وَالْبُهَامُ السَّيِّدُ. وَحَاجِرٌ أَبُو أَمْرِئِ الْقَيْسِ الشَّاعِرُ ٥

١٣ وَنَحْنُ قَتَلْنَا جَنْدَلًا فِي جُمُوعِهِ

١٤ وَأَنْتَ أَمْرٌ هَاهَا بَادٌ وَقَيْنَةٌ

ويروى تَمْسِي مُنَارًا ٥

١٥ عَنْ الْوَيْثِرِ حَتَّى أَحْرَزَ الْوَيْثِرَ أَهْلُهُ

[الوَيْثِرُ] مَثَلُ الدَّحْلِ وَهُوَ الْحَقُّ يَكُونُ لِلرَّجُلِ مِنْ دَمٍ أَوْ غَيْرِ ذَلِكَ ٥

١٩ فَلَا أَنْتَ بِالْأَوْتَارِ أَذْرَكَتْ أَهْلَهَا

يقول لَمْ تَكُنْ مُتَمَسِكًا بِطَلَبِ الْأَوْتَارِ إِذْ لَمْ تَنْتَصِرْ ٥

١٧ وَرَكَضَكَ لِرَوْلَاهُ لَقِيَتْ الَّذِي لَفُوا

١٨ ظَلِمْتُ نَفْسِي إِنْ أَصَبْتَ وَبَيْدَةً

XVIII.

١ لِمَنْ طَلَدٌ لَمْ يَعْفُ مِنْهُ الْمَدَانِبُ فَجَنَّبَا حَبِيرٌ قَدْ تَعَفَى فَوَاهِبُ

ويروى الدَّنَائِبُ وَالْمَدَانِبُ وَهِيَ وَاحِدٌ: وَسَمِعْتُ أَعْرَابِيًّا مِنْ قَيْسٍ وَعَمْرٍو يَقُولُ: إِنْ نِكَدَ وَادٍ مَدْنَبًا.

وَمَدْنَبُ الْوَادِي أَسْفَلُهُ: وَأَعْلَى الْأَوْدِيَّةِ تَلَاعِيهَا وَاحِدَتِهَا تَلَعَةٌ ٥

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 Ḍabbah son of Udd; Mukht.'s scholion gives the names correctly.

b) Mukht. زَقٌ.

c) Mukht. مُتَارِدٌ (schol. فَاغْتَمَّ مُنَارِكٌ لِمَنْ عَادَاكَ); the latter reading seems to be demanded by the next verse, and the repetition of ذَلِكَ in rhyme is objectionable.

d) Mukht. عَلَى تَوَيْثِرٍ.

e) Mukht. فَانَّتْ.

f) MS لَوْلَاهُ.

g) Mukht. أَخَذْتُ. Schol. of Mukht: أَخَذْتُ كَلْبِيَا. أَخَذْتُ مِنْ عَجَابِكَ بِوَيْدَةٍ أَخَذْتُهَا ظَنَنْتُ أَنَّكَ مَلَكْتَ مَعَدًّا كَلْبِيَا.

XVIII. Of this fragment vv. 1—2 in Bakrī 409 (copied Wüst. Register 394 and Naṣr. 614) and v. 5 in Fā'iq, Asās, and TA. — Metre *Tawīl*.

h) MS حَسْرٌ حَبِيرٌ وَاعْبُ وَاعْبُ are collocated in a verse of Ibn Muqbil's cited Yāq. II, 194¹⁹.

٢ دِيَارُ بَنِي سَعْدِ بْنِ ثَعْلَبَةَ الْأَوْلَى «أَدَاعَ بِهِمْ دَهْرٌ عَلَى النَّاسِ بِرَاتِبِ»

هو سعد بن عيسى. وهو الذي أبانهم غسان. أداع بهم أي فرّقهم. وراتب شديد.

٣ فَأَذْعَبْتُهُمْ مَا أَذْهَبَ النَّاسَ قَبْلَهُمْ ضِرَاسُ الْخُرُوبِ وَالْمَنَائِيَا الْعَوَائِبُ

الأذعر فيها العدا والهلاك. ضيراس الخروب سرد عضاض الخروب: يقال رجل مضرّس ومجرّس ومجرّد.

ومعنى وهو المجرّب. والمعروف الذي تعفّ مرّة بعد مرّة (82a)

٤ أَلَا زَتْ حَتَّى قَدْ رَأَيْتَنَا هُنَالِكُمْ لَهُمْ سَلَفٌ تَزَوَّرَ مِنْهُ الْمَقَانِبُ

منه مراد في هذه النواصع التي ذكرها. نيم سلف أنسلف هينا العجيبش المتقدّم: والسلاف الذين

يتقدّمون الناس في المنزلة: ومنه قولهم: اجعلنا لنا سلفا واجعله لنا فرطنا: أي اجعله [من] يتقدّم

نما حيز. تزور تعذّب عنه خوفاً: يعنى من العجيبش. وواحد مقناب مقنّب والمقنّب ما بين العشريين

١٥ فرطاً لا أكثر من ذلك.

٥ «فَأَقْبَلُ عَلَى أَفْرَاقِ مَا لَكَ إِنَّمَا تَكَلَّفَتْ مِمْدَ أَشْيَاءِ مَا هُوَ ذَاهِبٌ

واحد الأفواق فوق وهو الموضع الذي يجعل فيه [الوتر من السهم].»

XIX.

١ إِنْ الْخَوَادِثَ قَدْ يَجِيءُ بِهَا الْعُدُ وَالصُّبْحُ وَالْإِمْسَاءُ مِنْهَا مَوْعِدُ

٢ وَالنَّاسُ يَلْحَقُونَ الْأَمِيرَ إِذَا غَوَى حَطَبَ الصَّوَابِ وَلَا يَلْأَمُ الْمُرْشِدُ

١٥ يلحقون الأمير يلومونه. معناه يلحقون الأمير إذا غوى الصواب ولا يلام المرشد.

a) Bakrī (Wüst., Naṣr.) أَصَاعَ.

b) Wüst. رَاتِبِ.

c) This *Anas* is not in the genealogies; probably we should read *Asad*.

d) Cited *Fa'iq* II, 150, with سَيْمَكُ for نَدُ، ما نَدُ، and أَشْيَاءُ من *Anas* II, 141, with نَدُكُ and بلاشباه. TA VII, 53³², with سَيْمَكُ and أَشْيَاءُ.

e) MS من الْأَشْيَاءِ.

XIX. Of this poem vv. 9–10 are in *Yāqut*, and vv. 9, 13, 14 in *LA*; v. 9 also in *Anas*
Metre *Kāmil*.

٣ وَالْمَرْءُ مِنْ رَبِّبِ الْمُنُونِ بِغَيْرَةٍ وَعَدَا الْعَدَاءَ وَلَا تُودَعُ مَهْدَدُ

عَدَا الْعَدَاءُ أَي صَرَفْنَا الصَّوَارِثَ: وَكَذَلِكَ مَا بَدَّ جَاءَكَ مِنْ نَتِيءٍ فَقَدْ عَدَاكَ أَي شَعَلَكَ تَشْغَلُ ٥

٤ أَدْمَانَةٌ تَسْرُدُ الْبَرِيرَ بِغَيْبِهَا تَقْرُو مَسَارِبَ أَيْكَةٍ وَتَسْرُدُّ

الادمانة الظبيَّة: يَقُولُ مَهْدَدٌ فِي الْحُسَيْنِ عَدَا الظَّبِيَّةَ. وَظَبِيَّةٌ عَلَى ثَلَاثَةِ أَلْوَانٍ: مِنْهَا لَبَنٌ وَمِنْهَا الْأُدْمُ وَمِنْهَا الْعُقْرُ: وَأَمَّا الْأَرَامُ مِنَ الظَّبَاءِ فَهِيَ الخَالِصَةُ المَبْيَاضُ وَهِيَ تَسْكُنُ الرَّمْلَ: وَأَمَّا الْأُدْمُ فَهِيَ نَيْسَبُ الخَالِصَةِ المَبْيَاضِ وَهِيَ تَسْكُنُ الجِبَالِ: وَأَمَّا الْعُقْرُ فَهِيَ لَوْنٌ لَوْنُ التُّرَابِ (82/1) وَهِيَ تَسْكُنُ الصَّحَارَى:

عَنْ ابْنِ حَفْصَةَ الشَّاعِرِ. [البرير] قَمَرُ الْأَرَاكِ. وَالغَيْلُ جَمَاعَةُ الشَّجَرِ بِغَيْبِ بَرِيدٍ تَوَارَتْبًا. وَتَقْرُو مَسَارِبَ يَقُولُ وَتَرْتَعِي الْمَسَارِبَ: وَالْمَسَارِبُ الْمَرَايَ وَاحِدُهَا مَسْرَبٌ. وَالْأَيْكَةُ الْغَيْصَةُ ٥

٥ وَخَلَا عَلَيْهَا مَا يُفْرَعُ وَرَدَهَا إِلَّا الْكَمَامُ دَعَا بِهِ وَالْهُدُودُ

٦ فَدَعَا هَدِيدًا سَاقُ حَرٍّ ضَحْوَةٌ فَدَنَا الْهُدَيْدُ لَهُ يَصُبُّ وَيَصْعَدُ

الهُدَيْدُ الْقَرْخُ. وَسَاقُ حَرٍّ الذَّكْرُ مِنَ الْقَمَارِي. يَقُولُ دَنَا السَّاقُ الْقَرْخُ فَدَنَا الْهُدَيْدُ أَي الْقَرْخُ نَصَبٌ وَيَصْعَدُ: أَي يَدْحَطُ مَرَّةً وَيَصْعَدُ أُخْرَى ٥

٧ زَرَعَمَ الْأَجِيْمَةَ أَنْ رَحَلْتَنَا غَدَاً وَيَذَاكَ حَبْرَكَ الْغُدَاةُ الْأَسْوَدُ

٨ فَاقْطَعْ لُبَانَتَهُمْ بِذَاتِ بُرَايَةِ أَجْدُ إِذَا وَنَتِ الرِّكَابِ تَرَيْدُ

ذَاتِ بُرَايَةٍ يَرِيدُ ذَاتِ لَحْمٍ وَشَحْمٍ وَقُوَّةٍ. وَالْأَجْدُ الْمُؤَقَّةُ الخَلْفُ الَّتِي كَانَتْ تَقْرَعُ عَظْمًا وَاحِدًا: قُلْ أَبُو عَمْرٍو: رَأَيْتُ ثَلَاثَ فَقْرٍ عَظْمًا وَاحِدًا. وَقَوْلُهُ إِذَا وَنَتِ الرِّكَابِ أَي إِذَا فَتَرَّتْ وَأَعْيَتْ ٥

٩ وَكَانَ أَقْتَادِي تَضَمَّنَ نِسْعَهَا مِنْ وَحْشٍ أَوْزَالٍ هَمِيْطٌ مُفْرَدٌ

a) For this unusual name see LA IV, 419¹⁹, and v. 2 of al-A'shà's poem in praise of the Prophet.

b) MS حَمَك.

c) MS نَزَل (but points added by a later hand).

d) MS مَسْرَبٌ, and so once in commy.: but the second time مَسَارِبٌ.

e) MS مَهْدَدٌ.

f) MS حُسَيْنٌ.

g) MS مَع (1)

h) MS دَعَا for دَعَا بِهِ.

i) MS قُوَّةٌ.

j) See Nābighah 7, 3 for a similar verse.

k) So LA IX, 300¹⁴, Yāq. I, 400¹⁵; Asās II, 349³ reads كُورَعًا تَضَمَّنَ كُورَعًا. Our MS has أَوْزَالٍ, but it is doubtful if the point is by the original hand; the name is *Aural* (so all the citations); see LQ 52, 55, and Bakrī 130; also *ante*, No. XI, 22.

أورال موضع. والهمسث الثور الذي ينبت من مكان إلى مكان مثل الناشط. ويروى: * مِنْ وَحْشٍ أَوْرَالٍ
سِيرٌ مُفْرَدٌ. فالتنوير الذي تمت أسنانه من الأسنان. ومُفْرَدٌ يَرَى وَحْدَهُ ٥

١. «بانت عليه ليلة رجبية» نَصَبًا تَسْمُحُ الْمَاءُ أَوْ هِيَ أَسْوَدُ

١١ ينفي بأطراب الآله شفيقها فَعَدَا وَكُلَّ خَصِيلٍ عَصُو يُرْعَدُ

يعني هذا سِرٌّ أي ناعم عند شفيف عذبة الليلة. والشفيف الريح الباردة التي كُتِبَتْهَا تَنْصَحُ الْمَاءُ.
والآله السحر واحذف الآله مس (837) علافة. فعدا هذا الثور وَكُلَّ خَصِيلَةٍ: اللّخَصِيلَةُ كُلُّ

ناعم جمع ٥

١٢ كَالْكُوكِبِ الدَّرِي * يَشْرُقُ مَتْنُهُ خَرَصًا خَيْبًا صُلْبُهُ يَتَأَوُّدُ

قال أبو عمرو: كل كوكب له اسم معروف فهو دري؟ ميموز مثل دريع: ويروى دَرِي أُخِذَ مِنَ الدَّرِي.
وفوهة الكوكب يعنى الثور الكوكب في بيانه: ويقال في سُرْعَتِهِ حَطٌّ. يَشْرُقُ مَتْنُ الثور من البياض.

والخرص الخدع المقرور ولا يكون خرس حنعا إلا وهو مقرور أيضا. وللخبيص الضامر. صُلْبُهُ يَتَأَوُّدُ أي
يسوم. ويروى * خَرَصًا خَيْبًا بَتْنُهُ يَتَأَوُّدُ * يريد خَيْبًا بَتْنُهُ: ثم قال c يتأود الثور ٥

١٣ فِي زَوْضَةٍ ثَلَجٍ الرَّبِيعِ قَرَارَهَا مَوْلِيَّةٌ لَمْ يَسْتَطِعْهَا الرُّودُ

على احسرها. قرارها يسفنها. ويروى: ثَلَجِ الرَّبِيعِ [قَرَارَهَا]: أي g أَبَدَتِ الرَّبِيعَ بِالثَّلَجَانِ. [ويقال] h إذا
صار إلى الفطن فلان يخرج الماء: قد أَثَلَجَ: فإذا صار إلى الماء: قد أَنْبَطَ. مَوْلِيَّةٌ أصابها مَطَرُ الْوَلِيِّ: وهو

a) Yāq. I, 400¹⁶, with ^{أَوْ هِيَ} أَبْرَدُ, which is probably the right reading, as ^{أَوْ هِيَ} 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 ^{فَالنِّبَا}, which may represent a reading ^{رَوْنَمَة}. فَلَائِيهَا: the scholion however has ^{قَرَارَهَا}, and فَلَائِي is an unsuitable word in describing a رَوْنَمَة.

f) MS احسرها.

g) MS بدت.

h) اخا سار إلى الطي.

i) صاروا.

المطر الثاني والوسمي الأول. لم يستطعها a الرود اي لم يبلغها b الرود والناس فيدعونها ويرعون فيها فيكون فيها السرفين قد بعرو: فهي اطيب اذا لم يقدرها الناس ه

١٤ ه وبدا لكوكبهما صعيد مثل ما ریح العبير على الملاب الأصفد كوكبهما ماؤها الذي في وسطها. والصعيد الثرى وعو الثراب الندى. ریح نفتح. ويروى: منذ ما ليس العبير: شبه الثرى بالملاب (83b) لطيب ریح. الأصغد نعت العبير وعو الحبيد ه

١٥ ه وإذا سريت سرت ه أمونا رسله وإذا تكلفها الهواجر تصخذ الامون التي قد امننت عنارها. والرسله التي تعطيك أسرها عقوا. ويروى: f أمونا جلدة. ويروى تكلفها الهواجر بالنون: اي تكلفها السير في الهواجر. تصخذ اي تجد: ويروى g تحصد: والأوى أجود ه

١٩ ه وإلى شراجيل الهمام ينصره نصر الأشاء سريه مسترعد الهمام السيد. بنصره حملة. نصر الأشاء اي كحمل الأشاء: والأشاء النخذ الصغار واحدا أشاء. والسرى الثير الذي ليس بالعظيم. والمسترعد الكثير ه

١٧ ه من سيبه سح الفرات وحملة برقى الحبال وتيله لا ينغد سيبه عطاؤه. سح الفرات مد الفرات. ويروى * من حده حد السنان وسبيبه * جرى العراب: حده حد السنان في العصب ه

a) MS after which the following words are written: وبها يأتونها, which seem to make no sense.

b) MS المرود.

c) Cited LA IV, 244¹¹, with صعيد for سبيبه and كيس for ریح (قال إنما أراد الأصغظ).

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 تُصهد, a synonym of تُصخذ (Nöldeke).

h) The و before الى suggests that something has dropped out before this verse. The MS carelessly repeats the word مسترعد (written مسرعد) at the end.

i) MS برن الحمال: the expression is obscure, and the reading doubtful; possibly the first word may be مرن. The alternative reading in the scholion makes good sense.

XX.

١ يَا حَلِيلِي أَرْبَعًا وَأَسْتَخْبِرًا أَلْ مَنْزِلَ الدَّارِسِ ^a مِنْ أَهْلِ الْحَلَالِ

أربعة مد. والحال أربعة. ويروى الحلال: والحلال جمع حللته والحلته واحد ^{هـ}

٢ أَمِثْلَ مَنَحَى الْبُرْدِ عَفَى بَعْدَكَ أَلْ قَطْرُ مَغْنَاهُ وَقَاوِيبُ الشَّمَالِ

تسعون أخلاف تنوير. عفى درس. مغناه موضعه يعنى موضع هذا المنزل الذى كانوا ^{هـ} يسكنونه.

وقاويب الأبرص: بقول بنت ^د ربيع شمال تلى منا على هذا الموضع ^{هـ}

٣ وَالْقَدْ بَغْنَى بِيهِ أَصْحَابُكَ أَلْ مُنْسِكُو مِنْكَ بِأَسْبَابِ الْوَصَالِ

٤ ثُمَّ أَكْذَى دُعُهُمْ // أَنْ أَرْمَعُوا أَلْ بَيْنَ وَالْأَيَّامِ حَالٌ بَعْدَ حَالِ

٥ فَانْزَلْ عَنْهُمْ بِأَمْرٍ كَالْوَأَى أَلْ جَابُ ذِي الْعَانَةِ أَوْ تَيْسِ الرِّمَالِ

بقول نسي عنه عنهم. ولأمرهم الناقة التي قد أمّنت عنارها. والوأي (مثل الوعى) الحمار الشديد.

والحال (العلقت من لحم الموقف الخلف. والعانة انقطعته من اللبيرة) ^{هـ}

٦ نَخْنُ قَدْنا مِنْ أَهْصِيبِ الْمَلَا أَلْ حَيْلَ فِي الْأَرْسَانِ أَمْثَالِ السَّعَالِي

٧ شَرَبًا كَيْغَشِينَ مِنْ مَجْهُولَةٍ أَلْ أَرْضٌ وَعَثَا مِنْ سُهُولِ الْجِبَالِ

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 نكدون.

d) MS الربيع.

e) MS جِيرَانِكَ; Mukht., Khiz., Naṣr. أَصْحَابُهُ.

f) Khiz. أَوْدَى.

g) Khiz., Mukht., إِذْ.

h) Mukht., Khiz. فَانْصَرَفَ عَنْهُمْ بَعْنَسِ كَالْوَأَى.

i) Mukht. ساء.

j) Scholion completed from Mukht.

k) MS لعلسن, Khiz. يَغْسِنُ, Mukht. as text.

l) Khiz., Mukht. أَوْ رَمَلِ.

الملا *a* الصحراء. والسعالى الغيلان واحدها *b* سَعْلَةٌ اى غَوْلٌ. (84a) الوعث *c* ما عَلَطَ من الارض وصلب
ومنه قيل أَوْعَتَ البعيرُ ٥

٨ *d* فَأَنْتَجَعْنَا الْحَارِثَ الْأَعْرَجَ فِي جَحْفَلٍ كَاللَّيْلِ خَطَارِ الْعَوَالِي
للحارث *e* جدُّ امرئ القيس. وَالْجَحْفَلُ الكَيْشُ الْكَثِيرُ. كالليل في كَثْرَتِهِ. وواحد العوالي [عائبة]: وهو
دون السنان بِذِرَاعٍ او تحوة او شبرٍ عن ائى عمرو: وقال ابو عبيدة: عائبة الرُمح من التلثِ الأوَّلِ ٥

٩ زَيَّومٌ غَادِرُنَا عَدِيًّا بِالْقَنَا آلَ ذُبَلِ السُّمْرِ صَرِيحًا فِي الْمَجَالِ
١٠ ثُمَّ عُجِنَاهُنَّ حَوْصًا كَالْقَطَا *g* آلَ قَارِبِ الْمُنْهَدِ مِنْ *h* أَيْنِ الْكَلَالِ
الْخُوصُ الصَّامِرَةُ الْغَائِرَةُ الْعَيْنُ كَالْقَطَا. لليل مُتَوَاتِرَةٌ يَتَّبِعُ بَعْضُهَا بَعْضًا. وَالْقَارِبُ الَّذِي يَطْلُبُ [الماء] ٥

١١ ذَكَوْهُ زِيَّومٌ جَالَتْ *k* حَوْلُهُ آلَ خَيْلٍ قُبًّا عَنِ يَمِينِ اَوْشَمَالِ
١٢ كَمْ رَيْسٍ يِقْدُمُ الْأَلْفَ عَلَى *m* آلَ أَحْوَدِ السَّابِحِ ذِي الْعَقَبِ الطُّوَالِ
١٣ قَدْ أَبَاحَتْ جَمْعَهُ أَسْيَافُنَا *n* آلَ بِيضٍ وَالسُّمُرُ وَمِنْ حَيِّ جِلَالِ

a) MS المجرى (!)

b) MS سفل جمع غَوْلٍ (!)

c) This is the exact opposite of the fact: وَوَعَتْ is soft soil — sand or earth — into which the foot sinks as one treads it.

d) Cited Yāq IV, 57, with بالليل, and so Naṣr. 611.

e) Sic!!

f) Khiz. omits. Mukht. يَوْمٌ for ثُمَّ. Scholion of Mukht.: عَدِيُّ بْنُ مَالِكِ بْنِ أُخْتِ الْحَارِثِ بْنِ شَمْرِ (sic) قُنْدَلِ يَوْمِئِذٍ ٥

g) Mukht. الْقَارِبَاتِ الْمَاءِ مِنْ. Yāq. IV, 57, Khiz. الْقَارِبِ الْمَاءِ عَلَى.

h) MS ان; Yāq. Naṣr. ائثر.

i) MS قوم; Khiz. قوص; Mukht. Yāq. as text: see ante, No. XVII, 9.

j) Yāq. ثُمَّ.

k) Khiz., Yāq. جَوَّةُ الْخَيْلِ.

l) Khiz. أو شمال. Schol. Mukht.: فُرُصٌ مِنْ مَالِكِ بْنِ غَسَّانَ: وَيُقَالُ هُوَ رَجُلٌ مِنْ بَنِي كَعْبِ بْنِ فُرُصٍ تَلُّ بِأَرْضِ غَسَّانَ. Yāq.: وربيعة بن عامر بن صعصعة: و يقال عو من كند.

m) Mukht. الْعَقَبِ الْعَدُوِّ الثَّانِي: قَالَ أَبُو عَمْرٍو. Khiz. السَّابِحِ الْأَجْوَدِ. أُجْرَدِ.

العقب الجبى بعد الجبرى: ذاك البداعة أول جري الفرس والعلالة والعقب آخره ٥

n) Mukht. الببيض في الروعة من. Khiz. الببيض في الروع ومن.

١٤ «وَلَنَا دَارٌ وَرُفْنَا عِرْعَا آلَ أَتَدَمَ الْقُدْمُوسَ عَنِّ عَمِّ وَخَالِ
 ١٥ مَنْرُلُ دَمْنَهُ آبَاؤُنَا b آلَ مُورِثُونَا الْمَجْدَ فِي أَوْلَى اللَّيَالِ
 ١٦ مَا لَمَّا نَمَهَا خُصُونٌ غَيْرَ مَا d آلَ مُقَرَّبَاتِ الْجُرْدِ e تَرْدِي بِالرِّجَالِ

المفردات للجد الذي انقربتنا منهم في نسوت واحدتها مقربة ٥

١٧ بِي زَوَائِي غَدْمَلِي شَامِحِ آلَ أَنْفٍ فِيهِ إِرْتٌ g مَجْدٍ وَجَمَالِ
 تعلمي القدم. ولارت الأصل ٥

١٨ فَاتْبَعْنَا ذَاتَ أُولَانَا a أَوْلَى آلَ مُوقِدِي الْكَرْبِ وَمُوقِي بِالْكَبَالِ

XXI.

١ لِمَنْ جَمَالٌ قُنْدَلُ الصُّبْحِ مَرْمُومَةٌ مُبِيَّاتٌ هِ بِلَادًا غَيْرَ مَعْلُومَةٍ
 ٢ رَعَالِينَ رَقْمًا وَأَنْمَاطًا مُمَظَاهِرَةً وَكَلَّةً بَعِيْقٍ l الْعَقْلِ مَقْرُومَةٍ

١ الرقم ما كان من النومي مستديراً. والعقل ما كان مستطيلاً. (84b) مقرومة قرمت المقرومة ٥

a) LA VIII, 52¹⁴ reads *وَلَنَا دَارٌ وَرُفْنَا عَنِّ الْأَتَدَمِ الْقُدْمُوسِ مِنْ عَمِّ وَخَالِ* Mukht. as text, except *مِنْ* for *عَنْ*.

b) MS المورثون; Mukht. and Khiz. as text; Naṣr. المورثون.

c) Mukht. ذيبه. d) Khiz. للجيل تعدو. (sic) المفردات.

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 *وَمُوقِي* for *وَمُوقِي* (إراد ومنهم موقٍ بالحبال). Khiz. ذاب for ذات, and *ومروي* for *موقٍ*. «موقٍ ذابٌ» scheint mir besser. موقٍ (wofür موقٍ nicht angeht, da ein Plural nöthig) sieht mir auch nach Grammatiker-Künsteloi 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 *Basīṭ*.

i) MS باد

j) MS عالين.

k) Mukht. وَكَلَّةً.

l) MS النعل مرقومه, but correctly in scholion.

٣ a لِالْعَبْقَرِيِّ عَلَيْهَا إِذْ عَدَوْا صَبَحَ كَأَنَّهَا مِنْ نَجِيعِ الْجَوْفِ مَدْمُومَةٌ
[الْعَبْقَرِيُّ] ضَرْبٌ مِنَ الثِّيَابِ وَيُقَالُ مِنَ الْوَشْيِ. وَالصَّبْحُ بِيَاضٍ وَحُمْرٌ: وَمِنْهُ رَجُلٌ أَصْبَحَ. b وَالنَّجِيعُ الذَّمُّ

الطَّرِي: وَيُقَالُ الدِّمَامُ لِلطَّيِّبِ الَّذِي تَجْعَلُهُ النِّسَاءُ عَلَى رُؤُوسِهِنَّ: وَذَلِكَ شَيْءٌ مَلَسَتْهُ فَيَوْمَ مَدْمُومٍ ٥

٤ كَانَ ٥ أَطْعَانَهُمْ نَخَلٌ مُوسَّقَةٌ سُودٌ ذَوَائِبُهَا بِالْحِمْلِ d مَكْمُومَةٌ
أَطْعَانُهُمْ أَجْمَانُهُمْ عَلَيْهَا النِّسَاءُ. وَالنَّخْلُ الْمَوْسَّقَةُ [سُودٌ]: خُضِرَتْهَا مِنَ الرَّيِّ. وَالِدِّمَامُ يَعْنِي سَعْفِيَا e مُسْتَرَوً
مِنْ شِدَّةِ مَا غَطَّيَتْ بِهِ ٥

٥ فِيهِنَّ f هِنْدُ الْبَنِي هَامِ الْفُرَّادِ بِهَا
٦ وَإِنَّهَا كَمَهَاةِ السَّجْوِ نَاعِمَةٌ
٧ كَانَ رِقَّتُهَا بَعْدَ الْكُرَى أَغْتَبَقَتْ
٨ مِمَّا يُغَالِي بِهَا الْبَيْاعُ عَتَّقَهَا
٩ يَا مَنْ لِبَرْقِ أَبِيْتِ اللَّيْلِ أَرْقُبُهُ
بَيْضَاءُ آنِسَةٌ بِالْحُسْنِ مَوْسُومَةٌ
تُدْنِي النَّصِيفَ بِكَفِّ غَيْرِ مَوْشُومَةٍ
صَهْبَاءُ صَافِيَةٌ بِالْمِسْكِ h مَخْتُومَةٌ
ذُو شَارِبٍ أَصْهَبَ يُغَالِي بِهَا i السِّيْمَةَ
فِي مُكْفَهَرٍ وَفِي سُودَاءِ مَرْكُومَةٍ

المُكْفَهَرُ السَّحَابُ الْمَتْرَاكِبُ بَعْضُهَا عَلَى بَعْضٍ فِي سَحَابٍ كَثِيرَةٍ الظُّلْمَةِ. وَالْمَرْكُومَةُ الَّتِي زُتْرَاتُهَا طَلَّتْهَا
بَعْضُهَا عَلَى بَعْضٍ ٥

a) Mukht. Naṣr. عَبْقَرٌ مَوْضِعٌ بِالْبَادِيَةِ كَثِيرُ اللَّحِينِ: LA VI, 207²⁰. Mukht. scholion:

كُلُّ شَيْءٍ كَرُمَ فَهُوَ عَبْقَرِيٌّ: وَإِرَادَ رَقْمًا عَبْقَرِيًّا: وَرَجُلًا عَبْقَرِيًّا أَيْ كَرِيمًا ٥

b) MS والجمع.

c) Mukht. طُعْنِيمٌ. Naṣr.'s text conflates vv. 4 and 5, and has بِالْحُسْنِ مَوْسُومَةٌ at end.

d) MS carelessly repeats مَدْمُومَةٌ from preceding verse: but the commentary indicates the correct reading.

e) MS مَكْمُومَةٌ مُعْطَاتٌ مَخَافَةَ الْجَرَانِ وَالطَّيْرِ: Schol. of Mukht.: نَسُرُ مِنْ سَدِهِ مَا عَطَبَتْ بِهِ.

f) Mukht., Agh. هِنْدٌ وَقَدْ عَامَ.

g) Mukht. تُدْنِي النَّصِيفَ فَتَسْتُرُ (مَكْمُومَةٌ امْرَأَةٌ مَنكُوحَةٌ LA) مَكْمُومَةٌ كَمِجَاةٌ
جَمَالُهَا لِلْعَفَّةِ. وَقَوْلُهُ بِكَفِّ غَيْرِ مَوْشُومَةٍ أَمَّا تَشْمُ الْأَكْفَ الْمَعْيَا ٥

h) «Hat Muḥammad مَسَكَ خِثَامَهُ مَسَكَ، Str. 83,26, aus Stellen wie dieser, oder hat ein Späterer die Qur'anstelle hier benutzt?» (Nöldeke).

i) Schol. of Mukht. السِّيْمَةُ الْأَسْمُ (sic) مِنْ سَامٍ يَسُومُ سَوْمًا وَسِيْمَةً: وَالْبَيْاعُ الَّذِي يَشْتَرُونَ وَالذِّيْنِ
الْبَيْاعِ أَيْضًا; Mukht. therefore read الْبَيْاعِ, though the print has السِّيْمَةَ; Prof. Nöldeke prefers السِّيْمَةَ أَيْضًا

with يُغَالِي: «sells at a high price.» j) MS تَرَاجَمَتْ, where it is evident that > has been miscopied for ك; see No. XII v. 22, and XIX, 14, ante.

١. فَمَرَّتْهَا حَرِيْقٌ وَمَارَتْهَا دَبِيْقٌ وَتَخَّتْهَا رَيْقٌ وَفَوَّقَهَا دَيْمَةٌ
 حَرِيْقٌ مَرِيْعٌ وَتَدَفَّقَ السَّيْلُ. وَالرَّيْفُ الْكَدْرُ: وَيُقَالُ الرَّيْفُ أَوَّلُ الْمَطَرِ: وَالدَّيْمَةُ الْمَطَرُ الدَّائِمُ الْيَوْمَ
 وَالسَّيْلُ: الْبَحْرُ وَالسَّلْدَانُ: الْبَحْرَانَةُ ٥

١١ فَذَلِكَ الْمَاءُ لَوْ أَنِّي شَرَبْتُ بِهِ إِذَا شَفَى كَبِدًا a شَكَاةٌ مَكْلُومَةٌ
 ١٢ هَذَا b وَدَارِيَّةٌ يَغْنَى الْهُدَاةُ c بِهَا نَاءٌ مَسَافَتُهَا كَالْبُرْدِ دَيْمُومَةٌ
 دَيْمُومَةٌ: الْمَحْجَرُ الْوَالِصَةُ. وَمَلِكٌ: الدَّيْمُومَةُ d [وَجَمْعُهَا] الدَّيْمِيمُ. يَغْنَى وَيَغْنَى وَاحِدًا. الْهُدَاةُ بِهَا يَقُولُ
 يَغْنَى الْهُدَاةُ نَفْرًا: وَهُدَاةٌ (85a) الْأَدْلَاءُ. وَالْمَسَافَةُ مَا بَيْنَ الْأَرْضَيْنِ: يَقَالُ كَمْ مَسَافَةً مَا بَيْنَنَا وَبَيْنَ
 لَدِينِهِ: فَمَلِكٌ لَنَا وَلَدَا ٥

١٣ جَارَزْنَهَا بِعَلْنَدَاةٍ مُذَكَّرَةٍ f [عَيْرَانَةٍ] كَعَلَاةِ الْقَيْنِ g مَمْلُومَةٌ
 ١٤ أَرْمَى بِهَا غُرْضَ السَّدَوِيِّ ضَامِرَةً هِ فِي سَاعَةِ تَبَعَتْ الْحَرَبَاءَ مَسْمُومَةً

XXII.

١ بَانَ الْخَلِيْطُ الْأَوْلَى شَاثُونَ إِذْ شَكَطُوا وَفِي الْخُدُوجِ مَهًا أَعْنَاقُهَا عَيْطٌ
 ٢ نَاطُوا الرِّعَاتَ لِمَهْوَى لَوْ يَرِلُّ بِهِ لِأَنْدَقٍ دُونَ تَلَايِي اللَّبَّةِ الْقُرْطُ

a) Mukht. (وَبُرُوقٌ شَدَّاهُ وَغَمَى الَّتِي شَدَّتْ أَيْ طُعِنَتْ فَانْتَضَمْنَا الطَّعُنُ: scholion) هَيْبَاءُ.

b) Mukht. وَدَوِيَّةٌ يَغْنَى الْهُدَاةُ. c) MS بِهِ. d) MS وَغَمَى.

e) Mukht. reads the first hemist. thus: جَاوَزَتْ مَهْمَةً يَبِيْعًا بِعَيْبَةٍ.

f) Carelessly omitted in MS.

g) MS مَعْقُومَةٌ: Mukht. مَمْلُومَةٌ.

h) This verse, wanting in the MS, has been added from Mukht.; for ضَامِرَةً we should perhaps read حَاجِرَةً.

XXII. Metre *Basīf*. 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; 'Abd 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 مَانُوا for زَانُوا, and مَهْدٌ for مَهْوَى (مَهْرِي).

٣ هَلِ اللَّيَالِي وَالْأَيَّامُ رَاجِعَةٌ
 ٤ إِذْ كُنَّا رَمَقَ رَأْسِ بِصَاحِبِهِ
 ٥ وَالشَّمْلُ مُجْتَمِعٌ فَأَعْتَاكَ قَدَمٌ
 ٦ عَهْدِي بِهِمْ يَوْمَ جِزَعِ الْقَاعِ مِنْ رَمَقِ
 ٧ وَالْعَيْسِ مُدْبِرَةٌ تَهْوِي بِأَرْكَبِهَا
 ٨ *a* فَوَرَدَتْ مَاءَ جِزَعٍ عَنِ شِمَائِلِهَا
 ٩ تَرَى لَهُنَّ عَرِيفًا فِي مَوَائِجِهِ
 ١٠ وَتُصْبِحُ الْجُبُونُ حَسْرَى فِي مَنَاهِلِهَا
 ١١ وَعَنْ أَيَّامِنِهَا *c* الْأَطْوَاءُ مُصْعِدَةٌ
 ١٢ *d* رَوْضِ الْقَطَا مِنْ جَنُوبِ السِّدْرِ مِنْ خِيَمِ
 ١٣ يَجْتَابُ مَهْمَهَةً يَهْمَاءَ صَمْلَقَةً
 ١٤ مُشِيرٌ خَلَقَ سِرْبَالَهُ مَشِيقٌ

أَيَّامٌ نَحْنُ وَسَلَمَى جِيزَةَ خُلَطٌ
 لَا يَمْتَعِي بَدَلًا فَالْعَيْشُ مُغْتَبِطٌ
 وَالذَّهْرُ مِنْهُ عَلَى التَّكْهِيْفِ وَالْفُرْطِ
 وَالصَّفْحُ قَدْ زَالَ بِالْأَحْدَاجِ وَالْغُبُطِ
 ٥ كَأَنَّهُنَّ نَعَامٌ نَفَّرَ مَغْطٌ
 فِي سَبَسٍ مُقْفِرٍ *b* حُمْرٌ بِهِ اللَّغَطُ
 إِذَا هُمْ لَمِثُوا لِلْمَاءِ وَأَنْتَرَطُوا
 وَالْكَدْرُ قَدْ قَصَّرَتْ عَنْ وَرْدِهَا الْوَقْطُ
 قَدْ شَارَفُوا فَرَحَ الْأَوْتَادِ أَوْ وَسَطُوا
 ١٠ فَاَلْمُخْتَبِي فَاجَارَزُوا الدَّوَّ أَوْ هَبَطُوا
 ١١ سَكُنَ الْخَلَائِقِ حَادِي الْأَدَمِ مُقْتَسِطٌ
 ١٢ قَادِرَةٌ *f* فَايْدٌ مُغْدَمِرٌ قَطَطٌ

a) The first word is very doubtful: the sense seems to require فَاَعْتَمَدَتْ or some such word: possibly we may read فَاَدْرَكَتْ.

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 اللَّغَطُ, pl. of لِاغَطٍ; a singular تَغُوطٌ, pl. تَغُطٌ, 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 رَوْضِ 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 الْمُخْتَبِي is unsatisfactory in view of the MS, لَحْمَا: this place is named Yāq. III, 908²: or we may suppose the name to be the الْمَجْتَبِي of Bakrī 507¹⁷.

e) سَكْنٌ may perhaps stand for سَكْنِي; 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 مُغْدَمِرٌ is necessary to preserve the metre; for مُغْدَمِرٌ see Labīd 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.

بَعَدَ الْهَجِيرِ بِإِرْقَالٍ وَيَلْتَمِطُ	يُكَلِّفُ الْقَوْلَ مِنْهَا كُدَّ نَاجِيَةً	١٥
إِنْسَانَهَا غَرِقَ فِي مَاءِهَا مَغِطُ	ظَلَمْتُ أَنْعَمْتُمْ عَيْنًا عَلَى طَرَبِ	١٦
وَكُدَّ ذِي عُمَرِ يَوْمًا ^a سَيَحْتَنِطُ	وَكُدَّ مَخْتَمِعَ لَا نُدَّ مُفْتَرِقُ	١٧
مَا لِلنَّدَى عَنْهُمْ نَزْحٌ وَلَا شَكَطُ	لِوَيْتِنَةٍ كُنُوتِ الْعَبَابِ مِنْ أَسَدِ	١٨
وَتَفَرَّغَ الْأَرْضُ مِنْهُمْ إِذْ هُمْ سَخِطُوا	بِيضَ بَهَالِدٍ يَنْفَى الْجَهْدَ حَلْمُهُمْ	١٩
مَا يَشْتَهُونَ وَلَا يَيْتَنُونَ إِنْ خَمِطُوا	(85) إِذَا تَخَمِطَ حَيَّازٌ تَنَوَّهَ إِلَى	٢٠
إِذَا تَشَابَهَتِ الْأَهْوَاءُ وَالصَّرْطُ	وَالْفَارِخُ الْكَرْبُ وَالغَمَى بِرَأْيِهِمْ	٢١
وَمَا لِقَوْلِهِمْ خَلْفٌ وَلَا مَيْطُ	وَالْقَاتِلُ الْقَضِلُ لَا تَنَادُ طِينَتُهُمْ	٢٢
وَأَكْرَمَ النَّاسِ مَطْرُوقًا إِذَا أَحْتَبُوا	وَالخَالِطُ مَغْسِرٌ مِنْهُمْ بِمُوسِرِهِمْ	٢٣
إِذَا أَضَاعَ مِنَ الْأَيْمَتِاقِ مُشْتَرِطُ	مَرُّو الْبِقَاءِ وَمَنْقَرُ الْعَقْدِ إِنْ عَقَدُوا	٢٤
وَمِيهِمُ الرِّغْفُ وَالخَطِيطُ وَالرُّبُطُ	رُحْمٌ إِذَا حَضَرَ النَّادِي حُلُومُهُمْ	٢٥
يَوْمَ الْبِقَاءِ وَأَيْدٍ بِالنَّدَى ^f سَيْطُ	وَالْمُفْرَيْتَةُ مَفْلُولٌ صَوَارِبُهَا	٢٦
إِذَا رَأَى ذَلِكَ مِنْهُمْ مَعْشَرٌ فُرُطُ	لَا يَحْتَبُونَ غِنَى يُبْقَى وَلَا عَدَمًا	٢٧

a) This is suggestion of Prof. Nöldeke's: the word might be سَيَحْتَنِطُ, but that this verb comes lower down, in v. 23, in a different sense.

b) If we read وَفَتِيَّةٍ, with the وَوُ رَبِّ, we must suppose some verse containing the apodosis to have dropped out.

c) MS دَسَعِي: perhaps we may read يُشَغِي, "opposes, disagrees with".

d) So LA IX, 168¹³.

e) MS بعناد: it may be supposed that the reader dictated يَبْنَدُ as if it were spelt بَعَدُ; *Amoud* is often strengthened into ع in giving the measure of words containing it; cf. scholion to XIX, 11, 12, and XX, 5, ante. "Vielleicht 'يَبْنَدُ', '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; (رَبْدٌ يَدَا) in 'Antarah, Mu'all. 54 is not strictly analogous, as the adjective precedes). If we could assume a plural سَبَبُ the irregularity would be cured: but no singular سَبَبٌ is known to the Lexx.

g) Cf. Nābighah I, 28.

XXIII.

١ *a* أَرَفْتُ لِيضَوْهَ بَرْقٍ فِي نَشَايِ
 ٢ لَوَائِحَ ذَلْمٍ بِأَلْمَاءِ سَحْمِ
 ٣ سَكَايَ ذَاتِ أَسْحَمٍ مُكْفَهَرِ
 ٤ قَالَفَ فَاسْتَوَى طَبَقًا دُكَاكًا
 ٥ كَلِيلٍ مُظْلِمِ الْخَجَرَاتِ دَاجِ
 ٦ كَأَنَّ تَبَسُّمَ الْأَنْوَاءِ فِيهِ
 ٧ وَوَلَّاحَ بِهَا تَبَسُّمٌ وَاضِحَاتِ
 ٨ نَزَلِ الشُّعْرَاءِ هَلْ سَبَّحُوا كَسْبِحِي
 ٩ لِسَانِي *g* بِالْقَرِيضِ وَبِالْقَوَائِي
 ١٠ مِنَ الْخَوْتِ الَّذِي فِي لُجِّ بَحْرِ
 ١١ إِذَا مَا بَاصَ لَاحَ بِصَفْحَتَيْهِ
 ١٢ تَلَاوُصُ فِي الْمَدَايِ مُلَاوِصَاتُ

تَلَالًا فِي مُمَلَّاةٍ غِيصَايِ
 بَاتُّجُ الْمَاءِ مِنْ خَلَلِ الْخِصَايِ
 تُوجِي الْأَرْضَ قَطْرًا ذَا انْتِحَايِ
 مَحِيلاً دُونَ *c* مَثْقَبِهِ نَوَايِ
 ٥ بِهِيمٍ أَوْ كَبَحْرِ ذِي بَوَايِ
 إِذَا مَا أَنْكَدَ عَنْ لَهْقٍ *d* هُصَايِ
 يَرِينُ صَفَائِحَ الْخُورِ *e* الْقِلَايِ
 بُحُورَ الشُّعْرَاءِ أَوْ غَاصُوا مَغَايِ
 ١٠ وَبِالْأَشْعَارِ أَمْهَرُ فِي الْغَوَايِ
 يُجَيِّدُ السَّبْحِ فِي زِلْجِ الْمَجَايِ
 وَبَيْضَ فِي الْمَكْرِ وَفِي الْمَحَايِ
 لَهُ مَلْصَى دَوَاجِنَ بِأَلْمِلَايِ

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, 190², and evidently belongs to the poem.

a) So LA and Jāh.

b) LA and Jāh. تَمَجُّ الْعَيْتِ.

c) MS مَثْقَبَتِ نَوَايِ: right reading and meaning obscure.

d) Not found elsewhere: but عَصِيصٌ is used for the flashing or flickering of fire = تَلَالُو، بَرِيقٌ.

e) قِلَايِ is here perhaps the plural of قُلُصٌ in the sense of young girls (Lane 2560a).

f) LA and Jāh. read الْخُصْبَاءِ and بُحُورَ الْقُلُوبِ.

g) Jāh. بِالنَّبِيْرِ.

h) Jāh. وَبِالْأَسْبَاجِ.

i) Jāh. يُجَيِّدُ الْعَوَسِ.

j) Jāh. نَجَجِ الْمَعَايِ: the latter word seems unlikely after مَغَايِ two verses before. The MS reads أَلْمَعَايِ, which makes no sense; the verb قَمَسَ 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.

إِذَا أَخْرَجْتَهُنَّ مِنَ الْمَدَاصِ [ه [بَقَاتِ الْمَاءَ لَيْسَ لَهَا حَيَاةٌ	١٣
تَمَاعَصَ تَحْتَهَا أَيَّ انْتِعَاصِ	إِذَا تَبَيَّنَتْ عَلَيْهِ الْكُفُّ جِينَا	١٤
وَحُوتِ الْبَحْرِ أَسْوَدٌ أَوْ مِلَاصُ	بِإِصَابِ مِلَاصٍ مِنَ مِلَاصِ مِلَاصٍ	١٥
نُسَجِّنَ تَلَاخِمَ السَّرْدِ الدِّلَاصِ	(88) كَلُونَ الْمَاءِ أَسْوَدٌ ذُو قَشُورٍ	١٦
وَأَسْتُرُ بِالتَّكْرُمِ مِنْ خِصَاصِ	تَعْنُرُكَ إِنِّي لِأَعْفُ نَفْسِي	١٧
وَأَكْرَهُ أَنْ أُعَدَّ مِنَ الْحِرَاصِ	وَأَكْرَهُ وَالِدِي وَأُضُونَ عِرْضِي	١٨
سَوْوَلًا لِيَلْمُطَاعٍ وَذَا d عِقَاصِ	إِذَا مَا كُنْتَ لِحَاسًا بِحَيْلًا	١٩
وَعِنْدَ الْبَابِ أَثْقَلُ مِنْ رِصَاصِ	لِرَادِ الْمَرْهُ e أَتَصُ مِنْ عِقَابِ	٢٠
وَهَذَا لِيَلْبَابِ مِنْ ذَا مِنْ خِلَاصِ	نَكَى التَّوَابِ مِنْكَ وَقَالَ هَلْ لِي	٢١
عِدَاوَةٌ مَن يُلَاطِمُ أَوْ يُنَاصِي	فِي مَوْجِكَ أَنْ يَرَاكَ لَهُ عِدْوًا	٢٢ 10
فَأَيِّنَ مِنَ [أَنْ] أُسَبَّ بِهِ مَنَاصِي	إِذَا مَا كَانَ عِرْضِي عِنْدَ بَطْنِي	٢٣
فَدَنُّ اللَّهْ رِجْلِي f بِالمُعَاصِ	فَإِنْ خَفْتُ لِجُوعِ الْبَطْنِ رِجْلِي	٢٤

XXIV.

١ يَا صَاحِ مَهْلًا أَتَيْدِ الْعَدَلَ 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) عِقَاصٌ here seems to be a verbal noun from عَقَسَ "he was niggardly or close-handed".

e) أَتَصُ 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.

٢ حَلَفْتُ بِاللَّهِ إِنَّ اللَّهَ ذُو نِعَمٍ
 ٣ مَا الطَّرْفُ مِنِّي إِلَى مَا لَسْتُ أَمْلِكُهُ
 ٤ a وَلَا أُجَالِسُ صُبْحًا أَحَادِيثُهُ
 ٥ إِذَا أَتَكُوا فَاذَارْتَهَا أَكْفُهُمْ
 ٦ إِنِّي لِأَخْشَى الْجَهُولَ الشَّكْسَ شَيْئْتُهُ
 ٧ وَلَا يُفَارِقُنِي مَا عِشْتُ ذُو حَقَبٍ
 ٨ أَوْ مَهْرَةً مِّنْ عِتَاقِ الْخَيْلِ سَابِكَةٍ
 ٩ وَمَهْمَةٍ مُّثْفِرِ الْأَعْلَامِ مُنَجْرِدٍ
 ١٠ أَجْرَتُهُ بَعْلُنْدَاةٍ مُّذَكَّرَةٍ
 ١١ e وَقَدْ تَبَطَّنْتُ مِثْلَ الرُّثْمِ أَنْسَةً
 ١٢ تُدْفِي الضَّحِيحَ إِذَا يَشْتُرُ وَتُخْصِرُهُ
 ١٣ f (86b) تُخَالِ رِيْقَ ثَنَائِيهَا إِذَا ابْتَسَمَتْ
 ١٤ كَأَنَّ سُنَّتَهَا فِي كُلِّ دَاجِيَةٍ
 ١٥ إِنِّي وَجَدَكَ لَوْ أَصْلَحْتُ مَا بِيَدِي
 ١٦ أَشْرَى التِّلَادَ بِحَمْدِ الْجَارِ أَبْدَلُهُ
 ١٧ بَعْدَ ١/ أَنْتَقَالَ إِذَا وَسَدْتُ حَنَكَيْتُهُ
 ١٨ أَوْ صَرْتُ z ذَا بُومَةٍ فِي رَأْسِ رَابِيَةٍ

لَمَنْ يَشَاءُ وَذُو عَفْوٍ وَتَصْفَاحٍ
 مِمَّا بَدَأَ لِي بِبِغَايِ اللَّحْظِ طَمَاحٍ
 حَدِيثَ لَعْوٍ فَمَا جَدِي بِصُبْحٍ
 صِرْفًا تَدَارُ b بِأَكْوَسٍ وَأَقْدَاحٍ
 5 وَأَتَقَى ذَا التَّقَى وَالْحِلْمِ بِالرَّاحِ
 c نَهْدُ الْقَدَالِ جَوَادٌ غَيْرُ مِلْوَاحٍ
 كَأَنَّهَا سَحَقُ بُرْدٍ بَيْنَ أَرْمَاحٍ
 نَأَى الْمَنَاهِلِ جَدِبَ الْقَاعِ d مِنْزَاحٍ
 10 كَالْعَيْرِ مَوَارَةَ الضَّبْعَيْنِ مِمْرَاحٍ
 رُوْدَ الشَّبَابِ كَعَابًا ذَاتَ أَوْصَاحٍ
 فِي الصَّيْفِ حِينَ يَطْبُبُ الْبُرْدَ لِلصَّاحِ
 g كِمِزْجٍ شُهْدٍ بِأَنْرَجٍ وَنُقَاحٍ
 حِينَ الظَّلَامِ بِهِيْمٌ ضَوْءٌ مُّصْبَاحٍ
 لَمْ يَحْمَدِ النَّاسَ بَعْدَ الْمَوْتِ إِصْلَاحِي
 15 حَتَّى أَصِيرَ رَمِيمًا تَحْتَ السَّوَّاحِ
 فِي قَعْرِ مُطْلِمَةِ الْأَرْجَاءِ مِكْلَاحٍ
 أَوْ فِي قَرَارٍ مِّنَ الْأَرْضِينَ قِرْوَاحٍ

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. Krenkow'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 حَلَّ, which may also stand for كَان.

g) كِمِزْجٍ is a not altogether satisfactory conjecture (for the ك is superfluous) for the reading of the MS, apparently كَسَع; 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.

١٩ كَمْ مِنْ نَتَى مِثْلِي غُضِنِ الْبَانِ فِي كَرَمِ
 مَخْضِ الصَّرِيبَةِ صَلَّتِ الْخَدَّ وَصَاحِ
 ٢٠ فَارْتَنَّهُ غَيْرَ قَالِ لِي رَأْسْتُ لَهُ
 ا) بِالْقَالِ أَصْبَحَ فِي مَلْخُودَةٍ نَّاجِي
 ٢١ هَذَا نَحْنُ إِلَّا كَأَجْسَادِ تَمُرٍ بِهَا
 تَخَسَّتِ التُّرَابِ وَأَزْوَاجِ كَأَزْوَاجِ

نَمَّ سَعْرُ 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 بِالْقَالِ أَصْبَحَ with *wasl*.

b) This seems the most probable conjecture for the *ساج* of the MS: cf. the use of *نَحَا* for burial in Ham. 477, line 7 from foot: نَحَاهُ نَلْحَدُ زَيْرُقَانٌ وَحَارِثٌ. (The verb in this phrase is transitive, but *نَحَا* may also be used intransitively, in the sense of *انتحى*.)

الاول والاسفله من الساسه ملاز صوبها في صلاه ما سجدوا من
الاربعه في كل ركوع

جاء في هذا بعد ان ذكرنا كفايا العيين مما
وتت العبد بن الابوص

من الخلق الا ولا شواط اذ شخروا في الخدوح من العنايم عيك
تاكوا الرعك لمهري لم نزاله لا بدوح ون تلاق الله الفسوط
هل اللسان والامام راجعه ايلتر بحن وسلم حسر حساط
انه كلنا وموق راخر تصحيه لا يسع الا بالعيس معسط
والتمثل مجتمع ولعنافه قدتر والاهز منه على الحيف والفسوط
عهد في يهن يوم حرج فاع من رمق والصح فربا في الحراج ولعط
والعسر مدبره يهون باركها كان في حمار بعير مع
فربكس ما جرع عرفت ما لربك في ستنسب معور حمره العسك
بالعز عرفقا في موثبه اذا هم ليسوا اللغات وافر كسبه
وتصح الحرف حسرا في ساهلنا والظرف فومر عن ودها الوفظ
وعلى اماننا الاطوا سعده وقد تشارفوا بوج الا وتذا او وصط
روض العظا محبوب السور من حيم والحصا ما جاز والاد والوهط
لحما حرمه ميه بها صلفه سكر الخلاق بحار في العرم عسط
سكرو خلق سربله مشوق فادور ومعد مرليل لفضط
يكلف العول منها كل ناحيه بعد الحبر بارقال ولبسك
فكلت اتعهم عسا على كروب السابا لعرف في ما يمانه
وكل مجتمع لا يد معرو وكا في عمو وما السعسك
وهسه كلكود القاب من اسد اللندي عنهم نوح ولا سخط
يعرف به الابل سعي الحبل جسامهم ونعرج الارض من العرم

أدرا لحوتك حمار رنوة الرما نسهون ولا يسون ان جميع
والغار حوا العرب والعماء برانهم ان الثالث لا هو والاصح ط
والعاطوا الفصل لا بعدا كينهم وما القول لم خلت ولا
وللناضوا معشر من غيرهم وحرمة الناس مكره فالذ الحيد
مروا اللعا وسوا العقدان بعقدوا اذ اصاع من المساوم معشر ط
رجح اذ احصر البادي حلوهمهم وفيهم الزعف والخطي وارسط
والشرفه معلولا صوارها يوم الفناء وادب الندي لسيب
لا يسون عما سها وكه ما اذا اذ اني في اظ منهم مسعر فبرط
وقال عبيد بن الاصرح

ارفت لصورق في نفاص ثلاث في مملاة عسطن
الواقح دلح بالما معشر يتع الماء من خلال الخسطن
سحاب ذات البحر مكفهر بوح الارض كرا اذا افتت
تلق باسنوي طبعها ذفاها محبلا دون شفقة مشرط
كامل مطنم الخرات داج بهير او كمر وبي بسوام
ذان تتيسر الانوار فيه اذ اما اظل عزهم همام
وكاح يما نيشتر واعلاب برين صباغ الجور الفسلا
سلا الشغراة هل النجوا كنيح بحور الشعرا وفاضوا مفاص
لسان القريف والقوافي وبلا شاعر مهر في العواير
من الجوب الزب في لبح بحر جريد السنج في اللج العماس
اذا ما باض لاج بصحنته وبيض في المكر وفي العباد
تلاوق في المداس ملا وصاب له ملا صاد واهن بالاس
اذا قبضت عليه الشف حينا تبا عن تحتها الى انقضاء
وباص ولا ص من ملص ملاص وحقوت البحر اسود وملاص

27
عنه في الشوق ذوقه وشوقه سحر لاجرم السرد الذلا
لعرضه في كسبه نفي بالسر بالتكرم من حياض
واكرم والزند واصون عرسه واخره ان عرسه
اذا ما كنت كما ما تحبلا سوولا للمطامع ذاع
براد المواب من عفتاب وعند الباب انقل من ر
نظا المواب منط وقال هربا وهل لليب مرحا من حياض
بحوسطا ان برط له عذو وعداوة من الطمرا وبي
اذا ما كان عرسه عند بطن فاين من اسب به من
فان خفت لجموع البطر حيا فدق الله حيا بالمع
وهال عسدي بن الا نوص سما

يا صاح مهلا اقل العذر يا صاح ولا تكوني يا الله الملاج
جاءت بالله ان الله ذو نعم من نعمته وبقوه وتصفاح
ما الظرف في ان ما كنت املاكة مما تامل في سماع اللحن طراح
ولا اجالس صباحا الخادثة حذر العوف فما جدي نصباح
اذا التكو فادارتها اكلهم من صرفا تدار باكو ايسر واقراج
لذات الجفول الشكر شيمته واتق ذالنا والعلو بالراج
ولا يناد في ما عشت ذو وهب بغيره التهلل جوا حفيروا ح
او مهرة من عتاق الخيل سلحة كانها يحق يرد بيرارة سلح
ومهده مقفرا الاعلام بمجرد بار التاهل حرب الفراع منساج
لجونه بعلمنا الامذكرة كالعبر بواراة الضيفين منراج
وقدر سخط مثلا الريم السنة وود الشباب كفا لاذ ان او طاح
تذري الجريم اذا يشتهوا وتخضر في العيب حين يظيب للمصاح

حال يوسف انما زاد الشبهة كسوفه بهيئته روح ووقفت
حاز نسبه في كل اجية حيزه لم يفسر ضوء مصباح
لانه وجد طواحلث ما يدي لم محمد الفاضل بعد الموت باطلا
انشره التلاوة محمد الجار ابدله حتى اصير زميها تحت السواح
بعد المرحله اولئك حجه في قفرو مظلمة الازجاء ملاح
او صر في نومه في راس زانية او في قرار من الارض غير قرواح
كم مر فاما مثل عن التناز في كرم محضر الضربة صلت الجرواح
فارقته غير قال في قوله له بالقال اصبح في ملحودة حياح
هل نحن الا كجساد نمر بها تحت الثوبان وارواح كادواح

سمر لله صرح بعد من ان برص محمد الله ومونه
وقض الله عن محمد والده وتسلم

٣ ه يَكْلِفُونَ سُرَاهَا كُلَّ يَوْمٍ مِثْلَ الْمَهَاةِ إِذَا مَا أَحْتَثَّهَا الْكَادِي

السعيد نفثه على العمل في سرعها. والجهالة البقرة. ويروى * يَكْلِفُونَ فَلَاهَا كُلَّ نَاجِيَةٍ * مِثْلَ الْقَنِيْفِ ٥

٤ أَنَلِغَ أَنَا كَرِبَ عَنِي ه وَأَسْرَتَهُ قَوْلًا سَيَذْهَبُ عَوْرًا بَعْدَ إِنْجَادِ

٥ لرب عمرو بن حرب بن عمرو بن حنجر آبل المرار. والعور ما تظلمن من الارض والتأجد ما ارتفع

٦ ميب الرب عمر بن سعد واحدها: وتأجد الرجل أخذ الى ناجده ٥

٥ إِبَا عَمْرُو مَا رَاحَ مِنْ قَوْمٍ وَلَا أَنْكَرُوا

٦ بَيْنَ رَأَيْتَ بِوَادٍ حَسَةً ذَكَرًا

٧ لِأَعْرَبْتِكَ نَعْدَ الْمَوْتِ تَذْدُبُنِي

٨ إِنْ أَمَامَكَ يَوْمًا أَنْتَ مُدْرِكُهُ

٩ فَانظُرْ إِلَى رَفِيءٍ مَلِكٍ أَنْتَ قَارِكُهُ ١٥

١٠ م ملك نذ ملك. وترسین تثبتین ٥

١٠ إِذْهَبَ إِلَيْكَ فِائِي مِنْ بَنِي أَسَدٍ أَهْلِ الْقِبَابِ وَأَهْلِ الْجُرْدِ وَالنَّادِي

١١ نعتك زسر. ما ذر تندبي لأن نيم سادات يجتمعون فيه: ولا للقوم ناد إلا ولهم سيّد:

١٢ جمع لند ٥

a) Khiz. هَاجِرَةٌ فِي كُلِّ هَاجِرَةٍ; SSM. *id.*, with يَطْوِفُونَ الْفَلَا فِي كُلِّ هَاجِرَةٍ.

b) Jam. فَلَاهَا. c) Khiz. مِثْلَ الْقَنِيْفِ إِذَا مَا حَتَّه; SSM. *id.*, with حَتَّبَ.

d) Jam. حَتَّهَا. e) Khiz., Agh. وَإِخْوَتِي.

