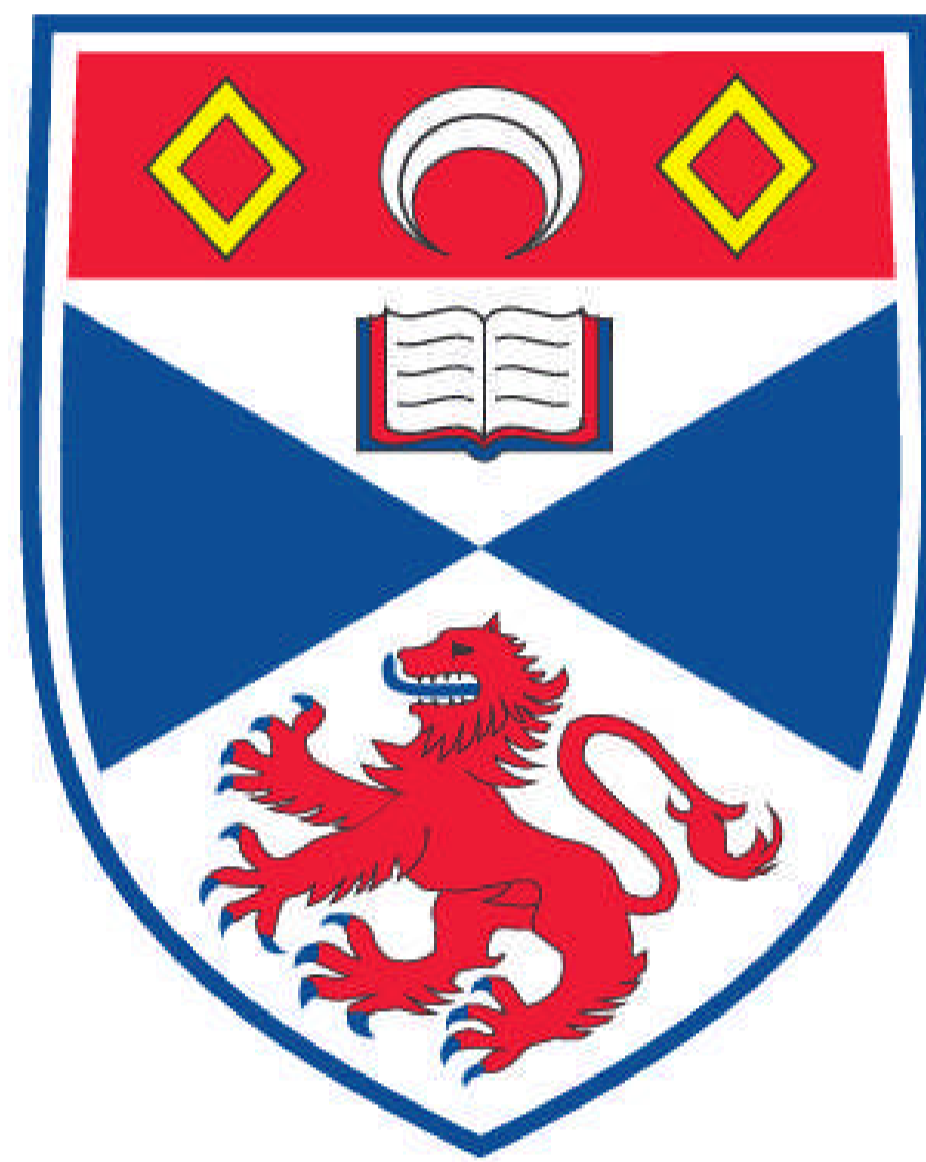


**THE APPLICATION OF SEMANTICS TO THE TRANSLATION OF
PRE-ISLAMIC POETRY: WITH SPECIAL REFERENCE TO THE
'MU'ALLAQA' OF IMRU AL-QAYS**

'Ala al-Din Ahmad Husayn

**A Thesis Submitted for the Degree of PhD
at the
University of St. Andrews**



1984

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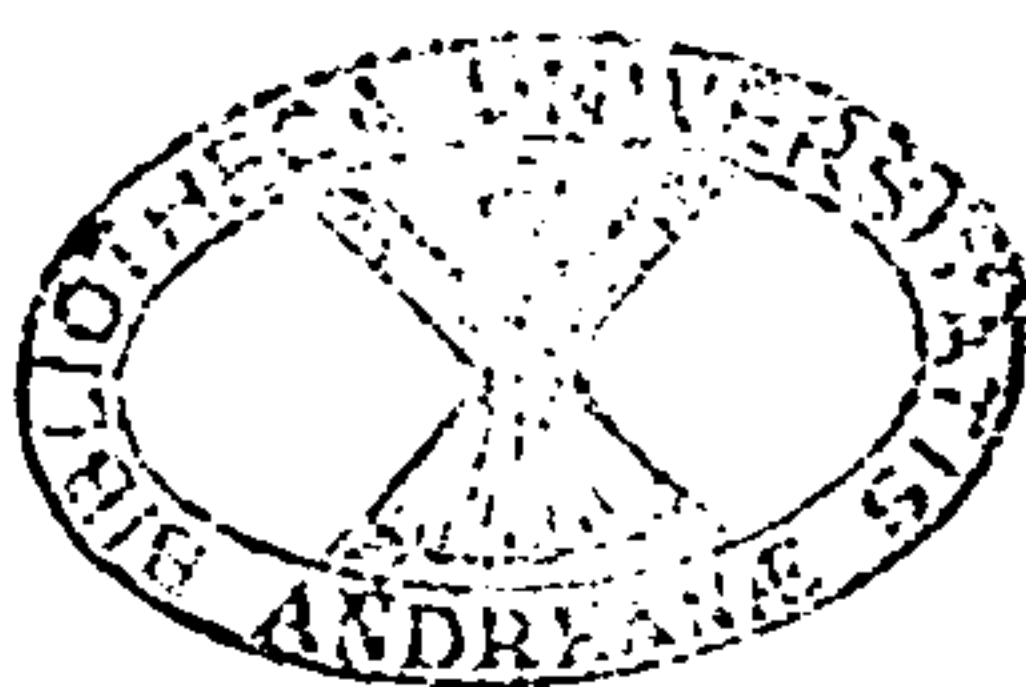
The Application of Semantics to the Translation of pre-Islamic Poetry
with Special Reference to the Mu^callaqa of Imru' al-Qays

^cAlā' al-Dīn Aḥmad Ḥusayn

A thesis submitted in fulfilment of
the requirements for the degree of

Doctor of Philosophy
University of St. Andrews

1983



To my parents

”وَقُلْ رَبِّ ارْحَمْنَا كَمَا رَبَّتِنِي صَغِيرًا“

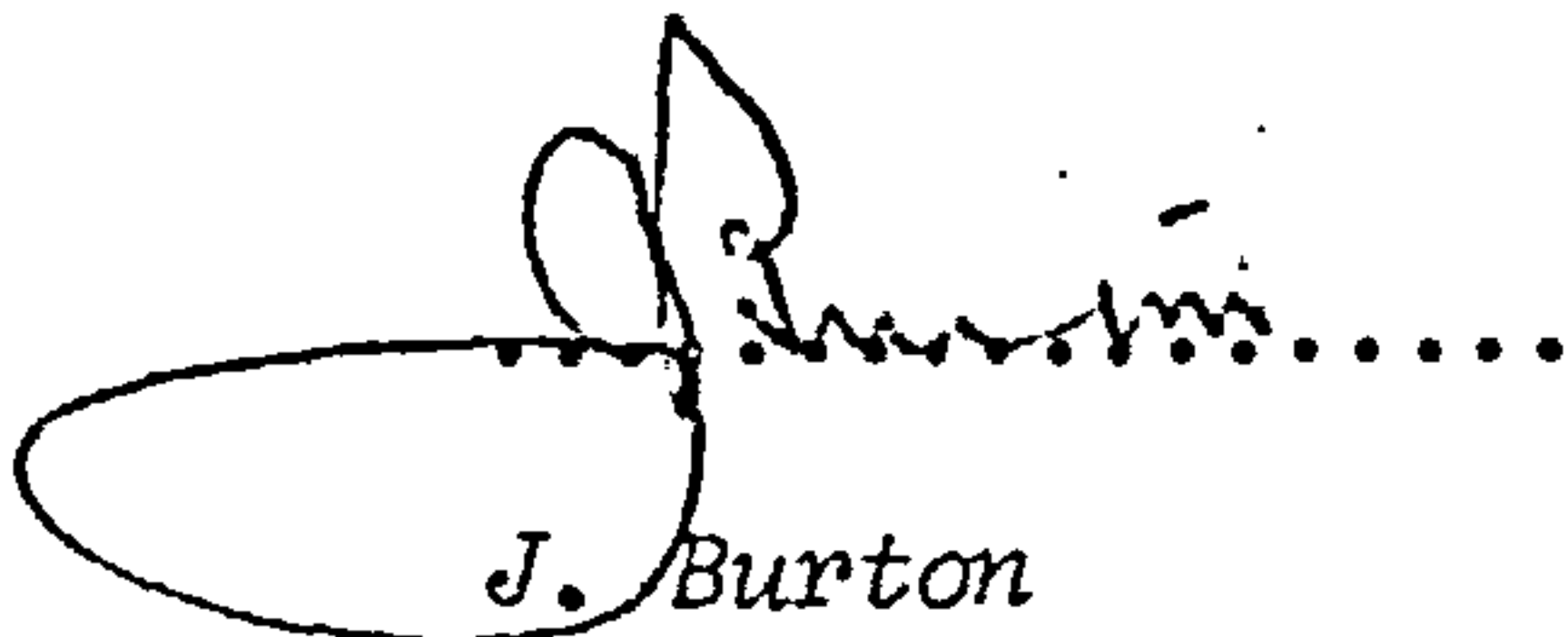
DECLARATION

I hereby declare that the following thesis is based on the results of research work carried out by me, that it is my own composition, and that it has not previously been presented for a higher degree. This research was carried out at the University of St. Andrews.

A
Alā' al-Dīn Husayn
Alā' al-Dīn A. Husayn

CERTIFICATION

I CERTIFY THAT ^cAlā al-Dīn Aḥmad Ḥusayn has completed nine terms of residence and research work in St. Salvator's College, University of St. Andrews, that he has complied with and fulfilled the Ordinances and Resolutions of the University Court at present in force and is qualified to submit the accompanying thesis in application for the degree of Doctor of Philosophy.


J. Burton
(Supervisor)

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ABSTRACT

This thesis, to the best of our knowledge, is the first attempt to apply semantics to the translation of pre-Islamic poetry. But this is a thorny path. This poetry is some of the most ambiguous, confusing, disorganized and perfunctorily investigated in the whole of Arabic literature. The Mu^Callaqa of Imru'al-Qays, our subject of study, the crowning achievement of this poetry, is in an even worse case. The principal problem which confronts the researcher as well as the translator is the usual one of how best to bridge the cultural gulf of both time and place, to set this Mu^Callaqa in its cultural context so as to understand its theme, and achieve the same communicative effect of the text in translation. Commentaries and lexicons are of little help here, because their main interest is the denotation of single words of this Mu^Callaqa rather than in its organic unity. The setting of this Mu^Callaqa in its Semitic literary context would cast some light on its essential theme and hence open new horizons for further comprehensive research in this field. This is the task we embarked upon in Chapter 1.

Confronted with fifteen main commentaries, and two English translations of this Mu^Callaqa, we have resorted to the current semantic theories in the hope that in one of them we would find a happy solution to the problem of translating these commentaries, or at least help in organizing them systematically. Much to our dismay, however, the bulky literature on this subject bequeathed to us a welter of controversial theories, perhaps because semantics is quite a new branch of linguistics. These contradictory theories have been presented to demonstrate the difficulty of adopting any one particular semantic theory. Nonetheless, certain structural semantic relationships have been found to be of highly significant application.

This, and particularly the structural semantic-relationships as well as their employment throughout this thesis have been discussed in Chapter II.

A theory of translation necessarily overlaps with a theory of semantics. Chapter II made it clear that the help we might have expected from semantics is but a pipe-dream. Instead of bemoaning, philological, linguistic and socio-linguistic approaches to the theory and practice of translation have been suggested. In Chapter III these approaches have been demonstrated and applied to the translations of (J.) and (A.) who, owing to the ambiguity of the text, have resorted to the commentaries - appendices of which have been attached.

It has been concluded that the full translation of this Mu^callaqa is almost impossible because of the myriad phonological, semantic and cultural problems. However, it has been argued that the development of a more comprehensive semantic theory upon which an eclectic theory of translation could depend, and a more profound and accurate investigation of the essential theme of this Mu^callaqa would get rid of a lot of the problems of research and translation.

ACKNOWLEDGEMENTS

I acknowledge the extent of my debt to Dr. J. Burton, under whose direct supervision this research was carried out. It is also a deep pleasure to record my debt to Dr. S. G. J. Hervey, Linguistics Department, who has always been generous with his time and helpful with his counsel.

It would be churlish to forget my debt to Baṣra University, Iraq, for grants of study-leave and financial support without which this research could not have been carried out.

Warm thanks to Miss Lynda Taylor, Mr. Paul Moody, Mr. Stephen Boyd, Mr. Adam Patt and Mr. Mark Dudley, whose friendship has always been an encouragement and joy while working with mountains of files.

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At the same time, I wholeheartedly thank Miss Margaret Smith, who typed this thesis with cheerful efficiency and inspired interpretation of corrections and scribblings.

My most profound dues of all, however, are paid in the Dedication.

^cAlā' al-Dīn A. Husayn

St. Andrews

TABLE OF TRANSLITERATION

Consonants:-

ا	o (except when initial)	ر	r	ف	f
ب	b	ز	z	ق	q
ت	t	س	s	ك	k
ث	<u>t</u>	ش	š	ل	l
ج	j	ص	ṣ	م	m
ح	h	ض	ḏ	ن	n
خ	ḫ	ط	ṭ	ه	h
د	d	ظ	ẓ	و	w
ذ	<u>d</u>	ع	c	ي	y
		غ	g		

ال (article), al-, but in transcribing poetry l- when preceding lunar letters and assimilated when preceding solar letters.

Short Vowels

Long Vowels

Diphthongs

فتحة ا a

ا آ ā

وا ا aw

ضممة و u

و ū

وي ا ay

كسرة ي i

ي ī

1. A full explanation of abbreviations used is given in the Bibliography, which is divided into three sections:

i - Abbreviations of the Recensions and Commentaries of the Mu^callaqa

ii - Abbreviations of the Translations

iii - General Bibliography

2. All translations are my own unless otherwise indicated.

PART I

Theoretical

CHAPTER I

Pre-Islamic Poetry: Its Origin, Recension, Denotation and Connotation

"Imru' al-Qays' Mu'allaqa; a case study"

CHAPTER I

Pre-Islamic Poetry: Its Origin, Recension, Denotation and Connotation

"Imru' al-Qays' Mu^callaqa; a case study"

1.1 The Origin of Pre-Islamic Poetry and the Poet's Function

The fact that poetry is the handmaid of theology among the Semites is self-evident. The Sumerians, who created the first great civilization in Mesopotamia, "used the image of a wine-jar to denote: poetry, song and religious festivals"¹. The same is true of the Babylonians "who regarded poetry as the servant of religion because they thought of literature in general as a gift bestowed upon them by the gods and hence, it should be devoted to their service"². Similarly, among the Hebrews the lexeme *š̄r* was used to denote: poem, song and religious song. At the same time, the lexeme *šār* is a present participle of the denominative verb *š̄r* which denotes "to sing"³. Likewise, "Syriac poetry which reached its zenith between the fourth and sixth centuries A.D. is purely ecclesiastical"⁴. The same may equally be said of Ethiopic poetry as Professor Ullendorff stated:

"With the introduction of Christianity into Ethiopia, the new religion became the focus and expression of all literary creation; it was also the filter through which every facet of thought, old or new, had to pass and to be accepted, rejected or modified."⁵

1 al-Aqlam, vol. 9, pp. 24-25.

2 Goodspeed, G. A History of the Babylonians and Assyrians, pp. 88-89.

3 Brown, F., Driver, S.R. and Briggs, C.A. A Hebrew and English Lexicon of the Old Testament, p. 1010.

4 Wright, W. A Short History of Syriac Literature, p. 29.

5 Ullendorff, E. Ethiopians: An Introduction to the Country and People, p. 137.

In Arabic the lexemes "šā'ir", "seer", "kāhin", "fortune-teller", and "majnūn", "possessed", are three hyponyms included in one superordination; namely "a Jinn-ridden man".¹ Very close to this conclusion, Goldziher found out that "šā'ir" and "šir" evolved from "šā'ara", "to know", in the sense of possessing knowledge of the supernatural or the practice of magic".² This, as is clear, puts the poet in the same category as the "kāhin" or "arrāf". Hence, the "šā'ir", is "a person endowed with supernatural knowledge, a wizard in league with spirits (jinn) or satans, "šayātīn", and dependent on them for the magical powers which he displayed".³ This would elucidate why the pagan "šā'ir" is:

"the oracle of his tribe, their guide in peace and their companion in war. It was to him they turned for counsel when they sought new pastures, only at his word would they pitch or strike their "houses of hair", and when the tired and thirsty wanderers found a well and drank of its water and washed themselves, led by him, they may have raised their voices together and sung, like Israel -

"Spring up, O well, sing ye unto it" ."⁴

"The "qaṣīda" is the principal source of knowledge of the conditions of pagan Arabs, of their social institutions and tribal history. The composer of the "qaṣīda" himself was the story-teller, the theologian, the historian, and the natural philosopher of the society".⁵ It is not surprising, then, that pagan Arabs used to celebrate the appearance of a poet among them so jubilantly. As Ibn Rašīq put it:

* A full discussion of these semantic terms is given in pp. 70-1.

1 cf. Journal of the Royal Asiatic Society, part III, p. 417.

2 Medievalia et Humanistica, vol. 7, p. 85.

3 Nicholson, R.A. A Literary History of the Arabs, p. 72.

4 Ibid, p. 73.

5 Courthorpe, W.J. Life in Poetry: Law in Taste, p. 83. Cf.

also Lyall C., Ancient Arabian Poetry, P. XV: "Verse in the Days of the Ignorance was to the Arabs the Register of all they knew, and the utmost compass of their wisdom; with it they began their affair, and with it they ended them". Also see: Lichtenstadler, I. Introduction to Classical Arabic Poetry, p. 22.

"When there appeared a poet in a family of the Arabs, the other tribes round about would gather together to that family and wish them joy of their good luck. Feasts would be got ready, the women of the tribe would join together in bands, playing upon lutes, as they were wont to do at bridals, and the men and boys would congratulate one another; for a poet was a defence to the honour of them all, a weapon to ward off insult from their good name, and a means of perpetuating their glorious deeds and of establishing their fame for ever."¹

1.2 The Enigma of its Literary Development

Unfortunately, however, we do not possess any document which can disclose the phases of the literary development of pre-Islamic poetry, or reveal the date of its starting-point, or its essential theme. In fact, "the bulk of the literature to which we have access comes for us from the heart of the desert in perfect creation, like Minerva, when she came in perfect form from the brain of Jupiter"². To show the nature of the impasse that scholars encounter here, it seems worthwhile to have a look at some available accounts of this topic. According to a certain report by al-Quraṣī, "Ibn Ḥudām is the first poet who halted and shed tears on the fading away abodes"³. It is highly possible to suppose that al-Quraṣī built his hypothesis on a verse attributed to Imru' al-Qays which runs as follows:

*"Ujā ḥalīlayya l-gadāta la^callanā
nubki d-diyāra kamā bakā Ibnu Ḥidāmi"*⁴

"My two friends turn off this morning (and go towards the trace which is being slowly worn away), so that we might weep over those lodgings as did Ibn Ḥidām".

1 Lyall, C. Ancient Arabian Poetry, p. 17.

2 Ismail, G.I. The Arabic Qasida..., p. 153.

3 (Q.) (JAA.) vol. 2, p. 77.

4 Ibid.

Sadly, "we have neither any record of Ibn Ḥudām's life nor any access to his poetry or its functional theme. However, even if we had had access, it would not have helped in un-locking the enigma of pre-Islamic poetry. This is due to the simple fact that his poetry, if not totally overlapping with that of Imru' al-Qays, will at least partially overlap with it"¹. Another traditional authority shows that "al-Muhalhil b. Rabī^c al-Taglibī was the first to compose a long poem on the death of his brother Kulayb"². This tradition holds that he was called al-Muhalhil either because "he refined the poetry"³, or because he employed the expression "*halhaltu*", "I made an echo", in one of his lines"⁴. According to al-Aṣma^cī, "he was so called because he used to "*yuraqaq wa lā yahkim šī^crahu*", "he was rather careless when it came to the construction of his poetry"⁵. Ibn Sallām, however, thought that "he was so called because of the "*halhala*" of his poetry which resembles the "*halhala*",⁶ "threadbare dress". A third authority endowed the laurels of composing the earliest long jāhiliyya poems to other poets prior to al-Muhalhil and Imru' al-Qays. "Those are: Dūyad b. Nāhid al-Qudā^cī, Aṣar b. Qays b. Aylān, al-Ḥāriṭ b. Ka^cab, al-Mustawḡir b. Rabī^c al-Taglibī, Zuhayr b. Junāb al-Kalbī and Jadīma al-Abraš"⁷. Therefore, "it is probable that al-Muhalhil's claim is based on his name, which means "the maker of fine textiles", interpreted as "poetical fabrics", while the interpretation of the name as "fabricator" led to the remarkable view that he was the first poet who departed from the strict truth"⁸.

1 al-Qaysī, N., al-Bayātī, A. and Abd al-Latīf, M. Tārīḥ al-Adab al-^cArabī qabl al-Islam, p. 61

2 Ibn Sallām. Ṭabaqāt, p. 39, Ibn Qutayba. al-Šī^cr wa al-Šu^carā⁻, Vol. 1, p. 215.

3 Ibn Qutayba. al-Šī^cr wa al-Šu^carā⁻, Vol. 1, p. 215.

4 Ibn Durayd. al-İstīqāq, vol. 11, p. 338. Also see Huart, C. A History of Arabic Literature, p. 12.

5 Ibn Durayd. al-İstīqāq, vol. 11, p. 338.

6 Ibn Sallām. Ṭabaqāt, p. 33. 7 Ibid., p. 31-9.

8 Journal of the Royal Asiatic Society, part 111, p. 422.

In short:

1. These contradictory traditional accounts shed light neither on the origin of the artistic development of this poetry nor on its basic theme.
2. This mature poetry obviously points to a very long period of literary development. Consequently, it is naive to assume that it has come down to us in its present form from its origin unaltered and that its "age is no more than one hundred and fifty years to two hundred years at most before the advent of Islam"¹.
3. More acceptable is the assumption that this poetry is "the outcome of a long series of gradual modifications in the construction of poetry in which the poets were imitating certain models and formulas of composition."² These models and formulas are, at present, beyond our reach, and, as indicated in para 1.1., might be religious models.

1.3. Its Recension

What makes the matter worse is that we do not possess any written document which is contemporary with this poetry. Nothing that has been said so far would suggest that pre-Islamic people were ignorant of the art of writing. On the contrary, it has been found that "the art of writing had been applied to Arabic language a considerable time before the appearance of the Prophet Muḥammad, and was well-known by repute to the old poets, and particularly to most of the Qurays"³. According to the generally accepted viewpoint, however, the huge bulk of this literature was preserved by oral *riwāya* until the end of the eighth century when it was committed to writing. Blachère dated the first

1 al-Jāhiz. Kitāb al-Hayawān, vol. 1, p. 72.

2 cf. Lyall, C. Ancient Arabian Poetry, p. 16. Nallino C. Ta'riḥ al-Adab al-Arabiyya, p. 68.

3 cf. Blachère, R. Histoire de la Littérature Arabe, pp. 112-113; A Volume of Oriental Studies presented to E.G. Browne, pp. 264-68. Journal of the Royal Asiatic Society, part 111, pp. 424-5, and cf. Nāṣir al-Dīn Asad. Maṣādir al-Si'r al-Jahili, pp. 24-58.

phase in the transmission of the pre-Islamic poetry at about the year 650. "At that period", he remarked, "a considerable mass of stories and works in verse were circulating among the nomads and settled population in the Arab domain ... The quest for genealogies and the partisan quarrels which punctuated the history of the Umayyad Caliphate were among the factors that stimulated the search for old poetry securing the claims of the interested parties to hereditary greatness, and proving to their opponents that they were heirs to an ancient infamy"¹. Another fundamental motive that lies behind this pressing desire to collect the poetry of the Jāhiliyya "is to understand the "ġarīb", "oblique" or "strange", words and expressions of the Qur'ān as has been put clearly by Ibn 'Abbās*: "When you wish to know the meaning of any strange word in Qur'ān look for it in the verses of the poets"².

Hence, 'bur knowledge of the Arab paganism is only partial, in that all we know of it is what the eighth century Muslim collectors and anthologists chose to preserve of it. These scholars, of course, lived in a society and culture radically different from that of the paganism which gave birth to this poetry. Consequently, their assumptions about the basic themes, function and purpose of this poetry were those of their own time and environment; they could hardly avoid imposing their own standards and preconceptions upon the poetry of the past. Hence, what has been preserved of it is probably not an exact recording of what a great poet once said, but may be close to it, distorted above all by the vicissitudes of an oral transmission on which both memorization and "de-paganization" were operative, and further complicated by a tradition of scribal correction"³.

1 Arberry, A.J. The Seven Odes, p. 17

* (d. around 68/687)

2 al-Suyūṭī. al-Itqān fī 'Ulūm al-Qur'ān, p. 119.

3 cf. Blunt, L.A. and S.W. The Seven Golden Odes, p. XX. cf. Journal of Arabic Literature, vol. 9, p. 14, and Smith, W.R. The Religion of the Semites, p. 49.

1.4. Islam and Pre-Islamic Poetry

This being the case, it would seem worthwhile to have a look at Islam's attitude towards pre-Islamic poetry, which inevitably affected the mentality, impressions and assumptions of the early Muslim scholars.

Needless to say, the Prophet fulminated against the heathenism and jāhiliyya of Arabia including, of course, its poets, who "stood obstinately aloof, deriding both his prophetic authority and the Divine Chastisement with which he sought to terrify them"¹. The Qur'ān language describing these poets - mainly Meccan - is rather harsh and unrewarding. We only need here mention the most important and often quoted sūra 26: 224-228, which runs as follows:

"And the poets - the perverse (those who go astray) follow them, (225) hast thou not seen how they wander in every valley (226) and how they say that which they do not? (227) Save those that believe, and do righteous deeds, and remember God oft, (228) and help themselves after being wronged; and those who do wrong shall surely know by what overturning they will be overturned".

This makes it evident that Islam condemned all poets save those who believed in Islam and who did righteous deeds, often remembered their Creator and returned to the straight path after being led astray. The same is true of the divinely inspired Prophet who condemned bitterly those poets who were propagators and defenders of false ideas. According to a certain account, he once declared: "It is better for a man that his belly be full of pus, till it affects his lungs, than full of poetry"². Also of some interest is his disapproval of the hero of

1 cf. Nicholson, R.A. A Literary History of the Arabs, p. 235.

2 Medievalia et Humanistica, vol. 7, p. 84.

pre-Islāmic poetry, Imru' al-Qays whom he described as: "The most distinguished poet among them and their guide to Hell-fire"¹. Nothing that has been said so far would insinuate that Islām dimmed the vitality and vigour of the individual poetic talent. On the contrary, the Prophet encouraged and approved wholeheartedly poetry devoted to the new faith. Among the best known examples is his description of Ḥassān's hijā' poems as "having a more devastating effect on his opponents than arrows flying in the darkness of night"². Not only this, "but he went further, allowing this poet to recite his poetry from a pulpit which he built for him in the mosque at Medīna!" "He even urged the poet to direct invective against his foes, promising him Paradise and that *rūḥ al-qudūs*, "the Holy Spirit", would be with him"³. It was the Prophet who said that "some eloquence is indeed magic, and some poetry is indeed wisdom"⁴. The same holds true of the second Caliph ^cUmar "who recommended the study of poetry to help people understand the Qur'ān, elevate their morals and intellectual levels and understand their rights and obligations in a society based on tribal affiliations". He called it the science "*ilm*" most worthy of the name among Arabs and he never resolved a matter without quoting a line of poetry which had become a current proverb"⁵. It is beyond the scope of this work to take into consideration the pros and cons of the arguments concerning Islām's attitudes towards pre-Islamic poetry. It is sufficient here to quote Professor Nicholson's comment on this issue:

"I need scarcely refer to the view which long prevailed in Europe that Muḥammad corrupted the taste of his countrymen

1 (Q.) (JAA), p. 58.

2 Medievalia et Humanistica, vol. 7, p. 86.

3 Ibid, p. 84.

4 (Q.) (JAA), p. 40.

5 Medievalia et Humanistica, vol. 7, p. 82.

by setting up the Koran as incomparable model of poetic style, and by condemning the admired productions of the heathen bards and the art of poetry itself; nor remind my readers that in the first place the Koran is not poetical in form (so that it could not serve as a model of this kind), and secondly, according to Muḥammadan belief, is the actual Word of God, therefore sui generis and beyond imitation. Again the poets whom the Prophet condemned were his most dangerous opponents: he hated them not as poets, but as propagators and defenders of false ideals, and because they ridiculed his teaching, while on the contrary he honoured and rewarded those who employed their talents in the right way. If the nomad minstrels and cavaliers who lived, as they sang, the free life of the desert were never equalled by the brilliant laureates of imperial Damascus and Baghdād, the causes of the decline cannot be traced to Muḥammad's personal attitudes, but are due to various circumstances for which he is only responsible in so far as he founded a religious and political system that revolutionized Arabic society"¹.

In brief:

1. "The Prophet fulminated against the poets of cities such as Mecca and al-Ṭā'if, who, apart from being stubborn opponents of the new faith, were, at the same time, mostly magicians and fortune-tellers"². He showed complete support for, and encouragement to, the poets who adopted the new faith and devoted their poetic talents to the cause.

2. It is unfair to claim that Islam cooled the ardour of the Arabs' poetic talent. More plausible, however, is the assumption that the new faith and the expansion that it brought about occupied the attention of the Arabs, making them rather lukewarm adherents to the art of poetry.

1 Nicholson, R.A. A Literary History of the Arabs, p. 235.

2 cf. Abū Ḥayda. Kitāb Ayyām al-Arah, vol. 1, pp. 200-5.

3. The divinely inspired Prophet did not favour the circulation of the following types of poetry: "(a) lampoons that would revive the feuds of Jāhiliyya, (b) elegies, particularly those with which Umayya b. Abī al-Ṣalt commemorated those killed in the Battle of Badr (c) that which celebrated heathenism and its ontological speculations, such as the poetry of al-Ṣalt b. Rabī^ca, Umayya b. Abī al-Ṣalt, who forecast that he would be a Prophet, and Ġaylān b. Salmā, (d) poetry that celebrates profligacy and wine was also unpalatable to the taste of the new faith"¹.

With this in mind, one might wonder what were the attitudes of the eighth century Muslim scholars to this type of poetry, as they not only found an enormous gulf of time, place, culture, beliefs and modes of thinking between their own environment and that of the Jāhiliyya, but even, to some extent, between their own and that of the main source of Islam, which became subject to manifold interpretations and speculation. This is what we shall tackle in the following sections.

1.5. The Umayyads and Pre-Islamic Poetry

The Umayyad epoch can be regarded as the golden age for the revival of pre-Islamic poetry. This is due to:

(a) The Umayyad Caliphs,"who were vehemently Arab in feeling and attitudes, endeavoured to revive the old Arab pagan spirit of which the pre-Islamic poetry was a genuine mouthpiece"² In this period the first attempt to collect the Jāhiliyya poetry took place. "According to a tradition based on the authority of Ḥirmazī, Mu^cāwiya ordered the *ruwāt* of poetry to choose poems ("*qaṣā'id*") for him, which he would teach his son to recite; they chose for him twelve poems ("*qaṣā'id*):

1 cf. Abū^c Ubayda. Kitāb Ayyām al-^cArab, vol. 1, pp. 200-5.

also cf. Medievalia et Humanistica, vol. 7, pp. 81-2.

2 cf. Nicholson, R.A. A Literary History of the Arabs, p. 192.

1. *Qifā nabki min dīkrā ḥabībin wa manzilī* (Imru' al-Qays)
2. *Li ḥawlata atlālun bi burqati Tahmadī* (Ṭarafa)
3. *A min Ummi Aufā dimmatun lam takallamī* (Zuhayr)
4. *Ādanatnā bi baynihā Asmā'u* (al-Ḥārīt b. Ḥilliza)
5. *ʿAfati d-diyāru maḥalluhā fa maqāmuhā* (Labīd)
6. *Alā hubbī bi saḥmiki fa aṣbahīnā* (ʿAmr b. Kulṭūm)
7. *In buddilat min ahlihā wuhūšan* (ʿAbīd b. al-Abraṣ)
8. *Basatāt Rābiʿatu l-ḥabla lanā* (Suwayd b. Abī Kāhil)
9. *Yā dāra Mayyata bi l-ʿAlyā'i fa S-Sanadī* (al-Nābiga)
10. *Yā dāra ʿAblata bi l-Jiwā'i (takallamī)* (ʿAntara)

al-Ḥirmazī remarks that he thinks (*wa aẓunnu*) that the two additional poems were:

11. *Waddiʿ Hurayrata inna l-rakba murtaḥilū* (al-Aʿsā)
12. *Asaʿlta rasma d-dāri am lam tasʿalī* ¹ (Ḥassān b. Ṭābit)

The same authority attributed to "ʿAbd al-Malik b. Marwān the selection of the Seven Odes."²

It is interesting to point out that Ḥammād al-Rāwiya, who was said to possess a prodigious general knowledge of ancient poetry, and that of Imru' al-Qays in particular, and "who contributed a lot in the series of events that led to the collection of the most celebrated Seven Muʿallaqat"³; belongs to this epoch. According to a certain tradition "in response to the summons of al-Walīd II, he offered to recite a hundred long odes for each letter of the alphabet, quite apart from briefer fragments and poetry composed after the coming of Islam."⁴

1 Rivista Degli Studi Orientali, vol. 44, p. 29.

2 Ibid, p. 30.

3 Islamic Culture, vol. 45, p. 264.

4 Arberry, A.J. The Seven Odes, p. 20. Also see Nicholson, R.A. A Literary History of the Arabs, p. 132.

After listening in person and by proxy to 2900 *qaṣīdas*, as we are told, al-Walīd felt satisfied and ordered 100,000 dirhams for the reciter"¹. Such reports would lead us to wonder how this man could have had such an encyclopaedic mind, and how long it took al-Walīd II to listen to him! We incline to take such reports with caution because while they may highlight Ḥammād's learning they, at the same time, cause us to suspect his genuineness, because they depict him as a man capable of reciting such a huge number of poems on the spur of the moment. Anyhow, tales in circulation were unanimous in confirming the happy court-life which Ḥammād enjoyed during the Umayyad epoch. This in turn would explain why "the famous reciter refused to pay homage to the ^cAbbāsīd as though he were saying: "My fame ebbed with the downfall of the Umayyads". Meanwhile, this would help us to understand why most criticisms aimed at impugning the authenticity of this scholar were of ^cAbbāsīd origin."²

1.6. The ^cAbbāsīds and Pre-Islamic Poetry

The theocratic state of the ^cAbbāsīds came to replace the worldly secular state of the Umayyads. Hence, "theology dwelt in the shadow of the throne and occupied the upper hand in determining the policy of the State. Honours were showered on eminent jurists and divines who frequently held official posts of high importance and stood in the most confidential and intimate relations to the Caliphs, allowing them to exert a commanding influence on the administration of the Government."³ Consequently, "the Muslim sciences which arose at this time proceeded in the first instance from the Qur^ʿān and the Ḥadīth. These include the

1 Nicholson, R.A. A Literary History of the Arabs, p. 132.

2 cf. al-Asad, N. Maṣādir al-Si^cr al-Jahili pp. 438-65. Also cf. Abū ^cUbayda. Kitāb Ayyām al-^cArab, vol. 1, p. 43 and 53.

3 Nicholson, R.A. A Literary History of the Arabs, p. 283.

Traditional or Religious sciences (*al-^cUlūm al-Naqliyya wa al-Šar^ciyya*) and the linguistic sciences (*^cUlūm al-Lisān al-^cArabī*)".¹ To gain an accurate understanding of the Qur^ʿān required a knowledge of exegesis, grammar, and philology, and this inevitably entailed the study of pre-Islamic poetry. In brief, a clear-cut distinction can be made among three main schools in that epoch:

1. "The school of theology which includes the sciences of exegesis and Ḥadīṭ tradition. This school found itself urgently needing to collect and study pre-Islamic poetry in order to decipher the *ḡarīb* (strange and oblique) expressions of the Qur^ʿān and Ḥadīṭ, although perhaps preferring to base its conclusions wherever possible on the tradition, rather than on other sources.
2. The school of grammar, which found in pre-Islamic poetry a source of support for their grammatical arguments.
3. The school of pre-Islamic and Islamic poetry.

It seems, as will become clear by and by, that there is no love lost between the first school and the third one. This can be attributed to the following factors:

1. The rivalry for prestige between both schools, because some scholars of the third school were themselves specialists in the sciences of the first school - such as Abū ^cAmr b. al-^cAlā' and Abū ^cUbayda.
2. Personal and intellectual disagreement".²

Therefore, practitioners of the first school who, as indicated above, enjoyed the unlimited support and encouragement of the ruling

1 Nicholson, R.A. A Literary History of the Arabs, p. 282.

2 cf. Abū ^cUbayda. Ayyām al-^cArab, vol. 1, pp. 48-49.
Also cf. Blachère, R. Histoire de la Littérature Arabe, vol. 1, p. 131 and pp. 139-144.

government, used to look down and cast aspersions on the reputation of the third school by accusing them of wasting their time in reviving heathen literature which would impair the Islāmic enthusiasm among the masses and awaken the Jāhiliyya pretensions which Islam strove to suppress. Devotees of the first school propagated such arguments among the people as: Was not one of the greatest miracles of the Qurʾān its divine language? Surely the Holy Book was a more proper subject for study than heathen verses? They severely underestimated the value of the third school, causing their opponents to lose confidence in their work and even to wonder whether or not it was quite proper for a Muslim to engage in philological or even grammatical studies. Of particular interest is the bewilderment of Ṭa^clab* who, according to a certain account, "once complained to the Qurʾān scholar Abū Bakr b. Mujāhid that, whilst scholars of the Qurʾān, Islamic law, and prophetic tradition were all certain to earn Paradise, he who was occupying himself with Zayd and ^cAmr was left wondering what would become of him. Fortunately, Ibn Mujāhid saw the Prophet in a dream (the appearance of the Prophet in a dream always means that the prediction in this dream will come true), bidding him to assure Ṭa^clab that his was a "far reaching science", "*ilm mustaṭīl*", explained by a later authority as meaning that inasmuch as no argument (*kalām*) or spoken word (*hiṭāb*) could do without it, all sciences depended on the discipline in which Ṭa^clab was engaged"¹

A particularly curious incident is the tragedy of Abū ^cAmr b. al-^cAlā*, who, aside from being according to Abū ^cUbayda "the greatest authority on the problems of lexicography, the Arabic language, the

* (d. 291/904)

¹ *Medievalia et Humanistica*, vol. 7, p. 90.

* (d. around 154/770)

Qur'ān, and poetry as well as the significant events in the history of the Arabs both antique and contemporary, was at the same time one of the famous reciters of the Qur'ān!¹ This learned scholar, it is related, "filled a room in his house almost to the ceiling with books in which he had noted down the literary information he had gathered from Arabs of pure speech. Later on, devoting himself to religion, "tanasuk", he burnt all these books"². The question that needs to be asked here is: why did he then destroy the fruits of his labours over so many days and nights? One might suggest that had he not been under mental stress due to the influential role of the theological school which led him to be convinced that he had been going astray all this time, he would not have burnt his precious treasure; it is almost as though he were saying to himself: "Let me burn you, before I am destroyed by you!". The same holds true for the prominent scholar; Ḥalaf al-Aḥmar* who preferred to confine himself to devotion"³ than to carry on his useless and unrewarding trade of studying pre-Islamic poetry. It would be more illuminating to add the story of Abū ^cAmr al-Ṣaybānī* who showed an immense interest in collecting ancient Arabic poetry by arranging poets belonging to the same tribe in separate volumes which totalled over eighty volumes. But before going to the next volume, he would never fail to make a copy of the Qur'ān which he would deposit in the mosque of Kūfa"⁴.

One wonders whether or not such reports were propagated by the devotees of the theological school so as to make scholars still aspiring to study pre-Islamic poetry lukewarm towards it, if not forcing

1 Ibn Ḥallikān. Wafayāt al-A^cyan, vol. 3, p. 466.

2 al-Jahiz. al-Bayan wa al-Tabyin, vol. 1, p. 321.

* (d. around 180/796)

3 al-Zubaydī. Tabaqat al-Nahwiyyin, p. 179.

* (d. 205, 206 or 213/820, 821 or 828)

4 Ibn al-Nadīm. al-Fihrist, p. 58. See also Medievalia et Humanistica, vol. 7, p. 88.

them completely to reject it. The main stimulus that lay behind such reports, one might suggest, was the desire to make it clear for scholars who were interested in studying pre-Islamic poetry, that for their own salvation many great and prominent scholars such as Abū ^cAmr b. al-^cAlā[>], Ḥalaf al-Aḥmar and Abū ^cAmr al-^vṢaybānī, had renounced this evil pursuit of studying heathen literature and that the aspiring scholars ought to do likewise.

The situation of those scholars who addressed themselves to the historical, religious, and mythological research into pre-Islamic life such as Abū ^cUbayda and Ibn al-Kalbī was even worse. Abū ^cUbayda[;] for instance, who supplied us with the bulk of knowledge with regard to the antiquity and mythology of the Arabs was accused of being "^Ḥārijī", "^Ibādī" and "^šu^cūbī"¹. Obviously, any one of these accusations, if not actually causing his head to be chopped off, as well as the heads of those who might have adopted his viewpoints, in an age of political intolerance, would at least have disgraced him! Ironically enough, these zealous Muslims, "while they disagreed as to the precise date of his death, unanimously concurred that his birthday coincided with the death of the righteous theologian al-Ḥasan al-Baṣrī, as though they sarcastically intended to circulate the jest: "What a righteous man has He taken, and what an evil man has He delivered instead!"² "That his great great grandfather was Jewish, although converted to Islām through the second Caliph, Abū Bakr, was like a vicious curse that kept haunting him during this time"³. "But no historian was attacked more virulently than Ibn al-Kalbī, probably because he addressed himself to the study

* (d. around 211/825)

1 al-Zubaydī. Ṭabaqat al-Nahwiyyīn, p. 192.

2 Abū ^cUbayda. Ayyām al-^cArab, vol. 1, p. 354.

3 Ibid, p. 57-59.

of the pagan religions and practices which Islam strove to crush"¹ al-Sam^cānī, to quote but one of his opponents, dismisses Ibn al-Kalbī with the following sentence: "He ... used to relate old and strange things, and events none of which had any foundation"² Similarly, Aḥmad b. Ḥanbal disparaged Ibn al-Kalbī by stating: "I do not think anyone would quote him as an authority"³.

Therefore, under such unrewarding circumstances, scholars who addressed themselves to the collection and study of pre-Islamic poetry, had to choose one of the following options:

1. To burn, or give up pursuing, the work and have resort to seclusion, as in the case of Abū ^cAmr b. al-^cAlā', Ḥammād al-Rāwīya and Ḥalaf al-Aḥmar.
2. To carry on pursuing the work regardless of the severe attacks of their opponents, as in the cases of Ibn al-Kalbī and Abū ^cUbayda.
3. To make a compromise with the new temper of the society. This can be simply achieved by uprooting and purging all expressions of pre-Islamic rituals, beliefs, and practices from pre-Islamic poetry. What made the task of the practitioners of this trend feasible is the fact that generally "the Arab philologists, critics, and transmitters, who dealt with Arabic poetry and especially with the Jahiliyya Qaṣīda, paid full attention and consideration to its linguistic value, the purity of its language, and to the unity of the individual line rather than to its artistic development and its aesthetic value as a whole (organic) * unit."⁴

1 Ibn al-Kalbī. Kitāb al-Aṣṅām, p. VIII.

2 Ibid.

3 Ibid, p. IX.

* Edebiyat, vol. 2, pp. 57-89.

4 Ismail, I. The Arabic Qaṣīda, p. 456.

To conclude:

1. The intensely monotheistic Muslims of the early epoch of Islam in their endeavour to wean people from pre-Islamic religious practices and ideas, made it clear that the main function of the new religion was to obliterate all that preceded it. Obviously pre-Islamic poetry that refers directly or indirectly to heathenism was at the top of the blacklist.
2. In contrast to early Islām, the Umayyad government strove to revive and restore the glories of the pre-Islamic period and everything that the preceding epoch tried to crush.
3. In total opposition to the preceding epoch, the Abbāsīds extended the tradition that is attributed to the Prophet: "Islam destroys all that preceded it"¹ by which the divinely inspired Prophet obviously meant the religion of the Jāhiliyya, to include everything that is related to Jāhiliyya ritual, ideas, and mythology. This is due to the fact that the Qur'ān and Hadīṭ were the sciences par excellence as a result of the unlimited support of the ruling government. The corollary of this was that scholars who addressed themselves to the study and collection of pre-Islamic poetry were treated unsympathetically and were looked down upon by zealous Muslims.

The foregoing discussion made it clear that from the time of antiquity the Semites regarded poetry as the handmaid of religion. At the same time, it was demonstrated that zealous and anxious Muslims during the early epoch of Islām, as well as that of the Abbāsīd epoch, endeavoured

1 Ibn al-Kalbī. Kitāb al-Aṣnām, p. vii.

owing to various motives mentioned earlier, to purge and censor, if not obliterate altogether from pre-Islamic poetry, all expressions and incidents that would refer to the ritual and religious practices of heathenism.

1.7. Is the Irreligiosity of Pre-Islamic Poetry True or False?

As a matter of fact, it is this so-called irreligiosity of pre-Islamic poetry that led many scholars to aver that:

"pre-Islamic people were lukewarm to the spiritual impulses, or even indifferent to them"¹.

