دارين

عمرو بن قطدر
تحقيق وتعليق شايلر لايل

طبعة بباريس سنة 1919 م
THE POEMS
OF
‘AMR SON OF QAMĪ’AH
OF THE CLAN OF
QAIS SON OF THA‘LABAH,
A BRANCH OF THE TRIBE OF
BAKR SON OF WĀ’IL

EDITED AND TRANSLATED

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CAMBRIDGE
AT THE UNIVERSITY PRESS
1919
THE DIWĀN

OF

'AMR SON OF QAMĪ'AH

AS EXHIBITED IN THE

CONSTANTINOPLE

MS. SULTĀN FĀTIH

No. 5303
CONTENTS

INTRODUCTION .................................................. 1

THE DĪWĀN OF `AMR B. QAMĪ'AH ..................... 9

FRAGMENTS ASCRIBED TO `AMR ......................... 63

LIST OF ABBREVIATIONS AND REFERENCES ........ 69

INDEX OF PROPER NAMES ................................ 71

INDEX OF SELECTED WORDS ............................ 72
ّ

اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلُّ عُمَّرُوُ بْنُ قَمِيهُ بْنُ سَعِدُ بْنُ مَالِكِ

1. خَلِيلِيْ لَا تَسَعَجَلَ أَنْ تَزْوُدَ
2. فَما لَبِثَ يَوْمًا بِسَابِقِ مَفْنُمِ
3. وَإِنْ تُنْظَرَتِ الْيَوْمُ أُقَى لِبَانَةٍ
4. لَعَمْرُكَ مَا نَفْسٌ بِجَدِّ رَشِيدَةٍ
5. وَإِنْ ظَهَرَتْ مِنْهُ قَوَارِصُ جَمَةٍ
6. عَلِيُّ غِيرٍ ذَنِبٍ أَنْ أَكُونَ جَنِينَ
7. لَعْمْرَيْ لَبِنَمَ المَرْ تَدْعُو بِحَبْلِهِ
8. عَظِيمٌ رَمَادُ الْقَدْرِ لَا مِتَعُبِّسٍ
9. وَإِنْ صَرَحَتْ كُحْلُ وَهَبَتْ عَرْيَةً

وَأَنْ تَجَمَّعَ شَمِيلَيْ وَتَنَظُّرَا غَدًا
وَلَا سُرَعُيْ يَوْمًا بِسَابِقِ الرَّفْدَا
وَتَسْتوِجَبَا مِنَا عَلَى وَتَحْمَدَا
وَأَفْرَعُ فِي لُوْمِي مَرَارًا وَأَصْدَعَا
سَوْى قَوْلٍ بَاغٍ كَاذِبٌ فَتَجَهَّدَا
إِذَا مَا الْمَنَادِيْ فِي الْمَقَامَةِ نَدَا
وَلَا مُوسَى مِنْهَا إِذَا هُوَ أَوْقَدَا
مِنَ الْرِّيْحِ لَمْ تَتُرَكْ لَذِي الْعَالِمِ مِرْفَدَا
10. صبرت علي وطى الموالي وحضمهم
11. ولم يجبر الحي إلا محافظ

لا ضن ذو القربى عليهم وأحمد

كريم المحبة أحد غير أخردا

The whole of this poem is in Agh. xvi, 164, Naṣr. 293–294; vv. 4–11, without the prelude, make up No. 54 of the Brit. Mus. MS. of the Mufaddalitàt (Bm) and No. 74 (fol. 113 r. and v.) of the Kitāb al-Ikhṭiyārūn (Kk), both of which insert v. 11 between vv. 8 and 9. The Maṣārī al-Ushshāq (Const. ed.) p. 329 has the story, and quotes vv. 4, 8, 5, and 6.

2. Agh. بسائقة بسائقة لهي.
3. Agh. تنظروا في اليوم.


10. Agh. Kk وبروي وأحيدا اي لم برع خطبه. Kkc Bm (sic) وطى العوالي وحكمهم:

11. Agh. (sic), with note Kkc الاحدر الجعد البخيل.

Kkc and Bm ولا أتبرج الحي مضاف المغرر الذي يبخن منه. والبصية الوجه.

والأخطر الجعد البخيل الذي لا يعطي على
yad'ivahu ilâ-Islâmi wa-yâ'iridahu 'alaihi, “The Prophet did not despise anyone so as not to invite him to accept Islam or to offer it to him”; so also in Tâbarî, i, 1397: 'akranu saâfa Rasûl-Illâhi 'an 'aqtila bihi-mra'atan: “I honoured the sword of the Prophet so much that I could not kill a woman with it.”*

“To gather provision for the way,” tazawwâd, is used metaphorically of pleasant memories which friends carry away with them after parting: see index to Mufaddît. ii, p. 384.

Shâmî is a word not adequately explained by the Lexx.: it is a vague and rather general term, but when construed with fam' may be rendered “harmony, unity of feeling, pleasant intercourse.” Cf. Ibn Hishâm 518: Ansau bi-^hamdi-llâhi mujâtami'-i-sh-shâmîli. “They were—God be praised!—living together in harmony.”

(2) That maghnam here has the meaning of “gain,” and not of “spoiling” appears to be clear from the parallel passage of Muraqqish, where sa'ibân mugblâ corresponds to it.

(5) Notice the two opposite meanings of afrâ‘a “he ascended,” and also “he descended”: here the sense is the latter.

(6) The reference, according to the tradition, is to Marthad’s young wife: see the story as cited above.

* I owe this explanation of the verse, and the examples cited of the peculiar use of ‘au with ellipse of the negative, to Prof. Bevan. The translation offered in Mufaddâliyyât ii, 159 of these two verses of ‘Amr’s is incorrect, and that now given should be substituted for it.
10 ونزلة باللحظ أخرى عرفتها لها نفعة لا يستطيع بروحها

11 بودك ما قومي على أن تركتهم سليمي إذا هبت شمال وريحها

12 إذا النجم أمسي مغرب الشمس رابنا نفيحها يحييها على ان تذوح

13 ولا غمرة إلا وشيكة مصوحها

14 وهاج عما مقشعر مكانه

15 ب 아이ديهم مقرومة ومرافق

6 تنفذ منهم نافذات فسوني وأضمار أضفانا علي كشوحها

7 فقعت فرآف الدار أجل بيننا وقد ينتهي عن دار سوء نزيحها

8 على أني قد أدعى يابنيهم إذا عمت الدعوى وثاب صريحة

9 وأني أرى ديني يوافق دينهم إذا نسكوا أفراعها وذيبها

وبروى نستُب وهو اجود وأفراع جمع قري وهو حوار صغير يذبح في أول النتاج

وبسيب جندله آخر وذذلك [خطان] يفعلون في أول النتاج

11 وودك ما قومي على أن تركتهم سليمي إذا هبت شمال وريحها

12 إذا النجم أمسي مغرب الشمس رابنا

13 ولا غمرة إلا وشيكة مصوحها

14 وهاج عما مقشعر مكانه

15 بأيديهم مقرومة ومهاج
١٦ وَلَمْ وَلِمَهْـَةَ لَا يُخْرِقَ الْطَّرَفٍ عَرْضَهَا
١٧ تَسِيرُ وَتَزِيْجٍ السَّمَّاَرَةَ تحت نَحْوَرَهَا
١٨ عَلَى مُقَذِّحٍاتٍ وَهَنٍّ عَوَاسٍ
١٩ لِنُذَنِّي الْيَّمِّيِّمِ دُوَّأَةَ يَالِ مَالِكٍ
٢٠ فَسَنَا عَلِيْهِمْ سُوْرَةَ تَعْلِيْمٍ
٢١ وَأَرْاحَنَا يَنْعَزُنَّهٌ نَهْرٌ جَمِّهٌ
٢٢ فَدَارَت رَحَانَا سَاعَةٌ وَرَاحَمٌ
٢٣ فَمَا أَتْفَلَتَ أَيْدِيْهِمْ مِن نَفْسٍ
٢٤ فَقَلَنَا هِيِّ النَّبِيِّيُّ وَحَلَّ حَرَامَهَا
٢٥ فَابْنَا وَأَبْنَا حَكْنَائِنَا بَمَضِيقَةٍ
٢٦ بَضِيَاءٌ إِيّ أيُّنَا الجَرَاحٌ، مُهْمَّةٌ أُهْبِلُنَّ فَلا يُطَلِّبُنَّ

This poem is in Kk (No. 70, foll. 109 ٩ to 112 ٩, with full commentary) and Bm (No. 146). Vv. 1-4 and 23, 25 are in BQut, Shi‘r, p. 222; vv. 1, 2 and 11 are in Iqtiḍāb 455-6; v. 2 in Murtaḍā, Amālī ii, 110; v. 15 in Suyūṭī, Ashbāh iii, 32, and in LA the following vv. are cited:

v. 2 ٩ LA iii, 322٩ with ‘Amr’s name.
v. 3 ٩ i, 486٩ with ‘Amr’s name.
v. 16 ٩ ii, 216٩ anon.

١. BQut. Kk: ٩ ُحَبُّ بِهَا.
2. BQut. سُجِّيس نُحْوَسَةُ (with note as v.l.) LA and Murtaḍा سُجِّيس نُحْوَسَةُ: Kk and Bm سُجِّيس نُحْوَسَة. The ʻIṣṭiḥāb has سُجِّيس نُحْوَسَةً (بِيْنَ لا أَنْتَك سُجِّيس السَّدِّرِيِّي مُّسْتَهْرَةً نُحْوَسَةً)

3. BQut. يقول ابن الأشعث على مَن يَنْسَب عَلَى: وَمِثَالٌ (sīc). Kkc and Bmc: فالنَّعْمَة مَثَلُّ، وإنَّ تَصْدِيَةَ فَالنَّعْمَة مَثَلُّ سَيْبَةٌ. والسَّيْبَة الطريقة من الخير والشرِّ. 

4. BQut. أَبْنُ الدَّفْو، يَقُولُ: Kk and Bm as text.

5. Kkc and Bmc: أَشْتَدْوَنِي طَرْدُونِي وَيَعْدُونِي. والدَّفْو ضَجْعَةُ الناس وصَبْحَهُم.


8. Kk أَنْتِي بِآمِنٍ لَأَيْهُ بِيَوْمِ الْقِيَامَةِ. Bm أَنْتِي بِآمِنٍ لَأَيْهُ بِيَوْمِ الْقِيَامَةِ.

9. Kk and Bm as text. Kkc and Bmc: الفَرُّ ضَرْبٌ مِّنَ الشَّيْءٍ يَلْبَثُ وَيَبْخَدُ جَلِدُهُ فِي جُعْلٍ عَلَى شَيْءٍ (sīc) أَخَرُ، والذِّبْحُ نَسْكُهُ [يَقُولُ] أَنْتُكُ وَإِنَّ ذَهَبَتْ إِلَيْ قُوْمٍ لَا يُفْقَهُونَهَا وَلَا يَذْبَحُونَهَا فِي دِينِهَا، مُؤْفِقٌ دِينٌ قَوْمٍ [Bmc:}

10. Omitted in Kk and Bm. The word نَفْعَةٍ (so vocalized in MS.) is not in the Lexx.


12. Kkc رَبِّي فَأَلْقِ هِذَا وَقْتًا إِذَا شَكَّنَ الْشَّهَابُ. بُلْيَحُبَّا إِنَّبَعْتُا تَلْوَى وَمَعَنِي لَاحُ ظَهْرٍ. Bmc adds: Bm goes on: يَقُولُ لَمْ يَبْقِ فِي السَّمَاءِ بَرَق يَظْهَرُ السَّمَاءُ حَتَّى تَلْوَىِ: لَاحُ الْبَرَقِ—وَلَاحُ الْبَرَقِ

