





BERKELEY

LIBRARY

UNIVERSITY OF

CALIFORNIA



Digitized by the Internet Archive  
in 2008 with funding from  
Microsoft Corporation



al-mu'allafāt.

السبع المعلقات

THE SEVEN POEMS,

SUSPENDED IN.

THE TEMPLE AT MECCA.

TRANSLATED FROM THE ARABIC.

BY

CAPT. F. E. JOHNSON, Royal Artillery,

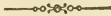
WITH AN INTRODUCTION.

BY

SHAIKH FAIZULLABHAI, B. A.,

*Fellow of the University of Bombay,  
Head Master, Anjuman-i-Islām Schools,  
Author of "The Moslem Present."*

All Rights reserved.



Bombay:

PRINTED AT THE  
EDUCATION SOCIETY'S STEAM PRESS, BYCULLA.

1893.

Price Rupees Seven Annas Eight.

London

Luxon & Co., 40, Strand, the British Museum.

~~XB~~

~~4~~

~~6037~~

PREFACE.

---

PJ  
7642  
A1  
1893  
M...

THE accompanying translation is intended to be nothing more than an aid to the student, and for this reason it has been made as literal as possible. Notes and explanations have been added in all cases where the sense is obscure, and it is hoped that by their aid beginners even will experience little or no difficulty in reading the original.

All different readings, and different interpretations which have good authority and have come to hand, have been included in the notes. Lines which have been found in some copies and not in others are marked with asterisks for the sake of distinction.

My best thanks are due to Shaik Faizullahbhâi, Esq., B.A., of Bombay, a really first-class Arabic scholar, for the trouble he took in revising the proof sheets. During revision he considerably enlarged the notes, &c., so as to bring the work within the grasp of all.

F. E. J.

*Kirkee, 29th January 1893.*





## INTRODUCTION.

---

AMONGST the ancient nations, as History shows, there are few who have so large a treasure of sublime poetry and so abundant a stock of useful literature to boast of, as the old nation of Arabia. The Arabs have always been remarkable for the great pride they have taken in the excellence of their language, the perfection of their literature, the sublimity of their poetry, the purity of their race, and the integrity of their moral character. Pure justice, free from bias or prejudice, fully admits that they have reason to feel this pride, and accords them a very high place among the civilized and literary nations of the ancient world. These facts are well borne out by evidence derived from the history of the progress of literature, especially during the 4th, 5th and 6th centuries of the Christian era.

During the period alluded to, the literary genius was almost entirely monopolised by the Aryans, represented then by the Indians and the Persians in the East, and by the Romans in the West. The Indian literature was, however, confined only to a limited number of Shastrîs and Brahmins, and was inaccessible to the other castes, or the numerically much stronger public. The Persians had long cultivated and enriched their literature with a good deal of learning, borrowed from the Greeks and the Indians. Among the Semîtics, the Syrians possessed a Hebrew literature of a superior character, which was not, however, cultivated to a very vast extent, and was confined only to a few Rabbîs. These *literateurs*, moreover, had risen to their greatest height and were now only hanging on the verge of decline, and were more or less giving way to the Romans, who, at the time we speak of, held their own against all the nations of the world, both in the political as well as in the literary realm.

Their literary supremacy was, however, the result of a long working of the schools, established by Cicero, Virgil, and Livy, on the lines of the learning they had inherited from that defunct Grecian world which had long given way to the sway of the triumphant Roman arms. The Roman Poetry, Oratory and Rhetoric were merely offshoots engrafted on those of Homer, Demosthenes and Aristotle. Much credit is certainly due to the Romans for the great improvement they made on the teachings of their mother-school, which elevated them to a high pitch of literary fame, and placed them at the top of the category of the civilized and refined nations of the time. But their achievements, though very noble and excellent in themselves, were merely parasitic, and had little originality to boast of.

About this time we find a new nation rushing upon the scene, and steadily progressing with long strides to the front of the literary world, neither by means of any learning, borrowed from other nations, nor by any set examples to guide them, but solely by dint of the growth of their own natural faculties. This was the Arabian nation, which, living obscurely in a solitary peninsula, was cut off from the chief seats of learning and debarred by its own seclusion from all the advantages of a close contact with the civilized nations of the day, who regarded it merely as a degraded and barbarous nation. Notwithstanding its starting with such local and social disadvantages, this nation, which was destined by God to rise to a great importance later on, and to succeed the Romans in presiding over the destinies of a great part of the world, bravely stemming the tide of adverse circumstances, deserves all praise for the high state of culture, civilization and advancement which its people attained by means of self-development of those superior literary faculties with which it had pleased God to endow them.

Although the Arabic language was as old as any of the noble languages of the world, yet its literary fame was kept

by God in store for a later generation. The history of its literature, properly speaking, dates only from as early as the beginning of the 6th century. Yet, within so short a period of time, extending indeed over not more than two centuries, the Arabs succeeded in carrying their literature to such an elevated pitch as earned them an immortal name among the most refined nations of the literary world.

Their progress was marvellously rapid in every department of literature—poetry, oratory, rhetoric, politics, history, moral and mental philosophy. The greater part of their early literature, however, consisted of poetry, which was the principal and almost the only record the ancient Arabs possessed, and it is said with perfect truth that ‘Poetry is the record of the Arabs’ (الشعر ديوان العرب). Poetry was the record of their usages, their customs, their habits, their ways of living, their wars, their virtues, their vices, their domestic affairs, their social advancement, their mercantile dealings, their creeds and beliefs, their sentiments, their moral progress, and in short all that would interest both a historian and a moralist.

The Arab minds were cast by nature in poetical moulds of the best type, and their speeches even were mostly poetical, or such as could readily be converted into rhythmical numbers. They had at that time no rules of grammar or versification to guide them; and yet their verses were scrupulously accurate and hardly ever went wrong. They had neither any fixed criterion of rhetoric, nor any canons of criticism; yet their idioms, expressions, images, similes and metaphors were as accurate, as clear, as lucid, and as perspicuous as any of the subsequently established schools of the Post-Islamic times. One of the distinctive features of the primitive literature of the Arabs was that it possessed the real and rare beauty of being a faithful representation of nature, inasmuch as their images were derived directly from nature, and their composition was

merely a real expression of their real feelings and a true reflection of their mental workings. False fame, vainglory, flattery, and empty praise were motives not known to those early Arabs, who led a simple and innocent life in the lap of nature, invested with all its concomitant virtues,—bravery, courage, gallantry, truthfulness, innocent and sincere love, fidelity, generosity, liberality, charity, hospitality, and a hatred of cruelty and oppression. With the Arabs of those times poetry was a gift of nature, commonly bestowed on all alike, whether old or young, man or woman, rich or poor, high or low, noble or mean, townsman or peasant, who used it as a tangible expression of their emotions, a ready vehicle of what they thought and felt and a lasting record of their views, made more impressive and more perspicuous by illustrative similes, apt images, and suitable metaphors, such as were readily supplied by natural objects and views of daily sight.

Thus we see the common topics of their poetry to be domestic life, wars, heroic deeds, martial triumphs, travels, camels, horses, weapons, chase, love, reminiscences of old associations, hospitality, glory and genealogy of the tribe, panegyrics of noble personages and chiefs, records of their patriotic and virtuous deeds done for the good of their tribes, acknowledgment of their obligations, elegies, embodying posthumous recollections and commemorations of the virtues of deserving merits in proportion to their deserts. Precepts of sociology, political views, philosophical doctrines, maxims and proverbs were not lacking; but they were mere results of a direct observation of the objects of nature and of a deep contemplation of humanity in its simplest aspect.

Nor were the Arabs unconscious of the high poetical genius wherewith they were endowed by nature, of the great success of their literature, and of the rising fame and triumph of their literary talents. Poetry soon came to be recognised as a noble

mental production, to be appreciated as a high accomplishment, and to be regarded as a qualification for exaltation of rank and esteem in society. Poets came forward to emulate and vie with one another to carry off the palm. This led to the establishment of a department of literary exhibition in the national fair of 'Okâz, which was held annually in Zû-l-Qa'dah, one of the four sacred months, in which war was forbidden to be waged. To it flocked merchants from Hijâz, Nejd and other parts of Arabia. 'Okâz was the 'Olympia of Arabia,' where poets resorted and placed their poetic talents before the public for their judgment and award, which were always regarded as decisive and final.

The Arabic literature attained the zenith just at the time, when the faith of Islâm made its appearance in Arabia, and the Korân marked the highest point, to which the Arabic language and literature were destined to rise, after which, as the Arabs by the spread and the conquest of Islâm came in contact with foreigners, they had reason to grow jealous of their noble language; and being afraid lest its purity might suffer from its contact with other languages, they were obliged to state the principles of grammar, to explain the laws of syntax, to discover the measures of prosody, to formulate the figures of rhetoric and composition, to define the criteria of lexicography, to determine the standards of phraseology, and to fix the canons of criticism, all founded on the basis of the universal principles that underlie the pure language of the pre-Islamic time. The simplicity of nature, however, was rapidly waning and giving its place to artificial ornamentation, unnatural embellishment, and scholastic mannerism. Poets, orators and writers then vied in indulging in poetic reveries, in giving a full play to their imagination, in forming new sentiments, in inventing new metaphors and rare similes, in discovering the beauties of the pre-Islamic poetry, and in imitating by every artificial means in their power the

flowing diction of that natural poetry, the pathos and the effect of which, however, they strove to grasp with various but dubious success. They lay claim to no little credit, indeed, for the many improvements they made on the ancient style, diction, ideas and expressions, for the standards they fixed to regulate the imaginative work of poetry, for the canons of criticism they laid down, for the laws of language they enunciated, and for the many beautiful figures they invented. It was, however, mannerism, all in all, a noble imitation, but without the true spirit of real nature.

The progress of the Arabic literature may best be illustrated by comparing it to a gradual and grand ascent up a lofty mountain, richly clad in every variety of beautiful verdure, pleasant vegetation, particoloured and fragrant flowers, verdant meadows, varied trees—all of wild growth; and rife with cooling avenues, refreshing arbours and stately alcoves, resounding with diverse songs of wild birds, whose varieties of notes, colours and hues are objects of deep admiration and devotion to the votaries of nature. The summit was gained only at the appearance of the Korân, which occupied the proud position of a solitary eminence, beyond the reach of all aspirers, who fell short of it. A step further, and the declivity gradually led to a spacious plateau, abounding in fine valleys, laid out with beautiful gardens, charming flower-beds, gliding rills, well trimmed alleys, levelled turfs, and picturesque parks, all combined in beautiful harmony and resounding with the harmonious melodies of trained birds, while art spared nothing to make all as perfect as lay in her power.

It was thus at the time when Arabic literature stood at its highest position, that the celebrated Seven Poems, well known as the **Seven Suspended Poems**, made their appearance. They stood at the top of the eminence of Arabic literature, exulting with deserving pride at that enviable position and

triumphing over the evergreen laurels, so nobly won by the superior elegance, eloquence and purity of their language, their admirable images and their vivid descriptions. They were universally admired by the public, who in order to testify their appreciation of their real beauties and the recognition of the obligation, which the Arabic language in no little measure owed to them, unanimously agreed to immortalize their fame by conferring on them the highest honour they could bestow—that of hanging them inside the Ka'ba, the most sacred shrine of their worship, as a memorial to posterity, after they were inscribed in letters of gold on pieces of a fine white cloth of Egypt, whence they are also called 'the Golden,' *المذهبات*.

AN OUTLINE OF THE CHARACTERISTIC  
FEATURES OF THE POEMS, WITH AN  
EXPOSITION OF THE POINTS OF  
SIMILARITY AND DIFFERENCE.

The poems all agree in one important respect. They are all introduced with touching reminiscences of old associations, old times, the early days of the poets, and the happy days they spent of old in the pleasant society of the objects of their love. The fifth poem, however, differs a little, and is introduced by the poet asking his lady-love to give him a cup of good wine, and by his giving a pithy and elegant description of her beauties. The second poem slightly touches on the latter subject, while the sixth poem enters into many more details.

All the poems, except the third and the fifth, contain a description of riding beasts,—that of the first being a high bred horse and those of the rest fast-riding and noble she-camels. In the second poem we find a graphic and detailed description of the bodily structure of a noble she-camel and in the rest a vivid picture of her way of travelling.

The first, the second and the sixth poems are egotistic: the first deeply coloured with a kingly spirit and royal virtues; the

second with martial valour and extreme individual independence; while the sixth breathes a spirit of warlike courage, soldierly faithful service and knightly devotion to the lady of his love.

The third poem is eulogistic, describing the virtues and patriotic services of the chieftain of a tribe. It is, moreover, an ethical poem, heading the category of all poems of that type.

The fourth, the fifth and the seventh poems are patriotic and breathe throughout a spirited feeling of national independence and superiority. The latter two are, moreover, antagonistic and give a vivid picture of two rival champion chiefs, each striving to set off the glories of his own clan against those of the rival tribe.

Notwithstanding these points of difference, all the seven poems in common with all Arabic poems of the class, are distinguished with many prominent and similar features, *viz.*, a deep devotion in love, martial gallantry, national independence, rigorous defence of individual rights, steady promotion of public weal, rigid observance and free exercise of national virtues.

*Analysis of the Seven Poems with Critical Remarks.*

POEM I.

The poet placing the scene at the ruined abode of his old friends and mistress, and giving a short description of his woeful plight on his separation from their friends, and of the high emotions, roused at the sight of the ruined abode, takes us through a series of gallant love adventures, followed by a lively description of his noble horse, a brisk sylvan chase, a great storm and a rainy night, wherewith the poem concludes.

Here the reader can hardly fail to notice the elevated sentiments, the sublime ideas and the majestic language of a high-spirited prince, tamed down by love and gallantry, but not to the low level of an ordinary lover. His courting is an interest-



ing combination of gallant devotion, and the assertion of a princely privilege to command submission to his will. He is a stranger to mortification and humiliation, even in love. With all his polite attention to his lady-love he would never tamely submit to coquetry, if strained too far, but would prepare himself to withdraw his attentions the moment they should be disregarded or treated with undue haughtiness. On the other hand, his amiable character in society and his civil manners win him the hearts of ladies, who wait on his will and sacrifice their own conveniences to his wishes. His beloved is a lady of high position and rank. Her bed is strewn with finely powdered musk, she keeps in bed luxuriously till late in the morning, and is never known to do any menial domestic drudgery. His beast of riding is a princely and a stately horse of the noblest breed. He is deeply interested in natural views, fine landscapes, sylvan sports and knightly adventures. He has many noble virtues, among which faithfulness in love and ready attention to the needy in spite of the risk of its impoverishing his means, stand out prominently.

Imra-ul-Qais is best known for his clever and ingenious images, insomuch so that he has won the surname of *خلاق المعاني* "the Creator of Images." He deserves the honour amply and justly, since it is he who shewed the proper way to use the power of imagination. His similes and images are his own, and are always, as a rule, quite apt and suitable. They are generally selected from objects of daily sight, so highly coloured by his imagination as to surprise by their bright novel appearance.

His attention to ladies, and his poetical pursuits, which were regarded by his royal father as inferior to his rank, exposed him to the paternal wrath and to banishment.

---

#### POEM II.

The opening lines represent the poet as standing at the old ruined abodes of his friends, ruminating on the old associations,

and recalling to mind in vivid language the departure of his lady-love, of whom he gives a short description. Here the attention of the poet is, however, abruptly drawn by more serious affairs to travelling on a noble and fast-travelling she-camel, described at length and in minute details concerning her make, form and constitution. Then taking a short review of his past life, he tells us of his good position in the tribe, of his adventurous travels, and of his early habits of dissipation and drinking, which caused him to be forsaken by the tribe, whom he, however, little cares for, being as he is endeared to all by his kindness to the poor and his politeness to the rich. Moralising then on the instability and frailty of human life, he remonstrates with his reproachers against their disapproval of his liberality and of his dissipated life; and with his cousin against betraying him in the time of his need, at whose disposal he is, however, ready to place his best services when required. Here in a strain of egotism, he speaks of the many virtues that more than redeem his weak points of character, his active and vigilant habits, his undaunted courage, his unflinching fortitude, his hospitable attention to strangers, and his readiness to serve his friends in time of need. As an instance, he tells us how, in order to entertain his guests, he once unscrupulously offended his old father by slaughtering one of his best camels. He then concludes the poem with a few moral lessons which he has learnt from his experience of the world.

Here we see an interesting picture of the wayward and unruly disposition of a reckless youth of tender age, who has never known the superior control, either of a parent or of a preceptor. He sets out on his worldly journey without the advantage of experience or support, but with a full confidence in his poetic powers, which stand him in good stead under all circumstances, win for him his desires and even gain him admittance to the presence of the chieftains and the kings of the time. He has a spirit too haughty to stoop to any formal-

ties of society which he sneeringly scorns. The spirit of independence is so predominant in his character that it is even betrayed in his language and diction, which often make attempts at breaking through the bounds of conventional laws of diction. He lacks much in gravity and sobriety. He has, however, many good traits of character to redeem his weak parts. Though on the dangerous verge of turning out a corrupt and vicious debauchee, he is luckily more than saved by a naturally philosophic turn of mind, which, together with his keen observation of human nature, causes him to derive such practical and useful morals for himself as to help him to turn his vices into virtues and give him a place among the distinguished people of his time.

His images are derived from domestic sights, nomadic life, and sylvan scenes, and are well chosen to give proper force and effect to the pictures he portrays.

---

### POEM III.

The poet begins by complaining of the strange changes, which are brought on the ruined abodes of his lady-love, since they were deserted and came to be inhabited by wild beasts, and which have been so complete that the poet could hardly recognise them except after a long and thoughtful consideration. In a high strain of poetic reveries his fancy sees a party of ladies, his former acquaintances, march before his view, leaving him alone lamenting for their departure. He then praises Haram and Hârith, the two chiefs of the tribe of Muzainah, who, by their generous intercession and their magnanimously undertaking to pay the blood mulct, have brought about a perfect peace between the tribes of 'Abs and Zubyân, after it had been disturbed by the cowardly behaviour of Husain, son of Zamzam, who, to avenge the death of his brother, killed one of the tribe of Bauî 'Abs in cold blood. The poem then concludes with a

number of lines preaching social morals of high value in worldly life,—a peculiar feature, which distinguishes the poem and places it conspicuously beyond the rivalry of any other poem.

This poem is philosophical throughout in accordance with the occasion. The poet is a sedate man of great experience, a moral preceptor of good parts, and a grave preacher of the morality he has learnt from his long experience of the world. A dependent of the chiefs of the tribe, he praises them for their good offices to the people in the restoration of peace, and inculcates on them the recognition of the high value of their services and their strong claims on the obedience and allegiance of their subjects. Accordingly, he uses a language very grave, sublime, exhortive and impressive, and a diction flowing, soft, gentle and embellished with figures of rhetoric.

---

#### POEM IV.

The poet introduces the poem with a short description of the complete changes, brought about by time on the abodes of his old friends which have long been deserted by human beings and occupied by wild beasts. He then recalls to mind how his lady-love departed with her party from the place, and how, after removing to distant countries, she faithlessly cut off all communication with him. Despairing now of the requital of his love on her part, he seeks relief from his griefs by travelling on a good and strong she-camel, whose speed is compared firstly to that of a she-ass, urged by her jealous mate to a watering place in the hottest part of the year; and secondly to that of a wild cow, who, on missing her young, which has been devoured by wolves during her absence, passes a restless night in the midst of a heavy rain in a sandy desert, only to be surprised early in the morning by hounds, many of which she kills when turning to bay during her precipitous flight. The poet then gives a lively description of his enjoyment of the

society of chosen friends, of his giving food to the poor in winter, of his defence of the tribe against raids, of his acting as a scout riding a good and fleet horse, of his enjoying mental and moral superiority over his rivals, and of his taking share in camel-games with a high spirit of liberality, the flesh thereof, when won, being entirely used in relieving the wants of the needy and the orphans. The poem then concludes with a pithy and magnificent description of the glories of his tribe.

The poet here is an accomplished man, possessed of a great experience of the world and society. Though true in love, he is the last to put up with an unrequited love. He is a noble person of many virtues, among which conspicuously shine his liberality, relieving the wants of the needy, dispensation of justice, honest dealing, freedom from envy, unrestrained hospitality, and readiness to serve his people under any circumstances, however trying,—virtues wherein he considers his chief pride and glory to consist. Most of these virtues he derives from his tribe, who possess them in a very high degree, though commonly characteristic of the Arab nation. His enjoyment in gambling and wine is due not to libidinous habits, but rather to a generous disposition, either to afford relief to the needy, to make society agreeable, to patronize hopeful merchants, or to while away his time in the quiet society of a few chosen friends. His courser is rather inferior to the princely steed of Imra-ul-Qais. His knowledge of sylvan scenes and sports seems to be deep and familiar.

The language is elevated and sublime throughout, and embellished with beautiful images and metaphors, quite in keeping both with the glories of the tribe celebrated therein, and with the grave and steady mind of the old poet.

---

#### POEM V.

This poem is introduced by the poet's asking his beloved to give him a cup of rich wine to drink. He asks her to listen

patiently to a relation of his heroic achievements and to acknowledge the claims of his position and martial prowess. He gives a detailed description of her excellent beauties and of the pain he felt at her separation. He then asks the king, 'Amru-bin-Hind, who, he is quite aware, is a very powerful and despotic ruler, to grant him a patient hearing, while he recounts in details the various glories of his tribe, Banî Taghlib, their chivalrous deeds, and their noble services to their country. Quoting several instances to show how his tribesmen are always ready to fight and how indifferently they disregard the threats of their rivals, he cautions the king against the evil consequences of offending his tribe, of making any rash attempt at exercising any undue authority and power over them and of treating them with contempt, reminds him of the heroic exploits of his ancestors and of the prowess they had long evinced on the battle-field, and says that the ancestral chivalrous spirit still continues as active as ever in his own person and in the persons of many other heroes of the tribe. The martial spirit is not confined to their men only, but it forms a rare feature in the character of their women, who, though prevented by their feminine nature from taking any active part in war, do not fail to encourage their men by every means in their power, and even make a solemn covenant with their husbands that they return not from the battle-field without rich spoils and splendid trophies. He further asks the king to always bear in mind the superior position that his tribe has long enjoyed over other tribes, and to take the greatest care not to put it on an equal footing with its rival tribe of Bakr.

This poem is a noble relic of ancient chivalrous poetry that breathes all through of martial independence and haughty indignation at the king's unjust encroachment on the liberty of his tribe, and at his shewing an undue predilection for the rival tribe of Bakr. The language is accordingly heightened, majestic, ennobled, very impressive, and keeping pace

with the unyielding spirit of the poet, who is the chieftain of a powerful tribe, and perhaps their only champion, and the advocate of their rights before the tribunal of a despotic ruler. He is an ardent and passionate lover, meek enough to yield to the powers of love, but a brave and unyielding hero in wars; gentle and polite in society, but stern and rough in court debates. He is a frank and open-hearted warrior, free from guile and malice, who openly demands his due, freely pleads his cause, cares little for the intrigues of his rivals, and hates to gain any favour by any undue or underhand influence. He tries to carry his object with the king by the force of his martial prowess rather than by the dint of any cogent argument.

The poem has very few similes, but many images and figures, all of which, derived as they are from martial objects, are grand, sublime, and apt to well produce the force they are meant to give effect to.

---

POEM VI.

Here the poet is introduced to us as standing at the old and long deserted abodes of his beloved, which for her sake he salutes with deep reverence. He deeply regrets her being removed too far to be within easy reach, and feels much dejected at the grave obstacle he finds in the way of his union and marriage with her, consequent on her belonging to a hostile tribe. He gives her very strong assurances of being devotedly true to his love, which he earnestly solicits may be requited by her. He recollects how carefully she tried to evade his notice on the occasion of her departure, but he being too clever for her got scent of it and paid her a farewell visit. The poet then describes her numerous beauties displayed to him on that occasion. Since her departure he has been leading an adventurous life, keeping always in his saddle. Though removed to a very distant country, he does not give up his

love in despair, but hopes to join his beloved travelling on the back of a fast-going and strong she-camel whose pace he compares to that of an ostrich. He then appeals to her to testify to the many virtues and noble deeds she has witnessed, of his boundless liberality, courteous manners and martial prowess displayed on the field of battle. He further solicits her to inquire regarding his exploits from those who were present on the field of battle, and who will surely tell her, among other deeds, how he once triumphantly overcame a hero of established reputation. He again reverts to the sorrow he feels at brooding over the serious obstacles in the way of his love. Complaining of the depreciation of his services by 'Amru, he gives a lively description of a trying battle well fought by him. The poem concludes with earnest wishes on his part for a favourable opportunity to avenge himself on the two sons of Zanzam, who have insulted him and have vowed to kill him for his having killed their father.

This poem pictures a fine combination of a soldier of high martial powers and a passionate lover, labouring heavily under all the evils that attend an unequal match. The poet is a slave of mixed birth, being born of a slave-mother and a free and noble father, while his lady-love belongs to a much higher and a hostile family, with whom he comes to fall in love quite suddenly and inadvertently. He comes to realize his position only when it is too late for him to recede. Disregarding all the insurmountable difficulties that he sees assailing his love, he proceeds on steadfastly with every earnestness, ardour and firmness in his love, though not without now and then giving way to despair. He always depends for the gain of his object on the influence he hopes his uncommon valour will have on her, on a tame submission to her will, and on the repeated and strong assurances of his true love. Among all the Seven Poems this poem stands prominent for its most enthusiastic, most ardent, most pathetic, and most tender descriptions of love, which all



throughout breathes deep devotion and tacit obedience to the will of his lady. Even in the thickest part of the battle, when he is heavily borne down by the conflict to within an inch of his life, she is not absent from his imaginative mind, which, seeing the lustre of her teeth in the flash of the arms, welcomes them on that account, and loses all terror and awe. He is not a wild soldier, rushing rashly into the fight, but a considerate warrior, possessed of good sense, well acquainted with all the tactics of war, and very sensitive regarding his honour.

The language is in every part thoroughly consistent with the subject matter; it is very tender and pathetic where love is described, but where his warlike deeds are described, it is high, sonorous and forcible. The images and figures are generally such as are chosen from sights and scenes, usually met with by soldiers and adventurers, and serve well to give full effect to the sentiments they are used to illustrate.

---

#### POEM VII.

This poem is introduced by the poet's expressing regrets at the departure of his beloved, whose society he never grew tired of. He recollects many places where he knew her in the passed times with many tokens of kind regard shewn by her. The many events of serious moment, which have, however, taken place in the meanwhile, assert stronger claims on his attention, and oblige him to travel (probably to the king) on the back of a fast-going she-camel, which he compares to an ostrich, alarmed at the approach of hunters. He then tells us how his tribe of Bakr are ill-treated by the rival tribe of 'Taghlib, who claim from the former compensation and amends for crimes of felony so falsely attributed to them. He then reproaches 'Amru, the author of the 5th poem, for his insinuations and lies regarding Bakr to the king, and for his intriguing to deprive them of the royal favour, and sneeringly draws his attention to the great prowess of Bakr as borne out by the fact that their blood never

remained unavenged while the blood of Taghlib was always spilt with impunity. Then tauntingly he says further that an inquiry into the conduct of the two tribes will not fail to shew that the Thaglibians have always been guilty of many heinous crimes, treason and rebellion against the king, whose trust they always basely betrayed, while the Bakrians have ever conducted themselves nobly and shewed promptitude in serving the king, who is under deep obligation to them for the many noble services rendered by them to establish his power and to consolidate his rule. Among others, he quotes especially three prominent instances: firstly, when 'Amru was assailed by Ma'add in a large army under Qais; secondly, when Hujr led a large Persian army against 'Amru; and thirdly, when Imra-ul-Qais, brother of 'Amru, was released from his long captivity, and the blood of his father Munzir was fully avenged by the death of a great chieftain of the tribe of Ghassân, and by the leading of nine other chiefs into captivity. Bakr have also claims of blood on the favour of the king, inasmuch as he is their nephew on his mother's side. Such services and such claims of kinship are too strong to allow the king to be influenced by the insinuations of Banî Taghlib. In conclusion, the poet sarcastically enumerates instances of several campaigns lost by Banî Taghlib through sheer imbecility, rashness and faithlessness on their part; and tells them that it is only fair that they should abide by the consequences of their own misguided conduct without shifting the responsibility on to the shoulders of the rival tribe of Bakr, whose noble deeds, exalted position and high influence with the king they could not help looking upon without a tingling feeling of envy.

This poem stands in a marked and relieved contrast with the 5th poem in every respect. The poets are both chieftains of their respective tribes, each having the same subject and the same object in common, namely, the pleading of the cause

of his own tribe before the same king 'Amru-bin-Hind, a very powerful and despotic monarch of Arabia, and influencing him in favour of his own tribe. Hence, the contrast in the character of the two rival poets, and in their language and their diction is equally striking and interesting. Contrary to the other frank and open-hearted warrior and straightforward eloquent poet, we here evidently see a crafty old courtier. Wily and astute, he seeks to gain his object more by tact than by force. Being thoroughly conscious of the efficacy of persuasion and exhortation, he avoids intimidating the king by the prowess of his tribe, but wins his good graces by eulogising him with his efficient ruling and with his wise and prudent policy of government, which endears him to the people; by reminding him of the good services rendered by the tribe of Bakr and of the ties of relationship; and by tendering promises of loyal fealty in very conciliatory terms. Throughout the poem a striking contrast is maintained by the poet between the cowardly and perfidious conduct of Taghlib and the heroic and loyal deeds of Bakr.

The language is throughout very sublime, grand, courtly, polished and argumentative; and the diction is mostly indirect rather than direct. To emphasize his arguments, the poet makes frequent use of Interrogation of Appeal; and gently touching on the several historical occurrences in a very concise and pithy language, he leaves it to his rival to make a careful investigation into the respective conduct of the rival tribes and to draw the issues for himself. His similes, though very few, are well selected to illustrate the descriptions and are never far-fetched but always very apt and natural.

SHAIK FAIZULLABHÁÍ.





# القصيدة الاولى

## THE FIRST POEM.

This poem is written by Imra-ul-Qais bin Hujr Alkandi, who lived forty years before the prophet Mohammad. And he is also called Almalik-ul-zilleel (the much-erring king), on account of his amorous tendencies. He fell in love with 'Unaizah, the daughter of his uncle Sherhabeel, and of these two lovers there is a tale which the poet tells in the poem.

The metre of this poem is the second of the class الطويل (or الضرب الثاني من العروض الاولى من الطويل), which is characterized by the last foot of both the hemistiches (ضرب and عروض), being affected with the زحاف known as قبض (the suppression of the 5th quiescent letter). The metre runs as follows:—

فَعُولُنْ مَفَاعِيْلُنْ فَعُولُنْ مَفَاعِلُنْ . ∴ فَعُولُنْ مَفَاعِيْلُنْ فَعُولُنْ مَفَاعِلُنْ

The feet are subject to the following modifications (زحاف):—

(1) قبض freely occurs in فَعُولُنْ and rarely in مَفَاعِيْلُنْ (other than in عروض and ضرب), as the melodious flow of the metre would be disturbed in the latter case.

(2) كَفْ (the suppression of the 7th quiescent letter) occurs in مَفَاعِيْلُنْ, when it becomes مَفَاعِيْلُ.

مَفَاعِيْلُنْ is subject to either قبض or كَفْ, but never to both simultaneously, in accordance with the rule known as معاودة (alternation).

Example of scansion—

فَعُولُ مَافِي	دُخُولُ	الْوَيْبِئِنِ الدُّ	بَسَقَطَا	وُ مَذْرَبِي	حَبِيبُ	مَنْ ذَكَرِي	وَقَا نَبِيكَ
مَفَاعِلُنْ	فَعُولُنْ	مَفَاعِيْلُنْ	فَعُولُنْ	مَفَاعِلُنْ	فَعُولُنْ	مَفَاعِيْلُنْ	فَعُولُنْ
مَقْبُوضٌ	مَقْبُوضٌ	سَالِمٌ	سَالِمٌ	مَقْبُوضٌ	سَالِمٌ	سَالِمٌ	سَالِمٌ

The قافية (rhyme) is مطلقه (free); of the class of متدارك, consisting of two moving letters. The poem is لامية, its روي (the final rhyming letter) being ل, whose مخرج (or the moving vowel) is كسرة, and صلح (the vowel letter of prolongation) ي.

This metre, called الطويل (for its length), is one of those most extensively used by the Arabs in all kinds of poetry, whether epic, emotional, narrative, lyric, elegiac, eulogic and the like. The length of each line gives ample space for expressing any kind of sentence or sentences in one independent line. The dividing of a sentence between two lines is regarded as a poetical defect, and is technically called تضمين (=insertion). No word is also, as a rule, divided between two hemistiches. (*Vide* lines 53 and 54 of the 4th poem.)

1 قفانبك من ذكوى حبيبٍ ومُنزلٍ . بسقط اللّوى بين الدّخولِ فحوملِ

“Stop, *oh my two friends*, let us weep on account of the remembrance of my beloved, and her abode *situated* on the edge of a sandy desert between Dakhool and Howmal.”

قفانبك 1st per. pl. of the aorist from بكي, the final ي apocopated for being jussive, being an apodosis to the imperative قفا.

Such an address to two friends is very common in Arabic poetry. It alludes to the ancient custom of not travelling alone, the number of the travelling party being generally not less than three.

قف may be taken as the lightened form of قفن imper. mph. sing. Some consider the dual form to mean قف قف for emphasis.

بين obj. of space (ظرف المكان).

2 فذوضعُ فالمقراة لم يعف رسمها . لئلا يسجتها من جنوبٍ وشمالٍ

“*And between* Toozih and Maqrát, whose traces have not been obliterated, on account of what has blown and re-blown over them from the South wind and the North wind.”

The meaning of this appears to be that, though the South wind may blow the sand over the remains of the encampment, the North wind blows the sand off again, and *vice versa*.

Some commentators interpret the line to mean, "whose traces have not been effaced on account of the interchanging of the North and South winds alone, but for some other causes besides."

بين with إضافة is مفعول though in the genitive case on account of غير منصوف, being of a verbal measure (وزن الفعل) and proper noun (علم).

المقراة also = a place where rain-water collects.

لم يعف رسمها عفا for عفا لم يعف is an adj. clause to المقراة.

من explanatory to ما the relative pron.

تَرَى بَعْرًا لَرَامٍ فِي عَرَصَاتِهَا . : وَقِدَعَانِهَا كَأَنَّهُ حَبُّ فِلْفَلٍ 3

"You will see the dung of the white deer in the courtyards and enclosures of it, as though they were seeds of pepper."

This line expresses the abandonment of the place by human beings.

The second foot in the last hemistich is affected with قبض, which rarely occurs in it. It stands thus مفاعِلن = نَهَا كَانَ.

ها in the obj. case being subj. (اسم) after كَانَ; حب the pred. (خبر) in the nom. case.

كَانِي غَدَاةَ الْبَيْدِ يَوْمَ تَحْمَلُوا . : لَدِي سَمَرَاتِ الْحَبِي نَاقِفٍ حَنْظِلٍ 4

"On the morning of separation, the day they parted it was as if I, standing near the acacia shrubs in the gardens of the tribe, were breaking the pods of the wild colocynth."

The acid juice of the colocynth causes the eye to water should it get into it.

غداة and يوم are in the obj. case being مفعول فيه (obj. of time).

Here يوم is مضاف and the sentence تحملاوا is مضاف اليه, and so يوم is indeclinable (مبني) and reads with فتحه.

ي subj. after كَانَ and ناقف pred. (خبر) in the nom. case.

لدي obj. of place (ظرف المكان).

5 وَقُوفًا بِهَا صَحْبِي عَلَيَّ مَطِيئَمٌ . . يَقُولُونَ لَا تَهْلِكِ أَسَا وَتُجْمَلِ

“My companions stopping their camels near me in that place, say, “Do not die of grief, but bear it patiently.”

وقوف pl. of واقف in the obj. case being obj. of state (حال).

صحبي subj. to the partic. وقوفا .

مطيئم in the obj. case by وقوفا .

يقولون An adj. sent. to صحبي showing حال ; (= قائلين).

مفعول له in the obj. case being له .

6 وَإِنَّ شِفَائِي عَبْرَةٌ مَهْرَاقَةٌ . . فَهَلْ عِنْدَ رَسْمٍ دَارِسٍ مِنْ مَعْمُولٍ

“But verily my cure is the flowing tear. But is there near the ruined remains, a place for crying?”

إن after شفاء to the subj. (خبر) in the nom. case, being pred. عبرة .

هل The adv. Expletive; it is generally used so with the subj. after هل . The phrase عند رسم pred. ; عند being obj. of place.

معمول also means reliance, confidence. The latter part then may be rendered thus:—“But is there any confidence to be placed in the mouldering remains for solacing me?”

7 كَدَابِكِ مِنْ أُمَّ الْحَوَيْرِثِ قَبْلَهَا . . وَجَارَتِهَا أُمُّ الرَّبَابِ بِمَا سَلِ

“As was your experience with Ummul-Huwairith before her, and her neighbour Ummul-Rabàb in Māsāl.”

دأب is literally custom, habit, but the meaning of the line is that his experience with 'Unaizah resembled his experience with the two former mistresses.

Here the address is to himself. This abrupt change of pronoun forms a figure of rhetoric, called نوع الالتفات .

ظرف الزمان (نوع الالتفات) .

أم in the gen. case, being co-ordinate (معطوف) to جارة .

أم الرباب in apposition (بدل) with جارة .



8 اِذَا قَامَتَا تَضَوَّعَ الْمِسْكُ مِنْهُمَا . نَسِيمُ الصَّبَا جَاءَتْ بِرِيَا الْقَرْنِفَلِ

“When they stood up, the *odour of* musk diffused from them, was as the soft breeze of the zephyr, bringing with it the smell of the clove.”

قَامَتَا in the dual form, the sub. being the two ladies mentioned in the preceding line.

اِذَا apodosis to تَضَوَّعَ .

نَسِيمُ in the acc. case, taking the place of the cognate obj. تَضَوَّعَ under. with which it is in combination of اِضَافَةٌ .

جَاءَتْ &c., an adj. sent. to الصَّبَا .

9 فَفَاضَتْ دُمُوعُ الْعَيْنِ مَذْيَ صَبَابَةٍ . عَلَى التَّحْرِحِ حَتَّى بَلَغَتْ مَعِي مِحْمَلِي

“So the tears of my eyes flowed down on my breast, on account of the tenderness of my love, until my tears wetted my sword belt.”

صَبَابَةٌ in the acc. case being either حَال or مَفْعُولٌ لَهُ .

10 الْاَرْبَ يَوْمٍ لَكَ مِنْهُنَّ صَالِحٌ . وَلَا سِيَمًا يَوْمٍ بِدَارَةِ جُلْجُلٍ

“Behold, how many pleasant days have you *spent* with them, and especially the day at Dárat-i-Juljul.”

لَا سِيَمًا = not the like of; i.e., above all, especially. Here مَا is expletive and يَوْمٍ in the gen. case being مَضَافٌ اِلَيْهِ to سَيِّئِي . يَوْمٍ may also be in the nom. case; مَا being a rel. pron., and هُوَ subj. of rel. clause being suppressed, the sentence in full being لَا سِيَمًا يَوْمٍ . The former construction is preferable. يَوْمًا may also be in the obj. case, being تَمَيِّزٌ (obj. of explanation) to مَا = شَيْءٌ thing.

11 وَيَوْمَ عَقَرْتُ لِلْعِذَارِي مَطِيَّتِي . فَيَا عَجَبًا مِنْ كَوْرِهَا الْمُنْحَمَلِ

“And the day *on which* I killed my riding camel for food for the maidens. Then how pleasant was their *dividing the riding camel's* saddle, which had to be carried *on their* camels.”

Dárat-i-Juljul is the name of a pool, and the events which happened there are as follows:—During the course of his love affair with 'Unaizah, the poet followed the women of his tribe down to the Dárat-i-Juljul pool to obtain an interview with her. Whilst the women were bathing, he hid their clothes, and refused to return them unless the women came out singly and asked him for them. For a long time they refused, but were at last compelled to do so, the last to leave the water being 'Unaizah. The women then reproached him for his behaviour, and complained of hunger on account of their long fast. He, therefore, killed his riding camel, which they cooked and ate. Having, therefore, none of his own to ride on his way back to the encampment of the tribe, the saddle, etc., of his own camel was divided by the women among themselves for carrying in parts on their camels, he himself falling to the lot of 'Unaizah, with whom he insisted on riding on her camel.

يوم ought to have been in the same case as يوم in the previous line, being in co-ordination to it. It is, however, in the objective case; for, as a rule, all nouns denoting point or period of time, when followed by a sentence as مضى اليه, are indeclinable and in the objective case. Another explanation offered puts it in the acc. case by أَذْكَرُ (= mention) under.

يا عَجبا Here the final ا is a substitute for ي of the 1st person; the sentence in full being يا عَجْبِي أَحْضُرْ = O my wonder, come (this is the time for you).

12 وَيَا عَجْبًا مِنْ حَلِّهَا بَعْدَ رَحْلِهَا .: وَيَا عَجْبًا لِلجَازِرِ المَتَبَدِّلِ

“O for wonder at its being unsaddled after that it was saddled; and O wonder for the slaughterer (*i.e.*, the poet himself), regardless of his own interest.”

متبدل (literally) =extravagant.

13 فَظَلَّ العَدَارَى يَرْتَمِينَ بِلَحْمِهَا .: وَشَحْمَ كَهْدَابِ الدَّمِ قَسِ السَّفَقَلِ

“Then the maidens commenced throwing her flesh (*i.e.*, the flesh of his camel) into the kettle and her fat like the loose fringes of white twisted silk round the lean.”

Some translate the line thus:— “Then the maidens remained throwing her flesh at one another.....&c.

العذارى subj. to ظل (one of the الأفعال الناقصة), the pred. being the sent. يوتمين &c.

لحم (معطوف) to لحم co-ordinate شحم.

14 وَيَوْمَ دَخَلْتُ الْخَدْرَ خَدْرٌ عَنِيذَةٌ . . . فَقَالَتْ لَكَ الْوَيْلَاتُ إِنَّكَ مُرْجَلِي

“ And the day, on which I entered the howdah, the howdah of 'Unaizah, and she said, ‘ Woe to you, verily, you will cause me to travel on foot.’ ”

She feared the camel would be unable to carry the double burden.

عنيذة being a feminine proper noun, but here it is made منصرف by a poetical license (ضرورة الشعر) .

الخدر in appos. (بدل) with خدر.

15 تَقُولُ وَقَدْ مَالَ الْغَبِيظُ بِنَامِعًا . . . عَقَرْتُ بَعِيرِي يَا أَمْرًا الْقَيْسِ فَاَنْزِلْ

“She was saying, while the howdah was swaying with us, ‘you have galled my camel, oh Imra-ul-Qais ; so dismount.’ ”

ب in مال gives a transitive signification to مال (للتعدي) .

منادى مضاف being امرؤ in the acc. case.

The و in وقد is الحال (= whilst).

بعير of common gender.

16 فَقُلْتُ لَهَا سِيرِي وَارْحِي زِمَامَهُ . . . وَلَا تَبْعِدِيْنِي مِنْ جَنَاحِ الْمَعْلَلِ

“So I said to her, ‘go on, and loosen his reins, and do not repel me from your repeatedly *tasted* fruit.’ ”

Apparently Imra-ul-Qais wished to kiss her, or take other liberties.

17 دَعِيَ الْبُكَرَ لَا تُؤْتِي لَهُ مِنْ رِدَائِنَا . . . وَهَاتِي اِنْ يَقِينَا جَنَى كَالسَّفْرَجَلِ

“ Let the young camel be, and show it no pity for our riding together *on it* ; and come let us taste *your* fruit like an apple.”

هاتي fem. sing. from هات, a noun with the signification of the imperative (اسم فعل) .

ان يقي secondary dative obj., and جنى direct obj. to اذ يقي .

18 فَمَثَلِكِ حُبَلِي قَدْ طَرَقَتْ وَمَرْضِعٍ .: فَالهِتَاهَا عَنِ ذِي تَمَائِمٍ مَحْوُولٍ

“For many a beautiful woman like you, oh 'Unaizah, I have visited at night and she was pregnant or giving suck, and I have diverted her thoughts from her child one year old.”

مَثَلِكِ in the gen. case, governed by رَبُّ unders.

حُبَلِي and مَرْضِعٍ in the gen. case, being adj. to مَثَلٌ .

قَدْ طَرَقَتْ apodosis to رَبُّ, its obj. هَا unders.

مَنْتَهَى الْجَمُوعِ غير منصرف, تَمَائِمٍ .

ذِي تَمَائِمٍ and مَحْوُولٍ adj. to وَلَدٌ understood.

ذِي تَمَائِمٍ literally means, ‘possessed of charms,’ or ‘amulets.’ The Arab children wear charms, which are removed when they are grown up.

19 إِذَا مَا بَكَ مِنْ خَلْفِهَا انصرفت لَمْ .: بَشَقِّ وَتَحْتِي شَقَّهَا لَمْ يَحْوَلِ

“When he *the child* cried behind her, she turned towards him with one-half, while her *other* half was under me, and was not turned away.”

وَأَوَّالِحَالٍ &c., an adv. sent. of حَالٌ introduced by إِذَا مَا .

تَحْتِي pred., شَقَّهَا subj.; إِذَا مَا انصرفت .

لَمْ يَحْوَلِ pass. adj. sent. to شَقَّ .

Another reading لَمْ تَحْوَلِ (= which she did not turn away), active, adj. sent. to شَقَّ, its object ٥ unders.

20 وَيَوْمًا عَلَى ظَهْرِ الْكُدَيْبِ تَعَذَّرْتُ .: عَلَيَّ وَالَّتِ حَلْفَةٌ لَمْ تَحْلَلِ

“One day on the back of a sandhill she made excuses to me for not fulfilling my desire and swore an oath to which she made no exception.”

يَوْمًا obj. of time (ظرف الزمان) .

تَعَذَّرْتُ عَلَيَّ = she proved refractory to me.

حَلْفَةٌ = one oath; in the acc. case being مفعول مطلق .

لم نحال Act., adj. sent. to حلقة , ها its obj. unders. Another reading لم نحال (= which was not modified with any reservation); pass. adj. sent. to حلقة .

21 فَاطِمٌ مَهْلًا بَعْضُ هَذَا التَّدَلُّلِ . : وَإِنْ كُنَيْتِ قَدْ أَزْمَعْتِ صَوْمِي فَأَجْمِئِي

“Oh, Fatima, gently, *put aside* some of this coquetry, and if you have, indeed, made up your mind to cut off *friendship with* me, then do it kindly or gently.

فاطمة Unaizah's proper name being منادى مرخم (vocative apocopated). م may be left with its فتحه , or it may be read with ضم being منادى مفرد .

This line is an example of التصريع, by which both the hemistiches rhyme.

مهلا in the acc. case being مفعول مطلق to امهلي unders..

Another instance of الالتفات (vide line 7).

22 أَفُرِّكِ مِنِّي أَنْ حَبَّبِكِ قَاتِلِي . : وَأَنْتِ كِ مَهْمَا تَأْمُرِي الْقَلْبُ يَفْعَلِ

“Has anything deceived you about me, that your love is killing me, and that verily as often as you order *my* heart, it will do *what you order*.”

The ا at the commencement of this line is the ا of question of appeal, or الاستفهام التقريري (confirmative interrogative), = افرک = قدفرک .

The nom. to فر the two following noun sentences introduced by أن .

أَنْ حَبَّبِكِ is subj. and قَاتِلِي pred. after أَنْ .

ك in the obj. case being subj. after أَنْ and يَفْعَلِ the pred. (خبر).

تَأْمُرِي is stripped of ن, and يَفْعَلِ ends with كسرة, both being (سجزوم)

Jussive, being شرط and جزاء respectively.

23 وَإِنْ نَكِ قَدْ سَاءَ نِكِ مِنِّي خُلَيْقَةٌ . : فَسَلِّيْ يَدَايِي مِنْ يَدَايِكَ تَنْسَلِ

“And if any one of my habits has caused you annoyance,

then put away my heart from your heart, and it will be put away."

i.e., Give me my heart again.

ثياب here means "heart." See ثوب in Johnson's Persian Dictionary. Originally "clothes," hence "the body enclosed," and then "the heart."

قدساتك &c., pred. after تك; the subj. being the implied pron. in تك referring to خاليتكم.

فسي apodosis to أن, introduced by ف. Some read تنسلي = you may get rid of love.

2nd pers. fem. sing.

24 وما ذرفت عيناك إلا لتضربني . : بسهميك في اعشار قلب مقتل

"And your two eyes did not flow with tears, except to strike me with your two arrows in my broken heart, conquered by love."

The two arrows are of course glances from her eyes.

Here the allusion is to the game of الميسر. A camel (جزور) was slaughtered and divided into ten portions, for which the players contended by casting bladeless arrows, marked with portions to be won. Here, by the two arrows are meant the two called المعالي and الرقيب, the former winning seven and the latter three portions, and thus the two together the whole.

لتضروبي 2nd pers. fem. gen. sing. num. stripped of ن under the Government of ل of تعديل .

مقتل also = cut into pieces.

25 وبيضة خدر لايرام خباؤها . : تمدعت من ليو بها غير معجل

"And many a fair one, concealed behind the purdah, whose tent cannot be sought by others, have I enjoyed myself by playing with, without hastening my departure."

و = رب governing بيضة in the gen. case.

He speaks of her as بيضة (an egg), on account of her virginity, purity of colour, and keeping away from public view.

رَبِّ . &c., is an adj. sent. to تَمَتَّتْ . بِدُضَّةِ . &c., sent. apodosis to لا يرام لهو غير معجل .

تَجَاوَزْتُ أَحْرَاسًا إِلَيْهَا وَمَعْشَرًا . . عَلِي حِرَاصًا لَوَيْسِرُونَ مَقْتَلِي 26

“I passed by the sentries *on watch* near her, and a people desirous of *killing* me, if they *could* conceal my murder, *being unable to assail me openly.*”

Another reading نَخَطَيْتُ أَبْوَابًا = I passed through doors. Also أَعْوَالًا = dangers.

Another reading لَوَيْسِرُونَ = if they could give publicity to.

مَعْشَرًا . pl. of حَوِيصٍ adj. to حِرَاصًا .

إِذَا مَا الذُّرْيَابِ فِي السَّمَاءِ تَعْرَضَتْ . . تَعْرُضُ إِتْدَاءَ الْوِشَاحِ الْمَفْصَلِ 27

“I passed by these people at a time, when the Pleiades appeared in the heavens, as the appearance of the gems in the spaces in the ornamented girdle, set with pearls and gems.”

مَفْصَلٌ = divided. Said of a bracelet or a necklace of pearls or precious stones, between every two of which a pearl of a different size or another sort of gem is set.

تَعْرُضُ Infin. in the obj. case being cog. obj. (مَفْعُولٌ مُطْلَقٌ) .

فَجِئْتُ وَ قَدْ نَضْتُ لِنَوْمٍ ذِيَابَهَا . . لَدَى السِّتْرِ إِلَّا لِبَسَةِ الْمَتَفَضَّلِ 28

“Then I came to her, when she had taken off her clothes for sleep, except *her* night garment; and she was standing near the screen of the tent.”

لِبَسَةٌ = In obj. case, being obj. of exception (مَسْتَثْنَى) .

مَتَفَضَّلٌ = the wearer of a single garment (called فَضْلٌ and فَضْلَةٌ) to cover the body.

فَقَالَتْ يَمِينُ اللّٰهِ مَا لَكَ حِيَلَةٌ . . وَمَا إِنِّ أَرَىٰ عِنكَ الْغَوَايَةَ تَنْجِيًا 29

“Then she said to me, ‘I swear by God, you have no excuse

for what you are doing, and I cannot expect that your erring habits will ever be removed from your nature.' ”

Either **يَمِين** may be in the nom. case being **مَبْتَدَأُ** and **عَلَيَّ** pred. unders. ; the full sentence being **يَمِينُ اللّٰهِ عَلَيَّ** (= God's oath is on me) ; or it may be in the obj. case being **بِمَفْعُولٍ مَّطْلُوقٍ** under.

**حِيلَةٌ** subj. (مَبْتَدَأُ), **لَكَ** pred. (خَبْرٌ).

**أَنْ** expletively used with the negative **مَا**.

**تَنْجِييٌ** a sent., secondary obj. to **أَرَى**.

Prose order— **وَمَا أَرَى الْغَوَايَةَ تَنْجِييًّ عَذَكَ**

**حِيلَةٌ** liter. = device, stratagem, trick. “Excuse” seems to be rather the meaning here.

30 **خَرَجْتُ بِهَا تَمْشِي تَجْرُ وَرَاءَنَا . : عَلَى أَثْرِنَا إِذْ يَأَلُ مَرِطٌ مَّرْحَلٍ**

“ I went out with her ; she walking, and drawing behind us, over our footmarks, the skirts of an embroidered woollen garment, to erase the footprints.”

Another reading is **أَمْشِي** I walking. **تَجْرُ** adv. sent. **جَمَلَةٌ حَالِيَةٌ**

**مَرِحَلٍ** = (a garment), embroidered with designs of saddles, bridles, &c., on the skirts.

**وَرَاءُ** in the obj. case being **مَفْعُولٍ فِيهِ**, obj. of place (**ظَرْفُ الْمَكَانِ**).

31 **فَلَمَّا أَجْرْنَا سَادَةَ الْحَيِّ وَانْتَحَى . : بِنَابِطِنِ خَبْتِ ذِي حِقَائٍ عَقْنَقِلٍ**

“ Then when we had crossed the enclosure of the tribe, the middle of the open plain, with its sandy undulations and sand-hills, was sought by us.”

**بِنَا** = carried us to the side of. **بِ** for **تَعْدِيَةٌ** transitive signification.

Some commentators consider **انْتَحَى** to be the apodosis of **لَمَّا**, the **وَ** being expletive ; others take **انْتَحَى** to be co-ordinate to **أَجْرْنَا**, the apodosis to **لَمَّا** being **طَابَتْ حَالُنَا** (= we were merry) or the like, under. ; or the next line.

**سَادَةٌ** = courtyard, any enclosed space.

**ذِي** and **عَقْنَقِلٍ** adj. to **خَبْتِ**.



32 هَصْرَتْ بِفُرُودِي رَأْسَهَا فَمَا يَلَتْ . : . عَلِيٌّ هَضِيمٌ الْكَشْحُ رِيًّا الْعَاخِلُ

“ I drew the two side-locks of her head *towards me*; and she leant towards me; *she was* slender of waist, *but* full in the ankle.”

هَضِيمٌ and رِيًّا in the acc. case being حال. هَضِيمٌ of common gender, being of the measure of فَعِيلٌ and of the force of مَفْعُولٌ.

رِيًّا Fem. of رِيَانٌ, = “one whose thirst is quenched,” then “full of liquid,” and then “fat.”

33 مَهْفَهْقَةٌ بِيضَاءَ غَيْرِ مَفَاضَةٍ . : . تَرَانِبُهَا مَصْقُولَةٌ كَالسَّجْدِجَلِ

“Thin-waisted, white-skinned, not fat in the abdomen, her breast-bones (*i.e.*, *breast*) shining polished like a mirror.”

مَهْفَهْقَةٌ in the nom. case being (خَبْرٌ) to the subj. هِيَ (مَبْتَدَأٌ) under. تَرَانِبُهَا &c., adj. sent. to هِيَ.

34 كَبْكُرِ الْمَقَانَاةِ الْبِيضِ بِصَفْوَةٍ . : . غُذَاهَا نَمِيرًا الْمَاءِ غَيْرِ مَحَلَّلِ

“In complexion she is like the first egg of the ostrich—whiteness mixed with yellowness—pure water, *unsullied* by the descent of many people in it, has nourished her.”

كَبْكُرِ Is the “first and best of anything.” كَبْكُرِ may also be translated “virgin pearl of the first water,” in which case the sense of the second half of the line is more apparent.

المَقَانَاةِ Past part. adj. qualifying الْبِيضِ or الدَّرَّةُ under.

الْبِيضِ In the gen. case being مَضَافٌ إِلَيْهِ; or in the acc. case being second. obj. of مَقَانَاةٍ.

غُذَاهَا &c., an adj. sentence to كَبْكُرِ; هَا referring to it; or to the beloved, هَا referring to her.

غَيْرِ مَحَلَّلِ (Pass. part.) *lit.* “not descended into.”

Another reading.—غَيْرِ مَحَلَّلِ, (act. part.) = not sparing; not stinted. غَيْرِ in the nom. case being adj. to نَمِيرًا; or in the obj. case being obj. of غَيْرِ to حال.

35 تُصَدُّ وَتُؤَدِّي عَنِ اسْمِيلٍ وَتُتَّقِي . . بِنَاطِرَةٍ مِّنْ وَحْشٍ وَجِرَّةٍ مُّطْفَلٍ

“She turns away, and shows me her smooth cheek, and is prohibiting me from caressing her with a glancing eye, like that of a wild animal, with young, in the desert of Wajrah.”

That is, there was a frightened and at the same time a tender look in her eyes.

تُتَّقِي بِنَاطِرَةٍ Also means: “She intervenes with,” &c., i.e., “encounters me with,” &c.

وَجِرَّةٍ Is غير منصرف for ثَانِيَةٌ and عَلَمِيَّة .

Another reading شَدِيدَةٌ = separated teeth.

36 وَجِيدٌ كَجِيدِ الرِّيمِ لَيْسَ بِفَاحِشٍ . . إِذَا هِيَ نَصَمَتْ وَلَا بَمَعْطَلٍ

“And she shows a neck like the neck of a white deer, which is neither disproportionate when she raises it, nor unornamented.”

The neck of 'Unaizah was like the neck of a white deer, except that she wore an ornament round it;

لَيْسَ (خَبَرٌ) after بِفَاحِشٍ in ب expletively used with the pred. &c., adj. sent. to جِيدٌ .

جِيدٌ In the gen. case, being co-ordinate to اسْمِيلٍ in the preceding line; so also are فَرْعٌ, and كَشْحٌ and سَاقٌ in the following lines:

37 وَفَرْعٌ يَزِينُ الْمَتْنَ اسْوَدٌ فَاحِمٌ . . أَثِيثٌ كَقَنْوِ النَّخْلَةِ الْمَتَعَدِّلِ

“And a perfect head of hair which, when loosened, adorns her back, black, very dark-coloured, thick like a date-cluster on a heavily-laden date tree.”

يَزِينُ الْمَتْنَ Adj. sent. to فَرْعٌ .

اسْوَدٌ and وَزْنُ الْفَعْلِ for غير منصرف , اسْوَدٌ .

38 غُدَاثُهَا مُسْتَشْرِزَاتٌ إِلَى الْعَايِ . . نُضَلُّ الْعِقَاصِ فِي مُدْتَى وَمُرْسَلٍ

“Her curls creep upwards to the top of her head, and

the plaits are lost in the twisted (*lit. doubled*) hair, and the hair falling loose."

مستشزرات = Ascending. Another reading. مستشزرات in the pass. = twisted upwards; غداثر = pendent curls.

مدنى and مرسل Adj. to شعر under.

Another reading—فداثرة &c. (the pron. referring to فرع), an adj. sent. to فرع.

39 وَكَشَّحَ لَطِيفٍ كَالْجَدِيدِ نُخْصَرِ . . وَسَاقٍ كَأَنْبُوبِ السَّقِيِّ الْمَذَلِّ

"And she meets me with a slender waist, thin as the twisted leathern nose-rein of a camel, and a shank, like the stem of a palm tree bending over from the weight of its fruit."

انبوب = the space between two joints of a cane or a bamboo. السقي Adj. to الذخن unders.

كانبوب السقي المذلل also = clear in colour like the stem of the irrigated Papyrus, bent down by saturation.

السقي adj. to البردي under.

Some take it to mean كانبوب البردي بين النخل السقي المذلل = clear in colour like the stem of the Papyrus growing among well-watered palm trees, bent down and sheltering it from the sun with its shade.

40 وَتَضْحَى فُتَيْتُ الْمِسْكِ فَوْقَ فِرَاشِهَا . . نَوْمُ الضَّحَى لَمْ تَنْتَطِقْ عَنْ تَفْضَلِ

"In the morning, when she wakes, the particles of musk are lying over her bed; she sleeps much in the morning and does not gird her waist with a working dress."

This line is to express the ease of her circumstances.

فوق obj. of place (ظرف المكان).

نوم intensive agent from نام; of common gender, being of the measure of فعول, and equal to فاعل in force. In the nom. case, being خبر to فراشها in ها under., or in the gen. case, being in apposition with ها in فراشها.

تفضل Infin. of the 5th conj. from فضله, a loose single garment worn by the labouring classes when at work.

41 وَتَعْطَوِ بِرُخَصٍ غَيْرِ شَدْنٍ كَأَنَّهُ . : . اسَارِيعَ ظَبْيٍ أَوْ مَسَاوِيكَ إِسْحِلِ

“She gives with thin *fingers*, which are not thick, as if they were the worms of the desert of Zabi, and soft as the tooth-brushes of the Ishil tree.”