This conclusion holds equally true for some scholars who regard the silence of pre-Islamic poetry on religious and ritual practices, although obviously without serious investigation, as an essential factor to impugn the very authenticity of this poetry, and boldly claim:

"The general mass of what we call pre-Islamic literature had nothing whatever to do with the pre-Islamic period, but was just simply fabricated after the coming of Islam ... I now have hardly any doubt that all that has survived of genuine pre-Islamic literature is very little indeed, representative of nothing; no reliance is to be placed on it for the literary picture of the pre-Islamic age"².

It is needless to emphasize that the claims of the Arabs' irreligiosity are unconvincing. Few would dispute the fact that:

1 Hitti, P.K. History of the Arabs, p. 96. Also see: Blachère, R. Histoire de la Littérature Arabe, Vol. 1, p. 50 and Nicholson, R.A. A Literary History of the Arabs, p. 135, where he remarks, "The Bedouin felt no call to pray to his gods, although he often found them convenient to swear by" Cf. also Ismail, I. The Arabic Qasida p. 118 where he concludes: "Religion was the main theme of all Semitic People, but there is little trace in Arabic Qasida until after Islam."

2 Arberry, A.J. The Seven Odes, p. 228.

"When a man has journeyed in the Arabian wilderness, traversing day after day stony plateaus, black volcanic fields, or arid sands walled in by hot mountains of bare rock and relieved by no other vegetation than a few grey and thorny acacias or scanty tufts of parched herbage, till suddenly, at a turn of the road, he emerges on a Wādy where the ground-water rises to the surface, and passes as if by magic into a new world, where the ground is carpeted with verdure, and a grove of stately palm-trees spreads forth its canopy of shade against the hot and angry heaven, he does not find it difficult to realise that to the early man such a spot was verily a garden and habitation of the gods, in front of which he would have felt small and helpless, hence forcing him to venerate and worship it!"¹

We shall come back to this point latter.

In fact,

"in the vast solitudes of the Arabian desert every strange sound is readily taken to be the murmuring of the jinn, and every strange sight to be a demoniac apparition"²

Therefore,

"Not to recognize the deep-seated religiosity of the pre-Islamic rituals is to fail to understand the human needs and the working of human minds. In the harsh environment of the desert, exposed to hardships of climate and geography, constantly endangered by the hostility of man and nature, the Bedouin must have often felt small and in need of divine assistance. Furthermore - and this is no mean consideration - he lived in a region in which, since the dawn of civilization, religion and religions had risen"³

1 Smith, W.R. The Religion of the Semites, p. 103.

2 Ibid, p. 130.

3 Lichtenstadter, I. Introduction to Classical Arabic Literature, p. 17.

Much to the dismay of these zealous Muslim scholars, the censorship they imposed on the rituals and faiths of the pre-Islamic poetry did not favour Islam, because the resultant poetry that these scholars chose to preserve is incompatible with the images of the Qur'ān, the only authoritative book we have of this era, which depicts pre-Islamic people as a nation that used to argue and defend its religion against the irresistible force of Islam.

1.8. Imru' al-Qays' Mu^callaqa - A search for an essential theme

The Mu^callaqa of Imru' al-Qays has been regarded in antiquity as well as in the present as the most celebrated "chef d'oeuvre" and the most influential poem in the whole of Arabic literature. Its author has been accorded almost unanimously the laurels of poetic pre-eminence by Arabs and speakers of Arabic.* To what extent, if any, does this poem convey the rituals of heathenism, and to what extent did eighth century scholars manage to distort and obliterate its mythological connotation? This is what we shall embark upon in the following sections. But this is a thorny issue, and the reader should be forewarned that this study cannot provide all the answers. Hence, much of what follows is no more than a framework, and observations, yet should it encourage serious and ambitious investigation of pre-Islamic poetry, even if only for the sake of refutation, it will have served some purpose. Meanwhile, we should keep remembering A. Spitaler's warning that: "with regard to ^cArabiyya and related issues there is hardly today a communis opinio on any of the numerous separate problems"¹. Moreover, "in the field of

* For detailed bio-bibliographical information, the reader is referred to: Brockleman, G. Geschichte der arabischen Literatur, vol. 1, p. 24, s. vol. 1, pp 48-50; Blachère R. Histoire de la Littérature Arabe, vol. 2, pp. 261-63, Sezgin, Geschichte des Arabischen Schriftums, vol. 2, pp. 122-26, and The Enclopaedia of Islam, vol. III, pp. 1177-78.

1 Zwettler, M. The Oral Tradition of Classical Arabic Poetry. p. 100.

Arabic philology we have nothing even approaching the statistical tools - concordances, word-counts, comprehensive analysis of particular features, and such - that have been available to Homeric scholars for some generations"¹

1.9. The Denotation of the Lexeme "*Mu^callaqa*"

The reason for calling these Odes "*Mu^callaqāt*" - which, according to a certain report related on the authority of al-Ḥirmāzī, "were made use of in prayer in the Jāhiliyya period (*annahu kāna yuṣallā bihā fī al-jāhiliyyati*)"² - is unclear, but open to several interpretations:

(1) "They were transcribed in the letters of gold on fine Egyptian linen and suspended in the Ka^cba"³; (2) "They had been put down into writing, "*allaqat*", after being circulated orally for a long time"⁴; (3) "The dependence of each verse in each of these poems on its predecessor, and subsequent verses gives rise to a "suspended" poetic effect"⁵; (4) "They were suspended in the Kings' repository"⁶; (5) "They denoted a precious thing, "*ilk*", that was held in high esteem"⁷; (6) "They were the 'pendant jewels' of pre-Islamic poetry"⁸; (7) "They were extracted from the poets' *diwāns* and presented in isolation from the rest of the poets' works", i.e. "*mu^callaqa*" left in suspense as a woman who is neither husbandless nor having a husband"⁹

Both Arabic and Orientalist scholars rejected the first interpretation, mentioned above, almost unanimously, and regarded it as a pure fiction or legend because the Ka^cba from time immemorial was a holy place where Arabs used to keep their idols; these poems have no explicit

1 Zwettler, M. The Oral Tradition of Classical Arabic Poetry, p. 101.

2 Rivista Degli Studi Orientali, vol. 44, p.30.

3 Ibn ^cAbdi Rabbihi. al-^cIqd al-Farīd, Vol. V, p. 264; al-Qayruwānī. al-^cUmda, vol. 1, p. 96, and al-Baḡdādī. Ḥizānat al-Adab, vol. 1, p.123

4 Nicholson, R.A. The Literary History of the Arabs, pp. 101-2; Arberrry, The Seven Odes, p. 22, and also see Journal of the Royal Asiatic Society (pt. 1), pp. 83-6.

5 Arberrry, A.J. The Seven Odes, p. 22.

6 al-Qayruwānī. al-^cUmda, vol. 1, p. 96; al-Suyūṭī. al-Muzhir, vol.2,p.28

7 Lyall, C. Translations of Ancient Arabian Poetry, p. 44.

8 Arberrry, A.J. The Seven Odes, p. 22.

9 Ibid, pp. 22-3.

or implicit religious significance that could justify their being suspended there.

1.10. The Denotation and Connotation of Imru³al-Qays' Mu^callaqa

The images in the *ṭalal* scene can be classified into two main categories:

1.10.a. The Denotative Images:

The following are the most striking denotative images in this scene and demand close examination:

(1) It has been found that the denotative image of the dual "*qifā*" with which "one finds analogy in the Homeric epics, and possibly in biblical and other ancient Near Eastern contexts, in descriptions of a character or a figure attended by two persons (or sometimes spirits or demons) seems to have served to exalt the one so attended or at least to highlight his rank or importance"¹.

(2) The denotative images of weeping and lamentation, at least, partially correspond to the ceremonies of Semitic worship, which "so often begin with sorrow and lamentation, this being followed by a transformation of feeling, the gloomy part of the service being succeeded by a burst of joyous revelry"². More light will be cast on this point in the discussion of the flood scene.

(3) We should not lose sight of "the reverence and elevation" that is associated with the denotation of lexeme "*ḥabīb*" which, even nowadays, Muslims often apply as an epithet to the Prophet. Hence, for instance,

1 Zwettler, M. The Oral Tradition of Classical Arabic Poetry, p. 236.

2 Smith, W.R. The Religion of the Semites, p. 262.

they say: "*ṣallū ʿala al-ḥabīb*", "Pray upon the beloved", and "*Muḥammad ḥabīb ullāh*", "Muḥammad is the beloved of God".

(4) Of particularly striking interest is the image of "*siqṭ al-liwā*", "the rim of twisted sand-dune", wherein "the holy place was most frequently situated"¹. In fact, "such places are favourite among the Semites to establish their sanctuaries, because they marked the spot where a chthonic god went up and down between the outer world and his subterranean home, and where he could be best approached with prayers and offerings"². At the same time, "such places presented the primitive minds with images of being open to heaven and nearer than other points of the earth to the heavenly gods"³. This, in turn, can explain why such places were chosen for the setting up of altars. This image will be further discussed in the next paragraph.

(5) The precise delineation of "*siqṭ al-liwā*", between *al-Daḥūl*, *Ḥawmal*, *Tūḍiḥ* and *al-Miqrāt*, brings to mind the image by which "pre-Islamic people often used to pinpoint the tombs of their dead, as well as the way Muslims nowadays mark the location of the shrines of their saint and walīs"⁴.

(6) The mention of *Tūḍiḥ*, *al-Miqrāt* and *qīʿān* (which, as has been demonstrated throughout this work, are either water-sources, or traces of them)⁵ is not accidental nor do these place-names occur in the poet's mind on the spur of the moment. This is due to the fact that it has been found that:

1 cf. Smith, W.R. The Religion of the Semites, pp. 136, 150, 198, 489 and 490. Also cf. Pedersen, J. Israel: Its Life and Culture, p. 227.

2 Smith, W.R. The Religion of the Semites, pp. 199-200.

3 *Ibid.*, p. 490.

4 cf. ʿAbd al-Laṭīf, M. al-Ḥayāt wa al-Mawt fī al-Šiʿr al-Jāhili, pp. 146-164.

5 See p. 156-7 and 169-70.

"among the Semites such places are the most convenient ones for establishing sanctuaries and temples. At the same time, we must consider not only that such a position was convenient, in as much as pure water was indispensable for ablution and other ritual purposes, but that the presence of living water in itself gave consecration to the place. The fountain or stream was not a mere adjunct to the temple, but was itself one of the principal sacra of the spot, to which special legends and particular rituals were often attached, and to which the temple in many instances owed its fame, and even its name".¹

Furthermore, "sacred wells are among the oldest and most ineradicable objects of reverence among all the Semites, and are credited with oracular powers and a sort of volition by which they receive or reject offerings. Of course, these superstitions often take the form of a belief that the sacred spring is the dwelling-place of beings which from time to time emerge from it in human or animal form, but the fundamental idea is that the water itself is a living organism of demoniac life, not a mere dead organ. It is, especially the running water, that is instinct with divine life and energy. It is purifying, consecrating and healing."²

(7) Enough was said to clarify the ritual significance of the "*ri'im*" in the S.L. What concerns us here is the denotative image of "*ba'ar al-ar'am*", "the dung of antelopes", which was "a charm in Syria, and to which many parallels exist, not only in Africa, but among the Aryans of India"; spattered in enclosures and water-hollows, this finds an equivalence in the image of "*himā*"³ in Arabia, which often used to enclose a great tract of pasture land in which offerings, such as cattle, used to be kept."⁴

1 Smith, W.R. The Religion of the Semites, p. 170.

2 Ibid, pp. 135-6.

3 Ibid, p. 382.

4 cf. *ibid*, pp. 112, 144 sq., 156 sq.

See pp. 165-7.

(8) The denotative image of "*samwāt*", "acacias", is not haphazard. In fact, it is quite hard "among the Semites not to find a sanctuary that does not belong to stones as well as trees"¹ "The holy places are to be found under every green tree"². At the same time:

"the worship of "solitary trees" survived the fall of the great gods of Semitic heathenism which may indicate in certain cases the last relic of a ruined heathen sanctuary"³
".. the sacred fountain and the sacred tree are common symbols in sanctuaries, because in most Semitic lands, self-sown wood can flourish only where there is underground water, and where therefore springs or wells exist beside the trees"⁴.

Hence

"the idea that the same life is manifested in the water and the surrounding vegetation could hardly fail to suggest itself, and it is only in exceptional cases that the one is found apart from the other"⁵ "According to the primitive minds a tree belonged to a particular deity, not because it was of a particular species, but simply because it was the natural wood of the place where the god was worshipped and sent forth his quickening streams to fertilize the earth. The sacred trees of the Semites include every prominent species of natural wood; the pines and cedars of Lebanon, the evergreen Oaks in the Palestinian hills, the tamarisks of the Syrian wood (jungles), the acacias of the Arabian wādies and so forth"⁶.

1 Pedersen, J. Israel: Its Life and Culture, p. 214.

2 Ibid, p. 227, also cf. Smith, W.R. The Religion of the Semites, pp. 187.

3 Smith, W.R. The Religion of the Semites, p. 186-7.

4 Ibid, p. 190.

5 Ibid, p. 191.

6 Ibid, p. 192.

A good example of pagan Arabs' worship of trees is the goddess al-^cUzza which they venerated very highly. According to Ibn al-Kalbī, "al-^cUzza was a she-devil which used to frequent three trees in the valley of Naḥlah!"¹ To give an impression of this goddess, it would seem useful to quote Ibn al-Kalbī at length:

"We were told by al-^cAnazi abu-^cAli that ^cAli ibn-al-Ṣabbāḥ had told him that he himself was informed by abu-al-Mundhir, who reported that his father had related to him on the authority of abu-Ṣāliḥ that ibn-^cAbbās said: Al-^cUzza was a she-devil which used to frequent three trees in the valley of Naklah. When the Prophet captured Mecca, he dispatched Khālid ibn-al-Walīd saying, "Go to the valley of Naklah; there you will find three trees. Cut down the first one". Khālid went and cut it down. On his return to report, the Prophet asked him saying, "Have you seen anything there?" Khālid replied and said, "No". The Prophet ordered him to return and cut down the second tree. He went and cut it down. On his return to report, the Prophet asked him a second time, "Have you seen anything there?" Khālid answered, "No". Thereupon the Prophet ordered him to go back and cut down the third tree. When Khālid arrived on the scene he found an Abyssinian woman with dishevelled hair and her hands placed on her shoulder[s], gnashing and grating her teeth. Behind her stood Dubayyah al-Sulami who was then the custodian of al-^cUzza. When Dubayyah saw Khālid approaching, he said:

"O thou al-^cUzza! Remove thy veil and tuck up thy sleeves;

Summon up thy strength and deal Khālid an unmistakable blow.

1 According to a certain tradition, the Prophet has once mentioned al-^cUzza saying, "I have offered a white sheep to al-^cUzza while I was a follower of the religion of my people." See Ibn al-Kalbī, Kitāb al-Aṣnam, p. 16-7.

For unless thou killest him this very day,
Thou shalt be doomed to ignominy and shame."

Thereupon Khālid replied:

"O al-^cUzza! May thou be blasphemed, not exalted!
Verily I see that God hath abased thee."

Turning to the woman, he dealt her a blow which severed her head in twain, and lo, she crumbled into ashes. He then cut down the tree and killed Dubayyah the custodian, after which he returned to the Prophet and reported to him his exploit. Thereupon the Prophet said, "That was al-^cUzza. But she is no more. The Arabs shall have none after her. Verily she shall never be worshipped again."¹

Another good example of Arab veneration of trees can well be demonstrated in the sacred date-palm at Najrān to which "the people of Mecca resorted annually and on which they hung weapons, garments, ostrich eggs and other gifts!"² It is spoken of in the tradition of the Prophet under the vague name of:

"*"dāti anwāt"*, "a tree to hang things upon". It is fatal to pluck so much as a bough from such a tree; they are honoured with sacrifice, and parts of the flesh were hung upon them ... The sick man who sleeps under them receives counsel in a dream for the restoration of his health."³ "It is still deadly dangerous in some parts of the Arab world to touch the sensitive Mimosa, because the spirit that resides in the plant will avenge the injury. The same idea appears in the story of Ḥarb b. Umayya and Mirdās b. Abī ^cAmr, historical persons who lived a generation before Prophet Muḥammad. When these two men set fire to an untrodden and tangled thicket, with the design

1 Ibn al-Kalbī. Kitāb al-Aṣṅām, pp. 21-22

2 Smith, W.R. The Religion of the Semites, p. 185. Also see pp. 193, 194 and 560.

3 Ibid, p. 186.

to bring it under cultivation, the demons of the place flew away with doleful cries in the shape of white serpents, and the intruders died soon afterwards. The jinn, it was believed, slew them, because they had set fire to their dwelling-place. Similarly, in Muslim superstition the jinn of ^cOshr and ḥamāṭa are serpents which frequent trees of these species. But supernatural life and power reside primarily in the trees themselves which are conceived as animate and even as rational. Muslim b. ^cOcba heard in a dream the voice of the gharcad tree desiring him to command the army of Yazīd against Medina".¹

Pulling the various threads together gives us an image that parallels the simplest form of sanctuary which, as has been found from the investigation in Palestine as well as in Phoenicia:

"was an enclosed, uncovered space, with one or more holy stones, besides trees or wooden poles; further a reservoir for water, and occasionally a building with an altar in front of it".²

1.10.b. The Connotative Images:

Employing an imperative verb in a rhetorical exhortation, the poet calls upon his companions to halt and join him in shedding tears upon the remembrance of ḥabīb (a beloved) and of a dwelling-place on the edge of the sand dunes, "which has been pinpointed between two hills, al-Daḥūl and Ḥawmmal and two water sources, Tuḍiḥ and al-Miqrāt".³ In the present state, everything adjacent to this dwelling alludes either explicitly or implicitly to the images of withering, ebbing,

1 Smith, W.R. The Religion of the Semites, p. 133.

2 Pedersen, J. Israel: Its Life and Culture, pp. 201-2. Also see Smith, W.R. The Religion of the Semites, pp. 115 sq., 136, 143 sq., 155, 206, 436.

3 See pp. 156-7.

destruction and death. Tuḍiḥ, al-Miqrāt and qī^cān used to be sources of creating paradise in the midst of the parched desert, presently are dry and barren. Hence, "they have been mentioned to depict states of being, and points in time which occur at the ebb of life, freshness and fertility"¹. Such is the case of the "araṣāt" in which sacred animals such as antelope used to graze freely, which are now deserted. They have all now disappeared leaving nothing but traces, i.e. their dung, "which depicts the poignant image of death"². Therefore, "animal life here is seen not as an embodiment of the force of procreation, continuity and permanence, but only as a presence which generates an emotional response of great intensity"³. Thus, everything adjacent to this dwelling declined, withered and was destroyed: rain does not fall, hollows are dry, plants do not grow; and nothing tempts the white antelope to live there. Only the dwelling, however, remains, despite the buffets of the North and South winds. It still exists in the midst of decay, defying the tyrannical and fatal destructive power of nature, challenging life's transiency and ridiculing death. What, then, is this eternal power in the barren desert? Doubtless it is the stone. This conclusion, then, "shows why so often in connection with Semitic sanctuaries we hear of wells and trees of tombs and stones"⁴. The reason why stones are of such great importance in these sanctuaries is the fact that:

"they have a power of absorbing and embodying a psychic element. This substantial, and almost unchangeable element, which plays a prominent part in the landscape

1 Edebiyat, vol. 1, no. 1, p. 14,

2 Ibid, p. 15.

3 Ibid. p. 16.

4 Pedersen, J. Israel: Its Life and Culture. p. 214.

of Palestine, like everything else in the world has its peculiar nature, its soul, and it is highly receptive of what is communicated to it. The vitality in every stone is present in concentrated strength in the stone of the sanctuary. Hence man can draw power from the stone by approaching it ..."¹

What means, then, does the poet employ in order to communicate with this immortal power and convey to it his beseechings as effectually as possible? This is what we shall try to clarify in the following sections.

1.11. Supplications

The poet has resort to the following means to convey his supplications:

1.11.a. Tears:

Comparing the ebb and destruction of the life that surrounds the traces of the abode with the fixity, permanence and vitality of the latter, the poet breaks down and weeps, as genuine evidence of his total submission and manifest proof of his thorough devotion to the attended power. The poet weeps so passionately and vehemently that he breaks the hearts of his companions - who, as the poet deliberately reasserts later on (V. 79), have quite limited horizons compared with his own - making them bring their beasts to a halt in *siqṭ al-liwā*, and kindly ask him to restrain himself. Disclosing his companions' inability to understand the significant function of these overflowing tears, "he soliloquizes that the only way out of this dilemma is his weeping"² as

1 Pedersen, J. Israel: Its Life and Culture, p. 214.

2 See pp. 178-89.

though he were fully aware that the stone will hear and sympathize with his lamentation, finally rewarding him by replacing god's tears for his own. "Thus, tears dominate the *ṭalāl* scene excluding water from it. Where water appears, the scene is characterized by the absence of tears. Water, as in the flood scene, thus has excluded tears"¹. We shall come back to this point later. In fact, this is not the first time nor the only reliable place where the poet's tears overflowed. Whenever there are traces of dwelling-places the poet will weep over them². He does the same, for example, at Ma'sal, at which there are the remains of two women. Enough has been said about these women and about Ma'sal³, but we need to say more of their association with the "*misk*", "musk", and "*al-ṣabā*", "the zephyr's breeze".

It is interesting to mention that "the Semites regarded musk as a very holy artifact which they used in purification and applied, according to Phoenician ritual, to all those who stood before the altar, clad in the long byssus robes, with a single purple stripe, appropriated to religious offices"⁴. Thus is the case of "*al-ṣabā*" which "heathen Arabs regarded as a holy wind"⁵.

To view these images as a whole might lead us to wonder whether these two women, as well as that in *siqṭ al-liwā*, are certain holy figures upon whose traces (the stones) the poet shed tears passionately. Thus, "unless we try to evaluate the essential function of tears in the *ṭalāl* scene as such, one may be inclined to treat it as a pure hyperbole"⁶.

1 Edebiyat, vol. 1, no. 1, p. 44.

2 See pp. 141-2.

3 See pp. 188-92.

4 Smith, W.R. The Religion of the Semites, p. 543.

5 cf. al-Marzuqī. Kitāb al-Azmina wa al-Arkīna, vol. 2, p. 346.

6 Edebiyat, vol. 1, no. 1, p. 16.

Thus, taken together, the denotative images with the connotative ones might lead us to suppose that the poet standing with his companions by this stone in "*siqt al-liwā*", reminiscing about the freshness, fertility and life of the past, lamenting the present state of aridity, transiency and death, beseeches blessing from it in order to regain the life of by-gone days. What, then, is this magical power which has the ability to transform, overnight, the barren land into fertile pasture, and how does the poet carry on conveying his supplications to this power? This, we hope, will emerge in the following.

1.11.b. Righteous Deeds:

(1) The Day of "Dārat Juljul":-

Apart from the tale of "Dārat Juljul" - which has been found genuine by nearly all commentators¹, but which, we shall go on to suggest, is of doubtful origins and should not be trusted too far - we are at a loss as to what happened in this day and place. This is due to the fact that the only relevant information we are left with that would clarify this incident is:

1. It was a righteous day.
2. The poet spent this righteous day with women.
3. It took place close to a water-source, the significance of which in Semitic rituals has been elaborated enough earlier².

But why was it a righteous day? What happened on this day? Who are these women and what was their function? Unfortunately, this verse is so confused, abrupt and ambiguous, that it cannot shed light on any of the above questions. Do we not have the right to wonder whether certain

1 See p. 210.

2 See p. 28 sq.

anonymous hands effaced the verses that would refer to the ritual of this righteous day,* which would have cast some light on the aforementioned questions? The fact remains, however, that the incident took place close to a water-source, and the juxtaposing of the incident alluded to in this verse with the following incidents elaborated in the latter verses of this part of the Mu^callaqa which we shall elaborate by and by, confirms our hypothesis so far, and encourages us, at the same time, to conclude that the poet would have referred to a certain ritual ceremony in which he served and entertained these maidens, who, in their turn, might be sacred figures, with whom the Semitic temples used to throng. More light on this point will be shed later on. However, it would be illuminating to add here that:

"Not uncommon, among the Semites, is the marriage of girls (a) to rivers, lakes, etc. (even fishing-nets) to ensure the productivity and fertility of the latter, and (b) to images, etc., for their own benefit. Virgins were frequently dedicated betrothed, or married to deities, and in such cases the bride might be (1) set apart for the god, (2) a sacrificial victim, or (3) appropriated by the men who administer the cult. When a vow is made on behalf of a girl, she cannot be married until the vow is paid; and, according to Curtiss, if a girl is dedicated to a saint, it is a question whether or not she may marry"¹.

(2) The Day on which the Poet slaughtered his camel:-

This is another righteous day on which the poet slaughtered his camel for the sake of the virgins who during the day enjoyed throwing about its "hacked flesh" and "frilly fat"².

* cf. Husayn, T. Fī al-Adab al-Jāhili, pp. 205-6.

1 Smith, W.R. The Religion of the Semites, p. 515.

2 See pp. 228-31.

We can determine the following from the above:

1. The fact that the verb "*ḡalla*" denotes "doing something during the day"¹ contradicts the 'raison d'être' of the tale of "*Dārat Juljul*" which "as interpreted unanimously by the commentators wrongly emphasizes the fact that the poet slaughtered his camel for the virgins when darkness was setting in."²

2. Furthermore, a comprehensive look at the denotative images:

"*al-^caqr*"³, "slaughtering", "*al-^cadārā*", "virgins", "*ḡalla*", "doing something during the day", "*yartamayna bi laḥmihā*"⁴, "throwing its hacked flesh about" - perhaps upon embers - would bring to mind the image of the Semitic sacrificial offering or feast where "a meal can neither be provided without a sacrifice, nor a feast can be complete without flesh"⁵. "The latter often is not eaten alive or raw, but ~~is~~ roasted on embers"⁶. This would explain why to the Arab:

"It is an excitement and a delight of the highest order simply to have flesh to eat. A current Arabic saying suggests that the eating of the flesh is one of the great joys of life. In *Māydānī*, ii.22, flesh and wine are classed together as seductive luxuries".⁷

Similarly,

"among the ancient Jews all slaughter was a sacrifice, and a man could never eat beef or mutton except as part of a religious act, because the whole flesh is holy"⁸ "... and large parts of the sacrifices could only be consumed by priests, because they alone possessed holiness enough to do so, and of the animal bodies in the ordinary

1 Lane, *Lex.* Bk. 1, vol. 11, p. 1914.

2 See pp. 210-1.

3 See pp. 221-2.

4 See p. 229.

5 Smith, W.R. *The Religion of the Semites*, p. 255.

6 Pedersen, J. *Israel: Its Life and Culture*, p. 393. Also see Smith, W.R. *The Religion of the Semites*, o. 342.

7 Smith, W.R. *The Religion of the Semites*, p. 261.

8 *Ibid.* p. 241.

sacrifices great shares had to be given to them as a tribute which was their due".¹

3. If, and only if, the conclusion intimated above is acceptable would we dare to suggest that the word "*kūr*" is a *tashīf* for *kawm* which often denotes "a huge hump".² We propose, therefore, to change a single letter and read "*kawm*", a change which produces a good sense and strongly recommended by the cultural context because the hump was regarded as the most sacred part of the sacrifice due to the huge amount of fat that it contains.

"The reason for this is that the fat, as a special seat of life, is a vehicle of the living virtue of the being from which it is taken".³

We wonder, then, after taking all these images together, whether the poet presented his camel as a sacrificial offer to these virgins, who might either be priestesses or sacred servants with which Semitic temples used to throng.

(3) The Day of *al-ḥidr*

This is the third righteous day on which the poet entered the "*ḥidr*" of "*Umayza*". Apart from the tale of this day, which is interpreted by commentators unanimously,⁴ and which seems no more than a continuation of plot of "*Darat Juljul*", (which, as has been suggested earlier, should be taken with a lot of caution), the following attract attention and are worth close examination:

1. Among the Semites litters have sacred characters and "used to play an important role in the battle wherein the sheikh's daughter who,

1 Smith, W.R. The Religion of the Semites, p. 349 sq.

2 Ibn Manẓur. Lisān al-ʿArab, vol. 15 and 16, p. 434.

3 Smith, W.R. The Religion of the Semites, p. 383.

4 See pp. 233-7.

dressed as a bride, perfumed and with exposed bosom, sits in the litter, stirs young warriors' enthusiasm".¹

2. There is another recension for this verse, in which, according to a certain report, "*Unayza*" refers to "a mountain near which the ferocious battles of al-Basūs took place, in which the poet's uncle, "al-Muhalhil", showed prowess".²

3. She rejected the poet's attempts to seduce her while she is inside her "*ḥidr*" because of the taboos that Semites impose on sexual intercourse within "the sacred precincts",³ which, at the same time, implies her chastity and total devotion to her ritual duties.

The overlapping of all these images encourage us to wonder about the real identity of this woman and the poet's real purpose when he entered her "*ḥidr*".

(4) The Day of *ḡahr al-katīb*:-

This is the fourth righteous day on which the poet met a woman called Fāṭima on the back of the sand-dune . He expressed his total love, submission and passionate yearning towards her, apparently so as to seduce her. Nonetheless, she rejected the poet's advances, "swearing a solemn oath that should never, never be broken".⁴

The questions that pose themselves are: Is the poet's mentioning of the back of the sand-dune at random? Why does she reject the poet's attempt?

What attracts attention is that all these women rejected the poet's attempts at seduction because he was so persistent in attempting to enjoy himself with them while they are in places of highly religious

1 Smith, W.R. The Religion of the Semites, p. 508.

2 al-Qālī. al-Amālī, vol. 2, pp. 129-133, and (M.) (SQN), p. 41.

3 Smith, W.R. The Religion of the Semites, p. 455.

4 See pp. 263-4.

significance among the Semites. The only woman that surrendered to the poet's temptations and with whom he enjoyed himself "hot in a hurry", "*ḡayra mi^cajali*" is "*bayḍat al-ḥidr*".¹ But this woman, as we shall see later, was also cautious enough to retire with the poet outside her own *ḥidr* and the *ḥimā*.

We wonder, then, if the poet intended to highlight the chastity of these women and their total devotion to their ritual duties, most important of which, as Herodotus observed, was the confinement of love making to outside the *ḥimā*.

(5) The Day of "*bayḍat al-ḥidr*":-

This is another righteous day on which the poet got involved with another virgin whom he described as being of perfect stature: virginity, purity, whiteness, youth, maturity and ultimate femininity. The poet celebrated and exalted her beauty in nineteen verses, which we discussed throughout this work.² But what attracts the attention, and this we want to highlight here, is the frequent comparison that the poet made with this celebrated virgin and many symbols that either used to be worshipped by heathen Arabs or at least have certain ritual associations. These are:

1. The image of the dress which she is wearing (V. 32), "*mirṭin murahḥalin*", "the skirt of an embroidered gown", whose "*adyāl*", "trains", she was trailing behind them, is not very far away from the image of the garment that the Rain-Goddess of early Mesopotamia often wore. The only difference that can be figured out is that "the full skirt of the Rain Goddess was embroidered with vertical lines which suggest the long

1 See pp. 287-90.

2 Ibid.

straight lines of falling rain"¹. It would be interesting to add that:

"... to the primitive nation dress is not merely a physical comfort, but a fixed part of social religion, a thing by which a man constantly bears on his body the token of his religion, and which is itself a charm and a means of divine protection. The inference implies that it was a sacred dress. The thongs correspond to the fringes on the garment prescribed by Jewish Law, which had a sacred significance."²

2. This woman, in common with the other women discussed earlier, who refused to surrender to the poet's seductive attempts to make love with them within the sacred precincts, "also was very careful to retire with the poet just outside the *himā*"³ wherein he enjoyed himself with her "not in a hurry, *"ḡayra mu^cjalī"*. Hence, in V. 33⁴ the poet took the celebrated woman to a special place to make love to her, a place which had the physical shape of a king's crown in that it is a flat area ringed with hills. It implies some sort of elevation of his act of love-making. It would also suggest, perhaps, that the woman herself is of special, even religious, importance. We shall come back to this point later. It is clear that the hills have a special function in the generation of rain that pours forth in the encircled flat area, and we would suggest that for this reason the poet chooses this place.

3. In VV. 38 and 39 she is likened to an antelope or deer.⁵ Although the ritual significance of this animal has been highlighted throughout this study, attention has to be drawn to the fact that in Arabic both "the words *ḡazāl*, "gazelle", and *mahāt*, "white antelope" are used to

1 Analecta Biblica, vol. 12, p. 345.

2 Smith, W.R. The Religion of the Semites, p. 437.

3 Ibid, p. 455.

4 See pp. 325-6.

5 See pp. 344-52.

denote the sun"¹ which "the heathen Arabs represent as a beautiful nude lady to be worshipped"². More light on this point will be cast by and by.

4. In VV. 40, 41 and 42, she has been likened to a date-palm.

Although enough had been said to suggest the veneration that the heathen Arabs bestowed upon trees in general and upon the date-palm in particular, what we want to highlight here are the images in which the poet depicts the hair - which "the Semites regarded as sacred because to them it is the seat of life"³ - of the celebrated lady. In fact, the image of her "thick black tresses, a dark embellishment clustering down her back like bunches of a laden date-tree - twisted upwards meanwhile are the locks", brings to mind the image of the hair by which the Rain-Goddess is depicted in early Mesopotamia:

"her hair is black, thick and is smoothed back over her uncovered head, and hangs between her shoulders in a thick tail bound cross-wise at the end with a ribbon, but leaving free one lock which hangs down behind her ear on to her chest, apparently the prototype of the coiled lock of hair ending in a spiral curl which was later the infallible sign of a divinity".⁴

5. In V. 44 her fingers are likened to the caterpillars of Zāby, "which were sacred among the Semites because they were endowed with demonic power"⁵. Of some certain interest are the Syrian superstitions according to which:

1 Lane. Lex. Bk. 1, vol. 2, p. 2256. Also see Abd al-Rahmān N. al-Ṣūra al-Faniyya fi al-Si'r al-Jahili, p. 114

2 Nielsen, D. Handbuch der altarabischen, p. 221. Also see Smith, W.R. The Religion of the Semites, pp. 56-7, where he remarks that "the Carthaginians worshipped "a great mother", who seems to be identical with Tanith-Artemis, "the heavenly virgin" and the Arabian Lat was worshipped by Nabataans as mother of gods, apparently a sun-goddess."

3 Smith, W.R. The Religion of the Semites, p. 324.

4 Analecta Biblica, vol. 12, p. 344.

5 Smith, W.R. The Religion of the Semites, p. 445.

"When caterpillars infest a garden, the maidens are assembled; a single caterpillar is taken, and one of the girls is constituted its mother. The insect is then bewailed and buried and the mother is conducted to the place where the other caterpillars are amidst lamentation for her bereavement. The whole of the caterpillars will then disappear. Here, it is clearly assumed that the insects understand and are impressed by the tragedy, got up for their benefit."¹

6. In V. 46 she is likened to the sun that banishes and scatters darkness, spreading light as does the illuminated minaret of a monk.² It has already been indicated that the heathen Arabs thought of the sun as a nude female that they worshipped.³

7. It has been found that "the description of this woman has striking resemblances to several Persian deities who had temples near the Euphrates and were probably familiar to pre-Islamic Arabs. Two goddesses in particular, Anahita and Daena, seem to share many physical qualities with this woman."⁴

We wonder, then, after pulling all the threads of the net together, whether the poet would have dared to compare or associate this woman with sacred symbols unless she herself used to denote something of special importance and probably of religious significance.

1.11.c. Suffering and Endurance

"In the ruin of life, it is the aspiration to a gleam of hope which alone makes life endurable"⁵. Such is the poet's state of mind

1 Smith, W.R. The Religion of the Semites, p. 443, also see *ibid*, p. 686.

2 See p. 385.

3 cf. Smith, W.R. The Religion of the Semites, p. 687, where it is indicated that "nudity rites are prehistoric, and the nude female image with crossed arms holding her breasts, is taken to be a fertility charm or fertility goddess".

4 Edebiyat, vol. 2, p. 260. See also *ibid*, p. 246.

5 cf. Encyclopaedia of Religion and Ethics, vol. 12, p. 1.

in this scene, which is analogous with his state in the "talal" scene. "Often endless, eternal night like a sea swarming dropped its dense thick curtains over him. This night is so agonizing and depressing that it makes the poet question even whether it would clear and give way to dawn."¹ "The timelessness of the night is embodied semantically in the image of the Pleiades tied down from their "maṣām" by stout flax cables to craggy slabs of granite". "The word "maṣām" has a very interesting etymology. It is related to "ṣāma" ("to abstain from eating, and drinking, to fast, or to stop and stand still"). When the verb is used in association with water as in "ṣāma al-mā'u", "the water became still or motionless, it denotes absence of movement of water. Hence, the Pleiades which are so often associated with rain are now portrayed with connotation of fasting."²

Nonetheless, the poet never surrenders or becomes impatient, because he is fully aware that these multifarious cares, with which he has been afflicted, are no more than a test for his patience and endurance - and perhaps his faith - "lī yabtalī"³. So, he has to rise ably to the occasion.

Has he not often slung "the water-skin of all sorts of folk by its strap over his shoulders as humble as can be" so as to quench his friends' thirst? Has he not often crossed many barren valleys "like that of Jawf al-^cayr, loud with the wolf howling like a many-bairned wastrel?"⁴ Yes, he has. He has atoned. Hence, he appeals to sympathy and to be rewarded in return.

Therefore, it would seem that the placing of "the scene of the night and the wolf after that of baydat al-ḥidr is not accidental.

1 See pp. 406-9.

2 Edebiyat, Vol. 2, p. 252.

3 See p. 400.

4 See pp. 415-27.

Perhaps the poet is signalling to his listeners that more effort is needed to compensate for the aridity of the *ṭalal* scene".¹

1.11.d. Struggle

The following are the most striking and interesting images of the scene of the horse - which we prefer to call the "struggle scene", as will be justified by and by - and worth close examination and evaluation:

1. He is restless, as though he has been obsessed by a prophecy or a great deed to which he has devoted himself wholeheartedly and has determined to go to any length to perform. He rushes out just before dawn (V. 59) "*aḡtady*" when it is still dark and the birds are still in their nests, as though he were a pious celibate concerned not to miss his dawn prayers. He is (v. 60) "*mikarrin mifarrin muqbilin mudbirin ma^can*", "charging, fleet-fleeting, head-foremost, headlong all together", (v. 61) "*yazillu l-libdu^c an ḥāli matnihi*", "the saddle-felt sliding from his back", (V. 62) "*jayyāšun*", "fiery", (V. 64) "*yazillu l-ḡulāmu l-ḥiffu*", "the lightweight lad slips landward", (V. 65) "*darīrin ka budrūfi l-walīdi amarrahu*", "he is very swift, like the toy spinning-top a boy whirls", and finally in (V. 78) "*wa bāta bi^caynī qā[>]iman ḡayra mursalī*", "he remains throughout the night, sleepless and alert, ready to surge forward again and again in a renewal of the rhythm of activity, until he performs a great deed".²

2. He has been established as a vivid symbol of permanence that stands outside the context of time. In fact, one has to agree with ^cAdnān Ḥaydar when he concludes that:

1 Edebiyāt, vol. 3, p. 52.

2 cf. Nāṣif, M. Qīra a ṭaniya li Si^crinā al-Qadīm, pp. 80-92.

"... throughout this scene there is no definite time reference, neither past, present, nor future. The moment from the beginning of l. 53 to the end of l. 63 can best be considered as a moment out of time. In general there are no verbs, and when they exist, they are without a specific time context. Consequently, the qualities of the horse are not subject to the transience and the passing of time".¹

He is (V. 60) "*ka julmūdi ṣaḥrin haṭṭahu s-saylu min ʿalī*", "like a rugged boulder hurled from on high by the torrent" and his back is (V. 68) "*madāku ʿarūsīn aw ṣalāyatu hanḏalī*", "the pounding-slab for the crashing of a bride's perfumes, or the smooth stone on which a colocynth is broken." Hence, "to compare the horse to a rock - the only noticeable thing in the life of the Bedouin that challenges change or at least noticeable change - is tantamount to creating an eternal value that scorns all transience and ridicules it."² The horse, like the Ark of Noah, will carry him to peaceful shelter and overcome the aridity and deadly atmosphere of the *ṭalal* scene, making the horse a harbinger of rain the great prophecy, the fulfilment of which the desert has yearned for, for so long. We shall come back to this point later on.

3. "There is a deliberate tendency to compare the horse with water by the employment of words either derived from or associated with water,"³ as though the poet, in one way or another, were yearning towards employing "sympathetic magic in which natural phenomena are thought to be produced by imitating them"⁴. The horse is (V. 60) "*ka julmūdi ṣaḥrin haṭṭahu s-saylu min ʿalī*", "like a rugged boulder hurled from on

1 Edebiyāt, vol. 2, p. 250.

2 Ibid; p. 249.

3 cf. Edebiyat, vol. 2, p. 249. Also cf. Nāsīf, M. Qirāʾa ṭāniya li Ṣiʿrīna al-Qadīm, pp. 78-82.

4 Smith, W.R. The Religion of the Semites, p. 231. Also see ibid, pp. 675-6.

high by the torrent". His back is so smooth and firm that it (V. 61) "*yazillu l-libdu^c an ḥāli matni hi kamā zallati ṣ-ṣafwā^u bi l-mutana^{cc}iṭ*", "the saddle-felt sliding from his back just as a smooth pebble slides off". He is (V. 62) "*jayyāšīn*", "fiery", and his "*ihtizām*", "vehemence", "which is often associated with thunder",¹ is like a bubbling cauldron. He is (V. 63) "*misahḥīn*", "pouring forth running", and an unbeatable "*sābiḥ*", "swimmer". He is (V. 65) "*darīrin*", "derived from the verb "*darra*" which denotes to flow abundantly like milk from camels or rain from skies".² He is (V. 67) "*ḍalī^cin*", "which is associated with the verb "*tadalla^ca*", which denotes to become filled with water, or that water has made (him) so swollen that it has reached his ribs".³ Finally, in V. 70 the poet repeats the image of water in the form of henna juice, which resembles the blood of the herd's leaders, that the horse thrust: "*ka³anna dimā³a l-hādiyāti bi naḥrihi^c uṣāratu ḥinnā³in*".

Taken together all these images encourage us to suggest that the poet deliberately depicts his own horse - with whom he is identified and regards as his own mouthpiece - to be so tense, restless and endowed with an absolute embodiment of vigour and vitality, as to convey as emphatically and influentially as possible his beseechings and petitions to the attended power in "*siqt al-liwā*". The blessing that he yearns for, as indicated in para 3, is rain.

1.12. The Reward

Eventually, neither the pouring tears that he shed in the "*ṭalal*" scene, nor the righteous deeds that he performs, nor his serious

1 Ibn Manẓūr. *Lisān al-^cArab*, vol. 15 and 16, p. 91.

2 See p. 473.

3 Lane, *Lex.* Bk. 1, vol. 2, p. 1800.

struggle, nor his vehement prayers are in vain. Not in vain, because the prophecy is fulfilled. "A metamorphosis takes place."¹ "The horse's image is suddenly changed into a flash of lightning across the horizon, as though he were the mythical winged horse of the Assyrians."² It is interesting to notice that the image of likening a horse to lightning and the ascending of the former (i.e. the horse) to heaven is not uncommon in Islamic literature. According to a certain tradition the Prophet ascended to heaven on a *burāq*, i.e.

"A certain beast which the Prophet Muḥammad rode on the night of the ascension to heaven; (Ş., Mşb., K.;) or which the apostles ride in ascending to heaven; resembling a mule; (Mşb.) or less than the mule, but greater than the ass. (K.) so called because of the intense whiteness of his hue, and his great brightness; or because of the quickness of his motion; in respect of both of which he is likened to lightning (TA.)."³

The lightning, "an object of veneration among the Semites,"⁴ is the blessed product of the horse's ceaseless efforts and struggle, and he can be best described as the harbinger of rain and vegetation. The lightning flashes as though the two hearts of Nature, heaven and earth, struck together as the poet calls upon his companion to witness his own magical power. Thus the poet has been imbued with a vision of truth that goes beyond the capabilities and horizons of ordinary mortals. Indeed, it is not surprising to suppose that he has been turned into a magician, seer, and a great harbinger of blessing, because to "the primitive peoples the ability to get control or multiply the vital

1 Edebiyat, vol. 2, p. 253.

2 Ibid, vol. 1, p. 31.

3 Lane. Lex. Bk. 1, vol. 1. p. 191.

4 Smith, W.R. The Religion of the Semites, p. 175.

things of life (flood or rain) is often associated with individuals whose powers are either general or special. To those people, a rain-maker is not a cosmical power, but merely a person, human or divine, possessed of certain art or charm".¹

"The image of the lightning as being like the movement of two hands (V. 79), is one of the most powerful and striking images in the poem and possibly in pre-Islamic poetry".² "A counter example can be found in certain verses of Ibn al-Mu^ctazz in which the poet likens the movement of the lightning with the opening and closing of the Holy Qur[']ān. The image of the Qur[']ān which Ibn al-Mu^ctazz employs includes the image of the monk and the movement of the two hands: the former has the aura of reverence, and the latter of prayer and submission".³ Furthermore, the image of the anchorite in V. 80 partially overlaps with the image of "*kabīru unāsīn*", "a great chieftain", who stands - perhaps with folded hands - wrapped in a striped jubba in an attitude of reverence, as the sole spectator of the stupendous occurrence which occupied nature; witnessing the metamorphosis he brought about; celebrating the return of the various colours of verdure that sprang up everywhere, which overcame the burnt-up land of the desert of *al-Ġabīt* and the deadly atmosphere of the "*ṭalāl*" Scene, rejoicing, at the same time, to listen to the paeans of birds, that seem to have quaffed the choicest of sweet wines rich with spices; which burst forth all along the broad valley.

1 Smith, W.R. The Religion of the Semites, p. 83. Also see *ibid*, pp. 107, 111 and 582.

2 Edebiyat, vol. 1, p. 31.

3 Nāṣif, M. Qira'a taniya li Si^crinā al-Qadīm, p. 127.

1.13. New Horizons

A more comprehensive and adequate analysis of the hypotheses presented throughout this chapter would help a great deal in discovering the precise theme of this poem which is an essential prerequisite to an effective understanding that would inevitably allow the reader to form reliable expectations of the text. In fact, "the awareness of the theme reduces the possibilities for alternative readings and meanings, and hence the work of sorting out potential ambiguities is diminished"¹. If, and only if, this is achieved, a lot of the hypotheses that cast doubt on the possibility of establishing original versions and meanings for pre-Islamic poetry - on the pretext that it is an oral tradition that "can live only through variants"², would lose a lot of their weight. This is due to the fact that "each writer has his own peculiar form of style and that whatever he writes has his own unmistakable hallmark because he extracts from each object those elements which are congenial to him and have an affinity to his own mind"³.