13. Bm ولا عَمْرَةٍ: Kk not clear. Kkc: في عِبَرَ جَعْلَةٍ إِي تَغْيِبُ فِي عَقْبِ غَيْبِ. وَقُوْلُهُ غَيْبُ بِيرِدُ شَدَةً… مُصْحَحًا ذَهَابًا Bmc: غَابَ ذَهَابٌ وَذَلِكَ إنَّهُ يَبْقِي فِي الْجَدِّب تَغْيِبُ السَّمَاءِ فِي عَقْبِ غَيْبٍ. وَشيَّك سُريِّعٍ

14. Kk and Bm التَّنْزِيلَة عَلَىٰ قَدْ تَقُطَّعْ خَصَائِصَهَا وَذَهَبَتْ، وَالسَّرَّاحُ السَّيّْوُورُ: شَيْءُ السَّحَابِ: غَهَامٌ. Bk: غَهَامٌ بِذَاتِهِ لَكَ لَا مُقْدِرَةٌ فِيهَا Bmc: نِقَابَةُ نُعْلِمُ خَلْقِهِ وَهُوَ الرَّيْاحُ: السَّرَّاحُ السَّيّْوُورُ أَنْ تُحْصَفَ بِهَا: يَقُولُ ذَهَبُ صَحَافَهَا فِي بَيْبِلْ خَلْقِهِ: وَأَنْبِيَةً شَيْءُ السَّحَابِ بِذَاتِهِ لَا مُقْدِرَةٌ فِيهَا. After v. 14 Kk and Bm have two additional verses:

إِذَا عَدَرَ الْبَحْلُوبُ عَادَرَ عَلَيْهِ بَرَقُ دُرْسُ خَيْبَةٌ فِي الْقَصَائِدِ قَدْمِيَّةٌ (14a) Kkc: Bm reads عَدَرَ عَدَرَ and notes وَبِعْرَيْهِ إِذَا عَدَرَ الْبَحْلُوبُ
الجانب الغربي. وَقُدْحاء القلّاس صغاراً. والْئِضْح الحَوْض: أي هُم يَصُرون إلى ذلك
لِكَما تَصِيرَ هذَهُ الابِلِي إلى الحَوْض.

15. For Kk and Bm have Kk: Bm has has v. l. Kk: Bm: [بِيَامِير] يَأْيَدُهُ. Bm: [يَأْيَدُهُ] يَأْيَدُهُ.

16. Kk and Bm: لا يَنَفَّذُهَا الْطَّرفُ من كُثْرَتِها. والْوَكْبُ مَعْظُومُ الْيُنُفَّذِها.

17. Our MS. has corruptly Kk and Bm: which are the readings of Kk and Bm.

18. Kk and Bm: لا يُقْولُ بِرَجَعَهَا [الْمَعْظَمُ]؟ أَبْدُ ﴿َ﴾ بِثَبَتَهَا.

19. Our MS. has corruptly Kk and Bm: which is the reading of Kk and Bm. This seems evidently to be a careless slip of the copyist.

20. For Kk reads Kk: (sic) Oَهْبُتُهُمْ [بِلْسَوَفُ: نَقَّرَ الْرَّاجِلِزَقَرِّيْ سُرُّرَيْ مَحْضًِرٍ سُرَّرَيْ إِنَّهُ فِي أَعْلَى الْسَوْرِ] أَيْ ارْفَعُهُ

21. Kk, Bm: وَنِمْبِحْبَا. Kk: (Bmc substantially the same) (Bmc Bm no scholion): 

22. Kk (Bm no scholion): وَنَيْحُبِحْبَا فَدْنِأَرَتْ رُحَانَا إِيِّ جُمَالَتَنَا وَأَنَا يُصَفّ اعْتِضَارَهُ فِي الحَرْبِ يُّبْهِبُهُ

23. Kk and Bm: يَقْوَلُ مِن قَنَلْوَانِ مَنَا إِنَّا لا نَقْوَلُ عَلَىٰ لَنَا صَرَّعُ ؛ الْمَسَاوِبَ لَا يَنْبِكَ عَلَىٰ هَالِكِ

24. Kk: (Bm id.): كَانَ [حَراَامَّا]. وَمَا هَذَا صَلْطَةُ ﴿َ﴾

25. Kk (Bm and BQut. as text) (Bmc [بِمَيْنَة]). Bmc (Kk here defective through lacunas in original): 

مضَيِّشة حَرْقَةٍ مَا يَبْضُّنَا وَيَبْضُّنِ. مِيَّةُ قَدْ أُهْلِيْنَا فِي يَطَّلِبُنَّ
After v. 25 Kk and Bm have an additional verse:

\[
\text{أَيْ نُرِيحُها ﷺ ﺑِرَبِيحٍ ﺍَلْرَأِيِّيَ ﺍَلْقَمَ ﺍِلَّا ﻧَغِيبُ ﻋَنّا: وَأَنْشَدَ: ﴿} \text{وَهُنََّ إِذَا أَخَلَّمُ ﺗُقَوَّمُ ﺛَمَّ ﻧَعِبُ ﻋَلَى أَخَلَّمَانِ ﺑُنْزِيَانَ} \text{﴾} \]

TRANSLATION

Vv. 1–3, prelude: v. 4, self-praise: vv. 5–7, quarrel with his people, perhaps connected with the false accusation brought against him by the wife of his uncle Marthad (see No. 1). Vv. 8–15, praise of his tribe, notwithstanding their alienation. He uses the same battle-cry (v. 8), and observes the same religious rites (9, 10). In the bitterness of winter and famine they are foremost in feeding the hungry (11–15). Then follows a description of a battle with their foes, a mighty host (16–18), whom the House of Mālik encounter with a vigour equal to their own (19–22). His clan bear their losses with dignity (23, 24), and so do their enemies (25). Praise of their steadfastness (25a). The poem is regarded by Arab critics as a fine example of those which give due praise to the author’s foes (al-munṣifāt), perhaps in this case the sister-tribe of Taghlib, with whom Bakr waged the long War of al-Basūs. Vv. 9 and 10 are specially notable for their mention of common religious rites, which are very seldom referred to in the ancient poetry.

(1) I see that my neighbour has flitted, and flitted also her admonisher: how love-worthy were she to me, but for distance and her self-will!

(2) Go thy way then, with a star that ceases not to carry an evil influence: the most ill-omened bird of the diviners is that which passes from left to right.

(3) And if thou oppose me, know that opposition is a character of mine, when my nature is not met with gentleness answering to its own.

(4) I exchange loans with my fellows, and I render honestly to them what is owing: I respect myself, [and am generous] what time niggardliness brings ruin to those who suffer from it.

(5) Notwithstanding that my people have driven me away, and my place of sojourn has come to be in a land the clamour of which is far different from that of mine.

(6) Piercing [calumnies] penetrated to me from them, and pained me, and their hearts cherished hatred against me within.

(7) Therefore I said ‘To shift my abode is the best thing for me in the relations which exist between us: he who departs is quit of a dwelling that brings him pain’:

(8) Notwithstanding that I shout [in battle] the war-cry of their Father’s name, when the clamour spreads through the host, and those of pure stock gather close together;
This verse, like v. 11, is imitated from one by the Elder Muraqqish, Musafidt. L, 12. The
game of Maisir was played with ten arrows, seven of which carried portions of the slain camel which
constituted the stakes, and were marked with notches (made with the teeth) indicating the number of
portions assigned to each, while three were blank. Of these blanks the manih was one. The game is
constantly mentioned in the old poetry in connection with the feeding of the poor in times of famine by
rich people, who offered their camels for slaughter, and by means of the game distributed the charge
among themselves. See Musafidt. ii, index, s.v. Maisir. Another possible meaning of manih is
"borrowed," i.e., a lucky arrow borrowed for its good luck: LA iii, 446, bottom. See note at end of
this book referring to Tarafah viii, 3.

(17) The MS. has tusji-sh-shamsa, which seems to make no sense. Kk and Bm have tusji-s-samma
(repeated in the gloss), which I take to refer to the deadly spear-points, couched in the onset. The
wounds of spear-points are called samman mugashshabā in Musafidt. cxiii, 19; and in No. XIII, v. 27,
post, our poet calls an arrow dhu‘af, "poison." Prof. Bevan suggests reading sumra, "tawny [spears],"
but this seems to me unnecessary. The feminine pronoun in sabūhuḥā probably refers to malmūmah
in v. 16.

(18) The word ṣabā‘ir in this verse is not clearly explained in the Lexx., which render it "troops," or
"companies," and the gloss of Kk has an illegible and unintelligible word for it: it seems probable
that it is a metathesis of ḍarā‘ib, "divers kinds." The additional gloss in Bm seems to indicate a reading
ṣabā‘ir, pl. of ṣabārah, "a white cloud." The verb arāha occurs three times in this poem, in vv. 18, 19,
and 25a; in each case the primary sense is "to bring home (camels) from pasture in the evening"; used
metaphorically, it is applied to warriors returning home after fight, and muriḥ means the herdsman
(i.e., captain or leader) who controls them. In v. 18 I understand the sense to be that the leader of the
enemy's party cannot be turned back, and similarly those who follow him.

(19) In this verse the battle-cry, da’waḥ, is personified in lahā ‘irbatun: "it has a craving" which
must be satisfied, and goes onwards until it finds some one who leads it back homewards (yuriḥuhā)
satiated with blood.

(21) The verb nahaza is properly to draw a bucket through the water in order to fill it: Naq. 77910.
The comparison of spears to well-ropes is a commonplace in the ancient poetry: e.g., Musafidt. xxii, 21.

Since a mill does not yield milk, the fem. pronoun in laqūhuḥā must refer to Ḥurb, War, understood:
see index to Musafidt. ii, 336 "War."

قال

III

فيا رب أصحاب بعثت كرام
إن القد أقرست عن طول رحلة
أما تجدون الريح ذات سهام
فقال لهم سيروا فدى خالتي لكم.
وقعتما إلى عيسى قد انضم لحمها
فقلت إلى وقنا كالفحل جبلة
ولو خلئت ظلماها بقتام
[فادلمه حتى تطلع الشمس قاصدا
فأوردتهم ما على حين ورده
وأهون كف لا تضرك صيرة
يد من بعيد أو قريب أنت به
كاني وقد جازت سبعين حجة
على الراحتين مرة وعلى الفصا
ريمتي بنات الدهر من حيث لا أرى
فلو أنها نبل إذا لاتقيتها
وبروي. فلو أني أرمى بسهم تقيتهم
إذا ما راني الناس قالوا الم تمكن
والفني وما أثقي من الدهر ليلة
وأهلكني تأمل يوم وليلة
وتأمل عام بعد ذلك وعام
This poem, except v. 4, is in Kk (No. 75), foll. 113v. to 114r., and Bm, No. 55 (these add v. 5); vv. 9-15 are in Agh. xvi, 165; vv. 11, 15, 13, 14, 12, 10, 9 are in BQut., Shi’r, p. 223, in this order. In the Kitāb al-Mu’ammārin, p. 68, are vv. 9, 11, 12, 13, 14, 10, and on p. 102 the same vv. in a slightly differing order; in Murtada, Amali i, 35, and in Buht., Ham. p. 292, vv. 9-12 and 14, 15; Jahidh, Bayan ii, 120, has vv. 7 and 8. Khiṣ. i. 338-9 has vv. 13, 14; v. 2 in Sibawaih i, 76, v. 3 id. 120.