The Arabs stain the tips of their fingers and nails a reddish colour with Henna.

رخص adj. to بنان understood.

كانت after ( خبر ) and اساريك in the nom. case, being pred.

اساريك pl. of أسروع a sort of worm found in the sand, very white in the body, with a red head.

إسحِلِ pl. of مسواك, a stick used for cleaning the teeth; اسحِلِ the name of the tree from which the best “tooth-sticks” are cut, having very soft fibres.

42 نُضِي الظَّالِمَ بِالْعِشَاءِ كَأَنَّهَا . : . مُدَارَةٌ مُمَسِي رَاهِبٍ مُتَبَقِّلٍ

“In the evening she brightens the darkness, as if she were the light tower of a monk, a recluse, which is lighted in the evening to guide travellers.”

كانت in the nom. case being pred. after مدارة .

مُمَسِي verbal noun. = إمساء, being in the evening.

43 إِلَى مِثْلِهَا يَرْنُو الْحَلِيمُ صِبَابَةً . : . إِذَا عَا سَبِكْرَتَ بَيْنَ دِرْعٍ وَمِجْجُولٍ

“Towards one like her, the wise man gazes incessantly, lovingly, when she is well proportioned in height between *the wearer of a long dress* and *the wearer of a short frock*.”

She is of medium stature.

صِبَابَةً An infin. in the obj. case being either (1) مفعول له, or (2) حال

بَيْنَ obj. of place ( ظرف المكان ).

دِرْعٍ = a long garment ; مِجْجُولٍ = a short frock.

44 تَمَلَّتْ عَمَايَاتِ الرِّجَالِ عَنِ الصَّبِيِّ . : . وَلَيْسَ فَوْءَادِي عَنِ هَوَاكِ بِمَنْسَلِي

“The follies of men are removed after their youth, but my heart is not freed from your love.”

ليس expletively used in the pred. after ب .

45 الأرب خصم فيك الولى رددته . : . نصييح على تعذاله غير مؤتلي

“Behold, many a bitter contender, as it were an adviser, reproaching me for my love for you, who was unfailing in his blame, I have turned him back from his reproaches.”

خصم غير مؤتلي and نصييح , الولى .

رب رددته apodosis to .

تعذال a verbal noun, expressing intensity.

الولى agent of the 8th conj. of الولى .

46 وليل كموج البحر ارحى سدوله . : . علي با انواع الهموم ايبتلي

“And many a night like a wave of the sea has let down its curtains upon me, with all kinds of griefs, that it might try me.”

ايبتلي affected by ل of تعليل but the فتح is omitted on account of making the rhyme. Its object لي under.

Prose order ليبتلي .

47 فقلت لى لما تمطى بصاير . : . و اردف اعجازا و ناء بكلكل

“Then I said to him, (*i. e.*, the night), when he stretched his loins and followed it with his buttocks and removed distant his breast.”

ب for تعدية , giving a transitive signification.

By breast, the early part of the night is meant ; by loins, the middle ; by buttocks, the latter part.

The natural order here seems to be precluded by the rhyme and the metre.

48 أَلَا أَيُّهَا اللَّيْلُ الطَّرِيفُ إِلَّا نَجَّي .: بَصْبَحٍ وَمَا إِلَّا صَبَاحٌ مِنْكَ بِأَمْثَلِ

“Oh thou, long night, be brightened by dawn, but the morning is not preferable *or superior* to you *in my opinion*, for the pain of separation still continues the same.”

Another instance of تصریح; vide line 21.

اللَّيْلُ in the nom. being منادى مفرد vocative single.

بَ expletively used with أَمْثَلِ, the pred. (خبر) after the negative مَا .

49 فَيَا لَيْلَ مَنْ لَيْلٍ كَانَ نَجْوَمٌ .: بِأَمْرَأَسِ كَدَّانٍ إِلَى صَمِّ جَنْدَلٍ

“What a wonder you are as a night, a night whose stars are as it were *secured* by ropes of hemp to a firm rock.”

The night seems long to him; the light of the stars is not paled by the approach of dawn.

فَيَا عَجْبًا لَكَ = فَيَا لَيْلَ .

ك . of (بَيَانِيَّة) explanatory من

لَيْلٍ , &c., adj. sentence to كَانَ نَجْوَمٌ .

Here كَدَّانٌ or مُشَدُّودَةٌ (= secured), the خبر after كَانَ is understood, being obvious from the context.

In some copies, instead of this one line, there are two running as below :—

فَيَا لَيْلَ مَنْ لَيْلٍ كَانَ نَجْوَمٌ .: بِكُلِّ مَغَارٍ الْفَتْلُ شَدَّتْ بِبِذْبَلِ  
كَانَ الدُّرْيَا عَلَّقَتْ فِي مَصَامِيهَا .: بِأَمْرَأَسِ كَدَّانٍ إِلَى صَمِّ جَنْدَلِ

“O wonder for thee, a night, of whom the stars, as if *it were*, are tied firm with very strongly twisted rope to the Mount Yazbul.

As though the Pleiades are secured firm at their position by means of ropes of hemp to solid *stones* of a rock.”

شَدَّتْ unders. صَخُورٌ adj. to مَصَامِيهَا pl. of صَمٌّ unders. حَبْلٌ adj. to مَغَارٍ  
كَانَ نَجْوَمٌ subj. after كَانَ . pred. sent. to

كَانَ . pred. sent. to الدُّرْيَا subj. after

50 وَقَرَبَةً أَقْوَامٍ جَعَلْتُ عَصَامَهَا .: عَلَى كَاهِلِ مَدْيِ ذُلُولٍ مُرَحَلٍ

“And many a leather water-bag of the people, I have placed its strap over my shoulder, submissive, and repeatedly saddled with it.”

جعلت , &c., sent., apodosis to و (= رب).

كاهل and مرحل adj. to ذلول .

51 وَاَدٍ كَجَوَى الْعَيْرِ قَفْرٍ قَطَعْتَهُ .: بِهَ الذُّئْبِ يَعْرِي كَالْخَالِيعِ الْمَعِيلِ

“And many a valley like the plain of 'Aer, a sterile desert, have I crossed, in which the wolf was howling like the gambler with a family to support.”

عير is explained in two ways: (a) a substitute to suit the metre, for its synonym حِمَار, name of a certain unbeliever, who possessed a valley, which for his infidelity God rendered waste and unproductive; (b) the ass whose belly contains nothing of which any use is made.

قفور adj. to واد .

قطعتہ apodosis to و (= رب).

به الذئب adj. sentence to واد ; به being pred. and الذئب subj.

يعوي adj. sent. to الذئب .

خليع = A gambler who always loses the game; or one repudiated by his family.

52 فَقُلْتُ لَهُ لِمَا عَوَى اِنْ شَانَا .: قَالِيلُ الْغَنَى اِنْ كُنْتَ لِمَا تَمُولِ

“I said to him, (*the wolf*,) when he howled, our business is small *in the way* of wealth, if you also have never been prosperous.”

لما = لم , ما being expletive.

قاليل الغنى adj. phrase, pred. after اِنْ .

لما تمول pred. sent. to كنت .

تمول jussive by لم ; a syncopated form of تمول .

53 كَلَانَا إِذَا مَا نَالَ شَيْئًا أَفَاتَهُ .: وَمَنْ يَحْتَرِثْ حَرْثِي وَحَرْثِكَ يَهْزِلْ

“If either of us obtains anything he makes away with it, and he who cultivates *after the manner of* my cultivation and your cultivation will become thin.”

He is now boasting of his generosity which does not allow him to keep anything.

كَلَانَا subj. (مبتدأ). أَفَاتَهُ pred. sent. to كَلَانَا.

يَحْتَرِثْ and يَهْزِلْ jussive, being شَوْط and جَزَاء respectively.

مَفْعُول مَطْلُوق in the acc. case being حَرْثِي وَحَرْثِكَ.

54 وَقَدْ أَغْدَدِي وَالطَيْرِ فِي وَكُنَاتِهَا .: بِمَنْجُودٍ قَيْدِ الْأَوَابِدِ هَيْكَلٌ

“And verily I started in the early morning, when the birds were still in their nests, on a *horse* well-bred, long bodied, outstripping the wild beasts *in his gallop*.”

وَأَوَالِحِ الْحَالِ , &c., adv. sent. of حَالِ , introduced by وَأَوَالِحِ الْحَالِ .

مَنْجُودٍ adj. qualifying فَرَسٍ under. It means either “having short or little hair,” or “sharp and vigorous in pace.”

55 مَكْرٍ مَقْبَلٍ مَدْبُورٍ مَعَا .: كَجَلَمُودٍ صَخْرٍ حِطَّةٍ لَسِيلٍ مِنْ عَلٍ

“Attacking, fleeing, advancing, retiring, *whichever I wish*, and jointly *with all these qualities*, being like the boulder of a rock, which the torrent has hurled down from on high, *in his pace, force, and invulnerability*.” (هنا المقابله)

مَكْرٍ and مَقْبَلٍ are intensive adjectives from كَرَّ and قَرَّ; while مَدْبُورٍ and مَدْبُورٍ are agents from Conj. IV., in the gen. case, being adj. to مَنْجُودٍ; so also are ضَلِيعٌ and دَرِيرٌ, مَسْحٌ and جِيَّاشٌ, كَهَيْتٌ in the following lines. Or these adjs. may be in the nom. case, being pred. (خبر) to the subj. (هو) (مبتدأ).

جَلَمُودٍ , &c., a lj. sent. to حِطَّةٍ .



كَمَيْتٌ يَزِلُّ اللَّبَدْعُنَ حَالِ مَتْنِهِ .: كَمَا زَلَّتِ الصَّفْوَاءُ بِالْمَتْنِزِلِ 56

“Of a bay colour; *he is such that* he causes the numnah to slip off the middle of his back, as a smooth stone causes the falling rain to slip off.”

يَزِلُّ, &c., adj. sent. to كَمَيْتٌ.

Another reading يَزِلُّ اللَّبَدْعُ (intran.) = the numnah slips, &c.

زَلَّتِ made trans. by ب (for تَعْدِيَةٌ).

الْمَتْنِزِلُ = anything alighting. Adj. qualifying السَيْلُ, الطَيْرُ, المَطَرُ, and the like under.

عَلَى الدَّبَلِ جِيَّاشٌ كَأَنَّ اهْتِزَامَهُ .: إِذَا جَاشَ فِيهِ حَمِيْدَةٌ عَلَيَّ مَرَجَلِ 57

“In spite of his thinness, he is very lively, and when the heat of his temperament boils over in him, his snorting is as the boiling of a kettle.”

عَلَى = “contrary to,” “in spite of.”

جِيَّاشٌ, intensive adj. (from جَاشَ to boil or become excited).

Some read عَلَى الْعُقْبِ = in spite of successive gallops.

مَرَجَلِ pred. to اهْتِزَامٌ subj. after كَانَ.

مَسَّحَ إِذَا مَا السَّابِحَاتُ عَلَى الوُؤَى .: أُوْرِنَ الْغُبَارُ بِالْكُدِّ يَدِ الْمُرْكَلِ 58

“At full gallop, at a time when the swift horses, on account of fatigue, raised up the dust on the rough ground beaten by their hoofs.”

*i. e.*, the other horses, from fatigue, dragged their feet along the ground.

مَسَّحَ intensive adj. = pouring forth in his galloping.

أُوْرِنَ, &c. (مَبْدَأٌ), the pred. (خَبْرٌ) being the sent. السَّابِحَاتُ subj.

يَزِلُّ الْغَلَامُ الْخِفَّ عَنْ صَهْوَاتِهِ .: وَيُلَوِّي بِأَنْوَابِ الْعَنِيفِ الْمَثْقَلِ 59

“The light boy slips off his back, and he throws away the garments of the heavy rough rider.”

The wind, made from the speed of his gallop carries off the hat and cloak of his rider.

ب (for تعدية) gives trans. signification to يلوي .

Another reading يُؤَلُّ الْعُلْمُ الْخَفَّ = He causes the light boy to slip.

60 دَرِيْرٌ كَخَذْرُوْفِ الْوَلِيْدِ اِمْرَةٍ . : تَقَابَعُ كَفِيْدَهُ بِخَيْطٍ مُوَصَّلِ

“Very fast, like the top of a child, the successive working of his two hands with the connected string, has spun it well.”

خَذْرُوْفٌ a child's toy of the top species, consisting of a small piece of skin, attached to which are two strings, joined together. On the strings being pulled with the fingers the top turns round very rapidly.

خَذْرُوْفٌ , &c., an adj. sent. to اِمْرَةٍ .

61 لَهُ اِيْطْلَا ظُهْرِي وَ سَاقَا نِعَامَةٍ . : وَ اِرْحَاءُ سِرْحَانٍ وَ تَقْرِيْبٌ تَتَفَلُّ

“He has the flanks of a buck, and the legs of an ostrich, and the gallop of a wolf, and the canter of a cub.”

له pred. (خبر) to the subjs. (مبتدأ) اِيْطْلَا , سَاقَا , اِرْحَاءُ and تَقْرِيْبٌ .

62 ضَلِيْعٌ اِذَا اسْتَدَّ بَرْتَهُ سَدْفَرَجَةٍ . : بَضَافٍ فَوْقِ الْاَرْضِ لَيْسَ بِاعْزَلٍ

“Well shaped, with thick bones and strong sinews: if you stand behind him, he shuts the place between his thighs from view, with a tail, ample, hanging a little above the earth, which does not incline to one side (or is not crooked).”

ضَلِيْعٌ اِذَا اسْتَدَّ بَرْتَهُ سَدْفَرَجَةٍ a complex adj. sent. to ضَلِيْعٌ .

لَيْسَ بِاعْزَلٍ adj. to ذَنْبٌ under. ; so also the sent. ضَافٍ .

فَوْقِ diminutive of فَوْقُ , obj. of place (ظرف المكان) .

لَيْسَ بِ . expletively used with the pred. after ب .

كَانَ سِرَاتُهُ لَدَى الْبَيْتِ قَائِمًا . : مَدَاكُ عُرُوسٍ أَوْ صَلَايَةَ حَنْظَلٍ 63

“As if, when he was standing in front of the house, his back was the stone *on which they grind up musk for the perfuming of the bride, or the stone on which they break up the colocynth pods.*”

قَائِمًا in the acc. case being حال, and لَدَى الْبَيْتِ obj. of place (ظرف المكان) to قَائِمًا.

مَدَاكُ and صَلَايَةَ in the nom. case being pred. (خبر) after كَانَ.

Another reading — كَانَ ذَرَى الْمَتْنِينَ مَذَّةً إِذَا انْتَحَى = As though the top of his loins, when he inclines to a side (or when it, the top, comes to view) were, &c.

Another reading of the first hemistich is كَانَ عَلَى الْمَتْنِينَ مَذَّةً إِذَا انْتَحَى = As if, on the two sides of his loins, when he shows his sides, or leans on a side, there is the stone, &c.

Here مَدَاكُ and صَلَايَةَ are in the obj. case, being subj. (اسم) after كَانَ, the pred. being عَلَى الْمَتْنِينَ.

Another reading صِرَابَةٌ = yellow and ripe colocynth; also صِرَابَةٌ = smoothness or clearness.

كَانَ دِمَاءُ الْهَادِيَاتِ بِحَجْرَةٍ . : عَصَارَةُ حِنَاءٍ بِشَيْبٍ مَرَجَلٍ 64

“As if the blood of the leaders of the herd on his neck were the juice of Henna in combed white hair.”

His overtaking the van of the herd indicates his holding the whole herd at his mercy.

عَصَارَةُ in the obj. case, being subj. after كَانَ the pred. being دِمَاءُ.

فَعَنَّ لَنَا سَرَبٌ كَانَ نِعَاجُهُ . : عَذَارَى دُوَارٍ فِي مَلَأٍ مُدَدَّلٍ 65

“Then there appeared to us a flock of wild sheep, the ewes of which were as the virgins of Duwár in long trailing robes.”

دُوار name of an old Arabian idol.

كان نعاجه, &c., adj. sent. to سرب.

كان عذارى in the nom. case, being pred. after كان.

ملاء plu. of ملاءة. Here مذيل agrees with ملاء which is masculine in form.

66 فاد بون كالجزع المفصل بينه . . بجيد معم في العشيذة مخول

“They turned round for flight, and were as the shell clearly marked, (or variegated by gems), on the neck of a boy, whose relations on both sides are distinguished in the tribe.”

The flock was composed of black and white sheep.

معم lit., having a paternal uncle from عم; مخول having a maternal uncle from خال; the meaning being that his relations on both sides were distinguished. Both adjs. qualifying صبي under.

جزع is a black and white shell; and المفصل بينه either = separated by other interposed gems which set them off to advantage; or it would appear to mean that the markings on it were distinct, the colours not running into one another.

67 فالحقنا بالهاديات ودونها . . جواحرها في صرة لم تزيل

“He caused us to overtake the foremost ones, while besides them were those which remained behind in a crowd, which did not disperse.”

The horse overtook the foremost of the flock, before it had time to disperse.

Another reading is دونه = near him (the horse).

ودونه, &c., adv. sent. of حال, introduced by واو الحال. وادونه obj. of place, and pred. (خبر); جواحرها subj.

في صرة = either; “in a herd”; or “in a clamour.”

لم تزيل adj. sent. to جواحر. Syncopated form of تزيل.

فَعَادَى عِدَاءَ بَيْنِ نُورٍ وَنَعِجَةٍ . : دَرَاكََا وَلَمْ يَنْضَحْ بِمَاءٍ فَيَغْسِلِ 68

“He killed one after the other, a bull and a cow, overtaking them, and he did not break out into a sweat that he should be washed.”

مفعول مطلق , in the act. case being عِدَاء

بَيْنِ , obj. of place ( ظرف المكان ) .

دَرَاكََا an infinitive used as حال .

( فَلَمْ يَغْسِلِ ) , لم يَنْضَحْ , being in co-ordination to يَغْسِلِ Jussive, being in co-ordination to ان يَنْضَحْ unders. or apodosis to

فَطَلَّ طَهَاتُ اللَّحْمِ مِنْ بَيْنِ مَنْضُجٍ . : صَفِيفٌ شَوَاءٍ اَوْ قَدِيرٍ مَعْجَلٍ 69

“Then the dressers of meat were, a part of them, baking slices of roasted meat placed in line, and another part were boiling quickly in the kettle.”

ظَلَّ . &c., a prepositional adverbial phrase pred. after مَنْضُجٍ

مَنْضُجٍ under. to مَضَافِ الْيَمْرِ in the gene. case being

مَنْضُجٍ to مَضَافِ الْيَمْرِ in the gen. case being قَدِيرٍ . صَفِيفٌ obj. and co-ordinate to مَنْضُجٍ , which also admits the gen. case, as being مَضَافِ الْيَمْرِ to مَنْضُجٍ .

وَرَحْنَا يَكَادُ الطَّرْفُ يَقْصُرُ وَنَهْ . : نَعَى مَا تَرَى الْعَيْنُ فَيُرِي تَسَهَّلِ 70

“We returned in the evening, and the eye almost failed to appreciate his beauty; for when the eye was raised to see the upper part of him, it was lowered, being attracted by the beauty of the lower part.”

يَكَادُ &c., adv. sent. of حال .

يَقْصُرُ pred. sent. to يَكَادُ .

نَعَى and تَسَهَّلِ are jussive, being شرط and جزاء respectively after مَتَى .  
Syncope forms of تَذَرِقُ and تَذَهَّلِ .

Another reading نَسَقَلُ.

فَبَاتَ عَلَيْهِ سَرْجَرٌ وَلِجَامَةٌ . . . وَبَاتَ بَعِيدِي قَائِمًا غَيْرَ مَرْسَلٍ 71

“He passed the night with his saddle and bridle on him; he passed the night standing in my eyesight, without being sent to the stable.”

قَائِمًا and غَيْرَ in the acc. case being حال .

عليه عليه and لجامه and سرجه being subj. and حال ; &c., adv. sent. of حال .

أَصَاحِ تَرَى بَرْقًا أَرِيكَ وَمَيِّضًا . . . كَلَمَعَ الْيَدَيْنِ فِي حَبِيٍّ مُكَلَّلٍ 72

“Oh, my companion, do you see the lightning, the glittering of which I am showing you; like the flashing of the two hands in the thick collecting crowned clouds.”

صاح is من نادى صاحب from صاحب the final ب being suppressed, and so it remains with its own حركة i. e., كسرة .

أَرِيكَ وَمَيِّضًا adj. sent. to بَرْقًا .

تَرَى interrogative ; هل or ا being under.

مُكَلَّلٍ = either crowning, encircling, or flashing with lightning.

Another reading أَحَارِثُ = أَحَارِثُ, Hārith.

Another reading أَعِدِّي عَلَى بَرْقٍ = assist me in seeing a lightning.

يُضِي سَنَاءٌ أَوْ مَصَابِيحٌ رَاهِبٌ . . . أَمْأَلُ السَّلَاطِطِ بِالذَّبَالِ الْمُقَدَّلِ 73

“Shines the glory of it, or, like the lamps of a monk, who has ‘dipped’ in the oil the well-twisted wicks.”

أَمْأَلُ السَّلَاطِطِ بِالذَّبَالِ = أمأل السلاطط بالذبال An example of inverted construction. An adj. sent. to رَاهِبٌ .

Another reading أَمْأَلُ السَّلَاطِطِ = did not spare the oil, used it lavishly. أمأل = considered as of no value.

مَصَابِيحٌ in the gen. case, being co-ordinate to لَمَعٌ in the preceding line.

Or in the obj. case, ك being und.; or in the nom. case, being subj. to يَضِي , co-ordinate to سَدَاة ; or with the implied word qualified by كَامِع in the preceding line.

74 قَعَدْتُ لِمَوْصِبَتِي بَيْنَ ضَارِجٍ . . . وَبَيْنَ الْعَذْيِبِ بَعْدَ مَا مَتَأَمَّامِي

“I sat down with my companions *waiting for the rain* between Zárij and 'Uzaib after regarding the lightning attentively.”

صَّحْبَتِي (pl. of صاحب) in the nom. case, being co-ordinate to the implied 1st pers. pron. implied in قَعَدْتُ . قَعَدْتُ مَا expletive and مَتَأَمَّامِي (ver. no.) = my observing attentively. بَعْدَ مَا مَتَأَمَّامِي is interpreted also thus:— بَعْدُ is a syncopated form of the past tense بَعَدُ It, *the cloud*, the object of my earnest observation, was far.

Another reading بَعْدُ = (distance) in the obj. case being مَذَادِي , with يَا under. It = يَا بَعْدُ مَا مَتَأَمَّامِي = O *great* was the distance of the object of my earnest observation.

75 عَلَى قَطْنٍ بِالشِّيمِ أَيَمَنُ صَوْبِ . . . وَأَيْسَرَةَ عَلَى السَّارِ وَيَذْبُلُ

“In looking for the rain, *we guessed that* the right of its downpour was over Qatan, while the left of it was upon Satár and beyond it upon Yazbul.”

These places are very far apart, hence the magnitude of the storm is described.

عَلَى قَطْنٍ sub., أَيَمَنُ pred.

Another reading عَلَى قَطْنًا . It then = *As we guessed* from the observation of the lightning and other signs of rain, its right downpour topped Qatan, &c.

يَذْبُلُ is غير منصرف , being وزن الفعل and علم , but here used as منصرف for the necessity of the rhyme.

76 فَأَضْحَى يَسْحَ الْمَاءِ حَوْلَ كَثِيفَةٍ .: يَكْبُ عَلَى الْأَذْقَانِ دَوْحَ الْكَذْبُولِ

“The storm commenced pouring out its waters over Kuthai-fah, overturning upon their faces the big trees called Kanah-bul.

أَذْقَانُ pl. of ذَقْنٌ, lit. a chin. The upper branches of the tree is what the word signifies here.

Another reading مِّنْ كُلِّ فَيْقَةٍ = from what collects at each interval of raining; and also مِّنْ كُلِّ ذَّلْعَةٍ = from each water-course.

الْمَاءِ to حال of يَكْبُ adv. sent. after أَضْحَى pred.

77 وَمَرَعَى الْقَنَانَ مِنْ نَفْيَانِهِ .: فَانزَلَ مِنْهُ الْعَصَمَ مِنْ كُلِّ مَنزِلٍ

“Then there passed over the hills of Qanáan from the spray of it, that which was so very violent that it caused the wild goats to descend from every haunt in it.”

He describes the violence of the storm.

عَصَم pl. of اعصم = A gazelle or a mountain goat, whose fore-legs are white above the pastern, or of a colour different from that of other parts.

Another reading of the first hemistich وَالْقَيْ بِبُسْيَانَ مَعَ اللَّيْلِ بَرُوكَمَ = “It settled itself on mount Busyán at night.” الْقَيْ بَرُوكَمَ = placed its breast, like a camel.

بُسْيَانَ a dipt. (غير منصرف) for عَلَيْهِ and ان, but here used as a triptote (منصرف), by a poetic license.

78 وَتَيْمَاءُ لَمْ يَتْرِكْ بِهَا جِدْعَ نَخْلَةٍ .: وَلَا أَطْمَأَّ الْأَمْشِيدَا بِجُنْدَلٍ

“And at Taimáa it did not leave the trunk of a date tree standing, and not a building except those strengthened by hard stones.”

المشغل or المنصوب على شريطة التفسير، in the acc. case being تيماء، i.e., the verb لم يترك is diverted from it to govern the pron. ها referring to it. المشيد adj. to اطما under.



79 كَانَ ثَبِيرًا فِي عُرَانِينَ وَبِلْمٍ . كَبِيرًا نَاسٍ فِي بَجَادٍ مَزْمَلٍ

“As if Thabeer at the first downfall of its rain was a great one of the people, wrapped in a striped cloak.”

عُرَانِينَ pl. of عُرَانٍ the prominent part of everything, especially the bridge of the nose. وَبِلْمٍ pl. of وَبَلٌ .

كَبِيرٌ being an adj. qualifying عُرَانِينَ should have been in the nom. case, but it is affected by its proximity to بَجَادٍ which is in the gen. case.

Another reading كَانَ أَبَانًا فِي أَفَانِينَ وَدَقَمٍ = As if Abán in the diversities of its showers.

80 كَانَ ذَرِي رَاسِ الْمُجَيْمِرِ غَدْوَةً . : مِنْ السَّيْلِ وَالْأَغْدَاءِ فَلَكَةٌ مَغْزَلٌ

“As if in the morning the summit of the peak of Mujaimir by reason of the flood and the débris round it, were the whirl of a spindle.”

Another reading الْغَدَاةُ .

غَدْوَةٌ obj. of time (ظرف الزمان).

فَلَكَةٌ pred. after كَانَ , ذَرِي being the subj.

81 وَالْقَى بِصَحْرَاءِ الْغَبِيْطِ بَعَاةً . : نَزُولِ الْيَمَانِيِّ ذِي الْعِيَابِ الْحَمَلِ

“And the cloud poured out on the desert of Ghabeet its goods, (i.e., rain;) and it resembled the arrival of Yemani merchant with his trunks loaded with rich clothes.”

The desert became bright with grass and flowers.

نَزُولِ in acc. case being مفعول مطلق .

82 كَانَ مَكَاكِي السَّجْوَاءِ غَدِيَّةً . : صَبْحِنِ سَلَفًا مِنْ رَحِيْقٍ مَغْلُغٍ

“As if in the morning the small birds of the valley Jiwáa had taken a morning draught of old, pure, spiced wine.”

Spiced wine is supposed to have great effect on the conversational powers.  
The birds were, as it were, intoxicated with delight.

غُدِيَّة dimin. of غُدَاة obj. of time, (ظرف الزمان).

صَبِحْنَ pred sent. after كَانَ.

83 كَانَتِ السَّبَاعُ فِيهِمْ غُرُقَى عَشِيَّةً . . . بِأَرْجَائِرِ الْقَصْوَى أَنَا بَيْشُ عَنَصَلِ

“As if in the evening the wild beasts in it drowned in the furthest parts of it, (*i.e.*, the valley *Jiwúa*,) were the root-bulbs of the wild onion.”

They were covered with sand and dirt.

غُرُقَى pl. of غُرُوقِ obj. of حال.

عَشِيَّة obj. of time (ظرف الزمان).

بَيْشُ pred. after كَانَ.



# القصيدۃ الثانية

## THE SECOND POEM.

Ascribed to Tarafah, son of 'Abd-il-Bakrī, from the tribe of Bakr-ibn-Wáil. Tarafah is his title, and his name is 'Amr-bin-ul-'Abd, and he also was one of the poets of the days of Paganism, and he lived after the time of Malik-ul-Zilleel, the writer of the first Qasidah.

It is said about the origin of this poem that the poet's brother Ma'bad reproached him with neglecting the camels of his father, and allowing himself to indulge in poetical reveries. Ma'bad one day said to him tauntingly, "Can you recover the camels by virtue of your poetry, should they ever be lost?" The poet assured him that his poetry would never fail to recover them when lost. Ma'bad, in order to try him, neglected the camels, which were carried away by some people of the tribe of Muzar. The poet wrote this poem, applying to 'Amru, Qáboos and a chieftain of Yaman for their assistance, and thus succeeded in getting the camels back, besides a hundred head more as a reward.

The metre of this poem is the second of الطويل the same as that of the first poem; the قافية also is the same.

هُرَايِدِ	مِ فِي ظَا	كِبَايِ الوَشْمِ	ذَاوِحِ	تُهُمِدِ	بَبْرُقِ	تُاطَالِ	لُخُولِ
مفاعان	فَعولن	مفاعيان	فَعول	مفاعِلن	فَعول	مفاعيان	فَعول
مقبوض	سالم	سالم	مقبوض	مقبوض	مقبوض	سالم	مقبوض

لُخُولِ اَطَالِ بِبْرُقِ تُهُمِدِ . ذَاوِحِ كِبَايِ الوَشْمِ فِي ظَاهِرِ اِيْدِ 1

"There are traces of Kholah in the stony, sandy plain of Thahmad, which appear like the marks, (*lit. remains,*) of tattooing on the back of the hand."

Kholah is the name of his mistress.

Traces refer to the marks left near a former encampment of her tribe, as in the first poem.

خولة read with فتحة, being غير منصرف, on account of تانيث and عام.  
 (مبتدأ) اطلال subj. ; لئولة pred.

اطلال adj. sent to تلوح

In some copies the second hemistich runs thus:—

ظللت بها ابكي و ابكي الى الغد = Where I remained weeping and

making others weep till the next day on account of the reminiscences of the past.

وقوفاً بها صحبي عاي عطيمهم . . يقولون لانهاك امسى و تجلد 2

“My comrades, stopping their camels there near me, say, ‘do not die of grief, but bear it bravely.’”

This is a remarkable example of التوارد or المواردة. The two poets امرء القيس and طرفه came by a happy chance to say the same line, only differing in the rhyme, independently of each other. It is said that Tarafah was suspected of having misappropriated the line, and had to prove by evidences that he said the line on the very same day as Imraul-Qais, but in a different place.

كان حدوج المالكية غدوة . . خلايا سفين بالتواصف من دد 3

عدولية او من سفين بن يامن . . يجور بها الملاح طوراً و بهتدي 4

“As if the Málikian camels, with the howdahs on the morning of her departure in the water-tracts of the village of Dad, were the big ships of 'Adoal, or the vessels of Ibni Yámin, which the sailors at times steer out of the straight course, and at times guide straight.”

عدول a small town on the shore of the Persian Gulf, where ships used to be built. The poet compares the camels travelling to ships' tacking.

حدوج pl. of حدج a camel's howdah for the conveyance of women. In

the obj. case, being subj. (اسم) after كَان, pred. being خَلَايَا in the nom. case.

The prepositional phrase بِالذَوَا صَفٍ مِنْ دَدٍ goes with حُدُوجٍ and not with سَفِينِينَ.

سَفِينِينَ in the gen. case, being adj. qualifying عدُولِيَّةَ.

سَفِينِينَ &c., adj. sent. to لِيَجُورِبَهَا.

يَشَقُّ حَبَابَ الْمَاءِ حَيْزُومَهَا بِهَا . . . كَمَا قَسَمَ الْقَرَبُ الْمَهَائِلَ بِالْيَدِ 5

“Their bows cleave the ripples of the sea, as the divider of the sand-heaps separates the dust with his hand.”

فِيَالٍ agent, from فَايِلٍ (3rd conj.) to play the game, called مَفَايِلٍ. This game is played somewhat as follows:—

Some small article, such as coin or ring, is buried in a heap of sand, the players all staking similar amounts. The heap of sand is then divided by one of the players, (called the مَفَايِلِ) into a number of smaller heaps—one for each player—the player in whose heap the article is found wins the stakes.

This line is an instance of the defect in rhyme, called الْاِيْطَاءُ, or the repetition of the same rhyming word, الْيَدِ used with the same meaning within 9 lines.

وَفِي الْحَيِّ أَحْوَى يَنْفُضُ الْمَرْدُ شَادِنَ . . . مَظَاهِرَ سَهْطِي لَوْءِ لَوْءٍ وَزُبُوجِدَ 6

“And in the tribe there is one like a young gazelle, with deep-coloured lips, shaking the *Arák tree* to obtain its fruit, but wearing double strings of pearls and emeralds.”

The prose order is وَفِي الْحَيِّ شَادِنَ أَحْوَى يَنْفُضُ الْمَرْدُ .

شَادِنَ (in the next line) adj. to مَظَاهِرَ, أَحْوَى

شَادِنَ &c., adj. sent. to يَنْفُضُ.

وَفِي الْحَيِّ pred. and شَادِنَ subj.

خَذُولُ تَوَاعِي رُبُوبًا بِخَمِيْلَةٍ . . . تَنَازِلِ اطْرَافِ الْبَرِيرِ وَتَوْتِدِي 7

“A doe, who has left her young, and is grazing with the

herd in a dense grove, eating the edges of the fruit of the Arák tree, and clothing (or covering) herself with its leaves."

خَذُولٌ &c., تَنَاوَلٌ &c., and تَوَدَّى obj. sents. to خَذُولٌ.

خَذُولٌ either = 'that leaves her young behind to join the herd;' or 'that lags behind or keeps aloof to attend her young.'

8 وَ تَبَسُّمٌ عَنِ الْمَيِّ كَانَ مَنُورًا . . . تَخَلَّلَ حَرًّا لِرَمَلٍ دَعَسَ لَهُ نَدٌّ

"And she is smiling with her deep red lips, and shows teeth like a jessamine blossoming in a damp sand-hill, situated in the midst of a plain of pure sand."

Lit. whose (i.e., the jessamine's) sand-hill is damp.

Her smiling lips are as an oasis in a sandy desert. Rather hard on the rest of her face. The poet makes amends for a somewhat doubtful compliment in line 10.

المَيِّ adj. to شَفَّةٌ under.

مَنُورًا adj. to أَقْحَوْنَا (= jessamine) under. subj. after كَانَ; pred. being نَعْرَهَا (= her tooth) under.

تَخَلَّلَ must here be translated "situated in the midst of;" (في خِلالٍ) أَقْحَوْنَا = in the meantime.) An adj. parenthetical clause to أَقْحَوْنَا.

دَعَسَ subj. of تَخَلَّلَ.

كَانَ مَنُورًا &c., an adj. sent to الْمَيِّ

The prose order of the latter part is كَانَ أَقْحَوْنَا مَنُورًا تَخَلَّلَ دَعَسَ (lit.) as if a jessamine with blossoms, whose damp sand-hill of growth is situated in the middle of pure sand, is her tooth.

9 سَقَدَهُ إِيَاةُ الشَّمْسِ إِلَّا لِدَائِهِ . . . أَسْفَفَ وَلَمْ نَكْدِمِ عَلَيْهِ بِأَيْدِي

"The rays of the sun have watered her teeth all but her gums, which are smeared with collyrium, while she does not eat (lit. bite) anything against the collyrium so as to affect its colour."

إِيَاءٌ or أَيَاءٌ = light, beauty, or ray. Plur. إِيَاءٌ, إِيَاةٌ.

لِدَائِهِ in the acc. case, being مَسْتَدْنِي (the object of exception).

The prose order is اسف بائد ولم تقدم عليه .

لذات . اسف بائد a pass. adj. sent. to

ادوالحال , introduced by حال , ولم تقدم عليه adv. sent. of

10 ووجه كان الشمس اقلت رداؤها . عليه نقى الون لم يتخذ

“And she smiles with a face, as if the sun had thrown his mantle of brightness upon it, pure of colour, which is not wrinkled.”

وجه in the gen. case, being co-ord. to الهى in line 8.

وجه . ولم يتخذ &c., and كان الشمس

كان . &c., pred. sent. after

وجه . نقى adj. to

11 واتى لامضى الهم عند احتضاره . بعوجاء مرقال نروح وتغندي

“And as for me, verily, I banish my grief at the time it presents itself, by the help of a thiu camel, swift in its paces, which travels by night and by day.”

The meaning is that he follows his mistress on such a camel. His grief is on account of his separation from her.

لامضى aorist of 4th conj. from مضى to go, hence to cause to go, to send away, to repel. It may also be translated, “to carry out,” when هم would of course be translated “intention.”

ل in لامضى is for emphasis (تاكيد).

عند adv. of time (ظرف الزمان) .

عوجاء (adj. to ناقة under. in the gen. case) with فتحم , being غير منصرف on account of the الف ممدودة .

ناقة . مرقال adj. of intensity to

عوجاء . and تغندي . adj. sents. to

12 امون كالواح الاران نصاتها . على لاحب كانه ظهر بوجد

“A camel not liable to stumble, whose bones are like the planks of a bier, whom I guide along the broad road, which is like the back of a ribbed cloak.”

The wheel marks on the road caused it to appear like a ribbed cloak.

امون in the gen. case, being adj. to عوجاء in the preceding line; or in the nom. case, being pred. (خبر) to subj. هي under. So also جمالية and وجناء in the next line.

انصاتها adj. sent. to امون.

لاحب &c., adj. sent. to كانه.

Another reading نساءتها = whom I drove with a stick.

13 جمالية وجناء تودي كانها . . سفنجة تيري لازعواربد

“A she-camel, strong as a male-camel, strong-bodied, who trots as though she were a female ostrich, who is avoiding a male, scanty of feathers, and of an ashen grey colour.”

The female ostrich moves at her smartest pace on these occasions.

وجناء = hard (like وجين, a rocky tract of land); or large of cheeks (وجنة).

تودي adj. sent. to جمالية; so also كانها, &c.

تيري adj. clause to سفنجة.

ازعر, a diptote غيرمنصرف for وزن الفعل and صفة (adj. to ظليم under). So also اربد, which is, however, used as منصرف for the necessity of the rhyme.

14 تباري عتاقاً ناجيات واتبع . . وظيفاً وظيفاً فوق مور معبد

“She rivals the well-bred, swift-travelling camels, and she places her hind feet in the marks of the fore in the well beaten road.”

1st وظيفاً dir. obj.; 2nd وظيفاً secondary obj. to اتبع.

فوق obj. of place (ظرف المكان).

15 توبعت التقيين في الشول توتعي . . حدائق مولى الاسرة اغيد

“She grazed in the spring on both the stony sides of the valley amongst milkless she-camels, grazing the meadows



of a valley whose richest parts are watered by constant showers, and which abounds in herbage."

شُولُ irreg. pl. of شَايِلَةٌ .

تُرْبَعَت &c., adj. sent. to the implied subj. of تَرَبَعَت .

حَدَائِقُ in the acc. case by تَرَبَعِي , a dipt. (غير منصرف) being منتهى المجموع .

حَدَائِقُ to مضاف اليه , and مَوْلِي الاسرة and اَعْيَدُ adjs. to واد under.

اَعْيَدُ a dipt. (غير منصرف) used as منصرف for the necessity of the rhyme.

16 تَرِبِعِ اِلَى صَوْتِ الْمُهَيَّبِ وَتَقِّي . . بِذِي خَصَلٍ رَوَعَاتٍ اَكْلَفٍ مَلْبَدٍ

"She turns to the voice of the caller, and guards her honour with a tail possessed of much hair, from the fear of the attacks of a male of a red deep colour, thick of hair."

يُهَيَّبُ agent of the 4th conj. from هَاب , هَيَّبُ .

بِذِي خَصَلٍ , i.e., بِذِي خَصَلٍ . بِذُنْبٍ ذِي خَصَلٍ adj. to ذُنْبٍ under.

رَوَعَاتٍ obj. of تَقِّي .

اَكْلَفٍ a dipt. (غير منصرف) being وزن الفعل and صَفَّةٌ , adj. to حُمُلٍ under.

مَلْبَدٍ also = with filth accumulated on his buttocks by the constant whisking of his tail.

17 كَانَ جَنَاحِي مَضْرَحِي تَكْدَفًا . . حِفَا فِيمِ شَكَا فِي الْعَسِيدِ بِمَسْرِدٍ

"As if the two wings of a white vulture enclosed the sides of it, (i.e., her tail), pierced into the bone of the tail by the means of an awl."

كَانَ جَنَاحِي تَكْدَفًا pred. sent. to the subj. .

حِفَا فِيمِ , &c., an adj. sent. to حِفَا فِيمِ .

مَسْرِدٍ noun of instrument (from سَرَدُ to sew leather), hence "awl."

18 فَطَوْرًا بِرِ خُلْفِ الزَّمِيدِ وَنَارَةً . . عَلَى حُشْفٍ كَالشَّنِّ ذَاوِ مَجْدَدٍ

"At times she strikes with it, (i.e., the tail), the back of the rearmost rider, and sometimes upon her dried-up udders, devoid of milk, like an old leathern bottle."

The verb **تضرب** (= *strikes*) under.

**خلف** obj. of place (**ظرف المكان**).

**طورا** and **تارة** obj. of time (**ظرف الزمان**).

19 لها فخذان أكمل اللحم فيهما . : كانيها بابا صديف مومرد

“She has two thighs, the firm flesh in which is perfect, as if they were the two gates of a lofty *palace* with polished walls.”

فخذان subj. (مبتدأ), لها being pred. (خبر) .

اكمل &c., adj. sent. to فخذان . So also the sent. كانيها &c.

بابا, dual in the nom. case, being pred. after كان .

صديف adj. to قصر (= *palace*) under.

20 وطى محال كالحذي خلوفه . : واجرنة لزت بدأي منضد

“And *she has* a firm attachment of the bones of the spine, one within the other, the ribs *joined* to which are like bows, and a neck attached to it by firmly arrayed vertebræ.”

Here, لها under. pred. (خبر) to طى and اجرنة, the subj. (مبتدأ).

محال, pl. of محالة .

كالحذي pred. كالحذي subj. خلوفه an adj. sent. to طى ;

محال مطوية = well fixed bones.

اجرنة pl. of جران the inner part of the neck.

لزت &c., adj. sent. to اجرنة .

21 كان كناسي ضالة يكنفانها . : واطرقسي تحت صلب مومرد

“As if the two lairs at the foot of a wild lote tree surrounded them (*i. e.*, her ribs); and the bending of bows under a strengthened back.”

The arm-pits of the camel resemble the lair of an animal in the roots of the lote tree, which her ribs from their strength resemble. The bending of bows of course refers to the arching of her ribs.

كان كناسي, being the subj. after كان sent. pred. يكنفانها

طر in the acc. case, being subj. after كَانَتْ, the adverbial phrase تحت صلب مؤيد, being the pred.

22 لها مرفقان اقلان كانها .: تمر بسامي داليج متشدد

“She has two *strong* elbows, very wide apart, as if, when she is going, she were a strong water-carrier, carrying two one-handed buckets.”

The water-carrier would hold his arms rather wide to prevent the bucket striking against his legs.

لها subj., مرفقان pred.

كانها, &c., adj. sent. to the she-camel.

كان, &c., pred. sent. to لها subj. in the obj. case by كَانَتْ.

Another reading كانها تمر = as if she is made to go; or كَانها اُمرًا as if they are made to go; or, ‘are firmly twisted’. In the latter case, كانها &c. an adj. sent. to مرفقان.

ب either = مع with, or to give a trans. signification (للمعدية).

23 كقنطرة الرومي اقسام ربها .: لتكثفن حتى تشاد بقرصد

“Like the bridge of the Roman, the builder of which swore that it must be enclosed in bricks until it became strong.”

قنطرة adj. sent. to اقسام ربها.

لتكثفن, aorist, emphatic, passive with ل, and و of emphasis; the emphatic و is sometimes changed into تذيون.

حتى, being governed by تشاد pas. aor. with فتح.

24 صهايدة العذنون موجدة القرى .: بعيدة وخذ الرجل مواراة اليد

“Reddish of hair under the chin, strong of back, long of stride, easy of pace (*lit.*, easy going of the fore-arm.)”

صهايدة, according to some Commentators, =descended from a famous stallion called صهاب, In this case صهايدة العذنون =descended from the stallion Suháb as shown by the hair under her chin.

مواراة Intensive adj. from مار to ply.

The several adjectives are in the nom. case, being pred. after the subj. هي under.

25 أَمْرَتُ يَدَاهَا فَعَلٌ شَرْرٌ وَاجْتَنَحَتْ .: لَهَا عَضُدٌ إِهَانِي سَقِيفٌ مُسْنَدٌ

“Her hands are firmly twisted, as the twisting of a rope spun upwards, and her fore-arms incline towards her as pillars to a well propped-up roof.”

The muscles of her legs resemble the twisting of rope strands, and the arm bones are like pillars supporting a roof.

فَعَلٌ, Infinitive, in the obj. case, being cognate object (مفعول مطلق). شَرْرٌ Twisting upwards, or turning inside from outside, which is very firm and strong.

26 جَنُوحٌ دِفَاقٌ عِنْدَالٌ ثُمَّ أُفْرِعَتْ .: لَهَا كَفَّافَاتٌ فِي مَعَالَى مُصْعَدٍ

“Inclining frequently from the road, a swift goer, a large headed one, while her withers are elevated into a raised prominent structure.

جَنُوحٌ Intensive agent from جَنَحَ (= to incline), and would appear to mean here that the camel from freshness would not go straight along the road.

مَعَالَى and مُصْعَدٍ adj.s to خُلُقٌ under.

27 كَانَ عُلُوبُ النَّمِيعِ فِي دَائِبَاتِهَا .: مَوَارِدٌ مِنْ خَلْقَاءٍ فِي ظَهْرِ قَوْدٍ

“As if the marks of the girths round her breast-ribs were water-courses through a smooth rock in the midst of a rough ground.”

The ribs from their hardness resembled a rock.

نَمِيعٌ, adj. to صَفَاةٌ, الف معدودة (غير منصرف) on account of خَلْقَاءٌ under.

مَوَارِدٌ, diptote (غير منصرف) on account of الجمع المنتهي.

28 تَلَاقَى وَأَحْيَانًا قَبِيضٌ كَانَهَا .: بِنَائِقٍ عَرَفِيٍّ قَبِيضٍ مُقَدَّدٍ

“The marks of the girths meet and sometimes separate, as though they were well defined gores in a torn shirt.”

بِذَاتِ pl. of بِنْدِيقَةٌ, a button loop (or دِخْرَصَةٌ), the gore of a shirt; a diptote غير منصرف being an extreme plural.

تَلَاوِي syncope form of تَلَاوَى, aor., adj. sent. to علوب; so also تَبِين (منفعل فير, ظرف الزمان) obj. of time احداً.

كانها &c., adj. sent. to علوب.

بنائِق pred. to ها, subj. after كان. A diptote.

29 وَأَتَلَعُ نَهَاسٍ إِذَا صَعَدَتْ بِمِ . كَسَّانٍ بُوَصِيٍّ بِدَجَلَةَ مُصْعَدٍ

“She is very long in the neck, which is most erect when she raises it, and is like the rudder of a boat going up the Tigris.”

اتلَع in the nom. case being pred. خبر to subj. هي under.

نهاس An adj. of intensity (from نهض to raise oneself) to عنق under. in the gen. case being مضاف اليه to اتلَع.

According to this version, نهاس is read in the gent. case on account of اضافة.

Some read it in the nom. case (= active in movement). Here both اتلَع and نهاس adj. s. to عنق, in the nom. subj. to the pred. لها under.

كسان &c., adj. prepos. phr. to عنق.

Another reading is نُوتِيّ—A mariner.

Another reading صَعَدَتْ.

30 وَجُمَّةٌ مِثْلُ الْعَلَاةِ كَانَهَا . وَعَى الْمَلْتَقَى مِنْهَا إِلَى حَرْفٍ مَبْرَدٍ

“She has a skull like an anvil; the two halves of it at the place of their meeting join as upon the edge of a file.”

This will be clear from looking at any skull at the place where the two halves join.

جُمَّة in the nom. case, being subj. to the pred. لها under., and so also عينان and the like words in the following lines.

كانها &c., adj. sent. to جُمَّة; وعى &c., a sent. pred. to ها, subj. after كان.

Another reading كانها.

وعى intrans. = to meet; to join.

وعى noun of place of the 8th conj. from لقي, in nom. case to وعى.

31 وَوَجْرٌ كَقَرَطِ اسِّ السَّامِيِّ وَ مِشْفَرٍ . كَسَبَتِ الْيَمَانِي قَدَةَ لَمْ يَجْرِدِ

“And a cheek like the paper of the Syrians *in smoothness*; and an upper lip like leather of Yaman, the cutting of which is not crooked.”

The cutting refers to the split upper lip of a camel.

Yamanian leather is very soft.

قَدَةَ لَمْ يَجْرِدِ adj. sent. to سَبَتِ .

Some read قَدَةَ لَمْ يَجْرِدِ = of which the leather is not cleared of hair.

32 وَعَيْنَانِ كَالْمَأْوِيَتَيْنِ اسْتَكْنَتَا . بَكَهْفِي حِجَاجِي صَخْرَةٍ قَلتِ مَوْرِدِ

“And two eyes like two mirrors protecting themselves in the caverns of the eye-bones, *which are like a hard rock containing a pool frequented by the people.*”

عَيْنَانِ adj. to اسْتَكْنَتَا .

قَلتِ in the gen. case, being in apposition (بدل) with صَخْرَةٍ .

33 طُحُورَانِ عَوَارِ الْقَدَى فَرَاهِمَا . كَمَكْحُولَتِي مَذْعُورَةٍ أَمِ فَرَقْدِ

“Constantly throwing away the dirt of impurities, so that you see them like the antimonied eyes of the mother of a wild calf fearful *of the hunter.*”

Antimony is used as an adornment to the eyes; the wild cow's eyes are sharper to detect danger, when she has a calf.

طُحُورَانِ adj. of intensity to عَيْنَانِ = Throwing away from themselves.

عَوَارِ in the acc. case being obj. of طُحُورَانِ .

مَذْعُورَةٍ adj. to بَقْرَةٍ under.

أَمِ فَرَقْدِ in appos. with بَقْرَةٍ under.

34 وَصَادِقَتَا سَمِعِ التَّوَجُّسِ لِلسَّرَى . لِتَجَسُّ خَفِيِّ أَوْلِصَوْتِ مَنَدَدِ

“And *two ears* true of hearing, and distinguishing the low sounds in the time of the night journey, the quiet whisper, or the high-raised voice.”

اذنان (divested of the ن of the dual by *إضافة* to سمع) adj. to under. *صاد قتا*

35 مَوْلَاتَانِ تَعْرِفُ الْعِئَاقَ فِيهِمَا ، كَسَا مِعْتِي شَاةٌ بِحَوْمَلٍ مَفْرَدٍ

“Two pricked ears by which you know the goodness of her breeding like the ears of a wild cow alone at Høwmall.”

اذنان &c., adj. sent. to تعرف .

غير منصوف being فتحه حومل with

Here by شاة is meant ثور وحشي , a wild bull, and so the adj. مفرد is of the masculine gender.

36 وَاَرُوعٌ نَبَاضٌ اَجْدُّ مَلْمَلَمٌ . كَمُرْدَاةٍ صُخْرَفِيٍّ صَفِيحٍ مُصَمِّدٍ

“And a cautious heart strongly beating, quick and hard, like a mill-stone placed in the centre of a broad, hard boulder.”

The body of the camel is compared to a hard boulder.

نَبَاضٌ is the intensive agent from نَبَضَ , to beat as the pulse, adj. to قلب under.

Another reading مُصَمِّدٌ accumulated.

37 وَاَعْلَمٌ مَخْرُوتٌ مِنَ الْاَنْفِ مَارِنٌ . عَتِيقٌ مَتِيٌّ تَرْجُمُ بِرِ الْاَرْضِ تَزُودُ

“And a split upper lip, with the tip of her nose pierced, gentle and well-bred ; when she lowers it towards the earth (or batters the earth with it), she increases her pace.

ترجم الارض =to batter the ground. The meaning seems to be that when the camel increases her pace the neck becomes extended and the head nearer the ground.

مشفره adj. to اعلم under.

ترجم and تزود jussive, being شرط and جزاء respectively.

اعلم , مخروت and عتيق in the nom. case, being adj. to اعلم . Literally the line means, “Slit from the tip of her nose, gentle and well-bred.”

38 <sup>و</sup>ان <sup>ش</sup>دَّت <sup>ل</sup>م <sup>ت</sup>رَقَل <sup>و</sup>ان <sup>ش</sup>دَّت <sup>ا</sup>رَقَلت . : <sup>م</sup>خَافَة <sup>م</sup>لَوِي <sup>م</sup>ن <sup>ا</sup>لْقَد <sup>م</sup>حْمَد

“And if I wish she does not increase her pace, and if I wish she hastens, fearing the plaited *whip* of closely twisted leather.”

لن and لم ترقل , apodosis to

مفعول له (= for the fear of), in the obj. case, being

ملوي adj. to سوط (*whip*) under.

39 <sup>و</sup>ان <sup>ش</sup>دَّت <sup>س</sup>امِي <sup>و</sup>اسْطِ <sup>ا</sup>لْكُورِ <sup>ر</sup>اسِها . : <sup>و</sup>عَامت <sup>ب</sup>ضِعْبِها <sup>ن</sup>جاء <sup>ا</sup>لْخَفِيدِ

“And if I wish, her head is raised, *so as to be level* with the pommel of the saddle, and she strikes out with her fore-arms as the galloping of the male ostrich.”

لن and عامت apodosis to

عام from عوم to swim.

نجاء an infinitive in the acc. case, being مفعول مطلق.

40 <sup>ع</sup>اى <sup>م</sup>ثَلا <sup>ا</sup>مِضِي <sup>ا</sup>ذَا <sup>ق</sup>ال <sup>ص</sup>احِبِي . : <sup>ا</sup>لا <sup>ل</sup>يَئِني <sup>ا</sup>قْديك <sup>م</sup>نْها <sup>و</sup>اقتدي

“I go on one like her, when my companion says to me, ‘Now, surely, would that I might ransom you from the dangers of this journey and that I might be ransomed.’”

His companion feels of his destruction, but owing to the swiftness and strength of his camel he escapes the dangers of his journey.

اذا امضي apodosis to

ليت in the obj. case, being subj. after , the pred. being اقتديك منها and اقتدي .

41 <sup>و</sup>جَاشت <sup>ا</sup>لْيَدِ <sup>ا</sup>لنْفَسِ <sup>خ</sup>وفا <sup>و</sup>خال . : <sup>م</sup>صابا <sup>و</sup>لوا <sup>م</sup>سنى <sup>ع</sup>لى <sup>غ</sup>يرِ <sup>م</sup>رصد

“His heart grows faint fearing (*or is agitated with fear*), and he thinks himself struck with a weapon, even though he is not on an ambushed path.”

مفعول له in the obj. case, being خوفًا .

مصابا Secondary obj. of خال .

مرصد = Road waylaid by enemies or infested with robbers.



42 إِذَا الْقَوْمُ قَالَوْا مَنِ الْفَتَىٰ خَلْتِ الْفَتَىٰ .: عَنِيتِ فَلَـمَ اكْسَلِ وَا لِمَ اتَّبَلَدِ

“When the people say, ‘Who is the *valiant* youth?’ I think I am the person meant, and so I am not lazy *in the time of danger*, and I do not lose my head.”

فَتَىٰ interrog., subj. to the pred. مَنْ

خَلْتِ apodosis to إِذَا

خَلْتِ , &c., a noun sent. introduced by أَنْ , obj. to

43 أَحَلَّتْ عَلَيَّهَا بِالْقَطِيعِ فَاجْذَمَتْ .: وَقَدْ خَبَّ آلُ الْأَعْمَزِ الْمَتَوَقَّدِ

“I set upon her with a whip, and she quickens her pace at a time when the mirage of the burning sandy plains is shimmering.”

The heat of the day does not prevent him from accomplishing his object as quickly as possible.

وَأَوَّالِحَالِ is introducing the following adv. sent. of حال .

44 فَذَالَتْ كَمَا ذَالَتْ وَلِيْدَةٌ مَجْلِسٍ .: تَرِي رَبِّيَا إِذْ يَأَلُّ سَحْلًا مُمَدَّدِ

“She walks with a graceful gait, as the dancing girl walks, showing her master the skirts of *her* long white cotton garment.”

وَلِيْدَةٌ , &c., adj. sent. to تَرِي

إِذْ يَأَلُّ secondary obj. to تَرِي

45 وَلَسْتُ بِحَالِّ التَّلَاعِ مُخَافَةً .: وَلَكِنْ مَتَىٰ يُسْتَقْرَفُ الْقَوْمُ أُرْفِدُ

“And I am not a great dweller in the hills, fearing *the demands of hospitality*, but when the people seek help *from me*, I assist them.”

لَسْتُ بـ expletive with the pred. after

حَالِّ (or مُحَالِّ , another reading) an adj. of intensity.

مُخَافَةً in the obj. case, being مفعول له .

Another reading لَيْبِدَةٌ = for a night's food or victuals.

يسترفد and جزاء شرط and جزاء respectively.

46 <sup>1</sup>وإن <sup>2</sup>تبعني <sup>3</sup>في <sup>4</sup>حلقة <sup>5</sup>القوم <sup>6</sup>تلقني <sup>7</sup>. وإن <sup>8</sup>تقدمني <sup>9</sup>في <sup>10</sup>الحوانيت <sup>11</sup>تصطد

“And if you seek me in the circle of the people, you will meet me, and if you hunt for me in the taverns, you will find me.”

تقتص and تلقى jussive being شرط and جزاء respectively; so also تصطد and تصطد .

Another reading وإن <sup>1</sup>تلقمني = and if you look for me.

47 <sup>1</sup>متى <sup>2</sup>تأذني <sup>3</sup>أصبحك <sup>4</sup>كاساروية <sup>5</sup>. وإن <sup>6</sup>كنت <sup>7</sup>عنها <sup>8</sup>غانيا <sup>9</sup>فأغن <sup>10</sup>وازد

“Whenever you come to me, I will give you to drink a full cup, and if you are in no need of it, then dispense with it and increase in independence.”

تأذن and أصبح jussive being شرط and جزاء respectively.

اغن and ازدد jussive being imperative.

كاسا secondary obj. after أصبح .

Another reading ذأغني .

Another reading, وإن <sup>1</sup>كنت <sup>2</sup>عنها <sup>3</sup>غائبا and if you keep absent from it; i.e., if you abstain from it.

كنت in the obj. case, being pred. after غانيا .

اغن Here عنه under., or اغن elliptical for. = content yourself with what you have.

رؤية adj. with a trans. signification, = صرؤية satiating.

48 <sup>1</sup>وإن <sup>2</sup>يلتق <sup>3</sup>الحي <sup>4</sup>الجميع <sup>5</sup>تلاذني <sup>6</sup>. إلى <sup>7</sup>ذروة <sup>8</sup>البيت <sup>9</sup>الكريم <sup>10</sup>المصمد

“And if the tribes, the whole of them assemble, you will find me rising in claims of descent to the top of the honoured, sought-for house.”

He was the most honoured amongst the people, and occupied a position which all others sought to obtain.

تلتق and تلاق jussive, being شرط and جزاء respectively.

Here مُنْتَمِدًا the secondary obj. of تلاق under.

Another reading العَجْدُ الكَرِيمُ المَصْدُ = honoured and coveted glory.

49 نَدَامَايَ بِيضٌ كَالنُّجُومِ وَقَيِّدَةٌ . تَرُوحُ الْيَنَابِينَ بَرْدًا وَمَجْسَدًا

“My companions are white of skin like stars, and a dancing girl comes to us at night, sometimes in a striped garment, and sometimes in a saffron-coloured robe.”

نداما pl. of نَدَامَانٌ = نَدِيمٌ, subj. to the pred. بِيضٌ and قَيِّدَةٌ .

تَرُوحُ may be taken as subj. to قَيِّدَةٌ .

Or تَرُوحُ, &c., adj. sent. to قَيِّدَةٌ .

50 رَحِيْبٌ قَطَابُ الْجَيْبِ مِنْهَا رَفِيْقَةٌ . بِجَسِّ النَّدَامَى بَضَّةُ الْعَجْرَدِ

“Wide as to the collar of her pocket, her skin is soft to the touch of my companions, and delicate in the bare place.”

رحيب of common gender, adj. to قَيِّدَةٌ .