Until such an ambitious study is carried out, however, we have to admit the fact that for this poem we are provided, as far as we are able to trace, with fourteen main recensions and fifteen commentaries, many of which, as has been found throughout this study, had little chance of originality as they are, to great extent, dependent upon and copying from their predecessors. These have been arranged chronologically except that of (As.) for whom we could not find any trace in the available sources, so it has been listed after (T.)⁴. Meanwhile, attention has to be drawn to the fact that we have access to

1 De Beaugrande, R. Factors in a theory of poetic translating, p. 74.

2 Zwettler, M. The Oral Tradition of Arabic Poetry, p. 189.

3 Ullmann, S. Meaning and Style, pp. 64-80.

4 See p. 627.

two Mss. One of them, assigned to Abū Sa^cīd al-Sīrāfi¹ (d. 368/978) upon which we depended peripherally, seems to be very close to the recension and commentary of (An.). The simple difference that can be noted, however, is the occasional reference to Abū Ḥātim al-Sijistānī, which is not noticeable in the work of (An.). The other Ms., which does not bear the name of the author, is mistakenly assigned to Ibn Jinnī² (d. 392/1002). A thorough examination seems to prove that it is but a copy of (N.).

1 See p. 626.

2 (N.) (SQT.), p. 53.

CHAPTER II

"The Application of Semantics to the Translation"

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2.1. The Need for Semantics.

It is generally accepted that semantics and translation are so interconnected that any adequate theory of translation should depend on an adequate theory of semantics.¹ "In fact, it occupies the very heart of the matter in any theory of literary translation.² This, in its turn, explains why translation has often been defined with reference to semantics: "a translation is said to have the same meaning as the original".³ Leon Dostert expresses essentially this view in defining translation as:

"that branch of the applied science of language which is specifically concerned with the problem - or the fact - of the transference of meaning from one set of patterned symbols in a given culture into another set of patterned symbols occurring into another culture (the "final" language)."⁴

Unfortunately, however, this subject has long been and still is, one of the most ambiguous and most controversial in the theory of language, and the literature on it contains a bewildering diversity of approaches and theories. Indeed, still the fact remains that,

"No one has produced a complete account of language in general, or even of a single language, or even of the semantic aspect of a single language, or even of one major area of the semantics of a single language. All semantic theories are very tentative, and very partial."⁵

1 Cf. Meaning and Translation, ed. Guenther, T. and Guenther-Reutter, M.
2 Lefevre, A., Translating Poetry, p. 6.
3 Catford, J. C., A Linguistic Theory of Translation, p. 35.
4 Locke, W. N. and Booth, A. D., ed., Machine Translation of Languages, p. 124, also in Catford, J. C., A Linguistic Theory of Translation, p. 35.
5 Leech, G., Semantics, p. 70.

2.2. Semantic Theories

We cannot in the space available go into a comprehensive analysis of these variant theories. However, in order to demonstrate what has already been stated, it will suffice to have a brief look at the major semantic theories.

2.2.a. Ideationalism (Conceptualism, Mentalism)

This theory has it that an expression is meaningful if and only if it is associated with a certain mental image or a thought. One of the most famous expounders of the ideational theory is the seventeenth century British Philosopher, John Locke, who while perceiving language as a "means or instrument for the communication of thought",¹ at the same time maintains:

"Man, though he has great variety of thoughts, and such, from which others, as well as himself, might receive profit and delight; yet they are all within his own breast, invisible and hidden from others, nor can of themselves be made to appear. The comfort and advantage of society not being to be had without communication of thoughts, it was necessary that man should find out some external sensible signs, whereof those invisible ideas, which his thoughts are made up for, might be made known to others ... Thus we may conceive how words which were by nature so well adapted to that purpose, come to be made use of by men, as the signs of their ideas; not by any natural connexion that there is between particular articulate sounds and certain ideas, for then there would be but one language amongst all men; but by a voluntary imposition, whereby such a word is made arbitrarily the mark of such an idea."²

1 Locke, J., An Essay concerning Human Understanding, Vol. 2, p. 3.

2 Ibid, p. 8.

Therefore, this theory holds that "language is an instrument for reporting thought and that thought consists of successions of ideas in consciousness. Accordingly, to communicate our ideas to each other we need a system of intersubjectively available sounds and marks, so connected to ideas that the proper use of them by one person will arouse the appropriate ideas in another person's mind. Accordingly, what a word means is the idea with which it is generally connected."¹

In the field of linguistics, Saussure's sign theory falls within this scope. According to de Saussure, "the linguistic sign consists of a signifier and a signified, which are a sound image and a concept respectively. These are linked by a psychological associative bond."² Hence, he described the operation of meaning as follows:

"The speaker has an idea or concept in his mind, which is linked with a particular sound image. The sound image associated with the concept is a kind of ideal target for a type of vocal utterance that the speaker can aim at producing. In doing so, the speaker will articulate certain sounds which, on striking the hearer's ear-drums will recall and be reconverted into the originally intended sound image. This sound image is, in the hearer's mind also, associated with the original concept. so, by the same simple and inextricable association between sound image and concept, the hearer can reconstruct the concept and understand the idea that the speaker intended to convey."³

1 Grayling, A. C., An Introduction to Philosophical Logic, p. 186.
2 De Saussure, F., Course in General Linguistics, pp. 66-67.
3 Hervey, S. J., A Lecture delivered in the Department of Linguistics, 1978; also see De Saussure, F., Course in General Linguistics, pp. 11-12.

2.2.b Behaviourism

Advocates of this theory believe that the mental life of men and animals can be explained solely in terms of their overt behaviour, construed on stimulus-response lines. This kind of analysis is extended to the concept of meaning by behaviourist-inclined philosophers. As a committed empiricist, endeavouring to re-establish linguistics as a science, Bloomfield defined meaning as: "the situation in which the speaker utters it and the response it calls forth in the hearer"¹.

"To achieve this", Bloomfield maintains, "both the stimulus prompting utterances and the responses prompted by them must be taken into account."² Accordingly, the behavioural theory of meaning has it that in any communicating situation there are three elements: the cause of the communication (the utterance or script); the context of the communication; and the effect on the communication's audience.

Bloomfield chose a hero and heroine, namely Jack and Jill, to demonstrate the operation of speech-events:

"Jack and Jill are walking down a lane; Jill sees an apple on a tree and, being hungry, asks Jack to get it for her; he climbs the tree and gives her the apple; and she eats it. In this situation, Jill's being hungry and her seeing the apple stimulates (S). Instead of making the more direct response (R) of climbing the tree to get the apple herself, she makes a substitute response (r) in the form of a particular utterance; and this acts as a substitute stimulus(s) for Jack causing him to respond (R) as he would have done if he himself had been hungry and had seen the apple."

1 Bloomfield, L., Language, p. 139.

2 Lyons, J., Semantics, Vol. 1, pp. 126-127; also cf. Bloomfield, L., Language, pp. 22-27.

Bloomfield summarised this whole operation as follows:

$S \rightarrow r \text{ --- } s \rightarrow R$

This theory, then holds, that the meaning of an utterance or piece of script is the response it evokes from its audience in a particular situation. "This is best demonstrated by recalling the work of Pavlov, who conditioned dogs in such a way that their salivatory reflexes could be prompted by ringing a bell. So, the bell "meant" food to them and that is why they responded to a rung bell by salivating. The theory accordingly has it that the constituents of language mean by virtue of the response which people are conditioned to make to them."¹

2.2.c Truth - Conditional

The key notion of this theory holds that the meaning of any given sentence can be obtained by considering the conditions under which it is true. "In fact this concept has been developed in the work of Frege, Tarski, Wittgenstein, Carnap, Quine and Davidson."²

According to Wittgenstein, for instance, "to know the meaning of a sentence is to know what is the case if it is true."³

Carnap expressed essentially the same viewpoint when he stressed that "To know the meaning of a sentence is to know in which of the possible cases it would be true and in which not."⁴ Following the same path, Tarski proposed that with reference to formal languages constructed by logicians, "a definition of truth could be given for such a language if for each sentence of the language a rule schema can predict correctly the formula: "S" is true iff* "P".

1 Grayling, A. C., An Introduction to Philosophical Logic, pp. 192-193.

2 Ibid, p. 219.

3 Ibid, p. 220.

4 Carnap, R., Meaning and Necessity, p. 10.

* iff = if and only if

Where "S" is the name of the sentence, and "P" the conditions which guarantee the truth of that sentence. Tarski demonstrated this by arguing that to know, for example, the meaning of the sentence:

"Snow is white"

is to know what conditions have to obtain in order for the sentence "Snow is white" to be true. This is demonstrated by the formula:

"Snow is white is true iff snow is white".¹ Furthermore, it has been claimed that "we can have a complete theory of meaning for a language if we have a rule formation which can provide a sentence analogous to the formula just given for each sentence of the language".² Accordingly, Davidson maintains:

"The theory of meaning will have done its work if it provides for every sentence 'S' in the language under study, a matching sentence (to replace 'p' in 's' means that 'p') that, in some way, yet to be made clear, gives the meaning of 's'."³

Therefore, in Davidson's view, "a theory of meaning for a language L"⁴ shows how the meanings of sentences depend upon the meanings of words if it contains a definition of truth-in-L., "the idea being that we must demonstrate how the truth-conditions for sentences are determined by the semantic features of the constituents of those sentences together with the semantic significance of their structure".⁵

2.2.d Contextualism

Dissatisfaction with Mentalism and Behaviourism caused semanticists

1 Kempson, R. M., Semantic Theory, pp. 23-24.

2 Lyons, J., Semantics, p. 169.

3 Synthese, Vol. 17, p. 309.

4 Ibid, p. 310.

5 Grayling, A. C., An Introduction to Philosophical Logic, p. 225.

to have recourse to Wittgensteinian slogans, such as "Don't look for the meaning, but for the use", "a main source of our failure to understand is that we do not command a clear view of the use of our words"¹, and "the meaning of a word is its use in the language"². Advocates of this theory focus attention on the situation in which words and sentences occur and how variant contexts entail widely different meanings. The anthropologist, B. Malinowski, whose interest in language stems from his work in the Trobriand Islands in the South Pacific, gave a particular prominence to the concept of cultural context of linguistic utterances, when he stresses: "The meanings and uses of linguistic forms, words, and sentences, were acquired and understood from their occurrences in such contexts, and must be so explained by the linguist. The meaning relation should not be thought of as a dynamic one between a word and its referent, but as a multi-dimensional and functional set of relations between the word in its sentence and the context of its occurrence"³.

Similarly, the notion of "context" occupies a crucial importance in the Firthian theory of meaning. The analysis of the meaning of an utterance, according to Firth, consists in "a serial contextualisation of our facts, context within context, each one being a function, an organ of the bigger context, and all contexts finding a place in what might be called the context of culture"⁴.

Another contextual theory, in the sense in which the theories of Firth and Malinowski are contextual theories, is the speech-act theory, developed by the Oxford philosopher, J. L. Austin.

1 Wittgenstein, L., Philosophical Investigations, S. 122, p. 49e.

2 Ibid., S. 43, p. 20e.

3 Robins, R. H., Malinowski, Firth and the "Context of Situation". In Ardener, E., ed., Social Anthropology and Language, (ASA Monographs, 10), p. 35.

4 Firth, J. R., Papers in Linguistics, 1934-1951, p. 32.

The central insight of this theory is to "look at what the expression is used to do". In his theory Austin made an initial distinction between constative and performance utterances. "A constative one is an utterance which serves to state a fact, report that something is the case, or describe what something is." Performative utterances, on the other hand, are those that are not primarily used for describing, reporting or making statements that can be "true or false", but rather for the actual performing of certain types of action. Such acts are, for instance, 'I promise to come to dinner', 'I name this ship S.S. Abraham Lincoln' and 'I hereby appoint you Prime Minister'. None of these instances describe anything but the actual act that performs it!"¹

'I promise', for instance, does not describe an act of promising; rather, in context, the uttering of these words is the act of making a promise.

From all this, Austin came to the conclusion, that any speech-act comprises at least two and typically three speech-acts.

1. The locutionary aspect of the utterance "includes the utterance of certain noises, the utterance of certain words in a certain construction, and the utterance of them with a certain meaning!"²
2. The illocutionary act is the force with which the sentence was employed, i.e. "utterances which have a certain (conventional) force."³
3. The perlocutionary act is the effect that an utterance has on the hearer. Or, in Austin's own words:

1 Austin, J. L., How to Do Things with Words, pp. 5-6.

2 Ibid, p. 44.

3 Ibid, p. 109.

"Saying something will often, or even normally, produce certain consequential effects upon the feelings, thoughts, or actions of the audience, or of the speaker, or of other persons..."¹

2.2.e Structuralism

The central thesis of structuralism holds that "every language is a unique relational structure or system, and that the units which we identify, or postulate as theoretical constructs, in analysing any given sentence of a particular language derive both their essence and their existence from their relationships with other units which should be "simultaneously identified in the same language-system"².

In fact, this insight goes back to the Swiss scholar, F. de Saussure, who emphasizes that every language is "a system of interdependent terms in which the value of each term results from the simultaneous presence of the others"³. According to Saussure these relationships fall into two categories, Syntagmatic and Paradigmatic. The syntagmatic relations are those which a unit contracts by means of its combination with other units of the same level⁴. For example, the lexeme "young" is syntagmatically related with the definite article and the noun "man" in the syntagm "the young man". The paradigmatic relations, on the other hand, are those which hold between a particular unit in a given syntagm and other units which are substitutable for it in the same syntagm. For example, the adjective "old" is paradigmatically related with "young" in syntagms such as; "the old man", "the young man"⁵. Therefore, meaning according to structural semantics is defined in terms of "the set of paradigmatic relations in the sense that the unit in

1 Austin, J. L., How To Do Things with Words, p. 101.

2 Lyons, J., Semantics, Vol. 1, pp. 231-232.

3 De Saussure, F., Course in General Linguistics, p. 114.

4 Ibid, p. 124, see also, Lyons, J., Semantics, Vol. 1, p. 240.

5 Lyons, J., Semantics, Vol. 1, p. 241.

question contracts with other units of the language (in the context or contexts in which it occurs)"¹.

2.3 Applications

The applications of these paradigmatic relationships to the translation and presentation of the fifteen commentaries in the present work is of significant importance since:

1. Semantically, they enable us to evaluate each of these commentaries.
2. They help us to categorize them into precise, systematic and coherent groups.
3. They disclose, to some extent, the way in which each of these categorized groups is inclined to comprehend and interpret the text under study.
4. They enable the investigator at a glance to see the dependence of each of the commentators upon his fellow commentators.
5. They help us to figure out with ease the translators' dependence on each other, on the one hand, and their reliance on these commentaries, on the other hand.

What then are these meaning relationships, the applications of which are of such importance to our research, and to which Saussure and structural linguists since his time have drawn attention? These meaning relationships are:

2.3.a. Incompatibility

This semantic relationship has been applied to denote opposite or

1 Lyons, J., Structural Semantics, p. 59.

contradictory propositions. "Logically, the predication of a particular property of an object or a person excludes or negates the possibility of predicating an incompatible property of the same person or object at the same time!"¹ For example, a proposition "p" is disjunct and contradictory with another proposition "q", iff* "p" and "q" cannot both be true or false at the same time. To demonstrate this one might offer the further example: "x is alive" vs. "x is dead". Here while the first proposition implies that "x" is not dead, the second proposition negates it and proposes that "x" is not alive.² In other words, the denotation of the first proposition is disjunct and contradictory with the second proposition.

Semantic incompatibility can be established "if the assertion of a sentence containing one of the terms over which the relation holds can be shown to be understood as implicitly denying each of the sentences formed by the substitution of any one of the other terms of the set in the context in which the given terms occur"³. To quote an obvious example for the present work; p.182, para.6.c.1. "The trace has been effaced completely owing to the blowing and re-blowing of the South and North winds" vs. "The trace has not yet been effaced owing to the opposite blowing of the South and North wind". It can be observed from the above quoted example that, while the first sentence can be understood as denying and excluding the fact that the trace has not yet been effaced, and affirming that the trace has been effaced thoroughly, due to the blowing and re-blowing of the South and North wind, the second sentence, negates this and affirms that the trace has not yet been effaced due to the opposite

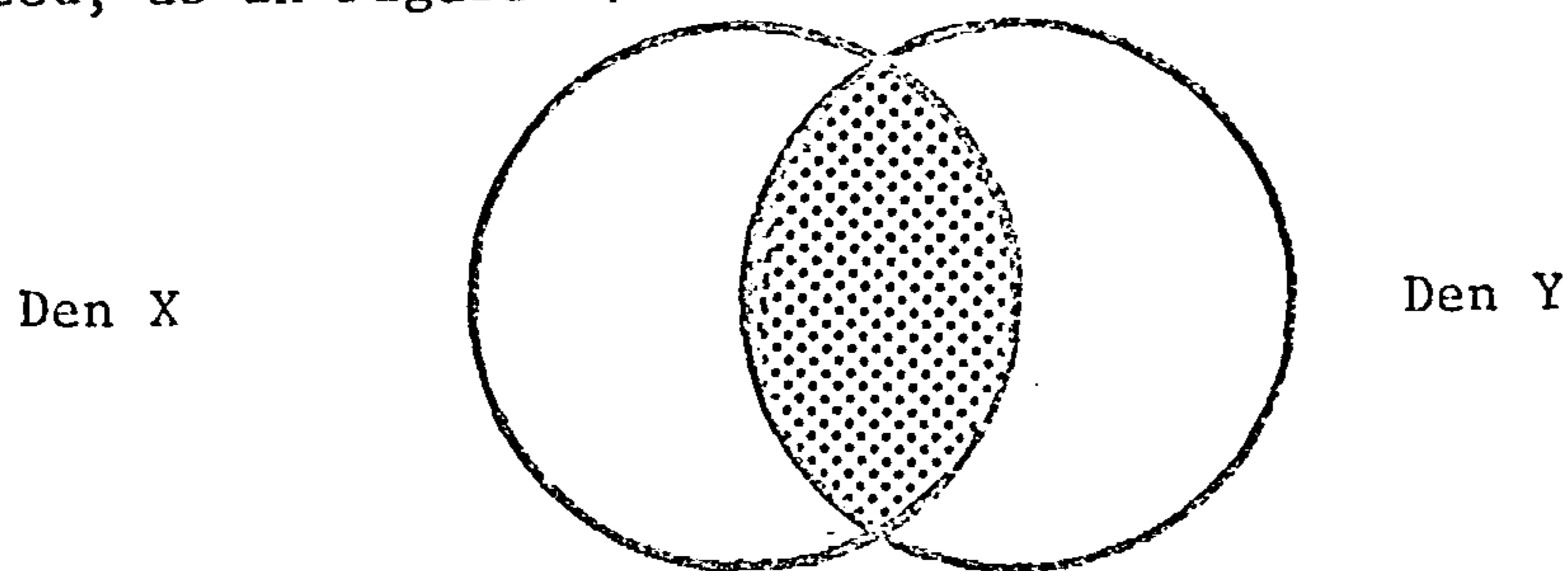
1 Lyons, J., Structural Semantics, pp. 59-60.

2 Cf. Bierwisch, M., "Semantics", in New Horizons in Linguistics, ed. Lyons, J., p. 176.

3 Lyons, J., Structural Semantics, p. 61.

* iff = if and only if

blowing of the South and the North wind. Moreover, the sentence, "The trace has been effaced" will be understood as explicitly excluding and denying that the trace has not yet been effaced, due to the disjunction and incompatibility of their denotation. Equally, the same argument is applicable to the sentence "The trace has not yet been effaced". Such a semantic relationship may be diagrammatically demonstrated, as in Figure 1.



Den X is incompatible and disjunct with Den Y.

Figure 1.

Figure .1

For more extensive discussion and illustration of this semantic relationship in this thesis, the reader is referred to:

p188-9, para. 7.c.1; p. 225, para. 12.c.5; p. 236, para. 15.c.1; p. 270-1, para. 23.c.2; p. 290, para. 27.c.3; p. 295, para. 28.b.4; p. 298, para. 29.c.1; p. 311, para. 30.c.2; p. 325-6, para. 33.b.1; p. 351, para. 39.c.2; p. 404, para. 51.c.2; p. 427, para. 58.c.1; p. 443, para. 61.b.2; p. 467, para. 64.c.3, p. 480, para. 66.c.1; p. 490, para. 68.b.2; p. 498, para. 70.c.1; p. 519, para. 74.b.1; p. 530, para. 76.b.3; p. 539, para 79.b.1; p. 543, para. 79.c.1; p546-7, para. 80.b.2; p. 559, para 82.c.4; p. 563, para. 83.b.1; p. 607-8, para. 89.b.3; p. 615, para. 90.b.3.

2.3.b. Synonymy

Synonyms, according to Fowler:

"are separate words whose meaning, both denotation and connotation, is identical, so that one can always be substituted for the other without change in the effect of the sentence in which it is done."¹

These are as common in linguistic theories as they are controversial. Often it has been argued that there are no two words which have exactly the same meaning, i.e. there are no real synonyms in a given language. Dr. Johnson, for instance, once asserted: "Words are seldom exactly synonyms"². Bloomfield is very close to this statement in the following passage:

"... each linguistic form has a constant and specific meaning. If the forms are phonemically different, we suppose that their meanings also are different - for instance, that each one of a set of forms like: quick, fast, swift, rapid, speedy, differs from all the others in some constant and conventional feature of meaning. We suppose, in short, that there are no actual synonyms."³

It seems that "the customary arguments introduced to support the proposition that there are no "real" synonyms all seem to depend on the assumption that forms established as synonymous in one context must be synonymous in all contexts"⁴. "In common with all meaning-relations, synonyms must be bound to context"⁵. Therefore, a given lexeme or sentence is accepted as having the same meaning, both denotation and

1 Fowler, H. W., Modern Language Usage, ed. Gowers, E., p. 611; cf. al-Sūyūṭī, J., al-Muzhir, Vol. 1, pp. 403-405; also cf. Ibn Fāris, A., al-Sāhibī fī fiqhal-luġa, p. 65.
2 Ullmann, S., Semantics, p. 141.
3 Bloomfield, L., Language, p. 145.
4 Lyons, J., Structural Semantics, p. 74; also cf. Ullmann, S., Semantics, p. 142.
5 Lyons, J., Structural Semantics, p. 74.

connotation, as another lexeme or sentence, if its substitution for the other in the given context yields a lexeme or sentence which has the same psychological, emotive, and evocatory effect on the hearer as that of the first utterance."¹ To quote from this thesis some obvious examples of this semantic relationship: p. 144, para. 1.b.2:

1. "The end of the sand"; 2. "The extremity or falling of the sand".

In this example, these sentences can be substituted for one another without changing the conveyed semantic message in the context in which it has been used, due to their identical denotation and connotation.

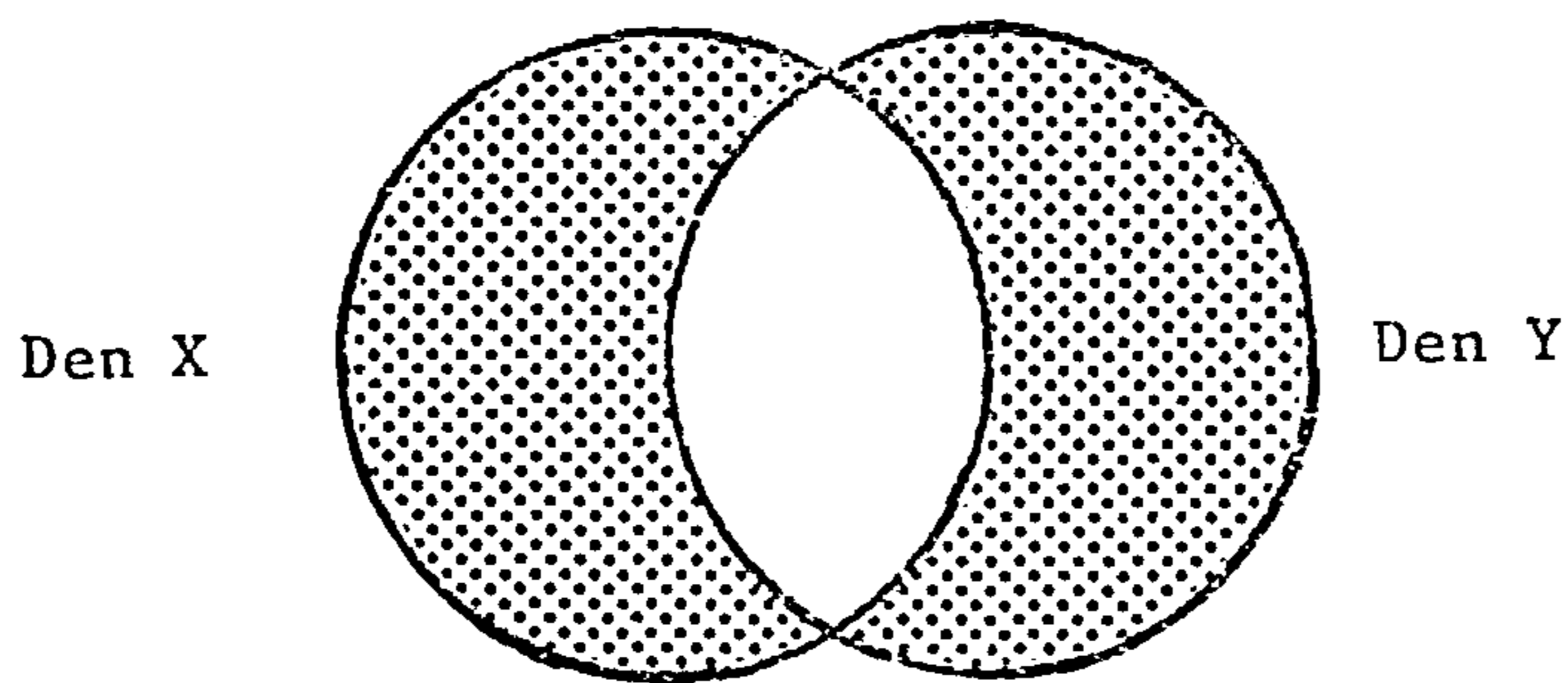
Similarly, p. 186, para. 7.b.1: the lexemes "*da³b*" and "*dīn*" are synonymous in this context because they are totally overlapping with each other in the context in which they have been employed. A third

example, as explained in p. 514, para. 73.b.1: 1. "The horse brought the lad up with the leaders"; 2. "The horse brought the hunter up".

In this context the denotation of the lexeme "hunter", according to the commentators who adopted the recension of "*alḥaqahu*", is totally overlapping with the denotation of "lad".

To quote a fourth example: 1. "a fast horse"; 2. "a swift horse" (p. 473, para. 65.c.1). In this example sentence "1" can be freely substituted for sentence "2" in the context in which it has been used without causing any change in the conveyed semantic message. Synonymy can be diagrammatically presented as follows in Figure 2:

1 Cf. Lyons, J., Structural Semantics, p. 75.



Den X is synonymous with Den Y

Figure 2

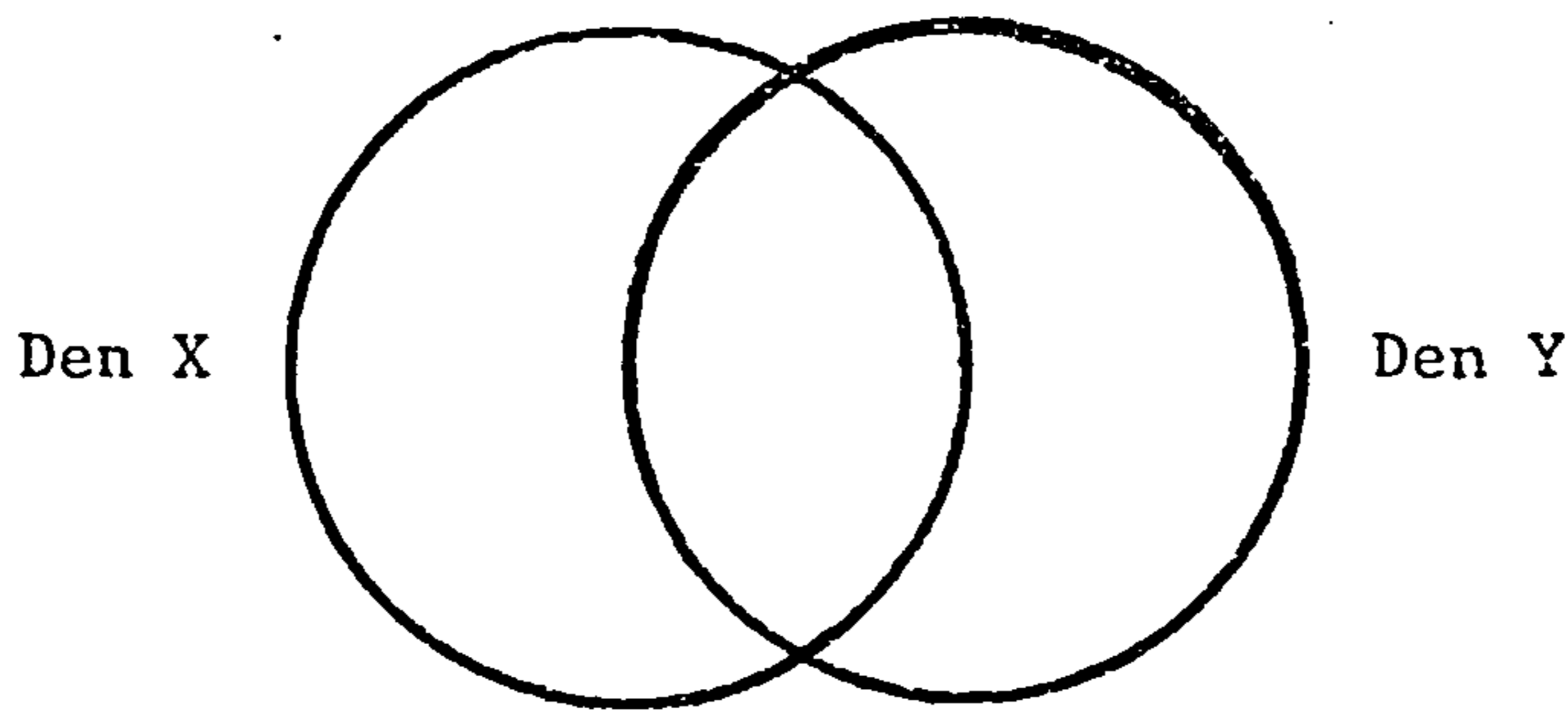
For further examples of this case, the reader is referred to:

- p. 182, para. 6.c.1; p. 218, para. 12.b.1; p. 219, para. 12.b.2;
p. 223, para.12.c.3; p. 266, para. 22.b.1; p. 270, para. 23.c.2;
p. 289, para. 27.c.2; p. 298, para. 29.c.1; p. 307, para. 30.b.1;
p. 309, para. 30.c.1; p. 314, para. 31.b.2; p. 339, para. 35.c.1;
p. 354, para. 40.b.1; p. 372, para. 43.c.1; p. 385, para. 46.c.1;
p. 393, para. 48.b.1; p. 395, para. 48.c.1; p. 396, para. 48.c.2;
p. 402, para. 51.b.1; p. 415, para. 53.b.1; p. 429, para. 59.b.1;
p. 430, para. 59.b.1; p. 432, para. 59.c.2; p. 441, para. 61.b.1;
p. 446, para. 61.c.2; p. 452, para. 62.c.1; p. 449, para. 62.b.1;
p. 453, para. 62.c.3; p. 457, para. 63.b.2; p. 473, para. 65.c.1;
p. 480, para. 66.c.1; p. 482, para. 66.c.2; p. 489, para. 68.b.1;
p. 490, para. 68.b.2; p. 498, para. 70.c.1; p. 519, para. 74.b.1;
p. 524, para. 75.c.1; p. 531, para. 76.b.4; p. 534, para. 78.b.1;
p. 534, para. 78.b.1; p. 561, para. 83.b.1; p. 581, para. 85.b.3;

2.3.c. Partial Synonymy

This term has been employed to denote "near-synonyms, or pseudo-synonyms. More precisely, it has been employed to denote separate lexemes or sentences, the substitution of which one for another in a given context entails an expression which produces a slightly different psychological, emotive or evocatory effect on the reader!"¹ For instance: p. 162, para. 2.c.3: a.1. "The trace has been effaced till it cannot be distinguished owing to the blowing and re-blowing of the South and North Wind in different direction and at different intervals"; a.2. "The trace has been effaced completely"; p. 208, para. 10.c.1: b.1. "a happy and joyful day"; b.2. "a pleasant day"; p. 467, para. 64.c.3: a.1. "a hard and inconsiderate rider"; a.2. "a rough and inept rider". In the above quoted examples the substitution of sentences a.1., b.1., c.1. with a.2., b.2., c.2. will produce a very slight emotive and evocatory shift in the conveyed semantic message.

Partial synonymity can be diagrammatically represented thus:



Den X partially overlaps with Den Y

Figure 3

1 Cf. Ullmann, S., The Principles of Semantics, p. 109.

For further examples, the reader is referred to:

p. 145, para. 1.b.2; p. 162, para. 2.c.3; p. 173, para. 3.c.3;
p. 182, para. 6.c.1; p. 189, para. 7.c.1; p. 201, para. 9.c.1;
p. 208, para. 10.c.1; p. 225, para. 12.c.5; p. 225, para. 12.c.5;
p. 229, para. 14.c.1; p. 231, para. 14.c.3; p. 237, para. 15.c.2;
p. 239, para. 16.c.1; p. 244, para. 17.b.1; p. 263, para. 21.c.1,
p. 284, para. 26.b.1; p. 288, para. 27.c.1; p. 289, para. 27.c.2;
p. 298, para. 29.c.1; p. 304, para. 29.c.3; p. 311, para. 30.c.2;
p. 317, para. 31.c.1; p. 319, para. 32.b.1; p. 322, para. 32.b.5;
p. 325, para. 33.b.1; p. 327, para. 33.b.2; p. 337, para. 35.b.1;
p. 339, para. 35.c.1; p. 340, para. 35.c.2; p. 344, para. 38.b.1;
p. 346, para. 38.b.2; p. 351, para. 39.c.2; p. 356, para. 40.c.1;
p. 357, para. 40.c.2; p. 358, para. 40.c.3; p. 361, para. 41.b.1;
p. 362, para. 41.b.2; p. 365, para. 42.c.1; p. 367, para. 42.c.2;
p. 368, para. 42.c.3; p. 379, para. 44.c.4; p. 391, para. 47.c.3;
p. 416, para. 55.c.2; p. 425, para. 57.b.2; p. 433, para. 59.c.2;
p. 433, para. 59.c.2; p. 436, para. 60.b.1; p. 451, para. 62.c.1;
p. 456, para. 63.b.1; p. 467, para. 64.c.3; p. 471, para. 65.b.1;
p. 476, para. 65.c.3; p. 485, para. 67.b.1; p. 498, para. 70.c.1;
p. 508, para. 72.b.1; p. 528, para. 76.b.2, p. 540, para. 79.b.2;
p. 542, para. 79.c.1; p. 552, para. 81.b.2; p. 579, para. 85.b.2;
p. 584, para. 86.b.1, p. 585, para. 86.c.1; p. 594, para. 87.c.1;
p. 609, para. 89.b.4; p. 611, para. 89.c.1.

2.3.d. Superordination-Hyponymy

This has been applied to the semantic relationship that holds between a general and a specific denotation. Linguists normally call the more general denotation a "superordination"¹ or "hyperonymy"², of the less general denotation, which is called a "hyponymy". "This semantic relationship has frequently been discussed by logicians in terms of class-inclusion, in the sense that, for instance, if "X" is the class of "beast" and "Y" is the class of "camel", this, in fact, entails that X properly includes Y and contracts a superordination-hyponymy semantic relationship with it ($X \supset Y$ and $Y \not\supset X$)"³ At the same time, "hyponymy" has often been defined in terms of unilateral implication."⁴ Thus "X" is "black and white Yemeni bead", will be understood to imply that "X" is "a certain type of bead", but not vice versa. Moreover, "hyponymy involves the logical relationship of "ENTAILMENT",⁵ i.e. if the first sentence is true, the second one (on logical grounds) must also be true. To say, for instance, "This is a white antelope" entails "This is an antelope" and "This is the purest portion of wine" entails "this is wine".

Superordination-hyponymy semantic relationship could be diagrammatically represented as follows in Figures 4 and 5:

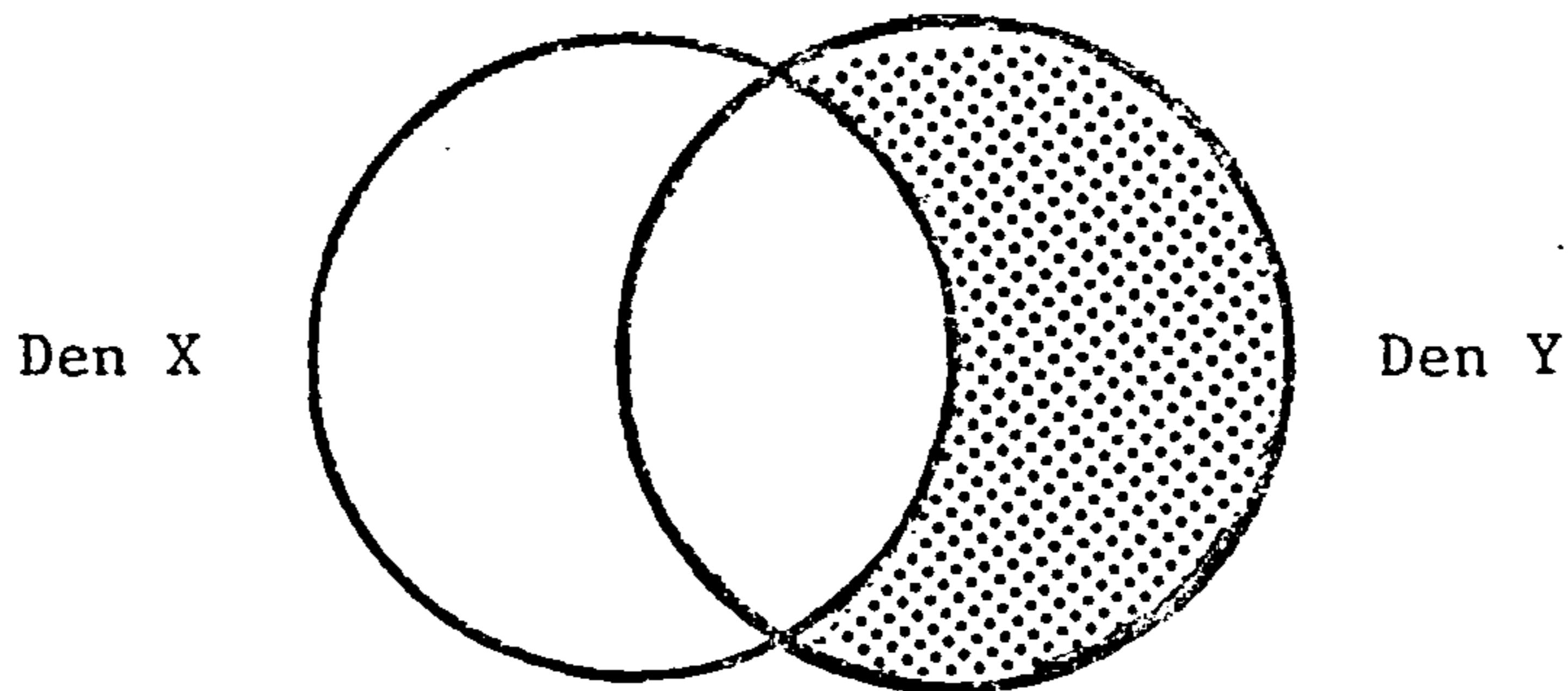
1 Lyons, J., Semantics, Vol. 1, p. 291.

2 Mulder, J. W. F. and Hervey, S. G. J., Theory of the Linguistic Sign, p. 31.

3 Cf. Lyons, J., Semantics, Vol. 1, p. 291.

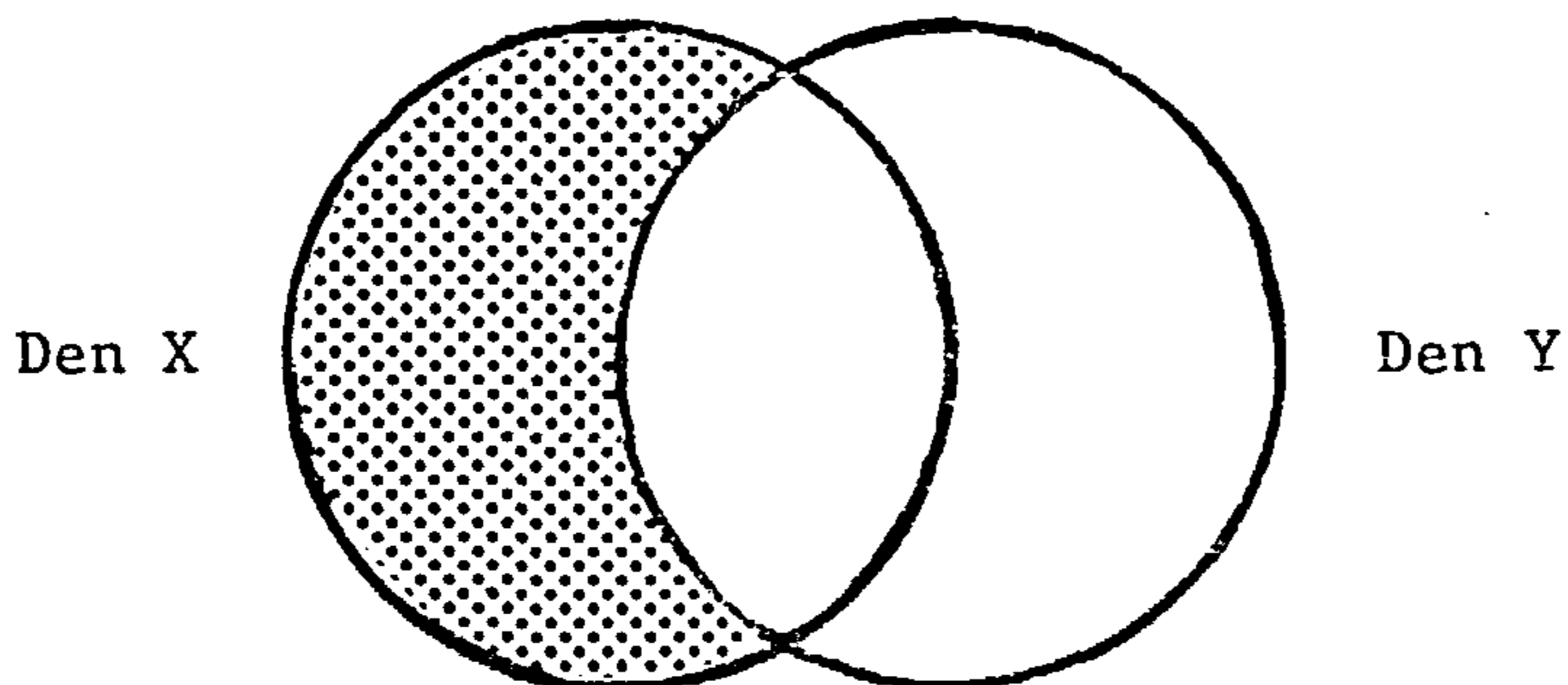
4 Ibid, p. 292.

5 Palmer, F. R., Semantics, p. 78.



Den X properly includes Den Y

Figure 4 *



Den X is properly included in Den Y

Figure 5 *

For further examples of this semantic-relationship, the reader is referred to:

- p. 145, para. 1.b.2; p. 157, para. 2.c.2; p. 165, para. 3.b.1;
p. 172, para. 3.c.2; p. 189, para. 7.c.1; p. 196, para. 8.c.1;
p. 196, para. 8.c.3; p. 201, para. 9.c.1; p. 208, para. 10.c.1;
p. 215, para. 11.c.2; p. 221, para. 12.c.2; p. 223, para. 12.c.3;
p. 224, para. 12.c.4;
p. 229, para. 14.c.1; p. 230, para. 14.c.2; p. 231, para. 14.c.3;
p. 233, para. 15.b.1; p. 239, para. 16.c.1; p. 239, para. 16.c.1;
p. 250, para. 19.b.2; p. 252, para. 19.b.4; p. 253, para. 19.c.1;
p. 257, para. 20.b.2.
p. 288, para. 27.c.1; p. 289, para. 27.c.2; p. 292, para. 28.b.1;
p. 304, para. 29.c.3; p. 319, para. 32.b.1; p. 325, para. 33.b.1;

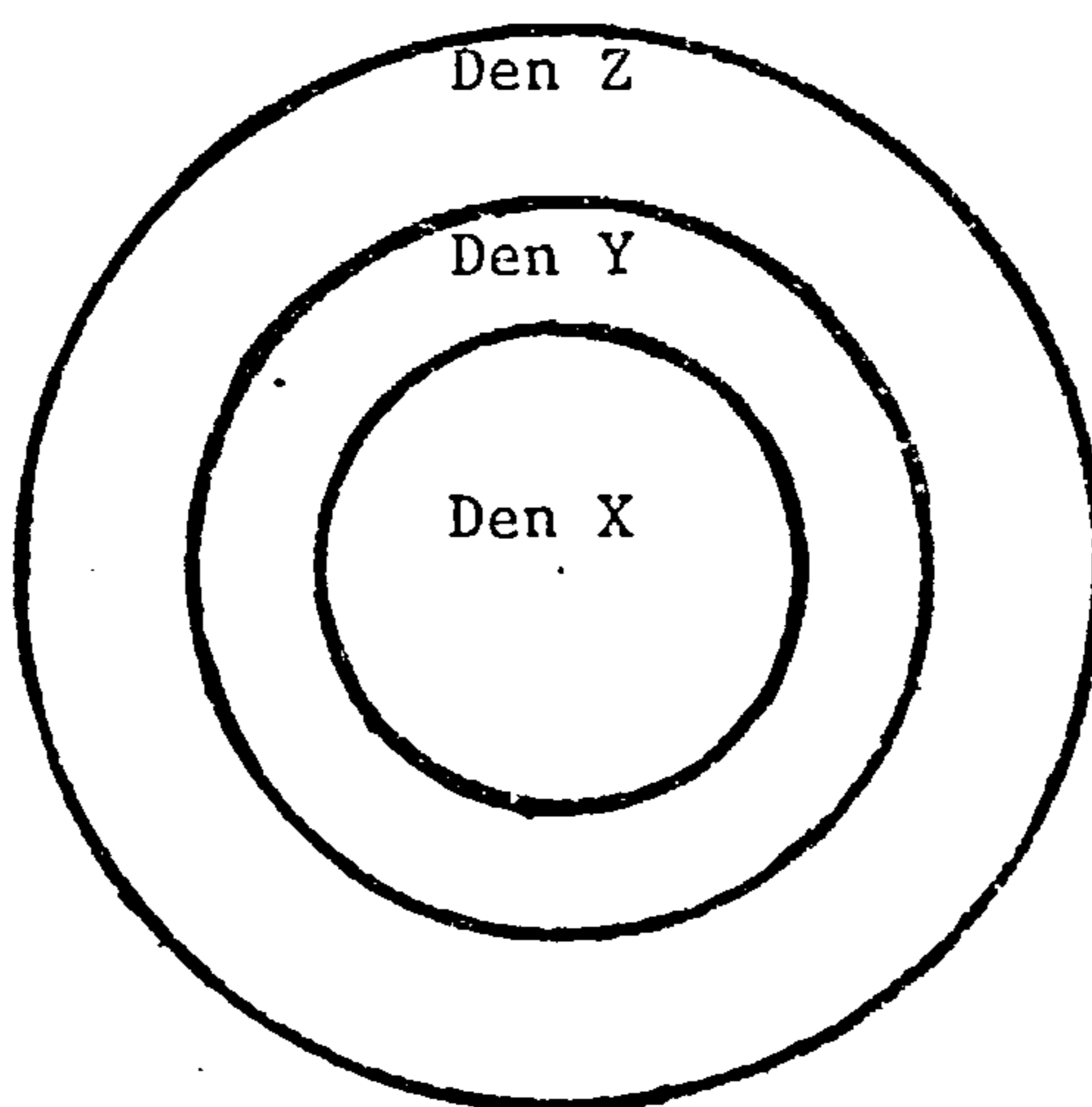
* Cf. Mulder, J. W. F. and Hervey, S. G. J., Theory of Linguistic Sign, p. 45; also cf. Hervey, S. G. J., Axiomatic Semantics, pp. 37, 86 and 95.