1. Bm: (Kk as text): Kk and Bm. Kk notes: نبض فم التَّائها.


3. Bmc and Kkc: الأَعْيُونُ البَعِيرُ اليَأْبِيضُ اليَصبُغة. وَانْتَصَرَّتْ النَّمَهُ اِيُّ صَمْرُ. واصل التَّوْفِيق مَأْخوذه: من الوقُف وهو الخُلَالُ. وَتَسِّمَى العَقْبَ مَوقَفةً اِذَا شَتَب في ريشها خطوطاً لدى: يرَيد السَّبُورُ التي تَشْتَبِي البَعَلُ و هي سيري تَشْتَبِي البَعَلُ في الْرَّيْجُ ثُم يَسْتَبِي البَعَلُ السَّبَّاَئِحُ.

4. Omitted in Bm and Kk.

5. (Not in our MS.) Bmc: القَصُّد الْإِبْنُهُدا والقَنَاطِرُ الْغَبَارُ: يقول أَهْتَيى في الْوَلَامِة و الغُبَارِ.


8. Kk, Bm, and Bayan read: يَنْذِبُ مِن غَرْبِي او قَرَيب بَقَفْرُ اِنْتَكَ بَيْة غَيْرًا ذاتٌ قَنَاثِر.

9. Kk and Bm, and Murtada for: عنان لجَام، عَيْنٍ. فَجَالَتُ حَلْفَتُ: Muamm., BQut., مُنْتَيَا.

10. Kkc: يقول لا أَيْدِي مُسَأَّرَةٍ مَا مَضى مِن غَمْرِي خَتَانَي حَلْفَتُ بَيْنِي لجَامًا: وَاصل الآخِر: خَتَانَي وَقَدْ حَلْفَتُ تَسِعَن حَجَّةٍ حَلْفَتُ بَيْنِي عَنْ مِنْكَيْنِ رِزَايًا.

[This v. is attributed to Labid: see Agh. xiv, 94, and xvi, 165.]

11. Omitted by Kk and Bm, but inserted in Bm in margin between vv. 14 and 15: so also in Muamm, 69 and 102, between vv. 14 and 15. As in text in BQut., Buht., Agh. and Mbd Kamil 124.

12. Buht. and Murtada for: بَيْنِي. Kk, Bm, Buht., Agh. 165 read بَيْنِي فَهَا نَأَل مِن يُرْمَي بَيْنِي وَلِيْس بَيْنِي يَرْمَي مَا حَالَ مِنْ يُرْمَي وَلِيْس بَيْنِي إِنْنَا يُرْمَي بَيْنِي بَعْفُ وَشَيْبٍ فِي الْرَّاسِ وْقَتْوُرَ.

13. Kk, Bm, Agh. 165, as text: BQut., Buht. Aً أَثَّنَيَّيْ إِمَّامٍ بَيْنَ رَأْيِي: Agh. 165 فَدُو أَنْ ما ارْمَيْ نَفْسِي بَيْنَ رَأْيِي وَلَكُنْي بَيْنَ رَأْيِي (sic). Agh. and Muamm. 102 (on p. 68 as text).
TRANSLATION

This piece has lost its prelude with the double rhyme. Vv. 1–6: in his old age the poet recalls his former prowess as a raider: after v. 6 there is probably a lacuna, in which the achievement of the raiders was described. Vv. 7 and 8 are detached verses which must have belonged to a passage describing the poet’s liberality in offering hospitality to strangers. Vv. 9–15, an often-cited lamentation over the decay due to old-age.

(1) If now I have no longer the strength to undertake a long journey, how many noble companions have I led forth in time past!
(2) I said to them ‘Go on your way—may my mother’s sister be your sacrifice! Feel ye not the wind that burns with summer heat?’
(3) Then did they set themselves to the pale-coloured camels whose flesh had been trained down to hardiness, their pasterns bound round with the thongs that tied on their shoes;
(4) And I betook myself to a stout she-camel, strong as a stallion, bulky, that answered my pulling tight her fore-girth with a roaring,
(5) And I journeyed with them the night through till the rising of the sun, taking my way unerringly although the darkness thereof was mixed with dust;
(6) And I brought them down to drink at a water just at the right time, where [by reason of its remoteness and freedom from disturbance] were gathered together a mixed multitude of sandgrouse and doves.

* * * * * * * * * *

(7) And the lightest hand of all in estimation, that can never do thee any harm, is the hand among other hands that is stretched into the vessel of food—
(8) Whether the hand of a stranger or one of near kin, brought to thee by a violent north-wind that blows the dust along.

* * * * * * * * * *

(9) Now am I, that have passed the space of ninety years, as though on a day I had stripped off the cheek-straits of my bridle;
(10) I raise myself painfully on three supports, by the help of my hands and a staff, and after that I stand upright.

(11) The Daughters of Time have shot at me from a place which I could not see: and how should he fare who is shot at, while he cannot shoot in reply?

(12) Yea, if it were an arrow that shot me, I could have defended myself against it: but I am shot with that which is not a shaft.

(13) When men see me, they say—'Art thou not he that but lately was bright with new arms and armour, no sluggish fighter?'

(14) Yea, I perish: but of Time I cannot kill even a night; and that which I slay of him amounts not even to a thread for stringing beads upon.

(15) I am slain by looking forward to day and night, and looking onward to year after year.

NOTES

(2) For the use of the word "sacrifice" here see index to Mufaddḥ. ii, 385: the mother's sister, khālah, figures as its subject in Mufaddḥ. xxxii, 1.

(3) For the leather shoes worn by riding-camels see Mufaddḥ. ii, index, 385, and ante, No. II, v. 14.

(9) Apparently the poet compares himself to a war-horse which through age is no longer fit for use in battle.

(11) For "the Daughters of Time" cf. Mufaddḥ. lxxx, 1.

(13) The scholia show that this verse (as usual in a passage much quoted) has a large number of variants.

 وقال 

IV

يا لهِ نفسِي على الشباب ولم اَفْقِدْ بهِ إذ فقدته أَمَّا قد كنت في ميَّة أَسر بها اَمنع ضيِمي واهِبت العصا

البيعة الشباب والعصر الوَقْول

وَسَحَب الزيْت والبرَود إلى أَدنى تجاري وأنفَض اللَّمِمَا
IV]

'AMR B. QAM'AH


2. So Buḥt.: Mu'amm. مَعْمَةً

3. Ḥam. الدَّيْلُ وَالمُوِّطِ بُسَحَّٰرَ. الْرِّبْطُ وَالْمُوِّطُ لَسْهَ.


5. Ḥam., BQut. غَمِّهٌ

TRANSLATION

This well-known poem is in the Hamāsah, p. 504; Abū Tammām has shown his good taste by pruning away v. 6, a fragment which has little or nothing to do with the verses that survive. A rendering of the verses in the Hamāsah will be found in my Translations (1885), p. 2.

(1) Alas my soul for Youth that’s gone!
   no light thing lost I when he fled.
(2) Time was I dwelt in joy of prime,
   hurling back wrong, casting down the wild goats,
(3) Trailing my skirts and robes of price
   to the nearest tavern, shaking forth my locks.
(4) Nay, envy not a man that folk
   say ‘Age has made him a Judge of men’:
(5) Though he love life and live long safe,
   long living leaves its print on his face.
   * * * * *
(6) Some men there be that are their people’s life,
   and some bear a stain like a spot of grease.

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NOTES

(2) “Wrong,” daim, any injustice that is sought to be put upon the speaker. The wild goats are invariably referred to as dwellers in inaccessible mountain places, and to cast them down is therefore a great feat of adventure and agility.

(3) In peace-time the Arab warrior girt himself loosely with his waist cloth, izār, allowing it to trail on the ground; when there was serious business on hand he girt it up tight. “The nearest tavern,” lit. “the nearest of my wine-sellers,” implying a right of possession. The wine-sellers were chiefly Jews, dwelling under the protection (jiwār) of the tribe: see Mufaddāt. ii, p. 34.

(4) Hakam, a Judge or Sage, one esteemed for his wisdom and experience of life. The old traditions tell of many such: see Mufaddāt. ii, pp. 109 and 264. This verse is imitated from one by the poet’s uncle the Elder Muraqqish: Mufaddāt. liv, 35.

وقال

V

١ تَجَعَلۡ حَنِينًا إِلَى مَالِكٍ فَحَنِينَكَ إِنَّي مُعَلِّي

٢ إِلَى دَارِ قَوْمِ حِسَابَ الْوَجْهَ عَظِامُ الْقَبَابِ طَوَالَ العَوْلَى

٣ فَوَجَهْتُهُ عَلَى مَهْمِهِ قَلِيلُ الْوَغَى غَيْرِ صَوْتِ الرَّيْلِ

٤ سِرَاعًا دَوَائِبُ مَا يِنْشُنِّيـَنَّ حَتَّى احْتَلَّنَّ بِحَيِّ حَلَالٍ

٥ بِسَعَدٍ بِنَ ثَلَّةَ الأَكْرِمِينَنَّ أَهَلَّ الْفَصَّالِ وَأَهَلِ الدَّوَالِ

٦ لِيَلِي يَحْبِسُونَوْنَ وَدْهُ وَيَحْبُونَ قَدْرَكَ غَرَّ المَحَالِ

٧ فَتَصِيبُ فِي الْمَحِيَّ مُحَوْرَةٍ لَفِي إِهَالِهِنَّ كَالْطَّلَالِ
٨ فَإِنْ صَنُّتِ سَアクیةٍ مَعِشَّرًا
٩ عَلَى سَآرِمٍ وَعَلَى نَجِدةٍ
١٠ فَعُوْنِي أُولَّئِكَ تَصِيِّنَانَا
١١ اِلْسْوَا الفَوْرَسٍ يَوْمَ الْفُرَأ
١٢ وَمَا هُمْ عِنْدَ بَلَكَ الْهَنَّاتْ
١٣ يَدِهِمْ ضَوْآَرَ اِلْمَعْتَفِيِّنَانَ أَنْ يَمْنَوْهُنَّ قَبْلَ الْيَعَالِ

No citation from this poem has been found in other sources.

7. For مُحَوَّرة، for pots and platters whitened by the fat of cooked joints, see LA v, 300, 14 ff.
   Perhaps we should read بالقليل.

9. MS. بهاءٌ.

8–10 and 12–13 may be compared with the fragment ascribed to the Elder Muraqqish in Mufāt.

App. II. Perhaps we should read ضَوْآَرَ for ضَوْآَمَرَ in v. 13, since lean camels would not be well suited for slaughter for food.

**TRANSLATION**

This fragment wants its prelude. Vv. 1–4, journey to the poet’s tribe, Sa’d b. Mālik, of Qais b. Tha’labah. Vv. 5–13, praise of the tribe.

1) [My she-camel] whimpers with yearning for [the house of] Mālik. Plain thou with thy yearning! even now I take my way upwards

2) Towards the abode of a people fair of face—great are their tents of leather, long the fore-part of their spears.

3) Then I guided the caravan through a droughty desert—little sound was therein save the calls of young ostriches.
وقال

VI

إن قلبي عن تكتم غير سالي
تيمتي وما أرادت صلى

هَل ترى عُرَبها تُجاز سراً
كَالنَدْوَلِي رَأَيْحَا مِنْ أَوَالِ

أوَال جزيرة بالبحرين: تُجيد تقطع ِ

3 نزلوا من سوية آلماء ظهرًا
ثم راحوا لنعف نعف مطال

4 ثم أصبحوا على الدتين لا يالو
ن أن يرفعوا صدور الجمال

5 ثم كان الحساس منهم مصيفا
ضرائب الخدور تحت الهدال

6 فزعت تكتم وقالت عجبًا
أن رأتي تغير اليوم حالي

7 بابنة الخير إنما نحن رهن
لصوم الآيام بعد الليالي

8 جلّح الدهر وانتحي لي قدما
كان ينحي القوى على أمتي

9 أقصدنّي سهاء إذ رمتني
وتولت عنه سليمي نبالي

10 لا عجب فيما رأيت ولكن
V. 13 is cited with the poet's name in LA xvii, 414, and Bakrî 665.

