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An extract from Ibn Kutaiba's
'Adab al-Kâtib, with trans. and
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AN EXTRACT FROM IBN KUTAIBA'S

'ADAB AL-KÂTIB,

OR

THE WRITER'S GUIDE,

WITH

TRANSLATION AND NOTES

BY

WILLIAM O. SPROULL, PH. D.,

PITTSBURGH, PA.,

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Preface.

Abû Muḥammad ‘Abd Allah Ibn Muslim Ibn Kutaiba¹⁾ ad-Dinawarî, or, as he was commonly known, Ibn Kutaiba was born in the year of the Hegira 213 (A.D. 828—9). The place of his birth is not known with certainty. According to some it was Dînawar, according to others in Marw, others maintain that it was in Kûfa and others still in Bagdad²⁾. The Fihrist³⁾ calls him al-Kûfi, assigning as the reason, that he was born in the beginning of the month Raġab (middle of Sept.) 213 A. H. in Kûfa.

The surname al-Marwî, which is sometimes given him, can be explained, if we should assume that it does not designate his birth-place, by the fact of his father's having been born in Marw. Ibn Kutaiba acted for a time as Ḳadi in Dînawar, and hence the surname ad-Dinawarî. The place where he carried on his studies and afterwards taught was Bagdad.

In his religious views Ibn Kutaiba was the extreme opposite of an idealist. God is not, according to him, either a pure essence or a spiritual being utterly free from all the imperfections that are commonly attributed to what is created. The Creator is rather like the created, having the same form, adorned with the same virtues and blemished with the same vices. Ibn Kutaiba was, what we call, an Anthropomorphist⁴⁾.

1) Kutaiba is the diminutive of ^{قَتَبَ}قَتَبَة, the sing. of ^{قَتَاب}قَتَاب meaning entrails (الأمعاء). Dict. biog. Ibn. Khall. Texte arabe. De Slane I. 353. 2) Ibid. 3) and 4) Gramm. Sch. d. Arab. Flügel, p. 188.

Agreed as the historians are in regard to the time of the birth of Ibn Kutaiba, the contrary must be said in respect to when he died. The following dates are given: 263¹⁾ A. H. (876 A. D.), 267²⁾ A. H. (880 A. D.), 272³⁾ A. H. (May 884 A. D.), 276 A. H. (889 A. D.).⁴⁾ According to the Fihrist,⁵⁾ it was in the month Dû'l-Ki'da 270 A. H. (May 884 A. D.), according to others in 271⁶⁾ A. H. Ibn Ḥallikan says, it was most probably on the 15 of Raġab 296⁷⁾ A. H. (Apr. 909. A. D.).

Judging by his different works, Ibn Kutaiba was not only a grammarian but also an historian, a genealogist and a rhetorician. He imparted also to his pupils traditions, and was quoted as authority by his son Al-mad and by Ibn Durustaweih. In the Fihrist he is classified under the grammarians; Ibn Ḥallikan calls him a grammarian and a philologist of eminent talent and noted for the correctness of his information; Haġi Ḥalfa designates him as a grammarian, and very often as an Imâm.

According to the Fihrist⁸⁾ Ibn Kutaiba was put at the head of the eclectic school by those grammarians and lexicographers who, not belonging to the school of Kûfa and also not to that of Baṣra, combined what they deemed the best of both.

The names of the following works will serve to give some idea of the wide scope of his productions.

- I. كتاب المعارف The book of facts. II. أدب الكاتب The writer's guide. III. كتاب غريب القرآن The book of the rare expressions of the Coran. IV. كتاب غريب الحديث The book of the rare expressions in the traditions. V. كتاب عيون الاخبار The book of the sources of information. VI. كتاب مشكل القرآن The book of the obscurities of the Coran. VII. كتاب مشكل الحديث The book of the obscurities of the traditions. VIII. كتاب طبقات الشعراء The book of notices con-

1) I. p. 195. 2) p. 213. 3) IV. p. 144. 4) II. p. 385 of the Lex. bibliog. et encycl. a Haji Khalifa. Flügel. 5) Gramm. Sch. Ar. p. 188. 6) and 7) Dict. biog. Ibn. Khal. p. 353. 8) Gramm. Sch. Flügel p. 188.

cerning poets. IX. كتاب الاشربة The book on drinks. X. كتاب اصلاح الغلط The book correcting the faults [of Ibn 'Ubaida]. XI. كتاب التفقيه The book of instruction. XII. كتاب اعراب القراءات The book on horses. XIII. كتاب اعراب القراءات The book of the grammatical analysis of the different readings of the Coran. XIV. كتاب الانواء The book of the rising and setting of stars. XV. كتاب المسائل والجبوبات The book of questions and answers. XVI. كتاب الميسر والقذاح The book on games of chance, and others¹).

The book *Adab al-Kātib*, from which the following pages are taken, was written for the purpose of serving as a guide in letter writing, which at that time so flourished among the Arabs. In the book the words explained are names of the most common and familiar objects, at the same time dialectical forms and synonyms are given, often accompanied with verses from poets and quotations from grammarians and lexicographers, in order to substantiate an assertion or to serve as an authority. The book has an unusually long preface so that the learned men of that time called it a preface without a book.²)

The codex from which we have extracted is in the Imperial Court Library in Vienna. The codex has no general title, although it is divided into chapters and sub-chapters. The penmanship is exceedingly good, written in a plain hand almost without any interlacing of the different letters. On the other hand, it is not so accurate, words, and oftentimes a

1) Ibn Khall. *Biog. Dict.* (eng.) (p. 22.) and Arab. p. 352. Hagi Ḥalfā mentions twenty three (23) books as having been written by Ibn Kutaiba. In Hammer-Purgstall's *Lit.-Gesch. d. Arab.* is a list of forty two (42). In Hagi Khalfā, Flügel, II, 105 is a charge of

plagiarism brought against Ibn Kutaiba نأريخ ابى حنيفة احمد بن
داود الدينورى المتوفى سنة ٢٨٢ قال المسعودى هو كبير أخذ ابن
٢) Dict. biog. Ibn Khall. De Slane قتيبة ما ذكره وجعله عن نفسه
p. 353. Confer also Arab. pers. u. türk. Handschriften der Wiener Hofbibliothek. Flügel I, p. 225.

line, are written a second time, and sometimes crossed out and sometimes not, the vowels when written are mostly incorrect.

The „Notes“ that we have given are mainly for the purpose of enabling one to form an idea of the worth of the book, by comparing its definitions with those of the same words found elsewhere.

This and similar works are the chief sources from which the Arabic lexicographers have derived the information that they have incorporated in their lexicons, and the advantages that would result to Arabic lexicography from the editing and publishing the same are evident. A beginning has indeed been made in this direction, Dr. *D. H. Müller* of Vienna being at present engaged in editing the writings of Aṣma'î. We shall embrace this opportunity of returning to Dr. *D. H. Müller* our thanks for his kindness shown to us while in Vienna, and especially in connection with the Library. We desire also to express to Prof. *Fleischer* our deep-felt gratitude for the exceedingly valuable assistance that he has so often rendered us.

Translation.

The chapter of the knowledge of instruments.

Abū Muḥammad says: The **مُحَلَّات** are the milk-skin and the axe and the instrument for striking light and the well-bucket and the large knife and the cooking-pot; and they are called **مُحَلَّات**, because he who has these things with him abides wheresoever he will, but when (he has them) not (with him), he must alight in company with others.

The **فَأْسٌ** is the axe that has one head, and the **حَدَاةٌ** is the one that has two heads, and its plural is **حَدَاةٌ**; and the **صَافُورٌ** is a large **فَأْسٌ**, having one head, with which stones are broken, and it is (also) the **مِعْوَلٌ**, and the **بُرْزِينٌ** is a large **فَأْسٌ** with which trees are cut down. And the **عَلَاةٌ** is the anvil, and concerning it is the tradition, that Adam fell (from Paradise) having with him the **عَلَاةٌ**; and the **عَتَلَةٌ** is the auger. And the **حُمْتٌ** are skins for butter, its singular is **حَمِيمَةٌ**, and likewise the **أَنْحَاءٌ** and its singular is **نَحِيٌّ**; and the **وَضَبٌ** are skins for milk, and its singular is **وَضْبٌ**; and the **ذَوَارِعٌ** are skins for wine, and I have not heard of a singular of it. And the **أَسْفِيَّةٌ** are for water, and the name **زِقٌّ**

embraces all of these; and the حَمْت are also used for honey.

Abû Zaid says: The skin of a kid, as long as it is suckled, is called the شَكْوَة and after it has been weaned, its skin is the بَدْرَة; and when it has entered its second year, its skin is the سِقَاء. And the [صَبَّخَة] is the handle of the knife and of the butcher-knife, and the handle of the awl (مِخْصَف and اَشْقَى).

And the كَرَّ is the rope with which one climbs the palm-trees, and it is not a كَرَّ, except in this case; and the مَسَد is made of palm-leaves, or of the fibers of palm-trees, or of skins, and it is called مَسَد from مَسَد, that is tightly twisting, and plaiting; and the مِطْمَر is the rope with which the builder proportions, and it is also the إِمَام; and the مَقْوَس is that rope that is stretched before the horses in the race-course, and it is (also) the مَقْبِص, and thence (the expression), I have taken so and so according to the مَقْبِص¹).

And that rope with which the scales are raised is the عَدْبَة; and that transverse iron (bar) in which the pointer is, is the مِناجِم, and that part of it in which the pointer moves is called the عِيَارَان; and the سَعْدَانَات are those knots on the lower part of the scales; and that ring in which the cords come together at the extremity of the iron bar is the كِطَامَة.

And the two pieces of hard wood that are laid upon the

1) See note to مقوس.

well-bucket, like a cross, are the *عَرَقُوتَانِ*, and that thong that is between the two handles of the well-bucket and the *عَرَائِقِ* is the *وَدَمِ*, and the *عِنَاجِ* on the heavy well-bucket is a rope or girth that is tied under it, and then tied to the *عَرَائِقِ*, and it is a support to the *وَدَمِ*: and when it is light, a strap is tied in one of its two handles (and then) to the *عَرَقُوتَا*; and *الكَرْبِ* is this, a rope is tied to the *عَرَائِقِ*, it is then doubled and then trebled. El-Ḥuṭai-ah says:

„A people who, when they conclude a covenant with their neighbor, tie the *عِنَاجِ* and tie above it the *كَرْبِ*.“

And the *دَبْرِكِ* is a rope that is tied to the end of the main-rope, in order that it may be the one next to the water, and that the main-rope may not rot; and the *فَرِغِ* of a well-bucket is the place where the water comes forth from between the *عَرَقُوتَانِ*. In the pulley is the *مِخْوَرِ*, and this is that piece of wood that is in the middle of the pulley, and at times it is made of iron; and when it is made of hard wood, it is the *قَعْوَرِ*. And the *قَبِّ* is that which is in the middle of the pulley and which has teeth of hard wood.

And the *سِنَّةِ* is the iron of the plough (i. e. plough-share), and it is also the *سِنَّةِ*; and the *نَيْبِ* is that hard wood that is upon the neck of the ox. And the *مَقْوَمِ* is that hard wood that the plougher grasps. And the *مِنْسَعَةِ* is that bunch of feathers with which the bread is brushed, that is with which it is beaten. And the *مِسْبَعَةِ* is the plasterer's trowel. It is so called, because one plasters with it, that is coats with

mud, and the سِيَّاح is mud (mixed) with straw, and the مَنَقَّاف is that polishing shell that is taken from the sea.

The chapter of the knowledge of watering-troughs.

Abû Muḥammad says: The عَقْر is the back-part of the watering-trough, and the اَزَاء is the place where the water pours into it; and the صَنْبُور is its outlet, and the عَضْد of the watering-trough is from its اَزَاء to its back-part, and the مَدَلَج is what (the distance) is between the well and the watering-trough, and the مَنَحَاة is what is between the well and the end (of the course) of the she-camel by means of which water is drawn. One says: „Her she-camels toil in the course.“

And the زُرْنُوقَان are two pillars of stone erected over the head of the well and they are two supports; and when they are of hard wood, they are دِعَامَتَان, and the نَعَامَة is the hard wood cross-wise on the زُرْنُوقَان, and the قَتَب is all of the utensils of the she-camel by means of which water is drawn.

The chapter of the knowledge of garments and of vestments.

Abû Muḥammad says: The رَيْط is every garment that is not of two pieces, and the حَلَّة consists necessarily of two garments; and the نَقَبَة is a part of a garment according to the pattern of the drawers, upon which a waist-band is sewed, other than the wide thigh-piece, and it is fastened the way drawers are fastened; and when it has not a waist-band and

not knees ¹⁾, it is the نِطَاق; and when it has a waist-band and knees and a wide thigh-piece, it is the drawers; and the قَرَقُل is that under-garment that has no arms; and the طَّرَّة of the garment and its صِنْفَة and its كَفَّة are the same, and it is that border on which there is no fringe; and the حَوَائِش of the garment are its borders, all of them. And the زِمَام of the sandal is that (i. e. the thong) which passes from its شِشَع ²⁾ between the second and the first toe, and its قِبَال, like to it, is that which passes between the middle toe and the one next to it. And the وَصَّوَصَة is the drawing the veil close, and when you let it down to the مَحْجِر ³⁾, it is the نِقَاب, and when it is to (upon) the end of the nose, the لِقَام, and to (upon) the mouth, the لِنَام. And one says, he uncovers from his head, he unveils from his face, he makes bare from his feet. And الاَضْطِبَاع is your gathering together the two ends of your garment upon your left shoulder, and drawing one of the two ends from beneath your right hand, and exposing your right shoulder; and اِشْتِمَالُ الصَّمَاءِ is the covering yourself with your garment and not raising any part of its sides; and السَدْل is the letting your garment drop, and not gathering it beneath your hands. And one says, بُرِدٌ مُقَوِّفٌ, that is; a striped garment upon which there is embroidery-work, and its origin is from the فُرُوف in the finger-nail, and this is the white in the finger-nails of young men.

1) That is the part of a garment (drawers, breeches) covering the legs from the knees downwards. 2) The thong that passes through the sole of the sandal and between two of the toes, (Lane).

3) The part which is next below, or around the eye, (Lane).

The chapter concerning the knowledge of weapons.