* Ibid.

p. 327, para. 33.b.2; p. 333, para. 34.b.1; p. 337, para. 35.b.1;
p. 339, para. 35.c.1; p. 346, para. 35.c.2; p. 346, para. 38.b.2;
p. 350, para. 39.c.1; p. 356, para. 40.c.1; p. 357, para. 40.c.2;
p. 361, para. 41.b.1; p. 365, para. 42.c.1; p. 367, para. 42.c.2;
p. 368, para. 42.c.3; p. 372, para. 43.c.1; p. 375, para. 44.c.1;
p. 377, para. 44.c.3; p. 382, para. 45.c.1; p. 383, para. 45.c.2;
p. 388, para. 47.c.1; p. 389, para. 47.c.2; p. 391, para. 47.c.3;
p. 393, para. 48.b.1; p. 399, para. 48.b.2; p. 398, para. 49.c.1;
p. 403, para. 51.c.1; p. 404, para. 51.c.2; p. 425, para. 57.b.2;
p. 425, para. 57.c.2; p. 433, para. 59.c.2; p. 433, para. 59.c.2;
p. 436, para. 60.b.1; p. 438, para. 60.c.1; p. 446, para. 61.c.2;
p. 456, para. 63.b.1; p. 457, para. 63.b.2; p. 458, para. 63.b.4;
p. 459, para. 63.c.1; p. 459, para. 63.c.1; p. 461, para. 63.c.2;
p. 467, para. 64.c.1; p. 471, para. 65.b.1; p. 474, para. 65.c.1;
p. 476, para. 65.c.3; p. 485, para. 67.b.1; p. 488, para. 68.b.1;
p. 508, para. 72.b.1; p. 526, para. 75.c.2; p. 529, para. 76.b.2;
p. 536, para. 78.c.2; p. 540, para. 79.b.2; p. 528, para. 79.c.1;
p. 557, para. 82.c.1; p. 557, para. 82.c.2; p. 558, para. 82.c.2;
p. 562, para. 83.b.1; p. 565, para. 83.c.2; p. 567, para. 83.c.3;
p. 570, para. 84.b.1; p. 574, para. 84.c.1; p. 584, para. 86.b.1;
p. 592, para. 87.b.3; p. 594, para. 87.c.1; p. 595, para. 87.c.2;
p. 600, para. 88.b.3; p. 611, para. 89.c.1.

2.3.e. Direct Superordination-Hyponymy

This semantic relationship has been employed to denote "a lexeme or sentence whose denotation class properly includes that of a given lexeme or sentence without properly including the denotation class of any superordination of the given lexeme or sentence".¹ This rather complicated statement can be clarified by maintaining that "in a case where the denotation classes of lexemes or sentences 'X', 'Y' and 'Z' (Den X, Den Y and Den Z, respectively) are in a relation as shown in the diagram below, the lexeme 'Z' is a superordination, but not a Direct superordination of the lexeme 'X', whereas the lexeme 'Y' is a direct superordination of the lexeme 'X'."²



Den of lexeme "Y" properly includes that of lexeme "X" and contracts a direct superordination-hyponymy relation with it.

Figure 6

1 Cf. Mulder, J. W. F. and Hervey, S. G. J., The Strategy of Linguistics, p. 207.

2 Cf. Mulder, J. W. F. and Hervey, S. G. J., Theory of the Linguistic Sign, p. 51.

3 Ibid.

To recapitulate, it can be stated that "if and only if a given denotation 'X' properly includes another denotation class 'Y' in such a way that there is no intermediate denotation class which is both properly included in 'X' and properly includes 'Y', we shall say that 'X' properly includes 'Y'."¹ In other words, "if and only if, in the ascending scale of hyperonyms (superordinations) there is no intermediate hyperonym between sign "Y" and sign "X", then sign "X" is a direct hyperonym of sign "Y", e.g. "adult horse" is a direct hyperonym of "stallion". This entails, in fact, that, although a lexeme or sentence in a given language may have hierarchies of superordination each with a denotation class properly including that of the one below it in the hierarchy, e.g. 'horse', 'equine', 'mammal', 'vertebrate', 'animal', etc., only the lowest superordination in the hierarchy is a direct superordination of the given lexeme or sentence (e.g. in the above example, 'equine' is a direct superordination of "horse")."²

To cite an example of this semantic relationship found in this research: p. 231, para. 14.c.3: 1. "The silk", 2. "The raw (white) silk"; and 3. "Any white garment whether it is made of linen, silk, or raw silk". In the above example, while the third sentence is a superordination, but not a direct superordination, of the second sentence, the first sentence is a direct superordination of the second sentence because there is no intermediate superordination that separates them.

To clarify and demonstrate this semantic relation furthermore, the reader is referred to:

p. 239, para. 16.c.1; p. 287, para. 27.c.1; p. 322, para. 32.b.5;
p. 356, para. 40.c.1; p. 383, para. 45.c.2;

1 Hervey, S. G. J., Axiomatic Semantics, p. 40.

2 Cf. Mulder, J. W. F. and Hervey, S. G. J., The Strategy of Linguistics, p. 207.

p. 438, para. 60.c.1; p. 439, para. 60.c.1; p. 529, para. 75.c.1;
p. 542, para. 79.c.1; p. 557, para. 82.c.2; p. 568, para. 83.c.4;
p. 568, para. 83.c.4; p. 574, para. 84.c.1; p. 579, para. 85.b.2;
p. 585, para. 86.c.1; p. 594, para. 87.c.1.

2.3.f. Exclusive Paronyms

This term has been applied to the case where we are considering "two or more lexemes or sentences whose denotation classes, although non-overlapping, are both included in a common superordination."¹ For example: p. 431, para. 59.c.1: 1. "a short-haired horse"; 2. "a horse sharp and vigorous in pace"; 3. "a short-haired horse and vigorous in pace". Here, although there is no overlap between the denotation classes of sentence "1" and "2", both of their denotations are properly included in the denotation class of the third sentence. Exclusive paronymy can be represented diagrammatically² as follows:

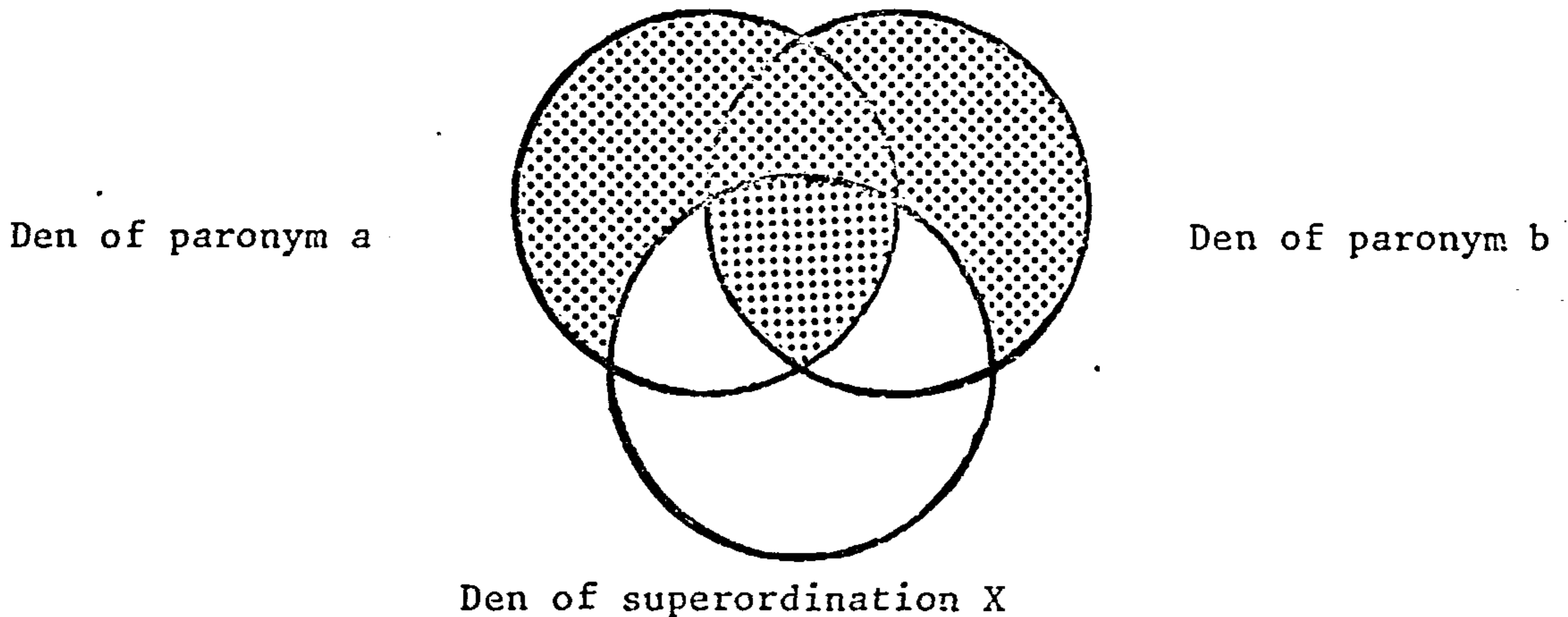


Figure 7

For further examples and demonstrations of this semantic relationship, the reader is referred to:

1 Mulder, J. W. F. and Hervey, S. G. J., The Strategy of Linguistics, p. 209.
2 Ibid.

p. 430, para. 59.b.1; p. 443, para. 61.b.2; p. 454, para. 62.c.3;
p. 481, para. 66.c.1; p. 511, para. 72.c.1; p. 522, para. 75.b.2;
p. 534, para. 78.b.1; p. 535, para. 78.c.1.

2.3.g. Exclusive Incompatibility

This term has been employed in cases where we are considering two or more lexemes or sentences whose denotation classes, although disjunct and incompatible with each other, are properly included in one common superordination. For instance: p. 481, para. 66.c.1: Though the denotation classes of the lexeme "galloping" are disjunct and incompatible with that of "cantering", both of them are properly included in the denotation classes of the lexeme "running", which is their common superordination. Exclusive incompatibility can be represented by a diagram as in Figure 8:

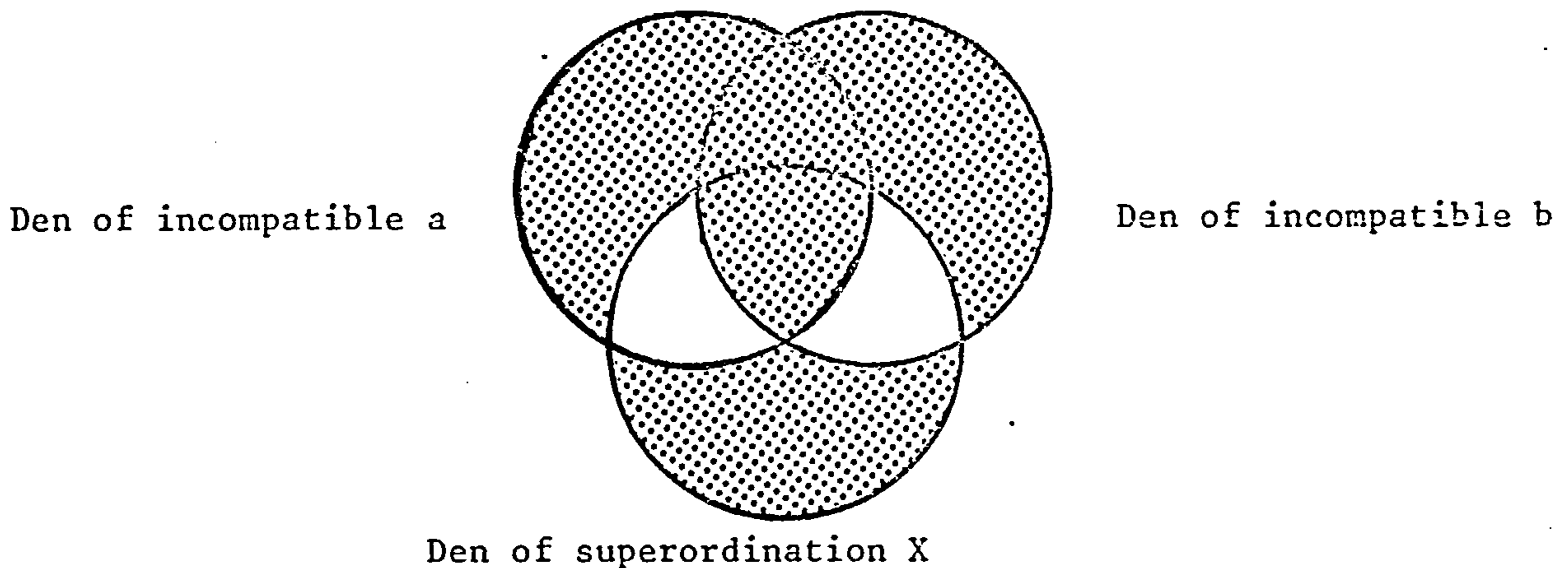


Figure 8

For further examples, the reader is referred to:

p. 499, para. 70.c.1; p. 543, para. 79.c.1; p. 570, para. 84.b.1.

1 Cf. Mulder, J. W. F. and Hervey, S. G. J., The Strategy of Linguistics, p. 210.

2 Ibid.

2.3.h. Partial Overlapping Paronymy Set¹

This term has been employed to denote two or more lexemes or sentences whose denotation classes are partially overlapping with each other and, at the same time, properly included in one common superordination. The lexeme "bay", for instance, as has been interpreted in p. 445, para. 61.c.1, has a denotation class that properly includes the following lexemes whose denotation classes are partially overlapping with each other: a. "cheerful bay", b. "blood-coloured bay", c. "dark-reddish-bay", d. "chestnut-bay", and e. "blackish-bay".

Partial overlapping paronymy set could be represented diagrammatically as in Figure 9:

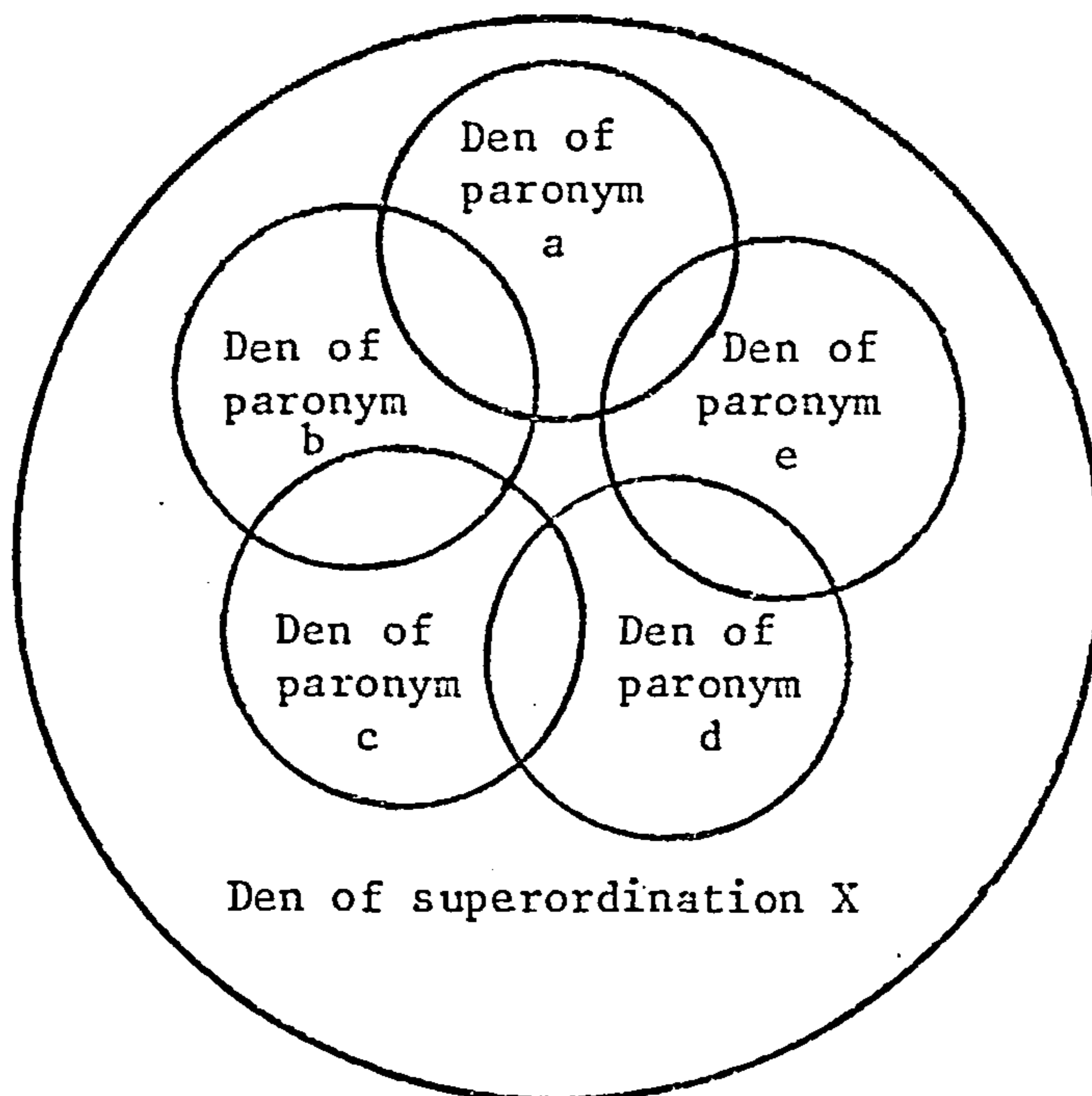


Figure 9

1 Cf. Mulder, J. W. F. and Hervey, S. G. J.'s use of "paronym", "paronymy set" and "paronymy series" in The Strategy of Linguistics, pp. 208-210.

CHAPTER III

TRANSLATION : THEORY vs. PRACTICE

"An Evaluation of the Translations of F.E. Johnson and A.J. Arberry"

CHAPTER III

Translation: Theory vs. Practice

"An evaluation of the translations of F.E. Johnson and A. J. Arberry"

3.1. The Need for Translation

From time immemorial the process of translation has never come to a halt. This is due to the fundamental function it plays in disseminating knowledge, bridging the gulf between culturally different linguistic communities and genetically unrelated languages.

"The Rosetta stone, dating from the second century B.C., which provided the key to unlock the secrets of ancient Egypt through the clue it gave to deciphering Egyptian hieroglyphics; and the polyglot empire of ancient Babylon, with its hard-working core of multilingual scribes sending out official communications on cuneiform tablets to the far corners of the realm,¹ are but some vivid examples of the immense interest that ancient civilizations showed in translation.

In our modern age, there is an upsurge of interest by² linguists, logicians, anthropologists and mathematicians in the theory and practice of translation.²

However, a literary scholar, searching for a coherent and adequate theory of translation in this huge bulk of studies, should neither raise his hopes too high nor breathe too deep a sigh of relief too soon. This is not surprising,³ because translation is a process that involves the replacement of textual material in one language (SL) by equivalent textual material in another language (TL)³, i.e. "a process of decoding two equivalent

1 Nida, E.A., Toward a Science of Translating, p. 11.

2 Cf. Lefevre, Translating Poetry, p. 1.

3 Catford, J. C., A Linguistic Theory of Translation, p. 20.

messages in two different codes"¹. The corollary is that any "rigorous and comprehensive theory of translation necessitates a complete dependence upon and a total overlapping with a theory of language"².

Unfortunately, however,

"no one has produced a complete account of language in general, or even of a single language, or even of the semantic aspect of a single language, or even of one major area of the semantics of a single language³, the core of the matter in any rigorous theory of literary translation."⁴

That this rather pessimistic conclusion has been reached so far is a natural outcome of the fact that language in itself is a very complicated operation, and what makes the matter worse is that the factors involved in human discourse are even more complicated and interwoven. Therefore, it would seem palatable to assume that we are left with no balmy remedy to what I.A. Richards has once described as "probably the most complex type of event yet produced in the evolution of the cosmos"⁵.

3.2. The Approach to Translation

Notwithstanding this grave impasse and a rather defeatist conclusion, different linguistic approaches to establish a theory of translation have been suggested. These approaches can be classified into three main categories: philological, linguistic and sociolinguistic. I will now discuss these three diverse approaches to the theory and practice of translation in an attempt to verify the validity of their application to the translations of both F. E. Johnson and A. J. Arberry.

1 Jakobson, R., "On Linguistic Aspects of Translation". In Harvard Studies, ed., On Translation, p. 233.

2 Catford, J. C., A Linguistic Theory of Translation, p. 1, also cf. Steiner, G. After Babel: Aspects of Language and Translation, pp. 279-280.

3 Leech, J., Semantics, p. 70.

4 Lefevere, A., Translating Poetry, p. 6.

5 Nida, E. A., Toward a Science of Translating, p. 10.

3.2.a The Philological Theories of Translation

"These theories have been concerned primarily with the corresponding structures of literary texts in the source and receptor languages with an attempt to evaluate their equivalences."¹

"Prior to World War II, practically all attempts to formulate theories of translation were based essentially on philological comparisons of texts."² Traditional lists of rules (or advice) for translators are all based on fundamentally philological viewpoints. These theories have bequeathed us a welter of such contradictory viewpoints that the would-be translator finds himself bewildered and embarrassed. These viewpoints have been clearly put forward by Theodore Savory:

- "1. A translation must give the words of the original.
2. A translation must give the ideas of the original.
3. A translation should read like an original work.
4. A translation should read like a translation.
5. A translation should reflect the style of the original.
6. A translation should possess the style of the translator.
7. A translation should read as a contemporary of the original.
8. A translation should read as a contemporary of the translator.
9. A translation may add to or omit from the original.
10. A translation may never add to or omit from the original.
11. A translation of verse should be in prose.
12. A translation of verse should be in verse."³

Nonetheless, these contradictory approaches tend to be clustered around two main categories, namely: Literal vs. Idiomatic translation.

1 Nida, E. A., "A Framework for the Analysis and Evaluation of Theories of Translation", in Brislin, R. W., ed., Translation: Applications and Research, p. 67.

2 Ibid.

3 Savory, T. H., The Art of Translation, p. 49.

3.2.a.1

The Literal Translation

The literal approach to translation advocates a slavish adherence and strict commitment to the form and content of the SL. "In fact, this zealous demand for fidelity and accurateness to convey the remoteness of the SL in time and place is a recurrent feature of the nineteenth century philological theories of translation and the main concern of their practitioners"¹ as it has been emphasised by Caillois:

"The triumph of the philological conception has meant fidelity is nowadays the first quality we demand from a good translation, and above all fidelity, to the meaning of the text."²

Echoing Caillois, F. W. Newman tried "to retain every peculiarity of the original so far as he is able, with the greater care the more foreign it may happen to be"³. Similarly, William Morris, "who received a considerable critical acclaim due to his translation of a large number of texts, including Norse Sagas, Homer's Odyssey, Vergil's Aeneid and Old French Romances, is well-known for his translations which are deliberately and consciously archaic, full of such peculiarities of language that they are difficult to read and often obscure."⁴ It was Henry Wadsworth Longfellow, however, who took the literalistic approach to translation one step further, when he conceitedly claimed:

"The only merit my book has is that it is exactly what Dante says, and not what the translator imagines he might have said if he had been an Englishman. In other words, while making it rhythmic, I have endeavoured to make it also as literal as a prose translation The business of a translator is

1 Lefevere, A., Translating Poetry, p. 27.

2 Ibid.

3 Newman, F. W., "Homeric Translation in Theory and Practice". In Arnold, M., On Translating Homer, pp. 115-216.

4 Bassnett-McGuire, S., Translation Studies, pp. 67-68.

to report what the author says, not to explain what he means; that is the work of the commentator. What an author says and how he says it, that is the problem of the translator."¹

Expressing essentially this same view, the well-known poet Robert Browning, in the preface to his translation of Agamemnon, writes:

"If I had had the help of a translator I should require him to be literal at every cost save that of absolute violence to our language. The use of certain allowable constructions which, happening to be out of daily favour, are all the more appropriate to archaic workmanship, is no violence: but I would be tolerant for once - in the case of so immensely famous an original - of even a clumsy attempt to furnish me with the very turn of each phrase in as Greek a fashion as English will bear..."²

This persistent demand for fidelity and literality which "haunted many discussions of literary translation and many prefaces to translations in the nineteenth century has by no means been halted with the arrival of the twentieth century"³, as has been emphatically stated by Vladimir Nabokov, the famous advocate of this approach:

"The clumsiest literal translation is a thousand times more useful than the prettiest paraphrase ..." ⁴

He went on to emphasise:

"I want translations with copious footnotes, footnotes reaching up like skyscrapers to the top of this or that page so as to leave only the gleam of one textual line between commentary and eternity. I want such footnotes and the absolutely literal

1 Bassnett-McGuire, S., Translation Studies, p. 70.
2 Browning, R., The Agamemnon of AEschylus, p. 1.
3 Lefevere, A., Translating Poetry, p. 27.
4 Partisan Review, Vol. 22, p. 496.

sense, with no emasculation and no padding - I want such sense and such notes for all the poetry in other tongues that still languishes in "poetical" versions, begrimed and beslimed by rhyme"¹.

What is worth considering in Nabokov's statement is his belief that since it is sometimes downright impossible to find a word or expression in the TL which is equivalent in both denotation and connotation to a word or expression in the SL, the translator, in such case, has no option but to have recourse to the use of the footnotes, which, according to Nabokov, "are part and parcel of the translated text, even if they take up more space than the text itself"².

This viewpoint, it should be indicated, overlaps with Nida's definition of "a gloss translation", in which "the translator attempts to reproduce as literally and meaningfully as possible the form and content of the original."³ The basic function of these generous footnotes, according to Nida, "is to permit the reader to identify himself as fully as possible with a person in the source - language context, and to understand as much as he can of the customs, manner of thought, and means of expression."⁴

Doubtless, it is indisputable fact that fidelity and literality to the form and content of the SL are essential prerequisite in any accurate and faithful translation. The questions that pose themselves, however, are the following: Is it practically possible to achieve a satisfactory word-for-word translation in both SL and TL; and is it practically feasible to produce a literal translation that can pass itself off as naturally as the original, expressing all the ease, spirit

1 Partisan Review, Vol. 22, p. 512.

2 Ibid.

3 Nida, E. A., Toward A Science of Translating, p. 159

4 Ibid.

and joy of the original? Unfortunately, however, this is impractical, simply because "every language is sui generis, i.e.," no two languages exhibit identical systems of organising symbols into meaningful expressions."¹

If we examine Capt. Johnson's translation, we find that it fulfils most of the merits and demerits of the so-called literal approach to translation. This, in fact, is what the translator himself admits and yearns to achieve. "These translations are intended to be nothing more than an aid to the student, and for this reason, it has been made as literal as possible"². It is of considerable importance, however, to draw attention to the fact that Capt. Johnson's translation has been made as literal as possible not to the text of this Mu'allaqa, but to the commentaries of (Z) and (Ar) upon whom he has very often endeavoured to depend.

In fact, Capt. Johnson's translation, which, as demonstrated below, is overloaded with generous footnotes and submerged by explanations smuggled into the text, falls within the scope of Nabokov's premise, and Nida's "a gloss translation", e.g.:

p.2.v.1.; p.2.v.2.; p.3.v.3.; p.3.v.4.; p.4.v.6.; p.4.v.7.; p.5.v.10.;
p.6.v.11.; p.9.v.22.; p.10.v.23.; p.10.v.24.; p.10.v.25.; p.11.v.27.;
p.12.v.31.; p.13.v.34.; p.14.v.35.; p.14.v.36.; p.15.v.38.; p.15.v.39.;
p.15.v.40.; p.16.v.41.; p.17.v.47.; p.19.v.51.; p.20.v.53.; p.20.v.55.;
p.22.v.59.; p.22.v.60.; p.23.v.63.; p.24.v.66.; p.27.v.79.; p.28.v.76.;
p.29.v.81.; p.30.v.82.;³

Realising the difficulty, if not downright impossibility, of achieving a word-for-word translation, Capt. Johnson, like other literal

1 al-Sheikh, S. M., A Linguistic Analysis of some Syntactic and Semantic Problems of English-Arabic Translation, Unpublished Ph.D. thesis, SOAS, London, 1977, p. 140.

2 Johnson, F.E., The Seven Poems, p. 111.

3 Ibid. pp. 2-30.

translators, has another resort;" this time not only to "Nabokovian footnotes that submerge the text", but to some kind of "notes" hidden inside the text, short, explanatory comments, improvisation and positively harmful interpretations smuggled into the translation itself."¹

Here are some examples which give support to this conclusion:
p.5.v.11. "for food" "on their camels"; p.6.v.13. (i.e., the flesh of the camel); p.8.v.18. "..... a beautiful woman";
p.8.v.20. ".....for not fulfilling my desire"; p.9.v.21. "friendship";
p.10.v.25. "concealed behind the purdah "by others";
p.11.v.29. ".....me"; p.13.v.33. (i.e., breast); p.14.v.35. "me from caressing her"; p.15.v.38. (lit. doubled); p.16.v.43. "to guide travellers"; p.17.v.47. (i.e., the night); p.18.v.48. "in my opinion for the pain of separation still continues the same"; p.19.v.52. "the wolf"; p.20.v.55.in his pace, force, and invulnerability;
p.21.v.58. "he is such"; p.22.v.62. (or is not crooked); p.23.v.63. ".....theythey"; p.24.v.66. (or variegated by gems);
p.26.v.71. without being sent to the stable; p.26.v.73. who has "dipped" in the oil well-twisted wicks; p.28.v.76. "The storm";
p.28.v.81. (i.e., rain); p.30.v.83. (i.e., the valley Jiwa'a).²

What has already been stated above makes it clear that the so-called literal translation is no more than an illusion and its application to the translation of pre-Islamic poetry is a sheer impossibility. The examples quoted above and others that we are going to tackle later on are sufficient to demonstrate the

1 Cf. Lefevre, Translating Poetry, p. 30.

2 Johnson, F. E., The Seven Poems, pp. 5-30.

obstacles that Capt. Johnson encountered in his translation not from the original text of the poem but mainly from the two commentaries furnished by (Z.) and (Ar.).^{*} Consequently, one wonders how huge a bulk of insurmountable problems the translator would have encountered if he had attempted to translate the original text itself. This, in fact, leads us to agree with what J. P. Postage once stated; "The principle of faithfulness was set up as a merit of true translations by general consent, though not by universal practice".¹

3.2.a.2 Idiomatic Translation

In contrast to the literal approach to translation, idiomatic translation, often called free translation, advocates that translation, by and large, is a reformation or at least an improvement of the original because of the formally and culturally distinctive features of each of the two languages involved. Etienne Dolet, "the pioneer in establishing the first theory of translation",² postulated five principles for adequate translation:

1. The translator must understand perfectly the content and intention of the author whom he is translating.
2. The translator should have a perfect knowledge of the language from which he is translating and an equally

* See p.623.

1 Savory, T. H., The Art of Translation, p. 51.

2 Nida, E. A., Toward a Science of Translating, p. 15.

excellent knowledge of the language into which he is translating.

3. The translator should avoid the tendency to translate word for word, for to do so is to destroy the meaning of the original and to ruin the beauty of the expression.
4. The translator should employ the forms of speech in common usage.
5. Through his choice and order of words, the translator should produce a total overall effect with appropriate "tone".¹

Dolet's views were reiterated by George Chapman, "who in the Epistle to the Reader of his translation of the Iliad, prescribed the following rules for the translator:

1. Avoid word for word renderings.
2. Attempt to reach the "spirit" of the original.
3. Avoid overloose translations."²

Following the same path, Sir John Denham in a preface of his translation of the "Destruction of Troy" warns against applying literal translation particularly in poetic translations:

".....for it is not his business alone to translate language into language, but Poesie into Poesie; and Poesie is of so subtle a spirit, that in pouring out of one language into another, it will all evaporate, and if a new spirit be not added in the translation, there will remain nothing, but a Caput mortuum."³

1 Nida, E. A., Toward A Science of Translating, pp. 15-16.

2 Bassnett-McGuire, S., Translation Studies, p. 55.

3 Ibid, p. 59.

But it was the poet Abraham Cowley who opened the vistas of free translation to their widest. In his Preface to "Pindarique Odes" he boldly asserts:

"If a man should undertake to translate Pindar word for word it would be thought one Mad-man had translated another; I have in these two Odes of Pindar taken, left out, and added what I pleased; nor made it so much my aim to let the Reader know precisely what he spoke, as what was his way and manner of speaking."¹

Edward Fitzgerald took the free approach to translation a step further when he maintained that "a text must live at all costs with a transfusion of one's own worse life if one cannot retain the Original's better."² It was Fitzgerald who made the famous remark "It were better to have a live sparrow than a stuffed eagle."³ Similarly, Samuel Butler, emphasising that the translation must at any cost be easily readable, said "a construe, however good it may be, is not a translation."⁴

From the foregoing it would seem that the main motive of the advocates of the idiomatic approach to translation is latent in their endeavour to furnish the receptor of the T.L. with a translation of a maximum effect with a minimum effort and make it run easily and intelligibly to his ears. In other words, they endeavour to achieve a translation that affects the receptor of the T.L. in the same way as the original may be supposed to have affected its hearers. This principle is suggested by E. V. Rieu as the lodestone of the translator: "I call it the principle of equivalent effect and regard

1 Cowley, A., Preface to "Pindarique Odes" (in his works), pp. 155-156.

2 Bassnett-McGuire, S., Translation Studies, p. 70.

3 Ibid, p. 71.

4 Savory, T. H., The Art of Translation, p. 64.

it as signifying that the translation is the best which comes nearest to creating in its audience the same impression as was made by the original on its contemporaries."¹ Not very far away from Rieu, Benjamin Jowett states:

"An English translation ought to be idiomatic and interesting not only to the scholar but to the unlearned reader ... The translator seeks to produce on his reader an impression similar or nearly similar to that produced by the original."²

Similarly, Vladimir Procházka reiterated Jowett's viewpoint when he maintained:

"the translation should make the same impression on the reader as the original does on its readers".³

As a matter of fact, this principle of communicative value or equivalent effect as it is called by Rieu, totally overlaps with Nida's dynamic equivalence, i.e., "a well-translated text will produce in its reader the appropriate cognitive and emotional reactions, via the application of naturalness of expression and relating the receptor to modes of behaviour relevant within the context of his own culture."⁴

It is this type of translation which is supposed to have what is called the right "impact" on the receptors of the T.L. that Professor A. J. Arberry endeavours to adopt. In his discussions of the Persian poet Ḥāfiẓ, for instance, he maintains:

"No translation, however learned, is of any value that does not give at least some of the joy to the reader that was given by its original. Ḥāfiẓ has for centuries been one of the great literary joys of the Orient. Is it good translating

1 Cassell's Encyclopaedia of World Literature, ed. S. H. Steinberg, Vol. 1, p. 561.

2 Jowett, B., Preface to the Dialogues of Plato, Vol. 1, p. 14.

3 Nida, E. A., Toward A Science of Translating, p. 164.

4 Ibid, p. 159.

to turn what is such pleasure for the East into such positive pain for the West? To reproduce something of the charm and excellence of Ḥāfiẓ's style requires, however, real stylistic gifts in the translator."¹

Furthermore, in discussing the problems which confront the translator of Pre-Islamic poetry, he reinforces essentially this same viewpoint:

"Apart from the divergencies of opinions admitted by the old commentators, who were themselves often groping in impenetratable shadows, and between which the modern investigator is obliged to choose, often arbitrarily enough, apart from that, the problem which confronts the translator, is the usual one, how best to convey in his own idiom the impression made upon his mind by words uttered fourteen hundred years ago, in a remote desert land, at the first dawn of an exotic literature. Most of those who have faced this enigma appear to have felt that antique Arabic demands for its adequate presentations some kind of "antique" English. For my part, I cannot share this view; Imr'al-Qais and his kind speak into my ear a natural, even at times a colloquial language, such, I feel sure, was the effect they produced on their first audience."²

Meanwhile, emphasising the idea that the main function of translation is to delight and move to wonder, Professor Arberry writes:

"Translation robs them of the greatest part of their artistic and emotive force; yet what remains over is by no means negligible, provided the translator abandons all attempts to press them into a prefabricated mould of committed prosody and stylised diction. Let the authors of the Seven Odes

1 Islamic Culture, Vol. 20, p. 240.

2 Arberry, A. J., The Seven Odes, pp. 59-60.

speak unassumingly but boldly by the mouths of their dragomans, who shall be men honest in scholarship, no pedants but with no extravagant literary pretensions, and they cannot fail to delight and move to wonder even fifteen hundred years after they first gave utterance, even in a language so very remote from that which they were fortunate to have as their own."¹

How far can one agree with this approach to the theory and practice of literary translation, and to what extent did Professor Arberry, being a zealous devotee of this school, manage to bridge the fathomless gulf that separates his own language and culture from that of a remote barren land, and let Imru'al-Qays "speak unassumingly but boldly by the mouth of his dragoman, making his translated poetry delight and move to wonder even fifteen hundred years after it first gave utterance"?²

In fact, the principle of "equivalent effect" and "dynamic equivalence" has to be taken with a large pinch of salt, particularly when it is applied to the translation of pre-Islamic poetry. This is due to the simple fact that we cannot guarantee what exact impressions and effect this poem had on its first audience almost fifteen hundred years ago at the first dawn of exotic literature. This, in its turn, can be attributed to our uncertainty of what the exact meaning and purpose of this poem would be.

Hence, if the arguments put forward above are valid, one can wonder on what basis a brilliant man, "honest in scholarship", as Professor Arberry, built his hypothesis that: "The language of Imr'al-Qais and his kind speak into my ear a natural, even at times a colloquial language, such as I feel sure, was the effect they produced

1 Arberry, A. J., The Seven Odes, p. 254.

2 Ibid.

on their first audience"¹.

To verify this hypothesis, Arberry resorts to two incompatible stylistic devices; highly polished conventional vs. stilted colloquial.

The following examples have been chosen from his translation of this poem to illuminate these two devices.

1. Polished and Conventional

v.1. "Halt, friends both! Let us weep, recalling a love and a lodging." v.2. "for all the spinning of the south winds and northern blasts." v.3. "there, all about it, yards, and away in the dry hollows, you may see the dung of antelopes spattered like peppercorns." v.4. "Upon the morn."
v.5. "halted." v.6. "Yet the true and only cure of my grief is tears outpoured." v.7. "Even so, my soul, is your wcnt; so it was" v.8. "when they arose, the subtle musk wafted from them, sweet as the Zephyr's breath that bears the fragrance of cloves." v.9. "Then my eyes overflowed with tears of passionate yearning." v.10. "dallied with." v.15. "refreshing fruit," v.17 "whimpered" v.20. "draw off" v.22. "Your eyes only shed those tears so as to strike and pierce with those two shafts of theirs the fragments of a ruined heart" v.23. "sporting" v.24. "hankering after my blood" v.25. "what time the Pleiades showed themselves broadly in heaven glittering like the fields of a woman's bejewelled scarf" v.29. "But when we had crossed the tribes' enclosure, and dark about us hung a convenient

1 Arberry, A. J., The Seven Odes, p. 60.

shallow intricately undulant" v.30. "slender-waisted"
v.31. "polished the lie of her breast-bones, smooth as a
burnished mirror" v.32. "she turns away, to show a soft
cheek, and wards me off with the glance of a wild deer of
Wajra, a shy gazelle with its fawn" v.34. "she shows me
her thick black tresses, a dark embellishment clustering down
her back" v.37. "sleeping the forenoon through, not girded
and aproned to labour" v.39. "At eventide she lightens the
black shadows" v.40. "Upon the like of her the prudent man will
gaze with ardour" v.42. "Let the follies of other men forswear
fond passions; my heart forswears not, nor will forget the love
I bear you" v.44. "Oft night" "..... thick with multifarious
cares" v.53. "Often I've been off with the morn" v.54.
"hurdled from on high by the torrent" v.57. "Sweetly he flows,
when the mares floundering wearily kick up the dust where their
hooves drag in the trampled track" v.60. "His flanks are the
flanks of a fawn, his legs like an ostrich's, the springy trot
of the wolf he has, the fox's gallop" v.63. "the blood of the
herd's leaders spatters his thrusting neck like expressed
tincture of henna reddening combed white locks" v.66. "hurdled
the stragglers herded together" v.69. "the appraising eye
bedazzled" v.76 "swept its flying spray" v.79., 80 and 82 respectively.¹*

2. Stilted and Colloquial

v.4. "the day they loaded to part it was like I was"

v.5. "Don't perish; restrain yourself decently!"

¹ Arberry, A. J., The Seven Odes, pp. 61-66.

* I am indebted to Dr. D. E. P. Jackson, Department of Arabic Studies,
for the clarification of these stylistic distinctions.

v.10. "Oh yes" ... "I've" v.13. "Yes Out on you! Will you make me walk on my feet" v.14. "There now, you've hocked Down with you" v.15. "Oh, don't" v.16. "aye I've night-visited" v.18. "Ha" v.20. "it's that, just" v.21. "puffed-up it is it's (a standard Irishism)¹ ... you's" v.23. "I've enjoyed sporting with, and not in a hurry either" v.24. "man-jack" v.27. "man, you won't get away with this!" ... "folly's" v.31. "not the least flabby" v.33. "not ungainly" v.36. "shank" v.46. "won't you clear yourself off" v.47. "what a night of a night you are" v.49. "as humble as can be, and humped it" v.50. "I've" v.51 "...that's a pair of us", "pretty unprosperous both, if you're out of funds like me" v.52. "tillers of our tilth go pretty thin" v.56. "a bubbling cauldron isn't in it! v.61. "he bars his legs' gap" v.65. "uncled" v.78 "...why"^{2*}

Hence, Arberry's involvement in the employment of the above-mentioned incompatible stylistic devices made the resultant translation "heavy and distorted to the reader without access to the original, and some of his attempts at a colloquial rendering in English are no more than banal"³. At the same time, his rather schizophrenic way of translation "deprived a group of highly intelligent and sophisticated undergraduates, who were presented with this translation, of the "joy" and "delight" that was given by its original", and gifted them instead with "frustration and bitterness"⁴. Nor did Arberry, as will be elaborated adequately later on, manage to bridge the cultural gulf

1 Journal of Arabic Literature, Vol. 1, p. 60.

2 Arberry, A. J., The Seven Odes, pp. 61-66.

* I am indebted for the clarification of these stylistic distinctions to Dr. D. E. P. Jackson, Department of Arabic Studies.

3 A private discussion with Dr. Jackson.

4 Journal of Arabic Literature, Vol. 1, p. 69.

and "convey in his own idiom the impression made upon his mind by words uttered fourteen hundred years ago, in a remote desert land"¹, because his translation is no more than "a veil thrown over the original through which you have an occasional glimpse of the reality."²

The only conclusion which could emerge from the above discussion is that "if the translation of literature is essentially retranslation"³, the translation of the pre-Islamic poetry is simply an attempt to solve an insoluble problem. This can be attributed to two essential problems:

- (i) cultural, which we are going to discuss later on, and
- (ii) rhythmic, which in Arberrry's words:

"..... is the most outstanding characteristic of the Arabian Muse. In as much as the subtle nuances of these variable rhythms are inimitable in any European language, it necessarily follows that all western translations of Arabic poetry, however artfully contrived, fail utterly to convey the immense range of modes expressed in his rhythmic incantations by the Arab poet."⁴

3.2.b Linguistic Theories of Translation

Advocates of the linguistic theories of translation assume that translation is, by and large, a linguistic application simply because it is "an operation performed on languages. Clearly, then, any theory of translation must draw upon a theory of language - a general

1 Arberrry, A. J., The Seven Odes, p. 60.

2 Journal of Arabic Literature, Vol. 1, p. 60.

3 Lefevere, A., Translating Poetry, p. 19.

4 Arberrry, A. J., Arabic Poetry, p. 12.

linguistic theory."¹ Jankowsky expresses essentially the same view in stating that:

"it would be difficult to find an expert translator who does not know of, or is indifferent to, the very substantial contribution made by theoretical linguistics to the fundamental principles and practical work of translation."²

These approaches to translation are hinged upon "a comparison of the linguistic structures of source and receptor texts"³ as has been emphasised by Anne Cluysenaar:

"The translator should work with an eye on each individual structure, whether it be prose or verse, since each structure will lay stress on certain linguistic features or levels and not on others to overcome the inadequacies of translation is to provide a description of the dominant structure of every individual work to be translated."⁴

Another significant contribution to the linguistic theory and practice of translation has been put forward by Eugene Nida. In his theory he advocates that "transformational approach to translating is precisely what most good translators employ"⁵. This, he argues, is because:

- 1) One would reduce the source text to its structurally simplest and most semantically evident kernels,
- 2) transfer the meaning from source language to receptor language on a structurally simple level, and
- 3) generate the stylistically and semantically equivalent

1 Catford, J. C., A Linguistic Theory of Translation, p. 1.

2 Babel, Vol. 16, No. 3, p. 135.

3 Nida, E. A., "A Framework for the Analysis and Evaluation of Theories of Translation", In Brislin, R. W., ed., Translation: Applications and Research, p. 69.