51 اِذْ اَنْحَنَّا قَلْنَا اَسْمَعِيْنَا اَنْبَرْتَ لَنَا . عَلٰى رَسْلِهَا مَطْرُوْقَةٌ لَمْ تَشْدُدِ

“When we say, ‘Let us hear a song,’ she addresses herself to do so, singing to us at her ease, her head bent from modesty, while she did not raise her voice high.”

انبرت apodosis to اذا .

على رسليها a prepositional, adverbial phrase of حال .

مطروقة in the acc. case, being حال ; = bent, or weakly.

Another reading مطروقة = as though her eye were hurt by something, by reason of the languish of her look.

لم تشدد also = she did not strain herself, i.e., she sang with perfect ease.

Syncopated form of لم تشدد , adj. sent. to ها .

52 إِذَا رَجَعَتْ فِي صَوْتِهَا خَلَّتْ صَوْتَهَا . نَجَاوِبِ اظَارٍ عَلَى رَجِيعِ رَدِيٍّ

“When she repeated her tones, you would think her voice resembled a foster-mother’s repeated lamentation over her dead offspring.”

خَلَّتْ apodosis to إِذَا .

نَجَاوِبِ in the acc. case, being secondary obj. to خَلَّتْ .

رَجِيعِ, any young animal born in the spring.

53 وَمَا زَالَ تَشْرَابِي الْخُمُورَ وَلَدَّتِي . وَبِيعِي وَإِنْفَاقِي طَرِيفِي وَمُتَلَدِي

“And my excessive drinking and my pleasures did not cease, and my selling *my goods* and spending my acquired and my inherited wealth, *did not cease either*.”

مَا زَالَ here فَعَل تَام (complete verb) .

تَشْرَابِي intensive infinitive.

إِنْفَاقِي and مُتَلَدِي in the acc. case by the transitive infinitive طَرِيفِ .

54 إِلَىٰ أَنْ تَحَامَتْنِي الْعَشِيرَةُ كُلُّهَا . وَأُفْرِدْتُ إِفْرَادَ الْبَعِيرِ الْمَعْبُدِ

“Until my people avoided me, all of them; and I became alone, the loneliness of the camel anointed with tar.”

Tar is used to cure the mange. When an animal is suffering from this disease, he is naturally kept apart from the others.

أَنْ (مصدرية) introducing the following noun sent. as in the gen. case by إِلَىٰ .

كُلُّهَا in the nom. case, being in apposition (بَدَل) with الْعَشِيرَةُ .

اِفْرَادَ a passive infinitive in the acc. case being مَفْعُول مَطْلُوق .

55 رَأَيْتُ بَنِي غُبُوَاءَ لَا يَنْكُرُونَنِي . وَلَا أَعْلَٰهُ هَذَاكَ الطَّرَافِ الْمَمْدُودِ

“I saw that the poor did not deny me, *on account of my generosity*; nor *the wealthy*, possessed of that spread-out leather tent, *on account of my superior character*.”

Though his own people may have avoided him, he was favourably received by other people of all classes.

بنزي غبراء Sons of the dust, i.e., poor people.

غبراء a dipt. غير منصورى on account of ممدودة.

طراف a superior kind of tent made of leather. ممدود lengthened out or stretched out *by the tent ropes*. Such tents are only possessed by the wealthy.

را ئيدت a sent., secondary obj. to لا ينكرونذي.

اهل in the nom. case, being in apposition (بدل) with the implied subj. of ينكرونون.

56 <sup>ا</sup>لَا <sup>ا</sup>اِيْهَذَا <sup>ا</sup>اللّٰهُمِّي <sup>ا</sup>اَشْهَدُ <sup>ا</sup>الرَّوْعَى . . . <sup>ا</sup>وَ اَنْ <sup>ا</sup>اَحْضُرَ <sup>ا</sup>اللَّذَاتِ <sup>ا</sup>هَلْ <sup>ا</sup>اَنْتَ <sup>ا</sup>تُخَادِي

“Now then, Oh, thou who art my reproacher, *because* I take part in wars, and because I am present in pleasures, will you perpetuate *my life*, if I refrain from them?”

Another reading انزاجري = who preventest me; or اللّاحي = who reproachest me.

لأن by منصوب, اشهد.

ان مصدرية, giving an infinitive signification to the following sentence, which = لشهودي الروعى ولحضورى اللذات.

57 <sup>ا</sup>فَاِنْ <sup>ا</sup>كُنْتَ <sup>ا</sup>لَا <sup>ا</sup>تَسْتَطِيعُ <sup>ا</sup>دَفْعَ <sup>ا</sup>مَوْتِي . . . <sup>ا</sup>فُدُّ <sup>ا</sup>عَنِّي <sup>ا</sup>اَبَادِرَهَا <sup>ا</sup>بِمَا <sup>ا</sup>مَلَكَتْ <sup>ا</sup>يَدِي

“And if you are not able to keep back my death, then let me hasten or anticipate it with that which my hand possesses.”

كذت, Syncopated form of لا تستطيع, pred. sent. after كذت.

دع jussive, being جواب الامر, apodosis to the imperative.

ما a relative pron. in the gen. case by ب; مملكت يدي, its relative clause (صلة), the obj. being under.

58 <sup>ا</sup>فَلَوْ <sup>ا</sup>لَا <sup>ا</sup>ذَاتُ <sup>ا</sup>هِنَّ <sup>ا</sup>مِنْ <sup>ا</sup>لذَةِ <sup>ا</sup>الْفَنَى . . . <sup>ا</sup>وَجَدِكِ <sup>ا</sup>اَمْ <sup>ا</sup>اِحْفَلِ <sup>ا</sup>مَتَّى <sup>ا</sup>قَامَ <sup>ا</sup>عَرْدِي

“If it were not for three things, which are of the pleasures

of the young, by your fortune *I swear*, I do not care when the visitors of the sick commence *to visit me*.”

That is, if it were not for three pleasures, which he describes in the following lines, he did not care how soon he was seized by a deadly disease.

ثَلْتُ هُنَّ مِنْ لَذَّةِ الْفَتَى adj. sent. to

Another reading مِنْ حَاجَةٍ = ‘of the want of.’

لَمْ أَحْفَلْ apodosis to

وَأَوَالِقِاسِمٍ is وجدك in و

The pred. (مبتدأ) ثَلْتُ (subj. خبر) to موجوده is under.

لَمْ أَحْفَلْ متى قام عودي interrogative sent. obj. of

عود pl. of عائد = a visitor of the sick.

فَمِنْهُمْ سَبَقِي الْعَازِلَاتِ بِشُرْبَةٍ . كَمَيْتٍ مَتْنِي مَا تَغْلُ بِالْمَاءِ تَزِيدُ 59

“And of these *three* is *first* my preceding the reproachers with a draught of red wine, which, when it is mixed with water, foams.”

This would appear to mean that he delighted in taking a morning draught before those who were likely to see him were about.

سَبَقِي in the nom. case, being subj. to the pred. مِنْهُمْ ; so also كَرِي, and تَقْصِيرِي in the following lines.

عَازِلَاتِ In the acc. case, being obj. of the transitive infinitive سَبَقِي .

شُرْبَةٍ adj. to كَمَيْتٍ

تَغْلُ and تَزِيدُ jussive, being شَوِّطٌ and جَزَاءٌ respectively.

Another reading تَعْلُ (= is topped).

تُعْلُ to give a transitive signification (لِلتَّعْدِيَةِ) to

وَكَرِي إِذَا نَادَى الْمُضْأَفُ مُجْنَبًا . كَسِيدِ الْغَضَا نَبْهَتَهُ الْمَتَوَرِدِ 60

“And my dashing *on the foe on a horse* with sloping pasterns, when the one surrounded by foes summons *me as the rush of the wolf of the thorny thicket*—whom you have awakened,—going to water.”

Helping his friend in battle is the next pleasure.

مَتَوَرِدٌ *lit.*, arriving at water.

مَجْتَبَا in acc. case by the transitive infinitive كَرَّمَ.

نَبَاتُهُ an adj. sent. to سَيْدٍ.

61 وَتَقْصِيرِ يَوْمِ الدَّجْنِ وَالِدِ جَنَّ مَعْجِبٍ .: بِبَهْكَذَةِ نَحْتِ الْخِذَاءِ الْمَعْمَدِ

“And the shortening of the day of rain, while the rain is pleasant *to me*, by *the society of* a beautiful woman in the tent supported by poles.”

Such pleasant days are short.

والدجن &c., adv. sent. of حال, introduced by واوالحال. An instance of الاعتراض a parenthetical clause.

ب goes with تقصير; = by means of.

نحْتِ obj. of place (ظرف المكان).

62 كَأَنَّ الْبُرَيْنَ وَالِدَ نَالِيحٍ عَلَّقَتْ .: عَلَى عَشْرٍ أَوْ خُرُوعٍ لَمْ يُخْصَدِ

“As if the anklets and armlets *of my beloved* were hung upon the branches of an ‘Ushar or Khirwa’ tree (*castor-oil plant*) which have not been broken.”

The branches of these two trees are straight and flexible and of a light colour. He compares her arms and legs to the branches of these shrubs.

علقت; كَأَنَّ being subj. after كَأَنَّ; البرين (pl. of بُرَّة) in the obj. case, being the pred. sent.

لم يخصد adj. passive sent. to خروج. An instance of the figure الإيغال.

63 فَذَرْنِي أَرْوِي هَامَتِي فِي حَيَاتِهَا .: مَخَافَةَ شَرْبٍ فِي الْمَمَاتِ مَصْرُودِ

“So leave me, *so that* I may satisfy my head (*i.e., myself*) to my fill, while it (*the head, i.e., I myself*) lives, for fear of scanty drink after death.”

هامتي used for نَفْسِي, an instance of مجاز metonymy.

أروي, &c., adj. sent. of حال to في in بي.

مخافة in the acc. case, being له مفعول له .

مصرود an adj. to شرب .

64 كَرِيمٌ يَرْوِي نَفْسَهُ فِي حَيَاتِهِ . : . سَتَعْلَمُ إِن مَتَنَا غَدًا أَيَا الصِّدِّيقِ

“I am a generous man who quenches his thirst during his life; if we should die to-morrow, you will know which of us is the thirsty one.”

كريم adj. pred. to the subj. انا under.

يروي , &c., adj. sent. to كريم .

غدا obj. of time ( ظرف الزمان ) .

الصديقي a noun sent. obj. of ستعلم ; اي subj. and الصدي the pred.

65 ارَى قَبْرُ نَحَّامٍ بِخَيْلٍ بِمَالِهِ . : . كَقَبْرِ غَوِيٍّ فِي الْبَطَالَةِ مَفْسِدٍ

“I see that the grave of a miser, a mean one with his money, is like the grave of an erring prodigal, a dissipator of his property in idleness.”

نحام adj. to رجل under.

ارى , &c., a prepos. phrase secondary obj. to ارى .

غوي adj. to رجل under.

66 تَرَى جُدَّتَيْنِ مِنْ تَرَابٍ عَلَيْهِمَا . : . صَفَائِحُ صَمٍّ فِي صَفِيحٍ مُنْفَضٍ

“You will see two heaps of dust, upon which are broad hard stones arranged one on the top of the other.”

عليهما pred. and صفائِحُ subj. , جدوتين , adj. sent. to صفايح

منفَض expresses the way bricks are used in building so as to break joint.

67 ارَى الْمَوْتَ يُعْتَمُّ الْكِرَامَ وَيُصْطَفِي . : . عَقِيلَةَ مَالِ الْغَاحِشِ الْمَتَشَدِّدِ

“I see that death is choosing the generous people, and selecting the best part of the property of the avaricious miser.”

ارى to , يعتام and يصطفى sentences, secondary obj. to ارى .

Another reading يُعْتَمُّ النَّفْسُ .



68 ارى العيش كثرًا ناقصًا كل ليلة . وما تنقص الايام والدمهر ينفد

“I see life is a treasure, becoming less every night, and everything, which days and time lessen, perishes.”

ارى secondary obj. to كثرًا .

كل ليلة obj. of time (ظرف الزمان).

ما a conditional relative pron.; the relat. clause being والدمهر ينفد  
The obj. of تنقص being ى under.

Here ما having a conditional force as well, تنقص and ينفد are jussive, being جزاء and شرط respectively.

Another reading وما تنقص الايام فالدمهر ينفد = ‘what the days lessen time exhausts.’

Here فالدمهر ينفد a clause apodosis to ما introduced by ف .  
ينفد trans., its obj., ى under.

69 لعمرک ان الموت ما اخطا الفتى . لکا لطول المرخى وئديا باليد

“By your life I swear that Death, so long as he misses a strong man, is surely as the loosened halter, both folded ends of which are in the hands of the owner of the animal.”

ما here مصدرية زمانية = so long as, during the time that,  
مدة اخطا الفتى = ما اخطا الفتى , during the time of its passing over the youth.

ل (= surely) in لعمرک and لکا for emphasis.

عمرک subj. to the pred. قسمي . under.

الموت in the obj. case, being subj. after ان and لکا لطول the pred.

وئديا باليد adv. sent. of حال .

70 وان شاء يومًا قاده بزمامه . ومن يك في حبل المديدة ينقد

“So that, if he wishes, on any day, he leads him off his life by his reins. And he who is tied by the rope of death, will have to submit.”

يومًا obj. of time (ظرف الزمان).

قاده apodosis to ان .

شرط and يَنْقَد are jussive forms of يَكُن and يَنْقَد respectively, being جزء and جزاء .

وَمِنْ يَكُ &c., an example of ارسال المثل = propounding of a maxim.

فَمَالِي اِرَانِي وَاِبْنِ عَمِي مَالِكًا . : . مَتَى اَدْنُ مِنْهُ يَبْعُدُ وَيَبْعُدُ 71

“What is the matter with me, that I see my cousin, Màlik, whenever I approach him, keep far from me, and keep himself distant?”

ما , interrogative, subj. to the pred. اِي .

اِبْنِ in the acc. case being obj. to اِرَا co-ord. to نِي .

مَالِكًا in the acc. case being in apposition (بَدَل) with اِبْنِ .

جَزَاء and شَرَط being يَنْقَد and اَدْنُ of يَبْعُدُ and يَبْعُدُ respectively.

يَلُومُ وَمَا اَدْرِي عَلَامَ يَلُومُنِي . : . كَمَا لَأَمُنِي فِي الْحَيِّ قَرُطِ بْنِ مَعْبُدٍ 72

“He reproaches me as Qurt-ibn-Ma’bad reproached me amongst the people, and I do not know for what reason he reproaches me.”

وَاوَالِحَالِ introduced by حال of وَمَا اَدْرِي , &c., adv. sent.

اَدْرِي . sent. obj. of عَلَامَ يَلُومُنِي .

عَالِي apocopated form of مَا interrogative, in the genitive case by اَدْرِي .

An example of اِمْتِطْرَاد digression, consisting of a complaining remark about Qurt.

Another reading قَرُطِ بْنِ اَعْبُدٍ

وَاَيْسَرِي مِنْ كُلِّ خَيْرٍ طَلَبْتُهُ . : . كَأَنَّا وَضَعْنَاهُ اِلَى رَمْسِ مَلْحَدٍ 73

“He disappointed me of every good which I asked; *it was* as if we had placed him in a grave of one buried.”

He might as well have asked a dead man to help him as his cousin.

خَيْرٍ . adj. clause to طَلَبْتُهُ .

كَانَ after نَا . pred. to the subj. وَضَعْنَاهُ .

مَلْحَمٌ adj. to مَدَيْت under.

Another reading <sup>وَأَيَّامِنِي</sup>

74 عَلِيٌّ فَيُرِشِدُنِي قَلْتُمْ غَيْرَ أَنْزِي . نَشَدْتُ فَلَمْ أَغْفَلْ حَوْلَةَ مَعْبُدِ

“He blames me for nothing which I could have said to him, except that I searched for the baggage camel of my brother Ma’bad and was not negligent in the search.”

قَلْتُمْ adj. sent. to شَيْءٍ.

Another reading, عَلِيٌّ غَيْرَ ذُنُوبٍ = without any fault.

غَيْرٌ to مَضَافِ الْيَمْرِ , أَنْتَ , &c., a noun. sent. introduced by أَنْتَ .

نَشَدْتُ pred. to the subj. نِي after أَنْتَ .

Observe an example of تَنَازُعِ الْفَعْلَيْنِ . Here the two verbs نَشَدْتُ and لَمْ أَغْفَلْ claim حَوْلَةَ for their object.

غَيْرٌ in the obj. case, being مَسْتَدْنِي مَنقَطَعٌ .

75 وَقَرَّبْتُ بِالْقُرْبَىٰ وَجَدَكِ إِئْرَ . مَتَىٰ يَكُ امْرُؤٌ لِلذَّكِيَّةِ اشْهَدِ

“I sought approach to you by the common tie of relationship, and by your good fortune, O Málík, I do present myself to help you when an affair demanding serious efforts presents itself.”

جَدٌ in the gen. case governed by the وَ of قَسَمِ .

Observe here the التَّفَاتِ , or the change from speaking about his cousin to addressing him directly.

إِئْرَ in ائْرَ , a pers. pron. idiomatically used with أَنْتَ , called مَضْمِرُ الشَّانِ .

مَتَىٰ يَكُ , &c , pred. sent. to the subj. نِي after أَنْتَ .

اشْهَدِ and جَزَاءٌ and شَرْطٌ .

Another reading <sup>عَقْدٌ</sup>.

76 وَإِنْ أُدْعِ لِلْجَمَاعِي أَكُنْ مِنْ حَمَاتِهَا . وَإِنْ يَأْتِكَ الْأَعْدَاءُ بِالْجَهْدِ اجْهَدْ

“And if I am called on by you in any serious affair, I will

be amongst the defenders of your honour, and if the enemy comes to you, striving for your destruction I will strive in repulsing him."

اجهد and يأت جussive, being شرط and جزاء ; so also

Another reading في الجأى .

الجاهى adj. used as a noun for الخطة , or الخطبة .

الجاهى = حماة عنها = defenders against it. referring to الجأى .

Here بالجاهى goes with يأتك , giving a transitive signification to يأتك .  
Or اجهد = اجهد بالجاهى , and اجهد بالجاهى may be taken to go with يأتك , giving a transitive signification to يأتك .  
Here ب expletive. فاية الجهد = I will exert my best.

وإن يقدفوا بالقدع عرضك اسقهم . بشرب حياض الموت قبل التهدد 77

"And if they revile your honour with defamation, I will cause them to drink of the cup of the pool of death, before (i. e., without) threatening them."

اسق and يقدفوا jussive by شرط and جزاء .

قبل obj. of time (ظرف الزمان).

بلاحدث احدتكم وحدثت . هجائي وقذفي بالشكاة ومطردني 78

"Without any occurrence which I caused to happen I am blamed and reproached with complaints and banished, and I am regarded as if I have caused my own defamation, my own reproach with complaint, and my own banishment."

حدثت adj. sent. to حدث .

بلاحدث co-ordinate to على فيرشيئي in line 74, with the conjunc. under.

انا (مبتدأ) . هجائي وقذفي (خبر) . حدثت pred. under.

Some take the under. subj. to be هو , and then it = and he is like one who causes my reproach, &c.

مطردني and هجائي in the acc. case, being objects to the transitive participle حدثت .

مطردني a verbal noun, or noun of action from طرد to banish, my banishment, i. e., "my being banished."

Another reading مُطْرِدِي (a verb. noun from 4th conj.) = his getting me banished.

79 فلو كان مولاي امرء هوغيرة . لفرج كربى اولانظرني غدي

“For if any man but himself was my cousin, verily he had cheered my grief, or he would have given me delay until to-morrow.”

Any one but his cousin would have helped him.

هوغيرة adj. sent. to امرء .

ل for emphasis (تا كيد) generally used with the apodosis to لو .

غدي obj. of time (ظرف الزمان) .

Another reading فلو كان مولاي ابن اصروم مسهرا . Here مسهرا in apposition with ابن , being عطف البيان .

80 ولكن مولاي امرء هو خانقي . على الشكر والتسأل اوانا صفتدي

“But my cousin is *such* a man as *tries* to strangle me for the thanks, or for the frequent asking for his aid, or if I ransom myself from him, (*i. e.*, *keep distant from him.*)”

His cousin is angry with him under all circumstances.

هو خانقي adj. sent. to امرء .

تساءل an intensive infinitive.

صفتدي , here منه under.

Another reading اوانا صفتدي = or if I am doing him injustice. Here عايم under.

81 وظلم ذوي القربى اشد مضاضة . على الموء من وقع الحسام المهند

“And the tyranny of relations is more severe, as to the pain it causes a man, than the descent of the Indian sword.”

مضاضة an obj. of specification (تميز) to اشد .

من (= than); for comparison.

82 فذُرْنِي وَخَلَقِي إِنِّدِي لَكَ شَاكِرٌ . وَلَوْ حَلَّ بَيْتِي نَائِيًا عِنْدَ ضَرْغَدِ

“Then leave me alone to my own habits, for verily I am grateful to you *even* if my dwelling-place was established far away near *the mountain of Zarghad*.”

Zarghad, the name of a mountain in a distant district, belonging to Ghatfán.

مفعول معي in the acc. case, being خلقي .

بيتي to حال نائيا obj. of

83 فلو شاء ربي كنت قيس بن عاصم . ولو شاء ربي كنت عمرو بن مرثد

“And if my Lord willed it, I would be *like* Qais, the son of Ásim, and 'Amru, the son of Marḥad.”

Qais-ibn-'Ásim, of the tribe Shaibán, and 'Amru-ibn-Marḥad, of the tribe of Bekr-ibn-Váil, were two Arab chiefs, renowned for their high birth and great wealth.

84 فأصبحت ذامال كثير وزارني . بدون كرام سادة لمسود

“Then *if like these two people* I should be possessed of much property, noble sons, (*i.e., people,*) would visit me,—chiefs under a recognised chief, (*i.e., himself.*)”

The meaning of these two lines is that if God willed it, he would become great and powerful.

ذامال in the obj. case, being pred. after أصبحت , one of الأفعال الناقصة .

Another reading ذامال فالفيت = I would be found possessed of property. Here ذامال secondary obj. to the pass. ألفيت .

Another reading وعادني = and would visit me. Also وزادني = and would increase my *family and retinue*.

لمسود also = sons of a recognised chief.

85 أنا الرجل الضرب الذي تعرفونه . خشاش كراس الحية المتوقد

“I am the energetic man whom you know to be venturesome and sharp as the head of the sharp snake.”

الضرب = *lit.* light of muscles.

Another reading الجعد = strong of make, or munificent.

انا subj. (مبتدأ); الرجل and خشاش pred.

الحيدة of com. gend.

86 وَأَلَيْتُ لَا يَنْفِكُ كَشْحِي بِطَانَةً . لِعِضْبٍ رَقِيقٍ الشَّفْرَتَيْنِ مَهْدَةً

“And I swear, my waist does not cease to be the lining to an Indian sword, sharp as to its two edges.”

That is, his sword was always girded on.

الافعال لا ينفك , one of the الافعال in the obj. case, being pred. after بطانة , الناقصة .

87 حَسَامٌ إِذَا مَا قَمْتُ مَذْتَمِرًا بِهِ . كَفَى الْعُودَ مِمَّا الْبَدَأَ لَيْسَ بِمَعْضَدٍ

“A sharp sword, when I stood up taking revenge with it, the first blow with it sufficed for the second, for it is not a bill-hook.”

No second blow was necessary.

قامت adj. phrase, obj. of حال to the implied subj. of قامت .

حسام اذا ما , an adj. sent. to كفى .

العود obj. to كفى ; or obj. of حال , being = عائدًا = while striking again.

88 أَخِي ثِقَّةٌ لَا يَنْثَنِي عَنْ ضَرْبَةٍ . إِذَا قِيلَ مَهَلًا قَالَ حَاجِرَةٌ قَدِي

“A trusty one, which does not turn away from the object to be struck; if it should be said to it, ‘Gently, stop’, the withholder of it, (*i.e.*, the owner of it,) would say, ‘It is sufficient for me, the blow has already done its work.’”

حسام , &c., adj. sent. to لا يثنني .

كف عن الضرب = كَفَّ عَنْ الضَّرْبِ (المفعول المطاق) . Here = كَفَّ عَنْ الضَّرْبِ .

حاجر lit. preventer or stopper, *i. e.*, the man who controlled the sword.

It also = the edge of the sword; and then the line would mean, “the edge of the sword would say, ‘enough, I have done the work.’”

قد a noun with the force of a verb, (اسم فعل).

قد 1st pers. pron. obj. to ي.

89 إِذَا ابْتَدَأَ الْقَوْمَ السَّلَاحَ وَجَدْتَنِي . مَنِيعًا إِذَا بَلَّتْ بِقَائِمِ يَدِي

“When the people hasten to arms, you would find me invincible if my hand had hold of the handle of it.”

إِذَا apodosis to وجدتني.

مَنِيعًا secondary obj. to وجدتني.

90 وَبُرِّكَ هَجُودٌ قَدْ أَثَارَتْ مَخَافَتِي . بَوَادِيهَا أَمْشِي بِعَضْبٍ مَجْرَدٍ

“And many kneeling and sleeping camels,—the foremost ones of them rose up, fearing me, while I was going near with a naked sword, being aware that I wanted to slaughter them for hospitality.”

بُرِّكَ pl. of بَارَكَ a kneeling camel.

هَجُودٌ pl. of هَاجَدٌ sleeping.

Another reading هَوَادِيهَا or نَوَادِيهَا (= the flying ones).

أَثَارَتْ, &c., sent. apodosis to وَ (= رَبَّ). Lit. = my fear roused, &c.

أَمْشِي, &c., adv. sent. of حَالٍ.

91 فَمَرَّتْ كَهَاتِهَ ذَاتٌ خَيْفٌ جَالِةٌ . عَقِيلَةٌ شَيْخٌ كَالْوَبِيلِ يَلْزُدُ

“Then there passed by me an old she-camel, loose-skinned in the udders, a big she-camel, the best part of the property of a stern old man, like a stick, thin from old age.”

The old man is his father.

92 يَقُولُ وَقَدْ تَرَا لَوْطَيْفٍ وَسَاقَهَا . أَلَسْتَ تَرَىٰ أَن قَدْ أَتَيْتَ بِمَوِيدٍ

“He was saying, when her pastern and leg had been cut, ‘Do you not see that you have brought a great misfortune upon me.’”

وَأَوَّالِحَالٍ, introduced by حَالٍ, &c., adv. sent. of وَقَدْ تَرَىٰ.

تَرَىٰ, obj. of أَن, &c., a noun. sent. introduced by أَن, &c., a noun. sent. introduced by أَن, obj. of تَرَىٰ.



الف الاستفهام interrog. particle. Here it is an interrogation of appeal *الاستفهام التقريبي*. *انت ترى = الست ترى* you do see.

93 وَقَالَ الْأَمَّاذَا تَرُونَ بِشَارِبٍ .: شَدِيدٍ عَلَيْنَا بَغِيَةً مَتَعِدَّةً

“And he said to the tribe, ‘Now, what do you see *should be done* to a drinker of wine whose evil doing is too hard for us to bear, and is intentional.’”

ذَا interrogative, subj. to the pred. *ذَا*.

ذَا, demonstrative pron. (اسم الإشارة).

تَرُونَ adj. sent. to *ذَا*, the obj. *ذَا* being under.

The sent. in full runs thus—*الأمماذا الذي ترونه يفعل بشارب*.

شَدِيدٍ in the nom. case, being subj. to the adj. *بغية*.

94 فَقَالَ ذُرْوَةٌ إِنَّمَا نَفَعَهَا لَهُ .: وَالْأَلَا تَكْفُوا قَاصِي الْبَرِي يَزِدُّ

“Then he said, ‘Leave him alone, for the benefit of her, (*i.e.*, the she-camel,) is for him, but if you do not stop the remote ones of the kneeling camels, he will increase in killing them, if left at his mercy.’”

As the camels at his father’s death would belong to him, he was injuring himself as well as his father by killing one of them.

جِزَاءٌ and *شَرَطٌ* and *يَزِدُّ* jussive, being *تَكْفُوا*.

إِلَّا = *إِنْ لَا* if not.

95 فَظَلَّ الْأَمَاءُ يَمْتَلِلْنَ حَوَارِهَا .: وَيُسْعَى عَلَيْنَا بِالسَّدِيفِ الْمَسْرُودِ

“Then the maids commenced cooking her colt found in her womb, and the fat shred hump was hastily brought to us.”

ظَلَّ a sent. pred. after *يَمْتَلِلْنَ*.

*يُسْعَى* a passive, prepositional verb, with *السديف* for its subj., which is, however, in the gen. case by *ب*. An adv. sent. of *حال* introduced by *وَأَوَالِحَالٍ*.

Another reading *يُسْعَى* (active), with *الأماء* for the subj.

96 فَاِنْ مِتُّ فَانْعِيْنِيْ بِمَا اَنَا اِهْلُهُ . وَشَقِيْ عَلَيَّ الْجَنِيْبُ يَا ابْنَةَ مَعْبِدٍ

“Then if I die, spread the news of my death, *praising me* for what I deserve, and rend the collar of *your* garment over me, Oh, daughter of Ma'bad!”

فانْعِيْنِيْ apodosis to اِنْ, introduced by ف .

اَنَا a relative pron. in the gen. case by ب; اَنَا اِهْلُهُ . a relative clause (صلم) to ما , اَنَا being the subj. and اِهْلُهُ the pred.

ابْنَةَ in the acc. case, being مضاف مضاف

97 وَلَا تُجْعِلِيْنِيْ كَامْرِءٍ لَيْسَ هُمُ . كَهَمِيْ وَلَا يَغْنِيْ غِنَايَ وَمَشْهَدِيْ

“And do not make me like a man whose zeal is not as my zeal, and who does not suffice *other's wants* as I do, nor had my experience *in war*.”

لَا تُجْعِلِيْ jussive, being negative imperative, fem. sing.

كَهَمِيْ and لَيْسَ (أسم) to امرء . هُمُ subj. adj. sent. to ليس هم (خبر).

مَفْعُولٌ مَطَاقٌ (= شهود) in the acc. case, being مَشْهَدٌ and غِنَاءٌ

98 بَطِيْءٍ عَنِ الْجَلِيْ سَوِيْعٍ اِلَى الْخَنَاءِ . ذُلُوْلٍ بِاَجْمَاعِ الرِّجَالِ مَلْهَدٍ

“Who is slow in great affairs, quick towards corrupt things, mean, and much ill-treated by the blows of men.”

That is, one who could not defend himself.

اَجْمَاعِ pl. of جَمْعٌ = clenched fist.

ب shows relation between مَلْهَدٌ and اَجْمَاعِ .

99 فَلَوْ كُنْتُ وَغَلًا لِلرِّجَالِ لَضَرَوْنِيْ . عِدَاوَةٌ ذِيْ الْاَصْحَابِ وَالْمُتَوَحِّدِ

“For if I were a coward amongst men, verily the enmity of him possessed of confederates and also the single one, had hurt me.”

كُنْتُ to (خبر) . وَغَلًا pred.

لَضَرَوْنِيْ apodosis to لَوْ, introduced by the ل of emphasis.

عداوة subj. to لضر ; and ني obj.

100 وَلَكِنْ نَفَىٰ عَنِّي الرَّجَالَ جِرَاءَ تِي . عَلَيْهِمْ وَإِقْدَامِي وَصِدْقِي وَمَحْتَدِي

“But my bravery, *which I showed* against them, and my boldness and sincerity, and the nobleness of my origin, repulsed the people from me.”

نَفَىٰ . &c., subj. to اِقْدَامِي , جِرَاءَ تِي

101 لَعْمَرِكُ مَا امْرِي عَلِي بَعْمَةٍ . نَهَارِي وَلَا لَيْلِي عَلِي بِسَرْمِدِ

“By your life *I swear* that no intricate affair is perplexing to me during my day, nor does my night seem long to me *on account of anxiety.*”

However arduous the undertaking he had in hand, he did not delay in accomplishing it.

(مفعول فير) object of time نَهَارِي

لَيْلِي subj. to the pred. بِسَرْمِدِ ; the prep. بِ expletive.

102 وَيَوْمٍ حَبَسْتُ النَّفْسَ عِندَ اعْتِرَاكِهَا . حِفَاظًا عَلَيَّ عَوْرَاتِي وَالتَّهْدِيدِ

“And many a day I made my spirit firm at the time of its press *in war*, protecting its objects of defence and against the threats *of the enemy.*”

وَيَوْمٍ in the gen. case, being وَ (= رب).

عِندَ obj. of time, (ظرف الزمان).

حِفَاظًا مفعول لِر infinitive, in the obj. case, being لِر .

103 عَلَىٰ مَوْطِنٍ يَخْشَى الْفَتَىٰ عِنْدَ الرَّدَىٰ . مَتَىٰ تَعْتَرِكُ فَيَدِرُ الْفَرَاثُصِ تَرَعْدِ

“In a place where the brave man fears destruction, when the shoulders *of the warriors* clash together in it, and they shake *with terror.*”

مَوْطِنٍ &c., an adj. sent. to يَخْشَى .

تَرَعْدِ and تَعْتَرِكُ jussive, being شَرَطٌ and جِرَاءٌ .

تَعْتَرِكُ subj. to الْفَرَاثُصِ .

104 <sup>وَأَصْفَرُ مَضْبُوحٌ نَظَرْتُ حِوَارَهُ . . عَلَى النَّارِ وَاسْتَوْدَعْتُهُ كَفَّ مَجْمُودٌ</sup>

“And many a yellow arrow, changed as to its colour by being placed near the fire, the successful return of which I awaited, I gave it over to the hand of him who never succeeded.”

He generously gave his lucky arrow to the unlucky gambler.

The line refers to a species of gambling with pointless arrows, called قِدْح .

رب = و .

مَضْبُوحٌ from ضَبَحَ to change the colour of anything by placing it near the fire.

أَصْفَرُ in the gen. case by و (=رب) read with فَتْحُهُ being a diptote for صَفَرَهُ and وَزْنَ الْفِعْلِ .

حِوَارَهُ &c., sent. apodosis to و (=رب).

مَجْمُودٌ = One taking no part in the game, being a miser, and only shuffling or dealing forth the arrows for the players.

105 <sup>أَرَى الْمَوْتَ أَعْدَادَ النَّفُوسِ وَالْأَرْى . . بَعِيدًا غَدًا مَا اقْرَبَ الْيَوْمَ مِنْ غَدٍ\*</sup>

“I see death to be a number of inspirations of the breath, and I do not see to-morrow to be remote. How very near is to-morrow to to-day.”

أَعْدَادَ secondary obj. to أَرَى .

بَعِيدًا secondary obj. to أَلَا أَرَى .

مَا اقْرَبَ is فعل التَعْجَبِ .

الْيَوْمَ obj. to اقْرَبَ .

106 <sup>وَمَا لَمْ نَفْسِي مِثْلَهَا قَطُّ لَأْتِم . . وَلَا سِدٌّ فَتَقْرِي مِثْلَ مَا مَلَكَتْ يَدِي</sup>

“And no reproacher ever reproached like my own self, nor did anything supply my want as did that which my hand contained.”

لَأْتِم subj. to لَمْ ; مِثْلَهَا in appos. with it.

سِدٌّ subj. of مِثْلَ .

مَا a relative pron. in the gen. case being مِثْلُهَا .

صاكت relative clause (صلة) to ما , obj. 8 under.

107 سَتَبْدِي لَكَ الْاَيَّامَ مَا كُنْتَ جَاهِلًا . وَيَأْتِيكَ بِالْاَخْبَارِ مِنْ لَمْ تَرُودِ

“The time will show you that of which you were ignorant; and he to whom you did not give the necessaries of life will bring you news.”

كُنْتَ جَاهِلًا a relative pron. ; its صلة or relative clause being

عَنْهُ under. after جَاهِلًا .

مَنْ a relative pron. subj. to يَأْتِي ; تَرُودِ its relative clause (صلة), 8 obj. under.

تَرُودِ syncope form of تَرُودِ .

108 وَيَأْتِيكَ بِالْاَخْبَارِ مِنْ لَمْ تَبِعْ لَهُ . بِقَاتَا وَلَمْ تَضْرِبْ لَهُ وَقْتِ مَوْعِدِ

“And he will bring you news, for whom you did not purchase food, and did not appoint for him an agreed-upon time for meeting.”

Here تَبِعْ لَهُ = لَمْ تَشْتَرِ = you did not purchase.

بِقَاتَا and وَلَمْ تَضْرِبْ لَهُ &c. relative sent. (صلة) to مَنْ .

109 وَيَأْتِيكَ بِالْاَخْبَارِ مِنْ لَمْ تَبِعْ لَهُ . بِسِرِّ لَمْ تَنْفُضْ لَهُ ظَهْرَ مَزُودِ \*

“And he will carry news to you, to whom you did not disclose any secret, nor did you shake the surface of his provision-bag.”

i.e., nor did you examine his provision-bag, as to whether he had any sufficient provision.

بِسِرِّ لَمْ تَنْفُضْ لَهُ &c. and تَبِعْ لَهُ &c. relative clauses (صلة) to the relative pron مَنْ .

110 لَعَمْرُكَ مَا اِلَّا اَيَّامٌ اِلَّا عَمَارَةٌ . فَمَا اَسْطَعْتَ مِنْ مَعْرُوفِهَا فَتَرُودِ

“By your life, the time is not, except borrowed; so provision yourself with what you can from the goodness of it.”

مَا relat. pron., obj. of تَرُودِ ; اَسْطَعْتَ &c. its relative clause ; obj. 8 being under.

اسْطَعْتُ syncopated form of اسْتَطَعْتُ .

111 \* عَنْ الْمَرْءِ لَا تَسْأَلْ وَابْصُرْ قَرِيْبَهُ . : فَكَلَّ قَرِيْبِيْنَ بِالْمَقَارِنِ مَقْتَدِيْ

“Do not inquire concerning a man, but look to his associates, for verily the companion is a follower of *his* companion.”

“Birds of a feather flock together.”

Another reading وَسْأَلْ عَنْ قَرِيْبِهِ = but ask about his associate.

Another reading يَقْتَدِيْ .

112 \* إِذَا كُنْتَ فِيْ قَوْمٍ فَصَاحِبِ خَيْرِهِمْ . : وَلَا تَصْحَبِ الْاِدْنِيْ فَتُرْدِيْ مَعَ الرَّدِيْ

“When you are amongst a tribe, associate with the best of them, and do not associate with the bad ones, for you will become bad *by contact* with the bad.”

فَ in اذا introduced by &c., apodosis to فصاحب .

فَ in فَتُرْدِيْ , (= *lest*) introduces the apodosis to the Imp. لا تصحب , and governs the verb تُرْدِيْ with نصب .

فَتُرْدِيْ &c. = *lit.* lest you perish along with the perishing (people).



## القصيدۃ الثالثة

### THE THIRD POEM.

Ascribed to Zuhair bin Abu Sulmá Al-Muzanfi.

In this poem the poet is praising Hárith bin 'Auf bin Abú Hârithah and Haram bin Sinán bin Abú Hárithah Al-Murrí of the tribe of Banî Zubyán, because the two men by paying the blood-money had brought about peace between the Banî Zubyán and the Banî 'Abs.

The metre and the rhyme of the poem are the same as those of the two preceding poems.

etc.	تَكَلَّمْ مَفَاعِلَانِ مَقْبُوضِ	نَعْلَمْ فَعُولِنِ سَالِمِ	أَوْفَى دِمِّ مَفَاعِلَانِ سَالِمِ	أَمِنْ أُمِّ فَعُولِنِ سَالِمِ
------	--	----------------------------------	--	--------------------------------------

1 أَمِنْ أُمِّ أَوْفَى دِمْنَةَ لَمْ نَكَلِّمْ . . . بِحَوْمَانَةِ الدَّرَاجِ فَالْمَثَلِمِ

“Does the blackened ruin, situated in the stony ground between Durraj and Mutathallim, which did not speak to me, when addressed, belong to the abode of Ummi Awfá?”

استفهام for ا. The interrogative is either because the poet only faintly recognises the vestiges on account of remote time; or because he is overcome by strong emotions, roused by the sight.

إم من منازل أم أوفى = I<sub>2</sub> there among the abodes of Ummi Awfá.

دمنة subj. and أوفى ام أوفى pred.

لم تكلم syncopated form of لم تكلم , aorist jussive.

2 ودار لها بالرقمطين كأنها . . . مراجيع وشم في نواشر معصم

“And is it her dwelling at the two stony meadows, seeming

as though they were the renewed tattoo marks in the sinews of the wrist."

بالرقتين the two stony meadows, one near Madeenah, and the other near Basarah.

بالرقتين is explained in two ways: (1) at each of the two meadows; or (2) between the two meadows.

The sentence is interrogative, ا being under.

دار , كانها مرا جيع &c., an adj. sent. to دار .

3 بها العين والارام يمشين خلفه . . . واطالوها ينهضن من كل جثم

"The wild cows and the white deer are wandering about there, one herd behind the other, while their young are springing up from every lying-down place."

عين pl. of عيذاء = a wild cow, wide in the eye.

العين and الارام subj. (مبتدأ) , بها being pred.

الارام يمشين adj. sent. to العين and الارام .

خلفه also = مختلفات , wandering in various directions. In obj. case being حال .

جثم , the noun. of place, from جثم to sit.

اطالوها , &c., adv. sent. of حال introduced by و . ينهضن , &c., pred. sent. to the ا , مبتدأ .

4 وقفت بها من بعد عشرين حجة . . . فلا يا عرفت اذ انا بعد توهم

"I stood again near it, (the encampment of the tribe of Awfá,) after an absence of twenty years, and with some efforts, I knew her abode again after thinking awhile."

عشرين تميز after حجة in the obj. case being حال .

لايا in the obj. case being حال .

بعد obj. of time.

5 اذ افي سفعها في معرس رجل . . . ونويا كجثم الحوض لم يتقدم

"I recognised the three stones blackened by fire at the place



where the kettle used to be placed at night, and the trench round the encampment, which had not burst, like the source of a pool."

أَثَافِي (pl. of أَثَقِيَّة) and نُؤْيَا in the obj. case by عَرَفْتُ under. Or being obj. to تَوَهَّم in the preceding line. In the latter case, the version would run thus:—*'After thinking upon the three stones and the trench, &c.'*

مَنْتَهَى الْجَمْعِ اذْأَفِي diptote, فَعِيدٌ مَنْصُوفٌ, being

تَعْرِيْسٌ (اسْمُ الظَّرْفِ) from تَعْرِيْسٌ, a locative noun

فِي مَعْرَسٍ مَرَجَلٍ, lit. in the night-halting place of the kettle; where the kettle was placed at night.

Another reading الْجِدِّ an old well.

نُؤْيَا adj. sent. to لَمْ يَتَذَلَّمْ

فَلَمَّا عَرَفْتُ الدَّارَ قُلْتُ لِرَبْعِيهَا . . . اَلَا اَنْعَمَ صَبَاحًا اِيهَا الرِّبْعُ وَ اَصْلَامٍ 6

"And when I recognised the encampment I said to its site, 'Now good morning, oh spot; may you be safe from dangers.'"

اَنْعَمَ صَبَاحًا = *may you enjoy happiness in the morning.* A common form of salutation among the Arabs. The morning time is specified, because it is generally the time most exposed to the danger of raids.

اَنْعَمٌ obj. of time. Another reading عَمٌ, either syncopated form of اَنْعَمٌ or imper. from وَعَمٌ.

تَبْصُرْ خَلِيْدِي هَلْ تَرَى مِنْ ظَعَائِنٍ . . . تَحْمَلْنَ بِالْعَلْيَاءِ مِنْ فَوْقِ جُرْثُمِ 7

"Look, oh my friend! do you see any women travelling on camels, going over the high ground above the stream of Jurthum."

He fancies he sees the women again whom he saw twenty years previously, and he appeals to his companion to know if what he sees is real.

خَلِيْدِي a vocative noun, مَضَافٍ

هَلْ expletive, used after تَبْصُرْ. It, however, conveys the meaning of 'any.'

ظَعَائِنٌ a diptote, here used as a triptote (with كَسْرَةٌ and تَدْوِيْنٌ) by a poetical license.

تَحْمَلْنَ, &c., adj. sent. to ظَعَائِنٌ .

الْعَلْيَاءُ also name of a place.

8 <sup>ع</sup>ا<sup>و</sup>ن <sup>ب</sup>انماط <sup>ع</sup>نقا <sup>و</sup>كلا . . <sup>و</sup>را<sup>د</sup> <sup>ح</sup>واش<sup>ي</sup>ها <sup>م</sup>شا<sup>ك</sup>ه<sup>ة</sup> <sup>ال</sup>دم

“They have covered their howdahs with coverlets of high value, and with a thin screen, the fringes of which are red, resembling blood.”

علون بانماط = caused coverlets to be put on; ب of causation (للتعدية)

حواشيه in the nom. case to ورا<sup>د</sup> (*adj. pl. of ورد*.)

كلا<sup>ة</sup> and انماط either in the gen. case, being *adj. s.* to انماط and ورا<sup>د</sup>; or in the nom. case, being *pred.* (خبر) to هي *subj.* (مبتدأ) under.

Another reading runs thus:—

<sup>ل</sup>ون<sup>ها</sup> <sup>ل</sup>ون<sup>ها</sup> <sup>ع</sup>ند<sup>م</sup> = red of fringes, the colour of which is the colour of Brazilwood. لونها, &c., *adj. sent.* to الحواشي *subj.* لونها (مبتدأ) and لون *pred.* (خبر).

9 <sup>و</sup>ر<sup>ك</sup>ن <sup>ف</sup>ي <sup>ال</sup>سو<sup>ب</sup>ان <sup>ي</sup>عل<sup>و</sup>ن <sup>م</sup>ت<sup>ن</sup>ه . . <sup>ع</sup>ل<sup>ي</sup>ه<sup>ن</sup> <sup>د</sup>ل <sup>ال</sup>ن<sup>ا</sup>عم <sup>ال</sup>مت<sup>ع</sup>ن<sup>م</sup>

“And they inclined towards the valley of Soobán, ascending the centre of it, and in their faces were the fascinating looks of a soft-bodied person brought up in easy circumstances.”

وركن also means — ‘They mounted the rumps of the camels.’

علون متنه and عليهن, &c., *adv. sent. s.* of حال.

دل *subj.* (مبتدأ) and عليهن *pred.* (خبر).

10 <sup>ب</sup>ك<sup>و</sup>را <sup>ب</sup>ك<sup>و</sup>را <sup>و</sup>اس<sup>ت</sup>ح<sup>ر</sup>ن <sup>ب</sup>س<sup>ح</sup>رة . . <sup>ف</sup>ه<sup>ن</sup> <sup>و</sup>ا<sup>د</sup>ي <sup>ال</sup>رس <sup>ك</sup>ال<sup>ي</sup>د <sup>ل</sup>ل<sup>ق</sup>م

“They arose early in the morning and got up at dawn, and they went straight to the valley of Rass as the hand goes unswervingly to the mouth, when eating.”

مفعول مطاق *cogn. obj.* بكورا

Here كاليد للقم and هن *subj.*, the *pred.* being لقم

Another reading لوادي الرس = for the valley of Rass.

اللقم makes the figure التمكنين, as the rhyming word القم is easily and naturally made out as the proper word to follow the word اليد.

11 وَفِيهِنَّ مَلْهَى لِللطيفِ وَمَنْظُرٌ .: اَنْدِيقٌ لِعَيْنِ النَّاطِرِ الْمُتَوَسِّمِ

“And amongst them is a place of amusement for the far-sighted one, and a pleasant *sight* for the eye of the looker who looks attentively.”

اللطيف also = one of exquisite or nice taste.

Another reading لِلصَّديقِ = for the true lover.

فِيهِنَّ and مَنْظُرٌ subj. s. to the pred.

12 كَانَتْ فَنَاتِ الْعَيْنِ فِي كُلِّ مَنزِلٍ .: نَزَلْنَ بِهِ حَبَّ الْفَنَاءِ لَمْ يُحْطَمِ

“As if the pieces of dyed wool *which they left* in every place in which they halted, were the seeds of night-shade which have not been crushed.”

مَنْزِلٍ adj. sent. to نَزَلْنَ بِهِ .

كَانَتْ in the nom. case, being pred. after

نوع الايغال . An instance of the figure حَبَّ لَمْ يُحْطَمِ adj. sent. to حَبَّ .

13 فَلَمَّا وَرَدْنَ الْمَاءَ زُرْقًا جَمَامَةً .: وَضَعْنَ عَصِيَّ الْكَاضِرِ الْمُتَخِيمِ

“When they arrived at the water, the mass of which was blue *from intense purity*, they laid down their walking sticks, (*i. e., took their lodging there*), like the dweller who has pitched his tents.”

مَاءَ , (ii) or حَالٍ to مَاءَ , (i) زُرْقًا in the obj. case, being an attribute to مَاءَ , (iii) or زُرْقًا in the nom. case, being pred. to the subj. جَمَامَةً , the whole sent. مَاءَ زُرْقًا , an adj. sent. to الْمَاءَ .

مُتَخِيمِ = they لَمَّا وَرَدْنَ هَذَا for كناية metonymy وَضَعْنَ عَصِيَّ الْكَاضِرِ الْمُتَخِيمِ lodged there.

جَمَامٍ pl. of جَمَّةٌ = water collected in a well after drawing.

عَصِيَّ pl. of عَصِيٌّ .

14 جعلن القنآن عن يمين و حزنه . و كم بالقنآن من محل و محرم

“They kept the hill of Qanán and the rough ground about it on *their* right hand; while there are many, dwelling in Qanán, the shedding of whose blood is lawful and unlawful.”

There are many enemies and many friends dwelling there.

كم here خبره , subj. to the pred. بالقنآن .

Here من explanatory to كم .

محل = an enemy, without a protection; محرم = a friend protected

by a covenant (حرمة) .

محل و محرم an instance of the figure التقسيم (Distribution).

15 ظهورن من السوبان ثم جزعنه . على كل قينبي قشيب و مقام

“They came out from the valley of Soobán, then they crossed it, riding in every Qainian howdah new and widened.”

هودج relative adj., (= of the tribe of بلقين,) qualifying under.

Another reading مقام = made roomy.

16 فاقسمت بالبيت الذي طاف حوله . رجال بنوه من قريش و جرهم

“Then I swear by the temple, round which walk the men who built it from the tribes of Quraish and Jurhum.”

This refers to the temple at Mecca which was built by Ismail, son of Abraham, ancestor of the tribe of Quraish, who married a woman of Jurhum, an old tribe of Yaman, who were the keepers of the temple before Quraish.

الذي to (صلم) &c., relative clause, طاف

رجال an adj. sent. to رجال .

حوله obj. of place (ظرف المكان).

17 يمينا لنعم السيدان و جدتهما . على كل حال من محيل و مبوم

“An oath, that you are verily two excellent chiefs, who are found worthy of honour in every condition, between ease and distress.”

Both in affluence and trouble they are always to be relied on.

These are the two chiefs mentioned in the introductory note.

يمينا cogn. obj. (مفعول مطلق) to اقسمت under. or to اقسمت in the previous line.

لنعم a verb of praise, the sentence in full being, لنعم السيدان انتما .

ل for emphasis, introducing the following sent. as جواب القسم .

وجدتما adj. sent. to انتما under., secondary obj. سيدين under.

من explaining حال (بيانية).

سحيل = a rope of a single strand ; singly twisted, or weak.

مبهم = a rope of several strands twisted together ; doubly twisted, or strong.

التقسيم another instance of سحيل و مبهم .

18 سعى ساعيا غيظ بن مرة بعدما . . . تبزل ما بين العشيرة بالدم

“The two endeavourers from the tribe of Ghaiz bin Murrah strove in *making peace* after the connection between the tribes had become broken, on account of *the shedding* of blood.”

The tribes are the tribes of 'Abs and Zubyán.

ساعيا, dual, divested of ن by اضافة .

بعد an adv. ( ظرف ) in the obj. case, in the combination of اضافة with the following sentence :—

1st مصدرية (= that) ما .

بعد تبزل ما بين العشيرة = بعد ما تبزل ما بين العشيرة .

2nd ما relative pron., the relative clause ( صلة ) being هويين العشيرة where هو is under. ما هو بين العشيرة = ما بين العشيرة .

19 تداركتها عبسا و ذبيان بعدما . . . تفرغوا و دقوا بينهم عطر منشم

“You repaired *with peace* the condition of the tribes of 'Abs and Zubyán, after they had fought with one another, and ground up the perfume of Manshim between them.”

منشم, name of a woman who sold perfumes at Mecca.

Some Arabs, making a league to be revenged against their enemies, took oath with their hands plunged in a certain perfume, made by her, as a sign of their coalition. They fought until they were slain to the last of them.

Hence the proverb  $\text{عَطْرُ مَنْشَمٍ مِنْ أَشْأَمٍ}$  = more unlucky than the perfume of Manshim.

بعد تفأينهم ود قهم &c. بعد ما تفأ نوا (Vide the preceding line.) بعد ما  
عطر منشم بينهم .

علمية and ان (غير منصرف) on account of اذ بيان ,

تفأ نوا denotes reciprocity of action.

التأميح an Allusion. an instance of the figure ود قوا بينهم عطر منشم

وقد قلتما ان ندرک السلم واسعا . بهال ومعروف من القول نسام 20

“And indeed you said, ‘if we bring about peace perfectly by the spending of money and the conferring of benefits, and by good words, we shall be safe from the danger of the two tribes, destroying each other’.”

سلم to حال (= amply) in the obj. case, being واسعا .

معروف explanatory to من

ندرك and جزاء , respectively. شرط being نسام and ندرک

فاصبحتما منها على خير موطن . . بعيدين فيها من عقوق وماثم 21

“You occupied by reason of this the best of positions, and became far from the reproach of being undutiful and sinful.”

These two men became much honoured on account of their good act in making peace.

اصبحتما to (خبر) a prep. phrase, pred. على خير موطن

بعيدين in the obj. case being حال .

The pronoun ها refers in both cases to السلم , (used in the masc. as well as in the fem. gender), their act of completing the peace.

Or it may be taken to refer to الحرب , war, which is of the fem. gender.

عظيدين في عليا معد يد يتما . . ومن يستبح كذا من العجد يعظم 22

“And you became great in the high nobility of Ma’add ; may

you be guided *in the right way*; and he who spends *his* treasure of glory will become great."

عظمين obj. of حال .

يستبج &c. also = takes a lawful possession of a treasure of glory *by means of his virtuous deeds*.

يستبج and يعظم jussive, being شرط and جزاء .

ذبيان and عيس ancestor of the tribes, among which were

هديتما a passive optative sent.

ومن يستبج &c., an instance of ارسال المثل, a general maxim.

Another reading يعظم = achieves a great thing. Also يعظم is respected.

وتعفى الكلوم بالمئين فاصبحت . . . ينجيها من ليس فيها بعجرام 23

"The memory of the wounds is obliterated by the hundreds of camels, and he, who commenced paying off the blood money by instalments, was not guilty of it (i.e., of making war)."

The sent. اصبحت &c., pred. to ينجيها .

المئين pl. of مائة, alj. to الابل under.

ها in ينجيها, and the implied pron. in اصبحت refer to ابل .

ها in فيها refers to الكلوم or الحرب .

ينجيها قوم لقوم غرامة . . . ولم يهريقوا بيدهم مالا محجرام 24

"One tribe pays it to another tribe as an indemnity, while they who gave the indemnity did not shed blood sufficient for the filling of a cupping glass."

تميز in the obj. case being غرامة .

وهريق يهريق, modified from هريق يهريق, a quadrilateral verb, where the initial ه is a modification of ع

Another reading ما يهريقوا; where the ي in يهريقوا is syneopated

فاصبح يجري فيهم من تالكم . . . مغانم شتى من افال مزائم 25

"Then there was being driven to them from the property you inherited, a booty of various sorts from young camels with slit ears."

Another reading  $\text{يُجَدَى} = \text{are driven}$ .

منتهى الجمع (غير منصوف) being منغانم a diptote

for مؤنم, by poetic license, افعال being of com. gend., the measure فعال being used for the masc. as well as for the fem. gend.

Another reading is افعال المؤنم or افعال مؤنم (with اضافة) = the young camels, offsprings of مؤنم, a certain famous stallion camel.

Young camels were generally given as mulct.

26  $\text{الْأَبْلَغُ الْإِحْلَافِ عَنِّي رِسَالَةٌ . . . وَذِيانَ هَلْ أَقْسِمْتُمْ كُلَّ مَقْسَمٍ}$

“Now, convey from me to the tribe of Zubyán and their allies a message,—‘verily you have sworn by every sort of oath to keep the peace.’”

كل adj. of emph. (تاكيد) to مقسم, which is a cogn. obj. (مفعول مطلق), a verbal noun from اقسام.

Another reading  $\text{فَمَنْ مَبْدِئُغ} = \text{who will convey?}$

هل here used in the sense of قد. = indeed.

27  $\text{فَلَا تَكْتُمُونَ اللَّهَ مَا فِي سُرُورِكُمْ . . . لِتُخْفِيَ وَهَمَّهَا يَكْتُمُ اللَّهُ يَعَام}$

“Do not conceal from God what is in your breast that it may be hidden; whatever is concealed, God knows all about it.”

He is here cautioning the tribe of Zubyán against harbouring intentions of breaking their vows to keep the peace.

تكتمون emphatic, 2nd per., pl masc.

تخفي by ل of منصوب, يخفي.

جزاء and شرط jussive يعام and (Pass.) يكتم.

الله subj. of يعام; the obj. ه being under.

Prose order  $\text{أرسل المثلث} . . . \text{ومهما يكتم يعلمه الله}$ , a general maxim.

28  $\text{يُؤَخَّرُ فَيُوضَعُ فِي كِتَابٍ فَيَدُخَرُ . . . لِيَوْمِ الْحِسَابِ أَوْ يُعَجَّلُ فَيَنْقَمُ}$

“Either it will be put off and placed recorded in a book, and preserved there until the judgment day; or the punishment be hastened and so he will take revenge.”



The verbs يُؤخَّر and others are passive and jussive, being apodosis to لا تكتمن , or being in appos. with يعلم in line 27.

يذمّ jussive, being apodosis to إن يعجل under.

An instance of the combination of the figures الترتيب, *Gradation*, and التفريق *Division*.

وما الحرب إلا ما علمتم وذقتم . وما هو عنها بالحدِيثِ المرجمِ 29

“And war is not but what you have learnt it to be, and what you have experienced, and what is said concerning it, is not a story based on suppositions.”

ما a rel. pron. in the nom. case; the rel. clause or صلته being علمتم and ذقتم, with obj. 8 under.

ب Expletive with the pred. after the negative. ما .

متى تبعثوها تبعثوها ذميمة . وتضرب إذا ضربتمونا فضررم 30

“When you stir it up, you will stir it up as an accursed thing, and it will become greedy when you excite its greed and it will rage fiercely.

The war though it may be small in the commencement is sure to spread.

تبعثوها 1st and 2nd jussive, being شرط and جزاء respectively.

إن تضرب jussive being apodosis to under.

ذميمة in the obj. case, being حال .

Another reading ذليلة = insignificant.

فتعركم عرك الوحا بذفالها . و تلتح كشافا ثم تلتج فتتدم 31

“Then it will grind you as the grinding of the upper mill-stone against the lower, and it will conceive immediately after one birth and it will produce twins.

The misfortunes arising from war are double.

ذفال may also be translated as the cloth spread to catch the flour as it falls from a handmill.

كشافا = immediately after a birth. In the obj. case being حال .

Or adj. to لِقَا حَا (= conception) under.

مفعول مطلق in the obj. case being عرک .

The verbs are all jussives; so also those in lines 32 and 33.

32 فَتَنْجِ لَكُمْ غُلَامَانَ أَشَامَ كُلِّهِمْ . كَا حَمْرٍ عَادٍ ثُمَّ تَرْضِعُ فَتَنْظُمِ

“It will bring forth youths, most accursed, each of them is like Ahmar of the tribe of 'Ád; so it will give them suck and then wean them.”

اد allusion (انتلميح) to Ahmar of the tribe of Thamúd, who killed the she-camel of the prophet Sálîh, and was held accursed for his misdeed. He is not of the tribe 'Ád as the poet describes him by a mistake; or, perhaps, it is because ثمود is called عاد الأخرى or the second 'Ád.

غلمان is مضاف and شوم under. مضاف الیه; and اشأم adj. to شوم (غير منصرف) like احمر.

كليم &c., adj. sent. to غلمان .

Lines 31 and 32 make an instance of the figure الترتیب and مراعاة النظير, Observance of like terms.

كليم is مبتدأ خبر. كاحمر, مبتدأ

Prose order, غلمان شوم اشأم .

33 فَتَنْجِلِ لَكُمْ مَا لَا تَنْجَلُ لِأَهْلِيهَا . تَرَى بِالْعِرَاقِ مِنْ قَفِيرٍ وَدِرْهَمٍ

“Then it will produce for you what the villages in Iráq do not produce for their people from bushels of corn and from money.”