Abû Muḥammad says: رَجُلٌ تَرَأَسُ is a man when he has a shield with him, and when he has not a shield with him, he is a أَكْشَفُ; and رَجُلٌ سَائِفٌ وَسَيْفٌ is a man when he has a sword with him, and when he has not a sword with him, he is a أَمْبِلُ; and one says, the مُسَيْفُ is that one who has a sword with him, and when he strikes with it, he is a سَائِفٌ. One says, أَعَصَى بِهِ، عَصَيْتُ بِالسَّيْفِ، when (it means) you strike with the sword, and عَصَوْتُ بِالْعَصَا، عَصَوْتُ when (it means) you strike with the staff; and the primary signification with respect to the sword is taken from the staff; consequently between them (i. e. these two forms) a distinction is made. And رَجُلٌ رَامِحٌ is a man when he has a spear with him, and when he has not a spear with him, he is a أَجَمُّ; and رَجُلٌ دَارِعٌ is a man when he has on him a coat of mail, and when he has not on him a coat of mail, he is a حَاسِرٌ; and رَجُلٌ نَابِلٌ وَتَبَالٌ is a man when he has arrows with him, and when he is accustomed to make them, he is a نَابِلٌ. And one says, اسْتَنْبَلَنِي فَاثْبَلْتَهُ، that is; he asked me for arrows, and I presented him with arrows. And when a man has with him a sword and arrows, he is a قَارِنٌ; and رَجُلٌ سَالِحٌ، that is; he has with him weapons; and when he is completely armed, he is a مُؤَدِّ or a مُدَجِّجٌ or شَاكٌّ فِي السِّلَاحِ; and when he has not weapons with him, he is a أَعْرَلٌ، and when he has on him an iron helmet, he is a مُقَنَّعٌ; and when he puts on over his coat of mail a

garment, he is a *كَافِرٍ*, and has now covered his coat of mail. And one says, this is a man *مُنْقَوِسٍ* (armed with a bow), and *مُتَنَبِّلٍ* (supplied with his arrows), (and when he has not with him a bow and not arrows he is a *أَنْكَبٌ*), and *مُتَنَكِّبٍ كِنَانَتَهُ* (laid his quiver upon his shoulder).

The chapter of the knowledge of the sword.

Abû Muḥammad says: The *دُبَابٌ* of the sword is the point of its extremity, and its two edges of its two sides are its *طَبَّتَانِ*, and the *عَيْرٌ* is the raised part in its middle, and its *عِدَارٌ* is what is between its *طَبَّتَانِ* and the *عَيْرٌ* of the two sides of the sword, in general; and the *سَيْلَانٌ* of the sword and of the knife is that iron (-piece) that goes into the handle, that is its tail, its plural is *سَيْلَانَاتٌ*.

The chapter concerning the spear.

Abû Muḥammad says: The *جُبَّةٌ* is that part of the spear-head into which the spear(-shaft) enters, and the *تَعْلَبٌ* is that part of the spear(-shaft) that enters into the spear-head; and what is below the *تَعْلَبٌ* to the extent of two cubits is called the *عَامِلٌ* of the spear, and that part that (extends) to the *زُجٌّ* (i. e. the iron foot) is called the *سَانَلَةٌ* of the spear.

The chapter concerning the bow.

Abû Muḥammad says: The *سِيَّةٌ* of the bow is that part of its end that is curved, and the *عَاجِسٌ* and the *بِعَاجِسٌ* is the place where the archer grasps, and the *كُظْرَةٌ* is that notch in which the string is, and the *نَعْلٌ* is that nerve with which

the back of the سَيْبَة is covered, and the خِلْد are those thongs that cover the outer sides of the سَيْبَتَان, and the غِفَارَة is that piece of cloth that is over that notch in which the string is; and the عَتَل are the Persian bows; and the اِطْنَابَة is that strap that is on the end of the string.

The chapter concerning the arrow.

Abû Muḥammad says: The فُوق of the arrow is the place for the (bow-) string, and the حَرْفَان of the arrow are the two cusps, and that thong that binds together the فُوق is the اُطْرَة and the رُعْظ is the place where the head enters the arrow, and the رِصَاف is that nerve that is around the رُعْظ; and the feathers of an arrow are called the قُدْذ, and a single one is قُدْدَة; and the اَفْدُّ is that arrow on which there are no feathers, and the مَرِيْش is feathered; and the نَكْس is one of those arrows whose notch is broken off, and its lowest part is made its uppermost part.

The chapter of spear-heads.

Abû Muḥammad says: In respect to the spear-head, its قُرْنَة is its end, and this is its extremity; and the عَيْم is the raised part in its middle; and the غِرَارَان are the two sides of it; and the كَلَيْتَان are those (projections) from the right and from the left of the spear-head (i. e. the cusps).

The chapter of the names of craftsmen.

Abû Muḥammad says: Every craftsman is, among the Arabs, a اِسْكَاف. The poet says: „The two upright pieces of

a camel's saddle, that the **اَسْكَاف**, has made¹, that is a carpenter; and the **نَاصِح** is the tailor, and the **نِصَاح** is the thread, and the **هَاجِرِي** is the architect, and the **هَإِلكِي** is the worker in iron, and the **هَبْرِقِي** is the worker in gold, and the **جُنْثِي** is the maker of coats of mail, and the **سِفْسِيم** is the skillful worker in iron¹), and the **عَصَاب** is the spinner of thread. Ru'-ba says: „The folding by the **قَسَامِي** the striped garments of the **عَصَاب**.“ And the **قَسَامِي** is that one who folds the garments (i. e. cloths) the first time, in order that they may be lapped according to their fold. And the **مَاسِخِي** is the bow-maker, and the original meaning of **المَسْخُ** is the converting of one thing into another; for he takes a piece of hard wood and makes out of it a bow.

The chapter of the difference of the names with respect to the same thing, on account of the difference of the sides (from which it is viewed).

Abū Muḥammad says: **الْقَتْلُ الشَّرْرُ** is twisting upwards, and **الْبَيْسُ** downwards; and **الطَّعْنُ الشَّرْرُ** is thrusting from your right and from your left, and **الْبَيْسُ** opposite your face; and **الطَّعْنَةُ** the straightforward thrust, and **المَاخِلُوجَةُ** is from the right and from the left. And one says, **طَعَنْتُ بِالرَّحَا شَرًّا**, when you turn your hand away from your right; and when your commence turning from the left, and so turn, it is **الْبَتُّ**.

1) The word **سَمَسَار** is defined in Lane as meaning broker, &c., the various meanings given not suiting the connection here. The definition taken from Vuller's Lex. Pers.-Lat. (s. note) also does not answer. See, on the other hand, in Ġawâl Almu' (s. note), where, among other explanations, is given **ويقال للحدائقي بامر الحديد سِفْسِيم**

The *ثَبَان* is a receptacle in which you carry anything in front of you; one says, *تَثَبَّنْتُ* and *ثَبَّنْتُ*. And when you lay it upon your back, it is the *حَال*; one says, *تَحَوَّلْتُ* so and so. And when you put it under your arm, it is a *خُبْنَة*; one says, *خَبْنْتُ*, *أَخْبِنُ*, *خَبْنَا*, *السَّانِحُ* is what comes from the right side, and *الْبَارِحُ* is what comes from the left side, and *النَّاطِحُ* is what comes towards you, and *الْقَعِيدُ* is what comes behind you.

The chapter of the knowledge of birds.

Abû Muḥammad says: The Arabs use, at times, *الْهَدِيدُ* for a young bird; saying, that it lived at the time of Noah (peace be upon him), and that a rapacious bird preyed upon it. They say, there is not a dove that does not bewail it. And there is quoted in this meaning (i. e. *الْهَدِيدُ*): „Then I said: Does a ring-dove, that has early awoke, bewail the *هَدِيدُ* that perished at a time when there was no *تَبَعٌ*“ that is, was not created, a *تَبَعٌ* (lived) afterwards. And El-Kumait says: „And he whom you call upon for help does not bring you an answer more quickly than a *هَدِيدُ*“. And at times, they use it for the bird itself. Ġirân ‘Aud says: „It is as if the *هَدِيدُ*, its middle limping with the foot from pride, were a great drinker in Gaza, being drunken“. And at times, they use it for the cooing. Du-r-Rumma says: „I see my she-camel at El-Muḥassab, and there excited in her a longing the evening-time in Jeman and the repeated coving (of the doves)“. And the *قَارِيَة* and *قَوَارِي* its plural, — these are green birds, and from them the Arabs have propitious omens. Abû Muḥammad says: I have heard that the common people say, *القَوَارِيرُ*, but I do not know if they mean this bird or not. And the

سَبَد¹⁾ is a bird having soft feathers, upon which water will not lie, and which the poets compare to a horse when it sweats. And the تَنْوُط is a bird that hangs its nest on a tree, and hatches therein. And the poet says, in describing the camels by the length of the necks: „They throw down the nests of the تَنْوُط in the sun-shine, and stretch out, in the darkness, the viper of the deserts“. And the تَبِشَّس, they say, is the صُفَّارِيَّة, and the شُرْشُور is the بَرَقِش, and أَبُو بَرَأَش is a bird that has various colors. The poet says: „Like the أَبُو بَرَأَش, every color can be thought (to be) its color“. And the أَحْيَل is the شَنْقَرَات²⁾, and the Arabs have from it unpropitious omens, and the وَطَّوْط is the swallow, and the حَاتِم is the raven, because, according to them, it necessitates the separation. And the وَاق is the صُرْد³⁾, and it is so called in imitation of its sound. The poet says: „And he was not timorous; when he fastened on his saddle with the traveling utensils, he said: To-day there fail me a وَاق and a حَاتِم.“⁴⁾ And the غَرَانِيفُ (cranes) are water-birds, its singular is غُرْنَيْف, and others say, also, أْبْنُ مَاء. Du-r-Rumma says: „I traveled, having departed (from the way), the Pleiades being as if they were a أْبْنُ مَاء, circling over the top of my head.“ And the بُوء is a bird like the owl, to it a stupid man is

1) Accord. to some like the eagle, accord. to others like the swallow of the desert, (s. Lane). 2) Applied, in the present day, to the green wood-pecker and common roller, (Lane). 3) One species is الْعَقَعْف (the magpie), so called by the people of El-'Irak, (Lane). 4) He means that he has not been exposed to danger from anyone (وَاق), and has not enjoyed anyone's hospitality (حَاتِم).

compared, and it is also the owl (itself), and the دُخْل is the اَبْنُ ثَمَرَةٍ; and Ġarîr says: „O valley! whose people have gone forth, and so the inhabitants of their valleys are حَمَام and دُخْل.“ And the صُوع (i. e. the horn-owl) is a bird, and the غَطَاط is the ðatha-bird, and a single one is غَطَاطَةٌ. And the قِيَاك is the male-owl; and the سِقْطَان of a bird are its wings; and the عَفْرِيَّة is the feathers on the neck of the cock, and of the bustard, and it is the male of the حُبَارَى. And the بُرَائِل are those feathers of a bird that are raised and form a circle, in fleeing. And the قَيْص is the outer shell of an egg, and it is الخِرْشَاء; and the غِرْقَى is that thin covering (skin) that is under the قَيْص; and the مُح is the yellow of the egg. It is said that the young are produced from the white, and that they nourished themselves with the yellow. The poet says: „Koraish was an egg, and it split itself, and its yelk, its best part, belongs to ‘Abdu-Menâf.“ And the مَكَّاء is a bird that whiles in the gardens and يَمْكُو, that is whistles. The poet says: „When the مَكَّاء warbles outside of the meadow, then, alas the owners of the sheep and asses!“ And the قَظَن of a bird is where its tail grows. One says, the hen or the pigeon أَقْفَعَتْ, when she stops laying eggs, and one says, the bird قَطَعَتْ, when it descends from the cold regions to the warm regions. Abû ‘Ubaida says, on the authority of El-Kisâî, the hen أَقْفَعَتْ, that is; she collects the eggs under her belly, and El-Asma‘î (says, that it means) when she stops laying eggs, and likewise أَصْفَعَتْ; and the poet أَصْفَى, when he ceases to write poems.

Notes.

P. 3, 1.2. مَحَلَّات. These six things are necessary for an Arab to have on account of his nomadic habits, in order to be entirely independent of others. According to some these are seven things which make up the مَحَلَّات. So in *Ġauh.* vol. 2. p. 174:

قال أبو يوسف المَحَلَّانِ القَدْرَ والرَّحَى قال فإذا قبيل المَحَلَّاتِ فهى
القدر والرَّحَى والدَّلْوُ والشَّقْفَرَةُ والفَأْسُ والقَدَّاحَةُ والقَرِينَةُ أى من كان
عنده هذه الأدوات حلَّ حيث شاء، ألا فلا بُدَّ له من أن يتجاوِرَ
الناسَ ليسنعيمَ منهم بعض هذه الأشياءِ وأنشد

لا يُعَدِّلُنَّ أَتْنًا وَيُؤَيِّوْنَ تَضْرِبُهُمْ
نُكَبَاءُ صِرِّ بِأَحَابِ المَحَلَّاتِ

„Let not streams upon which a cold wind beats, bring the owners of the مَحَلَّات from the way“.

In *Muh.* vol. I. 443, a: والمَحَلَّاتِ بلفظ الجَمْعِ القَدْرَ والرَّحَى
والدَّلْوُ والقَرِينَةُ والجَفْمَنَةُ والسِّكِّينِ والفَأْسُ والزُّنْدُ،

I. 2. فَأْسٌ (pl. أَفْؤَسٌ or فُؤُوسٌ *Muh.* II, 1068, b,) is a hoe, adz, or axe, (Laue). In *Com. to Ĥarirî* vol. I, 360, l. 18, there is given the following expression, صَعَّ الفَأْسُ فى الرِّأْسِ „lay the axe on the head (of the wood)“; in the same place it is explained by أَمَّضِ أَمْرَكَ „complete your task“.

On account of its resemblance to the one side of an axe, is the bone in the back part of the head above the depression so called, s. *Com. to Ĥar.* 402, 13.

L. 5. حَدَّاءٌ. This word is also written حَدَّاءَةٌ, though the other is the better form, (Lane). According to El-Asma'î (in Gauh. I, 7,) the plur. is حَدَّاءٌ like فَصَّبَ, فَصَّبَةٌ, where also Šammâh it quoted as saying:

بِيَاكِرُونَ الْعِصَاةَ بِمَقْنَعَاتٍ نَوَاجِدُهُنَّ كَالْحَدَّاءِ الْوَقِيعِ

„The camels kneeled down contented among the thorn-bushes, their teeth being like sharp axes“.