4 Bassnett-McGuire, S., Translation Studies, pp. 76-77.

5 Nida, E. A., "A Framework for the Analysis and Evaluation of Theories of Translation", In Brislin, R. W., ed., Translation: Applications and Research, p. 73.

expression in the receptor language, by application of corresponding transformations.

He went further on to emphasise that:

"The concept of underlying structures is especially important for both the theory and the practice of translation. The reasons for this are (1) on the kernel of subkernel levels the syntactic structures of various languages are much more alike; (2) one can more readily identify the semantic structures of subsurface levels and thus be in a position to determine more accurately the extent of equivalence and the need for supplementation or redistribution of semantic components; and (3) on the deeper levels of structure one can more easily determine the symbolic relations and their hermeneutical implications."¹

The practical application of generative-transformational grammar to translation, however, is not so easy and feasible as Nida has speculated. This is due to: "Firstly, Chomsky's selection of the sentence as the maximum unit for syntactic analysis with little regard for the sentences around it, proved to be a serious block to a total linguistic competence. This is because the latter involves paragraph and discourse competence. Hence no theory of translation can limit itself to the treatment of sentences alone"². Secondly, "there is no basis within the theory for deciding whether two languages would apply the same transformations to a basic kernel or perhaps very different ones."³ Thirdly, transformationalists tend to deal with linguistic facts apart from actual contexts. Language, as it will become clear later on, cannot be discussed in isolation from the

1 Nida, E. A., Toward a Science of Translating, p. 68.

2 Nida, E. A., "A Framework for the Analysis and Evaluation of Theories of Translation" In Brislin, R. W., ed., Translation: Applications and Research, p. 72.

3 Ibid.

cultural context in which it is steeped. Fourthly, "there is no room in the theory of generative-transformational grammar for rhetorical devices".¹

Chomsky and Lakoff insist that "a metaphor is deviant, since it fails to conform to transformational criteria for well-formedness".² Similarly, Katz reinforces this view in stating that "rhetorical features have no semantic significance because they have no logical significance".³ The natural outcome of the application of these grave limitations to the literary analysis and translation of poetry, which basically depends on metaphoric devices, is that most of it will be deviant too. Last but not least, Chomsky's model was designed upon the assumption of autonomous syntax and "there is neither room for semantics nor for pragmatics",⁴ as he stresses:

"We should like the syntactic framework of the language that is isolated and exhibited by the grammar to support semantic description and we shall naturally rate more highly a theory of formal structure that leads to grammar which meets this requirement more fully."⁵

A valuable contribution to the linguistic theory and practice of translation is suggested by J. C. Catford. Depending on a linguistic theory developed by "M. A. K. Halliday (now well-known as systemic grammar)" and the early "Firth's linguistic postulates",⁶ Catford introduced certain useful distinctions among several types of translation: "full vs. partial, phonological, graphological, transliteration, grammatical and lexical translations".⁷ Furthermore, he postulated a "rank-bound translation", i.e., translation confined

1 Cf. De Beaugrande, R., Factors in a Theory of Poetic Translation, pp. 10-11. Also cf. Nida, E. A., A Framework for the Analysis and Evaluation of Theories of Translation. In Brislin, R. W., ed., Translation: Applications and Research, pp. 71-75.

2 De Beaugrande, R., Factors in a Theory of Poetic Translating, p. 66.

3 Ibid. 4 Ibid., p. 126.

5 Chomsky, N., Syntactic Structure, p. 102.

6 Catford, J. C., A Linguistic Theory of Translation, p. 1.

7 Ibid., pp. 21-24.

to a single rank such as morpheme, word, or phrase¹. He explained that "a free translation is always unbounded - equivalences shunt up and down the rank scale, but tend to be at the higher ranks - sometimes between larger units than the sentence"². At the same time, he made a useful distinction between two types of untranslatability: linguistic and cultural. "Linguistic untranslatability occurs when there is no lexical or syntactical substitute in the T.L. for an S.L. item, which Catford attributed to an ambiguity that is a functionally relevant feature of the S.L."³ Cultural untranslatability, Catford maintained, "occurs when a situational feature, functionally relevant for the S.L. text, is completely absent from the culture of which the T.L. is a part"⁴. Since more light will be shed on this point later on, it suffices here to say that Catford supported his argument of cultural untranslatability by quoting the example of the different concepts of the term "bathroom" in an English, Finnish or Japanese context, wherein both what is referred to and the use made of it are completely different.

3.2.c Sociolinguistic Theories of Translation

The inconclusiveness of the strictly linguistic theories to the theory and practice of translation led translation theorists to realise that they must not only utilise such linguistic theories as phonology, syntax, semantics and pragmatics, but that they have also to accommodate additional theories of language speakers, their

1 Catford, J. C., A Linguistic Theory of Translation, p. 25.

2 Ibid.

3 Ibid, p. 94.

4 Ibid, p. 99.

environment, culture and beliefs. To put it more precisely, "translation theorists reach the conclusion that to achieve a faithful and adequate translation, they have to utilise both linguistic and extra-linguistic theories."¹ Nothing which has been said so far would suggest that sociolinguistic theories of translation ignore the effect of linguistic structure. On the contrary, "they lift it to a higher level of relevance, where they can be viewed in terms of their functions in communication, which they regard as the essential function of the translation. The emphasis on the communicative function of translation resulted from obvious practical anthropological interests and reflected a concern for the role of the receptors in the translation process."² This approach is quite clear in Nida's description of the translating operation as "a sociolinguistic adaptation of a text wherein the focus is on the translator as a member of two speech communities of different degrees of cultural diversity and widely separated in time."³ The diagram⁴ he arrived at is shown in Figure 10:

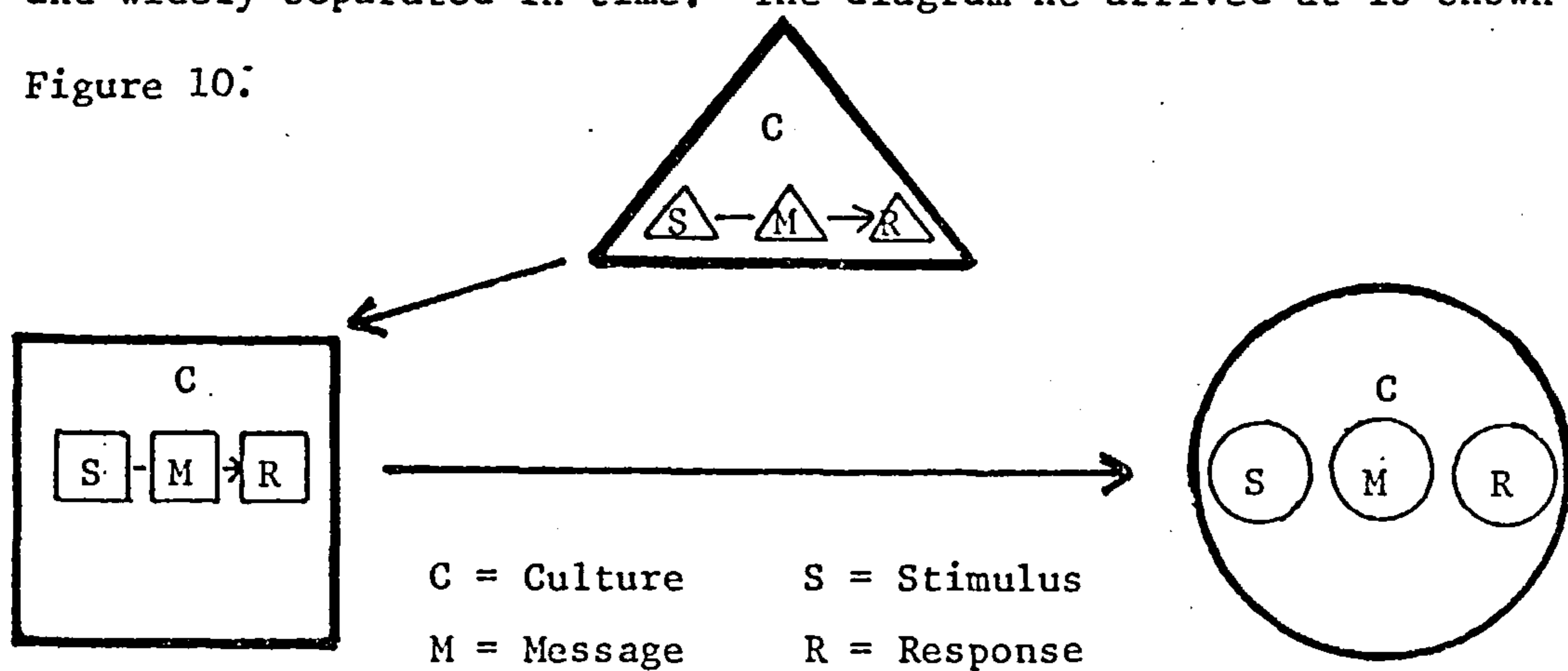


Figure 10

Four years later, he and Taber looked at translation in terms of the

1. Cf. Tymoczko, T., Translation and Meaning. In Guenther, F. and Guenther-Reutter, M., ed., Meaning and Translation: Philosophical and Linguistic Approaches, p. 29.
2. Nida, E. A., "A Framework for the Analysis and Evaluation of Theories of Translation" In Brislin, R. W., ed., Translation: Applications and Research, p. 76.
3. Nida, E. A., Toward a Science of Translating, p. 147.
4. Ibid.

total informative, expressive and imperative impact, i.e., the communicative function of the translated message, on the receptors.

They suggested the following diagram:

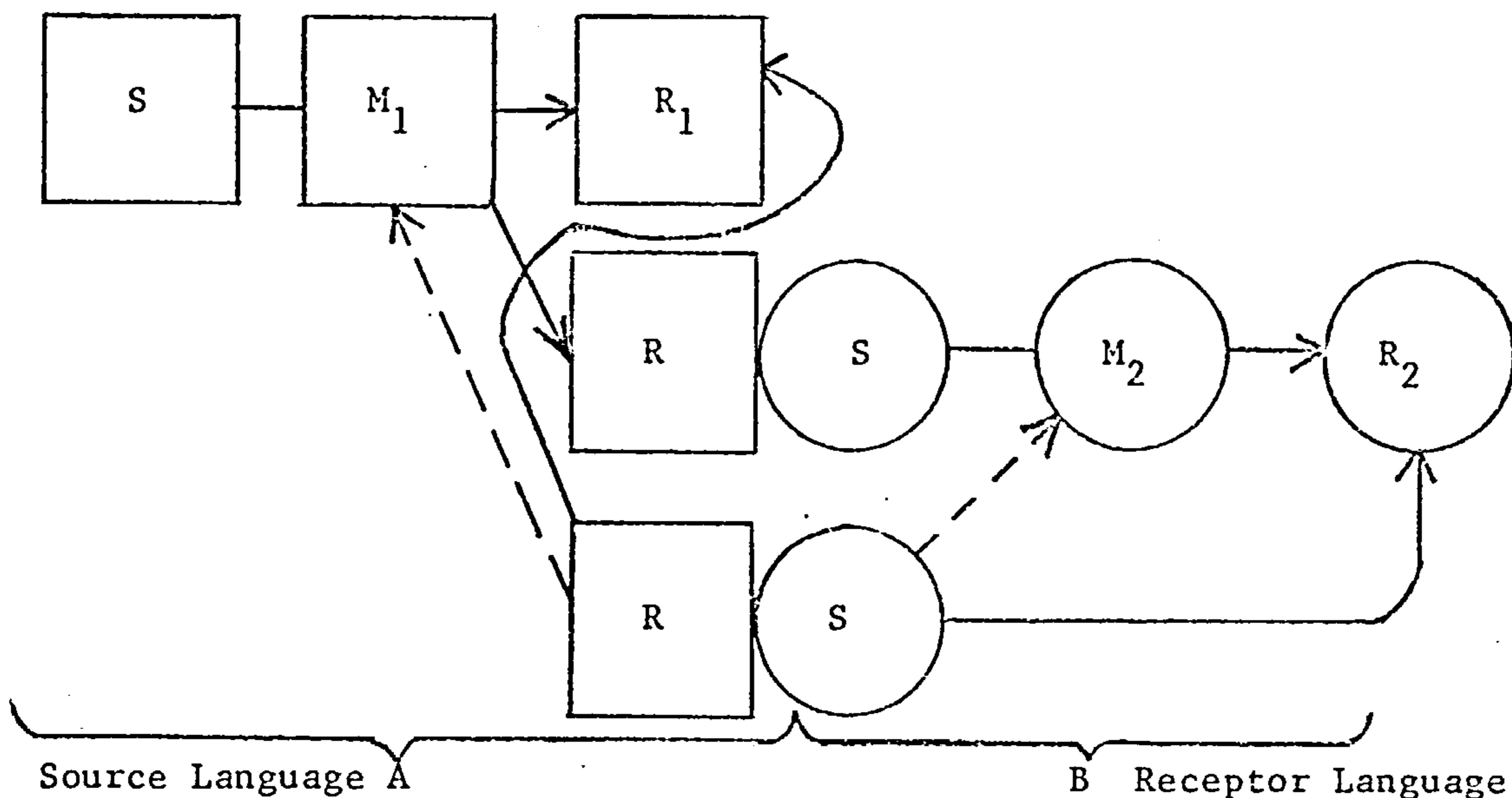


Figure 11

In the above figure, the first message, (M₁) was designed not for the bilingual person (the translator-critic), but for the monolingual (R₁), and it is his comprehension which is to be compared with that of (R₂). Moreover, it is the comprehension of (M₂) by (R₂) which must ultimately serve as the criterion of correctness and adequacy of (M₂).¹ Nida and Taber explain that such a communicative function cannot be achieved unless:

"We must assume that there is at least a basic relationship between the intention of the source and the response of the first receptors In general, we can assume that the source had in mind the backgrounds of his receptors and prepared his message in such a form as to obtain the highest degree of comprehension. To measure dynamic equivalence,

1 Nida, E. A. and Taber, C. R., The Theory and Practice of Translation, p. 23.

we can only rightly compare the equivalence of response ... because ultimately the adequacy of the translation must be judged in the terms of the way people respond to it."¹

To recapitulate, Nida and Taber hold the view that to understand adequately the semantic message of S.L. we should take into consideration and study carefully the following factors:

- (1) the background of the source;
- (2) the particular manner in which he produced his dictated or written message;
- (3) the factual background;
- (4) the circumstances in the life of the source which prompted this particular communication.

"As to the receptor in T.L.", Nida adds, "the following factors should be studied:

- (1) the background of the intended receptors;
- (2) the manner in which the message was actually received;
- (3) the behaviour of the receptors which may have "provoked" such a message;
- (4) the manner in which the receptors may have responded to the message."²

Echoing Nida's concept of the dynamic-equivalence Robert de Beaugrande maintains that "by evaluating the communicative effects of the translation, we can determine whether that translation is truly equivalent to the original."³ This cannot be performed, he emphasises, unless, "there should be increasing orientation away from the

1 Nida, E. A. and Taber, C. R., The Theory and Practice of Translation, p. 24.

2 Cf. Nida, E. A., Toward a Science of Translating, pp. 148-149.

3 De Beaugrande, R., Factors in a Theory of Poetic Translating, p. 14.

formal sciences hitherto regarded as examples and toward psychology and sociology!"¹ He goes on to state:

"Instead of declaring what an abstract speaker must say under all conditions, we will have to account for what real speakers will probably say in real-life situations under the influence of variable factors such as socio-economic status, education and training, knowledge and beliefs drawn from experience, personal interests and priorities and the constellation surrounding the act of using language."²

To achieve this purpose he postulates the following hypotheses to work with:

- a. "The relevant language unit for translating is not the individual word or the single sentence, but rather the text.
- b. Translating should not be studied as a comparing and contrasting of two texts, but as a process of interaction between author, translator and reader of the translation.
- c. The interesting factors are therefore not text features themselves, but underlying strategies of language use as manifested in text features.
- d. The strategies must be seen in relation to the context of communicating: the use of poetic language in texts represents a special context.
- e. The act of translating is guided by several sets of strategies which respond to the directives within the text. One set accounts for the systemic differences between the two languages involved. A second set depends on the type

1 De Beaugrande, R., Factors in a Theory of Poetic Translating, pp. 12-13. Also cf. The British Journal of Aesthetics, Vol. 9, No. 2, p. 171, April 1969.

2 Ibid.

of language use found in an individual text. A third set applies to systematic instructions for selecting equivalent items within their relevant contexts."¹

From the discussions so far it would seem safe to infer that there is a unanimous agreement among the practitioners of these three variant approaches that an adequate translation has to meet, as far as possible, four basic requirements:

- (1) "making sense;
- (2) conveying the spirit and manner of the original;
- (3) having a natural and easy form of expression; and
- (4) producing similar response as long as the translator knows the response it has on the receptors of the T.L."²

Hence it is clear that to meet these requirements a translator has to adopt an eclectic approach. As a matter of fact, it is this approach that we endeavoured to apply to the translation of almost fifteen commentaries and recensions of this Mu^callaqa. A literal translation has been attempted however, when the resultant translation is rather disharmonious and cumbersome; we had to resort to the idiomatic approach wherein syntactic modifications and stylistic polishing have been attempted so as to flavour the resultant translation with the lilt and ease of the original. To achieve the communicative effect of the translated text, i.e., to place the receptors of the T.L. in the frame of the cultural context of the S.L., we have resorted to a Nabokovian approach and Nida's "a gloss translation". The elaboration and examination of the implications of this last point will be our principal aim in the following section.

1 De Beaugrande, R., Factors in a Theory of Poetic Translating, p. 13.
2 Nida, E. A., Toward A Science of Translating, p. 164.

It has been suggested, though not so far demonstrated, that if an attempt is to be made at translating pre-Islamic poetry, it must be eclectic in its approach. This is due to the myriad intricate problems involved in the operation of translating it which require an eclectic philological, linguistic and socio-linguistic treatment. We cannot, in the space available pursue the application of each of these approaches to the translation of this Mu^callaqa. An enormous concentration of attention, however, has been focused in the following section on two fundamental problems which we regard as the thorniest and most outstanding obstacles that would confront the translators as well as the commentators.

These problems are: Cultural and Lexical. Clearly, while the first problem falls within the scope of socio-linguistic, the second one falls within the scope of semantics.

3.3 Culture, Language and Translation

"Throughout the history of linguistics, up to the present time, attitudes to the relationship of language and culture fall into two main extremely contradictory doctrines. On one side, are the proponents of the view that languages are essentially different; on the other, however, are those linguists who advocate that all languages are essentially the same and the apparent differences among them are but on the surface only!"¹ In linguistics, these two

1 Hervey, S. G. J., A Lecture delivered in the Department of Linguistics, 1979.

contradictory approaches are respectively labelled "Relativism" and "Universalism".

There follows a discussion of these two linguistic schools with an attempt to test their suitability to theory and practice of translation.

3.3.a. Relativism

"Research into the semantic anisomorphism of different languages has led American linguists and anthropologists to the belief that the language of a particular society is part and parcel of its culture and an important determinant of the world wherein it functions."¹

"Consequently, each language performs the coding of an experience into sound in a unique manner, and each language is semantically arbitrary relative to each other. Therefore, any search for a semantic universalism among languages is but a fruitless effort."² Edward Sapir, with whom this doctrine has often been associated, while defining culture as "what a society does and thinks"³ at the same time claims that:

"Language is a guide to 'social reality'. Though language is not ordinarily thought of as of essential interest to the students of social science, it powerfully conditions all our thinking about social problems and processes. Human beings do not live in the objective world alone, nor in the world of social activity as ordinarily understood, but are very much at the mercy of the particular language which has become the medium of expression for their society. It is quite an illusion to imagine that one adjusts to reality

1 Lyons, J., Structural Semantics, p. 39.

2 Berlin, B. and Kay, P., Basic Color Terms, pp. 1-2.

3 Sapir, E., Language, p. 233.

essentially without the use of language and that language is merely an incidental means of solving specific problems of communication or reflection. The fact of the matter is that the 'real world' is to a large extent unconsciously built up on the language habits of the group. No two languages are ever sufficiently similar to be considered as representing the same social reality. The worlds in which different societies live are distinct worlds, not merely the same world with different labels attached."¹

Sapir's hypothesis has been championed, later on, by Benjamin Lee Whorf and has come to be known within linguistics as the Whorfian hypothesis or Whorfianism. Whorf claims:

".....the background linguistic system of each language is not merely a reproducing instrument for voicing ideas but rather is itself the shaper of ideas, the program and guide for the individual's mental activity, for his analysis of impressions, for his synthesis of his mental stock in trade. Formulation of ideas is not an independent process, strictly rational in the old sense, but is part of a particular grammar, and differs, from slightly to greatly, between different grammars. We dissect nature along lines laid down by our native languages. The categories and types that we isolate from the world of phenomena we do not find there because they stare every observer in the face; on the contrary, the world is presented in a kaleidoscopic flux of impressions which has to be organised by our minds - and this means largely by the linguistic systems in our minds."²

Whorf goes to emphasise that

"No individual is free to describe nature with absolute

1 Sapir, E., Culture, Language and Personality, selected essays, ed. Mandelbaum, G., p. 69.

2 Whorf, B. L., Language, Thought and Reality, pp. 212-213.

impartiality but is constrained to certain modes of interpretation even while he thinks himself most free ... We are thus introduced to a new principle of relativity, which holds that all observers are not led by the same physical evidence to the same picture of the universe, unless their linguistic backgrounds are similar."¹

In Russia the semiotician, Juri Lothman, is not very far away from Sapir-Whorf's hypothesis when he stresses that:

"No language can exist unless it is steeped in the context of culture; and no culture can exist which does not have at its centre, the structure of natural language."²

Similarly, in Britain the well-known linguist J. R. Firth, in association with the renowned anthropologist Malinowski,—"though without committing themselves to anything like the Whorfian hypothesis—, asserts: "that there is an intimate correlation between language and culture, and that language utterances like other things of socially significant behaviour, could not be interpreted otherwise than by contextualising them in relation to a particular culture."³

J. R. Firth, for instance, defines the meaning of an utterance as:

"a serial contextualization of our facts, context within context each one being a function, an organ of the bigger context, and all contexts finding a place in what might be called the context of culture."⁴

Stressing essentially the same point, Malinowski in introducing the Europeans to the culture of the Trobriand Islanders writes:

1 Whorf, B. L., Language, Thought and Reality, p. 214.
2 Bassnett-McGuire, Translation Studies, p. 14.
3 Lyons, J., Semantics, Vol. 2, p. 609.
4 Firth, J. R., Papers in Linguistics, p. 32.

"Translation in the correct sense must refer therefore, not only to different linguistic uses, but often to the different cultural realities behind words ... Translatability of words or texts between languages is not a matter of readjustment of verbal symbols, it must always be based on a unification of cultural context ..."¹ "It is what we might call their context of culture which supplies us with the relevant elements whereby we can translate these words."²

One of the strongest trends of relativism has always been its insistence that the actualisation of a particular phonological, grammatical and semantic distinction in different language systems is completely arbitrary. To make the hypothesis of the total semantic arbitrariness of the lexical coding sounds more convincing, this school has found a well-spring in the following diagram of the Danish linguist, L. Hjelmslev.³

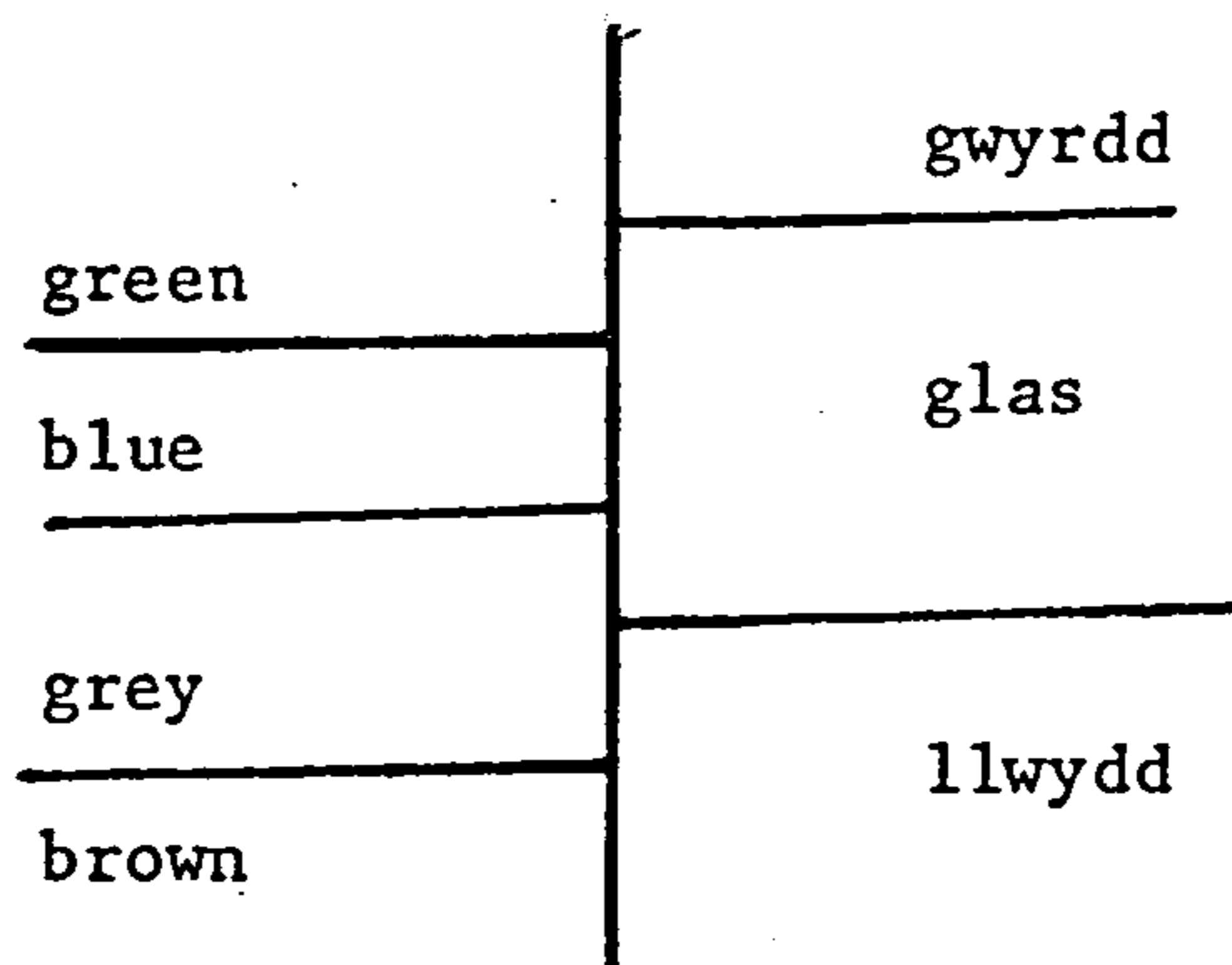


Figure 12

In the above diagram Hjelmslev tries to demonstrate the total semantic arbitrariness of colour terms in English and literary Welsh. He calls the cuts at different places which illustrate the different categorisation of the colour space and which in their turn are culturally specific, "the content form"⁴. At the same time, he calls

1 Malinowski, B., Coral Gardens and their Magic, Vol. 2, p. 14.

2 Ibid., p. 18.

3 Hjelmslev, L., Prolegomena to a Theory of Language, tr.

Whitfield, F. J., p. 53.

4 Ibid., p. 52.

the unstructured colour continuum before the restructuring process "purport". This 'purport', according to Hjelmslev, "is universal regardless of the fact that it is structured differently in different languages"¹. He concludes that "the content form is independent of, and stands in arbitrary relation to, the purport, and forms it into a content-substance"².

"This doctrine of linguistic relativism has been the subject of considerable controversy over the last fifteen or twenty years"³.

However, it is beyond the scope of this research to go through those arguments and counter arguments. Suffice it to say, however, that it has recently been challenged boldly by Berlin and Kay's Basic Color Terms, which gives a significant enhancement to Universalism. We shall come back to this later on. As far as translation is concerned, two essential points emerge from the foregoing discussion:

1. The translation theories constructed upon these linguistic theories developed in response to specific situations:

"the Americans developed translation theory in the context of anthropological research and Christian Missionary activity; the English to fit the needs of colonial administration"⁴.

2. The extreme form of Sapir-Whorf hypothesis which claims, as indicated earlier, that "not only do different people classify what they perceive differently, but that they actually perceive differently as a result of having

1 Hjelmslev, L., Prolegomena to a Theory of Language, tr. Whitfield, F. J., p. 50.

2 Ibid, p. 52.

3 Lyons, J., Semantics, Vol. 1, p. 246.

4 Kelly, L. G., The True Interpreter, p. 225.

different languages, that not only do certain attitudes vary with language, but that the whole systems of norms and morals differ as a result of linguistic differences, because we are influenced in our "Weltbild" by the language we have been brought up to speak,"¹ makes translation between culturally distinct languages such as Arabic and English, and particularly the translation of pre-Islamic poetry, which is not only radically distinct from English but even from contemporary Arabic language, sheer impossibility.

Such a pessimistic attitude toward the theory and practice of translation does not hold water because:

1. While no-one would deny that there are many variations in culture corresponding to variations in language, nor need we deny that language is the heart within the body of culture and that a particular language will reflect in its vocabulary the culture of the society for which it is the medium of expression, at the same time one has to admit that:

"between any two societies there will be a greater or less degree of cultural overlap anthropology, sociology and psychology may suggest some general features that may be assumed to be present in the "weltbild" of all societies it is via this cultural overlap that entry is made into the semantic systems of another language, whether in learning it as a second language, for the purpose of scientific investigations of its vocabulary or for the purpose of translation".²

1 Cf. Cooper, E., Philosophy and the Nature of Language, p. 102; also cf. Lyons, J., Structural Semantics, pp. 39-40.

2 Lyons, J., Structural Semantics, p. 41.

precisely, they minimise the differences among languages, refusing to admit anything but the most superficial and accidental differences.

Leech stresses this view in stating that:

"It is commonly felt that the 'deeper' one gets into the substructure of language (i.e., the further one abstracts from the physical substance of language towards its conceptual content) the nearer one gets to a common core of linguistic Universalism."¹

Transformationalists distinguish two types of Universalism: "formal and substantive". According to Chomsky, formal Universals are general characteristics or rules of language construction such as must be postulated by anyone who aims to construct a general linguistic theory. "They are real properties or principles of an abstract nature, built into the very nature or definition of language itself, and the absence of such a property from a language is a logical impossibility, because any systems that did not manifest such a property would just not qualify as a language at all."² As a vivid example of a formal semantic universal, Chomsky refers to the condition that the colour words of a language must subdivide the colour spectrum into continuous segments."³

Substantive Universals, according to Chomsky, "are Universals characteristics of human language in terms of units or elements or components a language contains. He argues that since the physical property "vocalic" or "consonantal" occurs in all languages, then, vocalic and consonantal are substantive linguistic Universals."⁴

1 Leech, G., Semantics, p. 232.

2 Hervey, S.G.J., A Lecture: delivered in the Department of Linguistics, 1979.

3 Chomsky, N., Aspects of the Theory of Syntax, p. 29.

4 Ibid, pp. 27, 28.

Berlin and Kay's Basic Color Terms furnishes Universalists with another vivid example of substantive Universals. Berlin and Kay's thesis takes off from the point that there is a fixed set of eleven basic colour categories or focal areas within the continuum of colour and there is a natural hierarchy among at least six of these focal areas which determines their lexicalisation in any language:

"All languages with only two basic colour terms have words whose focal point is in the area of black and white; all languages with only three basic colour terms have words for black, white and red; all languages with only four basic colour terms have words for black, white, red and either green or yellow; all languages with only five basic colour terms have words for black, white, red, green and yellow; and all languages with only six basic colour terms have words for black, white, red, green, yellow and blue."¹

To recapitulate, what Berlin and Kay endeavour to assert is that:

"the referent for the basic colour terms of all languages appear to be drawn from a set of eleven universal perceptual categories, and these categories become encoded in the history of a given language in a partially fixed order. There appears to be no evidence to indicate that differences in complexity of basic colour lexicons between one language and another reflect perceptual differences between the speakers of those languages."²

Finally, they boldly conclude that:

"the Semantic universals do exist in the domain of color vocabulary. Moreover, these universals appear to be related to the historical development of all languages in

1 Lyons, J., Semantics, Vol. 1, p. 241.

2 Berlin, B. and Kay, P., Basic Color Terms, pp. 4-5.

a way that can be properly termed evolutionary."¹

The applications of the extreme form of Universalism to translation tempt a researcher to breathe too deep a sigh of relief.

This is due to the assumption that:

1. "On the kernel or the sub-kernel levels, the syntactic structures of various languages are much more alike.
2. One can more readily identify the semantic structure of subsurface levels and thus be in a position to determine more accurately the extent of equivalence and the need for supplementation or redistribution of semantic components.
3. On the deeper levels of structure one can more easily determine the symbolic relation and their hermeneutical implications"². Thereupon, "one would take a sentence in the source language, reduce it to its kernel, translate the kernels and derive goal language sentences by application of corresponding transformations"³. For the translator, however, there are a number of grave limitations involved in this approach:

1. "... no convincing case has yet been made for the thesis that a linguist's model of a language system should be such that it generates all and only the semantically well-formed sentences of the language. Only in a linguistics oriented toward the natural sciences and

1 Berlin, B. and Kay, P., Basic Color Terms, p. 1.

2 Nida, E. A., 'A Framework for the Analysis and Evaluation of Theories of Translation'. In Brislin, R. W., ed., Translation: Applications and Research, p. 73.

3 Cf. Nida, E. A., Toward a Science of Translating, p. 68.

toward mathematics we can expect to find rules that apply universally and with the same stringency in all cases. But such a linguistics will pay too high a price for this precision by excluding many relevant variables of language use".¹

2. "There is no basis within the theory for deciding whether two languages would apply the same transformations to a basic kernel or perhaps very different ones".²
3. In the early stages of Chomsky's developing concepts the selection of the sentence as the maximum unit for syntactic analysis proved to be a serious block to important investigations of intersentence structures. "Linguistic competence clearly involves paragraph and discourse competence, for both speakers and hearers are able to react consistently to the satisfactory or unsatisfactory character of larger discourse units".³
4. The communicative effects of the translation cannot be achieved by uprooting the text from the cultural context in which it is steeped, simply because language does not function in a vacuum. More light on this point will be shed in what follows.

To recapitulate, it would seem safe to state that language and

1 De Beaugrande, R., Factors in a Theory of Poetic Translating, p. 14.
2 Ibid, p. 12, also cf. Chomsky, N., Aspects of the Theory of Syntax, pp. 30 and 201-202.
3 Nida, E. A., A Framework for the Analysis and Evaluation of Theories of Translation. In Brislin, R. W., ed., Translation: Applications and Research, p. 73.

culture are so interwoven and integrated that as "the surgeon, operating on the heart, cannot neglect the body that surrounds it, so the translator treats the text in isolation from its culture at his peril"¹. This is due to the fact that "translation is but a series of operations of which the starting point and the end product are significations and function within a given culture"². The corollary is that, "whenever there is a lack of cultural unity, as is the case with pre-Islamic and European culture the translation of words and sentences that refer to precise cultural aspects are the most problematic."³ For example, it is well-known that the Eskimos, whose lives are dominated by snow, have various lexemes denoting different kinds of "snow", and the Arabs have various lexemes denoting different kinds of "camels", "horses", "dates" and "swords". Kinship-terms, furnish us with another good example of cultural differences. Arabic distinguishes between the brother of one's father "ʿam" and of one's mother "ḥāl", the sister of one's father "ʿamma" and that of one's mother "ḥāla", whereas English does not make such distinction"⁴. Similarly, "in Turkish, there is no word meaning "brother" and no word meaning "sister"; the lexeme "kardes" covers both and it must be combined with another lexeme in order to draw the distinction between "brother" and "sister"⁵. Consequently, the problem of cultural untranslatability, which Catford attributed to "the absence in the T.L. culture of a relevant situational feature for the S.L. text"⁶, is a fact that lies in the core of the matter in any process of translation. The only way out of this dilemma, we think, is to transliterate these

1 Bassnett-McGuire, S., Translation Studies, p. 14.

2 Ibid, p. 15.

3 Cf. Robins, R. H., Malinowski, Firth, and the "Context of Situation". In Ardener, E., ed., Social Anthropology and Language (ASA Monographs, 10), p. 35.

4 Ilyās, A. I., Linguistic and Extra-Linguistic problems in the Translation of the Holy Qurʾān, unpublished Ph.D. thesis, University of St. Andrews, 1981, pp. 254-258.

5 Lyons, J., Semantics, Vol. 1, p. 242.

6 Catford, J. C., A Linguistic Theory of Translation, p. 99.

cultural untranslatable lexemes or sentences, or find the closest quasi-equivalent to them in the T.L. At the same time, the translator has to furnish the receptors with generous footnotes that "reach up like skyscrapers to the top of this or that page so as to leave only the gleam of one textual line between commentary, and eternity".¹ In fact, it is this approach that we endeavoured to advocate in our translation of the fifteen commentaries and recensions as well as in our comment and discussion of the translations of (C.J.) and (A.). The tacit reason behind this approach, is to familiarise the receptors with the kinds of situations and things around which the pre-Islamic life revolved, and "to make less the resultant translation be like a veil thrown over the original through which one has an occasional glimpse of the reality."² There follows a list of examples from this research, which, we think, constitute a stumbling-block which both translators, i.e., (J.) and (A.) fell short of overcoming. Meanwhile, references have been made to the suggested solutions of such problems in column (4):

1 Partisan Review, Vol. XXII, p. 512.

2 Journal of Arabic Literature, Vol. 1, p. 60.

V. No.	Problem in the S.L.	V. No.	(J.)'s Translation	V. No.	(A.)'s Translation	Suggested Solutions*	
						Page No.	Paragraph No.
1.	<i>qifā</i>	1.	Stop, oh my two friends	1.	Halt, friends both!	148-53	1.c.1.
1.	<i>siqṭi l-liwā</i>	1.	On the edge of a sandy desert	1.	By the rim of the twisted sands	144-6	1.b.2.
1.	<i>d-Dahūl, ḥaḥmal</i>	1.	Dakhool and Howmal	1.	Ed-Dakhool, Haumal	142-4	1.b.1.
2.	<i>Tūḍih, l-Miqrāt</i>	2.	Toozih, Maqrat	2.	Toodih, El-Mikrāt	156-7	2.c.1.
2.	<i>Janūb wa ṣamʿal</i>	2.	The South wind and the North wind	2.	The South winds and the northern blasts	157-6	2.c.2.
3.	<i>l-Arʿām</i>	3.	The white deer	3.	Antelopes	165-7	3.b.1.
3.	<i>qīʿān</i>	3.	enclosures	3.	Dry hollows	169-70	3.c.1.
7.	<i>Ummi ḥ-Huwayrit, Ummi r-Rabāb</i>	7.	Ummul-Huwairth Umul-Rabāb	7.	Umm al-Huwairith, Um al-Rabat	189-51	7.c.2.
7.	<i>Maʿsal</i>	7.	Māsal	7.	Maʿsal	192	7.c.3.
8.	<i>ṣ-Ṣabā</i>	8.	The breeze of Zephyr	8.	Zephyr's breath	196-7	8.c.2.
9.	<i>Samūrāt</i>	4.	gardens of the tribe	4.	tribe's acacias	201-3	9.c.1.
9.	<i>nāqifū ḥanzal</i>	4.	breaking the pods of the wild colocynth	4.	splitting a colocynth	203-4	9.c.2.
10.	<i>Dārata Juljulī</i>	10.	Darati-Juljuli	10.	Dara Juljul	208-11	10.c.2.
12.	<i>ʿaqara</i>	11.	killed	11.	slaughtered	221-2	12.c.2.
12.	<i>l-ʿadārā</i>	11.	maidens	11.	virgins	223	12.c.3.
16.	<i>l-ḡabit</i>	15.	the howdah	14.	canopy	239-40	16.c.1.
19.	<i>tamāʿim</i>	18.	untranslated	16.	amuleted	253-5	19.c.2.
25.	<i>tīyāb</i>	23.	heart	20.	garments	275-8	25.c.1.
26.	<i>taqdaḥī taḍribī</i>	24.	strike	22.	strike and pierce	281-4	26.b.1.
27.	<i>bayḍati ḥidrin</i>	25.	a fair one	23.	the fair veiled lady	287	27.c.1.
29.	<i>t-Turayyā</i>	27.	Pleiades	25.	Pleiades	292-302	29.c.1.
29.	<i>l-wiṣāḥ</i>	27.	girdle	25.	scarf	302-3	29.c.2.
29.	<i>l-mufaṣṣal</i>	27.	set with pearls and gems	25.	bejewelled	304	29.c.3.
32.	<i>mirt</i>	30.	woollen garment	28.	gown	321-3	32.b.5.
35.	<i>s-Sajanjal</i>	33.	a mirror	31.	a burnished mirror	337-8	35.b.1.
38.	<i>nāziratin.....</i>	35.	a glancing eye, like that of a wild animal	32.	the glancing of a wild deer	345-6	38.b.2.
40.	<i>mutaʿatkil</i>	37.	thick	35.	clustering down	358	40.c.3.
41.	<i>l-madārā l-ʿiqās</i>		—————		—————	362-3	41.b.2.
42.	<i>anbūb</i>	39.	stem	36.	reed	366-7	42.c.2.
42.	<i>s-saqiyy</i>	39.	a palm tree	36.	papyrus	367-8	42.c.3.
43.	<i>lam tantatiq ʿan taffaḍḍulī</i>	40.	does not gird her waist with a working dress	37.	not girded and aproned to labour	373	43.c.2.
44.	<i>asārīʿ</i>	41.	worms	38.	sand-worms	375-6	44.c.2.
44.	<i>Zaby</i>	41.	desert of Zabi	38.	Zaby	376-7	44.c.3.
44.	<i>Ishil</i>	41.	Ishil tree	38.	ishil-wood	377-9	44.c.4.
46.	<i>manāratu mumsā</i>	42.	the light tower of a monk	39.	the lamp kindled in the night	385	46.c.1.
47.	<i>dirʿin</i>	43.	a long dress	40.	{ frocked midway	389	47.c.2.
47.	<i>mijwal</i>	43.	a short frock	40.	{ between matron and maiden	390	47.c.3.
56.	<i>jawaf l-ʿayr</i>	51.	like the plain of Aer	50.	ass's belly	420-1	56.b.1.

61.	<i>kumayt</i>	56.	a bay colour	55.	a gay bay	445-6	61.c.1.
63.	<i>missahh</i>	58.	at full gallop	57.	sweetly he flows	459	63.c.1.
63.	<i>s-sābihāt</i>	58.	the swift horses	57.	the mares	460	63.c.2.
65.	<i>ḥudrūf</i>	60.	the top	59.	the toy spinner	474-5	65.c.2.
68.	<i>ṣalāyata</i>	63.	the stone on which they broke up the colocynth pod	62.	the smooth stone a colo- cynth's broken on	490	68.b.2.
71	<i>Dawār</i>	65.	<i>Duwar</i>	64.	<i>Duwar</i>	502-3	71.b.1
76.	<i>yaqṣurū dūna hu</i>	70.	the eye almost fails to appreciate his beauty	69.	the appraising eye be- dazzled to take in his beauty	530	76.b.3.
79.	<i>tarā barqan</i>	72.	do you see the lightning	71.	do you see yonder lightning	538-9	79.b.2.
81.	<i>Dārij</i>	74.	<i>Zārij</i>	73.	<i>Darij</i>	549-51	81.b.1.
83.	<i>Kutayfal/fīqa</i>	76.	<i>Kuthaifah</i>	75.	<i>Kutaifa</i>	561-64	83.b.1.
84.	<i>makākiyya</i>	82.	the small birds	81.	the song-birds	574-76	84.c.1.
85.	<i>l-Uḡm</i>	71.	the wild goats	76.	the wild goats	578-79	85.b.2.
87.	<i>Abān</i>		_____		_____	589-90	87.b.1.
86.	<i>Taymā</i>	78.	<i>Taimaa</i>	77.	<i>Taimā</i>	585-86	86.c.1.
87.	<i>bijād</i>	79.	cloak	78.	jubba	595	87.c.2.
88.	<i>Tamiyya</i>		_____		_____	597-99	87.b.2.
89.	<i>s-Sibā</i>	83.	the wild beasts	76.	the white wild goats	606-07	89.b.2.
89.	<i>Unṣul</i>	83.	the root-bulbs	82.	bulbs	608-09	89.b.4.
90.	<i>l-Gabīṭ</i>	81.	<i>Ghabeet</i>	80.	<i>El-Ghabeet</i>	618-19	90.c.2.

* For further explanation of the cultural denotation of these problems and others, see pp. 25-49.