ما explanatory of من .

لا تنجل &c., rel. clause (صلة) to ما .

This line is an instance of Irony التهكم .

34. لِعُمْرِي لِنِعْمِ الْحَيِّ جَرَعَلَيْهِمْ . بِمَا لَا يُوَاتِبُهُمْ حَصِينُ بْنُ ضَمْضَمٍ

“By my life I swear, how good a tribe it is upon whom Husain Bin Zamzam brought an injury by committing a crime which did not please them.”

Husain Bin Zamzam's father was killed during the war between the Benî Zubayán and the Benî 'Abs. When peace was concluded between the tribes, he

made a vow secretly that he would kill one of the tribe of 'Abs out of the revenge for his father. This he did, but when the Benî 'Abs came to take revenge on him, Hârith Ibn 'Awf offered them one hundred camels as blood money or his own son to kill. The 'Absions took the camels and spared his son. The poet is now praising them for their act.

ل in لعوري and لنعم for emphasis.

جر عليهم an adj. sent. to السحي .

ما , a rel. clause (صلة) to the rel. pron. ما .

35. وَكَانَ طَوَى كَشْحًا عَلَى مَسْتَكْدَةً . فَلَا هُوَ بَدَا مَا وَلَمْ يَنْقَدِمِ

“And he had concealed his hatred, and did not display it, and did not proceed to carry out his intention until he got a good opportunity.”

كشحا lit. folded his flank; (كناية) mytonymy for انهمر = cherished in heart.

مستكدة adj. sent. to حطة (= design) under, i.e., concealed stratagem, or malice.

36. وَقَالَ سَأَتَضِي حَاجَتِي ثُمَّ أَتَقِي . عَدُوِّي بِالْفِ مِّنْ وَرَائِي مَلْجَمِ

And he said “I will perform my object of avenging myself, and I will guard myself from my enemy with a thousand bridled horses behind me.”

37. فَشَدَّ وَلَمْ يَفْزَعْ بِيَدُونَا كَثِيرَةً . لَدَى حَيْثُ الْقَتِ رَحْلِيَا أَمْ قَشْعَمِ

“Then he attacked his victim from 'Abs, but did not cause fear to the people of the many houses, near which death had thrown down his baggage.”

He killed no one while the peace was in force except the one person on whom he meant to take revenge,

يدونا must be taken to mean ابل البيت .

لدى locative noun, (ظرف المكان) حيث to مضاف , which is مضاف to the following sent., and is, therefore, indeclinable (مبني) with ضم .

ام قشعم (from قشع = to sweep away, as some suppose), a nick-name for death.

لدى حيث القت &c. = عند منزل المنيّة = *at the lodging or place of death.*

Another reading ولم تُفزع بيوت = but many houses were not terrified.

Another reading ولم ينظر = did not respite.

38. لَدَى اسَدٍ شَاكِي السَّلَاحِ مَقْدَفٍ . لَمْ لَبِدْ اظْفَارَهُ لَمْ تَقْلَمِ

“Near a lion, fully armed, very warlike, who has a mane, and whose claws have not been clipped.”

لدى اسد in apposition with حيث لدى in line 37.

Or here كان ذلك (= *this happened*,) under.

شاكى, inverted form of شائك, or شاك with the medial ء eliminated from شوكة, prowess or valour.

شاكى السلاح = who exhibits his prowess by his arms; or whose weapons are sharp; or bristling with arms.

مقذف (intensive,) thrown frequently into wars.

لم لبد and لم تقلم adj. aent. s, to اسد .

اسد metaphorically used for حصين . This line is generally quoted by writers on Rhetoric as an excellent example of the combination of the two kinds of اسدعارة (metaphor), مصجودة, (accompanied by circumstances relating to the thing compared,) and موشح, (accompanied by circumstances relating to the thing compared with.)

39 جَرِيئِي مَتَى يَظْلَمُ يَعاقِبُ بِظِلْمِهِ . سَريعاً وَاِلا يَبْدُ بِالظَّامِ يَظْلَمُ

“Very brave;—when he is wronged he punishes by his tyranny quickly, and if he is not anticipated with oppression, he oppresses.

جريئى may be in the gen. case being adj. to اسد; or in the nom. case being pred. (خبر) to هو under.

يظلم and يعاقب jussive being شرط and جزاء .

سريعاً, in the obj. case; either being حال, or adj. to عقاباً (مفعول) under.

يد (lightened form of <sup>يبدء</sup>) Passive, jussive. It is  $\text{وز}$ ; but the final being lightened into  $\text{ا}$ , it is made to follow the rule of  $\text{الذات قص}$ .

لا = لا إن if not.

40 رءواظماهم حتى إذا تم اوردوا . غمارا تفرى بالسلاح وبالدم

“They allowed *their animals* to graze until when the interval between the hours of drinking was finished, they took them to the deep pool, which is divided by weapons and by shedding of blood.”

By the deep pool is meant war, and the meaning of the line is that the tribes refrained from war for a certain time, after which they again had recourse to arms.

ظماً, the interval between one drinking time and another. In the obj. case being obj. of time.

تم, subj. the implied pronoun referring to ظماً.

تفرى contracted form of تفرى, obj. sent. to غمارا.

Another reading رءوا مارءوا من ظمئهم = they allowed their camels to graze to their content during the interval, &c.

An instance of the figure of النظر

41 فقصوا منايا بيذهم ثم اصدروا . إلى كلك مستقوبل متوخم

“They accomplished *their* objects amongst themselves, then they led *the animals* back to the *pasture* of unwholesome indigestible grass.”

That is after they had had enough fighting—drinking of the pool of war—they prepared for the next time of fighting.

42 لعمرى ما جرت عليهم رما حيم . دم ابن نهيك او قتيل المثللم

“Verily by your life *I swear*, their spears never committed a sin against themselves *in taking*, (or never made them liable to *any penalty for shedding*) the blood of Ibno Naheek or the one killed at Muthullam.”

هم *i.e.*, the two persons whom he is praising, the pl. no. is used for respect.

These two men, although they paid they blood mulct, were guiltless of shedding blood.

نَهَيْكَ one of Banî 'Abs, killed during the celebrated war of Dáhis-  
المَذْلَم a place where one of Banî 'Ab was killed during the same war.

تَنْبِيل in the gen. case being مضاف اليه دم to دم .

Another reading. دُمُ ابْنِ الْمُهْتَمِّمِ .

43 وَلَا شَارَكَتْ فِي الْمَوْتِ فِي دِمِّ نَوْفَلٍ . وَلَا وَهَبٍ مِنْهَا وَلَا ابْنِ الْمُخَزَّمِ

“ And *their spears* did not participate in the death and blood of Nawfal, nor *in the blood of* Wahab, nor of Ibn-al-Mukhazzam.”

The subj. of شَارَكَتْ is رَمَاح in the preceding line.

All the persons mentioned here were killed during the war of Dáhis.

44 فَكَلَّا أَرَاهُمْ أَصْبَحُوا يَعْقَلُونَهُ . . . صَحِيحَاتٍ مَالٍ طَالِعَاتٍ بِمُخْرِمِ

“ I saw both of them paying them as blood mulct the best part of their flocks which were ascending the mountain pass.

كَلَّا In the obj. case, being شريطة التفسير المنصوب على

أَرَاهُمْ &c., noun sent. secondary obj. to. اصْبَحُوا

اصْبَحُوا pred. sent. (خبر) .

صَحِيحَاتٍ either = free from defects; or paid without any demand. In the obj. case, being secondary obj. to يَعْقَلُونَهُ .

Here some copies have two lines in lieu of one, running thus—

فَكَالْأَرَاهُمْ أَصْبَحُوا يَعْقَلُونَهُمْ . . . عَالَاةٌ الْفِ بَعْدَ الْفِ مُصْتَمِّمِ  
تَسَاقُ إِلَى قَوْمٍ لِقَوْمٍ فُرَامَةً . . . صَحِيحَاتٍ مَالٍ طَالِعَاتٍ بِمُخْرِمِ

“ So I saw them all paying them as blood-mulct repeated portions of thousand after thousand, fully reckoned. They were driven to one people on account of other people as a mulct being, &c.”

عَالَاةٌ = one thing after another; obj. of يَعْقَلُونَهُمْ .

مصمم adj. to الف , in the masc. gender, agreeing with its form.

تساق adj. sent. to علالة .

فراصة in the obj. case, being تميزت .

صحيحات and طالعات in obj. case, being either حال , or adj. to علالة .

45 لحيّ حلال يعصم الناس امرؤم . : إذا طرقت إحدى الليالي بمعظم

“The camels belonged to a tribe abiding always in one place, whose power protects the people, when night brings them a great misfortune.”

They protect the unfortunate.

لحيّ may also = on account of a tribe; Here the prepos. phrase goes with يعقلونه in line 44.

حلال pl. of حلة = a collection of 100 houses, here used for the people.

Or pl. of حال = abiding near one another; many.

يعصم &c, adj. sent. to حي .

امرؤم subj. to يعصم the obj. being الناس . By حي is meant the tribe of the persons whom the poet praises.

46 كرام فلا ذوالضغن يدرك تبهله . : لديهم ولا الجاني لديهم بمسلم

“They are noble, so that the one possessed of hate, cannot accomplish his hate against them and the criminal, who takes refuge with them, is not surrendered to his enemies.”

Another reading ولا الجاني عليهم بمسلم “Nor is he who commits a crime against them safe from their revenge.”

كرام either in the gen. case, being adj. to حي ; or in the nom. case, being خبر to هم under.

لا here is المشبهة بليس (ليس), and ذوال and الجاني subj, s. (اسم) in the nom. case; pred. being the sent. يدرك تبهله in the first case; and بمسلم with the expletive ب in the other case.

47 سميت تكاليف الحيرة ومن يعيش . : ثمانين حولاً لا أبالك يسام

“I have grown weary of the troubles of life; and he, who

lives eighty years will, mayest thou have no father *if thou doubt, grow weary.*"

ثمانين obj. of time.

حولاً obj. of specification تَمَيُّدٌ

لا ابالك a common term of imprecation.

ابا In the obj. case, being subj. (اسم) after لا, which is لالنفى الجنس the pred. being موجود, under.

This and the following lines are among the best instances of ارسال المثل, general maxims, embodying, as they do, excellent precepts of morality and ethics. In this and the following lines, all the aorist verbs, preceded by من are jussive, being شرط, and those that follow are also jussive being جزاء.

48 وَاَعْلَمُ مَا فِي الْيَوْمِ وَالْأَمْسِ قَبْلَهُ . وَ لَكِنِّي عَنْ عِلْمِ مَا فِي غَدٍ عَمٍ

"And I know what has happened to-day and yesterday, before it, but verily, of the knowledge of what *will happen* to-morrow; I am ignorant."

قبل In the obj. case, being obj. of time (مفعول فيه) .

لكن after بي (adj. from عسى), pred. to the subj. عسى

هو في اليوم ما relative, في اليوم its relative clause (صلة); elliptical for ما So also ما في غد .

قبله i.e., the preceding and not any other past day. An instance of the figure نوع التعميم; or an expression, superfluous but defining more accurately.

49 رَأَيْتَ الْمَنَآيَا خَبَطَ عَشْوَاءَ مَنْ تَصَبَّ . تَمَتَّرَ وَمَنْ تَخَطَّى يَعْمُرُ فِيهِمْ

"I see death is like the blundering of a blind camel;—him whom he meets he kills and he whom he misses, lives and will become old."

تخبط to مفعول مطلق an infin., in the obj. case, being cogn. obj. under.

عشواء a diptote غير منصرف, on account of الف ممدودة, fem. of اعشى.



Object of *تصب* and *تخطي* is  $\delta$  under. *من تصب* &c., an example of the figure *التقسيم*.

50 *ومن لا يصانع في أمور كثيرة .: يضرس باذياب ويوطأ بمنسَم*

“And he who does not act with kindness in many affairs will be torn by teeth and trampled under foot.”

51 *ومن يجعل للمعروف من دون عرض .: يفرة ومن لا يتق الشتم يشتم*

“And he, who makes benevolent acts intervene before honour, increases *his honour*; and he, who does not avoid abuse, will be abused.”

The meaning of the line appears to be he who prefers acting benevolently to seeking means of increasing his honour will find his honour thereby increased.

*من دون* = in defence of.

$\delta$  in *يفرة* refers to *عرض*. It may as well be taken to refer. to *المعروف*, when it would mean, “will do more benevolence.”

52 *ومن يك ذا فضل فيبخل بفضله .: على قوم يستغن عنر ويذمم*

“He, who is possessed of plenty, and is miserly with his great wealth towards his people, will be dispensed with, and abused.”

*ذا* the objective form of *ذو*; obj. of *يك*.

*يبخل* coord. to *يك*.

53 *ومن يوف لا يذمم ومن يهد قلبه .: الى مطمئن البر لا يتججم*

“He who keeps his word, will not be reviled; and he whose heart is guided to self-satisfying benevolence will not stammer.”

He will talk as a man who has no cause to fear.

Another reading *ومن يقض قلبه* = he whose heart inclines to, and is joined with.

*الى مطمئن* = *الى بر مطمئن* also = pure and firm.

*لا يتججم* also = will not fall back.

54 <sup>وَمَنْ هَابِ اسْبَابِ الْمَنَايَا يَنْلُزْ . . . وَإِنْ يَرُقْ اسْبَابَ السَّمَاءِ بِسَامٍ</sup>

“And he who dreads the causes of death, they will reach him, even if he ascends the tracts of the heavens with a ladder.”

وَمَنْ يَدْرُكُكُمْ الْمَوْتُ وَلَوْ كُنْتُمْ فِي بُرُوجٍ مُّشِيدَةٍ = death will overtake you although you may be in strong towers.”

يَنْلُزْ 3rd per., fem. pl.

55 <sup>وَمَنْ يُجْعَلِ الْمَعْرُوفِ فِي غَيْرِهَا هَلِيلٌ . . . يَكُنْ حَمْدُهُ ذِمًّا عَلَيْهِ وَيَنْدَمُ</sup>

“And he, who shows kindness to one not deserving of it, his praise will be a reproach against him, and he will repent of *having shown kindness.*”

تَرْحَمُ بَرِيْلَنگِ تِيَزْدَنَدَان . . . سَتَمگَارِي بُوْد بَرگُوَسفَنَدَان

The showing of mercy to the sharp toothed leopard may be an oppression to the sheep.

ذِمًّا in the obj. case being pred. after يَكُنْ .

56 <sup>وَمَنْ يَعْصِ اطْرَافَ الزَّجَاجِ فَانَر . . . يَطِيعُ الْعَوَالِي رَكِبَتْ كُلُّ لَهْذِمٍ</sup>

“And he who rebels against the butt ends of the spears, then verily he will *have to* obey the spear points joined to every long spear *shaft.*”

He who prefers war to peace will be killed in battle one day.

The wandering desert Arabs when they met used to present the butt ends of their spears towards one another if their intentions were peaceful, the points if they intended fighting.

Some take the butt end to mean easy matters, and the points to mean hard matters. The line would then mean to say, “He, who does not yield to easy matters, will have to labour under great evils.”

عَوَالِي, pl. of عَالِيَم (= *higher part*); in the obj. case, to يَطِيعُ, with its <sup>فَتَحَر</sup> suppressed by a poetical license.

عَوَالِي adj. sent. to رَكِبَتْ

كل In the obj. case being secondary obj. to ركبت; or مفعول فيه, the prep. في being under.

ف in فانه introducing the following sent., apodosis to من.

An example of the figure المطابقة, *Antithesis*.

57 <sup>و</sup>ومن لا يذد عن حوضه بسلاحه . . . يهدم <sup>و</sup>ومن لا يظلم الناس يظلم

“And he who does not repulse with his weapons from his tank, will *have it* broken; and he who does not oppress the people will be oppressed.”

حوض here metaphorically (استعارة) used for حرم in the sense of “rights,” “honour,” or anything which a man ought to protect.

58 <sup>و</sup>ومن يغتوب بحسب عدوا صديقه . . . ومن لا يكرم نفسه لا يكرم

“And he who travels should consider his friend an enemy; and he who does not respect himself will not be respected.”

Do not consider every stranger you meet a friend.

The first hemistich may also mean,—

“He, who goes to foreign countries, takes an enemy for his friend, *for want of experience*.”

59 <sup>و</sup>ومن لا يزل يسترحل الناس نفسه . . . ولا يعفها يوما من الذل يندم

“And he, who is always seeking to bear the burdens of other people, and does not excuse himself *from it*, will one day by reason of his abasement, repent.”

يسترحل الناس نفسه Lit. = allow himself to be used as حلة, or a camel litter, by the people; (استعارة).

يسترحل الناس 2nd obj. to يسترحل.

لا يزل يسترحل pred. after لا يزل, one of الافعال الناقصة.

يعفها obj. of time. (مفعول فيه).

In يعفها the ها agrees with نفس, hence in fem. gencl.

لا يعف jussive, being coord. to لا يزل.

ومهما تكن عند امرئ من خليقة .: وإن خالها تخفى على الناس تعلم 60

“And whatever of character there is in a man, even though he thinks it concealed from people, it is known.”

People know more about us than we imagine.

من Explanatory to مهما .

The sent. تخفى على الناس second. obj. to خال .

ومن لا يزل يستعمل الناس نفسه .: ولا يغنيها يوماً من الدهر يسام\* 61

“He, who does not cease asking people to carry him, and does not make himself independent of them even for one day of the time, will be regarded with disgust.”

الناس and نفسه, 1st and 2nd obj, to يستعمل .

وما obj. of time ( ظرف الزمان ) .

لا يزل jussive, being coord. to لا يغني

وكأئن ترى من صامت لك معجب .: زيادته أو نقصه في التكلم 62

“Many silent ones you see, pleasing to you, but their excess in wisdom or deficiency will appear at the time of talking.”

تا مرد سخن نر گفتم باشد .: عیب و هذرش نهفته باشد

As long as a man has not spoken, his defects and his merits are concealed. (Gulistan, 1st chapter, 3rd tale).

كأين = كم in the obj. case, being obj. of ترى .

من explanatory to كآين .

صامت and معجب adj. to رجل under.

زيادته &c., adj. sent. to صامت .

في التكلم and نقصه subj. and زيادته pred.

لسان الفتى نصف ونصف فؤاده .: فلم يبق إلا الصورة اللحم والدم 63

“The tongue of a man is one half, and the other half is his mind, and there is nothing besides these two, except the shape of the blood and the flesh.”

نصف and فؤاد subj. and نصف pred. ; so also لسان

لم يبق . in the nom. case, being subj. to صورة

المراء بالصغير لسانه ووجدانه = "man is known by his two little things, his tongue and his mind."

Another instance of the figure التقسيم

64 وَأَنَّ سَفَاةَ الشَّيْخِ لِاحْلَامِ بَعْدَهُ . وَإِنَّ الْفَقِيَّ بَعْدَ السَّفَاهَةِ بِحِلْمِهِ

"And verily, as to the folly of an old man there is no wisdom after it, but the young man after his folly may become wise."

If man is a fool in his old age, there can be no hope of his ever attaining wisdom.

وَالشَّيْخُ لَا يُتْرَكُ إِخْلَاقُهُ . : حَتَّى يُوَارِيَ فِي تُرْبِ رَمْسِهِ

And the old man never abandons his nature until he is concealed in the dust of his grave.

خوبی بد در طبیعتی که نشست . : نرود تا بروز مرگ از دست

A bad habit, which has taken root in one's nature, will not go away until the day of death. (Gulistan, 2nd chapter).

سفاة a sent. pred. to احلام بعدة

احلام in the obj. case, being subj. after لا; pred., being the adv. phrase بعدة مضموم, contrary to the rhyme of the poem, which is مكسور. An instance of the defect in rhyme called إقواء.

Obs. the double Antithesis, المقابلة.

65 سَأَلْنَا فَاعْطَيْتُمْ وَعَدْنَا وَعَدْتُمْ . : وَمَنْ أَكْثَرَ التَّسْأَلِ يَوْمَئِذٍ سَيَكْرَمُ

"We asked of you, and you gave, and we returned to the asking and you returned to the giving, and he who increases the asking, will one day be disappointed."

تَسْأَلُ infinitive of intensity.

يَوْمًا obj. of time.

An instance of Climax الترتيب

## القصيدة الرابعة

### THE FOURTH POEM.

Written by Labeed Bin Rabce 'ah Al-'Amirí, who became a Mahomaden, and died in the 41st year after the Hijra, when he was 150 years old.

The metre of the poem is the first of الكامل, (or, الضرب), (الاول من العروض الاول من الكامل), which consists of مَفْعَاعُنْ, repeated six times.

This metre, الكامل (=perfect), is much admired for its melodious flow, and like الطويل is very extensively used by the Arabs for all kinds of poetry. The measure of the line is large enough to accommodate words and sentences of any length entirely and independently of another line. As in الطويل, each hemistich being roomy enough of itself, no word is, as a rule, divided between the two hemistiches, except in the case of a word beginning with the article ال, where ال may go with the first hemistich, leaving the following entire word to the second.

The following are the kinds of زُحَاف to which the feet of this metre are subject:—

(1) الأَضْمَالُ, (or making quiescent the second moveable letter of a foot), which turns مَفْعَاعُنْ into مَسْتَفْعَعُنْ. It is extensive in use.

(2) الوُقُصُ, (or the suppression of the second moveable letter), which turns مَفْعَاعُنْ into مَفْعَاعُنْ. It is of rare occurrence.

(3) الخَزْلُ, (or simultaneously dropping the 4th letter and divesting the second letter ت of its حركة,) which turns

مَفْعَلَانٌ into مَفْعَلَانٌ. It is bad to use because of its putting the metre out of harmony.

Example of scansion.

فُوجَا مَهَا	بَدُّ غُولَهَا	بِمَنْى تَابَدُ	فَمَقَامَهَا	رَمَحَلَهَا	عَفَّتِ الدِّيَارُ
مَفْعَلَانٌ	مَفْعَلَانٌ	مَفْعَلَانٌ	مَفْعَلَانٌ	مَفْعَلَانٌ	مَفْعَلَانٌ
سَالِمٌ	سَالِمٌ	سَالِمٌ	سَالِمٌ	سَالِمٌ	سَالِمٌ

The rhyme (القافية) is مطلقّة (free), of the class of المتدارك as in the previous poems. The روي, (or the rhyming letter,) is م; with ضمة for مجرى, (or moving vowel); and with the constant syllable ها, called هاء الوصل, (or the attached ها;) whose نفاذ, (or moving vowel,) is فتحة, and خروج, (or the letter of prolongation,) is ا. Further, م, the روي, is preceded by ا, called ردي, with فتحة for its حذو, (or the moving vowel of the preceding letter). Hence, the قافية is termed مطلقّة مودقة موصولة بالهاء من المتدارك; while the poem (قصيدة) is called مديمة موصولة بالهاء.

The poem contains a description of rural life and the pride of the poet in the noble qualities and deeds of his ancestors.

1 عَفَّتِ الدِّيَارُ مَحَلَهَا فَمَقَامَهَا . . بِمَنْى تَابَدُ غُولَهَا فِرْجَامَهَا

“The traces of the houses of my beloved, their position and their site at Miná have been obliterated, and Ghoul and Rijám near it have become deserted.”

The second hemistich may also mean “at Mina, where its wide extent and its hills have been inhabited by wild animals.”

مَنْى either feminine, and a diptote, or masculine and a triptote.

مَحَلَهَا and مَقَامَهَا in the nom. case, being in apposition with الديار (بدل الاشتمال).

تابد &c., adj. sent. to مَنْى .

2 فَمَدَاغِ الرِّيَانِ عَرِي رَسَمَهَا . . خَلِقًا كَمَا ضَمِنَ الرُّوحِي سَالَمَهَا

“Also the water-courses of Rayyán; of which the traces were laid bare, so as to lie worn out and invisible from a

*distance, but visible on approach, as writing intrusted to the hard stones."*

مدافع In the nom. case, being subj. to *تأبد*, and coord. to *غولها*.

عربي adj. sent. to *الريان*.

خالقا, adj. in the obj. case, being *حال*.

وحي obj. to *ضمن*, the subj. being *سلكها*, and *ها* referring to *وحي*.

وحي pl. of *وحي* and *سلام* pl. of *سأمة*.

3 *دمن* *تجرم* *بعد* *عهد* *انيسها*. *حجج* *خلون* *حلالها* *و* *حرامها*

"The traces of its people remain, although since the time of their inhabitants many years have been completed, whose sacred months and non-sacred months have both elapsed."

*حلال* is the name given to the eight months of the year during which the Arabs consider war lawful.

*محرم*, *محررم* the four months in which they consider war unlawful, *ذوالحجة* and *ذوالقعدة*, *رجب*.

*دمن* In the nom. case, either being in apposition with *الديار*, or being pred. to *هي* under.

*تجرم*, &c., adj. sent. to *دمن*.

*حجج* subj. of *تجرم*.

*خلون* adj. sent. to *حجج*.

*حلال* and *حرام* in the nom. case, being in apposition (*بدل البعض*) with *حجج*.

4 *رزقت* *مرابيع* *النجوم* *و* *صابها*. *ودق* *الرواعد* *جودها* *فودامها*

"They have been supplied with grass by the spring rains of the rainy stars; and the shower of the thunder-clouds, their heavy downpour, and their gentle showers have affected them."

Some consider *رزقت* and *صاب* to be optative (*دعائية*), meaning "May they be fed with.....and may they be rained by....."

*رزقت* In the obj. case, being secondary obj. to *مرابيع*.



نجوم means stars generally; here, *انواء* or the mansions of the moon, which by their rising and setting at dawn, were supposed to bring rain, wind, heat or cold.

مراييع النجوم = the rains of the spring. pl. of *مرباع* = of spring, born in spring.

ودق (بدل) and ردام in apposition with جود.

5 مِنْ كُلِّ سَارِيَةٍ وَغَادٍ مَدَجِنٍ .: وَعَشِيَّةٍ مُتَجَاوِبٍ ارْزَامُهَا

“Being the rain from every night-cloud, and morning-cloud pouring incessantly, and evening cloud whose thunders respond to one another.”

من explanatory to *الرواعد* in the previous line.

سارية adj. to *سحابة* under.

مدجن also = obscuring the sky.

ارزام *متجاوب* being partic. and *عشيتهم* an adj. phrase to *متجاوب* ارزامها in the nom. case, being its subj.

An instance of *التقسيم*.

6 فَعَلًا فَرُوعَ الْاِيْهَتَانِ فَاطْفَلَتْ .: بِالْجَلْبَتَيْنِ ظَبَاوَهَا وَنَعَامُهَا

“So the branches of Aihqán grew high, and the deer and ostriches brought forth young and laid eggs respectively on the two sides of the valley.”

Here ostriches, by a figure of speech, (called *المشاكله*), are said to bring forth young, though they only lay eggs. Instances of the kind are abundant in Arabic poetry and prose.

7 وَالْعَيْنِ سَاكِنَةٌ عَلَى اِطْلَاقِهَا .: عَوْنًا تَاجِلُ بِالْقَضَاءِ بِهَا مُهْمَا

“And the wild cows, having lately calved, are standing over their young giving suck, whose (i. e., the valley's) young lambs have herded in the plain.”

The above two lines point out the abandonment of the place by human beings, the wild animals being left undisturbed.

عَوْنٌ pl. of *عائذ* = a doe 10 or 15 days after having brought young.

In the obj. case to denote condition. (حال).

تَأَجَّلَ, &c., adj. sent. to العَيْن.

Either تَأَجَّلَ past tense or تَأَجَّلَ aorist, syncopated form of تَأَجَّلَ  
بِهِمْ, pl. of بِهِمْ pl. of بِهِمْ.

8 وَجَلَّ السُّيُوفُ عَنِ الطَّلُولِ كَانَهَا . : زُبُرٌ تُجَدُّ مَتُونُهَا أَقْلًا مِثْلَهَا

“And the floods have cleared away *the dust* from the ruins, which shine as clearly as if they were books, the text of which the pens have renewed.”

That is, the ruins have come to light again, as faded writing, after the pen has again been passed over it.

كَانَ خبر after زُبُرٌ pl. of زُبُرٌ in the nom. case, being pred.

تُجَدُّ, &c., adj. sent. to زُبُرٌ.

الطَّلُولِ, &c., adj. sent. to كَانَهَا.

9 أَوْ رَجَعِ وَأَشْمَةُ أُسْفَ نَوْرَهَا . : كَفَفًا تَعْرَضُ فَوْقَهُنَّ وَشَاهِمَهَا

“Or as the repeating of a tattooer *the operation of tattooing*, her indigo or soot is sprinkled in circles, above which her tattooing appears.”

That is, the tattooer brings to light the old marks by sprinkling indigo over them.

رَجَعِ, pred. after كَانَ, in coord. to زُبُرٌ in the preceding line.

أَشْمَةُ, &c., adj. pass. sent. to أُسْفَ

كَفَفًا (pl. of كَفَفَةٌ). In the obj. case, being secondary obj. to أُسْفَ  
or حَالٌ.

تَعْرَضُ, &c., adj. sent. to كَفَفًا.

Either تَعْرَضُ, syncopated form of تَعْرَضُ; or تَعْرَضُ past tense.

10 فَوَقَفْتُ أَسْأَلَهَا وَكَيْفَ سَوَّءَ الذَّا . : صَمَا خَوَالِدٍ مَا يَدِينُ كَلَاهَا

“Then I stood questioning them, *concerning the inhabitants*. And of what avail is our questioning rocks and boulders lying in their places for ever, whose speech is not clear?”

That is, what is the use of questioning lifeless objects?

اسألها adv. sent. showing حال (جملة حالية).

سوءالذا subj. and كيف pred.

صما obj. to سوءالذا. صما and خوالد adj. to احجار under.

خوالد a diptote غير منصرف, being an extreme plural.

صما ما يدين, &c., adj. sent. to صما.

عَرِيتْ وَكَانَ بِهَا الْجَمِيعُ فَاكْرُوا . مِنْهَا وَغُودِرَ نَوْبِهَا وَنَمَاهُهَا 11

“The house became empty, after that all its inhabitants had been *once* in it; then they departed from it in the early morning, and its trench and its shrubs were left.”

The trench is the trench dug around the house to carry off rain-water.

شَاتَكَ ظَعْنَ الْحَيِّ حِينَ نَحَلُوا . فَتَكُنْسُوا قَطْنَا نَصْرَ خِيَامِهَا 12

“The women of the tribe excited your desire, when they were mounted *on their camels* and concealed themselves in the *howdah-frames covered with cotton curtains*, the tents of which creaked *being quite new*.”

ظَعْنَ pl. of ظعينة = a woman travelling in a camel litter, and generally any woman.

حَيْنَ vide line 4 of Poem I.

Another reading نَحَلُوا يوم

قطن, &c., adj. sent. to قطن.

Another reading قَطْنَا (pl. of قَطِين) = in a train, or with their retinue. In the obj. case, being حال.

مِنْ كُلِّ مَحْفُوفٍ يَطْلُ عَصِير . زَوْجَ عَائِرٍ كَلَّةً وَقِرَامِهَا 13

“Namely, every *howdah covered with cloths*, whose poles are shaded by a silk brocade, on which there was a light awning and its curtain.”

من (=namely), explanatory to خيامها in the preceding line.

محفوفٍ adj. to هودج under.

يُظَلِّ، &c., adj. sent. to زوج .

عَصِيْرَ obj. to يُظَلِّ ; زوج being the subj.

عليْم , &c., adj. sent. to زوج . عليْم pred. ; كَلَّة , and قِراَمِها subj. ; ها

referring to كَلَّة .

14 زُجَلًا كَانَ نِعَاجٌ تُوَضِّحُ فَوْقَهَا . . . وَظَبَاءٌ وَجُرَّةٌ عَطْفًا رَأَى أُمَّهَآ

“Being women in companies, who were as good looking as if they were the wild cows of Toozih on the litter; or the does of Wajrah, it's white deer turning towards their young.”

That is, the women were looking towards the poet, turning round their heads, as they were departing.

The eyes of a beautiful woman are compared to the eyes of the wild cow, which are large and have a tender look in them, whilst the poet compares a beautiful neck to the neck of a deer.

زُجَلًا (pl. of زُجَلَةٌ), in the obj. case, being حال to تُظَعْنَ .

تُوَضِّحُ a diptote غير منصرف . Vide line 2 of Poem I.

فَوْقَهَا ; كَانَتْ after (اسم) , ظَبَاءٌ and نِعَاجٌ in the obj. case, being subj. ظَرْفٌ being the pred.

عَلَمِيَّةٌ and تَانِيَتْ on account of جُرَّةٌ a diptote غير منصرف .

ها in فَوْقَهَا refers to الابل or to هُوَادِجُ .

عَطْفًا (pl. of عَاطِفَةٌ) in the obj. case, being حال to ظَبَاءٌ .

أُمَّهَآ (pl. of أُمَّةٌ = white deer,) in the nom. case, being subj. to عَطَفَ .

Another reading عَطَفَ أُمَّهَآ . Here أُمَّهَآ subj. (مبتدأ) , and عَطَفَ pred. (خبر) .

15 حَفِزَتْ وَزَايِلِهَا السَّرَابُ كَانَهَا . . . اجْزَاعٌ بِيَشْتَمُ إِثْلَهَا وَرِضَا مَهَآ

“The camels were driven on, and the valley Saráb became distant from them, and they were in the windings of the valley of Beeshah passing as loftily as if they were its tamarisk trees and its rocks.”

That is, the camels were tall and big.

أجزاء In the obj. case, being مفعول فيم .

بديشة (غير منصرف) for تانيث and علمية .

كان and رضاعها, pred. after اثل .

16 بل ما تذكر من نوار وقد نأت .: ونقطعت اسبابها ورضاعها

“Nay, what *is it* you are remembering about Nawár, when she has departed, and *both* the strong ropes of meeting with her, and the weak ones have been cut?”

The poet is here addressing himself, and says it is almost hopeless to endeavour to meet Nawár.

بل a conjunction حرف العطف, introducing a new subject.

تذكر syncopated form of تذكر .

واوالحال is وقد .

غير منصرف a diptote نوار .

17 مريّة حلت بغيره وجاورت .: اقل الحجاز فاين منك مراعتها

“*She is* of the Murrian tribe, who has taken up her abode at Faid and drawn near to Hijáz; so how may there be in you the intention of meeting her?”

Faid is the name of a strong fort. The poet is telling himself that it is impossible to take Nawár by force.

مريّة In the nom. case, being pred. to هي subj. under.

غيره used as غير منصرف for تانيث and علمية, though منصرف on account of its medial letter being ساكن .

مراعتها subj., اين pred.

18 بمشارق الجبلين او بعجير .: فتضمنتها فردة فرخاها

Sometimes she stays in the country on the eastern sides of the two mountains, (*Ajáa* and *Salmá*), or at Muhajjir, then Fardah contains her and then Rikhám adjoining it.”

فردة a diptote غير منصرف used as a triptote (منصرف) by a poetic license.

19 فِصْوَاتِ قِ انْ اِيْمَنَتْ فَمِظَنَّةٌ . مِنْهَا وَحِافُ الْقَهْرِ اَوْ طَلْحَامُهَا

“Then Suváyiḡ contains her if she goes to Yaman, and next her probable place of stay is Viháf-ul-Qahr or Tilkhám.”

فِصْوَاتِ In the nom. case, being co-ord. to فِردَةٌ . It is غير منصرف, but here used as منصرف by a poetic license, and so admits تنوين .

مِظَنَّةٌ subj. (مبتدأ), and وَحِافُ and طَلْحَامُ pred. (خبر).

مِظَنَّةٌ = Lit., where she is supposed to be or thought to go.

وَحِافُ, also, pl. of وَحْفَةٌ = a hillock, or environs.

الْقَهْرُ, or الْقَهْرُ or الْهَقْرُ, name of a place.

20 فَاقْطَعْ لِبَانَةَ مَنْ تَعْرُضُ وَصَلَهُ . وَلِخَيْرِ وَاَصِلِ خَلَّةً صِرَاصُهَا

“Then cut off the desire of meeting one, union with whom is exposed to difficulties. For, in this case the best for him who desires the friendship is the cutting off of the desire.”

That is, if the person whose friendship you desire should not care for your affection, it is better for you to sever your friendship with him, and requite him with his own treatment.

Lit., the best of those who respect the bond of union is the one who cuts it off as soon as the affection ceases; or the best keeper of friendship keeps it up as long as there is a reciprocity of affection, but severs it as soon as the affection ceases.

لِخَيْرِ subj. and صِرَاصُ pred.

مَنْ a relat. pronoun (اسم الموصول) in the gen. case, being مضاف الیه to لِبَانَةَ; its relative clause (صلة) being تَعْرُضُ وَصَلَهُ .

تَعْرُضُ here = is liable to change; swerves; is inconstant; or is altered so as to cease.

لِخَيْرِ in ل for emphasis (تأكيد).

وَاَصِلِ خَلَّةً = one who unites the bond of union; friend.

The second hemistich also reads وَلِشَرِّ وَاَصِلِ خَلَّةً صِرَاصُهَا = “The worst friend is the one who wilfully severs the bond with an offence.”

وَأَحِبُّ الْمُجَامِلَ بِالْجَزِيلِ وَصَوْمَهُ . . . بَاقٍ إِذَا ظَلَمْتَ وَزَاغَ قَوَامُهَا 21

“And bestow upon him who acts well *towards* you many gifts, while the severance of his friendship is reserved, if it becomes weak, or the support of it inclines;”—

أَحِبُّ Imperative from أَحَبَّ for أَحَبُّ .

الْمُجَامِلُ also = one who coaxes you.

Another reading الْمُحَامِلُ = ‘one who requites *your* love,’ or ‘one who puts up with *your* conduct.’

الْجَزِيلُ adj. to الْمَعْرُوفُ (= *gift*) or الْوَدَّ (*affection*). under.

بَاقٍ = in reserve, or lying at your option.

ظَلَمْتُ = limps.

Another reading ضَلَمْتُ = deviates, swerves.

و in وَارِ الْحَالِ is وَصَوْمَهُ .

صَوْمُ subj., and بَاقٍ pred.

Subj. to ظَلَمْتُ is خَلَّةٌ, to which the pron. هَا in قَوَامُهَا also refers.

Another reading قَوَامُهَا = its straightness.

بِطَلِيحِ اسْفَارٍ تَوَكَّنَ بِقِدَّةٍ . . . مِنْهَا فَاحْنَقَ صَلْبُهَا وَسَنَا مَهَا 22

“By the *help* of a she-camel, thin from many travels, which have left *but* the remains of *flesh* upon her; so that her loins and hump have become thin.”

That is, one should leave the society of the man who is indifferent to one's friendship as quickly as possible.

By a thin camel is meant one in condition to travel quickly; one inured to hard travelling.

طَلِيحٌ adj. of common gender, to لَاقَةٌ under.

اسْفَارٌ, &c., adj. sent, to تَوَكَّنَ .

فَإِذَا تَغَالَى لِحْمِهَا وَتَحَسَّرَتْ . . . وَتَقَطَّعَتْ بَعْدَ الْكِلَالِ خِدَامُهَا 23

“Then when her flesh becomes scanty, and she grows tired and her ankle-thongs fall to pieces after her fatigue;”—

تعالى = grows dear, or scarce.

Another reading تعالى = rises or collects at the heads of her bones from fatigue.

خدا م pl. of خدام, pl. of خدمة a leather ring fastened upon the paster of a camel, to which the thongs (سُرْبُحَة) of a leathern shoe (نعل) are attached.

فُلُهَا هَبَابٌ فِي الزِّمَامِ كَأَنَّهَا . . صِهْبَاءٌ خَفٌ مَعَ الْجَنُوبِ جِهَا مَهَا 24

“She still feels joy in the bridle, and flies quickly, as if she were a red-tinged cloud, devoid of rain, and travelling quickly with the south wind,”

That is, the camel, although tired, is still game to go.

The pace of the camel is here compared to a fast-flying cloud.

فُلُهَا &c., apodosis to اذّا in line 23.

لَهَا subj. to the pred. هَبَابٌ .

هَا, &c., adj. sent. to كَأَنَّهَا .

كَانَ adj. to سَحَابَةٌ under., in the nom. case, being pred. after هَبَابٌ .

صِهْبَاءٌ, &c., adj. sent. to هَبَابٌ .

أَوْ مَلَمَعٍ وَسَقَتٍ لِاحْتِقَابِ لَاحِ . . طَرْدِ الْفَحُولِ وَضَرْبِهَا وَكِدَا مَهَا 25

“Or as a pregnant she-ass, who has conceived to a wild donkey white in the flanks, whom the driving of the other stallions from her and the kicking and biting them, have made thin.”

The pace of the camel is now being compared to the pace of a young wild-ass.

مَلَمَعٍ (= whose udder shines being stiff); masc. in form, used for a female, or it has no male of the quality.

وَسَقَتٍ &c., adj. sent. to مَلَمَعٍ .

عَيَّرَ is غير منصرف on account of صفة and وزن الفعل under.

احْتِقَابِ, &c., adj. sent. to طَرْدِ .

هَا in ضَرْبِهَا and كِدَا مَهَا refers to الْفَحُولِ .

Obs. الترتيب or Climax.



26 يعلو بها حدب الأكام مسحجا . . قدرا به عصيانها ووحاؤها

“Bitten and torn he ascends the slopes of the hills with her, for her disobedience and carnal desire have made him doubt her fidelity,”

يعالو obj. of حدب .

مسحجا in the obj. case, being حال to احقب ; or in the nom. case, being adj. to عير under., subj. of يعالو .

قدرا به &c., adj. sent. to عير .

27 باحزة الذلوت يربا فوقها . . قفرا لمراقب خوفها آرامها

“In the rough grounds in the valley of Thalaboot up which he goes; and although its places of observation are empty, the fear is in the milestones.”

That is, the donkey fears that some enemy may be concealed behind the milestones erected in the desert.

احزة and يربا فوقها adj. sent. to خوفها آرامها .

قفرا لمراقب adj. phrase, to احزة .

فوق In the obj. case, being مفعول فيه .

آرام pl. of آرام ; stones for the guidance of travellers.

28 حتى إذا سلخا جمادى ستة . . جزءا فطال صيامه وصيامها

“Until when they passed the month of Jumádá, completing six months, they contented themselves with green herbage so as to dispense with water, so that his abstinence from water and her abstinence was prolonged,”

سلخا Transitive, جمادى being its obj.

ستة either in the gen. case for اضافة ; or in the obj. case, being حال to جمادى .

Another reading كملها جمادى = The whole of Jumádá.

جمادى حجة = The Jumádá of the year.

Jumádá, either the whole of winter ; or the 6th month of the year. At the end of winter.

جَزءٌ dual, past tense from جَزءٌ to do without water by eating fresh grass.

Another reading جَزءٌ Infinitive in the obj. case, being تَمَيَّرُوا to مسلخاً (= contenting, &c.)

جَزءٌ also = the time during which they had to content themselves with green herbage. Here it is in apposition with جماداتى.

29 رَجَعُوا بِأَمْرِهِمْ إِلَى ذِي مَرَّةٍ . . حَصِدُوا نَجْحَ صَرِيمَةٍ إِبْرَاهِيمَ

“They returned *then* as regards their own affair to consulting a strong and firm opinion; and the success of a decided design depends upon executing it with consideration.

رجعوا بامرهم (= referred their affair), apodosis to اذا in the preceding line.

ذِي مَرَّةٍ adj. to رَأْيِي (= opinion) under.

نَجْحَ, &c., an instance of مُدْكَلٌ, a maxim; i.e., they consulted in their minds and finally decided on resorting to a water-place.

30 وَرَمَى دَوَابُّهَا السَّفَى وَتَشَدَّدَتْ . . رِيحُ الْمَصَائِفِ سَوَّاهُهَا وَسَهَّاهُهَا

“The thorny shrubs pierced their fetlocks, and the summer winds arose, *with* their veering breezes, and scorching blasts.”

When the two asses returned to the plains to water, summer was setting in.

سَفَى is a description of thorny shrub. In the nom. case, being subj. of رمى.

سَوَّاهُهَا and سَهَّاهُهَا in the nom. case, being in apposition (بَدَلُ الْبَعْضِ) with رِيحٌ.

سَوَّاهُهَا = passing quickly; سَهَّاهُهَا burning, vehemence.

31 فَتَنَّا زَعَا سَبْطًا يَطِيرُ ظَالِمًا لَهُ . . كَدَّ خَانَ مَشْعَلَةً يَشْبُ ضَمْرًا هَاهُنَا

“Then they vied in throwing up a long column of dust, while the clouds of it were flying about like the smoke of a lighted fire, the small faggots of which have caught fire;”—

سببطا an adj. to غبارا under.

In the obj. case, being obj. of تنازعا .

يطير , &c., adj. sent. to غبارا .

مُسْعَلَةٌ an adj. to نار under.

يُشَبُّ , &c., adj. sent. to نار .

يُشَبُّ intr. = kindles ; or يُشَبُّ pass. = is lighted.

ضرام , pl. of ضرم , pl. of ضرمة faggot.

32 مَشْمُولَةٌ غَالَتْ بِنَابِتِ عَرْفَجٍ . كُدَّ خَانَ نَارٍ سَاطِعٍ إِسْنَامِهَا

“Blown upon by the north wind, the smoke becoming thick, as it was mixed with the fresh branches of the 'Arfaj tree ; like the smoke of a fire, whose high flame rose high.”

That is the donkeys were travelling so quickly that they raised a cloud of dust, resembling thick smoke.

مَشْمُولَةٌ an adj. to نار under. in the preceding line. It is derived from شمال the north wind.

غَالَتْ an adj. sent. to نار .

سَاطِعٍ &c., a partic. adj. phrase. to نار .

إِسْنَامٍ in the nom. case, being subj. of the partic. سَاطِعٍ .

It is read in two ways—

(1) إِسْنَامٌ = going high.

(2) إِسْنَامٍ pl. of سِنْمَةٌ , a kind of fuel ; or pl. of سِنَامٌ = highest parts

33 فَضِي وَقَدَمِهَا وَكَانَتْ عَادَةٌ . مِنْهُ إِذَا هِيَ عَرَدَتْ إِقْدَامِهَا

“Then he went and sent her on in front, and it was his habit, to send her in front when she inclined from the road.”

He was afraid of her running away, if he did not watch her.

Subj. to وَكَانَتْ is إِقْدَامٌ (= sending in front) عَادَةٌ being the pred. in the obj. case.

The feminine gender of وَكَانَتْ is explained in twoways ;—

Either (1) إِقْدَامٌ = تَقْدِيمَةٌ (= progress), which is feminine in form.

Or. (2) **اقدام** denoting an action of the female ass, the verb is put in the fem. gender by affection.

34 فتوسطا عرض السري وصدعا .: مسجورة منجورا قلا مها

“Then they entered the middle of the river, and cleaved *its waters*, which were very full, with its reeds *thickly* adjoining each other;”—

Another reading عرض = breadth.

مسجورة adj. to عينا under., in the obj. case being obj. to صدعا.

منجورا قلا مها a partic. adj. phrase to عينا; قلا مها being subj. to the partic. منجور.

35 محفوفة وسط اليراع يظها .: منه مصرع غابة وقيا مها

“Enclosed in the midst of reeds which shade it, some of which were beaten down in the reed bed, and *some* were standing.”

محفوفة adj. to عينا.

Another reading ومحففًا adj. to عينا, or حال.

مفعول فيه in the obj. case being وسط.

اليراع يظها adj sent. to اليراع.

8 in منه referring to يراع.

مصرع and قيام the subj. being مصرع &c., adj. sent. to اليراع, the subj. being مصرع and pred. منه.

Or مصرع and قيام subj. to يظها &c., an adj. sent to محفوفة. Here مصرع and قيام

قيام pl. of قائم, = standing ones.

ها referring to غابة.

36 اذلك ام وحشية مسبوعة .: خذلت وهادية الصوار قوا مها

“Is the camel like that *she-ass*, or rather like a wild cow, whose young has been eaten by wild beasts, and who remained behind to look for her young, while she was the leader of the herd, and the director of it?”

This wild cow, being the leader of the flock, was naturally faster paced than the rest, and her anxiety for her young would make her move quicker than usual.

تلک and وحشية in the nom. case being predicated to هي, subj. under.

خُذلت adj. sent. to وحشية, (adj. بقرة under).

هادية and قوام pred. to هي, (referring to وحشية,) under.

Or هادية subj. and قوام pred. According to the latter construction the meaning is "while the leader of the herd is her chief stay."

و in هادية is واوالحال.

37 خنساء ضيعت الفريز فام يرم . عرض الشقائق طوفها و بغامها

"A wild cow which lost her calf, and did not cease her moving round the edge of the rugged tracts in a sandy desert, and her lowing;"

خنساء adj. to وحشية; = snub and depressed in the nose.

ضيعت and لم يرم &c. adj. sent. s to خنساء.

Subj. to لم يرم, طوف and بغام.

عرض In the obj. case, being مفعول فيه.

Another reading لم ترم. Here subj. is the implied pron., referring to خنساء and the following sent. is its pred.; طوفها و بغامها subj. and the adv. phrase عرض الشقائق pred. Here literally the sent. would mean, "she continued to be in the following state, roaming and lowing along the edge of the rugged tracts in a sandy desert."

38 لمعقر قبيد تنازع شلوة . غبس كواسب لايمن طعاعها

"Seeking for a young calf thrown on the dust, of a whitish colour, whose limbs are dragged by grey hunting wolves, whose food supply is not cut off."

The wolves were always hunting and had plenty to eat.

لمعقر also = wandering and lowing on account of, &c., the prep. ل going with لم يرم in line 37.

معقر adj. to جودر (= young) under.

تَنَازَعُ &c., adj. sent. to جَوْدَرُ .

تَنَازَعُ adj. to ذِيَابُ , (= wolves), subj. to تَنَازَعُ .

لَا يَمِينُ &c., adj. sent. to ذِيَابُ .

لَا يَمِينُ طَعَامًا is explained in two other ways besides :—

(1) = who are not obliged for their food to any one who may upbraid them with the obligation, *i.e.*, who earn for themselves independently of others.

(2) = who are so voracious, that their food is not bestowed on any one, having never anything to spare.

39 صَادَفْنِ مِنْهَا غَرَّةً فَاصْبَدَهَا . : إِنَّ الْمَنَايَا لَا تَطِيْشُ سِهَا سَهَا

“They met her suddenly and seized upon her young. Death, verily, is infallible, so that his arrows do not miss the mark.”

صَادَفْنِ مِنْهَا غَرَّةً also = they saw negligence on her part.

اصْبَدَهَا also = afflicted her with the destruction of her young.

لَا تَطِيْشُ سِهَا سَهَا pred. sent. to الْمَنَايَا, the subj. (اسم) after اِنَّ an instance of الْمَثَلُ, which is generally quoted.

Another reading فَاصْبَدَهَا = so they seized upon her young.

40 بَاتَتْ وَاسْبَلُ وَاكْفَ مِنْ دِيْمَةٍ . : يَرُوِي الْخَمَائِلُ دَائِمًا تَسْجَامَهَا

“She passed the night, and continuous dripping rain descended, whose excessive pouring continued watering the sandy places constantly.”

بَاتَتْ here فَعْلٌ تَامٌ, a complete verb.

وَاكْفَ adj. to مَطْرٌ under, subj. to اسْبَلُ .

يَرُوِي &c., adj. sent. to دِيْمَةٌ .

تَسْجَامٌ an Intensive infinitive, subj. to يَرُوِي .

دَائِمًا In the obj. case, being حَالٌ to تَسْجَامٌ .

The line also reads in the following different ways :—

(1) تَرُوِي الْخَمَائِلُ دَائِمًا تَسْجَامَهَا = “which waters the sandy places while its pouring continues.” Here, the subj. تَرُوِي is the implied pron., referring to دِيْمَةٌ ; تَرُوِي الْخَمَائِلُ adj. sent. to دِيْمَةٌ .

دائماً تسجماً a partic. adj. phrase to ديمة, denoting حال; دائماً obj. of حال, and تسجماً in the nom. case, being subj. to the participle دائماً.

(2) تروي الخمايل دائماً تسجماً (2) "which waters the sandy places and whose pouring is continuous." Here دائماً an adj. sent. to ديمة. دائماً pred. (خبر) and تسجماً subj. (مبتدأ).

41 يعلو طريقة متنها متواتر . . . في ليلة كفر النجوم غماً

"The rain fell on the line down the centre of her back incessantly, during a night, the clouds of which concealed the stars."

متواتر adj. to قطر (= rain) under.

Another reading متواتراً, in the obj. case, being obj. of حال to the implied pron. subj. to يعر, referring to واكف.

ليلة &c., adj. sent. to كفر.

42 تجتأ اصلاً لصاً متذبذبا . . . بعجوب انقاء يميل هيامها

"She was entering amongst the roots of a tree with high branches, apart from other trees, standing on the edges of sand-hills, whose soft sand poured on her from the effects of wind and rain."

That is, the cow took shelter from the rain under a tree.

تجتأ from جوف (= inside).

Another reading تجتأب = excavated for shelter, from جيب a pocket.

انقاء adj. sent. to يميل هيامها.

Another reading تجتأف أصل قالص متذبذب. Here أصل pl. of اصل. شجر under. قالص and متذبذب adj. to شجر.

43 وتضئ في وجه الظلام متذبذبة . . . كجمانة البحر يسل نظامها

"And she, (the cow,) was shining in the face of darkness very brightly, like the ocean pearl, the thread on which it is strung, having been withdrawn from it."

The pearl would roll from place to place on the thread being withdrawn so the restlessness of the cow is depicted.

منذيرة In the obj. case, being حال .

جمانة مسل نظامها adj. sent. to جمانة .

التشبيه التمثيلي كجمانة البحري .

44 حَتَّىٰ إِذَا انْحَسَرَ الظُّلَمُ وَاسْفُرَتْ . . بِكَرْتٍ تَزَلُّ عَنِ الذَّرَىٰ اِزْلَامُهَا

“Until, when the darkness cleared away, and she got up in the early morning, she went forth, while her feet were slipping on the damp soil.”

اذا apodosis to بكرت .

نزول &c., adv. sent. (جملة حالية).

ازلام pl. of زلم, an arrow without either a point or feather, used for gambling purposes. The word is here used to denote the cow's legs, which were thin and straight. ازلام also = cloven hoofs.

45 عَلِمَتْ تَرْدَدَ فِي نِهَاءِ صَعَائِدٍ . . سَبْعًا تَوَامًا كَامِلًا أَيَامَهَا

“She was distracted with sorrow, and wandered backwards and forwards amongst the streams of Su'aid, seven nights and days, perfect days.”

The cow took no rest even at night while searching for her young.

تردد adv. sent. of حال .

Another reading عَلِمَتْ تَبَلَّلُ = continued to keep at. علقت one of افعال المقاربة; and تبلل pred. after it.

Another reading عَلِمَتْ تَبَلَّلُ فِي شَقَائِقِ عَالِيَجٍ = she continued perplexed, as to where her young might be, in the sandy tracts of 'Alij.

تَبَلَّلُ and تَبَلَّلُ, تَرْدَدُ and تَبَلَّلُ synocopated forms of تَرْدَدُ and تَبَلَّلُ .

نِهَاءِ pl. of نهي a tank, or pool.

سبعًا In the obj. case, being مفعول فيه; adj. to ليلي under.

توأم (pl. of توعم) = twins, i.e., coupled with days.



سبعاً . كما ملكا ايامها .

ايام In the nom. case, being subj. to the partic. كامل .

46 حتى إذا دبست واستحق حالق .: لم يبدل إرضاعها ونظاؤها

“Until, when she became hopeless, and her full udder shrank up, which was not, *however*, dried up by her bringing up *her young* and her weaning *them*,”

لم يبدل &c., adj. sent. to حالق .

إرضاع = suckling ; giving to suck.

47 وتسمعت رزالا نيس فراعيا .: عن ظهر غيب والانىس سقامها

“And she heard the murmur of the voices of men unseen, and it caused her fear, for man is her disease,”

Another reading وتوجست = perceived.

و in حاله is and the sent. is adv. (جملة حالية).

سقام disease, i.e., enemy, causing alarm.

48 فعدت كلا الفرجين تحسب انه .: مولى المخافة خلفها وامامها

“She began to consider both *directions to be* dangerous places, —causes of fear,—behind her and before her.”

The cow did not know which way to go.

فعدت apodosis to اذا in line 46.

فعدت one of the الأفعال الناقصة ; Its subj. being the implied pron. referring to the cow, and pred. the rest of the line كلا الفرجين &c.

كلا In the nom. case, being subj. to the pred. sent. تحسب انه &c.

مولى In the nom. case, being pred. after انه مولى المخافة . تحسب انه a noun sent., obj. of مولى .  
كلا . whose subj. (اسم) is هـ , which refers to كلا .

امامها and خلفها nouns in the nom. case, being in apposition (بدل) with مولى ; or with كلا ; or pred. to the subj. هما under.

Or كلا dual in the obj. case, being 1st obj. to تحسب , the noun sent. انه , &c. being the secondary obj.

Though in the obj. case, the **ا** remains as it is, for the مضاف اليه (i. e. الفرجين) being an express noun, كالا is indeclinable, مبدئي .

فعدت تحسب كالا الفرجين أنت . Prose order . فعدت تحسب

Some interpret مولى المخافة to mean "the master of the cause of fear," i. e., "the hunter, or the master of the dogs, of whom she was afraid," "the master with the dogs." The line would then mean, "She began to consider both the positions of danger, as to whether the hunter would surprise her from behind her or from before her."

49 حَتَّىٰ إِذَا يَدُسُّ الرُّمَاءُ وَارْسَلُوا . : غَضًّا دَوَاجِنَ قَافِلًا أَعْصَمَهَا

"At length when the shooters despaired of hitting her, and they sent trained hounds with creased ears after her, while their collars were dry,"

كلابا (pl. of اغضف) adj. to under.

دواجن a diptote. غير منصرف, being extreme plural.

كلابا a partic. adj. phrase to قافلا أَعْصَمَهَا

أَعْصَمَ subj. to قافل; pl. of عَصَمَة or عَصَام, collars of iron or leather.

Some take أَعْصَام to mean the creases of the belly. قافلا أَعْصَمَهَا would then mean, "with their bellies dry; i. e., "thin in their bellies."

50 فَلَحِقْنَ وَاعْتَكُرَتْ لَهَا مَدْرِيَةٌ . : كَالسَّمْهَرِيَّةِ حَدَّهَا وَتَمَامَهَا

"They came up with her and her thick horn turned upon them, like a Samhariyan spear, as to its point and its entirety,"

فَلَحِقْنَ apodosis to اذا in line 49.

حدها وتامها subj. to مدرية; مدرية adj. sent. to كَالسَّمْهَرِيَّةِ حَدَّهَا وَتَمَامَهَا and كَالسَّمْهَرِيَّةِ pred.

مدرية = made by سمهر, who and whose wife رديئة were remarkable for the straight lances they made.

51 لَتَذُودَ هُنَّ وَابْقَمَتِ إِنْ لَمْ تَذُودَ . : إِنْ قَدَّاحِمٍ مِنَ الْحَتُوفِ حِمَامَهَا

"That she might drive them off, and she was certain that if she did not repel them, her fate had approached death."

ل for purpose, ( لام التعليل ), governing the aorist تَذَوَّدُ, with فَتَحَهُ .

أَيَقْنَتُ &c., a noun sent., obj. to لَم تَذَوَّدُ .

Obj. of لَم تَذَوَّدُ is هُن under.

قَدَامُ apodosis to لَم .

52 فَتَقَصَّدَتْ مِنْهَا كَسَابٌ فَضَرَجَتْ . . . بَدِمٌ وَغُودِرْفِي الْمَكْرَسَخَا مَهْمَا

“Then Kasáb died from her *goring with her horn*, and she was covered with blood, and their Sukháum was left *dead on the scene* of the attack.”

تَقَصَّدَ the usual word for “to die” when applied to a dog.

كَسَابٌ a noun indeclinable ( مَبْنِي ) with كَسْرَةٌ to ب, because originally it was a noun with the force of an imperative.

مَكْرَسَا a noun of place اسم الظرف, from كَرَسَ to attack.

53 فَبَيْتِكَ إِذْ رَقَصَ اللَّوَامِعُ بِالضُّحَى . . . وَاجْتَابَ اِرْدِيَةَ السَّرَابِ إِكَامَهَا

“By such a *she-camel*, when the shining vapours of the *sandy deserts* danced in the forenoon, and their hills put on the garments of the mirage,”

The poet now returns to the camel, whose swiftness he has compared to a zebra and a hunted wild-cow. He says that the heat of the sun shall not prevent him from pursuing his journey.

The preposition ب in بَيْتِكَ shows relation between بَيْتِكَ and اقْضِي in the next line. An instance of the poetic defect, called تَضْمِين . Vide remarks on Prosody, Poem 1st.

إِذْ obj. of time, ( ظرف الزمان ), in the combination of اِضَافَةٌ with the following sentence.

لَوَامِعٌ either ‘the deserts, glittering in the heat;’ or ‘the glittering mirage.’