In Lane is the form حَدَّاءٌ mentioned as being rather a coll. gen. m., also a pl. form حَدَّاءٍ is given, in CK. حَدَّاءٌ.

L. 5. صَامِقُورٌ (pick-axe) commonly called صَبَّورَةٌ, the same as مِعْوَلٌ. The first form of the verb derived therefrom is denom. Muh. and Gauh. Also according to some, the same as صَوَّقَمٌ, but this according to others means a thick فُأْسٌ, (Lane).

L. 6. كَرَزَنٌ or كِرَزِنٌ or كِرَزِينٌ, pl. كَرَّازِنٌ and كِرَّازِينٌ; and see also كَرَزِمٌ and كِرَزِيمٌ, pl. كَرَّازِيمٌ in Muh. II, 1805, a; Ewald, Lehrb. d. Hebr. Spr. § 154, b.

L. 8. عَتَلَةٌ (augur, wimble, gimblet, Lane). The verb عَتَلَ means to draw or pull with force, and thence comes عَتَلَةٌ to mean also an instrument with which the young shoots of palm-trees are pulled off; Com. to Ham. 102, 20, and this is the same as مَجْتَنَاتٌ, according to Lane.

L. 7. عَلَاةٌ. This means an anvil whether made of شَجَرٍ from trees, (this is perhaps a mistranscription for صَاخِرٌ, [Lane]), or made of iron, and thence a synonym for زَبْرَةٌ, an iron anvil. The word is also applied to a she-camel, and as thus used is explained in various ways. نَاقَةٌ عَلَاةٌ لِالْخَلْفِ (Gauh. II, 521): A she-camel hard in respect to her make, either referring to her size, i. e. bulky, or power of endurance, excelling in going or

journeying, s. Lane. Muḥ. II, 1464, b. The expression in the text refers to Sura 2, 34—36.

L. 9. نَحْحِي. In Muḥ. II, 2050, b, the three forms نَحْحِي, نَحْحِي, and نَحْحِي are given, pl. نَحْحِي, نَحْحِي, and نَحْحِي: it can also mean a skin for milk. In Gauh. II, 553 is only the form نَحْحِي.

L. 9. الدَّوَارِعُ so called because taken from the part next to the ذِرَاع (arm). The correct form for the sing. is دَّارِع; for the forms ذِرَاع and ذِرَاع, see Lane.

L. 10. الرِّفْق. According to the author, this is a general expression for any of the specific words just mentioned, but by conferring Lane, it will be found, that some give this word also a specific meaning, e. g. a skin for water or milk, syn. سِقْفَاء, or a skin of which the hair is clipped, not plucked out, used for wine and the like, a skin for clarified butter, vinegar, and wine, &c. Pl. pauc. رِفْق and رِفْق pl. of mult. رِفْق and رِفْق. See Freyt. Einl. in das Stud. der arab. Spr. p. 225. Com. to Har. Maḥ. p. 27, 15; 335, 19.

L. 12. الشَّكْوَةَ, البَدْرَةَ and السِّقَاء. The distinction that is made in the text among these three words, with respect to the age of the animal when slaughtered, is generally observed; on the other hand, if each one of these, as well as of the others before mentioned is (properly) used to hold a certain thing, or things, exclusive of other things, is impossible to determine, since the lexicographers and grammarians themselves give definitions that conflict with one another. We give here what is said in Muḥ. I, 72, a, (unter بَدْرَةَ): The skin of a sucking kid (lamb), when used for milk is called شَكْوَةَ¹, for butter حَكَّة; the skin of a kid (lamb) that has been weaned, when used for milk is called بَدْرَةَ,

1) As an example of the want of harmony in the definition of these words even by the same author, we mention that شَكْوَةَ (s. under the word itself) is explained as a skin used for water or milk

pl. *بَدْر*, for butter *مَسَادَة*¹); the skin of one two years old, when used for milk *وِطْب*, for butter *نِخَى*. Com. to *Ḥarîrî* v. I, 35, l. 21, *بَدْرَة* is defined as meaning also *عَشْرَة أَلْفِ دِرْهَم*; in *Ġauh.* also, v. I, 284. In *Muḥ.* I, 73, a, *عَشْرَة أَوْ أَلْفٌ فِيهِ أَوْ عَشْرَة*, *وَالْبَدْرَة أَيْضًا كَيْسٌ فِيهِ أَلْفٌ أَوْ سَبْعَة أَلْفِ دِينَارٍ*, *سَاقِ* *Chrest. ar.* III, 224.

L. 13. *الْكُرَّ*. In *Ġauh.* I, 393, this word is defined as denoting a rope made out of *لَيْف* used for climbing palm-trees, also for binding together the wooden pieces of the saddle, also a rope with which the sails are tied, as in the following hemistich:

جذب الصراريين بالكرور

P. f, l. 1. *إِمَام*. In religion this is that person or thing according to which one regulates his life, or which one takes as his authority, s. *Beidh.* Com. to *Sur.* 17, 73; also Com. to *Ḥarîrî* 545, 16. The word means then, in general, that according to which anything is regulated, and so here. In the text, this word is given as a synonym of *مِطْمَرٌ*, and this latter word is defined in *Lane* as being the builder's *زَبِجٌ*, also called *إِمَامٌ* and *نُزٌّ*, that is builder's line according to which the stones or bricks are laid.

L. 3. *عَدْبَة*. Besides the meaning given in the text, it can also signify the point or extremity of the tongue; thus in the expression; *لِخْفٌ عَلَى عَدْبَاتِ أَلْسِنَتِهِمْ*; „Truth is on the tips of their tongues“, (*Lane*).

L. 1. *مَقْوَسٌ*. This word, according to *Muḥ.*, can mean quiver for arrows, the race-course, the place from which the horses start, and also, so here, a rope stretched before the horses when they are drawn up for the race. The dropping of this rope was the signal for starting. In *Muḥ.* II, 1774, a, *أَبُو الْعَبِيَالِ* is quoted as saying:

1) *Lane* writes the word *مَسَاد* or *مَسَاك*.

1) إِنَّ الْبَلَاءَ لَدَى الْمَقَاسِ مُخْرِجٌ مَا كَانَ مِنْ غَيْبٍ وَرَجْمٍ ظُنُونٍ

This verse is also in *Gauh.* I, 472. As a synonym of the last meaning we have the word *مَقْبَسٌ*. So also in *Muḥ.* II, 1656, a, and in the same place it is stated further with respect to this word:

ومنه قولهم أَخَذْتُهُ عَلَى الْمِقْبَسِ أَيْ عَلَى قَالِبِ الْاِسْتِوَاءِ

See *Kâm. turc.* II, 391.

L. 7. *الْعَرَقُونَانِ*. The object of these two cross-pieces of wood is to keep the well-bucket from collapsing and for the purpose of attaching thereto the well-rope. According to *Muḥ.* II, 1383, a, *عَرَقُونَ* is incorrect. The dual means not only these two pieces of wood for the well-bucket, but also the cross-pieces of the saddle.

In *Gauh.* II, 105, we have the following half-verse: *خَدَلْتِ مِنْهَا* „The *عَرَقِ* were taken away from it (the well-bucket) and it was cut off“. The want of harmony between the gender in *منها* and of the verb *انجذم* is explained by saying that the poet thought on the word *سَجَلٌ*, a synonym of *دَلْوٌ*, and of masc. gen.

L. 12. This verse is of the meter *bèriṭ*, and is to be found in *Beidh.* I, 345, 6. It is also quoted in *Muḥ.* in *Gauh.* and in *Lane*.

L. 17. *سِنَّةٌ* with the plur. *سِنَنٌ*, meaning a ploughshare. As stated in the text, so is it also given in *Lane* as synonymous with *سَكَّةٌ*, this latter word occurring in the saying: *مَا دَخَلَتِ السِّكَّةُ دَارَ* „The ploughshare enters not the abode of a people or party, but they become abased“.

L. 17. Concern. *فَدَانٌ* s. *Freyt. Einl.* p. 269.

1) The trial at the *مَقَاسِ* makes clear what was doubtful and only to be conjectured in thought.

L. 19. *الْمِنْسَعَةَ*. In Muḥ. II, 2068, b, we have this word thus explained: *الْمِنْسَعَةُ أَضْبَارَةٌ مِنْ ذَنْبِ طَائِرٍ وَنَحْوِهِ يَنْسَعُ بِهَا الْخَبَّازُ الْخُبْزَ وَكَذَلِكَ إِذَا كَانَتْ مِنَ الْحَدِيدِ*,

P. 5, l. 1. *المالَج*. Muḥ. II, 2000, a, *المالَجُ بفتح اللام آتة يطيين*,
بها مُعَرَّبُ ماله بالفارسيَّة

L. 1. *سَبِياع* or *سَبِياع* is mud mixed with chopped straw, with which one plasters. — The poet El-Ḳuṭâmee in describing his she-camel says:

فَلَمَّا أَنَّ جَرَى سَمَنَ عَلَيْهَا كَمَا طَيَّنْتَ بِالْفَدَنِ السِّيَاعَا

„And when fatness extended upon her, as when thou plasterest with mud and chopped straw the pavilion.“ (Lane).

L. 2. *الْمِنْقَاف*. The following is given in Muḥ. II, 2122, a,
وَالْمِنْقَافُ مَنْقَارُ الطَّائِرِ وَنَوْعٌ مِنَ السَّوَزِغِ أَوْ عِظْمٌ دَوِيْبِيَّةٌ بَحْرِيَّةٌ يُصَقَّلُ بِهِ الْوَرَقُ وَالْتِيَابُ،

L. 4. *عُقْرُ* or *عُقْرُ*. The back part of the watering-trough, where the animals drink. Imrulḳais says: *فَرَأَيْتِهَا بِإِزَاءِ*
فَرَمَاحِ فِي فَرَأَيْتِهَا بِإِزَاءِ, *Gauh. I, 369*. The word occurs also in the following proverb, (s. Lane): *إِنَّمَا يَهْدَمُ الْخَوْصُ مِنْ عُقْرِهِ*, „The trough, or tank, for watering animals is demolished only (by commencing) from its hinder part“.

L. 5. *مَدَلَجَةٌ* also *مَدَلَجَةٌ*. In Muḥ. defined as in the text; where the poet is represented as saying:

كَأَنَّ رِمَاحَهُمْ أَشْطَانُ بَثِي لَهَا فِي كُلِّ مَدَلَجَةٍ حُدُورُ

„It is as if their spears were well-ropes let down in every *مدلجة*.“ Muḥ. I, 670, a.

L. 6. *المنحاة*. See under the next note.

L. 6. **السانية**. This means the she-camel (also camel in general) by means of which water is drawn from a well, one end of a long rope being attached to its saddle and the other end to the well-rope. (s. Lane.)

The **منحاة** is the distance the camel must go away from the well in order that the bucket may come to the top. In the following proverb occurs the former word: **سير السواني**. „The course of the beasts that draw water is a journey that has no end“, (lit. not cut off), *Gauh.* II, 496.

L. 12. **الرَيْط**. Garments made out of one piece of cloth, and hence fine and costly. In the following verses we have translated it with robes, *Ḥamâsa* 504, 6:

إِذْ اسْتَحَبَّ الرَّيْطَ وَالْمُرُوطَ إِلَىٰ أَدْنَىٰ تِجَارَىٰ وَأَنْفَضَ اللَّيْمَا

„When I trailed after me my robes and garments of silk to the nearest wine-dealer, shaking my long locks“. Also *ibid.* 506, 22.

وَالْبَيْضَ يَرِفْلَنَ كَالدَّمَىٰ فِي الرَّيْطِ وَالْمُدْهَبِ الْمَصُونِ

„And women who, like dolls, go about in robes and garments adorned with gold“.

In Lane we have an example of where it is used figuratively. Thus one says: **خَرَجَ مُشْتَمِلًا بَرِيحَةَ الظُّلْمَاءِ**, „He went forth enveloped in the mantle of darkness.“

Because meaning what is made of a single piece, it can also denote the cloth used for a turban, *Com. to Ḥarîrî* 294, 14. S. also *Freyt. Einleit.* p. 308; *Com. to Ḥamâsa* 506, 22: *Dozy Dictionnaire d. noms d. vêtm. cher les Arabes* p. 191 ff.

L. 12. **اللائة**. Also so explained in *Com. to Ḥarîrî* 304, 8. It has then a more general meaning of any garment that is worn, that is good and new, coarse or fine; in *Ḥamûs* a lined garment.

It can also mean weapons, that which one puts on like a garment. So one says **لَبَسَ حَلَّتَهُ**, „He put on his weapon (or weapons)“, (Lane). S. *Einleit. in das Stud. d. ar. Spr.* *Freytag*, p. 296 and 298. *Com. to Ḥarîrî Maḳ.* 304, 8. For a similar use of **تَوَّب**, s. *Freytag, ar. prov.* I, 685, (4th verse).

L. 13. النُقْبَة. Hamasa 682, 1:

وَحَدُوا الْمَكَاحِلَ وَالْمَجَاسِدَ وَالْبَسُو
نُقْبَ النَّسَاءِ فِيمَسَّ رَهْطَ الْمَرْعِفِ

„Take the instruments for anointing with eye-salve and the clothes dyed with saffron, and put on the garments of the women; shame upon the tribe reduced to such straits!“ See also Freyt. Einleitung p. 315; Dozy diction. d. vêt. p. 426.

L. 15. السراويل. This word has been treated in almost every way possible, and consequently the views of the Arabic lexicographers and grammarians are exceedingly diverse. The word means drawers, trowsers, breeches, a garment worn by male or female; originally applied to such as are worn under other clothing, but now also applied to such as are worn externally.

Some regard it as a good Arabic word; others as foreign (Persian). If it is a sing. or a plur., if it is common gender, or masc. only, or fem. only; whether it should ever be declined or not, and if it should be declined, when? — these are questions concerning the answers to which there is not only no uniformity of opinion, but the greatest diversity. This is to be seen in the following extract taken from Ibn Ja'is“ p. vv, 7:

رَأَى سَرَاوِيلَ فَهُوَ عِنْدَ سَبِيوِيهِ وَالنَّحْوِيِّينَ أَعْجَمِيٌّ وَقَعَّ فِي كَلَامِ الْعَرَبِ
فَوَافَقَ بِنَاءَهُ بِنَاءَ مَا لَا يَنْصَرَفُ فِي مَعْرِفَةٍ وَلَا نَدْرَةٍ وَهُوَ قَنَادِيلٌ وَدَنَائِيرٌ
قَالَ الشَّاعِرُ وَهُوَ ابْنُ مُقْبِلٍ

يُمَشِّي بِهَا ذَبَّ الرِّيَادِ كَأَنَّهُ فَتَى فَارِسِيٌّ فِي سَرَاوِيلِ رَامِحٍ

„There approached as an obstacle intervening in the way to her (or) them, the wild bull, as though he were a Persian youth in drawers, one with a pair of horns“.