3.4 Homonymy

"This phenomenon of multiple ambiguity of (phonological) words"¹ baffles both the translator and commentator due to the ambiguity with which it veils the context combined with the lack of adequate and sufficient information upon which a single possible meaning can be figured out. This definition, it would be interesting to point out, is not far away from de Beaugrande's definition of polyvalence which he defines thus:

"By this term I do not mean the simple fact that one word has more than one meaning, but rather the situation in which a communicative context does not provide the information needed to decide upon a single possible meaning. Polyvalence prevails also when neither of two possible meanings agrees with the information in the context."²

The setting up of a clear-cut distinction between homonymy and polysemy which "synchronistically means that one word can have more than one sense, and diachronistically, it implies that a word may retain its previous sense or senses and at the same time acquire one or several ones"³, is not an easy task because the frontier between the two is fluid : The etymological approach, upon which the dictionary compiler often depends, and which "has been employed to make a clear-cut dividing between them", has proved to be not so straightforward as it might appear at first sight"⁴. "Relatedness vs. unrelatedness of meaning is the second major criterion invoked by linguist and lexicographers"⁵. Unhappily, this too proved to be rather impractical because:

1 Kempson, R. M., Semantic Theory, p. 8. Also cf. al-Suyūṭī, J., al-Muzhir, Vol. 1, p. 369.

2 De Beaugrande, R., Factors in a Theory of Poetic Translating, p. 44.

3 Ullmann, S., The Principles of Semantics, p. 117.

4 Lyons, J., Semantics, Vol. 2, p. 551.

5 Ibid.

"relatedness of meaning appears to be a matter of degree, and it has yet to be demonstrated, and may not in fact be demonstrable, that the intuitions of native speakers coincide sufficiently for it to be worthwhile looking for some universally applicable and clear-cut distinction between polysemy and homonymy in the language-system."¹

Unfortunately, even Palmer's resort to the application of "antonym" as a device to distinguish between these two terms, as he himself admits, "does not provide good evidence".²

The following examples of homonymies presented both the commentators as well as the translators with a hard nut to crack due to the ambiguity with which they coloured the text combined with the lack of the sufficient and adequate information to disambiguate them:

p. 144, para. 1.b.2; p. 148, para. 1.c.1; p. 183, para. 6.c.2;
p. 221, para. 12.c.2; . p. 223, para. 12.c.3;
p. 236, para. 15.c.1; p. 237, para. 15.c.2; p. 269, para. 23.c.1;
p. 275, para. 25.c.1; p. 294, para. 28.b.4; p. 316, para. 31.c.1;
p. 324, para. 33.c.2; p. 345, para. 38.b.2; p. 362, para. 41.b.2;
p. 366, para. 42.c.2; p. 367, para. 42.c.3; p. 368, para. 42.c.4;
p. 382, para. 45.c.1; p. 385, para. 46.c.1; p. 404, para. 51.c.2;
p. 420, para. 56.c.1; p. 422, para. 56.c.2; p. 429, para. 59.b.1;
p. 431, para. 59.c.1; p. 442, para. 61.b.2; p. 446, para. 62.c.2;
p. 468, para. 64.c.4; p. 474, para. 65.c.2; p. 480, para. 66.c.1;
p. 482, para. 66.c.2; p. 516, para. 73.c.1; p. 558, para. 82.c.3;
p. 559, para. 82.c.4; p. 584, para. 86.b.1.

1 Lyons, J., Semantics, Vol. 2, p. 552.

2 Palmer, F. R., Semantics, p. 70.

PART II

Practical

A - THE TRANSLATIONS

A.1. Capt. Johnson's Translation:¹

1 "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."

2 "*And between* Toozih and Maqrat, 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."

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

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

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

6 "*But* verily my cure is the flowing tear. But is there near the ruined remains, a place for crying?"

7 "As was your experience with Ummul-Huwairith before her, and her neighbour Ummul-Rabab in Masal."

8 "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."

9 "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."

10 "Behold, how many pleasant days have you *spent* with them, and especially the day at Darat-i-Juljul."

11 "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*."

1 Johnson, F. E., The Seven Poems, Suspended in the Temple at Mecca, pp.1-30.

12 "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."

13 "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."

14 "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.'"

15 "She was saying, while the howdah was swaying with us, 'you have galled my camel, oh Imra-ul-Qais; so dismount'."

16 "So I said to her, 'go on, and loosen his reins, and do not repel me from your repeatedly *tasted* fruit'."

17 "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."

18 "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."

19 "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."

20 "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."

21 "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 and gently."

22 "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*."

23 "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."

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

25 "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."

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*."

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."

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."

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'."

30 "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."

31 "Then when we had crossed the enclosure of the tribe, the middle of the open plain, with its sandy undulations and sandhills, was sought by us."

32 "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."

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

34 "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."

35 "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."

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

37 "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."

38 "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."

39 "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."

40 "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."

41 "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."

42 "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."

43 "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."

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

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

46 "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."

47 "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."

48 "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.*"

49 "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."

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

51 "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.*"

52 "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."

53 "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."

54 "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.*"

55 "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.*"

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."

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."

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."

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

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

61 "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."

62 "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*)."

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*."

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

65 "Then there appeared to us a flock of *wild sheep*, the ewes of which were as the virgins of Duwar in long trailing robes."

66 "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."

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

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."

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."

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*."

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."

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."

73 "Shines the glory of it, or, *like* the lamps of a monk, who has 'dipped' in the oil the well-twisted wicks."

74 "I sat down with my companions *waiting for the rain* between Zārij and Uzaib after regarding the lightning attentively."

75 "In looking for the rain, *we guessed that* the right of its downpour was over Qatau, while the left of it was upon Satar and beyond it upon Yazbul."

76 "*The storm* commenced pouring out its waters over Kuthaifah, overturning upon their faces the big trees called Kanahbul."

77 "Then there passed over the hills of Qanan from the spray of it, *that which was so very violent that it* caused the wild goats to descent from every haunt in it."

78 "And *at Taimāa* it did not leave the trunk of a date tree *standing*, and not a building except *those* strengthened by hard stones."

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

80 "As if in the morning the summit of the peak of Mujaimir by reason of the flood and the debris *round it*, were the whirl of a spindle."

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

82 "As if in the morning the small birds of the valley Jiwaā had taken a morning draught of old, pure, spiced wine."

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

A.2- A. J. Arberry's Translation¹:

1 Halt, friends both! Let us weep, recalling a love and a lodging
by the rim of the twisted sands between Ed-Dakhool and Haumal,
2 Toodih and El-Mikrát, whose trace is not yet effaced
for all the spinning of the south winds and the northern blasts;
3 there, all about its yards, and away in the dry hollows
you may see the dung of antelopes spattered like peppercorns.
4 Upon the morn of separation, the day they loaded to part,
by the tribe's acacias it was like I was splitting a colocynth;
5 there my companions halted their beasts awhile over me
saying, 'Don't perish of sorrow; restrain yourself decently!'
6 Yet the true and only cure of my grief is tears outpoured:
what is there left to lean on where the trace is obliterated?

7 Even so, my soul, is your wont; so it was with Umm al-Huwairith
before her, and Umm ar-Rabat her neighbour, at Ma'sal;
8 when they arose, the subtle musk wafted from them
sweet as the zephyr's breath that bears the fragrance of cloves.
9 Then my eyes overflowed with tears of passionate yearning
upon my throat, till my tears drenched even my sword's harness.

10 Oh yes, many a fine day I've dallied with the white ladies,
and especially I call to mind a day at Dára Juljul,
11 and the day I slaughtered for the virgins my riding-beast
(and oh, how marvellous was the dividing of its loaded saddle),
12 and the virgins went on tossing its hacked flesh about
and the frilly fat like fringes of twisted silk.

13 Yes, and the day I entered the litter where Unaiza was
and she cried, 'Out on you! Will you make me walk on my feet?'

14 She was saying, while the canopy swayed with the pair of us,
'There now, you've hocked my camel, Imr al-Kais. Down with you!'
15 But I said, 'Ride on, and slacken the beast's reins,
and oh, don't drive me away from your refreshing fruit.

16 Many's the pregnant woman like you, aye, and the nursing mother
I've night-visited, and made her forget her amuleted one-year-old;
17 whenever he whimpered behind her, she turned to him
with half her body, her other half unshifted under me.'

1 Arberry, A. J., The Seven Odes: The First Chapter in Arabic Literature, pp. 61-6.

18 Ha, and a day on the back of the sand-hill she denied me
swearing a solemn oath that should never, never be broken.
19 'Gently now, Fátima! A little less disdainful:
even if you intend to break with me, do it kindly.
20 If it's some habit of mine that's so much vexed you
just draw off my garments from yours, and they'll slip away.
21 Puffed-up it is it's made you, that my love for you's killing me
and that whatever you order my heart to do, it obeys.
22 Your eyes only shed those tears so as to strike and pierce
with those two shafts of theirs the fragments of a ruined heart.
23 Many's the fair veiled lady, whose tent few would think of seeking,
I've enjoyed sporting with, and not in a hurry either,
24 slipping past packs of watchmen to reach her, with a whole tride
hankering after my blood, eager every man-jack to slay me,
25 what time the Pleiades showed themselves broadly in heaven
glittering like the folds of a woman's bejewelled scarf.
26 I came, and already she'd stripped off her garments for sleep
beside the tent-flap, all but a single flimsy slip;
27 and she cried, "God's oath, man, you won't get away with this!
The folly's not left you yet; I see you're as feckless as ever".
28 Out I brought her, and as she stepped she trailed behind us
to cover our footprints the skirt of an embroidered gown.
29 But when we had crossed the tribe's enclosure, and dark about us
hung a convenient shallow intricately undulant,
30 I twisted her side-tresses to me, and she leaned over me;
slender-waisted she was, and tenderly plump her ankles,
31 shapely and taut her belly, white-fleshed, not the least flabby,
polished the lie of her breast-bones, smooth as a burnished mirror.
32 She turns away, to show a soft cheek, and wards me off
with the glance of a wild deer of Wajra, a shy gazelle with its
fawn;
33 she shows me a throat like the throat of an antelope, not ungainly
when she lifts it upwards, neither naked of ornament;
34 she shows me her thick black tresses, a dark embellishment
clustering down her back like bunches of a laden date-tree -
35 twisted upwards meanwhile are the locks that ring her brow,
the knots cunningly lost in the plaited and loosened strands;
36 she shows me a waist slender and slight as a camel's nose-rein,
and a smooth shank like the reed of a watered, bent papyrus.

37 In the morning the grains of musk hang over her couch,
sleeping the forenoon through, not girded and aproned to labour.
38 She gives with fingers delicate, not coarse; you might say
they were sand-worms of Zaby, or tooth-sticks of ishil-wood.
39 At eventide she lightens the black shadows, as if she were
the lamp kindled in the night of a monk at his devotions.
40 Upon the like of her the prudent man will gaze with ardour
eyeing her slim, upstanding, frocked midway between matron and
maiden;

like the first egg of the ostrich - its whiteness mingled with
41 yellow -

nurtured on water pure, unsullied by many paddlers.
Let the follies of other men forswear fond passion;
42 my heart forswears not, nor will forget the love I bear you.
Many's the stubborn foe on your account I've turned and thwarted
43 sincere though he was in his reproaches, not negligent.'

Oft night like a sea swarming has dropped its curtains
44 over me, thick with multifarious cares, to try me,
and I said to the night, when it stretched its lazy loins
45 followed by its fat buttocks, and heaved off its heavy breast,
'Well now, you tedious night, won't you clear yourself off, and
46 let
dawn shine? Yet dawn, when it comes, is no way better than you.
Oh, what a night of a night you are! It's as though the stars
47 were tied to the Mount of Yadhbul with infinite hempen ropes;
as though the Pleiades in their stable were firmly hung
48 by stout flax cables to craggy slabs of granite.'

Many's the water-skin of all sorts of folk I have slung
49 by its strap over my shoulder, as humble as can be, and humped it;
many's the valley, bare as an ass's belly, I've crossed,
50 a valley loud with the wolf howling like a many-bairned wastrel
to which, howling, I've cried, 'Well, wolf, that's a pair of us,
51 pretty unprosperous both, if you're out of funds like me.
It's the same with us both - whenever we get aught into our hands
52 we let it slip through our fingers; tillers of our tilth go pretty
thin.'

Often I've been off with the morn, the birds yet asleep in their nests,
53 my horse short-haired, outstripping the wild game, huge-bodied,

54 charging, fleet-fleeting, head-foremost, headlong, all together
the match of a rugged boulder hurled from on high by the torrent,
a gay bay, sliding the saddle-felt from his back's thwart
55 just as a smooth pebble slides off the rain cascading.
Fiery he is, for all his leanness, and when his ardour
56 boils in him, how he roars - a bubbling cauldron isn't in it!
Sweetly he flows, when the mares floundering wearily
57 kick up the dust where their hooves drag in the trampled track;
the lightweight lad slips landward from his smooth back,
58 he flings off the burnous of the hard, heavy rider;
very swift he is, like the toy spinner a boy will whirl
59 plying it with his nimble hands by the knotted thread.
His flanks are the flanks of a fawn, his legs like an ostrich's;
60 the springy trot of the wolf he has, the fox's gallop;
sturdy his body - look from behind, and he bars his legs' gap
61 with a full tail, not askew, reaching almost to the ground;
his back, as he stands beside the tent, seems the pounding-slab
62 of a bride's perfumes, or the smooth stone a colocynth's broken on;
the blood of the herd's leaders spatters his thrusting neck
63 like expressed tincture of henna reddening combed white locks.
A flock presented itself to us, the cows among them
64 like Duwár virgins mantled in their long-trailing draperies;
turning to flee, they were beads of Yemen spaced with cowries
65 hung on a boy's neck, he nobly uncled in the clan.
My charger thrust me among the leaders, and way behind him
66 huddled the stragglers herded together, not scattering;
at one bound he had taken a bull and a cow together
67 pouncing suddenly, and not a drop of sweat on his body.
Busy then were the cooks, some roasting upon a fire
68 the grilled slices, some stirring the hasty stew.
Then with the eve we returned, the appraising eye bedazzled
69 to take in his beauty, looking him eagerly up and down;
all through the night he stood with saddle and bridle upon him,
70 stood where by eyes could see him, not loose to his will.

71 Friend, do you see yonder lightning? Look, there goes its glitter
flashing like two hands now in the heaped-up, crowned stormcloud.
72 Brilliantly it shines - so flames the lamp of an anchorite
as he slops the oil over the twisted wick.

73 So with my companions I sat watching it between Dárij
and El-Odheib, far-ranging my anxious gaze;
74 over Katan, so we guessed, hovered the right of its deluge,
its left dropping upon Es-Sitár and further Yadhbul.
75 Then the cloud started loosing its torrent about Kutaifa
turning upon their beards the boles of the tall kanahbals;
76 over the hills of El-Kanáń swept its flying spray
sending the white wild goats hurtling down on all sides.
77 At Taimá it left not one trunk of a date-tree standing,
not a solitary fort, save those buttressed with hard rocks;
78 and Thabeer - why, when the first onrush of its deluge came
Thabeer was a great chieftain wrapped in a striped jubba.
79 In the morning the topmost peak of El-Mujaimir
was a spindle's whorl cluttered with all the scum of the torrent;
80 it had flung over the desert of El-Ghabeet its cargo
like a Yemeni merchant unpacking his laden bags.
81 In the morning the songbirds all along the broad valley
quaffed the choicest of sweet wines rich with spices;
82 the wild beasts at evening drowned in the furthest reaches
of the wide watercourse lay like drawn bulbs of wild onion.

B - RECENSIONS, COMMENTARIES

&

The Translators' Dependence on Them

B- The Recensions:-

*qifā nabki min dikrā ḥabībin wa manzili
bi siqṭi l-liwā bayna d-Daḥūli fa Ḥawmalī*

(Q. 1/Ṭ. 1/S. 1/Aj.-D. 1/K. 1/An. 1/N. 1/H. 1/Z. 1/T. 1/As. 1/Ar. 1)¹

saqṭ

(B. 1/A. 1/An. 1V (Riyāṣī and Aṣm.))²

bayna d-Daḥūli wa Ḥawmalī

(B. 1/A. 1/Q. 1V (Aṣm.)/Ṭ. 1V/K. 1V (Aṣm.)/An. 1V (Aṣm.)/N. 1V (Aṣm.)/
T. 1V (Aṣm.))³

1 (Q.) (JAA.), p. 116; (Ṭ.) (DIO.), fol. 14; (S.) (DSP.), p. 146;
(Aj.-D.) (SMS.), fol. 10; (K.) (MIQ.), p. 10; (An.) (SQS.), p. 15;
(N.) (SOT.), p. 98; (H.) (MIO.), fol. 3; (Z.) (SMS.), p. 7;
(T.) (SOA.), p. 1; (As.) (DIO.), p. 132; (Ar.) (SSM.), p. 2.
2 (B.) (SSJ.), p. 68; (An.) (SQS.), p. 19.
3 (B.) (SSJ.), p. 68; (A.) (DIO.), p. 8; (Q.) (JAA.), p. 116;
(Ṭ.) (DIO.), fol. 14; (K.) (MIQ.), p. 11; (An.) (SQS.), p. 19;
(N.) (SQT.), p. 100; (T.) (SOA.), p. 2.

1.B- Comment:-

1.b.1- "wa" vs. "fa":-

(Q., K., An., N., B., T.)¹ reported that al-Aṣma^Cī rejected the recension of "wa" for "fa" because the latter conjunction connects two similar objects that cannot be differentiated. al-^CAskarī attributed to al-Aṣma^Cī: "Every conjunction in Arabic has its own precise semantic function". "The conjunction "wa" which often connects two similar objects, has three semantic functions, e.g. "qāmā Zaydun wa^CAmrun" . Here, "Zayd and ^CAmr stood up" can be interpreted as (1) both of them stood up simultaneously, (2) the former stood up before the latter, (3) the latter stood up before the former. The conjunction "fa", however, is a particle of gradation which connects two objects wherein one of them immediately follows the other without a pause". "The same remedy", he argued, "is quite applicable to the problem at hand". The recension of "fa" does not hold water in this context, because the preposition "bayna" does not imply that the two objects are subsequent to each other and that the object is between them; it does imply rather that they cannot be connected as long as the object is between them". He argued that, while it is semantically plausible to say "Zaydun bayna al-Kūfā wa al-Baṣrā", "Zayd is between al-Kūfa and al-Baṣra", this is not the case when one says "Zaydun bayna al-Kūfa fa al-Baṣra", "Zayd is between al-Kūfa then al-Baṣra"².

(An., N., B., T.)³ attributed to al-Farrā' the adoption of the recension of "fa". Moreover, they pointed out that he interpreted it

1 (Q.) (JAA.), p. 116; (K.) (MIQ.), p. 11; (An.) (SQS.), p. 19; (N.) (SQT.), p. 100; (B.) (SSJ.), p. 70; (T.) (SQA.), p. 2.

2 al-^CAskarī. *Ṣarḥ ma yaqa^C fih al-Tashīf wa al-Tahrīf*, pp. 218-219.

3 (An.) (SQS.), p. 19; (N.) (SQT.), p. 100; (B.) (SSJ.), p. 70; (T.) (SQA.), p. 2.

"among the people of al-Dahūl and the people of Ḥawmal". To verify his argument, he quoted the line,

*"qifā nas' al manāzilā āli Layla
fa Tūḍiḥa bayna Ḥawmala aw 'Urādā",*

"Halt! Let us question the lodgings of Layla's people because Tūḍiḥ is between the people of Ḥawmal or that of 'Urādā". (T., Aj.-D.)¹ thought that the preposition "fa" in this context overlaps with the preposition "ilā", "to". They interpreted the phrase "bayna al-Dahūli fa Ḥawmali", "between al-Dahūl to Ḥawmal". (An.)², however, attributed this interpretation to Hiṣām Ibn Mu'āwiyā al-Ḍarīr and reported that the latter commented "The phrase "bayna al-Dahūl fa Ḥawmal" is basically "mā bayna al-Dahūli ilā Ḥawmalī", wherein "mā" was omitted". al-Farrā'³, as (An.)³ reported, rejecting this interpretation, maintained that "'mā" is a limit between two objects and it cannot be omitted". To support his assertion he quoted the verse: "ahṣana al-nāsi mā qarana fa qadamin", which he interpreted, without omitting "mā", as "mā bayna qarana fa qadamin", "that between qarana to qadamin". Furthermore, (An., N., B., T.)⁴ reported that in the recension: "bayna al-Dahūl fa Ḥawmal", "al-Dahūl" might be interpreted as a name of a place that contains several places; the same might be said of "Ḥawmal". From this point of view, "bayna al-Dahūl fa Ḥawmal" can be interpreted as "between the places of al-Dahūl and the places of Ḥawmal". (K.)⁵, adopting this interpretation, commented on this hemistich: "The poet did not mean one particular

1 (T.) (DIQ.), fol. 15; (Aj.-D.) (SMS.), fol. 10.

2 (An.) (SQS.), p. 20.

3 Ibid.

4 (An.) (SQS.), p. 20; (N.) (SQT.), p. 100; (B.) (SSJ.), p. 70;
(T.) (SQA.), p. 2.

5 (K.) (MIQ.), p. 11.

place between them, but he had been following the traces of his beloved between those two places, shedding tears on them".

This problem has baffled not only Arab commentators but Orientalists too. "While U. Thilo attributed "the imprecisions, errors and even falsifications" of toponymy to "mistakes in oral and written transmission", Goldhizer regards it "at face value for indices of a poem's genuineness"¹. To Zwettler, however, "such grammatically anomalous use of "fa" rather than "wa" to join together place names in the nasīb is a formulaic element deeply rooted in poetic tradition"².

From what we have already said it seems that the crux of the problem is latent in the precise delineation of the described toponyms. It would be most enlightening, therefore, to trace the location of those toponyms.

(Q., K., N., B., A., T.)³ thought they were "names of places". (An., As.)⁴ believed that *al-Dahūl*, *Ḥawmal*, *Tūdiḥ* and *al-Miqrāt* were places between "Imnāra" and "Aswad al-^cAyan", the latter being a mountain. At the same time, (An.)⁵ ascribed to Ibn Ḥabīb the interpretation: "They are the lodgings of Kilāb". Yāqūt said "*al-Dahūl*, *Ḥawmal*, *Tūdiḥ* and *al-Miqrāt* are places between *Imnāra* and *Aswad al-^cAyan*". He added "As to *al-Dahūl*, it is a valley in the land of Yemen, and it was said that it is a well of abundant water, also it was said that it is one of ^cAmr b. Kilāb's waters"⁶. Unfortunately, recent investigations into the determination of the locations of those places should be taken with a grain of salt. Contradictions are evident in the results of the

1 Zwettler, M. The Oral Tradition of Classical Arabic Poetry, p. 114.

2 Ibid, p. 236.

3 (Q.) (JAA.), p. 117; (K.) (MIQ.), p. 10; (N.) (ṢQT.), p. 98; (B.) (SSJ.), p. 68; (A.) (DIQ.), p. 8; (T.) (ṢQA.), p. 2.

4 (An.) (SQS.), p. 19; (As.) (DIQ.), fol. 132.

5 (An.) (SQS.), p. 19.

6 Yāqūt al-Ḥamawī, Mu^cjam al-Buldān, Vol. 3, pp. 325-445.

investigations performed by two researchers in the same area. One of them who claims to have found out the precise location of the places and visited them writes, "al-Dahūl is the name of a huge and prominent hill, close to it occurs a water course. Nowadays, it is still called "al-Dahūl". "Ḥawmal" is also a hill neighbouring al-Dahūl. Siqṭ al-liwā is a twisted sand between them".¹

This description clearly gives support to al-Aṣma^cī's interpretation as reported by (Q., K., An., N., B., T.) presented earlier. The second researcher saw "al-Dahūl" as a fresh water that is located between the valley of "al-Dawāsir" and that of "Rāniya". Nowadays it is still called "al-Dahūl". "Ḥawmal" is a mountain occurring to the south west of "al-Dahūl". The distance between the two places is a half day's walk and "siqṭ al-liwā" is a twisted sand nowadays called "miṣrif".²

The Translations*:-

It might be tempting to infer that the two translations, "between Dakhool and Howmal" and "between El-Dakhool and Hawmal", as interpreted by (J.) and (A.), respectively, are close to the recension of "wa " rather than "fa", because "and" in T.L. is the closest equivalent to "wa " in S.L. But this is only one side of the picture. Their translation of the first hemistich of the second verse might also indicate that both of them had in mind the recension of "fa" rather than "wa". This conclusion can be supported in two ways: (1) in translating the

1 Ibn Ḥamīs, ^cAbdullāh Ibn Muḥammad, Mu^cjam al-Yamāma, Vol. 1, p. 361.

2 al-^cArāb, Vol. 3 and 4, p. 101.

* For the translations of (J.) and (A.), see pp. 126-37.

conjunction "fa" in V.2, which is fairly synonymous with the conjunction "fa" in V.1. (J.) used the particle of conjunction "and", and (A.) used the punctuative particle "comma" which in this context carries almost the same semantic and syntactic function of "and", as an equivalent to the conjunction "fa" in S.L. (2) It can be concluded from both (J.)'s translation, "her abode situated on the edge of a sandy desert between Dakhool and Howmal. And between Toozih and Maqrat", and (A.)'s translation, "... a lodging by the rim of the twisted sands between Ed-Dakhool and Hawmal, Toozih and El-Mikrāt"; that the "abode" as translated by (J.) and the "lodging" as translated by (A.) is located by the rim of the twisted sand which in its turn must be in the middle or among those four places. This last interpretation, it should be pointed out, was not adopted by any of the commentaries, except that of (Z., Ar., M.). So, it might be possible to suggest that both of the translators depended on (Z., Ar., M.)'s interpretation, who adopted, as indicated earlier, the recension of "fa".

1.b.2- *siqṭ vs. saqṭ*

(Q.)¹ attributed to al-Aṣmā^cī and al-Mufaḍḍal Ibn ^cAbdullāh al-Mujabbir Ibn ^cAmr Ibn al-Ḥaṭṭāb the reading "siqṭ". He attributed to al-Aṣmā^cī the belief that "siqṭ al-liwā" is a tract of land between the sand and the rough ground". To (Ṭ., A., T.)², *siqṭ*, *saqṭ* or *suqṭ* all denote "the end, sloping or extremity of sand". (Aj.)³ believed that "siqṭ" denoted "the end or extremity of the sand". (An.)⁴ quoted al-Riyāṣī as saying "al-Aṣmā^cī knows none of those readings except that of "saqṭ"

1 (Q.) (JAA.), p. 116.

2 (Ṭ.) (DIQ.), fol. 15; (A.) (DIQ.), p. 8; (T.) (SQA.), p. 2.

3 (Aj.) (SMS.), fol. 10.

4 (An.) (SQS.), p. 19.

which he interpreted as the end or extremity of sand". Furthermore, (An.) attributed to Abū^c Ubaydā the interpretation that "siqṭ" is the end, falling or extremity of sand. "Suqṭ", however, "is the abortive falling of the foetus from the belly of its mother." As to "saqṭ" it denoted "the fall, end or extremity of fire". (K., N., B., Z., As.)² favouring Abū^c Ubayda's interpretation, (K., N.)³ added "it is more common to favour the reading of "siqṭ" because it includes the three alternative interpretations.

In summary, we can say that the recension and the interpretation that were ascribed to al-Aṣma^cī as reported by (Q.) is partially synonymous with that of (Aj.). Similarly, the interpretation and the recension that were attributed to Abū^c Ubayda is synonymous with that of (B., Z., As.). Furthermore, there is a partial synonymy between the interpretation of (Ṭ., A., T.) on the one hand and that of (K., N.) on the other. Though the recension that (An.) attributed to al-Aṣma^cī, al-Riyāṣī is different from that (Q.) attributed to him, their interpretation is similar. It can be concluded further that al-Aṣma^cī, as reported by (Q.), Abū^c Ubayda, as reported by (An.) on one hand and (K., Z., As.) on the other are fairly unanimous that "siqṭ" denotes "the end, falling, or extremity of sand". Seen in this way, the interpretation of (Ṭ., A., T.) has a wide range of denotation and it includes that of al-Aṣma^cī, Abū^c Ubayda, (B., Z., As.) and contracts a superordination-hyponymy semantic relation with it.

Reaching this point of investigation, it is interesting to examine Lane's explanation:

1 (An.) (ṢQS.), p. 19.

2 (K.) (MIQ.), p. 10; (N.) (ṢQT.), p. 98; (B.) (ṢSJ.), p. 68; (Z.) (ṢMS.), p. 7; (As.) (DIQ.), fol. 132.

3 (K.) (MIQ.), p. 10; (N.) (ṢQT.), p. 98.

"*Siqt al-liwā*" is the place where the sand becomes so thin, hard and solid that the hard ground (Ṣ.) or rough level ground (T.A.) or a level and spacious tract of land becomes clear. This tract of sand is spacious and contains soft sand in which the feet may sink."¹

Further, (An.)² reported that it has run as a proverb among the Arabs to say "*alwayy tum fa anzilū*" "Lodge, if you reach the twisted, rough and solid tract of the sand". "To the nomadic Arabs", (A.)³ reported, "this is the most favoured place for lodging because it is the best place for digging the hollows and fixing the poles and pins of the tents".

The Translations:-

Though (J.)'s translation, "on the edge of the sandy desert", does not correspond with any of the commentaries presented earlier, and does not convey the cultural denotation of S.L. to the receptor of T.L., his translation, "on the edge", may be roughly regarded as close to the recension of "*siqt*", as read and interpreted by al-Aṣmā^Cī, according to (Q.)'s report, and Abū ^CUbayda, according to (An.)'s report, (K., N., Z., As.), (Aj.), and close to the reading of "*saqt*" as read by al-Aṣmā^Cī, according to (An.)'s report. Furthermore, it may be close to the reading and interpretation of (Ṭ., A., T.).

(A.)'s translation, "by the rim of the twisted sands", is close to the interpretation of commentaries and lexicons presented above,

1 Lane. Lex. Bk. I, Vol. II, p. 1381.
2 (An.) (ṢQS.), p. 19.
3 (A.) (DIQ.), p. 8.

though it does not convey the cultural denotation that is tacit behind the phrase "*siqṭ al-liwā*", which we explained earlier. Furthermore, his translation, "rim of the twisted sands", is close both to the recension of "*siqṭ*", as attributed by (Q.) to al-Aṣmā^cī and al-Mufaḍḍal, and to the reading and interpretation of Abū-^cUbayda, as reported by (An.), (Aj., K., N., Z., As.). Furthermore, it may be close to the recension and interpretation of (Ṭ., A., T.) and close to the recension and interpretation of "*saqṭ*", as read and interpreted by al-Aṣmā^cī according to (An.)'s report.

1.C- Commentaries:-

The precise denotation of the following lexemes were a matter of controversy among commentators:

1.c.1- *qifā*:-

Arab linguists debated the tacit reason behind the use of the dual *qifā* in this verse. It will become clear that the various interpretations attached to its denotation stem mainly from two opposing and highly important schools, namely, the Baṣran and Kūfan.

(Q., As.)¹ attributed to al-Aṣmā^cī, and (An., N., T.)² to the Kūfan linguists, and (B.)³ to al-Farrā^ḍ, that the poet addressed one person. (An., N., B., T.)⁴ elaborated that this is a matter of convention that the nomadic Arabs used to address singular and plural in terms of dual. The reason for this convention is that an Arab did not like to travel alone, but with at least two companions - his shepherd and his camel-herd. It became his habit, therefore, to address singular or plural in terms of dual. It should be pointed out that (Aj.-D.)⁵ favoured this interpretation.

Furthermore, (B.)⁶ attributed to al-Farrā^ḍ and (As.) to al-Aṣmā^cī, and (An., N., T.) to the Kūfan linguists the interpretation, "The Arabs used to say *"qūmā ʿannā"*, "keep away from us", and *"wayḥaka ʾirḥalān"* "woe unto you depart", using dual though they were addressing one person only. In poetry, as (An.) reported, al-Farrā^ḍ found a rich resource which enhanced his argument. So he quoted:

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- 1 (Q.) (JAA.), p. 117; (As.) (DIQ.), fol. 1.
 - 2 (An.) (SQS.), p. 16; (N.) (SQT.), p. 98; (T.) (ŠQA.), p. 1.
 - 3 (B.) (SSJ.), p. 69.
 - 4 (An.) (SQS.), p. 16; (N.) (SQT.), p. 98; (B.) (SSJ.), p. 69; (T.) (ŠQA.), p. 2.
 - 5 (Aj.-D.) (SMS.), fol. 10.
 - 6 (B.) (SSJ.), p. 69.
 - 7 (As.) (DIQ.), fol. 132.
 - 8 (An.) (SQS.), p. 17; (N.) (SQT.), p. 99; (T.) (ŠQA.), p. 2.
 - 9 (An.) (SQS.), p. 17.

"fa'in tazjurānī yā abna 'Affāna anzajir
wa'in tada'anī aḥmī 'irdan munmanna'a"¹

O ibn 'Affan, if you rebuke me, I will be rebuked,
And if you allow me I will defend an
unassailable honour.

And:

"ḥalīlayya murrā bī 'alā ummi Jundabi
linuqḍīya ḥajāti l-fu'ādi l-mu'addabi
alam tarā annī kullamā j'tu ṭāriqan
wa jadtū bihā ṭīban wa'in lam taṭayyabī"²

My two friends accompany me to Ummi Jundabi
to satisfy the desires of the tortured heart,
Don't you see that whenever I visit her at night,
I find her scented without perfume.

Furthermore, he and al-Kasā'ī quoted:

"Abā Waṣīlin faksūhuma ḥullatayhumā
fa'innakumā in taf 'alā fatayāni
bimā qāmatā aw taḡluwākum faḡāliyā
wa'in tarḥuṣā fahwa l-la'ī turidānī"³

If you, Abā Waṣīlin, put garments on both of
them for what they did, you will be a gentleman
If they exaggerate their request you may accede
or refuse, as you wish.

1 (An.) (SQS.), p. 16; (B.) (SSJ.), p. 69; (T.) (SQA.), p. 1.
2 (An.) (SQS.), p. 16; (B.) (SSJ.), p. 69.
3 (An.) (SQS.), p. 16.

Furthermore, Kūfans exploited Imru' al-Qays' verse:

"*ḥalīlayya qūmā jī ʿAṭālat fanzurā*
anāran trā min nahwumā bayna am barqā"

"My friends both! Stand up in ʿAṭāla and look whether you see a fire or lightning in the far distance."

(N., T.)¹ maintained that the variant "*iltifāt*" (apostrophes) in the Mu^callaqa wherein the poet shifts in V.1 from dual to plural (V.5), and then to singular (V.79) have been further exploited by the Kūfan school as a clear evidence of the soundness of their argument.

'Not only did Kūfans exploit poetry in favour of their own arguments, but they had recourse to Qurʾān as well. Q.:L.24, "*ilqiyā fī Jahannama kulla kaffārīn ʿanīd*", "Cast, you twain, into Gehenna, every froward unbeliever"², was interpreted as an address from God to Mālik, the Porter of Hell Gate. They argued that, though the addressee is singular, namely Mālik, God addressed him in terms of the dual.

(N., T.)⁴ maintained that Abū Ishāq al-Zajjāj, a Kūfan scholar, rejected the interpretation of his school, and interpreted the above quoted Qurʾānic verse as God's address to two people, namely al-Sabīq and al-Sahīd. Applying the same remedy to the problem at hand, "he concluded that the poet was addressing two companions". While (K.)⁵ adopted this interpretation, (As.)⁶, it should be pointed out, attributed this interpretation to Abū^cAmr al-Ṣaybānī. Furthermore, (An., T.)⁷ pointed out that Kūfans regarded the syntactic description of the lexeme "*qifā*" as a way to a better semantic understanding of this verse.

1 (N.) (ṢQT.), p. 98; (T.) (ṢQA.), p. 2.

2 Arberry, A. J. *The Koran Interpreted*, p. 540.

3 (An.) (ṢQS.), p. 16; (N.) (ṢQT.), p. 98; (T.) (ṢQA.), p. 1.

4 (N.) (ṢQT.), p. 99; (T.) (ṢQA.), p. 2.

5 (K.) (MIQ.), p. 10.

6 (As.) (DIQ.), fol. 132.

7 (An.) (ṢQS.), p. 17; (T.) (ṢQA.), p. 2.

(An., T.) maintained that "the Kūfans argued that the poet meant "qifan" wherein the lightened form of *nūn* is commuted to "alif" in pause, as in the phrase in Q.:xii.32, "yakūnan min al-ṣāḡirīn", "And he shall assuredly be of those in state of vileness"², and the phrase in Q.:xcvi.15, "nasfa^can bi al-nāsiyd", "we shall seize him by the forelock"³, in both instances the pause is indicated in the script with only "alif", without "tamwīn". Similarly, they quoted al-Ḥajjāj's command to his guard, "yā ḥarṣju idribā^c unaqahu", "O Guard! Strike off his head", as basically "idriban", whereby the lightened "nūn" was commuted for "alif". This is explained by grammarians as a dual used in an intensive sense.

To provide a strong support to the Kūfan's premise, al-Farrā^d, as (An., T.) reported, quoted the following lines:

"fa mahmā taṣā^v min hu Fazāratu tu^cṭikum
wa mahmā taṣā^v min hu Fazāratu tam nā^cā"

"Whatever Fazara wishes to reward you it will do so, and whatever Fazara wishes to forbid, it may also do so."

"yaḥsibahu l-jāhilu mā lam ya^clamā
ṣayḥan^c ala kursīyyihi mu^cammamā"

"Seeing him turbaned and sitting on his pulpit
the ignorant would take him for a man of knowledge."

1 (An.) (SQS.), p. 17; (T.) (SQA.), p. 2.

2 Lane. Lex. Bk. I, Vol. I, p. 1.

3 Arberry, A. J. The Koran Interpreted, p. 651.

4 (An.) (SQS.), p. 17; (T.) (SQA.), p. 2.

It is interesting to add that Ibn Ḥallikān reported that "someone asked al-Mutanabbī for the reason lying behind not apocopating the alif after the jussive particle "lam" in:

"bādir hawāka ṣabirta am lam taṣbirā"

"Indulge in your love whether you can be patient or not".

al-Mutanabbī is reported to have replied: "If Ibn-Jinnī was present, he would inform you that the "alif" is commuted for the vowelless "nūn". Basically it is "lam taṣbiran", and the lightened "nūn" is commuted for the "alif".¹ Furthermore, (An., N., B., T.)² pointed out that the Baṣran school thought that Kūfan arguments do not hold water and, at best, they are no more than an evasion that leads to a misapprehension, "iškāl". al-Mubarrad, as reported by (N., T.)³, had recourse to the syntactic description of the lexeme "qifā" which he regarded as a device that provided him with a framework for a more coherent semantic understanding. He argued, therefore, that the dual imperative "qifā" is basically "qif" wherein the second verb is omitted and commuted by the "alif". It should be made clear that (Q.)⁴ attributed this last interpretation to al-Aṣma'ī. "al-Mubarrad came to the conclusion that the verse in Q.:L.24, quoted earlier, is an intensive form of the imperative singular. Basically, it is "ilqī, ilqī", "cast, cast", wherein the second verb has been omitted and commuted by "alif" for emphasis."⁵ Moreover, it has been interpreted "as an address of the poet to his own inspiring demons"⁶. At this stage in the argument, an

1 Ibn Ḥallikān. *Wafayāt al-^cAyān*, Vol. 3, p. 248.

2 (An.) (*ŠQS.*), p. 16; (N.) (*ŠQT.*), p. 99; (B.) (*ŠSJ.*), p. 69; (T.) (*ŠQA.*), p. 2.

3 (N.) (*ŠQT.*), p. 99; (T.) (*ŠQA.*), p. 2.

4 (Q.) (*JAA.*), p. 117.

5 (N.) (*ŠQT.*), p. 99; (T.) (*ŠQA.*), p. 2.

6 *Arabic and Islamic Studies in Honor of H. A. R. Gibb*, pp. 565-572.

interesting point of view is that "dualism is a property of oral poetry in other traditions as well. One may see it as analogous to its apparently formulaic occurrence in the Homeric epics, and possibly in biblical and other ancient Near Eastern context as well. There the description of a character or a figure attended by two persons (or sometimes spirits or demons) seems to have served to exalt the one so attended or at least to highlight his rank or importance."¹

The Translations:-

Both (J.)'s translation, "my two friends", and (A.)'s translation, "friends both", are close to the interpretation of al-Zajjāj, as reported by (N., T.), and "*al-Saybānī*" as reported by (As.). Furthermore, both of them are close to the interpretation of (K.).

1 Zwettler, M. The Oral Tradition of Classical Arabic Poetry, p. 236.

B- The Recensions:-

*fa Tūdiḥa fa l-Miqrāti lam ya^cfu rasmu hā
li mā nasajat hū min janūbin wa šam'atī*

(Q. 2/An. 2V/T. 2V)¹

nasajat hā

(Ṭ. 2/S. 2/Aj.-Ḍ. 2/K. 2/An. 2/N. 2/H. 2/Z. 2/T. 2/As. 2/Ar. 2)²

1 (Q.) (JAA.), p. 117; (An.) (ŠQS.), p. 20; (T.) (ŠQA.), p. 2.
2 (Ṭ.) (DIO.), fol. 15; (S.) (DSP.), p. 146; (Aj.-Ḍ.) (SMS.), p. 10;
(K.) (MIQ.), p. 11; (An.) (ŠOS.), p. 22; (N.) (ŠQT.), p. 100;
(H.) (MIQ.), fol. 3; (Z.) (SMS.), p. 8; (As.) (DIO.), fol. 133;
(Ar.) (SSM.), p. 2.

2.B- Comment

2.b.1- *nasajat hū* vs. *nasajat hā*

Though (Q.)¹ read it as "*nasajat hū*", he agreed with commentators² who read it as "*nasajat hā*" in believing it denoted "the wind". Therefore, it can be concluded that these two variant readings have no effect on the conveyed semantic message, because, as indicated above, both of them denote "the wind". Therefore, these two variant readings do not put an obstacle in the way of the translator.

The Translations:

There is a close correspondence between both (J.)'s translation, "... blown and re-blown ... from the South wind and the North wind", and (A.)'s translation, "for all the spinning of the south winds and the northern blasts", and the recension of "*nasajat hā*". At the same time, if we depend on (Q.)'s interpretation both translations can be close to the recension of "*nasajat hū*".

1. (Q.). (JAA) ., p.177.

2. see p.154.

2.c- Commentaries:-

There was a controversy among commentators as to the denotations of the following:

2.c.1- The indeterminacy of the pronominal referent in "*rasmu-hā*"

To (Ṭ., An., T.)¹ it denoted "*al-Dahūl, Ḥawmal, Tūdiḥ and al-Miqrāt*". (An., T.)² added that it might denote "the winds". Though (B.)³ favoured (An., T.)'s second alternative interpretation, he maintained that it might denote "*al-Miqrāt*" or "*al-Dahūl, Ḥawmal, Tūdiḥ and al-Miqrāt*".

Again, as was indicated earlier, having an adequate delineation of the toponyms "*Tūdiḥ*" and "*al-Miqrāt*" and some coherent information as to their historical and cultural denotation might help a great deal with the present situation. Unhappily, however, one should not expect much here.

(Q., K., An., N., Z., T.)⁴, for instance, presented quite a general description, that is, "name of places" or "*al-Miqrāt*" as (K., An., T.)⁵ added might, in another context, denote "a pond where water gathers". (Ṭ.)⁶ believed that "*Tūdiḥ*" and "*al-Miqrāt*" were positions on the way between *Mecca* and *Baṣra*. To (Aj.-D.)⁷, "*al-Dahūl, Ḥawmal, Tūdiḥ and al-Miqrāt*" were "names of sandy places that were close to each other and located in the rim of the twisted sands".

Yāqūt,⁸ too, was doubtful as to their precise delineation. Concerning "*Tūdiḥ*", he presented three possibilities: (1) a white sandhill close to *al-Yamāma*, (2) a village of "*Qarqarā*" in "*al-Yamāma*",

1 (Ṭ.) (DIQ.), fol. 15; (An.) (SQS.), p. 22; (T.) (SQA.), p. 3.

2 (An.) (SQS.), p. 15; (T.) (SQA.), p. 3.

3 (B.) (SSJ.), p. 71.

4 (Q.) (JAA.), p. 117; (K.) (MIQ.), p. 11; (An.) (SQS.), p. 20; (N.) (SQT.), p. 100; (Z.) (SMS.), p. 8; (T.) (SQA.), p. 2.

5 (K.) (MIQ.), p. 14; (An.) (SQS.), p. 15; (T.) (SQA.), p. 3.

6 (Ṭ.) (DIQ.), fol. 15.

7 (Aj.-D.) (SMS.), fol. 133.

8 Yāqūt. Mu^cjam al-Būldān, Vol. 2, p. 59.

(3) "*Tūḍiḥ and al-Miqrāt*" are two villages in the suburbs of al-Yamāma.¹ A recent investigation in this field showed that "*Tūḍiḥ*" is a land nowadays called "*Tūḍiḥāt*". It lies to the south of the mountain of *Ḥawmal-al-Miqrāt*, as this study disclosed, a valley that pours its water to the south. Nowadays it is called "*qimrā*".²

The Translations:-

Though both translations, "whose traces have not been obliterated" and "whose trace is not yet effaced", as translated by (J.) and (A.), respectively, are close to the interpretation of (A., Z., Ar.); (J.)'s translation hinges heavily on (Z.)'s interpretation.

2.c.2- "*janūb wa ṣam^ḍal*"

While (Q., Ṭ., K., An., N., B., Z., T.)³ believed that "*janūb*" denoted "the South winds"; (A., H., M.)⁴ thought it denoted "the wind that blows from the direction of the *qibla*" (i.e. the Ka^ḥba).

From the above it is clear that the interpretation of (Ḍ., Ṭ., K., An., N., B., Z., T.) includes that of (A., H., M.) and contracts a superordination-hyponymy relation with it. Lane presented the following explanation:

"The South wind, or a Southerly wind, the wind that is opposite to that called the *ṣamāl* (Ṣ., Ḳ.) the wind that blows from the direction of the South pole, according to the (Ṣ.), the wind that blows from the direction of the left hand of a person standing opposite to the "*qibla*" by which is here meant that

1 Yāqūt. *Mu^ḥjam al-Būldan*, Vol. 2, p. 59.

2 Ibn Ḥamīs. *Abdullāh Ibn Muḥammad. Mu^ḥjam al-Yamāma*, Vol. I, p. 210. see also *al-^ḥArab*, Vol. 3 and 4, p. 101.

3 (Q.) (*JAA.*), p. 118; (Ṭ.) (*DIO.*), fol. 15; (K.) (*MIQ.*), p. 11; (An.) (*SQS.*), p. 22; (N.) (*SQT.*), p. 101; (B.) (*SSJ.*), p. 70; (Z.) (*SMS.*), p. 8; (T.) (*SQA.*), p. 3.