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 حَمَامِكَ. In place of v. 8 Khiz. and SSM have the following v.:

فِي حَسْتٍ فَلَا أَحْسِبُكَ فِي بَلَدِي وَإِنْ مَرَضْتُ فَلَا أَحْسِبُكَ عَوَادِي

In Ham. 637⁶ this verse is quoted, with 'Abid's name, as follows:

فِي حَسْتٍ فَلَا تَرَكِبُ نِشْرَارِي وَإِنْ مَرَضْتُ فَلَا تَحْسِبُكَ عَوَادِي

j) Khiz., Agh. (Naṣr.) حِذِّ مَلِكٍ.

k) Khiz. الْمَاجِدِ; SSM, Jāhīḍh Ḥayawān V, 143, الْجُرْدِ; Howell, Gram. I. 669. الْحَمَلِ.

١١ *a* قَدْ أَتْرَكَ الْقِرْنَ مُضْفَرًا أَنَامِلُهُ كَانَ أَثْوَابَهُ مُجَّتْ بِفِرْصَادٍ

إراد كأنما مَجَّ عليها فِرْصَادٌ لأنها مُخَضَّبَةٌ بِالدماء. وَمُضْفَرًا أَنَامِلُهُ: يَقُولُ طَعْنَتْهُ فَتَرَفَ حَتَّى انْفَقَرَ.

وَالْفِرْصَادُ التُّوتُ وَهُوَ أَفْصَحُ مِنَ التُّوتِ ❀

١٢ *b* أَوْجَرْتُهُ وَنَوَاصِي الْخَيْلِ شَاحِبَةٌ سَمَرَاءُ عَامِلَهَا مِنْ خَلْفِهِ بَادِي

العامل أَسْقَلُ مِنَ السِّنَانِ بِذِرَاعٍ أَوْ شِبْرٍ حَيْثُ يُعْقَدُ اللِّوَاءُ ❀

XXVI.

١ أَمِنْ رُسُومٍ نَأْيَهَا نَاجِدٌ وَمِنْ دِيَارٍ دَمَعَكَ الْهَامِدُ

٢ أَجَالَتْ الرِّيحُ بِهَا دَيْلَهَا عَامًا وَجَوْنٌ مُسْبِلٌ هَاطِدُ

أَجَالَتْ جَرَّتْ. وَالْجَوْنُ يَعْنِي السَّحَابَ. وَالْمُسْبِلُ الدَانِي مِنَ الْأَرْضِ: يَقَالُ أَسْبَلْتُ الْحَرْبَ لِلْمَقَرِّ

إِذَا لَزِمَ الْأَرْضَ ❀

٣ ظَلْتُ بِهَا كَأَنِّي شَارِبٌ صَهْبَاءُ مِمَّا عَتَقْتُ بَابِلُ

ظَلْتُ مَكَّنْتُ نَهَارِي ❀

٤ بَلْ مَا بُكَاءُ الشَّيْخِ فِي دِمْنَةٍ وَقَدْ عَلَاهُ الْوَضْحُ الشَّامِلُ

الْوَضْحُ الشَّيْبُ وَكَذَلِكَ أَيْبَسَ وَضَحَ ❀

٥ أَتَوْتُ مِنَ اللَّائِي هُمْ أَهْلُهَا فَمَا بِهَا إِذْ طَعَنُوا آمِلُ

a) Cited LA IV, 346¹; first hemistich in Lane 2491a.

b) Wanting in Khiz.; SSM مُعَلَّمَةٌ 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-Kalbi; it is quoted 'Umdah I, 191, and in many other places.

XXVI. Metre *Sarīf*. 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-Kuttāb*), 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.

أَبُو خَلْتِ ٥

- ٦ وَرُبَّمَا خَلْتِ سُلَيْمَى بِهَا كَأَنَّهَا غَطْبُورَةٌ خَاذِلُ
 مَعْنَى غَطْبُورٌ غَطْبُورٌ تَحْسِنْتِيَا. وَالْخَاذِلُ الَّذِي تَخَذَلُ الطَّبَاءُ لَا تَرَى مَعَهَا وَتُقِيمُ عَلَى وَلَدِهَا ٥
- ٧ لَوْلَا نُسَيْمُكَ جُمَالِيَّةٌ أَدَمَاءُ دَامَ خُفُّهَا بَارِئُ
 لَأَحْمَمْتَهُ لِسَمِّ رَاحِلٍ فِي عَيْنِهِ خَلْبٌ. نُسَيْمُكَ تَنْسِيكَ عَذَا اللَّبْوِ ٥
- ٨ حَرْفٌ كَانَ الرَّحْلُ مِنْهَا عَلَى ذِي عَانَةٍ مَرَّتَعُهُ عَايِلُ
 لَعَبٌ لَصْرُهُ مِنَ اللَّيْلِ. عَرَى ذِي عَانَةٍ لَى عَلَى حِمَارٍ مَعَ قِطْعَةٍ مِنَ الْأَثْنِ. وَعَايِلُ أَرْضٌ ٥
- ٩ يَا أَيُّهَا السَّائِلُ عَن مَّجْدِنَا إِنَّكَ عَن مَّسْعَاتِنَا جَاهِلُ
 لَأَسْأَلُكَ وَأَدْخَلَ عَن مَدِينِ نَبِيٍّ: وَمَسْعَاتِنَا نَعْلِمُ وَفَضْلِنَا ٥
- ١٠ إِنْ كُنْتَ لَمْ تَأْتِكَ أَيَّامُنَا فَاسْأَلْ تَنْبَأً أَيُّهَا السَّائِلُ
 ١١ سَائِلُ بِنَا خُجْرًا وَأَجْنَادُهُ يَوْمَ تَوَلَّى جَمْعُهُ الْبَجَافِلُ
 خُجْرٌ تَبَرُّبُ الْمَعْدِيَرِ ٥
- ١٢ يَوْمَ أَنِّي سَعَدًا عَلَى مَاقِطٍ وَجَاوَلْتُ مِنْ خَلْفِهِ كَاهِلُ
 لَمَقِطٌ وَنَارٌ مَصِيفُ الْحَرْبِ. سَعْدُ بْنُ ثَعْلَبَةَ بْنِ كَاعِلِ بْنِ أَسَدِ بْنِ خَزِيمَةَ رَهْطُ الْكُبَيْتِ ٥
- ١٣ فَأَوْرَدُوا سِرْبًا لَهُ دُبْلًا كَأَنَّهُنَّ اللَّهَبُ الشَّاعِلُ
 تَدْبُلٌ تَقْدُ تَمِيصٌ ٥
- ١٤ وَعَامِرًا أَنْ كَيْفَ يَعْלוهُمْ إِذِ التَّقَيْنَا الْمَرْهَفُ التَّاهِلُ

a) Cited Ya'q. (l.c.) with second hemist. thus: إِنَّكَ مُسْعِمِي بِنَا جَعَلُ; but the second and third words are editorial conjectures; the MS had مُسْتَعِيمِيَا (corruptly).

b) Ya'q. لَوْلَا نُسَيْمُكَ جُمَالِيَّةٌ أَدَمَاءُ دَامَ خُفُّهَا بَارِئُ; Naṣr. لَوْلَا نُسَيْمُكَ جُمَالِيَّةٌ أَدَمَاءُ دَامَ خُفُّهَا بَارِئُ.

c) Ya'q., Naṣr. غَدَاةُ الْوَعَى.

d) Ya'q., Naṣr. الْخَاذِلُ.

e) Ya'q., Naṣr. نَقُولُ سَعَدًا.

f) Ya'q., Naṣr. وَجَاوَلْتُ.

g) Ya'q. سَرِيًّا; for the metaphor cf. Zuhair, Mu'all. 36.

h) Mukht. has إِذًا: «Ich vermuthe, dass hier إِذٍ zu lesen, da es sich wahrscheinlich nur um ein Treffen handelt, dasselbe, das auch II, 19, VII, 10ff. und XVII, 10 gemeint ist» (Nöldeke).

i) Naṣr. النَّائِلُ.

المَرْهَفِ السَّيْفِ الْمُحَدَّدِ. وَالنَّاهِلِ الْعَتَّشَانُ ۞

١٥ a وَجَمَعَ عَسَانَ لَقِيَيْنَاهُمْ بِجَحَاقِلٍ قَسَطَلَهُ ذَائِلُ
القَّسَطَلِ العُغَارِ. وَالذَّائِلُ الطَّوِيلُ الدَّبِيلُ لَا يَنْقُضُ ۞

١٩ قَوْمِي بَنُو دُرْدَانَ b أَهْلُ النَّهْيِ
لِلْحَائِلِ التِّي اتَى عَلَيْهَا حَوْلٌ وَهُرُ تَحْمِلُ وَجَمْعِيَا حَوْلٌ. وَأُنْفِخَتْ نَائِفَةٌ إِذَا تَحْمِلُ ۞

١٧ كَمْ فِيهِمْ مِنْ سَيِّدٍ أَيْدٍ ذِي نَفَسَاتٍ قَائِلٌ فَاعِلٌ

١٨ مَنْ قَوْلُهُ قَوْلٌ وَمَنْ فِعْلُهُ فِعْلُهُ

١٩ القَائِلُ القَوْلُ الَّذِي مِثْلُهُ d يَنْبِئُ مِنْهُ البَلَدُ المَاجِلُ

٢٠ لَا يَحْكُرُمُ السَّائِلُ إِنْ جَاءَهُ وَلَا يَعْقِي سَيِّبَهُ العَاذِلُ

لا يُعْقِي سَيِّبَهُ لَا يَحْبِسُهُ: يُقَالُ عَقَاهُ وَاعْتَقَاهُ حَبَسَهُ. وَيُرْوَى يُعْقِي بِمَحْوٍ ۞

٢١ f وَالطَّاعِنُ الطَّعْنَةَ يَوْمَ الوَعَى يَذْهَبُ مِنْهَا البَطْلُ البَاسِلُ

XXVII.

١ لِمَنْ g الدَّارُ أَقْفَرَتْ h يَاالجِنَابِ غَيْرَ نُويٍّ وَدِمْنَةٍ كَالكِتَابِ

٢ غَيْرَتَهَا الصَّبَا وَنَفُحِ جَنُوبِ وَشَمَالٍ تَذُرُّ ذُتَاقَ التُّرَابِ

a) Omitted in Naṣr.

b) Naṣr. أَهْلُ النَّهْيِ، أُعْلِلُ النَّهْيَ، Iqtiḍāb 361.

c) Naṣr. النُّحْمِلُ.

d) Naṣr. يَبْرَعُ.

e) Mukht. text has يُعْقِي 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 Iqtiḍāb read the second hemist. يَنْبِئُ 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 يَنْبِئُ مِنْهُ.

XXVII. Metre *Khafif*. Poem in Mukht, 105–6; so far citations have not been found elsewhere.

g) Mukht. incorrectly تَدِيرُ.

h) Mukht. الأَجْدَابِ; see Yāqut II, 120, and Bakrī 248.

۳ فَتَرَاوَحْنَهَا وَكُلُّ مُلِيَةٍ دَائِمِ الرَّعْدِ مُرْجَحِيَنِ السَّكَّابِ

ملوحى بقول: يقال أوجح إذا اعتمز: وأرجح الشراب ارتفع ۵

۴ أَوْحَصَتْ بَعْدَ ضَمْرِ كَالسَّعَالِي مِنْ بَنَاتِ الْوَجِيهِ أَوْ حَلَّابِ

۵ وَمَرَّاحٍ وَمَسْرُوحٍ وَخُلُولِ وَرَعَائِيْبٍ كَالدَّمِيِّ وَقِيْبَائِ

الشمه من السمنه: وتوعيه القنعه من السمنه ۵

۶ وَكُهُولِ ذِي نَدَى وَحُلُومِ وَشَبَابِ أَنْجَادِ غُلَبِ الرِّقَابِ

۷ هَمَّجِ الشُّوقِ لِي مَعَارِفِ مِنْهَا حِينَ حَلَّ الْمَشِيْبِ دَارَ الشَّبَابِ

۸ أَوْطِنَهَا عَفْرُ الطَّبَاءِ وَكَانَتْ قَبْلُ أَوْطَانِ بُدْنِ أَنْرَابِ

۹ خَرِدٍ تَمْنَهُنَّ خَوْذٌ سَبْتِنِي بِدَلَالٍ وَهَيَّجَتْ أَطْرَابِي

۱۰ سببه خرد خرد وسعب خرد: والخريدة اللبوة ۵ يقال لكل عذراء خريدة. واللخون المرأة

تسعة ۵

۱۰ صَعْدَةٌ مَا عَلَا الْحَقِيْبَةُ مِنْهَا وَكَيْبٌ مَا كَانَ تَحْتِ الْكِحَابِ

يقال إذا ضلته ذئب. وكيب الرمحل الماجتمع شبه عجيزها به ۵

۱۱ إِنَّمَا إِنَّمَا خُلِقْنَا زُؤُوسًا مِّنْ يُّسُوى الرُّؤُوسِ بِالأَذْنَابِ

۱۲ لَا نَقِي بِالْأَحْسَابِ مَالًا وَلكِنْ نَجْعَلُ الْمَالَ جُنَّةَ الْأَحْسَابِ

۱۳ وَنَضُدُ الْأَعْدَاءِ عَنَا بِضَرْبِ نِي خِدَامٍ وَطَعْنِنَا بِالْحِرَابِ

الخداء والخدمه ترفع وسيف مخدوم ترفع ۵

۱۴ وَإِذَا الْخَيْلُ شَمَّرَتْ فِي سَنَا الْبَحْرِ بِ وَصَارَ الْعُبَّارُ فَوْقَ الدَّوَابِ

۱۵ وَاسْتَجَارَتْ بِنَا الْخَيْوُلِ عِجَالًا مُثْقَلَاتِ الْمُتَمَرِّينِ وَالْأَصْلَابِ

۱۶ فِي شَمَاطِيطِ غَارَةِ أَسْرَابِ مُضْعِباتِ الْخُدُودِ شُعْتِ النَّوَاصِي

شماطيط تعرق: شات الخيل شماطيط. والسرب والسربنة الجماعة من القطا والظباء والنساء: ۵

يقال سربته من الخيل ۵

a) Al-Wajth and Hallab, names of celebrated stallions: the former belonged to Ghani, the latter to Taghlib; for the former see Tufail I, 22, for the latter LA I, 324¹.

b) The long protasis vv. 14—18 has no apodosis; probably a verse (or verses) containing it has (or have) fallen out.

١٧ مُسْرَعَاتٍ كَأَنَّهُنَّ ضَرَاةٌ سَمِعَتْ صَوْتَ هَاتِفٍ كَلَّابِ
١٨ لَأَحِقَاتِ الْبُطُونِ يَصْهَلْنَ فَكْرًا قَدْ حَوَّيْنَ النَّهَابَ بَعْدَ النَّهَابِ

XXVIII.

١ هَبَّتْ تَلُومٌ وَلَيْسَتْ سَاعَةَ اللَّاحِجِ هَلَّا أَنْتَظَرْتِ بِهَذَا اللَّوْمِ إِصْبَاحِي
٢ فَاتَلَهَا اللَّهُ تَلْكَانِي وَقَدْ عَلِمْتَ أَنْ لِنَفْسِي إِفْسَادِي وَإِصْلَاحِي
٣ كَانَ الشَّبَابُ ^a يُلْهِينَا وَيُعْجِبُنَا فَمَا وَهَبْنَا وَلَا يَعْنا بِأَرْجَاحِ
٤ ^b إِنْ أَشْرَبِ الْكَمْزَرُ أَوْ ^c أَرْزَأُ لَهَا ثَمْنَا فَلَا مَحَالَةَ يَوْمًا أَنْنِي صَاحِي
٥ وَلَا مَحَالَةَ مِنْ قَبْرِ بِمَكْنِيَّةٍ ^d وَكَفْنِ كَسْرَاةِ النَّوْرِ وَصَاحِ
مَكْنِيَّةٍ مَا أَنْعَظُفُ مِنَ الْوَالِي. كسرة الثور في بياضه: ووضاح أبيض يتوضح يلْمَعُ ٥
٦ يَا مَنْ لِبَرْقِ أَبِيْتِ اللَّيْلِ أَرْقُبُهُ مِنْ عَارِضِ كَبَيَّاصِ الصُّبْحِ لِمَاحِ
٧ دَانِ مُسِيفٍ فُبَوَيْقِ الْأَرْضِ هَيْدُبُهُ يَكَادُ يَدْفَعُهُ مَنْ قَامَ بِالسَّرَاحِ
مُسِيفٌ شَدِيدُ الدُّنُوِّ مِنَ الْأَرْضِ. وَهَيْدُبُهُ مَا تَدَلَّى مِنْهُ ٥

XXVIII. *Metro Basit*. This poem is printed as contained in the *Mukhtarat*, pp. 100—101; it is variously attributed to 'Abd 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-Kūfah, while others ascribed it to 'Abd; 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 *Risalat 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 أَعْلَى بِنَا.

d) LA X, 219¹⁷, and Geyer, Aus: وَأَصْلِحِ النَّوْرَ وَصَاحِ.

e) Agh. X, 5 has instead: لِمُسْتَكْفٍ بَعِيدِ النَّوْمِ تَوَاحٍ إِنِّي أَرَقْتُ وَلَمْ يَأْرَفْ مَعِيَ صَاحِ

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 'Abd's name; in v. 6 Yāq. reads كَبَيَّاصِ for كَبِيَّاصِ, and so Geyer.

٩ فَمَنْ يَنْجُوهُ كَمَنْ بِمَحْفَلِهِ وَالْمُسْتَكِنُ كَمَنْ يَمْشِي بِقُرْوَحٍ
 من الجوع من الأرض. والمحفل مستقر الماء. والقرواح أرض مستنيرة طاعيرة. والمستكن الذي

١٠ كَأَنَّ رَبْعَهُ لَمَاءٌ عَالًا شَطِيبًا أَنْزَابُ أَبْلَقٍ يَنْفِي الْكَيْدَ رَمَاحٍ

من الجوع من الأرض. من الجوع من الأرض. من الجوع من الأرض. من الجوع من الأرض.

١١ فَالْتَمِعْ أَغْلَادَهُ ثُمَّ أَرْتَجِ أَسْفَلَهُ وَصَاقَ دَرْعًا بِكَمَلِ الْمَاءِ مُنْصَاحٍ

من الجوع من الأرض. وتروى منه أغلاد. ومنصاح منشق بالماء: ويقال انصاح البرق إذا انصدع

١٢ كَأَنَّ مَعَهُ عَشَارًا جِلَّةً شُرْفًا رَيْطٌ مُنْشَرَّةٌ أَوْ صَوْءٌ مُصْبَاحٍ

من الجوع من الأرض. والشرف الكبار منها. واللهاميم

١٣ نَحَا حَاجِرُهَا هَذَا مَشَايِرُهَا تَرْسِيمٌ أَرْلَادَهَا فِي قَرْقَرٍ صَاحِي

من الجوع من الأرض. وتروى منه أشد فصيلنا وقوق وهو فصيل راسخ: وإنما ذكرها بذلك لأنها تحسن

١٤ هَمَّتْ حَنُوبٌ بِأَوْلَادِهِ وَمَالَ يِعِ أَعْبَازُ مَهْنٍ يَسُحُّ الْمَاءَ دَلَّاحٍ

من الجوع من الأرض. وتروى منه أشد فصيلنا وقوق وهو فصيل راسخ: وإنما ذكرها بذلك لأنها تحسن

a) LA III, 396¹⁸ ('Abīd) كَمَنْ يَعْقُوهُ (Agh. X, 7, transposes بِمَحْفَلِهِ and يَنْجُوهُ in the first hemist.; Yāq. reads فَمَنْ يَجْوُوهُ كَمَنْ يَعْقُوهُ. This verse appears to be out of place; see translation.

b) Mukht. عَالًا; but Khiz. I, 76, Bakrī 811¹⁵, Yāq. all with عَالًا, which seems to be the right reading; cf. عَالًا قَطْنًا in I. Q. Mu'all. 74. Mount Shaṭīb is said by Bakrī to be in the country of Tamīm; but it occurs in 'Abīd's poetry (ante, XIV, 4), and that of Bishr b. Abī Khāzim (Yāq. III, 289⁵) and Imra'al-Qais (XXV, 1), which points to the territory of Asad rather than Tamīm.

c) Fa'iḳ I, 225, with فَتَجَّحَ.

d) Agh. X, 71, as text.

e) Cited Labīd Diw., Khālidī p. 871, with يَبِصًا for شَعْنًا.

f) Yāq. IV, 491 تَرْجِي مَرَابِعًا ('Abīd).

١٥ فَاصْبَحَ الرَّوْضُ وَالْقَيْعَانُ مُرِعَةً مِّنْ بَيْنِ مُرْتَفِقٍ فِيهِ ^a وَمُنْطَاحِ
 الْمُرْتَفِقِ مَا رَاكَ قَدْ حَبَسَهُ شَيْءٌ يَّرْتَفِقُ بِهِ. وَالْمُنْطَاحُ سَائِلٌ نَمَّ يَكْسُ نَمًّا مَا يَحْسِبُهُ فَسَائِلٌ: وَمَكَانٌ
 مُرْتَفِقٌ فِيهِ وَمُنْطَاحٌ فِيهِ ٥

XXIX.

١ يَا عَيْنِ فَابْكِي مَا بَنِي أَسَدٍ فَهَمُّ أَهْلِ النَّدَامَةِ
 ٢ أَهْلَ الْقِيَابِ الْخُمُرِ وَالْ نَعَمِ ^c الْمُرْوَبِلِ وَالْمُدَامَةِ
 ٣ وَذَوِي الْحَيَادِ الْجُرُودِ وَالْ أَسَلِ الْمُثَقَّفَةِ الْمُقَامَةِ
 ٤ جَلًّا أَبَيْتَ اللَّعْنَ جَلًّا إِنْ فِيمَا قُلْتَ آمَةً
 ٥ فِي كَلِّ وَإِ بَيْنَ ^e يَنْتُزِبَ فَالْقُصُورِ إِلَى الْيَمَامَةِ
 ٦ نَطْرِبُ عَانَ أَوْ صِيَا حُ مَحْرَقِي ^f أَوْ صَوْتُ هَامَةِ
 ٧ وَمَنْعَتَهُمْ نَجْدًا فَقَدْ حَلُّوا عَلَى وَجَلِ 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 مِنْ طَاحِيٍّ and مُنْصَاحٍ: other variations are مُرْتَفِقٌ for مُرْتَفِقٍ, مِّنْ بَيْنِ مَا بَيْنَ (LA III 352) and مِنْهَا for فِيهِ (LA XI 411). LA III, 354 has another form of the first hemist.: وَأَمَسَتْ الْأَرْضُ وَالْقَيْعَانُ مُرْبِيَّةً.

XXIX. Metro *Kāmil muraḥḥal* (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 قَابِكِي. c) Naṣr., MSS of Agh., الْمُرْوَبِلِ.

d) LA XIV 304²² and BQut. have مَهْلًا in both places for جَلًّا (and so *ante*, Introduction).

e) Yāq. IV 1008 يَنْتُزِبَ وَالْقُصُورِ. BQut. وَالْقُصُورِ.

f) BQut. عَانَ يُسَاقِي بِهِ وَصَوْتُ مُحْرَقِي. In Yāq. *l. c.* the verse is differently given: وَرَقًا قَامَةً. وَرَقًا قَامَةً.

٨ بَرِمَتْ بَنُو أَسَدٍ كَمَا بَرِمَتْ بِبَيْضَتِهَا الْكَمَامَةَ
 ٩ جَعَلَتْ لَهَا عُودَيْنِ مِنْ نَسَمٍ وَأَخْرَمِ مِنْ ثَمَامَةَ
 ١٠ إِمَاتَرِكْتَ تَرِكْتَ عَفْوًا أَوْ قَتَلْتَ فَلَا مَلَامَةَ
 ١١ أَنْتَ الْمَلِيكُ عَلَنِهِمْ وَهُمْ الْعَبِيدُ إِلَى الْقِيَامَةَ
 ١٢ ذَأَبُوا بِسَوْطِكَ مِثْلَ مَا ذَلَّ الْأَشْيَقِرُ ذُو الْخِرَامَةَ

XXX.

١ لَمِنْ دِمْنَةَ أَقْوَتْ بِحَرَّةٍ صَرَعَدِ
 ٢ بِسَعْدَةَ إِذْ كَانَتْ تُثِيبُ رِبُودَهَا
 ٣ وَإِذْ حِي حَوْرَاءُ الْمَدَامِعِ طِفْلَةٌ
 ٤ تُرَاعِي بِعِ نَبْتِ الْخَمَائِلِ بِالصُّحَى
 ٥ وَتَجْعَلُهُ فِي سِرْبِهَا نَصَبَ عَيْنِهَا

a) Maidani (Freyt.) I, 459 has vv. 8 and 9 as text. BQut. Adab, 70, Jah. Hayawan III, 31, Damiri I, 229, all read عَيُّوا بِأَمْرِهِمْ كَمَا عَيَّتْ آخِجَ.

b) BQut. Adab, Damiri, *ll. cc.*, as text; Jah. misprints شَمٍ for نَسَمٍ.

c) BQut. Shi'r, Khiz. I, 160, Iqtidab 314, all as text.

d) See a different reading in Introduction, p. 4 ante.

XXX. Metre *Tawil*. 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-'Asa* I, p. 2, note, require correction). It was reprinted in the *Majani-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 أَقْوَتْ بِجَوَّةٍ صَرَعَدِ: the correction of the first two words shown in the text is certain: it is rendered necessary by v. 2 بِسَعْدَةَ. The *Harrah* 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; Bakri 619—20, 'Amir Drw. VIII, 6, XXIX, 3, etc.

f) Abkar. بِرُودَهَا.

g) Abkar. بِسَعْدِ.

عِيَادًا كَسَمَ الْحَيَّةِ الْمُتَرَدِّدِ
 تُخَفُّ ثَنَائِيهَا بِحَالِكِ إِثْمِدِ
 ٦ أَتَّاحَى الرَّبِّيَ أَضْحَى وَطَاهَهُ ذِدِ
 ٥ إِلَى نَيْلِهَا مَا عِشْتُ كَالْحَكَائِمِ الصِّدِي
 لِنُصْحِ ٧ وَلَا تُصْعِي إِلَى قَوْلِ مُرْشِدِ
 وَتَدْفَعُ عَنْهَا بِاللِّسَانِ وَيَأْمِدِ
 وَتَقْمَعُ عَنْهَا نَخْوَةَ الْمُتَهِدِّدِ
 يُرَى الْفُضْلُ فِي الدُّنْيَا عَلَى الْمُتَحَدِّدِ
 بِذِي سُودِدِ بَانَ وَلَا كُرْبِ سَيْدِ
 10 عَلَيْهِ وَلَا أَنَايَ عَلَى الْمُتَوَدِّدِ
 وَلَا أَنَا عَنْ وَصْلِ الصِّدِيقِ بِأَصِيدِ
 وَقَدْ أُرْقِدَتْ لِلْعَيِّ فِي كُلِّ مَوْقِدِ
 ٨ إِذَا لَمْ يَزْعُهُ رَأْيُهُ عَنْ تَرْدِدِ
 فَأَظْلِمُهُ مَا لَمْ ٩ يَنْلِنِي بِمَحْقِدِي
 15 تَوَقَّصَ حِينًا مِّنْ شَوَاهِقِ ١٠ صِنْدِي
 وَمَا أَنَا مِنْ عِلْمِ الْأُمُورِ بِمُبْتَدِي
 فَإِنَّكَ قَدْ أَسْنَدْتَهَا شَرًّا مُسْنِدِ

٩ ٨ فَقَدْ أَوْزَنْتُ فِي الْقَلْبِ سُقْمًا يَعُودُهُ
 ٧ غَدَاةً بَدَتْ مِنْ سِتْرِهَا وَكَأَنَّمَا
 ٨ وَتَبَسُّمُ عَنْ عَذْبِ اللَّذَاتِ كَأَنَّهُ
 ٩ فَنَائِي إِلَى سَعْدِي وَإِنْ طَالَ نَائِيهَا
 ١٠ إِذَا كُنْتُ لَمْ تَعَبًا يَرَائِي وَلَمْ تَطْعُ
 ١١ فَلَا تَتَّقِي دَمَ الْعَشِيرَةِ كُلِّهَا
 ١٢ وَتَصْفُحُ عَنْ ذِي جَهْلِيهَا وَتَكْوِطُهَا
 ١٣ وَتَنْزِلُ مِنْهَا بِالْمَكَانِ الَّذِي بِهِ
 ١٤ فَلَسْتُ وَإِنْ عَلَلْتُ نَفْسَكَ بِالْمَنَى
 ١٥ لَعَبْرَكَ مَا يَخْشَى ١٦ الْكَلْبِطُ تَفْخِشِي
 ١٧ وَلَا أُبْتَغِي وَدَّ أَمْرِي قَلَّ خَيْرُهُ
 ١٨ وَإِنِّي لِأَطْفِي الْكَرْبَ بَعْدَ شُبُوبِهَا
 ١٩ فَأَرْقُدُ نَهَا لِبِطَالِمِ الْمُصْطَلِي بِهَا
 ٢٠ وَأَغْفِرُ لِلْمَوْلَى هَنَاءَ تَرْبِيئِي
 ٢١ وَمَنْ رَامَ ظُلْمِي مِنْهُمْ فَكَأَنَّمَا
 ٢٢ وَإِنِّي لَدُو رَأْيِي يُعَاشِ بِفَضْلِهِ
 إِذَا أَنْتَ حَمَلْتَ الْكُخْرُونَ أَمَانَةَ

a) LA IV, 322⁷ has this v. with the following reading: تَعُدُّهُ عِدَادًا كَسَمَ الْحَيَّةِ الْمُتَعَدِّدِ; 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 يُعَادُهُ, which is inadmissible in verse. The verb تَعَدَّدُ appears from LA to be a ἀπαξ λεγόμενον. (So also TA).

b) فَنَائِي construed with a singular is strange: cf. ante, XXII, 26.

c) Abkar. Naṣr. وَمَنْ تُصْعِي (but both have وَلَا تُصْعِي in next v.).

d) Abkar. Naṣr. اُنْجَلِيدِ, which has no suitable meaning.

e) Abkar. Naṣr. read تَوَدِّدِ عَنْ تَوَدِّدِ رَأْيُهُ, which appears to have no sense.

f) Some error seems to lie hid in يَنْلِنِي. Naṣr. changes the مَحْقِدِ of Abkar. to مَحْكِدِ; but both words have the same meaning.

g) Şindid, a mountain in Tihāmah: Yūq. III, 420.

٢٣ وَحَدَّثَ خُرُونَ الْقَوْمِ كَالْعَرِّ يُتَقَى
 ٢٤ وَلَا تَطْمَئِنُّ حُبَّ أَمْرِي قَبْلَ خُبْرِهِ
 ٢٥ وَلَا تَتَّبِعُنَّ رَأْيَ مَنْ لَمْ تَقْضِ
 ٢٦ وَلَا تَبْهَدُنَّ بِي وَصَلِ أَهْلَ قَرَانَةِ
 ٢٧ وَإِنْ أَنْتَ فِي مَجْدٍ أَصْنَتِ غَنِيمَةً
 ٢٨ تَبُودُ مِنَ الدُّنْيَا مَتَاعًا فَإِنَّهُ
 ٢٩ تَمَى مَرِيءُ الْقَمْسِ مَوْتِي وَإِنْ أُمْتُ
 ٣٠ لَعَلَّ الْيَدَى يَرْجُو رَدَايَ وَمِيْمَتِي
 ٣١ فَمَا عَمَشَ مَنْ يُرْخُو هَلَاكِي بِصَادِرِي
 ٣٢ وَلِئِمْرِهِ أَيَّامٌ تَعْدُ وَقَدْ رَعَتْ
 ٣٣ مَمْنُنُهُ تَجْرِي لَوْثَتٍ وَقَصْرُهُ
 ٣٤ فَمَنْ لَمْ يَمُتْ فِي الْيَوْمِ لَا بُدَّ أَنْهُ
 ٣٥ فَقَلَ لِلدِّي يَبْعِي خِلَاتَ الدِّي مَضَى
 ٣٦ فَاِنَا وَمَنْ قَدْ بَادَ مِنَّا فَكَالِدِي

a) Abkar. Našr. كَالْعَرِّ (ويروى كَالْعَرِّ); the correction to نَعْرٍ is certain.

b) Abkar. Našr. 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) Našr. تَقْضِ مِنْهُ تَقْضِ. وَلَا تَتَّبِعُنَّ الرَّأْيَ مِنْهُ تَقْضِ. Abkar. *id.* with تَقْضِ: the construction seems impossible.

d) Abkar. Našr. خِلَاتِي. «Diese Verbesserung ist mir ziemlich wahrscheinlich» (Nöldeke).

e) Abkar. Našr. لِيَبْعَتْنِي.

SUPPLEMENT

OF FRAGMENTS ATTRIBUTED TO 'ABĪD BY VARIOUS WRITERS, BUT
NOT CONTAINED IN THE *DĪWĀN*.

1.

Khiz. II, 403:

أَتَوَعَّدُ أُسْرَتِي وَتَرَكْتَ حُجْرًا ۱
يُدْبِغُ سَوَادَ عَيْنَيْهِ الْغُرَابُ

Jahīdh III, *Opuscula* 62¹⁵:

أَبَوْا دِينَ الْمُلُوكِ فَهَمْ لِقَاحٌ ۲
إِذَا نَدَبُوا إِلَى حَرِّبٍ أَجَابُوا

5 'Umdah, I, 65:

فَلَمَّا أَدْرَكَتْ عَلْبَاءُ بَنَ قَيْسٍ ۳
قَنَعَتْ مِنَ الْغَنِيمَةِ بِالْأَيَابِ

2.

Aqdād 176, 12:

قال عبيد يذكر فرسه:

فَيُخْفِقُ مَرَّةً وَيُفِيدُ أُخْرَى ۴
وَيَلْحِقُ دَا الْمَلَامَةَ بِالْأَرِيْبِ

3.

10 Abu Ḥatim as-Sijistānī, *Kitāb al-Muʿammarīn* (ed. Goldziher) p. 66; Khiz. I, 323:

وَلَتَأْتِيَنَّ بَعْدِي فُرُونٌ جَمَّةٌ ۱
تَرْعَى مَخَارِمَ أَيْكَةٍ وَلَدُودًا
فَالشَّمْسُ طَالَعَةٌ وَكَيْلٌ كَاسِفٌ ۲
وَالنَّجْمُ تَجْرِي أَنْكَسَا وَسَعُودًا

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.

٣ حَتَّى يُقَالَ لِمَنْ تَعَرَّقَ دَهْرُهُ
 ٤ مَائِثَى زَمَانٍ كَامِلٍ ^{هـ} وَنَصِيَّةً
 ٥ أَذْرَكْتُ أَوَّلَ مُلْكِهِ نَضْرَ نَاشِئًا
 ٦ وَطَلَنْتُ ذَا الْقُرْنَيْنِ حَتَّى فَاتَنِى
 ٧ مَا نُنْفَعِي مِنْ نَعْدِ هَذَا عَيْشَةً
 ٨ وَلِنُفْسِنَ هَذَا وَذَلِكَ كِلَاهُمَا

4.

Yāq. IV, 916¹⁶:

١ وَهَلْ رَامَ عَن عَهْدِي وَدَيْكَ مَكَانَهُ
 إِلَى حَيْثُ يُفْضَى سَيْلُ ذَاتِ الْمَسَاجِدِ

Khiz. I, 323²¹; Mu'ammari'n, 67²:

٢ لَمَيْتُ وَأَنْفَانِي الرَّمَّانُ وَأَصْبَحْتُ
 لِدَاتِي بَنُو نَعِشٍ وَزُهْرُ الْفَرَاقِدِ

5.

Naṣr. 605:

فل يرمى بسند:

١ يَا حَارَ مَا رَاحَ مِنْ قَوْمٍ وَلَا ابْتَكَّرُوا
 ٢ يَا حَارَ مَا طَلَعَتْ شَمْسٌ وَلَا غَرَبَتْ
 ٣ هَلْ نَخُنُ إِلَّا كَأَرْوَاحٍ تَمُرُّ بِهَا
 ٤ وَالْمَمُوتِ فِي آثَارِهِمْ حَادِي
 ٥ إِلَّا تَقَرَّبَ آجَالُ لِمِيعَادِ
 ٦ تَحْتَ التُّرَابِ وَأَجْسَادِ كَأَجْسَادِ

6.

Bakrī 409¹¹; Naṣr. 613; Wüstenfeld, Register 394 (vv. 1 and 2 only, and very corruptly):

١ صَاحِ تَسْرَى بَرْقًا بِيَتْ أَرْقُبُهُ
 ذَاتَ الْعِشَا فِي غَمَائِمٍ غُرِّ

a) A suggestion of De Goeje's: Khiz. وَبِضَعَةً; Mu'am. وَنَصِيَّةً.

b) Khiz. شَدَّانِ.

c) Cf. Qur. LV, 26—27: لَقَدْ مَنَّ اللَّهُ عَلَى النَّبِيِّ إِذْ وَجَّهَ وَجْهَهُ بِرَبِّكَ ذُو النُّجُومِ وَالْأَكْرَامِ *.

d) See No. XXV, 5.

e) See No. XXIV, 21: this latter is intelligible, while our text here (أَرْوَاحٍ تَحْتَ التُّرَابِ) is not.

٢ a فَكَلَّ [في] بِرُكَّةٍ بِأَسْفَلِ ذِي رَيْدٍ فَشَنَّ فِي [ـ] ذِي الْعَيْتِيرِ
 ٣ فَعَنَّسَ [ـ] فَأَلْعَنَابِ فَجَنَّبَ مَيَّ عَرْدَةَ ثُمَّ بَطَّنَ ذِي الْأَجْفَرِ

٧.

LA VI, 43¹² and IX 71⁵; TA V, 68³⁶:

b فَهَوَ كَنْبَرَايسَ النَّمِيْطِ أَوْ الْفَرْصِ بِكَفِّ اللَّاعِبِ الْمُسْمِرِ

8.

5 Ya'qubi, *Historiae*, I, 250:

١ سَقَيْنَا امْرَأَ الْقَيْسِ بْنِ حُجْرٍ [بْنِ حَارِثِ] كُؤُوسَ الشَّجْبَا حَتَّى تَعَوَّدَ بِالْقَهْرِ
 c وَأَلْهَاهُ شُرْبُ نَاعِمٍ وَفَرَاتِرٍ وَأَعْيَاهُ تَأَرْكَانَ يَطْلُبُ فِي حُجْرٍ
 ٣ وَذَلِكَ لَعْمَرِي كَانَ أَسْهَلُ مَشْرَعًا عَلَيْهِ مِنَ الْبَيْضِ الصَّوَارِمِ وَالسُّمْرِ

9.

Lane 2770b; LA VII, 281¹¹; TA I, 111³¹; al-Qalī, I, 229:

١ وَإِذَا تَبَاشَرَكَ الْهُمُ مُمْ فَإِنَّهَا كَالِ وَنَاجِرِ

LA VI, 318²⁰:

٢ وَلَقَدْ تُزَانُ بِكَ الْمَجَا لِسُ لَا أَغْرُ وَلَا عَلَاكِرُ

LA VII, 281¹⁷:

٣ كَالْمُهَنْدِ وَأَنْتِي الْمُهَنْدِ هَرَّةَ الْقِرْنِ الْمُنَاجِرِ

a) These lines are unmetrical (metro *Munsariḥ*). The wanting syllables are indicated. In v. 3b فَطَّنَ has been substituted for Bakrī's بَطَّنَ.

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 399²².

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:

لَمَّا عُبِدَ بِنَ الْأَبْرَصِ أَمْرُ الْقَيْسِ فَقَالَ لَهُ عُبَيْدٌ: كَيْفَ مَعْرِفَتُكَ بِالْأَوْبِدِ. فَقَالَ: أَلْفٍ مَا أَحْبَبْتَ.

قال عبيد

١ مَا حَيْثُ مَيْتَهُ أَحْبَبْتُ بِمَيْتِهَا ١
دَرْدَاءُ مَا أَنْبَتَتْ سِنًّا وَأَضْرَاسًا

قال امرؤ القيس

٢ تِلْكَ الشَّعِيرَةُ تُسْقَى فِي سَنَابِلِهَا ٢
فَأَخْرَجَتْ بَعْدَ طَوْلِ الْمَكْتِ أَكْدَاسًا

قال عبيد

٣ مَا السُّودُ وَالْبَيْضُ وَالْأَسْمَاءُ وَاحِدَةٌ ٣
لَا يَسْتَطِيعُ لَهُنَّ النَّاسُ تَمَسَّاسًا

١٠ قال امرؤ القيس

٤ تِلْكَ السَّحَابُ إِذَا الرَّحْمَانُ أَرْسَلَهَا ٤
رَوَى بِهَا مِنْ مُحْوِلِ الْأَرْضِ أَئْيَاسًا

قال عبيد

٥ مَا مُرْتَجَاتٌ عَلَيَّ هَوْلٍ مَرَكَبُهَا ٥
يَقْطَعَنَّ طَوْلَ الْمَدَى سَيْرًا وَأَمْرَاسًا

قال امرؤ القيس

٦ تِلْكَ النُّجُومُ إِذَا حَالَتْ مَطَالِعُهَا ٦
شَبَّهْتُهَا فِي سَوَاكِ اللَّيْلِ أَقْبَاسًا

قال عبيد

٧ مَا الْقَاطِعَاتُ لِأَرْضٍ لَا أُنَيْسَ بِهَا ٧
تَأْنِي سِرَاعًا وَمَا يَرْجِعَنَّ أَنْكَاسًا

قال امرؤ القيس

٨ تِلْكَ الرِّسَاحُ إِذَا هَبَّتْ عَوَاصِفُهَا ٨
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 مَيْتَةٌ قَامَتْ بِمَيْتِهَا. In the second hemist. LA has دَرْدَاءُ, and نَدَى for سِنًّا.

b) LA أَشْأَعًا.

c) LA أَنْفَاسًا.

٩ مَا الْفَاجِعَاتُ جِهَارًا فِي عَالِيَةِ أَشَدَّ مِنْ فَيْلَقٍ مَمْلُوءَةٍ بَاسًا
فقال امرؤ القيس

١٠ تِلْكَ الْمَنَائِمَا فَمَا يُبْقِينَ مِنْ أَحَدٍ يَكْفِتُنَ حَمَقَى وَمَا يُبْقِينَ أَكْيَاسَا
فقال عبيد

١١ مَا السَّادِقَاتُ سِرَاعَ الطَّيْرِ فِي مَهَلٍ لَا تَسْتَكِينُ وَلَوْ الْجَمْتَهَا فَاسَا
فقال امرؤ القيس

١٢ تِلْكَ الْجِيَادُ عَلَيْهَا الْقَوْمُ قَدْ سَبَّحُوا
فقال عبيد

١٣ مَا الْقَاطِعَاتُ لِأَرْضِ الْجَوِّ فِي طَلْقٍ قَبْلَ الصَّبَاحِ وَمَا يَسْرِبْنَ ^a قِرْطَاسَا
فقال امرؤ القيس

١٤ تِلْكَ الْأَمَانِيُّ يَتَرُكْنَ الْفَتَى مَلِكًا دُونَ السَّمَاءِ وَلَمْ تَرْتَفِعْ بِهِ رَأْسَا
فقال عبيد

١٥ مَا الْحَاكِمُونَ بِإِلَّا سَمْعٍ وَلَا بَصَرٍ وَلَا لِسَانٍ فَصِيحٍ يُعْجِبُ النَّاسَا
فقال امرؤ القيس

١٦ تِلْكَ الْمَوَازِينُ وَالرَّحْمَانُ أَنْزَلَهَا رَبُّ الْبَرِّيَّةِ بَيْنَ النَّاسِ مِقْيَاسَا

11.

Khiz. I, 324; Agh. XIX, 87¹⁶; al Qalī, *Dhail* 200; Yāqūt III, 794; Naṣr. 602:

١ وَخَيْرِي ذُو الْمُبُوسِ فِي يَوْمِ بُؤْسِهِ
٢ كَمَا خَيْرَتِ عَادٌ مِنَ الدَّهْرِ مَرَّةً
٣ سَحَابٍ رِيحٍ أَمْ تُوَكَّلُ بِبَلَدَةٍ
خِصَالًا أَرَى فِي كُلِّهَا الْمَوْتَ قَدْ بَرَّقَ
سَحَابٍ مَا فِيهَا لِيذَى خَيْرَةٌ أَنْقُ
فَتَتْرُكُهَا إِلَّا كَمَا لَيْلَةُ الطَّلَقِ ^c

a) *قِرْطَاسَا*, 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 Islām. The word is not assigned this sense in the *Loxx*.

b) See Qur. XLII, 16.

c) See Lane 1873b.

12.

Agh. VI, 77:

١ مَا رَعَدَتْ رَعْدَةٌ وَلَا بَرَقَتْ
 ٢ الْمَاءُ يَجْرِي عَلَى نِظَامٍ لَّهُ
 ٣ بِنَانًا وَبَاتَتْ عَلَى نَمَارِقِهَا
 ٤ أَنْ قِيدَ إِنْ الرَّحِيلَ بَعْدَ غَدٍ
 لَكِنَّهَا أَنْشَبَتْ لَنَا خَلِيقَةً
 لَوْ يَجِدُ الْمَاءُ مَخْرَقًا خَرَقَتْهُ
 حَتَّى بَدَا الصُّبْحُ عَيْنَهَا أَرْقَةً
 وَالذَّارُ بَعْدَ الْجَمِيعِ مُفْتَرَقَةً

13.

Jaḥīqī, *Bukhārā*, 206:

وَأَعْلَمَنَ عِلْمًا يَقِينًا أَنَّهُ
لَيْسَ يُرْجَى لَكَ مَنْ لَيْسَ مَعَكَ

14.

Buḥṭurī, *Ḥamāsah*, p. 378:

قُلْ عِنْدَ اللَّهِ (sic) بِنِ الْإِيرِيسِ الْأَسَلِيِّ
 ١ أَلَيْنُ إِذَا لَانَ الْغَرِيمُ وَالْتَوَى
 ٢ وَأَمْطَلَهُ الْعَصْرَيْنِ حَتَّى يَمْلَأَنِي
 إِذَا أَشْتَدَّ حَتَّى يُدْرِكَ الدَّيْنَ قَاتِلِي
 وَيَرْضَى بِبَعْضِ الدَّيْنِ فِي غَيْرِ نَائِلِ

15.

Naṣr. 605: *Majmū'at al-Ma'ānī*, p. 135, has vv. 1 and 3:

١ صَدَى النَّفْسِ عِنْدَ كُلِّ مَلِيمٍ
 ٢ لَا تَضِيقَنَّ فِي الْأُمُورِ فَقَدْ تَكْشَفُ عَمَّاؤُهَا بِغَيْرِ أَحْتِيَالٍ
 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, 378⁷.

b) *Majmū'ah* *أَصْبِرْ مِنْهُمْ*. These verses are given in Naṣr. as part of the poem No. XI in the *Diwān*, but they do not fit in to that.

16.

Ya'qūbi, I. 264:

قال عبيد بن الأبرص في شعر له طويل

١ أَبْلِغْ جُدَامًا وَلَخْمًا إِنْ عَرَضَتْ بِهِمْ وَالْقَوْمُ يَنْفَعُهُمْ عِلْمٌ إِذَا عَلِمُوا
٢ بِأَنْكُمُ فِي كِتَابِ اللَّهِ إِخْوَانًا إِذَا تُقْسِمَتِ الْأَرْحَامُ وَالنَّسَمُ

ويقال إن هذا انشعر لسبعان بن هبيرة الأسدي ٥

17.

Bakri, 412¹⁹:

قال عمارة ورماح في غير هذا الموضع نقأ ببلاد ربيعة بن عبد الله بن كلاب يقال له نقأ ورماح: وكثرة

المها برماح قال الشاعر يعنى النساء وهو عبيد بن الأبرص

a وَقَدْ بَاتَتْ عَلَيْهِ مَهَا رُمَاحٍ حَوَاسِرَ مَا تَنَامُ وَلَا تُنِيمُ

a) Cf. No. VIII, 14.

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.]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قال أبو بكر محمد بن القاسم الأتباري: فرأت شعرة عمر بن الطفيل على أبي العباس ثعلب وزادني
 ثعلب في نسختي وأنا أئيب في مواضعها إن شاء الله. وعو عمر بن الطفيل بن مالك بن
 شعرة بن إلات بن ربيعة بن عامر بن صعصعة بن معاوية بن بكر بن هوازن بن منصور بن عكرمة
 بن حنظلة بن نمير بن عبدان بن مضر بن نزار بن معد بن عدنان. وأمه كبشة بنت عروة
 الرضائي بن عتبة بن جعفر. وأم أبيه أم البنين بنت ربيعة بن عمرو. وقال ابن حبيب: أم البنين
 بنت عمرو بن عامر بن ربيعة بن عامر بن صعصعة. وكان أبو علي عامر بن الطفيل
 من أشهر فحول العرب بأبنا وشدة ونجدة وأبعدا أسما حتى بلغ به ذلك أن قيصر كان إذا قدم
 عليه دهم من العرب دل: ما نبتك وبين عامر بن الطفيل. فإن ذكر نسبا عظم به عنده: حتى قدم
 عليه علفمة بن عذابة فنسب له: فقال: أنت ابن عم عامر بن الطفيل. فعصب علفمة وقال: أراني لا
 أعرف إلا بعمر. فدون ذلك مما أوحى صدره عليه وحيجه إلى أن دعاه إلى a المنافرة. وكان عمرو
 ابن معاوية كوب وعو فارس الثيمن يقول: ما أبني أتي ظعينة لقيت على ماء من أمواه معد ما لم
 يلقني ذوب خرقا b أو عبداه: يعني بالخرتين عمر بن الطفيل وعنينة بن الحارث بن شهاب (30a)
 ثوروعى: وبعدان عنرة العبسي والسليك بن السلكة وعو c [ابن] عامر بن يثرب السعدى قال

a) For this celebrated contest see Agh. XV, 52—58.

b) MS وَعَبْدَاهَا.

c) The word ابن is supplied from the commy. to Mfqt CVI. The genealogy of as-Sulaik in Agh. XVIII, 133 is as follows:

هو سليلك بن عمرو وميل ابن عمير بن يثرب أحد بني مقاعس وهو للحارث بن عمرو بن كعب
 بن سعد منه بن ميم.

ولَمَّا مات عامر ^a [بعد] مُنْصَرَفَهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَصَبَتْ عَلَيْهِ بَنُو عَامِرٍ أَنْصَابًا مِثْلًا فِي مِثْلِ حِمَى عَلَى قَبْرِهِ: لَا تَدْخُلُهُ مِشَابِيَةٌ وَلَا ^b تَنْشُرُ فِيهِ رَاعِيَةً وَلَا تَرْعَى وَلَا يَسْلُكُهُ رَاكِبٌ وَلَا مَاشٍ. وكان جَبَّارُ بْنُ سَلْمَى بْنِ عَامِرِ بْنِ مَالِكِ بْنِ جَعْفَرِ غَالِبًا: فَلَمَّا قَدِمَ قُلٌّ: مَا هَذِهِ الْأَنْصَابُ. ^d قنوا: نَصَبْنَاهَا حِمَى عَلَى قَبْرِ عَامِرٍ. قَالَ: صَبَقْتُمْ عَلَى أَبِي عَلِيٍّ: إِنَّ أَبَا عَلِيٍّ بَرَّ مِنَ النَّاسِ بِثَلَاثٍ: كَانَ لَا يَعْطَشُ حَتَّى تَعَطَّشَ ^e الْإِبِلُ: وَلَا يَصِلُ حَتَّى يَصِلَ النَّجْمُ: وَلَا يَجْمُنُ حَتَّى يَجْمُنَ اللَّيْلُ: وَلَا يَقِفُ حَتَّى يَقِفَ السَّبِيلُ (وَالْحَرْفُ الرَّابِعُ زِيَادَةُ أَبِي الْعَبَّاسِ) ٥ وَهُوَ وَقَائِعٌ فِي مَدْحِهِ وَعَطْفَانٌ وَخُغَمٌ وَسَائِرُ الْعَرَبِ. وكان عامرٌ مع شجاعته سخياً حليماً: مما يذكر من ذلك أن أبا براءً عامراً بن مالك بن جعفر ابن كلاب رجع من غزوة غزاه اليمن يقبائل بنى عامر بن صعصعة: فقال: إن الله قد أقرى عذدم وكثر أموالكم وقد ظفرتم: ومن الناس البغى والحسد: ولم يكثر قط قوم إلا تباغوا: ونست آمنها عليكم وبينكم حسائف ^g وأضغان: فتواعدوا ما العظيم يوم كذا وكذا: فأعنى بعضهم من بعض ¹⁰ وأستل ضغن بعضهم من بعض. قالوا: ما تعقبنا من أمرك قط إلا بمننا وحرماً: نحن مؤفوك بالظيم في اليوم الذي أمرت بموافاتك فيه. قال فاجتمع بنو عامر لم يفقد منهم أحد غير عامر بن الطفيل. فأقاموا على ما ^(30b) [الظيم] قلنا يناكرون الجوز. فقال علقمة بن علاثة: ما يحبس الناس ان يفرغوا مما اجتمعوا له. قيل له: ينتظرون عامر بن الطفيل. فقام غضباً وكان فيه حد: ^h [أقبل] على نديهم فقال: ما تنتظرون منه: فوالله إنه لأعور البصر عاهر الدكر قليل النفر. فقال له عامر بن ¹⁵ مالك: احبس ولا تغل في ابن عمك إلا خيراً: فلو شيد وغبت لم يقل ^k [فيك] مقاتل فيك. فأقبل

a) So in Agh. XV, 1397; MS مُنْصَرَفَهُ (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" (Nöldoke).

c) So MS and Mfđt comy.; Agh. حيان.

d) MS قل.

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 أَضْغَانٌ.

h) So Mfđt.

i) Added from Mfđt.

k) So Mfđt.