وَيُرَوَّى أَنِّي دُونَهَا ذَبَّ الرِّيَادِ هَكَذَا أَنْشَدَهُ صَاحِبُ الصَّحَاحِ قَوْلَهُ
ذَبَّ الرِّيَادِ السُّتُورُ الْوَحْشِيُّ وَالْمَرَادُ فَتَى فَارِسِيٌّ رَامِحٌ فِي سَرَاوِيلٍ وَمِنْ
النَّاسِ مَنْ يَجْعَلُهُ جَمْعًا لِسِرْوَالَةٍ وَهِيَ قُطْعَةٌ خَرِيفَةٌ مِنْهُ كَدَخَارِيصٍ
وَأَنْشَدُوا

عَلَيْهِ مِنَ اللُّومِ سِرْوَالَةٌ فَلَيْسَ يَرِيْفٌ لِمُسْتَعْطِفٍ

„Upon him is an under-garment of ignobleness (i. e. ignobleness clings to him like a pair of drawers), so that he does not

become tender-hearted to one who also endeavors to conciliate him“.

فيكون كَعَتَكَالَسَةِ وَعَتَاكَيْلَ وَهُوَ رَأَى أَبِي الْعَبَّاسِ وَيَضْعَفُ مِنْ جِهَةِ الْمَعْنَى لِأَنَّهُ لَا يُرِيدُ أَنْ يَكُونَ عَلَيْهِ مِنَ الْمَلُومِ قِطْعَةً وَأَمَّا هُوَ فَهَاجِرٌ وَالسَّرَاوِيلُ تَمَامُ اللَّيْسِ فَأَرَادَ أَنَّهُ تَمَّ التَّرْتِي بِالْمَلُومِ، قَالَ أَبُو الْحَسَنِ مِنَ الْعَرَبِ مَنْ يَجْعَلُهُ وَاحِدًا فَيَصْرِفُهُ وَالسَّمْعُ حُجَّةٌ عَلَيْهِ قَالَ أَبُو عَلِيٍّ الْوَجْهُ عِنْدِي أَنْ لَا يَنْصَرَفُ فِي النِّكَرَةِ لِأَنَّهُ مُؤَنَّثٌ عَلَيَّ بِنَاءً لَا يَكُونُ فِي الْإِحَادِ فَمَنْ جَعَلَهُ جَمْعًا فَامْرَأَةٌ وَاضِحٌ وَمَنْ جَعَلَهُ مَفْرَدًا فَهُوَ أَعْجَمِيٌّ وَلَا اعْتِدَادَ بِالْأَبْنِيَةِ الْأَعْجَمِيَّةِ

Im Com. to Ḥarîrî Mak. 298, l. 14, are also to be found the different views concerning this word. In ib. 78, l. 26 is in connection with this word a tradition concerning Muḥammad.

It is altogether probable that the word is Persian, the exchange of ل for ر and vice versa being by no means unlikely, especially since these letters are often exchanged for each other. S. Freytag Einleit. p. 128, 31. — Compare also the different dialectic variations given below. In Vuller's Lexicon pers. lat. is شلوار given as the Persian original of the Arab. سَرَاوِيل. — Lane regards the word

as of the measure شُعْلِيلٍ, not regarding سِرْل as genuine Arabic.

سَرَاوِيل is a dialectic form, also شَرَوَائِل for سِرَوَائِل. The common modern pronunciation is شَرَاوِيل pl. شَرَوَائِل. French, charavari. In the

O. T. we have the word כַּרְבָּנִין twice: viz., Dan. 3, 2; 27; some regard this as being the same word, see, on the other hand, Gesenius Hebr.-Chald. Handw. 7. Aufl. See also Gesenius Thes. of the Heb. Language. See also Freytag Einl. p. 299; Dozy Dict. des vêt. p. 203; Ġawalîkî Almu'arrab. ed. Sachau 88 and 42; Arab. Prov. I, 649; Sûra 16, 83; Beidh. I, 824, 1.

L. 15. النِّطَاق. In Com. to Hamâsa p. 38, 19 it is explained as being that which a woman puts on when she girds herself for work. In Muḥ. II, 2090, a, it is thus defined: النِّطَاقُ مَا يُشَدُّ بِهِ الْوَسْطَ وَشَقَّقَتْ تَلْبَسِيهَا الْمَرْأَةُ وَنَشَدُّ وَمَطْلُهَا فَتُرْسَلُ الْأَعْلَى عَلَى

الأسفل إلى الأرض والأسفل ينجمر على الأرض ليس لها حجرة ولا نيفق
ولا ساقان ج نطق

See also Freyt. Einl. p. 315; Com. to Ḥarîrî Maḵ. 160, 21; Kâmil 79, 1, 3.

L. 16. القرقل According to Gauh. II, 231, قرقل or قرقل.
The common pronunciation قرق. S. also Freit. Einl. p. 322.

L. 16. طر side, border, edge. So in Ḥamâsa 795, 17:

قَدْ أَغْتَدِي وَالصُّبْحُ حُمُّ الطَّرِّ وَاللَّيْلُ يَحْدُوهُ تَبَاشِيرُ السَّحَرِ

„I ride forth in the morning, while the day-break's border is flushed with red, and the early dawn drives away the night“.

L. 16. كفة. According to Muḥ. the extreme edge of a garment; and then the border of anything, derived from كف to push back, to keep from, and thence that which keeps from anything.

According to Com. to Lebîd. Mo'all. v. 9 (Arnold, p. 93), كفة pl. كفف is anything round, كفة pl. كفف anything long.

L. 18. زمام. In Com. to Ḥarîrî Maḵ. 559, 10 is this word so explained: زمام النعل وهو سبيلها الذي يقع على ظهر الرجل من مقدم الشراك طولاً وقيل هو مثل القبال

See also Lane.

P. ٩, l. 1. ووصوة is, accord. to Muḥ., nom. act. from ووص which means not only to make tight, close, but, also to look through the hole in the veil called ووصة. The following is from Muḥ.

II, 2258, b: ووص الرجل ووصةً نظره من الوصاوص والجسرو فتدح عينيه
والمرأة صيفت نقابها والوصوص والوصواوص خرق في الستر ونحوه
بمقدار عين تنظر فيه ج ووصاوص

S. also Freyt. Einleit. p. 326.

L. 2. اللغام and اللثام. Under the former word in Muḥ. قال الأصمعي إذا كان النقباب على الغم فهو

II, 1908, b, the following:

اللقام والملتام كما قالوا الدفئى والدفئى. وقال أبو زيد تلقتم تلقتما
 اذا اخذت عمامة فجعلتها على فيك شبه النقب ولم تبلغ بها أرنبه
 الأنف ولا مارنه قال وبنو تميم تقول فى هذا المعنى تلقتم تلقتما،
 وقال ابن السكيت وتقول بنو تميم: II, 1878, b: Also in Muḥ
 تلقتم بالثاء على الغم أو غيره وغيرهم يقول تلقتم بالفاء،

Other examples of the interchange of ت and ف are; ثوم = ثوم
 and حنث = حنف. See also Freyt. Einl. p. 127 & p. 130. Also
 following: فاف فائره = فاف فائره، جدف = جدث، فيرة = فيرة،
 حنثة = حنثة، cf. Suyuty's al-Mughir (ed. Bulaḡ) I, 224. The
 meaning common to the latter two words is مال, inclinavit; s. Muḥ.
 I, 464 and 466. — S. also Freyt. Einl. p. 326; Dozy diction. d.
 vêt. p. 399.

L. 4. Concerning these different ways of wearing the gar-
 ments we refer to Lane's Dict. from which we take what follows in
 respect to the اشتمال الصماء, forbidden by the Prophet.

It is the covering oneself with the garment, so as to cover
 with it his body, not raising a side thereof, in such a manner that
 there is in it an opening from which he may but forth his hand,
 also termed التلقع; but A'Ubeid says: According to the explana-
 tion of lawyers, it is the wrapping oneself with one garment not
 having upon him another, the raising it on one side, and putting
 it upon his shoulders. One reason assigned why forbidden, is that
 there would be a lack of decency in it, this probably refers to the
 latter of the two explanations given above; the other, referring to
 the former explanation, is that by that means the respiration would
 become obstructed and the person would perish.

L. 7. والبرد ثوب مخطط ج أبراد وأبرد: Muḥ. I, 79, b: بُرد.
 وبُرد. والبُرد أيضا كساء أسود من الصوف يلتحف به الواحد
 بُرداً ج بُرد¹ (ووقع بينهما قد بُرد يمينه أى بلغها أمراً عظيماً لأن
 اليمين وهى بُرد اليمين لا تُقد إلا لعظيمة،

1) The translation of the saying is: There is come between them the
 renting of the Jeman garments.

S. also Freytag, Einl. p. 285; Dozy dict. d. rêtm. p. 59 ff.

L. 7. **مُفَوِّفٌ**. Com. to Ḥamâsa 784, 17: **ومفوف أى منقوش** وأصل ذلك أن يكون فيه نقوش بيض لأن الفوف شىء يكون في العُشْرِ أبيض ويقال لبياض الظفر **الفوفة**،

L. 12. **أَمَيْلٌ**. Accord. to Muḥ. II, 2026, a, it is one who has no shield, no sword and no lance; it means also a cowardly person, so in the following verse from Ḥamâsa 610, 7:

وَهُمْ إِذَا الْخَيْلُ حَالُوا فِي كَوَاتِبِهَا فَمَوَارِسُ الْخَيْلِ لَا مَيْلٌ وَلَا قَتْرَمٌ

„When the riders spring upon their backs (i. e. of the steeds) they are riders of steeds, not cowardly and not to be despised.“

L. 13. **عَصَا**. With respect to this word, the distinction made in the text is by no means universally observed. Some assert the directly opposite, whilst others make no distinction at all. See Gauh. Muḥ. and Lane.

The view given in the text is also to be found in Ḥamâsa 311, 2, in the Comment. to the verse that here follows:

وَلَكِنَّا نَأْبَى الظَّلَامَ وَنَعْتَصِمِي بِكُلِّ رَقِيفٍ الشَّفَرَتَيْنِ مُصِمِّمِ

„We, however, fight against injustice and strike with our swords, double-edged and dividing asunder“.

L. 16. **دَارِعٌ**. The verb **دَرَعَ** has in general the idea of putting on. Com. to Ḥarîrî Maḳ. 404, 21: **انمدرع لابس الدرع** أما من الحديد أو من النيبان والأول هو المراد والثانى هو المورى به

In Mo'all. 'Amr. b. Kolṭ v. 80 (Arnold. p. 139) occurs the word viz:

وَرَدْنَ دَوَارِعًا وَخَرَجْنَ شَعْتًا كَأَمْثَالِ الرِّصَائِعِ قَدْ بُلِينَا

„They went down (to battle) clad in armor, and they went forth (out of the battle) covered with dust, like the worn-out straps on the horses' heads“.

So also in Ḥamâsa 53, 20:

وَأَسْبَابُنَا فِي كُلِّ غَرْبٍ وَمَشْرِيقٍ بِيهَا مِنْ قِرَاعِ الدَارِعِينَ نُلُولٌ

„Our swords are everywhere in the West and in the East, in them are notches from the mutual striking of those clad in armor“.

L. 17. حَاسِر. See in Belâdsori Liber expugnationis ed. de Goeje p. 39, 11., also under the notes p. 27.

P. v, l. 1. شَاك. The formation of this word is vacillating, at one time constructed as if the verb were med. wâw, at another time as if it were double 'Ayin.

The first verse we quote with the Comment. thereto is from Mo'all. Zoh. v. 38 (Arnold p. 82).

لَدَى أَسَدٍ شَاكِي السِّلَاحِ مُقَدِّفٍ لَهُ لِبَدٌ أَضْفَارُهُ لَمْ نُقَلِّمِ

„Where the lion, bristling in arms, the hero of many a contest, having a mane and claws uncut“.

شَاكِي السِّلَاحِ أَيْ تَمَّ السِّلَاحُ أَصْلُهُ شَاكَكَ مِنَ الشُّوْكَةِ وَهُوَ الْقُوَّةُ
وَالْبَأْسُ ثَقَلْتِ الْعَيْنِ مَوْضِعَ اللَّامِ،

The form شَوْكَة occurs in Ḥamâsa 526, 18:

فَنَقَلْ شَوْكَتَهَا وَنَفَتْنَا حَمِيَّتَهَا حَتَّى تَبُوخَ وَحَمِينَا لَمْ يَبْرُدْ

„We break their weapons, and we cool off their zeal, until it subsides, without our zeal abating“.

وَالشُّوْكَةُ أَصْلُهَا فِيمَا تُنْبِتُهُ الْأَرْضُ وَمِنْ أَمْثَالِهِمْ¹⁾ لَا تَنْقُشِ الشُّوْكَةُ
بِالشُّوْكَةِ فَإِنَّ صَلَّعَهَا مَعَهَا يُقَالُ نَقَشْتِ الشُّوْكَةَ إِذَا اسْتَخْرَجْتَهَا وَمِنْهُ
قِيلَ الْمَنْقَاشُ وَيَجُوزُ أَنْ يَكُونَ الْمَنْقَاشُ مَا نُقِشَ بِهِ الشَّيْءُ أَيْ زِينِ
تَمَّ نَقَلْتِ الشُّوْكَةَ إِلَى الْحَدِيدِ وَكُنِيَ بِهَا عَنِ الشَّدَّةِ وَالْبَأْسِ،

The form شَكَّة occurs in Mo'all. Leb. v. 63 (Arnold p. 112):

وَلَقَدْ حَمَيْتُ الْكَحَى تَحْمِلُ شَكَّتِي فُرْطٌ وَشَاحِي إِذْ غَدَوْتُ لِجَامِهَا

„I ever defend my tribe, a steed carrying my weapons, whose reins are my girdle. when I come at early morn“.

See also Ḥamâsa 271, 23.