4 (A.) (*DIQ.*), p. 8; (H.) (*MIQ.*), fol. 3; (M.) (*SQN.*), p. 17.

corner of the kabeh in which is set the Black Stone: (Th., T., A.) or the wind that blows from the quarter between the place where Canopus rises (S. 29°E. in Central Arabia) and the place where the same star sets (S. 29°W. in the same latitude). (As., T., A.) or it is a hot wind that blows in every season; blowing from that part of the tract between the quarter whence blows the east winds, al-Ṣābā, and that whence blows the east wind al-Dabūr. (Ṭ., T., A.) or the wind that blows from the quarter between the place where Canopus rises and that where the Pleiades set."¹

It is interesting to indicate that some pre-Islamic poets often associated this wind with heavy and overloaded clouds that pour forth rain. "al-Lawāqih, impregnating, or fertilizing winds; because they used to impregnate the clouds as though they were impregnated with good and when they raised the clouds, transmitted to them that good"² Furthermore, "some poets called it "the Yemenī winds" because of its blowing from the direction of Yemen, on the one hand, and for the close relation between raining and Yemen, on the other, which connotes, in its turn, grace, goodness, benevolence, prosperity and fecundating influence"³ It suffices to add that Arabs used to say of two persons "riḥahumā jamūb", their wind is south, or southerly, when they are on terms of sincere friendship, and when they are separated, ṣamilāt riḥahūmā, their wind has become north, or northerly.

As to "ṣamāl", while (Q., Ṭ., K., N., Z.)⁵ believed it denoted "the North winds", (An., A., T.)⁶ thought it denoted "the wind that

1 Lane. Lex. Bk. I, Vol. I, p. 467.

2 al-Dīnawarī, Ibn Qutayba, Kitāb al-Anwā', p. 163.

3 Diwān 'Abīd Ibn al-Abras, p. 97. Cf. al-Dīnawarī, Ibn Qutayba Kitāb al-Anwā', p. 159-164.

4 Lane. Lex. Bk. I.

5 (Q.) (JAA.), p. 118; (Ṭ.) (DIQ.), fol. 15; (K.) (MIQ.), p. 11; (N.) (SQT.), p. 101; (Z.) (ŠMS.), p. 8.

6 (An.) (ŠQS.), pp. 22-23; (A.) (DIQ.), p. 8; (T.) (ŠQA.), p. 3.

blows from the direction of al-jawf", which is an area located to the north-west of Mecca. Semantically, it is clear that the former interpretation includes the latter, and contracts a superordination-hyponymy relation with it.

To shed more light on the denotation of this lexeme, it is worth examining Lane's comment:

"*ṣamāl*", (Ṣ., D., Mṣb., K., C.) the most common form of the word, (Mṣb.) and "*ṣimāl*", (K.) and "*ṣamāl*" and (Ṣ., D., Mṣb., K.) and "*ṣam²allun*" (Ṣ., D., K.) and "*ṣamāl*" (Ṣ., D., Mṣb., K.) which last is formed by transposition, (S., D., Mṣb.) and "*ṣamīl*" (M., F., T., A.) and "*ṣawmāl*" and "*ṣāyṣmāl*" (K.) and "*ṣamīl*" (Ṣ., K., Mṣb., K.) and "*ṣamāl*" (Ṣ., Mṣb., K.) the last said by Isd not to have been heard except in the Poetry of El-Ba^ceeth, (TA.) and "*ṣamāl*" (MF., TA.) (everyone of these) used as a subset, and as an epithet, (K.), so that one says riḥ al-ṣamāl as well as "*ṣamāl*" alone to denote the North wind: (Mṣb.) the wind that blows from the direction of the *quṭb* (Pole-star): (Ṣ.), the wind that blows from the direction of the *ḥijr*, the one that is rather to be called the wind that blows from the north-west side of Ka^cabeh: (M., K.) or the wind that blows from the direction of the right hand of a person facing the *Qibla* (by which is meant the angle of the Black Stone). (Th., M., K.) or correctly, the wind that blows from between the place of the sunrise and the constellation of the Bear *banātna^cṣ*; or from between the place of sunrise and the place of setting of the

constellation of the eagle. It seldom blows at night: (K.), it is cold and dry."¹

Furthermore, some pre-Islamic poets called them "*al-rāmisāt*" or "*al-rawāmis*"², i.e. winds that bury traces or remains; (K.) the "winds that raise the dust, and spread it to bury traces or remains, or the winds that transport the dust from one district to another which is some days distant from the former and sometimes cover the whole face of the land with the dust of another land."³ This withering, frowning and rather deadly natured wind;⁴ pre-Islamic poets often associated its images with that of ravens,⁵ which have an ill-omened connotation in S.L. This explains why it was called "*ṣūṣ*"⁶, "ill-omened winds", and "*maḥwā*"⁷, "the scattering wind", because when it blows it plays havoc with the greenery, leaves nothing it comes upon, and dissolves and scatters the rainy clouds. It is a sterile, *ḥā'il*⁸ wind of freezing blasts in winter, and the dust and sand it stirs up when blowing in summer are but arrows that penetrate faces and bodies. al-Aṣma^C_ī commented on its deadly nature, "When the South wind blows it brings with it benevolence, the North wind, however, leaves nothing in its path when it blows"⁹. It is not only in pre-Islamic poetry that this wind was depicted as a barren, ill-omened, distasteful, and undesirable wind; but in Qur^{ān} too, e.g. Q.:LI:41:42: "And also in ^CĀd, when we loosed against them the withering wind, that left nothing it came upon but made it as stuff decayed"¹⁰; and Q.:XLI:15: "Then We loosed against them a wind clamorous in days of ill fortune, that We might let them

1 Lane. *Lex.* Bk. I, Vol. I, p. 1600.

2 *Dīwān* Bī-šr Ibn Abi Ḥāzīm, p. 94, *Dīwān* ^CAbīd Ibn al-Abrāṣ, p. 105. *Dīwān* Salāmā Ibn Jandal, p. 13. Cf. Naṣrat ^CAbd al-Raḥmān. *al-Ṣūra al-Fariyya fī al-Si^Cr al-Jāhili*, p. 65.

3 Lane. *Lex.* Bk. I, Vol. I, p. 1155.

4 *Dīwān* al-Nābiḡa al-Dubyānī, p. 31, *Dīwān* Āws Ibn Ḥajrī, p. 54. *Dīwān* Tarafa Ibn al-^CAbd, p. 119. Cf. Naṣrat ^CAbd al-Raḥmān, *al-Ṣūra al-Fariyya fī al-Si^Cr al-Jāhili*, pp. 65-66.

5 *Dīwān* ^CAbīd Ibn al-Abrāṣ, p. 31.

6 al-Marzūqī, Abū ^CAlī. *Kitāb al-Azmina wa al-Amkina*, p. 334.

7 al-Dīnawārī, Ibn Qutayba. *Kitāb al-Anwā*^ḍ, p. 165.

8 *Dīwān* al-Nābiḡa al-Dubyānī, p. 31, *Dīwān* ^CAmr Ibn Qamī^ḍa, p. 44. Cf. al-Marzūqī, Abū ^CAlī. *Kitāb al-Azmina wa al-Amkina*, p. 342.

9 al-Zabidī. *Tāj al-^CArus*, vol. I, p. 191.

10 Arberry, A. J. *The Koran Interpreted*, pp. 544-545.

taste the chastisement of degradation in the present life"; and Q.:LIV :19 and 20: "We loosed against them a wind clamorous in a day of ill fortune, continuous, plucking up men as if they were stumps of uprooted palm-trees"¹

It is of interest to add that "certain phenomena of inorganic nature directly suggest to the primitive mind the idea of living force, and the presence of a living agent. The mediaeval Arabs associate a definite name *Zawābi*^c indifferently to these phenomena and to the jinn that accompany or cause them. In several Arabian legends the eccentric movements of dust - whirlwinds - are taken to be the visible signs of a battle between two clans of jinn"²

The Translations:-

On the one hand, (J.)'s translation, "South wind", is close to the interpretation of (Q., T., K., An., N., B., Z., T.); on the other hand, his translation, "North wind", is close to the interpretation of (Q., T., N., Z.). (A.)'s translation, "the south winds", is close to the interpretation of (A., H., M.), and his translation, "the northern blasts", is partially close to the interpretation of (An., A., T.). Furthermore, (A.)'s translation partially conveys the cultural denotation and connotation of the North and South winds explained earlier.

2.c.3- The incompatible denotation of this verse with V.9, as will become clear, caused a controversy among commentators. (Q., T., Aj., A.)³

1 Arberry, A. J. The Koran Interpreted, p. 554.

2 Smith. The Religion of the Semites, p. 134.

3 (Q.) (JAA.), pp. 117-118; (T.) (DIQ.), fol. 15; (Aj.) (SMS.), fol. 10; (A.) (DIQ.), p. 8.

interpreted it as "the trace of the beloved's lodging has not yet been effaced completely. It is, however, effacing owing to the spinning of the South wind and North wind, also at different intervals. (An., T.)¹, attributing this interpretation to al-Aṣma^cī, quoted him as saying, "Whenever the South wind tries to cover the trace with the sand that it brings with it when blowing, the northern blasts uncover it. So, the trace of the lodging is effacing, nonetheless, it still exists bringing about sadness, and bewilderment to the viewers". (D.)², however, believing it denoted "increasing", interpreted it, "The trace cannot be distinguished owing to the sweeping of the South and North wind across them in different direction, and at different intervals". (K., N., B.)³ interpreted it, "The trace has been effaced not only due to the blowing and reblowing of the South and North wind, but to the rain, to the duration of time and to other natural forces". (An.)⁴ ascribed to Abū Bakr M. al-^cAbdī, "The trace of the beloved has not been effaced from the poet's heart though it has been effaced completely from the land". (Z.)⁵, it should be added, presenting these interpretations, favoured the interpretation of (Q., Ṭ., Aj., A.) and that of (K., N., B.) to that which (An.) attributed to al-^cAbdī. (As.)⁶, however, interpreted it, "The trace has not yet been effaced and so it causes sadness and bewilderment. On the contrary, it still exists owing to the opposite blowing and reblowing of the South wind and the North one.

It can be summed up from the above that the interpretations of (D.) and al-^cAbdī, as reported by (An.), are partially synonymous with

1 (An.) (ṠQS.), p. 26; (T.) (ṠQA.), p. 5.

2 (D.) (ṠMS.), fol. 134.

3 (K.) (MIQ.), p. 15; (N.) (ṠQT.), p. 105; (B.) (ṠSJ.), p. 73.

4 (An.) (ṠQS.), p. 26.

5 (Z.) (ṠMS.), p. 9.

6 (As.) (DIQ.), fol. 134.

that of (K., N., B.). These interpretations, in their turn, are incompatible with that of (Q., T., Aj., A.) and that of al-Aṣmā^Cī (as (An., T.) reported). Furthermore, (As.)'s interpretation is incompatible with the interpretation that (An., T.) attributed to al-Aṣmā^Cī, because while the former implicitly denies that the cause of sadness is the still existence of the trace, the latter, however, affirms it.

The Translations:-

Both (J.)'s translation, "have not been obliterated", and (A.)'s translation, "is not yet effaced", are close to the interpretation of (Q., T., Aj., A.) and that of al-Aṣmā^Cī as (An., T.) reported.

B- The Recensions:-

*tarā ba^cara l-Ar^āmi fi^ī c^earaṣāti hā
wa qī^cāni-hā ka[·] anna hu ḥabbu fulfulī*

(An. 3/B. 3/A. 3/Z. 3/T. 3/As. 3/Ar. 3/N. 3V)¹

ṣ-Ṣirāni

(N. 3)²

Omitted:

Q/T/S./Aj.-D./K./H.

1 (An.) (ŠQS.), p. 23; (B.) (ŠSJ.), p. 71; (A.) (DIQ.), p. 8;
(Z.) (ŠMS.), p. 8; (T.) (ŠQA.), p. 3; (As.) (DIQ.), fol. 133;
(Ar.) (ŠSM.), p. 13; (N.) (SQT.), p. 101.

2 (N.), *ibid.*

3.b- Comment:-

3.b.1- *al-Arḥām* vs. *al-Ṣirān*

While (K., An., B., A., Z., T.)¹ were almost unanimous in claiming that *al-Arḥām* denotes "the white antelopes", (As.)² believed it denoted "the antelopes". It is clear that the latter interpretation is included in the former and it contracts a hyponymy-superordination semantic relation with it. Lane presented the following explanation:-

"*al-Arḥām*"; the white antelopes leucoryx, or white antelopes; an antelope that is pretty white; (T., Ṣ., M., K.);, so according to As.; (T., Ṣ.) and (As., T., Ṣ.,) or as some say, the young one of the Zaby (here apparently meaning gazelle), the female is called "*ḫiḥmā*". Hence "*murat binā al-Arḥām*", "the beautiful pretty women passed or went by us; so called by the way of comparison."³

Furthermore, it is interesting to point out that in Arabic the "*Rḥām*" is often called "*Mahāt*". The white among them are called "*al-Mahā al-abyad*", "the white Mahā", and the Bedouins sometimes call them "*al-Wadīḥāt*", "the clear", because of their dazzling colour. Normally, they are large antelopes or gazelles with reddish white to brownish coats that make them inconspicuous in their environment. Distinguishing dark colour markings are apparent on their faces, legs, and their tufted tails. They have long ringed pointed horns. Though the "*Mahā*" is a desert animal, it seldom dwells in the true arid desert.

1 (K.) (MIQ.), p. 12; (An.) (SQS.), p. 23; (B.) (SSJ.), p. 71; (A.) (DIQ.), p. 8; (Z.) (SMS.), p. 8; (T.) (SQA.), p. 4.
2 (As.) (DIQ.), fol. 133.
3 Lane. Lex. Bk. I, Vol. I, p. 998.

Seasonally, it migrates according to the presence or absence of grazing. It is elegant and beautiful. Its skin is white and creamy with a faint brownish tint. The calf is brownish, but changes gradually to white as it grows. The grown-up animals have marks on the forehead, and forehead between the horns, cheeks and at the nostrils, and chest. The mother gives birth in the open without noticeable complication. Usually a single calf is born after a gestation period of nine months. The calf joins the herd within a few hours after birth. Their elegance and beauty, as indicated earlier, attracted the attention of the pre-Islamic poets in particular and made them compare them with their own beloved.

Of its species three main ones are known: *Oryx leucoryx*; *Oryx beisa*; *Oryx gazelle*. They all dwell in desert places of sufficient grazing, such as oases, shade of palm-trees and other natural vegetation grounds, and the availability of grazing lands affected their distribution in the past as well as in the present. Nowadays, it is found in Jiddat al-Ḥarāsis, Sahl Hagma, wadī Katbāt, wadī Miṭayn and wadī Kabša, near the border of Saudi Arabia and Oman.¹

It might be interesting to elaborate further that "it seems as if antelope or oryx has its own deeply rooted ritual applications in the life of pre-Islamic people. Ibn al-Mujāwar, for instance, reported that when Banū al-Ḥārīt, a tribe of South Arabia, find a dead gazelle, they wash it, wrap it in cerecloths and bury it, and the whole tribe mourns it for seven days. The animal is buried as a man and mourned for as a kinsman."² Moreover, Ibn Hiṣām and al-Masʿūdī reported that ʿAbd al-Muṭṭalib

1 Sulaymān, M. The White Arabian Oryx, Past and Present, pp. 11-31.

2 Smith. The Religion of the Semites, p. 444.

found two golden structures of gazelles while he was digging the well of Mecca. He placed one of them in Mecca and made a plate of the second and hung it on the wall¹. According to Ibn al-Atīr "the structure of the gazelle remained in Mecca till it was stolen by Duwayk whose hand was chopped off when he was arrested for it"². Moreover, "Semites in the past as well as in the present are in the habit of fixing a gazelle's head on a pole above their houses as a sacred guardian"³. "Among the Semites, too, the magical use of a dried head had great vogue"⁴. I hope it would not be tedious to add that "the deer and antelopes of various kinds were sacred animals in several parts of the Semitic field. Though they were not forbidden food, they had a special relation to deities. Troops of sacred gazelles occur down to a late date at sanctuaries, e.g. at Mecca, Tabāla and in the island spoken of by Arrian. Moreover, stags or gazelles occur as sacred symbols in South Arabia, in connection with the worship of al-^cUzza; and in Phoenicia, both on gems and on coins of Laodicea ad Mare⁵. Furthermore, according to Bilūg al-³Arb, "they are the animals of Jinn, "they talk and hear"⁶. At the same time, "Ibn Durayd's interpretation of the application of B. Bohtha as "sons of fornication" is certainly not primitive. It is easily explained if the great antelope was sacred to the goddess of unmarried love, at whose shrine, women, whom the Arabs constantly compare to antelopes, prostituted themselves."⁷

As far as the denotation of "*al-Ṣīrān*" is concerned, (Q.)⁸ believed it denoted "herd of wild cows and deer". According to Lane, however, *ṣwār* are "a herd of (wild) cows and bulls"⁹.

1 Ibn Hiṣām. *al-Sīra al-Nabawiyya*, Vol. I, p. 50; *al-Mas^cūdī. Mūrūj al-Dahab*, Vol. I, p. 127.

2 Ibn al-Atīr. *al-Kāmil fī al-Tārīḥ*, Vol. 2, p. 28.

3 Smith. *The Religion of the Semites*, p.

4 Ibid, p. 381.

5 Ibid, p. 466.

6 al-Nūwayrī. *Bilūg al-³Arb fi ma^crifat ahwāl al-^cArab*, Vol. 2, p. 361.

7 Smith. *Kinship and Marriage in Early Arabia*, p. 227.

8 (Q.) (*JAA.*), p. 118.

9 Lane, *Lex.*, Bk. 1, vol. II, p. 1745.

The Translations:-

Both translators adopted the recension of "al-Ar^ḥām". Furthermore, while there is a partial correspondence between the interpretation of (K., An., B., A., Z., T.) and the translation of (J.), "white deer", (A.)'s translation, "antelopes", is close to the interpretation of (As.). Both translations, however, conveyed neither the cultural nor the connotative denotation of the lexeme "al-Ar^ḥām", as elaborated above, to the receptors of T.L.

3.c- Commentaries:-

Commentators debated as to the denotation of:-

3.c.1- "qī^can"

While (K., An., T.)¹ believed it denoted "a low tract of land wherein water gathers", (B., A., Z., Ar.)² believed it denoted "an open square, or a level, plain tract of land that produces nothing". To (As.)³, it denoted "a white plain tract of land". (Z., Ar.)⁴, it should be added, in explaining the general denotation of this verse, believed it denoted "the enclosures".

It can be concluded from the above that the interpretation of (As.) has a less range of denotation than that of (B., A., Z., Ar.). In short, it is included in their interpretation and it contracts a hyponymy-superordination semantic relation with it. Furthermore, it is clear that, while both the interpretation of (K., An., T.) and (Z., Ar.)'s second interpretation have a quite different denotation from each other, they also differ from that of (B., A., Z., Ar.) and that of (As.).

It is interesting to add that "al-Aṣma^cī believed that "they are purely muddy flat level plains wherein lotus trees grow". According to Abū Ḥātim, "they are purely muddy flat level plains wherein there are no sands that absorb the gathering water"⁵. al-Azharī claimed that he himself visited and spent two winters in the low land of al-Ṣammān. So, to him, "they are purely muddy plain and level lands that prevent water from being absorbed. Around them one might see dunes from which water

1 (K.) (MIQ.), p. 12; (An.) (SQS.), p. 23; (T.) (SQA.), p. 3.
2 (B.) (SSJ.), p. 71; (A.) (DIQ.), p. 8; (Z.) (SMS.), p. 8;
(Ar.) (SSM.), p. 3.
3 (As.) (DIQ.), fol. 133.
4 (Z.) (SMS.), p. 8; (Ar.) (SSM.), p. 3.
5 Ibn Manzūr. Lisān al-^cArab, vol. 9-10, p. 179.

pours into them. They are watery places wherein grass and fresh green herbage grow, whereby nomadic tribes often lodge".¹

According to Lane, they are:

"an even place, plain or level lands (Ṣ., Mṣb.) that produces nothing; plain or soft land, low and free from mountains. Verdant land: a place where water collects, and the herbage becomes abundant, without trees; to Abū Ziyād al-Kilābī they are tracts of plain, wherein lote trees of the kind called "sidr" grow, and also there grow herbs, or leguminous plants and fresh green herbage."²

The Translations:-

There is a close correspondence between the interpretation of (Z.) and (J.)'s translation, "enclosures". (A.)'s translation, "hollows", however, is close to the interpretation of (K., An., T., Ar.).

3.c.2- The connotation of the verse:-

(B., A., Z., As.)³ were almost unanimous that the lodgings became deserted dry and lifeless after the parting of their inhabitants. (B., As.)⁴ added "Even the dunes of the white antelopes became decayed and very small". (Ar.)⁵ believed it connoted that everyone deserted these desolate lodgings except the white antelopes.

The Translations:-

There is a close correspondence between (J.)'s translation, "you will see", and the present tense of the verb "tarā" in S.L. (A.)'s translation, "you may see", is close to the connotation of this verse as presented by (B., As.). Furthermore, his translation, "dry", is close to (Z.)'s comment explained earlier.

1 Ibn Manẓūr. Lisān al-^cArab, vol. 9-10, p. 179.

2 Lane. Lex. Bk. I, vol. sup., p. 2994.

3 (B.) (ṢSJ.), p. 71; (A.) (DIQ.), p. 8; (Z.) (SMS.), p. 8; (As.) (DIQ.), fol. 2.

4 (B.) (ṢSJ.), p. 72; (As.) (DIQ.), fol. 133.

5 (Ar.) (ṢSM.), p. 3.

B- The Recensions:-

*wuqūfan bi-hā ṣaḥbī¹ alay ya maṭīya-hum
yaqūlūna lā tahlīk asan wa tajammālī*

(Q. 3/Ṭ. 3/S. 3/Aj.-Ḍ. 3/K. 3/An. 5/N. 5/H.33/B. 5/A. 5/Z. 5/T. 5/
As. 5/Ar. 5)¹

(Unanimous agreement)

¹ (Q.) (JAA.), p. 118; (Ṭ.) (DIQ.), fol. 15; (S.) (LSP.), p. 146;
(Aj.-Ḍ.) (SMS.), fol. 11; (K.) (MIQ.), p. 12; (An.) (SOS.), p. 23;
(N.) (SOT.), p. 102; (H.) (MIQ.), p. 4; (B.) (SSJ.), p. 72;
(A.) (DIQ.), p. 9; (Z.) (SMS.), p. 9; (T.) (SQA.), p. 4; (As.) (DIQ.),
fol. 133; (Ar.) (SSM.), p. 3.

3.C- Commentaries:-

Commentators debated the denotation of the following:-

3.c.1- *calay ya*

While (Aj.-D.)¹ believed it denoted "with me", (K.)² believed it denoted "above me". To (Z.)³ it was subject to a three-fold interpretation: (1) "above me"; (2) "above my head"; (3) "to me". So, he paraphrased this hemistich: "I sat near their standing beasts which they halted above my head, above me, or to me".

The Translations:

(J.)'s translation, "near me", is close to (Z.)'s paraphrase presented above. (A.)'s translation, "over me", is fairly close to the interpretation of (K.) and (Z.)'s first interpretation.

3.c.2- *maṭṭya-hum*

While (Q., N., Z.)⁴ believed it denoted "the beasts", (Ṭ., K., An., B., A., T., As.)⁵ believed it denoted "the camels". (H.)⁶, it should be added, attributed this interpretation to Ibn al-Sikkīt.

It is clear from the above that the former interpretation is included in the latter, i.e. it contracts a hyponymy-superordination semantic relation with it.

The Translations:-

While there is a close correspondence between the translation of (J.), their "camels", and the interpretation of (Ṭ., K., An., H., B.,

1 (Aj.-D.) (SMS.), fol. 134.

2 (K.) (MIQ.), p. 12.

3 (Z.) (SMS.), p. 9.

4 (Q.) (JAA.), p. 118; (N.) (SQT.), p. 102; (Z.) (SMS.), p. 9.

5 (Ṭ.) (DIQ.), fol. 15; (K.) (MIQ.), p. 12; (An.) (SQS.), p. 25; (B.) (SSJ.), p. 73; (A.) (DIQ.), p. 9; (T.) (SQA.), p. 4; (As.) (DIQ.), fol. 134.

6 (H.) (MIQ.), fol. 1.

A., T., As.), (A.)'s translation is close to the interpretation of (D., N., Z.).

3.c.3- *lā tahlīk asan*

(Q., T., Aj.-D., An., B., A., Z., T.)¹ believed it denoted "Don't perish of sorrow". (K.)² believed it denoted "Don't die of grief". He added that "*asan*", "grief", in this context is synonymous with "*ḥizīn*", "sorrow".

It is clear from the above that the interpretation of (Q., T., Aj.-D., An., B., A., Z., T.) is partially synonymous with that of (K.). Furthermore, it should be added that (An., T.)³ maintained that grammarians debated as to the syntactic reason lying behind "*naṣb*", "accusative case" of "*asan*". They attributed to the Kūfan scholars that "*asan*" syntactically in this context does the function of an absolute object, "*maf'ūl muṭlaq*", for which there is no equivalent in T.L. Moreover, the verb "*tahlīk*", "perish", is synonymous with "*ṭasā*", "grieve". So that the sentence, "*lā tahlīk asān*", is basically "*lā taṣā asān*", which can be translated literally as "Don't grieve grievously". It should be pointed out that (Aj.-D.)⁴ favoured this interpretation. Further, (An., T.) ascribed to the Baṣraṅscholars the interpretation "*asan*", "grief", as an "infinitive", "*maṣdar*", in a circumstantial position, "*ḥāl*", which is close to the adverbial clause of circumstance in T.L. So, they interpreted the sentence, "*lā tahlīk asān*", which is basically "*lā tahlīk asīyan*", "Don't perish grievously", i.e. "Don't perish as long as you are in the manner of grief". (Z.)⁵,

1 (Q.) (JAA.), p. 118; (T.) (DIQ.), fol. 15; (Aj.-D.) (SMS.), fol. 134; (An.) (SQS.), p. 25; (B.) (SSJ.), p. 72; (A.) (DIQ.), p. 9; (Z.) (SMS.), p. 9; (T.) (SQA.), p. 4.

2 (K.) (MIQ.), p. 12.

3 (An.) (SQS.), p. 25; (T.) (SQA.), p. 4.

4 (Aj.-D.) (SMS.), fol. 134.

5 (Z.) (SMS.), p. 9.

however, believed it to be in the objective case because it is *maf^cūl lahū*, i.e. on account of which something is done; which, in its turn, is close to the adverbial clause of reason in T.L. So, (Z.)¹ interpreted it as "Don't perish of grief".

The Translations:-

As far as the translation of "*lā tahlīk*" is concerned, there is a close correspondence between (J.)'s translation, "Don't die", and (K.)'s interpretation on the one hand; (A.)'s translation, "Don't perish", on the other hand, is close to the interpretation of (Q., T., Aj.-D., An., B., A., Z., T.). As to the syntactic function of "*asān*", the adverbial clause of cause as translated by (J.), "Don't die of sorrow", and (A.)'s "Don't perish of grief", both are close to the syntactic function of "*maf^cūl lahū*", as interpreted by (Z.).

1 (Z.) (ŠMS.), p. 9.

B- The Recensions:-

wa da^c canka šay'an qad maḍā lisabīlihī
wa lākin cālā mā ḡālaka l-yawma iqbalī

*"And think not of what afflicted you, but think deeply
on what is afflicting you now"*

(Q. 4)¹

Omitted:

(T./S./Aj.-D./K./An./N./H./B./A./Z./T./As./Ar.)

The Translations:

Omitted.

1 (Q.) (JAA.), p. 119.

B- The Recensions:-

waqaftu bi hā ḥatta idā mā taraddadat
amāyatu mahzūnin biṣawqin muwakkalī

There I halted, till the folly of the depressed (man),
obsessed by his yearning, seized him over and over again.

(Q. 5)¹

Omitted:

(Ṭ./S./Aj.-D./K./An./N./H./B./A./Z./T./As./Ar.)

The Translations:

Omitted.

1 (Q.) (JAA.), p. 120:

B- The Recensions:-

*wa 'inna šifā'i 'abratun law safahtu-hā
wa hal 'inda rasmin dārisin min mu'awwalī*

(Q. 6/T. 4/K. 4V)¹

muhrāqatun ... fa hal

(S. 4/Aj.-D. 6/K. 4/An. 6/N. 6/Z. 6/T. 6/Ar. 6)²

in safahtu-hā ... wa hal

(B. 6/A. 6/An. 6V/T. 6V)³

in safahtu-hā ... fa hal

(H. 4/As. 6)⁴

wa inna šifā'an 'abratun

(N. 6V (Sībawayh)/T. 6V (Sībawayh))⁵

1 (Q.) (JAA.), p. 120; (T.) (DIQ.), fol. 14; (K.) (MIQ.), p. 14.
2 (S.) (DSP.), p. 146; (Aj.-D.) (ŠMS.), fol. 12; (K.) (MIQ.), p. 14;
(An.) (SQS.), p. 25; (N.) (ŠQT.), p. 104; (Z.) (ŠMS.), p. 9;
(T.) (ŠQA.), p. 5; (Ar.) (SSM.), p. 4.
3 (B.) (ŠSJ.), p. 73; (A.) (DIQ.), p. 9; (An.) (SQS.), p. 25;
(T.) (SQA.), p. 5.
4 (H.) (MIQ.), fol. 4; (As.) (DIQ.), fol. 134.
5 (N.) (SQT.), p. 104; (T.) (ŠQA.), p. 5.

6.B- Comment

6.b.1- *in safahtu-hā ... wa hal vs. in safahtu-hā ... fa hal vs.*

law safahtu-hā ... wa hal vs. muhrāqatun ... fa hal vs.

wa inna šifā^{an} ^cabratun

(T., B., A., As.)¹ believed that "in", "if" in this context, is a conditional particle whose apodosis is omitted. Attention has to be drawn to the fact that in the S.L. "grammarians allowed the omission of the apodosis of "in" when the context readily suggests it, e.g. "*in šahida laka ^cadlān min al-muslimīna wa ʔllā fa astawfī min hu al-yamīna*", "If two honest men of the Muslims bear witness in thy favour (good and well); but if not, demand of him the oath"¹ Of particular interest, in the present connection, is the fact that "in" has often been used as "a conditional particle (S., M., Mšb., Mgh., K.) denotes one's putting the knowing in the predicament of the ignorant, in order to incite the doing or continuing of an action; as when one says: "*in kunta ibnī fā aṭi^cnī*", "If thou be my son, then obey me"²

According to (Aj.-D., B., A.)³, the "*wāw*" in this context, however, is a conjunction of commencement. Therefore they maintained that the poet realizing that the only cure for his grief is if he outpoured tears, he shifts in an apostrophic way, "*iltifāt*", and commences addressing (Aj.-D., B.)⁴ himself or (B.)⁵ his own two companions in a form of a rhetorical question, "*istifhām inkārī*", an interrogative implying a negation.

It can be inferred from the comment of (Aj.-D., H., B.) that the rhetorical question, "*hāl ^cinda rasmin dārisin min mu^cawwalī*", is a

1 (T.) (DIQ), fol. 14; (B.) (SSJ.), p. 73; (A.) (DIQ.), p. 9; (As.) (DIQ), fol. 134.

2 Lane, *Lex.*, Bk. 1, vol. 1, p. 106.

3 (Aj.-D.) (SMS.), fol. 12; (B.) (SSJ.), p. 73; (A.) (DIQ.), p. 9.

4 Ibid.

5 Ibid.

nominal phrase that can be translated into the T.L. as: "What is there left to lean on where the trace is obliterated?" Exactly the same remedy applies to the recension of "*law safah̄tu-hā ... wa hal*", "If I outpour it, what is there left to lean on ...?"

As far as the recension of "*law safah̄tu-hā ... fa hal*" is concerned, "*law*" in this context is an optative conditional particle. It is close to the particle "were" in the T.L. The sentence "*fa hal c'inda rasmin dārisin min mu^cawwalī*" is an apodosis to the protasis of the conditional sentence, i.e. "*safah̄tu-hā*". Basically the sentence can be translated: "I can cure my grief, if I would outpour my tears, but what is there left to lean on, or cry for?"

Before pursuing the semantic applications of the recension "*muh̄rāqatun ... fa hal*", it seems plausible, at first, to have a look at the denotation of the lexeme "*muh̄rāqatun*". To (Q., Aj.-D., K., N., An., T) "*muh̄rāqatun*" is synonymous with "*masfūḥatun*" because both of them denote "*maṣbūbatun*", "outpoured". Lane provided the following definition:

"One says "*hāriq c'ala ḥāmrik*", "Pour water on thy wine", "*ahrāqa*" and "*haraqa*", aor., inf. n. "*hāriq*", He poured it out, or forth, or outpoured it. It is synonymous with "*arāq*". Thus "*arāq*", inf. n. (Mṣb., K., Ṣ., TA.) flowing, outpouring it; (Ṣ., Mṣb., K.;) namely, water and the like. (Ṣ.), or water and blood, (Mṣb.:) and one says also "*hirāqa*" (Mṣb., TA.), It is said in tradition, "*inna imra²atan kānat tih̄rāqal-dimā²*". Verily a woman used to pour forth with blood. One says, "*arāqal-mā²u*", "The water poured out or forth ..."; (TA.,) one says also

1 (Q.) (JAA.), p. 120; (Aj.D.) (SMS.), fol. 12; (K.) (MIQ.), p. 14; (N.) (SQT.), p. 104; (An.) (SQS.), p. 25; (T.) (SQA.), p. 5.

of a man "*arāqa mā³a dahrihi*" and "*haraqā*" he poured forth his seminal fluid."¹

As to "*safahtu-hā*", Lane maintained:

"He poured out or forth water: (Ş., A. :) and he shed blood, (Ş., A., Mşb., K.) the blood of another; (Ş., A. ;) and tears; (Mşb., K. ;) "*safaḥat al-^caynu dam^cuhā*" (the eye shed its tears."²

As far as the interrogative particle "*hal*" is concerned, "it introduces questions of a more lively sort; as "*hal atāka ḥadītu al-junūdi?*", "Hast thou heard the tale of the armies?", or "*hal adullukum ^calā tijāratin tunjīkūm min ^cadābin alīmin*", "Shall I direct you to a merchandise which shall save you from sore torment?". It may be preceded by "*wāw*", "*fā²*" and "*tumma*". In this context, the interrogative sentence, "*fa hal ^cinda rasmin dārisin min mu^cawālī*", can be translated as: "Is there any reliance on an obliterated trace?" or "Is there a value to shed tears on an obliterated trace?".³

Finally, as far as the recension of "*wa inna šifā³an ^cabratun*" is concerned, Sībawayh believed that "there should be a total correspondence between the definite and the indefinite". Applied to the problem at hand, Sībawayh believed that since "*šifā³i*" is definite, "*^cabratun*" should be definite as well, hence it should be read as: "*šifā³i al-^cabra*". Since this reading, however, does not fit with the rhythm of the verse, he suggested that it should be read as:

"*wa inna šifā³an ^cabratun*".⁴

1 Lane, *Lex.*, Bk. 1, vol. III, p. 3043.

2 Lane. *Lex.*, Bk. I, Vol. I, pp. 1190-1191.

3 Wright, *A Grammar of the Arabic Language*, p. 308.

4 Sībawayh, *al-Kitāb*, Vol. I, p. 284.

The Translations:

Both (J.)'s translation, "But verily my cure is the flowing tears. But is there near the ruined remains a place for crying?", and (A.)'s translation, "Yet the true and only cure of my grief is tears outpoured: What is there left to lean on where the trace is obliterated?", are close to the recension of "*wa inna šifā'i cabratun muhrāqatun fa hal ʿinda rasmin dārisin min muʿawwalī*".

6.C- Commentaries:-

Disagreement existed among commentators as to the precise denotation of the following:-

6.c.1- *dāris*

(Q., Ṭ., Aj.-Ḍ., A., As.)¹ believed it denoted that "the trace has not yet been effaced completely, however, it is effacing". (An., T.)², it should be pointed out, attributed this interpretation to al-Aṣmā^cī. At the same time, they attributed to Abū^c Ubayda the belief that "this verse is incompatible with V.2, because while in this verse the poet declared that the trace has been effaced, in V.2, he contradicted himself in saying that the trace has not been effaced". To (K., N., H., Z., Ar.)³ it denoted that "the trace has been effaced completely". Moreover, (An., T.)⁴ ascribed to some linguists the belief: "Though the trace has been effaced from the ground, it has not yet been effaced from the poet's heart. It still exists there permanently".

Summing up, it became apparent from the above presentation that there is a partial synonymity between the interpretation of (Q., Ṭ., Aj.-Ḍ., A., As.) and that (An., T.) attributed to some linguists. Similarly, the interpretation that is attributed to Abū^c Ubayda by (An., T.) is synonymous with that of (K., N., H., Z., Ar.). The latter interpretation in its turn, i.e. that of (Abū^c Ubayda, K., N., H., Z., Ar.), however, is incompatible with that of (Q., Ṭ., Aj.-Ḍ., A., As.), because, while the former interpretation emphasizes that the trace has

1 (Q.) (JAA.), p. 120; (Ṭ.) (DIQ.), fol. 14; (Aj.-Ḍ.) (DIQ.), fol. 12; (A.) (DIO.), p. 9; (As.) (DIO.), fol. 12.

2 (An.) (SQS.), p. 26; (T.) (SQA.), p. 5.

3 (K.) (MIQ.), p. 14; (N.) (SQT.), p. 105; (H.) (MIQ.), fol. 4; (Z.) (SMS.), p. 9.

4 (An.) (SQS.), p. 26; (T.) (SQA.), p. 5.

not yet been effaced, the latter interpretation confirms the reverse.

The Translations:-

While (J.)'s translation, "ruined", is close to the interpretation of (Abū ^CUbayda - as reported by (An., T.) - K., N., H., Z., Ar.), (A.)'s translation, "the trace is obliterated", is close to the interpretation of (al-Aṣma^Cī - as reported by (An., T.) - Q., Ṭ., Aj.-Ḍ., A., As.).

6.c.2- *mu^Cawwalī*

While to (Q., Ṭ., A.)¹ it denoted "crying out, or wailing", (Aj.-Ḍ., An., H., T., As.)² believed it denoted "relying on, or depending on". At the same time, they maintained that it might denote "crying out, or wailing". (K., N.)³ presented the two alternative suggestions presented by (Q., Ṭ., A.) on the one hand, and (Aj.-Ḍ., An., H., T., As.) on the other, without preferring one to the other. (B.)⁴ maintained that when the poet realized that the only cure for his grief is outpoured tears, he, later on, shifted, and began addressing either himself or his two companions in the form of a rhetorical question: "If tears are the only cure for my grief, so let me give full expression to my deep rooted grief by outpouring tears and wailing". (B.)⁵ added that if the poet addressed his two companions this verse can be interpreted: "My two companions, I made it obvious to you that the only cure for my grief is outpouring tears, so, could you weep with me as I find solace in your weeping". Furthermore, (B.)⁶ added "Those who adopted the

1 (Q.) (JAA.), p. 120; (Ṭ.) (DIQ.), fol. 14; (A.) (DIQ.), p. 9.
2 (Aj.-Ḍ.) (ṢMS.), fol. 12; (An.) (ṢOS.), p. 26; (H.) (MIQ.), fol. 4;
(T.) (SQA.), p. 5; (As.) (DIQ.), fol. 12.
3 (K.) (MIQ.), pp. 14-15; (N.) (SQT.), p. 105.
4 (B.) (SSJ.), p. 73.
5 Ibid.
6 Ibid.

interpretation of "reliance on" or "dependence on" paraphrased the hemistich, "As long as reliance on effaced ruins fails to alleviate my grief or to solace it, I will have to keep on pouring out my tears". (Z., Ar.)¹ paraphrased the above alternative interpretation, "What is there left to lean on where the trace is obliterated?", or, as (H., Z., Ar.)² added, "Is there by this obliterated trace a place for crying?".

Summing up, it became apparent from the above that the homonymous denotation of the lexeme *mu^ḥawwal* caused an ambiguity in understanding the precise denotation of this verse, thus leading commentators to suggest three different alternative interpretations: (1) "crying out", (2) "relying on, depending on, or taking refuge in", (3) "a place for crying", as interpreted by (Q., T., K., N., A.), (Aj.-D., K., An., N., H., T., As.) and (Z., Ar.), respectively.

The Translations:-

There is a close correspondence between (J.)'s translation, "Is there near the ruined remain a place for crying?", and the interpretation of (H., Z.). (A.)'s translation, "What is there left to lean on where the trace is obliterated?", is close to (Z.)'s paraphrase of the second alternative interpretation that has been mentioned earlier.

1 (Z.) (SMS.), p. 9; (Ar.) (SSM.), p. 4.

2 (H.) (MIQ.), fol. 4; (Z.) (SMS.), p. 9; (Ar.) (SSM.), p. 4.

B- The Recensions:-

*ka da³bi-ka min Ummi l-Huwayriti qabla-hā
wa jāрати-hā Ummi r-Rabābi bi Ma³sali*

(Q. 7/Ṭ. 5/S. 5/Aj.-D. 7/K. 5/An. 7/N. 7/H. 5/Z. 7/T. 7/Ar. 7)¹

ka dīni-ka

(B. 7/A. 7/As. 7/K. 5V/An. 7V (a. ^cUba)/N. 7V/T. 7V (a. ^cUba))²

1 (Q.) (JAA.), p. 121; (Ṭ.) (DIQ.), fol. 15; (S.) (DSP.), p. 146;
(Aj.-D.) (ŠMS.), fol. 12; (K.) (MIQ.), p. 15; (An.) (ŠQS.), p. 27;
(N.) (ŠQT.), p. 105; (H.) (MIQ.), fol. 5; (Z.) (ŠMS.), p. 10;
(T.) (ŠQA.), p. 6; (Ar.) (SSM.), p. 4.

2 (B.) (ŠSJ.), p. 74; (A.) (DIO.), p. 9; (As.) (DIO.), p. 134;
(K.) (MIQ.), p. 15; (An.) (ŠQS.), p. 28; (N.) (ŠQT.), p. 105;
(T.) (ŠQA.), p. 6.

7.B- Comment:-

7.b.1- *daʿbi* vs. *dīni*

(Q., T., Aj.-D., H., B., A.)¹ believed it denoted "the habit, wont, or custom". (K., N.)² added that "*daʿbi*" is synonymous with "*dīni*", because both of them denote "habit, wont, or custom". (An., T.)³ ascribed to Abū Ubayda the interpretation "habit, or custom, or wont".

It can be concluded from the above that commentators are almost unanimous in admitting the synonymy of "*daʿbi*" and "*dīni*", which they believed denoted "custom, habit, wont".

To shed further light on the denotation of these two lexemes, it is interesting to have recourse to Lane's explanation. As to "*dīni*", he maintained:-

"Custom, habit, (AZ., T., Ş., M., K.);), pl. "*adyān*" (M., TA.;) One says, *ma zāla dālika dīnī*, "That has not ceased to be my custom, or habit". (T., TA.;) A way, course, mode, or manner of acting, or conduct, or the like, (K.) state, condition or case. (Ş., M., K.) Ish. says, "I asked an Arab of the desert respecting a thing and he said to me, "*law laqayta nī ʿalā dīnin gayri hādā la aḥbartuka*" (Had thou found me in a state other than this, I had informed thee)".⁴

As to the denotation of "*daʿbi*", Lane elaborated:-

"*daʿb*" (T., Ş., M., A., K.,) and "*daʿbun*" (Ş., M., K.,) a custom, manner, habit, or wont (Abū Ubayda, T., Ş., M., K.:) an affair, a business, or a concern:

1 (Q.) (JAA.), p. 121; (T.) (DIO.), fol. 5; (Aj.-D.) (SMS.), fol. 12; (H.) (MIO.), fol. 5; (B.) (SSJ.), p. 74; (A.) (DIO.), p. 9.
2 (K.) (MIO.), p. 15; (N.) (SOT.), p. 105.
3 (An.) (SQS.), p. 28; (T.) (SQA.), p. 6.
4 Lane. Lex. Bk.I, Vol. I, p. 944.

(Zj., T., Ş., A., K. :) and a case, or condition:
(Zj., T., Ş., M., A., K. :) and a deed or work. (A.)
you say; "*hādā da³buka*". This is thy custom, thy
affair, business, or concern: or thy case, state,
or condition: and deed, or work (Zj.) says that
"*kada³bi āl Fir^cawn*" in the Q.ii9 means according to
the lexicologists like the case of the people of
Pharaoh: but in his opinion, like the striving,
labouring, or toiling of the people of Pharaoh: in
their unbelief and their leaguings together and aiding
one another against Moses, (T.)."¹

The Translations:-

While on the one hand there is a close correspondence between the interpretation of (Z.)'s "experience" and (J.)'s translation, on the other hand, the interpretation of (Q., T., Aj.-D., H., B., A.) is close to the translation of (A.)'s "wont".

1 Lane. Lex. Bk. I., Vol. I, p. 840.

7.C- Commentaries:-

Commentators debated as to the denotation of the following:-

7.c.1- The indeterminacy of the pronominal referent in 'ka da³bi ka'
and "ka dīni-ka"

While (Aj.-D.)¹ believed this to be redundant, (K., An., N., B., A., Z., T.)² believed it related to "qifā nabkī", "Halt! Let us weep", in V.1. So, they interpreted it as "Halt! Let us weep here", i.e. in *siqt al-liwā*, as we used to do in "Ma³sal". (An., A., Z., T., As.)³ commented that the line connotes "You have been let down and you have suffered from this woman as you have already been let down and suffered from those two women in *Ma³sal*". (An., B., A., T.)⁴ added that it might connote: "You are behaving in these abodes, i.e. weeping and bemoaning bygone memories, in exactly the same way as you used to do in *Ma³sal*". (Q.)⁵, presenting these two interpretations, added "The poet might be either addressed by his two companions or he might be addressing himself, his soul, or his heart". Further, (K., N., B., T.)⁶ added that the "kāf" might relate to "šifā²i", "my cure", in V.6. So, they maintained that this verse might connote "I used to cure my grief by overflowing my tears, so I am doing the same here as I used to".

It can be summed up from the above that the first connotative interpretation of (An., A., Z., T., As.) which depicts the poet as lamenting his ill-omen for having been disappointed firstly by "*Umm al-Huwayrit* and *Umm al-Rabāb in Ma³sal*", and secondly by this

1 (Aj.-D.) (ŠMS.), fol. 12.

2 (K.) (MIQ.), p. 15; (An.) (SQS.), p. 27; (N.) (SQT.), p. 105; (B.) (ŠSJ.), p. 74; (A.) (DIQ.), p. 9; (Z.) (ŠMS.), p. 10; (T.) (SQA.), p. 6.