عمر بن الطفيل على ناقته له فتلقاه بعض من غضب له من فتيان بنى مالك فاحبره بمقالة علقمة. قال:
 بيل دل غمر عذا. دل: لا. قال: فقد والله صدق: ما لي ولد وإني لعاهر الذكر وإني لأعور البصر
 a) وحبر زعب عمه في قيف الربيع. وقال للذي أخبره: فهل ردّ عليه أحد. قال: لا. قال: أحسنوا.
 ومث حتى وقف على نديهم وحبغهم وقال: لم تفرّون بشئى بيئكم: فوالله ما أنا عن عدوكم جبان
 ولا أنا صفا فبكم بخيل ولا إلى أغراضكم يسريع: وما حبسنى عنكم إلا حمر فقدم بها قسباتها
 وجعلت لها سبات النحى e فخشيت أن ألعنهم فينفرّوا حتى أنفدتها. وقد علمت f لاي شى
 جمعده أبو رواه: فصدح الله g وتدم وتمّ شعنكم h: وكلّ فرامة أو حدش أو ظفر تطلبه بنو عمر كلّها
 في أموال بنى ملك: ومنى أول ذلك: وكلّ شى i هو لنا فنبو لكم. فقال أعمامه: قد رضينا ما فعل
 وحملنا ما رحمت. فنصدح انماى على ذلك. فكان ذلك مما زان صدّر علقمة وحرّا حتى دعاه ذلك
 10 في المنافرة

وقال عامر بن الطفيل

I.

إني وإن كنت ابن سيّد عامر
 ٢ (31a) فما سؤدنى عامر عن اقرباة
 وفارسها المندوب في كلّ موكب
 أبى الله أن أسمو بأمّ ولا أب

a) See post, No. XI.

b) Mfqt inserts راجلته.

c) So MS; Mfqt بشئى تفرّون.

d) Mfqt عليّنا.

e) Mfqt فكرهت.

f) في آتى Mfqt.

g) MS شعنكم ولا شاركم (sic!).

h) Mfqt adds وتكرّ 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 انمشهور for المندوب.

l) BQut, 'Umdah, وراثة; LA XIV, 113²³, and TA VIII, 102², كلابه.

أَسْمُو أَرْتَفَعَ فِي الشَّرَفِ: يُقَالُ سَمَا بَصَرَ فُلَانٍ وَسَمَا فِكْرًا يَسْمُو سُمُوًّا وَالسَّامِيُّ الرَّافِعُ: قَالَ الْحَطِيبَةُ ^a
 * يَسْمُو بِهَا أَشْعَى طَرْفَهُ سَامِي *
 ٣ وَلِكِنِّي أَحْيَى حِمَاهَا وَأَتَّقِي إِذَاهَا وَأَرْمِي مَنْ رَمَاهَا بِمَنْكِبِ

II.

١ عَرَفْتُ بِجَوِّ ب عَارِمَةَ الْمُقَامَا لِسَلَمَى أَوْ عَرَفْتُ لَهَا عَلَامَا

الْجَوِّ مَا أَطْمَأَنَّ مِنَ الْأَرْضِ وَأَخْفَضَ: وَالْجَوُّ الْهَوَاءُ: وَالْجَوَاءُ مَكَانٌ: وَفَرَسَ أَجْلَى يَضْرِبُ إِلَى الْجَوِّ ^b
 وَفِي السَّوَادِ. وَعَارِمَةٌ مَوْضِعٌ. وَعَلَامٌ جَمْعُ عَلَامَةٍ كَمَا قَالِ الْفُطَيْمِيُّ فِي جَمْعِ سَاعَةٍ سَاعٌ ^c * فَيَخْبُو سَاعَةً
 وَيَهْبُ سَاعَا * ^٥

٢ لَيْلَى تَسْتَيْبِكِ بَدَى غُرُوبٍ وَمُقَلَّةٌ جُوْدُرٌ يَرَعَى بَشَامَا

وَيُرَى جَيِّدٍ رَثِمٍ. تَسْتَيْبِكِ مِنَ السَّبِيِّ: يُقَالُ سَبَاهُ يَسْبِيهِ سَبِيًّا بِلَا عَمْرٍ: وَسَبَاتُ الْحَمْرِ ^d أَسْبَعَا سَبَاءً
 أَيْ اشْتَرَيْتَهَا: وَلَا يُقَالُ سَبَاتُ اشْتَرَيْتُ فِي شَيْءٍ غَيْرِ الْحَمْرِ. وَالسَّابِيَاءُ مَا يَخْرُجُ مَعَ الْوَتْدِ وَهُوَ رَفِيفٌ. ¹⁰
 وَمُقَلَّةٌ الْعَيْنُ تَجْمَعُ السَّوَانَ وَالْبِيَاضَ وَالْحَدَقَةَ وَالطَّرْفَةَ. وَيُقَالُ جُوْدُرٌ وَجُوْدُرٌ مِثْلُ جُنْدَبٍ وَجُنْدَبٍ:
 وَيُقَالُ لِلْجُوْدُرِ ^e الْبُرْعُزُ وَالْبُرْعُزُ وَالْبُرْعُزُ وَالْبُرْعُزُ. وَبَشَامٌ شَجَرٌ تَتَّخَذُ مِنْهُ الْمَسَاوِيكُ: وَمِمَّا ذَكَرَهُ شَعْرَاؤُهُمْ فِي
 الْبَشَامِ قَوْلُ جَرِيرِ بْنِ عَطِيَّةَ

f اِنْتَسَى أَنْ تَوَدَّعَنَا سَلْبِي بِعُودِ بَشَامَةٍ سَقَى الْبَشَامَ

وَمِنْ الْأَسْحَلِ: قَالَ أَمْرُو الْقَيْسِ: ^g أَوْ مَسَاوِيكُ إِسْحَلٍ. وَمِنْ الضَّرْوِ وَهُوَ شَجَرُ الْكَبْبَةِ الْخَضْرَاءُ: وَالْعُتْمُ وَهُوَ ¹⁵

a) Diwān XI, 14.

II. *Wafir*; vv. 1, 19, 23—25, and 30—32 are found elsewhere.

b) MS عَارِمَةَ (and again in commy.), but correctly in v. 4. MS also الْمُقَامَا. The v. is cited in Bakrī 651¹⁵, as text; in LA XV, 314⁵ and TA VIII, 406 with الْمَقَامَا بِسَلْمَى and بِهَا.

c) Diwān XIII, 19.

d) MS incorrectly أَسْبَعَا and اشْتَرَيْتَهَا.

e) MS incorrectly has ر for ز in these three words.

f) Jarīr, Diw. II, p. 99.

g) Mu'all. 38.

زَمُونُ الرَّيِّ: قُلِ الْجَعْدِيُّ

ه تَمَّتْ بِالضَّرْوِ مِنْ تَرِاقِشٍ أَوْ حَيْلَانَ أَوْ يَانِعٍ مِنَ الْعُتْمِ

ق (31b) اسْمُ تَرْجُلٍ وَتَسْوَى وَتَسْوَى وَتَشْوَى: وَفِي الْحَدِيثِ: انْتَشَوْصُ بِالْأَصْبَاعِ يُغْنِي عَنِ السَّوَالِ:

بِقُلِّ حَصَى نَشْوَصُ سَوْصًا وَنَشْوَصُ نَشْوَصًا. وَبِالْأَرَاكِ: قُلِ

ب إِذَا عَمِيَ لَمْ تَسْتَكَ بِعَوْدِ أَرَاكَةِ تُخَيِّرَ فَاسْتَاكَتَ بِهِ عَوْدٌ يُحْلِلُ

٣ وَإِذَا قَوْمِي لِأَسْرَتِهَا عَدُوٌّ لِيُثْبِلِي بَيْنَهَا سَجَلًا وَخَامَا

أُثْرَبًا قَوْمِ الْأَنْفُونَ مِنْهُ: وَمِنْهُ أُسْرَةٌ أَنْتَبَى صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْحَسَنُ وَالْحُسَيْنُ صَلَوَاتُ اللَّهِ عَلَيْهِمَا.

بِقُلِّ عُلُقْمَهَا وَأَنْ عَدُوٌّ قَوْمًا: وَمِثْلُهُ قَوْلُ ثُقَيْلِ الْعَنْوَى

د أَنَّى الْقَلْبُ إِلَّا حُبًّا عَامِرِيَّةً نَحَاوِرُ أَعْدَائِي وَأَعْدَاؤَهَا مَعِي

١٠ وَفِيهِ وَخَامَا أَيْ وَخِمَّةَ الْعَبِ: وَمِنْهُ كَلٌّ وَخِيمٌ إِذَا كَانَ غَيْرَ مَرِيٍّ. وَأَخْرَجَ سَجَلًا ه وَخَامَا مَخْرَجَ الْجَمِيعِ

بِقُلِّ: حَلَّتْ نِسَاءَهُ وَتَعَبَرُ: وَمِثْلُهُ: فِإِنَّ الْإِنْسَانَ تَبِطَعَى: أَرَادَ النَّاسَ ه

٤ فَإِنْ يَمْنَعُكَ قَوْمِكَ أَنْ تَبْسِنِي فَقَدْ نَغْنَى بِعَارِمَةٍ سِلَامًا

تَبْسَى تُفْرَمِي وَتَمْنُ أَنْفَاتُ: يَقُلُ بَانَ بَيْنَ بَيْنًا وَبَيْنُونَةً: وَيُقَالُ بَيْنَهُمَا بَيْنٌ وَبَوْنٌ. وَعَارِمَةٌ أَرْضٌ لِبْنِي

عَمْرِ. وَسِلَامٌ أَيْ سَلْمًا وَنَسَلَهُ الصُّلْحُ: وَقُلْ أَيْضًا: *فَإِنْ حَرَبًا ضَبِيعَةً أَوْ سِلَامًا*. وَنَغْنَى أَيْ نَبَقَى يَقَالُ

١٥ عِنْدَ بَعْدَانٍ كَذَا وَكَذَا أَيْ بَقِينَا فَيَدٍ وَتَمَنَعْنَا يَدِ

ه فَلَوْ عَلِمْتَ سَلِيمِي عِلْمَ مِثْلِي غَدَاةَ الرَّوْعِ وَاصَلْتَ الْكِرَامَا

وَبَرَى: عِلْمٌ قَوْمِي. وَالرَّوْعُ أَنْفَرُ. يَقَالُ رَاعَ الْفَوَادُ أَيْ فَرَعَ: وَأَرْتَاعَ مِثْلُهُ: قُلِ النَّابِغَةُ الذُّنْيَانِيُّ

a) LA XV, 276²⁴ and XIX, 218¹¹; Bakrī 151⁸; all with نَاصِرٍ for يَانِعٍ: the latter in Yaq. I.

535¹⁶; corruptly in Agh. IV, 138¹.

b) Ṭufail, Diw. VI, 15, and Sibawaihi I 30, both with تَنْجَلُ: the latter incorrectly attributes the v. to 'Umar b. Abī 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 وَخِيمٌ, so written to make the rhyme symmetrical:

it may also be a singular: أَرْضٌ وَخَامٌ in LA XVI, 117¹, Abū Zaid 84⁴.

f) Qur. XCVI, 6.

g) This v. is not in 'Amir's Diw.

a قَارَتَاعٍ مِنْ صَوْتِ كَلَابٍ قَبَاتٍ لَهُ طَوْعُ الشَّوْمِيتِ مِنْ خَوْفٍ وَمِنْ صَرِدٍ

٤ تَرَكْنَا مَذْحِجًا كَكَحْدِيثِ أَمْسٍ وَأَرْحَبَ إِذْ تَكْفَنُهُمْ فِئَامًا

(32a) مَذْحِجٌ فِي الْيَمِينِ وَأَرْحَبٌ مِنْ هَمْدَانَ. وَتَكْفَنُهُمْ أَرَادَ التَّخْيِيلَ فَاصْتَمَرَ وَمَنْ يَجْرُ نَبَا ذُرًّا: قَالِ الْأَخْطَلُ

٥ *هَدَجَ الرِّتَالِ تَكْبُهُنَّ شَمَالًا* فَاصْتَمَرَ الرِّبِيحِ. وَمِثْلُهُ مَا يُقَالُ: أَصْبَحَتْ بَارِدَةً: وَلَا يَذُرُونَ الدُّنْيَا. وَفِيهَا

جَمَاعَةٌ: قَالَ نَهْشَلُ بْنُ الْحَرَّيِّ

e تَرَى الْفِئَامَ فُعُودًا يَأْحُونَ لَهَا دَابَّ الْمُعْصَلِ إِذْ شَدَّتْ مَلَافِيهَا

قَوْلُهُ يَأْحُونَ أَيْ يَبْرَحُونَ. وَالْمُعْصَلِ الَّتِي قَدْ صَدَقَ تَحْرُجٌ وَدِدَعًا. وَالْمَلَافِي حَلْفُ الرِّحْمِ الْوَحْدَةُ مَلْفَةٌ ٥

٧ وَبِعْمَنَا شَاكِرًا بِتِلَادِ عَاكِ وَآلَفِي مَنْسِرٍ مِمَّا جَدَامَا

مَنْسِرٌ مِنَ الْخَيْلِ مَا بَيْنَ السَّيْتَيْنِ إِلَى السَّبْعِينَ: d وَمِثْلُهُ الْمِقْتَبُ فِي السَّفَرِ وَالْمَوْبُ وَأَقْلٌ وَأَنْتَرٌ: وَمِثْلُهُ فِي

السَّفَرِ بِغَيْرِ حَرْبٍ ٥ مَجْدَلٌ: قَالَ الْعَجَّاجُ يَمْدَحُ ابْرَاعِيمَ بْنَ عَرَبِيٍّ أَخَا بَنِي عُبَيْدِ الرِّمَجِ بْنِ مَعْبَدٍ 10

(وَعَدَدُهُمْ فِي بَنِي كِنَانَةَ) حِينَ وَقَدَ إِلَى الْوَلِيدِ بْنِ عَبْدِ الْمَلِكِ عَامِلِ الْيَمَامَةِ

f بِمَجْدَلٍ وَنَعَمَ رَأْسُ الْمَجْدَلِ عَلَيْهِ بِاللَّهِ بَلَغَ الرَّحْلِ

٨ وَطَلَحَطَا مَنَا شَنْوَةَ كُلِّ أَوْبٍ وَآلَقَتْ حِمِيرٌ مِمَّا غَرَامَا

شَنْوَةٌ يَعْنِي الْأَزْدُ: مِنْ أَقَامَ بِالْيَمِينِ فِيهِمُ السَّرَاةُ: وَمِنْ سَارَ مِنْهُمْ فَتَخَلَّفَ بِمَكَّةَ فَبِي خُرَاعَةَ لِإِبْرَاهِيمَ

عَنْهُمْ: وَمِنْ أَقَامَ بِالْمَدِينَةِ مِنْهُمْ فِيهِمُ الْأَوْسُ وَالْخَزْرَجُ حَتَّى أَكْرَمَهُمُ اللَّهُ بِالْمُنْصَرَةِ: وَمِنْ نَزَلَ مِنْهُمْ بِالشَّامِ 15

وَفِيهِمْ غَسَّانُ: وَمِنْ نَزَلَ مِنْهُمْ عُمَانٌ فِيهِمْ شَنْوَةٌ. وَالْغَرَامُ الْعَذَابُ ٥

٩ وَهَمْدَانُ هُنَالِكَ مَا أَبَالِي أَحْرَبًا أَصْبَحُوا لِي أُمَّ سِلَامَا

١٠ وَآلَقَيْنَا بِأَبْطَحِ ذِي زُرُودٍ بَنِي شَيْبَانَ فَآلَتَهُمُوا الْتِيهَامَا

كُلُّ بَطْنٍ وَإِ ابْطَاحٌ وَبَطْحَاءٌ. وَزُرُودٌ h حَبْلٌ رَمَلٍ. وَبَنُو شَيْبَانَ بْنِ ذُعَلٍ. انْتَبِهُوا لِي ابْتَلَعُوا ابْتِلَاءً ٥

a) Nāb. Mu'all. 12.

b) Diw. p. 43.

c) See Ḥam. 2001², with الرِّجَالُ for الْفِئَامُ and

صَدَقَتْ for شَدَّتْ.

d) So in MS; but probably the words وَأَقْلٌ وَأَنْتَرٌ (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, 111² vocalizes مَجْدَلٌ. f) 'Ajj. Diw. XXXI, 41—42; LA ut sup.

g) MS فَيُو.

h) So MS; Bakrī 436⁹ has جَبَلٌ رَمَلٍ.

١١ (32b) وَحَيًّا مِّنْ بَنِي أَسَدٍ تَرَكَتَا نِسَاءَهُمْ مُّسَلِّبَةً أَيَّامًا

يعنى اسد بن خُرَيْمَةَ بن مَدْرِكَةَ بن أَلْيَاسِ بن مُصَرِّ بن نِزَارٍ. مُسَلِّبَةً أَي تَرَكَتِ الرِّبِيَّةَ وَبِ السَّلُوبِ:
وَعَلَى حَدِّ حَمَتِهِ لَبَّى تَبْرَهُ النَّصِيعُ وَالدُّخْدُخُ عَلَى مَبِينِيَا. وَالْأَيَّامِي b اللواتي لا أزواج لهن الواحدة أَيَّامٌ:
بِ السَّلُوبِ

بِقُرْبِ بَعِينِي أَنْ أُنْبَأَ أَنْبَاءًا وَإِنْ تَمَّ أَنْبَأْنَا أَيَّمُ لَمْ تَتَزَوَّجْ

وَمَعْنَى لَأَنْتُمْ بَدْرًا وَمَبِينَا: ذَلِ السَّعْرِ: d * وَتَشْيِبُ أَيَّمِيمٌ وَمَبَا تُخْطَبُ: * فِهْدَهُ بَكْرٌ: وَالْأَوَّلَى تَيْبٌ ٥

١٢ وَقَتَلْنَا سَرَاتَهُمْ جِهَارًا وَأَشْبَعْنَا الضِّبَاعَ خُصَى عِظَامًا

سَرَاتُ النِّعَمِ: رُؤُوسُهُمْ وَخِيَارُهُمْ: بِقَالَ اسْتَرْبَيْتُ النَّمَاعَ أَي اخْتَرْتَهُ: وَمِنْهُ يُقَالُ امْرَأَةٌ مُسْتَرَاةٌ أَي مُخْتَارَةٌ:
وَمِنْهُ فِعْلُ الْأَعْمَى

f قَتَلْنَا أَخْرَجُ الْفَاعِلُ الْمُسْتَرَاةَ مِنْ خَدْرِهَا وَأَشْبَعُ الْفِعْمَارَا

١٣ وَقَتَلْنَا حَنِيفَةَ فِي قَرَاهَا وَأَفْنَى غَزُونَا حَكَمَا وَحَامًا

حَنِيفَةُ بِنْتُ نَجِيمِ بْنِ صَعْبِ بْنِ عَلِيِّ بْنِ بَدْرِ بْنِ وَائِلِ. وَحَامٌ أَرَادَ حَا وَحَكَمَ أَبِي سَعْدِ الْعَشِيرَةِ
فِي ذَلِكَ مَبْلَغُهُ. وَقَدْ هُيِّئَتْ لَهَا قَرَارَةٌ وَبِنْتُ نَجِيمٍ لِأَبْنِيَا قَرَارَةٌ وَبِ تَرْفُفُهُ:

أَنْ تَنْسِبَ الْأَوْصَالَ أَوْ زُنَيْمًا أَوْ عَاجِلًا أَوْ حَنِيفًا أَوْ لُجَيْمًا

a) See Lane 524c.

b) MS أنتي.

c) Diwan p. 7 l. 4.

d) See *post*, No. VIII, v. 3.

e) MS رَبِّسِيمٌ.

f) LA XIX, 100¹², with أَطْبَى for أَخْرَجُ (latter as v. l.).

g) No such name as *حام* or *حاء* occurs among the descendants of Sa'd al-'Ashtrah mentioned in Wüst. Tab. 7; *حام* 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:

ظَلْتُ إِخْرَجُ نَعْمَى وَسَطًا أَرْحَلْنَا وَالْمُسْتَبِينُونَ مِنْ حَاءٍ وَمِنْ حَكَمٍ

A gloss to this verse says that *Ḥḥ'* is a subtribe of *Ḥakam*. The explanation given in the scholion, that *حاما* represents *حَا plus مَا* as *صِلَّة*, may be frankly rejected as impossible.

h) The MS carelessly writes *أمرأة*.

i) MS تَرْفِيهِ: the word is equivalent to تَرْفُفُهُ, 'dandle'. For the names that follow see Wüst. Tab. B.

j) MS لُجَيْمًا.

بَيْنَا فَرَارَ نُشَيْهِ قَوْمًا بِيضَ أَوْجُوٍ يَمْنَعُونَ ضَيْبًا
 ١٤ قَتَلْنَا كَبْشَهُمْ فَنَجَّوْا شِلَالًا كَمَا نَفَرَتْ بِالطَّرْدِ الْمَعَامَا
 الْكَبْشَ الرَّئِيسَ هُنَا: وَقَالَ الْحَارِثُ بْنُ وَعَلَةَ الْحَجْرِيُّ
 أَلضَّرْبِيُّونَ الْكَبْشَ ضَاحِيَةً a دَلْدُودٍ الْمَتَوَقِّدِ فَخَمَ

وَشِلَالًا طَرْدًا يُقَالُ شَلَّهُ شَلَّهُ شِلَالًا أَيْ حَرَّدَهُ وَرَجَّلَهُ مِثْلُ حَرَّدَ. b [وَيْسَ شَرًّا] أَنْفَرُ مِنَ النَّعْمِ وَمِنْهُ
 الْمَثَلُ (33a) أَشْرَدُ مِنْ نَعَامٍ ۞

١٥ وَجِئْنَا بِالنِّسَاءِ مُرَدَّفَاتٍ وَأَدْوَادٍ فَكُنَّ لَنَا طَعَامَا
 مُرَدَّفَاتٍ أَيْ سَبِينَاهُنَّ قَبْلَ مُرَدَّفَاتٍ. وَالْأَدْوَادُ (تَجْمَعُ أَدْوَادًا) بَيْنَ الثَّلَاثَةِ إِلَى الْعَشْرِ ۞

١٩ b [وَبَيْئْنَا زُبَيْدًا بَعْدَ هَدَاءٍ] فَصَبَّحَ دَارَهُمْ لِحِجْبِ أَيْهَامَا
 زُبَيْدٌ فِي الْبَيْسِ. وَالْهَدَاءُ وَالْهَدُوءُ قِطْعَةٌ تَمْضِي مِنَ اللَّيْلِ. وَاللَّحِيبُ نَجِيشُ النَّخِيرِ الصَّوْتِ: وَمِنْهُ نَدُّ 10
 النَّجِيشِ وَجَاءَ بِاللَّحِيبِ: وَاللَّحِيبُ الصَّوْتُ وَاللَّحِيبُ ذُو الصَّوْتِ. وَالنَّيَامُ نَجِيشُ النَّخَعِ نَجِيشٌ يَلْتَمِسُ لَرَّ
 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 بِمَقْتَلِنَا أُسَامَا
 يَعْنِي الْحُصَيْنُ بْنُ الْحَارِثِ بْنِ كَعْبٍ. [ذُو] نَجْبٍ مَوْضِعٌ كُنْتُ نَمُّ بِهِ وَنَعْدُ. وَأُسَمَةُ رَجُلٌ ۞

١٩ d [وَأَفْلَتْنَا عَلَى الْكَوْمَانِ قَيْسٌ] وَأَسْلَمَ عِرْسَهُ ثُمَّ اسْتَقَامَا
 الْكَوْمَانُ فِي طَرِيفِ الْبِيَامَةِ مِنَ الْبَصْرَةِ. وَالْعُرْسُ أَرَادَ امْرَأَةً: أَيْ أَسْلَمَ زَيْنًا عِرْسَهُ وَأَفْلَتَ: يَعْبِرُ بِغَلَّةِ
 الْوَفَاءِ وَضِياعِ الْحَرِيمِ e [وَأَعْدَمَ] حَفِظَ مَا يَجِبُ عَلَيْهِ حِدَائِنَهُ وَحَفِظَهُ ۞

٢٠ لَوْ آسَى حَلِيلَتَهُ لَلَأَقَى f [هَذَا لِك] مِنْ أَسْنَتِنَا حَمَامَا

a) MS, unmetrically and against the sense, إذا الْكَوْكَبُ; for a similar use of كَوْكَبٌ فَخَمٌ 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. Shaibān, not of Jarm. There was a Wālah b. al-Ḥārith of Jarm, who was present at the second battle of al-Kulāb, and was the author of a poem in the Mfāḍ, 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 بِمَقْتَلِنَا. For قَلَّتَ = هَلَكَ see LA II, 377⁴ ff.

d) Bakrī 300¹⁰. e) omitted in MS; conj. f) carelessly omitted in MS; added conjecturally.

أَتَى وَيَأْتِي وَاحِدٌ مِنَ الْمَوَاسِمِ: أَي لَوْ قَاتَلَتْ عَنْهَا وَصَبَرَ عَلَى الْقِتَالِ لَقِيَ الْحِمَامَ وَهُوَ الْقَدَرُ وَالْمَوْتُ: يُقَالُ
حَمَّ دَنَاهُ عَلَيْهِ وَقَدَّرَ بِهِ [أَيْ] وَاحِدًا. وَالْأَسِنَّةُ [جَمْعُ سِنَانٍ] ٥

٢١ وَآلُ الْجَوْنِ قَدْ سَارُوا إِلَيْنَا ٥ [غَدَاةُ الشَّعْبِ] فَاصْطَلَبُوا أَصْطَلَمَا
(33b) يُرِيدُ يَأْتِي أَيْ الْجَوْنُ الْمُدْبِئُ كَذَا مَعَ تَقْيِيطِ يَوْمِ جَبَلَةَ وَحَاجِبِ بْنِ زُرَّارَةَ بْنِ عَدَسِ بْنِ زَيْدٍ
٥ لَسَ عِدَّةٌ لَهُ مِنْ دَارِهِ. وَالْجَوْنُ الْأَبْيَسُ وَالْأَسْوَدُ ٥ وَبِئِ الْجَوْنَةُ. وَيُقَالُ لِلشَّمْسِ جَوْنَةٌ: قَالَ طَرَفَةُ
d أَنْتَ الْهَمَامُ إِذَا مَا جَوْنَةٌ تَلَعَتْ وَأَنْتَ بِالنَّيْلِ تَلَابُ الْمَوَ [عِي] سِ
بِصَلَبُوا أَي ائْتَمَرُوا اجْتَمَعُوا: وَيُقَالُ صَلَمَ وَأَصْلَمَ إِذَا قَطَعَهُ عَنِ e [أَصْلِهِ: وَ] اسْتَوْعَبَ قَطَعَ الْأَنْفَ:
وَيُقَالُ نَعَمْتُ مُصَلَّمَةٌ وَلَوْلَا نَعَمٌ لَمْ يَصْلَمْ لَآ آذَانَ لَهَا: وَيُقَالُ رَجُلٌ أَصْلَمَ إِذَا كَانَ مَقْطُوعَ الْأُذُنَيْنِ ٥

٢٢ قَتَلْنَا مِنْهُمْ مِائَةً بِشَيْخٍ ٥ وَصَفَدْنَا هُمْ عُصْبًا ٥ g قِيَامًا
١٥ فَوَيْهَ صَفَدًا أَي قَتَلْنَا: يُقَالُ صَفَدْتُ الرَّجُلَ أَصْفَدُهُ أَي h [أَكْثَرْتُ] قَيْدَهُ وَهُوَ الصِّفَادُ: قَالَ اللَّهُ تَبَارَكَ وَتَعَالَى:
مُقْرَبِينَ فِي الْأَصْفَادِ: وَيُقَالُ أَصْفَدْتُ بِالْأَيْفِ أَصْفَدُهُ إِصْفَادًا أَي أَعْطَيْتُهُ. وَالْعَصَبُ جَمْعُ عُصْبَةٍ وَبِئِ الْجَمَاعَةِ:

وَيُقَالُ عَصَبَ عِمَامَتَهُ عَلَى رَأْسِهِ إِذَا نَوَاحَا: وَيُقَالُ عَذَا شَرٌّ يَعْصَبُ بِهِ رَأْسُ فُلَانٍ أَي يُعْتَمُّ بِهِ ٥
٢٣ رَوَيْتُمُ الشَّعْبَ لِأَقِينَا لِقَيْطًا ٥ كَسَوْنَا رَأْسَهُ عُصْبًا حُسَامًا
بَعَى يَوْمَ شَعْبِ جَبَلَةَ. وَالْعَصَبُ وَالْحُسَامُ وَاحِدٌ وَهُمَا السَّيْفُ: وَالْعَصْبُ الْقَاطِعُ وَمِثْلُهُ الْحُسَامُ: يُقَالُ
١٥ حَسَمْتُ مَا بَيْنَ فُلَانٍ وَمَا بَيْنَ فُلَانٍ أَي قَطَعْتُهُ: وَيُقَالُ فِي مَثَلٍ: أَلْكَيْ لِلدَّاءِ أَحْسَمُ ٥

٢٤ أَسْرْنَا حَاجِبًا ٥ k فَشَوَى أَسِيرًا ٥ وَأَمْ نَتْرِكُ لِأَسْرَتِهِ سَاوَمَا
تَعَى نَوْمٌ فِي m الْأَسْرِ وَالنَّوَى الْمُقِيمُ وَالنَّوَى الْأَيْمَنُ: 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 عَوَّ الْجَوْنَةُ.

d) Not found in Tarafah's *Diwan*, Ahlw. or Seligsohn; last word uncertain owing to decay

of MS. For مَوَاعِيسُ, pl. of مَبْعَاسُ, see LA VIII, 143¹⁰ ff.

e) Carelessly omitted in MS: conj.

f) MS ضَلَمَ لَا الْأَذَانَ لَهَا.

g) So MS: probably we should read فَتَلَمَّا.

h) Word omitted: conj.

i) Qur. XIV, 50, and XXXVIII, 37.

j) Agh. X, 47²⁶ has vv. 23—25. Agh. وَيَوْمَ التَّجْمَعِ.

k) Agh. فَتَوَى بِقَيْدِ.

l) Agh. نَسِئَتِهِ.

m) MS الْأَسْرَةَ.

الأعشى: (34a) *أثوى وأفتر ليله ليؤدا*: وأمّ المئوى امرأة الرجل. ونسوا ما رعى من نمل:

يقال سامت تسوم والمسيم الراعى: قال الشاعر: *b* *وقد أوسم إواعلك نسوم* ٥

٢٥ *c* *وجمع بنى تميم قد تركنا نيين سواعدا منهم وهاما

يعنى تميم بن ممر. نيين نفرق أى تقطع ونفيل منبه. وعامة وعامة لأمّ الدماغ مثل ذرة ذرة:

والهام ذكر البوم ٥

٢٩ *d* *وكان لهم بهايوم طويل كما أجاجت بالهيب الصراما

يوم طويل لأنه يوم حزن وعم فقد طال عليهم: ويوم الفرع قصير. وأجاجت أوجلّت يقال أجد نارك

أى *d* أذكها. واليهب النار: قال ذو الرمة: *e* *كانه حين يعلو عافرا ليب*. والصرام ما ذق من الحطب

وصمر: والجزل الغليظ من الحطب. وقوله بها أى بالخييل ولم يدكرها: ومثله: حبت شمالا: ومنه

في القرآن: *f* حتى توارت بالحجاب: ولم يأت يدك الشمس: ومثله: *g* ما ترك على ظهرا من دابة: ١٥

٢٧ *h* *يدارهم تركنا يوم نحس لى أوطانهم نسقى الساما

يوم نحس أى شر وشوم: ويقال يوم نحس أى يوم ربح فى غير هذا الموضع. والأوطن جمع وطن.

والسام جمع سم: ويقال سم وسم: والسم الحرق: قال الفرزدق

h فنفست عن سميه حتى تنفسا وقلت له لا تخش شيئا وراثيا

ومنه: *i* يلبج الجمل فى سم الخياط: والسام عرق الدعب بالتحفيف: قال فيس بن الحنيم

زكوا أنك تلقى حنظلا فوق بيضنا تدحرج عن نى سامه المتقارب

a) LA XVIII, 136¹⁰ (with *فتر*): the form is disputed; see the discussion which follows in LA.

b) The insertion of و before *فلك* is necessary to bring the phrase into metre: without the extra syllable it complies with no metrical scheme.

c) Agh. differs greatly: — *وجمع الحزم إذ دلقوا إلبنا صبحنا جمعيم كجبال عامنا*

d) MS *أنه*.

e) See Dh. R.'s *Bā'iyah* in *Jamharah*, p. 183, middle.

f) Qur. XXXVIII, 31.

g) Qur. XXXV, 44; in this verse *على ظهر الأرض* = *على ظهرها*.

h) Naq. 169¹⁰ (*سمه* = "his nostrils").

i) Qur. VII, 38.

j) LA XV, 205²¹, and Lane 1475c; middle of verse broken away in MS.

٢٨ فَإِن لَّا يُرْعِقِ الْكَدَثَانُ نَفْسِي ^a يُودُوا الْخَرْجَ لِي عَا مَا فَعَامَا
 (341) يُعْفُ لِي نُعَاجِدُ: يَقَالُ ارْعَقْنَا الْكَرْبُ: وَيَقَالُ فِي غَيْرِ هَذَا الْمَوْضِعِ ارْعَقْنَا أَخْرْنَا: وَعُلَامٌ ^b مُرْعَقٌ
 ن ر ع : ذ ل ك ق ر م د

٢٩ خَيْرُ تِلَاعِ الْبِلَادِ أَوْطَوْهَا
 وَغَيْرُ الْبِلَادِ تَمْرَعُونَ كَمَا
 وَغَيْرُ الْبِلَادِ تَمْرَعُونَ كَمَا وَيُودُوا خَرْجَهُمْ إِلَيَّ ٥

٣٠ نُوودُوهُ عَلَيَّ رَغِمَ صَغَارًا ^d وَيُعْطُونَا الْمَقَادَةَ وَالرِّسَامَا
 وَرَغِمَ نَحِيمٍ. وَرَغِمَ إِرَادَ تَدَلُّ: يَقَالُ ارْغَمَ اللهُ أَنْفَهُ لِي الْرُقْدَةَ بِالرَّغَامِ وَهُوَ التُّرَابُ: وَيَقَالُ:
 نَعَدُ ذَلِكُ وَرَغِمَ أَنْفَكَ ٥

٣١ فَأَتْلِعَ إِنْ عَرَضَتْ جَمِيعَ سَعْدٍ فَمِيمْتُوا لَنْ نَهِيَجَكُمُ نِيَامَا
 ١٥ سَعْدُ نِيَمٍ سَعْدُ إِدَارَةِ كَرَبِ بْنِ صَفْوَانَ بْنِ شِجْنَةَ بْنِ عَطَارِ بْنِ عَوْفِ بْنِ كَعْبِ بْنِ سَعْدِ بْنِ
 يَدِ مَدَا نِي مِمَّ نِي عَمْرٍ نِيَوْمَ جَبَلَةَ ٥ وَعَلَمًا بِنِي تَيْمٍ لَا يَقْبَلُونَ مِنْ هَذِهِ الْأَرْبَعَةِ الْأَبْيَاتِ الَّتِي
 فِي أَحْرَفِ سَعْدٍ وَنِيَوْمٍ: * تَلْعُ مَا أَقُولُ جَمِيعَ سَعْدٍ * وَشِجْنَةَ: [شِجْنَةَ] ابْنِ عَطَارِ بْنِ عَوْفِ بْنِ
 نَعَدُ نِي سَعْدِ نِي يَدِ مَدَا نِي تَيْمٍ ٥

٣١ نَصَّخْتُمْ بِالْمَغِيبِ / وَكَمْ تَعِينُوا عَلَيْنَا إِنَّكُمْ كُنْتُمْ كِرَامَا
 ١٥ ٣٢ فَلَوْ كُنْتُمْ مَعَ ابْنِ الْكَجُونِ كُنْتُمْ كَمَنْ أَوْدَى وَأَصْبَحَ قَدَّ الْأَمَا
 ٥ وَنِيَوْمٍ: * لَمَنْ أَمْسَى وَأَصْبَحَ قَدَّ الْأَمَا * أَوْدَى حَلَّكَ يُوْدِي إِيدَاءً. أَلَّامَ أَنِّي مَا يُلَامُ عَلَيْهِ: يَقَالُ

a) Words broken away in MS supplied from the sense of the commy.
 b) So MS; but in LA XI, 422¹², and Lane s.r., this sense is assigned to مُرْعَقٌ.
 c) LA XI, 422², with أَكَلَوْعَا; in this verse تَمْرَعُونَ is explained as "those at whose abodes supplicants and guests often apply", and it has nothing to do with مُرْعَقٌ.
 d) MS وَيُعْطُونَ.
 e) Agh. X, 38¹¹ has vv. 30—32. Agh. أَلَا أَلْعُ لَدَيْكَ جُمُوعَ تَيْمٍ.
 f) Agh. وَنِيَوْمٍ تَغْيَبُوا.
 g) Agh. وَنِيَوْمٍ.
 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.

أَلَمْ الرَّجُلُ يُلِيمُ إِلامَةً: ومنه قول الله تبارك وتعالى: *a* فَأَلْتَقَمَهُ الْكُحُوتُ وَعَوَّ مَلِيمًا: ويقال رجلاً تَوَامً إذا كان لا يزال يولم الناس. وابن الجَوْنِ الذي كان مع لَيْفِطِ بْنِ زُرَّارَةَ ۞ (35a)

III.

١ هَلَّا سَأَلْتِ بِنَا وَأَنْتِ ۞ حَفِيَّةٌ ۞ بِالقَاعِ يَوْمَ تَوَرَّعْتَ نَهْدُ

حَفِيَّةٌ مُشَفِّقَةٌ بَارَّةٌ. والقَاعُ ۞ والقِيَعَةُ المُسْتَبِي من الأَرْضِ وَجَمْعُهَا قِيَعَانٌ. وتَوَرَّعْتَ جَبْنْتُ وتَخَرَّتْ وهَابَتْ. نَهْدُ ابن زَيْدِ بن لَيْثِ بن سُودِ بن أَسَلَمَ بن أَدْحَفِ ۞

٢ ۞ وَالْحَكِيُّ مِنْ كَلْبٍ وَجَرَمٌ كُلُّهَا ۞ بِالقَاعِ يَوْمَ يَخْتُهَا الْجَلْدُ

ويروى * وَالْحَكِيُّ مِنْ جَرَمٍ وَأَكْلَبُ كُلُّهَا*. وَجَرَمٌ ابنُ ۞ رَبَّانِ بنِ خُلَوَانَ بنِ عِمْرَانَ بنِ أَدْحَفِ بنِ فُضَاعَةَ. يَخْتُهَا الجَلْدُ أي يَجْلِدُهَا بِالسُّوطِ: وهو مَصْدَرٌ جَلَدْتُهُ: أي يَخْتُنِيهَا بِالسِّيَاطِ ۞

٣ ۞ بِالمَكُورِ يَوْمَ ثَوَى الكُحَيْبِ وَقَدْ رَأَى ۞ عِبْدَ المَدَانِ خِيُولَهَا تَعْدُو

المَكُورِ ارضِ بِنَاحِيَةِ جَبْرَانَ. ۞ وَالْخَصْبِيُّنَ هو ذُو العُصْبَةِ من بَلْخَرِثِ بنِ كَعْبِ. ويروى: يَوْمَ نَعَا. وَثَوَى أَقَمَ. وَعَبْدُ المَدَانِ ابنُ الدِّيَّانِ من بَلْخَرِثِ ابيصًا ۞

٤ ۞ بِالبَّاسِلِينَ مِنَ الكِمَاءِ عَلَيْهِمُ ۞ حَلَقُ الكَحْدِيدِ يَرِينُهَا السَّرْدُ

البَّاسِلُونَ الأَشْدَاءُ الواحدِ بِسِلٍ وَالبَّسَالَةُ الشِّدَّةُ وَبِ الشُّجْعَانَ: وَالبَّاسِلُ الكَرِيهُ المُنْطَرِ ابيصًا: يقالُ تَبَسَّلَ فلانٌ إذا تَكَرَّرَ: وانشد

a) Qur. XXXVII, 142.

III. *Kāmil*. 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 (Abū 'Ubaid is mentioned) hold قِيَعَةٌ 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 عِبْدُ المَدَامِ, but correctly in scholion.

g) See Wüst. Register 231; BDur. 240¹⁰.

هـ وَكُنْتُ ذَنْبَ أَبِي لَمَّا تَبَسَّلْتُ وَسَرَبِلْتُ أَكْفَانِي وَوَسَدْتُ سَاعِدِي

ولمعه الواحد لمي أي تكلمي عدوًا بقمعه: وانشد: *لَوْلَا تَكَمِّي عَامِرٍ مِنْ جَارًا*: ويروى: *ب* لَوْلَا
لعمرك ذنب من جارا. أي لولا تمعك [lacuna: MS broken] الأرض لأن الأرض تكميها أي تسترّها.

وبعد منه أخذ ذلك من ستر المد والساعد: ويقال: كمي شهادته يكميها هـ [إذا كتمها] وسترها. (35b)
وسرود سبغ عمل الدرّج: ومنه: d وفدر في السرود هـ

هـ أَي الْفَوَارِسِ كَانَ أَتَيْكَ فِي الرَّغْيِ لِيَلْقَوْمَ لَمَّا لَاحَهَا الْجَهْدُ

أتيك أسد. ومنه بيته الرحمتي اشتدت عليه: ومنه شجاع نبيك أي شديد. والرغى والرغى والنوحا
واللاحح الثموت في الحرب: فكمز ذلك حتى قيل للحرب رغي. والاحها أضمرها وعبر لونها: يقال لاحه
يلوحه ونوح يلوح تلوحًا: قل رؤيته

هـ لَمَّا رَأَيْتُ رَيْسَهُمْ فَتَرَكْتُهُ مِنْ طُولِ تَعْدَاءِ الرَّبِيعِ فِي الْأَنْفِ

هـ لَمَّا رَأَيْتُ رَيْسَهُمْ فَتَرَكْتُهُ جَزَرَ السَّبَاعِ كَأَنَّهُ لِيَهْدُ

ستر السباع لحم أنهم يجزونه. واليهد واليهد بفتح اللام وكسرهما الهمزة: قال الأغب العجلي *و تَطَّلَعُ
من يهد بها ويهد*. ويروى: فَتَرَكْتُهُ * فِيهِ السَّنَانُ كَأَنَّهُ لِيَهْدُ *. وإذا طعنه فترك الرمح فيه فقد
أضمره جبره إجزوا: وقيل: *هـ* أجزه الرمح ولا نباله*: وهو من أجزرت القصيد اللاهج باللبن وشربه:
وهو أن أحل نباله حلالة حتى يمتنع عن المص: ومنه قول امرئ القيس: *هـ* كَمَا جَرَّ ظَهْرَ اللِّسَانِ
تاجر. يعنى نسان القصيد هـ

هـ وَتَوَى رَيْبَعَةً فِي الْمَكْرِ مُجَدَّلًا فَعَلَا النَّعْيُ بِمَا جَدَا الْجَدُّ

توى ثم ولم سرح. في التدر يعنى موضع القتال والتدر وهو معتزتهم في الحرب. مُجَدَّلًا أي مَصْرُوعًا
مفهم في تجذاته وفي الأرض وقيل الرابح

a) LA I, 378¹; Qalī, *Amālī* I, 103¹⁵; poet Abu Dhu'aib.

b) This is the reading in 'Ajǧāǧ, Drw. XII, 68.

c) MS broken; conj.

d) Qur. XXXIV, 10.

e) Drw. Ru'bah XL, 17—18.

f) So MS, for تَجْبِرُهُ.

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.

a قَدْ أَرْكَبُ آلَاةَ بَعْدَ آلَاةٍ وَأَتْرَكَ الْعَاجِزَ بِأَجْدَانَهُ

وَجَدَا كَسَبَ: يقال b [ما يُجِدِي] عَنْكَ فُلَانٌ أَي مَا يُعْنِي عَنْكَ. وَالْجَدُّ الْحَضُّ: ويقال b [رَجُلٌ حَلَقَى

إِذَا كَانَ ذَا حَظٍّ. وَيُقَالُ جَدًّا جَلَبَ. 36a ويروى: ضَبِيعَةٌ فِي الْمَدِينَةِ ٥

٨ هَذَا مَقَامِي قَدْ سَأَلْتِ وَمَوْفِي وَعَنِ الْمَسِيرِ فَسَائِلِي بَعْدُ

يقال أراد مَوْفِقَهُ فِي الْحَرْبِ وَيُقَالُ أَيْضًا فِي الْمُنَافَرَةِ: أَي أَنَا شُجَاعٌ شَرِيفٌ لَا يَنْفِرُنِي أَحَدٌ إِلَّا غَلَبْتُهُ. 5

ويروى * هَذَا مَقَامِي قَدْ عَرَفْتِ وَمَوْفِي * ٥

٩ أَسَأَلْتِ قَوْمِي عَنْ زِيَادٍ إِذْ جَنَى فِيهِ السِّنَانُ وَإِنْ جَنَى عَبْدٌ

يُرِيدُ زِيَادَ بْنِ الْحَارِثِ. وَعَبْدٌ أَسْمٌ رَجُلٍ: ويروى وَإِنْ هَوَى عَبْدٌ: أَي خَرَّ فِي التَّقَدُّلِ: يقال d هَوَى بِنَوِي

هُوْبًا إِذَا سَقَطَ وَهَوَى يَهْوِي هَوَى إِذَا أَحَبَّ ٥

١٠ وَالْمَرْءُ زَيْدًا قَدْ تَرَكَتْ يَقُونَهُ نَحَوَ الْهَضَابِ وَدُونَهَا الْقَصْدُ

الْهَضَابُ الْأَكْمُ دُونَ الْجَبَلِ وَالْوَحْدَةُ هَضْبَةٌ ٥

IV.

١ سَمَوْنَا بِالْحِجْيَادِ لِحَيِّ وَرَدٍ فَلَاتَرُوا بَعْدَ وَقَعَيْنَا النِّكِيْرَا

سَمَوْنَا رَفَعْنَا وَالسُّمُو الرِّفْعَةُ وَالسَّامِيُّ الْمُرْتَفِعُ. وَأَرَادَ وَرَدَ بِنِ نَاشِبِ أَبِي عُرْوَةَ النُّصَيْبِيِّ وَحِيَه يَعْنِي بَنِي

عَبْسٍ لِأَنَّ وَرَدًا عَبْسِيٌّ. أَرَادَ حَرْبَ عَبْسٍ وَذُبْيَانَ ٥

٢ أَبَدْنَا حَيِّ ذِي الْبَرْزِيِّ وَكَعْبَا وَمَالِكَهَا وَأَهْلَكْنَا بِشِيرَا

الْبَرْزِيُّ لَقَبٌ لِبَنِي أَبِي ه [بَكْرِ بْنِ] كِلَابٍ: قَالَ الْقَتَاتِلُ وَهُوَ عَبْدُ اللَّهِ بْنِ مُجِيبِ [فِي] أَبِي بَكْرٍ بْنِ كِلَابٍ

a) LA XIII, 41⁷ and 109¹⁹, 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. *Wafīr*. 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 الْمَصْرَحِيُّ, but this is no doubt an epithet.

a إِذَا مَا تَجَعَّفْتُمْ عَلَيْنَا [فَانْنَا] بَنُو الْبَرَزِيِّ مِنْ عِزِّهِ نَتَبَرَّرُ

في نسخة منه. انذا اهلنا: يقال اباداه الله يبيده. ويروي آبرنا فالبار الهلاك ايضا هـ

٣ وَذَرَبْنَا الرِّبَابَةَ يَوْمَ فَحَجٍ إِلَى [أَهْلِكِ] وَأَعْلَقْنَا عَشِيرًا

نورده لخمعة من نفس: [او نقل الربابة] للاحرفه التي (36//) يجمع فيها القداح: وربما كانت من

سلا: فل له ذوات

والتين ربابة وانه يسر يبيض على القداح ويصنع

تنتي معنى الخمر اذا اجتمعوا لاجتماع القداح في الربابة: واليسر الذي يضرب بالقداح ويقامر: ويقال

أضض عليه اذا ضرب به وامبيض اضارب. وعشير رجل هـ

٤ وَسَيَّارًا فَتَى سَعْدِ بْنِ بَكْرِ وَأَقْعَصَنَا بِمَفْرُوقٍ بِحَيْرًا

ذم الحيرموق انه لا يعرف مفرونا ولا حيرا. وقوله اقعصنا قتلنا والقعص الموت الوحى: ومنه قول

نابغ d *لمعص تقصم ويبعجن اذحفر* هـ

V.

١ نَحْنُ قُدْنَا الْحِيَادَ حَتَّى أَبْلَنَّا هَا يَنْهَلَانَ عَنَوَةٌ فَاسْتَقَرَّتْ

في فلدق إلى العدة حتى ونبنت أرض تبالان (وهو جبل) وبالت فيها. وعنوة من غير أن ينارنا

أحد هـ وبلا اعتراض من أحد. فاستقرت بنا له ترع ولا خافت انسانا لغيرها وكثرتها هـ

٢ وَزَجَرْتُ الْمَرْثُوقَ حَتَّى رَمَى بِي وَسَطَ حَيْلٍ مَلْمُومَةٍ فَأَبْدَعَرْتُ

نروي اسم فرس عمر بن الطفيل. مالمومة جيش مجتمعة: قال النابغة الذبياني

f *علست بمسئف أخا لا تلمه على شعث ألى الرجال المهدب

a) LA V, 121²⁵ (with عَزَّةٌ corruptly).

b) MS broken: conj.

c) Mfqt CXXVI, 23; LA IX, 78¹⁹, Lane 2473d.

d) 'Ajjāz, XI, 167.

V. *Khafif*. No citations found.

e) MS ولا اعتراض هـ.

f) Nab. Diw. III, 11.

أى تَجْمَعُ أَمْرَهُ عَلَى ائْتِنشَارِهِ. اِبْدَعَرَّتْ أى تَفَرَّقَتْ وَالمُبْدَعِرُ المُنْتَفِرُ: وَمِثْلُهُ المَشْفَتِرُ: قُلْ ضَرْفَةُ:

a كَأَلْجَرَادِ المَشْفَتِرِ: يَعْنَى الحَيْلُ لَا تَقَطَّرَتْ عَلَى العَيْبِطِ: وَإِنَّمَا تَفَرَّقَتْ لِنُغَارِهِ وَتَنَبَّيَ ۞

٣ وَصَبَحْنَا عَبَسَا ۞ [وَمَرْءٌ] كَأَسَا فِى نَوَاحِي دِيَارِهِمْ فَاسْتَبَطَّرَتْ

(37a) يَعْنَى عَبَسَ بِنِ بَعِيضِ بِنِ رَبِثِ بِنِ غَطَفَانَ بِنِ سَعْدِ بِنِ نَيْسِ بِنِ عَيْلَانَ: وَمَرْءٌ بِنِ عَوْفِ

ابْنِ سَعْدِ بِنِ ذُبْيَانَ بِنِ بَعِيضِ: وَمِ بِنِ بَنُو أَعْمَامٍ. وَاسْتَبَطَّرَتْ أى ائْتَشَرَتْ وَامْتَدَّتْ ۞

٤ وَجِيَادًا لَنَا نَعْوِدُهَا الأَقْدَامَ إِنْ غَارَةٌ بَدَتْ وَأَزْبَارَتْ

الْحِيَادِ جَمْعُ جَوَادٍ مِنَ الحَيْلِ: وَرَجُلٌ جَوَادٌ مِنْ قَوْمِ أَجَوَادٍ: وَيُقَالُ جَادَتِ الشَّمْسُ جَوْدًا وَالجَوْدُ

المَطَرُ: وَسُمِّيَ مِنَ الحَيْلِ الجَوَادُ كَأَنَّهُ يَجُودُ مَا عِنْدَهُ مِنَ الجَرِيِّ. وَأَزْبَارٌ ائْتَشَشَ وَتَنَبَّرَ وَتَعَنَّمَ ۞

٥ مَقْرَبَاتٍ كَالهَيْمِ شَعَثَ النَوَاصِي قَدْ رَفَعْنَا مِنْ حُضْرِهَا فَاسْتَدْرَتْ

المَقْرَبَةُ مِنَ الحَيْلِ الَّتِي تُشَدُّ عِنْدَ بُيُوتِهِمْ لَا تُتْرَكُ تَسْرَحُ: كَأَنبَا كَرِيمَةٍ عَلَيْهِمْ فَامٌ يُدْنُونِيَا مِنْهُ. وَالهَيْمُ 10

أَرَادَ العِطَاشُ: أَرَادَ أَنَّ هَذِهِ الحَيْلُ تُنَارِعُ أَنفُسَهَا أَحْكَابِيَا كَمَا تُنَارِعُ عِذَهُ الضَّمَاءُ مِنَ اللَّيْلِ ائْتُسِبَا

[أَحْكَابِيَا] فِى شُرْبِ المَاءِ. وَالحُضْرُ وَالأَحْضَارُ الأَسْرَاعُ. فَاسْتَدْرَتْ جَادَتِ بِدِرْتِيَا فِى السَّيْرِ ۞

٦ بِشَبَابٍ مِّنْ عَامِرٍ تَضْرِبُ البَيْضَ إِذَا التَّحْيِلُ بِالمُضِيقِ ائْتَشَعَرَتْ

البَيْضُ جَمْعُ بَيْضَةٍ: ۞ وَالبَيْضُ شِدَّةُ الحَرِّ فِى غَيْرِ هَذَا المَوْضِعِ: وَالبَيْضُ عَيْبٌ فِى قَوَائِمِ الفَرَسِ.

وَائْتَشَعَرَتْ وَأَزْبَارَتْ بِمَعْنَى ۞

٧ بِمُضِيقٍ تَطِيرُ فِيهِ العَوَالِي حِينَ هَرَّتْ كُمَاتِهَا وَاسْتَحَكَّرَتْ

العَوَالِي جَمْعُ عَالِيَةٍ وَهِيَ مَا دُونَ السِّنَانِ بِذِرَاعٍ: وَالسِّنَانُ مَا دُونَ الرُّجِّ مِنَ السَّقْلِ الرَّمِيحِ: يَقَالُ شَابُ

كَأَنَّهُ عَالِيَةٌ رَمِيحٌ. وَهَرَّتْ كَرِهَتْ وَالهَرِيرُ هُنَا الكَرَاهِيَةُ: يَقَالُ f فُلَانٌ هَرَّ كَأَسَهُ: قُلْ الأَعْشَى

a) Tarafah Diw. V, 31, where Ahlw. reads كَأَلْفَرَشٍ; 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 العَيْبِطِ: "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, ائْتُسِبَا; the insertion of أَحْكَابِيَا after the second ائْتُسِبَا appears necessary.

e) In LA VIII, 396²¹ and Lane 283a this sense is attributed to بَيْضَةٌ.

f) LA VII, 121⁶.

a) وَتَشْرُقُ بِالْقَوْلِ الَّذِي قَدْ أَذْعَتْهُ كَمَا شَرَقْتُ صَدْرَ الْفَنَاءِ مِنَ الدَّمِ
b) لَنْسُدْرَجْنَاكَ الْقَوْلَ حَتَّى تَهْرَهُ وَتَعْلَمَ أَنِّي عَنْكُمْ غَيْرُ مُلْجَمٍ (37b)

وَلَمَّا الْأَنْفُ: وَنَسَاجِعُونَ تَوَاحِدَ كَيْسٍ. وَفِيهِ تَطْيِيرُ أَيْ تَشَقُّفٌ: قَالَ الْأَعَشَى *صَدْعًا عَلَى

سَبِّ مُسْتَنْبِرٍ.

١ يَصْرُبُونَ الْكِمَاءَ فِي ثُورَةِ النَّقْعِ إِذَا حَرَّوهُمْ بَدَتْ وَأَسْجَهَرَتْ

٢ وَنَقْعٌ مِثْرٌ نَمِرٌ مِنْهُ. وَنَقْعٌ عَامِنَا الْغُبَارِ: وَنَقْعٌ أَيْضًا الصَّرَاخُ: قَالَ لَبِيدٌ

d) نَمَى نَقْعٌ صَرَخٌ صَادِقٌ يَحْلِبُوهُ بَعْدَ جَرَسٍ وَزَجَلٍ

حَلْبُوهُ تَعْبُوهُ: الْإِحْتَالُ عِوُ الثَّمَعُونَةُ يَقُولُ أَحَلْبَتِي فُلَانٌ إِذَا أَعْتَنِي وَالْمُحَلِبُ الْمُعِينُ. وَقَالَ عُمَرُ بْنُ

الْحَكَمِ رَحِمَهُ اللَّهُ: مَا عَدَى نَيْسَةَ بِنَى الْمُغِيرَةَ أَنْ يَفِضْنَ مِنْ دُمُوعَيْنِ عَلَى e) أَيْ سُلَيْمَانَ مَا لَمْ يَكُنْ نَقْعٌ

١٠ وَلَا نَقْلَقُ. وَنَقْعٌ مَدَى تَصَوَّتِ فِي الصَّرَاخِ وَالنَّقْلَقَةُ بِلِسَانٍ: وَيُقَالُ لِلْأَسَانِ النَّقْلَقُ وَبِلِطْنِ الْقَبْقَبِ f)

٩ وَأَثَارَتْ عَجَاجَةً بَعْدَ نَقْعٍ وَصَهِيلٍ مُسْتَرْعِدٍ فَكَفَهَرَتْ

تَعَجَّدَ تَعْرَدَ: وَنَقْعُ التُّرَابِ الدَّفِيفُ. وَمُسْتَرْعِدٌ كَأَنَّهُ صَوْتُ رَعْدٍ. وَكَفَهَرَتْ غَلَطَتْ وَتَعَعَّرَتْ: وَمِنْهُ

حَدِيثٌ مُخْفِيَةٌ: وَمِنْهُ أَيْضًا لِحَدِيثٍ وَأَنْقَوُ الدَّنِيرَ وَالْمُدَائِفَ يَوْجَهُ عَيْسٍ مُكَفِّرٍ أَيْ كَرِيهِ بِاسْمِهِ

a) LA XII, 44¹⁷.

b) LA III, 93³, with تَهْرَهُ (corruptly).

c) Dīw. Escorial MS fol. 48a; the complete verse is

وَبَدَتْ وَفَدَا أَوْرَثَتْ فِي الْأَفْوَا دِ صَدْعًا عَلَى نَائِبِيَا مُسْتَنْبِرًا

d) Labrd XXXIX, 58; LA X, 241⁸ (with يَحْلِبُوهَا); MbdKam. 320⁸, all with صَرَخٍ.

e) i. e. Khālid b. al-Walīd; see LA X, 241¹¹ ff.; for يَفِضْنَ LA has يَسْفِلْنَ or يَهْرُسْنَ. Our MS has incorrectly نَقْعًا and نَقْلَقَةً.

f) The scholion does not explain أَسْجَهَرَتْ; LA VI, 11¹³ gives its meaning as أَسْجَهَرَتْ تَصَارٌ أَيْ تَهَيَّبَتْ وَالتَّهَيَّبَتْ implies quick motion to and fro; so Labrd, Khalīdī 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, حَمْرٌ.