Concerning the five different forms of this word, see Fleischer's Beiträge zur ar. Sprachk. IV. Stück, 253; see also Alfijja ed. Dieterici 342, 11; also Ewald Lehrb. d. hebr. Spr. § 114, d.

1) This proverb. is also in Freyt. Prov. Ar. II, p. 517; thus translated: Ne extrahas spinam spinæ ope, nam erga eam propensa est.

L. 1. المُوْدَى بِالْهَمَزِ النَّسَامُ الْأَدَاةُ : كَامِل 144, 15: مَوْدٍ
وَالسِّلَاحِ وَيَغْيِرُ الْهَمَزُ الْيَالِكُ

L. 1. الْمُدَجِّجُ وَالْمُدَجِّجُ : مُه. I, 626, last line: الْمُدَجِّجُ
الذَّلْبُوسُ السِّلَاحُ وَفِي حَدِيثٍ وَهَبَ خَرَجَ جَالُوتٌ مُدَجِّجًا فِي السِّلَاحِ
أَي عَلَيْهِ سِلَاحٌ تَمَامٌ سَمِيَ بِهِ لِأَنَّهُ يَدَجُّ أَي يَمْشِي رَوِيْدًا لِثِقَلِهِ،
وَالْمُدَجِّجُ وَالْمُدَجِّجُ الْقَنْفَذُ تَشْبِيهُمَا لِرَيْشِهِ بِالسِّلَاحِ لِأَنَّهُ يُدَافِعُ بِهِ نَفْسَهُ
Hāmāsa 378, 3:

قُلْتُ لَهُمْ ضُنُّوا بِالْفَيْ مُدَجِّجٍ سَرَانِيْمٍ فِي الْفَارِسِيِّ الْمُسَرِّدِ

„I said to them, think on 2000 heavy-armed, whose leaders
are clad in the Persian (armor) of interlinking rings“.

وَالْمُدَجِّجُ النَّامُ السِّلَاحِ مِنَ السُّدْجَةِ وَهِيَ شِدَّةُ الظُّلْمَةِ لِأَنَّ الظُّلْمَةَ
تَسْتَرُ كُلَّ شَيْءٍ فَلَمَّا سَتَرَ نَفْسَهُ بِالسِّلَاحِ قَبِلَ مُدَجِّجٌ وَقَبِيلٌ أَنَّهُ مِنَ
الدَّجِّ وَهُوَ الْمَشِيُّ الرَّوِيْدُ وَالنَّسَامُ السِّلَاحُ لَا يَسْرَعُ فِي مَشِيهِ وَسَرَانِيْمٍ
خِيَارُهُمْ وَعَنَى بِالْفَارِسِيِّ الْمُسَرِّدِ الدَّرُوعُ

See Mo'all. Ant. v. 47 (Arnold p. 159).

L. 2. أَعَزَّلَ. This word means removed or separated from
(the arms or weapons), a person without weapons, and here it is
intrans. It has also a trans. meaning, namely: A horse that holds
its tail to one side, see Mo'all. Imrulk. v. 60. (Arnold p. 27).

L. 4. وَأَلْنَكَبُ الْمَائِلُ : حَم. to Hāmāsa 105, 11: وَأَصْلُهُ الَّذِي يَشْتَكِي مِنْكَبِيهِ فَهُوَ يَمْشِي فِي شَقِّ وَمَائِلُ الرَّأْسِ أَي
مَصْعَرٌ مِنَ الْكَبْرِ

L. 7. دُبَابٌ. The modern Arabs have a saying, in which
this word occurs, and which is used in respect to intercourse with
a person who is extremely sensitive. فَلَانٌ يَجِبُ أَنْ تَمْشِيَ مَعَهُ
عَلَى دُبَابِ السَّيْفِ: He is a person with whom it is necessary that

you walk (associate) on the point of the sword. **ضَبَابٌ** is not to be written in this saying instead of **ذُبَابٌ**, Muh. 707, a.

This word occurs twice in the Corân, both times in the same verse, Sura 22, v. 72, as meaning a fly; — that the false gods can not create even a fly is a proof of their utter impotence. In the note to this verse in Beidlh. Com. in Cor. I, p. ۹۴., stands:

وَالذَّبَابُ مِنَ الذَّبِّ لِأَنَّهُ بَدَبٌ وَجَمَعَهُ أَرْدَبَةٌ وَذِبَابٌ،

L. 7. **ظُبْمَةٌ**. For the following see *Ḥamâsa* 48, 17:

إِذَا الْكُمَاةُ تَنَدَّحُوا أَنْ يُصِيبَهُمْ حَدُّ الظُّبْمَةِ وَصَلْنَاهَا بِأَيْدِينَا

„When the armed yield aside, that the edge of the swords points may not reach them, then will we (on the other hand) grasp them together (the swords points) with our hands“.

إِنَّمَا قَالَ حَدَّ الظُّبْمَةِ وَظُبْمَةَ السِّيفِ حَدَّهُ — وَقِيلَ الظُّبْمَةُ طَرَفُ السِّيفِ،

The word has these different forms for the plural, see Lane: **ظُبِّي** or **ظُبًّا**, **ظُبُونَ**, **ظُبْمَةٌ**, **ظُبْمَاتٌ**, **ظُبْمُونٌ** (Ġauh.) **أَطْبٌ**, pl. of pauc.

Es-Semoww-al Ibn 'Adiyâ says:

تَسِيلُ عَلَى حَدِّ الظُّبْمَاتِ نَفُوسَنَا وَلَيَسَتْ عَلَى غَيْرِ الظُّبْمَاتِ تَسِيلٌ

„Our bloods flow upon the edge of the **ظُبْمَاتِ**, and upon other, than (the edge of) the **ظُبْمَاتِ** they flow not“, (Lane).

L. 8. **عَيْرٌ**. This word means, in general, the prominence (or) ridge in the middle of the iron head or blade of an arrow, or of a spear, or of a sword, or of a knife, (Lane). Of a spear see *Ḥamâsa* 209, 18.

L. 9. **السَّيْلَانِ**. In *Ġauh.* II, 200. **قَالَ أَبُو عَمِيْدٍ قَدْ سَمِعْتَهُ**. On the other hand, the word occurs in the following verse. *Ez-Zibriġân Ibn Bedr* says:

وَلَنْ أَصَالِحَكُمُ مَا دَامَ لِي فَرَسٌ وَأَشْتَدَّ قَبْضًا عَلَى السَّيْلَانِ إِبْهَامِي

„And I will not make peace with you, while I have a horse, and my thumb grasps firmly upon the tongue of the sword“, (Lane).

L. 14. **عامل** s. *Ḥarîrî* 77, 17.

L. 16. الْعَاجِسُ وَالْعَاجِسُ وَالْعَاجِسُ. Ġauh. I, 460: مقبض القوس وكذلك المعاجس. See Freyt. Einl. p. 258.

P. ٨, l. 4. الفوق. In Ĥarîrî 314, 24 it is used for the arrow itself. The word is of frequent occurrence in proverbs; e. g., حَتَّى يَرْجِعَ السَّهْمُ عَلَى فُوقِهِ. „Donec sagitta ad crenam suam redit“; that is, never. Freyt. Prov. ar. I, 359. Also Ib. p. 538 أَرْجِعُ. „Redi, si vis, in crenam meam sagittae. Thus explained: Redi ad eam conditionem, qua inter nos mutua amicitia erat.

L. 5. أُطْرَةٌ. This is the sinew, that is tied around the shaft of the arrow above the notch, in order to keep the arrow from splitting, thus binding it together, and thence we have the meaning cement, specifically a cement made out of ashes and blood used for mending a fracture in a cooking-vessel, see Ġauh. I, 281; also Lane.

L. 5. الرَّعْظُ. This is the socket of the head of the arrow; so in the following proverbs, Muḥ. I, 792, a: إِنَّ فَلَانًا لَيَكْسِرُ عَلَيَّكَ أَرْعَاطَ النَّبِيلِ. „Verily such a one breaks against thee the sockets of the heads of the arrows“. And: مَا قَدَرْتُ عَلَى كَذَا حَتَّى تَعَطَّفَتْ عَلَيَّ أَرْعَاطُ النَّبِيلِ. „I was not able to do such a thing, until the sockets of the heads of the arrows became much bent against me“. S. Lane.

L. 7. الْأَقْدُ. This word can have the directly opposite meaning of that given in the text; so Muḥ. II, 1678, a: سَهْمٌ عَلَيْهِ الْقُدُّ وَسَهْمٌ لَا رِيْشَ عَلَيْهِ وَالْمَسْتَوَى الْبَرَى بِلَا زَيْغٍ جُ قُدٌّ وَجَمْعُ الْقُدِّ قِدَانٌ وَمَا لَهُ أَقْدٌ وَلَا مَرِيْشٌ أَى شَيْءٍ أَوْ مَالٍ وَلَا قَوْمٌ.

See Ḥamâsa 652, 4.

L. 7. النَّكْسُ. The explanation as here given is by no means clear. What here follows explains the word sufficiently.

The arrows are put into the quiver with the end for the bow-string uppermost; when this end, the notch, is broken off, the arrow is returned to the quiver, but reversed, in order to distinguish it from the other arrows, thus the lower end takes the place of the upper end. Such an arrow is, at least for the time being, useless, and hence the secondary meaning of the word, a good for nothing

person. The following from Kâmil 142, 9 ff.:
 فالنكس الدني
 المقصر ويقول بعضهم أن أصل ذلك في السهام وذلك أن السهم إذا
 ارتدع أو نالته آفة نكس في الكنانة ليعرف من غيره قال الخطيب
 قد ناضلوك فابدؤا من كنانتهم مآجدا تليدا ونبلا غير انكاس

„They endeavor to strike you, and they disclose from their quivers an inherited renown and arrows unbroken“.

See also Com. to Ḥarîrî I, 327, 5; and II, 651 last line. To turn upside down, or upon its head is the meaning of the verb, so Muḥ. II, 2127, b:

نكسه قلبه أو على رأسه وجعل أسفله أعلاه
 يقرأ القرآن منكوساً
 which means to read the Corân, beginning with the last sura and ending with the first, or beginning with the last part of a sura and reading to its commencement.

In Sura 21 v. 66, are the words: *ثُمَّ نَكْسُوا عَلَىٰ رُؤُسِهِمْ* and in the note (Beidh. Com. I, p. 419) is added *صبيورة أسفل الشيء مسنعليا على أعلاه*

L. 11. *الغَرَارَانِ*. For this word in various meanings with quotations, see Kâm. 24, 6 ff.; also Ḥarîrî II, 503, 24.

L. 14. *الاسْكَافِ*. Muḥ. I, 973, b: *الاسْكَافِ وَالاسْكَافِ وَالاسْكَافِ وَالاسْكَافِ* أو الاسكاف صانع سوى الخفاف فانه الاسكاف أو الاسكاف النجار وكل صانع بحديدة والخاف بالامرج اساكفة
 Every صانع was also called قَيْنِ Ham. 558, 4. Freyt. Einl. p. 287.

L. 16. *الهاجرى الحسن الديرىم*. Muḥ. II. 2159, a:

الجيد وانسبنا ومن لزم الحصر ونسبة الى هاجر، وحجر بلد بقرب
المدينة بينه وبين عثر والنسبة هاجري على لفظه وهاجري

L. 16. الهالكى الحداد. Muḥ. II, 2188, a:

والصيفل قبيل لأن أول من عمل الحديد الهالك بن عمرو بن أسد،

L. 17. الجنثى بالضم السيف. Muḥ. I, 290, b:

والنراد ج جنثية والجنثى بالضم وانكسر أجون الحديد،

L. 17. انسمسار. This word means accord. to Lane a broker, one who acts as a middle person between the seller and the buyer, but this can not be the meaning here. The following is another explanation: سفسار i. q. سمسار atia lectio vocis سفسار

apud Persas: is qui varias res vendit, ut clypeos, gladios, ephippia, habenas al. Vullers Lex. pers.-lat. See Gawalikî al-Mai'arrab, Sachau p. ٨٣ and p. 40. Saçy Chrest. ar. III, 341 and ١٥٨, 1.

P. ٩, l. 1. The half verse, as it is in the text, is to found in Ġauh. under عصاب, the whole verse is in Muḥ. under the same word. The author is Ru'ba.

L. 6. القتل الشرز. Mo'all, Taraf v. 25 (Arnold p. 44):

أمرت يداها فقل شرز وأجندحت لها عضداها في سقيف مستد

„Her front feet (like ropes) twisted after the manner called شرز, and her two arms were made to incline like a well-supported roof“. See also Ḥarîrî 133, 10.

L. 7. طعنة سلكى. This is a thrust directed right towards the face. أمر سلكى is an affair rightly directed. So in the saying of Kaïs Ibn 'Eyzarah we have:

غداة تنادوا ثم قاموا فاجمعوا بقتلى سلكى لیس فيها تنازع

„In the morning when they congregated, then arose and determined upon my slaughter with a strong resolution in respect to which there was no contention“, (Lane). See also Ġauh. II, 138.

L. 8. المخلوجة. Ġauh. I, 148.

وَكُنْتُ إِذَا دَارَتْ رَحَى الْحَرْبِ رَعْتَهُ بِمَا خَلُوجَتْ فِيهَا مِنَ الْعَاجِزِ مَصْرِفٍ

„When the mill of war ground, I frightened him with a blow from the side, in which there was no trace of weakness“.

L. 8. طعن بالرحا شَزْرًا. The verb شَزَرَ means to look askew, and also to look at one from the right and left. The expression means, he ground with the hand-mill, making it revolve in the same course as the hands of a watch, the contrary way is بَثًّا (Lane).

L. 10. الثَّبَانُ المَوْضِعُ الَّذِي Muḥ. I, 183, a: تَنَحَّمِلُ فِيهِ مِنْ ثَوْبِكَ بَثْنِيَّةً بَيْنَ يَدَيْكَ ثُمَّ تَجْعَلُ فِيهِ مِنَ التَّمَمِّ أَوْ غَيْرِهِ جِ ثَبْنٍ

See also Ḥarîrî II, 427, 22. For the different forms ثَبَانٌ, ثَبْنَةٌ and ثَبْنَةٌ and the pl. ثَبْنٌ, see Lane, where the pl. ثَبْنٌ is not given. The original meaning of the word is to shorten, (s. Fleischer, Beitr. z. ar. Sprachk. III St. p. 289), hence the meaning a pocket, that is a fold made by shortening the garment. The word means also anything that a person carries in his sleeve.