Subj. to اجْتَابَ, اِكَامَهَا; and obj. اِرْدِيَةَ .

54 اقْضِي الْاَلْبَانَةَ لِأَفْرَطِ رَيْبَةٍ . . . اَوَانِ يَلُومُ بِحَاجَةِ لَوَامِعِهَا

“I accomplish *my* want, and am not neglectful of the suspicion of *others*, or that the reproacher should reproach me *in obtaining that which is my* need.”

رَيْبَةً لَا أُفِرِّطُ رَيْبَةً adv. sent. (جملة حالية).

رَيْبَةً &c., a noun sent., co-ord. to رَيْبَةً .

Or رَيْبَةً may be in the obj. case, being مفعول له and أَنْ يَلُومُ a noun sent., co-ord. to it. In this case. لَا أُفِرِّطُ رَيْبَةً أَوْ أَنْ يَلُومَ elliptical for لَا أُفِرِّطُ رَيْبَةً أَوْ مَخَافَةَ رَيْبَةٍ أَوْ مَخَافَةَ أَنْ يَلُومَ = I do not flag in the pursuit of my object, for fear of suspicion or for fear of that, &c.

Or أَوْ أَنْ = so that, otherwise, lest.

The line then means, "I show no remissness in my pursuits, and leave no room for suspicion, lest I may be liable to the reproach of one, who asks any object from me."

Another reading is أَنْ أُفِرِّطُ رَيْبَةً, a noun sent. in the combination of إضافة with مَخَافَةَ under. = lest I neglect any suspicion.

Another reading is أَنْ أُفِرِّطُ رَيْبَةً = my remissness would be a cause for suspicion. Here أَنْ أُفِرِّطُ a noun sent., subj. to the pred. رَيْبَةً, (in the nom. case).

لُؤَامٍ is read either, (i.) لُؤَامٍ (pl. of لُؤَامٍ); or (ii.) لُؤَامٍ intensive of لُؤَامٍ.

55 أَوَّلَمْ تَكُنْ تَدْرِي نَوَارٍ بَانَنِي . وَصَالَ عَقْدَ حَبَائِلٍ جَذَائِمَهَا

"Did not Nawár know that verily, I am the joiner of the knot of the ropes of friendship, and the cutter of them as well."

ا Part. of interrogation.

تَدْرِي pred. after تَكُنْ .

حَبَائِلٍ a diptote, غير منصرف, but here used as منصرف, admitting تَدْوِينٍ by a poetic license.

أَنْ introducing a noun. sent., governed by the prep. ب .

وَصَالَ intensive agent, from واصل, and جَذَائِمٍ from جَذَمَ; in nom. case, being pred. after أَنْ .

56 تُرَاكَ أَمَكَّةٌ إِذْ أَلِمْتُ أَرْضَهَا . : أَوْ يَرْتَبِطُ بَعْضُ النَّفُوسِ حِمَامَهَا

“I am a leaver of places, when I do not like them, unless its fate, (*i.e.*, *the fate of my soul*), binds my soul *there*.”

That is, he never stays in a place, which he does not like, but it may happen that he will die before he is able to leave some place disagreeable to him.

أو elliptical for أَوْ أَوْ أَوْ or if, unless; and يَرْتَبِطُ, subjunctive jussive.

Or أو elliptical for أَوْ أَوْ = or else. Here it ought to be يَرْتَبِطُ, but the فتحه is replaced by جزم by a poetic license.

Or يَرْتَبِطُ jussive, being co-ord. to أَرْضَهَا; when the sent. in full would run thus — إِذْ أَلِمْتُ أَرْضَهَا أَوْ إِذْ أَلِمْتُ يَرْتَبِطُ = when I do not like them, or when fate does not keep me to them.

Another reading يَعْثَلُ = sticks fast, hangs on.

بَعْضُ النَّفُوسِ = some of the souls, *i.e.*, himself.

تُرَاكَ Intensive agent from تَرَكَ.

57 بَلْ أَنْتِ لَا تَدْرِينَ كَمْ مِنْ لَيْلَةٍ . : طَلِقِ لَذِيذِ لَهْوِهَا وَ نِدَامِهَا

“Moreover, you, *Oh Nawár!* do not know how many nights, agreeable in temperature, pleasant in their amusement and carousal, *I have spent;*”

كَمْ (مبتدأ) subj., the pred. (خبر), being قَدِيتِ سَامِرَهَا in the next line or in the obj. case, being شَرِيظَةُ التَّفْسِيرِ .

Another instance of التَّضْمِينِ . Vide line 53-54.

كَمْ explanatory to مَنْ .

لَذِيذِ لَهْوِهَا وَ نِدَامِهَا an adj. phrase to لَيْلَةٍ .

لَهْوِ and نِدَامِ in the nom. case, being. subj. to the adj. لَذِيذِ .

طَلِقِ of common gend.

نِدَامِ verb. noun = مَنَادِمَةٌ .

Or it may be pl. of نَدِيمِ = a boon companion.

In the latter case, the last hemistich may be taken to mean, طَلِقِ نِدَامِهَا لَذِيذِ لَهْوِهَا = cheerful its carousers and pleasant its amusement. An instance of اللَّفِّ وَالنُّشْرِ الْغَيْرِ الْمُرْتَبِ .

Another instance of الالتفات. Here the poet abruptly turns to addressing Nawár, of whom he spoke in the third person in the preceding lines.

58 قَدَبْتُ سَامِرَهَا وَغَايَةَ تَاجِرٍ . وَأَفَيْتُ إِذْ رَفَعْتَ وَعَزَمَدَا مَعَهَا

“I passed them conversing *with my companions* and many a sign of the wine seller I went to, when it was raised and the wine had become high in price.”

قَدَبْتُ سَامِرَهَا pred. sent. to كم in the preceding line.

سَامِر in the obj. case, being pred. after بَت .

غَايَةَ in the gen. case, by و (= رَب , many a). It is a sort of flag hung outside taverns, much the same as an inn sign in England. The flag is taken down when all the wine is sold.

وَأَفَيْتُ , its obj. هَا under.

Subj. to رَفَعْتَ the implied pron. referring to غَايَةَ .

59 أَغْلِي السَّبَاءَ بِكُلِّ أَدْكُنٍ عَاتِقٍ . أَوْ جَوْنَةَ قَدَحَتْ وَفَضَّ خَتَامَهَا

“I make the purchasing of wine expensive by *buying* every leathern bottle of old wine; or leather-covered flagon, *the contents of which* have been poured into glasses, and the seal broken.”

أَدْكُن a diptote, غير منصرف, adj. to زِقٍ (wine-skin) under.

جَوْنَةَ a wine-jar, smeared with pitch, co-ord. to أَدْكُن .

قَدَحَتْ and فَضَّ خَتَامَهَا adj. sent. s to جَوْنَةَ . These sentences are reversed in order by the necessity of rhyme and metre.

60 وَصَبَّوحٍ صَافِيَةٍ وَجَذْبِ كَرِيدَةٍ . بِمَوْتَرٍ تَأْتَالُ إِبْهَامَهَا

“And many a morning draught of pure wine have I taken, and many a time has happened the taking of the singing girl her stringed instrument, which her thumb manages skilfully.”

و = رَب .

صَافِيَةٍ adj. to خَمْرٍ under.

مَوْتَرٍ = stringed, adj. to عَوْدٍ under.

موترت . adj. sent. to <sup>تَأْتِي</sup> تَأْتِي لَهُ إِبْهَامُهَا .

تَأْتِي ( = adjusts, handles gently, ) aorist of the 8th conj. ( اِفْتَعَال ) from آل for أُول .

Another reading تَأْتِي لَهُ إِبْهَامُهَا = to which her thumb returns after straining. تَأْتِي synocopated form of تَأْتِي (from أَوَى) = betakes itself to.

61 بَادَرْتُ حَاجَتَهَا لَدَجَاجٍ بِسُحْرَةٍ . لِأَعَلَّ مِنْهَا حِينَ سَبَّ نِيَامَهَا

“I hastened in the early morning before the crowing of the cock, to relieve my want for it, ( i.e., wine, ) that I might take a second draught from it, when the sleepers awoke.”

بَادَرْتُ &c., also means, “anticipated the cock with my want for it at the dawn.”

بَادَرْتُ second obj., and لَدَجَاجٍ first obj. to بَادَرْتُ .

أَعَلَّ aor. governed with فَتَحَرَّ by ل (for purpose).

Another reading لِأَعَلَّ = that I may be given to drink.

حِينَ a noun, indeclinable with فَتَحَرَّ , being مَضَافٌ to the past sent. following. Vide line 4, Poem I.

Another reading وَقْتِ أَنْ يَهَبَّ أَنْ يَهَبَّ elliptical for وَقْتِ أَنْ يَهَبَّ at the time of the waking of.

نَائِمٍ pl. of نَائِمٌ .

62 وَغَدَاةٍ رِيحٍ قَدْ وَزَعَتْ وَقَرَّةً . قَدْ أَصْبَحَتْ بِيَدِ الشَّمَالِ زَمَامَهَا

“And many a morning of wind and coldness, the reins of which have been placed in the hands of the north wind, have I prevented its evils by dividing provisions amongst the poor.”

غَدَاةٍ In the gen. case by وَ (= رَب ) .

قَرَّةً , In the gen. case, being co-ord. to رِيحٍ .

وَزَعَتْ &c , apodosis to وَ = رَب .

Obj. of وَزَعَتْ is عَادِيَتُهَا (= its evil, ) under.

غَدَاةٍ &c., adj. sent. to غَدَاةٍ .

63 وَلَقَدْ حَمَيْتُ الْحَيَّ لِحِمْلِ شِكِّتِي . فَرَطٌ وَشَاحِي إِذْ غَدَرْتُ لِحَاثِمِهَا

“And verily I have defended my tribe ; while a swift horse

bears my weapons, whose bridle, when I set out in the morning, is my shoulder belt."

He carries the bridle about with him, that he may be ready to bridle his horse at the shortest notice.

تَحْمَلُ شِكْمِي adv. sent. (بجملته حاليدي).

فَرَطٌ = a swift horse that outstrips others.

وَسَاحِي لِبِجَامِهَا an adj. sent. to فَرَطٌ.

وَسَاحِي subj., and لِبِجَامِهَا pred.

لُ in لَقَدْ for emphasis.

64 فَعَلَوْتُ مُرْتَقِبًا عَلَى ذِي هَبْوَةٍ . . . حَرَجْتُ إِلَىٰ أَعْلَاهُمْ قَتَامُهَا

"Then I ascended as a scout to a watch place on a dusty hill, narrow as to its summit, the dust of which was near the standards of the enemy."

مُرْتَقِبًا = a place of reconnoitring; a locative noun (اسم الظرف) in the obj. case by عَلَوْتُ.

Another reading مُرْتَقِبًا = reconnoitring; or مُرْتَقِبًا = going up. In the obj. case, being حَالٌ.

Another reading عَلَىٰ مَرِهْوَةٍ = to a place regarded with fear; (adj. to أكمة under).

ذِي هَبْوَةٍ adj. to جَبَلٍ or تَلٍ under.

أَعْلَاهُمْ قَتَامُهَا adj. sent. to هَبْوَةٍ, or مَرِهْوَةٍ.

أَعْلَاهُمْ قَتَامُهَا subj., and أَعْلَاهُمْ pred.

65 حَتَّىٰ إِذَا لَقِيَ يَدَا فِي كَافِرٍ . . . وَاجْتَمَعَتِ الْعُجُورُ ظِلْمًا مَعَهَا

"Until when the sun plunged his hand into overspreading night, and darkness concealed the weak places on the frontiers,"

الْقَتُّ under., subj. to لَقِيَ.

لَقِيَ يَدَا فِي an idiom = put his hand in, undertook, began. So also the

phrase, وَضَعَ يَدَهُ فِي.



كافر *i e.*, night, for it conceals all things from view.

عورات = places exposed to danger.

66 اسهلت وانتصب كجذع منيفة . جرداء يحصر دونها جرامها

“I descended to the plain, and she, (*my horse*), stood firm, like the trunk of a high *palm tree*, bare of branches, whose date-gatherers stop short of *gathering the dates*.”

أسهلت apodosis to اذا in the preceding line,

منيفة adj. to نخلة under.; so also جرداء, read with فتحم, being غير منفرد on account of الف ممدودة.

نخلة &c., adj. sent. to يحصر.

جرام pl. of جارم; or جرام intensive form of جارم.

67 رفعتها طرد الذعام وفوقه . حتي إذا سخنت وخف عظامها

“I caused her to gallop, like the galloping of the ostrich, and above that *in speed*, until when she became warm, and her bones became active,”

*i e.*, when she had got rid of her stiffness.

رفعت intensive of رفعت.

طرد infin. in the obj. case, being مفعول مطلق.

وفوقه in the obj. case, being obj. of measure (ظرف); or co-ord. to طرد.

Another reading وشله = and-like urging it, also مفعول مطلق.

Another reading جف عظامها = her bones got dry of perspiration.

68 قلت رحالها واسهل لحرها . وابذل من زبد الحميم جزاؤها

“Her saddle shifted, and her neck poured down *sweat* and wetted her girth with the foam of the hot *sweat*.”

رحالة, a saddle made of sheep skin without wood.

قلت &c., apodosis to اذا in the preceding line.

69 تَرَقَى وَتَطَعْنَ فِي الْعِنَانِ وَتَنْتَحِي . . وَرِدَا الْحَمَامَةَ إِذَا جَدَّ حَمَامَتُهَا

“She raises her head, and she pulls against the rein and turns to either side, as the flight of a pigeon to water, when the pigeons of its flock urge on.”

حَمَامَةٌ sing. and حَمَامٌ a collective noun.

تَرَقَى &c., adv. sent. (جَمَلَةٌ حَالِيَةٌ) to the preceding line.

وَرِدَ infin. in the obj. case, being مَفْعُولٌ مَطَاقٌ.

إِذَا obj. of time ظَرْفٌ, in the combination of إِضَافَةٌ with the following sent.

تَنْتَحِي also = تَعْتَمِدُ = dashes forth, darts forward.

Obs. الترتيب Climax.

70 وَكَثِيرَةٌ غَرِبَاوَهَا مَجْهُولَةٌ . . تَرْجَى نَوَافِلَهَا وَيُخْشَى ذَأْمُهَا

“And many a house with many strangers in it, unknown to one another, the gifts of the owner of which were hoped for, and his reproach was feared,”

The poet is now referring to a visit he paid to Nu'mán-ibn-Almunzir, an Arab chief, and of a dispute which he had there with Rabī'-bin-Ziyād, who tried to expel Banū Ja'far, the people of Labeed from the court of Nu'mán.

كَثِيرَةٌ adj. to دَارٍ (under.); in the gen. case, governed by the prep. وَ ( = رَب ) ; so also مَجْهُولَةٌ .

غَرِبَاوَهَا pl. of غَرِيبٌ , in the nom. case, being subj. to the adj. كَثِيرَةٌ .

يُخْشَى ذَأْمُهَا and تَرْجَى نَوَافِلَهَا adj. sent.s. to دَارٍ .

Here the omission of the noun qualified by the adj. كَثِيرَةٌ , without any adequate context to determine it, subjects it to different interpretations, and the commentators offer the following ones :—

(1) دَارٍ = house, *i.e.*, the court of Nu'mán, where people of all kinds repair, unknown to one another, (or not certain of their fate in the court), hopeful of his gifts and afraid of the disgrace of returning disappointed.

(2) حَرْبٌ = war with a dubious result where strangers meet, all coveting to gain victory and spoils, and afraid of defeat.

(3) خُطَّةٌ = a dubious affair, which different tribes assemble to consider gravely, hopeful of a satisfactory settlement, and afraid of failure.

(4) اَرْضٌ = land, where foreigners and travellers meet, hopeful of gains and afraid of disappointment in their ventures.

The second hemistich an example of المقابلة.

غلب تشذر بالذحول كانها . جن البدي رواسيا اقدامها 71

“—These strangers, being bold men, threatening one another with revenge, as if they were the genii of Bady, whose feet were firm in battle or in disputes,”

غلب pl. of اِغْلَبُ, thick-necked, an epithet applied to lions; hence it comes to mean brave. In the nom. case, being pred. to the subj. هم under.

تشذر &c., adj. sent. to غلب.

تشذر syncopated form of تشذُر.

رواسيا in the obj. case, being غلب. رواسيا adj. phrase to اقدامها. It is غير منصرف, but here used as منصرف, admitting غلب to حال. اقدامها in the nom. case, being subj. to تذبذب by a poetic license. رواسيا.

انكرت باطائها و بوت بحقها . عندي ولم يفخر علي كرامها 72

“I denied the wrong, existing there, and I acknowledged that which, in my opinion, was right; while the noble ones of that assembly did not glory over me.”

واوالحال is ولم يفخر و.

Obs. المطا بقم Antithesis.

&c., a sent. apodosis to و (= رب), in line 70. Another instance of تضمين. Vide lines 53-54.

و جزور ايسار دعوت لحقها . بمغاليق متشابه اجسامها 73

“And many a she camel fit for gambling, I called my companions for the killing of her, with gambling arrows resembling one another in shape.”

The camel of course was divided among the poor and the needy after being killed. In this and the following lines, the poet is boasting of his generosity and hospitality.

مغالق (pl. of مَغْلَقٌ), winning arrows, which make the object played for a forfeit to the player. A diptote غير منصرف being منتهى الجمع, but here used as منصرف, admitting كسرة and تذكير by a poetic license.

جُرُور In the gen. case, governed by the prep. و (= رُب).

أيسار pl. of يُسِرُّ or يُأَمِرُّ one who strikes with a gambling arrow; a gambler.

مغالبه متشابهه partic. phrase, qualifying مغالق.

مغالبه in the nom. case, being subj. to the partic. متشابهه.

دعوت &c., apodosis to و (= رُب).

ادعو بهن لعاقروا ومطفل . . . بذلت لجيران الجميع لحامها 74

“I call *my friends* for *killing* by these *arrows* the barren she-camel, or the one with young, the flesh of which is expended amongst my neighbours the whole of them.”

The gambling arrow is not to be considered as the instrument by which the camel is killed, as these arrows are pointless. The gambling arrows were used as lots, by the drawing of which the particular camel to be killed was selected. Here the camel is charitably offered by the poet from his own property.

ادعو &c., adj. sent. to مغالق. So also بذلت &c.

The pronoun هن refers to مغالق in the preceding line.

Some interpret لعاقروا ومطفل to mean, “for the sake of (*i.e.*, for feeding) a barren woman, having no children to support her, or one with children.” مطفل and عاقر masculine in form, though used for females, there being no males of the quality.

الجميع adj. to الحي under.

Another reading لجيران الشتاء = for the neighbours of winter, or لجيران العشاء = for the neighbours of the night, *i.e.*, for the neighbours who suffer from want in winter, or at night.

فَالضَّيْفُ وَالْجَارُ الْجَنِيْبُ كَانَمَا . هَبْطًا تَبَالَةً مَخْصِبًا اَعْضَا مُهْمَا 75

“Then the guest and the stranger were as though they had descended upon ‘Tabáláh, fertile as to its valleys.”

الضيف and الجار subj. (مبتدأ), the pred. (خبر) being the whole following sentence كَانَمَا, &c.

تَبَالَةٌ a diptote, غير منصرف for تَانِيْتٌ and عَلَامِيَّةٌ. A valley in Yaman, a place proverbial for its fertility and abundance of herbage.

اَعْضَا مُهْمَا a partic. adj. phrase of حال to تَبَالَةً; مَخْصِبًا subj. to the partic. مَخْصِبًا, (in the obj. case being حَال).

تَأْوِي إِلَى الْأَطْنَابِ كُلِّ رِزِيَّةٍ . مِثْلَ الْبَلِيَّةِ قَالِصٍ اِهْدَامُهَا 76

“Every poor one, scanty as to her clothes, takes refuge near the ropes of my tent, *helpless of procuring subsistence* as the starved camel, with her tattered clothes floating high in the air.”

الأطناب pl. of طَنْبٌ, cords of a tent.

رِزِيَّةٌ is really a thin camel, but is used here apparently to denote any miserable being.

An allusion to التامع بِلِيَّةٍ, the camel which the Arabs in ancient times tied to the grave of its owner after his death. This camel was given no food or water, but was left to perish; the idea being that on the day of resurrection the man would be able to ride, and not compelled to go on foot.

اِهْدَامُهَا in the nom. case, being subj. to the partic. قَالِصٍ.

وَيَكْمَلُونَ إِذَا الرِّيحُ تَنَازَحَتْ . خَلِجًا تَمُدُّ شَوَارِعًا اِيْتَامُهَا 77

“They, (*i.e.*, my tribe,) heap up the wooden platters *with food*, when the winds blow adversely in winter, causing famine, and the orphans and the destitute come to partake of them.”

The poet seems to mean, that the generosity of his tribe is well known amongst the people, so that the poor come to them for help in troublous times.

يَكْمَلُونَ lit. = they crown; heap up; or fill up.

Some take it to mean, "The poor sit like crows round the platters." Here the subj. is the implied pron. referring to **أَيْتَانِ** at the end of the line.

**إذا الرياح تَنَاحَتْ** = "when the wind blew adversely from opposite directions." The Arabs constantly use this or a similar expression to denote times of famine.

**خُلُجًا** pl. of **خَلِيجٌ** = a gulf; here, large dishes like gulfs. Obj. of **يَكْتَلُونَ**.

**نُهْمَةً**, (an adj. sent. to **خُلُجًا**), = which are placed extended; or are filled afresh as soon as emptied.

**شَوَارِعًا** an adj. phrase to **خُلُجًا**, or **حَالًا**.

**شَوَارِعًا** pl. of **شَارِعٌ**, a diptote, **غَيْرُ مَنْصُوفٍ**, here used as **مَنْصُوفٍ**, admitting **تَنْوِينٍ** by a poetic license.

**شَوَارِعًا** subj. to the partic. adj. **أَيْتَانِهَا**.

78 **إِنَّا إِذَا التَّقْتِ الْعَجَامِ لَمْ يَزَلْ . مِدَالِزُ عَظِيمَةٌ جِشَامُهَا**

"Verily we, when the assemblies of the tribes meet together, are such, that there is always chosen from us, a strong-willed man in a great matter, one who takes great trouble in carrying it out;"

That is, the leader of the tribes is always selected from our tribe.

**إِنَّا** syncopated form of **إِننَا**; where **نَا** is the subj. after **إِن**, the pred, being the whole sent **لَمْ يَزَلْ** &c.

Another reading **كُنَّا إِذَا التَّقْتِ الْعَجَامِ** = we used to be such that, &c., **لَمْ يَزَلْ** here used as a complete verb (فعل تام).

79 **وَمُقَسِّمٍ يَعْطِي الْعَشِيرَةَ حَقَّهَا . وَمُغْذٍ مَرِّ لِحَقْوِقِهَا هَضَامُهَا**

"A divider of the spoil, who gives the tribe their due, a controlling ruler and a confiscator of their rights,

He acts with either justice or tyranny, whichever pleases him.

**هَضَامٌ** = who gives some and denies others as he wills.

و مقسم In the nom. case, being co-ord. to لزاز in the preceding line.  
So also مغذوم .

يعطي &c. an adj. sent. to مقسم .

مغذوم = One who rules his people unopposed and treats them as he wills. So also مغذوم another reading.

Some take the second line to mean:—"One who resents their rights, if encroached upon, and one who sacrifices his happiness to theirs."

Here ضم = who voluntarily forfeits his own dues for the benefit of others.

80 فضلاً و ذوكرم يعين على الندى . . . سمح كسوب رغائب غنائمها

"Owing to his pre-eminence; and one possessed of generosity, who helps others in their benevolence, a liberal one, obtaining the sought-for things, and taking them by force from the enemies."

فضلاً in the obj. case, being تميدى, or مفعول له, to يعطي in the preceding line. An instance of التضمين Vide line 53.

Or it may go with يفعل ذلك (= he does all that), under.

فضلاً also = تفضلاً as an obligation, or as conferring a bounty.

ذوكرم In the nom. case, being co-ord. to لزاز .

ذوكرم يعين على الندى adj. sent. to ذوكرم .

Another reading على العالى = in attaining greatness;

Or على التقى in doing the pious deed.

ذوكرم and سمح كسوب intens. adj. s. to ذوكرم .

رغائب a diptote, here used as a triptote admitting تذيون by a poetic license.

غنام Intensive agent from غنم, to obtain spoil.

Lines 78-80, an instance of التقسيم .

81 من معشر سنت لهم آباؤهم . . . ولكل قوم سنة وإمامها

"He is from a tribe, whose fathers framed for them a good code of laws, and every tribe has a code of laws and a leader."

الناس على دين ملوكهم . The people are according to the religion of their king, i.e., the king sets the fashion.

من معشر a prepos. phrase pred. (خير) to هو subj. (مبتدأ) under.

سنت لهم or = instituted for them, or prescribed them good usages. The Arabs had no regular code of laws.

سنت لهم اباؤهم, an adj. sent. to معشر.

امام one from whom people take an example.

و لكل قوم &c., an example of المثل, (General Maxim).

لكل قوم . سنة and امامها subj. to the pred.

82 ان يفزعوا تلق المغافر عندهم . والسن تلمع كالكواكب لامها

“If they are caused to fear, the helmets will be found on them, and the rings will glitter like stars on their coats of mail.”

In the fearful times, that is, in the times of war, they prepare for battle and not for flight.

تلق and يفزعوا Passive Jussive, being جزء and شرط respectively.

Another reading يفزعوا (act.), they get alarmed.

Another reading تلق المغافر والسن (act.), you see helmets and rings.

السن تلمع كالكواكب لامها an adj. sent. to السن.

السن also pl. of سنان blades of lances.

لام pl. of لامة .

83 لا يطبعون ولا تبور فعلاهم . بل لا تميل مع الهوى احلامها

“They are not tarnished as to their honour, and their actions do not perish; moreover, their minds do not incline along with lust.”

Another reading اذ لا تميل since, &c.

84 فاقنع بما قسم المليك فانها . قسم الخلائق بيننا علاها

“So, be content with what God has divided amongst us, for,



verily, He *who* has divided the qualities amongst us, is the Great knower of them."

He dispensed to each of us such qualities as He knew were best suited to him.

The Great knower is of course God.

ما a relat. pron. in the gen. case by ب; the rel. clause being قسم المايك  
the عائد, or conjunc. pron. ة under., obj. of قسم.

علم an intensive agent from علم to know.

Another reading قسم المعاش = dispensed the ways of living.

Here the address is directed to his enemies and enviers.

ها in علامها refers to الخلاق.

وإذا إلا مائة قسمت في معشر . . . أو في باوفر حظنا قسامها 85

"And when Rectitude was divided amongst *the people* of a tribe, the great Divider of it fulfilled to us with more than our share."

إذا &c., apodosis to أو في.

قسام intensive of قاسم i.e., God.

أو في = gave in full.

Obs. the use of ب expletively in an affirmative clause.

أو فرحظنا = the fullest of our share.

Another reading بافضل حظنا = with the best of our share.

فبنى لنا بيتنا رفيعا سمكم . . . فسما إلهه كهلهها وغلامها 86

"So, He built for us a fabric of glory, high as to its roof, and the full grown of *our* tribe and the young ascended to it."

They are all honorable alike.

رفيعا سمكم an adj. phrase, to بيتنا; to which ة refers.

سمكم in the nom. case, being subj. to the adj. رفيعا.

سمكم also = its height, its altitude.

ها refers to العشيرة.

87 فِهِمُ السَّعَاةُ إِذَا الْعَشِيرَةُ أَفْظَعَتْ . وَهُمْ فَوَارِسُهَا وَهُمْ حَكَامُهَا

“And when the tribe is in distress, they are the endeavours *in protecting it*, and they are the horse-men of it, and the rulers.”

An example of the figure التعداد Enumeration.

العشيرة subj. (مبتدأ), and أفظعت its pred.

هم السعاة هم فوارسها; and هم حكامها co-ordinate sentences, apodosis to اذا.

88 وَهُمْ رِبِيعٌ لِّلْمَجَاوِرِ فِيهِمْ . وَالْمَرْمَلَاتُ إِذَا تَطَاوَلَتْ عَامُهَا

“And they are *as the spring to their neighbour*, and to the widows, when their year of *waiting* becomes long.”

In the old days a widow had to wait a year after the death of her husband before she was allowed to re-marry. The line means that they were as generous to the stranger and afflicted, as the spring with its showers is to the land.

Some interpret the second hemistich to mean, “and the *women*, destitute of provisions, when their year grows long, *on account of distress and famine*.”

المجاور co-ord. to المرملات.

89 وَهُمْ الْعَشِيرَةُ أَنْ يَبْطِئَ حَاسِدٌ . وَأَنْ يَمِيلَ مَعَ الْعَدُوِّ لِيَأْمَهَا

“And they are the foremost of the tribe *in battle*, taking care lest the one jealous of the tribe should delay his help, or that the mean ones amongst them should incline towards the enemy.”

That is they encourage the others by their bravery.

Here رؤساء (= chiefs), or مصالحوا (= the managers of the affairs,) or the like, is under, which is مضاف giving its place and its case to its العشيرة, مضاف اليه.

Some interpret it to mean, “They form but one compact tribe by their unanimity and mutual help;” or “They alone are the tribe, being the principal, important and significant members of it.”

ان يبطني a noun sent, being مضاف اليه to مخافة (= for fear lest,) under.

مخافة ان يبطنى حاسد also = taking care not to give the envier any chance for creating mutual hostility among the members, and thus preventing them from assisting one another.

So also the sent. ان ياروم &c.

Another reading is ان تذبظ حاسد = if an envier were to criticise their character, or to know their circumstances.

Another reading is او ان ياروم مع العدى لواءها = or that their reproachers reproach them along with the enemies.



# القصيدۃ الخامسة

## THE FIFTH POEM.

Ascribed to 'Amru-bin-Kulthoom, who was one of the poets of the days of Paganism, and a chieftain of the tribe of Taghlib. He is said to have recited this poem extemporarily in the presence of the King, 'Amru, son of Hind or Munzir, on the occasion of his bringing about peace between the two tribes of Bakr and Taghlib, who were on the point of renewing their war.

The poem is said to be a long one, containing about 1,000 lines, the poet having added a good deal subsequently; but the present portion is the only fragment of it now extant. The poem contains a lively description of the chivalrous deeds of the tribe of Taghlib and their glories.

The metre of this poem is the first kind of الوافر (or الضرب الاول من العروض الاولى من الوافر).

It consists of مفاعلتن six times, the 3rd and the 6th being مقطوف, or affected with the علة, called قطف (=plucking), which omits the last chord تن, and makes the preceding ل quiescent; مفاعلتن which makes it dwindle into فعولن. It runs thus:—

مفاعلتن مفاعلتن فعولن . مفاعلتن مفاعلتن فعولن

--: زحاف subject to the following مفاعلتن

(i) عَصَب, or the making of the fifth letter quiescent, which turns مفاعلتن into مفاعيلن. It occurs freely.

(ii) عَقْل, or the suppression of the fifth letter ل, by which مفاعلتن becomes مفاعِلن. It is allowed, but is of rare occurrence.

(iii) نَقْصُ , the combination of عَصَبُ and كَفٌ, (the suppression of the seventh letter,) by which مَفَاعِلُنْ becomes مَفَاعِيلٌ . It is bad, as it interrupts the harmony of the metre.

Example of scansion:—

خَمُوراً الأَنْدَرِينَا	وَلَا تُبْقِي	بُحَيْنَا	فَا صَاحِبِي	الأَهْبِي
مِفَاعِلُنْ	مِفَاعِلُنْ	فَعُولُنْ	مِفَاعِلُنْ	مِفَاعِلُنْ
مَقْطُوفٌ	مَعْصُوبٌ	مَقْطُوفٌ	سَالِمٌ	مَعْصُوبٌ

The قَافِيَةٌ is مُطْلَقَةٌ of the class of المَتَوَاتِرُ, which consists of one مُتَحَرِّكٌ letter after a quiescent one. The poem is called نُونِيَّةٌ from its رُوي being نون, whose مَجْرِي is فَتْحَةٌ, with ا for the صَلَاةٌ.

It is, besides, مُرَدَّفٌ by ي or و, preceding نون, the رُوي . The حُذُورٌ, or the حَرَكَةٌ of the letter preceding the رُدْفٌ, is either كَسْرَةٌ or ضَمَةٌ, according as the latter is ي or و respectively.

This metre is extensively used by epic writers and others, both in long poems and short pieces.

1 الأَهْبِي بِصَحْنِكَ فَا صَاحِبِينَا . . وَلَا تُبْقِي خَمُوراً الأَنْدَرِينَا

“Now, then, *Oh cup-bearer*, awake, and give us our morning draught from your goblet, and do not keep the wines of Andaroon.”

Prose order, الأَهْبِي فَا صَاحِبِينَا بِصَحْنِكَ .

أَهْبِي 1st pers. pron., pl., in the obj. case by صَاحِبِي

فَا for فَتْحَةٌ, indicating a subsequent action.

Andaroon is the name of a small town in Syria where a description of wine was made.

By an analogy in form, the word is here treated as a plural noun الجمع with the suffix وْن , and so the gen. case is marked by ي and the

ن goes with فذقة. Some take الأندريين to be a syncopated and lightened form of الأندريين = people of Andaroon.

Here and in the following line the address is to his sweetheart أم عمرو and so the pron. s and the imper. s are of the 2nd pers., sing.

2 مشعشةً كان الحصى فيها . إذا ما الماء خالطها سخينا

“Wine mixed with water—of a colour as if the saffron was in it—when the water mixes with it and we drink it we become generous.”

مشعشة in the obj. case, being حال; or in the nom. case, being pred. to مبدأ، i.e., خمر (wine), هي.

الحصى in the obj. case, being subj. after كان and فيها the pred.

إذا ما apodosis to سخينا.

Some explain it as an adj. (= warm), in the obj. case, being حال to الماء. According to this interpretation, the sent. كان الحصى فيها would be the apodosis to إذا ما.

Another reading شحينا (= full).

3 تجور بذى البانة عن هواة . إذا ما ذاقها حتى يائنا

“It leads the one, who has want, away from his desire when he tastes it, until he becomes softened as to his desire.”

تجور apodosis to إذا ما.

ب gives a trans. signification to تجور.

حتى يائنا may also mean, “Until he becomes soft in temper and agreeable to others,” or “He forgets his sorrows.”

حتى by منصوب. يلين aor.

4 ترى اللحن الشحيح إذا أمرت . عليهم لهالم فيها مهيدنا

“You see the miserly avaricious one, when the cup is passed round to him, despise his property for it.”

مهيدنا secondary obj. to ترى.

Prose order ترى اللّٰحْزَ الشَّيْخِ مُهَيَّنًا لِمَا فِيهَا إِذَا أَنْزَلْتِ عَائِمٌ .

5 صَبَدَتْ الْكَاسَ عِنْدَ أُمِّ عَمْرٍو . : . وَكَانَ الْكَاسُ مَجْرَاهَا الْيَمِينَا

“You turned aside the cup from us, Oh Umma 'Amru, while the circulation of the cup was from the right hand.”

وَأَوَّالِحَالٍ introduced by حال &c., an adv. sent. of وَكَانَ

أُمِّ عَمْرٍو in the obj. case, being مَمْدُودِي مَضَافٍ, vocative compound.

كُنْ = circulation, an infin. in apposition with الْكَاسُ . Here كُنْ is فَعْلٌ تَامٌ; and الْيَمِينَا in the obj. case, being ظَرْفُ الْمَكَانِ (obj. of place).

Or كُنْ = place of circulation, or *proper way* for circulating *the cup*. In the nom. case, being in appos. (بَدَلُ الْأَشْتِمَالِ) with الْكَاسُ; الْيَمِينَا in the obj. case, being pred. خَبَرٌ after كَانَ . The latter part then = while the proper way for circulating the cup was the right.

6 وَمَا شَرَا لِدَلَّةِ أُمِّ عَمْرٍو . : . بِصَاحِبِكِ الَّذِي لَا تَصْبِحِينَ

“Oh Umma 'Amru, your friend, to whom you do not give to drink, is not the worst of the three.”

مَا expletive used with the pred. after صَا .

By صَاحِبِ he means himself.

لَا تَصْبِحِينَ 2nd pers., fem., sing.; a relative clause, (صَلَمٌ) to الَّذِي, the connecting pron. عَائِمٌ under. ٥ in the obj. case.

7 وَكَاسٍ قَدْ شَرِبْتُ بِبَعْلَبَكٍ . : . وَأُخْرَى فِي دِمَشْقَ وَ قَاصِرِينَا

“And many a cup of *this wine* have I drunk in Ba'laback, and another in Damascus and Cæsarea.”

كَاسٍ in the gen. case by وَ (=رَبٌّ).

قَدْ شَرِبْتُ apodosis to وَ, its obj. ٥ under.

بَعْلَبَكٍ a dipt., غير منصرف on account of تَرْكِيْبٍ and عَلَمِيَّةٌ, but here used as منصرف, admitting تَدْوِينٍ, by a poetic license.

أُخْرَى in the obj. case by شَرِبْتُ under.

دِمَشْقَ and قَاصِرِينَا dipt., غير منصرف on account of عَجْمِيَّةٌ and عَلَمِيَّةٌ.

8                    وَ إِنَّا سَوْفَ نَدْرِكُنَا الْمَمَاتَا . . . مَقْدَرًا لَنَا وَ مَقْدَرِيْنَا

“And as for us, surely death will overtake us; for it is fated to us, and we are fated to him.”

إِنَّا &c., pred. sent. after سوف ندرِكنا .

مَقْدَرًا obj. of حال referring to الْمَمَاتَا; and مَقْدَرِيْنَا obj. of حال referring to نَا .

9                    قَفِي قَبْلَ التَّفَرُّقِ يَا طَعِينَا . . . نَخْبِرُكَ الْيَقِيْنَ وَ نَخْبِرِيْنَا

“Stop a little longer before going, Oh you, who are travelling in the howdah, that we may inform you of the truth, and you may inform us.”

قَبْلَ in the obj. case, being obj. of time.

طَعِينَا in the obj. case, being an undefined vocative noun, (مِنَادَى نَكْرَةً); or apocopated form of طَعِيْفَةٌ .

قَفِي and نَخْبِرِيْنَا jussive, being apodosis to the imperative نَخْبِرُ .

نَا 1st per. pron., pl., obj. of نَخْبِرِيْنَا .

This line is an instance of التصريح Vide line 19 of poem I.

10                    قَفِي نَسْأَلُكَ هَلْ أَحْدَثْتَ صَوْمًا . . . لَوْ شِئْتَ الْبَيْنَ أَمْ خَذْتَ الْإِمْدَانَ

“Stop, that we may ask you, whether you cut off communication with us to hasten separation, or whether you deceived the trusted one *who never deceived you*.”

قَفِي jussive; being apodosis to the imper. نَسْأَلُ .

11                    بِدِيَوْمٍ كَرِيْهَةٍ ضَرَبْنَا وَ طَعْنَا . . . أَقْرَبِيْنَا مَوَالِيْكَ الْعِيْدَانَا

“We may tell you of the day of battle, when we were striking such a blow and piercing, that your cousins became glad by reason of it.”

طَعْنَا and ضَرَبْنَا in the obj. case, being cognate obj. (مَفْعُولٌ مُطَاقٍ) to بِدِيَوْمٍ كَرِيْهَةٍ ضَرَبْنَا وَ طَعْنَا under. Prose order being ضَرَبْنَا وَ طَعْنَا .



Or *ضرباً* and *طعناً* may be obj. s. of specification *تَمَيِّزٌ* to *كربية* (=unpleasant), adj. to *حرب* under. Here *بِيوْمِ كَرِيْبَةٍ* &c., would mean, 'of the day of battle unpleasant by reason of striking *with swords* and piercing *with spears*.'

An adj. sent. qualifying either *يوْم*, or *ضرباً و طعناً* to which respectively  $\delta$  refers.

*أقر* obj. to *العيون* (= *عيونهم*) subj., and *أقرب*.

*أقرب* &c. *Lit.* = Your cousins made their own eyes cool by reason of it, i.e., they were very much gratified by it, when they gained their object.

The prepos. *ب* in *بِيوْم* shows relation between *يوْم* and *نُخْبِرُ* in line 9.

12 *وَإِنْ غَدًا وَإِنَّ الْيَوْمَ رَهْنٌ . . وَبَعْدَ غَدٍ بِمَا لَا نَعْلَمُ بِهَا*

"For, verily, to-morrow and to-day and the day after to-morrow are pledged to that which you do not know."

One cannot foretell the future.

*رَهْنٌ* pred. being *إِنَّ*, and *أقرب* subj. after *بِ*, the pred. being *غَدًا*.

Prose order, *وَإِنْ غَدًا وَإِنَّ الْيَوْمَ وَبَعْدَ غَدٍ رَهْنٌ بِمَا لَا نَعْلَمُ بِهَا*.

*مَا* a rel. pron. in the gen. case, by *ب*, its rel. clause being *لَا نَعْلَمُ بِهَا* and the pron. *عَايِدٌ* being  $\delta$  under.

13\* *أَفِي لَيْلَىٰ يِعَا تَبْنِي أَبُوهَا . . وَإِخْوَتَهَا وَهَمَّ لِي ظَالِمُونَا*

"Do the father of Lailá and her brothers reproach me about her, while they treat me unjustly *in doing so* ?

He means to say that they ought not to reproach him so unjustly.

ا Interrogative particle, *حرف الاستفهام*.

*هم* subj., and *ظالمون* pred.

14\* *وَلَكِنَّا وَإِيَّاهُمْ مَدَدْنَا . . لِفَضْلِ قَرَابَةٍ حَبْلًا مَتِينًا*

"But we and they extended *to each other*, for the sake of kindredship, a strong rope *of friendship*."

*لَكِنَّا* obj. pron., co-ord. to *نَا*, in the obj. case by *مَدَدْنَا*.

مددنا in the obj. case by حبالك .

15\* هم الإخوان إن غضبوا غضبنا . وإن نزلوا بدارِ رضى رضىنا

“They are *our* brothers, and their sympathies are perfectly with us, so that if they are angry we are angry; and if they lodge in a place, pleasing to them, we are pleased with the same.”

إخواننا = الأخوان .

ان نزلوا بدارِ رضى Lit. = if they lodge in a place of friendship.

ان غضبنا and رضىنا apodosis to إن .

16\* ولسنا في موودتنا أخانا . إلى الأعداء بالمتعذرينا

“In befriending our brother, we are far from apologising to their enemies.”

i.e., we have no regard for their enemies.

أخانا in the obj. case, being the obj. of the infin. موودة .

لسنا expletively used with the pred. after ب .

17 تريك إذا دخلت على خلاء . وقد امننت عيون الكاشحيننا

“She will show you, when you enter *in upon her* privately, and she is safe from the eyes of *her* enemies,”

وقد &c., an adv. sent. of حال introduced by واو الحال .

18 ذراعى عيطل ادماء بكر . هجان اللون لم تفرء جنينا

“Two arms as fat and fleshy as those of a long-necked she-camel, white, young, pure white in colour, who has not been pregnant;”

ذراعى dual, secondary obj. of تُريك in the preceding line.

An instance of التضمين Vide line 53 and 54 of Poem IV.

عيطل , ادماء , بكر , and هجان adj. s. to ناقه under.

ادماء a diptote غير منصرف .

هجان an adj. of common gender and number.

لم تقرر جنينا *adj. sent. to عيطل*. *Lit.* = 'who did not conceive a fetus.'

عيطل also means, 'a woman long in the neck and tall.'

In some copies the second hemistich runs thus <sup>10</sup>تربعت <sup>10</sup>الاجارح <sup>10</sup>واللهونا <sup>10</sup> = who passed the spring, *grazing* in sandy tracts and rugged grounds.

تربعت &c., an *adj. sent. to عيطل*.

19 <sup>10</sup>وئديا <sup>10</sup>مدل <sup>10</sup>حق <sup>10</sup>العاج <sup>10</sup>رخصا <sup>10</sup>. <sup>10</sup>حصانا <sup>10</sup>من <sup>10</sup>اكف <sup>10</sup>اللا <sup>10</sup>سدينا

"And *she will show you* a bosom like a bowl of ivory, soft, guarded from the hands of the touchers;"

ئديا in the *obj. case*, co-ord. to ذراعي.

حق pl. of حقة.

20 <sup>10</sup>ومئني <sup>10</sup>لدنة <sup>10</sup>سمقت <sup>10</sup>وطالت <sup>10</sup>. <sup>10</sup>رواد <sup>10</sup>فيما <sup>10</sup>تنوء <sup>10</sup>بما <sup>10</sup>ولينا

"And *she will show you* the waist of her supple body, which is tall and long, while her buttocks move with difficulty with what adjoins them;"

She is big and fat about these parts.

ومئني, a noun of place from ئني to bend. Place of bending of the body, hence the 'waist.'

لدنة *adj. to قامة* under.

سمقت and طالت *adj. sent.s. to قامة*.

ولينا Past tense, 3rd per., fem., pl.; its subj. the implied pron., referring to ما; and *obj. ها* under., referring to رواد.

ب in بما for تعدية, to give trans. signification to تنوء.

Another reading <sup>10</sup>ومئني <sup>10</sup>لدنة = the two sides or flanks of, &c.

Another reading <sup>10</sup>روانفها, the projecting parts of her buttocks.

Another reading <sup>10</sup>يلينا aor. 3rd per., fem., pl.

Here نا pron., *obj. of ياي*.

21 وما كمة يضيق الباب عنها . . . وكشحا قد جذت به جنونا

“And *she will show you* a big hip, for which the door is too narrow; and a waist, at the sight of which I have become mad;”

وما كمة &c., adj. sent. to يضيق.

كشحا &c., adj. sent. to قد جذت .

جنونا cognate obj. مفعول مطلق .

22 وساريتي بلنط از رخام . . . يرن خشاش حليهما رنينا

“And two legs, *white* as ivory or marble, the *jingling* of ornaments upon which makes a low noise.”

ساريتي really a column, pillar, support, hence a leg.

بلنط a kind of coarse marble; a flag-stone; and also ivory.

خشاش = tinkling or rattling.

يرن &c., adj. sent. to ساريتي .

رنينا cognate obj. (مفعول مطلق) .

23 فما وجدت كوجدتي أم سقبة . . . اضلته فرجعت الحنينا

“*The she-camel*, the mother of a male foal, did not grieve *with a grief* like my grief, *when* she lost *her foal*, and she raised an affectionate yearning cry;”

His grief at parting with his beloved was greater than the grief of such a camel.

اضلته an adj. sent. to ام سقبة; so also the sent. co-ord. to it, viz. رجعت الحنينا .

ء in اضلته refers to سقبة .

كوجدتي a prepos. phrase, qualifying وجداً, cog. obj. (مفعول مطلق) .

24 ولا شطاء لم يترك شقاما . . . لها من تسعة إلا جنينا

“Nor *did* the middle-aged woman *grieve*, whose evil fortune did not leave her from her nine children, except buried ones.”

عجوزة in the nom. case, being co-ord. to ام سقبة . An adj. to شمطاء under.

لم يترك &c., adj. sent. to شمطاء .

شقا subj. of لم يترك .

لم يترك ; مستثنى مفرغ ; لم يترك ; جنينا

25 تَذَكَّرْتُ الصَّبِيَّ وَاشْتَقْتُ لَهَا . : . رَأَيْتُ حَمُولَهَا أَصْلًا حَدِيدًا

“I remembered *my* youth, and I became desirous *for that* time when I saw her camels being guided *away* in the evening with songs.”

حُمُول pl. of حَمَل , a camel especially reserved for the women.

أَصْلًا pl. of اصِيل , obj. of time, (ظرف الزمان) .

رَأَيْتُ a pass. sent., secondary obj. to حَدِيدِينَ

Another reading وراجعت الصبا = I reverted to the silliness of youth ; or, to amorous dalliance.

26 فَأَعْرَضَتِ الْيَمَامَةُ وَالشُّجْرَتُ . : . كَأَسْيَافٍ بِيَدَيْهِمْ مُصَلِّقِينَ

“Then Yemamah came in sight, and appeared high *above* us like swords in the hands of *their* drawers.”

27 أَبَاهُ هِنْدٌ فَلَا تُعْجَلْ عَلَيْنَا . : . وَانظُرْنَا نُخْبِرَكَ الْيَدِينَا

“Oh, Abâ Hind, do not haste against us, but give us delay and we will inform you of the truth *of our* affairs,”—

أَبَا in the obj. case, being compound vocative, مَنَادِي مَضَافٍ ; surname of عمرو بن المنذر . The name of his mother as well as that of his daughter was هِنْدُ .

أَنْظُرْ jussive, being apodosis to the imper. نُخْبِرُ .

Another reading وَأَعْمَلْنَا = and respite us.

28 بِنَا نُورِ الرِّايَاتِ بِيضًا . : . وَنَصِدِ رَهْنِ حَمْرًا قَدْرِينَا

“To the effect that verily we take our flags to the *battle-field*

white, and we bring them back red, when they are satiated with blood;”

أَنْ introduces the following noun. sent. s. in the gen. case by ب; نَا subj. and نَصْرُ and نورد pred.

بَيْضاً and حَمَراً, objs. of حال to رَايَات and هُن respectively.

قَدْرُوِينَا an adj. sent. to هُن.

Another instance of تَضَمُّن.

Obs. the Antithesis (المطابقة) between نورد and نَصْرُ; and المقابلة between بَيْضاً and حَمَراً.

29 وَأَيَّامٌ لَنَا غَرٌّ طَوَالٍ .: عَصَيْنَا الْمَلِكَ فِيهَا أَنْ نَدِينَا

“And we inform you of many of the celebrated days of our wars, the history of which is long, wherein we rebelled against the king, *not willing* that we should obey him.”

أَيَّامٌ in the gen. case, by the prep. ب being co-ord. to the noun sent., اَنَا نورد &c., in the preceding line.

طَوَالٍ also means “long of fighting.”

عَصَيْنَا &c., adj. sent. to أَيَّام.

الْمَلِكُ syncopated form of الْمَلِكِ.

أَنْ نَدِينَا a noun. sent. كَرَامِيَّةٌ to مَضَافِ الْيَدِ under.

Some take أَنْ نَدِينُ to be elliptical for اَنْ لَانَدِينُ = that we may not obey.

Another reading غَرٌّ وَلِيْمٌ for غَرٌّ.

Some take the و in وَأَيَّامٌ to be وَاوْرَبُ.

30 وَ سَيِّدٍ مَعِشْرٍ قَد تَوَجَّوهُ .: بَنَاجِ الْمَلِكِ يُحْمِي الْمَعْجَرِيْنَا

“And many a chief of a tribe, whom they had crowned with the crown of authority, and who protects those who seek refuge with him;”—

سَيِّدٍ either in the obj. case, being المَشْتغَلُ عِندَ الْفِعْلِ بِضَمِّهِ, the governing verb being عَلِمَ تَرْكَنًا عَلِيمٍ in the next line; or in the gen. case by the preps. وَ (= رَب) .

An instance of تَضَمُّنٌ .

فَدُ تَوْجُوهٌ &c., and لِيَحْمِي &c., adj. sent. to سَيْدٌ .

31 تَرَكَنَا الْخَيْلَ عَاكِفَةً عَلَيْهِ . . . مَقْلَدَةً اعْتَقَهَا صَفُونًا

“Have we left *our* horses standing round him, with their reins on their necks, standing quietly.”

Another reading عَاطِفَةً = bent.

The line means either, “our horses with our people, stood near him to rob him of the spoils;” or “his horses, when he was killed, remained standing about him unable to help him.”

عَاكِفَةً secondary obj. to تَرَكَنَا .

مَقْلَدَةً and صَفُونًا obj. of حَالٌ .

اعْتَقَهَا secondary obj. to the passive participle مَقْلَدَةً .

صَفُونٌ pl. of صَافٍ standing with one hind fetlock bent, a horse standing at ease.

32 وَانزَلْنَا الْبَيْوتَ بِذِي طَلُوحٍ . . . إِلَى الشَّامَاتِ نَنْفِي الْمَوْعِدِينَ

“We took up our abodes near Zî-Tulooh, while we banished to Shámát those who threatened us.”

Zû-Tulooh, a valley belonging to the tribe of Tha’labah in Yaman.

Shámát, a mountain.

نَا to نَا جَمَلُهُ حَالِيَةً &c., نَنْفِي

أَلْ in الْمَوْعِدِينَ a rel. pron., the partic. being its relative clause. 1st per. pron. in the gen. case, being مَضَافٍ إِلَيْهِ to الْمَوْعِدِي, which is stripped of its نَ on account of إِضَافَةٌ ; = الَّذِينَ أَوْعَدُونَا .

33 وَقَدَهَرَتْ كِلَابُ الْحَيِّ مَنَا . . . وَشَذَبْنَا قَتَادَةَ مِنْ يَأْيُنَا

“And the dogs of the tribe whined, *fearing* us, when we stripped of his weapons *the armed warrior*, who approached to fight us.”

Another reading كِلَابُ الْجِنِّ = the dogs of genii-like people.

شَدَّبَ *Lit.* to lop the branches of a tree, or to strip it of its bark.

قَتَادَةٌ *Lit.* a thorny tree; but here metaphorically (استعارة) used to mean 'an armed man.'

نا , 1st per. pron., obj. of يلي , a relative clause (صلة) of مَنْ .

34 مَتَى تَنْقَلُ إِلَى قَوْمٍ رَحَانَا . : . يَكُونُوا فِي الْإِقَاءِ لَهَا طَحِينًا

"When the mill of our war is removed towards a tribe, they become *as* flour to it in meeting."

تَنْقَلُ and يَكُونُوا jussive, being شرط and جزاء respectively.

رحا subj. of the pass. verb تَنْقَلُ .

طحيننا pred. after يَكُونُوا .

Obs. التمثيل Allegory in this and the following lines.

35 يَكُونُ نِغَالُهَا شَرْقِي نَجْدٍ . : . وَلَهُونَهَا قِضَاعَةٌ أَجْمَعِينَ

"Its meal cloth is spread east of Najd, and its supply of grain is the tribe of Quzá'at, the whole of it."

The site of the battlefield on which they destroyed this tribe was east of Najd.

نِغَالُ the cloth spread out to catch the meal when grinding grain.

لَهُونَةٌ the handful of grain poured at one time between the mill stones.

شَرْقِي in the obj. case, being pred. after يَكُونُ . So also قِضَاعَةٌ (a dipt.).

أَجْمَعِينَ in the obj. case, being corroborative (تأكيد) adj. to قِضَاعَةٌ .

36 نَزَلْتُمْ مَنَزِلَ الْأَضْيَانِ مَدًا . : . فَأَعْجَلْنَا الْقُرَى أَنْ تَشْتَمُونَا

"You alighted at our *house* in the rank of guests, and we hastened our hospitality, *fearing* you would abuse us, *if we delayed.*"

This line is spoken satirically (التهكم) as will appear from the next.

مَنْزِلُ cognate obj. (مفعول مطلق).

Another reading فَعَجَلْنَا .

مَضَى الأيدي to مَضَى under. أَنْ تَشْتَمُوا a noun sent.



تُسْتَمَرُّ 1st pers. pron., obj. of

37 قَرِينَا كَمِ فَعَجَلْنَا قَرَا كَمِ . قَبِيلِ الصَّبْحِ مَرْدَاةٌ طَحُونَا

“We treated you hospitably, and we hastened in showing you before dawn the hospitality of a millstone which grinds exceedingly fine.”

قَبِيلٌ diminutive of قَبْلٌ obj. of time.

Daybreak or dawn was generally the time for raids among the Arabs.

مَرْدَاةٌ in the obj. case, being in apposition (بَدَل) with قَرَا كَمِ .

Lit., we hastened your hospitality just before dawn, consisting of a millstone.

طَحُونٌ intensive agent from طَحَنٌ to grind, of common gender.

38 نَعْمَ أَنَا سَنَا وَنَعَفَ عَنْهُمْ . وَنَحْمِلُ عَنْهُمْ مَا حَمَلُونَا

“We make our favours universal amongst our own people, and we abstain from asking favours from them, and we bear from them or, on their account, what liabilities they ask us to bear.”

مَا a relative pron., its rel. clause (صَلَة) being حَمَلُونَا, where ة the obj. of حَمَلُونَا under., and مَا being the secondary dative obj.

مَا may also be taken as مَادٍ وَآمِدٍ, or ظَرْفِيَّةٌ زَمَانِيَّةٌ (= as long as); the line then meaning, “we undertake to pay their blood-mulet as long as, or as often as, they load us with the consequences of their committing homicide.”

In some copies the first hemistich reads نَدَا فَعَنْهُمْ الْأَعْدَاءُ قَدَمًا = we have for a long time in the past been repulsing the enemies from them.

قَدَمًا obj. of time (ظَرْفُ الزَّمَانِ).

عَنْهُمْ Lit., away from them, i.e., so as to afford them relief.

39 نَطَاعِنُ مَا تَرَاخَى النَّاسُ عَنَا . وَنَضْرِبُ بِالسُّيُوفِ إِذَا غَشِينَا

“We fight with spears when the people are far from us, and we strike with the swords when we are attacked by them at close quarters.”

الناس *i.e.*, the enemy.

ما is دواميه or مصدرية ; or ظرفية زمانية .

مَا تَرَاخِي = وَقْتُ تَرَاخِي = during the keeping away.

Another reading غَشِينَا (active) = we encounter *them*. Here the obj. هُمْ under.

40 بِسْمِ مَنْ قَنَا الْخَطِي لَهْن . ذَوَابِلُ اَوْ بِيضٍ يَعْتَلِينَا

“With tawny-coloured flexible *spears* of the Khittyan spears, or with the bright swords which flourish *over them*.”

قَنَا pl. of قَنَاة .

ذَوَابِلُ pl. of ذَابِلُ , with فَتْحَةٌ without تَذْوِين being غير منصرف .

الْخَطِي belonging to خَطٌّ , a place in Yamamah, noted for the manufacture of lances.

يَعْتَلِينَا 3rd pers., fem., pl. an adj. sent. to بِيضٍ .

هم Obj. of يَعْتَلِين under.

Another reading يَخْتَلِين = which mow.

41 كَانَ جَمَاجِمِ الْاِبْطَالِ فِيهَا . وَسُوقٌ بِالْا مَا عَزِيْرَتَمِينَا

“As if the skulls of the warriors in it were camel-loads, thrown down *here and there* on rough, stony ground.”

ها *i.e.*, the battlefield.

سُوقٌ pl. of سَوْقٌ , a camel-load.

يُرْتَمِين adj. sent. to وَسُوقًا . 3rd pers., fem., pl.

Another reading, نَشَقُّ جَمَاجِمِ الْاِبْطَالِ فِيهَا وَسُوقًا = we tear the skulls of the brave in it and *their* shins.

سُوقٌ pl. of سَاقٌ , obj. of نَشَقُّ .

Another reading نَخَالُ جَمَاجِمِ &c. = you think the skulls of the warriors and *their* shins scatter on the rough grounds.

42 نَشَقُّ بِهَا رُؤُسَ الْقَوْمِ شَقًّا . . وَنُخْتَلِبُ الرِّقَابَ فَيُخْتَلِبُنَا

“We cleave with them the heads of the people, and we cut their necks, and they are cut.”

ها refers to **بِيض** (*swords*) in line 41.

نُخْتَلِبُ and يُخْتَلِبُنَا (3rd pers., fem, pl.) from **خَلَّ** = fresh green grass.

مُخْتَلِبٌ really cutting with a sickle, اِخْتَلَابٌ.

Another reading **وَنُخَلِّبُهُمُ الرِّقَابَ فَيُخْتَلِبُنَا** = we make them cut the necks which are cut *like fresh grass*.

شَقًّا cognate obj. (مفعول مطلق.)

43 وَإِنِ الضِّغْنُ بَعْدَ الضِّغْنِ يَبْدُو . . عَلَيْكَ وَيُضْرَجُ الدَّمَاءُ الْهَافِيْنَا

“And verily hatred after hatred will disclose itself against you, and will make apparent the concealed disease.”

If you cannot stifle your hatred against a person but allow it to increase, it will become known eventually, and lead to retribution.

Some take the address in **عَلَيْكَ** to be directed to 'Amru bin Hind.

يُخْرَجُ and يَبْدُو pred. sent. s. after **إِن**.

Another reading **يُفَشُّ عَلَيْكَ**.

44 وَرِثْنَا الْمَجْدَ قَدْ عَامَتْ عَعْدُ . . نَطَاعِنَ دُونَهُ حَتَّى يَبِيدَنَا

“We inherited glory, as the tribe of Ma'add knows, and we fight for it with our spears, until it is apparent *to the world*.”

Subj. to **يَبِيدُنَا** the implied pron. referring to **الْمَجْدَ**.

دُونَهُ in defending it, *i.e.*, our glory.

Some take **يَبِيدَنَا** to mean, “it (*i.e.*, glory) leaves them for us.” Here **عَمِينٌ** under.