Kuthaiyir in Bakrī 467¹⁴; of the twinkling of the stars, Qalī, *Amālī* II, 123¹³.

g) See LA VI, 467²¹⁻²².

١٠ بِحِيَاةٍ غَدَّتْ بِجَمْعٍ عَرِيْزٍ وَأَصَابَتْ عُدَاتَهَا نَأْفَرَتْ

VI.

١ لَقَدْ تَعَلَّمَ الْحَيْلُ الْمُغِيْبَةُ أَنْنَا إِذَا أَبْتَدَرَ النَّاسُ الْفَعَالَ أُسْوَدَعَا

يعنى أَصْحَابَ الْحَيْلِ: ويقال سَيِّبَتِ الْحَيْلُ حَيْلًا لِحَيْلَاتِهَا

٢ عَلَى رَيْدٍ يَزْدَادُ جَوْدًا إِذَا جَرَى وَقَدْ قَلِقَتْ تَحْتَ السَّرُوجِ لُبُودَهَا

رَيْدٌ سَرِيْعٌ: قَالَ عَنَتْرَةُ

a رَيْدٌ يَدَاهُ بِالْفِدَاحِ إِذَا شَتَا هَذَاكَ غَايَاتِ النَّجَارِ مَلَمٌ (38a)

وَالجَوْدُ هَاهُنَا الْجَرِيُّ: يُقَالُ جَادَتِ السَّمَاءُ بِالمَطَرِ تَجُودٌ جَوْدًا. وَأَمَّا قَلِقَتْ لُبُودَهَا أَي مَلَجَتْ لِأَنْبَا

تَضَمَّرٌ فِي العَزْوِ وَالرَّبِّ فَيَقْلَفُ لُبُودَهَا وَصِفَارُهَا

٣ وَقَدْ خُضِبَتْ بِالمَاءِ حَتَّى كَانَمَا تَشَبَّهُهُ كُؤَمَتِ الْحَيْلِ مِنْهُنَّ سُودَهَا

الماءُ اراد العَرَفَ: وَذَلِكَ لِأَنَّ عَرَفَ اللَّيْلِ إِذَا جَفَّ b أُسْوَدَّ

٤ وَنَحْنُ نَفِينَا مَدْحًا عَنْ بِلَادِهَا تُقْتَلُ حَتَّى عَادَ فَلَا شَدِيدَ لَهَا

مَدْحٌ فِي اليَمَنِ: وَيُقَالُ إِتْمَا سَمِيَتْ مَدْحًا لِأَنَّ أُتْمِيْمَ وَدَّتْ عَلَى أَكْمَةِ يَقُلُ نَبِيَا مَدْحِيَّ فَمَتُوا بِسِمِ

تِلْكَ الأَكْمَةِ. وَالقُلُ الْمُنْتَهِيْمُونَ: يَقَالُ قَوْمٌ قُلٌّ بِقَتْحِ الفَاءِ أَي مُتَبَيِّمُونَ: وَأَرْضٌ قُلٌّ أَي لَا نَبَاتَ فِيهَا

فَأَمَّا فَرِيْقٌ بِالمَصَامَةِ مِنْهُمْ فَفَرَّوْا وَأَخْرَى قَدْ أُبِيرَتْ جُدُودَهَا

المَصَامَةُ أَرْضٌ. وَأُبِيرَتْ أُهْلِكَتْ: يَقَالُ أَبَاهُمْ اللهُ يُبِيرُهُمْ إِبَارَةً أَي أَعْلَكْتُمْ. وَالجُدُودُ جَمْعُ جَدٍّ وَمَعْرُ

الْحَطِّ: وَالجَدُّ الأَبُ الكَبِيْرُ: وَالجِدُّ صِدْقُ البَيْتِ: وَيُقَالُ جَدٌّ فِي الأَرْضِ سَيْرًا وَأَجْدٌ وَمَعْرُ جَدٌّ وَمُجْدٌ فِي

ذَلِكَ الأَمْرِ: وَالجُدُّ بِصَمِّ الحَيِمِ البِيْرِ القَدِيْمَةِ. وَجَدَّ السَّيْرُ يَجْدُ جَدًّا إِذَا قَضَعَهُ: وَجَدَّ c [مَجْدُوْدًا]

أَي مَقْطُوعٌ: وَإِذَا أَمَرَتْ مِنَ القَطْعِ قُلَّتْ جُدًّا وَأَجْدُدًا. وَالجُدُّ جَمْعُ جَدِيْدٍ وَالجُدُّ جَمْعُ جَدَّةٍ وَجَدَّ

VI. *Tauil*: no citations found.

a) Mu'all. 54.

b) sic! evidently we should read أَيْبِش.

c) Omitted in MS.

الطريقة التي على منسي الصمار: وناقته جَدُونُ وَأَتَانُ جَدُونُ إِذَا انْقَطَعَ لَبْنُهَا وَلِجَمْعِ الْجِدَانِ: قَالَ
السَّيِّحُ: هـ الْجِدَانُ الْعُورُزُ: وَأَتَامُ الْجِدَانِ أَيَّامُ الصِّرَامِ لِصَارِمِ النَّخْلِ: وَامْرَأَةٌ جَدَاءٌ لَا تُدْنَى لَهَا ٥

٤ إِذَا سَنَةٌ عَرَّتْ وَطَالَ طَوَّالُهَا وَأَفْكَطَ عَنْهَا الْقَطْرُ وَأَصْفَرَ عَوْدُهَا
عَرَّتْ غَلَّتْ: وَمِنْهُ: مَنْ عَرَّ بَرٌّ: أَي مَن غَلَبَ سَلَبَ: وَيُقَالُ أَصَابَنِي (38b) سَنَةٌ أَي جَدَبٌ وَقَحَطٌ:

٥ وَمَنْ فَدَى عَدَّ أَسْتَوَى وَمَنْ مَسَّنُونَ وَأَجْدَبُوا وَفَحَطُوا بِمَعْنَى. وَيُقَالُ طَالَ طَوَّالُهُ وَطِيَّالُهُ وَطَوَّلَهُ وَطِيَّلَهُ: قَالَ
الْمُضَمِّي: ٥ وَإِنْ كُنْتُ بِكَ الطَّيْلُ ٥

٦ وَجَدْنَا كِرَامًا لَا يُكَاوَلُ ضَيْفَنَا إِذَا جَفَّ فَوْقَ الْمَنْزِلَاتِ جَلِيدُهَا

الجليد والتضييع ٥ والنحيب (sic) بمعنى واحد ٥

٧ وَقَدْ أَصْبَحَتْ عَرْسِي الْعِدَاةَ تَلُومُنِي عَلَى غَيْرِ ذَنْبٍ هَجَرُهَا وَصُدُّوْهَا
١٥ عَرَسَ الرَّجُلُ امْرَأَتَهُ: وَيُقَالُ فِدَّ عَرَسَ خُلْفَ الرَّجُلِ إِذَا سَاءَ: وَرَبَّمَا سَمِيَ اللَّبْوَةُ ٥ أَنْتَى السَّبْعَ عَرَسًا:

وَيُقَالُ أَعْرَسَ الرَّجُلُ بَأَخْلَهُ يُعْرَسُ إِعْرَاسًا: وَعَرَسَ الْقَوْمُ ٥ السَّفَرُ إِذَا نَزَلُوا لِلتَّرْوِيحِ وَلِلنَّوَيْمَةِ الْخَفِيفَةِ
لَمْ يَرْتَحِلُوا ٥

٨ / إِبَائِي إِذَا مَا قُلْتُ قَوْلِي فَانْقَضَى أَتَنِي بِأَخْرَى خُطَّةً لَا أُرِيدُهَا

خُطَّةٌ أَي حَاتَّةٌ أُخْرَى: وَتَكُونُ الْخُطَّةُ الْأَمْرَ: يُقَالُ: أَقْدَمَ فَلَانٌ عَلَى خُطَّةٍ عَظِيمَةٍ أَي عَلَى أَمْرٍ عَظِيمٍ:
١٥ وَنَخْطَةُ عَمَى الْفَاعِلَةُ ٥

٩ فَلَآ خَيْرَ فِي وَدٍ إِذَا رَثَ حَبْلُهُ وَخَيْرُ حَبَالِ الْوَاصِلِينَ جَدِيدُهَا

رَثَ الْحَبْلُ أَي أَخْلَفَ: وَمِنْهُ حَالُهُ حَالٌ رَثَةٌ أَي خَلَقَتْ: g والرث الاصلاح في غير هذا الموضع: وَيُقَالُ

a) *Diwān* p. 437; *Jamharah* p. 154.

b) *Diwān*, I, 1.

c) The third word for hoar-frost is *صَرِيْبٌ*; the word in our MS. is not in the *Lexx*, and may possibly stand for *صَرِيْب*, or perhaps for *جَلِيْب*, a bye-form of *جَلِيْد* (LA II, 325¹¹); *جَلِيْب* is also, in LA II, 329⁹, said to have the same meaning in the dialect of Tayyi. d) MS الأنتى.

e) Corrected by a later hand to *فِي السَّقَرِ*.

f) Beginning of line broken: may be *وَأِنِّي*.

g) The *Lexx*. do not give this sense, and it is not in the *Aḥdād*.

رَكَنْتُ مَنَاعِي أَي أَصْلَحْتُهُ: وَأَرَنْتُ فُلَانًا أَي تَجَا جَرَبًا: h وَالْمَرْثَةُ تَبْنُ يُنْتَبُ عَلَيْهِ مَنَ أَوْ حَرَّ
على بَارِدٍ: وَمِنْهُ قَوْلُ الشَّاعِرِ وَهُوَ بَعْضُ عِلْمَانَ الْعَرَبِ

إِذَا شَرِبْتُ خَلْتَنِي صَبُوتًا مَرْثَةٌ تَنْزِلُنِي حَيْثَا
فَالصَّبُوتُ الْأَسَدُ. وَالْحَبْلُ الْعَيْدُ ٥

VII.

١ أَلَا طَرَقْتَكِ مِنْ هُ حَبْتٍ كَنُودٍ فَقَدْ فَعَلْتَ وَآلَتِ لَا تَعُودُ

الطُرُوقُ لَا يَكُونُ إِلَّا بِاللَّيْلِ: يُقَالُ طَرَقَنِي فُلَانٌ أَي أَتَانِي نَيْلًا (39a) انْزَرِ الْفَاعِلَ وَالْمَنْزُوقَ الْمَفْعُولَ
بِهِ: وَقَالَ أُمَيَّةُ بْنُ أَبِي الصَّلْتِ

e كَأَنِّي أَنَا الْمَطْرُوقُ دُونَكَ بِأَلْدَى طُرِقْتَ بِيهِ دُونِي وَعَيْنِي تَبْمَلُ

وَأَصْلُ الطَّرْفِ الضَّرْبُ وَالْمِطْرَقَةُ الْعَصَا. وَكُنُودٌ نِسْمُ امْرَأَةٍ. وَفَوْنُهُ فَعَلْتَ أَي أَمْضَتِ النِّجَارَانَ وَمَنْ تَتَلَّتْ.

وَقَدْ آلَتِ حَلَقْتُ مِنَ الْأَلِيَّةِ: يُقَالُ آلَى فُلَانٌ يُؤَلِّي إِيلَاءً إِذَا أَسَمَ: قُلِ الْعَيْشَى

d فَسَأَلْتُ لَا أَرَى لَهَا مِنْ كَلَالَةٍ وَلَا مِنْ وَجَا حَتَّى تُلَاقِي مُحَمَّدًا

صَلَّى اللَّهُ عَلَيْهِ: يُخَاطَبُ نَاقَتَهُ يَقُولُ: إِذَا شَكَتِ الْكَلَالَ وَالنُّغُورَ لَمْ أَرَقْ لِيَا حَتَّى تُؤَدِّيَنِي إِلَى النَّبِيِّ صَلَّى

اللَّهُ عَلَيْهِ. وَالْكَالَالُ وَالْكَالَانَةُ وَاحِدٌ وَهُوَ الضَّاجِرُ وَالْأَعْيَاءُ مِنْ سَيْرٍ أَوْ عَمَلٍ ٥

٢ كَأَنَّكَ لَمْ تَرَيْنَا يَوْمَ غَوْلٍ وَلَمْ يُخَيِّرِكِ بِالْخَبَرِ الْجُنُودُ

٣ بِمَا لَاقَتْ سَرَاةَ بَنِي لُجَيْمٍ e 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 جَبُوبٌ as جَبْتٌ 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 *Ilam.* 355⁵, *Agh.* III, 191⁴; Schulthess, *Umayyah*, No. VIII, 3, where إِذَا misprinted for أَنَا.

d) See al-Ash'ha's poem in *Morg. Forschungen* (1875), p. 253, verse 12, where Thorbecke reads حَفَا and تَنْزُورٌ; other readings and citations are mentioned there.

e) MS تَعَضُّ.

٤ وَعَمْدُ الْقَيْسِ بِالْمَرْدَاءِ لَأَقْتِ صَبَاحًا مِثْلَ مَا لَقَيْتَ ثُمُودَ
 عد القيس ابن أفضى بن نعيم بن جديلة بن أسد. والمرداء أرض بهاجر. وبنو لجيم حنيفة
 وعجل: [وعد] ابن صعب بن علي ٥

٥ صَبَاخًا مِثْلَ مَا لَقَيْتَ ثُمُودَ وَمَطَّرِدٌ لَهُ يَقْدُ الْكَدِيدُ
 أفت فرس صمر ونعت الضمور: بقل فرس أقب وفرس قباء وخيل قب. والنهد الصّخّم المشرف.
 ومطرد الومح بنود في اغترار ٥

٦ وَأَبْصَحُ يَخْطِيفُ الْقَصْرَاتِ عَضِبُ رَفِيقِ الْكَحْدِ رَيْنَهُ غُمُودُ
 خنيف يسيل بقل خنيفة بخنيفة خنفا والحنيف السائب: قال عدى بن زيد
 ٥ خنفته مينة فتردى وَقَدْ كَانَ يَأْمُلُ التَّعْبِيرَا
 10 ونقصان جمع فمرد وفي أصل العنق. والعصب القاطع (39b) والغمود جمع غمد: أي أنه سيف
 ممنون لا مسند فهو في غمده صقيل إلى وقت الحاجة إليه ٥

٧ وَكَلِ طَيْرَةٌ خَفِيقٌ حَشَاهَا مُلْمَلَمَةٌ تَلَايِمُهَا بَعِيدُ
 الطيرة نفس التوبة والضمير التوب والنظام التوب. وخففق حشاهما ترعد من الحدة. ومللمة مجتمعة
 الخلف ملوثة. وتوبه تلايما بعيد أي إدراكها بعيد أي لا تلحق في السيف والعدو ٥
 15 لَقِمْنَا جَمْعَهُمْ صُبْحًا فَكَانُوا كَمِثْلِ الضَّانِ عَادَاهُنَّ سِيدُ
 السد الذئب ولا جمع له من عدا اللفظ. وعادته من العدو أي نقرؤا وتشرؤوا كالضأن الذي عات
 صبح الذئب ٥

٨ فَعُودِرَ مِنْهُمْ عَمْرُو وَعَمْرُو وَأَسْوَدُ وَالْكَمَاءُ بِهَا شُهُودُ
 عودا صفة فاعله. وعودر تترك في المعركة لأنه مقبول. والكماء الأبطال الواحد كمي. وقوله والكماء بها
 20 شهود: أي ليس بها قتل عودا القوم تبیان وقوم حضروا عده الوعدة ٥

a) Bakri 529⁴ has vv. 4 and 5 as text. المرداء appears in Frag. 22, 4 as المردات.

b) The MS has صعب بن صعب; 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.

١٠ وَعَبْدُ اللَّهِ غُودِرَ وَأَبْنُ بِشْرٍ وَعَتَابٌ وَمَرَّةٌ وَالْوَلِيدُ
 ١١ لَقِينَاهُمْ بِيَمِيزِ مُرْهَفَاتٍ نَقَتْلُهُمْ بِهَا حَتَّى أُبِيدُوا

البيض السيوف جمع أبيض: ومنه قول الشاعر: * وَأَبْيَضَ بَدْرٍ ذَبْرٍ حَسْمٌ * أُبِيدُوا أى نُحِلُّوا يقال باد
 يَبِيدُ بَيْدًا وَيُبِيدُ وَالْبَائِدُ الْهَالِكُ ٥

١٢ وَأَرَدْنَا نِسَاءَهُمْ وَجِئْنَا وَقَدْ دَمِيتُ مِنَ الْكُحْمِ الْخُدُودِ

أى صَرَغْنَا فَتَكَدَحَتْ خُدُودُنَا. وَيُرْوَى: مِنَ الْخَبِيسِ الْخُدُودِ: الْخَبِيسُ الْجِدَانُ الْبُيُوتِ ٥

VIII.

١ (40a) إِنِّي إِذَا أَنْتَرْتُ أَمْرَةَ أَمِكُمْ مِمَّنْ يُقَالُ لَهُ تَسْرَوْتُ فَارَكِبِ

أى إِذَا نَدَبْتُمْ لِلْقَطْرِ أَمْرَةَ النُّوتِ: وَهِيَ أَنْ تُصَرَ النَّافَةُ حَتَّى لَا يَشْرَبُ تَفْقِيلٌ وَلَا يَحْلِبُ الرُّعَى

لِيُحْلِلَ الْقَوْمَ بِاللَّبَنِ وَفَلَّةُ الشَّيْءِ عِنْدَهُمْ: وَالوَاحِدُ الصِّرَارُ وَهُوَ أَيْضًا مَصْدَرٌ: يَقُولُ صَرًّا بَصْرًا قَرًّا وَصِرَارًا.

يقول: أَنَا مِمَّنْ يُدْعَى لِلْحَرْبِ وَلِقَاءِ الْأَبْطَالِ وَالرُّكُوبِ نَحْفُظُ الْحَقِيقَةَ: وَأَنْتُمْ رُعةٌ لَا غَدَاةَ عِنْدَكُمْ

وَلَا كِفَايَةَ ٥

٢ لَا ضَيْرَ قَدْ حَكَّتْ بِمَرَّةٍ بَرَكْهَا وَتَرَكْنَ أَشْجَعًا مِثْلَ خُشْبِ الْأَثَابِ

حَكَّتْ أَرَادَ الْحَرْبَ فَاصْطَرَّهَا وَلَمْ يَأْتِ لَهَا بِدَكْرٍ. وَقَوْلُهُ بَرَكْهَا أَيْ صَدَرَهَا: لَأَبْنَا أَمَّتْ بِهِ وَنَزَّتْ عَلَيْهِ:

وَالْبِرْكَةُ وَالْبِرْكُ الصَّدْرُ: وَكَانَ زِيَادٌ أَشْعَثَ بَرَكًا: وَأَمَّا أَرَادَ بِالْبِرْكِ التَّنْقِيلَ: كَمَا يُقَالُ: أَنْقَى عَلَيْهِ لَدَلْدًا:

وَهُوَ مَثَلٌ. وَمَرَّةٌ هُوَ ابْنُ عَوْفِ بْنِ سَعْدِ بْنِ ذُبْيَانَ: وَأَشْجَعُ ابْنُ رَبِيعِ بْنِ غَضْفَانَ. وَتَرَكْنَ عَنِ

الْحَيْلِ. وَالْأَثَابُ شَجَرٌ الْوَاحِدَةُ أَثَابَةٌ: كَأَنَّهُ قُلٌّ: فَتَلَدَتْ لَا حَرَكَ بِهٍ دَخَشِي: أَيْ مَلَقَمٌ مَقْتُولٌ ٥

٣ لَا يَخْطُبُونَ إِلَى الْكِرَامِ بَنَاتِهِمْ وَتَشْيِبُ أَيْمَهُمْ وَلَمَّا تُخْطَبُ

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 *Mufaḍḍaliyat* (ed. Lyall, p. 33), appears to have been composed in reply to the songs of triumph of Fazārah and other branches of Ghatafān 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.

الأيام التي لا زوج لها قد مات عنها زوجها: يصفهم بالخمول والنضع: أي ليس فيهم مرغّب لأنهم نبط
والنضع: لا زوج لهم منهم ٥

٤ أفرحت أن غدر الزمان بفارس قلم الكلاب وكنت غير مغلب
تقدم صفة بعد الأندلس: يقال رجل أفلح وامرأة فلحاء وقوم فلح: ونصب فلح على السب والشتم:
واجب أن يكون نداء مضاف (40)

٥ يا مرقد كلب الزمان عليكم ونكات قرحتكم ولما أنكب
كلب الزمان أي الأسد وأظير تغيراً وعبوساً: ومنه كلب كلب وقد كلب على فلان أي صرى. وقوله
بدن فرحتم مثل: ويقال نكبت الفرحة أي قشرت عنها الجلبنة التي تعلوها a لئلا. وقوله لما أنكب
أي لم نغش مني ولا نحقتني نكبة: ويقال رجل أنكب وامرأة نكباء إذا كن بينهما مبدل وقوم نكب:
١٠ ومنه قول الأخطل: b لئفيم النذب ٥

٦ وتركت جمعهم يلابة صرغدي جزر السباع وكلد نسر أهدب
قوله يلابة صرغدي [صرغدي] موضع. واللابة الحرة وجمعها لاب: ويقال للاحرة لوبنة وجمعها لوب: قال
تسعر: c *تمن الأبدح فترحوا فتلوب*. وصرغدي يقال إنه بلد. وجزر السباع لكم لها كما يجزر
تسعر. والنسر الرخم وجمعه النسور: ومنه نسور لقمان بن عاد: أعطى عمر سبعة أنسر فسما السباع
d لهذا: ومنه قول النابغة: e *أختي على القوم ما أختي على لبد*: وله قصّة طويلة. والأعدب الطويل
الريم وهو مبرنة غلب النوب وهو حاشية النوب ٥

٧ ولقد أبلت الكحيل في عرصانكم وسط الديار يكدي خرق مخرب
قوله أبلت الحمل في عرصانكم أي فدنتنا إليكم حتى ٤ داست دياركم وبالت فيها. وكل جوية منفتحة
هي عرصه والمع عرس: والعرض يفتح العين والسراء النشاط: يقال عرس يعرض عرساً إذا نشط.
والخرق (41a) نسر الخ الذي تذخرق بالمعروف: والتخرق بفتح الخاء الفلاة الواسعة التي تذخرق فيها
الربح وجمعه خروق. والمخرب صاحب حرب ٥

a) MS لئبرو. b) Drw. 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 cr. II).

f) MS حاست; cf. ante, No. V, 1.

٨ وَشَفَيْتُ نَفْسِي مِنْ فَرَارَةِ إِنْهُمْ أَهْلُ الْفَعَالِ وَأَهْلُ عَيْرٍ ^a أَغْلَبِ

الأغلب الغليظ الضخم: ويقال أسد أغلب إذا كان غليظ الرقبة وأسد غلب ورجل أغلب وامرأة غلب: ورجل أرقب وامرأة رقبا وقوم رقب منذ أغلب: ومنه قول أعمشى بنى فيس في صفة الرمي: * b وأرقب مطرد كالشطن * والشطن النكبل وجمعه أشطن ٥

٩ وَالْقَدُّ فَكَحَرَتْ بِبَاطِلِ عَدَدَتِهِ فَإِذَا أَتَيْتَ بِيَوْمِكَ فَأَحْسِبِ

إى أنت تفكر بما لا أصل له لأنك ملصق تست من قلب تقوم ولا من سروانهم: فإذا دخرت عندك بما يفتخر به في المواضع التي يعيب عنها قومك زدوا عليك ولم يقبلوه منك ٥

١٠ فَلَمْتُ كَحَبْرَتِكَ فَأَقْدُ عَنْ شَجْوِهَا حَدَلٌ مَدَامِغَهَا يَدْمَعُ سَيْكِبِ

الحدل سقوط الشعر من جفن العين من البكاء: يقال قد حدثت عينه حدل حدلا: ومنه قول ^dمُعَرِّ بن جَعَارِ البَارِقِيِّ

وَذُبْيَانِيَّةٍ وَصَنَّتْ بِنَيْبِيَا وَمَمِي عَيْنِيَا حَدَلٌ نَطُوفٌ

نطوف إى يقطر: وقال العجاج * e وَالشَّوْفُ شَاغٍ لِلْعَبِيرِ أَنْحَدَلِ * . والشجو الحزن ورجل شجى حزين: ومنه المثل: f وَيَلُّ لِلشَّجِيِّ مِنَ الْخَلِيِّ: يُشَدِّدَانِ يَأْتِي الْجَمِيعَ: وَرَبَّمَا خَفَقْتَ يَا شَجِيًّا وَنُقِلْتُ يَا الْخَلِيَّ فِيقَالَ: وَيَلُّ لِلشَّجِيِّ مِنَ الْخَلِيِّ ٥

a) MS ^aأغلب with *iqwā'*, undoubtedly a blunder.

b) So MS: we should however read ^bمطردًا, as the nouns are in the accusative; the complete verse (Escorial MS, fol. 17b) is —
وَدَا عَبِيَّةٍ حَامِصًا كَلْبُهُ وَأَجْرَدَ مَطْرِدًا كَالشَّطْنِ

^cأرقب for أريد is said by Tha'lab to be Abu 'Ubaidah's reading.

c) MS ^cيسكب; Prof. Nöldeke prefers ^cيسكب (neut.) or ^cيسكب, with *iqwā'*.

d) The name (or nickname) of this poet's father (or grandfather) is variously given. The poet's name was ^dسُقَيْانُ بنِ أُمِّس (Agh. X, 47²²); he was called ^dالمُعَرِّ on account of a verse made by him. His grandfather is called ^dجَاد in Agh. X, 37⁸, ^dجَمَار in Agh. X, 46²⁷, and (father) ^dحِمَار in LA XIII, 158¹⁰. This verse is cited at the last mentioned place as follows: —

فَأَخْلَفْنَا مَوَدَّتِيَا فَقَاضَتْ وَمَمِي عَيْنِيَا حَدَلٌ نَطُوفٌ

(Our MS, corruptly, ^dوَذُبْيَانِيَّةٍ وَصَنَّتْ (وما في)).

e) Diw. 'Ajj. XXIX, 2; LA XIII, 157¹⁶.

f) MS in both places ^fويبل للشجى: see LA XIX, 150²⁵.

۱۱ وَلَقَدْ لَحِقْتَّ بِحَيْلِنَا ^a فَكَرِهْتَهَا وَصَدَدْتَ عَنْ حَيْشُومِهَا الْمُسْتَكْلِبِ
(41b) حَيْشُومٌ لُفَا وَجَمْعُ الْخَيْشِيمِ: وَحَيْشُومٌ كَذَىءٌ مَا تَقَدَّمَ مِنْهُ: فَأَرَانُ: لَحِقْتَّ أَوَّلًا لِلْحَيْلِ

صَدَدْتَ عَنْ وَشَرَبْتَ

۱۲ نَمِي فِرَارَةً قَدْ عَلَوْنَ بِكُلْكِدٍ وَالْحَيَّ أَشْجَعَ قَدْ رَمَيْنَ بِيَمْنِكِبِ
بِيَمْنِكِبِ نَمِي وَمَعْنَى نَمِي: نَمِي أُنْفُو عَلَيْهِ أَنْفَدْتُمْ. وَالْمَنْكِبُ أَرَادَ نَاحِيَةً مِنَ التَّوَاحِي ۵
۱۳ عَادَرْنَ مِنْهُمْ نَسْعَةً فِي مَعْرِكٍ وَثَلَاثَةً قَرَّرْنَهُمْ فِي الْمِشْعَبِ
عَادَرْنَ لَوْنًا وَخَفِي. فِي مَعْرِكٍ فِي مَوْضِعٍ اعْتَرَكَ وَمَوْضِعُ الْإِزْدِحَامِ يَعْنِي مَوْضِعَ الْقِتَالِ: قَتَلُوا هُنَاكَ
عَدُوَّهُمْ أَسْرًا فَحَرَبُوا فِي حَيْلٍ. وَالْمِشْعَبُ ^b الْمَوْتِ الَّتِي تَشْعَبُهُ: وَاسْمُ الْمَوْتِ شَعُوبٌ بِلَا الْفِ وَوَلَامٍ
وَلَا صَوْفٍ: لَمَّا نَلَّ سَدُّوا فِي حَيْلٍ نَسَلِمُوا إِلَى الْمَوْتِ ۵

IX.

۱ نَرَعَى فِرَارَةً فِي مَقَرِّ بِلَادِهَا وَتَهَيَّمُ بَيْنَ شَقَائِقِ وَرَمَالِ
نَرَعَى فِرَارَةً نَمِي نَبِ انْبِعَاتٍ وَلَا عَزَّ فَيَسْرَحُ مَبْنِيًا فِي الْمَرَاعَى نَقَلْتِنَا وَصَعَفْنَا: فَهِيَ تَرَعَى دِيَارَهَا حَوْنًا
مِنْ نَعْرَةٍ إِذْ نَسَرَتْ فِي الْمَرَعَى. وَالشَّقَائِقُ جَمْعُ شَقِيقَةٍ مِنَ الرَّمْلِ قَتَعَ غِلَظٌ بَيْنَ جَبَلَيْ رَمْلٍ ۵
۲ يُعْطُونَ خُرْجَهُمْ بِغَيْرِ هَوَادَةٍ وَالْدَّهْرُ ذُو غَيْرٍ وَذُو بَلْبَالٍ
خُرْجُ الْخُرَاجِ: أَيُّ يُسَوِّ بِعِزَّةٍ وَلَا نَمِي قَبْضٌ وَلَا بَسْطٌ فِي الْأُمُورِ: أَيُّ أَدْلَاةٌ يُسَامُونَ الضَّيْمَ
بِغَيْرِ مَعْنِيَةٍ. وَالْهَوَادَةُ الْمَحْبُودَةُ: يَقَالُ نَمِي بَيْنَ الْبَرِّ ^c وَبَيْنَ الْخَرِّ هَوَادَةٌ أَيُّ نُحَابَةٌ. وَالْبَلْبَالُ الْعُومُ وَالْهُمُومُ
وَجَمْعُ الْبَلْبَالِ: ذُو الرُّمَّةِ (42a)

۳ نَخْنُ الْكَمَاةَ لِيَدِي الْوَعَى فِي هَوْلِهِ
مِنَ النُّجُودِ أَوْ يَشْفِي نَجِيَّ الْبَلْبَالِ
دَعَلُ الْخِدَارِ تَمَعُ بَعْقِبِ رَاحَةِ
وَالْخَاصِبُونَ مُسَجَّوْبُ 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. 52¹⁵.

الكُفَاةَ الْأَشَدَّاءِ. وَالْوَعَى ارَادَ الْحَرْبَ. وَالْمَحْجُوبَ الَّذِي نَهَ جَيْبٌ. اى *a* يَقْتُلُونَ فَيُخَضَّبُ بِأَدَمِ سَرَابِيلِهِ
وَعِ الدُّرُوعِ: وَقَالَ أَوْسُ بْنُ حَاجِرٍ

سَرَابِيلُنَا فِي السَّرُوعِ بَيْضٌ كَانَتْهَا *b* أَخَا نَلُوبِ عَوْتِيَا مِنَ الرَّيْحِ شَمَلٌ
۴ وَقَضَّتْكُمْ بَكَرٌ قَضَاءً وَاجِبًا وَبَنُو فِرَارَةَ جُلْنَ حِينَ مَجَالِ

X.

۱ *c* جَاؤُوا بِشَهْرَانِ *d* الْعَرِيضَةَ كُلِّهَا وَأَكْلَيْهَا *e* مِيلَادِ بَكَرِ بْنِ وَاثِلِ

شَهْرَانِ مِنْ خَنَمٍ *f* وَأَكْلُبُ مِنْ شَهْرَانِ. يَقُولُ *g* مِيلَادُ بَكَرِ بْنِ وَاثِلِ فَذَخِنَ ذُوْنَهُ بِدَارِهِ حَيْثُ
مِنْ عَشْرَةَ ۵

۲ وَسَعَتْ شَيْوُخُ الْكَيِّ بَيْنَ سُوَيْقَةِ وَبَيْنَ جَنُوبِ الْقَهْرِ مَيْدَ الشَّمَائِلِ

الْقَهْرِ جَبَلٌ وَسُوَيْقَةُ مَوْضِعٌ. وَقَوْلُهُ مَيْدَ الشَّمَائِلِ اى *g* أَمَّا لَوْحًا بِتَرْمِيٍّ: وَيَقُولُ بَدَلُ يَأْخُذُونَ ذَاتَ الشَّمَلِ ۵

۳ *h* فَلَوْ كَانَ جَمْعٌ مَثَلْنَا لَمْ يَبْرَنَا وَأَكِنَ أَتَانَا كُلُّ جِسْرٍ وَخَائِلِ

قَوْلُهُ لَمْ يَبْرَنَا اى لَمْ يَسْلُبْنَا وَالْبُرُّ السَّلْبُ: قَالَ أَمْرُو الْقَيْسِ

۶ إِذَا مَا الصَّحْبِجُ أَبْتَرَهَا مِنْ نِيَابِيهَا تَمِيلُ عَلَيَّ عَوْنَةٌ غَيْرَ مَجْبِلِ

a) MS نَقَلُ.

b) MS أَخَا نَلُوبِ. This verse is not in Geyer's edn. of Aus; it may perhaps belong to No.

XXIX of that collection.

X. *Ta'ail*. Vv. 1, 4 and 3 of this poem are quoted, with an additional verse, in BATHIR KĀM. I, 475—6, and Naq. 472⁹; for vv. 1 and 3 cf. vv. 13 and 12 of No. XI, *post*.

c) BA, Naq. وَأَتَانَا; cf. XI, 13.

d) MS الْعَرِيضَةَ here, but as text in XI, 13, and so BA, Naq.

e) MS مِيلَادِ; Naq. مِيلَادِ, BA مَيْدِ; 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 أَمَّا لَوْحًا وَتَرْمِيٍّ.

h) BA and Naq. أَكْلُبُ نَوْدَانِ تَبْدَادُ نَوْدَانِ (BA false reading لَقُوبِلُوا); see LA IV, 45⁷. For another verse in which جِسْرٌ and خَائِلٌ are collocated see LA XIII, 210⁸. i) Dīw. LII, 16.

وَالدَّيْلُ الْجَنُّ ۝

۴ «مِنَّا وَمَنْ يُنْزِلْ بِهِ مِثْلَ ضَيْفِنَا يَبْتَ عَنْ قَسَى أَضْيَافِهِ غَيْرَ غَافِلٍ

XI.

وَأَمْرٌ أَنْفَعُ بِهِ قَبِيفُ الرِّيحِ الَّذِي أُصِيبَتْ فِيهِ عَيْنُهُ:

۱ لَقَدْ عَلِمْتُ *h* غَلْنَا هَوَازِنَ أَنَسِي أَنَا الْفَارِسُ الْكَامِي حَقِيقَةً جَعْفَرِ

۲ «وَقَدْ عَلِمَ الْمَرْزُوقُ أَنِّي أَكْرَهُ عَشِيَّةَ فَيْفِ الرِّيحِ كَرَّ الْمَشْهَرِ

بِأَنَّ شَيْءَهُ. وَصَفَ الرِّيحَ مَدِينَةً كُنَتْ تُؤْتَعَةُ فِيهَا. *h* وَيُرْوَى: * عَلَى جَمْعِهِمْ تَرَّ التَّمْيِيحِ الْمَشْهَرِ*.

وَمَعْنَى الْفَدَاحِ الَّذِي نَحْتَرُ بِهِ الْفِدَاحُ نَيْسٌ لَهُ غَنَمٌ وَلَا عَلَيْهِ غَرْمٌ: كُلَّمَا خَرَجَ رُدَّ حَتَّى يَخْرُجَ

(42) *h* حَرَّ الْفَدَاحِ ۝

۳ إِذَا آرَوْزٌ مِنْ *f* وَقَعَ الرِّمَاحُ رَجْرَجْتُهُ وَقُلْتُ لَهُ أَرْجِعْ مُقْبِلًا *g* غَيْرَ مُدْبِرِ

۱ *h* وَرَ عَدَلٌ وَمَلٌّ لَمْ نَجِبْهُ أُخْرَى: يَقُولُ فُلَانٌ مُزَوَّرٌ عَنْ صَدِيقِهِ أَيْ عَدِلَ عَنْهُ: أَيْ إِذَا مَلَ عَنْ

تَضَعِي رَدَدْتُهُ لَمْ ۝

۴ وَأَنْبَأْتُهُ أَنَّ الْفِرَارَ خَزَائِنَةَ عَلَى الْمَرْءِ مَا لَمْ يُبَيْلْ *h* عُدْرًا فَيَعْدُرِ

a) So BA and Naq. The additional verse in these is as follows: —

وَجَنَعَهُ حَتَّى يَعْذُونَ بِمَدْحِجٍ وَعَلَّ حَنْ إِلَّا مِثْلَ إِحْدَى أَنْقَبَائِلِ

XI. *Tawil*. This celebrated and much quoted poem is No. CVI of the *Mufaḍḍaliyyāt*; 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 عَلِيًّا.

c) MS وَقَدَّ.

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 عَلَيْهِ نَمِيفُ الرِّيحِ تَرَّ التَّمْدَوْرِ 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 غَمْرٍ.

h) Mfḍt جَبْدًا فَيَعْدُرِ; our reading is al-Athram's.

خَرَايَةَ اسْتَحْيَاءَ: يُقَالُ فَلَانٌ قَدْ خَرَى إِذَا اسْتَحْيَا بِخَرَى خَرَايَةً: قُلْ ذُو الرُّمَّةِ

a خَرَايَةً أَدْرَكَتُهُ عِنْدَ جَوْنَتِهِ مِنْ جَانِبِ التَّحِيلِ تَحْلُوتُ بِنِ تَعَصُدُ

وَخَرَى يَخْرَى خَرِيًّا إِذَا b تَبَاعَدَ: وَخَرًا يَخْرُو إِذَا سَلَسَ: قُلْ نَبِيذٌ: c * وَأَخْرَعَا بِنِيًّا نَدَى * الجَلَّ * ٥

ه أَلسَّتْ قَسْرَى أَرْمَاحَهُمْ فِي شُرْعَا وَأَنْتَ حِصَانٌ مَاجِدُ الْعَرِيقِ فَاصْبِرْ

يُخَاطَبُ فِرْسَةً: يَقُولُ: أَنَا صَابِرٌ عَلَى مَا يَرُدُّ عَلَيَّ مِنَ الرِّمَاحِ الْمَشْرَعَةِ حَمِي. يَقُولُ شُرْعَتُ الرِّمَاحِ نَدَى * ٥

أَي وَجْهَهُ تَحْوَةً. وَأَنْتَ حِصَانٌ [أَي] فَرَسٌ كَرِيمٌ شَرِيفٌ الْعَرِيقُ مَا ضَرَبَ فِيهِ d تَحْمِيحٌ: فَتَمَّ مَعِيَ ٥

٤ أَرَدْتُ e لِكَيْمَا يَعْلَمَ اللَّهُ أَنَّي صَبَرْتُ وَأَخْشَى مِثْلَ يَوْمِ الْمُشَقَّرِ

الْمُشَقَّرُ مَدِينَةٌ وَهِيَ مَدِينَةُ هَجَرَ. وَكَانَتْ بَنُو تَمِيمٍ وَأُتِفَتْ مِنَ الْقَبَائِلِ f فَيُنَا فَتَعَوُّوا عَلَى نَفْسِهِ نَسْرَى

جَاءَتْ مِنْ قَبْلِ بَادَانَ مِنَ الْيَمَنِ: فَلَمَّا صَارَتْ فِي أَرْضِ تَجْدٍ حَقَرَا عَوْدَةَ بِنِ عَلَى الْحَمَقِيِّ. فَعَرَضَتْ

لَهَا بَنُو تَمِيمٍ مَوْصِغٌ يَقَالُ لَهُ نَطَاعٌ فَأَخَذُوا مِنْهَا سُبُوفًا وَأَنْبِيَةً وَمَنْدِيفٌ وَجَوَافِرًا وَعِظْرًا. وَدُونَ الرِّبْدِيِّ 10

فِيهِمْ فَهُوَ قَوْلُهُ (43a)

اللَّهُ أَعْطَانِي فَأَنْعَمَ يَوْمَ زَمَلَةَ الْأَعْجَمِ

فَدَعَى الْفَرَزْدَقُ أَنْ صَعَصَعَةَ بِنِ نَجِيَّةَ جَدِّهِ كَلِمَةً رَأْسِ النَّاسِ فَبَيَّنَا فِي قَوْلِهِ:

g وَرَبِّيْسُ يَوْمٍ نَطَاعٍ صَعَصَعَةُ أَلْدَى حِينَا يَضُرُّ وَكَلِمًا حِينَا يَنْفَعُ

فَمَضَى الْأَسَاوِرَةَ الَّذِينَ كَانُوا فِيهَا وَعَوْدَةَ مَعَهُمْ فَأَخْبَرُوا كِسْرَى الْحَبْرِيَّ. فَكَتَبَ إِلَى h جَوَانِدَةَ بَدْرًا أَنْ 15

a) Dh. R., *bā'iyah*, v. 96.

b) This sense of خَرَى is not found in the Lexx; Mfḏt فِي السَّيَالِكِ; LA XVIII, 247¹⁹ وَقَعَ فِي بَلِيَّةٍ وَسَمَّ وَسْمِيَّةً فَذَلَّ نَدَى وَمَا; perhaps تَبَاعَدَ is used euphemistically.

c) Labḏ XXXIX, 22.

d) MS حَمِيحٌ.

e) Mfḏt (Abū Ikrimah's text) نَدَى لَا يَعْلَمُ (Aḥmad as our text). Al-Kilābī (see *commy*. Mfḏt) read صَبَرْتُ حَقًّا يَعْلَمُ اللَّهُ أَنِّي أَحْبَبْتُ يَوْمَ مِثْلَ نَدَى الْمُشَقَّرِ.

f) Not in Mfḏt; seems superfluous. This account of the Day of al-Mushiaqqar is identical with that in al-Anbārī's Commentary on the Mfḏt; it rests on the authority of al-Ḥirmāzī.

g) Naq. 959¹³.

h) So our MS; Mfḏt has جَوَانِبُونَ; Agh. XVI, 79²⁵ جَوَابِرُونَ; Tabarī I, p. 985 أَرْدَفَرُوزُ; Our form perhaps stands for the hypocoristic جَوَانِبِيَّةِ (Nöldeke, *Sasaniden* 92).

نُصِفَ عَلَى مُصَرٍّ: وَوُفِّقَ ذَلِكَ جَدًّا مِنَ الزَّمَانِ: وَكَتَبَ إِلَى *a* عَمَلِهِ عَلَى *b* عِذَارِ الْعَرَبِ جَمِيعًا
 وَفِيهَا مَعْنَى الْعَرَبِ وَتَعَجُّبِهِمْ مِنْ الْمِيرَةِ. فَفَتَحَ جَوَابَةَ *c* بَابِ الْمُشَقَّرِ وَأَذِنَ لِلْعَرَبِ فِي
 تَمَرِهِمْ. ثُمَّ دَخَلَ مَعَهُمْ مَسَدًا [خَمْسَةً] وَعِشْرَةَ عَشْرَةَ مِنْ بَابِ السُّوقِ عَلَى أَنَّ يُخْرِجَهُمْ مِنْ بَابِ *d* جَبَّارٍ
 فِي نَفْسِهِمْ. فَلَمَّا دَخَلَ مَعَهُمْ رُوَسْمٌ أَيْ قَنْعِيًّا. فَلَمَّا طَالَ ذَلِكَ عَلَيْهِمْ وَيَدْخُلُ النَّاسُ وَلَا
 يَخْرُجُونَ مَعَهُمْ فَمَنَعُوا إِلَى الْبُيُوتِ [إِذَا خَرَجَ] مَأخُذًا بَيْنَا مَا خَلَا الْبَابَ انذَى يَدْخُلُونَ مِنْهُ. فَشَدَّ
 عَلَيْهِمْ سَبْعَ عَشْرَ نَسْبَةً بِسَيْفِهِ فَقَدَعَهَا: فَخَرَجَ مِنْ كَنْ يَلِيهِ. وَأَمَرَ الْمُتَعَبِّرَ وَهُوَ جَوَابَةُ
 بَعْدَ تَمَرٍ: لَمْ يَمَلْ مِنْ بَقِيٍّ فِي الْمَدِينَةِ. وَكَانَ كَسْرَى قَدْ قَدِمَ عَلَيْهِ عَوْدَةٌ وَأَوْجَهَتْ وَذَامَتْ وَالْبَسَتْ
 رَأْسَهُ بِدَحْدَحٍ وَخَلَا مِنْ خَلِيلِهِ: فَرَعَمَتْ بَنُو حَنْبَلَةَ أَنَّهُ كَانَ لَا يَرَاهُ أَحَدٌ مِنَ الْعَجَمِ إِلَّا تَجَدَّدَ لَهُ
 ذَلِكَ نَحْوَ نَحْوِهِ كَسْرَى تَدَى ذُنُوبِهِ: فَقَالَ الْأَعْمَى

a مِنْ بَرِّ عَوْدَةٍ بِسُجْدٍ غَيْرِ مُتَنَبِّ إِذَا تَعَمَّمَ فَوْقَ التَّنَجِّ أَوْ وَضَعَا
b نَهْ كُنَيْلٍ يَلِيْفُوتِ زَفَلِيًّا صَوَاعِقِبَا لَا تَرَى عَيْبًا وَلَا طَبَعَا
c مِنْ نَلَقِ عَوْدَةٍ أَوْ بَنُوْلِ بِسَاحَتِهِ يَكُنْ لِيَهْوَدَةَ فِيمَا تَابَهُ تَبَعَا
d وَكُلُّ زَوْجٍ مِنْ نَدِيْبَةٍ يَلْبَسُهُ أَبُو قَدَامَةَ مَحْبُوبًا بِذَلِكَ مَعَا

(43b) نَبَا نَدَى عَلَى التَّنَجِّ وَالنَّسْوَةِ. وَقَدِمَ *m* عَلَى جَوَابَةَ لِيُنْفَذَ إِلَى الْيَمَامَةِ فَشَهِدَ يَوْمَ الصَّفْقَةِ

a) So Mfqt: our MS عمله.
 b) So Mfqt; our MS apparently عداد. c) Mfqt بلي.
 d) So MS; Mfqt جبان or حيان (perhaps جيمان is intended); جبار means lime-plaster, and may be the designation of a gate. Yāq. II, 169⁷ gives جبار as the name of a place in Bahrain. The following words, في أنفسهم, are not in Mfqt: they perhaps mean "among their own people".
 e) Mfqt وكلما. f) Added from Mfqt. g) So Mfqt; MS ...
 h) LA II, 291³, with يلق for ير; MbdKam. 239¹⁸, with v. 2, as text.
 i) Mfqt تعصب. j) Mfqt زينيا.
 k) So MS; other texts صواعقبا.
 l) This and the following verse are not in Mfqt commy.
 m) So Mfqt; MS عليه.

a) [فَكَلَّمَ هَوْدَةَ فِي مَائَةِ مِنْ بَنِي نَجِيمٍ: فَوَعَبَهُمْ لَهُ: فَأَعْتَقَهُمْ. وَكَانَتْ الصَّفَقَةُ] يَوْمَ فِدْحِ النَّصَارَى: فَقَالَ الْأَعْمَشِيُّ

سَأَلْتُ تَمِيمًا بِهِمْ أَيَّامَ صَفَقَتَيْنِمْ b

وَسَطَ الْمَشَقْرِ d فِي عَيْطَاءَ مُشْرِقَةٍ لا يَسْتَنْبِعُونَ e بَعْدَ نَيْمٍ f مُنْتَعِدِ

g وَقَالَ لِلْمَلِكِ أَطْلِفْ مِنْهُمْ مَائَةَ رَسَلًا مِنْ الثَّقَلِ مَخْفُوضَةً وَمَنْ رَعَى

h فَافْتَكَحُوا لِنُفُسِهِمْ عَنْ غَلِيٍّ خُلَعَا فَتَقَرَّبَ يَوْمَ الْفَصْحِ ضَاحِيَةً

بِهِمْ بِرَجْوِ الْأَلَةِ بِمَا أَسَدَى وَمَنْ صَنَعَا

7 لَعَمْرِي وَمَا عَمْرِي عَلَيَّ بِهِتَيْنِ لَقَدْ شَانَ حُرَّ الرَّوْحِ طَعْنَةُ مُسْهِرِ

8 فَيَسَسَ الْفِتْيَ إِنْ كُنْتُ أَعْوَرَ عَائِرًا جَبَانًا فَمَا غَدْرِي لَدَى كَدِّ مَخْضَرِ

9 وَقَدْ عَلِمُوا أَنِّي أَكْرُّ عَلَيْهِمْ عَشِيَّةَ فَيْفِ الرِّيحِ كَرَّ الْمُدَوِّرِ

الْمُدَوِّرِ الَّذِي يَطُوفُ بِالذُّوَارِ وَهُوَ صَنَمٌ: أَرَادَ أَعْيَادًا كَانُوا يَتَّخِذُونَهَا عِنْدَ أَوْفَاتِهِ يَسْتَبِيحُونَ ذَكَ

بِالطُّوْفِ. وَالكَرُّ الرَّجُوعُ إِلَى الْقِتَالِ. وَيُقَالُ كَرَّ الْمُدَوِّرِ أَرَادَ عَيْدًا تَخْرُجُ نَيْبُهُ الْأَبْدَرُ: قُلْ عَمْرٍ

k أَلَا [يَا] لَيْتَ أَحْوَالِي غَنِيًّا لَهُمْ نِي كَدِّ تَائِثَةِ دُوَارِ

10 وَمَا رَمْتُ حَتَّى بَلَّ صَدْرِي وَفَكَرَهُ نَجِيْعٌ كَهْدَابِ الدِّمَقْسِ الْمُسَيِّرِ

وَمَا رَمْتُ أَيْ وَمَا بَرِحْتُ: وَيُقَالُ مِنْهُ رَمْتُ أَرِيمٍ: وَيُقَالُ رَامَ يَرُمُ أَيْ نَلَبَ وَرَمَ يَرُمُ أَيْ أَلَدَ وَرَمَ

a) This sentence, which had fallen out of our text by *homocoteleuton*, has been restored from Mfqt.

b) Mfqt: إِذْ بِنِعْوَةٍ: Tabarī I, 987 as text.

c) MS: صَرَعَا; see Tabarī.

d) MS: مِنْ عَيْطَاءَ; Tab. غَيْرًا مُثْلَهُ; Mfqt as text.

e) Mfqt, Tab. بَعْدَ النَّصْرِ. f) Mfqt: مُنْتَعِدَا.

g) Here Mfqt (q. v.) inserts an interesting verse not in our text or Tab.

h) Mfqt commy. omits the last two vv.; Tabarī has them.

i) Tab. إِسَارَعُمُ.

j) MS: ضَرْبَةٍ; Mfqt, BDur, BA, Bakrī, BQut, Yāq, all as text; see the story in the commy. to the Mfqt; no other authority supports ضَرْبَةٍ.

k) See fuller scholion and quotation in Mfqt, and *post*, Suppl. No. 8.

l) Mfqt: نَحْرِي وَصَدْرِي.

سَرَامٌ رُمَامًا إِذَا عَنَفَ. وَالتَّاجِيعُ النَّدْمُ الطَّرِيُّ الْأَحْمَرُ. وَكُهْدَابٌ أَيْ كُهْدَابِ الثَّوْبِ. وَالدِّمَقْسُ الْقَفْرُ.
وَالْمَسْمُومُ الْحَبْلُ: يَقُولُ نَرْدٌ مُسَمَّرٌ وَمَسْبَبَةٌ أَيْ مُخَطَّطٌ ٥

١١ أَقُولُ لِنَفْسٍ لَا «يَجَادُ بِمِثْلِهَا أَفْلَى الْمِرَاحِ إِنِّي غَيْرُ مُقْصِرٍ
١٢ (44) فَلَوْ كَانَ «جَنَعًا مِثْلَنَا» لَمْ يَبْرَأْنَا وَلَكِنْ أَتَيْنَا أُسْرَةً ذَاتُ مَفْخَرٍ
لَمْ يَبْرَأْنَا نَمُتْنَا وَمَا نَعْلَمُهُ. وَأُسْرَةُ الرَّجُلِ رَحْمَتُهُ الْأَدْنَى مِنْهُ ٥

١٣ أَنْوَا شَهْرَانَ الْعَرِيضَةَ كَلَيْهَا وَأَكْلَبَ طَرًّا فِي «جِيَادِ السَّنَوْرِ
فَدَمَّ نَسْرًا سَبْرًا» قَبْلَ ذَلِكَ. وَسَرًّا كَلَا. وَالسَّنَوْرُ الدَّرْعُ: قُلْ ذُو الرُّمَّةِ *f إِذَا أَجْتَبَيْبَ لِلْحَرْبِ
عَوَانِ السَّنَوْرِ: وَيَلِ التَّدْبِيعَةُ التَّجْعِدِيُّ

حَلَى بِرَأْسِكِ اللَّجِيمِ سُبُوتَنَا وَنَعْلُو بَيْنَا يَوْمَ الْقَلَاءِ g السَّنَوْرًا

XII.

١ وَنَدْنَا فَأَوَيْنَا بِأَشْرَافِ دَارِهِمْ غَدَاةَ جَرَيْنَا الْبَجُونَ بِالْبَجُونَ صَيَلَمَا
٢ وَالْمُ نَكْفَمَا قَوْمٌ مَقَامًا وَلَمْ نَعُدْ بِغَيْرِ الْقَنَا فِي حَشِيئَةٍ أَوْ تَجَرَّمَا
يَقُولُ لَمْ يَمْ أَحَدٌ مَعَهُ قَوْمٌ فِيهِ تَحْنٌ. وَمَنْ نَعُدْ أَيْ لَمْ نَسْتَعِنْ بِأَحَدٍ غَيْرِ الْقَنَا وَلَا h التَّجَانَا إِلَّا
تَجِبُ فِي خَوْفٍ مِنْ عَدُوٍّ أَوْ تَجَرَّمُ أَوْ ذَلَّ فِي جِدَائِدِهِ ٥

٣ وَالْمُ أَرِ قَوْمًا يَرْفَعُونَ لِوَاءَهُمْ لِغَايَتِنَا فِي الْمَجْدِ مِمَّنْ تَكَلَّمَا
١٥ تَلُو نَامِرٍ مَمْدُودٌ: يَقُولُ أَلْبِنْتُ لِوَاءَ أَيْ عَقَدْتُهُ: وَأَمَّا لِيَوْمِ الرَّمْلِ فَمَقْصُورٌ: وَيُقَالُ أَلْبِنَا أَيْ وَقَعْنَا فِي
لِيَوْمِ الرَّمْلِ. وَالْمَجْدُ الشَّرْفُ وَالْمَجْدُ الشَّرِيفُ ٥

a) MS تُجَادُ (points perhaps by later hand).
b) So MS; the construction is permissible (جَمْعًا [التَّجْمَعُ] لَوُ دَلَّيْنِ [التَّجْمَعُ]); Mfđt مَلْنَا، and cf. ante, No. X, 3.
c) Mfđt لَمْ نَبَالِهِمْ. d) Mfđt تَجَرَّمَا بِرَأْسَانِ الْعَرِيضَةِ.
e) Mfđt لِيَأْسِ. f) Dh. R., Dtw. 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 اللجينا (!)

٤ م مِنَ النَّاسِ إِلَّا يَعْرِفُونَ عَلَيْهِمْ لَنَا فِي جَسِيمِ الْأَمْرِ أَنْ تَتَكَرَّمَا
ه وَنَحْنُ الْأُولَى فُذْنَا الْحَيَاةَ عَلَى الْوَجَا كَمَا لَوَّحَ الْقَوَاسِ تَبَعًا وَسَاسِمًا

الحياد الأفراس الكريمة الواحد جواد. والتبع والشوخط سواء فما نبت في الحجيل فيوتبع وما ذبت في السهل فهو شوخط. والساسم شجر من الأبنوس: قل النمر بن توب: (44b) * b [ترى] حوتيا التبع والساسما*. والوجا أن ينشكى الفرس حافر: والحفا أن يرق الحافر. وقوله: كما لوج أي أن الخيل صم كالقسي في يبساها: فطول الكلام فيه كما قل امرؤ القيس

٥ لَهَا مَتْنَتَانِ خَطَاتَا كَمَا أَكَبَّ عَلَى سَاعِدَيْهِ النَّمِرُ

أراد بهذا التطويل كساعدي نمر بارك

٦ وَنَحْنُ صَبَحْنَا حَىَّ أَسْمَاءَ بِالْقَنَا وَنَحْنُ تَرَكْنَا حَىَّ مُرَّةَ مَاتَمَا

حَىَّ أَسْمَاءَ يعني بني فرارة: ومرة ابن عوف بن سعد. وقوله ماتما أي جماعة: والماتم النساء يجتمعن في سرور أو عم: قال الشاعر

٧ عَشِيَّةَ فَمَ النَّائِكَاتِ وَشَفَقَتْ خُدُودَ بَائِلِي مَاتَمِ أَيْ مَاتَمِ

٨ بَقَرْنَا الْكِبَالِي مِنْ شَنْوَةِ بَعْدَمَا خَبَطْنَ بِفَيْفِ الرِّيحِ نَهْدًا وَحَقَمَا

بقرنا أي شققنا: يقال بقر بطنه وبعج بطنه يبقره وبعجه بمعنى واحد. ونهد وحقم حيان

٩ مُجَنَّبَةً فُذْ لَاحَهَا الْغَرُزُ بَعْدَمَا تُبَارِي مَرَاحِيهَا الْوَشِيحَ الْمَقُومَا

مجنبة يعني الخيل: وكانوا يجنبون الخيل ويركبون الأبل للوقت الذي يحتاجون إليها في الحرب:

ومثله قول لبيد

١٠ يَطْرُدُ 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) Yāq. IV, 336⁶ has a verse which may come in before v. 8 (or perhaps be a substitute for it): —

وَحْنُ جَلَبْنَا الْخَيْلَ مِنْ بَطْنِ لَابَةِ فَاجِئْنَ يَبَارِيْنَ الْأَعْنَةَ سَيْمًا

f) Diw. XXXIX, 46.