In a tradition of ‘Omar it is said: إِذَا مَرَّ أَحَدُكُمْ بِحَائِطٍ إِذَا مَرَّ أَحَدُكُمْ بِحَائِطٍ . „When any one of you passes by a garden of palm-trees, let him eat thereof, but not take for himself, or make a ثَبَانٌ“. And one says: قَدِمَ فُلَانٌ بِثَبَانٍ فِي ثَوْبِهِ مَا أَدْرِي . „Such a one came with a ثَبَانٌ in his garment; I know not what it was“ (Lane).

L. 11. وَقِيلَ لِلْحَالِ الثَّقَلِ أَى إِذَا Com. to Ḥamâsa 299, 5: ثَقَلْتُ الْحَالَةَ وَالْعُورَ تَقُولُ خَفَّفْ عَنِّي مِنْ حَالِي أَى مِنْ ثَقَلِي . „Lighten (ease) me of my burden“.

L. 10. الحَبْنُ جَمْعُ خَبْنَةٍ وَهِيَ Com. to Ḥarîrî 427, 22: ثَبَانُ الرَّجُلِ أَى ذَلِكَ ثَوْبُهُ الْمَرْفُوعُ تَقُولُ رَفَعَ فُلَانٌ فِي خَبْنَتِهِ شَيْئًا وَالْحَبْنَةُ

أيضا ما يُعزَل من الطعام في الإبط أو الكم يقال كُذِّبَ ولا تتخذ خبنة،

L. 13. السانح. This and the three following expressions are taken from the hunt. سانح here explained as meaning (a gazelle, a bird, &c.) coming from the right side has, accord. to others, the directly opposite meaning, namely passing from the direction of the left hand of the spectator to the right. See the following from Gauh. I, 180:

السنح والسانح ما ولّاك ميامنه من ظبي أو طائر أو غيرهما تقول سنح لي الظبي يسنح سوحا إذا مرّ من مياسرك إلى ميامنك والعرب تتيمّن بالسانح وتتشاعم بالبارح وفي المثل من¹ لي بالسانح بعد البارح وسنح وسانح بمعنى قال الأعشى

جَرَّتْ لِيْهِمَا طَيْرُ السَّنَاحِ بِأَشْأَمٍ²

قال أبو عبيدة سأل يونس رُبنة وأناشاهد عن السانح والبارح فقال السانح ما ولّاك ميامنه والبارح ما ولّاك مياسره وسنح لي رأي في كذا أي عرض وسنحت بكذا أي عرضت ولحنت

Also the proverb: „Quis efficere

mihī potest, ut a latere sinistro veniat, postquam a latere dextero venit“. Freyt. prov. ar. II, 667. These four expressions with the same explanation given in the text are also to be found in Com. to Hariri 486, 9. See also Ahlwardt Chalef el-Achmar. p. 47.

L. 13. البارح. Gauh. I, 170: وبرز الظبي بالفنح بَرُوحًا إذا ولّاك مياسره يمرّ من ميامنك إلى مياسرك والعرب تنظيرون البارح وتنفعل بالسانح لأنه لا يمكنك أن ترميه حتى تنحرف وفي المثل

1) Who (will be responsible) to me for a fortunate (or) lucky event after an unfortunate or unlucky? (Lane). 2) The bird coming from the right side brought them a misfortune.

أدما¹) هو تَبَارِحِ الأروى لَأَنَّ مساندتها في الجبال في قنانيها لا يكادُ الناسُ يَرَوْنَهَا سائحةً ولا بارحةً إلا في الدهورِ مرّةً،

L. 16. الأيديل. In Muḥ. we have pretty much the same explanation. In the second definition it is stated that the young dove died of thirst, or through some misfortune, or that a ravenous bird preyed upon it. The second quotation is in Muḥ. II, 2165, b, and Ġauh. II, 252, the second hemistich beginning with بِأسرع instead of بِأقرب. In Ġauh. are also the third and the fourth, the third having بِعُزْرَةٍ مُنْزِفٍ instead of يُعْزِرُ مُنْزِفٍ.

S. Ahlwardt Chalef el-Achmar p. 103, 398 v. 21 ff. and the remarks thereto; Diw. Hods. I, p. 37, 23; The Diw. of the six anc. poets, Ahlw. p. 30, v. 5.

P. 1., l. 8. القارية. This bird is thus described in Muḥ. II, 1704, b: والقارية أيضا (وفي القاموس القارية) بالتشديد طائرٌ قصير الرجلين طويل المنقار اخضر الظهر يحبه الأعراب وتتميم به وإذا رآه استبشروا بالهضم كأنه رسول الغيث أو مقدمة السحاب ويشبهون به الرجل السخى ج قوارٍ وقوارى،

In respect to the form with tēsdīd, it is said in Ġauh. II, 533: قال يعقوب والعامّة تقول قارية بالتشديد.

See Boch. Hieroz. II, 634 ff.

L. 10. السيد. In Muḥ. I, 913, b, it is said when two drops of water fall upon it (in Ġauh. I, 232, upon its back) they run off. Accord. to the former it is an unpropitious bird.

In Ġauh.:

أكل يوم عرشها مقبلي حتى تسرى المنزر ذا الفضول
مثل جناح السيد العسيل

1) It (or) he is like the mountain-goat passing in the manner of such as is termed بارح. The same proverb with a slight variation is in Freyt. Prov. ar. I, 35.

„Is not every day her couch the place of my mid-day's rest, until you see her robe expanding like the wings of al-subad that has bathed?“

Also Tufail says, in Gauh. I, 232:

تقريبها المرطى والجوز معتدل كانه سبد بالماء مغسول

„Its pace (is equal to) the trot (of other horses), having a steady gait as if it were a subad bathed in water“.

L. 13. التَّنَوُّط طائر ويقال أيضا : Gauh. I, 568. التَّنَوُّط . التنول قال الأصمعي أنما سُمي تنوطا لأنه يدل على خيوطا من شجرة ثم يفرخ فيها، الواحدة تنوطة‘

In Muḥ. II, 174, a, are the two forms التَّنَوُّط and التَّنَوِّط . It is further stated, وينسج عشه كقارورة الدُّعْن مَنُوطًا بتلك الخيوط . ويقال له بالفارسية كيمبو . See Saçy Chrest. ar. III, 499 and ١٩٣, 17. Boch. Hieroz. II, 724, III, 104. Karwîni ed. Wüstenf. I, 409.

L. 14. أَبُو بَرَأِقِشْ وهو طائرٌ . Ibn Ja'is 40, 21: أَبُو بَرَأِقِشْ . ذو ألوانٍ من سوادٍ وبياضٍ يتغيّر النهار ألوانا يُضرب به المثل في التلون قال الشاعر

يغدوا عليك مُرَجَّلِيْنِ كأنّها لم يفعلوا

كأبى بَرَأِقِشْ كَلَّ لَوْنِ لَوْنُهُ يَتَحَوَّلُ

أبو بَرَأِقِشْ طائرٌ يتلون ألوانا مختلفة في 10: Hariri Maḥ. 256, اليوم الواحد حتى قيل أحول من أبو بَرَأِقِشْ وهذا من التحول والتنقل جعل مثلا في كل متلون ذي وجهين واسمه مشتق من البرقشة وهي النقش والرقم يقال برقشت الثوب إذا نقشته قال فيه الشاعر

كأبى بَرَأِقِشْ كَلَّ حِيْنِ لَوْنُهُ يَتَحَوَّلُ

وقد يبروي يتحول قال الجوهري برفشت الشيء إذا نقشته بالوان
شئت وأصله من أبى براقش وهو طائر ينلون ألواناً والبرقش بالكسر
طائر صغير مثل العصفور يسميه أهل الحجاز الشرشور انتهى وأبو
بـراقش وأبو قلمون كنية لثياب ابرشيم تمسج بمصر والروم تنلون
للعيون ألواناً

For a still different reading of the quotation with an additional verse and translation s. Freyt. Prov. ar. I, 409. In Muḥ. another reading of the verse (I, 85, b) is:

كأبى براقش كل يو م لونه ينتقلب

In Ġauh. I, 475, the verse is the same as in the text. See also Saḡy Chrest. III, 413, 499 and ١٩٣; Broch. Hieroz. II, 724; Kazwīnī I, 406; Fleischer's Beitr. III, p. 286.

L. 17. الأَخِيل. A bird regarded as of evil omen, now applied to the green wood-pecker, the صرّ or the شِقْرَاق, (Lane); Ḥamāsa 39, 3:

فإذا نَبَدتْ له الحَصاةَ رأينَه يَنزُو لِوَقَعَتِهَا طُمُورَ الأَخِيلِ

„And when you cast pebbles at him, you see how he springs, on account of the pebbles falling upon him, with the spring of the أَخِيل.“

Here, and also p. 643, 17, أَخِيل is explained as being الشِقْرَاق.

Also Ḥamāsa p. 703, 25, we have: والأخيل الشقراق سمى

بذلك لتأخيل لونه قال فما طأرى فيها عليك بأخيلاً

Also p. 705, 13: ويقال الشاهين الأخيل والجمع الأخائل. See Freyt. Prov. ar. I, p. 694 ff.; Hieroz. II, 636; Kazwīnī I, 416.

L. 18. الوَطَاط. Accord. to Muḥ. II, 2264, b, the plur. is وَطَاطٍ or وَطَاطِط. In Ġauh. I, 569, it is mentioned as meaning also a bat, or a swallow. It means the latter in one of the

traditions communicated by 'Áiṣá. At the burning of Jerusalem, the lizards are said to have blown upon the flames, in order to increase their fury, and the swallows to have extinguished them with their wings. See also Boch. Hieroz. III, 116; Kazwîni I, 426.

L. 17. خُطَّافٌ. S. Saçy Chrest. ar. III, 19, 3; Boch. Hieroz. II, 603, 723, 834 ff.; Kazwîni I, 411.

L. 18. الخاتم. Muḥ. I, 343, b: والخاتم أيضا الغراب الأسود
وغراب اليبين وهو غراب أحمر المنقار والرجلين قيل سمى بذلك لأنه
يحتتم عندهم بالفراق إذا نعب بين القوم،

The word الخاتم is nom. ag. having the meaning of one who renders a decision, i. e. a judge, and thence 'a raven for the reason given above. Accord. to Lane this separation is caused by its croaking. The bird is regarded as of evil omen, because it is fond of plucking out its feathers, and hence the meaning unlucky or unpropitious. Cfr. Lane.

L. 18. الغراب. Harîrî ٣٠٨, 10; Freyt. ar. prov. 695 ff.; Ahlwardt Chalef el-Achmar p. 49 ff., 264, 270; Abû Nowâs Lobged. 26, 2; Hassan b. Atzâbit p. 30 a; The Diwâns of the six anc. poets, ed. Ahlw. p. 39 v. 1 (13).

L. 18. الواق. In Ġauh. II, 564, 4 we have the same explanation as is given in the text, why the bird is so called; the verse is also quoted having وليست instead of وليس.

In Muḥ. II, 2280, a, we have, on the other hand, two forms for this word, and the explanation of the meaning is taken from the verb itself: الواقى اسم فاعل والصرق قيل سُمى به لأنه لا ينبسط
في مشيه فشبهه بالواقى من الدواب وهو الذى يحفى ويهب المشى
من وجع يبجده بكافيه. ويقال هو الواق بكسر القاف بلا ياء لأنه
سمى بذلك لحكاية صوته،

P. II, l. 1. الغرانيف. As explanatory of this word in its different forms, we extract the following from Muḥ. II, 1529, b: الغرنوق
والغرنوق طائر مائى أسود وقيل أبيض كالغرنيف أو الغرنوق والغرنيف

الكَرْكَبِيُّ أَوْ طَائِرٌ يَشْبَهُهُ وَالغُرْنَيْفُ وَالغُرْنَيْفُ وَالغُرْنُوفُ وَالغُرُونْفُ
وَالغُرْنُوفُ وَالغُرْنُوفُ وَالغُرْنُوفُ الشَّابُّ الأَبْيَضُ الجَمِيدُ جِ الْغُرَاتَيْفُ
وَالغُرَاتَيْفُ الْحَنَجُ

Cfr. Gauh. II, 111, 30; Boch. Hieroz. II, 616; Kazwîni I, 421.

L. 4. البومة. This is accord. to Muḥ. I, 144, a, a carnivorous bird, whose feathers fall out. It is the male of the owl (البوم) or a larger owl, or a bird that resembles the owl but smaller.

Gauh. II, 423, describes it as resembling the owl but smaller. The بوهة is a smaller kind, with which a stupid person is compared. S. Boch. Hieroz. III, 14 ff.; Kazwîni I, 408.

L. 7. For غطاطة and the different kinds of قَطَاة, see Ahlwardt Chalef el-Achmar p. 184 ff.; Saḡy Chrest. ar. III, 199, 16; 110, 416, 507—9; Boch. Hieroz. II, 531, 591, 650; Kazwîni I, 422.

L. 8. سِقَطَان. Accord to Lane سَقَطٌ, سِقَاطٌ and مَسْقَطٌ are different forms of the singular.

L. 9. حَبَارِي. S. Saḡy Chrest. ar. III, 194, 9; 413, 505, 506; Boch. Hieroz. III. 26 ff.; Kazwîni I, 409.

L. 11. المُمَجَّج and القَيْصُ. The shell and yolk of an egg used figuratively in Har. Mak. 448, 19 to denote that part that is clear and that part that is obscure in what is spoken.

L. 14. المُمَكَّاء. The verb مَكَا means accord. to Muḥ. II, 1998, b, whistling with the mouth, interlocking the fingers and blowing into them, also the producing of various other sounds.

Under Sura 35, v. 8 (in Beidh. Com. in Cor. I, 344, 10) as explanatory of مَكَّاءٌ: صَفِيرٌ فُعَالٌ مِّنْ مَّكَائِمَ كَوَّازٍ إِذَا صَفَرَ وَقَرَّى بِالْقَصْرِ مَكَّاءٌ. In Mo'all. Imrulk v. 80 (Arnold p. 34) is this verse:

كَأَنَّ مَكَّائِمَ الْجَوَّاءِ غَسَدِيَّةً صُبْحَانَ سُلَافًا مِنْ رَحِيْقٍ مُّغْلَقِلِ

„As if the Mukas of the valley had drunk, in early morning, wine highly spiced.“

The verse in the text is also to be found in Kitâb-al-Farḡ by al-Aṣma'î p. 19 ed. by Müller. S. Ahlwardt Chalef el-Achmar p. 132; Abûnowâs Jagdged. 1, 5; Boch. Hieroz. II, 724, Kazwîni I, 424.