2. Uwâľ is the ancient name of the island now called BahRAIN. For 'Adaulâ, said to be a village in BahRAIN where ships were built, see Yâqût. The name is applied to ships in Tarafâh, Mu'all. 4.

3. MS. 'Sûfîâ. Many places are called 'Sûfîâ, dim. of 'Sûq. In Yâq. iv, 795 'Sûfîâ is mentioned. 'Sûfîâ has not been found: perhaps we should read 'Ajîbî, mentioned in Bakrî 636 as a water in the Himâ of Dariyâh, in conjunction with another called 'Sûfîâ.

Ad-Dathînâ in v. 4 is, to judge from the adjacent names, not the place so called in the territory of Fazârah, mentioned by an-Nâbighâh, x, 23.

Al-Hîsâ mentioned in v. 5 may be the region now called Al-Ahsâ, with its capital Hufhûf.

13. Bakrî strangely takes علیها and سربال to be proper names.

TRANSLATION

The geographical names in this piece are discussed in the notes to the Arabic text; the translation adopts Maṭâlî in place of the Miṭâl of the text for the reason stated in the note to the Arabic. The occurrence of the name Sulaimâ in v. 9, after Taktum has been mentioned in vv. 1 and 6, might suggest that fragments of two separate poems have here been put together: but v. 10 is evidently the answer to v. 6—notice the repetition of the word 'ajîb—and v. 10 is the natural sequel of v. 9. It seems best, therefore, to take Taktum and Sulaimâ as two names for the same woman.

(1) Never will my heart forget Taktum! she has enslaved me, but has no mind for union with me.

(2) Seest thou her caravan passing swiftly along, like ships of 'Adaulâ coming home at evening from Uwâľ?

(3) In the afternoon they came down from Suwa'iqah of the Water, then in the evening they made for the mountain side of Maṭâlî;
(4) Then in the forenoon they were at ad-Dathīnah, not sparing to push on the breasts of the camels:
(5) Then was al-Ḥisā their abiding place in the summer: there [the maids] set up their pavilions under the hanging branches of trees.
(6) Takṭum was startled and expressed her wonder, whereas she saw how my condition to-day had changed for the worse.
(7) 'O daughter of the good! verily we are the bond-slaves of the changes of days and of nights.
(8) 'Time has made an onset and taken me as his object; and aforetime he was wont to cast his snares upon others like me.
(9) 'His arrows hit me straight when they are shot at me, and my shafts, O Sulaimā, turn away and miss him.
(10) 'There is no marvel in what thou seest: but cause for wonder there is how fated ends overtake all on every side;
(11) 'They seize hold of the mottled crocodile in the waves, and the wild goats on the mountain peaks,
(12) 'And the solitary wild bull with his face streaked with brown and the brown band on his sides, that chooses the [seeming] safe sands for his dwelling,
(13) 'And they address themselves to the overthrow of the champion, the terror of his foes, by a thrust between his camel's hair jerkin and his coat of mail.'

NOTE

(11) The poet was no doubt familiar with crocodiles in the Euphrates and Tigris. The "wild bull" of v. 12 is the Ṣoryx beatrix.

وقال

VII

أَمْنُ تَلُّلُ قَفَرٍ مِنْ مَنْزِلٍ عَافٍ
عُفِّتُهُ رَيْحٌ مِنْ مَشَاتِ وأَصْبَافٍ
وَمَبْرَكُ أَزَوَّادٍ وَمَرَّبُ عَنَّاهُ
مِنْ الخَيلِ يُحَرَّثُنَّ الْمِدَارِ يُطْلَوْفِ
إِذَا هَزْهَتَهُ الْرِّيحُ قَامَ لَهُ نَافِ

الْأَيْضَ الْحَشْشُ المَجْمُوعُ: نَافِ إِي شَيْئٌ قَدْ ثَقَّلَتْ الْرِّيْبِ
(1) Is it at the tent-traces left desolate, and the abode that is vanishing away under the sweeping blasts of the winds of winter and summer—

(2) The place where the herds of camels knelt, and the pegs to which were tied the troop of horses, that have broken into clods and mire the soil of the encampment by constantly moving there,

(3) And the place where the firewood was piled, and the bundles of hay cast down—when the wind stirs it up, a remnant thereof is blown before it—

(4) That thou wittest, and thou this day an old man that has seen much of life, on his head two rivals in colour that divide between them his locks—

No citation from this poem has been found elsewhere.
وَقَالَ

VIII

جَشَّرْتُ لَهُ مَا لَيْسَ مَنِي جَاشِمًا
وَدُولَى ضَعْفِ النَّصِيرِ نَاءٌ حَلَّهُ
إِذَا مَا رَأْيٌ مَقِيلًا شَدَّ صُوّتُهُ
عَلَى الْقَرْنِ وَاعْتِلَى عَلَى مَا يَحْصَمُهُ
لُمُخْتَبُطٌ أَوْ ذِي دَلَّالٍ أَكَارِمُهُ
وَأَجْرَدٌ مُيْلَحٌ وَهَبَت بِسَرْجِهِ
عَلَى أَن قُوَّى أُسْلَمْنِي وَعَرْتِي}

This fragment is given again on page 24 of the MS., but there is no variety of reading: the second version is more correct in writing ٍنُبُوُتُ in v. 1, where the first has ٍنُبُوُتُ, ٍنُبُوُتُ تَأْيِي, and ٍسَرِجُهُ in v. 3 where the first has ٍسَرِجُهُ. The second, in v. 3, reads أَخَارِمُهُ أَخَارِمُهُ for أَخَارِمُهُ أَخَارِمُهُ, a change which seems to make no sense.

The first version in v. 4 glosses ٍدُنْبِيَ ٍعَرَتِيٍّ by ٍدُنْبِيَ ٍعَرَتِيٍّ.

TRANSLATION

(1) Many the client who had few to help him, far away from his home, in respect of whom I have taken upon myself what no one undertakes on my behalf;

(2) When he saw me advancing towards him, he heartened his shout against his adversary, and raised himself high over him with whom he was contending.

(3) And many the short-haired steed, stepping proudly, have I given as a gift, together with his saddle, to one who sought a favour of me without any claim of relationship, or to one who bore himself boldly whom I desired to honour, seeking an acknowledgement from him in return:

(4) Notwithstanding that my people have given me up to the companionship of my sins: and a man's people are his claws [with which he wounds his adversary] and the props which hold him up.
NOTES

Again, in v. 4, we have a reference to the alienation between the poet and his tribe. In v. 1 maulâ may mean “cousin”; but “client” seems better, as a cousin would not in the case described be far from his kin or lacking in helpers. In v. 4 aslamûni wa-urrati is an example of the wâw al-maiyâh, which governs an accusative (Wright, Gram. ii, p. 84).

وَقَالَ

IX

۱. هلْ عَرَفَتَ الْدِّيَارَ عَنِ أَحَقَّبِ دَارِسَا أَيْبَا كُرْحَةَ الْكِتَابِ
۲. وَكَانَ لِمَا عَرَفَ دِيَارَ الرَّحْمِي بِالْبَسْفَجِ عِنْ يَمِينِ الْحُبَّاَبِ
۳. يَسُرُّ حَارِضَ الرِّبَابَةِ حَتَّى دَاحَ قَصَّا وَضَيِّدٌ فِي الأَنْدَابِ
۴. حَارِضٌ لَّنَمَّ. وَالَّذِينَ الاٌّخِطَارُ الْوَاحِدَ ذَيْبُ
۵. جَزَّعَا مِنْكَ يَابِنَ سَعَدٍ وَقَدْ أَخْضَعْلَقَ مَنْكَ الْمُشْبِبُ ثَوَّبُ الشِّبَابِ

Bakrî 669 has v. 2 with the poet’s name, and with the reading the gâb for the gâb. Al-‘Unâb is said to be a place between the lands of Yashkur and those of Asad: according to others, a black mountain by the side of the sands of al-‘Udhaibah.

TRANSLATION

(1) Hast thou recognized the dwelling place after many long years, with its marks all but effaced, like the writing of a book?
(2) When I recognized the place where the tribe had dwelt, in the low ground at the foot of the mountain, to the right of al-‘Unâb,
(3) I seemed to myself like a gambler who cleaves steadfastly to the bag in which the gaming arrows are kept, until at the day’s end he is ruined and has lost heavily in all his wagers,
(4) In grief over thee, O Son of Sa’d; and already hoariness has worn out in thee the garment of fresh youth.
NOTES

V. 1. The comparison of tent-traces to writing in a book, which later became hackneyed, is found as far back as the poet's uncle Muraqqish the Elder (Mufaddît. liv, 2), who, according to tradition, was himself able to write. In the rendering I have substituted al-ʿUnāb for the al-Hubāb of the text, because the former name (the reading of Bakri) is found in the Geographers, and the latter is not. The "Son of Saʿd" may be one of the poet's uncles, Marthad or Muraqqish the Elder. In v. 4 the concluding words probably refer to the poet himself, not to the person addressed in the first hemistich: such shiftings of person are common in the old poetry.

قال

X

اهل لا يهيب شوقك الطلل أمر لا يفرط شيخك الغزل
أمر ذا القطنين أصاب مقتله منه وخانوه إذا احتملوا القطنين أهل الدار والقطنين الحسناء
ورأيت طعنهم مقصية تعلو المخارم سيرها رمل قننا الهورين على حواملها وعلى الرهاويات والسكاكين قننا أشتدت حمرتها
وكان غزلان الصربم بها تحت الحдор يظلها الطلل الصربم جميع صريمة وهي رمال تنقطع من معظم الرمل تأممت فوادك بينهم عند التفرق ظبة عطل تأممت شمطته وأقستع عقاله والعطل التي لا حلي عليها
لستت إلى رشا تربية وله باذت الحاذ معتزل
ظل إذا صحيت ومرتقب كيلًا يَكوَن لِليَها دَعْلًا ضِحِيت بِرَّزَرَت يَقال ضْحَي يَضْحَى إذا برز للنَّهْضَة.

فسقى منازلها وحلتها قرد الرباب لصوته زجل.

أبدي محاسنه لِناظرة ذات العشاء مهَّل خضم ذات العشاَّة الساعَة التي فيها العشاَّة. وَسْحَب طَنَّان له هُذَا من هَذِدَّته.

والفهد الذي يتدلِّى وَبَنَوْت مَثَل هَذِب القُبْطَة.

مَتَحَلِّب تَهُوي لِالجَنْب المَتَحَلِّب يَتَحَلَّب بَالبُطِر. وَيَنْجَف يَتَنْجَف.

وصفت لدى الأصناع ضاحية فوّهى السيب وَحَطَّت العجال.

الاُصناع مكان، ضاحية ظاهره، السيب مُسْجَرَى الباء، وَاحده سِبَب.

والعجال جَمَع جِمَّة وهي المرَّاء.

فسقى أمَّا القيس بن عمرة إن الأسْكَرِين لذْكَرْهُم نُبل

كَم طَنَاة لَك غِير طائشة ما إن يَكُون لِجَرِحها خلل.

فطعتنها وضبَت ثانية أخرى وتنزل ان هُو نزلوا

يَهْب المخاض على غواريها بِذَٰلِك مُعَانِهَا مَعَانِهَا بِذَٰلِك.