والمواخي السراع ٥

٤ وَنَحْنُ صَبَحْنَا حَيَّ نَجْرَانَ غَارَةً تُبَيْلُ حَبَالَاهَا مَخَافَتَنَا دَمَا

نجران أرض اليمن. وتبيل أي ترمى بأولادها من مخافتنا: فلما حذف من نصبته: تبيل يعني الغارة
 ودما معرب به كنه دل: تبيل الحبشي دما مخافتنا ٥

XIII.

١ تَجَنَّبَ نُمَيْرًا وَلَا تُوْطِهَا

٢ (45a) وَإِنَّ رِمَاحَ بَنِي عَامِرٍ يُقَطِّرُونَ ^a مِذْلَ عَلَقِ الْأَحْمَرِ

يسو عامر يعنى رخطه. والعلق الدم: والعلق أيضا في غير هذا الموضع دودة تكون في الماء تنشب في
 حلق الشارب: والعلق علق البكرة: وقل عجبر السلولي: سلايم العلق: واران ^b من العلق فوصل
 تلام وأعم: ومثله كثير جائر ٥

٣ هُمُ الْجَبَابِرُونَ عِظَامَ الْكَسِيرِ إِذَا مَا الْكَسَائِرُ لَمْ ^c تُجَبَّرِ

يعنى يغنون ويغنون من أفعد الدعر عن التصرف: فهو كالكسير أي المكسور. وقوله * إذا ما الكسائر
 لم تجبر * مثل: أي حين لا يؤمى أحد أحدا ٥

٤ وَهَمْ يَضْرِبُونَ غَدَاةَ الصَّبَا حِ ^c أَنْفِ الْمُدَجِّجِ ذِي الْمِغْفَرِ

غداة الضمير أي غداة الغارة لأن الغارة لا تقع إلا في وقت الصباح. والمدجج الداخل في السلاح:
 ومنه المفتح: وقل عنزة ٥

d وَمُدَجِّجٌ ذِي الْكَمَاءِ نِزَانَهُ لَا مُعِينَ هَرَبًا وَلَا مُسْتَسْلِمَ

والمغفر البيتنة سمي مغفرا لأنه يعنى 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 الْآ أَنَّهُ (sic).

وقال لبيد^a في ليلته غفر النجوم غمامها * اى غطّاها: وغفر الجرح اذا برأ رأسه وقح أسفله: والغفر
الزئير: والغفارة وثابتة كالخرقة توتى المرأة مفتحتها: وقولهم غفرانك اللهم اى تغضبتك وسرتك: والغفيرة
من الشعر والجمع الغفائر وفي الدوايب هـ

هـ يُقِيمُونَ لِلْحَرْبِ أَصْعَارَهَا إِذَا نُورِ الْقُسْطُلِ الْأَغْبَرُ

الأصعار جمع صعر وهو الميبل: ويقال: والله لأتيسن صعرك: (45b) اى ميبلك. ونور عبيج. والقسطل⁵
الغبار وجمعه قساطل. يقول يقيمون أود الحرب في هذا الوقت الذى نر فيه القسطل الأغر هـ

٦ كَمَاة حُمَاةٌ إِذَا مَا الشِّفَا هُ يَعَجِزُ عَنْ صَمِيهَا المِشْفَرُ

كَمَاة جمع كمي وهو الشجاع. والحماة الذين يحمون الحقائق ويحفظون الدبر. والميشفر اذ نشدت
فاستعار كما قال الخطيبه

ب سَقَى جَارَكَ العَيْبَانَ لَمَّا جَفَوْتُهُ وَقَلَصَ عَن بَرْدِ الشَّرَابِ مَشْفِرُهُ

يقول م حُمَاةٌ في مثل هذا الوقت الذى تنكسر فيه الشفا وتكلم فيه الوجوه: وهو مثل قول لبيد

ه رَقِمَاتٍ عَلَيْهَا نَاهِضٌ تَكْلِحُ الأَرْوَاقَ مِنْهُمْ والأَبْدَ

والأروق الطويل الأسنان والأبد القصيرها: يقول تكلح الجميع هـ

٧ يُطِيلُونَ لِلْحَرْبِ تَكَرَّارَهَا إِذَا أَلْهَبَتْ لَهَا تُسْعَرُ

ويروى: يطيلون في الحرب. واللهب النار. وتُسْعَرُ تُشْعَلُ: يقال سَعَرَتِ النارُ تُسْعَرُ سَعْرًا وأَسْعَرْتُهَا
أنا إِسْعَارًا هـ

٨ وَإِنَّ الَّذِي قَدْ أَتَيْتُمْ بِهِ سَيَكْذِبُهُ عَنْكُمْ d المَخْبِرُ

[اى] ان الخبير يعرف أيماننا وأيمانكم وآباء الجميع ويعلم من له الفضل على الآخر هـ

٩ سَتَعْلَمُ e أَى زَمْتُمْوَهُمْ إِذَا تَلَقَّى كِتَابِيهَا الخَسْرُ

a) Mu'all. 42; our MS has كَفَرَ, 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 المخبِر without vowels: the scholion points to the passive form.

e) So MS; probably we should read اِن for اى.

رُتْمُوْمٌ اى طَلَبْتُوْمٌ. والكتائب جميع كَتَيْبَةٍ وى الحَيْشِ الْمُنْتَكَبِ الْمَجْتَمِعِ: يقال تَكْتَبُ الحَيْشُ اذا تَجَمَّعَ ويقال كَتَبَتِ الْكِتَابَةَ كِتَابَةً لِاجْتِمَاعِ الْحُرُوفِ (46a) وَصَمَّ بعضها الى بعض: ويقال كَتَبْتُ الْبَيْعَةَ اذا جَمَعْتُ حَيَاةَ حِلْقَةٍ: قال الشاعرُ

هَلَا تَأْمَنُ قُوَارِنَا خَلَوْتَ بِهِ عَلَى قَلْوِكَ وَأَكْنَبَهَا بِسَّيَارِ

وَالنَّخْرُ جَمَاعَةٌ حَاسِرٌ وَهُوَ الَّذِى لَا سِلَاحَ مَعَهُ: فَاذا كَانَ مَعَهُ سِلَاحٌ فَهُوَ مُقْتَعٌ: قال مُتِمِّمٌ بِنُورَةٍ فِي أُخَيْدِ مَنِكَ

بِوَلَا بَيْكِهِمْ نَبْرَةٌ عَنِ عَدُوِّهِ إِذَا هُوَ لَاقَى حَاسِرًا أَوْ مُقْتَعًا

وَالنَّخْرُ الْمُعْبِيُّ وَالنَّخْرُ الْأَعْيَاءُ ٥

١٠ تَبَيَّنَ فِي شُبُهَاتِ الْأُمُورِ فَإِنَّ التَّجَارِبَ قَدْ نُورَتْ
١١ لَقَدْ كَانَ فِيمَا خَلَا عِبْرَةً وَيَالْعِلْمَ يَعْتَبِرُ الْمُبْصِرُ
١٢ يُلَامُ الْمُفْرِطُ فِي أَمْرِهِ إِذَا صَرَحَ الْأَمْرُ لِلْمُعْذِرِ

الْمُفْرِطُ الْمُضَيِّعُ وَالتَّفْرِيطُ التَّضْيِيعُ: يقال فَرَطَ فُلَانٌ فِي أَمْرِهِ اى صَيَّعَ: وَأَفْرَطَ إِذَا جَاوَزَ الْمِقْدَارَ: وَفِي الْمَثَلِ: رَبَّمَا وَفَعَ الْإِفْرَاطُ مَوْضِعَ التَّفْرِيطِ: اى تَرِيدُ أَنْ تُفْرِطَ فِي إِحْكَامِ الشَّيْءِ فَتُبَالِغَ فِيهِ وَالتَّبَالُغُ فِيهِ تَضْيِيعٌ ٥

XIV.

١ لَقَدْ تَعَلَّمَ الْحَرْبُ أَنَّى أَبْنَهَا وَأَنَّى الْهُمَامُ بِهَا الْمَعْلَمُ
٢ وَأَنَّى أَحَدٌ عَلَى رَهْوَةٍ مَنِ الْمَجْدِ فِي الشَّرَفِ الْأَعْظَمِ
أَحَدٌ أَنْزَلَ يَقَالُ حَلَلْتُ بِمَنْزِلِ كَذَا وَالْمَنْتُ بِمَعْنَى. وَالرَّهْوَةُ الْمَكَانُ الْمُرْتَفِعُ: قال ذو الرِّمَّةِ

a) LA II, 195¹⁰, with بَعِيرِكَ: see Ḥam. 193⁴⁻⁶; poet Salim b. Dārah of ‘Abdallah b. Ghaṭafan.

b) Mfqt LXVII, 10.

c) MS نَفَرَطٌ. The proverb quoted is not in Maidāni. This view of the difference between تَفْرِيطٌ and إِفْرَاطٌ accords with the saying attributed to ‘Alī b. Abī Ṭalīb in LA IX, 243⁹, TA, V, 198¹⁵, Lane 2378a مَفْرُطًا أَوْ مَقْرُطًا (LA بُرَى الْجَاعِلُ لَا تَرَى الْجَاعِلُ لَا بُرَى الْجَاعِلُ).

XIV. *Mutaqarib*; vv. 7 and 8 cited.

a تَنْظَرْتُ كَمَا جَلَى عَلَى رَأْسِ رَهْوَةٍ مِّنَ الطَّيْرِ أَفَتَى يَنْفُصُ النَّظْرُ أَزْرُقَ

وَأَمَّا رَهْوَةٌ بِلَا أَلْفٍ وَلَا مٍ فَهِيَ جَبَلٌ: قال عمرو بن كلثوم

b تَصَبَّنَا مِثْلَ رَهْوَةٍ ذَاتِ حَدٍّ نُنَاعِنُ دُونَهُ حَتَّى يَبِينَا

وَالرَّهْوُ الْمَكَانُ الْوَاسِعُ وَالرَّهْوُ الطَّرِيفُ وَالرَّهْوُ الْكُرْكِيُّ (46b) وَالرَّهْوُ الْمُسْتَرْحَى الْمُنْتَهَى الْأَحْمَفُ: قال المَحَلْدُ

c فَانْكَحْتُمْ رَهْوًا كَأَنَّ عَجَانَهَا مَشَقَّ إِعَابٍ أَوْسَعَ السَّلْدِ نَجِلُهُ

وَالْمَجْدُ وَالشَّرْفُ وَاحِدٌ فَجَاءَ بَيْنَهُمَا لَمَّا اخْتَلَفَ لِقَطَاهُمَا

٣ وَأَنْبَى أَشْبِصُ بِالذَّارِعِينَ فِي ثَوْرَةِ الرَّهْمِ الْأَقْتَمِ

أَشْبِصُهُ أَرْجُهُ. وَثَوْرَةُ الرَّهْمِ ارْتِفَاعُ الْعُبَارِ. وَالْأَقْتَمُ الْعُبَارُ الْكَدِرُ فِيهِ قَتْنَةٌ أَيْ سَوَادٌ: وَانْقَمَّ الْعُبَارُ:

قال رُوَيْبَةُ يَصِفُ طَرِيفًا أَعْبَرَ: *d وَقَانِمِ الْأَعْمَاقِ حَاوِي الْمَخْتَرَقِ*

٤ وَأَنْبَى أَكْرُ إِذَا أَحْبَبْتُمُوهُ بِأَكْرَمٍ مِّنْ عَطْفَةِ الضَّبِّعِمِ

أَكْرُ أَرْجِعُ إِلَى الْحَرْبِ. إِذَا أَحْبَبْتُمُوهُ جَبُنُوا: يُقَالُ أَحْبَبْتُمْ فَلَانَ عَنِ الْأَمْرِ إِذَا لَمْ يُقَدِّمْ عَلَيْهِ وَنَمْ يَجْسُرُ

وَالْأَحْبَابُ التَّأَخِيرُ. وَقَوْلُهُ بِأَكْرَمٍ مِّنْ عَطْفَةِ الضَّبِّعِمِ أَيْ كَرِي أَكْرَمٌ مِّنْ كَرِي الضَّبِّعِمِ وَعَمُو الْأَسَدُ: وَأَمْلُ

الضَّبِّعِمِ الْعَصُ

ه وَاصْرَبُ بِالسَّيْفِ يَوْمَ الرُّغَى أَقْدُ بِهِ حَلَقَ الْمُبْرَمِ

الرُّغَى الْحَرْبُ وَالْجَلْبَتَةُ: قال الهُدَلِيُّ

e كَأَنَّ وَعَى الْخَمُوشِ جَبَانِيهِ وَعَى رَبِّ أُمَيْمٍ ذَوِي زَبَاطِ

a) LA XIX, 62⁹ and XX, 66⁴, as text: XVIII, 164²² with أَوْرُقَ; 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 فَانْكَحْتُمُهَا and فَانْكَحْتُمُهَا نَجِلُهُ; 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 *Mift* and *Aşmt.*, v. 42 (last mentioned and Agh فَانْكَحْتُمُهَا, LA فَانْكَحْتُمُهَا).

d) Diw. XI, 1.

e) LA IX, 180⁷ (as text), and XX, 277²⁰ (with هِيَاطِ; latter reading in *Ḥam.* 571²⁻³); poet al-Mutanakhkhil; see *Jamharah* 120¹³.

وَأَقْدَ أَفْطَعُ a وَالْقَدُّ الْقَطْعُ وَالْقَدِيدُ الْمَقْطُوعُ. وَالْمُبْرَمُ الْمُحَكَّمُ: يعنى به الدُّرُوعُ وَالجَوَاشِنَ الَّتِي أُحْكِمَ
صُنْعًا وَعَمَلًا: وَيُقَالُ أُرِمْتُ الْحَبْلَ إِذَا أَحْكَمْتُمْ قَتْلَهُ وَحَبَلٌ مُبْرَمٌ b وَسَحِيْلٌ وَمُحْدَرْجٌ وَمَشْرُورٌ أَيْ
مُخَدَّمٌ لِقَتْلِ c

٦ فَهَذَا عَتَادِي لَوْ أَنَّ الْفَتَى يُعَمَّرُ فِي غَيْرِ مَا مَهْرَمٍ

وَيُرْوَى: * بَدَأَ أَوْلَى لَوْ أَنَّ الْفَتَى *: أَيْ وَفَتَى وَحِيْبِي. وَالْعَتَادُ الْعُدَّةُ وَالِاسْتِعْدَادُ لِمَا يُجْتَنَحُ لِإِثْبَةِ:

وَقَالَ النَّسَعِيُّ: * وَتَقْوَى الْأَلْفِ خَيْرٌ عَتَادٍ *. وَمَا هُنَا صِلَةٌ وَصَلَّ بِهَا كَلَامَهُ (47a)

٧ وَقَدْ عَلِمَ الْحَكِيَّ مِنْ عَامِرٍ بِأَنَّ لَنَا ذِرْوَةَ الْأَجْسَمِ

ذِرْوَةٌ نَزَلَتْ أَعْلَاهُ: وَذِرْوَةٌ وَعُرْعُورَةٌ وَاحِدٌ. وَالْأَجْسَمُ الْأَضْحَمُ الْأَعْظَمُ

٨ وَأَنَا الْمَصَالِيْتُ يَوْمَ الْوَعَى إِذَا مَا الْعَوَاوِيرُ لَمْ تَقْدِمِ

الْمَصَالِيْتُ جَمْعُ مِصْلَاتٍ وَهُوَ الْمَضِي فِي الْأَمْرِ: وَيُقَالُ سَيْفٌ صُلَّتْ وَإِصْلِيْتُ إِذَا كَانَ مَاضِيًا فِي الصَّرِيَّةِ:

وَانْصَلَّتِ السَّيْفُ مِنَ الْعَيْدِ إِذَا أُجْرَدَ: وَيُقَالُ أَصَلَّتْ سَيْفُهُ إِذَا جُرِدَ: وَجَبِينٌ صُلَّتْ أَيْ مُشْرِفٌ: وَرَجُلٌ

صُلَّتْ وَصَلَّدَ أَيْ صَادَفَ الْإِلْقَاءَ: وَحَاجِرٌ صُلَّتْ وَصَلَّدَ أَيْ شَدِيدٌ صُلْبٌ: وَيُقَالُ صَلَّدَ الرُّنْدُ وَأَصَلَّدَ إِذَا

لَمْ يَنْوِرْ نَرًا. وَالْعَوَاوِيرُ جَمْعُ عَوَارٍ وَهُوَ الْجَبَانُ: قَالَ الْأَعَشِيُّ

أَعْيُرُ مَيْلٌ وَلَا عَوَاوِيرُ فِي الْهَيْبَاتِ وَلَا عُرْلٌ وَلَا أَكْفَالٌ

عُرْلٌ جَمْعُ أُعْرَلٍ وَهُوَ الَّذِي لَا سِلَاحَ مَعَهُ. وَالْعَوَاوِيرُ الْجَبْنَاءُ. وَالْأَكْفَالُ جَمْعُ كِفْلٍ وَهُوَ الَّذِي لَا يَثْبُتُ

عَلَى ظَهْرِ الدَّائِيَةِ: وَقِيلَ لِأَعْرَابِيٍّ رَاكِبٍ وَأَبُوهُ يَمْشِي مَعَهُ: لَمْ رَكِبْتَ وَأَبُوكَ رَاجِلٌ: فَقَالَ: لَنْ أَبِي لِكِفْلٍ:

أَيْ لَا تَثْبُتْ عَلَى ظَهْرِ الدَّائِيَةِ

a) MS الْقَدُّ.

b) So our MS; سَحِيْلٌ however means "of single strand", not twisted; see Lane, s. v., and Zuhair, Mu'all. 18.

c) MS وَتَقْوَى اللَّهِ; 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 الذِّرْوَةَ الْأَجْسَمَا

e) Cited LA II, 358¹⁸, with الْمَعَاوِيرُ لَمْ تَقْدِمِ.

f) al-A'shà, *Mā bukā'u*, 57; LA VI, 294¹⁹, XIV, 108¹⁵, etc. (MS incorrectly الْأَكْفَالِ).

XV.

١ لِلْمُقَرَّبَاتِ غُدُوَّ حَيْسِنَ نُحْضِرُهَا وَعَارَةً تَسْتَيْبِرُ النَّقْعَ فِي رَهْمِ

المقربات الخيل التي تئدني من احبابها لكرامتها عليي: تربط عند البيوت لا تسرح مع غيرها: الواحدة مقربة. ونحضرها تحلبها على الحضر وهو عدو: يقال احضر الرجل والقرس اذا عدوا. واتفق الغبار

٢ فَمَا يُفَارِقُنِي الْمَرْنُوقُ مُحْتَمِلًا رِحَالَةً شَدَّهَا الْبِضَارُ بِالنَّبَجِ

(47b) المرنوق فرسه. والرحالة السرح: ومنه قول الشاعر

a إِذْ لَا أَرَأَى عَلَى رِحَالَةٍ سَابِحٍ نَهْدِ مَرَاكِلِهِ نَبِيلِ الْمَحْزَمِ

والبضار التعهد والائمة عليها: قال النابغة: * b وَرَقَ مَرَاكِلُهُ مِنَ الْبِضَارِ * c والثبج الصدر وجمعه أثبج

٣ إِذَا نَعَى الْكَرْبَ نَاعُوهَا بَدَتْ لَهُمْ أَبْنَاءُ عَامِرٍ تُرْجِي كُلَّ مُحْتَزَجٍ

ويروى: ناعوها بدت أصلا: اي عشييا الواحد أصيل. وقوله تُرْجِي اي تسوت: والترجية d أصليا أن

تدفع الظبية غزالها بصدورها اذا أرادت ان تُرْشَحَ. e وَخُتْرَجٌ خَارِجِيٌّ قَدْ خَرَجَ مِنَ الصَّمَةِ وَهُوَ السَّبِيفُ: 10

قال أوس بن حنجر

f وَخَارِجِيٌّ يَزُمُ الْأَرْضَ مُعْتَمِرًا وَقَيْنَةٌ ذَاتُ شِمَارِجٍ وَأَحْجَلِ

والخارجي من الناس الذي يسود بغير إرث. g وقوله نعى [الكارب ناعوا اي ذكروا ذكروحا

٤ عَلَيْهِمُ الْبَيْضُ وَالْأَبْدَانُ سَابِغَةٌ يُفْتَحِمُونَ كَأَنَّ الْقَوْمَ فِي رَهْمِ

البیض جمع بيضة وهي المعفر وهي القردمانى: قال لبيد بن ربيعة

h فَخَمَّةٌ ذَفْرَاءٌ تُرْتَى بِالْعَرَى قُرْدَمَانِيَا وَتَرْنَا كَالْبَصَلِ

XV. *Basit*; no citations found.

a) This verse is made up of the first homist. of v. 45 and the second hemist. of v. 21 of 'Antarah's *Mu'allaqah*.

b) *Diw.* X, 24 (Ahlw. ^{وَرَقًا}).

c) This explanation is not correct; see Lane.

d) MS ^{أَصْلُهُ}.

e) MS ^{وَمُسْتَخْرَجٌ}.

f) This v. is not in the *Diw.*, ed. Geyer; it may belong to No. XXXII in that Collection.

g) MS ^{وَقَوْلُهُ نَاعُوا أَي}.

h) *Diw.* XXXIX, 59.

وَالْأَبْدَانِ جَمْعَ بَدَنِ وَعَمَوِ الدِّرْعُ. وَالسَّابِغَةُ القُضْفَاصَةُ. وَيُقَحِّمُونَ اى ^a يَحْمِلُونَهَا عَلَى نُحُولِ الرَّهَجِ
وَأَفْتِحَامِ النِّعَمِ. وَالرَّوْحِجُ النُّعْمَارُ ۵

٤. صَبَّخَنَ عَنَسًا غَدَاةَ السَّرْوَعِ آوِنَةً وَهَنَّ عَالَيْنَ يَابِّنِ النَّجْوَنِ فِي دَرَجٍ
صَحَّحَ بَعَى انْعَارَهُ لِأَنبَا لَا تَنْفَعُ إِلَّا فِي الصَّبَاحِ. وَالرَّوْعُ انْفِرَعُ وَأَرْتَاعُ وَرَاعُ فِرْعَ. وَأَوِنَةٌ اى وَقْنَا جَمْعُ
أَوَانٍ. وَالدَّرَجُ المَشْقَّةُ ۵ (48a)

٥. وَأَنْقَضِيتِ الحَيْدِلُ مِنْ وَاوِي الدِّنَابِ وَقَدْ أَصْغَتْ ^b أَسْتَنَّتَهَا حُمْرًا مِّنَ الوُدَجِ
النَّضِيتُ ضَمِيْتُ دُنْفِصَاصِ النُّعَابِ. وَأَصْغَتْ أَمَلْتُ وَالشَّعَا المَيْلُ: يَقَالُ صَغَا إِلَى كَذَا اى مَالَ إِلَيْهِ:
وَمِنْهُ ٤ فَقَدْ صَغَتْ فُلُونُكَمَا. وَالدُّوجُ ارَادَ دَمَ الأَوْدَاجِ كَأَنَّهُ حَضَبِيهَا بِالدَّمِ فَصَارَتْ حُمْرًا بِهِ. وَأَمَّا قَالُ
أَصْغَتْ لِأَنبَا تَرِيدُ أَنْ تَنْفَعُنِ بِنَا فَقَدْ ^d أَمَلْتِنَا لِطَعْنٍ: وَقَالَ الشَّاعِرُ فِي مَعْنَاهُ: *عَ حَقَّصُوا أَسْتَنَّتِيْمَ فَكُلُّ
نَعِي * ارَادَ بِالدُّوجِ الأَوْدَاجَ: وَمِثْلُهُ: *فَ فِي حَلْفِكُمْ عَظْمٌ وَقَدْ شَجِينَا * ۵

٦. إِنْ تَسَالَى الحَيْدِلَ عَنَّا فِي مَوَاتِفِهَا يَوْمَ المُشَقَّرِ وَالْأَبْطَالِ فِي رَعَجٍ
يَوْمَ المُشَقَّرِ بَعَى وَيَوْمَ النُّصْفَةِ وَكَانَ قَدْ أَبْلَى ^e فِيهِ. وَالْأَبْطَالُ الأَشْدَاءُ الَّذِينَ تَبَطَّلَ الدِّمَاءُ عِنْدَهُمْ فَلَا
يُؤْخَذُ مِنْهُمُ تُرًّا. وَرَعَجٌ فَلَغٌ وَشَدَّةٌ: وَيَقَالُ رَعَجٌ فِرْعٌ. وَقَدْ مَرَّ ذِكْرُ المُشَقَّرِ ۵

٧. نُخَيْرِكَ أَنْتَى أَعِيدُ الكَرَّ بَيْنَهُمْ إِذَا القْنَا حُطِمَتْ فِي يَوْمٍ مُعْتَلَجٍ
نُخَيْرِكَ جَوَابٌ لِمَنْ تَسَالَى. وَحُطِمَتْ كُسِرَتْ وَالحَطْمُ الكَسْرُ: وَمِنْهُ مَا يَقَالُ: حَطَمَ اللهُ ظَهْرَ عَدُوِّكَ.
وَيَوْمٍ مُعْتَلَجٍ نَيْمٌ اعْتِلَاجٌ وَأَرْحَامٌ ۵

a) MS يَحْمِلُونَهُ.

b) MS أَسْتَنَّتَهَا.

c) Qur LXVI, 4.

d) MS أَمَلْتَهَا.

e) LA XX, 208²⁰; poet الأَجْدَعُ الهِمْدَانِيُّ.f) LA XIX, 150¹⁹; poet المُسَيَّبُ بن 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.

XVI.

١ أَلَا مَنْ مُبْلَغٌ 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 وتبعين: وثيقة وثق بمعنى. وأرف قرب: يقال أرف خروج الحصى أى دنا: والأزوف الدنو والقرب للشيء تراجل. وتثروب ترجع. واللبات الصدور. وتعلق الدم الطرى: ويشاب اللحم بالدم من عقره (48)

٣ فَإِنَّ لَنَا حُكُومَةَ كُلِّ يَوْمٍ يُبَيِّنُ فِي مَقَاصِلِهِ الصَّوَابَ

٤ وَإِنِّي سَوْفَ أَحْكُمُ غَيْرَ عَادٍ وَلَا قَدِيعٍ إِذَا أَلْتَمَسَ الْجَوَابَ

القَدِيعُ الكلامُ القبيحُ. ويرى: وَلَا قَدِيعٍ: e والقَدِيعُ التَّبُوبُ للشيءِ. ونحل ذلك فدعٍ ولاسم القَدِيعِ

٥ حُكُومَةَ حَازِمٍ لَا عَيْبَ فِيهَا إِذَا مَا الْقَوْمُ كَظَّهُمُ الْخِطَابَ

كَظَّهُمْ غَلَبَهُمْ وَمَلَأَهُمْ غَيْظًا: ويقال d كَظَّطُتُ الْبَابَ أى سَدَدْتُهُ. وَالْخِطَابُ الْمُخَاطَبَةُ

٦ فَإِنَّ ^e مَطِيبَةَ الْحِلْمِ التَّنَائِي عَلَى مَهَلٍ وَلِدَجْهِدِ الشَّبَابِ

المَطِيبَةُ كُلُّ مَا رُكِبَ طَيْبُهُ: وإنما هذا مثل

٧ وَلَيْسَ الْجَهْدُ عَن سِنٍّ وَلَكِنْ غَدَّتْ بِنَوَائِدِ الْقَوْلِ الرِّكَابَ

يقول ما قلناه من الشعر تحمله الرواة الى كل فجٍ على ركبهم أى إبليم: أى عو مثل نوايد نسبهم اذا

خرَجَ عَنِ الْفَوْقِ لَمْ يَرِدْهُ أَحَدٌ

٨ فَإِنَّ بَنِي بَغِيضٍ قَدْ أَنَاهُمُ رَسُولُ النَّاصِحِينَ فَمَا أَجَابُوا

بنو بغيض عبس ودبيان وأنمار بنو بغيض بن ريث بن عطفان. يقول: قد أتاه رسول من نصيحهم

فَمَا قَبِلُوا النَّصِيحَةَ

٩ وَلَا رَدُّوا ^f مَكْرُورَةَ ذَاكَ حَتَّى أَنَا ^g الْجِلْمُ وَأَنْخَرَقَ الْحِجَابَ

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 كَظَّمْتُ.

e) Cf. No. XVIa, v. 1; either مَطِيبَةَ here should apparently be corrected to مَطْنَةَ, or the reverse correction be made in the other passage; the scholia however show that the commentator read the text as printed. f) MS مَكْرُورَةَ. g) Prof. Nöldeke suggests that for الْجِلْمُ

الْمَعْبُورَةَ وَالْمَعَاوِرَةَ وَالْإِحَارَةَ وَالْحِوَارَ وَالْحَمِيرَ كُلَّهُ الْجَوَابُ: قَالَ طَرَفَةُ

١. وَأَصْفَرُ مَضْمُوحٌ نَظَرْتُ حَوْبِرَهُ عَلَى النَّارِ وَأَسْتَوْدَعْتُهُ كَفَّ مُجِيدٍ

وسوى. نظرت حواره على النار

١٠. فَإِنِ مَقَالَتِي مَا قَدْ عَلِمْتُمْ وَخَيْلِي قَدْ يَكْحَلُ لَهَا النَّهَابُ

على ما ندى أفوه قد علمته نبي لا يفتموني عما أريدك (49a) شيء ولا أهاب أحدا بيتي عزمي

ومع. وإنما جمع بيت

١١. إِذَا يَمُنُّنْ خَيْلًا مُسْرِعَاتٍ جَرَى بِنُكُوسِ طَيْرِهِمُ الْغُرَابُ

نمن نمدن: فعل نمنك وتأمناك نى فصدتك

١٢. وَإِنِ مَرَّتْ عَلَى قَوْمٍ أَعَادِ بِسَاحَتِهِمْ فَقَدْ خَسِرُوا وَخَابُوا

XVIa.

فَأَجَابَهُ الْمُبَاعِثُ الدَّبْيَانِيُّ

١. أَلَا أُنْبِغُ عُوَيْمَرَ عَنِ زِيَادٍ فَإِنَّ مَظِنَّةَ الْجَهْلِ الشَّبَابُ

ونوى • أنبغ عمرا عنى رسولا * فإن مظننة أنجبل الشباب * . ومظننة الرجل حيث يأويه ولا يبرح

منه: وقل: أنبلوا تعلم في مظننه

٢. فَإِنَّكَ سَوْفَ تَكْخُلُمُ أَوْ تَنْهَاهِي إِذَا مَا شَبِبْتَ أَوْ شَابَ الْغُرَابُ

على أنت لا تخلم لما أن الغراب لا يشيب: وهذا مثله

٣. فَكُنْ كَأَبِيكَ أَوْ كَأَبِي بَرَاءٍ تُوَافِقُكَ الْحُكُومَةُ وَالصَّوَابُ

(which is quite clear in the MS) we should read *النَّحْمُ*; 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. *Dirw.* (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 *Dirw.*, where first hemist. is *فَإِنَّ يَبْكُ عَامِرٌ قَدْ قَالَ جَهْلًا*, and so BA; the Lexx. mention *النَّسَبُ* as alternative reading in hemist. 2.

c) In the *Dirw.* this verse comes after vv. 3—4; BA agrees with our order. MS has *تَنْهَى*.

Ahlw. misprints *شَبِبْتَ* for *شَبِبْتَ*.

ابو براء عمه عمر بن جعفر. اى كُنْ كَعَمِكَ فَتَنَّتِي لَكَ الْحَكْمُ كَمَا ذُنَّ يَتَنَّتِي ن. ٥

٤ وَلَا تَذْهَبْ بِحِلْمِكَ ه هَافِيَاتٍ مِّنَ الْخَيْلَاءِ لَيْسَ لَهُنَّ بَابٌ

هَافِيَاتٍ مَا يَسْتَدَخِّفُكَ فَتَضِيضٌ لَهَا. مِنَ الْخَيْلَاءِ اى مِنَ نَجِيمٍ. وَفَوْنُهُ نَيْسٌ نَيْسٌ بَابٌ اى اِذَا تَلَبَّتْ مُخْلِصًا لَمْ تَجِدْ بَابَهُ ٥

٥ ه بَقَانٌ يِّكُ رَبُّ اَدْوَادٍ بِحِسْمِي اَصَابُوا فِي لِقَائِكَ مَا اَصَابُوا

اَدْوَادٌ اِبْدَلٌ وَهُوَ جَمْعُ دَوْدَ وَهُوَ مَا بَيْنَ الثَّلَاثَةِ اِلَى الْعَشْرَةِ. وَحِسْمِي مَوْجِعٌ. وَرَبُّ الشَّمْسِ صَاحِبُهُ وَرَبُّ الدَّارِ وَرَبُّ الصَّبِيغَةِ صَاحِبُهَا وَمَالِكُهَا: وَمِنْهُ رَبُّ السَّمَاوَاتِ اى مِنْهَا ٥

٦ فَمَا اِنْ كَانَ مِنْ نَسَبٍ بَعِيدٍ وَلَكِنْ اَدْرَكُوكَ وَهَمَّ غِصَابٌ

ذَكَرَ ابُو الْعَبَّاسِ ثَعْلَبٌ اَنَّ حِسْمِي يَوْمَ لَبِنَى بَغِيضَ عَلِيِّ بْنِ عَمْرِ (49b) قَتَلَ فِيهِ حَنْظَلَةَ بْنَ ثَعْلَبِ اَخُو عَمْرِ بْنِ الطُّفَيْلِ ٥

٨ فَوَارِسٌ مِّنْ مَّنْوَلَةٍ غَيْرِ مَيْلٍ ؕ وَمَرَّةٌ فَوْقَ جَمْعِهِمُ الْعُقَابِ

مَّنْوَلَةٌ اَمْ مَازِنٌ وَشَمَخٌ اَبْنَى قَرَارَةٍ: وَمَرَّةٌ اَبْنُ عَوْفِ بْنِ سَعْدٍ. وَفَوْنُهُ غَيْرُ مَيْلٍ جَمْعُ اَمْبِيلٍ ؕ وَهُوَ الَّذِي لَا تُرْسَ مَعَهُ. وَالْعُقَابُ الرَّايَةُ وَجَمْعُهَا عُقْبَانٌ ٥

XVII.

١ يَا رَبِّ قِرْنٍ قَدْ تَرَكْتُ مُجَدَّلًا صَخْمِ الدَّسِيعَةِ رَأْسِ حَيِّ جَحْفَلٍ

يُقَالُ هُوَ قِرْنُهُ فِي الْقِتَالِ وَالْحَرْبِ اِذَا كَانَ شِجَاعَتُهُمَا وَاحِدَةً: وَهُوَ قِرْنُهُ فِي النَّسَبِ اِذَا ذُنَّ مِبْلَادُهُمَا وَاحِدًا. 15 مُجَدَّلًا اى مُصْرُوْعًا عَلَى الْجِدَالَةِ وَفِي الْاَرْضِ: قَالَ الرَّاجِزُ

وَقَدْ اَرَكَبُ الْاَلَةَ بَعْدَ الْاَلَةِ وَاتَّرَكُ الْعَاجِزَ بِاَلْجِدَالَةِ

a) Diw. ضَامِتَاتٌ BA ضَامِيَاتٌ.

b) Diw. مِّنْ لِقَائِكَ and فَاِنْ تَلَبَّتْ لِقَائِي يَوْمَ حِسْمِي.

c) Diw. وَمَرَّةٌ. d) MS امْرَأَةٌ sic!

e) For the meanings of اَمْبِيلٌ see LA XIV, 161¹ ff.; that given in the scholion does not suit here.

XVII. *Kāmil*; no citations.

f) MS تَرَكْنِ: all the following verbs are in the 1st pers. sing.

g) See *ante*, p. 103¹.

وفوه ضَحْمٌ ٥ الدَّسِيعَةُ اى الخَلْفِ. جَحْفَلٌ غَلِيظٌ: وَرَجُلٌ جَحْفَلٌ وَجَحْنَقَلٌ اِذَا كَانَ غَلِيظَ الشَّفَةِ ٥

٢ وَتَرَكْتُ نِسْوَتَهُ لَهْنٌ تَفَجُّعٌ يَنْدُبْنَهُ اَصْلًا بِنَوْحٍ مُعْوِلٍ

تَفَجُّعٌ وَنَوْحٌ وَاسِدٌ. اَصْلُهُ عَشِيَةٌ. وَالْمُعْوِلُ الَّذِى يَرْفَعُ صَوْتَهُ فِي الْبُكَاءِ وَالْاَعْوَالِ: يُقَالُ اَعْوَلَتِ الْمَرْأَةُ

تَعْمَلُ اِعْوَالًا ٥

٣ مِنْ آلِ عَيْسٍ قَدْ شَفَيْتُ حَرَارَتِي وَغَنِمْتُ كُلَّ غَنِيمَةٍ لَمْ تَضْهَلِ

تَضْهَلُ حَمِيمٌ: يَقُولُ تَرَكْتُ حَيْسَ جَمْعُهَا: يُقَالُ ضَبِدٌ نَلَّجَلِ مَالٌ وَضَبَلٌ فِي ضَرْعِ النَّاقَةِ لَبَنٌ اى

تَسْمَعُ: وَيَقْرَأُ صِهْبًا ٥

٤ وَنَجَا بِمِعْتَرَةِ الْأَعْرُ مِنَ الرَّدَى يَهْوَى عَلَى عَجَلٍ هُوَى الْأَجْدَلِ

الْأَعْرُ رِسْمٌ وَالنَّسْبُ عَرَا، وَفِي النَّسْبِ فِي وَجْهِهَا عُرَّةٌ: وَالْعُرَّةُ فَوْقَ الْفَرْحَةِ. وَالرَّدَى الْهَيْلَاكُ. كَأَنَّهُ قَالَ: قَرَّ

عَلَى رِسْمِ (50a) فَدَتَهُ نَجَا بِهِ: وَمَوْ يَهْوَى حُويًا اِذَا أَحْطَطَ فِي الْمَضِيِّ. وَالْأَجْدَلُ الصَّفْرُ وَالْجَمِيعُ الْأَجْدَلُ

وَيُقَالُ لِنَصْفِ اِنْتِهَا نَضَمِيٌّ وَنَضَمِيٌّ ٥

٥ وَتَرَكْتُ عِبْلَةَ فِي السَّوَاءِ لِفْتِيَةٍ بَاتُوا عَلَى كُتْفِ الْخَيُْولِ الْجَوْلِ

عِبْلَةُ صَدِيقَةُ عَمْرٍو. وَالسَّوَاءُ وَالسَّوَى الْوَسْطُ اى تَرَكْتُ بَيْنَهُمْ. وَكُتْفِ ٥ الْخَيُْولِ اى يَبِيئَتُونَ عَلَى

أَنْدِ خَيُْولِهِمْ. الْجَوْلُ مِنَ الْجَوْلَانِ ٥

٦ رَاخُوا بِهَيْدٍ وَالْوَجِيهَةَ عَمَوَةَ يَوْمَ الرِّقَاعِ عَلَى نَجَابِ دُمَلٍ

حَدِيثٌ اِنْ لَمْ يَرَأَهُ. d [وَدُمَلٌ] مِنَ التَّمْيِيلِ وَمَوْ ضَرْبٌ مِنَ السَّبْرِ سَرِيعٌ. عَمَوَةُ اى ٥ غُلْبَةٌ: وَيُقَالُ مِنْ عَمَا

تَعْمَرُ وَيَدْعُو مَسْدَرًا وَاعْتَدَ مَوَاعِدَةً وَوَعَا ٥

a) This explanation of ضَحْمٌ 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 'Āmir: for the latter was born in the year of the Battle of Shīb Jabalah, when 'Antarah was already a mature warrior of full age; he must have been old while 'Āmir was still a youth.

c) MS الْحَيْلِ.

d) Accidentally omitted in MS.

e) MS غُلْبَةٌ (!)

XVIII.

١ صَبَحْنَا الْكَحَى مِنْ عَبَسٍ صَبُوحًا بِكَأْسٍ فِي جَوَانِبِهَا التَّمِيلُ

التَّمِيلُ وَالتَّمْتَلُ وَالتَّمْتَنُ السُّمُّ. وَالصَّبُوحُ شُرْبُ الْعِدَاةِ: وَالتَّمِيلُ شُرْبُ نَيْفِ النَّبْرِ وَالتَّمِيلُ شُرْبُ الْعَشِي وَالْجَاشِرِيَّةُ شُرْبُ السَّكْرِ. وَالتَّمِيلُ الَّذِي أُتْفِعَ وَبَقِيَ فِي الْأَنْقَاعِ حَتَّى يُدْرِكَ فِيهِ وَجَرَى نَسْمٌ فِي أُنْبُودِهِ. وَمِنْهُ تَمِيلَةُ النَّاقَةِ لِلْعَلْفِ [الَّذِي] يَبْقَى فِي جَوْفِهَا

٢ وَأَبْقَيْنَا لِمُرَّةٍ يَوْمَ نَخْسٍ وَإِخْوَانِهِمْ فَقَدْ ذَهَبَ الْعَلِيلُ

يَوْمَ نَخْسٍ يَوْمَ رِيحٍ وَعَبْرَةٍ: وَأَمَّا إِذَا ارَادَ يَوْمًا صَعْبًا. وَالْعَلِيلُ حَرَارَةٌ فِي الْأَنْدَادِ مِنْ غَشَشٍ أَوْ غَيْظٍ: وَالْعَلَّةُ وَالْعَلِيلُ وَاحِدٌ. أَيْ ائْتَمَقَيْنَا مِنْهُ لَأَنَّ قَدْ نَلْنَا مِنْهُ وَأَبْقَيْنَا فِيهِ فَقَدْ زَالَ الْعَلِيلُ

٣ فَزَكْنَا دُورَهُمْ فِيهَا دِمَاءً وَأَجْسَادًا فَقَدْ طَهَرَ الْعَوِيلُ

الْعَوِيلُ الْبُكَاءُ وَالصَّبَاحُ: يُقَالُ أَعَوَّتِ الْمُرَاةُ تَعْوِيلًا (50b) إِعْوَالًا: وَأَمْرًا مُعِينَةً أَيْ بَابِيَّةً صَدَحَتْ فِي بُكَاءِهَا

٤ فَذَلَّ الْأَبْلَحُ الْمُخْتَالُ إِنَّا نَحْيِسُهُ وَعَزَّ بِنَا الدَّلِيلُ

الْأَبْلَحُ الْمُتَكَبِّرُ. وَالْمُخْتَالُ ذُو الْخُبُلَاءِ. نَحْيِسُهُ أَيْ نَدْبَلُهُ: وَمِنْهُ سُمِّيَ الْمُخَيِّسُ *a* بِبَنِيَّةٍ: *b* وَالْخَيْسُ الْأَجْمَةُ يَرْتَبِطُ فِيهِ الْأَسَدُ: وَيُقَالُ خَاسَ الْبَيْعُ يَخْيِسُ خَيْسًا إِذَا بَقِيَ وَكَسَدَ

٥ قَتَلْنَا مَالِكًا وَأَبَا رَزِينٍ غَدَاةَ الْقَاعِ إِذْ لَمَعَ الدَّلِيلُ

لَمَعَ الدَّلِيلُ [أَيْ] لَمَّا رَأَاهُمْ رَبِيعُنَا وَدَلِيلُنَا لَمَعَ إِيْنُنَا بِثَوْبِهِ. وَالْقَاعُ الْأَرْضُ الْحَرَّةُ الضَّمِينُ تَمَسُّكُ الْمَاءَ وَجَمْعُهُ قَيْعَانٌ وَأَنْوَعٌ: قَالَ الشَّاعِرُ: * وَأَفْقَرُ أَنْوَعِ اللَّوِيِّ وَخَمَائِلُهُ*: وَالْخَمَائِلُ جَمْعُ خَمِيلَةٍ وَهِيَ رَمْلٌ يُنْبِتُ الْكَشَشِيَّشَ

٦ لَمَّا فِي الرَّوْعِ أَبْطَالَ كِرَامًا إِذَا مَا الْخَيْلُ جَدَّ بِهَا الصَّهِيدُ

الرَّوْعُ الْقَرْعُ وَالرَّائِعُ الْقَرْعُ. وَالْأَبْطَالُ الْأَشْدَاءُ تَبْطُلُ عِنْدَهُمُ الْأَنْتَارُ لَا يَقْدَرُ عَلَيْهِمْ نَعِيرُهُمْ وَأَمْتِنَعِيهِمْ: فَمَنْ قَتَلَهُ بَطَلٌ ذَهَبَ دَمُهُ عَدْرًا

XVIII. *Wafir*; no citations found.

a) This prison, built by the Caliph 'Alī, and used by al-Hajjāj, is generally said to have been at al-Kufah: LA VII, 377³.

b) So LA VII, 378²; MS الخَيْسُ.

٧ عَلَى جُرْدٍ مُسَوِّمَةٍ عِتَاقٍ تَوَقَّضَ بِالشَّبَابِ وَبِالْكُهُولِ

التَّخْرُجُ لِلْمَلِ الْقَصْرِ الشُّعُورِ: وظول الشعر هُجْنَةٌ والواحد أَجْرَدٌ والثنى جرداء. ومُسَوِّمَةٌ مُعَلَّمَةٌ. عِتَاقٌ بَرَامٌ بقل من عنق أى كريم. a وتَوَقَّضَ أى تَوَقَّلَ وهو أَشَدُّ العَدُوِّ حتى يَكَادَ يُصْرِعُ ٥

٨ إِذَا مَا الرِّكْضِ أُسْهَلَ جَانِبَيْهَا وَجَدَّ السَّيْرُ وَأَنْقَطَعَ النَّقِيلُ

وَأُسْهَلَ سَمِبٌ أَسْلٌ بِنَعْرِقٍ. والنَّقِيلُ الواحدة نَقِيلَةٌ وفي النِّعَالِ الَّتِي تُتَخَذُ لِلخَيْلِ وَالإِبِلِ تُحْذَاهَا. نِعَالٌ تُقَطَّعُ بَعَثُهَا مِنْ شِدَّةِ السَّيْرِ. والنَّقِيلُ مَا خُصِفَ مِنَ النِّعَالِ: (51a) والنَّقْلُ ضَرْبٌ مِنَ السَّيْرِ ٥

٩ وَيَوْمَ الشَّعْبِ غَادَرْنَا لَقَيْطًا بِأَبْيَضِ صَارِمٍ عَضْبٍ صَقِيلِ

غَادَرْنَا تَرَلْنَا: وَمِنْهُ يَمَى الغَدِيرُ لِأَنَّ السَّيْلَ غَادَرَهُ أَيْ تَرَكَهُ. وَالصَّارِمُ السَّيْفُ القَاطِعُ. وَالعَضْبُ أَيْضًا القَضْبُ: وَيَقَالُ نَسَانٌ عَضْبٌ أَيْ حَادٌّ ٥

١٠ غَدَاةٌ أَرَادَ أَنْ يَسْمُوَ إِلَيْنَا بِأَسْرَتِهِ وَأَخْلَفَهُ الْقَبِيلُ

يَسْمُوُ يَرْتَفِعُ وَالسَّمُوُ الارتفاعُ. بِأَسْرَتِهِ بِقَوْمِهِ الَّذِي أُسِرَ بِهِ أَيْ شَدِيدَ بِهِ: وَالأسْرُ وَثَقَةٌ الخَلْفِ وإِحْكَامُهُ: وَيَقَالُ أُسِرْتُ القَتَبُ: وَقَالَ اللهُ تَبَارَكَ وَتَعَالَى: b وَشَدَدْنَا أَسْرَعَهُمُ: أَيْ خَلَقَهُمُ وَاللهُ أَعْلَمُ ٥

١١ فَأَبْنَا غَانِمِينَ بِمَا اسْتَفَانَا نَسُوقَ الْبَيْضِ دَعَوَاهَا الْأَلِيلُ

أَبْنَا رَجَعْنَا وَالأُوبُ الرُّجُوعُ وَالأُوبَةُ الرُّجُوعَةُ وَالإِيَابُ الرُّجُوعُ أَيْضًا: قَالَ العَنَيْسِيُّ c وَالإِيَابُ حَبِيبٌ. وَاسْتَفَانَا مِنَ الْفَيْءِ. وَالأَلِيلُ وَاللَّيْلُ مِنَ الصَّرَاحِ وَهُوَ أَنْ تَتَوَلَّى وَتَصْرَحَ لِأَنَّهَا قَدْ أُسِرَتْ فِيهِ غَرِيبَةً تَبْكِي ٥

XIX.

١ بَنِي عَامِرٍ غُضُّوا الْمَلَامَ إِلَيْكُمْ وَهَاتُوا فَعْدُوا الْيَوْمَ d [فِيكُمْ] مَشَاهِدِي

٢ وَلَا تَكْفُرُوا فِي النَّائِبَاتِ بِلَاءَنَا إِذَا عَضَّكُمْ خَطْبٌ بِأَحْدَى الشَّدَائِدِ

٣ سَلُّوا فَخَبِّرُوا عَنَّا غَدَاةً أَقْصِرِ وَأَيَّامَ حِسْمِي أَوْ صَوَارِسَ حَاشِدِ

حِسْمِي مَوْجِعٌ أَوْ بَلَدٌ. وَيُرْوَى أَيَّامٌ بِالتَّجْرِ والنَّصَبِ. وَحَاشِدٌ مِنْ عَمْدَانَ. وَصَوَارِسٌ مَا ضَرَسَهُمْ مِنَ الحَرْبِ: 20 وَيَقَالُ فُلَانٌ ضَرَسَ شَيْئًا أَيْ سَبَّاهُ الخَلْفِ. وَكَذَا أُعْرِبَ ٥

a) This does not agree with the explanations of al-Aṣmaʿī and Abu ʿUbaidah in LA VIII, 376^f; see Lane 2961c, and Aṣm., *Khail*, 269 ff.
 b) Qur. LXXVI, 28; and see Lane, 58a.
 c) Not found in Ṭufail's *Diwan*.
 XIX. *Ṭawīl*.
 d) Omitted by copyist: conj.

٤ وَيَا كُورٍ إِنْ ثَابَتْ حَلَائِبُ جَعْفَرٍ إِلَيْكُمْ وَجَاءَتْ خَنَعَمٌ لَيْتَمَحَاشِدٍ

(51b) الكور جبل. وثبتت رجعت تنوب قوبيا. والحلائب الجمعات: يجتمعون يتعوبون. وتحاشد من

الإحشاد للامر وهو الاجتماع والانتفاخ: يقال تحاشد علي بنو فلان اي تعوبوا عليه

٥ لِيَدْتَرَعُوا عَلِقَاتِنَا نُسَمَّ ا يَرْتَعُوا فَأَرَدَتْ تَنَايِي مِنْهُمْ كُلَّ مَا حِدِ

العلاقة والعرة المعاش والقيام. أردت أخلكت والردى التلاخ. وانجد الشريف

٦ فَأَنْقَدْتُ عَبْدَ اللَّهِ ثُمَّ بِضْرَبَةٍ وَقَدْ خَامَ عَنْهَا كُلَّ حَامٍ وَدَائِدِ

خام جبن وضعف يخيم. وقوله كل حام اي كل من يجمي على إنسان قد جبن نسبه الأمر. ودائد

المانع: يقال قد ددته عن كذا وكذا اي منعه e والمدود الممنوع

٧ تَرَكَتْ صَرِيْعًا بِالْعَرَاءِ مُجَدَّلًا صُبَيْعَةَ إِذْ نَجَّيْتُ شَتِيْرَ بْنَ خَالِدِ

صُبَيْعَةَ رَجُلٌ مِنْ بَنِي عَبَسٍ. مُجَدَّلًا مَضْرُوعًا مُلْقَى فِي الْحِجَابَةِ. وَالْعَرَاءُ تَقْفَرٌ مِنَ الْأَرْضِ

٨ طَيْرٌ وَزَيْدٌ الْكَيْلِ قَدْ نَالَ طَعْنَةً إِذِ الْمَرْءُ زَيْدٌ جَائِرٌ غَيْرُ قَاصِدِ

اراد تجي شتيرا طير وهو الفرس الوثوب يقال كمر اي وقب: ويسمى d البرغوث ضمير بن ضمير. والحائر

والجائض والحائد والعاذل المنحرف عن الطريق

٩ فَذَلِكَ مَا أَعْدَدْتُ فِي كُلِّ مَاقِطٍ كَرِيهٍ وَعَامٍ لِعَاشِيْرَةِ آئِدِ

المأقط مصيف الحرب. وأعدت من قول الله جل وعز: e ولا يؤدُّه حِطْبَيْمًا: اي لا نعلنه: نعل

أَدْنَى الشَّيْءِ إِذَا أَثْقَلْتَنِي: وَالْأَيْدِ وَالْأَدِ الْقُوَّةُ وَالشِّدَّةُ (52a)

XX.

١ فَتَلَّنَا يَزِيدَ بَنَ عَبْدِ الْمَدَانِ عَلَيَّ غَمْرٍ جُرْمٍ وَأَمَّ نَطْلِمِ

٢ بِأَعْمَوِي وَيَوْمَ لَقِينَاهُمْ بِأَرَعْنَ ذِي لَجَبٍ مِنْهُمْ

a) MS ترنعا.

b) MS فَأَنْقَدْتُ.

c) MS المدود (l)

d) MS البرغوث.

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 (فُعَلٌ) مُبَيِّمٌ; Lane has only مُبَيِّمٌ, but the active form seems better where the subject is not a manufactured article.

الأرض الحبيش الذي له رعنٌ مثلُ رعنِ الجبلِ وهو أنفٌ يتقدّم منه. وذي لَجَبٍ ذي صوتٍ
وملند. ومبهمٌ من التَّبَم: يقال فارسٌ بَهْمَةٌ إذا كان لا يدرى كيف يوتى له: ومنه يقال فقلّ مبهمٌ
أي عسر عند الامتناع.

XXI.

عمر بن الطفيل على بني عبس في *a* حَبِيل: وزيدٌ الجبل بن مهليلٍ مجاورٍ في بني عبس. فأخذ
سائفةً من إبلهم. فدركه زيدٌ الليل: فقال له وهو حاميةٌ القوم: ما تريد. فقال زيد: لقد علمتُ ذو
أريد (يعني الذي أريد): قال الزبدي في لغة طيبي: قال رجلٌ منهم

فإن بيئت تميمٌ ذو سمعتٍ به فيه تمنت وأرست عزها مضراً
وأشد نبعض الأسديين * ألا أنظرأما في أفضيع ذو مضى * وأنشد غيره

إشأن الماء ما أبي وجدتي وبئري ذو حقرت وذو طويبت

أي الذي حقرت وطويبت). وقال له عمر: ما كنت بنو عبس *c* لتتركك وسلي وما أظنك تنال ذلك
حتى أظفك بعض ما تكبر. قال له زيد: ألا ترى تغلب رحكك منهيماً. قال له عمر: لكن السيف ليس
به بأس. قال زيد: أفلا أعطيك رومي هذا. قال: بلى فأركره فتنج عنه. ففعل. ولحقه ضبيعة بن
الحارث فقال: يا زيد دونك والرجل. فقال زيد: إني أرى فيه ذو ترى (أي أهله كما *d* [تهابه]). (52b)
حمل ضبيعة فضعي أمراً فمار الرمح. وحمل عليه فضعه: فقال عمر

١ فإن تنج منها يا ضبيع فأنني وجدك لم أعقد عليك التماماً

التمام العود الواحد تميمية: وهي ما تناط على الفرس والصبي خيفة العين *e*

٢ فأنزلته إنزال مثلتي مثله بنجلاء بدلت ظهره والماكما

نجلاء طعنة واسعة: وسنانٌ منجل إذا كان واسع الطعن: وعينٌ تجلاء وعيونٌ تجل: وأنشد تغلب

* ذوات الشفاء *f* النحر والأعين النجل. والماكم لحمات *e*

XXI. *Tawil*; verses 4 and 9 cited.

a) MS حَبِيل.

b) Ham. 202¹⁶.

c) MS لتترك.

d) Accidentally omitted between two pages.

e) MS الواحد.

f) MS النجو.