L. 16. قف. The 8th form of this verb has accord. to Ḥamâsa 239, 28 the meaning of eating so that nothing remains, e. g. شَرَّ الشَّرِّ , „The worst drinking is drinking the last drop, and the worst eating is eating the last bit“.



وَلَيْسَ بِهَيَّابٍ إِذَا شَدَّ رَحْلَهُ يَقُولُ عَدَانِي الْيَوْمَ وَأَيَّ وَحَاتِمٍ
وَالغَرَائِيفُ طَيْرُ الْمَاءِ وَاحِدُهَا غَرْنِيفٌ وَقِيلَ أَيْضًا ابْنُ مَاءٍ قَالَ ذُو الرِّمَّةِ
قَطَعْتُ أَعْتِسَافًا وَالثَّرِيًّا كَأَنَّهَا عَلَى قِمَّةِ الرَّأْسِ ابْنُ مَاءٍ هُخْلَفٌ
وَالْبُوهُ طَائِرٌ مِثْلُ الْبُومَةِ يُشَبَّهُهُ بِهِ الرَّجُلُ الْأَحْمَقُ وَهُوَ الْبُومَةُ أَيْضًا
وَالدُّخْلُ ابْنُ ثَمَرَةٍ وَقَالَ جَرِيرٌ

5

أَلَّا آيَهَا الْوَادِي الَّذِي بَانَ أَهْلُهُ فَسَاكِينُ وَأَبِيهِ حَمَامٌ وَدُخْلُ
وَالصُّوْعُ طَائِرٌ وَالغَطَّاطُ الْقَطَا وَاحِدَتُهَا غَطَّاطَةٌ وَالْفَيْسَادُ ذَكَرُ الْبُومِ
وَالسَّقَطَانُ مِنَ الطَّائِرِ جَنَاحَاهُ وَالْعِفْرِيَّةُ عُرْفُ الدِّيكِ وَعُرْفُ الْخَرَبِ
وَهُوَ ذَكَرُ الْخُبَارَى وَالْبِرَائِلُ مَا أَرْتَفَعَ مِنْ رِيَشِ الطَّائِرِ وَأَسْتِنْدَارٌ فِي عُنُقِهِ
عِنْدَ التَّنَادُرِ وَالْقَيْصُ قِشْرُ الْبَيْضَةِ الْعَلْيَا وَهُوَ الْخِرْشَاءُ وَالغُرْقِيُّ الْقِشْرَةُ
الرَّفِيقَةُ الَّتِي تَحْتَ الْقَيْصِ وَالْمُحُّ صَفْرَةُ الْبَيْضِ يُقَالُ أَنَّ الْفَرْخَ يُخْلَفُ
مِنَ الْبَيْضِ وَيَغْتَذِي بِالْمُحِّ قَالَ الشَّاعِرُ

10

كَانَتْ فُرَيْشٌ بَيْضَةٌ فَتَفَلَّقَتْ فَالْمُحُّ خَالِصُهَا لِعَبْدِ مَنَافٍ
وَالْمَكَاءُ طَائِرٌ يَسْقُطُ فِي الرِّيَاضِ وَيَمُكُو أَيَّ يَصْفِرُ قَالَ الشَّاعِرُ

15

إِذَا غَرَّرَ الْمَكَاءُ فِي غَيْرِ رَوْضَةٍ فَوَيْلٌ لِأَهْلِ الشَّاءِ وَالْحُمُرَاتِ
وَقَطْنُ الطَّائِرِ زِمَكَاهُ وَزِمَجَاهُ يُقَالُ أَفَقَّتْ الدَّجَاجَةُ وَالْحَمَامَةُ إِذَا انْقَطَعَ
بَيْضُهَا وَيُقَالُ قَطَعَتِ الطَّيْرُ إِذَا أَنْحَدَتِ مِنْ بِلَادِ الْبَرِّ إِلَى بِلَادِ الْبَحْرِ
قَالَ أَبُو عُبَيْدَةَ عَنِ الْكِسَائِيِّ أَفَقَّتِ الدَّجَاجَةُ أَيَّ جَمَعَتِ الْبَيْضَ
تَحْتَ بَطْنِهَا وَالْأَصْمَعِيُّ إِذَا انْقَطَعَ بَيْضُهَا وَكَذَلِكَ أَصْفَتُ وَأَصْفَى
الشَّاعِرُ انْقَطَعَ شَعْرُهُ

20

فَقُلْتُ أَتَبْكِي ذَاتَ طَوْقٍ تَبَكَّرَتْ هَدِيلاً وَقَدْ أَوْدَى وَمَا كَانَ تَبَعُ
أَيُّ لَمْ يَخْلَفَ تَبَعٌ بَعْدَ وَقَالَ الْكَمَيْتُ

وَمَا مَنْ تَهْتَفِينِ بِهِ لِنَصْرِ بِأَقْرَبِ جَابَةٌ لَكَ مِنْ هَدِيدِ

وَمَرَّةً تَجْعَلُهُ الطَّائِرُ نَفْسَهُ قَالَ جِرَانُ الْعَوْدُ

5 كَأَنَّ الْهَدِيدَ الظَّالِعَ الرَّجُلِ وَسَطَهَا مِنَ الْبَغْيِ شَرِيبٌ بِغَعْرَةٍ مُنْرِفٍ
وَمَرَّةً تَجْعَلُهُ الصَّوْتُ قَالَ ذُو الرِّمَّةِ

أَرَى نَاقَتِي عِنْدَ الْمُحْصَبِ شَاقِبَهَا رَوَاحُ الْيَمَانِي وَالْهَدِيدُ الْمُرْجَعُ
وَالْقَارِيَةُ وَالْقَوَارِي جَمْعُهَا وَهِيَ طَيُورٌ خُضْرٌ تَنْبِيهُنَّ بِهَا الْأَعْرَابُ، قَالَ

أَبُو مُحَمَّدٍ سَمِعْتُ الْعَوَامَّ تَقُولُ الْقَوَارِيَّ وَلَا أَدْرِي أَتُرِيدُ هَذَا الطَّائِرَ أَمْ

10 لَا وَالسَّبْدُ طَائِرٌ لِيْنُ الرِّيشِ لَا يَنْبُتُ عَلَيْهِ الْمَاءُ تُشَبِّهُهُ الشَّعْرَاءُ لِلْحَيْلِ

بِهِ إِذَا عَرِقَتْ وَالتَّنَوُّطُ طَائِرٌ يَدُلِّي خَيْوِطًا مِنْ شَجَرَةٍ وَيُفَسِّرُ فِيهَا

وَقَالَ الشَّاعِرُ يِصْفُ الْإِبِلِ بِطُولِ الْأَعْنَاقِ

يُسَاقِطُنَ أَعْشَاشَ التَّنَوُّطِ بِالضَّحَى وَيَفْرِشُنَ فِي الظُّلْمَاءِ أَفْعَى الْأَجَارِعِ

وَالنَّبِيْشُ قَالُوا هُوَ الصُّقَارِيَّةُ وَالشُّرْشُورُ هُوَ السِّبْرِقِشُ وَأَبُو بَرَاقِشِ طَائِرٌ

15 يَنْتَلُونَ أَلْوَانًا قَالَ الشَّاعِرُ

كَأَبِي بَرَاقِشِ كَيْلَ لَوْنٍ لَوْنُهُ يَنْتَحِيلُ

وَالْأَخْيَلُ هُوَ الشِّقْرَاقُ وَالْعَرَبُ يَنْتَشَأُ بِهِ وَالْوَطَّوِاطُ الْخَطَّافُ وَجَمْعُهَا

وَصَاوِطُ وَالْحَاتِمُ الْغُرَابُ لِأَنَّهُ عِنْدَهُمْ يَحْتَمُ بِالْفِرَاقِ وَالْوَأْفِ بِكَسْرِ الْغَافِ

الصُّرْدُ وَسُمِّيَ بِحِكَايَةِ صَوْتِهِ قَالَ الشَّاعِرُ

طَوْى الْقَسَامِيُّ بِرُودِ الْعَصَبِ

وَالْقَسَامِيُّ الَّذِي يَطْوِي النِّيَابَ أَوَّلَ طَيِّبِهَا حَتَّى تَنْكَسِرَ عَلَى طَيِّبِهَا
وَالْمَسَاخِيُّ الْقَوَّاسُ بِاخْتَاءٍ مُعْجَمَةٌ وَأَصْلُ الْمَسْخِ تَحْوِيلُ شَيْءٍ إِلَى
شَيْءٍ لِأَنَّهُ يَأْخُذُ خَشَبَةً فَيَسْوِي مِنْهَا قَوْسًا،

5 باب اختلاف الأسماء في الشيء الواحد لاختلاف الجهات

قال أبو محمد الفَئِدُ الشَّرُّ إِلَى فَوْقِ وَالْبَيْسُ إِلَى أَسْفَلَ وَالطَّعْنُ الشَّرُّ
عَنْ يَمِينِكَ وَشَمَالِكَ وَالْبَيْسُ حِدَاءٌ وَجْهَكَ وَالطَّعْنَةُ السُّلْكَ الْمُسْتَوِيَّةُ
وَالْمَاخِلُوجَةُ ذَاتُ الْيَمِينِ وَذَاتُ الشَّمَالِ يُقَالُ طَعَنْتُ بِالرَّحَا شَرًّا إِذَا
أَدْرَتَ يَدَكَ مِنْ يَمِينِكَ وَمَا إِذَا أُنْبَدَّتِ الْإِدَارَةُ مِنْ يَسَارِكَ وَأَدْرَتَ كَذَلِكَ

10 فهو الببت الثبان الوعاء تحمّل فيه الشيء بين يديك يقال قد

تَشَبَّنْتُ وَتَبَّنْتُ فَإِنْ حَمَلْتَهُ عَلَى ظَهْرِكَ فَهُوَ الْحَالُ يُقَالُ تَحَوَّلْتُ كَذَا
وَكَذَا فَإِنْ جَعَلْتَهُ فِي حِصْنِكَ فَهُوَ حُصْنَةٌ يُقَالُ حَبْنْتُ أَخِيْنَ حَبْنًا،
السَّانِحُ مَا جَرَى مِنْ نَاحِيَةِ الْيَمِينِ وَالْبَارِحُ مَا جَرَى مِنْ نَاحِيَةِ
الْيَسَارِ وَالنَّاطِحُ مَا تَلَقَّاهُ وَالْقَعِيدُ مَا اسْتَدْبَرَكَ،

15 باب معرفة الطير

قال أبو محمد العرب تَجْعَلُ الْهَيْدِيلَ مَرَّةً فَرَحًا تَزْعُمُ أَنَّهُ كَانَ عَلَى عَهْدِ
نُوحٍ عَلَيْهِ السَّلَامُ فَصَادَ جَارِحٌ مِنْ جَوَارِحِ الطَّيْرِ قَالُوا فَلَيْسَ مِنْ
حَمَامَةٍ إِلَّا وَهِيَ تَبْكِي عَلَيْهِ وَأُنْشِدُ فِي هَذَا الْمَعْنَى

وَالْغِفَارَةُ الرَّفْعَةُ الَّتِي تَكُونُ عَلَى الْخَسْرِ الَّذِي يَجْرِي عَلَيْهِ الْوَتَرُ وَالْعَتَلُ
الْقِسِيُّ الْفَارِسِيَّةُ وَالْإِطْنَابَةُ السَّيْمُ الَّذِي عَلَى رَأْسِ الْوَتَرِ،

باب فِي السَّهْمِ

قال أبو محمد الفوق من السهم موضع الوتر وحرفا الفوق الشرخان
5 والعقبة التي تاجم الفوق وفي الأطرة والرعظ مدخل النصل في السهم
والرصاص العقب التي فوق الرعظ وريش السهم يقال له القدد والواحدة
قُدَّةٌ وَالْأَقْدُ الْقِدْحُ الَّتِي لَا رِيشَ عَلَيْهِ وَالْمَرِيشُ ذُو الرِيشِ وَالنِكْسُ مِنْ
السَّهَامِ الَّذِي قَدْ أَنْكَسَرَ فَوْقَهُ فَجُعِلَ اسْفَلُهُ عَلاَهُ،

باب النصال

10 قال أبو محمد في النصل قُرْنَتُهُ وَهِيَ طَرْفُهُ وَهِيَ ظُبْنَتُهُ وَالْعَيْمُ هُوَ
النَّشْرُ فِي وَسْطِهِ وَالْغِرَارَانُ الشَّقْرَتَانِ مِنْهُ وَالْكَلَيْتَانِ مَا عَنِ يَمِينِ
النَّصْلِ وَشِمَالِهِ،

باب أسماء الصناعات

قال أبو محمد كل صنعة عند العرب فهو اسكاف قال الشاعر
وَشُعْبَتَنَا مَيْسٍ بَرَّاحًا الْإِسْكَافُ

15

أَي نَجَّارٌ وَالنَّاصِحُ الْخَيْطُ وَالنِّصَاحُ الْخَيْطُ وَالْهَاجِرِيُّ الْبِنَاءُ وَالْهَائِكِيُّ
الْحَدَادُ وَالْهَبَيْقِيُّ الصَّائِعُ وَالْجُنَيْثِيُّ الزَّرَّاءُ وَالسِّفْسِيمُ السِّمْسَارُ وَالْعَصَابُ
الْعَرَّالُ قَالَ رُوْبَةُ

كان كامل الأداة فهو مُؤَدٌّ ومُدَجَّجٌ وشَاكٌ في السِّلَاحِ فإذا لم يكن معه سلاحٌ فهو أَعْرَلٌ فإذا كان عليه مِغْفَرٌ فهو مُقَنَّعٌ فإذا لبس فَوْقَ دِرْعِهِ ثوبًا فهو كَافِرٌ وقد كَفَرَ فَوْقَ دِرْعِهِ ويقال هذا رجلٌ مُتَّقِوسٌ ومُتَقَفِّلٌ نَبَلَهُ وإذا لم يكن معه قَوْسٌ ولا نَبَلٌ فهو أَنْكَبٌ ومُتَنَكِّبٌ كِنَانَتَهُ،