معانيَّا الموضِع الذي يَرَى به بَقِل في بَقِل. وقوله يَهْبَ الفَحُول على

غواريها أي يَقْرَعُها الفحول وهي هُواَجَْ فَتْقَي زدَها على غواريها.

وعَشَّارَها بعد المخاض، وقد صَافَت ووم رباعها النَّفَلٌ

الرباع جَمِع رَبِّيع يقول يَهْب عَشَارَها أَحْسَن ما كَانَت.
18. وأذا المجري حان مشربه عند المصيف وسره النهل

19. رشف الذنايب على جماجمها ما إن يكون لحوضا سمل

V. 12 is found in L.A x, 81 (with the corrupt reading فَبِي النَّوبُ), and v. 16 in Asās, s.v. بُقِل : both verses are cited with the poet's name.

6. The want to syllables, accidentally omitted by the抄写员, may perhaps be supplied by reading بَكَّرَا or بُكَرَا.

7. ذات الحاذ is named in Ḥarāfah, 5, 13.

8. خَلْلا يَكُون seems to be clearly the right reading. The MS. has خَلْلا يَكُون.

16. ثَتَب : so in MS. and Asās: one is tempted to read ثَتَب : but the change of persons is a common phenomenon in verse.

TRANSLATION

Vv. 1–6, the amatory prelude, beginning with deserted dwellings and recalling the departure of the ladies, who are compared to gazelles. Then one particular lady is mentioned, the poet's Beloved, who as a gazelle is furnished (in order to heighten her ideal charm—see 'Abid, xxx, 3–5) with a fawn (v. 7). The dwelling of the pair in Dhāt al-Ḥādīh is described (v. 8), and then the picture passes to the rain-cloud which waters the region (vv. 9–12) and keeps it green. Then the poet passes on to the subject of his praise, Imra' al-Qais son of 'Amrah, whose dwelling-place is also included in the range of the rainfall (v. 13). This chief's prowess in fight is celebrated (vv. 14–15), and then his generosity in making gifts of camels of the most approved and valuable kinds (vv. 16, 17), of which he possesses a very large number (vv. 18, 19). The ode is remarkable for the artifice of its transition from one subject to another, and seems to be complete.

(1) Why do not the traces of deserted dwellings stir thy longing? Nay rather, why do not thoughts of love leave the old man behind [and vex him no more]?

(2) Or was it those dwellers in the place from whom he received his death-stroke, when they betrayed him, what time they moved forth on their way,

(3) And thou sawest the train of ladies' litters one following another as they travelled up the mountain roads, their pace a trot?

(4) Bright red were the tufts of wool on the camels' gear, and on the stuffs from ar-Ruhā [with which the litters were covered], and the veils thrown over them.

(5) It seemed as though gazelles of the sand-stretches were hidden therein behind the curtains, screened from the heat of the sun.
(11) In these descriptions of rain the south wind always plays an important part: cf. 'Abid, Div. vi, 6, 7; xxviii, 14.
(13) This Imra' al-Qais cannot be further identified: it is not the poet, son of Hujr of Kindah, for his mother's name was Fatimah, sister of Kuilaib and Muhalhil. It might be the name of a tribe or sub-tribe, but the praise which follows (vv. 14-19) seems clearly to indicate an individual.
(18, 19) All through the winter and spring the sap in the herbage and bushes on which the camels feed is so abundant that they require no water, and for this condition of the herds there is a special verb, jasa'ar; when the summer comes they are driven to the watering-place, but are so many that they cannot all be watered at the trough, haud, and some have to get a separate supply drawn for them in great buckets, dhanab, pl. of dhanab; even these they soon exhaust. V. 19 thus seems to imply a great multitude of beasts.

قال

XI

وْاَلَّا خَيَالًا يَوْاتَيْ خَيَالًا
وِبَأَيْ بِالْقُصْحِ اِلَّا زَيَالًا
لَوْ شَهِدَتْ لَمْ تَوَاتْ النَّوَالاَ
فَذَلِكَ تَبِدِلُ مِنْ وَدِها
وَقِيلَ أَجْدَ الْخَليَّةِ اِحْتَمَالًا
لَعَشْ بِهَا الْحَادِيْانِ النَّجَالَا
وَحَدِينَ بَعْدَ نَعَالِ نَعَالًا
وُقَرَّتْ لَهَا بَعْدَ سَجْلِ سَجْلَا
فَلَمَا نَأَا سْبِقَتْ عِبْرَتِي
تَرَاهَا إِذَا أَحْتَشَهَا الْحَادِيْا
فِي الْظَّلِّ بَدْلَنَ بَعْدَ الْمَجِير
وَبَعْدَ الْحَجَالَ الْأَفْنِ الرَّحَالَا
10 وفيهُن خولة زين النسا
11 لها عين حوراء في روضة
12 وجري السواك على بارد
13 كان المدام بعيد المنام
14 كان الذوائب في فرعها
15 وجه يحار له الناظرون
16 إلى كفل مثل دعص النقا
17 فيانت وفتات من ودها
18 وكيف تبين حبل الصفا
19 أراد النوال فمنيته
20 فتى يبني المجد مثل الحسا
21 يقود الكماة ليقى الحثالة
22 تشبه فرسانهم في اللقاء
23 وتمشي رجالًا إلى الدارعين

إي كتابُ قد راوا بروية وجمِها هلالًا
44  وتکسو القواطع هام الرجال
وتحمي الفوارس بنا الرجال
وعند الخصام فنعلو جدالا
وتنفصلهم إن أرادوا فضلاً
26  يقول يذل له الرائضون
هجرة صارور الجحيم
وأجر الخليل الذي لا
وليل تعصفت ديجوره

Vv. 1–4 in Agl. xvi, 163; vv. 1, 2 and 4 in Nasr. 296–4; v. 16 in LA xiii, 426.  
3. Agl. فنذلك ببئل.  
20. MS. مثل.  
26. MS. ويفضلهم.  

In LA xiii, 272⁸, a verse is attributed to 'Amr b. Qam'ah which may belong to this poem, and might come in after v. 26:——

WTBUY KO'OM 'AWLALI BHUSMA QUMUT FASAROU LAMA'AMA DILA.  

**TRANSLATION**

1. Umamah is gone far from thee, and there is left for thee only to ask after her the place where she dwelt, and the vision of her that comes when thou dreamest——

2. Its appointed time is when night closes in, and as soon as dawn breaks it refuses to stay any longer.

3. Yea, this is what she gives in exchange for my love of her; and if she were here she would not grant me a single boon.

4. Sooth, fear seized my heart when they proclaimed their purpose, and men said, 'Our comrades are preparing for an early departure';

5. And the two captains of the caravan hurried her swiftly away at earliest dawn, after stirring up the male camels to rise from the place where they couched——
وقال

XII

وهي ابيات غير قائمة الزين

1 يأرب من أسفاه أحلامه

أبو عمرو: أسفاه أحلامه رجل سفي وصيفه والصاف الخفية والعطش: ويروي

* ما بأل قوم أغرروا جلهم

2 إن الله مسكيرا فلآ أشرب

ويروي: فلآ أشرب الولع. يقول: لا أرضى أن أشرب من نواهي حتى

أشري فائتُك: والواقي الداخل على القوم وهو يشربون: وذلك الثواب

الولع

3 والرَّزق ملك لمن كان له

ويروي: والملك فيه صغير وكبير

4 في الصباح الذي يجعلني

ليث عفرٍ ومال كثير

5 فأول الليل فتى ماجد

وآخر الليل ضبعان عشور

6 قاتلك الله من مشروبة

These verses are frequently cited. In LA vi, 391 and xix, 11312, v. 1 is quoted, the first time with

إن قيل

The gloss is

V. 2 is cited BSikk. Afsakhir, 2261, 2571, BAnbāri, Tarafah 133-4, Fakhir §134 (with سكرًا), BSidah

xi, 101, Murtaḍa ii, 30, LA xiv, 25915, Naqāʿil 65, 16. In Abū Usuf al-muṣāfīt. 48016 it is attributed
to Miskīn ad-Dārimi: in all these the reading الولع is adopted.

Vv. 3 and 4 are quoted by Tibrizī, Ham. 13117 in the following form:

الثَّوب مَلْك لَمْ يَنْ أَثْمَهَا وَالنَّمَكْ مِنْهُ صَيْغَ رَ وَكَبْرَ

منب الصبُوح التي تترضى

So also in Naqīr. 297.
TRANSLATION

The metre of this poem, as noted in the MS., does not conform to the standard scheme of the Sarî': the first two verses (reading in v. 2 with all the citations ashrabu-l-wagha and not as our text) are correct Sarî': but in all the other verses, except the first hemistich of v. 5, the final group -n- has been put into the place of the middle -n-, and the latter transposed to the end of the hemistich.

(1) Many the man whose senses have led him to folly, in that he says on a day 'Verily 'Amr has become a drunkard!'

(2) If I be a drinker of much wine, at least I drink at my own cost and not as a sponger upon others, and the camel is not safe from my slaughtering sword.

(3) The wine-skin is a kingdom to him who possesses it, and the kingdom therein, though small, how great it is!

(4) Therein is the morning draught, which makes of me a lion of 'Ifirrin, with great wealth mine—

(5) At the beginning of the night a glorious warrior, at the end of the night a male hyæna unable to keep his legs.

(6) God curse thee for a drink! would that the resolute man could keep himself away from thee!

NOTES

(3) The rendering follows the v.l. mentioned in the scholion.

(4) The old scholars did not know the meaning or origin of the word 'Ifirrin; it is probably a place-name.

(6) The sentiment of this verse is I think unique among ancient Arabian poets. The phrase qātalaka-l-lāhu, "God curse thee!" (lit. "fight against thee"), may be used for admiration as well as execration: see my Translations, pp. 57-58; but here the latter seems to be the sense.

وقال

XIII

1. غشيت من ألا هند قفارا بدلت بعدي عفيا
2. تبين رمالها ومخط نوي وأشعت مثالا فيها تويا

ثوي نو أمي سبي. تبين تسبي. ماتيل منتصب
فُكَادَت من معارفها دمويّة، تهمّ الشّان ثمّ ذكرت حيّاً

ابو عمرو: تهمّ الشّان الهمّ السّيّلان، يقال آيُّهّ الشّحمة إذا ذابت. وواحد
الشؤون شان (وهي) مواصل تباث الرأس

وكان الجهل لواً، بكالك رسم

وتدمن كرم الجد سمح

فُيّحَه ان تباكر عادلات

فقال لنا الأّ هِل من شا

فُيّحَه ما في نفسه خمّة

إلى خير البوائك توهّرياً

فاسلت الغلام ولم البث

البوائك جمع باك الّتي الناقة الفنّيّة. والتوهري السّنار الطويل

فُنّات للقيام لغير سوق

واتبعها جراً مشرفاً

فظل بنعمة يسعى عليه

بها اي بالكرامة (sic). وأحقّيّ داهب (sic)

قرّيت الهمّ أهجود دومريّاً

واذرع ما صدعت به البطّيا

وأذرع أوسع. يسّيح بحاذر (sic)

وأذرع أوسع. يسّيح بحاذر (sic)
كانى حين أجزه بصوتي
زجرت به مدتًا أخدىراً
لاعهد يقال أله فحل من الخيل أفلت فضرت في الجمر.

تمهل عانة قد ذب عنها
يكون مصامع منها قصبة
تمهل تقدم مصامع ميقمه.

اطال الشد والتقيب حتي
ذكرت به مما أندريه
مثير حمل شديد الغفلاء. أندرى مسروب إلى أندرى قربة من قرى الهم.