٣ وَأَدَيْتُ زَيْدًا بَعْدَ مَا كَانَ ثَائِيًا إِلَى أَهْلِهِ يَوْمَ الثَّنِيَّةِ سَالِمًا

٤ فَأَصَابَكُمْ لَا فِي سَوَامٍ فِدَائِهِ وَأَصْبَحَ فِي تَمَّانٍ يَاحْطِرُ نَاعِمًا

السَّوَامُ مَا رَعَى مِنَ الْمَالِ. وَتَمَّانٌ مَوْضِعٌ. يَحْطِرُ نَاعِمًا لِأَنَّ سَلِيمَ مَتْنِي لَمْ يَسُدِّ فَبَوَّعَهُ نَاعِمًا لِنَسَبِهِ. وَنَاعِمًا:

٥ يُرَجِّي جِيَادَ الْكَيْلِ فَخَوَّ دِيَارَكُمْ وَقَدْ كَانَ فِي جِلْدٍ مِنَ الْقَدِّ آرِمًا

يُرَجِّي يَسُوفُ. وَأَرَمٌ صَيِّفٌ: يَزْعُمُ عَمْرٌ أَنْ زَيْدَ الْكَيْلِ دُونَ أُسَيْرًا فِي نُدْبِهِ. وَبِهِ سُدُّهُ عَلَى جِلْدٍ

عالم: فَلَمَّا أَطْعَاهُ الرُّمَحَ اسْتَنْقَدَهُ مِنْهُ وَعَمَوْفُوهُ: فِي سَوَامٍ فِدَائِهِ: يَقُولُ: نَالِمٌ نَاخِدٌ نَدًّا سَالِمًا:

فَأَصْبَحَ يَغْرُوكُمْ وَقَدْ كَانَ فِي قِدِّكُمْ وَأَسْرِكُمْ

٦ فَلَا تَعَجَلْنَ وَأَنْظُرِي بِأَرْضِكَ فَارِسًا يَهْرُ زَيْنِيًا وَأَنْصُ صَارِمًا

زَيْنِي رُمَحٌ مَنْسُوبٌ إِلَى زَيْنَةَ وَهِيَ امْرَأَةٌ كَانَتْ تَقِيمُ الرُّمَحَ بِالْحَيْطِ: وَتَحْطُ فِرْتَةً بِحُجْرَةٍ وَمِنْهَا

رُمَحٌ حَظِيٌّ وَرُمَاحٌ حَظِيَّةٌ: وَكَانَتْ سُنُّ الْبَحْرِ تَرْفَأُ نَبِيًا فِي انْقِدَائِهِ

٧ (53a) لَهْ كُلُّ يَوْمٍ عَارَةٌ عَرَفَتْ لَهْ إِذَا قَادَهَا لِلْمَوْتِ جُرْدًا سَوَاعِمًا

إِذَا قَادَهَا يَعْنِي لِلْخَيْلِ وَإِنَّ لَمْ يَأْتِ بِذِكْرِهَا. وَجُرْدًا فَضَارٌ الشَّعْرُ وَالْوَاحِدُ جُرْدٌ وَنِزْلٌ تَسْعَرُ فَحَمْدٌ فِي

الْخَيْلِ. وَقَوْلُهُ سَوَاعِمٌ أَيْ ضَوَامِرٌ مُتَّعِيَةٌ: يَقَالُ سَيَمٌ وَجَبَهُ أَيْ تَغَيَّرَ

٨ وَعَبْدٌ بَيْنِي بَرَشًا تَرَكْنَا مُجَدَّلًا غَدَاةَ ثَوَى بَيْنِ الْفَوَارِسِ كَارِمًا

مُجَدَّلًا مَصْرُوعًا يَقَالُ جَدَّلَهُ وَقَطَّرَهُ وَجَعَلَهُ إِذَا صَرَعَهُ. وَثَوَى أَثَمٌ أَيْ مَتٌ فِيضِي غَنَدٌ. وَدَرَمٌ

يَقَالُ كَرَمٌ بَأَنفِهِ

٩ تَرْتَنَاوَلْتُهُ فَاخْتَلَّ سَيْفِي دُبَابُهُ شَرَّاسِيفُهُ الْعُلْيَا وَجَدَّ الْمَعَاصِمَا

اِخْتَلَّ انْتَضَمَ. وَدُبَابُ السَّيْفِ مَوْضِعُ الْمَضْرِبِ مِنْهُ. وَشَرَّاسِيفُهُ الْوَاحِدُ شَرَّسُوفٌ وَعَمُو مَقْدُ الْأَمْلَاحِ مِنْ

بَيْلِ الصَّدْرِ. وَالْمِعْصَمُ مَوْضِعُ السَّوَارِ وَالْجَمْعُ الْمَعَاصِمُ

١٠ وَأَنْتَ قَرِيبٌ قَدْ رَأَيْتَ مَكَانَهُ تَنَادِي شَتِيرًا يَوْمَ ذَاكَ وَعَاصِمَا

20

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 نَحْدُ sic.

c) MS سَيَمٌ وَجَبَهُ مَا تَغَيَّرَ.

d) The name تَنَوُّ الْبَرَسِ occurs as that of a sub-tribe in Nāb. Diw. XXI, 11: LA VIII, 151²⁴.

e) So LA vocalizes: MS تَرَمٌ.

f) Cited Askari, Kit. as-Sinā'atayn 82, as عَلِيٌّ غَايَةَ التَّكْلِيفِ.

XXII.

١ أَنرَأْسِنَا بِالسَّهْلِ تَدَلُّنَ مَدْحَجًا دُرَى شَعْفِ شَشَا وَبَانَا وَعَرَعَرَا
 بِرُؤُوسِ نَدَى أَعْدَاءِ. وَالشَّعْفُ رُؤُوسُ الْجِبَلِ الْوَاحِدَةُ شَعْفَةٌ: يَرِيدُ لِحِقَّتَهُمْ بِالْجِبَالِ. وَهَذِهِ
 نَدَى سَجَرَةٍ

٢ فَأَضْبَحْنَ لَمْ يَتْرُكْنَ حَظًّا لِعَامِرٍ مِّنَ النَّاسِ إِلَّا لِاحِقًا قَدْ تَغَيَّرَا
 هَذَا قَدْ نَحَقْتُ حَقِي إِنْ أُدْرِكْتَهُ. وَتَغَيَّرَ أَحَدٌ غَيْرُهُ وَهُوَ وَاحِدُ الْأَعْبَارِ وَهِيَ الْبَقِيَّةُ مِنْ كُلِّ شَيْءٍ: قَالَ
 الْحَارِثُ بْنُ حِلْدَةَ أَيْمَشْدَرِي

هَذَا تَدَسُّعُ الشُّوْلِ بِأَعْبَارِهَا إِنَّكَ لَا تَدْرِي مَنِ النَّاتِجُ

أَيُّ بَقِيٍّ فِيهَا وَلَا تَسْتَفْصِلْ عَلَيْهَا فَإِنَّكَ مَيِّتٌ هـ

XXIII.

١ لَعَمْرِي لَقَدْ أَهْدَى زِيَادٌ مَّقَالَةً عَ عَلَيْنَا فَهَلْ إِنْ كَانَ ذَا مِرَّةٍ صَرَّرَ
 (53b) 10 زِيَادٌ يَعْنِي النَّابِغَةَ الذُّبْيَانِيَّ. وَالْمِرَّةُ الْأَحْكَامُ: يُقَالُ حَبْلٌ مُمَرٌّ أَيْ مَفْتُولٌ مُحْكَمٌ: وَقَدْ أَمَرَ فَتَلَهُ
 إِنْ أَحْكَمَهُ

٢ تَعَيَّرْنَا يَوْمَ الْمَرَوْرَاةِ سَادِرًا وَعِنْدَكَ مِنْ أَيَّامِنَا قَبْلَهَا غَيْرُ
 سَادِرًا رَأَيْتَا رَأْسَهُ جَبَلًا. وَالْمَرَوْرَاةُ يَوْمَ طَفَرَتْ بَنُو ذُبْيَانَ بَيْتِي عَمِيرٍ. وَيُرْوَى عَمِيرٌ هـ

٣ فَمَنْ مُبْلِعٌ ذُبْيَانَ عَنَى رِسَالَةً مَغْلُغَلَةً مِيَّتِي وَمَا تَنْفَعُ الْعِدْزُ

XXII. *Tawil*; no citations found.

a) Mfđt No. CXXVII, 2; LA X, 185⁶. MS corruptly الشُّوْكُ.

b) MS بَقَى and تَسْتَفْصِي. The explanation here given does not agree with that in LA, *l. c.*

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 *Yāqut* IV, 505²⁰ ff.

المُعْلَغَلَةُ الرسالة *a* يُتَغَلَّغُلُ [بها] حتى تَصِلَ الى صاحِبِها. وَاِعْدَرُ جَمْعُ عِدْرَةٍ وَبِئِ الْعِدْرَةُ ابْتَدَأَ: قال التَّبِيغَةُ

b هَا إِنَّ تَا عِدْرَةً إِلَّا تَكُنْ تَفَعَّتْ فَأَنَّ صَاحِبِهَا مُشَارِكٌ تَشَدُّدِ

٣ وَقَدْ عَلِمْتُ عَلَيَا هَوَازِنَ أَنَا بَنُو الْكَرْبِ لَا نَعْيَا بَوْرِدَ وَلَا صَدْرَ

٥ نَشُدُّ عِصَابَ الْكَرْبِ حَتَّى نُذِرْهَا إِذَا مَا نُفُوسِ الْقَوْمِ طَالَعَتِ النَّعْرَ

قال نَشُدُّ عِصَابَ الْكَرْبِ مَثَلٌ: وَأَمَلُ ذَلِكَ أَنَّ النَّفْثَةَ إِذَا تَمَتَّعَتْ مِنَ الْحَلْبِ عِصْبَ نَحْدَاتِ صَدْرٍ: *e*

قال ومثله قول الحَظِييْتِ:

e تَدْرُونَ إِنْ شَدَّ الْعِصَابُ عَلَيْكُمْ وَنَأَيْتَ إِذَا شَدَّ الْعِصَابُ فَلَا نَذِرَ

ويقال في مَثَلٍ: لَأَعَصِيْبَتَكَ عَصَبَ السَّلْمِيَّةِ ائِ لِأَضِيْقَنَّ عَلَيْكَ. وَالنَّعْرُ جَمْعُ نَعْرَةٍ وَبِئِ نَعْرَةُ الذَّخِرِ: *e*

٦ تَسْرَى رَائِدَاتِ الْكَيْدِ حَوْلَ بُيُوتِنَا أَبَايَمِيلَ تَرْدِي بِالْعَشِيِّ وَبِالْبُكْرِ

الرائدات التي *d* تَرُودُ تَجْسِيءٌ وَتَدْعَبُ: ويقال *e* الرَّائِدُ لَا يَنْدُبُ أَحَدَهُ: وهو *f* نَدَى نَدَعَبٌ فِي تَلْبِطِ *10*

الكَأَلِ يَنْتَقِذُ الْقَوْمَ فَيَنْظُرُ مَوَاقِعَ الْكَلَالِ. وَأَبَايَمِيلُ جَمَاعَةٌ وَاحِدُهَا إِيمِيلٌ وَإِيْمِيلٌ. وَتَرْدِي مِنَ تَرْدِيٍّ وَهُوَ

صَرْبٌ مِنَ الْعَدُوِّ: *g* وَقَبِيلٌ لِلْمُنْتَجِعِ بَيْنَ نَبِيَّانَ: مَا الرَّدِّيَّانُ. فَقَالَ: نَدَعَبٌ بَيْنَ آرِيءٍ إِلَى مُنْتَعِدٍ: يَعْنِي

رَدَى يَرْدِي رَدْيًا *h* [وَرَدْيَانًا] (54a) *e*

XXIV.

١ لَعْمُرِكَ مَا تَنْفَعُكَ عَيْبِي مَلَامَةٌ

٢ إِذَا قُلْتُ هَذَا حِينُ رَاجِعٍ وَدَهَا

٣ لِمَهْلِكَ أَفْرَاسٍ أُصْبِنَ وَرَبَّيَا

٤ مِنْ الْأَرْضِ أَهْلًا بَعْدَ مَالٍ وَجِيْرَةٍ

a) MS *b* يتغلغل بها: added conj.

b) Mu'all. 50; usual text *c* في التبلد *d*; Tibritzi mentions our reading as variant.

c) Diwān, XIX, 19.

d) MS *e*.

e) For this proverb see Lane 1185c, and Ham. 547²⁴.

f) MS has *g* يتلبط in place of *h*.

g) See Lane 1071a *b*.

h) Added conj.; probably dropped between two pages.

XXIV. *Ta'wil*; no citations.

الْمَأْتِ اجْتَمَاعُ النِّسَاءِ وَتَقَابُلُ بَعْضِيَّ بَعْضًا فِي قَرْحٍ أَوْ تَرْحٍ وَالْجَمْعُ الْمَأْتِمُ: قَالَ الْأَعَشِيُّ

هـ وَأُنْسِمُ بِإِلَهِ الَّذِي أَنَا عَبْدُهُ لِيَصْطَفِقُنَّ يَوْمًا عَلَيْكَ الْمَأْتِمُ

بَعْدَ النِّسَاءِ. وَانْحَرُ جَمْعُ حَبِيرٍ وَهُوَ الْمُدْشُوفُ عَنْ رَأْسِهِ هـ

XXV.

١ يَا لَهْفِي عَلَى مَا ضَلَّ سَعْيِي وَسَيَّرِي فِي الْهَوَاجِرِ مَا أَقِيدُ

٢ فَإِنِ الْحَيَّ حَتَّعَمَ أَحْرَزْتَهُمْ رِمَاحُهُمْ وَتُنْدِرُهُمْ سَلُولُ

سَلُولٌ يَرِيدُ بِي سَلُولٌ: [و٥] بَنُو مُرَّةَ بْنِ مَعْصَعَةَ بْنِ عَوَازِينَ: وَأُمِّيَمٌ سَلُولٌ بِنْتُ ذُهَلِ بْنِ شَيْبَانَ.

ب وَفِي اجْتَمَعُوا مِنْ حَتَّعَمَ أَنْ يُنْدِرُوهُمْ مِنْ كِلَابٍ إِنْ أَرَادْتُمْ وَأَنْ يَكْتُمُوا عَلَيْكُمْ إِنْ أَرَادْتُمْ هـ

٣ بِمَخْرَجِنَا فَلَا نَحْفَى عَلَيْهِمْ وَيَأْتِيهِمْ بِعَوْرَتِنَا الدَّلِيلُ

الْعَوْرَةُ مَوْجِعُ الْبُحْبُولِ إِلَى الْقَوْمِ وَهُوَ التَّغْرُ: وَمِنْهُ يُقَالُ. فَلَانٌ يُحَامِي عَوْرَةَ آلِ فُلَانٍ. يَقُولُ حَنَّ لَا تَحْفَى

عَلَيْهِ نَحْرَتِنَا هـ

٤ وَلَوْ أَنِّي أَطْعَمْتُ لَكَانَ مِنِّي لِمُدْرِكٍ أَكْلِبُ يَوْمَ ظَوِيرُ

مُدْرِكٌ أَكْلِبُ أَبُو أَنَسِ بْنِ مُدْرِكِ بْنِ دُرَيْسِ حَتَّعَمَ. وَفِيهِ يَوْمٌ ظَوِيرٌ مِنَ الشَّرِّ فَيَوْمُ أَطُولُ مَا يَكُونُ عِنْدَهُمْ هـ

٥ وَأَكِنِّي غَصِبْتُ وَكَانَ جَهْلًا بِهِمْ إِلَّا يُبَالُوا مَا أَقُولُ

٦ (54b) يَلُومُنِي الَّذِينَ تَرَكْتُ خَلْفِي وَيَعْصِيَنِي الَّذِينَ بِهِمْ أَصُولُ

سَلَّتْ أَصُولٌ مِنَ التَّصَوُّبَةِ: وَهُوَ أَنْ يَعْزُرَكَ الْفَحْلَانِ مِنَ الْجَمَالِ هـ

a) al-A'shà, Diw. Escorial MS fol. 42a, with فَانْسِمُ and لِيَصْطَفِقُنَّ; 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.

XXVI.

- ١ إِذَا شِئْتَ أَنْ تَلْقَى الْمَنَاعَةَ فَاسْتَجِرْ خِدَامَ بْنِ زَيْدٍ إِنَّ أَجَارَ خِدَامِ
 الْمَنَاعَةَ الْعَزَّ وَالْمَنَعَةَ. وَخِدَامُ بْنُ زَيْدٍ مِنْ بَنِي زَيْدٍ ٥
- ٢ دَعَوْتُ أَبَا الْجَبَّارِ b أَخْتَصَّ مَالِكًا وَلَمْ يَكْ قَدُمًا مِّنْ أَجْرَتِ يُصَامِ
 أَبُو الْجَبَّارِ مَالِكُ بْنُ حِمَارِ الشَّمَخِيِّ مِنْ فِرَارَةَ. يُصَامُ يَنْتَقِصُ: وَتَضِيمُ وَتَلْدُ وَحَدَّ وَعَمْرٍ نَصَ النَّصْمِ ٥
- ٣ فَقَامَ أَبُو الْجَبَّارِ يَهْتَمُّ لِلنَّدَى كَمَا أَهْتَمَّ عَضْبُ الشَّفَرْتَانِ حُسَامِ
 الشَّفَرْتَانِ حَدَا السَّيْفِ وَشَفَرَةُ السَّيْفِ حَدُّ. وَحُسَامٌ قَضَعُ: وَالْعَضْبُ ابْتِذَانُ النَّعْمِ ٥
- ٤ وَكُنْتَ سَنَامًا مِّنْ فِرَارَةَ d تَامِكًا وَفِي كَبَلٍ 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 الضَّرِيفِ أَيْ انْحَرَفَ عَنِّي: وَتَكَبَّبْتُ لِدُنَى سَلْعٍ: 10
 قَالَ لَبِيدٌ: *فَبِنَكْبِيٍّ مَعْرِ دَامِي الْأَطْلُ* أَيْ تَكَبَّبْتُ الْحِجَارَةَ ٥

XXVII.

- ١ أَسْنَمًا نَقُودُ الْخَيْلِ قُبَا عَوَابِسًا وَتَخْضِبُ يَوْمَ الرَّوْعِ أَسْنَفًا دَمَا
 عَوَابِسُ كَوَالِحُ أَيْ عَبَسَتْ وَجُوهَهَا لِدِرَاعِيَةِ الْحَرْبِ. وَالْقُبُّ مِنَ الْخَيْلِ الضَّوَامِرُ الْبُظُونُ وَتَوَاحِدُ قُبٌّ ٥
- ٢ وَنَحْوِي الدِّمَارَ حِينَ يَشْتَجِرُ النَّقْنَا وَنَشْنِي عَنِ السَّرْبِ الرَّعِيدِ الْمُسْوَمَا

XXVI. *Ta'wil*. This poem occurs in the account of the Day of Raqam given in the commentary to the *Mufaḍḍaliyyat*, p. 331⁵, where it is stated by Ibn al-Kalbī to have been copied from "the Book of Ḥammād ar-Rāwiyah". The version there given enables some corrections to be made in the text of our MS.

a) MS أَسْنَمًا; Mf|t as text.

b) So Mf|t; MS فَاخْتَصَّ.

c) MS وَكُنْتَ.

d) Mf|t تَمِيمًا, with تَمِيمًا as *v. l.*

e) Mf|t فَتَكَلَّتْ.

f) Labīd *Dirw.* XXXIX, 7.

a) [النِّمَارُ الَّذِي] يَحْتَفُّ أَنْ يَحْمِيَهُ. وَاشْتِجَارُ الْقَنَا اخْتِلَافُهُ بِالطَّعْنِ (55a). وَالسَّرْبُ مَذَقُ الْحَيِّ
وَالسَّرْبُ لَمْ يَرَى مِنْ الْمَلِكِ. قَالَ الْأَصْمَعِيُّ: الرَّعِيدُ لِلْجَمَاعَةِ مِنَ الْخَيْلِ b) [وَالْجَمْعُ] أَرَاغِيلٌ. وَقَوْلُهُ الْمُسَوِّمًا
إِى الْمَعْلَمِ مِنَ النَّحْوِ

٣ وَتَسْتَلِبُ النَّحْوُ الْعَوَائِسَ كَالْقَنَا سَوَاهِمَ يَحْمِلُنَ الْوَشِيحَ الْمُقَوِّمًا
نَحْوُ تَوَاحِدِ أَحْوَى وَالْأَمْسَى حَوْءٌ وَالسَّمُ النَّحْوَةُ: وَفِي كُدُورَةٍ تَضْرِبُ إِلَى السَّوَادِ: يُقَالُ فَرَسٌ أَحْوَى
وَلَمَّتْ أَحْوَى وَخَلِدٌ حَوْءٌ: وَفِي أَضْلُبِ الْخَيْلِ. وَسَوَاهِمٌ مُتَغَيِّرَةٌ قَدْ أَضْرَبَتْ الْعَارَةَ وَالْحَرْبُ بِهَا فَتَقْدِ
فَوْرَتٌ. وَتَوَسِيحُ الرِّمْحِ. وَشِبْهُ الْخَيْلِ بِقَنَا نَدِيقَتِهَا وَضُبُورِهَا وَطَوْنِهَا. وَالْمَقْوَمُ وَالْمُنْتَقَفُ وَاحِدٌ
٤ / وَنَحْنُ صَبَّحْنَا حَيَّ أَسْمَاءَ عَارَةَ أَبَا لَيْثٍ حَبَالِي الْحَيِّ مِنْ وَقْعِهَا دَمَا
ه. وَبِالنَّقْعِ مِنْ وَاوِي أَيْدِي أَيْدِي جَاهِرَتِ أَنْيَسًا وَقَدْ أَرْدَيْنَ سَادَةَ خَتَعِمَا
أَيْدِي أَرْضِ خَتَعِمَ. بَرِيدٌ أَنْسَ بْنَ مُدْرِكٍ نَحْتَعِمِي. وَأَرْدَيْنَ يَعْزِي الْخَيْلَ أَعْلَنَ وَالرَّدَى الْهَلَاكُ
٦ وَيَسُوهُ عَكَاظُ أَنْتُمْ تَعْلَمُونَهُ شَهْدَنَا فَأَنْدَمْنَا بِهَا الْحَيَّ g) مَقْدَمَا
بِهَا يَعْنِي حَرْبَ الْفِجَارِ الَّتِي بَيْنَ كِنَانَةَ وَفَيْسَ ه
٧ وَنَحْنُ فَعَلْنَا بِالْحَلِيفِيِّينَ فَعَلَةً نَفَتْ بَعْدَ [هَآ] عَنَّا الظُّلْمَ الْعَشْمَشَمَا
تَحْلِيفِيْنَ أَسَدٌ وَعَنْفَانٌ. ه. وَالْعَشْمَشُ مِنَ الْعَشْمِ وَهُوَ الظُّلْمُ: يُقَالُ فُلَانٌ ظَلَمَ عَشْمًا ه
٨ وَمَا بَرَحَتْ فِي الدَّهْرِ مَنَا عِصَابَةٌ يَدُودُونَ عَنِ أَحْسَابِنَا مَنْ تَعَرَّمَا
وَمَا بَرَحَتْ أَي مَا زَلَّتْ. وَعِصَابَةٌ جَمَاعَةٌ نَحْوُ مِنْ عِشْرِينَ وَأَكْثَرُ. يَدُودُونَ أَي يَمْنَعُونَ وَالذِّيَادُ الْمَنْعُ.
وَعِنْدَ مَنْ تَعَرَّمَا أَي مَنْ جَبَلٌ مِنْ زَانِعَرَامٍ وَهُوَ الشَّرُّ ه

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:

وَيَسْتَلِبُ الْأَقْرَانَ وَالْجُرْدُ لَلْحِ عَلَى الْبُهْلِ يَعْسِفَنَّ الْوَشِيحَ الْمُقَوِّمًا

d) Bakrī 63⁸, as text; second hemist. in BQut.: أَيْلُ الْأَحْمَالِي غِبٌّ وَقَعْنَا دَمَا.

e) MS أَيْبِدَةً; both Bakrī and Yāq. give the vocalization as text. This v. in Bakrī, l. c.

f) See ante, No. XXV, v. 4, scholion.

g) MS مَقْدَمَا.

h) Omitted in MS.

i) MS وَالْعَشْمُ.

j) MS الْعَرَامُ.

٩ يَقْدُونَ جُرْدًا كَالسَّرَاجِينِ تَسْتَمِي صُدُورَ الْعَوَالِي « [---] وَأَدَهَمَا

(55b) الجرد الخيل [الإفصار الشعرة الواحد أجرد وهو عتيق إذا دن فغير شعور. وتسرحين تداب

الواحد سرحان. وتستمى تصيد. والعوالى عوالى الرمح م دون تسندن بقدر ذراع. وسافلته أسفله

١٠ وَنَحْنُ أَبْرْنَا حَيَّ أَشْجَعَ بِالْقَنَا وَنَحْنُ تَرَكْنَا حَيَّ مُرَّةً مَاتَمَا

أبرنا أهكنا وأتصلنا. وأشجع ابن الريث بن غنفر بن سعد بن ميس بن عمران. ومرة ابن

عوف بن سعد بن ذبيان بن بغيص بن الربيث

XXVIII.

١ رَهَبْتُ وَمَا مِنْ رَهْبَةِ الْمَوْتِ أَجَزَعُ وَعَالَجْتُ هَمًّا كُنْتُ بِالْهَمِّ أَوْلَعُ

٢ وَلَيْدًا إِلَى أَنْ خَالَطَ الشَّيْبُ مَفْرَقِي وَأَلْبَسَنِي مِنْهُ الشَّغَامُ الْمُنْرَعُ

الشغام شجر أبيض يشبه به الشيب: قل أبو العباس: بل له تمر أبيض دلفي: إذ عبت عليه

الربيع طيرته

٣ دَعَانِي سَمِيْطٌ يَوْمَ ذَلِكَ دَعْوَةٌ فَهَنَهْتُ عَنْهُ وَالْأَسِنَّةُ شَرَعُ

* * * * *

الدمار الحرمة. والسبيدع السيد الشريف ويجمع السبادع

٤ وَلَوْلَا دَفَاعِي عَنْ سَمِيْطٍ وَكَرَّتِي لَعَالَجَ قَدًّا تَفْلُهُ يَتَقَفَعُ

قفله ما يبس منه: يقال جلد قفل أي يبس: يتقفع من انبوسد: ومنه التفل: فلا تقفع له

بالشنان: أي لا يفزع شيء. ويروي قفله بضم القاف وقفحه

٥ وَأَقْسَمْتُ لَا يَجْزِي سَمِيْطٌ بِنِعْمَةٍ وَكَيْفَ يُجَارِيكَ الْحِمَارُ الْمُجَدِّعُ

الأجدع والمجدع المقطوع الأنف والأذن: وقول أبي ذؤيب الندي: / ذؤيبان وأجدع: نزل بيوتيس في

لهما أذان وأجدع الأذن: والجذع القطع

a) MS broken away. Perhaps we may read *مِنْ كَمِيْتٍ*.

b) Cf. ante, No. XII, 6.

XXVIII. *Tauil*. 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 *سَمِيْطٌ*.

e) For this phrase see MbdKam. 2167 (in *Khuṭbah* of al-Ḥajjāj), and Lane 1602c.

f) Mfdt CXXVI, 40.

g) MS *لَهَا*.

٦ وَأَمَكْنَ مِنِّي الْقَوْمَ يَوْمَ لَقَيْتُهُمْ نَوَافِدُ قَدْ خَالَطَنَ جِسْمِي أَرْبَعُ
٧ فَكَلِمَةُ [إِثْمًا] نَجَّيْتَنِي سَبْرُحَ طَيْرَةٍ تَحَاكُ بِخَدَّيْهَا الْعِنَانَ وَتَمْرَعُ
(56) سَبْرُحَ نَبِيٍّ جَرَى جَرَى الْمَاءِ يَدْحُو بِيَدَيْهِ تَحْوَةً يَتَلَقَّفُ بِهِمَا. وَطَيْرَةٌ وَثَابِتَةٌ. وَتَمْرَعُ
سَبْرُحَ نَبِيٍّ سَبْرُحَ

XXIX.

١ لِنَسَائِلِنَ أَسْمَاءَ وَهِيَ حَفِيَّةٌ نَصَحَاءَهَا أَطْرِدْتُ أَمْ لَمْ أَطْرِدِ
عِنْدَ بَرٍّ مُشْفَعَةٌ تَسْأَلُ نَصَحَاءَهَا عَنِّي وَتَتَعَبَّدُ أَحْوَالِي ٥
٢ قَالُوا لَهَا ١ إِنَّا طَرَدْنَا ٢ خَيْلَهُ قَلَمُ الْكِلَابِ وَكُنْتُ غَيْرَ مُطْرَدٍ
٣ ١ فَلَا بُعَيْتَكُمْ إِلَّا وَالْمَلَا وَعُورِضًا ٢ وَالْأُورِدَنِّ الْأَخْيِدَ لِابَّةِ صَرْعَدِ
الْمَلَا مَتَّعَ مِنَ الْأَرْضِ: وَيَقَالُ إِنِّي مِنَ الْأَرْضِ كَلْبٍ. وَعُورِضُ جَبَلٌ لِنَبِيِّ أَسَدٍ: وَعَوِ السُّدَى ١ قَالَهُ فِي
سَعْدِ بْنِ مُحَمَّدٍ الْفَقْعِيُّ
رَدَائِيهَا وَقَدْ بَدَأَ عُورِضٌ وَاللَيْدُ بَيْنَ قَنَوَيْنِ رَابِضٌ
٤ ١ وَالْحَيْلُ تَرْدِي بِالْكَمَاءِ كَأَنَّهَا حِدًا تَتَابَعُ فِي الطَّرِيقِ الْأَقْصَدِ
الْحِدَا جَمْعُ الْحِدَا: وَزَعَمَ بَعْضُ النَّاسِ أَنَّهَا كَانَتْ تَصِيدُ نِسَائِمَانَ بْنِ دَاوُدَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ.
وَالْمَاءُ الْأَشْدَا. وَتَرْدِي مِنَ الرَّثِيانِ وَهُوَ تَرَبُّبٌ مِنَ الْمَشْيِ ١٥

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 *Mfdt*.

c) MS حَفِيَّةٌ; see *ante*, III, 1.

d) *Mfdt* فَلَقَدْ.

e) MS خَيْلَةً (*sic*).

f) See *ante*, No VIII, 4.

g) *Mfdt* فَلَا بُعَيْتُمْ.

h) *Mfdt* وَالْأَعْبَطَنَ.

i) So MS; *Mfdt* لَهُ يَقُولُ.

j) These lines are attributed to ash-Shammakh in his *Dicant*, p. 113; and see Geyer, *Altarab. Diamben*, p. 207.

k) *Mfdt* بِأَلْحَيْلِ تَعْتَرُّ فِي الْأَقْصِيدِ.

l) After v. 4 the Sh. Sh. M. 316 inserts the following:

فِي نَاسِيَةٍ مِنْ عَامِرٍ وَمُحْرَبٍ مَلِيحٍ إِذَا أَنْقَلَتِ الْعِنَانُ مِنَ الْيَدِ

ه a فَلَا تَارَنَّ بِمَالِكَ وَبِمَالِكَ وَأَخِي الْمَرَوَّازِ الَّذِي لَمْ يَأْمُرْ بِمَالِكَ

ويروى يُسْتَد: أي لم يُؤَار في القبر: وعاولاء قوم قتلوا من قومه ه

٦ c وَقَتَيْدٍ مُرَّةً d أَثَارَنَّ فَإِنَّهُ فَرَعٌ وَإِنْ أَخَاهُمْ لَمْ يَقْصِدِ

قَتِيلُ مُرَّةً حَنْظَلَةُ بْنُ الطُّفَيْلِ أَخُوهُ. فَرَعٌ شَرِيفٌ. وَأَخَاهُ لَمْ يَقْصِدْ أَي لَمْ يَقْتُلْ: بقول أَقْصَدَ تَسْبِيحًا

أَي قَتَلَهُ: قَالَ النَّابِغَةُ

e نِي إِثْرٍ غَائِبَةٍ رَمْتَكَ بِسَيْمِيهَا فَحَصَّبَ قَلْبَكَ غَيْرَ أَنْ تَمُتَ تَقِيدِ

أَي لَمْ تَقْتُلْ ه

٧ ز يَا أَسْمَ أَخْتِ بَنِي فَرَارَةَ إِنَّنِي غَارِ وَإِنَّ الْمَرَّةَ غَيْرُ مُحَمَّدٍ

٨ فِيئِي إِلَيْكَ فَلَا هَوَادَةَ بَيْنَنَا بَعْدَ الْفَوَارِسِ إِذْ ثَوَرُوا بِالْمَرْصِدِ

(56b) فِيئِي أَي أَرْجِعِي مِنْ فَاءٍ يَفِيءُ فَيَأُ إِذَا رَجَعَ وَالْفِيءُ الرَّجُوعُ: قَالَ اللَّهُ جَلَّ ذِكْرُهُ: وَحَتَّى تَقْمِي 10

إِلَى أَمْرِ اللَّهِ فَإِنْ فَاتَتْ فَاصْلِحُوا بَيْنَهُمَا بِالْعَدْلِ. وَثَوَرُوا قَتَلُوا فِي الْمَعْرَةِ فَتَرَدُّوا عِنْدَهُ ه

٩ إِلَّا بِكُلِّ أَحَمَّ نَهْدٍ سَابِحٍ وَعَلَانَةٍ مِمَّنْ كُلِّ أَسْمَرَ مِدْدُودٍ

أَحَمُّ فَوْسٌ يَضْرِبُ إِلَى السَّوَادِ وَالنَّهْدُ الْعَظِيمُ الطَّوِيلُ. وَقَوْلُهُ سَابِحٌ أَي يَجْرِي جَرِيًا نَدْبًا. وَعَلَانَةٌ قَوْمٌ

شَيْءٌ بَعْدَ شَيْءٍ مِنْ جَرِيٍّ أَوْ صَعْبٍ أَوْ غَيْرِهِمَا. وَأَسْمَرٌ رَمَحٌ وَإِذَا ذُنُ أَسْمَرَ دُونَ أُسُودٍ لَهُ وَأُصْلَبَتْ لَأَنَّهُ

تَضْبِيجٌ. وَمِدْدُودٌ [مَا] يُدَادُ بِهِ أَي يُبْنَعُ بِهِ وَالذِّبَادُ الْمَنْعُ وَالذَّائِدُ الْمَنْعُ ه 15

١٠ وَأَنَا ابْنُ حَرْبٍ لَا أَرَأَى أَشْبَهَهَا سَعْرًا وَأَوْتِدُهَا إِذَا لَمْ تُؤْتِدِ

أَشْبَهَهَا أَي أَشْعَلَهَا. وَسَعْرًا نَارًا: وَيُسَمَّى الْعُودُ الَّذِي تُحَرِّكُ بِهِ النَّارَ الْمِسْعَرًا: وَيُسَمَّى الرَّجُلُ الَّذِي يُبْعَثُ

فِي أُمُورِهِ مِسْعَرًا مُشَبَّهًا بِذَلِكَ الْعُودِ الَّذِي يُبْعَثُ النَّارَ ه

a) MS فَلَا تَارَنَّ sic; Mfqt وَأَخِي الْمَرَوَّازِ.

b) Mfqt يُسْتَد.

c) MS وَقَتِيدِ.

d) MS أَثَارَنَّ 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 فَتَأَخَّلَتْ فَعَجَزَتْ تَيْمًا أَوْ بِأَيْمِدِ

Yāq. I, 119 has the verse (with a differing first hemist., وَأَلْمُنٌ تَعَدَّرَتِ الْبِلَادُ بِأَعْلِيهَا) between vv. 2 and 3 of our text.

XXX.

١ أَلَا مَنْ مُبْلِغُ أَسْمَاءَ عَنِي
 ٢ بَأَنَّ حَلِيلَهَا دَرَهَتْ عَلَيْهِ
 نَسَّ وَحَسْرًا دَجِجًا. والحليل الرَّوِّجُ والحليل المرأة: قال عنترة
 b والحليل غائبة ترئت مجذلا ثمكو فريصته كشدق الأعم
 ودرعت وندرعت وندرعت بمعنى. والنخطوب الأمر: يقول: لا أفدر على إسرارها لعظيها

XXXI.

١ وَيَلُّ لِيخِيلِ سَيْلِ حَيْلٍ مُغِيرَةٍ
 ٢ صُدُورُ الْقَنَا قَالُوا جِيئًا تَقَدَّمُوا
 * * * * * c (58b)

XXXII.

وقل عمر بن الطفيل يرثي أباه طفيلًا d وَيَذَكُرُ جَدَّهُ
 ١ أَلَا كُلُّ مَا هَبَّتْ بِهِ الرِّيحُ دَاهِبٌ
 ٢ أَلَا إِنَّ خَيْرَ النَّاسِ رِسْلًا وَنَجْدَةً
 لِي سَاجِبٌ لِي عَنَّا وَالسَّاجِبُ الْهَلَاكُ: يقال سَجِبَ فلانٌ يَسْجَبُ سَجَابًا إذا هَلَكَ ه
 يرسل الرخاء والنجدة الشدة: قال الراجز
 f تَوَأَّنْ عِنْدِي مِنْ قُرَيْمٍ رَجُلًا
 لَمَّنَعُونِي 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, *Dīw. Hudh.* No. 12, Qālī, *Amālī* I, 210.

وَرَجُلٌ تَحَدُّ^a وَذُو تَجْدَةٍ لِي شُجَاعٌ وَقَوْمٌ أَجَادٌ: وَالتَّجَدُّ بفتح الجيم العَرَفُ والتَّكْرِبُ: رَجُلٌ مَدْحُوجٌ
لِي مَكْرُوبٌ ٥

٣ وَهَوْنٌ وَجَدِي أَنَّنِي لَوْ رَأَيْتُهُ يُسَاوِرُهُ ذُو لِبَدَتَمِينَ مَكَالِبِ
يُسَاوِرُهُ يُوَابِئُهُ. وَذُو لِبَدَتَيْنِ أَسَدٌ: وَاللِبَدَةُ الشَّعْرُ بَيْنَ تَنْفِي الأَسَدِ: قَالَ زَيْبِرٌ

هَلْدَى أَسَدٍ شَاكَ السِّلَاحِ مَقَازِفٍ لَمْ يَبْدَأْ أَنْفَرَهُ لَمْ يَقْلَمِ

مَكَالِبٌ مِنَ الكَلْبِ عَلَى الشَّيْءِ: يُقَالُ كَلَبَ فُلَانٌ يَدَلُّبُ كَلْبًا إِذَا اشْتَدَّ حِرْمُهُ ٥

٤ لَمَارَسْتُ عَنْهُ الأَخْيَلَ غَيْرَ مَهْلِلٍ لَعَمْرُ أَبِي أَوْ تَشْتَعِبُنِي الشَّوَابِ

مَارَسْتُ عَالَجْتُ. مَهْلِلٌ يُقَالُ فَدَّ هَلَّلَ الرَّجُلُ إِذَا أَحْجَمَ وَتَفَّ. وَتَشْتَعِبُنِي تَحَدُّنِي وَالشَّوَابِ

الْجَوَابِ: وَيُسَمَّى المَوْتَ شَعُوبٌ ٥

XXXIII.

رَاهَنَ عُمَرُ بْنُ الطُّفَيْلِ عَلَى قَرَسٍ لَهُ يُقَالُ لَهُ الكَلْبِيُّ فَسَبَقَ: فَقَالَ عُمَرُ فِي ذَلِكَ

١ أَظُنُّ الكَلْبِيَّ حَانِيًا أَوْ ظَلَمْتُهُ بِبُرْقَةٍ^d حَلِيَّتٍ وَمَا كَانَ حَانِيًا

٢ وَأَعْدِرُهُ^e أَنِّي خَرَفْتُ وَإِنَّمَا لَقِيتُ أَحَا رَحِيْبًا وَصَوَدِئْتُ بَادِنَا

XXXIV.

(58a) [وَقَالَ عُمَرُ بْنُ] الطُّفَيْلِ يَوْمَ لَقِيَ زَيْدَ الأَخْيَلِ * * * * * عُمَرُ بْنُ الطُّفَيْلِ. وَحَمَلَهُ عَلَيْهِ نُسَيْبَةُ

فَقَتَلَتْهُ: فَتَشَاءُ مَتَّ بَنُو عُمَرَ بِعَامِرٍ:

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. ^dلَمْ

XXXIII. *Tauil*: both vv. cited in Yaq. I, 580⁶⁻⁷, and the first in Bakrī 2827.

d) MS حَلِيْبِ: the correct spelling is fixed by Yāq. and Bakrī.

e) Yāq. مَرِيْعٍ.

f) Yāq. حُفِّ (!)

XXXIV. *Tauil*. The greater part of the first line on the page has been cut away, and the

١ أَنْبِئْتُ قَوْمِي أَتْبَعُونِي مَلَامَةً لَعَلَّ مَنَائِبَا الْقَوْمِ مِمَّا أَكَلَفَ
٢ فَإِنْ تَكُ أَنْرَاسٌ أُصْبِنَ وَبَيْتِيَّةٌ فَإِنِّي لَجَرَّافٌ بِهِنَّ مُجَرَّرٌ

XXXIVa.

فَأَحَابَهُ ضَبِيْعَةٌ

١ زَعَمَ الْوَشَاءُ بِأَنَّ «دَوْمَةَ أَخْلَقَتْ طَنِي وَقَلَصَ خَيْرُهَا الْمَوْعُونَ
٢ صَدَقُوا وَبَيَّنَّ لِي شَوَاكِلَ أَمْرِهَا وَجَرَى بِهِ حَرْقُ الْجَنَاحِ قَعِيدٌ

تفعد ائلى نجى، من خلفك وحو بتقل به: والنضيج من املك: والسانح ما لقيت ميامنه ميامنك:

والبرج [ما لقيت] ميلسه ميلسه. وشواكل مشابه. حرق قد سقط ريشه من الكبره

٣ مُتَقَارِبُ الْكَنْكَيْنِ b شَحَاجِ الضُّكَي أَرْنُ كَانَ جَنَاحَهُ مَشْدُونٌ

يقال c شحج الغراب ونعق ونعق وصاح بمعنى واحد. وأرن نشيط مصوت ه

٤ فَزَجَرْتُهُ أَنْ لَا يُفْرَحَ بَيْضُهُ وَيُصِيبُهُ صَدِي الرِّصَافِ d سَدِيدٌ

الرصاف ما شد على نصل السهم من العقب. وقوله سديد أى قصد: ومنه سدد السهم ه

٥ أَدْرَحْتَ أَنْ جُرْحَ أَلَمَ بِفَارِسٍ لَمْ يَبْقَ مِمَّنْ سُدَّتْ e غَيْرَ مَسُونٍ

٦ زَوَكَانَ هَادِيَةً إِذَا اسْتَعْرَضْتَهُ جَدَعٌ تَكَسَّرَ لِيْفُهُ مَجْرُونٌ

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-Hārith of 'Abs; see *ante*, No. XXI, and *cf.* also No. XXIV.

XXXIVa. *Kāmil*; 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 *دوم* exists in the language.

b) MS شَحَاجِ.

c) MS نَعَقَ وَنَعَقَ وَنَعَقَ.

d) MS سَدِيدٌ.

e) Words indistinct: apparently مَسُونٍ; meaning obscure.

f) This verse seems to be part of the description of a horse, and to have nothing to do with what precedes.

XXXV.

١ وَأَنْتَ لِسَوْدَاءِ الْمَعَاصِمِ جَعْدَةٌ وَأَتَّقَسُ مِنْ نَسْلِ الْإِمَاءِ الْعَوَارِكِ

واحد المعاصم معصم وهو موضع السوار. والأقعس الذى (57a) فى شهر الجند. وتعواريك تطويبت

٢ تَبِيعَ لِقَوْمٍ لَمْ يَكُنْ مِنْ صَمِيمِهِمْ وَلَكِنَّهُ مِنْ نَسْلِ آخَرَ عَالِيكَ

a. تَبِيعَ أى مَتَّبِعَ فَعِيل بمعنى مَفْعُول مثل قَتِيل ومَقْتُول وجَرِيحٌ ومَجْرُوحٌ. وَيَجِيءُ فَعِيل بمعنى فاعل:

فَعِيدَةٌ بَيِّنَةٌ أَيْ قَاعِدَةٌ قَدِيرٌ بِمَعْنَى قَدِيرٍ وَعَلِيمٌ عَالِمٌ وَرَضِيعٌ رَاضِعٌ أَيْ حَيْدٌ. وَتَصْمِيمُ الْحَيْثُ التَّوَحُّلُ

وَيُقَالُ هُوَ فِي صَمِيمِ قَوْمِهِ أَيْ خَالِصِهِمْ: وَصَمِيمُ الْقَلْبِ حَبَّةُ الْقَلْبِ: وَتَصْمِيمُ تَفَرُّدِ التَّصْمِيمَةِ: وَالتَّصْمِيمَةُ

فِي الشَّجَاعِ وَجَمْعُهَا صَمِيمٌ: وَبِهِ سَمِيَ الرَّجُلُ صَمِيمَةً وَهُوَ أَبُو ذَرِيْدٍ بِنِ الصَّمِيمَةِ: وَمِنَ الْأَكْبَرِ وَالْأَصْغَرِ

٣ أَبُوكَ أَبُو سَوْءٍ وَخَالَكَ مِثْلُهُ وَهَلْ تُشْمِهَنَّ إِلَّا أَبَاكَ وَخَالَكَ

وَفِي هَذِهِ الْأَبْيَاتِ إِفْوَاكٌ وَلَكِنَّهَا تُنْشَدُ مُقَيَّدَةً. وَالْحَالُ اخْوَامُ الرَّجُلِ: وَالْحَالُ التَّبَيُّخُ وَالنِّدْبُ: قُلْ تَعَجَّجَ:

b *وَالْحَالُ تَوْبٌ مِنْ ثِيَابِ الْجَهْلِ*: وَالْحَالُ السَّحَابُ الْمُخَيَّلَةُ لِلْمَطَرِ: وَالْحَالُ مِنْ بُرُودِ الْيَمِينِ: وَالْحَالُ ائْتَدَى:

وَالْحَالُ الشَّيْءُ ظَنَّهُ وَحَسَبَهُ

XXXVI.

١ تَرَكْتُ نِسَاءَ سَاعِدَةَ بِنِ مُرٍّ لَهَنَّ لَدَى مَرَاخِفِهِ عَوِيْلٌ

العويل البكاء. وساعدة رجل من عيس قتلته امرء. مراخفه حيث يتراخفون ليقتلوه وهو معرك القوم.

وَالْعَوَّلُ وَالْعَوِيلُ الصِّبَاغُ بِالْبُكَاءِ وَالرَّيْبِ

٢ جَمَعْتُ لَهُ يَدَيَّ بِدِي كُعُوبٍ يُقَدِّمُ نَصْلَهُ أَظْمَى طَوِيْلٌ

XXXV. *Tafsil*; no citations.

a) This note suggests an impossible sense for تَبِيعَ in this place; it is evidently the equivalent of تَبَعَ, 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, Dīw. VI, 26.

b) Dīw. frag. 41, 11.

XXXVI. *Wafir*. Vv. 1 and 2 in Abū Zaid, *Nawādir*, 148.

c) *Nawādir* على مَرَاخِفِهِ.

تَمَلَّهُ سَنَانَهُ. وَأَطْمَى رُمُحَ أَمْرٍ وَقَدَّاهُ كَلْمِيَاءَ: وَإِذَا كَانَ أَمْرٌ فَهُوَ أَصْلَبُ لَهُ: وَمِنْهُ يُقَالُ شَفَّئْتُ كَلْمِيَاءَ أَيْ سَمَّرْتُهُ. a

٣ شَكَّتُ بِهِ مَجَامِعَ رُحْبَيْيهِ b [فَصَارًا رِدَاؤُهُ مِنْهُ طَمِيئِلٌ (57b) رُحْبِيَاءُ c مَرْفُوعُهُ (?). وَطَمِيئِلٌ d فِتْنَةٌ يَسُدُّ بِهِ تَقَبُّبَ الْحَوِصِ e

XXXVII.

١ إِلَيْهِ عَارُتْنَا وَالْمَخْدُ قَدْ شَحِيحِيَّتٍ مِنْهُ الْبِلَادُ فَصَارَ الْأَفْقُ عُرْيَانًا
 حَجَّتْ أُمَّتْلَاتُ. وَالْأَفْقُ وَالْجَمْعُ الْآفَاقُ النَّوَاحِي مِنَ الْأَرْضِ وَنَوَاحِي السَّمَاءِ. وَعُرْيَانٌ مِنَ الْعَيْمِ وَالنَّبَاتِ e

٢ حَتَّى صَبَبْنَا عَلَى هَمْدَانَ صَيِّقَةً f سُورُ الْكِلَابِ وَمَا كَانُوا لَنَا شَانَا
 وَيُرْوَى سُورُ السِّفَاءِ. وَصَيِّقَةٌ ذَاتُ e صَيِّفٍ وَعَوَانُ غِبَارٍ: قَالَ أَبُو النَّجْمِ * صَيِّفٌ شَيَاطِينٌ f رَفَّتُهُ شَمَالَهُ * e

٣ قَطَلُ بِالْقَاعِ يَوْمٌ لَمْ نَدْعُ كَتَدًا إِلَّا صَرَبْنَا وَلَا وَجْهًا وَلَا شَانَا
 نَفَعَ الْأَرْضَ الْخُرَّةَ الظَّنَّ الْمُسْتَوِيَّةَ تَمِسُكُ الْمَاءِ: وَالْجَمْعُ فَيْعَانٌ وَأَفْوَاعٌ وَفَيْعَةٌ. وَالشَّانُ وَالْجَمْعُ الشُّوونُ وَهُوَ
 مَجَارِي الدَّمْعِ وَفِي قَبَائِلِ الرَّأْسِ: وَزَعَمُوا أَنَّ الدَّمْعَ تَخْرُجُ مِنَ الْقَبَائِلِ: وَقَالَ عَمِيدُ بْنُ الْأَبْرَصِ الْأَسَدِيُّ
 g عَيْنَكَ دَمْعُهُمَا سُرُوبٌ كَأَنَّ شَأْنَيْهِمَا شَعِيبٌ

٤ ثُمَّ نَزَعْنَا وَمَا أَنْفَكْتَ شَقَاؤُهُمْ حَتَّى سَقَيْنَا أَنْابِيئِبَا وَخِرْصَانَا
 يُقَالُ مَا أَنْفَكَ تَقَعْدُ كَذَا وَمَا زَالَ وَمَا بَرِحَ وَمَا قَتَيْ بِمَعْنَى وَاحِدٍ. وَالْخِرْصَانُ الرَّمْلُ عِنَا: وَالْخِرْصُ
١ السِّنَانُ أَيْضًا

٥ وَمَا أَرَدْنَاهُمْ عَنْ غَيْرِ مَعْدِرَةٍ مِمَّا وَلَكِنَّهُ قَدْ كَانَ مَا كَانَ

a) After v. 2 the *Nawadir* adds:

فَإِنْ سَلِمَا بَنِي حَرْبٍ فَسَلِمَا وَإِنْ حَرْبًا فَقَدْ شَفَّيَ الْعَلِيَّ

b) Word cut away; conj.

c) Word partly cut away and indistinct.

d) This meaning of طَمِيئِلٌ does not appear in LA XIII, 434¹⁵ ff., and does not seem to make sense here.

XXXVII. *Basit*. No citations found.

e) MS صَيِّفٍ *sic!*

f) MS رَفَّتُهُ.

g) 'Abid, I, 7.

يقال عُدْرٌ وَمَعْدِرَةٌ وَعِدْرَةٌ وَجَمَعَهُ عِدْرٌ: قال النابغة

a فَاتَّهَا عِدْرَةٌ إِلَّا تَكُنْ نَفَعْتُ فَإِنَّ صَاحِبَهَا قَدْ تَأَهَّ فِي الْبَلَدِ

ويقال له العُدْرَى ايضاً: *b* [قال الشاعر (وهو اللججوج الطفري)]

لَا تَرِّ دَرَكٌ إِنِّي قَدْ رَمَيْتُهُمْ نُوًّا لَا حِدَدَتْ وَلَا عُدْرَى لِمَحْدُودٍ

c وَالْمَحْدُودُ صِدِّ الْمَجْدُودِ (59a)

٩ سِرْنَا نُرِيدُ بَنِي نَهْدٍ وَإِخْوَتَهُمْ جَرَمًا وَلَكِنْ أَرَادَ اللَّهُ هَمْدَانَا

d كَمَلْ شِعْرُ عَمْرِ بْنِ الطُّفَيْلِ الْعَامِرِيِّ عَمَلٌ (sic) أَبِي بَرْ (sic) مُحَمَّدٍ

أَبْنِ الْقَاسِمِ الْأَنْبَارِيِّ الْمَحْوِيِّ. وَالْحَمْدُ لِلَّهِ كَثِيرًا: وَمَتَّى التَّلْ

عَلَى مُحَمَّدٍ وَآلِهِ وَسَلَّمَ. وَذَلِكَ فِي شَهْرِ جُمَادَى الْآخِرَةِ

سَنَةِ (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 *Dhw. 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 103⁸ A.D.

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 آبِنَةُ الْعَبْرِيِّ مَا لَكَ بَعْدَ مَا أَرَكَ صَاحِبِيكَمَا كَالسَّلِيمِ الْمُعَدَّبِ

السَّلِيمِ الْمُدْوُوعِ: وَقِيلَ لَهُ سَلِيمٌ تَقُولُ لَهُ بِالسَّلَامَةِ ٥

٢ نَقَلْتُ لَهَا هَيْبِي الَّذِي تَعْلَمِينَهُ مِنَ النَّارِ فِي حَيِّ زُبَيْدٍ وَأَرْحَبِ

زُبَيْدٍ وَأَرْحَبِ حَيَارٍ مِنَ الْيَمِينِ. وَالنَّارُ مَا يَكُونُ لَكَ عِنْدَ مَنْ أَصَابَ حَبِيبَكَ مِنَ التَّرَةِ: وَمَنْ قَالَ

قَالَ فَقَدْ أَخْطَأَ ٥

٣ إِنْ أَعَزُّ زُبَيْدًا أَعَزُّ قَوْمًا أَعَزَّةً

٤ وَإِنْ أَعَزُّ حَيِّ حَتَمَ قَدِمَاوَهُمْ شِفَاءً وَخَيْرُ النَّارِ لِلنَّارِ

النَّارِ الَّذِي بَأْتِيكَ يُطَلِّبُ نَارَهُ عِنْدَكَ: يَقَالُ آبِ يَبُوبُ إِذَا رَجَعَ: وَالنَّارِ يُبُ فِي غَيْرِ هَذَا السَّبْرِ

فِي النَّهَارِ بِلَا تَوْقِفٍ ٥

٥ فَمَا أَدْرَكَ الْأَوْتَارَ مِثْلَ مُحَقِّقٍ بِأَجْرَدِ طَاوٍ ٥ كَالْعَسِيبِ الْمَشْدَبِ

الأوتار الأحمق وأحدنا وتر وحقد. والأجرود القرس المتاحسّر الشعرة: والأجرود الضامر أيضاً. والعسيب

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, Qālī, *Amālī*, *Dhail* 118—119. a) *Ainī* تَعْرِيفِيَهُ.

b) Both *Ainī* and *Khiz.* have مَرَاكِبِيْمٌ and مَرَاكِبِي; for مَرَكِبٌ see LA I, 416⁹⁵—417¹.

c) *Ainī* بِالْعَسِيبِ.

السَّعْفَةَ . وَالْمُشَدَّبَ الطَّوِيلَ الَّذِي قَدْ أُخِذَ مَا عَلَيْهِ مِنَ الْعَقْدِ وَالسُّلَاةِ وَتُخَوِّصُ : وَمِنْهُ فَيْلٌ لِلنَّبِيلِ
 الْمَعْرُوفِ مُشَدَّبٌ ۝

وَأَسْمَرَ خَطِيٍّ وَأَبْيَضَ بَاتِرٍ وَرَعِفَ دَلِيسَ كَالْعَدِيرِ الْمَثُوبِ

خَطِيٍّ رُمَحٌ مَنْسُوبٌ إِلَى الْخَطِّ وَهِيَ جَزِيرَةٌ بِالْبَحْرَيْنِ يَقُولُ إِنَّهَا تَنْبِتُ عِصَى الرُّمَحِ : وَقَالَ الْأَصْمَعِيُّ :
 لَيْسَتْ بِهَا رِمَاحٌ وَلَكِنْ سَفِينَةٌ كَانَتْ وَقَعَتْ الْبَيْتَا فِيهَا رِمَحٌ وَأُرْفِدَتْ بَيْنَا فِي بَعْضِ تَسَدِيسِ الْمُنْقَدِمَةِ :
 فَقِيلَ لِتِلْكَ الرِّمَاحِ الْخَطِيَّةُ : ثُمَّ عَمَّ كُلُّ رُمَحٍ عِذَا انْسَبَ إِلَى الْبَيْتِ . وَتُرْفَعُ تَدْرِعُ الرُّبَيْعَةِ تَنْسِيحًا .
 وَالْمَثُوبُ a الَّذِي تُصَفِّقُهُ الرِّيحُ فَيَذْهَبُ وَيَجِيءُ : وَهُوَ مِنْ ثَبٍ يَثُوبُ إِذَا رَجَعَ : وَإِنَّمَا يَجِيءُ الْعَدِيرَ غَدِيرًا
 لِأَنَّ السَّيْلَ غَادَرَهُ أَيْ تَرَكَهُ ۝

ب سِلَاحُ أَمْرِي قَدْ يَعْلَمُ النَّاسُ أَنَّهُ ۖ

ۘ فَيَأْتِي وَإِنْ كُنْتُ ابْنَ فَارِسٍ عَامِرٍ

4 ۙ فَمَا سَوَدَنِي عَامِرٌ عَنِ وِرَاثَةِ

10 ۚ وَلَكِنِّي أَحْمِي جِمَاهَا وَاتَّقِي

وَيُرَى : مِنْ رِمَاهَا بِمَنْكَبٍ ۝

2.

LA XV, 276¹⁻³; also X, 74¹⁰⁻¹²; TA VIII, 388 (first v. only): scholia from LA.

1 ۙ سُوْدٌ صَنَاعِيَّةٌ إِذَا مَا أَوْرَدُوا

2 ۚ صُلْعٌ صَلَامَعَةٌ كَأَنَّ أَنْوَفَهُمْ

وَيُرَى : g وَيَنْظُمُهُ وَلَيْدٌ يَلْعَبُ . سُوْدٌ صَنَاعِيَّةٌ يَصْنَعُونَ ۙ ائِمَالٌ h وَيُسَمِّنُونَهُ وَلَا يَسْفُونَ أَثْبَانَ يَلْبَسُ الْأَثِيْبَ .
 وَالصَّلَامَعَةُ الدَّقِيُّ الرَّوْسِيُّ . قَالَ ثَعْلَبٌ : الْعَنْوَمَةُ النَّاقَةُ الْعَزِيْرَةُ الدَّرِي : وَقَالَ الْأَزْهَرِيُّ : الْعَنْوَمُ نَفْسُ غَزِيْرَةٍ
 يُؤَخَّرُ حَلَابِيْهَا إِلَى آخِرِ اللَّيْلِ ۝

a) This explanation seems to require the form الْمَثُوبِ, 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 *Qālī*, except that he has يَمْنَبِ in v. 10.

d) *Aini* as text above.

e) *Aini* بِمَنْكَبٍ.

f) LA X, 74¹⁰ and 79⁶ عَنْوَمِيْمٌ.

g) So LA X, 74¹¹.

h) LA X, 74 فَصَلَانَهُمْ.

٣ لَا يَخْطُبُونَ إِلَى الْكِرَامِ بَنَاتِهِمْ وَتَشِيبُ^a أَيْمُهُمْ وَلَمَّا تَخْطُبِ

3.

Yāqut III, 466¹⁷; LA X, 90⁹; scholion from LA.

١ لَا تَسْقِنِي بَيْدِيكَ إِنْ لَمْ أُغْتَرَفْ نَعَمَ الضَّجُوعُ بِغَارَةِ أُسْرَابِ

الضَّجُوعُ اسم موضع: قال الاصمعي عو رَحْبَةُ نَيْبِي أَبِي بَكْرِ بْنِ كِلَابِ^b

4.

Yāqut I, 527⁶.