5

باب معرفة السِّيفِ

قال أبو محمد ذُبَابُ السِّيفِ حَدٌّ طَرَفُهُ وَحَدَاهُ مِنْ جَانِبَيْهِ طُبْنَاهُ وَالغَيْرُ هُوَ النَّاشِئُ فِي وَسْطِهِ وَعِدَارُهُ مَا بَيْنَ طُبْتَيْهِ وَبَيْنَ الغَيْرِ مِنْ وَجْهَيْ السِّيفِ جَمِيعًا وَالسِّيْلَانُ مِنَ السِّيفِ وَالسِّيْتَيْنِ اللَّحْدِيدَةُ الَّتِي تَدْخُلُ فِي النِّصَابِ أَى ذَنْبِهَا وَالْجَمِيعُ سِيْلَانَاتٌ،

10

باب في الرُّمَحِ

قال أبو محمد الْجَبَّةُ مَا دَخَلَ فِيهَا الرُّمَحُ مِنَ السِّنَانِ وَالتَّعْلَبُ مَا دَخَلَ مِنَ الرُّمَحِ فِي السِّنَانِ وَمَا تَحْتَ التَّعْلَبِ إِلَى مِقْدَارِ ذِرَاعَيْنِ يُدْعَى عَامِلَ الرُّمَحِ وَمَا مِنْ ذَلِكَ إِلَى الرَّجِّ يُدْعَى سَافِلَةَ الرُّمَحِ،

15

باب في القَوْسِ

قال أبو محمد سِيْمَةُ القَوْسِ مَا عُطِفَ مِنْ طَرَفِهَا وَالْعَاجِسُ وَالْمَعَاجِسُ مَقْبِضُ الرَّامِي وَالْكَظْرَةُ الْفَرَسُ الَّذِي فِيهِ الوَتْرُ وَالتَّعْلُ الْعَقْبَةُ الَّتِي تَلْبِسُ ظَهْرَ السَّيِّدَةِ وَالْحَمْلُ السُّيُورُ الَّتِي تَلْبِسُ ظُهُورَ السَّيِّئَتَيْنِ

ما بين الإصْبَعِ الوُسْطَى والَّتِي تليها الوُصُومَةُ تَضْيِيفُ النِقَابِ فَإِنْ
أَنْزَلْتَهُ إِلَى المَآخِجِ فهو النِقَابُ وهو على طَرَفِ الأنْفِ اللِقَامُ وعلى
القِمِّ اللِنَامُ ويقال حَسَرَ عن رَأْسِهِ وسَقَرَ عن وَجْهِهِ وكَشَفَ عن رِجْلَيْهِ
والاضْطِبَاعُ أَنْ تَجْمَعَ طَرَفَيْ إِزَارِكَ عَلَى مَنكَبَيْكَ الأَيْسَرَ وتُخْرِجُ أَحَدَ
الطَّرَفَيْنِ مِنْ تَحْتِ يَدِكَ الِئْمَنِ وتُبْرِزُ مَنكَبَكَ الأَيْمَنَ واشْتِمَالُ الصَّمَاءِ
5 أَنْ تَجَلِّدَ نَفْسَكَ بِثَوْبِكَ وَلَا تَرْفَعُ شَيْئًا عَنْ جَوَانِبِهِ وَالسَّدْلُ أَنْ
تَسُدَّ ثَوْبَكَ فَلَا تَجْمَعَهُ تَحْتِ يَدَيْكَ ويقال بُرِدَ مَقْوَفٌ أَي فِيهِ
نَقْشٌ وَأَصْلُهُ مِنَ القُوفِ فِي الظُّفْرِ وهو البِيَّاضُ فِي أَظْفَارِ الأَحْدَاثِ،

باب فِي مَعْرِفَةِ السِّلَاحِ

10 قال أبو محمد رَجُلٌ نَرَّاسٌ إِذَا كَانَ مَعَهُ نُرْسٌ فَإِذَا لَمْ يَكُنْ مَعَهُ نُرْسٌ
فهو أَكْشَفٌ وَرَجُلٌ سَائِفٌ وَسَيْفٌ إِذَا كَانَ مَعَهُ سَيْفٌ فَإِذَا لَمْ يَكُنْ
مَعَهُ سَيْفٌ فهو أَمَيْلٌ وقد قِيلَ المُسِيفُ الَّذِي مَعَهُ سَيْفٌ إِذَا ضَرَبَ
بِهِ فهو سَائِفٌ يَقَالُ عَصِيبٌ بِالسَّيْفِ فَإِنَّا أَعَصَى بِهِ إِذَا ضَرَبَتْ بِهِ
وَعَصَوْتُ بِالعَصَا فَإِنَّا أَعَصَوْتُ إِذَا ضَرَبْتُ بِهَا والأَصْلُ فِي السَّيْفِ مَأْخُودٌ
15 مِنَ العَصَا فَفُرِقَ بَيْنَهُمَا وَرَجُلٌ رَامِحٌ إِذَا كَانَ مَعَهُ رُمْحٌ فَإِذَا لَمْ يَكُنْ
مَعَهُ رُمْحٌ فهو أَجْمٌ وَرَجُلٌ دَارِعٌ إِذَا كَانَ عَلَيْهِ دِرْعٌ فَإِذَا لَمْ يَكُنْ
عَلَيْهِ دِرْعٌ فهو حَاسِرٌ وَرَجُلٌ نَابِلٌ وَنَبَالٌ إِذَا كَانَ مَعَهُ نَبَلٌ فَإِنْ كَانَ
يَعْمَلُهَا فهو نَابِلٌ وَيَقَالُ اسْتَنْبَلَنِي فَإِنْبَلْتَهُ أَي أَعْطَيْتَنِي نَبَلًا فَإِذَا
كَانَ مَعَ الرَّجُلِ سَيْفٌ وَنَبَلٌ فهو قَارِنٌ وَرَجُلٌ سَالِحٌ أَي مَعَهُ سِلَاحٌ فَإِنْ

به والمسيعة المألج سميت بذلك لأنه يسيع به أي يطين والسباع
الطين بالتبن والمنقاف المصقلة التي تخرج من البحر،

باب معرفة الجياض

قال أبو محمد العقر مؤخر الخوص والازاء مصب الماء فيه والصنمور
متعبه وعضد الخوص من ازارته إلى مؤخره والمدلج ما بين البئر إلى
الخوص والمنحاة ما بين البئر إلى منتهى السانية قال
كسد سوانيتها على المنحاه

والزرنوقان منارتان تبنيان على رأس البئر من حجارة وهما قرنان فاذا
كانا من خشب فهما دعامتان والنعامنة الخشبة المعتزلة على الزنوقين
والقنب جميع أداة السانية،

10

باب معرفة الثياب واللباس

قال أبو محمد الربط كل ملاية لم تكن لفقيين والحللة لا تكون إلا
ثوبين والنقبة قطعة ثوب قدر السراويل تجعل لها حجرة فحيطه من
غير نيفق وتشد كما يشد السراويل فإن لم يكن لها حجرة ولا
ساقان فهو النطاق فإن كان لها حجرة وساقان ونيفق فهو السراويل
والقرقل القميص الذي لا كمي له وطرة الثوب وصنفته وكفته واحد
وهو الجانب الذي ليس فيه عذب وحواشي الثوب جوانبه كلها
وزمام النعل ما جرى من شسعه بين السبابة والابهام وقبالها مثلها

15

والمِطْمَرُ الحَيْطُ الَّذِي يُقَدَّرُ بِهِ البِنَاءُ وَهُوَ الإِمَامُ أَيْضًا وَالمِقْوَسُ الحَبْلُ
الَّذِي يُمَدُّ بَيْنَ يَدَيْ الحَبْلِ فِي الحَلْبَةِ وَهُوَ المِقْبَسُ أَيْضًا وَمِنْهُ أُخِذَتْ
فَلَانَا عَلَى المِقْبَسِ وَالحَيْطُ الَّذِي يُرْفَعُ بِهِ المِيزَانُ هُوَ العَدْبَةُ وَالحَدِيدَةُ
المُعْتَرِضَةُ الَّتِي فِيهَا اللِّسَانُ هِيَ المِنَاجِمُ وَيُقَالُ لَهَا يَكْتَنِفُ اللِّسَانَ
5 مِنْهَا العِيارَانِ وَالسَّعْدَانَاتُ العَقْدُ الَّتِي فِي أسْفَلِ المِيزَانِ وَالحَلْقَةُ الَّتِي
تُجْمَعُ فِيهَا الحُيُوطُ فِي طَرْفِ الحَدِيدَةِ هِيَ الكِطَامَةُ وَالحَشَبَتَانِ اللَّتَانِ
تُعْرَضَانِ عَلَى الدَّلْوِ كَالصُّلْبِ هُمَا العَرْقَوَتَانِ وَالسِّيمُ الَّذِي بَيْنَ آذَانِ
الدَّلْوِ وَالعَرَاقِي هِيَ الوَدْمُ وَالعِنَاجُ فِي الدَّلْوِ الثَّقِيلَةُ حَبْلٌ أَوْ بَطَانٌ يُشَدُّ
مِنْ تَحْتِهَا ثُمَّ يُشَدُّ إِلَى العَرَاقِي فَيَكُونُ عَوَسًا لِلوَدْمِ وَإِنْ كَانَتْ
10 خَفِيفَةً شَدَّ حَيْطٌ فِي إِحْدَى آذَانِهَا إِلَى العَرْقَوَةِ وَالكَرْبُ أَنْ يُشَدَّ
الحَبْلُ إِلَى العَرَاقِي ثُمَّ يَنْتَهِي ثُمَّ يَنْتَلِتُ قَالَ الحُطَيْمَةُ

قَوْمٌ إِذَا عَقَدُوا عَقْدًا لِحَارِهِمْ شَدُّوا العِنَاجَ وَشَدُّوا فَوْقَهُ الكَرْبَا

وَالدَّرَكُ حَبْلٌ يُوَسِّفُ فِي طَرْفِ الحَبْلِ الكَبِيرِ لِيَكُونَ هُوَ الَّذِي يَلِي
المَاءَ وَلَا يَعْقَنَ الحَبْلُ وَفَرَعُ الدَّلْوِ مَخْرَجُ المَاءِ مِنْ بَيْنِ العَرْقَوَتَيْنِ فِي
15 البَكْرَةِ المِحْوَرُ وَهُوَ العُودُ الَّذِي فِي وَسْطِ البَكْرَةِ وَرَبَّمَا كَانَ مِنْ حَدِيدٍ
فَإِذَا كَانَ مِنْ خَشَبٍ فَهُوَ القَعْوُ وَالقَعْبُ الَّذِي فِي وَسْطِ البَكْرَةِ وَلِهَا
أَسْنَانٌ مِنْ خَشَبٍ وَالسِّنَّةُ حَدِيدَةُ القَدَارِ وَهِيَ السِّكَّةُ أَيْضًا وَالنَّبِيرُ
الحَشَبَةُ الَّتِي يَكُونُ عَلَى عُنُقِ الثَّوْرِ وَالمِقْوَمُ الحَشَبَةُ الَّتِي يُمْسِكُهَا
الحَرَّاتُ وَالمِنْسَعَةُ الرِّيشُ المَاجْمُوعُ الَّذِي يُنْسَعُ بِهِ الحَبْرُ أَيْ يُعْرَزُ

باب معرفة الآلات

قال أبو محمد المَحَلَّاتُ القِرْبَةُ والقَاسُ والقَدَاحَةُ والدَّلْوُ والشَّفَرَةُ والقِدرُ
وَأَمَّا قِيلَ لَهَا مَحَلَّاتٌ لِأَنَّ الَّذِي يَكُونُ مَعَهُ هَذِهِ الْأَشْيَاءُ يَحِلُّ حَيْثُ
شَاءَ وَإِلَّا فَلَا بُدَّ لَهُ أَنْ يَنْزِلَ مَعَ النَّاسِ وَالقَاسُ الَّتِي لَهَا رَأْسٌ وَاحِدٌ
وَالْحِدَاةُ الَّتِي لَهَا رَأْسَانِ وَجَمْعُهَا حَدَاٌ مَقْصُورٌ وَالصَّاقُورُ فَأَسٌ عَظِيمَةٌ 5
لَهَا رَأْسٌ تَكْسَرُ بِهَا لِلجَّارَةِ وَهِيَ المِعْوَلُ وَالكَرْبُزِينُ فَأَسٌ عَظِيمَةٌ يَقْطَعُ بِهَا
الشَّجَرُ وَالعَلَاةُ السِّنْدَانُ وَمِنْهُ لِحَدِيثِ أَنْ أَدَمَ هَبَطَ مَعَهُ العَلَاةُ
وَالعَنْتَلَةُ البَيْيَمُ وَاللَّحْمَةُ زِقَاقُ السَّمَنِ وَاحِدُهَا حَمِيَّتٌ وَكَذَلِكَ الْأَحْيَاءُ
وَاحِدُهَا نِحْيٌ وَالوِطَابُ زِقَاقُ اللَّبَنِ وَاحِدُهَا وَطَبٌ وَالدَّوَارِعُ زِقَاقُ
الْحَمْرِ وَلَمْ أَسْمَعْ لَهَا بِوَاحِدٍ وَالأسَّقِيَةُ لِلْمَاءِ وَاسْمُ النِّزِقِ تُجْمَعُ ذَلِكَ كُلُّهُ 10
وَاللَّحْمَةُ أَيْضًا يَكُونُ لِلعَسَلِ قَالَ أَبُو زَيْدٍ يُقَالُ لِمَسْكٍ السَّخْلَةِ مَا دَامَتْ
تُرْصَعُ الشَّكْوَةَ فَإِذَا فُطِمَ فَمَسَكَهُ البَدْرَةُ فَإِذَا أَجْدَعَ فَمَسَكَهُ السِّقَاءُ
[الصَّبَّةُ] هِيَ نِصَابُ السِّكِّينِ وَالمُدْيَةِ وَجُزْءُ الأَشْفَى وَالمُحْصَفِ وَالكَمْرِ
الْحَبْلُ يُصْعَدُ بِهِ عَلَى النَّخْلِ وَلَا يَكُونُ كَرًّا إِلَّا كَذَلِكَ وَالمَسْدُ يَكُونُ
مِنْ حُوصٍ أَوْ لَيْفٍ أَوْ جُلُودٍ وَسُمِّيَ مَسْدًا بِالمَسْدِ وَهُوَ الفَنْدُ وَالصَّغْفَرُ 15



اثنا عشر بابا

من كتاب أدب الكاتب

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