بها في روضة شهرى ربيع
فساف لها أديماً أدلصياً
ساف شير. يقال ظهر مدلص من سيبه واعتدائه وسنان مدلص.

مشيحاً هل يرى شبحا قريباً
ويوفي دوتها العلم العليا
إذا لاقى ظاهرة دقيقاً أمر عليهما يوما قسياً

ظاهرة ما ارتفع من الأرض دقيقاً عبيراً مطروداً.

فلم قلست عنه البقياء وأعوز من مراتعه اللويا
أي ذهب بقية مائه. واللوى البت الذي قد بيس وفيه ندوة قد أوى البنت.

أرزن فسكها صخب دوول يعب على مناصبها الصيا
دوره من الدلالان وهو مشي فيه تقارب. يعب أي يجعل صبي لناهبه وهو
مستدقة على مناصبها.

فاوردها على طبل يمام بهل إذا رأى لحما طرياً
الطبل الآخير الخبيث: أبو عمرو هو الصعلوك يعل يبتكر.

له شريانة شفت يده ومكان على تقلدها قوياً
شريانة قوس والشريان شجر تعلم منه القسي.
ورق قد تنحلها لقضيب يُشب على مناصبها النضياً
تشملها تَنْحِرًا. لقضيب يَريد القُدح. والئيفر القُدح

50 تردى براءة لما بناها تبوا مقعداً منها خفياً
تردى دُخْل فيها. والبراءة والدُعْية والفترة والناموس بيت الصادق

52 فلما لم يرين كثيرة ذعر وردن صواديا وردن صميا
صواديا عطاشا. ضَيِبية ا يْ خفياً

53 لما ذات دُعافاً يتربيا
فارسل والمقاتل معاورات

54 فخِر النصل منقَعضاً رثما
منقَعض مَلَتو. رثير فيه دم
(stes) شَظِي منْكَر

59 وعص على انامل لهيفة
ولاقي يومه أسف وغي

60 وراح بحرة لهفة مصابة
ينبى عرسه أمرا جليا

61 فلو لطفت هنالك بِذات خمس
لاوتي عندها حتَينَ سيا

62 ومكانا واثقين إذا أتاك
بِذَمِّ أَن صباه أوسيأ

The only v. in this poem which has as yet been found cited elsewhere is No. 8, given in LA v. 163, with 'Amr's name and with the doyak الْبَوَارِك for the doyak الْبَوَارَك. The first hemistic of v. 13 appears, with feminine verbs and a different conclusion, in an anonymous verse in LA iii. 331. In v. 16 the MS. reads نَجَرْت, and in v. 28 منْقَعضا. In v. 31 I have altered the MS. reading لَعَنَا لَأوْتَيْ, which is required by the context, at the suggestion of Prof. Bevan. The last two verses should probably be transposed.
(11) "To give cares the entertainment" of a good fast riding-camel is a figurative way of saying that he drove away his cares by riding at a swift pace the animal he proceeds to describe.

(13) The rendering of the second hemistich here given is that suggested by Prof. Bevan: I offer it with some diffidence. If we could take ṣada'a as meaning "to divide into classes," we might translate "most capable in respect of that in regard to which riding-camels are classified," i.e., speed. There is some difficulty in taking yushīḥū in this verse in a different sense from mushīḥūn in v. 18; but the Lexx. clearly recognize both meanings.

(16) Andarūn will be remembered as the name of a place from which wine was imported, mentioned in the Mu'all. of 'Amr b. Kulthūm, v. 1. According to Yaqūt it is a village a day's journey to the south of Aleppo, on the border of the Desert.

(23) Shiryānāh is the name of a species of Zizyphus: a bow made from it is mentioned in the Musafīṭ, i, xvi, 24. Taqallūd must here have the secondary sense of undertaking, exercising a function: but it would be better to read taqallubihā.

(24) No precise information regarding the qaḏb-tree, from which the arrows were made, is obtainable; see Lane, s.v. According to some authorities it is the same as the naḇ'ah, which is identified as Grewia populifolia.

(31) This verse is better placed after v. 32. The hunter's wife may be assumed, in consequence of the disappointment of the expectations mentioned in v. 32, to have greeted him with some harsh speech; v. 31 then says: "If he should requite her abuse with a slap on the face" (notice "hand" expressed by ḏāḥu khamsūn, "that which has five [fingers]"); "he would get back from her two blows for his one." Compare the scene of the return of the unsuccessful hunter to his family in Muzarrid's poem in the Musafīṭ, No. XVII, 69 to end.

XIV

ومَّرَ امْرُ الْقِيسِ بِنْ حُجْرٍ الْكَنْدَسِيِّ بِبَكْرِ يَوْنَى فَضْرُ قِبَابُهُ فَقَالَ: أَمَّا فَيَكْمُ شَاعُرٍ. فَقَالُوا: يَلِى

يُقِي لَنَا شَيْخُ مَنْ قَيْسِ بِنْ تَحْلَبْةٍ. فَسَأَلَهُمْ أَيْنَ يَقْبَضُ، فَقَالُوا: فِلَمْ يَا أَيَّامٍ اسْتَسْتَدَأْتُ، فَأَعْجَبَهُ. فَقَالَ لَهُ امْرُ الْقِيسِ: اصْحَبِنِي. فُعِلَ فَانْطَلَقَ مَعِهِ فِي لَكَ: وَلَدي سُيْبَ عَمْرُو الْضَّارِعُ. فَقَالُ عُمرُو بِنْ قَيْبَةَ

أَ شَكُوْتُ لِهِ أَنْتِيَ دُوَّ خَلَالَا. وَأَنْتِيَ كَبِيرُ ذُو عَيْلَةٍ مَجِنِبِ

إِذَا سَرِكَ لَحْمَ مَنَ الْوَحْشِ فَارَكَبُوا

فَقَالَ لَنَا أَهْلًا وَسَهْلًا وَمَرَحْبَا

In Aghānī xvi, 165-6. The story comes from Abū 'Amr ash-Shaibānī (Islāq b. Mīrār): the verses come from Mu'arrij. In Agh, we find جَلَالَة in v. 1 ("advanced in age"). In v. 2 I have adopted from Agh. فقال لنا: our MS. has فَقَلَلَ لَهُ، which makes no sense.
TRANSLATION

Imra' al-Qais son of Ḥujr, prince of Kindah, visited the tribe of Bakr son of Wa'il, and pitched there his tents of leather. He asked them whether they had a poet among them. 'Yes,' said they: 'an old man of Qais son of Tha'labah defends our tribal honour.' He asked that he might be summoned, and when 'Amr son of Qami'ah appeared, besought him to recite some of his poems, which he much admired. Imra' al-Qais then proposed to 'Amr to accompany him [on his journey to the Qaisar], which he agreed to do, and set out with him; but he died on the journey far away from home, and was therefore called by the Arabs 'Amr the Lost.' These verses were made by 'Amr in reference to the proposal of Imra' al-Qais:

(1) I complained to him that I was a man broken in condition, old, with a large family, and suffering from scarcity of milk:

(2) He said to us in answer—'Welcome to your own people, to an easy life, and wide spaces! If ye would like flesh of the wild game to eat, then mount and ride with us.'

NOTES

The celebrated journey of Imra' al-Qais to the Emperor (Justinian) at Constantinople, to ask his help in obtaining vengeance for the murder of his father Ḥujr by the men of Asad (see Introduction to the Divān of 'Abid), is described in No. XX of that poet's Divān (Ahlw. pp. 128–131). The ode is a patch-work of incoherent passages, and has at least three separate openings, viz. vv. 1, 19, and 20; perhaps the last is the real opening of the original poem dealing with the journey into Asia Minor. 'Amr b. Qami'ah figures in it as the poet's companion in vv. 43 and 44:

"My comrade wept when he saw the Pass [ad-Darb, the pass over the Taurus leading to Derbe] behind him, and knew for certain that we were approaching the land of Caesar:

"I said to him—'Let not thine eye weep: verily we shall achieve a kingdom, or shall die and be excused.'"

From the last piece in our MS. (No. XVI) it would appear that 'Amr b. Qami'ah was accompanied on the journey by his daughter.

وقال

XV

ناتِكَ إِلاَّ سَوَاءٌ أَمَامَةٌ وَعَقِيكَ الْهَجْرُ مِنْ هَا الوُصْلا

وَحَادَتُ بِهَا نِيَةٌ غَرَبَةٌ تُبْدِلُ أَهْلَ الصَّفَا إِلَى الْزَِّيَالَا
3 ونادي أميرهم بالفراء
4 فقرين كل منيف القرى
5 إذا ما تسريل مجهولة
6 المناقية لن يصنع مثل ما يصنع صاحبه
7 هداهم مستمرا لاحقا
8 تخل حمولهم في السرا
9 شديد المطأ أرحبا جلالا
10 تفاوت سحقا طوالا
11 مأمور في حائر مفعوم تغم حتى أتي واستطالا
12 اى ضع النخل في اليماء.والحائر مكان يسمي اليماء
13 كسون هوا جهن السدو
14 وفحن حور كم مثل الطبا
15 تثور تتبع والسليل واد
16 جعلن قديسا وأعناه
17 يمينا وبرقة رعم شمالا
18 قدنسا اراد القاديمة.اعناو ن جوابه: يقال مرا بأعتمانا
19 نوازع للخلال إذ شنمه على الفربات يحل السجالا
20 فلما هبطن مصاب الربيع بدأنا بعد الرحال الحجالا
21 وبدا يلعب فيها السرا
22 بخشى بها المداجون الفلالا
15 تجاوزتها راغبة راهبة إذا ما الطّبا اعتنقت الظلالا
16 بضامرة كان ثميّل عيرانا ما شعسي الكلالا
17 إلى ابن الشقيّة أعلمتها أخاف العاقب وارجو النوالا
18 إلى ابن الشقيّة خير الملوّ ك أوهام عند عقد حبالا
19 البيت ابرهم ذمة وافضلهم إن ارادوا فضلاً
20 فاهلي فداوك مستعتبا عبتت فصدقت في المقالا
21 أتالك عدد فصدقته فهلا نظرت هديت السوالة
22 فما قلت ما نطقوا باطلا ولا كنت ارهبه أن يقالا
23 فإن كان حقا كما خبروا فلا وصلت لي يمين شمالا
24 تصدق علي فذي امرأو أخاف على غير جرم نكالا
25 يوم تطلع فيه النفس تطرف بالطن فيه الرجال
26 شهدت فاطلات نيرانه واصدرت منه ظما نهالا
27 وذي ليج يبرؤ الناظر فين كلالٍ البس منه ظلالا

- يعني جميعاً
This poem offers several difficulties, which in the absence of a commentary it is not easy to solve. It consists of two parts: vv. 1-13, the nasib or amatory prelude, and vv. 14—23, an account of a journey to the court of al-Mundhir III, King of al-Ḥirah, to which the poet repairs to justify himself against an accusation which he protests is false; this part winds up with five verses in praise of the King.

(1) Umāmah is gone far from thee, and there is left for thee only to ask after her the encampments where she dwelt, and ever-growing remoteness from her has taken the place to thee of union;

(2) A distant destination has carried her far away, bringing alienation in exchange to those who offered sincere affection.

(3) The leader of the camp gave the call for departure: then quickly all betook themselves to making ready for the start;
XVI

 وقال عمرو بن قَيَّمَةَ

ا قد سألتني بنت عمرو عن الله التي تذكر أعلاهما
لم آت ساتيدما استعبرت الله دار اليوم من لامها
لذكرت أرضا بها أهلها أحوالها فيها وأعمالها

This piece is in Yaqút iii, 77. It is cited in Našr. 295, and Khís. ii, 247–50.
V. 2 is in Bākri 764, and L. A xviii, 297b. The first two vv. in Sibawaih, vol. i, 76a and 120a.
V. 2 in Ḫumdáh ii, 213. The passage is discussed at great length in Khís. ii, 247–50.