Another reading **حَتَّى يَبِيدَنَا** = and even our sons *do the same*. Here **بَدِي** pl., in the obj. case, being **مُسْتَدْنِي**; and **نَا** gen. pron., being **مُضَافٌ إِلَيْهِ**.

the ancestor of the tribes of Najd, to which Bakr and Taghlib belong.

45 وَنَحْنُ إِذَا عَمَادَ الْحَيِّ خَرْتُمْ . عَلَى الْأَحْفَاضِ نَمْنَعُ مَنْ يَأْتِينَا

“And we, when the tent-poles of the tribe fall upon the furniture of the tents, keep back whoever approaches us *desiring robbery*.”

When the tents are struck, we act as baggage-guard.

Another reading *عَنِ الْأَحْفَاضِ*. The line then means, “when the tent-poles of the tribe fall off the carrying camels, *in consequence of their violent flight*, we *keep firm*, defending those near us.”

Here *أَحْفَاضٍ* pl. of *حَفْصٌ* = furniture of the tent, packed for loading on camels; or the camels carrying them.

Another reading *عَلَى الْأَخْفَاضِ*. Here *أَخْفَاضٌ* an infin. = on their hastening to fly.

*مَنْ* (صَلَم) relative clause, *يَلِي*

1st per. pron., obj. of *يَلِي*.

46 نَجِدُ رُؤْسَهُمْ فِي غَيْرِ بَرٍّ . فَمَا يَدْرُونَ مَاذَا يَقْتُونَا

“We cut off their heads without mercy, so they did not know how they should oppose us.”

Another reading *نَجِدُ*.

*فِي غَيْرِ بَرٍّ* also = for no purposes of sacrificial rites.

Another reading *فِي غَيْرِ شَيْءٍ* = with no particular aim.

*يَقْتُونُ* (خَبَر) *الَّذِي* = *ذَا* (مَبْدَأٌ) subj. interr., relat. clause (صَلَم), elliptical for *يَقْتُونَا بِمَ*; (prose order being *مَاذَا يَقْتُونَا بِمَ* = what is that with which they may escape or oppose us?) The whole sent., obj. of *يَدْرُونَ*.

47 كَأَنَّ سَيْوفَنَا مِنَّا وَعِنْدَهُمْ . مَخَارِيقُ بِيَدَيْ لَاعِبِينَا

“As though our swords and theirs were sword-sticks in the hands of players.”

We feared no more from the real swords than if they were sticks.

خاريق *a diptote, here by a poetic license used as a triptote (منصرف)*,  
admitting تدرين, pred. after كان.

48 كان ثيابنا مدام ومنهم . خضبن بار جوان او طليدا

“As if our garments and theirs were dyed with *the juice of* the urguwân or besmeared *with it.*”

خضبن and طلين pass., pred. sent. after كان.

ارجوان Arabicised from Persian ارغوان, a tree, the fruit and flower of which are a deep red colour.

49 اذا ماعى بالاسناب حى . من الهول المشبه ان يكونا

“When a tribe is unable to progress by reason of the fear of *affairs* which are likely to come to pass,”

الاسناب = advancing in battle.

Another reading بالاسياف = to use their swords.

ان يكونا a noun sent., subj. to the participial adj. المشبه.

Some take المشبه = dubious; not known how to be averted.

ان يكونا elliptical for مخافة ان يكونا = for fear that it should happen.

50 نصبنا مثل رهوة ذات حد . محافظا وكذا السابقة

“We make *our troops* firm as *the mountain* Rahwat, possessed of dignity, defending our honour, and we take precedence, to the rest of the tribes in time of battle,”

This line is the apodosis to اذا ما in the preceding line.

مثل, adj. to كتيبة or خيال under.

رهوة a mountain in Yaman, proverbial for its size and grandeur.

ذات حد also means, “valorous;” or “fully armed.”

محافظا pres. part. adj. to كتيبة.

Or <sup>نُكَاوُفَةٌ</sup> <sup>نُكَاوُفَةٌ</sup> infin., in the obj. case, being مفعول له, (= in order to defend *our honours*.)

السابقين in the obj. case, being pred. after كُنَّا .

51 بِشَبَابٍ يَرُونَ الْقَتْلَ مَجْدًا . وَشَيْبٍ فِي الْحُرُوبِ مَجْرِبِينَ

“By reason of *our* youths, who regard being killed in battle a glory, and *our* old men experienced in wars.”

بشبابٍ = with, or by means of, youths.Pl. of شَابٌ .

يرون &c., adj. clause to شباب

القتل pass. infin. = being killed.

مجدًا secondary obj. to يرون .

شيب pl. of أشيب , co-ord. to شباب .

Prose order ويشيب مجربين في الحروب .

52 حَدُّ يَا النَّاسِ كُلِّهِمْ جَمِيعًا . مُقَارَعَةٌ بَنِيهِمْ عَنْ بَنِينَا

“We are the opposers of all people, fighting or striking their sons to defend our sons.”

حَدًّا , diminutive of حُدُوٌّ , an infin. = تُحَدِّي , to compete ; used as an adj. of common gender ; in the nom. case, being pred. to the subj. نحن under. It means, “an adversary,” or “a competitor,” or “the best.”

It may be in the obj. case, being adj. to ; or a noun in app. with مثل رهوة in line 50.

الناس , obj. of حال to جميعاً .

نحن , obj. of حال to مقارعة .

Another reading مقارعةٌ obj. of تميدون = as regards striking.

مقارعةٌ obj. to بنينهم .

مقارعةٌ also = to cast lots mutually, to exchange ; when the line would mean,— ‘We kill their sons and they kill ours according as the chance favours one or the other party.’ Here مقارعة in app. with القتل in line 51.

فَأَمَّا رَعَّةٌ also a partic. = 'Staking,' when the line would mean, 'Staking their sons against our sons.'

53 فَأَمَّا يَوْمٌ خَشِينَا عَلَيْهِمْ . ∴ فَتَصْبِحُ خِيَانًا عَصَبًا يُبِيدُنَا

"But in the day of our fear for them, (i.e., our sons,) our cavalry become spread out towards the enemy in troops and squadrons."

يَوْمٌ obj. of time.

فَ introducing the following sent., apodosis to أَمَّا .

عَصَبٌ pl. of عَصْبَةٌ any number of men between 20 and 40; in the obj. case, being pred. after تَصْبِحُ .

يُبِيدُنَا sound pl. of يُبِيدُ co-ord. to عَصَبًا .

54 وَأَمَّا يَوْمٌ لَا نَخْشَى عَلَيْهِمْ . ∴ فَأَمَّا عَنَّا غَارَةٌ مُتَأَبِّبِينَ

"But on the day, in which we do not fear on their account, we hasten to the attack with our loins girt."

لَا نَخْشَى a nonn sent., in the gen. case, being مضاف اليه to the الظرف , (obj. of time) يَوْمٌ .

فَ introducing the apodosis to أَمَّا .

عَمَّا also means, "we go far in."

مُتَأَبِّبِينَ obj. of حال to نَحْنُ .

In some copies the 2nd hemistich of line 53 reads فَتَصْبِحُ غَارَةٌ مُتَأَبِّبِينَ = 'we go early in the morning in attacking parties with our loins girt'; while that of line 54 reads فَتَصْبِحُ فِي مَجَالِسِنَا يُبِيدُنَا = 'we repair to our assemblies in parties.'

Here غَارَةٌ = مُغِيرَةٌ 'horsemen making inroads.'

55 برأسٍ من بني جشم بن بكرٍ . نَدَقَ بِهِ السَّهْلَةَ وَالْحَزْرَةَ

“Under the leadership of *one* from the Benî Jusham-bin-Bakr, with whom we beat down the level ground and the rough ground.”

That is we conquer both weak and strong, or all kinds of land; or all kinds of affairs.

رأسٌ = a large party; or a chieftain; or an army.

جشم بن بكر, a tribe of Bauî Taghlib, to whom the poet belongs.

رأسٌ &c., adj. sent. to نَدَقَ .

56 الا لا يعلم الا قوام انا . تضععبنا وانا قد و نينا

“But verily the tribes will not know that we have been shaken and become weak.”

We conceal our losses, and always act as though sure of victory; or we are never known to the people to lose courage or be weak, as weakness is strange to us,

انا تضععبنا and انا قد و نينا noun sent. s being obj. to لا يعلم .

Here نينا and نينا an example of the defect in rhyme, known as سناد الحذو; the حذو (or the حركة of ن before ي,) ought to have been كسوة, while as a matter of fact it is فتحة .

57 الا لا يجهان احد عاينا . فنجهل فوق جهل الجاهلينا

“Be careful, no one must act foolishly with us, lest we should have to act foolishly *with him* above the folly of the foolish ones.”

لا يجهان negative, imper., emphatic, with the light ن .

We shall do more than pay them back in their own coin.

فنجهل with فتحة governed by ف .

An instance of the figure المشاكفة by which avenging is termed as an act of folly. *vide* line 6 of poem IV.



58 بَايَ مَشِيَّةَ عَمْرُو بْنِ هِنْدٍ . نَكُونُ لِقَبِيلِكُمْ فِينَا قَطِينًا

“For what purpose, Oh 'Amru bin Hind, do you wish that we should become servants to the chief you have deputed over us?”

What good is it your wishing that so powerful a tribe as ours should submit to your leadership?

مَشِيَّةٌ to مَضَى, اسم الاِسْتِفْهَامِ interr. نونِ أَيَّ

عَمْرُو in the obj. case, being vocative compound, (مَنَادَى مَضَى).

قَطِينِ pl. of قَاطِنٌ, in the obj. case, being pred. after نَكُونُ.

Another reading اِخْلَافِكُمْ = for your posterity.

59 بَايَ مَشِيَّةَ عَمْرُو بْنِ هِنْدٍ . تَطِيعُ بِنَا الْوَشَاةِ وَتُزْدِرِينَا

“With what desire, Oh 'Amru bin Hind, do you listen to our slanderers, and despise us?”

What do you wish from such a course?

Another reading وَتُزْدِهِنَا = you regard us with contempt.

نَا 1st per. pron., obj. of تُزْدِرِي.

60 بَايَ مَشِيَّةَ عَمْرُو بْنِ هِنْدٍ . تَرَى أَنَا نَكُونُ الْارْذَلِينَ

“With what object, O 'Amru, son of Hind, do you think that we should be considered vile?”

أَنَا نَكُونُ &c., a noun sent., obj. of تَرَى.

نَا subj., الْارْذَلِينَ pred. sent. after أَنَا.

الْارْذَلِينَ in the obj. case, being pred. after نَكُونُ.

61 تَهْدِدُنَا وَتُوْعِدُنَا رَوِيدًا . مَتَى كُنَّا لِامِكِ مَقْتُوِينَا

“You are menacing us, and threatening us. Enough, when have we been servants to your mother?”

مَقْتُوِينَا Syncopated or lightened form of مَقْتُوِينِ, pl of مَقْتُوِي adj.

(مَقْتُوِي) from the verbal noun مَقْتَى = service.

رُدْرُوداً dim. of رُودٌ an infin., cogn. obj., elliptically used for رُدْرُوداً =  
 رُدْرُوداً, proceed gently; leave it for a while.

An examp. of Irony **الذمُّمُ**.

62 فَاِنْ قَدَانَا يَا عَمْرُو اَعَيْتَ .: عَلَى الْاَعْدَاءِ قَبْلَكَ اِنْ نَلَيْنَا

“For, verily, Oh 'Amru, our spears have proved too stiff to our enemies before you, to yield *to them*”.

قَنَاةٌ is often used to symbolise “honour”. The line means that though we have had many enemies before you, we have never submitted to them.

عَمْرُو in the nom. case, being simple vocative.

اَعَيْتَ &c., pred. sent. after اِنْ .

نَلَيْنَا noun. sent, obj. to اَعَيْتَ .

عَاى = baffled.

Lines 62 to 64 a good instance of **التمثيل** = Allegory.

63 اِذَا عَضَّ الدَّقَافُ بِهَا اَشْمَازَتْ .: وَوَلَدَهُ عَشْرُ زَنْةٍ زَبُونَا

“When the vice gripped it, it refused to straighten and proved to it very hard and stubborn *rejecting being straightened*;”

Our pride will not allow us to be directed by other people.

دَا refers to قَنَاةٌ in line 62.

دَقَافٌ a description of vice for straightening spear shafts.

Another reading **وَوَلَّتْهُمُ** = would prove to them, *i.e.*, to the enemies **عَشْرُ زَنْةٍ** in the obj. case being **حَالٌ**.

Obs. the figure **مراعاة الظنير** in **عَضَّ**, &c.

64 عَشْرُ زَنْةٍ اِذَا اِنْقَابَتْ اَرْنَتْ .: تَشْجُ قَنَا الْمَدْقِفِ وَالْحَبِيبِنَا

“Very hard, *such that*, when it is bent it emits a creaking noise, and breaks the back of the straightener and his forehead.”

عَشْرُ زَنْةٍ repeated for emphasis (نَأْ كِيدُ).

جملة حالية، &c. تشج

Another reading  $\text{إِذَا انْمَزَّتْ دَقَّتْ}$  = "when you pinch it, it would strike, &c."

65  $\text{فَهَلْ حَدَّثَتْ فِي جِشْمِ بْنِ بَكْرٍ . . . بِذَنْقِصٍ فِي خُطُوبِ الْاَوْلِيَانَا}$

"Have you been told *anything* about the tribe of Jusham Bin Bakr, concerning their breaking *their engagements* in the great affairs of the former people."

Another reading  $\text{بِذَنْقِصٍ}$  = "concerning any failing on *their part*," &c.; or "regarding any abasement, *they had to submit to*," &c.

66  $\text{وَرِثْنَا مَجْدَ عَلْقَمَةَ بْنِ سَيْفٍ . . . اَبَاحَ لَنَا حَصُونَ الْمَجْدِ دِينَا}$

"We inherited the glory of 'Alqamat Bin Saif, *who* made lawful to us forcibly the fortress of glory."

$\text{عَلْقَمَةَ}$  a diptote غير منصرف for  $\text{تَانِيَتْ}$  and  $\text{عَلْمِيَّة}$ . A chief of the tribe of Taghlib, who lived about 500 to 560 A. D. Being afraid of the tribe of Bakr, he established with his people in the southern part of the Peninsula after the war of Basoos was over. He was well known for his good nature and liberality.

$\text{اَبَاحَ}$  &c., adj. sent. to  $\text{عَلْقَمَةَ}$ ; *i. e.*, threw open.

$\text{دِينًا}$ , obj. of  $\text{حَال}$ ; forcibly, by dint of valour.

67  $\text{وَرِثْتُ مَهَالِهَا وَالْخَيْرِ مِنْهَا . . . زَهَيْرَا نَعَمَ ذُخْرًا إِذَا خَرِينَا}$

"I inherited *the glory* of Muhalhal, and one *who is* greater than he, *that is*, Zohair; *which* is the best treasure of the treasure-surers."

The glory, which had been acquired by his ancestors and inherited by him, was the best of the treasures they had left him.

Muhalhal, son of Rabee'ah, the great grandfather of the poet on the mother's side who fought with the tribe of Vâil for 40 years, in order to avenge the blood of his brother  $\text{كَلَيْب}$ . Zohair, his great grandfather on the father's side, who died about 410 A.D. He mentions them to show that both sides of his family were distinguished.

زهيرا in appos. ( بدل ) with الخَيْرِ , which is co-ord. to مهلهل .  
 نعم a verb of praise, ( فعل المدح ).

و نعم ذُخْرُ الذَّاخِرِينَ وَرَأَيْتِي &c., elliptical for نغم ذخر .  
 Another reading الخَيْرِ عِنْدَهُ = the best after him.

68 وَعَتَابًا وَكَاثُومًا جَمِيعًا . . . بِهِمْ نَلْنَا تَرَاثَ الْاَكْرَمِينَا

“ We inherited the glory of Attáb and Kulthoom wholly, and by them we obtained the inheritance of the most honoured ones.”

عَتَابًا and كَاثُومًا in the obj. case, being co-ord. to مهلهل in the preceding line.

بِهِمْ &c., adj. sent. to عَتَابًا and كَاثُومًا .

Another reading تَرَاثَ الْاَجْمَعِينَا = the legacy of all.

عَتَابٌ grandfather of the poet.

كَاثُومٌ father of the poet, who lived about 500 to 560 A.D. His prowess and horsemanship were proverbial. When the war of Basoos was over, he went to King Munzir III., and, as the representative of the tribe of Taghlib, he swore to the fulfilment of the treaty by them.

69 وَذَا الْبُرَّةِ الَّذِي حَدِثْتُ عَنْهُ . . . بِهِ نَحْمِي وَنَحْمِي الْمَحْجَرِينَ

“ And Zu-l-Burah, whom you have been told about, through whose glory we are defended and we defend those who seek protection of us.”

ذَا الْبُرَّةِ = ‘man of the ring,’ one of the tribe of Taghlib, so called on account of his putting a ring in his nose, making a vow not to take it off until he should have killed the slayer of his brother with seven more of his (the murderer’s) brothers; or on account of a ring of hair on his nose. He was also called بُوَّةُ الْقَنْفُذِ .

Another reading الْمَلْتَجِينَ .

70 وَمِنَّا قَبْلَهُ السَّاعِي كَلِيبٌ . . . فَايَ الْمَجْدِ الْاَتَدَ وَلَيْدَا

“ And from us, (i.e., our tribe) before him, (i.e., Zu-l-Burah),

was Kulaib, the endeavoured *in increasing our glory*. Then where is the glory which we have not obtained?"

منا pred. to the subj. الساعي .

كليب in apposition (بدل) with الساعي ; brother of المهامل .

أي inter. اسم الاستفهام subj. to the pred. موجود under.

8 obj. of ولينا under.

71 متى نَعَدُّ قَرِينَتَنَا بِحَبْلٍ . : نَجِدُ الْحَبْلَ أَوْ تَقْصِ الْقَرِينَا

"When we tie our she-camel with a rope to the neck of another, she breaks the rope or she breaks the neck of *the camel* tied to her."

Whenever we join in battle with an enemy, we overcome him.

نَعَدُّ jussive, being شرط after متى ; and نَجِدُ and تَقْصِ apodosis, (جزاء).

Another reading متى نَعَدُّ قَرِينَتَنَا in the pass. = whenever our she-camel is tied.

Another reading نَجِدُ .

72 وَنُوجَدُ نَحْنُ أَمْنَعُهُمْ ذِمَارًا . : وَأَوْفَاهُمْ إِذَا عَقَدُوا أَيْمَانَنَا

"And we shall be found, we, (*I repeat*), the firmest of them in keeping our word, and the most faithful of them when they bind us with oaths."

نَحْنُ in appos. with the implied pron., subj. of نُوجَدُ , for emphasis (التأكيد) and أَمْنَعُهُمْ secondary obj. to نُوجَدُ .

Another reading وَنُوجَدُ نَحْنُ أَمْنَعُهُمْ ; the whole sent. نَحْنُ أَمْنَعُهُمْ secondary obj. to نُوجَدُ ; نَحْنُ being the subj. and أَمْنَعُ pred.

أَوْفَاهُمْ co-ord. to أَمْنَعُهُمْ .

ذِمَارًا obj. of تَمِيزُ .

Another reading نُوجَدُ jussive being co-ord. to نَجِدُ in line 71.

73 وَنَحْنُ غَدَاةٌ أَوْقَدُ فِي خَزَازِي . : رُفْدٌ نَافُوقٌ رِفْدِ الرَّأْفِدِينَا

"And we, on the day on which *the fire of war* was kindled

in Khazázá, helped *the tribe of Nizár* above the help of the helpers."

In the time of war our assistance was more valuable than that of any other tribe.

غداة obj. of time, the sent. **أوقد** being مضاف اليه to it.

Subj. to **أوقد**, a word implied, such as **نار الحرب** the fire of war; or **نار القرى**, the fire of hospitality.

**خُزَازِي** a mountain near Takhfah, by the side of the road, between Mecca and Basarah, which was the scene of a battle in 492 A. D., won by Kulaib against the armies of Yaman. A fire was then kindled on the summit of the mountain to guide the people.

74 **وَنَحْنُ الْحَابِسُونَ بِذِي أُرَاتَى . تَسْفُ الْجِلَّةُ الْخُورُ الدَّرِينَا**

"And we are they who kept their camels at Zî-Orátá, while the old large camels, and the she-camels abounding in milk, were eating withered grass."

They had stayed there so long that the camels had eaten up all the fresh grass. They stayed at this place a long time to help their tribe against their enemies.

**أل** a relative pron. and the partie. **حَابِسُونَ** its rel. clause (صلة); **الحا** **بسون** here = **الذين حبسوا**, So also are all the participles with **أل** in the following lines.

**الجلَّة** = big camels; of common gender and number; or pl. of **جليل**.

**خور** pl. of **خوراء** = yielding abundant milk.

**تسف** &c., adv. sent. of **حال**.

75 **وَكُنَّا الْيَمِينُ إِذَا لَقِينَا . وَكَانَ الْإِسْرِينُ بِنُوَابِينَا**

"And we were the right wing of *the army* when we met *the enemy*; and the sons of our father were the left wing."

**بنو** subj. to **كان** and **اليسرين** pred.

**أبي** to مضاف اليه 1st per. pron.

بنوا بيننا, *i.e.*, the tribe of Bakr, their cousins. The reference is to their deeds in the war between Nizâr and Yaman, when Kulaib fought with Labeed al Ghassânî, the agent of the Ghassânî Kings, ruling over Taghlib, Labeed had struck the sister of Kulaib in the face.

76 فَصَالُوا صَوْلَةً فِيْمَنْ يَلِيْهِمْ . : . وَصَلْنَا صَوْلَةً فِيْمَنْ يَلِينَا

“They attacked whoever approached them, and we attacked whoever approached us.”

صَوْلَةً cognate obj. (مفعول مطلق).

يَلِيْهِمْ and يَلِينَا rel. clauses to مَنْ .

نا 1st pers. pron., obj. to يَلِي .

77 فَأَبَوْا بِالزَّهَابِ وَبِالسَّبَايَا . : . وَأَبْنَا بِالْمَلُوكِ مَصْفَدِّينَا

“They returned with plunder and with captives, and we returned with fettered kings.”

مَصْفَدِّينَا obj. of حال to مَلُوكِ .

أَبَوْا a prep. giving a trans. signification (للتعدية) to the verbs أَبَوْا and أَبْنَا .

78 إِلَيْكُمْ يَا بَنِي بَكْرٍ إِلَيْكُمْ . : . أَلَمْ تَعْرِفُوا مَدَا إِلَيْقِينَا

“Beware, Oh Banî Bakr, beware of quarrelling with us, do you not know with certainty concerning our bravery?”

إِذْ هَبُّوا إِلَيْكُمْ a اسم فعل, or a phrase equivalent to a verb; elliptical for إِذْ هَبُّوا إِلَيْكُمْ = withdraw to your own selves, look to your own affairs.

بَنِي in the obj. case, being مضاف

إِلَى for interrogation.

لَمْ تَعْرِفُوا jussive by لَمْ where مَا is expletive; لَمْ = لَمَا

79 أَلَمْ تَعْلَمُوا مِنَّا وَمِنْكُمْ . : . كَتَائِبَ يُطْعِنُ وَيُرْتَمِينَا

“Do you not know about the bands from us and from you, when they were fighting together with lances, and shooting arrows?”

كثائب stripped of ثنوين, being غير منصرف being an extreme plural  
 يطعن and يرتد 3rd pers., fem., pl., adj. sent. of حال to كثائب .

80 عَلَيْنَا الْبَيْضُ وَالْيَلْبُ الْيَمَانِي . . . وَأَسْيَافُ يَقْمُنُ وَيُنْخَضِينَا

“While upon us were the helmets and the Yamanian jerkin,  
 and *in our hands* swords, which were straightening and were  
 bending.”

The swords bend from the force of their blows.

عَلَيْنَا pred. (خبر), the subj. (مبتدأ) being الْبَيْضُ, الْيَلْبُ and  
 أُسْيَافُ.

يلب = silken jerkin, or leathern shield.

أَسْيَافُ and يُنْخَضِينَا adj. sent. s of حال to أُسْيَافُ.

يَقْمُنُ and يُنْخَضِينَا also means which were rising over *the heads of the enemies*  
 and stooping *on them*.

Another reading يَقْمُنُ = which had to be straightened.

81 عَلَيْنَا كُلُّ سَابِغَةٍ دَلِصٍ . . . تَرَى فَوْقَ النِّطَاقِ لَهَا غُضُونًا

“Upon us there was every ample glittering *coat of mail*,  
 wherein you would see creases above the girdle.”

عَلَيْنَا pred. (خبر), and كُلُّ سَابِغَةٍ subj. (مبتدأ).

دَلِصٍ and سَابِغَةٍ adj. s to دَرَعٍ under.

تَرَى an adj. sent. to سَابِغَةٍ.

Another reading فَوْقَ النِّجَادِ = above the belt.

غُضُونًا an infn., or pl. of غُضُنٌ a crease.

82 إِذَا وَضِعَتْ عَنِ الْإِبْطَالِ يَوْمًا . . . رَأَيْتَ لَهَا جَاوِدَ الْقَوْمِ جُونًا

“If it should be put off from the warriors one day, you  
 would see by reason of it, the skins of the people *wearing it*  
 black.”



It was such a long time since they had taken the armour off; or their skins were blackened from the effect of the iron, by long wearing.

يوما obj. of time.

رأيت apodosis to إذا.

جونا pl. of جون, secondary object of رأيت.

83 كان غصونهن ممتون غدور . تصفقا الرياح إذا جرينا

“As if the folds in these coats of mail were the surfaces of pools, which the wind strikes, when it blows, so as to cause them to ripple.”

Another reading ممتونهن . The line then would mean,—

“As if their backs, (i.e., the surfaces of the coats of mail,) were the surfaces, &c.”

A similar line occurs in the Hamásah.

تصفقا &c., adj. sent. of حال to ممتون .

غدور syncopated form of غدور, pl. of غدور, by a poetic license.

جرينا another instance of the defect in rhyme, called سنادا لحدو. Vide line 56.

84 وتحم لنا غداة الروع جرد . عرفن لنا نقاؤد وانقلينا

“In the day of battle, well-bred horses, scanty of hair, carry us, which are known as belonging to us,—horses captured from the enemy, and which were weaned from their mothers.”

غداة obj. of time.

جرد pl. of أجرد, adj. to خيول under.

عرفن لنا adj. sent. to خيول .

نقاؤد pl. of نقيدة, a diptote غير منصرف, an adj. to خيول, also, = selected, chosen.

انقلين passive, past., 3rd pers., fem., pl., adj. sent. to خيول .

Another reading نقاؤد مسومة = pastured, or of goodly make, or marked with branding, or with a colour.

85 وردن دوارعا وخرجن شعثا . كآمدال الرصاع قد بلينا

“They arrived wearing coats of mail, and they came out of the battle with matted manes like the twisted knots of the bridles, while they were worn out with fatigue.”

دوارعا obj. of حال , used with تنوين , though غير منصرف , by a poetic license.

شعثا obj. of حال .

خيدول حال to 3rd per., fem., pl., adj. sent. of قد بلينا

86 ورتناهن عن اباؤ صدق . ونورثها اذا متنا بئينا

“We inherited them, from our fathers renowned for sincerity, and we shall cause our sons to inherit them when we die.”

هن i.e., the horses.

بني to مضاف اليه نا . نورث secondary obj. to بني

87 على اثارنا بيض حسان . نحاذران تقسم او تهونا

“Behind us there are fair, beautiful women ; we fear lest they should be divided amongst the enemy or suffer disgrace.”

بيض and حسان adj. to نساء under., subj. (مبتدأ), to the pred. (خبر) على اثارنا .

نحاذر &c. adj. sent. to نساء .

ان المصدرية introduced by نحاذر , ا ن تقسم او تهونا a noun sent. obj. of

Another reading كرام نحاذران تفارق = noble, we are afraid lest they be separated from us.

88 اخذن على بعولتهن عهدا . اذالا قوا كئيب معلينا

“They took promises from their husbands, when they met the bands of the enemy, celebrated for their bravery,”—

اخذن appodosis to اذالا in the second hemistich.

كئيب a diptote. غير منصرف , being extreme plural.

Another reading نَذْرًا a vow.

Another reading مُعَامِلِنَا distinguishing themselves with badges.

89 لَيْسْتَلِبِينَ أَفْرَاسًا وَبَيْضًا . . . وَاسْرِي فِي الْحَدِيدِ مَقْرِنِينَ

“That they should take as booty the horses, and swords and prisoners, and return with them, bound together with a rope.”

اسْرِي partic., obj. of حال to مَقْرِنِينَ

لَيْسْتَلِبِينَ emphatic, plur. with ل and ت for emphasis.

Another reading لَكِي يَسْلِبِينَ = “in order that the women may take as booty, &c.”

Another reading أَبْدَانًا وَبَيْضًا = coats of mail and helmets.

Another reading مَقْدَعِيدًا = well struck with swords and whips.

This line is explanatory of عَهْدًا in the previous line.

90 قَرَانًا بَارِزِينَ وَكُلَّ حَيٍّ . . . قَدْ اتَّخَذُوا مَخَافَتَنَا قَرِينًا

“You will see us going forth to battle, while all other tribes have taken to themselves an ally, fearing us.”

قَرَانًا partic. obj. of حال to بَارِزِينَ

وَ introductory to جملة حالية the following sent.

مَفْعُولٌ لَهُ in the obj. case, being مَخَافَةٌ

Or مَخَافَةٌ 1st obj. and قَرِينًا 2nd obj. to اتَّخَذُوا. The latter part then means, “have taken our fear as a companion,” i.e., are constantly afraid of our prowess.

91 إِذَا مَارَحْنَ يَمْشِينَ الْهَوِينَا . . . كَمَا اضْطَرَبَتْ مَتُونُ الشَّارِبِينَا

“When they, (the women of our tribe,) walk, they walk gracefully and sway as the backs of the drunkards sway.”

هُوَ، dim. of هَوْنِي، adj. to الْمَشِيَّةُ (way of walking) under., cog. obj. (مَفْعُولٌ مُطْلَقٌ).

إِذَا مَارَحْنَ apodosis to إِذَا مَارَحْنَ

92 طَعَائِنٌ مِّنْ بَنِي جِشْمِ بْنِ بَكْرٍ . . . خَلَطْنَ بِمَيْسَمٍ حَسْبًا وَدِينًا

“They are the women of the tribe of Banî Jusham Bin Bakr, who mix with their good qualities, long pedigree and true religion.”

طَعَائِنٌ pl. of طَعِينَةٌ, a woman who travels in a howdah, hence the upper class of woman, who can alone afford such luxury. It is غير منصرف in the nom. case, being pred. (خبر) to the subj. هُنَّ under.

خَلَطْنَ an adj. sent. to هُنَّ; mix, i.e., add to.

93 يَقْتَنُ جِيَادَنَا وَيَقْلُنَ لَسْتُمْ . . . بَعُولَتْنَا إِذَا لَمْ تَمْنَعُونَا

“They feed our horses, and say to us, ‘you are not our husbands, if you do not protect us from the enemy.’”

Another reading يَتَدُونَ = They lead.

بَعُولَةٌ in the obj. case, being pred. after لَسْتُمْ .

نَا pron., obj. of تَمْنَعُونَ

94 إِذَا لَمْ نَحْمِهِنَّ فَلَا بَقِيَّةَ . . . لَخَيْرٍ بَعْدَهُنَّ وَلَا حَيَّةَ

“If we do not defend them, then we shall never remain for doing any good after the capture of them by the enemy, and we shall not live.”

That is, they would lose their good name if their wives were captured, and after their good name was gone, death was preferable to life.

بَعْدُ obj. of time (ظرف الزمان).

Another reading لَشَيْءٍ for anything.

95 وَمَا مَنَعَ الطَّعَائِنُ مِثْلَ ضَرْبٍ . . . تَرَى مِنْهُ السَّوَاعِدُ كَالْقَلْبَيْنَا

“Nothing protects the women like a blow, such that you will see by reason of it the arms of our foes flying off like the qulets.”

مِثْلُ subj. of مَنَعَ .

ضَرْبٌ &c., adj. sent. to تَرَى مِنْهُ

قَلِين sound pl. of قَلَّة. It is as given in the dictionary as a smaller piece of wood struck forward by a larger in the game of hockey. The game, I believe, is more like "Tip-cat" than hockey.

96      كَانَا وَالسِّيَوفُ مَسَلَّتْ . : . وَوَلَدْنَا النَّاسَ طَرَا أَجْمَعِينَ

"As if we, when the swords are drawn, gave birth to all people, the whole of them."

That is, all people turned to us for help, as though they were our sons.  
و introductory to the following جملة حالية .

وَلَدْنَا &c., pred. after كَانُوا .

97      يَدْهَدُونَ الرُّوسَ كَمَا تَدْهَدِي . : . حَزَاوِرَةَ بِأَبْطَحِهَا الْكُرِينَا

"They cause the heads to roll on the ground, as strong boys roll balls in the play grounds."

يَدْهَدِي lightened form of تَدْهَدِي , where ڤ is modified into ي .

الْكُرِينَا sound pl. of كُرَّة , obj. of يَدْهَدِي .

حَزَاوِرَةَ pl. حَزْوَر = a robust youth.

أَبْطَحَ Lit., a gravelly ground or valley.

98      وَقَدْ عَلِمَ الْقَبَائِلُ مِنْ مَعَدٍ . : . إِذَا قَبَّ بِأَبْطَحِهَا بَنِيْنَا

"And verily all the tribes, descended from Ma'add, have known when their tents were pitched in the open plains ;"

That is, the day the tribes appeared in the world.

بَنِيْنَا pl. of قَبَّة , subj. to the pred. بَنِيْنَا , 3rd per., fem., pl.

99      بِنَا الْمُطْعِمُونَ إِذَا قَدَرْنَا . : . وَأَنَا الْمُهْلِكُونَ إِذَا ابْتَلَيْتْنَا

"That we are the givers of food, when we are able, and we are the destroyers when we are tried in battle ;"

المطعمون in the obj. case, being subj. (اسم) after اُنْ, pred. being انا المطعمون .  
 انا المطعمون a noun sent. introduced by اُنْ in the gen. case by ب .  
 انا المهلكون co-ord. to انا المطعمون and so also similar sentences in the following lines.

For the construction of المطعمون and the like, Vide الحاسبون line 74.

100 وَاَنَا الْمَانِعُونَ لِمَا أَرَدْنَا . . . وَأَنَا الَّذِينَ نَزَلْنَا بِهِمُ الْحَيْثُ شِينَا

“And that we are the preventers of what we desire, and we descend upon any country wherever we wish;”

ارْدْنَا rel. clause (صلة) to مَا, the pron. 8 obj. under.

حَيْثُ locative noun. (ظرف المكان), indeclinable with ضمّه, the following sent. شِينَا being مضاف اليه to it.

شِينَا lightened form of شَيْئًا .

101 وَأَنَا الْقَارِعُونَ إِذَا سَخَطْنَا . . . وَأَنَا الْآخِذُونَ إِذَا رَضِينَا

“And that we are the leavers of things when we are displeased with them; and the takers when we are pleased;”

102\* وَأَنَا الْعَامِمُونَ إِذَا أُطِيعْنَا . . . وَأَنَا الْعَازِمُونَ إِذَا عَصِينَا

“And that we are the protectors when we are obeyed; and that we are resolute in punishing when we are rebelled against;”

Another reading الحاكمون = controllers.

103\* وَأَنَا الْمَانِعُونَ لِمَا يَلِينَا . . . إِذَا مَا الْبَيْضُ زَايَلَتِ الْجَفُونَا

“And that we are the defenders of those who follow us, whenever the swords leave their scabbards;”

زَايَلَتِ الْجَفُونَا subj. (مبتدأ), to the pred. sent. الْبَيْضُ

Another reading فارتقت .

نَا pron. obj. of يَلِي .

104\* وَاَنَا الْعَاصِمُونَ بِكُلِّ كَحْلٍ . . . وَأَنَا الْبَازِلُونَ لِمَجْتَدِينَا

“And that we are the shelterers of the poor in every year of famine; and that we are bountiful to those who ask for gifts of us;”

كَحْلٍ almost a proper name for the year of scarcity, and so it does not admit the article الْ, and being also of the fem. gender, it is فَعِيلٌ مِّنْصَرَفٍ, but here used as مَنْصَرَفٌ admitting تَذْوِينَ and كَسْرَةً, by a poetic license. مَجْتَدِي to مُضَافٌ إِلَيْهِ pron. in the gen. case, being مَجْتَدِي.

105 وَأَنَا الْمُنْعَمُونَ إِذَا رَفَدْنَا . . . وَأَنَا الْمُهْلِكُونَ إِذَا أُتِينَا

“And that we bestow freely when we give our gifts; and that we destroy when we are disturbed.”

أَنَا الْمُنْعَمُونَ also = “we set the captives at liberty.”

106 وَنَشْرَبُ إِنْ وَرَدْنَا الْمَاءَ صَفْوًا . . . وَيَشْرَبُ غَيْرَنَا كَدْرًا وَطِينًا

“When we arrive at the water, we drink it pure, while others besides us drink it impure and muddy.”

نَشْرَبُ apodosis to إِنْ.

طِينًا and كَدْرًا adj. of حَالٍ to الْمَاءِ, so also صَفْوًا.

وَيَشْرَبُ adv. sent. of حَالٍ introduced by وَ.

107 إِلَّا ابْلَغْ بَنِي الطَّمَّاحِ عَنَّا . . . وَدَعْمِيَا فَنَكِيفُ وَجَدَ تَمُونَا

“Beware, tell to Banî Tammáh and the tribe of Du'mee ‘how did you find us?’”

بَنِي الطَّمَّاحِ and بَنُو دَعْمٍ branches of the tribe of Ayád.

108 إِذَا عَامَلَهُ الْمَلِكُ سَامَ النَّاسِ خَسْفًا . . . ابْيْنَا إِنْ نَقَرْنَا ذَلِكَ فِينَا

“When that the king treats the people with indignity, we refuse to honour submission amongst us.”

We refuse to submit to tyranny.

المَلِكُ Syncopated form of الملك, subj. to the pred. sent. سام &c.

خَسَفًا secondary obj. of سام.

نَقَرًا Lit., afford a place, allow it to settle.

أَنْ مَصْدَرِيَّة introduced by اَيْنَا, noun sent. obj. of ان نَقَر

فِي pron. in the gen. case, by نا.

لَنَا لَدُنْيَا وَمَنْ أَعْصَى عَلَيْهَا .: وَنَبِطِشُ حِينَ نَبِطِشُ قَادِرِينَا 109

“The world is for us, and he who is above it, and we attack with violence, being powerful, when we are attacked.”

لَنَا pred. (خبر); الدُنْيَا and مَنْ subz. (مبتدأ).

أَعْصَى, a perfect verb فعل تام requiring no pred. after it.

حِينَ obj. of time, (ظرف الزمان), the following sent. نَبِطِشُ being مضاف إليه to it.

قَادِرِينَا partic., obj. of حال to نحن, implied subz. of نَبِطِشُ.

Another reading حِينَ نَبِطِشُ = when we attack.

نَسَمِي ظَالِمِينَ وَمَا ظَلَمْنَا .: وَلَكِنَّا نَبِيدُ الظَّالِمِينَ \* 110

“We are called tyrants, while we have never committed a tyranny, but verily we destroy the tyrants.”

نَسَمِي Secondary obj. of the pas. verb ظَالِمِينَ.

وَمَا ظَلَمْنَا adv. sent. جملة حالية, introduced by و.

نَبِيدُ pred. after لَكِن; نا being the subj.

مَلَأْنَا الْبَحْرَ حَتَّى ضَاقَ عَنَّا .: وَمَاءَ الْبَحْرِ نَمَلَأُهُ سَفِينًا 111

“We have filled the land until it becomes too narrow for us, and we have filled the sea with ships.”

مَاءَ in the nom. case, being subj. (مبتدأ), the following sent. being pred. (خبر); or in the obj. case, being المَشْتغَلُ عَنْهُ الفِعْلُ بِضَمِيرِهِ.



سَفِينَا in the obj. case, being تَمَيِّزٌ, obj. of specification.

Another reading وَوَظَرُ الْبَحْرِ = the surface of the sea; and وَوَسَطُ الْبَحْرِ = the middle of the sea.

112 إِذَا بَلَغَ الْفِطَامَ لَذَا صَبِيٍّ . نَخَرُ لَهُ الْجَبَابِرَ سَاجِدِينَ

“When one of our boys reaches the age of weaning, great kings fall down worshipping him.”

بَلَغَ<sup>س</sup> subj. to صَبِيٍّ.

سَاجِدِينَ part. obj. of حال to الْجَبَابِرَ.

الْجَبَابِرَ pl. of جَبَّارٌ.



# القصيدۃ السادسة

## THE SIXTH POEM.

Ascribed to 'Antarah Bin Shaddád the 'Absian. He died about the year 615 A. D. His mother was an Abyssinian slave. It was his prowess and deeds of valour, that secured him his liberty.

The poem gives a lively description of a raid by Mu'áviah, son of Nizál, from the tribe of Benî Sa'd on Banî 'Abs, the tribe of the poet, in a valley called Farooq between Yamamah and Bahrain, which resulted in the utter defeat of the former, Mu'áviah being killed by the poet.

The metre of this poem is الكامل الاول من الكامل, the same as that of the 4th poem.

The rhyme (قافية) is مطلقة, (*free*); of the class of المتدارك. The poem is ميهيم from its روي being م. Vide Poem I.

هل غادر الشـم	شعراء من	متردم	ام هل عرفت الدار بعـد	توهم
مستفعلن	متفاعلن	متفاعلن	مستفعلن	متفاعلن
مضموم	سالم	سالم	مضموم	سالم

1 هل غادر الشعراء من متردم . ام هل عرفت الدار بعد توهم

“Have the poets left *in the garment* a place for a patch *to be patched by me*; and did you know the abode of your beloved after reflection?”

That is, have the poets left any deficiency to be supplied? Have the poets of the former days left any poetry unsaid that the poets of the present day may say it.

The inquiry of course contains at the same time a negative sense; being interrogation of appeal, الاستفهام الانكاري. Vide line 22 of Poem I.

مُتَرَدِّمٌ a locative noun, ظرف from conj. V., obj. of غادر, but in the gen. case by من, used expletively, after هل .

Another reading مُتَرَدِّمٌ = song; a verbal noun.

بعد obj. of time (ظرف الزمان).

هل may also = قد, certainly; the address is directed to himself.

ام is here منقطعة, = بل .

هل ام = 'or rather,' or, 'nay, verily.'

2 اعياك رسم الدار لم يتكلم .: حتى تكلم كالا صم الا عجم

“The vestige of the house, which did not speak, confounded thee, until it spoke *by means of signs*, like one deaf and dumb.”

لم يتكلم adj. sent. to رسم This line is an instance of تصریح. Vide line 21, Poem I.

3 ولقد حبست بها طويلا ناقتي .: ترغوا لي سفعا الرواكد جثم

“Verily, I kept my she-camel there long grumbling, *with a yearning* at the blackened stones, keeping and standing firm *in their own places*.”

ل in لقد for emphasis (ناكيد).

طويلا adj. to وقتا under., in the obj. case, being obj. of time.

ترغوا adj. sent. of حال to ناقتي .

سفعا pl. of سفعا (= blackened), adj. to رواكد .

جثم pl. of جاثم, adj. to اناقي under.

رواكد pl. of روكدة = keeping firm, i.e., اناقي = the three stones, on which a cooking vessel is placed; an adj. used as a noun.

سفعا الرواكد an instance of an adj. in combination of اضافة with the noun it qualifies.

Another reading سفعا رواكد, where سفعا and رواكد adj. to اناقي under.

Another reading اشدوا لي سفعا رواكد جثم = while I complain to the stones, high, keeping firm and standing there.

أشكو &c., an adj. sent. of حال to أنا (= I,) the implied subj. of حُبست.

شُفَع pl. of اشْفَع = high; adj. to احجأر, or اذافي under.

رواكد adj. pl. (غير منصوف).

4 دار لا نسمة غضيض طرفها . طوع العناق لذيدة المتبسم \*4

“It is the abode of a friend, languishing in her glance, submissive in the embrace, pleasant of smile.”

دار in the nom. case, being (خبر) to هي, subj. (مبتداً) under.

انسمة adj. to جارئة under, = of cheerful mind and of pleasant conversation.

غضيض طرفها, طوع العناق, and لذيدة المتبسم adj. phrases to انسمة.

غضيض طرفها in the nom. case, being subj. of the adj. غضيض.

طوع adj. of common gender.

متبسم = المتبسم, her smiling; a verbal noun.

5 يا دار عبلة بالجواء نكلامي . وعمي صباحا دار عبلة واسلمي

“Oh house of 'Ablah situated at Jiwúa, talk with me about those who resided in you. Good morning to you, Oh house of 'Ablah, and be safe from ruin.”

دار in the obj. case, being مضاف منادى.

عبلة a diptote, غير منصوف for تانيث and علمية; name of his wife who died soon after marriage.

عمي contracted form of انعمي, a phrase of salute, = may your morning be happy. Vide line 6 of Poem III.

صباحاً obj. of تميديز; or obj. of time.

This line is another instance of التصريح. Vide line 21, Poem I.

6 فوقفت فيها ناقتي وكانها . فدن لا قضي حاجة المعلوم

“I halted my she-camel in that place; and it was as though she were a high palace; in order that I might perform the want of the lingerer.”

كانَ pred. (خبر) after فدن .

تعليل by ل of اقصي , aorist , منصوب

المعلم adj. to الرجل under., i.e., the poet himself.

وَأَحَلَّ عَبْدَلَهُ بِالْجَوَاءِ وَأَهْلَنَا . . . بِالْحَزْنِ فَالصَّهَابِ فَالْمَثَلَمِ 7

“And 'Ablah takes up her abode at Jiwáa; while our people at Hazan, then at Sammán and at Mutathallam.”

وَأَوَّالِحَالِ &c., an adv. sent. of حال , introduced by

Also حزن = صمان = rugged ground.

جواء pl. of جَوَّ = wide part of a valley.

حَيِّتِ مِنْ طُلُلٍ تَقَادِمُ عَهْدَهُ . . . أَقْوَى وَأَقْفَرُ بَعْدَ أُمِّ الْهَيْثَمِ 8

“May you remain long amongst the ruins, whose time is old, and which became desolate and empty, after the departure of Umm-ul-Haitham.”

عبدلته Patronymic name of أم الهيثم .

حَيِّتِ Passive, optative (دعائيم).

Also = may you be greeted.

من explanatory of أنت , the implied subj. of حَيِّتِ .

طُلُلٍ , تَقَادِمُ عَهْدَهُ , أَقْوَى , and أَقْفَرُ adj. sent. s to طُلُلٍ .

بعد obj. of time.

حَلَّتْ بَارِضِ الزَّائِرِينَ فَاصْبَحَتْ . . . عَسْرًا عَلَيَّ طَلَبُكَ ابْنَةُ مَحْزَمٍ 9

“She took up her abode in the land of my enemies; so it became difficult for me to seek you, Oh daughter of Mahzam.”

الزائرين = Lit., roarers like lions, threateners; i.e., enemies.

Another reading مَزَارًا لِعَاشِقِينَ شَطَّتْ = she removed far from the place of the visit of the lovers.

عَسْرًا &c., an adj. phrase, in the obj. case, being pred. (خبر) after اصبحت

عَسْرًا an infin., in the nom. case, being subj. to the adj. طَلَبٌ .

أَبْدَةً in the obj. case, being مَنَادَى مَضَافٌ .

Obs. الإلتفات , the change from speaking of his mistress in the first hemistich to addressing her directly in the 2nd hemistich, which is due to strong emotions.

10 عُلِقَتْهَا عَرَضًا وَقَتَلَ قَوْمَهَا . . . زَعَمَ لِعَمْرٍأَبِيكَ لَيْسَ بِهَذَا زَعَمٌ

“I was enamoured of her unawares, at a time when I was killing her people, desiring *her in marriage*; but by your father's life *I swear*, this was not the time for desiring.”

When there was war between the two tribes, there was little use his wishing to marry her.

عَلَقْتُ Secondary obj. to the passive verb عُلِقَتْ .

عَرَضًا obj. of تَمِيدُزٌ to عُلِقْتُ .

وَأَقْتَلَ adv. sent. of حَالٌ, introduced by و, which = ‘while’; ‘at the same time’; or ‘notwithstanding that’, ‘in spite of that.’

زَعَمًا infin., in the obj. case, being مَفْعُولٌ مَطْلُوقٌ to أَرَعَمٌ under.

Another reading وَرَبِّ الْبَيْتِ = By the Lord of the Ka'ba.

لُ emphatic (تَأْكِيدٌ).

عَمْرٌ subj. to قَسَمِي pred. under.

مَرْعَمٌ a noun of time (ظَرْفُ الزَّمَانِ from زَعَمٌ); a fit occasion; or مَرْعَمٌ a verbal noun, = thing to be coveted or eagerly desired, as easy to be attained.

عَرَضًا = accidentally or unintentionally; suddenly; at random.

11 وَلَقَدْ نَزَلَتْ فَلَا تَنْظِنِي غَيْرَهُ . . . مَنِّي بِمَنْزِلَةِ الْمَحَبِّبِ الْمَكْرُمِ

“And verily you have occupied *in my heart* the place of the honoured loved one, so do not think otherwise than this, *that you are my beloved*.”

لَا تَنْظِنِي jussive, being neg. imper., fem., sing. It has here only one obj.

غَيْرَهُ .

The prep. *in* *من* in *منذي* and *ب* go with *نزلت*.

(جملة معترضة) فلا تظني غيرة

The pron. *ه* refers to the infinitive *نزل* to be gathered from the sense of the sentence *ولقد نزلت منذي بمنزلة المحب المكرم*.

12

كيف المزار وقد تبرع أهلها .: بعديزتين واهلنا بالغيام

“And how may be the visiting of her, while her people have taken up their residence in the spring at 'Unaizatain and our people at Ghailam?”

المزار (inter.), pred. to the subj. كيف

المزار noun of action from *زار*, *يزور*.

Another reading كيف القوار = How is it possible for me to be comforted?

ووالحال adv. sent. introduced by وقد تبرع

Another reading بالديام , or بالعيلم

13

إن كنت أزمعت الفراق فإنما .: زمت ركابكم بليلى مظام

“I knew that you had intended departing, for, verily, your camels were bridled on a dark night.”

Here *إن*, may be taken either as lightened form of *إن* = verily; or as the conditional particle (حرف شرط). In the latter case the sent. = If you had resolved on departure, I came to know of it, as, &c.

Another reading الرحيل .

ركاب = camels for travelling; pl. without sing.

Another instance of التفات, turning from 3rd to the 2nd person, and so also *vice versa* in the next line.

14

مارا عني إلا حمولة أهلها .: وسط الديار تسف حب الخوخم

“Nothing caused me fear of her departure, except that the

baggage camels of her people were eating the seeds of the Khimkhim tree throughout the country."

He knew that her tribe would have to move on, as there was no forage left for their camels.

وسط obj. of place (مفعول فيه).

حاملة &c., adj. sent. to تسف.

خشم = a species of thorny shrub, given to camels to eat only when other forage is not procurable.

Another reading السمسم.

15 فيها اثنتان واربعون حلوبة . سودا كخافية الغراب الاسحم

"Amongst them were two and forty milk-giving camels, black as the wing-feathers of black crows."

Black camels are considered very valuable by the Arabs.

فيها &c. اثنتان pred. to the subj.

حلوبة pl. of حلوب = محلوب; or according to some, sing., admitting ة of the feminine gen.; in the obj. case, being تميز to واربعون.

Another reading خلية = a she-camel left to be milked.

16 اذ تسديك بني غروب واضح . عذب مقبلة لذيد المطعم

"When she captivates you with a mouth possessing sharp, and white teeth, sweet as to its place of kissing, delicious of taste."

اذ noun of time, (ظرف الزمان), obj. to اذكر (= remember,) under.

ذى غروب = possessed of sharp edges; (غروب being pl. of غروب); or of lustre; adj. to تغر under.

Another reading باصلتي ناعم = with a sleek and delicate cheek.

عذب and لذيد adj. to تغر.

مقبلة in the nom. case, being subj. to the adj. عذب.

مقبلة noun of place, of the 2nd conj. from قبل.



Another reading  $\text{عَذِبَ المَذَاقَةَ بَعْدَ نَوْمِ الذُّومِ}$  = "pleasant to taste *even* after the *usual* sleep of sleepers."

17\*  $\text{وَكَانَ مَا نَظَرَتْ بِعَيْنَيْ شَادِنٍ . : رِشَاءُ مِنَ الغَزَلَانِ لَيْسَ بِذَوَّامٍ}$

"As if she sees with the two eyes of a young grown up gazelle from the deer, which is not born one of twins."

A single birth contributes more to strength, beauty and soundness of limbs.

18  $\text{وَكَانَ فَارَةً نَاجِرَةً بِقَسِيمَةٍ . : سَبَقَتْ عَوَارِضُهَا إِلَيْكَ مِنَ القَمِّ}$

"It was as though the musk bag of a merchant in his case of perfumes preceded her teeth towards you from her mouth;"

$\text{فَارَةٌ}$  syncopated form of  $\text{فَائِرَةٌ}$  = diffusing odour, hence a musk bag; in the obj. case, being subj. after  $\text{كَانَ}$ ; the pred. being  $\text{سَبَقَتْ}$ .

$\text{بِقَسِيمَةٍ}$  also = with an elegant fragrance.

19\*  $\text{أَوْعَاتِنَا مِنْ أذْرَعَاتٍ مَعْلَقًا . : مِمَّا تَعْتَقُمُ مَلُوكُ الأَعْجَمِ}$

"Or as if it is an old wine-skin, from Azri'út, preserved long, such as the kings of Rome preserve;"

$\text{عَاتِنَا}$  in the obj. case, being co-ord. to  $\text{فَارَةٌ}$  in line 18.

$\text{أذْرَعَاتٍ}$  a city in Syria, famous for its good wine.

$\text{مِمَّا}$  = *Lit.*, from what, such as.

$\text{الأَعْجَمِ}$  = foreign country, non-Arabic. Here Rome is meant.

20  $\text{أَوْ رَوْضَةً أَنْفَاتُضَمْنَ نَبْتَهَا . : غَيْثٌ قَلِيلٌ مِنَ الدِّمِ لَيْسَ بِمَعْلَمٍ}$

"Or *her mouth is as* an ungrazed meadow, whose herbage the rain has guaranteed, in which there is but little dung; and which is not marked *with the feet of animals.*"

He means that no one except himself has tasted the delights of her lips.

$\text{رَوْضَةً}$  in the obj. case, being co-ord. to  $\text{فَارَةٌ}$  in the preceding line.

رَوْضَةً &c. adj. sent. to نُضْمَنُ .

نُضْمَنُ obj. to نَبَتْ .

نَبَتْ adj. phrase to قَائِلُ الدَّمَنِ .

نَبَتْ adj. sent. to لَيْسَ بِمَعَامٍ .

Also = bearing no mark to attract the people lest they should pollute it.

21 جَادَتْ عَلَيْهِ كُلُّ بَكَرْحَرَةٍ . فَمَتْرُكُنْ كُلُّ قَوَارَةِ كَالِدِرْهَمِ

“The first pure showers of every rain-cloud rained upon it, and left every puddle in it *bright and round* like a dirham;”

The water of the puddles in the meadow was clean.

ج in عَلَيْهِ refers to نَبَتْ in line 20.

جَادَتْ &c., adj. sent. to رَوْضَةً .

جَادَتْ &c., sent. co-ord. to جَادَتْ .

Another reading جَادَتْ عَلَيْهَا كُلُّ عَيْنٍ ثَوْرَةً = upon which abundantly poured every fixed and abundant rain.

Another reading كُلُّ حَدِّ يَبْقَةٌ = every meadow.

22 سَحَا وَتَسْكَابًا فَكُلُّ عَشِيَّةٍ . يُجْرِي عَلَيْهَا الْمَاءُ لَمْ يَقْصُرْ

“Sprinkling and pouring; so that the water flows upon it every evening, and is not cut off *from it*.”

سَحَاً and تَسْكَابًا (intensive inf.), in the obj. case, being حَالٌ to جَادَتْ .

كُلُّ obj. of time (مَنْفَعُولٌ فِيهِ) to يُجْرِي .

لَمْ يَقْصُرْ adj. sent. to الْمَاءُ .

23 وَخَلَا الَّذِي بَابُهَا فَلَيْسَ بِبَارِحٍ . فَرَدَّ كَفَعَلَ الشَّارِبِ الْمُتْرَوِّمِ

“The fly enjoyed it alone, and so it did not cease humming as is the act of the singing drunkard;”

Another reading فَتَوَى الَّذِي بَابُهَا يَغْنِي وَحْدَهُ = so that you see the fly in it sing alone.

الذباب *adl. sent.* يغتبي .

وحدة *obj. of حال* .

ب *expletive with the pred. after ليس* .

غرداً *adl., obj. of حال to الذباب* .

24 هَزَجًا يَحْكُ ذِرَاعَهُ بِذِرَاعِهِ .: قَدَحَ الْمَكْبَ عَلَى الزِّنَادِ الْأَجْذَمِ

“Humming, while he rubs one foreleg against the other, *as* the striking on *the flint* of one, bent on the flint, and cut off as to his palm.”

هَزَجًا *adl., obj. of حال to الذباب* .

يَحْكُ &c., *adl. sent. of حال to الذباب* .

Another reading *يسن* .

قَدَحَ *Inf., in the obj. case, being مفعول مطلق* .

Another reading *فعل = as the doing* .

الْمَكْبَ and الْأَجْذَمِ *adl. s to الرجل* under.

25 تَمَسِّي وَتَصْبِحُ فَوْقَ ظَهْرِ حَشِيَّةٍ .: وَابَيْتُ فَوْقَ سِرَاةِ أَدْهَمٍ مَلْجِمٍ

“She passes her evenings and her mornings on the surface of a well-stuffed couch, while I pass my nights on the back of a bridled black horse.”

فَوْقَ *obj. of place (مفعول فيه)* .

أَدْهَمٍ *adl. to فرس* under., in the gen. case, *فيوم منصرف* on account of *الفعل* and *صفة* .

Another reading *ظَهْرُ فَرَاشِبَا = the surface of her carpet* .

Another reading *أَجْرَدٌ صَلْدَمٌ = a scanty-haired and stout horse* .

26 وَحَشِيَّتِي سَوْجَ عَلَى عِبِلِ الشَّوَى .: نَهْدٌ مَوَاكِلَهُ نَبِيلِ الْحَمَزِمِ

“And my couch is a saddle upon a horse big-boned in the leg, big in his flanks, great of girth.”

عَبِلَ الشَّوْيَ adj. phrase to فَرَسٍ under.; so also نَهْدٌ مُرَاكَلَةٌ and نُبَيْلُ الْعَحْزَمِ.

نَهْدٌ in the nom. case, being subj. to the adj. مُرَاكَلَةٌ.

عَحْزَمٌ noun. of place from حَزَمٌ = to girth; hence, place of girthing.

27 هَلْ تَبْلَغُنِي دَارَهَا شَدْنِيَّةٌ . لَعْنَتِ بِمَحْرُومِ الشَّرَابِ مُصْرَمٍ

“Would a Shadanian she-camel cause me to arrive at her abode, *who is cursed with an udder scanty of milk and cut off?*”

A she-camel, upon whom this operation has been performed, is swifter, stronger and fatter than others.

تَبْلَغُ secondary obj. to دَارُ.

شَدْنِيَّةٌ of Shadan, a place in Yaman, or a famous stallion.

لَعْنَتٌ either, (i.) assertive adj. sent. to شَدْنِيَّةٌ; (ii.) or an optative sent.

= may she be cursed, &c.

مُصْرَمٌ and مَحْرُومٌ part. adj. to ضَرَعٌ (= udder,) under.

Another reading مُجْزُومٌ, = cut off.

28 خَطَّارَةٌ غَبَّ السَّرَى زِيَاةً . نَطَسُ الْإِكَامِ بِذَاتِ خَفِّ مَيْدَمٍ

“After travelling all night, *she is lashing her sides with her tail, and is strutting proudly, and she breaks up the mounds of earth she passes over with her foot with its sole, treading hard.*”

خَطَّارَةٌ intensive agent from خَطَرَ to lash the sides with the tail. In apposition (بَدَل) with شَدْنِيَّةٌ, in the preceding line; or pred. to هِيَ, subj. under.

غَبٌّ obj. of time, (ظَرْفُ الزَّمَانِ).

Another reading مُوَارَةٌ fast-running.

نَطَسُ رَجُلٍ adj. to خَفِّ under.

Another reading  $\text{بِوَحْدِ خَفِّ}$  = with the swift pace of a hoof. Or  $\text{بِدْفَع}$  = with the dashing of.

Another reading  $\text{تُهْصُ}$  = treads hard upon.

$\text{مَيْدَم}$  intensive adj. (from  $\text{وَأَم}$ ), to  $\text{خَفَّ}$ .