قال عمر بن الطفيل يَرَى ابْنَ أُخِيهِ عَبْدِ عَمْرِو بْنِ حَنْظَلَةَ بْنِ الطُّفَيْلِ

١ وَهَلْ دَاعٍ فَيَسْمَعُ عَبْدَ عَمْرِو لِأَخْرَى الْخَيْلِ تَصْرَعُهَا الرِّمَاحُ

٢ فَلَا وَأَبِيكَ لَا أَنْسَى خَلِيلِي بَبْدَوَةَ مَا تَحَرَّكَتِ الرِّيَّاحُ

٣ وَكُنْتُ صَفَى نَفْسِي دُونَ قَوْمِي وَوَدَيْ دُونَ^d حَامِلَةِ السِّلَاحِ

5.

Yāqut IV, 1024⁶ (as amended in V, 506).

١ وَيَحْمِلُ بَرَى دُو جِرَاءِ كَأَنَّهُ أَحَمُّ الشَّوَى وَالْمُقْلَتَيْنِ سَبُوحُ

٢ فَرُودٌ بِصَحْرَاهُ الْبَفَاعِ^e كَأَنَّهُ إِذَا مَا مَشَى خَلْفَ الطِّبَاءِ نَطِيحُ

٣ فَعَايَنَهُ قَنَاصُ أَرْضٍ فَأَرْسَلُوا ضِرَاءَ^f بِكُلِّ الطَّارِدَاتِ مُشِيحُ

٤ إِذَا خَافَ مِنْهُنَّ الْبَلْحَاقَ ارْتَمَى بِهِ عَنِ الْهُوْلِ حَمَشَاتِ الْقَوَائِمِ رُوحُ

a) LA X, 741¹³ أَيْمُهُمْ (corruptly). This verse occurs in Drw. VIII, 3, to which the whole piece probably belongs.

b) This v. is printed as in LA, which reproduces it from the *Siḥāḥ*; it is however incorrectly vocalised, and wrongly ascribed to 'Āmir. The correct reading is

لَا تَسْقِنِي بَيْدِيكَ إِنْ لَمْ أُتَمَسَّ نَعَمَ الضَّجُوعُ بِغَارَةِ أُسْرَابِ

and the verse belongs to a poem by Labīd (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 Muḥīṭ 1312 another verse from the same poem, ending in الأَطْرَابِ, is ascribed to 'Āmir. c) So TA X, 33¹¹. d) Yāq. حَامِلَةِ السِّلَاحِ.

e) This repetition of كَأَنَّهُ seems to be a corruption. Compare v. 2 with 'Abīd VIII, 9, and vv. 3 and 4 with *id.*, vv. 10—11.

٢ وَلَقَدْ وَرَدَنَّا الْمَدِينَةَ شُرَبًا وَلَقَدْ قَتَلْنَا بِجَوِّهَا الْأَنْصَارًا

10.

Yaqut II, 502 (with corrections in V, 179—80).

١ عَلَا سَأَلَتْ إِذَا اللَّفَاحُ تَرَوَّحَتْ هَرَجَ الرَّثَالِ وَلَمْ تَبْدُ صِرَارًا
٢ إِنَّا لَنَعْجَلُ بِالْعَبِيْطِ لِيَصِيْفَنَا قَبْلَ الْعِيَالِ وَنَطْلُبُ الْأَوْتَارًا
٣ وَنَعُدُّ أَيَّامًا لَنَا وَمَآثِرًا قَدِّمًا نَبْدُ الْبَدْوِ وَالْأَمْصَارًا
٤ 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 نفي يومئذ رجلاً من بني وائل أو غاضرة بن صعصعة يقال له عبس بن حذار:
وكان نكته لما أتته وتدعى ذا العنق: وكان شجاعاً وهو الذي قتل بشر بن أبي خزيم الأسدي.

فجعل يرحل يومئذ فأبلى يومئذ بلاءً حسناً. فقال عمر بن الطفيل

١ وَأَبُو أَبِي مَا مَنَنْتُ بِمِثْلِهِ يَا حَبْدًا هُوَ مُمَسِّيَا وَنَهَارًا
٢ لَقِيَ الْخَمِيسَ أَبُو أَبِي بَارِزًا الْأَوَائِلِيَّ وَحَرَمَ الْأِدْبَارًا
٣ يَخْبِي إِذَا جَعَلْتَ سَلُولَ وَعَامِرٌ يَوْمَ الْهِيَاجِ يُجَبِّبُونَ فَرَارًا
نقل جئت الفيم اذا عربوا

12.

‘Umdah II, 167

وَأَشَدُّ ابْنِ زَيْدٍ نَعْمَرِ بْنِ الطُّفَيْلِ

١ وَبِالْفَيْفَا مِنَ الْيَمَنِ اسْتَشَارَتْ قَبَائِلُ كَانَ الْبَهْمُ 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 Labṭd (Khalidī 104⁶) there quoted (Nāq. 229³, q. v., however, has Labṭd's verse with حَوَى). حَوَى was a Day between ‘Āmir b. Ṣaṣa‘ah and Khath‘am, in the territory of the latter; حَوَى is described as وادٍ بفرغ من وراء حفر أبي موسى, and the fight there was between Bakr b. Wāil and Tamīm.

13.

Yaqt I, 853¹⁰; LA X, 93³ and XI, 151²⁴; Bakrī 201¹⁴; TA V, 431 and VI, 198.

تَضْرُوعٌ *** مَوْضِعٌ عَقَرَ بِهِ عُمَرُ بْنُ الطُّفَيْلِ قَرَسَهُ [تُرْوَى بِإِسْمِ الرَّجْمِ (LA XI, 151)] قُلْ

١ وَنِعْمَ أَخُو الصُّعْلُوكِ أَمْسِ تَرَكَتَهُ^a بِتَضْرُوعٍ يَمْرِي بِالْبَدِيِّنَ وَيَعْسِفُ

٢ قُلْ ابْنُ بَرِّي: أَخُو الصُّعْلُوكِ يَعْنَى بِهِ قَرَسَهُ: وَيَمْرِي بِبَيْدِيهِ يَكْتَرِبُهُ دُعَيْتُ: وَيَعْسِفُ تَرْجَفُ

٣ حَنْجَرَتُهُ مِنَ النَّفْسِ ٥

14.

Aghāni XVI, 54.

١ قُلْ لِزَيْدٍ قَدْ كُنْتَ تَوَثَّرُ بِالْحِلْمِ إِذَا سَفِهَتْ خُلُومُ الرِّجَالِ

٢ لَيْسَ هَذَا التَّقْيِيلُ مِنْ سَلْفِ الْكَتَيِّ^c كَلَّاحٍ وَيَخْضِبُ وَكَلَّالٍ

٣ أَوْ بَنِي آكِلِ الْمُرَارِ وَلَا صَيْدِ بَنِي جَفْنَةَ الْمُلُوكِ الطَّوَالِ

٤ وَأَبْنِ مَاءِ السَّمَاءِ قَدْ عَلِمَ النَّاسُ وَلَا خَيْرَ فِي مَقَالَةِ غَالِي

٥ إِنَّ فِي قَتْلِ عَامِرِ بْنِ طُفَيْلٍ لَبَوَاءٌ لِبَطِيءِ الْأَجْبَالِ

٦ إِنِّي وَالَّذِي يَخْجُجُ لَهُ النَّاسُ قَلِيلٌ فِي عَامِرِ الْأَمْثَالِ

٧ يَوْمَ لَا مَالَ لِلْمَكَارِبِ فِي الْكَرِّ بِ سَوَى نَضْلِ أَسْمَرَ عَسَالِ

٨ وَلِجَامِ فِي رَأْسِ^e أَجْرَدَ كَالْجِدِّ ع طَوَالٍ وَأَبْيَضَ تَصَالِ

٩ وَدِلَاصِ كَالْتِهْيِ ذَاتِ فُضُولِ ذَاكَ فِي حَلْبَةِ الْكَوَادِثِ مَالِي

١٠ وَرِعْمِي فَضْلُ الرِّثَاسَةِ وَالسِّنِّ وَجِدِّ عَلِيٍّ هَوَازِنَ عَلِيٍّ

١١ غَيْرَ أَنِّي أَوْلَى هَوَازِنَ فِي الْكَرِّ بِ بِضْرِبِ الْمُتَوَجِّحِ الْمُخْتَالِ

١٢ وَبِطْعَنِ الْكُمِيِّ فِي حَمْسِ النَّقْعِ عَلِيٍّ مَتْنِ هَيْكَلِ جَوَالِ

a) TA VI, 198 بِتَضْرُوعٍ and يَكْتَبُو for يَمْرِي.

b) Scholion taken from LA X, 93⁴; Bakrī 201, against all the others, explains thus:

يَصِفُ رَجُلًا طَعِنَ فَهُوَ يَضْرِبُ بِبَيْدِيهِ عَلَى الْأَرْضِ. وَالْعَسْفُ أَنْ يَرْتَفِعَ حَنْجَرَتُهُ عِنْدَ تَمُوتِ 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; كَلَّاحٌ stands for ذُو الْكَلَّاحِ (BDur 307¹⁵ and 312⁷).

For يَخْضِبُ see LA I, 311⁵. كَلَّالٌ is for عَبْدُ كَلَّالٍ (BDur 307²³). All these names in Wüst. Tab. 3.

d) Probably we should read قَلِيلٌ فِي عَامِرِ أَمْثَالِي.

e) Agh. أَجْرَدٌ.

15.

Naqa'id 229¹⁵ and 408¹⁸ (for the story see p. 407).

أهل عمر بن الطفيل في يوم رخرحون

١ قَصْنَا الْجَوْنَ عَنْ عَدَسٍ وَكَانَتْ
مَيِّتَةً مَعْبَدٍ فِينَا هُرَالًا

16.

TA VIII, 134²⁰; first v. also in LA XIV, 182²¹, Bakri 157 foot, Khiz. III, 44, Naq. 284¹³.

١ أَنَارِلُهُ أَسْمَاءُ أُمِّ غَيْرِ نَارِلَةٍ
أَبِيْنِي لَنَا يَا أَسْمَ مَا أَنْتِ فَاعِلَةٌ
٢ فَإِنْ تَنْزِلِي أَنْزِلْ وَلَا آتِ مَوْسِمًا
وَلَوْ رَحَلْتَ لِلْبَيْعِ جَسْرًا وَبَاهِلَةً

17.

LA XVIII 254¹⁵; second v. in TA X 116¹⁰, and Lane 769b.

١ وَأَهْلَكِنِي لَكُمْ فِي كُلِّ يَوْمٍ
تَعَوَّجُكُمْ عَلَيَّ وَأَسْتَقِيمُ
٢ رِقَابٌ كَالْمَوَاجِنِ خَاطِيَاتٌ
وَأُسْتَاهُ عَلَيَّ الْأَكْوَارِ كَوْمُ

18.

'Umdah II, 171—2; the verses are said to have been uttered by 'Amir b. at-'UfaiI at the court of an-Nu'mān, when Bisṭām b. Qais of Shaibān was preferred before him for honour among the Arabs visiting the king.

١ كَانَ ^aالتَّبَايَعِ فِي دَهْرٍ لَيْهِمْ سَلْفٌ
وَأَبْنُ الْمُرَارِ وَأَمْلَاكٌ عَلَيَّ الشَّامِ
٢ حَمَى أَنْتَهَى الْمَلِكِ مِنْ لَحْمٍ إِلَى مَلِكٍ
بَادِي السِّنَانِ لِمَنْ لَمْ يَرْمِهِ رَامِي
٣ أَنْحَى عَلَيْنَا بِأَطْفَارٍ فَطَوَّقَنَا
طَوَّقَ الْكَمَامِ بِإِنْعَامِ وَإِرْغَامِ
٤ إِنْ يُمَكِّنِ اللَّهُ مِنْ دَهْرٍ ^bتُسَاءُ بِهِ
نَتْرُكُكَ وَحَدَّكَ تَدْعُو رَهْطَ بَسْطَامِ
٥ فَانظُرْ إِلَى الصَّيْدِ لَمْ يَحْمُوكَ مِنْ مُضَرٍ
هَلْ فِي رَيْبِعَةٍ إِنْ لَمْ تَدْعُنَا حَامِي

17. LA ascribes the verses to عمر بن الطفيل السعدي; 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 التتايغ.

b) Edn. نساء.

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 حَدِيْلِكَ إِذْ لَأْتِي ضِدَا^٤ وَخُنْعَمَا
٢ أَكْرُ عَلَيْهِمْ دَعَلَجَا وَلَبَانُهُ إِذَا مَا أَشْتَكِي وَنَعِ الرِّمَاحِ تَحْمَحَمَا

20.

Ibn Qutaibah, *Shir*, 191.

١ وَمَا الْأَرْضُ إِلَّا فَيْسُ عَيْلَانَ أَهْلَهَا لَهْمُ سَاحَتَاهَا سَهْلَهَا وَخُرُومَهَا
٢ وَقَدْ نَالَ آفَاقَ السَّمَاوَاتِ مَجْدَنَا لَنَا الصَّخُورُ مِنْ آفَاقِهَا وَغُومَهَا

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-Ḥārith, 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 Kinānah.

10 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 لِيَوَاصِفِ طَارِقِ الْأَحْرَانِ وَإِلِمَا تَدَجِيءُ بِهِ بَنُو الدِّيَانِ
٢ فَخَرُّوا عَلَيَّ بِحِبَابِ اللَّحْمِ وَاللَّحْمِ سِلْفَتِ إِلَى النُّعْمَانِ
٣ مَا أَنْتَ وَأَبْنُ مَكْرَمِ وَقَبِيلُهُ وَإِتَاوَةُ اللَّحْمِيِّ فِي عَمَلَانِ
٤ فَتَقْصِدُ بِدِرْعِكَ قَوْمَكَ نَصْرَهُمْ وَدَعِ الْقَبَائِدَ مِنْ بَنِي قَطَطَانَ
٥ إِنْ كَانَ سَالِفَةُ الْإِتَاوَةِ فِيكُمْ أَوْلَى فَفَخْرُكَ فَخْرُ كُلِّ يَمَانِي
٦ وَأَفْخَرُ بِرَهْطِ بَنِي الْكِمَاسِ وَمَالِكِ وَبَنِي الصَّبَابِ وَرَعْبَلِ وَفَيْلَانَ
٧ فَأَنَا الْمُعْظَمُ وَأَبْنُ فَارِسٍ قُرْزَلِ وَأَبُو بَرَاءٍ رَانِي وَنَمَانِي

a) Agh. XVIII يَأْتِي تَلْبِيْلُ نَضْرِي الْأَحْرَانِ.

b) Agh. (X and XVIII) حَبَابِ.

c) Agh. سَلَفَتِ مِنَ النُّعْمَانِ.

d) Agh. X عَمَلَانَ.

e) Agh. X فَتَقْصِدُ بِفَخْرِكَ.

f) Agh. XVIII قَصِدَ لِمَرٍ قَصِدَ.

g) Agh. XVIII (sic) إِنْ كَانَ سَالِفًا زَيْلًا لِدَوَةِ قَبِيلِهِ.

h) Some of these names in Wüstenfeld, Tab. 8; perhaps فَيْلَانَ should be read for فَيْلَانَ.

وَأَبُو جَرِيٍّ ذُو الْفَعَالِ وَمَالِكٌ ٨
 مَنَعَا الدِّمَارَ صَبَاحَ كَيْ طِعَانِ
 وَإِذَا تَعَاظَمَتِ الْأُمُورُ هُوَازِنَا ٩
 كُنْتَ الْمُنَوَّةَ بِأَسْمِهِ ٥ وَالْبَانِي

22.

Yāqut IV, 493¹²; for some corrections see V, 428.

وَأَنَّكَ لَوِ رَأَيْتِ أُمَيْمَ قَوْمِي ١
 وَهِنَّ خَوَارِجٌ مِنْ حَيِّ كَلْبٍ ٢
 وَقَدْ صَبَّخْنَ يَوْمَ غُوَيْرِضَاتٍ ٣
 وَبِالْمَرْدَاتِ قَدْ لَأَقَيْنَ غُنْمًا ٤
 غَدَاةَ قُرَاقِرٍ لَنَعِمْتِ عَيْنَا
 وَقَدْ شَفِيَّ الْكَرَارَةَ وَاشْتَفَيْنَا
 قُبَيْدَ الشَّرْقِيِّ بِالْيَمَنِ الْكُصَيْنَا
 وَمِنْ أَهْلِ الْيَمَامَةِ مَا بَغَيْنَا

23.

LA III, 172²⁰; TA II, 88²⁰.

قَوَّضُخْنَ فِي عَلِيَاءَ قَفْرِ كَأَنَّهَا ١
 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.

INDEX TO THE DIWĀN 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 *ʿarāb* — ’, َ, ُ. The sign † after a rhyme ending in َ or ُ indicates that the poem contains one verse or more exhibiting a change to ِ or ِ, called *iqwā*. The asterisk after the name *Basīʿ* means that the poem is in a peculiar or rare form of this metre.

Rhyme.	Number of poem.	Metre.	Number of verses.	Page.
تَعَوَات †	I	<i>Wāfir</i>	3	81
وَتَسْمُو	II	<i>Kāmil</i>	29	12
تَوَاعِد	XVIII	<i>Ṭawīl</i>	5	53
تَنَادِيَات	I	<i>Basīʿ</i> *	45	5
تَنَادِيَات	XXVII	<i>Khafīf</i>	18	73
تَعْلِيَات	IX	<i>Ṭawīl</i>	16	31
بِأَكْرَب	2	<i>Wāfir</i>	1	81
مُرَدِيَات	VIII	<i>Ṭawīl</i>	14	29
أَصْحَاب	XXVIII	<i>Basīʿ</i>	15	75
تَعْلِيَات	XXIV	<i>Basīʿ</i>	21	66
وَتَسْمُو	XIX	<i>Kāmil</i>	17	54
تَعْلِيَات	5	<i>Basīʿ</i>	3	82

Rhyme.	Number of poem.	Metre.	Number of verses.	Page
لَمِيعَا	XXV	<i>Basīṭ</i>	12	69
أَلْمَسَاجِدِ	4	<i>Ṭawīl</i>	2	82
أَلْمَجْدَدِ	XXX	<i>Ṭawīl</i>	36	78
أَسَدِ	XIV	<i>Basīṭ</i>	12	46
وَأَدْوَادِ	3	<i>Kāmil</i>	8	81
غَرِّ	6	<i>Munsariḥ</i>	3	82
أَلْمَسْمَرِ	7	<i>Munsariḥ</i>	1	83
بِأَلْقَابِ	8	<i>Ṭawīl</i>	3	83
وَأَجْرِ	9	<i>Kāmil muraffal</i>	3	83
دُرُوسِ	XII	<i>Kāmil</i>	22	41
وَأَضْرَآسَا	10	<i>Basīṭ</i>	16	84
† غِصَاصِ	XXIII	<i>Wāfir</i>	24	65
† غُمُوضِ	X	<i>Ṭawīl</i>	20	34
† عَيْطِ	XXII	<i>Basīṭ</i>	27	62
بِرِّقِ	11	<i>Ṭawīl</i>	3	85
بِرُوقِ	VI	<i>Kāmil muraffal</i>	7	26
خَلْقِ	12	<i>Munsariḥ</i>	4	86
مَعَا	13	<i>Ramal</i>	1	86
سَوَاحِكَا	XVII	<i>Ṭawīl</i>	18	51
قَالَ رَجُلٌ	III	<i>Munsariḥ</i>	12	17

Bihar	Number of poem.	Metre.	Number of verses.	Page.
سبيل	XXVI	<i>Sari^s</i>	21	71
سبا	V	<i>Basit</i>	18	23
سبحان	15	<i>Khafif</i>	3	86
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(Names of commentators omitted: for them see Introduction, p. 9.)

- | | |
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| <p>حَاجِرٌ Prince of Kindah, 2⁴,
16¹³, 20¹⁵, 21², 27¹², 52¹⁴,
72¹¹, 81², 83^{6,7}.</p> <p>خَالِدُ بْنُ نَضَلَةَ الْقَعَسِيُّ boon companion of al-
Mundhir, 27.</p> <p>حَزِيمَةُ tribe (father of Asad), 43¹⁴.</p> <p>تَامِمٌ tribe (section of Tamim),
15⁸.</p> <p>دَاوُدُ 82⁴.</p> <p>دُودَانُ used for tribe of Asad, 73⁴.</p> <p>الرِّيَابُ group of tribes, 52¹⁴ and
53 note <i>a</i>.</p> <p>بنو الرِّبِيَّةِ sub-tribe of Asad, 1⁴.</p> <p>زُهَيْرٌ cited, 17².</p> <p>أَلُ زَيْدٍ a house in Asad (?), 38¹⁰.</p> <p>بنو 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>الأَجْدَلَانُ two men of Kindah (one
named Malik) slain, 52⁶.</p> <p>أَسَدٌ tribe, 46¹, 47², 64⁴, 70¹²,
77⁴, 78¹.</p> <p>أَسْمَاءُ woman's name, 69¹.</p> <p>الأَعَشَى cited, 7⁴.</p> <p>أُمَمَةُ name of 'Abīd's mother,
5².</p> <p>أَمْرُو الْقَبِيْسِ 20¹⁶, 53¹, 80⁷ (in dimi-
nutive form <i>أَمْرِي</i> / <i>أَمْرِي</i>).
83⁶.</p> <p>أَبُو بَرَاءَ عَمْرِ بْنِ مَيْك Chief of 'Amir, 11⁶.</p> <p>تَمِيمٌ tribe, 16¹.</p> <p>بنو جَدِيلَةَ مِنْ كَيْبِ tribe, 12¹, 13¹¹, 13¹⁴, 17¹.</p> <p>جَذَامٌ tribe, 87⁵.</p> <p>جَشْمٌ name in 'Abīd's genea-
logy, corruptly written
جَنْتَمٌ, 1¹ (note).</p> <p>جَنْدَلٌ a man of Kindah slain, 53².</p> <p>خَارِتُ الْأَعْرَجِ King of Ghassān, 59³.</p> |
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عَبْدُ بْنُ عَبْدِ cited, 20¹⁶ (note *h*).

عَبْدُ tribe, 22⁷, 28¹.

عَبْدُ بْنُ عَبْدِ cited, 10³¹, 11⁸, 22².

عَبْدُ tribe, 87.

عَبْدُ one of the "Falcons" of Kindah, 52⁶.

عَبْدُ بْنُ عَبْدِ a sub-tribe of Asad, 1⁴.

عَبْدُ name of ‘Abid’s sister, 1³.

عَبْدُ بْنُ عَبْدِ a man of Kindah, 52⁹.

عَبْدُ great division of the Arabs, 53¹⁰.

عَبْدُ بْنُ عَبْدِ 2⁶ ff.

عَبْدُ woman’s name in *nasīb*, 55¹.

عَبْدُ do. 17⁶.

عَبْدُ Nabateans, 30⁶.

عَبْدُ race of Kings of al-Hirah, 82³.

عَبْدُ woman’s name in *nasīb*, 23⁴, 61⁷.

عَبْدُ name of a large tribal group, 28¹⁰.

عَبْدُ name of a god or idol, 13¹⁴.

عَبْدُ the Jews, 30⁵.

عَبْدُ woman’s name in *nasīb*, 72².

عَبْدُ a prince, probably of Kindah, 57⁹.

عَبْدُ tribe, 15¹², 16¹, 52¹⁰, 72¹⁷.

عَبْدُ genealogy, 1¹ ff., 5¹.

عَبْدُ man of Ghassān, 59⁶.

عَبْدُ بْنُ عَبْدِ slayer of Ḥujr, 81⁶.

عَبْدُ man of Kindah, 52¹⁴.

عَبْدُ بْنُ عَبْدِ of Kindah, 70^{3,6}.

عَبْدُ بْنُ عَبْدِ ‘Abid’s sub-tribe (?), 48⁶.

عَبْدُ بْنُ عَبْدِ boon companion of al-Mundhir, 2⁸.

عَبْدُ tribe, 28³, 47^{6,9}, 54², 73².

عَبْدُ woman’s name in *nasīb*, 41³.

عَبْدُ Chief of Ghassān, killed, 52⁹ (and note), 59⁹.

عَبْدُ 82⁴.

عَبْدُ mother of Ḥujr, 16²³, 21¹, 27¹².

عَبْدُ 22¹⁸, 23².

عَبْدُ sub-tribe of Asad, 72¹³.

عَبْدُ woman’s name in *nasīb*, 19¹², 20¹².

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 a) Perhaps صَبْرٌ should be read: see emendanda et addenda.

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- غَبِلَ: غَبِيلٌ 55^{8,7}, غَبِيلٌ جُ غَبِيلٌ 49⁷, فَوْجٌ يَفْجُونَ 31¹², 32².
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- غَشِمَ: غَشْمَشْمٌ 142^{13,14}.
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- غَمَّصَ جُ غُمُوصٌ 34^{1,2}.
- غَنَى: غَانِيَةٌ 24¹, 23¹².
- غَهَبَ: غَيَّبَ جُ غَيَابِيْبٌ 48^{1,2}, 47¹².
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- غَوَى (P) 47⁹.
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- غَيْرَ: غَيْرَانُ, غَيْرِي, غَيْرِيٌّ 37⁸ note *c*.
- غَيَّبَ: غَيْبٌ 55^{8,7}, غَيْبٌ جُ غَيْبٌ 49⁷, فَوْجٌ يَفْجُونَ 31¹², 32².
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- غَمَّ: غَمٌّ 95⁴.
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- غَنَّا 130³.
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- فَرَضَ: فَرَضٌ 64¹³, 63³, فَرَضٌ, أَفْرَضَ وَفَحَمَ 127¹⁴, 128¹.
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كَفَفٌ: كَفَفٌ v. l. 30 ^{1,2} . تَكَفَّفَ	قَوْرٌ: اِنْقَوْرٌ 142 ⁷ .	فَسَنَدٌ 63 ¹² .
26 ⁶ note f		مَعَدٌ: مَعِيدٌ 148 ⁵ , 12 ¹⁶ .
كِفْلٌ جِ اِكْفَالٌ 126 ¹⁴⁻¹⁷ .	كَمَسٌ جِ اَكْمَاسٌ 67 ⁴ .	مَعَسٌ: اِنْعَسٌ 149 ^{1,2} .
كِفْنٌ: تَكَفَّنَ 95 ² .	كَبِبٌ: كَبِيَّةٌ 21 ² . تَكَبَّبَ 16 ^{9,11} .	مَعَسٌ: اِنْعَسٌ 104 ⁹⁻¹¹ .
كُفْبِرٌ: مَكْفِيْرٌ 65 ³ , 61 ^{11,12} .	كَبَسٌ, كَبِيْسٌ 43 ^{1,2} .	مَعَقَعٌ 143 ^{13,14} .
كُكَبٌ: كَوُكَبٌ 57 ^{3,4} , 56 ⁸ .	كَبَشٌ 43 ¹⁵ , 24 ^{17,18} .	مَعَلٌ 143 ^{13,14} .
كَوُكَبٌ فَخَمٌ 97 ⁴ and note a	كَتَبَ اَلْحِجَّ 124 ¹⁻⁴ . تَكَتَبَ 16 ¹² , 12 ^{1,3} .	مَعَلتٌ: مَعَلتٌ (?) 97 ¹⁴ .
كَلٌّ: كَلٌّ = كَالِيٌّ 83 ¹⁰ .	كَتَدٌ 47 ^{3,4} . 150 ⁹ .	مَعَلجٌ: اَعْلَجٌ جِ فَعَلَجٌ 144 ⁷ , 112 ^{7,4} .

مُحَجَّبٌ : مُجَبَّبٌ .714, مُحَجَّبٌ .201, 14	نَفَعَ : نَفْعٌ .814	كَلَبَ .112 ^{6,7} . اسْتَكَلَبَ .1141. مُكَلِّبٌ
مِرْوَةٌ : مِرْوَانٌ .501, 15	نَفَقَ : نَفْقٌ .106 ¹⁰	.147 ^{3,6}
مِرْوَةٌ : مِرْوَةٌ .771	نَفَقَةٌ .106 ⁶ . نَفَقَةٌ .105	كَلَلٌ : كَلَالَةٌ .92note1. اِنْكَلَّ .656
مِرْوَةٌ : مِرْوَةٌ .437	نَدَا : نَدِيَةٌ .248 ⁹	كَمَمٌ : مَكْمُومٌ .614 ⁵ note
مِرْوَةٌ : مِرْوَةٌ .157, 3, 271, 267	نَدَحٌ : نَدَاحٌ .759, 265 ⁸	كَمَى النِّجْ .102 ^{2ff}
مِرْوَةٌ : مِرْوَةٌ .144	نَدَعَ الدَّنِيْلُ .133 ^{14,15}	كَوْمٌ : اَكْوَمٌ جِ كَوْمٌ .1589
مِرْوَةٌ : مِرْوَةٌ .157, 15	نَدَمٌ : مَلْمُومَةٌ .104 ¹⁵ , 24 ^{17,18} . مَلْمَلَةٌ	كَوْنٌ : اسْتَكَانَ .855
مِرْوَةٌ .631 ¹²	.110 ^{12,13}	
مِرْوَةٌ : مِرْوَةٌ .443 ⁹ , 37 ¹⁰	نَهَبٌ جِ نُهْبٌ .613 ¹⁶	لَبَسَ : لَبِيْسٌ .412
مِرْوَةٌ : مِرْوَةٌ .661 ²	نَهَيْتُ .102 ¹¹⁻¹³	لَبَطٌ : اللَّطَبُ .641
مِرْوَةٌ : مِرْوَةٌ .631, 13	نَهَيْتُ .656	لَثَثٌ : مِلْتٌ .741
مِرْوَةٌ : مِرْوَةٌ .613 ¹⁵	نَهَمٌ : اِنْتَهَمٌ .951 ⁸ . نَهَامٌ .221, 21 ^{17,20}	لَحِبٌ .979, 15 ¹⁷
مِرْوَةٌ .641	.979, 46 ⁹ . نَهَامِيْمٌ .76 ^{10,11}	لَحَجٌّ : اَلْتَحَجُّ .766. لُحَجَّةٌ .301 ³ , 651 ⁰
مِرْوَةٌ : مِرْوَةٌ .573, 43 ²	نَهْوَةٌ .259 ^{9,10}	لَحْنٌ : لَحِيْنٌ .45 ² noteb. لُحِيْنٌ
مِرْوَةٌ : مِرْوَةٌ .423	نَوْحٌ : لَاحٌ , نَوْحٌ .121 ^{2,5} , 102 ^{6,8-10}	1209, 45noteb, 374 ⁸
مِرْوَةٌ : مِرْوَةٌ .661, 65 ¹⁴	مِلْوَأٌ .676	لَحْسٌ : لِحْسٌ .667
مِرْوَةٌ : مِرْوَةٌ .103 ¹¹	نَوَسٌ : لَاسٌ , لَاسٌ , مَلَاسٌ .663, 651 ²	لَحَقٌ : لِحْوَقٌ جِ لُحُقٌ .284 ⁵
مِرْوَةٌ : مِرْوَةٌ .156 ¹¹	نَوْمٌ : اَلْاَمُّ مَلِيْمٌ .100 ^{15,16}	لَحْمٌ : تَلَاْحَمٌ .664
مِرْوَةٌ : مِرْوَةٌ .156 ⁶	نَوَى .271 ³ . اَلنَّوَى .391 ³	لَحْمٌ : اَطِيْمَةٌ .496 ⁸ , 117 ⁸
مِرْوَةٌ : مِرْوَةٌ .671, 63 ¹¹ , 34 ¹¹	نَيْفٌ .148 ³ , 47 ⁸	لَعَبٌ : اَلْعَبُّ .153
مِرْوَةٌ : مِرْوَةٌ .617, 37, 25	مِثْلٌ : تَمَثَّلٌ .391 ⁰	لَعَطٌ (الْقَطَا) .636
مِرْوَةٌ .572, 78 ¹ , 62 ¹¹		لَفَّ بَيْنَ .221 ³⁻¹⁶

- نَدَب: مَنْدُوبٌ 92¹². نَدَبٌ جِ نُدُوبٌ
 نَدَبٌ جِ نَقَالٍ وَنَقِيلَةٌ جِ نَقَائِلٌ 33^{13,14}.
 نَقِيلٌ جِ also 134^{4,5}. تَنَقَّالٌ نَقَائِلٌ
 مُنَاقَلَةٌ 397⁸, 401⁴.
 نَكَأَ (النَّقْرَحَةَ) 112^{6,8}.
 نَكَبٌ 141⁹⁻¹¹. تَنَكَّبَ 133³. أَنْكَبُ نَكْبَاءُ
 112^{6,9}.
 نَكَّسَ, نُكَّسَ 41⁵.
 نَهَضَ: نُهَضٌ note d 354⁵.
 نَهَكَ: أَهَّكَ 102^{6,7}.
 نَهَلٌ: نَاعِلٌ 16¹³⁻¹⁵, 28⁶, 72¹⁷.
 نَهَى: نَهَيْتٌ جِ نَهْيٌ 73⁴.
 نوب: اِنْتَابَ فَلَانًا 32⁴.
 نَوْشٌ: نَاشٌ يَنْوُشُ نَوْشَةً 28¹⁷, 29⁸.
 نَوَصٌ: مَنَاصٌ 66¹¹. نَوَاصٍ (?) 65⁴.
 نَوَى نَيًّا (grow fat) 41¹⁵, 42².
 نَوَى (purpose) 29⁶. اِنْتَوَى 28¹⁷.
 نَبِيبٌ: نَبِيبٌ 91⁴.
 نَبِيلٌ (نَوْلٌ) يَبْلِي نَبِيلًا بِمَحَقِّدِي (?) 79¹⁴.
 نَبِيرٌ: حَبِيرٌ 17^{10,12}.
 نَبِيطٌ حَبِيطٌ 55¹⁷, 56¹.
 نَبِيلٌ حَبَالٌ 40 note k.
- نَبْجٌ: مَلَجٌ يَمُوجُ 1077, 34¹².
 مَوْرٌ: مَرٌ 136¹⁴. مَوْرَةٌ 67⁹.
 مَسْرٌ: مَبْرَةٌ 118^{5,3}.
 مَمَطٌ 64⁸.
 مَلٌ: أَمَلٌ جِ مَيْلٌ 126¹⁴.
 131^{11,12}.
 مَمِنٌ 27¹¹.
 نَمِبٌ: اُنْمُوَيْتٌ جِ اُنْمَيْبٌ 150¹³.
 نَمْرَاسٌ 83⁴.
 نَبَطٌ: اُنْبَطٌ 56¹³.
 نَدِيجٌ: نَدِيجٌ 138⁷.
 نَمْرٌ, اِنْتَمَرٌ (انتثر) 111⁷.
 نَجْدٌ: نَجْدَةٌ 47¹, 24¹⁷.
 نَجِيرٌ: نَاجِرٌ 83¹⁰. مَنَاجِرٌ 83¹⁴.
 نَجِيعٌ: نَجِيعٌ 120¹, 119¹³.
 نَجَلٌ: اُنْجَلٌ, نَجْلَةٌ, مَنَجَلٌ
 136¹⁷⁻¹⁹.
 نَحْسٌ 133^{5,6}. نَحِيسٌ 42⁷.
 نَحِصٌ 35^{1,2}. نَحِصٌ نَحِيسٌ 35¹¹.
 36¹. نَحِاصٌ 40⁷.
 نَحْوَةٌ 79⁷.
- نَزَحٌ: نَارِحٌ 81¹. نَزَحٌ 64⁴. مَنَزَاحٌ 67⁸.
 نَزَعٌ: مَنَزَعٌ 39^{11,12}.
 نَزَلٌ 158^{5,6}. مَنَازِلٌ 21^{14,16}.
 نَسْرٌ: مَنَسِرٌ 95^{9,9}.
 نَشَجٌ: نَشِيجٌ 31¹³.
 نَشَرَ يَنْشُرُ 91².
 نَشَصٌ نَشَاصٌ 65¹.
 نَشَى: اِنْتَشَيْتَنَا 28¹⁹, 29³.
 نَصَوٌ: نَاصَةٌ 66¹⁰. نَصِيَّةٌ 82².
 نَطَحٌ: نَاطِحٌ 12⁶. نَضِيجٌ 154¹², 148⁶.
 نَعِجٌ: نَاعِجَاتٌ 34³.
 نَعَسٌ: تَنَاعَسَ, اِنْتَعَسَ 66².
 نَعْفٌ 46^{5,6}.
 نَعَمٌ: نَاعِمٌ (نَائِمٌ) عُرُوفِيًا 10¹⁻³.
 نَعَى يَنْعَى 128¹⁰, 127^{5,13}.
 نَفَحٌ: نَفَحَاتٌ (gifts) 73⁶.
 نَفَرٌ, نَفْرٌ, نَفْرَاءٌ 12^{1,2}.
 نَفَسٌ, اِنْتَفَسَ 10¹⁹.
 نَفَعٌ 157¹⁸, 142⁹, 127¹, 106^{5-7,9}. نَافِعٌ
 15¹⁵.

- هَجْر: هَجِيرٌ 641, 24^{4,6}
- هَجْن: هِجَانٌ 14^{16,17}
- هَدَبٌ, هُدَابٌ 119¹³. هَيْدَبٌ 75¹⁰
- هَدَبٌ 112¹¹
- هدل: هَدِيلٌ 55^{10,11}. أَهْدَلُ, عُدْلٌ 76¹³
- هَجْرٌ (?) 156³
- هرر: هَرَّ يَهْرُ 106³, 105^{16,18}
- هَرْمَةٌ 257
- هشش: هَشَّ يَهِشُ 33¹¹
- هشم: هَشِيمٌ 13^{3,4}
- هصص: هُصَّصَ 65⁶
- هصص: هَصِيصٌ 35³, 34¹⁵
- هَصَمَ: مَهْصُومَةٌ 38⁴
- هفي: هَفَايَاتٌ 131^{2,3}
- هَلَا = لَوْ لَا 75³, 28¹, 27¹²
- هلب: هَلُوبٌ (?) 9⁵
- هَلَلٌ 147^{7,8}
- همر: مَهْمِرٌ 25¹²⁻¹⁴
- هَمَلَجَةٌ 247
- همم: هُمَامٌ 57⁹, 53¹, 52¹⁴, 22^{3,9}
- 124¹⁵, 98⁶
- هوج: أَهْوَجَ عَوَجًا, عَوَجٌ 191⁴
- عود: عَوَادَةٌ 145⁹, 114^{13,15}
- عوم: عَمَمَتْ جَ عَمَّ (head) 99¹, 28²
- 77⁹, 33³ (owl)
- عَمَى 26², 9¹ note a
- عيط: عَائِدٌ, يَبِيضُ, عَيْمَةٌ 125 note e
- عيم: عَمَّ الْقَلْبَ يَبِيضُ 114¹⁰, 61⁷
- أَعْيِمُ, عَيْمَاءُ عَيْمٌ 62¹ note a 105^{9,10}
- وَأَبٌ: مَتَّابٌ 118¹⁰
- وَأَى 58^{8,9}
- وجب: وَجِبٌ 8⁵
- وجر: أَوْجَرَ 71⁴, 25^{3,7}
- وَجَلٌ 77¹⁰
- وجن: وَجَنَاءُ 51¹³, 48¹⁵, 41¹⁰⁻¹³
- مِيَاخِنَةٌ جَ مَوَاجِنٌ 158⁹
- درع: تَوَرَّعَتُ 101³
- وَزَعٌ (الْخَبِيلُ) 331, 32¹⁷. يَرَعُهُ رَأْدٌ 79¹³
- وَرَانٌ يَرِينُ (emend) 57¹²
- وَسَدٌ, وَسَدٌ 67¹⁶. أَوْسَدٌ 31¹⁰
- 145¹ (of burial)
- وسق: وَسَقٌ 61⁴
- وسج: وَسَجِدٌ 13^{10,11}
- 142⁴, 121²
- وسك: وَسُوكٌ 52¹
- وَحْسٌ (وَحْسٌ) 113¹³ (error for)
- (see emend.)
- وعب: أَوْعَبَ 12². سَوَّعَبَ 98⁷
- وَعَثٌ 59¹ note c, 58¹²
- وَعَدٌ, أَوْعَدُ 155⁴
- وعس: مَبْعَسٌ جَ مَوْعَسٌ 98⁴
- وَقَسٌ 35^{11,14}. تَوَقَّسَ 79¹⁴
- وَقَسٌ: تَوَقَّسَ 134¹³
- وَقَطٌ 63⁷
- وقل: تَوَقَّلَ 134¹³
- ولب: مَوْلَبٌ 92¹², 93⁹
- ولج: نَدَجٌ 99¹³
- وند: نَدَدٌ جَ نَدَاتٌ 82¹⁰
- ونس: وَنَسٌ 41^{10,11,14}
- ونق: نَلَقٌ 41¹⁴
- ونج: مَوْنَجٌ 56¹. مَنَدٌ - وَنَدٌ 33¹, 13¹, 12⁴
- ومنس: مَوْنَسَةٌ 145¹

يَمِّمٌ : تَيِّمٌ = تَامَمٌ .130^{7,8}, 60⁸, 29⁶

يَمِّنُ : يَمْنَةٌ .23⁴

يَهْمُ يَهْمَاءٌ .63¹¹

وَيْلٌ أَمِ فُلَانٍ .19^{2,3}

يَفْعُ : يَفْعٌ .14^{11,14}

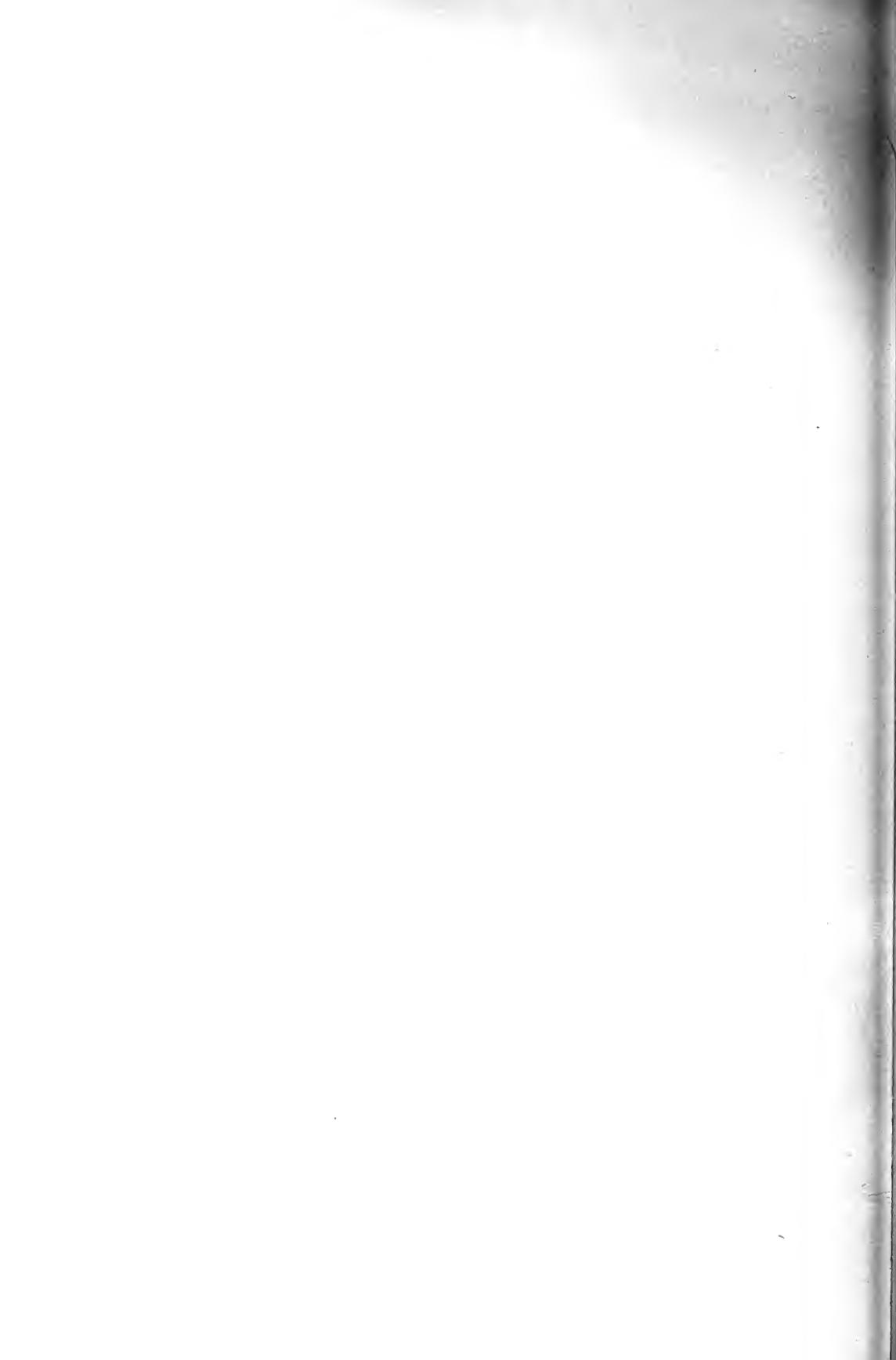
يَلِلُ : أَيْلٌ .123^{12,13}

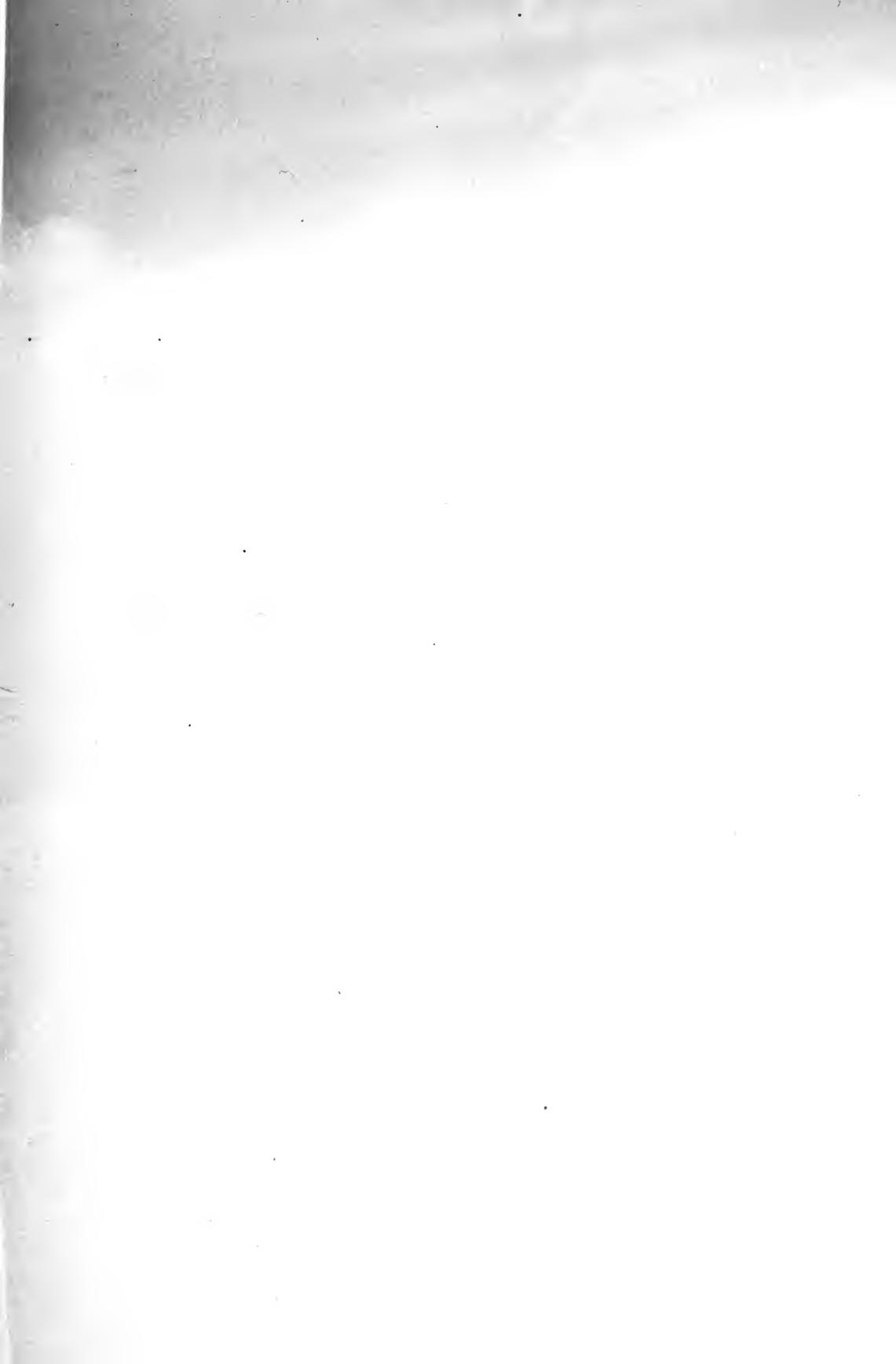
وَمِصٌّ : وَمِيصٌّ .34⁶

وَمِيٌّ .55^{14,16}

وَمِصٌّ .34⁶, 26^{2,6}

وَمِيٌّ , وَاوٍ .27^{7,9}





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language, while *بفء* 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-Marrāṭ's poem, *Mfīṭ* 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 *عَقْبِلُ السَّعْدِيِّ*, and in Abū Zayd, *Nawādir*, 161, both are attributed to *عَلِيٌّ بِنُ طُقْبِيلِ السَّعْدِيِّ لِجَاهِلِيَّةٍ*; probably the last is the correct name of the poet.

15. Read *بِخَطَرٍ*.

17. 5. Read *تَعَبٌ* for *تَلَبٌ*: see *ante*, No. IV, 2.

18. Against *نَضْمٌ*, 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 *Ḥanq* read *Ḥanū*: the genealogy is correctly given on p. 117, note 2.

P. 92 l. 13. For 1910 read 1911.

"She fitted them out with all she could scrape together, and said — 'Sons of mine! surely each one of you is a needy' 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.

- ١١٧ 10 Read بِمَوْضِعٍ.
- ١١٩ 9 Read عَشِيَّةً.
- ١٢٠ 8 Read الْعَوَانَ.
- ١٢١ 4 This verse of an-Namir's and the poem to which it belongs will be found in *Mukhtārāt*, p. 20.
- 13 Read وَخَتَعَمَّا.
- ١٢٢ 7 . Read نَدْمٌ.
- 8 The verse of 'Ujair's to which the fragment سَلِيمٍ أَعْلَقُ belongs will be found in *Anb. Mufaddt.* 402⁶.
- ١٢٤ 14 The two words ascribed to الْغَنَوِيُّ 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.
- ١٢٥ 9 For شَتِيرٍ 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.
- ١٢٦ 13 Cf. al-Mubarrad, *Kāmil* 564⁶.
- ١٢٧ 20 Read شَتِيرًا.
- ١٤٧ 1 Read نَجْدًا.
- ١٤٨ 3 Read فَأَجَابَهُ.
- ١٤٩ 3 Read نَسَلٌ.
- ١٥٤ 12 Yāqūt reads أَيَقَاعٍ, not أَيِقَاعٍ: but no root يَفَع appears to exist in the Arabic.

¹ Literally, one who has lost all his camels by murrain (*sawāf*).

² *I. e.*, for her sons all slain.

- 14 Read نَجِيبٌ.
- 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 الْأَجْرُونَ إِذْ دَلَّفُوا إِيَّانَا صَبَّحْنَا جَمْعِيَهُمْ حَيْثُ نَبِينَا
- 16 Read مَبِي.
- 15 Read الْأَجْرُونَ.
- 13 Read تَسْتَأْجِرُ.
- 10 Read نَسْدُ.
- 13 Read تَحْتَلُّ.
- 18 Read نَسْدُ.
- 17 Read رَثٌ.
- 16: the statement that سَيْدٌ, "wolf", has no plural هذا اللفظ من is incorrect; see Abid IX. 9. السَّيْدَانُ, Ibn Athīr, *Kāmil*, I, 484, last v. of poem. LAN, 217²² has the word.
- 7: اِنْتَبَرَتْ is clear in the MS., and yields a possible sense; but the commentator appears to have read اِنْتَبَرَتْ.
- 11 Read نَدِي.
- line 8 فَلَمْ يَخْرُتْ should have been shown as an alternative reading.
- 10: the name of Mu'āqqir's father (or grandfather) was undoubtedly حِمَارٌ.
- 11: for وَصَلَتْ read وَصَلَتْ (LA XI, 189⁶), or أَوْصَلَتْ (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 Khuz. II, 289, and is there given as follows:

وَدَّبْيَانِيَّةٌ أَوْصَلَتْ بَنِيهَا بِأَنَّ كَذِبَ الْفَرَنْجِ وَتَقْرُوبًا
تُحَجِّبُهُمْ بِمَا أَسْطَاعَتْ وَقَالَتْ بِنِي فَلِلْكَ بِنْدٌ مُسِيفٌ
فَأَخْلَعْنَا مَوَدَّتِيهَا فَفَاقَتْ وَمَا نِي عَيْنِي خَلْدٌ نَسُوفٌ

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!'

- Page line
 ٦٥ 4 Perhaps in place of ^{مَنْقَبِهِ} (MS ^{مَنْقَفَتِهِ}) we should read ^{مَنْعَبِهِ}; see LA I, 229¹¹.
 11 Read ^{الْمَحَاصِ}.
- ٦٧ 16 For ^{بَعْدَ اَنْتَقَالِ} we should perhaps put ^{بَعْدَ اَنْتَقَالِ} as the more probable reading of the MS; cf. 'Abīd XV, 6.
- v. 9 Read ^{مُفَلَّتْ مِنْهُ}.
- ٧٣ 2 Read ^{عَضْبُونَةٌ}.
 10 Read ^{أَيْبَانًا}.
 11 Read ^{أَجْنَادُهُ}.
- ٧٦ 9 Delete the *e* before ^{رَيْطٌ}.
 14 Read ^{صَحْحَصِحٌ}.
- ٧٦ Note *a*, line 2, end: read ^{يَعْدُهُ}.
 5 Read ^{نُطْعٌ}.
 15 Read ^{صِنْدِدٌ}.
- ٨٠ 8 Read ^{لَعَلَّ}.
 9 Read ^{عَلَائِي}.
- ٨١ 2 Read ^{بِرْبِغٌ}.
 11 Read ^{جَمَّةٌ}.
- ٨٣ 1 Read ^ر — for — ^ر.
 2 Read ^ر — —, and ^{فَجَنَّبِي}.
- ٨٤ 13 The phrase ^{سَبِيرًا وَأَمْرَاسًا} is perhaps an allusion to I. Q. Mu'all. 48.
- ٧٦ 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 ^{النُّفْبِيلِ}.
- ٩٣ 10 Delete the *kasrah* below ^{الْمُنَافِرَةِ}.
- ٩٣ 4 Read ^{عَرَفَتَ}.
- ٩٤ Note *g*: add "but cf. v. 9 on opposite page."
 ٩٦ 6 Read ^{الشَّاعِرِ}.
 Note *f*: read ^{أَخْرَجَ}.

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 7. Note *b*: read ثَمِين.
7. 11 For صُدُورٌ read صُدُورٌ.
7. 11 This verse, with مَنَّت for عَمَّت, and يَمِينٌ for شَمَالٌ, is cited LA X, 229⁴ as by al-Ashar: it does not, however, as Prof. Geyer informs me, occur in Tha'lab's recension of that poet's *Du'ān*, and the LA should no doubt be corrected to قَالَ عُبَيْدُ بْنُ الْأَيْمُنِ.
7. 14 Read عَمَّت.
7. 7 For ع read ع.
- 11 Read مَدَّت.
7. 1 Read نَمَّت.
7. 7 Read وَنَدَّت.
7. 10 Read مَدَّت.
8. 16 Read غَمَّت.
- 17 Read جَمَّت.
8. 13 Read حَلَّت.
- 14 Read تَرَدَّت.
- 15 Read بُرَّت.
8. 8 Read حَرَمَتْ.
- 12 Read (the second time) بُنَّت.
8. 6 Read تَبَوَّأَتْ.
- 12 For بِرْقُ الْعَجَمِ read بِرْقُ الْعَجَمِ (see translation p. 45, end of argument, and p. 46, note 4).
8. Note *f*: read بَوْمَد.
7. 4 Read بَلْحَمَل (see Lane 648 *c*).
- Note *f*: read عَمَّت.
7. 10 Read صَمْبَةٌ, سَاعَةٌ, and مَسْمُومَةٌ, and cancel the last seven words of note *h*.
7. 10 and note *d*: The reading of the MS, فَالْمَحَا, suggests فَالْمَحْتَبَى (instead of فَالْمَحْمَل) as the right version: this would mean "a place where one sits at ease": Naq. 712; but no proper name of this form is given in the Lexx.
7. 6 Read عَمَّت.

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

- † 7-8: see LA XIX, 225¹⁰.
- ‡ notes, line 1: insert full stop after MS.
- v 6 Read شَاخِصَ.
- ii 3 For حَشِيصِيهَا read حَسِيصِيهَا.
- ii 3 Read جَرَبُوا.
- 4 This verse is also cited LA IV, 361, foot.
- to 17 Read بِمَعْضَلٍ.
- ta 9 For تَنْتَفَى read (with the MS) تَنْتَرَى (identical in meaning).
- ti 10 Read حَاجِنَاءَ.
- ti 12 In some copies خَاصَّةٌ has lost the dot of the >.
- ti 10 Read عَصَ.
- ti 1 For غَيْرٌ read غَيْرٌ.
- 4 Cf. the verse of Rabʿah of Asad cited LA XVII, 356¹⁴.
- ti 11 Read لِلطَّبَّاءِ.
- ti 9 Perhaps تَنْفِيحٌ should be read for تَنْفِيحٌ: cf. ʿĀmir Frag. 5 (p. 196), l. 2.
- 10 For يَسِيحُ read يُشِيحُ: cf. l. c., l. 3.
- 15 For 51 read 15.
- ti 1 Read خَسِمَ.

Note b: the use of حَصَّ in the sense "to sharpen" is confirmed by Anbārī. *Mu-faddaliyyāt*, 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.

- (6) Boast thyself of the house of al-Himās and Mālik and the sons of ad-Dibāb, and Rabal and Qanān (?).
- (7) As for me, I am accounted the illustrious, son of the rider of Qurzul, and Abu Barā honoured and exalted me:
- (8) And Abu 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 *Jarī* for *Jarī*.

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

³ See *ante*, No. VII, 3, 4.