TRANSLATION

(1) The daughter of 'Amr asked me of the country, of which she did not recognise the way-marks;
(2) When she saw Sātīdámā, she wept: sooth, a strange man were he who would blame her to-day!
(3) She called to remembrance the land in which was her people, her uncles therein on the mother's and the father's side.

NOTES

This passage is cited by the grammarians for the example which it displays of the insertion in v. 2 of al-yauma between lilláhi darru and the word it governs, man, a remarkable license made necessary by reasons of metre. The verse is also noticeable for its use of lilláhi darru man, &c., not in praise, but in blame: the use of this idiom is generally spoken of in the Lexx. and grammars as expressive only of admiration: but it is also used, though more rarely, for surprise or astonishment in general, and therefore sometimes in relation to conduct which is not admirable, but extraordinary only. See Ḫusaydát. ii, p. 116, note to v. (4).

Of Sātīdámā different accounts are given in the Geographies: it is generally supposed to be a mountain, but the compilers knew nothing certain about it. The name is evidently non-Arabic. The course of Imra' al-Qais's journey, as described in his poem relating to it, took him north through the Haurán to Damascus, and thence through Syria by Bālabakk and the Orontes Valley (Hamah and Shaizar are mentioned): thence he crossed the Amanus and Taurus ranges. Sātīdámā may possibly be the name of a mountain in that region.

END OF DĪWĀN.
FRAGMENTS

I


وَمَا عَشَّى الْفَتَى فِي النَّاسِ إِلَّا كَمَا أَشْتَهَ فِي رَيْحٍ شُهَا بَا
فَيِسْطَعُ تَأَرَّة حَسَنًا سَنَاهُ ذِي ذَكَرِ اللُّونُ تَمَّ يِصْبُرُ هَابَا

For the last word there is a note: probably هابا is an اشبا of "dust."

TRANSLATION

(1) A man's life among mankind is like nothing so much as a kindled brand which thou holdest up to flame in a wind:

(2) At one time it blazes forth with a fair shining light, brilliant in colour—then it falls away into dust.

NOTE


2

Id. p. 157.

وَسَكِيت وَفَارَقْني الإَقَرَبِينَ وَيَقِنِتِ النَّفسُ إِلَّا خَلْوَدَا
وَلَمْ يَرْكِبَ الدُّهْرُ مِنْهُمْ عِمَيدَا
فَيَا دَهْرُ قِدَّامٍ فَأْسَحِحْ بِنَا فِلسِنَا بِصَحْرِ وَلَسِنَا حَدِيدَا

TRANSLATION

(1) I have grown old, and all my near kin have left me and gone, and my soul has learnt truly the lesson that there is no abiding;

(2) Those I loved have departed and vanished from sight, and Time has left me not one of them from whom to seek support.

(3) O Time, enough hast thou done! be gentle with us: we are not rocks, we are not iron!
3

Id. p. 181.

قد كان من غسان قبلك أمَّلاك ومن نصر ذوو نعم
فتنجوا ملكا لهم هم فنوا فنا أوائل الأمم
لا تحسبن الدهر مخلدكم أو دائما لكم ولم يدم
له دام دام لتبع وذوي آل أصاغ من عاد ومن إرم

TRANSLATION

(1) Already before thee there have been Kings of Ghassan, and Kings of the house of Nasr, men who scattered favours around;
(2) They wore their royal dignity like a crown, men of high emprise; but they perished, as the peoples of old have vanished away.
(3) Think not that Time will give perpetuity to you, or stay his march for you, when he stopped not for them;
(4) If he could have done so, he had stayed for Tubba', and the Masters of mighty works, 'Ad and Iram.

NOTE

The House of Nasr is the family of the Kings of al-Hirah. Since the dynasties both of Ghassan and of the Lakhmite Kings of al-Hirah were at the height of their power during 'Amr's life and for long after his death, it is extremely unlikely that these verses, which treat them as great names of the past, are rightly ascribed to him. Their theme is one repeatedly handled by the old poets and their imitators.

4

L.A ix, 246 and xvii, 293

كان ابن مزينها جانحا فسيط لدى الأفقي من خنصر

So also in Marzüqi, Asminah wa-Amkinah, i, 287, ii, 57. In Marz. Asm. ii, 53 and in Kitāb as-Sinā'ātāin 167 the reading is ابن بنيها.

TRANSLATION

The young moon looked, as it leaned towards its setting, like a paring of the nail of the little finger on the horizon.
5

Asās i, 212, s.v. رجل.

وقد بُزّ عنه الرجل ظلما ورموا علاوته يوم العروبة بالدم

TRANSLATION

Already had he stripped from him his drawers wrongfully, and they defiled the upper part of his neck with blood on a Friday.

NOTE

Prof. Bevan writes: "'Arūbah is given in the Lexx. as an old name for Friday, yaum al-fum'ah: it is the Jewish-Aramaic 'ārūba. It is remarkable that this expression, as well as the characteristic word 'ilāwah, meaning 'the upper part of the neck at the base of the skull,' occurs in exactly the same manner in some verses ascribed to A’shā Hamdān (Ahlwardt’s Anonyme Arabische Chronik, p. 330). A friend of the poet, named Fandash b. Ḥayyān al-Hamdānī, had a quarrel with a man and wounded him slightly. For this act Fandash was slain by the well-known Ibn al-As‘ath, who is addressed by al-A’shā as follows:

أفي خدسته بالعود لبرم منه أفضل ضربت بيصفو في علاوة فندش،
وأرقت في يوم العروبة نفسه بغیر قنبل صاحبًا غير ممتنع.

The first of these verses is quoted by LA, s.v. فندش (anonymously). I suspect that the verse which is cited in the Asās is really by A’shā Hamdān, and refers to the same incident,—which occurred in the reign of the Khalifah ‘Abd al-Malik."

6

Naṣr. 297° (after Sibawaihi).

يا رب مِن يبغض أذونا رحى على بغيضه واغتنِن

TRANSLATION

Yea, many there be that hate our troops of camels: yet they come home safe in the evening and go forth in the morning, in spite of their hate.
7

Jāhidh, Hayawān v, 26\(^{19-20}\).

\begin{align*}
1. & \text{وَإِذَا الْعَذَارَى بِالْدَخَانِ تَقَنَّعَت} \\
2. & \text{بِيَدِيّ مِنْ قَمَعِْ العِشَّارِ الجَلَّت} \\
\end{align*}

In the Hamāsah p. 276 these verses appear in a poem ascribed to Sulmi b. Rabāh of Dabbah; in the Aṣma‘iyat the poem (no. 16) is attributed to Ilbā b. Arīm (read Arqam); in the Amāli of al-Qālī the former is mentioned as the author. The matter of the verses recurs frequently in the old poetry: cf. ante No. II, v. 15.

TRANSLATION

(1) What time the maidens are hidden in a veil of smoke, and make haste to set the cauldrons on the fire, and find the time long [before the meat is cooked],

(2) Then do the gaming-arrows in my hands yield abundantly provision for our dependants, from the upper part of the humps of great she-camels ten months gone in pregnancy.

NOTE

In v. 1 fa-mallati may possibly mean "they also roast (or rather broil) [some of the food]," and is so interpreted by Tibrizi in his commentary to the Hamāsah; but I prefer the rendering I have chosen: it is often said, in describing such scenes, that the expectant guests, in their hunger, try to anticipate the full cooking of the food (see the index to the Mufaddāt, vol. ii). The "maidens," al-adhārā, are here the free-born daughters of the household, not the handmaids, al-imā, of the next piece.

8

Jāhidh, Hayawān v, 26\(^{19-21}\) and vi, 117\(^{18-21}\) (in both passages extremely corrupt).
TRANSLATION

(1) My temper is not the temper of hares, what time the flow of milk of the milch camels becomes scanty in the winter cold,
(2) And thou seest the handmaids crouching like old roots of trees, sticking close to the place where the pot is set;
(3) And thou seest the smoke, like dark-coloured mud, curling forth from behind the women's curtain.
(4) Your evil qualities are always ready, but your good is like the milk-flow of a young hare in her first pregnancy.

NOTE

The text of these verses is made up by combining and amending the readings of the two places in Jāḥiṣḥ’s Ḥayawān where they are cited: like almost all the poetical quotations in that book as printed at Cairo, they are disgracefully mishandled by the editor. Fortunately the last verse occurs in the Lisān. Jāḥiṣḥ is speaking of the idea which prevailed among the Arabs that the female hare is the animal which yields the least milk to its young after their birth. The description is that of famine in winter time.

9

Jāḥiṣḥ, Ḥayawān i, 169.

And a lifter-up of burdens from the main-stock of his tribe when they come upon them, and none else can handle them though he strive his utmost.

NOTE

The verse is quoted in connexion with the condemnation by Jāḥiṣḥ of forced and strained interpretations of words, and in illustration of Qur'ān xxxviii, 86, for the meaning of ʾtāf. 9—2
ADDITIONAL NOTES

In Ṭabari's commentary on the Qur'ān, vol. i, 180, and ii, 49, the following verse is attributed to 'Amr b. Qamīḥah:

ظَلَّ الْيَطَّاحُ لَهُ اِنْيَلَالٌ خَريَّةٌ فَصَنَّا الْيَطَّاحُ لَهُ بَعْدَ الْيَطَّاحَ

The verse is however by al-Ḥādirah: see Mufaddl. viii, 7.

In al-Marzūqi's Kitāb al-Azminah wa-l-Amkinah, vol. ii, p. 38, the first three verses of Ṭarafah's poem No. VIII (Ahlw. Six Poets, p. 65) are cited as by 'Amr b. Qamīḥah. The passage is remarkable because it has the expression ṭَفُّعُوا الْمُنِيبَ, apparently in the sense "they betook themselves to the gaming-arrows," using مَنِيبَ not in the more usual (or perhaps later) sense of an arrow to which no share in the stakes was allotted, but which was put in merely to make up the required number, but rather as meaning an arrow with shares, perhaps a lucky arrow; see the second explanation given to No. II, v. 15, ante. For the ordinary meaning of manih see Div. of 'Amr b. ʿAṭ-Ṭuʿail, scholion to xi, 2, and Ḥamāsah 208, bottom.
INDEX OF PROPER NAMES

Personal and Tribal

Names of Places

الأسنان
أندرور
أوائل
بوقة زعفر

الحباب (العناب)

VI, 2
VI, 4
XV, 11

X, 12
XIII, 16

السماء
الدبينة

X, 7
XV, 11

الزهاي

X, 4
XVI, 2

السليل

VI, 3
VI, 2

عرفين
عرفين

VII, 11
IX, 2

عُمان
العناب

IX, 2
V, 11

(بوم) الفروات
الفروات
قدوس

XV, 12
XV, 11

تعفف مطال (مطال)

VI, 3
XIII, 27
XIII, 22

طبور
اليمن

XIII, 1
XIII, 11
XIII, 11
INDEX OF SELECTED WORDS

XV, 16

Thibil: 3

II, 7

Tob: 3

III, 4

Jabil: Jibil

XI, 27

Ghamr: Jibil

XIII, 9

Jawaz: 3

fr. 2, 16

Jaus: Jawz

XIII, 10

Jiflin: Aqfaal

II, 13

Jelal: Jelal

VI, 8

Jamb: Pajal

XIV, 1

Jamb: Qajal

II, 1

Habib: Habib

XV, 18

Jabil: Jalal

XI, 7

Hamn: Hamn

XIII, 31

Jahal: Jahal (Jahala)

XV, 13, XI, 9 (sing.)