Another reading  $\text{مَائِم}$  from  $\text{لُئِم}$ .

$\text{زَيَّاف}$  intensive agent from  $\text{زَيْف}$  strutting.

29  $\text{وَكَانَ إِطْسُ الْإِكَامِ عَشِيَّةً . . بِقَرِيبِ بَيْنِ الْمَنْسَمِينَ مُصَامٍ قَرِيبٍ}$

“As if I in the evening am breaking the mounds of earth by means of an ostrich, very small as to the distance between its two feet, and earless.”

He compares the fleetness of the camel to that of an ostrich.

Another reading  $\text{أَقْص}$ , or  $\text{نَقِص}$ , or  $\text{نَطِص}$  (= she breaks.)

$\text{عَشِيَّة}$  obj. of time, ( $\text{ظرف الزمان}$ ).

$\text{قَرِيب}$  and  $\text{مُصَام}$  adj. to  $\text{نَعَام}$  (ostrich) under.

30  $\text{قَأْوِي لَهُ قَلْصُ النِّعَامِ كَمَا أَوْت . . حَزَقَ يَمَا نِيَّةً لِأَعْجَمِ طَهْطِمِ}$

“The young ostriches flock towards him, as the herds of Yamanian camels flock to a barbarous, unintelligible speaker.”

$\text{قَلْص}$  pl. of  $\text{قَلْوَص}$  young camels, here used for ostriches.

Another reading  $\text{يَأْوِي إِلَى حَزَق}$  = he resorts to the flock.

Or  $\text{تَأْوِي لَهُ حَزَقُ النِّعَامِ}$  = the flocks of ostriches flock around him.

Or  $\text{تَبْرِي لُهُ حَوْلُ النِّعَامِ كَأَنَّهَا}$  The ostriches run around him as if they are, &c.

$\text{حَزَق}$ , pl. of  $\text{حَزَقَةٌ}$ , = herd.

$\text{يَمَا نِيَّةً}$  for  $\text{يَمَانِيَّةً}$ , with the  $\text{ي}$  lightened by a poetic license.

$\text{أَعْجَم}$  adj. to  $\text{رَجُل}$  under.,  $\text{غَيْرُ مَنْصُوفٍ}$  for  $\text{الْفِعْل}$  and  $\text{مَقَّة}$ .

31 يتبعن قلة راسه و كأنه .: حدج على نعش لهن مخيم

“They follow the crest of his head, as though it was a howdah on a large litter, tented for them.”

قلص النعام &c., adj. sent. to

نعش adj. to مخيم

حدج in the nom. case, being pred. after كان, the subj. being ة.

Another reading حرج على زوج = silk brocade on a bier.

32 صعل يعود بذبي العشيورة بيضة .: كالعبد ذي القرو الطويل الا صلح

“He is small headed, who returns constantly to look after his eggs at Zil-'Ushairah; he is like a slave, with a long fur cloak and without ears.”

The wings of the ostriches with their long feathers are compared to a long fur cloak.

صعل, either (i.) in the gen. case, being in apposition (بدل) with بقريب or (ii.) in the nom. case, being pred. to و subj. under.

يعود &c., adj. sent. to صعل .

بيضة obj. of يعود .

الصلح adj. to العبد .

33 شربت بماء الدحرضين فاصبحت .: زوراء تنفر عن حياض الديلم

“She drank of the water of Duhruzain and then turned away, being disgusted, from the pools of stagnant water.”

Subj. to شربت the implied pron. هي referring to the she-camel.

وسيع and دحرض two places known as الدحرضين

زوراء fem. of زور, from زور to incline; in the obj. case, being pred.

after اصبحت .

زوراء &c., adj. sent. of حال to تنفر .

ب in *بِءَاء* either expletive; or = *مِنْ*.

*الدَّيَامِ* also = ticks; negroes; or enemies.

34 *وَكَانَهَا تَنَائِي بِجَانِبِ دَفِّهَا . : الْوَحْشِيِّ مِنْ هَزَجِ الْعِشِيِّ مَأْوَمٍ*

“And she swerves away with her right side from *the fear of one*, whistling in the evening, a big ugly-headed one;”

The big ugly-headed one is the whip with its heavy handle, or a cat.

ب in *بِجَانِبِ* to give trans. signification to *تَنَائِي*; or = *عَنْ* away from.

*الْوَحْشِيِّ* (adj. to *دَفِّ*) = strange. The right side is so called, because it is never used in getting up or down.

*مِنْ هَزَجِ* elliptical for *مِنْ خَوْفِ هَزَجِ*.

*هَزَجِ*, adj. phrase, to *سَوَطٍ*, or *هَرِّ* under. In the former case *هَزَجِ* refers to the whistling, or cracking of the whip in the air.

Another reading *بَعْدَ مَخِيلَةٍ وَتَوْعَمٍ* = after suspecting evil and feeling angry.

35 *هَرٌّ جَنِيْبٌ كَمَا عَطَفَتْ لَهُ . : غَضَبِي الْتَقَّاهَا بِأَيْدِيْنِ وَبِأَلْفَمِ*

“From the fear of a cat, led at her side, every time she turned towards him in anger, he met her with both claws and mouth.”

The whip is compared to a cat, the lashes made by it resembling the scratches of a cat.

*هَرٌّ* in appos. with *هَزَجِ*; or *هَرٌّ* in the noun. case, being subj. to *يُنَائِي*, another reading in the previous line.

The pron. in *لَهُ* and the implied pron., subj. to *الْتَقَّاهَا*, refers to *هَرٌّ*.

*غَضَبِي* adj. in the obj. case, being *حَالٌ* to the implied subj. to *عَطَفَتْ*.

*الْتَقَّاهَا* apodosis to *كَمَا*.

Another reading *الْتَقَّاهَا* = he intercepts her. opposes her.

بركت على جذب الرداع كأنما . . . بركت على قصب اجش مهضم 36

“She knelt down at the edge of the pool of Radâ', and groaned as though she had knelt on a reed, broken, and emitting a cracking noise.”

The noise she made from exhaustion resembled, I suppose, the cracking of a reed.

Another reading اليرواع .

وصف and وزن الفعل for غير منصرف ; قصب adj. to اجش

وكان ربا او كحيدلا معقدا . . . حش الوقود به جوانب قمقم 37

“And the sweat on the back was as though it were oil or thickened pitch, with which fire is lighted round the sides of a retort.”

حش and كحيدلا in the obj. case being sub. اسم after كان ; the sent. حش &c., being the pred.

في جوانب قمقم = ظرف المكان obj. of place جوانب

Another reading حش القيان , = Smiths light.

Here حش in the obj. case, by جوانب .

بلت مغابذها به فتوسعت . . . مده على سعف قصير مكرم 38\*

“Her places of flexure were wetted with it and she lavishly poured of it, on a spreading forelock, short and well-bred.”

The pron in به refers to the ‘sweat’ in the previous line.

مغابن (pl. of مغبن) creasing or folding parts, such as armpits, groin and the like.

ينباع من ذفري غضوب جصرة . . . زيافة مثل الفديق المكرم 39

“The sweat flows from behind the ears of an enraged, quickly travelling, strutting she-camel, resembling a well-bred and valued male camel.”

This she-camel was as big and as strong as a male.



ينباع , another form of يَبِّعُ , with the فتح of ب prolonged into ا ; its subj. the implied pron. referring to رَبِّ or كَحِيلِ , to which it is an adj. sent.

Another reading حُرَّةٌ free in action, of noble breed.

ناقةٌ adj. to غَضُوبٌ under.

Another reading الفَيْقُ الْمَكْدُمُ = the stallion bitten by others. Or الْمُتْرَمُ reserved for generating the race.

This line is an instance of التَّضْمِينِ .

40\* اِبْقَالِهَا طَوَّلَ السَّفَارِ مَقْرَمًا . سُنْدًا وَمِثْلَ دَعَائِمِ الْمُتَخِيمِ

“The length of the journey left her a strong, well-built body, like a high pulace, strongly built with cement, and rising high ; and feet like the supports of a firmly pitched tent.”

مَقْرَمًا adj. to قُصُورًا under. ; so also سُنْدًا .

مِثْلُ &c., adj. clause to قَوَائِمُ ( = legs) under.

Another reading الْمُتَخِيمِ , when the meaning would be, “like the supports, placed by one pitching a big tent.”

41\* وَلَقَدْ ذَكَرْتِكِ وَالرِّمَاحَ نَوَاهِلَ . مَنِيَّ وَبَيْضَ الْهِنْدِ تَقْطُرُ مِنِّ دَمِي

“And surely I recollected you, even when the lances were drinking my blood, and the bright swords of Indian make were dripping with my blood.”

ل of emphasis ( تَاكِيدٌ ) .

الرِّمَاحُ , وَاوَالْحِمَالُ &c., adv. sent. of حَالٍ , introduced by نَوَاهِلُ subj. ; مَنِيَّ pred. غير منصرف used here as منصرف by a poetic license.

تَقْطُرُ , ( خَبَرٌ ) , to the pred. ( مبتدأ ) . بَيْضُ subj.

نَوَاهِلُ مَنِيَّ also would mean, “ were drinking the blood of my enemy when darted by me.”

Another reading تَقْطُرُ بِالدَّمِ drips with the blood of the enemy.

42\* فَوَيْدَتِ تَقْبِيلِ السَّيْفِ لِأَنِّهَا . لَمَعَتْ كِبَارِقِ ثَغْوِي الْمَتَّبِسِمِ

“I wished to kiss the swords, for verily they shone as bright as the flash of the foretooth of your smiling mouth.”

أَنْ introduces a noun sent. in gen. case by the prep. لِ .

ها subj., and لمعت pred. after أَنْ .

43 إِنَّ تُغْدِي فِي دُونِي الْقِنَاعَ فَاذْنِي . : . طَبِّ بِأَخْذِ الْفَارِسِ الْمَسْتَلْثِمِ

“If you lower your veil *over yourself* in front of me, of *what use will it be?* for, verily, I am expert in capturing the mailed horse-man.”

فَاذْنِي &c., a sent. apodosis to أَنْ , introduced by ف .

تُغْدِي fem., 2nd pers., sing., jussive by شرط after أَنْ .

Another reading الْمَسْتَلْثِمِ = tying up his beard.

ي in the obj. case, being sub. (مبتدأ) and طَبِّ pred. (خبر) after أَنْ .

Lines 39 to 41 are often quoted as best illustrations of the figure انْثَان = Variegation. Descriptions of love and valour are here very nicely blended together.

44 اذْنِي عَلَيَّ بِمَا عَلِمْتَ فَاذْنِي . : . سَمِحٌ مَخَالِفَتِي إِذْ أَلَمْ أُظْمِ

“Praise me for *the qualities*, which you know, *I possess*, for, verily, when I am not ill-treated, I am gentle to associate with.”

اذْنِي Imp., fem., sing.

ما rel. pron, its rel. clause being عَلِمْتَ , obj. ة under.

فاذْنِي a sent. apodosis to اذا , introduced by ف .

سَمِحٌ مَخَالِفَتِي an adj. phrase, pred. after أَنْ . مَخَالِفَةٌ subj. to the adj. سَمِحٌ , of common gender.

Another reading سَهْلٌ .

45 وَإِذَا ظَلَمْتُ فَإِنَّ ظَلَمِي بِأَسَلٍ . : . مَرٌّ مَذَاقُهُ كَطَعْمِ الْعَاقِمِ

“And if I am ill-treated, then, verily, my tyranny is severe, very bitter is the taste of it, as the taste of the colocynth.”

مَرْمُومًا اقْتَمَ adj. phrase, 2nd pred. after لَانَ .

مَرْمُومًا in the nom. case, being subj. to the adj. مَرْمُومًا .

46 وَلَقَدْ شَرِبْتَ مِنَ الْمَدَامَةِ بَعْدَ مَا . : رَكَدَا لِهَوَا جَرٍ بِالْمَشُوفِ الْمَعْلَمِ

“And, verily, I have drunk wine after the midday heats have subsided, *buying it* with the bright stamped coin.”

The Arabs, before Mohammad, considered drinking with one's friends to show a generous disposition. The poet therefore is now boasting of his generosity.

مِن here partitive (لِلتَّبَعِيضِ).

بَعْدَ obj. of time (ظَرْفُ الزَّمَانِ), and مضاف to the following sent.

رَكَدَا لِهَوَا جَرٍ = مَارَكَدَا لِهَوَا جَرٍ; here مَا is مصدرية, with which the following verb has the force of an infinitive.

المَشُوفِ adj., either to (i) الدِّينَارِ (gold coin); or (ii) القُدْحِ (goblet), under.

47 بِزَجَاجَةٍ صَفْرَاءَ ذَاتِ اسْرَةٍ . : قَوْنَتْ بِأَزْهَرِ الشِّمَالِ مَقْدَمِ

“From a glass, yellow with the lines of the glass-cutter on it, which was accompanied by a white stoppered bottle on the left hand side.”

صَفْرَاءَ a diptote, غير منصرف, for الف ممدودة; adj. to زَجَاجَةٍ; or rather to خَمْرٍ, which by metonymy is called زَجَاجَةٍ; or بِزَجَاجَةٍ elliptical for بِخَمْرٍ زَجَاجَةٍ; in which case ذَاتِ اسْرَةٍ would mean, “emitting rays.”

قَوْنَتْ &c., adj. sent. to زَجَاجَةٍ .

أَزْهَرِ a diptote, غير منصرف for مَفْعَلَةٌ and مَفْعُولٌ, adj. to أَبْرِقُ (= flagon), under.

Another reading فِي الشِّمَالِ .

Another reading بِالْيَمِينِ, on the right; or in the right hand of the eup bearer.

48 <sup>ف</sup>اِذَا شَرِبْتُ فَانِّي مُسْتَهْلِكٌ .: <sup>مَالِي</sup> وَمَالِي وَعَرِضِي <sup>وَ</sup>اِفْرَلَمْ يَكُنْ

“And when I have drunk, verily, I am the squanderer of my property, and my honour is great, and is not sullied.”

That is, drunkenness makes him generous and not ill-tempered.

Another reading <sup>وَ</sup>اِذَا انْتَشَيْتُ = when I am drunk.

ف فانني &c., sent. apodosis to اِذَا, introduced by ف.

مَالِي obj. to the partic. مُسْتَهْلِكٌ .

وَاِلْحَالِ and an adv. sent. جَمَلَةٌ حَالِيَةٌ introduced by وَاِلْحَالِ .

لَمْ يَكُنْ adj. sent. to عَرِضِي ; Lit., is not wounded.

49 <sup>وَ</sup>اِذَا صَحَوْتُ فَلَا أَقْصُرُ عَنْ نَدَى .: <sup>وَ</sup>كَمَا عَلِمْتَ شَمَائِلِي <sup>وَ</sup>تَكَرَّمِي

“And when I have become sober, I do not diminish in my generosity, and as you know, so are my qualities and my liberality.”

وَاِلْحَالِ and an adv. sent. جَمَلَةٌ حَالِيَةٌ introduced by وَاِلْحَالِ .

مَا a rel. pron. in the gen. case by ك , the rel. clause, (صَلَةٌ) being 8 obj. of عَلِمْتَ , under.

تَكَرَّمِي and شَمَائِلِي the subj. being كَمَا عَلِمْتَ .

50 <sup>وَ</sup>حَالِيَلٍ غَايِبَةٍ تَرَكْتُ مَجْدَلًا .: <sup>وَ</sup>تَمَكُّوْا فِرَائِصَهُ كَشِدْقِ الْاَعْلَمِ

“And many a husband of a beautiful woman, I have left prostrate on the ground, his shoulders hissing like the side of the mouth of one with a split lip.”

That is, the blood was spurting and hissing from a wound in his shoulder.

حَالِيَلٍ in the gen. case, by the prep. (=ب).

Another reading وَخَلِيلٍ = some friend.

غَايِبَةٍ also = proud of her beauty; or chaste, keeping to her husband; or dispensing with artificial decorations; or content with her father's house; or married; or not seeking, but sought by others. The ruling idea in all is independence and contentedness.

تُرِكْتُ &c., apodosis to و ; ۛ its obj. under.

مُجَدَّ لَا , partic., secondary obj. to تُرِكْتُ , expressing حال .

تَمَكَّرَ &c., adj. sent of حال to ۛ .

كَشِدْقِ الْأَعْلَمِ prep. phrase, adj. to مَكَاءٌ (= hissing), cogn. obj. under.

51 سَبَقَتْ يَدَايَ لَمْ يُعَاجِلْ طَعْنَةً . . . وَرَشَّاشٍ نَافِذَةً كَلَوْنِ الْعَنْدَمِ

“My two hands preceded him with a hasty blow, *striking him before he could strike me*; and with the drops of blood from a penetrating *stroke*, red like the colour of Brazil wood.”

عَاجِلٌ , adj. مَضَافٍ to the noun طَعْنَةً , the noun it qualifies.

Another reading عَجَلَتْ يَدَايَ لَمْ بِمَارِنِ طَعْنَةً = my hands hastened to him with a flexible spear for piercing.

رُشَّاشٍ in the gen. case, being co-ord. to عَاجِلٌ .

نَافِذَةً adj. to ضَرْبَةً (= stroke), under.

52 هَلَّا سَأَلْتَ الْخَيْلَ يَا ابْنَةَ مَالِكٍ . . . إِنْ كُنْتَ جَاهِلَةً بِمَالِمْ تَعْلَمِي

“Why did you not ask the horsemen, Oh daughter of Málík! if you were ignorant, concerning what you did not know *about my condition*,”

The daughter of Málík is of course 'Ablah.

هَلَّا compound of هَلْ and لَا .

ابْنَةَ in the obj. case, being comp. voc. (مَعْدَايَ مَضَافٍ) .

هَلَّا سَأَلْتَ &c., sent. apodosis to إِنْ .

سَأَلْتَ in the obj. case, being comp. voc. (مَعْدَايَ مَضَافٍ) .

كُنْتُ in the obj. case, being pred. after جَاهِلَةً .

تَعْلَمِي jussive, fem. gender., 2nd pers., sing. nam., rel. sent. to مَا ; عَائِدٌ , obj., ۛ under.

53

إِذْ لَا أزالُ عَلَى رِحالَةٍ سابعٍ . نَهْدُ تَعاورَةَ الكِماةِ مَكَلَمٍ

“At a time when I never ceased to be in the saddle of a long striding, wounded, sturdy horse, against whom the warriors came in succession.”

إِذْ an indeclinable noun of time (ظرف الزمان), being in construction of إضافة with the following sent., which it introduces as a noun clause, obj. of سألت; or as an adj. clause to عن حالي, (about my condition), under, prep. phrase to سألت in the preceding line.

لا أزال فعل تام (a complete verb), not a فعل ناقص, (incomplete verb).

تَعاورَةَ الكِماةِ مَكَلَمٍ, نُهْدُ, and the sent. تَعاورَةَ الكِماةِ مَكَلَمٍ adj. to فرس under.; so also نُهْدُ, and the sent. تَعاورَةَ الكِماةِ مَكَلَمٍ. Another reading تَعاورَةَ ائورَةَ, aorist, syncopated of تَعاورَةَ.

Another reading تَعاقَرَةُ or تَعاقُدَةُ = stuck to him fast.

الكِماةُ pl. of كُمَيِّ = a warrior, whose prowess does not appear till he fights.

مَكَلَمٍ = wounded; Past part., adj. to سابعٍ.

54 طورا يَجْرُدُ لِطِعامِ وَتارَةً . ياوي إلى حَصَدِ القِسي عرمرمٍ

“At one time he is detached to charge the enemy with the lance, and at another he joins the large host with their bows tightly strung.”

طورا obj. of time to يَجْرُدُ.

تارَةً obj. of time to ياوي.

عرمرمٍ adj. phrase to حَصَدِ القِسي.

55 يُخبرُكَ من شَهِدَ الوَقائِعَ ائذني . ائشى الوغى وائف عئذ المئغم

“He who was present in the battle will inform you, that verily I rush into battle, but I abstain at the time of taking the booty.”

i.e., I covet no booty, but I generously give my share to others.

يُخْبِرُ jussive, being apodosis to the interrogative sent. *دالاسالت* in line 52.

مَنْ a rel. pron. subj. to يُخْبِرُ, the rel. clause (صلة) being *شهد* &c.

أَنْتِي a noun sent. secondary obj. to يُخْبِرُ, introduced by أَنْ.

عِنْدُ, noun of time, in the obj. case.

فَارِي مَغَانِمَ لَوْ اِشَاءَ حَوَيْتَهَا . . . فَيَصْدُقُنِي عَنْهَا الْحَيَا وَتَكْرَمِي \* 56

“I see spoils, which, if I want I would win; but *my* bashfulness and my magnanimity hold me back from them.”

أَرَى, pl. of غَذِيْمَةٌ, a diptote, غير منصرف, in the obj. case by أَرَى.

مَغَانِمَ a complex adj. sent. to لَوْ اِشَاءَ حَوَيْتَهَا.

لَوْ اِشَاءَ protosis, شرط, and حَوَيْتَهَا, apodosis or جزاء.

وَمُدَجِّجٍ كَرَّةَ الْكَمَاةِ نَزَالَهُ . . . لَا مَمْعِنَ دَرِبًا وَلَا مُسْتَسَامَ 57

“And many a fully armed one, whom the warriors shunned fighting with, neither a hastener in flight, nor a surrenderer;”

مُدَجِّجٍ (رب = و) under, in the gen. case, by the prep. و. فَارِسَ also مَمْعِنَ and مُسْتَسَامَ.

مُدَجِّجٍ &c., adj. sent to كَرَّةَ.

دَرِبًا obj. to مَمْعِنَ.

جَادَتْ لَهُ كَفِيَّيْهِ بِعَاجِلٍ طَعْنَةً . . . بِمُدْتَفٍ صَدَقِ الْكَعُوبِ مُتَقَوْمٍ 58

“My hands were generous to him by a quick point with a straightened *spear*, strong in the joints;”

جَادَتْ لَهُ &c., sent. apodosis to و (رب = و) in the preceding line.

مُدْتَفٍ part. adj. to رَمَحَ under; so also صَدَقِ الْكَعُوبِ and مُتَقَوْمٍ.

Another reading عَجَلَتْ = hastened.

Another reading سَبَقَتْ يَدَايَ لَهُ بِمَارٍ ضَرْبَةً = my hands anticipated him with a severe blow.

59 بِرَحِيْبَةِ الْفَرْغَيْنِ يَهْدِي جَرَسَهَا . بِاللَّيْلِ مَعْتَسِ الذِّيَابِ الضَّرْمِ

“Inflicting a wound, wide of its two sides, the sound of the flow of blood from it leads at night the prowling wolves, burning with hunger.”

بِرَحِيْبَةِ الْفَرْغَيْنِ adj. phrase to طَعْنَةٌ under.

يَهْدِي &c., adj. sent. to طَعْنَةٌ .

مَعْتَسِ partic. adj. to ذِيْب under., obj. of يَهْدِي .

الذِّيَابِ Lit. = prowling one from the wolves.

Another reading الضَّرْمِ = devouring.

60 فَشَكَّكَتْ بِالرُّمَحِ لَا صَمَّ ذِيَابَهُ . لَيْسَ الْكُرَيْمُ عَلَى الْقَنَابِ مَحْرَمِ

“I rent his vesture with a rigid spear, for the noble one is not forbidden to the spears.”

His being noble did not save him from being killed.

Another reading إِهَابُهُ = his skin.

لَيْسَ ب expletively used with the pred. after لَيْسَ .

The last hemistich is a good example of مُثَلِّ (a General Maxim).

61 فَتَرَكْتَهُ جُزْرَ السَّبَاعِ يَنْشَنُهُ . يَقْضُمُونَ حَسَنَ بِنَانِهِ وَالْمَعْصَمِ

“Then I left him a prey for the wild beasts, who seize him, and gnaw the beauty of his fingers and wrist.”

جُزْرُ pl. of جُزْرَةٌ, second. obj. of تَرَكْتُ .

يَنْشَنُهُ adj. sent. of السَّبَاعِ to حال; so also يَقْضُمُونَ &c.

62 وَمَسَكِ سَابِغَةٍ هَتَكَتْ فَرُوجَهَا . بِالسَّيْفِ عَنْ حَامِي الْحَقِيْقَةِ مَعْلَمِ

“And many a long, closely woven coat of mail, I have split open the links of it, with a sword, off one defending his rights, and renowned for bravery.”

مَسَكِ a noun of place (اسم الظرف) a coat of mail, the links of which are small and close; or which is narrow in the rings. In the gen. case, by و (= رب).



Another reading **مَشِكٌ** = a thong with which a coat of mail is strengthened in its parts.

Another reading **مُشَكٌّ** (1) = a coat of mail with rings fastened together.

Here as **سَابِغَةٌ** means the same, it is an instance of **إِضَافَةٌ إِلَى نَفْسِهَا**, (where a word is in the combination of **إِضَافَةٌ** with its own synonym). Or, **سَابِغَةٌ** may be taken as elliptical for **سَابِغَةٌ حَدِيدَةٌ** = Many a coat of mail of iron, of full size.

(2) = rivets wherewith the rings of a coat of mail are fastened.

**هَتَكَتْ** &c., sent., apodosis to **و** (= **رَبَّ**).

**فُرُوجِهَا** = its middle parts.

**عَنْ** = off; i.e., exposing.

**حَامِي** adj. to **رُجُلٍ** under.

**الْحَقِيقَةُ** = that which it is one's duty to defend.

**مُعَامٍ** = marked with a badge; or pointed at *as very brave*.

63 رَبِّذٌ يَدَاةٌ بِالْقَدَاحِ إِذَا شَنَا . هَتَكَتْ غَايَاتِ التِّجَارِ مَلُومٌ

“Whose hands are ready with gambling arrows when it is winter, a tearer-down of the signs of the wine-sellers, and *one* reproached *for his extravagance*.”

The richer Arabs gamble as to who shall kill his camel in the time of scarcity to distribute the flesh amongst the poor. The wine-sellers take down their signs when they have run out of liquor; the meaning of tearing down the signs being that he drinks up all their wine. *Vide* line 44 and lines 58 and 59 of Poem IV.

**حَامِي الْحَقِيقَةُ** in line 62. So also **رَبِّذٌ يَدَاةٌ بِالْقَدَاحِ** an adj. phrase to **حَامِي** and **هَتَكَتْ** and **مَلُومٌ**.

**يَدَاةٌ** In the nom. case, being subj. to the adj. **رَبِّذٌ**.

**إِذَا شَنَا** = when it is winter, or food is scarce; or in the time of famine.

**التِّجَارِ** pl. of **تَاجِرٌ** = a wine-seller.

64 لَمَارَأَنِي قَدَنْزَلْتُ أَرِيدَهُ . اَبْدَى نَوَاجِذَهُ لِغَيْرِ تَبَسُّمٍ

“When he saw that I had descended *from my horse* and was

intending *killing* him, he showed his teeth, *but* without smiling."

That is, he snarled as it were; or his lips quivered from fear.

قد نزلت sent. second obj. to رأى used as حال to the 1st pers. pron. ي .

أريده adj. sent. of حال to the 1st pers. pron., implied subject of نزلت

لها &c., apodosis to أبدى .

The allusion is to the poet's killing Zamzam, father of Husain and Harim who insulted him. *Vide* line 93.

لِغَيْرِ تَبَسُّمٍ an instance of the figure الاستدراك, or Emendation.

65 عَهْدِي بِمَدِّ النَّهَارِ كَانَمَا . : خَضِبَ الْبَنَانُ وَرَأْسَهُ بِالْعِظَامِ

"My meeting with him was when the day spread out, and he was as if his fingers and his head were dyed with indigo."

The dried blood was of an indigo colour.

عَهْدِي In the nom. case, being subj. مبتدأ .

مَدَّ Infin. in the obj. case, being obj. of time (ظرف الزمان), pred. خبر

حِينَ امْتَدَّ النَّهَارُ = مَدَّ النَّهَارِ .

Another reading شَدَّ = advancing, rising high.

بِمَدِّ عَهْدِي &c., sent. expressing حال to بِمَدِّ in ب .

66 قَطَعْتَهُ بِالْوَسْخِ ثُمَّ عَلَوْتَهُ . : بِمِهْدٍ صَافِيٍّ الْحَدِيدَةِ مَخْذَمٍ

"I pierced him with my spear, and then I set upon him with my Indian *sword* pure of steel, *and* keen,"

ب gives a transitive signification to عَلَوْتَهُ , (للتعدية).

مَخْذَمٍ adj. to سَيْفٍ under.; so also صَافِيٍّ الْحَدِيدَةِ

مَخْذَمٍ intensive adj. from خَذَمَ to cut.

67 بَطْلٌ كَانَ ثِيَابَهُ فِي سَرْحَةٍ . : يُحْذِي نِعَالِ السَّبْتِ لَيْسَ بِتَوَامٍ

"—A warrior, *so stately in size* as if his clothes were on a high tree; soft leather shoes are worn *by him* and he is not twinned."

بَطْلٌ in the nom. case, being pred. to the subj. هُوَ under. ; or in the gen. case, being adj. to حَامِي الْحَقِيدَةِ in line 60.

بِمُ ثِيَابِهِ subj. after كَأَنَّ , and فِي سُرْحَةٍ pred.

نِعَالٌ secondary obj. to the passive verb, يُحَدَى .

يُحَدَى نِعَالُ السَّبْتِ Lit. = who is clad in shoes of, &c.

بَطْلٌ &c. ; and لَيْسَ بِتَوَامٍ adj. sent. to بَطْلٌ .

سَبْتٌ a description of soft leather, shoes made of which only rich men can afford to wear.

That is he is tall, rich, and born alone without a twin, and so perfectly developed in body ; or, that no one resembles him in bravery, strength, etc.

The three adj. sent. s afford good examples of كِنَايَةٌ, Metonymy.

68 يَا شَاةَ مَا قَنَصَ لِمَنْ حَلَّتْ لَمْ . . . حُرْمَتُ عَلِيٍّ وَلِيَّتْهَا لَمْ تُحْرَمِ

“Oh, how wonderful is the beauty of the doe of the hunt, to whom is she lawful? To me she is unlawful; would to God that she was not unlawful.”

Here he again reverts to address his sweetheart.

The Arabs may not marry with a woman of a tribe with whom they are at war. *Vide* lines 9 and 10. Or because she, being a wife of his father's, cannot marry with him; or because she was a refugee with him.

شَاةٌ in the obj. case, being مَضَافٍ مِثَالِ .

It conveys a force of admiration (تَعْجِبٌ).

مَا expletive.

قَنَصٌ in the gen. case, being مَضَافٍ مِثَالِ to شَاةٌ .

لِمَنْ interrogative noun (اسْمُ الاسْتِفْهَامِ) ; in the gen. case by لِ .

حُرْمَتُ عَلِيٍّ , adj. sent. to شَاةٌ .

لَمْ تُحْرَمِ in the obj. case, being subj. after لَيْدَتْ , the pred. being لَمْ تُحْرَمِ .

69 فَبَعَثْتُ جَارِيَتِي فَقُلْتُ لَهَا اذْهَبِي . . . فَتَجَسَّسِي اَخْبَارَهَا لِي وَاَعْلَمِي

“So, I sent my female slave, and said to her, ‘go, find out news of her and inform me.’”

اذْهَبِي Imp., fem., sing. ; so also the other verbs.

70 قَالَتْ رَأَيْتَ مِنَ الْأَعَادِي غِرَّةً . وَالشَّاةُ مَمَكِنَةٌ لِمَنْ هُوَ يَرْتَمِي

“She said, ‘I saw carelessness on the part of the enemies, and that the doe is possible to him who is shooting.’”

عُدُوٌّ pl. of أُعْدَاءُ , pl. of اَعَادِي .

غِرَّةٌ obj. of رَأَيْتَ .

مَنْ a relative pron., its صلة being the sent. هُوَ يَرْتَمِي .

Another reading هُوَ يَرْتَمِي .

71 وَكَانَ مَا لَنَفَقَتْ بِجِدِّهِ جِدَايَةً . رِشَاءٌ مِنَ الْغَزَلَانِ حَرَارِثٌ

“And it was as though she looked towards me with the neck of a doe, a fawn of the gazelles, pure and with a white upper lip.”

رِشَاءٌ in the gen. case, being in apposition with جِدَايَةً .

Another reading مِنَ الرَّبِيعِيِّ = from the gazelle, born in spring.

72 نَبَيْتُ عَمْرُوا غَيْرُوا شَاكِرٍ نِعْمَتِي . وَالْكَفْرُ مَخْبِئَةٌ لِنَفْسِ الْمَنِّعِمِ

“I am informed that 'Amru is unthankful for my kindness while ingratitude is a cause of evil to the soul of the giver.”

'Amru, the 'Absian, who insulted the poet.

عَمْرُوا secondary, and غَيْرُوا third obj. to the passive verb نَبَيْتُ .

The second hemistich, an instance of المَثَلُ , a general Maxim.

73 وَلَقَدْ حَفِظْتُ وَصَاةَ عَمِّي فِي الْوَعْيِ . إِذْ تَقَلَّصَ الشَّفَقَانِ عَنْ وَضْحِ الْفَمِ

“And, verily, I remember the advice of my uncle, in the battle, when the two lips quiver from off the white teeth of the mouth,”

i.e., when the lips quiver with fear; or when the lips contract showing the teeth, and the warriors grin very sternly.

لُ for emphasis (تأكيد).

Another reading بِالصُّحَى = in the forenoon.

74 فِي حَوْمَةِ الْحَرْبِ الَّتِي لَا تَشْكِي . . . غَمْرَاتِهَا الْإِبْطَالُ غَيْرُ تَغْمِغِمٍ

“In the thick of the battle, of which the warriors do not complain of the rigours, except with an unintelligible noise.”

The only sound they uttered was a war-ery.

فِي connects حَوْمَةٌ with حَفِظْتُ, or تَقَلَّصُ, in line 73.

Another reading غَمْرَةُ الْحَرْبِ.

غَيْرُ in the obj. case, being مَسْتَثْنَى, obj. of exception.

75 إِذْ يَنْقُونَ بِي الْأَسِنَّةَ لَمْ أَخِم . . . عَنْهَا وَلَكِنِّي تَضَاقُ مَقْدَمِي

“When they, (*i.e.*, *my people*.) defended themselves with me against the spears of the enemy, I did not refrain from them (*i.e.*, the spears,) through cowardice, but the place of my advance had become too strait.”

It was not fear which retarded him, but the pressure of the enemy in the line of advance.

يَنْقُونَ pl. of سَنَّ in the obj. case, by الْأَسِنَّةَ .

لَمْ أَخِم apodosis to إِذْ (= لَمَّا); aor. jussive from خَامَ, يُخِيمُ to fear, to be cowardly.

لَكِنِّي in ي, the subj. after لَكِن; the pred. being the sent. تَضَاقُ مَقْدَمِي .

مَقْدَمٌ noun of place from conj. IV. from قَدِمَ .

Also a verbal noun, when تَضَاقُ مَقْدَمِي = my advancing proved too hard.

76 لَمَّا سَمِعْتُ نِدَاءَ صَوْتِ قَدِ عَلَا . . . وَابْنِي رِبِيعَةَ فِي الْغُبَارِ الْاِقْتَمِ

“When I heard the cry of Murrah rise, and saw the two sons of Rabi’ah in the thick dust.”

صَوْتِ with فَتْحَةٌ without تَنْوِين, being غير منصرف for تَنْوِينٌ and حَامِيَةٌ .

قُدَّ عَلَاً adj. sent. of حال to نداء .

سمعت ابني dual in the obj. case by

و محلم يسعون تحت لواءهم .: والموت تحت لواء آل محلم \* 77

“ While the tribe of Muhallam were struggling under their banners, and death was under the banners of the tribe of Muhallam.”

و محلم يسعون &c., an adv. sent. of حال introduced by و; subj. being محلم, and pred. يسعون .

Another reading و محلم in the gen. case, being co-ordinate to مودة in line 76.

فموت &c., an adv. sent. of حال; الموت subj. and تحت &c., pred.

This line is an example of the figure رد العجز على الصدر, where the last word of the line is the same as the first.

ايقنت ان سيكون عند لقاءهم .: ضوب يطير عن الفواخ الجثم 78

“ I made sure that at the time of their encounter there would be a blow, which *would make the heads fly from the bodies, as the bird flies from off her young ones sitting close.*”

ايقنت apodosis to لما in the previous line.

ان introducing a sent., obj. of ايقنت .

عند obj. of time (ظرف الزمان).

ضوب &c., adj. sent. to يطير .

لما رايت القوم اقبل جمعهم .: يند امرؤون كورت غير مذم 79

“ When I saw the people, *while* their mass advanced, excite one another to fight, I turned *against* them without being reproached *for any want of bravery.*”

اقبل جمعهم adj. sent. of حال to القوم; the introducing conjunctive phrase وقد being under.

يُنْذِرُونَ adv. sent. of حال.

كُررْتُ apodosis to لَمَّا .

غَيْرُ in the obj. case, being حال to the 1st per. pron., implied subj. of كُررْتُ

80 يَدْعُونَ عَنقَرُوا الرِّمَاحَ كَانَهَا . : اَشْطَانٍ بِدُرٍّ فِي لَبَانِ الْاَدْحَمِ

“They were calling ‘Antarah, while the spears were as though they were well-ropes in the breast of Adham.”

Subj. to يَدْعُونَ people under.

عَنقَرُ shortened form of عَنقَرَةٌ by a poetic license ; or عَنقَرُ may be taken as مَنَادِي صَرخَم, apocopated vocative. In the latter case, يَدْعُونَ عَنقَرُ means,—  
“They call, ‘O ‘Antarah,’”

و introductory to the following sent. of حال , (جَمَلَةٌ حَالِيَةٌ).

الرِّمَاحُ subj. (مَبْتَدَأُ), the pred. (خَبَرُ) being the following sent.

هَا subj. after كَانَتْ , and اَشْطَانٍ (pl. of شَطْنٌ) the pred.

81\* يَدْعُونَ عَنقَرُوا السِّبْوَ كَانَهَا . : لَمَعَ الْبُورِاقِ فِي سَحَابٍ مَظَامٍ

“They call ‘Antarah, while the swords were as though they were the flash of lightnings in a dark cloud.”

The construction of sentences in this and the following lines is precisely the same as in the preceding line.

82\* يَدْعُونَ عَنقَرُوا السِّهَامَ كَانَهَا . : طَشَّ الْجُرَادِ عَلَى مَشَارِعِ حَوْمٍ

“They were calling ‘Antarah, while the arrows *were flying*, as though they were a flight of locusts, hovering above watering places.”

مَشَارِعِ is غَيْرُ مَنْصُوفٍ , being extreme plural.

حَوْمٍ pl. of حَائِمٌ adj. to الْجُرَادِ .

83\* يَدْعُونَ عَنقَرُوا الدَّرُوعَ كَانَهَا . : حَدَقَ الضَّفَادِعُ فِي غَدِيرٍ دَلْجَمٍ

“They were calling ‘O ‘Antarah,’ while the coats of mail *shone with close rings, shining* as though they were the eye-balls of frogs *floating* in a wavy pond.”

غُدِيرٌ adj. to دُنُجِمِ .

84 مَا زَلْتُ أَرْمِيهِمْ بِبُغْرَةٍ نَحْرَهُ . . . وَلِبَانِهِ حَتَّى تَسْرُبَ بِالْأَدَمِ

“I did not cease charging them, (*the enemy*), with the prominent part of his, (*horse's*), throat and breast, until he became covered with a shirt of blood.”

أَرْمِيهِمْ sent. pred. after مَا زَلْتُ .

Another reading, بَغْرَةً وَجْهَهُ = with the shining front of his face.

85 فَازُورَ مَنْ وَقَعَ لِقْنَا بِلْبَانِهِ . . . وَشَكَى إِلَيَّ بِعَبْرَةٍ وَنَحْمِمْ

“Then he turned on account of the falling of the spears on his breast, and complained to me with tears and whinnings.”

86 لَوْ كَانَ يَدْرِي مَا الْمَحَاوِرَةَ اشْتَكَى . . . وَلَكِنْ لَوْ عَلِمَ الْكَلَامَ مَكَلَمِي

“If he had known what conversation was, he would have complained with words, and verily he would have, had he known speech, talked with me.”

لَوْ conjunction of condition حرف الشرط .

يَدْرِي a sent. pred. after كَانَ .

مَا الْمَحَاوِرَةَ a sent. obj. of يَدْرِي .

مَا interrogative ( اسم الاستفهام ) subj. ; الْمَحَاوِرَةَ , pred. ( خبر ) .

لَوْ apodosis to اشْتَكَى .

لُ For emphasis ( تأكيد ) used with the apodosis لَوْ .

مَكَلَمِ In the obj. case, being pred. ( خبر ) after كَانَ .

يَ 1st pers. pron., in the gen. case, being مضاف إليه .

87 وَلَقَدْ شَفَانَفْسِي وَإِذْ هَبَّ سَقْمَهَا . . . قِيلَ الْفَوَارِسِ وَيَكُ عُنُقًا قَدِمِ

“And verily the speech of the horsemen, ‘woe to you, ‘Antarah, advance, and attack the enemy,’ cured my soul and removed its sickness.”



قيل in the nom. case, being subj. of شفا and اذهب .

Another reading واَبْرءُ سَقَمِهَا .

وي interjection, used on suddenly becoming aware of one's error. ك  
2nd per. pron., in the obj. case, by وي .

عنتر in the nom. case, being (مَنَادَى مُفْرَدٌ مُرَخَّمٌ) single apocopated vocative.

88 وَالْخَيْلُ تَقْتَحِمُ الْخَبَارَ عَوَابِسًا . . . مِنْ بَيْنِ شَيْظَمَةٍ وَاجْرَدِ شَيْظَمٍ

“While the horses sternly frowning were charging over the soft soil, *being* partly the long-bodied mares, and *partly* the long-bodied, well-bred horses.”

The horses of the enemy were big and well-bred.

(واوالحال), جملة حالية, &c. والخيل.

عوابسا obj. of حال, غير منصرف, being منتهى الجموع; but here used with تَنْوِين by a poetic license.

89 ذَلَّ رِكَابِي حَيْثُ شِئْتُ مَشَائِعِي . . . لِي وَاحْفَظَهُ بِأَمْرٍ مَبْرَمٍ

“My riding camels are tractable, *they go* wherever I wish; *while* my intellect is my helper, and I drive it forward with a firm order.”

That is, I carry out my plans with sagacity and determination.

ذلل pl. of ذلول, pred. to the subj. رِكَابِي .

رِكَابٍ a collective noun for camels.

حَيْثُ noun of place, indeclinable with ضمة, being in combination of شِئْتُ with the past sent. اضافة .

لِي pred. to the subj. مَشَائِعِي .

Another reading قَلْبِي = my heart.

90\* إِنِّي عَدَانِي أَنْ أَزُورَكَ فَعَامِي . . . مَا قَدِ عَامَتِ وَبَعْضُ مَا لَمْ تَعَامِي

“Verily, it lay beyond my *power* that I should visit you; so, know what you have known, and some of what you have not known.”

ي 1st pers. pron., in the obj. case, being subj. after *إِنَّ*, the pred. (خبر) being the sent. *عدائي*.

*عدائي* *i.e.* was impossible for me.

*أَنَّ* (مصدرية), introductory to the noun sent. *أزورك*, subj. to the sent. being equivalent to the infin. phrase *زيارتي لك*.

The address is to his sweetheart.

*ما* a rel. pron., obj. of *اعلمي*, its *صلة* being *قد علمت*, and the connective pron. (عائد) *هـ* under.

*بعض* obj. of *اعلمي*.

*ما* relative, in the gen. case, being مضاف *اليه* to *بعض*.

*تعلمي* jussive, 2nd pers., fem. gen., sing. number; its obj. *هـ* unders.

91\* *حالت رماح بني بغيض دونكم. وزوت جواني الحرب من لم تجرم*

“The lances of the tribe of Bagheez intercepted you and the perpetrators of the war set aside those who did not perpetrate it.

*دون* obj. of place, (ظرف المكان).

*من* a rel. pron., obj. of *زوت*; its *صلة* being the sent. *لم تجرم*.

*جواني* pl. of *جانية* from *جنى*.

92\* *ولقد كررت المهر يدمى نحره. حتى اتقتني الخيل يا ابني حذيم*

“And, verily, I turned the horse for the attack, while his neck was bleeding, until the horses began to shun me, O ye two sons of Hizyam.”

*المهر يدمى نحره* an adj. sent. to *المهر*.

*اتقت* subj. to *الخيال*.

*ابني* dual, in the obj. case, being منادى مضاف compound vocative.

93 *ولقد خشيت بان اصوت ولم تكن. للحرب دائرة على ابني ضمهم*

“And verily I feared that I should die, while there has not yet been a turn for war against the two sons of Zamzam;”

I feared that I should die, before I had fought the two sons of Zamzau.

'Antarah killed their father **ضمضم** in the battle of **مُرَيْقَب**, during the war well known as that of **داحس والغبراء**, between the tribes of 'Abs and Fazárah, wherein the latter were defeated with great loss. Harim and Husain, the two sons of Zamzau, were killed shortly afterwards by **ورد بن بني عابس** from **حابس**.

**لم تكن** here a complete verb, (**فعل تام**), and not an incomplete verb (**فعل ناقص**). And so it takes only the subj. **داثرة**.

Another reading **ولم تدر** = has not yet turned or befallen.

94 **الشَّامِي عَرَضِي وَلَمْ أَشْتَمِهِمَا . وَالذَّاذِرِينَ إِذَا لَمْ الْقَهْمَا دَمِي**

“The two revilers of my honour, while I did not revile them, and the threateners of my blood, when I did not see them.”

That is, they dared not threaten him when he was present.

**إذا لم القهما** i.e., in my absence.

**الشَّامِي** and **الذَّاذِرِينَ** adj. s. agreeing with **ابني ضمضم**, and are consequently obj. dual.

**الشَّامِي** loses its **ن** on account of **إضافة**.

By an unusual poetic license, the **ا**, sign of the aorist parts with its **فتحة** to the preceding quiescent **م** of **لم**.

Another reading **إِذَا لَقَيْتَهُمَا** = when I meet them.

**الذَّاذِرِينَ** obj. of **دمي**.

95 **إِنْ يَفْعَلْ فَلَقَدْ تَرَكْتُ أَبَاهُمَا . جَزَرَ السَّبَاعِ وَكُلِّ نَسِيٍّ قَشْعَمِ**

“There is no wonder should they do so, for I left their father a prey for the wild beasts and every large old vulture.”

**يَفْعَلْ** dual, stripped of **ن**, being jussive by **إِنْ**.

**فَلَقَدْ** introductory to the following sent., which is apodosis to **إِنْ**.

**جَزَرَ** alj. in the obj. case, being secondary obj. to **تَرَكْتُ**.



## القصيدة السابعة

### THE SEVENTH POEM.

Ascribed to Hárith bin Hillizah, of the tribe of Yashkur and Bakr; one of the poets of the days of Paganism, who lived about the year 560 A. D. He was one of the Arabs, blessed with longevity, and is said to have lived nearly 150 years and to have composed the present poem when above 100 years of age. The circumstances that led to the composition of the poem are thus described.

'Amru bin Hind, a powerful tyrant of the time, took 100 men as hostages from each of the rival tribes of Bakr and Taghlib as surety on their part for the due fulfilment of the terms of peace that he had just brought about between them. These hostages had always to keep with 'Amru in his travels. During one of the travels all the Taghlibian hostages perished, and their tribe of Taghlib demanded the blood mulct from the tribe of Bakr. This led to a long discussion in the very presence of the king between Taghlib, led by their chief 'Amru bin Kulthoom, the author of the 5th poem, and Bakr under their leader Hárith, who was so excited with indignation that he composed and recited the present poem *extempore*, leaning on his bow. It is also said that Hárith, being white with leprosy, was not admitted to the presence of the king, but recited his poem from behind a curtain. The eloquence of the poem, however, fully commanding the admiration of the king, the curtain was removed in a short time and the poet was admitted to the presence of the king and was asked to dine with him.

The metre of the poem is the first of الضرب الاول ( الخفيف ), ( من العروض الاولى من الخفيف

فاعلاتن مستفعلن فاعلاتن . فاعلاتن مستفعلن فاعلاتن

Both the feet *فاعلاتن* and *مستفعلن* freely undergo the following 'زحاف's:—

(i) *خُبن* (suppression of the second quiescent), which makes them respectively *فَعَلَاتِن* and *مَفَاعَلِن*.

(ii) *كُف* (suppression of the seventh quiescent), which makes them respectively *فَعَلَاتٌ* and *مَسْتَفْعَلٌ*.

*شُكُل* (the combination of the above two) is, however, ugly, interfering, as it does, with the melody of the metre.

The *عَلَة* known as *نَشْعِيْت*, which suppresses either the third letter *ع*, or the 4th letter *ل*, from *فاعلاتن*, thus turning it into *مَفْعُولِن*, occurs freely only in *عروض* and *ضرب*, (the last feet of the two hemistiches).

It should be noticed in connection with this metre that *فُجَع* in *مستفعلن* is *وَدَمْفُوق* (*divided bar*), and is never subject to any changes.

This metre is often indulged in by Arabic poets on account of its elegant melody, but is not so very extensively used as those of the previous poems,

Example of Scansion.—

أَلِ الدَّوَاءِ	يَمَلَّ مَنْدُ	رَبَّ ثَاوِي	أَسْمَاءُ	بِيْبِيْنَهَا	أَنْ نَتَدَا
فاعلاتن	مفَاعَلِن	فاعلاتن	مفعولن	مفَاعَلِن	فاعلاتن
سالم	مخبون	سالم	مُشَعَّت	مخبون	سالم

The *قافية* is *مُطْلَقَة* (*free*); of the class of *مُتَوَاتِر*, where one *متحررى* letter occurs after a quiescent one. The poem is called *همزية*, from its *روي* being *ء*. Its *مُجْرِي* is *ضمه* and *و* is its *صلة*, (the letter of prolongation.) It is *مردف* by *ا*, whose *حَدُّو*, (or *فَتْحُه* of the letter preceding it,) is *فَتْحُه*.

In this metre, on account of the lesser capacity of the line, it is allowable to divide a word between the two hemistiches.

1 اذ نَقَدْنَا بِبَيْنِنَا اَسْمَاءَ . رَبُّ ثَاوِيَعٍ مِنْهُ الثَّوَاءُ

“Asmáa informed us of her *intended* departure. Many a dweller is *such that his* stay is tired of.”

That is the host gets tired of many a guest before his stay is over. He means that Asmáa was not such a guest as that.

. عامية and تانيث for غير منصرف ; آذنت<sup>2</sup> subj. to اسماء

ثاو apocopated form of ثاوي , in the gen. case by رب .

رب &c., passive sent., apodosis to رب .

2\* اذ نَقَدْنَا بِبَيْنِنَا وَلْت . لَيْتَ شَعْرِي مَتَى يَكُونُ الْلِقَاءُ

“She informed us of her *intended* departure, then she turned away from us ; would that my knowledge *comprehended* when my next meeting could be with her.”

(خبر) لَيْتَ , the pred. (مبتدأ) after شَعْرِي in the obj. case, being subj. being كَانَ or the like under.

متى Interrogative noun of time ( ظرف الزمان ) in the obj. case.

3 بعد عهد لها ببقتر شمساً . فادنى ديارها الخلاء

“After meeting her in the stony and sandy tract at Shamáa, and then the still nearer part of her country to us was Khalsáa ;”

بعد obj. of time ( ظرف الزمان ) .

الف مهودوة for غير منصرف شمساً .

الخلاء , ( خبر ) , فادنى ( مبتدأ ) subj. to الخلاء .

فادنى ديارها الخلاء may also = “And then the still more recent place of my meeting her was Khalsáa.”

4 فالحميات فالصفاح فاعنا . ق فتاق فعازب فالوفاء

“Then are Muhayát, then the hills of Sifáh, then the summits of Fitáq, then 'Ázib, then Wafáa ;”

All these nouns are in the nom. case, being co-ord. to الخُلصاء; So also those in the next line.

5 فَرِيَاضُ الْقَطَا فَاوَدِيَّةُ الشَّرْبِ .: بَبِ فَالشَّعْبَتَانِ فَالْأَبْلَاءُ

“Then the gardens of Qatá, then the valleys of Shurbub, then Shu’batán, then Abláa.”

الشَّعْبَتَانِ name of a hill with two projecting peaks.

That is, these places are next in order of proximity to his country, or it may mean that these are the places, where he met Asmáa subsequently to seeing her at Burqati Shammáa.”

6 لَا أَرَى مِنْ عَهْدَتِ فِيهَا فَابِكِي الْ— .: يَوْمِ دَلَهَا وَمَا يَحْدِيرُ الْبِكَاءُ

“I do not see *her* whom I met in these *places*; so I am weeping to-day distractedly, and what *good* does weeping return to the weeper.”?

That is, of what use is weeping?

أَرَى a relat. pron., obj. of أُرَى, its صلة being the following sent.; the conjunctive pron. (عائد) being ة obj. of عَهْدَتِ, under.

يَوْمِ obj. of time (ظرف الزمان مفعول فيه).

دَلَهَا in the obj. case, being (تميّز), specificative object.

مَا interrogative, in the obj. case, by يَحْدِيرُ مَا.

Another reading يُرَدُّ.

7 وَبِعَيْنَيْكَ أَوْقَدْتَ هَذَا النَّارَ .: رَأَيْتَ صَيْدًا تَلَوِي بِهَا الْعُلْيَاءُ

“In *sight of* your eyes, Hind lighted the fire in the evening, with which the high ground pointed to *her*.”

This refers to the fire of hospitality.

وَبِعَيْنَيْكَ elliptical for وَبِعَيْنَيْ عَيْنَيْكَ.

صَيْدًا in the obj. case, being obj. of time (ظرف الزمان مفعول فيه).

Another reading أَخِيرًا = on the last occasion.

تَلَوِي &c., adj. sent. to النَّارِ; or to هُنْدَ, when it would mean “whom the high ground presents to your sight.”

The address is to himself.

8 فَنذَوْرَتْ نَارَهَا مِنْ بَعِيدٍ . : . خَزَازِي هَيْهَاتَ مِنْكَ الصَّلَاءُ

“You saw her fire from a distance on the hill of Khazázá; very far from you is your becoming warmed by that fire.”

i.e., it is impossible for you to be with her now that your mind is fully occupied with events of greater moment.

بَعِيدٍ adj. to هَيْهَاتَ under.

خَزَازِي or خَزَازُ a mountain on which fire used to be kindled early in the morning when there was an inroad.

هَيْهَاتَ a compound noun with the meaning of a past verb (بَعُدَ) and so indeclinable with فَتَحَةٌ or كَسْرَةٌ to the final ت .

الصَّلَاءُ In the nom. case, being subj. to هَيْهَاتَ .

Another reading فَنذَوْرَتْ .

Another reading هَيْهَاتَ مِنْهَا الصَّلَاءُ = it is not possible for you now to warm yourself with her fire.

9 اَوْقَدْتَهَا بَيْنَ الْعَقِيقِ فَشَخَصِي — . : . مِنْ بَعُودٍ كَمَا يُلَوِّحُ الضِّيَاءُ

“She lit it between 'Aqeeq and Shakhshain with the wood of aloes; while it appeared as the dawn appears.”

That is you were glad to see it.

كَمَا يُلَوِّحُ الضِّيَاءُ = كَمَا يُلَوِّحُ الضِّيَاءُ — , prep. phrase to لَوْحًا , cogn. obj. under.

يُلَوِّحُ لَوْحًا كَلَوْحِ الضِّيَاءِ = يُلَوِّحُ كَمَا يُلَوِّحُ الضِّيَاءُ كَمَا يُلَوِّحُ الضِّيَاءُ elliptical for .  
an adj. sent. to هَا .

10 غَيْرَ أَنِّي قَدْ اسْتَعِينُ عَلَى الْهَيْهَاتِ . : . مِمَّا إِذَا خَفَّ بِالذَّوْبِيِّ النَّجَاءُ

“Except that I ask help for the removal of my sorrow, when a fast travelling urges the stayer to escape”

Others may fly from difficulties fearing them, but I perform my designs with the help of a fast she-camel.



غير in the obj. case, being obj. of exception, (مستثنى).

أن introduces the following noun sent., which is غير مضاف إليه .

أني 1st pers. pron., in the obj. case, being subj. after أن, the pred. (خبر) being the sent. قد استعدين .

ب gives a transitive signification to خفت .

An instance of الالتفات, turning from addressing to speaking of himself.

11 بزُفوفٍ كأنها هقلةٌ ام . . . رِيَالٍ دَوِيَّةٌ سَقَاءٌ

“By means of a rapid she-camel, as if she were a young desert long-necked she-ostrich, the mother of young ostriches.”

ب shows relation between زُفوف and استعدين in the preceding line. An instance of التضمين .

زُفوفٌ adj. to ناقةٌ under.

كأنها &c., adj. sent. to زُفوف .

ها in the obj. case, being subj. (مبتدأ) after كان هقلةٌ; being pred. (خبر) .

هقلةٌ in apposition (بدل) with أم رِيَالٍ .

دويةٌ and سقاءٌ adj. to هقلةٌ .

دويةٌ adj. from دَر (= desert); ‘living in a desert.’

12 أُنْسَتْ نَبَاةً وَأَفْزَعَهَا اللَّيْلُ . . . ذَا صُ عَصْرًا وَقَدَدْنَا الْإِمْسَاءَ

“She heard a low sound, and the hunters caused her to fear in the afternoon when evening had approached.”

Ostriches are wilder in the evening than during the heat of the day. Her fear would tend her to make her increase her pace, to the rapidity of which he is comparing the pace of the camel.

أُنْسَتْ from 4th conj. from أُنْسَ , the infin. being اِنْسَ .

قَدَاصٍ pl. of قَدَاصٌ .

عَصْرًا obj. of time (ظرف الزمان مفعول فيه) .

Another reading <sup>قُصْرًا</sup> = إِمْسَاءً = towards evening.

وقد دنا &c. adv. sent. of حال (جملة حالية), introduced by و (واو الحال) and قد.

إِمْسَاءً an infin. of the IV. conj. of مَسَا.

13 فَنُورِي خَلْفَهَا مِنْ الرَّجْعِ وَالْوَقْتِ — . عِ مَدِينًا كَأَنَّهُ أَهْبَاءٌ

“And you will see behind her, from the raising of her feet and placing them down again, a fine dust, like the dust in a ray of the sun.”

خَلْفَ obj. of time, (ظرف المكان مفعول فيه).

نُورِي in the obj. case, by تَرَى.

كَأَنَّهُ أَهْبَاءٌ adj. sent. to مَدِينًا.

أَهْبَاءٌ plur. of هَبَاءٌ the fine dust seen in the rays of the sun.

14 وَطِرَاقًا مِنْ خَلْفِهِنَّ طِرَاقٌ . . سَاقَطَاتِ الْوَتِّ بِهَا الصَّحْرَاءُ

“And you will see the shoe-soles behind which there are shoe-soles, falling on the ground, which the desert cut into pieces.”

طِرَاقًا in the obj. case, being co-ord. to مَدِينًا in line 13.

طِرَاقٌ used in the pl. sense, as if it were pl. of طِرَاقَةٌ (infin. = sewing together in layers) = ‘soles that are attached to the feet of camels’. Or the poet means by it ‘the marks left by the heavy tread of the she-camel.’ In the latter case, the line would mean; “and the marks of her heavy tread, followed by others stamped in several places, but soon effaced by the desert.”

هِنَّ pron. referring to طِرَاقًا.

سَاقَطَاتِ in the nom. case, being adj. to the second طِرَاقٌ.

مِنْ خَلْفِهِنَّ طِرَاقٌ (مبتدأ), and طِرَاقًا being subj. (خبر). مِنْ خَلْفِهِنَّ pred.

Another reading سَاقَطَاتِ طِرَاقًا in the obj. case being in apposition with طِرَاقًا. Here the pron. هِنَّ refers to اِبِلٌ camels.

طِرَاقًا &c., adj. sent. to الرَّوْثِ.

Another reading <sup>أُودَتْ</sup> = ruined.

15 اَتْلَهِيَ بِهَا الْهَوَا جِرَ إِذْ كَسَّ . . . لَمْ يَنْ هِمَّ بِأَيَّةِ عَمِيَاءِ

“I ride her during the midday heat *at a time*, when every one charged with important affairs is like a blind camel tied to the grave of his dead owner.”

He pursues his object even under circumstances in which others would be helpless.

اَتْلَهِيَ from تَلَاهَى = playing with.

الْهَوَا جِرُ obj. of time (مفعول فيم).

كَلْ subj. (مبتدأ), بِأَيَّةِ pred. (خبر).

The sent. إِذْ كَسَّ &c. مضاف اليم to the noun of time إِذْ.

16 وَاتَّانَا مِنَ الْحَوَادِثِ وَالْأَنْبَاءِ . . . بَاءَ خُطْبٍ نَعْنَى بِهِ وَنَسَاءِ

“And there came to us amongst the events and the new occurrences a great affair, by which we are troubled and we are grieved.”