⁴ It is very unlikely that this v. is by Āmir b. at-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 قارئ in the sense of "a writer." Prof. Nöldeke suggests that *Fallūj* is a place-name: see *Fallūj*, s.v. I in *Yāq.* III 915-16 to be the name of two villages in the cultivated plain of Baghdād, near An-Nu'mur. The use of قارئ 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.

19.

Attributed in the commentary to the Ḥamāsah to ‘Abd ‘Amr b. Shuraih, 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 au-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-Ḥirah.

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 ٭ ^{oē} instead of ٭ ^{oē}, and render as above.

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

- (1) Does Asma 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 Jazr and Bahilah¹ 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 *Umlah* to have been uttered by ‘Āmir b. aṭ-Ṭufail at the court of an-Nuṣmān, 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 Bahir, a Yamanite tribe sprung from Sa'd al-Ashīrah; Bahilah, a sister-tribe of Ghanī, of Ma'addic descent, who lived under the protection of branches of 'Āmir b. Ṣaṣa'ah (Agh. IV, 140).

² *Tubba'* was the title of the succession of later Ḥimyarite kings: for "the Eater of Murār" see ante No. 11, 1; by the king over Syria is meant the House of Ghassān.

³ Addressed to an-Nuṣmān.

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

- (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 mountains: 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-Itrah (see *ante*, pp. 1, 4, 8).

² Referring to the two mountain ranges Aja’ and Salma, 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 Tamim on the Day of Shi‘b Jabalah. Both were taken prisoners, ‘Amr by ‘Auf b. al-Ahwas, 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 Tamim; he was captured by ‘Āmir b. Ṣaṣa‘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.

12.

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

13.

‘Amir is said to have hamstring 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 Tadru’, 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 Ṭayyī’ named Du’ab², 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 Nabhan and some of al-Ghauth, raided the tribe of ‘Amir 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 Ṭayyī’. 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’ab, which could only be satisfied by the slaying of ‘Amir b. Mālik “the Player with Lances” (uncle of ‘Amir b. at-Ṭufail and chief of the tribe of ‘Amir), and that ‘Amir son of at-Ṭufail would not be an equivalent. To this arrogant claim ‘Amir 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]-Kalā’,⁴ or Yahsub, or [‘Abd]-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, 151; but the same thing is said in BATHir 485 of ‘Amir’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 *lqḏ* the name is given as *المنتكة*, but the correct spelling appears to be *النبأة*; see Bakri 138, 39.

² So Agha; perhaps we should read *Dhu’ab*.

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.

attack the Prophet at al-Madīnah: but it seems scarcely possible that they should be genuine. ‘Āmir would not have spoken of Yathrib by the Prophet’s name of al-Madīnah, 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-Madīnah, 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, 1; 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 اَنْزَلِ* 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.

- (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 land 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. at-Ṭufail to

¹ This appears to be the sense of *نَتَيْجٌ*, 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 *نَتَيْجٌ* for *نَتَيْجٌ* 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 feasting on every third day.’

- (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 *Durān* 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 aḏ-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 Ḥanḏhalah 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 ‘Abid 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) 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 Hamdan.

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 *Du'oon*; there seems to be no reason to doubt its genuineness.

- (1) The daughter of the Amrite 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'ām, 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 *ant.* II, 1.

- (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 Sā⁵idah 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.

- (1) I had sprung to hold back from him the horsemen without a moment's delay — by the life of my father! — it 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!

XXXIVa.

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. Vy. 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 raven⁴, coming from behind, with featherless wings, has set forth her case:

¹ Vy. 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 See the text. Prof. Noldeke would read خَفَّ for خَبَّ , and would render "I was matched with a man of lighter weight." This suggestion is supported by Yāq.'s false reading خَفَّ , and by the antithesis of 222. ³ See No. XXI *ante*. ⁴ A bird of ill omen: see 'Abid II, 3.

- (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 Hirjab.

- (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 Hirjab, 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.

- (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 ʿUwārid, 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-Maraurat³ 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 *Edetweiss*, to which hoary hair is compared.

² Cf. No. III, l. ³ Probably his brother Ḥakam is meant; see *Mufaḍḍaliyāt* No. V and commentary.

⁴ His brother Handbalah (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.

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 Ghaṭafān: the reference is to the Battle of Shi‘b Jabalah.

Murrah son of Ṣaṣṣāh, brother of Āmir. They were settled in the neighbourhood of at-Ṭaiṭ, 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. Ṣaṣṣāh.

- (1) Alas me for my labour lost, and my travel in the noon-tide without a midday rest!
- (2) For the men of Khatham 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 Sāhūq (or al-Maraurāt), and to have owed his life to the protection given to him by Khidhām son of Zaid, a man of Fazarah, when Uyainah, the chief of the tribe, and other leading men wished to put him to death (see *commy.* to *Mufaḍḍaliyat*, 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-Jabbar², specially naming Mālik; and from aforeside 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 Khatham. ² The *ḥunyah* or byname of Khidhām.

³ *I. e.*, the top or highest.

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

- (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.

- (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*¹;
- (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-Mara'at, which is said by Ibn al-Kalbī to be the name by which the Ghaṭafān 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 *Le hirsell*.

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

³ Or, possibly, "Abd'ā proper names of the Sons of B." The latter is a family group mentioned by an-Nābighah of Dhūbyān.

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.

- (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 ʿAbd al-Madān¹, and no crime was it, nor did we wrong to any:
 (2) In Aʿwā, the day that we faced them with a mighty mountainous host, full of clamour, giving no hold to attack.

XXI.

Āmir son of aṭ-Ṭufail, with a band of horsemen, led a raid upon ʿAbs, 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 ʿAbs 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, Ḍubaiʿah son of al-Ḥārith of ʿAbs 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 Ḍubaiʿah 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 Ḍubaiʿah, 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 Bann-i-Ḥārith ibn Kaʿb. In Agh. XIX, 141¹⁹ 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 ⁵مُجَاوِرٌ, 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 ʿAmr ash-Shaibānī).

³ The spear-thrust.

⁴ Causing a wide-extending gash.

- (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. Ṣaṣa'ah, and recounting the achievements of his
sub-tribe Ja far b. Kilab 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 Hismā², or the teeth fastened in Hāshid,
- (4) And of al-Kaur³, when the companies of Ja far returned to your help, and
Khatham 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, Dubai'ah⁴, what time
there rescued Shatir son of Khalid
- (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, 5.

³ See No. III, 3.

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

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

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.

- (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.

XVIA.

The answer of an-Nabighah 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 Manulah⁶, not unsteady on their steeds, and Murrah, over their host the eagle standard⁷.'

¹ Reading ^١نَجْدٌ for ^٢نَجْدٌ, 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 *Dīwān* reads Ḥisy (حِسِيٌّ): 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. ^٤أَصْدَابُ 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 Fuzārd 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.

- (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 Ghatafān, was the father of ‘Abs and Dhubyān.

- (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) They 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.

- (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*¹ 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 ‘Āmir settled.
- (2) And verily the spears of the Sons of ‘Āmir
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* and *sa’sam*.” *Nab* 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 *لعل* 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 ‘Āmir 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*.

- (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 Fait ar-Ruh, 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 *shihāb* is the name of a standing stone to which reverence was done in the days of Arab heathenism, as the Ka’bah is still circumambulated at the Pilgrimage; see *Frag. No. 8, post*.

³ *I. e.*, be it ever 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 circumstances to which the poem refers are not explained.

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. Ṣaṣ‘ah, 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) 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 Ashja 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 Fazarah turned tail and fled when the time for fleeing came.

¹ See *Al-B.* XXXI.

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 *Al-B.* XI, 20, translation.

- (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.

- (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 Madhīj out of their lands: they were slaugh-
tered until their mightiest returned home vanquished;
- (5) One body of them was at al-Maṣāmah, 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 reproa-
ches), 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 Hanifah at Ghaul, and with ʿAbd 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 ʿAbd al-Qais⁵ in al-Mardā — there overwhelmed them a morning of
ruin such as fell upon Thamūd⁶;

¹ Perhaps *كأن* here may mean "that which is cut off"; see Labīd, Muʿall. 20.

² *ل* in *عصرها* *كأن*.

i.e. Kanūd.

³ *ل* is the name of the father of Hanifah; see No. II, 13.

⁵ See No. II, 17.

⁶ See Qumrūn, VII 71-77, etc.

- (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 Sa‘sa‘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.

III.

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

- (1) Why askest thou 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 Jarud 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) Bestrdden 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 Rabīah⁴ 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 Bashur;

¹ *‘Abd* = ‘Abd al-Madān, a woman-friend.

² *‘Abd* = ‘Abd al-Madān, two chiefs of the Banu-l-Ḥārith.

³ *‘Abd* = ‘Abd al-Madān, but he means the horse of his tribe ‘Āmir.

⁴ *Rabīah* = Rabīah, not the father of Labīd, who was killed, before the battle of Shīb Jabalah, in a battle with ‘Abd al-Madān at Dhu-Ḥaḥḥ; it is the name of some enemy; a *v.l.* is Dubaī‘ah; see No. XXI.

⁵ *Ziyād* = Ziyād, and in the commentary to be Ziyād son of al-Ḥārith, perhaps of the Banu-l-Ḥārith.

⁶ *Zaid* = Zaid, the tribe of ‘Abs; Ward was the father of ‘Urwah, a celebrated poet and hero.

⁷ *Dhu-l-Bazarā* = Dhu-l-Bazarā, a name of the tribe of Abū Bakr b. Kilāb, a branch of ‘Āmir b. Ṣaṣa‘ah: *Introd.* to *al-Ḥamās*, p. 71.

⁸ *Bashur* = Bashur, a name of the tribe of Abū Bakr b. Kilāb, a branch of ‘Āmir b. Ṣaṣa‘ah: *Introd.* to *al-Ḥamās*, p. 71.

- (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 Shiḥ Jabalah.

⁴ Chief and leader of the tribe of Tamīm at the battle of Shiḥ 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 Shiḥ-Jabalah. (They claimed Ṣaṣā’ah, the progenitor of the tribe of ‘Āmir, as one of their kin: see Naq. 657⁸ and 1064^{8ff}; Agh. X, 363.)

‘AMIR.

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 *Ĥimāhā*, “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*).



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. Mufaḍḍ*), 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 *Dīwān*, No. II (the only long *qaṣidah*) 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 Ḥuṣayn; 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 *Dīwān*, 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 *المُزَكِّى*, "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 ʿAbd. A comparison with ʿAntarah, the other great warrior-poet, suggests itself; but of ʿĀmir we possess no *nasib*, 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 *Dīwān* will judge for himself of the man and his work.

TA with the rhyme *الأجسسَا*. 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 Ghant: Mfjt. p. 410¹³.

100, when Āmir son of at-Tufāil died." He left no son, though his *kunyah* Abū 'Alī shows that he had had at least one born to him, who probably died in infancy.

As in the case of 'Abdī, we have no information regarding the person who first collected the poems of Āmir b. at-Tufāil: he may very possibly have been Abū 'Amr al-Ḥadādī, our present *divān* is said to follow the readings of Abu-l-'Abbās Aḥmad b. Yādyā, (ed. Houtsma, 200-291), a pupil of Ibn al-A'rābī and a celebrated doctor of the Kufī school of grammar. The author of the commentary, Abū Bakr Muḥammad b. 'Abdī (ed. A. J. Arberry, 271-327 or 328), was Tharlab's most distinguished pupil, and also of the school of Kufāh. He is well-known as the editor of his father's great commentary on the *Mufaḍḍaliyat*, and as author of the *Kitāb al-Aḍḍād* (ed. Houtsma, 1881), and the *Kitāb al-Zuhūr fī Ma'ānī Kalimat an-Nas* (MS. Köprülü 1280). A great commentary on the *Mufaḍḍaliyat* also goes by his name, and exists in MS. in Constantinople: of this the commentary of Tufāh's *Mufaḍḍaliyat* 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 Kullūb's *Biographies* or in the *Fihrist*, p. 75¹, but there can be no doubt whatever of its authenticity. The introduction, and the commentaries on the two poems (Nos. XI and XXIX) which are included in the *Mufaḍḍaliyat*, 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. 17, 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. There sometimes contain evident inaccuracies, as for instance in p. 91¹³, p. 94², p. 95⁷, p. 77¹, and p. 78⁴. 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. 91¹², p. 98³, p. 76. 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 *Divān* of 'Abdī.

There may have been other collections of 'Āmir's poetry in existence. In the commentary to the *Mufaḍḍaliyat*, 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 *Divān*² is مِثْلَ حُشْبِ الْعَرَقِدِ; which, if it rhymes in ʿ, this would imply that a *divān* exists somewhere with a wholly different conclusion of the poem.³ Some of the pieces in the Supplement seem to be taken

¹ *Kitāb al-Fihrist*, p. 75. ² It is probable that he prepared a number of *Divāns* of celebrated poets, including Zuhair, Nāḥid, and others.

³ *ibid.*, p. 33.

⁴ A note on p. 100 states that a verse ending in our recension in ^والاجسام, occurs in the LA and

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. at-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 *Du'ān* (p. 91 ff.), that the Banū 'Āmir set up standing stones (*ansāb*) 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 *Diw.* V, 2—3 (Khālidī p. 17).

² See *Diw.* 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'allafah qulūbuhum*, appear the names of Labīd and 'Alqamah b. 'Ulāthah (Bīshām 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.

Muhammad, "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 not do so. At last, after again asking in vain for a private interview, ‘Āmir said to Muhammad — "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. at-Ṭufail!" ‘Āmir, as he went away, said to Arbad: "Woe to thee, Arbad! Where was what I contemplated thee to do? By God! there was not a man on the face of the earth whom I feared so far more than thee: but now I swear that I will never fear thee again." "But then," said Arbad, "be not hasty against me. By God! whenever I attempted to do what thou biddest me, thou earnest between me and the man, so that I saw thee only. Show 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!" 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. at-Ṭufail and the Prophet², which makes no mention of his being accompanied by Arbad, and says nothing about a plot to assassinate Muhammad. ‘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 Muhammad 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.D. 4, after the return of Labīd from his mission to the Prophet on behalf of Abū ‘Āmir. Labīd, as we have stated⁴, Labīd while at Madīnah became acquainted with the Prophet's messenger, and is said to have brought home with him a copy of the 55th Chapter of the Qur’ān. ‘Āmir met him and said: "Brother, tell me about this man: for there is no man on earth whose word in regard to him I trust more fully than I

¹ The Prophet's words were held in contempt by the rest of ‘Āmir: see Diw. No. XXV, transl., preamble.

² Agh. XV. 138. (see below).

³ Agh. XV. 138. (see above).

⁴ See above, p. 87.

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 Sulaimīs 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 *Aghāmī* (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‘ṣa‘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., 224 ff; Naq. p. 190, 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* 725¹⁷; Maidāni (Freyt.) II, 172. There is much discrepancy here.

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

to 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-combaters sprang upon him and seized him, and called out to ‘Āmir — “Retaliate upon him with the ak!” ‘Āmir rescued Rabfah from their hands, and then dug a pit and said: “Bear witness, ye 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 *Dīwan* ¹ an elegy on al-Mundhir b. ‘Āmr, 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.

Kab 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 Quraysh 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 Isḥāq. Another poem by Kab b. Mālik is quoted by Ṭabarī ⁶, which seems, like

¹ *Ḥassānīyat* etc. etc. pp. 57—8.

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

³ P. 672.

⁴ Read *ḡarakim*.

⁵ Nufail and al-ḡarakim are said to be the names of tribes or houses in Hawāzin.

⁶ I, pp. 1445—6.

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 Qur’ān, of which he copied out the *Sūrat ar-Rahmān*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. at-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. at-Ṭufail was concerned in the slaughter at Bīr Ma‘ūnah, 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 *dūcān* of Ḥassān b. Thābit and elsewhere. In the *dūcān*³ there are three pieces, No. XL, an elegy of 3 verses on Nāfi’ b. Budail, who fell in the fight, No. XCIV, an elegy on the slain of Ma‘ūnah, mentioning the leader al-Mundhir by the name given to him by the Prophet, *al-Mu‘niq liyamūt*⁴, and No. CXI, addressed to Rabī‘ah, 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 Rabī‘ah, 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 Sa‘d.”

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 الرُّسُولِ*.

⁶ See genealogy of the house of Ja‘far, *ante* p. 73.

⁷ Hirschfeld, Scholia and Annotations, p. 81.

of the Qur'ān, 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 next place, it occurs in a record of warlike expeditions, *Maḡhāzī*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, Dhu-Qa'd, Dhu-Hijjah, and Muḡarram, 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 'Amir b. at-Tufail. In BSA^d, p. 38⁵^{ff}, there is a short statement resting on the authority of Anas b. Mālik, which asserts that the sub-tribes Ri'ā, Dhakwān and 'Ušayyah⁴ 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 *Asar* called the *Qurra* (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'ā, Dhakwān, and 'Ušayyah; and that the Prophet also recited as a verse of the Qur'ān the words already quoted, which were afterwards abrogated or forgotten (سَمِعَ وَ نَسِيَ). With this agrees the statement made by Wāqidi that the guide of the party was a man of Sulaim. It should be remembered that in the previous year, A. H. 37, 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 nearly connected with 'Amir 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 Muḡammad. The account in *Aḡhamī* XV⁶ states that he was ill with an internal "tumour", and that he sent his nephew Labīd to the Prophet with a present of camels

¹ Dhori 1447.

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 I, Ya'qūbi.

⁴ The recit. Dh. Labiyan, 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 *Jamā'at* I, see BSA^d 24; BHishām 543; Wāqidi 195. The expedition was led by Muḡammad in person, and consisted of 3,000 men.

⁶ P. 167, foot.

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 horse-men 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-Ṣimmaḥ.

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

³ BHish. 650 ^{عَلَى أُمِّي نَسَمَةٌ فَانْتِ حَرٌّ عَنْهَا} ^{أَعْتَقَهُ عَنْ رَقِيْبَةٍ زَعَمَ أَنِّيَا كَلْتُ عَلَى أُمِّي}. BSa'd 37⁴ ^{قَالَ عَمْرُ بْنُ الْوَيْلِيِّ: قَدْ كَانَ}

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-Haun (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.

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-Ḥuṭayfah in the *Aghānī*² which implies that ‘Umar made a Spanish governor of the Ḥaurān, and that he died while holding that office. All these indications point to the contest being late in ‘Āmir's life, though before the death of his uncle, Amīr 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 ‘Āmir b. at-Ṭufail with the Prophet, bring him into the general history of Islām and have, most probably, influenced tradition as to the circumstances 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 10th year of the Hīrah, 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, Amīr b. Mālik, the old chief of ‘Āmir b. Ṣa'ṣa'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. ‘Amr, one of the Banū Sā'idah of Madīnah, called "He that hastens to death," *al-Mu'niq biyamūt*. 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 ‘Āmir, where they encamped. Thence they sent forward Ḥarām b. Millḥām as messenger to Amīr b. at-Ṭufail with a letter from the Prophet. ‘Āmir did not even read the letter, but fell upon the messenger and slew him. Thereupon he called on his tribe, the Banū Amīr, 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. ‘Āmir then sought the aid of the subtribes of Sulaim called ‘Uṣayyah, Riḥ, 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 Tabari I, 1899-1900.

² XV, 59, top.

³ The authorities are BHshām 648 ff; BSA'd, II, Part 1, 36 ff; Tabari, I, 1441 ff; Wāqidi, *Maghāzī*, 83 ff; Ya'qūbi, *History*, II, 75.

⁴ So BShāq in BHshām and Tabari 1442^b; Wāqidi 337, seventy, and so BSA'd 36^a; Ya'qūbi 75, foot, twenty-nine.

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 Madhij 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 *Aghāni*, 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-Ḥuṭafah. 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. Ṣaʿṣaʿah 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 ʿIqd 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.

ك. 13-1360, to which the narrative is appended, distinctly represents 'Āmir as having a speed of 100 miles an hour, of the speed of his horse (cv. 6 ff.); and Salamah mentions as the scene of the battle of al-Maraurāt (cv. 13) "the East of al-Maraurāt" (where Ḥakam is said to have "awḡad fānis" and Saḡūq (cv. 16), where there is said to have been a great "ḡadā" (i.e. the name Amīr). The fragment comes from a suspected source: not only is it said to have been written by Kaḥḥā, whose good faith is doubtful: it is also said to have been copied by 'Abū 'Alī from "the Book of Ḥammād ar-Rāwīyah", a man who is charged with the preservation of ancient poetry.

Amīr's *ḡadā* was suffered by the Banū 'Āmir at a place called al-Bathā'ah³, where they had met the Banū 'Abs, but were repulsed and pursued. Here 'Āmir is said to have remounted his horse al-Ward or al-Maznūq⁴, 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. at-Ṭufail 'Āmir's brother.

To judge by the *Du'ān*, there must have been many other engagements between Amīr and the tribes of Ghutaḡān, 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-Rih⁵. 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 Banū Ḥārith, Juḥī, Zubaid, Sa'd al-Ashfrah, Murād, and Ṣudā², 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 Kaḥḥā, Numair, Jadaḥ, and al-Bakkā. Hilāl was not present, but 'Āmir b. at-Ṭufail is said to have bought from that tribe forty lancēs⁷ and distributed them among his warriors. The battle is said to have lasted three days, but little is told of it except the fights between particular champions. 'Āmir b. at-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 'Abū Yazīd al-Ḥārithī, 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 *Du'ān* to Urwah X, like that to Salamah's poem, treats the Days of ar-Raqam and al-Maraurāt on Saḡūq as the same.

² See *ante*, p. 4.

³ See *ibid.* 139. This is the name misprinted in BATHIR 484 *النباة*, and in the *Iqd* *النباة*. See Fr. 2 *Ḥammād ar-Rawīyah*.

⁴ The name is incorrect, as al-Maznūq carried him long afterwards, at the Battle of Faif ar-Rih (*Du'ān* X, Al, 2).

⁵ Narratives in Saḡūq II, BATHIR I, 474, and *Iqd* III, 102.

⁶ The same means "The level waterless desert where the wind blows strongly."

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

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 ‘Uбайдah 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-Aḥwa, 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 ‘Uбайдah 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 ‘Uбайдah, 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.

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 ʿAbd al-Qais in Bahrain, v. 17, as enemies. It is somewhat difficult to locate the relations of ʿĀmir with Tamīm (or rather with the sept of Dārim) set forth in vv. 28—29. It is clear that the military reputation of ʿĀmir b. Ṣaṣaʿah stood high in the time of the Prophet. The most formidable combination which Muḥammad ever had to face was that of Hawāzin at Hunain (A. H. 8), which nearly resulted in a disaster to his cause: but in this the Kilāb and Kaʿb divisions of ʿĀmir 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 ʿĀmir 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 *Duran*. 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 Jaʿfar, when they fell out with their cousins the Abū Bakr b. Kilāb, repaired to the Banu-l-Ḥārith b. Kaʿb 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 pre-eminence in valour and prowess between ʿĀmir b. aṭ-Ṭufail and his cousin ʿAlqamah b. ʿUlāthah, the decision, after being refused successively by Abū Sufyān and Abū Jahl³ of the Quraish, ʿUyainah b. Ḥiṣn of Fazārah, Ghailān b. Salamah of Thaqif, and Ḥarmalah b. al-Ashʿar 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 ʿĀmir'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 ʿĀmir, 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 *ahmas*), 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 Rabīʿah, son of ʿĀmir b. Ṣaṣaʿah, 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 *Mufaḍḍaliyāt*, p. 250¹¹⁻²⁰.

in his mother's arms. His mother was Kabshah, daughter of ʿUrwah, called *ar-Rahḥāl* (poetess). He was in the habit of escorting trading caravans from the King of al-Ḥīrah to the fair of Ukāh. The date of the battle is variously stated. Ṭabarī (I. 966¹³), 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 Abū al-Kaḥb seventeen years earlier²). This second date is evidently deduced from the statement that Amīr b. at-Ṭufāil, 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 Āmir's uncle, Āmir b. Mālik Abū Barā, "the Player with Lances"³, was still alive and in authority in A. H. 4, the year of the affair of Bi'r Maʿūnah⁴; he was one of the captains of Āmir 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 Bi'r Maʿūnah, which is unlikely. Again, the poet Labīd, who was Āmir's first cousin, is said to have been 9 or 10 years old at the date of Shif Jabalah⁵: if the battle took place eighty years before Āmir'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. 40⁶: 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 Qubās, 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 Shif 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, Āmir'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 Āmir b. at-Ṭufāil 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 Madhij in the South. ʿAbs, which had been dependent upon Āmir b. at-Ṭufāil, had long since made peace with Dhubyān, and was now an enemy of the Ghaṭafān. Most of the poems of the *Duʿan* refer to this state of hostility. Nāḥīyah, so rightly ascribed to our poet, depicts warfare with the Yaman and Tamīm

¹ Nāp. 700. ² Nāp. 676. ³ Agh. X 463 has nineteen, but تسع is probably a misprint for سبع.

⁴ See below.

⁵ Nāp. 668. ⁶ Agh. X, 42.

⁷ Agh. XIV, 373. (tradition make him 15 when he died!)

⁸ Agh. XIV, 353. ⁹ See Agh. XIV, 983, where Tarafah is described as غلام ابن ثمان عشرة سنة.

⁶ Nöldeke, *Sasaniden*, 347.

“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-Thkal*; the site is called *Shebrūm*, 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 *subbakha*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 *Ḥarrat* and the plain, where were various watering-places; but most of them giving bad water. They came to “*Ḥazzeym es-Sayd*, 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 vulcanic coast, lay always before us (p. 473)”. Another water was “*el-Moy*, or *el-Moy She‘ab*, or *Ameah Hakrām*, 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 ^{صُرْم} (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’ (^{أَطْوَا}); see Yāqūt I, 312²⁻³.

² *Shubrum* (^{شُبْرُم}) in LA XV, 210⁹, is described as “a kind of *shih* (wormwood); others say it is one of the ‘*idd* (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 ptyusa*, Leclerc.

³ Salt efflorescence, ^{سَبَكْحَة}.

⁴ *Samur*. ⁵ Watering-place.

⁶ So Naq. 659¹⁰; Agh. X, 37¹¹.

⁷ Naq. 229¹², 790¹².

“From this *mogyl* [*maqil*, 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-Ṭāʾif” (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 *mogyl* [*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 *gobān*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-Ṭāʾif”.]

“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 *gobān* and water-pits of the Aarāb The country is full of cattle-paths” (p. 464).

“Aṭif⁷, 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 *Ḥajj* road” (p. 467).

¹ The ancient Takhtāh, site of a battle between the Uḡbāb and Jaʿfar b. Kilāb.

² Anciently Ghoul; see Labl. *Muall.* I. Scene of a battle with Ḥanifah: *vide* Diw. No. VII.

³ Wells: *qubān*, plural of *qalīb*.

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

⁵ *Yūq*: *صمغ*, also called *صمغ*.

⁶ The *emwerth*, *salam*, or *tully*, *Acacia gummiifera* (so called by the older botanists, but now differentiated into several species; it is uncertain to which the indigenous Arabian kinds belong).

⁷ Perhaps *صمغ* (cf. *Yūqut* III 620).

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

an-Nisār, fought not long after Shīb 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 Jaʿfar to the protection of the Banu-l-Hārith; the story of this is told in the *Naqāʾid*, pp. 532—35. The dispute was eventually composed upon equitable terms, and the return of the Jaʿfari to the parent stock arranged, and Āmir b. aṭ-Ṭufail¹ was a party to the composition. In the *Dīcān* 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 ʿAbs, Dhubyān, Annār, and Ashjāʿ; next to them eastwards were the Asad, then a portion of the Ṭayyiʿ, and then a corner of the Tamīm, belonging chiefly to the branch of Dārim. The country between the modern ʿUnaizah (ʿAneyza) 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 *Haram*, 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 aṭ-Ṭāʾif, 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-Hārith b. Kaʿb, Khathʿam, and Hamdān. In this region — Tabālah⁴ and Bīshah — the settlements of Āmir were partly intermixed with those of the Yamanites, collectively called Madhḥij.

Mr. Doughty, in his journey from ʿUnaizah (ʿAneyza) to aṭ-Ṭāʾif, marched right through the northern portion of the territory of Āmir, which is now occupied by the ʿUtaibah (ʿAteyba) 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, 8^{5ff}, 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, *Muʿall.* 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-ʿArab south of Baṣrah: it has cornfields and palm-groves. The name and the site are ancient; see Zuhair, *Muʿall.* 13.

⁶ Formerly the mountains of Ṭayyiʿ.

At the memorable battle of Shiʿb 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", *Mulārib al-Asimah*, 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 Rabīʿah, father of the poet Labīd, was slain at Dhū ʿAlaq, fighting the tribe of Asad¹; his uncle ʿAbīdah was killed at Dhū Najab, a year after Shiʿb Jabalah, in conflict with the Banū Yarbuʿ 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 ʿAbdallāh was killed at al-Bathāʿah⁶; his cousins Kinānah and al-Ḥārith, sons of ʿAbīdah, were also slain at ar-Raqam: ʿAbd ʿAmr, 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-Rabīʿ b. Ziyād of ʿAbs at the court of an-Nuʿmān king of al-Ḥirah, claims the highest place for his stock⁸:

نَحْنُ بَنُو أُمِّ ابْنَيْنِ الْأَرْبَعَةِ
وَنَحْنُ خَيْرُ عَامِرِ بْنِ صَعْنَةَ
الْمُطْعَمُونَ الْخَفِيَّةَ الْمَدْعَمَةَ
وَالضَّارِبُونَ الْيَمَامَ تَحْتَ الْخَبِيصَةَ

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

We are the best of Āmir son of Ṣaṣaʿah;

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 Jaʿfar and that of Abū Bakr, the two principal branches of Kilāb. At the battle of Shiʿb Jabalah the tribe of ʿAbs were under the protection of the former, and fought with them in the great fight; but the position soon after became strained between ʿAbs and Jaʿfar, and the former withdrew from the protection of the latter, and put themselves under that of Abū Bakr. Not long afterwards, Jaʿfar 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. Kaʿb of the Yaman: they were absent¹⁰ from the tribe on the Day of

¹ See Labīd, *Diw.* (Khālidī) p. 75.

² See Naq. 587¹⁰.

³ See *Diw.* No. XXXII.

⁴ See *Mfdt.*, pp. 30—34, and further on; also No. XXIX, vv. 5 and 6. ⁵ See *Diw.* No. XVI A, 6.

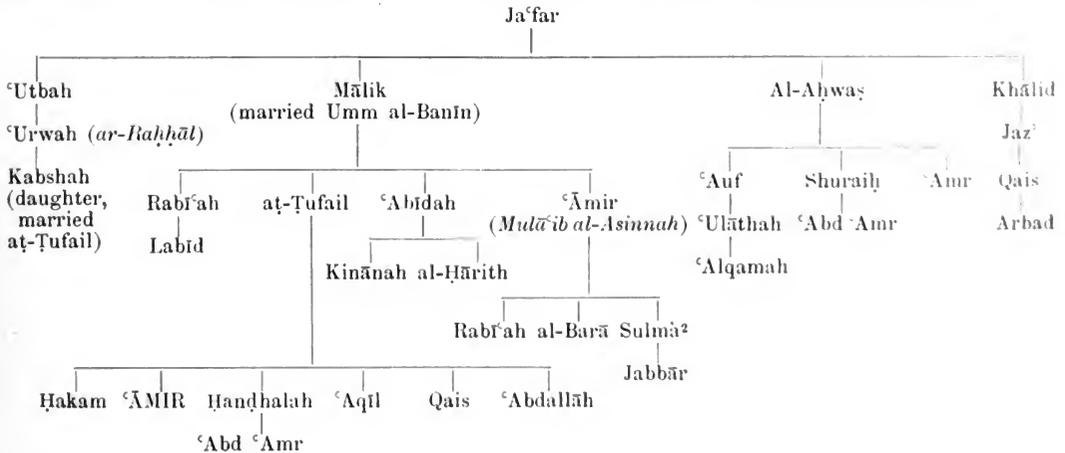
⁶ See *B. Athir*, 485, foot. ⁷ See *Frag.* 4. ⁸ Labīd, *Diw.* No. XXXIII 3—6; *Agh.* XIV, 95; *L A IX*, 427¹⁸.

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; *Mfdt.* 366, top.

THE *DĪWĀN* OF ʿĀMIR IBN AT-TUFĀIL, OF AMIR IBN ṢAṢAʿAH.

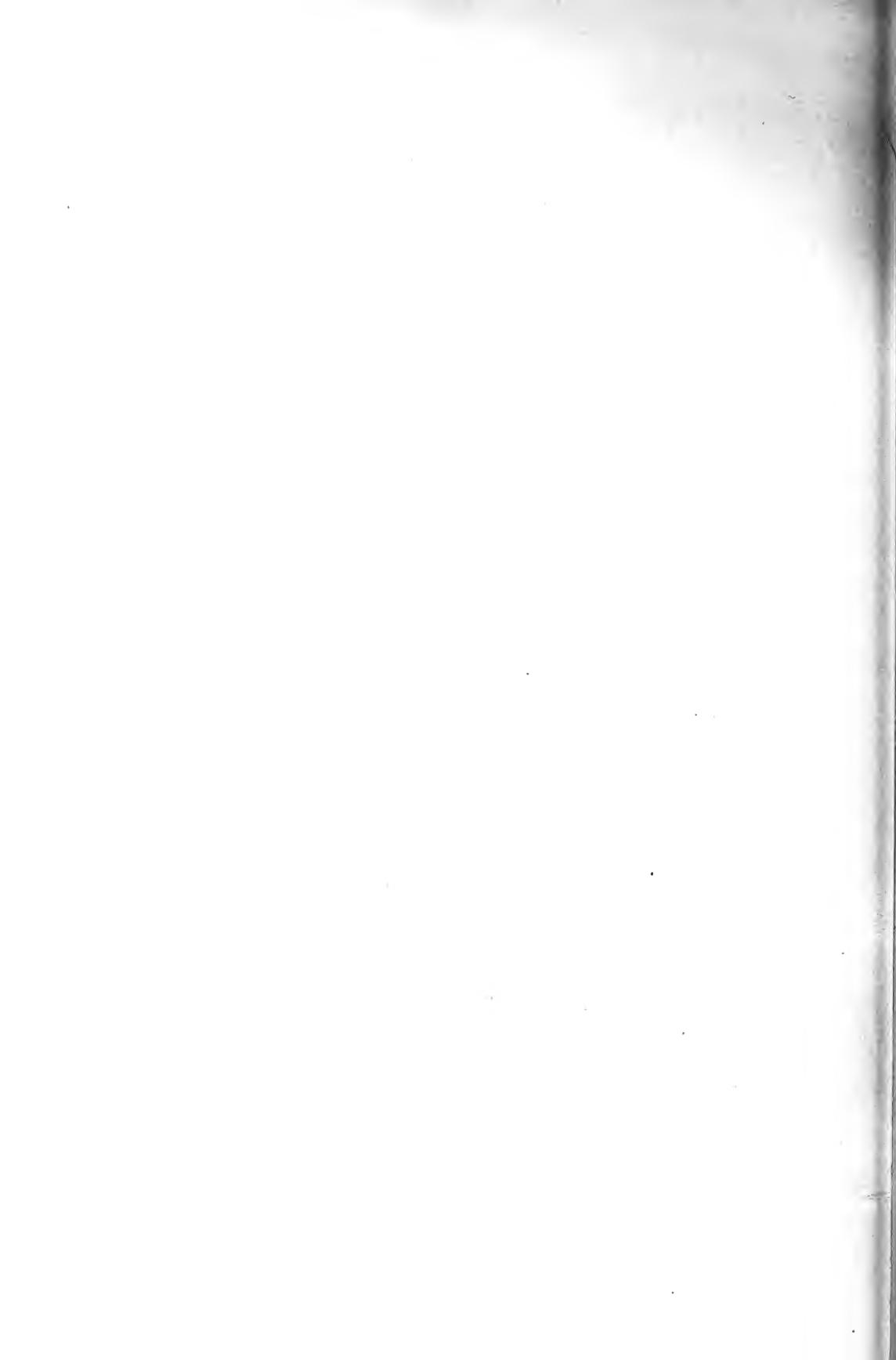
INTRODUCTION.

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*.





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.

- (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: “‘Abdallāh 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.

IMRA² 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?

IMRA² 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?

IMRA² 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?

IMRA² 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?

IMRA² 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-Ĥīrah.

- (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:

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 Imra² al-Qais and at-Tau²am of Yashkur, will be found in the former's *Dicān*, ed. Ahlwardt, No. XXII (*cf.* LA VIII, 98); other specimens of the style occur in later poetry. Qur²anic wording is visible in v. 4 and v. 16, and modernity in v. 13.

‘ABID.

(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?

IMRA² 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.

‘ABID.

(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?

IMRA² 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.

‘ABID.

(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?

IMRA² 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.

‘ABID.

(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?

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).

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*.

- (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 Imra² 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 thou ¹ hadst overtaken ‘Ibā son of Qais,
thou wouldst have been content with safe return instead of booty.

¹ *I. e.*, Imra² al-Qais: the verse has reference to that poet's threats of vengeance: see note in Arabic text.

- (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.

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, تَلُوْحٌ, *Mu‘all.* 1; *id.*, حَرَّغَدٌ, *Mu‘all.* 79; v. 3, أُمُّ قَرْقَدٍ, *Mu‘all.* 32; v. 4, تُرَاعِي، الأَحْمَائِلِ، *Mu‘all.* 7; *id.*, أَرْكٌ، *Mu‘all. id.* التَّبِيرِ; v. 7, إِقْمِدِ، *Mu‘all.* 9; v. 8, *Mu‘all.* 8; v. 28, تَنْزَوْنِ، *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: Darghad is at the eastern end of the great *harrah* or volcanic plateau now called the *harrah* 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 *gharqad*, 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 Darghad,
that shine like the opening page of a book with its script new-limned?
- (2) Of Su‘dā¹ 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‘dā 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‘dah, but Su‘dā in v. 9.

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 Abkāriyūs, 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 عَلَنِيدَن.

- (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 back¹ 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 Imra² al-Qais’s expression عَيْبِدُ نَعَمًا 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.

- (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.

- (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 Faïd, 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.

- (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.

- (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!”¹
- (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 *Khiṣānah* 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. Ṣaṣaṣah; 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.

- (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, Mfḏt. 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.

* * * * *

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 ثَبَانٍ, 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 Tufail, *Dīw.* I. 6—9.

- (12) And how, on the right and left, as he swims, the watching
 shoal of small fry keep close to the smooth rocks' shelter¹ —
- (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. Ḥajar,

¹ This rendering also is tentative, and does not pretend to be definitive: it is based on (1) the meanings of *مُلاَوَصَّة* 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.

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)

o - - - - | o - - - - | o - - - - || o - - - - | o - - - - | o - - - -

- (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. *afhīṣ*) 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.

- (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 تَتَّحُّ *id.*: *cf.* دَجَّجٌ 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 Jāhīdh (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).

- (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, *Ithannus 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.

- (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! ofttimes 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 *Dīwān* 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.

- (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 Labīd, *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, رَبِيفٌ, 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.

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-Halāl;
- (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.

- (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 *ʾ* at the end of the first hemistich, is very strange if we suppose it to be the original work of ‘Abīd. This phenomenon occurs sporadically in the ancient poetry: *e. g.* ‘Antarah, *Muʿall.* 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 ‘Abīd. 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-durrīyi*.

³ “Saffron”, *‘abīr*, 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-Aʿshā, *Muʿall.* 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 *أَنْجَبِيلَ حَمَلَةَ بَيْرِنَ*, which seems on the whole the best choice.

abrupt. In v. 5 supply *الغَيْدُ* 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 *harrabs* 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-Jawnāni* (‘Amr and Mu‘āwiyah were their names), who were taken prisoners and slain at the battle of Šib̄ Jabalah (See *Naqā'id*, 407²); this Sharāḥīl is described as son of ‘Amr son of Mu‘āwiyah, called al-Jaun, son of Ḥujr ‘Ākil al-Murar; 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 الْأَجْبَالِ*, which is possible, and has been adopted in our rendering.

Metre imitated.

oo-oo- | oo-oo- | oo-oo- || oo-oo- | oo-oo- | oo-oo-

- (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 Mahdad¹ 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-dād, "gift of the Moon-god": *cf.* Mīhrdād, Mithradāta).

- (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'add ² 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.

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 ¹ 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 ^{أَثَرَتْ} of the poet’s eyes, as the dove does not weep.

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

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‘atāin* (p. 126). Notice شَدَائِدُ رَجَبِيَّةٍ, “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 كَلْبًا 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 Imra² al-Qais (v. 14), and the men whose slaying is mentioned in vv. 7, 8, and 9*a* were of Kindah; Qurṣ, whose death is alluded to in 9*b*, appears to have been a chief of Ghas-

¹ “Dismount to fight on foot!”

- (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 Jaishan, 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^o and 81^o) and Aufā al-Māzīnī (Yāq. I. 582²⁰), poets of that tribe. Yāqūt says it was

- (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 Imra’ 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 wildings² 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 ^{CE}سأ، “saw our array”.

- (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 ox.

- (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 —
 [(19*a*) 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.

- (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."

- (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 Ṣāḥah and Harūs?
 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 Sharāfi, 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 *Mukht.*

- (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,
greyness 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 Aurāl;
- (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

to get hold of her property (19—21). The dispute seems to have been about a small herd of camels, claimed by a family called "Zaid's people", which he was in favour of letting go: they were not the spoil of warfare, and there was no reason in honour why they should not be relinquished (22, 23).

Then the poet passes on to a passionate rhapsody in praise of youth, recalling his rides on camel and horse, his delight in the chase, his captaining the tribe in battle on a war-mare, and journeys undertaken to distant and dangerous places (24—35); and ends (if the additional verse found in the *Mukhtārāt* is genuine) with a cry at the vanity and emptiness of life (*cf.* IX, 16).

(Metre imitated, with occasional divergences)

⊖⊖⊖⊖ | ⊖⊖⊖⊖ | ⊖⊖⊖⊖ — || ⊖⊖⊖⊖ | ⊖⊖⊖⊖ | ⊖⊖⊖⊖ — —

- (1) Still to see are the traces at ad-Dafīn, and
in the sand-slope of Dharwah, the sides of Uthāl;
- (2) Al-Maraurāt and aṣ-Ṣaḥīfah¹ are empty,
every valley and meadow, once full of people:
- (3) The abode of a tribe whom past time has smitten —
their dwellings show now like patterns on sword-sheaths² —
- (4) Desolate all, save for ashes extinguisht,
and leavings of rubbish and ridges of shelters,
- (5) Shreds of tethering-ropes, and a trench round the tent-place,
and lines plotted out, changed³ by long years' lapse.
- (6) Instead of their folk now ostriches dwell there,
red-shanked, driving on the troops of their younglings,
- (7) And gazelles, that stand like ewers of silver,
bending downwards to tend their fawns by their side.

* * * * *

- (8) This my wife, in her wrath⁴ she seeks to be rid of me:
is it that she desires divorce, or is feigning?
- (9) If thy mind be on feigning coyness, why didst thou
jest not thus in time past, the nights long vanisht?
- (10) Fair wast thou as an oryx then, I thy bondsman,
drunk with love, trailing skirts, I sought thy bower.
- (11) So now leave off thy frowning, live with me peaceably
— hope remains for us yet, yet may we be happy.
- (12) But if severance be thy desire, then what more
needs it than to turn elsewhere the breasts of thy camels?
- (13) She will have it that I am old and decrepid,
reft of wealth, and my cousins too stingy to help me,

¹ V. l. aṣ-Ṣaḥīfah.

² See *ante*, III, 6.

³ Reading غَيْرِنَ

⁴ Reading غَيْرِي تُرِيدُ

- (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 sharpen¹ 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 impotence²;
- (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 vanquishd 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 wound³.

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, Dhiyal), 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 نَحَّصَ is established by its use in *Mufaḍḍl*. 238²².

² Reading رَيْصٌ as suggested in the note.

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

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 Imra² 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 *فَرَسٌ* in v. 10, “Homelands” *بِلَادًا*, the inhabited tracts.

- (1) I pondered on thoughts of my people, the kind ones who dwelt at Malhūb,
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

- (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. 1, 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 عَبْدٌ for عَبْدٌ ; see ‘Amir, frag. 5^a (p. 154).

³ *I.e.* his women.

- (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.

the poet passes to other glories of his tribe — their resistance to Ghassān (8—9), and defeat of Hawāzin (10—11). Again Imra² 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.

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 (صَبَاً) 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)

u u - u - | u u - u - || u u - u - | u u - u - | u

- (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 Imra³ 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-Qālī رِيَابَةٌ.

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

- (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 —¹
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.

- (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 Imra² al-Qais. Twice ‘Abīd refers to lamentations by Imra² 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). Imra² al-Qais has given out that he will seek help from Caesar (19), at which the poet shouts his defiance (20).

- (1) Now has Kubaishah gone to dwell in the hollow of Dhāt Ru²ām,
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.

- (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 at-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 505³, and an-Nābighah XVII, 5 (Ahlw. reads حَصِيرٌ, but LA XV, 389¹² قَصِيمٌ); the *ṣawānī* are always women (Nöldeke).

³ *I. e.* himself.

- (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 Hujr son of Umm Qatāmi, 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.

by ‘Abīd, as the battles of an-Nisār and al-Jifār were fought after the Day of Shi‘b-Jabalah, 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 Salīmā 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 Sāhūq³ 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-Jabalah. This does not, however, seem to be correct.

² *I. e.*, a raven.

³ This cannot be the Day of Sāhūq 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-‘Ajdālāni* (see *post*, No. XVII, 7), were slain.

⁴ The meaning of the word **مَنْبُ** is not known; the reading may be corrupt.

- (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) 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 *Aḥlūf*, 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 ‘*Amir* b. Ṣa‘sa‘ah. But these lines must be interpolations if the rest of the poem is

¹ Adopting the order of verses in *Tibrizī*. In v. 42 read حَسِيْبِيَا for حَشِيْبِيَا, which is a misprint.

² *Bakrī* 718—19.

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

- (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 lonely ¹, 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 *rukhamā* 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-mark ³, still, upright ⁴,
 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]).

- (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 Qafā-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 ¹ 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 halbatin* instead of that of our MS.

‘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 lame, 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 Tibrīzī'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. ^{تَلْغِيبِ} 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.



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 *Mufaḍḍaliyāt* there is a poem (No. IV) by a fellow-tribesman of ‘Abīd’s of the next generation, al-Jumaiḥ (otherwise called Munqidh) ibn aṭ-Ṭammāḥ, which deals with the same subject in a manner which recalls ‘Abīd’s: al-Jumaiḥ, who speaks of himself as an old man (v. 3), was killed at Shif’ Jabalah. His father aṭ-Ṭammāḥ 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.

دَاوِيَّةَ “a desert”: XXI, 12; also الدَّوَى XXII, 12; الدَّوَى XXI, 14.

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

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

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

شَدَائِدُ رَجَبِيَّةَ “a shower in Rajab” (winter): XVI, 3.

ثَيْلَةُ رَجَبِيَّةَ “a winter night”: XIX, 10.

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

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

مَسْرِبَ “pastures”: IV, 4; XIX, 4.

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

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

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

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

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

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

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

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

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

تَلَفَّ ضِرَامِيَا بَصْرَامَ “the north-wind wraps him round”: I, 31; تَلَفَّ IV, 17.

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

مَرَانُ الْوَشِيْبِي “spears”: II, 5; XVI, 6.

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

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

سَرَبٌ مِنْ ضِيَاءِ 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.

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

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

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

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

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 (*muashab* or *tashbib*) 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 *Dicān* 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 Sa‘d ibn Tha‘labah, 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 ‘Amir 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: —

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

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

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

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

أَنْسَةَ XXI, 5; XXIV, 11.

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

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

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

حَرَفُ الْبَوَارِي “glowing with lightning flashes”: IV, 3; *v. l.* حَرَفُ تَبَّارِي “quick in its flashes”: see حَرَفُ بَرَوِيَا in XXI, 10, and commentary.

خُرُصٌ “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.

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 *Dīwāns*. 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*.

ظ with the *markaz* slanting backwards as in Maghribi writing could have been confused with ذ. 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 ڤ indicates *qāf* and ڦ *fā*; the oriental arabist supplied wanting points after the fashion current in the East, using ڤ for *qaf* and ڦ for *fā*. 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 *Dīwān* 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 *Dīwān* 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.

of Ibn Adham's death is put by Jāmi in the *Nafahāt 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 Jāhīdh († 256) are good evidence of the existence of the *Durān* (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 *Durāns* are in the same hand, the date of the MS. was about 430 (see colophon to *Durān* of ‘Amir b. at-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.

and ‘Adī b. Zaid; but the same passage tells us that that writer only knew among his poems the first, أَفْقَرٌ مِنْ أَعْلَى مَلْحُوبٍ: 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 ذاهب), in spite of his great fame. The first poem is said by Ibn Qutabah¹ to have been counted as “one of the Seven”, that is, of the *Mu‘allaqat*: 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 Imra² 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 *شَمَاتُ شُعْرَاءِ الْجَعَلِيِّينَ* 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 ‘Uбайдah († 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*, 144^b.

² BQut. *Shīr*, 41^c ff.

³ Nos. VI, XXI 9–11, XXIII 4–7, 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 9^a (سَمِعْتُ سَمِيدَ بْنَ أَبِي عَمْرٍو), 16^a, 25^a, 29^a, 31^a, 50^a, 51^a, 55^a, 56^a, 59^a.

⁶ Al-Aṣma‘ī 11^a, 41^b, 52^a; Abū ‘Uбайдah 41^b, 52^a, 59^a.

⁷ Khālid 41^a, 52^a; al-Athram 37^a–3.

⁸ Or first cousin: Agh. XII, 113^a.

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 *Dīwān* 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 Tayyī‘ 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 *Dīwān*; 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 *Dīwān* 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 *Dīw.* p. 2².

⁷ Agh. XIX, 84.

Not only is ‘Abd 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. ‘Abd’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 *Basil*, 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 ‘Abd’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^b, 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, *Shēr*, 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 مَتَعٍ جَارِيٍّ; 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.

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 Ṭayyī⁵. 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.

Qaiṣar, whither — so the story tells — he was followed by an emissary from Asad, aṭ-Ṭammāḥ, 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 *Nefūd*). 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, אֵל אֲשַׁרַי, 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*).

camp reached the place where they were, Naufal ibn Rabf‘ah 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 *Kāhīn* advised them to wait until he had consulted the omens, and went away to do so; whereupon ‘Ibā, 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 Kāhīl (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 *Durān*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”, الْمَلِكُ الضَّالِّيلُ. 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.

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-Kalbi 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-Shaibāni († 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 Tamim 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 Asadi 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.

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”, عَيْبِدُ 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-Abras, 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 Rabfah, 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-Ḥārith 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-Ḥārith 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*, 436.

³ Agh VIII, 65—67.

³ See Imra’al-Qais, *Diw.* LI, 3.

² See *op. cit.*, *passim*, and especially p. 453.

⁴ Agh VIII, 68^b.

⁶ No XXIX of the *Diwān*.

⁷ This man is named as one of the two boon-companions of al-Mundhir of al-Ḥirah, whose death the King ordered when drunken, and afterwards built over their graves the pillars called the *Gharīyāni*; see the legend of ‘Abīd’s death, and BQut., *Shi’r*, 444^b.

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

INTRODUCTION.

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'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 Maḏīkarib (who had, according to the tradition, similarly been made ruler of the neighbouring group of Qais or Hawāzin), whom they call "Ὀγάρως 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 Ἄλαξανδρος 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.

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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-Dhubayānī, 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-Mughnā*, 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 Zakarīyā Yaḥyā at-Tibrizī, ed. Lyall, Calcutta 1891—94.

^cUmdah: the *^cUmdah* 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^cqūbī: *Ibn Wādih qui dicitur Al-Ja^cqūbī Historiae*, ed. Houtsma, Leiden 1883.

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

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). *Dīwān*, ed. Macartney, in progress.
- Diw. = *Dīwān*.
- 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 *Dīwān* of Ḥassān b. Thābit, ed. Hirschfeld, London 1910.
- Hudh.: the *Dīwān* of the Poets of Hudhail, ed. Kosegarten (1854) and Wellhausen (1884).
- Ḥuṭaiʿah: the *Dīwān* of (Jarwal) al-Ḥuṭaiʿah, ed. Goldziher, Leipzig 1893.
- I. Q.: The *Dīwān* of Imraʿ-²al-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.. Jāḥiḍh: *Kitāb al-Bayān wa-t-Tibyān*, ed. Cairo 1313 H.
Kitāb al-Ḥayawān, ed. Cairo, 1323—4.
- Jam.. Jamh.: *Jamharat Ashʿār al-ʿArab*, ed. Cairo, 1308 H.
- Jarīr: *Dīwān*, 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 *Aṣmaʿīyyāt* differing from that generally known.
- LA: *Lisan al-ʿArab*, by Muḥammad b. al-Mukarram, ed. Cairo 1308 H.
- Lab.: Labīd, *Dīwān*, ed. Khālīdī (Vienna 1880) and Huber (Leiden 1891).
- Lane: *Arabic-English Lexicon*, by E. W. Lane, London 1863—1893.
- Maid. Freyt.: *Aththal al-ʿArab*, by al-Maidānī, ed. Freytag, Bonn 1838—43.
Majmaʿ al-Adab, edited by the Jesuit Fathers, St. Joseph's University, Beyrout 1884.
Majmaʿat al-Maʿana, a miscellany of verses published by the *Jawāʿib* Press, Constantinople 1301 H.
- Mbdkām.: the *Kamīl* of al-Mubarrad, ed. W. Wright, Leipzig 1892.
- Mfīt.: the *Mufaḍḍaliyyāt*, with the commentary of al-Qāsim al-Anbārī, ed. Lyall (in progress).

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: *Naʿwādīr*, ed. Beyrout, 1894.
- Aḳḏād: *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 Ruḅbah.
- 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, BAthīr: *al-Kāmil fi-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-Ishtiqāq*, 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.
- BIsḥāq: see above, BHishām.

It should be explained that the *Mu'allaqāt* are cited from the edition with Tibrizī's commentary published at Calcutta by the editor of this volume in 1891—94, and that the references to the *Mufaḍḍaliyyāt* 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 Oecimensia*. Where the *Diwān* 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 *Diwān* by Mr. C. H. H. Macartney, now in the press.

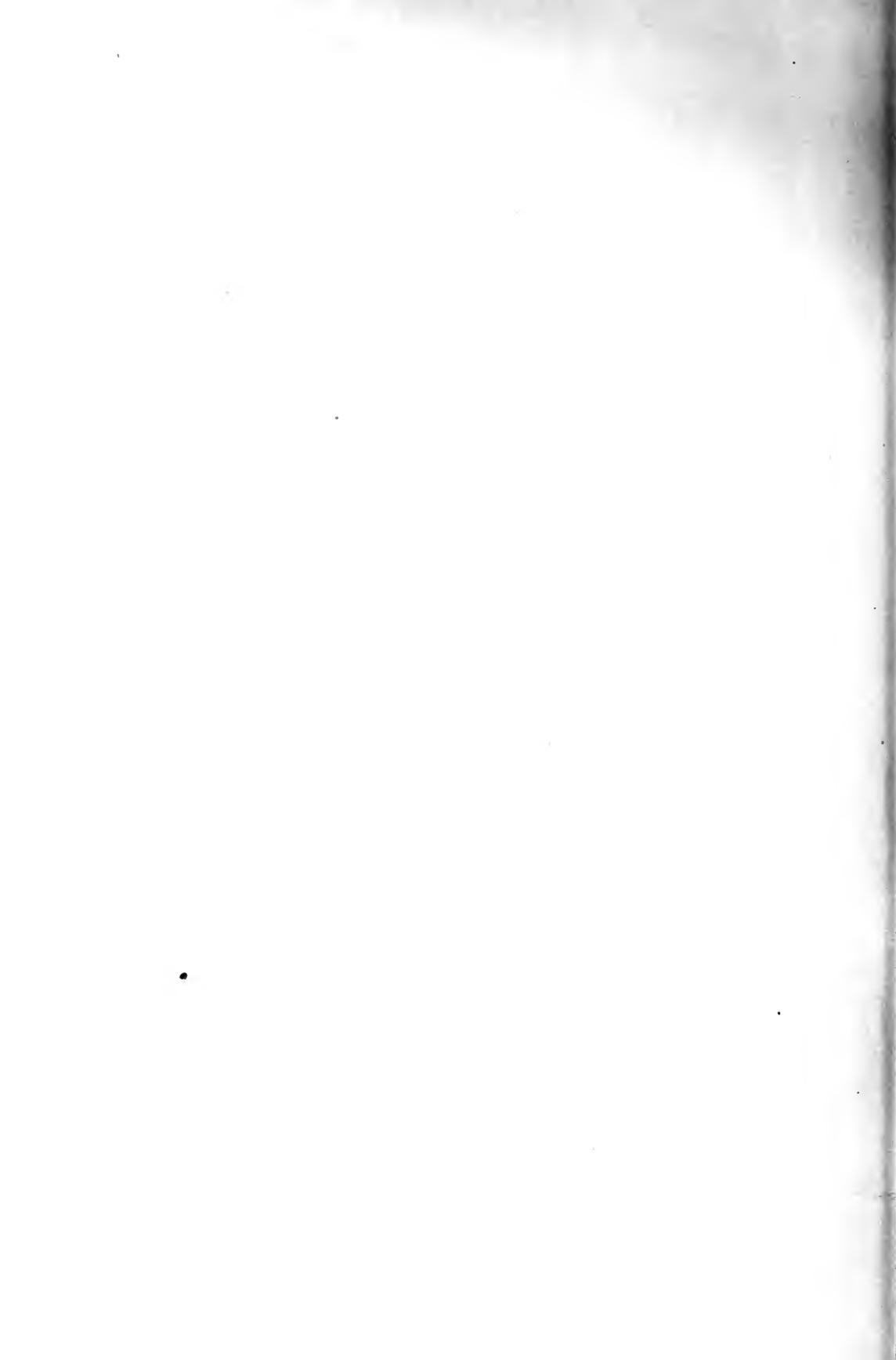
PREFACE.

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.



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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 . فَأَنْظُرُوا 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 Hamid 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.

حملة بارانی وفاسيله ايدرکن تطيب . کدی عمرنه وفا گورمدی اول ذات ادیب
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