I, 11

Hour: Hour

XIII, 30

Hur: Haras

IX, 3

Hatim: Fatim

I, 10

Hukm: Hukm

IV, 4

Hour: Mahoura

V, 7

Hour: Hajal (Hajalel)

XI, 22 (sing.)

XV, 4

Hadeed: Hadeed

XV, 2
INDEX OF SELECTED WORDS

<table>
<thead>
<tr>
<th>Page</th>
<th>Index</th>
</tr>
</thead>
<tbody>
<tr>
<td>XV, 8</td>
<td>حائر و حبي</td>
</tr>
<tr>
<td>I, 11</td>
<td>حبي</td>
</tr>
<tr>
<td>VIII, 3</td>
<td>خيط</td>
</tr>
<tr>
<td>XI, 28</td>
<td>خبل</td>
</tr>
<tr>
<td>XV, 28</td>
<td>خبو: نَحْيِي النابل</td>
</tr>
<tr>
<td>VI, 5</td>
<td>خدر: خُدْوَرُ تحت البَدْنَي</td>
</tr>
<tr>
<td>XIII, 14</td>
<td>أَذْدِرُي</td>
</tr>
<tr>
<td>III, 3 pl.</td>
<td>خدَمَة: خِدَامُ الشَّمَالِ</td>
</tr>
<tr>
<td>fr. 8, 4</td>
<td>خَوْسُ</td>
</tr>
<tr>
<td>II, 16</td>
<td>خربق: لا يَحْرِقُ الظَّرْفَ</td>
</tr>
<tr>
<td>XIV, 1</td>
<td>خالله</td>
</tr>
<tr>
<td>XI, 23 (sing. خُوْرْ</td>
<td>خُوْرُ (خيارة)</td>
</tr>
<tr>
<td>VII, 6</td>
<td>خيف: أَحْيَاف</td>
</tr>
<tr>
<td>XV, 12</td>
<td>خبال</td>
</tr>
<tr>
<td>XI, 1</td>
<td>خبال</td>
</tr>
<tr>
<td>V, 4</td>
<td>دَبَر: دَوْائِب</td>
</tr>
<tr>
<td>XIII, 21</td>
<td>دَالَ</td>
</tr>
<tr>
<td>XI, 28</td>
<td>دجو: دَيْجُو</td>
</tr>
<tr>
<td>XIII, 19</td>
<td>دحق: دَمْجٌ</td>
</tr>
<tr>
<td>XVI, 2</td>
<td>درر: لله در من لامية</td>
</tr>
<tr>
<td>XIII, 11</td>
<td>دسو: دَسْوِي</td>
</tr>
<tr>
<td>IV, 6</td>
<td>دسي: دَسْرٌ</td>
</tr>
<tr>
<td>XI, 16</td>
<td>دعص: دَعْص</td>
</tr>
<tr>
<td>II, 19</td>
<td>دعو: دَعْوَي</td>
</tr>
<tr>
<td>X, 8</td>
<td>دغل: دَغْل</td>
</tr>
<tr>
<td>XIII, 17</td>
<td>دلس: دَلْسٌ</td>
</tr>
<tr>
<td>VIII, 3</td>
<td>دُو دَلْالٍ</td>
</tr>
<tr>
<td>L.</td>
<td></td>
</tr>
</tbody>
</table>

II, 146 | دهده: دَهْدَاه |
| II, 9 | دين: دَبْن |
| XV, 28 | دبل: دَبْلَ |
| XIII, 13 | ذرع: أَذْرع |
| XIII, 27 | ذعاف: دَعْعَاف |
| II, 12 | رباء: رَباَبِ |
| X, 9 | رباب: رَبَاب |
| X, 17 (sing. ربع) | ربع: رَبَع |
| XIII, 28 | رثم: رَثِيم |
| fr. 5 | رجل: رَجُل = سُرْوابِ |
| XV, 6 | رحب: أَروَحِي |
| II, 22 | رحو: رَحَا الْحَربِ |
| fr. 8, 3 | ردغ: رَدْغ |
| XIII, 25 | ردى: رَدْدَى |
| XV, 5 | رسر: رَسْرِئ |
| X, 19 | رشف: رَشْفُ الذَّنابِ |
| fr. 5 | رمل: رَمْل |
| X, 4 | رهو: رَهَوْتِانِ |

II, 18 | روح: يُرْبِح |

II, 25a | نَرْبِح |

XV, 29 | ريش: تَرْبِيْش رَجَالاً |

fr. 3 | سحج: سَجْدَة |

(v.l.) II, 2 | سحج: سَجْدَة |

XV, 7 | سحح: سَحْح |

II, 14 | سرح: سَرْح
III, 18 (of spear-heads)

XII, 8

XII, 4

XII, 1

II, 18

II, 2

III, 2

II, 20

XII, 11

XIII, 3

XIII, 18

II, 2

VII, 4

XIII, 23

XIII, 28

II, 3

II, 5

I, 1

XIII, 18

XIII, 13

XV, 12

XIII, 21 (of the jaw)

VI, 13

XIII, 26

II, 8

X, 5

VII, 6

VII, 8

XI, 9

XIII, 15

II, 19

V, 12

(conj. V, 13

XIII, 11

XV, 25

fr. 1, 2

V, 11

IX, 2

XIII, 4

SEC: أَسْئَاهُ 4

XII, 1

SEC: مَسْأَمِرُ 15

XIII, 18

ضِيَاءُ: صَخْطَ 8

X, 8

ضر: ضَرَّ 8

X, 12

ضحى: ضَحَّيَتْ 8

V, 8

ضرائب: ضَرَّابِبُ 8

XIII, 11

ضيف: صَفَيقَتْي 11

XV, 25

طرف: طَرَفُ 25

fr. 8, 1

طَلمُ: تَطَلمُ 25

XIII, 22

طول: طِلْبُ 22

X, 7 (sing. عَطْلَةُ)

عَطْلَةَ: عَطْلَةُ 7

XIII, 21

عب: يُعَبُّ 21

XV, 20

عبت: عَبْتُ 20

X, 12 (pl. عَجْلَةُ)

عرش: عَرْشُ 5

VIII, 4

عور: عِرْشَةُ 4

XIII, 7

عرض: تَعْرَضُ 7

VII, 6

عور: عَرْشُمُ 6

VII, 8

عور: عَرْشُونُ 8

I, 9

XI, 28

عسف: تَعْصَفَتْ 28
INDEX OF SELECTED WORDS

VI, 13
عله: عُلْبَاءٌ

fr. 5
علو: عَلُوَّةٌ

II, 14
عجي: عِجْبَةٌ

XV, 11
عنق: أُعْنَقَتُ

XV, 11
عنو: أُعَنِّيَت

X, 4
عَنَى: عَيْنُ

VII, 6
عَوَد: حَيَّ عَوَدٌ

XIII, 20
عَوَز: أُعْوَزَ

VII, 2
عَوَن: عَانَةٌ مِنَ السَّحَلِ

II, 15 (v.d.)
عِبَل: عِبَالٌ (عِبَادَ)

X, 16
عِيْن: مَعَانٌ

V, 6
غَرْر: غُرَّ السَّحَلِ

fr. 7, 2, II, 15
غَلِق: مَغَلِقٌ

XV, 8
عُمْر: عُمْرَةٌ

XV, 4
غُول: يُغَولُ السَّبَعَاءَ

VII, 11
غَيْف: غَافٌ

VI, 12
فَرَد: فَرِيدٌ

X, 11
فِرَط: بَيْرَطٌ

II, 9
فَرَع: فُرُوعٌ، فَرَعُ، أُفِرَعُ، أَفِرَعُ

fr. 4
فَسَط: فِسَطٌ

XV, 8
فَعِير: مُفَعِّرٌ

X, 12
فَوْه: فُوْهُ السَّبوْبِ

V, 7
فَيَأ: فِيَأٌ

XI, 17
قبل: قَبَّالٌ

fr. 2, 3
قد: قُدُوكٌ

II, 14a
قدح: فَدِيجٌ

II, 18
قَذَحَر: مُقَذَّحَرَاتٌ

X, 9
قُرْد: فَرْءَاءٌ الرَّبَّاسِ

I, 5
قرص: قَوْرُصٍ

II, 15
قمر: مُقَمِّرَهُ

XV, 11
قرو: تَقَوْرُ

XIII, 11
قَرْيَة: قُرْيَةٌ الْبَرْامِ

XIII, 19
قَسِي: قَسِيَّ

II, 14a
قِص: قَصُّ

XIII, 24
قَضَبْ: قَضَبُ

X, 2
قَطْن: قَطْنٌ

XIII, 28
قَعْض: مُقَعْضٌ

XIII, 23
قَلْد: تَقَلْدُ

fr. 8, 1
قَصْص: قَلْصُ

XIII, 20
قَصَصُتْ

fr. 7, 2
قَصَّ

XI, 26a
قَصَّعُتْ

I, 9
كَحَلْ: كَحَلِّ

XV, 8
date-palms كَحَرَ: كُحَوْارٍ

VIII, 3
كَشْرُم: أُكَشْرُمَةٌ

XI, 24
كَسْوَ: كَسَّوْ القَوَاطِعُ الْبَارَامِ

II, 16
كَنْكَبَ: كَنْكَبَ فَخْرٍ

XIII, 26
كَمِي: كَمِيٌّ

XIII, 7
كَمِيْ: كَمِيَّ

I, 6
كَيْد: كَأَدِيَّ

VI, 11
لَجَة: لَجَةٌ

VII, 9
لَغَف: لَغَافٌ
II, 16

أمير متحَّم

II, 12

روح يُصْبِح

XIII, 20

لوين: مَؤْتَى

XII, 4

ليث: متَّع عَفْرٍين

XIII, 16

مرير: جَرْة 6

fr. 4

مزن: ابن مَزنَة

VI, 11

مسح: مَتَسح

II, 13

مسح: مَصْح

II, 25

مضض: مَضْضَة

II, 15

منبح: مِنِيح

XIII, 15

ملل: مَيْل

VIII, 3

مسح: مَيْح

IV, 2

مسح: مِجَّاَة

II, 5

نبح: نَبُوح

X, 13

نبيل: نَبّل

II, 12

نجم: النَّجْم (الثَّرِيَّة)

IX, 3

ندب: نُدْب

I, 7

ندب: نَدْب

II, 7

نبح: نَبْح

XV, 12

نوع: نُؤْزَع

II, 10

نجل: مَرْته بَلْحَج

II, 9 (v.l.)

نابذ: نُذَلَت

XIII, 24

نصب: مناصب

II, 1

نصب: مَصْصُح

XIII, 14

النقال: II

XV, 5

نقل: نَقْل

XI, 16

نقو: نَقْو

II, 21

نبر: مُنتُبر

fr. 1, 2 (perhaps = هَابا)

هبو: هابا (هَابا)

XV, 10

هدل: البَدَال 9

VI, 10

هَدَالا: مَهَدِيَّلا

XV, 9

هلل: مَيْل

X, 10

هلل: أَهْلُوا هَلْلا 11

XIII, 22

هنم: تَبْرُكُ الثَّانِ 3

XIII, 11

هوج: أَهْوَج

XII, 2

وجل: وَغْل

V, 3

و غي: وَغْي

VII, 8

وقف: مَوْقَفُ 3

III, 11

ولع: مَولع

XV, 7

وهق: تَوْهَقْنَ