اَتَّانَا subj. to خُطْبٍ.

بَاءَ خُطْبٍ and نَسَاءِ بِهِ adj. sent. s to خُطْبٍ.

نَعْنَى بِهِ may also = we are accused of.

Another reading <sup>وَأَتَّانَا مِنَ الرَّاقِمِ</sup> = and there came to us from the Arâqim, a clan of the tribe of Taghlib.

17 إِنَّ إِخْوَانَنَا إِلَّا رَاقِمٌ يَغْلُو . . . نَ عَلَيْنَا فِي قَوْلِهِمْ إِحْفَاءُ

“Verily, our brothers the Arâqim are exceeding limits *in their spite* against us, while there is every excess in their speaking *against us*.”

This is the affair which caused his people grief, mentioned in the preceding line.

ان , either اِنَّ , introducing a principal sent. ; or اَنَّ introducing the following noun sent. in apposition ( بدل ) with خطب in the preceding line.

اخوان In the obj. case, being subj. after اِنَّ ; the pred. being the sent. s في قيادهم احفاء and يغفلون .

اراقم name of a branch of the tribe Benî Taghlib, so-called because a woman likened the eyes of their ancestors to those of serpents.

He calls them brothers, for their ancestors بَكْر and تَغْلِب were sons of وائل .

يَغْلُونُ عَلَيْنَا also = they rage against us with spite.

الاراقم in apposition ( بدل ) with اخوان .

في قيادهم احفاء subj. مبدئاً to the pred.

في قيادهم احفاء , also = while there is too much pressure in their reviling for us to bear ; an adv. sent. of حال , ( جملة حالية ) .

18 يَخْلُطُونَ الْبَرِيَّ مِّنَّا بِذِي الذَّنْبِ . . . بٍ وَلَا يَنْفَعُ الْخَالِيَ الْخَالَةَ

“They mix up the innocent one of us with the criminal one, while innocence does not profit the innocent one.”

ذِي الذَّنْبِ adj. to الرجل under. ; so also الْخَالِي ; and الْبَرِيَّ .

19 زَعَمُوا أَنْ كُلَّ مَنْ ضَرَبَ الْعَيْرَ . . . وَمَوَالٍ لَنَا وَإِنَّا الْوَلَاءُ

“They assert that every one, who expresses satisfaction at the killing of the chief, is a relation of ours, and that we are his confederates, and so responsible for their crimes and offences, as though we were their heirs.

أَنْ introduces the following noun sent., obj. of زَعَمُوا .

كُلَّ in the obj. case, being subj. after اِنَّ ; وَمَوَالٍ being pred. ( خبر ) .

كُلَّ A relative pron. in the gen. case, being مضافٍ إِلَيْهِ to مَنْ .

ضَرَبَ الْعَيْرَ relative clause, ( صلة ) to مَنْ .

العيور = (1) chieftain ; or (2) wild ass ; or (3) peg of a tent ; or (4) impurity ; or (5) impurity of the eye ; or (6) the name of a mountain. Thus accordingly

كل من ضرب العير = every one, who (1) kills a chieftain; or shows his gratification at the death of the chieftain, وكايمب بن وائل; or (2) hunt a wild ass; or (3) pitches a tent; or (4) enters a watering place, removing the impurities from its surface; or (5) strikes his eyelids together; or (6) goes to the mountain 'Aer., i.e., every common man, who offends them whether with a good or a trivial reason.

الاذتآع a good example of the figure كل من ضرب العير.

أنا الولاء noun sent. introduced by أَنْ co-ord. to كَلَّ &c.; an elliptical sent. for أَنَا أَهْلُ الْوَلَاءِ; the مضاف اليه (i.e. الولاء), taking the place of مضاف (i.e. اهل).

Another reading مَوَالٍ (pl. of مَوْلَى) = cousins.

Another reading الْوَلَاءُ = legacy, inheritance.

20 اجتمعوا امرهم بايل فامم . . . اصبحوا اصبحتم لهم مروضاء

“At evening they made up their minds to fight us, and in the morning their war-cry was raised;”

لَمَّا أَصْبَحْتُ apodosis to لَمَّا.

أَصْبَحُوا and أَصْبَحْتُ complete verbs, فعل تام.

Early in the morning they prepared themselves for war.

Another reading انصحت لهم غوغاء; and عشاء.

21 من مناد ومن صجيب ومن نص . . . هال خيل خلال ذاك رغاء

“Set up by a caller and an answerer, and proceeding from amongst the neighing of the horses, in the midst of which was the braying of the camels.”

The whole army raised their war-cry.

من may be taken as explanatory of مروضاء, = consisting of, &c.

نصها intensive infinitive.

خلال in the obj. case, being obj. of time (ظرف المكان مفعول فيه); pred.

رغاء (تبتدأ) to the subj. (خبر).

خلال ذاك رغاء adv. sent.

22 أَيُّهَا النَّاطِقُ الْمَرْقِشُ عِنَّا . . . عِنْدَ عَمْرٍو وَهَلْ لِدَاكِ بَقَاءٌ

“Oh, thou speaker, the embellisher of his conversation about us to 'Amru, is there permanency to that discourse.?”

Your lies about us will be discovered.

الناطق In the nom. case, being simple vocative ; يَا (the vocative particle) being under.

عِنْدُ in the obj. case, being obj. of place.

عمرؤ is 'Amru ibni Hind mentioned in the 5th Poem ; the poet in this and the following lines is addressing the writer of the 5th Poem.

لِذَاكَ (خبر), to the pred. (مبتدأ) subj. بقاء

23 لَا نُخَلِّنَا عَلَى غُرَاتِكَ إِنَّا . . . قَبْلَ مَا قَدَّ وَشَىٰ بِذَا الْأَعْدَاءِ

“Do not consider us as submitting patiently to your instigation. Verily, very often enemies have carried bad reports to the King about us without affecting our interest.

نَا 1st pers. pron. obj. of لَا نُخَلِّنُ, the secondary obj. مُتَخَاشِعِينَ (=yielding) being under.

عَلَى = Notwithstanding, in despite of.

Another reading عَلَى غُرَاتِكَ .

نَا in the obj. case, being subj. after إِنَّا, the sent. قَدَّ وَشَى &c., being the pred. (خبر).

قَبْلُ indeclinable with ضَمَّة, being the contracted form of قَبْلَ هَذَا (=before this,) where the مضاف اليم (i. e., هَذَا) is under; or in the obj. case being obj. of time.

مَا here expletive.

Another reading طَالَ مَا . Here مَا is مصدرية, which turns the sent. into an infinitive phrase, subj. to طَالَ . The sent. طَالَ مَا قَدَّ وَشَى &c. =

طَالَ وَشَايَةَ الْأَعْدَاءِ بِذَا .

Another reading <sup>قُبَلْهَا</sup>.

24 فَبَقِينَا عَلَى الشَّنَاةِ تَمِيدٌ . ذَا حَصُونٍ وَعِزَّةٍ قَعَسَاءُ

“So we continued, notwithstanding the hatred of the enemy, while our strongholds and high honour elevated us in dignity.”

بقينا to حال &c., adv. sent. of تمنينا

Another reading حُظُوظٌ or جُدُودٌ = fortunes.

25 قَبْلَ مَا الْيَوْمَ بَيَضَتْ بَعِيدُونَ الْـ . نَاسٍ فِيهَا تَعِيْطٌ وَإِبَاءٌ

“Before to-day it made white the eyes of the people, while in it there is length and refusing.”

Their honour is great and refuses to submit to indignity, and people were jealous of them.

قبل in the obj. case, being obj. of time (ظرف الزمان مفعول فيه).

ما expletive.

قبل to مضاف إليه in the gen. case, being

بَيَضَتْ, i.e., our honour made blind, or dazzled.

ب expletive.

Another reading بَيَضَتْ أَعْيُنَ النَّاسِ .

تعيط = length, or repugnance.

Another reading تَغِيْظٌ = indignation.

عِزَّةٌ to حال &c., an adj. sent. of فيها

إِبَاءٌ and تَعِيْطٌ to the subj. (خبر) فيها

26 فَكَانَ الْمُنُونُ تَرْدِي بِنَا أَر . عَنْ جَوْنَا يَنْجَابُ عَذَّةَ الْعَمَاءِ

“As if time were shooting at us, with the arrows of misfortune as at a mountain high of summit and black, which the clouds clear away from;”

Misfortune makes no impression on us.

كانت a sent. pred. (خبر) after تودي

ب in بنا, a prep. giving a transitive signification to تودي.

تردي = under., obj. to <sup>ارعن</sup> (غير منصرف) adj.

يُنَجِّبُ &c., an adj. sent. to <sup>ارعن</sup>.

Another reading <sup>ارعن</sup> = a dark mountain, inhabited by wild goats.

<sup>ارعن</sup> pl. of <sup>ارعن</sup> a wild goat, white of feet, or inhabiting rugged hills regarded by Arabs as an emblem of stubbornness.

27 مَكْفَهْرًا عَلَى الْحَوَادِثِ لَا تَرَوْنَهَا . تَوَهَّجَ لِلدَّهْرِ مَوِيدَ صَمَاءِ

“ — A mountain frowning, at the revolutions of the time so that a great severe misfortune of the time does not weaken it.”

مَكْفَهْرًا, in the obj. case, being adj. to <sup>ارعن</sup>.

لَا تَرَوْنَهَا, &c., an adj. sent. to <sup>ارعن</sup>.

مَوِيدَ = دَاهِيَةٌ, and is, therefore, of feminine gend. and so is the adj. <sup>صَمَاءِ</sup>.

28 إِرْمِي بِمِثْلِهِ جَالَتِ الْخَيْلُ . لَوْ وَنَابِي لَخَصَمَهَا الْإِجْلَاءُ

“He is of Iramiyan descent, with one like him the horses gallop, while they refuse their enemy the ability to banish their master.”

إِرْمِي adj. from <sup>إِرْمِي</sup>, ancestor of 'Ád, and grandson of Noáh, from whom the Arabs trace their descent. In the nom. case, being pred. (خبر), to <sup>هو</sup> subj. (مبتدأ) under., referring to <sup>عمر بن هند</sup> the king.

بِمِثْلِهِ &c., an adj. sent. to <sup>إِرْمِي</sup>.

وَنَابِي &c., adv. sent. of <sup>حال</sup>, introduced by <sup>و</sup> (واو الحال).

لَخَصَمَهَا الْإِجْلَاءُ being obj. of <sup>نَابِي</sup>, <sup>ء</sup> is to be read with <sup>فتحة</sup>, contrary to the

vowel of the <sup>روي</sup>, which is <sup>ضمّة</sup>. This defect in the rhyme is called <sup>اقواء</sup>. It may be read with <sup>ضمّة</sup>, <sup>فتحة</sup> being changed into <sup>ضمّة</sup> by an unusual poetic license.

جَالَتِ بِهِ الْخَيْلُ also = whom the horses surround.



Another reading—

أُرْمِي بِمِثْلِهِ جَالَتِ الْجِنُّ . نَ فَأَبَتْ لِخِصْمِهَا الْأَجْلَاءُ

“He is of a noble descent; with one like him, sharp and active, people rival in showing *excellence*; but the resulting discoveries return verdict in favour of their rival, (*i.e.*, *the king*).”

Here جالت from جَالِي يُجَالِي = to rival in showing.

الْجِنُّ the genii, *i.e.*, mighty people like the genii in sharpness and activity.

الْأَجْلَاءُ pl. of جَلَاءُ or جَالِي = what comes to light; the outcome.

جالت الجن بمثله &c., a sent. co-ord. to the sent. فَأَبَتْ

الجن ها referring the

مَلِكٍ مَقْسُطٍ وَأَفْضَلٍ مِنْ يَمِيْنِهِ . شَيْءٍ وَمِنْ دُونِ مَا لَدَيْهِ الثَّنَاءُ 29

“He is a just king, and the most excellent of those who walk on earth, and praise is less than what he has of *good qualities*.”

No praise is sufficient for him.

مَلِكٍ in the nom. case, being pred. يَمِيْنِهِ subj. under.; or being in app. with أُرْمِي in the previous line.

أَفْضَلٍ a relat. pron., in the gen. case, being مضاف إليه to

مِنْ (صلة) to يَمِيْنِهِ relat. clause.

الثَّنَاءُ subj. and مِنْ دُونِ &c., pred.

دُونِ relat. pron., in the gen. case, being مضاف إليه to

أَيُّمَا خِطَّةً أَرَدْتُمْ فَادُّوْهُنَّ . هُنَّ إِلَيْنَا تَشْفِي بِهَا الْأَمَلَاءُ 30

“Whatever important affair you desire, consign *the carrying out of it* to us, and the nobles of your tribe will be satisfied at *the way we perform it*.”

أَيُّمَا either, (i) in the obj. case, being المِشْتِغَلُ عِنْدَ الْفِعْلِ بِضَمِيرِهِ the governing verb ادُّوْهُنَّ being engaged with the pronoun هُنَّ referring to it; or

(ii) in the nom. case, being subj. (مبتدأ), the pred. being the sen-  
فادوها الينا, introduced by ف.

ما expletive.

خُطَّة in the gen. case, being مضاف اليه to ايما.

اردتم relat. clause, (صلة) to the relat. pron. اي; its obj. ها being  
under. The address is to the tribe of Taghlib.

تشقى &c., adj. sent. to خُطَّة.

Another reading تمشي بها or تسعى بها = wherein they endeavour, as being  
of great concern to them; or تشقى بها = are sorely tried in solving it.

31 إن نبشتم ما بين ملححة فالصا .: قب فيه الاموات والاحياء

“If you dig up *the ground* between Milhah and 'Sâqib *you will find* there are in it unavenged ones, and avenged ones.”

By avenged ones he means the dead of his own tribe, and by unavenged  
the dead of the Arâqim. He is boasting that his own tribe avenge their  
dead always.

ما a relative pron., in the obj. case, by نبشتم.

ملححة (a diptote غير منصرف for ذانيت and علمية); and صا قب ما two large  
mountains in the country of Juhaina, beyond Madeena.

احياء a sent., apodosis to إن with the introductory ف  
under. الاموات and الاحياء subj. (مبتدأ) and فيه (pred.)

اموات = dead people whose slaughter has been avenged; احياء =  
those who are not avenged.

Some offer the following interpretation:—

“If you inquire of *what happened* between Milhah and Sâ'qib *you will see*  
there are dead ones *killed by us* and living ones, *in our captivity.*” Or, “If  
you inquire.....wherein there are.....*the superiority will be for us.*”

Here the apodosis to إن is فلنا الفضل under.; and فيه الاموات &c  
adj. sent. to ما.

Another instance of the figure الاتساع.

32 او نقشتم فالنقش يجشمه النا .: س و فيه الاسقام والابراء

“Or if you make diligent inquiry, then the inquiry is what

the people take trouble about, and in it will appear the crimes and the innocences."

Here **إن**, conditional conj. (حرف الشرط) under. before **نَقْشْتُمْ**.

**فَالنَّقْشُ** &c., apodosis to **إن**, introduced by **ف**.

**النَّقْشُ** In the nom. case, being subj. (مبتدأ) and **يَجْشِمُهُ النَّاسُ** pred. (خبر).

**فِيهِ** pred. (خبر), and **الْأَسْقَامُ** and **الْأَبْرَامُ** subj. (مبتدأ).

**الْأَسْقَامُ وَالْأَبْرَاءُ** lit. = illnesses and recoveries.

Another reading **الْأَسْقَامُ وَالْأَبْرَاءُ** = making ill and healing; i.e., declaring some guilty and others innocent. The line would then mean to say,—“The inquiry will show *your* criminality and *our* innocence.”

Another reading **وَأَلِ الْبُرَاءِ وَالصَّحَاحِ وَفِيهِ** = And in it there is health and recovery; i.e., freedom for the innocent.

33 **أَوْسَكْتُمْ عَنَا فُكْنَا كَمَنْ أَغْمَضَ عَيْنَا فِي جَفْنِهَا الْأَقْدَاءُ**

“Or if you become silent about us, then we become like one who has shut *his* eye, in the lids of which there is dirt.”

If you should keep silence, we shall do so too, although hatred will continue, to rankle in our breast.

**إن** under. before **سَكْتُمْ**.

**فُكْنَا** &c., apodosis to **إن**, introduced by **ف**.

**كَمَنْ أَغْمَضَ** &c., pred. to **كُنَّا**.

**من** Relat. pron., in the gen. case, by the prep. **ك**; the relative clause (صلة) being **أَغْمَضَ عَيْنَا**.

**عَيْنَا فِي جَفْنِهَا** &c., adj. sent. to **عَيْنَا**.

**الْأَقْدَاءُ فِي جَفْنِهَا** pred. to the subj.

Another reading **فُكْنَا جَمِيعًا مَثَلِ عَيْنٍ فِي جَفْنِهَا الْأَقْدَاءُ** = we shall all be like an eye, the lids of which close on dirt.

34 <sup>و</sup>او <sup>م</sup>منعتم <sup>م</sup>ما <sup>ن</sup>نساء <sup>ل</sup>لون <sup>ف</sup>فمن <sup>ح</sup>حد . . . <sup>ن</sup>نتموه <sup>ل</sup>له <sup>ع</sup>علينا <sup>ال</sup>العالى

“Or if you refuse *us the peace* that you are asked about, then who is it, you have been told, has superiority over us?”

That is, there is none superior to us.

لَنْ under. before منعتم.

ما a relative pron., obj. of منعتم; the relat. clause (صلة) being the passive sent. تسألون, of which the secondary obj., ؤ under., is the conjunctive pron. عاؤد .

ف &c., apodosis to لَنْ, introduced by ف.

من Interrogative, in the nom. case, being the subj. to the pred. sent. حدنتموه .

ح secondary obj. to the passive verb حدنتموه .

له علينا العلاء, a noun sent. third obj. to حدنتموه; the sent. being elliptical for بان له علينا العلاء .

له pred. (خبر), and العلاء subj. (مبتدأ) .

Another reading الغلاء .

35 هل <sup>ع</sup>عالمتم <sup>ا</sup>ايام <sup>ي</sup>ينتهب <sup>ال</sup>الذبا . . . <sup>س</sup>س <sup>غ</sup>غوارا <sup>ل</sup>لكل <sup>ح</sup>حي <sup>ع</sup>عواء

“Do you know the days when the people were plundering, making inroads *against each other*, and in every tribe there was a cry *for blood*?”

ايام in the obj. case, being obj. of time (ظرف الزمان مفعول فيه); the following sent. being مضافا اليه to it.

Another reading ينتهب (in the passive; ) were plundered.

غوارا (= by *mutual inroads*), infin., in the obj. case, being cog. obj. (مفعول مطلق).

لكل حي عواء adv. sent. of حال; (جملة حالية) .

لكل حي (خبر) pred. (مبتدأ) subj. عواء .

Here the poet, after having rebutted the complaints of the tribes of Taghlib in the previous lines, now begins to enumerate the excellencies of his own tribe.

Here the allusion is to the time of anarchy in Arabia about the year 535 A. D., when Nusherwân, King of Persia, was defeated by the tribe of Haneefah, and fought against Caesar. The tribe of Nizâr was then under the King of Persia, and that of Ghassân under Caesar. The tribe of Bakr Bin Vâl was then making inroads against other tribes and leading them into captivity.

36 إِذْ رَفَعْنَا الْجِهَالَ مِنْ مَعْفِ الْبَحْرِ . وَبَيْنَ سَيِّرَا حَتَّىٰ نَهَانَا الْحَسَاءُ

“When we guided our camels from the date-trees of Bahrain, travelling until we reached Hisâa, none venturing to oppose us.”

إِذْ noun of time (ظرف الزمان), in apposition (بدل) with أَيَّام in the preceding line.

إِذْ to مَضَافِ الْيَمِّ &c., sent.

نَسِيرٍ or رَفَعْنَا to (مفعول مطلق) being cog. obj. (نَسِيرٍ infin., in the obj. case, being cog. obj. (= we travel) under.

نَهَانَا lit., = carried us to

Another reading نَهَانَا, where نَهَانَا refers to الْجِهَالَ.

الْحَسَاءُ pl. of حَسِي = sandy tract, where rain soaks; name of a place in the country of Banî Asad at a distance from Bahrain; or a lake belonging to Banî Fazârah.

37 ثُمَّ مَلْنَا عَلَىٰ تَمِيمٍ فَاحْرَمَ . نَا وَفِينَا بَنَاتُ مَرِإِمَاءَ

“Then we turned against the tribe of Tameem to attack them, and we entered the sacred months, while the daughters of Murr were amongst us as hand-maids.”

They conquered the tribe and took the women as slaves, before the sacred months, wherein war is forbidden, set in.

وَإِذَا وَوَالْحَالِ, introduced by حَالِ, adv. sent. of وَفِينَا

مَرِإِمَاءَ, (خبر) to the pred. (مبتدأ) بَنَاتُ مَرِإِمَاءَ subj.

Another reading بَنَاتُ قَوْمٍ = daughters of a people.

38 لَا يَقْدِمُ الْعَزِيزُ بِالْبَلَدِ السَّهْلِ . . . لِي وَلَا يَنْفَعُ الذَّلِيلُ النَّجَاءُ

“When the honoured man did not stay in the plains, and flight did not profit the mean one.”

The great tribes hastened to fortify themselves in their strongholds, when his tribe was on the war path, while the smaller ones fled.

39 لَيْسَ يَنْجِي الَّذِي يَوَائِلُ مَنَا . . . رَأْسِ طُودٍ وَحَرَّةٍ رِجَالُهُ

“Nothing would save him who took refuge from us: neither the summit of the high hills, nor the stony broken ground.”

الَّذِي a relat. pron., obj. of يَنْجِي; the relative clause (صلة) being يَوَائِلُ مَنَا.

لَيْسَ &c., pred. after يَنْجِي . يَنْجِي subj. to حَرَّةٍ and رَأْسِ

Another reading حِذَارٍ مَنْ مَوَائِلًا = one seeking shelter from fear.

40 مَلِكٌ أَضْرَعُ الْبَرِيَّةَ لَا يَوْمَ . . . جَدِّ فِيهَا لِمَالِدِيَّةٍ كَفَاءُ

“He is a king, who has brought all people under his subjection, while there is not found amongst them an equal to him on account of what he possesses from good qualities.”

هو (مبتدأ) مَلِكٌ in the nom. case, being pred. (خبر) to the subj. عمرو بن هند under., referring to

مَلِكٌ &c., adj. sent. s to أَضْرَعُ الْبَرِيَّةِ

(اسم الفاعل) with the force of a noun of agent (مصدر) كَفَاءُ = مَكَاوِي = equal.

Another reading أَضْلَعُ الْبَرِيَّةِ = the most powerful of the people to manage their affairs.

41 كَتَكَّا لَيْفٍ قَوْمَنَا إِذْ غَزَا الْمَنَا . . . ذَرِّ هَلْ نُحْنُ لِابْنِ هَنْدٍ رِعَاءُ

“Are the troubles which your tribe endures like the troubles

which our tribe endured when Munzir made war on his enemies, and was it we who said are we the shepherds of Ibn-i-Hind?"

*i.e.*, "and did we give him back such a sharp reply as, 'are we shepherds to Ibn-i-Hind?'"

You (*i.e.*, *Taghlib*) did not fight for Munzir with the same zeal that we did, but refused him your assistance with a rough reply, which roused him to fight against you.

كُنَّا لَيْفٍ &c. (elliptical for أَتُكَالِفُكُمْ كُنَّا لَيْفٍ قَوْمًا), prepositional phrase, pred. to the subj. تُكَالِفُكُمْ under.

The poet alludes to an inroad by 'Amru bin Munzir against Syria soon after his accession to the throne. He marched waging war against the tribe of Ghassân, to avenge the death of his father, Munzir III., (well known as *ابن صاء السماء* "the son of the rain," on account of his extreme beauty,) who was killed treacherously by Shammar, son of 'Amru, at the instance of Hârith, the Lame, King of Ghassân. 'Amru called the tribes of Bakr and Taghlib to his assistance, which the former tendered willingly, but the latter refused with a rough reply:—"Are we shepherds to the son of Hind?" Being enraged at this answer, 'Amru levied a large army of the Arabs, and made a vow not to wage war with any one before Taghlib. He fought against them and killed many of them. His followers then interceded with him on behalf of Taghlib and got them pardon for their offence. So, the rest of them were spared, but the blood of those who were killed was unavenged.

Here 'Amru bin Hind is called Munzir, as being a general name for the kings of Al-Hairah.

42 مَا أَصَابُوا مِنْ تَغْلِبِي فَمَطُولٌ . لَ عَلَيْهِ إِذَا أُصِيبَ الْعَفَاءُ

"What blood they shed of one of the Benî Taghlib was unavenged, when the dust was thrown upon it."

مَا a conditional relat. pron., subj. (مبتدأ) to the pred. مَطُولٌ, introduced by ف .

أَصَابُوا relative clause (صلم); the conj. pron. (عائد) & its obj. under.

أَصَابُوا, subject قوم in 41, or people of Ibni Hind.

أُصِيبَ الْعَفَاءُ or when the ground was stained by it.

43 إذا حل العلياً قبة ميسو . ن فادنى ديارها العوصاء

“When he, (*the king*), pitched the tent of Maisoon in 'Alyáa, and then 'Aosáa was the nearest of her lands *to the king*.”

Maisoon was a daughter of a chief of Banî Ghassán. She was captured by Nu'mán, brother of 'Amru-bin-Hind, in one of his wars in Syria with the Banî Ghassán and Banî Taghlib, when one of the Ghassánian kings was killed and 'Amru's brother Imraul-Qais was released from captivity. The preceding line refers to the blood of the Banî Taghlib spilt in this war.

إذ obj. of time (ظرف الزمان).

أحلّ &c., a sent. to مضاف إليه.

العلياء secondary obj. to أحلّ; the direct obj. being قبة.

Another reading العلاء and العوجاء, names of places.

44 فتأوت له قراضبة من . كل حي كانهم القاء

“Then adventurers from every tribe assembled round him, as though they were eagles.”

قراضبة plur. of قروضاب or قروضوب means literally a robber, but it is used here more in the sense of an “adventurer.”

القاء adj. sent. to قراضبة.

45 فهدهم بالاسودين و امر . الله بلغ تشقى به الا شقيا

“Then he led them *feeding them* with the two black ones (*dates and water*); while the order of God is irresistible *and* the wicked are rendered miserable by it.”

Another reading الأبيضين = with the two white ones, *i. e.*, bread and water.

و امر و الحال &c., adv. sent. of حال introduced by و الحال.

بلغ = sure to be fulfilled.

امر &c., adj. sent. to امر.



46 إِذْ تَمَذُّونَهُمْ غُرُورًا فُسَا قَدْ — .: يَمُ إِلَيْكُمْ أَمْذِيَّةٌ أَشْرَاءُ

“When you, *O Banî Tughlib*, out of pride desired to give them battle, your insolent desire drove them towards you.”

Here هم refers to قراضبة in line 44.

إِذْ to مضاف الیه sent. تمذونهم

غُرُورًا obj. of specification (تمذون).

أَشْرَاءُ fem. adj. to أَمْذِيَّةٌ.

47 لَمْ يَغْرُوكُمْ غُرُورًا وَلَكِنْ .: رَفَعَ الْأَلْ شَيْخُكُمْ وَالصُّحَاءُ

“They did not come upon you suddenly, but the mirage and the morning raised their forms *before you*.”

They did not attack you unawares or at night, so you have no excuse for your defeat.

لَمْ يَغْرُوكُمْ aor. apocopated by لَمْ .

غُرُورًا infin. cog. obj. (مفعول مطلق) .

Another reading جمعهم = their crowd.

Another reading ترفع الأَلْ

48 أَيُّهَا النَّاطِقُ الْمَبْدُلُغِ عَدَا .: عِنْدَ عَمْرٍو وَهَلْ لِذَٰكَ انْتِهَاءُ

“Oh *thou* speaker, the conveyer of false tales about us to 'Amru, is there any end to that?”

The vocative particle يَا is understood before أَيُّهَا .

الناطق In the nom. case, being simple vocative مفرد . He means 'Amru bin Kulthoom, as in line 22.

لِذَٰكَ (خبر) ; pred. (مبتدأ) ; subj. انتهاء

ذَاكَ i.e., your lies.

Another reading الشَّانِي = reviler.

49\* <sup>ا</sup>ن <sup>ع</sup>مرو <sup>ال</sup>نا <sup>ل</sup>دي <sup>ر</sup>خ <sup>ل</sup>ال . . . <sup>غ</sup>ير <sup>ش</sup>ك <sup>ف</sup>ي <sup>ك</sup>ل <sup>ه</sup>ن <sup>ال</sup>بلاء

“Verily, 'Amru has sentiments towards us, beyond a doubt, in all of which there is blessing.”

<sup>ا</sup>ن in the obj. case, being subj. after <sup>ل</sup>نا, the pred., being the sent. <sup>ل</sup>نا <sup>ل</sup>دي <sup>ر</sup>خ <sup>ل</sup>ال .

<sup>ل</sup>نا <sup>ل</sup>دي <sup>ر</sup>خ <sup>ل</sup>ال subj. and <sup>ل</sup>دي <sup>ر</sup>خ <sup>ل</sup>ال pred.

<sup>غ</sup>ير <sup>ش</sup>ك in the obj. case, being cogn. obj., being = <sup>ي</sup>قينا , governed by <sup>ي</sup>قينا under.

<sup>ا</sup>ن <sup>ع</sup>مرو <sup>ال</sup>نا <sup>ل</sup>دي <sup>ر</sup>خ <sup>ل</sup>ال .

<sup>ا</sup>ن <sup>ع</sup>مرو <sup>ال</sup>نا <sup>ل</sup>دي <sup>ر</sup>خ <sup>ل</sup>ال subj. ; <sup>ا</sup>ن <sup>ع</sup>مرو <sup>ال</sup>نا <sup>ل</sup>دي <sup>ر</sup>خ <sup>ل</sup>ال pred.

50 <sup>م</sup>ن <sup>ل</sup>نا <sup>ع</sup>ند <sup>ه</sup> من <sup>ال</sup>خبر <sup>ا</sup>يا . . . <sup>ت</sup> <sup>ذ</sup>لت <sup>ف</sup>ي <sup>ك</sup>ل <sup>ه</sup>ن <sup>ال</sup>قضاء

“He is the one with whom we have three signs of good services, in all of which there is a final decree in our favour against our rivals.”

Each one is sufficient in itself.

<sup>م</sup>ن a relat. pron., in the nom. case, being pred. (خبر) to the subj. <sup>ه</sup> هو under.

<sup>م</sup>ن <sup>ل</sup>نا <sup>ع</sup>ند <sup>ه</sup> &c., relat. clause <sup>م</sup>ن <sup>ل</sup>نا <sup>ع</sup>ند <sup>ه</sup> to <sup>م</sup>ن .

<sup>م</sup>ن <sup>ل</sup>نا <sup>ع</sup>ند <sup>ه</sup> subj. <sup>م</sup>ن <sup>ل</sup>نا <sup>ع</sup>ند <sup>ه</sup> pred.

<sup>م</sup>ن <sup>ل</sup>نا <sup>ع</sup>ند <sup>ه</sup> <sup>ف</sup>ي <sup>ك</sup>ل <sup>ه</sup>ن <sup>ال</sup>قضاء .

<sup>م</sup>ن <sup>ل</sup>نا <sup>ع</sup>ند <sup>ه</sup> <sup>ف</sup>ي <sup>ك</sup>ل <sup>ه</sup>ن <sup>ال</sup>قضاء subj. ; <sup>م</sup>ن <sup>ل</sup>نا <sup>ع</sup>ند <sup>ه</sup> <sup>ف</sup>ي <sup>ك</sup>ل <sup>ه</sup>ن <sup>ال</sup>قضاء pred.

51 <sup>ا</sup>ية <sup>ش</sup>ارق <sup>ال</sup>شقيقة <sup>ا</sup>ن <sup>ج</sup>ا . . . <sup>و</sup> <sup>ا</sup> <sup>ج</sup>ميعا <sup>ل</sup>كل <sup>ح</sup>ي <sup>ل</sup>واء

“One sign was the battle fought at the east end of the pass, when they all came up against us and there was a banner for every tribe.”

آية subj., the adv. phrase شَارِقُ (ظرف in the obj. case), pred.; or شَارِقُ in the nom. case, being pred.

Another reading سَائِقُ الشَّقِيْقَةِ, the driver or leader of, &c.

جَاؤُا &c., a sent. اذ مضاف اليه ( ظرف الزمان ).

Another reading اذ جاءت معدة = when the tribe of Ma'add came.

الشَّقِيْقَةُ, either (i) a clan from the tribe of Ghassán, or Shaibán, who made an inroad on some camels belonging to 'Amru bin-Hind, and who were defeated with a loss by the tribe of Yashkur; (ii) a place in Najd adjacent to the Iráq, (lit., a strip of rugged land between two sandy deserts); or (iii) the name of a well.

جَأْتُ or جَأْرًا adj. sent. of حال to the subj. of لِكُلِّ حِي لِرَوَاءِ

52 حول قيس مستلهمين بكبش . قورظي كانه عبداء

"They assembled round Qais bin Ma'dikarab, wearing coats of mail under a Yamanian Chief, as though he were a white stone, from his strength and beauty."

Most of the commentators say that Qais is the son of Ma'di Karab father of Al-Ash'ath, one of the kings of Himyar, but History denies the fact, for, this Qais ruled Kindah about the year 600 A. D. Some are of opinion that Qais is Imraul-Qais, the poet, who about this time was wandering from tribe to tribe for refuge from Munzir III, and uniting with some of the tribe of Taghlib, made an inroad against the lands of Munzir, but was overpowered by the tribe of Bakr. It seems probable, however, that this Qais is a son of Ma'dikarab's, uncle of Imraul-Qais, the poet, who is not mentioned by historians.

حول obj. of place ( ظرف المكان ).

مستلهمين obj. of حال .

مستلهمين بكبش also means, "under the protection of a chieftain, as though he were a coat-of-mail for them."

قورظ the name of a tree, from the leaves of which a tanning solution is prepared in Yaman; the relative adjective قورظي is, therefore, used for anything from Yaman.

The Arabs of Yaman are whiter as to the skin than other Arabs.

Or <sup>قُرْطِي</sup> may be = belonging to the country, known as <sup>بِلَادِ الْقُرْطِ</sup> in Yaman.

<sup>عَبَاءُ</sup> <sup>كَدْبَشُ</sup> adj. sent. to <sup>كَدْبَشُ</sup>.

<sup>عَبَاءُ</sup> adj. to <sup>صَخْرَةٌ</sup> (rock); or <sup>هَضْبَةٌ</sup> (hill), under.

53 <sup>وَصَيِّتٍ</sup> <sup>مِنَ الْعَوَائِكِ</sup> <sup>لَا تَذُ</sup> . . . <sup>إِلَّا مَبِيضَةً</sup> <sup>رَعَاءُ</sup>

“And the second sign is many a band descended from well-born women, whom nothing prevented from attaining their object, except our tribe clad in long white shirts of mail.”

<sup>صَيِّتٍ</sup> in the nom. case, being, pred. to <sup>أَيَّةٌ</sup> <sup>ذَانِيَةٌ</sup> under; or in the gen. case, by <sup>و</sup> (= رب).

<sup>لَا تَذُ</sup> adj. sent. to <sup>صَيِّتٍ</sup>.

<sup>مَبِيضَةً</sup> adj. to <sup>كَتِيْبَةٌ</sup> = column, under; or <sup>سُيُوفٌ</sup> = swords white and long; or <sup>ضَرْبَةٌ</sup> = a blow, cutting the flesh off the white bones and loosening the muscles.

<sup>رَعَاءُ</sup> also = possessed of <sup>رَعَالٌ</sup>, a band of horses.

54 <sup>فَرَدَدْنَا</sup> <sup>هَمَّ</sup> <sup>بَطْعِينَ</sup> <sup>كَمَا</sup> <sup>يَخْرُجُ</sup> . . . <sup>مِنْ خَرِيْبَةِ</sup> <sup>الْمَزَادِ</sup> <sup>الْمَاءِ</sup>

“But we repulsed them with blows of spears, which caused the blood to flow as water spurts from a hole in a leathern bottle.”

<sup>ك</sup> a prep., governing the following noun sent.; <sup>مَا</sup> being (مصدرية), of infin., <sup>كَخُرُوجِ</sup> <sup>الْمَاءِ</sup> = <sup>كَمَا</sup> <sup>يَخْرُجُ</sup> <sup>الْمَاءُ</sup>.

55 <sup>وَحَمَلْنَا</sup> <sup>هَمَّ</sup> <sup>عَلَى</sup> <sup>حِزْمِ</sup> <sup>ثَهَالٍ</sup> . . . <sup>نَ شَالَا</sup> <sup>وَدَمِي</sup> <sup>الْأَنْسَاءِ</sup>

“And we drove them to take shelter at the summit of Thahlân dispersing them, while the thigh-veins were bleeding.”

<sup>ثَهَالٌ</sup> a diptote <sup>غَيْرُ مَمْنُورٍ</sup> for <sup>ان</sup> and <sup>عَلَمِيَّةٌ</sup>; a mountain in Hijáz.

حملنا to (مفعول مطلق) Infinitive cogn. obj. شال

Another reading الحزم or الحزن = rugged ground; or الحزم the projecting part of a hill. In any of these cases, نهلان would be in gen. case, being in app. with الحزم and the like.

واو الحال introduced by حال &c., adv. sent. of ودتي

النساء the pl. of نسا, really the name of a certain tendon in the leg.

56 و فعلنا بهم كما علم الله . . . و ما إن للحائنين دماء

“And we did with them as God knows; and for those who court destruction, there is no compensation for their spilt blood.”

It is courting destruction to fight with our tribe.

Their loss was too great to be numbered, and was known only to God. As we were too powerful for them, they were unable to claim any compensation or make retaliation.

ما a relat. pron. in the gen. case by ك

عام الله relat. clause (صلة) to ما, the conj. pro. & obj. unders.

إن expletive, used corroboratively with the negative ما.

دماء subj. (مبتدأ); للحائنين pred. (خبر).

57 وجبهنا هم بطعن كما تذا . . . هز في جملة الطوي الدلاء

“And we struck them on the foreheads with a blow of our spears, which were quivering in their bodies, as the ropes of the buckets quiver in the water of the deep stone-cased well.”

ما that of infin.; كما تذا الدلاء = كذا تذا الدلاء

58 ثم حجرا اعذي بن أم قطام . . . وله فارسية خضراء

“And after that we fought Hujr, I mean the son of Ummi Qatâm, while with him was a Persian band, green by reason of their armour.”

This is the third sign of their bravery and devotion to 'Amru-bin-Hind.

Hujr, one of the chieftains of Kindah, vassals of the kings of Himyar, who marched to fight the king of Al-Hairah, Imra-ul-Qais III, son of Munzir III, and grandfather of 'Amru-bin-Hind, who lived about the year 493 A.D. The tribe of Yashkur went with the king of Al-Hairah to meet Hujr whom they defeated.

It is said that Hujr had a Persian army, which appeared green on account of their iron coats-of-mail and helmets.

حَجْرًا in the obj case by the verb قَاتَلْنَا (we fought) under.; or being ord. with م in the preceding line.

وله &c., adv. sent. of حال.

قطام an indeclinable noun مَبْنِي, being اسم الفعل; but here used as a declinable one (معرب) by a poetic license.

فارسيّة adj. to كَتَيْبَة, or دَرُوع under.

59 اسد في اللقاء ورد هموس . . . وربيع إن شموت غبراء

“He was a lion in battle, a savage, tawny lion, and as the spring, if the times of famine became oppressive.”

He was brave in war, generous in times of distress.

أسد pred. to the subj. هو under., so also ربيع.

غبراء (adj. to سنة under.) = a year abounding in dust for want of rain.

هموس Also = treading with a gentle sound.

Another reading ذواشبال = having young cubs.

An instance of the figure الافتنان. Vide line 40 of Poem VI.

60 وفككنا غل امرئى القيس عده . . . بعد ما طال حبسه والعناء

“And we struck off the fetters of Imra-ul-Qais from him, after his imprisonment and his captivity had been very long.”

بعد obj. of time, مضاف, to the following noun sent., introduced by ما of infin.; the phrase = بعد طول حبسه والعناء.

Imra-ul-Qais, brother of 'Amru-bin-Hind and son of Munzir III, who was taken a captive at the battle of Haleemah, wherein his father was killed. 'Amru set him free with the assistance of the tribe of Bakr during his march to Syria to avenge the death of his father.

61 وَمَعَ الْجَوْنِ جَوْنِ بَنِي الْاَوْسِ . سِ عَزُودٍ كَانَهَا دَفْوَاءٌ

“And with Jown, Jown of the tribe of Ows, there was a truculent *band*, as though they were strong-beaked eagles.”

جَوْن in app. (بدل) with الْجَوْنِ.

عَزُودٌ intensive adj. to كَتِيْبَةٌ under. Subj. to the pred. مَعَ الْجَوْنِ.

كَانَهَا دَفْوَاءٌ adj. sent. to عَزُودٌ.

دَفْوَاءٌ also = a large rock.

جَوْن one of the chieftains of Kindah, appointed by the tribe of Taghlib as a governor on Ows, one of their clans; and so the neighbours of Al-Hairah fought with them about the year 550 A.D.

62 مَا جَزَعْنَا نَحْتِ الْعِجَاجَةِ إِذْ وُلَّتْ . وَاشْأَلَا وَ إِذْ تَلَطَّى الصَّلَاءُ

“We did not affect grief under the dust of war, when they turned round scattered, and when the fire of war flamed up.”

نَحْتِ obj. of place (ظرف المكان).

وَ إِذْ &c., a sent. مَضَافٌ إِلَيْهِ (ظرف الزمان).

وَلَوْأَ cogn. obj. (مفعول مطلق) to وَ إِذْ.

Another reading وَ إِذْ وُلَّتْ بِأَقْفَائِهَا وَ حَرَّ الصَّلَاءُ, “When they turned their necks for flight and the fire of war grew hot.”

63 وَ أَقْدَنَاهُ رَبَّ غَسَّانٍ بِالْمَدِّ . ذَرَّ كَرْمًا إِذْ لَا تَكَالُ الدِّمَاءُ

“And we killed for him the king of the Ghassân, forcibly revenging Munzir, when the blood could not be measured out in revenge.”

We revenged Munzir when others were unable or refused to do so. Munzir had been killed by the Banû Ghassân.

8 referring to عمرو بن هند, secondary dative obj.; رب, being the direct obj.

علمية ان غير منصرف غسان

obj. of specification. (تهيدز).

Some consider this to be the third sign referred to in line 50. The allusion is to the killing of one of the chiefs of Ghassán, whom Al-Háarith the Lame appointed as the commander of his army. The Ghassánian chief was overcome by 'Amru-bin-Hind, who scattered his army. He was subsequently killed by 'Amru's allies, the tribe of Yashkur, in revenge for Munzir.

64 و اتينادم بتسعة املاك . . . كرام املاك بهم اغلاء

“And we brought to them nine noble princes, the plunder taken from whom was very valuable.”

عمرو بن هند and المنذر refers to the kings of Al-Hairah, in غم  
غال pl. of اغلاء . املاك an adj. sent. to املاك بهم اغلاء

The allusion is to the sons of Hujr, father of Imra-ul-Qais, the poet, who were sought for by Munzir and put to death, after Hujr was killed by the tribe of Asad.

65 و ولدنا عمرو بن أم إياس . . . من قريب لها انا اجداء

“And we caused the birth of 'Amru-bin-Ummi Iyás after a little time, when the marriage gift was brought to us.”

That is, we married him to a daughter of our tribe, from which union 'Amru was born, who is thus our nephew.

'Amru, son of Hujr, grandfather of 'Amru-bin-Hind, whose father had married Ummi Iyâ's, daughter of 'Owf, son of Mohallam, of the tribe of Bakr from Banî Tha'labah.

قريب adj. to زمان under.

لها apodosis to ولدنا .

66 مثلها تخرج النسيجة للقو . . . م فلاة من دونها افلاء

“Such a relationship as this results in friendship to the people closely connected, being like a desert, in front of which there are deserts.”



This would appear to mean that when a Chief of a tribe selected a wife from another tribe, friendship between the two tribes would be the result; and not only this, but each tribe would consider the friends of the other tribe amongst its friends.

مَثَلُهَا subj. ( مَبْدَأُ ) &c., sent. pred. ( خَبْرٌ ).

نَصِيحَةٌ must be translated as "friendship" in this line.

فَلَاةٌ pred. ( خَبْرٌ ) to هِيَ subj. ( مَبْدَأُ ) under.

مِنْ دُونِهَا فَالَاءٌ adj. sent. to فَلَاةٌ .

67 فَاتْرَكُوا الطَّيْخَ وَالتَّعْدِيَّ وَإِعْمًا . تَتَعَاشُوا فِي التَّعَاشِيِ الدَّاءُ

"Then put away, *Oh Baní Taghlib*, pride and encroachment; and if you must be acting ignorantly, then in ignorance there is disease."

التَّعْدِي the final ي ought to and would, be read with فَتَحُهُ, (being in the obj. case by فَاتْرَكُوا), but for the necessity of the metre.

Another reading التَّعَاشِيِ .

تَتَعَاشُوا jussive by إِنْ, being شَوْطٌ; فَنَفِي, &c., a sent. apodosis to إِنْ introduced by ف .

الدَّاءُ subj, and فِي التَّعَاشِيِ, pred. ( خَبْرٌ ).

إِعْمًا = إِنْ مَأْ where مَأْ is expletive.

68 وَذَكَرُوا حِلْفَ ذِي الْمَجَازِ وَمَأْتٍ . دِمٌ فِيهِ الْعَهْدُ وَالْكَفَالَةُ

"And remember the oath at Zil-Majáz, and what was presented there from hostages and promises;"

The tribes of Bakr and Taghlib agreed upon peace at Zil-Majáz, a place near Mecca, where a great fair was held. 'Amru-bin-Hind took promises and hostages from them upon their good behaviour.

مَا a relat. pron., obj., co-ord. to حِلْفٌ .

قَدَّمَ passive relat. clause ( صِلَةٌ ) to مَا .

وَالْعَهْدُ and الْكَفَالَةُ in app. with مَا .

69 حَذَرَ الْجَوْرِ وَالْتَعَدِّي وَ هَلْ يَذُ — .: قَضَ مَا فِي الْمَهَارِقِ الْأَنْوَاءِ

“In order to avoid tyranny and aggression; and will false fancies break *the covenant written in the official documents?*”

This is الاستفهام الإنكاري or interrogative of appeal.

حذَر Infin. in the obj. case, being مفعول له to قَدَّمَ in the preceding line.

Another instance of التضمين .

Another reading حَذَرَ الْخَوْنِ = for fear of treachery.

70 وَاَعْلَمُوا أَنَّنَا وَإِيَّاكُمْ فِي .: مَا اشْتَرَطْنَا يَوْمَ احْتَلَفْنَا سِوَاءَ

“And know that we and you in that, which we made conditions about on the day we bound ourselves by oaths, are equal.”

The conditions are equally binding on us both.

أَعْلَمُوا &c., a noun, sent. introduced by أَنْتَ , obj. to

أَعْلَمُوا and إِيَّاكُمْ in the obj. case, being subj. after أَنْتَ , the pred. being سِوَاءَ .

مَا a relat. pron. in the gen. case by the prep. فِي ; اشْتَرَطْنَا being the relat. clause (صلة) , the conj. pron. (عائد) ة obj., under.

يَوْمَ obj. of time (ظرف الزمان مفعول فيه) , مضاف to the following sent. احْتَلَفْنَا .

71 عُنْدًا بَاطِلًا وَ ظُلْمًا كَمَا تَع — .: — تَمْرٌ عَنْ حَجْرَةِ الرَّبِيعِ الضَّبَاءِ

“You act in opposition, falsely and oppressively, as the deer are sacrificed, in place of *sheep from the fold of the flock.*”

The Arabs in old times were accustomed to hunt and kill a wild goat instead of sacrificing the sheep, which they had vowed to sacrifice.

عُنْدًا Infin., in the obj. case, being cog. obj. (مفعول مطلق) , to ظُلْمًا . ( = you oppose us,) under. ; so also تَمْرٌ لَنَا .

بَاطِلًا adj. to عُنْدًا .

كما تُعَدُّرُ (مصَدْرِيَّة) gives infin. signification to the following sent. كَعْتَرِ الطَّبَّاءِ عَنِ حَجْرَةِ الرَّيْضِ &c. =

الرَّيْضِ a collective noun for sheep in a fold.

اعلينا جناح كندة ان يغـ . . . — نم غازيهم ومنا الجزاء 72

“Are we responsible for the crime of the tribe of Kindah, that their warriors plundered you; and must the fine *be paid* by us?”

اعلينا pred. (خبر) to جُناح, subj. (مبتدأ).

كندة a diptote غير منصرف for تازيت and علمية.

ان (elliptical for لان, for that), introducing the following noun sent.

غازي syncopted form of the pl. غازي.

Here the poet proceeds to reproach the Taghlabians sarcastically concerning certain campaigns which they had lost with disgrace and much loss.

The allusion is to the campaign, wherein some people of Taghlib, sent by the king to the tribe of Kindah for the demand of revenue, which the latter had refused to pay, were killed with impunity.

ام علينا جرى اياد كما . . . نيط بجون المحمل الا عباء 73

“Or are we responsible for the sin of the tribe of Iyád, as the burdens are hung to the centre of the burthened *camel*.”

That is, you make us responsible for a weight of sin which we have no business to bear?

المحمل adj. to المحمل, under.

Another reading بجز.

Another reading جرى العباد = crime of the people.

ليس منا المضر بون ولا قيد . . . س ولا جندل ولا الحذاء 74

“Those struck with the sword are not of us, nor is Qais, nor Jandal, nor Hazzáa.”

المضربون passive part., intensive, subj. to ليس; so also قيس, &c.  
ليس pred. after منا.

These are chiefs of Taghlib, who were put to death by Munzir III, father of 'Amru-bin-Hind, for taking share in a rebellion.

75 ام جنايا بني عتيق فمن يغـ . . . در فاننا من حزبهم براء

“Or are we responsible for the crimes of Baní 'Ateeq, for we are quit of the parties of *such ones* as act treacherously.”

We have nothing to do with treacherous people; hinting that the Taghlibs are treacherous.

جنايا subj. (مبتدأ) to the pred. (خبر) علينا under.

يغدر jussive, being شرط.

فاننا &c., a sent. apodosis (جزاء) to من, introduced by ف.

نا subj. after ان, and براء (pl. of بوي) pred.

Another reading فاننا مذكم ان غدركم لبراء = Then verily we are quit of you, if you act treacherously.

براء an infin. used as an adj., and as of common gender and number.

Or براء syncopated form of براء.

76 وثمانون من تميم بايدهم — . . . هم رماح صدورهن القضاء

“And eighty warriors of the tribe of Tameem attacked you, while in their hands were spears, whose blades were fate.”

Eighty men of the tribe of Tameem under 'Amru, one of the tribes of Sa'di-Mianát, attacked a party of Baní Qatan from Baní Taghlib, called Baní Razâh, inhabiting a place called Nitá' near Bahrain, and utterly destroyed them.

ثمانون in the nom. case, being subj. to اغاروا unders.

بايدهم adj. sent. to ثمانون; — رماح subj.; بايدهم pred.

صدورهن القضاء alj. sent. to رماح.

77 تَرَكَرَعَمَ مَلَكِبِينَ وَأَبُوا .: بِنَهَابٍ يَصْمُ مِنْهَا الْجِدَاءُ

“They left them, (*Banî Taghlib*,) cut to pieces, and returned with plunder, *while the great and loud shouting of the camel-drivers made the people deaf.*”

The booty was so great that many camels had to be employed to carry it.

مَلَكِبِينَ pass. part. obj. of حال to صَم.

Another reading مَلَكِبِينَ = shouting.

الْجِدَاءُ adj. sent. to نَهَابٍ.

Another reading يَصْمُ in the pass. ; = by which the shouting of the camel-drivers is deafened; i.e., in the roar of their triumph in victory over you the shouting of the camel-drivers was lost.

78 أَمَ عَيْنَا جَرَى حَنِيفَةً أَمْ مَا .: جَمَعَتْ مِنْ مَحَارِبٍ غُبْرَاءُ

“Or are we responsible for the sin of Haneefah, or for what the earth has collected from warriors.”

حَنِيفَةً a diptote غير منصرف for تَأْيِثٌ and عَامِيَةٌ.

أَمْ a relat. pron., in the nom. case, being subj. (مبتدأ) to the pred. عَيْنَا.

جَمَعَتْ relat. clause, (عامة) to مَا the conj. pron. هـ, obj., under.

مِنْ explanat. of مَا.

غُبْرَاءُ also = the year of famine.

Here the poet artfully instigates 'Amru-bin-Hind against Banî Taghlib, reminding him of the murder of his father Munzir III. by Shammar, son of 'Amru, one of Banî Haneefah, allies of Banî Taghlib. Shammar's mother being a Ghassánian, he assassinated Munzir for his having made war on the tribe of Ghassán.

79 أَمَ عَيْنَا جَرَى قِضَاعَةَ أَمْ لَيْدٌ — .: سَ عَلَيْنَا فِيمَا جَنُوا أَبْدَاءُ

“Or are we responsible for the crime of the tribe of Quzá'at; nay, we have no share in the sins they committed.”



ثم in لهم refers to بني رزاح and in عليهم to بني تغلب .

83 <sup>وَمَا</sup> <sup>فَأَوْ</sup> <sup>أَمْنَهُمْ</sup> <sup>بِقَاصِمَةِ</sup> <sup>الظِّمِّ</sup> . : <sup>وَالَا</sup> <sup>يَبْرُدُ</sup> <sup>الغَلِيلُ</sup> <sup>المَاءُ</sup>

“Then they, *who attacked the Banî Ruzáh*, turned back from their object with *a misfortune* breaking the back, while water did not quench their great thirst.”

Banî Taghlib were obliged to desist from their object owing to defeat and never obtained their revenge.

ب to give a transitive signification to فَأَوْ .

فَاصِمَةٌ adj. to دَاهِيَةٌ (calamity), under.

وَالَا &c., adv. sent. of حال introduced by وَالْحَالِ .

84 <sup>ثُمَّ</sup> <sup>خَيْلٍ</sup> <sup>مِنْ</sup> <sup>بَعْدِ</sup> <sup>ذَلِكَ</sup> <sup>مَعَ</sup> <sup>العِ</sup> . : <sup>مَلَأَ</sup> <sup>لَارَاقَةَ</sup> <sup>وَالَا</sup> <sup>بِقَاءَ</sup>

“Then after that *you were attacked* by a band of cavalry under 'Alláq where there was no pity, and no preserving you *alive*.”

He showed you no mercy, Oh Banî Taghlib.

خَيْلٍ subj. to جَاءَتْكُمْ (= came to you), under.

رَاقَةٌ and إِبْقَاءٌ, subj. to لهم pred. (خبر).

لَارَاقَةٌ &c., adj. sent. to خَيْلٍ .

Al-Galláq or Al-'Alláq, the keeper of the camels of Nu'mán bin Munzir, from the tribe of Tameem, or of Hanzalah, (*according to some commentators*.) He was sent by 'Amru-bin-Hind with a band to the country of Taghlib, when they refused to assist him in carrying out his revenge against the tribe of Ghassán.

85 <sup>فَمَلَكْنَا</sup> <sup>بِذَلِكَ</sup> <sup>النَّاسَ</sup> <sup>حَتَّى</sup> . : <sup>مَلِكِ</sup> <sup>الْمُنْذِرِ</sup> <sup>بِنِ</sup> <sup>مَاءِ</sup> <sup>السَّمَاءِ</sup>

“By such *a deed* we got supremacy over the people until Munzir, son of the “Rain of the Heaven” enjoyed supremacy.”

بُن in appos. (بدل) with الْمُنْذِرِ .

السماء in the gen. case, being مضاف اليه; and so روي, here has كسرة instead of ضمة, the established حركة of the روي of the poem. An instance of the defect in the rhyme called إقواء.

86

وهو الرب والشهيد على يو . . . م الخيارين والبلاء بلاء

“He is the Chief, and the witness upon *what* happened in the day of the battle of Khayárain, while the trial of *our* bravery was a *severe* trial.”

و او الحال adv. sent. of حال, introduced by والبلاء بلاء.

Hayárain, or Khayárain or Havárain, a scene of battle, wherein Bakr fought with 'Amru bin Hind or his father Munzir.

#### END OF THE SEVENTH POEM.

الحمد لله الذي هدانا لهذا وما كنا لنهتدي لولا أن هدانا الله  
وقد وافق بعون الله شرح هذا الكتاب البديع المستطاب الجامع  
على الذمكات و الظرائف الكساوي على الأداب واللطائف  
المسمى بالسبع المعلمات نهار التاسع من شهر جولي أي تموز  
عام تسعين وثمان مائة والف من ميلاد سيدنا المسيح

❖ THE END ❖





## ERRATA.



- Introductory Page XIV., line 13, for "unstableness" read "instability."
- Page XXII., line 5, for "Thaglibians" read "Taghlibians."
- Page 3, line 20, for "parted" read "departed."
- „ 9 „ 7, for "or" read "and."
- „ 15 „ 19, for "its" read "their."
- „ 18 „ 21 and 22, read "of whom the stars are as if they were tied by strongly twisted rope to Mount Yazbul."
- „ 26 „ 12, omit the full-stop at the end.
- „ 29 „ 19, insert "the" before "Yemani."
- „ 40 „ 21, omit "a" before "rough."
- „ 50 „ 27, after "me" insert a comma.
- „ 54 „ 6, for "keep" read "keeps."
- „ 68 „ 1, for "they" read "it."
- „ 82 „ 6, for "'Ab" read "'Abs."
- „ 84 „ 14, omit "comma" at end of line.
- „ 103 „ 29, for اقدم read اقدام
- „ 132 „ 16, for "line 19" read "line 21."
- „ 151 „ 15, for "established" read "settled."
- „ 163 „ 20, after "Du'mee" insert in italics "the answer to the question."
- „ 187 „ 12, for "protosis" read "protasis."
- „ 223 „ 7, after "inroad" insert "to capture."
- „ 223 „ 8, omit the "a" before "loss."
- „ 6 „ 23, 12t\* for 12.
- „ 7 „ 23, 17t\* for 17.
- „ 16 „ 20, for يَرْتُو read يَرْتُو
- „ 21 „ 10, for عَلِي read عَلِي
- „ 33 „ 23, read semicolon at the end.

- Page 43, line 3, for <sup>ع</sup>الْعَتَقُ read <sup>ع</sup>الْعَتَقُ
- „ 49 „ 20, for <sup>ف</sup>فَانِ read <sup>ف</sup>فَانِ and for <sup>د</sup>دُعِ read <sup>د</sup>دُعِ
- „ 53 „ 19, for <sup>ا</sup>اِخْطِئِمْ read <sup>ا</sup>اِخْطِئِمْ
- „ 85 „ 28, for <sup>ا</sup>اَلِي read <sup>ا</sup>اَلِي
- „ 96 „ 8, for it's read its.
- „ 134 „ 10, for <sup>ا</sup>الْاَعْدَاءُ read <sup>ا</sup>الْاَعْدَاءُ
- „ 143 „ 5, omit “<sup>ا</sup>وَ نَخَالِي and.”
- „ 144 „ 12, for <sup>ا</sup>اِخْفَاصِ read <sup>ا</sup>اِخْفَاصِ
- „ 144 „ 22, for <sup>س</sup>سُدِّي read <sup>س</sup>سُدِّي
- „ 160 „ 12, for <sup>ي</sup>يُقَدِّنِ read <sup>ي</sup>يُقَدِّنِ
- „ 169 „ 4, for <sup>و</sup>وَنُحَلِّ read <sup>و</sup>وَنُحَلِّ
- „ 170 „ 23, for <sup>ا</sup>الْمُحِبِّ read <sup>ا</sup>الْمُحِبِّ
- „ 183 „ 5, read a comma at the end.
- „ 183 „ 22, for <sup>ق</sup>قُرَيْنِ read <sup>ق</sup>قُرَيْنِ
- „ 194 „ 12, for <sup>ا</sup>الْعَجْزِ read <sup>ا</sup>الْعَجْزِ
- „ 202 „ 16, for <sup>ب</sup>بِدْرَقَةٍ read <sup>ب</sup>بِدْرَقَةٍ
- „ 203 „ 10, for <sup>ع</sup>عَهْدَتِ read <sup>ع</sup>عَهْدَتِ
- „ 203 „ 10, for <sup>ف</sup>فَابِكِي read <sup>ف</sup>فَابِكِي
- „ 203 „ 25, for <sup>ب</sup>بِمَرَأِي read <sup>ب</sup>بِمَرَأِي
- „ 205 „ 20, for <sup>ا</sup>اَفْزَعَهَا read <sup>ا</sup>اَفْزَعَهَا