3 (An.) (SQS.), p. 27; (A.) (DIQ.), p. 9; (Z.) (ŠMS.), p. 10; (T.) (SQA.), p. 6; (As.) (DIQ.), fol. 134.

4 (An.) (SQS.), p. 27; (B.) (ŠSJ.), p. 74; (A.) (DIQ.), p. 9; (T.) (SQA.), p. 6.

5 (Q.) (JAA.), p. 121.

6 (K.) (MIQ.), pp. 15-16; (N.) (SQT.), pp. 106-107; (B.) (ŠSJ.), p. 74; (T.) (SQA.), p. 6.

woman, in "*siqat al-liwā*", "the rim of the twisted sands", is incompatible with the interpretation of (B.) and the second connotative interpretation presented by (An., A., T.), because the latter interpretation implicitly denies that the poet was bemoaning his bad luck with women, and asserts (though implicitly) that he feels sorry for his bygone memories, which connotes that they might be happy ones. Furthermore, the interpretation of (K., N., B., T.) which asserts that the poet is desperate, depressed, and ill-omened is partially synonymous with that of (An., A., Z., T., As.). Moreover, it should be stated that the first interpretation presented by (K., An., N., B., A., Z., T.) includes the connotative interpretations of (K., An., N., B., A., Z., T., As.) altogether; and contracts a superordination-hyponymy relation with them.

The Translations:-

There is a close correspondence between (J.)'s translation, "As was your experience with Ummul-Huwairith before her, and her neighbour Ummul-Rabab in Masal", and the interpretations of (K., An., N., B., A., Z., T.). (A.)'s translation, "Even so, my soul", while it is close to one of (Q.)'s interpretations that the poet was addressing himself - which might connote his own soul - at the same time gives his translation the sense of sadness and despair, which makes it close to the interpretation of (An., A., Z., T., As.).

7.c.2- *Umm al-Huwayrit* ... *Umm al-Rabāb*

(Q., An., T.)¹ attributed to Hišām b. Muḥammad al-Kalbī, "It is the name of the wife of al-Ḥuṣayn b. Daḥḍam al-Kalbī, and her son was

1 (Q.) (JAA.), p. 121; (An.) (ŠQS.), p. 29; (T.) (ŠQA.), p. 6.

called al-Ḥārīt. To (Ṭ., B., A., As.)¹, *Umm al-Ḥuwayrīt* was the name of a woman called Hirra, who was the sister of al-Ḥārīt b. Ḥuṣayn b. ḌamḌam. Furthermore, (An., T.)² ascribed to some linguists that "*Umm al-Ḥuwayrīt*" and *Umm al-Rabāb*" are the names of two women from "*Kilāb*". It is interesting to add in S.L. the lexeme *rabāb* is a homonymy that is open to a two-fold interpretation:-

"(1) the clouds, (M.) or white clouds: (Ṣ., Ḳ.) or the clouds that one sees beneath other clouds; (Ṣ.) or clouds suspended beneath other clouds; (M.) sometimes white and sometimes black (TA.); or (2) a certain instrument of diversion (meaning of music), (Ḳ.,) having strings (TA.) with which one plays."³

Furthermore, it should be added that where "the god is conceived as a king, he will naturally be addressed as lord, and his worshippers will be spoken of as his subjects, and so we find as divine titles "*Adōn*", "lord" (whence Adonis = the god Tammuz), and "*Rabbath*", "lady" (as a title of Tanith), among the Phoenicians, with corresponding phrases among other nations, while in all parts of the Semitic field the worshipper calls himself the servant or slave (*ʿabd*, *ʿebed*) of his god, just as a subject does in addressing his king."⁴ Smith added that "the Arabs, like their northern congeners thought of deity as lordship or chieftainship is proved not only by such proper names, and by the titles "*rab*", "*rabbi*", "lord", "lady", given to their gods and goddesses, but

1 (Ṭ.) (DIQ.), fol. 5; (B.) (ṢSJ.), p. 74; (A.) (DIQ.), p. 9; (As.) (DIQ.), fol. 134.

2 (An.) (ṢQS.), p. 29; (T.) (ṢQA.), p. 6.

3 Lane. Lex. Bk. I, Vol. I, p. 1005.

4 Smith. The Religion of the Semites, p. 68.

especially by the history of the foundation of Islam. In his quality of prophet, Mohammad became a judge, lawgiver, and captain, not of his own initiative, but because the Arabs of different clans were willing to refer to a divine authority questions of right and precedence in which they would not yield to one another".¹

The Translations:-

To keep the receptor of T.L. in touch with the situation and environment of S.L. the above rather elaborate explanation is inescapable. We believe that the main task of the translator is not only to convey to the receptor of T.L. the form of the proper names without adjusting them to the phonological system of T.L., but to provide him with all available and probable denotations of them in S.L.

Turning to the translations at hand, (J.)'s translation, "Ummul-Rabab", violates the desinential inflection of S.L. because it is in the governed position, "*muḍāf ilayhi*". So it has to be pronounced and read as "*Ummi al-Rabābi*". The same remedy is equally applicable to his translation, "*Ummul Huwairith*" which has to be "*Ummi al-Huwayriti*". As far as (A.)'s translation is concerned, while the translator avoided being involved in the desinential inflection of S.L., his translation, "*Umm al-Rabat*" instead of "*Ummi al-Rabābi*" or "*al-Rabābi*" in accordance with the phonological system of S.L. might either be a deliberate or a printing error. If, and only if, it was a deliberate reading, so it could be inferred that he had in mind the image of a divine title that

1 Smith. The Religion of the Semites, p. 70.

overlaps with "Rabbath", "lady" (as a title of Tanith), among the Phoenicians, as was mentioned above.

7.c.3- *Ma³sal*

While (Q.)¹ believed it denoted "the name of a place in Najd" called "*Ma³sal al-Hij*", (T., Aj.-D., N., B., Z., As.)² believed it denoted "the name of a mountain". (K., An., A., T.)³, however, believed it denoted "the name of a place". It is clear from the above that the interpretation of (Q.) is included in that of (K., An., A., T.) and stands in a hyponymy-superordination relation with it. Furthermore, it should be pointed out that Yāqūt reported that "it was said that it is a name of a mountain, and it was said that it applied to the name of water resource that belongs to Bani^c Aqīl". According to Ibn Durayd., "It is a place of plenty date-palms and abundant water that belong to Bani^c Aqīl".⁴ Ibn Janaydil applied it both to "the mountain and the water source that is located in this place. Nowadays it is still called "*Ma³sal*" and is located in the al-Dawāsir area, a district in the upper areas of Southern Najd. To the further north of this place, there are red mountains and a source of water called "*Mūwaysil*".⁵

Furthermore, "this source of water that pours into the valley of "*al-Hamīl*" is close to the mountains and water of Juljul, al-Dahūl and Hawmal, respectively."⁶

1 (Q.) (JAA.), p. 121.

2 (T.) (DIQ.), fol. 5; (Aj.-D.) (ŠMS.), fol. 12; (N.) (ŠQT.), p. 106; (B.) (SSJ.), p. 74; (Z.) (ŠMS.), p. 10; (As.) (DIQ.), fol. 134.

3 (K.) (MIQ.), p. 15; (An.) (SQS.), p. 29; (A.) (DIQ.), p. 9; (T.) (SQA.), p. 6.

4 Yāqūt. *Mu^cjam al-Būldān*, Vol. 4, p. 364.

5 *al-^cArab*, vol. 9-10, pp. 662-663.

6 *Ibid.*

B- The Recensions:

*idā qāmatā tadawwa^a l-misku min humā
nasīma s-Sabā jā³at bi rayyā l-Qaranfulī*

(Q. 8/T. 7/S. 6/Aj.-D. 8/K. 6/An. 8/N. 8/H. /Z. 8/T. 8/As. 8/Ar. 8)¹

idā iltafatat nahwī tadawwa^a rīhu-hā

(An. 8V/T. 8V)²

bi rayyā s-Safarjalī

(Q. 8V)³

Omitted:

A./B.

1 (Q.) (JAA.), p. 121; (T.) (DIQ.), fol. 14; (S.) (DSP.), p. 146;
(Aj.-D.) (SMS.), fol. 12; (K.) (MIQ.), p. 16; (An.) (SQS.), p. 29;
(N.) (SQT.), p. 107; (H.) (MIQ.), fol. 5; (T.) (SQA.), p. 6;
(K.) (SMS.), p. 10; (Ar.) (SSM.), p. 4; (As.) (DIQ.), fol. 134.
2 (An.) (SQS.), p. 30; (T.) (SQA.), p. 6.
3 (Q.) (JAA.), p. 121.

8.b- Comment:-

8.b.1- *idā qāmatā taḍawwa^ca l-misku min-humā vs. idā iltafatat naḥwī¹
taḍawwa^ca riḥu hā*

According to (Z., As., Ar., M.)¹ the first recension mentioned above denoted "when they stood up the Musk wafted from them". As the second recension on which commentaries refrained from commenting, it can be translated as "When she turns towards me, her fragrance wafted (over me)".

The Translations:-

Both (J.)'s translation, "When they stood up, the odour of musk diffused from them", and (A.)'s translation, "When they arose, the subtle musk wafted from them", are close to the recension of "*idā qāmatā taḍawwa^ca l-misku min-humā*".

8.b.2- *l-Qaranful vs. s-Safarjal*

It has to be maintained that commentators held themselves back from explaining the denotation of "*al-Qaranful*". According to Ibn Manzūr, however, it denoted "An Indian plant of pleasant fragrance". At the same time, he attributed to Abū Ḥanīfa the interpretation, "It is the fruit of an Indian plant"². Lane, in translating this verse of the Mu^callaqa, believed it denoted "the clove"³. As to "*s-Safarjal*", it is close to "quince" in T.L.

1 (Z.) (ŠMS.), p. 10; (As.) (DIQ.), fol. 134; (Ar.) (ŠSM.), p. 5; (M.) (ŠQN.), p. 30.

2 Ibn Manzūr. Lisān al-^cArab, Vol. 13 and 14, p. 74.

3 Lane. Lex. Bk. I, Vol. II, p. 1196.

The Translations:-

There is a correspondence between the translation of (J.), "clove", (A.)'s "cloves", and the recension of "*l-Qaranful*". Furthermore, there is a close correspondence between their translation and the interpretation of Lane.

8.c- Commentaries:-

Commentators debated as to the denotation of the following:-

8.c.1- *tadawwa^ca*

While (Q., Ṭ., Aj.-Ḍ., K., An., N., T., As.)¹ believed it denoted "wafted", (Z., Ar.)² believed it denoted "diffused".

It seems clear from the above that the former interpretation has less range of denotation than the latter. In brief, it is included in the latter and it contracts a hyponymy-superordination semantic relation with it. According to Lane, it denoted:

"... said of the wind, it became in motion (T.A.,) the odour of the perfume diffused itself, or became diffused. *tadawwa^ca al-Misk* (Ṣ., Ḳ.) the musk being put in motion, diffused its odour or fragrance. One says of a woman; Verily she is sweet in the odour of her body."³

The Translations:-

While there is a close correspondence between the interpretation of (Z., Ar.) and the translation of (J.), "diffused", "wafted" as translated by (A.) is close to the interpretation of (Q., Ṭ., Aj.-Ḍ., K., An., N., T., As.).

8.c.2- *ṣ-Ṣabā*

(H.)⁴ attributed to al-Ḥalīl the interpretation, "It is an eastern wind, and it is called al-Ṣabā because it faces the West as though it

1 (Q.) (JAA.), p. 121; (Ṭ.) (DIQ.), fol. 15; (Aj.-Ḍ.) (ṢMS.), fol. 12; (K.) (MIQ.), p. 16; (An.) (SOS.), p. 29; (N.) (ṢQT.), p. 107; (T.) (SQA.), p. 6; (As.) (DIQ.), fol. 134.
2 (Z.) (ṢMS.), p. 10; (Ar.) (ṢSM.), p. 4.
3 Lane. Lex. Bk. , Vol. II, p. 1810.
4 (H.) (MIQ.), fol. 6.

is yearning towards it. It faces the Ka^cba". To (M.)¹ it is a gentle breeze, and the main place where it blows is the place where the sun rises when the night and the day are equal. The opposite wind of which is al-Dabūr, the South wind. Further, he attributed to the Prophet Muhammad the saying, "I achieved victory by al-Ṣaba and ^cĀ d perished by al-Dabūr". According to Lane, it denoted:

"One says al-Ṣabā (M., TA.) to signify the east wind; or an easterly wind: the wind that blows from the place of sun rise: (Mṣb.,) or the wind of which the main place whence it blows is the place where the sun rises when the night and the day are equal; the opposite wind of which is al-Dabūr. (Ṣ.,) or the wind that faces the House of God, i.e., the Ka^cba; apparently meaning that it blows from the point to the corner of the Ka^cba as though yearning to the House: (M., TA.,) or accord. to (IAr., M.,) the wind of which the place whence it blows extends from the place of the rising of the Pleiades to the tail of Ursa Major (M., K.:). It is often commended by the poets as a gentle and pleasant gale like Zephyr with us."²

It is interesting to add that pre-Islamic poets often associated this rather rare wind that blows at dawn and the early morning, with the odour of their beloved, and they often depicted it as a gentle, soft and mild breeze. Furthermore, they celebrated "*al-ḡawādi*"; "clouds that rise in the morning or the first part of the day that "*al-Ṣabā*" brings forward"³

1 (M.) (ṢQN.), p. 30.

2 Lane. Lex. Bk.1, Vol. II, p. 1650.

3 *Ibid.* p. 2235.

The Translations:-

Both the "soft breeze of Zephyr" and "the Zephyr's breath", as translated by (J.) and (A.), respectively, are close to Lane's comment "like the Zephyr with us", mentioned above. It should be added that Zephyr, which denotes a soft, gentle and mild breeze, though it partially conveys the denotation of "*al-Ṣabā*" of S.L., fails to convey its cultural denotation to the receptor of T.L.

8.c.3- *rayyā*

While (Q., K., N.)¹ believed it denoted "smell", (Ṭ., Aj.-Ḍ., An., T., Z., As., Ar.)² believed it denoted "fragrance". It can be inferred from the above that the interpretation of (Q., K., N.) includes that of (Ṭ., Aj.-Ḍ., An., T., Z., As., Ar.) and contracts a superordination-hyponymy relation with it.

The Translations:-

(J.)'s translation, "smell", on the one hand, is very close to the interpretation of (Q., K., N.); (A.)'s translation, "fragrance", on the other hand, is close to the interpretation of (Ṭ., Aj.-Ḍ., An., T., Z., As., Ar.).

1 (Q.) (JAA.), p. 121; (K.) (MIQ.), p. 16; (N.) (SQT.), p. 107.

2 (Ṭ.) (DIQ.), fol. 15; (Aj.-Ḍ.) (ŠMS.), fol. 12; (An.) (ŠQS.), p. 30; (T.) (SQA.), p. 6; (Z.) (ŠMS.), p. 10; (As.) (DIQ.), fol. 134; (Ar.) (ŠSM.), p. 4.

The Recensions:-

*ka·²annī gadāta. l-bayni yawma taḥammālū
ladā samurāti l-ḥayyī nāqifu ḥanzalī*

(Q. 9/An. 4/B. 4/A. 4/Z. 4/T. 4/As. 4/Ar. 3)¹

takammašu

(B. 4V)²

Omitted:

T./S./Aj.-D./K./N./H.

1 (Q.) (JAA.), p. 121; (An.) (ŠQS.), p. 23; (B.) (ŠSJ.), p. 72;
(A.) (DIQ.), p. 9; (Z.) (ŠMS.), p. 8; (T.) (ŠQA.), p. 3; (As.) (DIQ.),
fol. 133; (Ar.) (SSM.), p. 3.

2 (B.) (ŠSJ.), p. 72.

9.B- Comment:

9.b.1- *taḥammalū* vs. *takammaṣu*

Though (Q., K., An., B., A., Z., T.)¹ agreed that "*al-taḥammul*" in this context denotes "departure", they differed, however, as to its precise syntactic function.

While (K., A., Z.)² believed that the action took place in the past, i.e. "They departed", (B., T.)³ believed it to be in the continuous present tense, i.e. "They are departing". The latter interpretation can be understood as denoting that they have not yet departed but are loading so as to depart, i.e. they are in the process of departing.

As to the denotation of "*takammaṣu*", Lane gave the following definition:

"*Kamaṣa*; He, a man, was or became quick in pace; (K.;) as also *takammaṣa* (S., K., TA.) and *inkamaṣa*; (K., TA.;) in relation to pace and to work: (Iktt. :) or quick and sharp or vigorous or effective; (A., TA.,) you say "*inkamaṣa al-farasu fi sayrihi*", The horse was quick in his going or pace, (A.,) and *inkamaṣa fi amri hi*, He hastened, or was sharp or vigorous or effective, in his affair."⁴

The Translations:-

Both translators adopted the recension of "*taḥammalu*". Furthermore, while (J.)'s translation, "the day they parted", is close to the interpretation of (K., A., Z.), (A.)'s "loaded to part" is close to the interpretation of (An., B., T.).

1 (Q.) (JAA.), p. 121; (K.) (MIQ.), p. 12; (An.) (SQS.), p. 23; (B.) (SSJ.), p. 72; (A.) (DIQ.), p. 9; (Z.) (SMS.), p. 8; (T.) (SQA.), p. 3.

2 (K.) (MIQ.), p. 12; (A.) (DIQ.), p. 9; (Z.) (SMS.), p. 8.

3 (B.) (SSJ.), p. 72; (T.) (SQA.), p. 3.

4 Lane, Lex., Bk. 1, vol. III, p. 2631.

9.C- Commentaries:

Commentators debated the precise denotations of:

9.c.1- *Samurāt*

According to (Q., B., A.)¹ it denoted the trees of "*umm-ḡaylān*", i.e. "a species of the trees called "*udāt*"; (Mgh., Mṣb.) the species of trees called "*sidr*", the fruit of which is said to be sweeter than honey. (TA., Lth., Ish.) say that it is the same as the trees of "*ṭalḥ*". (Q., B., A.)³ added: "It yields Gums-Arabica". (K., An., T.)⁴ thought it denoted "thorny trees". To (Z.)⁵ it denoted "the tree of *ṭalḥ*", i.e. *Acacia gummifera*. From the above it can be inferred that there is partial synonymity between the interpretation of (Q., B., A.) and (Z.)'s. Both these interpretations in their turn are included in the interpretation of (K., An., T.), and contract a hyponymy-superordination semantic relation with it.

According to Lane:

"It is a certain kind of tree well known as *ṭalḥ*, (M., K.) It is the acacia, or mimosa, or *gummifera* which produces the gum-Arabic. It is more commonly called acacia. The large kind of it is called *udāt*. (Ṣ., Mṣb.;). It grows in al-Ḥijāz, Egypt, Nubia and other countries. Its fruits are covered by curved thorns: the places in which it grows are the interior valleys. It is that species of *idāt* which is the largest in its thorns, and the hardest in respect of its wood and the best in respect of its gum. (Ish.) says that it is a tall tree affording a shade in

1 (Q.) (JAA.), p. 121; (B.) (ṢSJ.), p. 72; (A.) (DIQ.), p. 9.
2 Lane, Lex. Bk. I, Vol. I, p. 2319.
3 (Q.) (JAA.), p. 121; (B.) (ṢSJ.), p. 72; (A.) (DIQ.), p. 9.
4 (K.) (MIQ.), p. 12; (An.) (SQS.), p. 23; (T.) (SQA.), p. 4.
5 (Z.) (SMS.), p. 8.

which men and camels repose, with few leaves, long and large branches, with many thorns and with great trunk. In the (Ş.) "samur" is pl. of "samurā". So, "yā aṣḥāb al-Samurā" O people of the gum acacia tree in a saying of the prophet was addressed to the person meant in Qurʾān (xiviii 18)."¹

al-Dīnawarī quoted al-Kīlābī as saying "the "Samurāt" are synonymous with trees of "al-Taḥ" and they are synonymous with that species of trees which is colloquially called "Um Gaylān". They yield liquids called *al-Dawdam* and *al-Hudāl*, the former of which is black-red in colour, with which women used to rub their faces, and the latter is a liquid which looks like blood."² Furthermore, al-Dīnawarī quoted al-Farrāʾ as saying "al-Dawdam was regarded by the Arabs as *al-Samurāt* menstrual blood"³ It is interesting to add that "new-born children's heads used to be rubbed with this gum to keep away the *jinn*", "just as they used to be daubed with the blood of the sacrifice called *acīca*"; "because the blood of menstruation which is one of the strongest of charms in most countries, and so it was among the Arabs, has supernatural qualities among all races."⁴

It should be added that "the impurity of menstruation was recognized by all the Semites, as in fact by all primitive and ancient peoples. Among savages this impurity is distinctly connected with the idea that the blood of menstruation is dangerous to man. So is the case among the Romans and the Arabs. A great variety of supernatural powers attaching themselves to a woman in this condition. Such amulets are called by the Arabs *tanjīs*, *munājasa*; and it is explained that the

1 Lane, Lex., Bk. 1, vol. 11, p. 1425.

2 al-Dīnawarī, Kitāb al-Nabāt, p. 87.

3 Ibid, p. 89.

4 Smith, The Religion of the Semites, p. 133.

heathen Arabs used to tie unclean things, dead men's bones, and menstruous rags, upon their children to avert the jinn and the evil eye."¹

The Translations:-

(J.)'s translation, "the acacia shrubs", can be regarded as partially close to the interpretation of (Q., B., A., Z.). His translation, "in the gardens of the tribe", is redundant as it neither corresponds to the S.L. text nor to any of the above-mentioned commentaries. There is a close correspondence, however, between (A.)'s translation, "acacias", and the interpretation of (Q., B., A., Z.) and that of (M., K.) as presented by Lane.

From the discussion that has just been given, it becomes evident that both translators fall far short of conveying the cultural and connotative denotation of this lexeme to the receptor of the T.L.

9.c.2- *nāqifu ḥanzālī*

(K., An., B., A., Z., T.)² believed it denoted "the filliping of a colocynth to extract its seeds to eat". (B.)³ maintained that an Arab, before plucking off a colocynth, used to fillip it, to see whether it was ripe or not. To (Ar.)⁴ it denoted "the breaking of the pods of colocynth". The latter interpretation, as it is clear, includes the former and contracts a superordination-hyponymy relation with it. To shed more light on the denotation of the lexeme "*nāqif*" it is useful to examine Lane's explanation:-

"He broke *habīd*, (Lth., L., K.) colocynths: (Lth., L.:)
or (in the K.,) he cooked *habīd* i.e. colocynth or their

1 Smith, The Religion of the Semites, pp. 447-8.
2 (K.) (MIQ.), p. 12; (An.) (ŠQS.), p. 23; (B.) (SSJ.), p. 72;
(A.) (DIQ.), p. 9; (Z.) (SMS), p. 8; (T.) (ŠQA). p. 3.
3 (B.) Ibid.
4 (Ar.) (SSM.), p. 3.

seeds , extracted colocynth-seeds to eat. One says *huwa yatahabbad* , He took a colocynth or colocynths, and broke it, or them, (Ş., L. :) he broke a colocynth, or colocynths, and ate its, or their, seeds (L. :) and *ihtabad*, He pierced colocynths with his beak and ate their seeds (T., L. :) and he took the seeds, or dry colocynths, and put them in a place, and poured upon them water, and rubbed and pressed them with the hand, then poured off from them the water."¹

Furthermore, (K., An., B., A., Z., T., Ar.)² were almost unanimous that "*nāqifu ḥanḩal*", in this context, connotes that the poet was so disappointed, and sad after the departure of (or during the departure of) the inhabitants (the beloved) from the lodgings, he could not control the outpouring of his tears. The same holds true with "he, who when extracting the seeds of colocynth to eat, cannot control the shedding of his tears owing to the colocynth's pungent flavour and smell".

It is interesting to mention that "no one eats the pods of the colocynth, or the colocynth itself, unless he is desperately poor, e.g. the *ṣa^cālīk* who used to urge their sons to collect and eat it"³. Taken together, it is plausible to suggest that the poet lost everything and became as poor and destitute as " *ṣa^clūk*", or any desperately poor person, after the departure of the inhabitant from the lodgings.

The Translations:-

While (J.)'s translation, "breaking the pods of the wild colocynth", is close to the interpretation of (Ar.), (A.)'s translation, "splitting colocynth" is partially close to the interpretation of (K., An., B., A., T.). Both translations, however, do not convey the cultural nor the connotative denotation of S.L. to the receptor of the T.L.

1 Lane, *Lex.*, Bk. 1, vol. III, p. 2875.

2 (K.) (*MIQ.*), p. 12; (An.) (*SQS.*), p. 23; (B.) (*SSJ.*), p. 72; (A.) (*DIQ.*), p. 9; (Z.) (*SMS.*), p. 8; (T.) (*SQA.*), p. 35; (Ar.) (*SSM.*), p. 3.

3 al-Qaysī, N., al-Bayātī, A., ^cAbd al-Latīf, M., *Tārīḩ al-Adab al-^cArabī*, p. 250.

B- The Recensions:-

*alā rubba yawmin ṣālihin la-ka min humā
wa lā siyyamā yawmin bi Dāratā Juljuli*

(Q. 10/S. 8/N. 8/Z. 10/T. 10/As. 10)¹

la-ka min hunna ṣālihin

(T. 8/Aj.-D. 10/K. 8/An. 10/H. 8/B. 9/A. 9/Z. 10/T. 10/As. 10)²

kāna minhunna ṣālihin

(Ar. 10/Z. 10V)³

lī min l-bīdī ṣālihin

(Q. 10V)⁴

ṣālihin la-ka min humāb.

(N. 10V/B. 9V/T. 10V)⁵

yawmun

(Q. 10/T. 8/S. 8/K. 8/An. 10/H. 8/B. 9/A. 9/T. 10)⁶

yawman

(Aj.-D. 10)⁷

1 (Q.) (JAA.), p. 122; (S.) (DSP.), p. 146; (N.) (SOT.), p. 109;
(Z.) (SMS.), p. 10; (T.) (SQA.), p. 7; (As.) (DIQ.), fol. 135;

2 (T.) (DIQ.), fol. 16; (Aj.-D.) (SMS.), fol. 13; (K.) (MIQ.), p. 17;
(An.) (SQS.), p. 32; (H.) (MIQ.), fol. 7; (B.) (SSJ.), p. 75;
(A.) (DIQ.), p. 10; (Z.) (SMS.), p. 10; (T.) (SQA.), p. 7;
(As.) (DIQ.), fol. 135.

3 (Ar.) (SSM.), p. 5; (Z.) (SMS.), p. 10.

4 (Q.) (JAA.), p. 122.

5 (N.) (SOT.), p. 109; (B.) (SSJ.), p. 75; (T.) (SQA.), p. 7.

6 (Q.) (JAA.), p. 122; (T.) (DIQ.), fol. 16; (S.) (DSP.), p. 146;
(K.) (MIQ.), p. 17; (An.) (SQS.), p. 32; (H.) (MIQ.), fol. 7;
(B.) (SSJ.), p. 75; (A.) (DIQ.), p. 10; (T.) (SQA.), p. 7.

7 (Aj.-D.) (SMS.), fol. 13.

10.B- Comment:-

Commentators and grammarians disagreed as to the following:

10.b.1- *yawmun* vs. *yawmin* vs. *yawman*

Those who adopted the recension of "*yawmun*" were of the opinion that *yawm* is in the nominal case, and "*mā*" is a relative pronoun conveying the semantic functions of *al-ladī*, "that". So, the subject of the relative clause is suppressed. Basically, the sentence is:

"*Siyyamā al-yawmu al-ladī huwa*", "and especially this day". This argument, however, does not hold water in the opinion of those who adopted the recension of "*yawmin*". (N., T.)¹ argued: "Whilst it is acceptable to suppress the conjunctive pronouns, this is not the case with the separative pronouns". They continued, "It is grammatically acceptable to say *al-ladī akalta hubzan* instead of *al-ladī akaltahu hubzun*, "that which you ate was bread", wherein the conjunctive pronoun is suppressed. However, it is not acceptable to say *al-ladī marartu Zaydan*, "whom I passed was Zayd", instead of "*al-ladī marartu bi hi Zaydan*" "whom I passed was Zayd". To (Aj.-D.)², "*yawman*" is in the objective case.

To sum up, linguists who adopted the recension of *yawmun* believed that *mā* is expletive and is used simply for emphasis, "*yawm*" is in the genitive case being governed by *sīyya*, "especially". The full sentence is: "*wa lā sīyya yawmin*", "and especially one day".

It seems from the above that both recensions convey a single semantic message that is: "especially, or particularly".

1 (N.) (SQT.), p. 109; (T.) (SQA.), p. 7.

2 (Aj.-D.) (SMS.), fol. 4.

10.b.2- *humu* vs. *hunna* vs *humā* vs. *l-bīdā*

Though "*humā*" is a dual form of personal pronoun that could denote two women, (Q.)¹ thought it denoted "the women". Whilst commentators who adopted the recension of "*hunna*" were almost unanimous that it denoted "the women", (Aj-D.)² thought it denoted "*Ummi al-Huwayrit*" and "*Ummi al-Rabāb*". (N., B., T.)³ maintained that those who read it as "*min humna*" thought that the poet meant "the women and their people".

As far as the recension of "*l-bīdā*" is concerned, it can be translated into T.L. as "the fair-skinned women".

Having reached this point in the presentation, it is of interest to point out that the variant recensions of this verse have not only baffled commentators but also the learned scholar Abū al-^cAlā' al-Ma^carrī (973-1057 A.D.). In his book (*Risālāt-al-Ġufrān*) (The Message of Forgiveness), he made Ibn al-Qāriḥ visit the world of hell where he met the poet. The former asked the poet, "Could you tell me how you read the verse:

*"alā rubba yawmun la ka min humu ṣāliḥin
wa lā siyyamā yawmun bi Dārata Juljulī"*

Did you render it as "*min huma*" or "*min hunna*"? Could you tell me how you read "*yawm*"? Did you read it as "*yawmun*", "*yawman*" or "*yawmun*"? Furthermore, could you tell me whether you read in the lightened or stressed form?" Imru' al-Qays replied, "I rendered it in "*Zihāf*", a rhythmic deviation, i.e. "*min hunna*". Moslem scholars, however, amended it to suit their taste and I don't mind the way they amended it."⁴

The Translations:

(J.)'s translation, "Behold, how many pleasant days have you spent with them", is close to the recension of "*min hunna*". (A.)'s translation, "Oh yes, many a fine day I've dallied with the white ladies", is close to the recension of "*lī min l-bīdā*".

1 (Q.) (JAA.), p. 122.

2 (Aj-D.) (SMS.), fol. 13.

3 (N.) (SQT.), p. 109; (B.) (SSJ.), p. 75; (T.) (SQA.), p. 7.

4 al-Ma^carrī, Abū al-^cAlā', *Risālāt al-Ġufrān*, p. 317.

10.C- Commentaries:-

Commentators disagreed as to the denotation of the following:

10.c.1- *ṣālih*

While (An., T.)¹ believed it denoted "a happy and joyful day", (Z., Ar.)² thought it denoted "a pleasant day in which the poet had ease, carefree and warm amusement with women". (M.)³ believed it denoted "a fine day in which the poet dallied with them".

It is clear from the above presentation that the interpretation of (An., T.) is partially synonymous with that of (Z., Ar.). Both of them, however, have a wider range of denotation than that of (M.). Briefly, they include that of (M.) and contract a superordination-hyponymy semantic relation with it.

The Translations:-

There is a close correspondence between the translation of (J.), "pleasant days have you spent with them", and the interpretation of (Z., Ar.). Similarly, there is a close correspondence between the translation of (A.), "many a fine day I've dallied with (the white ladies)", and the interpretation of (M.).

10.c.2- *Dārata Juljulī*

(T., K., B., A.)⁴ believed it denoted *al-ḥimā*, i.e. the sanctuary of the tribe". (An., T.)⁵, it should be noted, attributed this interpretation to *al-Aṣma^cī* and *Abū^cUbaydā*. To (Z., As., Ar.)⁶ it denoted

1 (An.) (SQS.), p. 32; (T.) (SQA.), p. 7.

2 (Z.) (SMS.), p. 10; (Ar.) (SSM.), p. 5.

3 (M.) (SQN.), p. 34.

4 (T.) (DIQ.), fol. 16; (K.) (MIQ.), p. 17; (B.) (SSJ.), p. 75;
(A.) (DIQ.), p. 10.

5 (An.) (SQS.), p. 32; (T.) (SQA.), p. 7.

6 (Z.) (SMS.), p. 10; (As.) (DIQ.), fol. 135; (Ar.) (SSM.), p. 5.

"a rivulet". According to al-Bakrī, "it is located by Kinda's water source". Further, he quoted Abū Ubayda as locating it in the lodging of Kinda".¹ Yāqūt quoted Ibn Durayd as saying: "It is located between Šu^cbī and Gāsalāt and between the valley of al-Mīyāh. and al-Bardān".²

It is interesting to add that references of S.L. failed to provide the precise denotation of the "Dārā". Abū Ḥātim quoted al-Aṣmā^cī as saying: "The *Dārā*, of which we are informed there are sixteen in the Arab lands, is a wide space of either flat or rugged land surrounded and encompassed by mountains".³ According to Yāqūt, "It is a depressed tract of land among mountains". He quoted Abū Manšūr via al-Aṣmā^cī as saying: "It is a round tract of sand with a space in the middle".⁴ al-Bakrī quoted Abū Ḥātim via al-Aṣmā^cī as saying "a tract of land encompassed by mountains". Furthermore, he reported that it denotes "a rounded tract of sand about two miles in diameter".⁵ Lane gave the following explanation:

"A round space of sand; (Ḳ.) as also *dayra* (TA.) accord. to (As.) a round tract of sand with a vacancy in the middle; as also *dawratun* or as others say, *dawrātun* and *dawwārātun* and *dayra* and sometimes people sit and drink there. (T.) And any wide space of land among mountains. (Ḳ.) it is reckoned among productive low lands. (AHn.) or a plain, or soft tract of land encompassed by mountains: (A.) or a wide and plain space of land so encompassed.

1 al-Bakrī. Mu^cjām mā asta^cjam, p. 389.

2 Yāqūt al-Ḥamawī. Mu^cjām al-Buldān, vol. 2, p. 528.

3 al-Aṣmā^cī. Kitāb al-Dārāt, pp. 4-5.

4 Yāqūt al-Ḥamawī. Mu^cjām al-Buldān, vol. 2, p. 536.

5 al-Bakrī. Mu^cjam mā asta^cjam, p. 335.

(As.) or, i-q. *buh̄ratun* except that this is always plain, or soft, whereas a *dārā* may be rugged and plain, or soft. (Abu-Fak as, Kr.) or any clear and open space among sands. (TA.) And any place that is surrounded and confined by a thing."¹

Moreover, commentators² except (K., N.) are unanimous in the belief that the incident of *Dārata Juljul* is the main reason that inspired the poet to compose this poem. Those commentators quoted al-Farazdaq's report on this incident which he ascribed to al-Aṣmā^CI. He reported:

"*Dārata Juljul* is a rivulet wherein the poet came across his cousin ^CUnayza or Faṭīma, whom he loved, and made many approaches to marry her. However, all in vain. On a certain day, the tribe had taken down their tents and were moving camp. The women came behind the rest of the travelling party with the servants and luggage; in howdajes fixed on the backs of camels. The poet, seeing that his beloved had retired with a group of maidens to a pool, called *Dārata Juljul*, where they were going to bathe nude, and noticing that the guards of the tribe were out of sight, seized the opportunity, he came out, and sat on their clothes. He then proclaimed loudly that whoever wanted to get her clothes back, would have to present herself before him naked, where he can gaze at her from the front and back. They beseeched, adjured, and pleaded; but all in vain. As it began to grow late, being afraid that they might not be able to catch up with the rest of the

1 Lane. Lex. Bk. I, Vol. I, p. 931.

2 See p. 205.

travelling party; they gave in to the poet. All of the maidens, save ^cUnayza, presented themselves to him in succession and got their clothes. Again she beseeched and pleaded with him. But all in vain. Finally, she gave up, and having done what he demanded she recovered her clothes. The maidens, then, reproached him, "You made us hungry by chasing us". He asked them, "If I slaughtered my beast, would you eat?". "Yes!", they replied happily. He, therefore, slaughtered his only beast. The servants made fire, and the poet went on cutting the fatty meat into pieces, while the celebrated maidens were throwing it on the embers. At the same time, the poet had nothing left on which to ride, the maidens did not hesitate to carry his belongings. So, they divided the skin, and the saddle, pads, etc., of his beast among them and carried them. He asked ^cUnayza, who was carrying nothing, "O daughter of the generous, I can't walk home, so would you let me ride with you?". After long hesitation, she agreed to carry him on the back of her he-camel. As they set off, he started sneaking his head into her howdah and snatching kisses from her now and then. Whenever she refused, he made her howdah sway. He accompanied her till he had almost reached the dwellings of his own tribe, where he left them. There, he remained till the darkness of night advanced and prevailed over the place, then he went to his own dwelling."

The Translations:-

Though both translators transliterated the toponymy of "*Dārat Juljul*" and explained to the receptor of T.L. its denotation as reported by all commentators except (K., N.), neither of them shed any light on the denotation of *Dārā* which the above study endeavours to clarify.

B- The Recensions:-

*fa fāḍat dumū^cu l-^cayni mir-nī ṣabābatan
^cala n-naḥri ḥattā balla dam^ciya miḥmalī*

(Q. 11/T. 7/S. 7/Aj.-D. 9/K. 7/An. 9/N. 9/H. 7/B. 9/A. 9/Z. 9/T. 9/
Ar. 9)¹

wa fāḍat

(As.)²

1 (Q.) (JAA.), p. 122; (S.) (DIQ.), p. 146; (Aj.-D.) (SMS.), fol. 13;
(K.) (MIQ.), p. 16; (An.) (SQS.), p. 31; (N.) (ŠQT.), p. 108;
(H.) (MIQ.), fol. 6; (B.) (SSJ.), p. 74; (A.) (DIQ.), p. 9;
(Z.) (SMS.), p. 10; (T.) (SOA.), p. 6; (Ar.) (SSM.), p. 5.
2 (As.) (DIQ.), fol. 135.

11.b- Comment:

11.b.1- *fa* vs. *wa*

For the explanation of the semantic and syntactic function of "*fa*" and "*wa*", see p. 140-2.

The Translations:

There is a close correspondence between both "so" and "then" as translated by (J.) and (A.) respectively and the recension of "*fa*".

11.c- Commentaries:-

Commentators debated the following:-

11.c.1- The precise syntactic function of the lexeme "ṣabābatan" in the hemistich "fa fāḍat dumū^cu l^cayni minnī ṣabābatan"

(Aj.-D., K., An., N., B., T.)¹ considered it an infinitive *maṣḍar* in a circumstantial or present case "ḥāl". To support this interpretation, (An., T.)² quoted Q.LXXI.17: "anbata kum min al-ardī nabātan", "And God caused you to grow out of the earth"³, and (N., T.)⁴ quoted Q.LXVII.30: "qul ara^ʔaytum in aṣbaḥa mā^ʔukum ḡawrā", "What think you? If in the morning your waters have vanished into the earth"⁵. Furthermore, (An., N., T.)⁶ maintained that "it might be an infinite on account of which something is done", i.e. "maf^cūl li ajlihi". (N.)⁷ attributed this interpretation to Sībawayh, who, as (N.) maintained, quoted Ḥātim al-Ṭā^ʔī as saying:

"wa aḡfiru^c awrā^ʔa l-karīmi iddiḥārahū
wa a^criḍu^c an ṣatmi l-la^ʔīmi takarrumā"

"I forgive the harsh language of the noble, that I may treasure him up, and I refrain from the abuse of the vile out of generosity."

(Z., Ar.)⁸ favoured this interpretation, and to support it further (Z.)⁹ quoted Q.II.19: "yaj^calūna aṣābi^cahum fī adānihim ḥadāra al-mawti", "they put their fingers in their ears against the thunderclaps, fearful of death".¹⁰

1 (Aj.-D.) (SMS.), fol. 13; (K.) (MIQ.), p. 16; (An.) (SQS.), p. 31; (N.) (SQT.), p. 108; (B.) (SSJ.), p. 74; (T.) (SQA.), p.

2 (An.) (SQS.), p. 31; (T.) (SQA.), p. 7.

3 Arberry, A. J. The Koran Interpreted, p. 609.

4 (N.) (SQT.), p. 108; (T.) (SQA.), p. 7.

5 Arberry, A. J. The Koran Interpreted, p. 598.

6 (An.) (SQS.), p. 31; (N.) (SQT.), p. 108; (T.) (SQA.), p. 7.

7 (N.) (SQT.), p. 108.

8 (Z.) (SMS.), p. 10; (Ar.) (SSM.), p. 5.

9 (Z.) (SMS.), p. 10.

10 Arberry, A. J. The Koran Interpreted, p. 3.

The Translations:-

On the one hand there is a close correspondence between the interpretation of (Z., Ar.) and the translation of (J.), "on account of the tenderness of my love". On the other hand, (A.)'s translation, "of passionate yearning", is close to the interpretation of (Aj.-D., K., An., N., B., T.).

11.c.2- *naḥr*

While (Q., K., An., N., B., T.)¹ thought it denoted "breast", (Ar.)² thought it denoted "the upper part of the breast". It is obvious that the former interpretation includes the latter and contracts a superordination-hyponymy semantic relation with it. Lane provided the following explanation:-

"*naḥr* (Ṣ., Mṣb.) or *naḥr al-ṣadr* (A., K.). The uppermost part of the breast, or chest; (A., K.) as also *al-manḥūr* (Sb., IB., K.) or the place of the collar or necklace: (A., K.) or that part of the breast or chest which is the place of the collar or necklace; (Ṣ., Mṣb.) so according to Abū ^CUbayda (TA.) *tarb* is also called *al-manḥār*(Ṣ.:) or the breast or bosom or chest itself. (TA.:) or *al-nūḥūr* the pl. is also applied to the breasts or chests. (Mṣb.) and (A.) or *al-manḥar* (Ṣ., A., Mṣb., K., TA.) also signifies the part in which a camel is stabbed, or stuck), (A., TA.) where the windpipe commences, in the uppermost part of the breast (TA.) or the place where the *hadī* (or an animal brought as an offering to Mecca or to the Ka^Cba or to the Ḥaram,

1 (Q.) (JAA.), p. 122; (K.) (MIQ.), p. 16; (An.) (SQS.), p. 31;
(N.) (SOT.), p. 108; (B.) (SSJ.), p. 74; (T.) (SQA.), p. 7.
2 (Ar.) (SSM.), p. 5.

such as camel, cow, bull, sheep, or goat to be sacrificed) is stabbed, or stuck (Ş., Қ.) or the place, in the throat where a beast is stabbed, or stuck."¹

The Translations:-

While there is a close correspondence between (J.)'s translation, "breast", and the interpretation of (Q., K., An., N., B., T.), (A.)'s translation, "throat", is partially close to the interpretation of (Ar.) and that of (A., Қ., Ş., Mşb., Sb., IB., K., TA.) as reported by Lane.

¹ Lane. Lex. Bk. I, Vol. III, p. 2774.

B- The Recensions:-

wa yawma ʿaqartu lil-ʿadārā maṭiyatī
fa yā ʿajabān min raḥlihā l-mutaḥammilī

(Q. 12/Aj.-D. 11/K. 9/N. 9/H. 9/B. 10/A. 10/As. 11)¹

fa yā ʿajabī

(S. 9)²

li raḥlihā

(T. 9/An. 11)³

fa yā ʿajaban min kūrī hā

(Z. 11/Ar. 11)⁴

1 (Q.) (JAA.), p. 122; (Aj.-D.) (SMS.), fol. 13; (K.) (MIQ.), p. 18;
(N.) (SQT.), p. 111; (H.) (MIQ.), fol. 7; (B.) (SSJ.), p. 75;
(A.) (DIQ.), p. 11; (As.) (DIQ.), fol. 135.
2 (S.) (DSP.), p. 146.
3 (T.) (DIQ.), fol. 17; (An.) (SOS.), p. 33.
4 (Z.) (SMS.), p. 11; (Ar.) (SSM.), p. 6.

-12.B- Comment:-

12.b.1- *yā^cajabī vs. yā^cajaban*

(N., Z., T., Ar.)¹ maintained that the final "alif" in *ya^cajabā* is a substitute for (*yā*) of the first person. Basically, the sentence is "*yā^cajabī ḥḍar*", "O my wonder be present!". It is quite analogous with "*yā ḡulāman aqbīl*", "O lad come!", which, in its turn, is analogous with "*yā ḡulāmī aqbīl*". (N.)² attributed to al-Zajjāj the belief that the verb of surprise in (Q.XI.75), "*yā waylatā a²alidu wa anā^c ajūz*", "She said, Woe is me!³ Shall I bear, being an old woman", is "*yā waylatī*", wherein the final "*yā*" is commuted for "*alif*".

It can be concluded from the foregoing discussion that in accordance with the explanation of (N., Z., T., Ar.), grammarians were of the opinion that "*ya^cajabā*" is semantically synonymous with "*ya^cajabī*".

12.b.2- *ajabā li vs. ajaban min*

According to (A.)⁴ "*ajaban*" was liable to a two-fold syntactic interpretation: (1) an indefinite vocative; (2) an infinitive and the vocative is apocopated. As for the sentence at hand, basically it is: "O people witness my wonder!". He continued, "The Arabs would use vocative when they intend to magnify and intensify the signification of a certain statement".

To sum up, it can be inferred from the above that both recensions convey a single semantic message, that is, "Oh, how wonder ...!". Concerning the prepositions "*min*" vs. "*li*", it can be concluded from

1 (N.) (ŠQT.), p. 113; (Z.) (ŠMS.), p. 11; (T.) (ŠQA.), p. 8; (Ar.) (ŠSM.), p. 6.

2 (N.), *ibid.*

3 Arberry, J. A. The Koran Interpreted, p. 220.

4 (A.) (DIQ.), p. 10.

the commentaries of both recensions that there is an overlap between their denotations.

Summing up, it can be concluded from the above discussion that both recensions, according to the commentaries, to some extent convey a single semantic message. To put it more precisely, these recensions do not throw an obstacle on the way of the translator of T.L.

12.b.3- *raḥl* vs. *kūr*

Since commentators who adopted the recension of "*raḥl*" refrained from clarifying its denotation, it is worthwhile to consult Lane's explanation:

"*raḥl al-ba^cīr*, aor., (Ṣ., Mgh., Ḳ.) infin. *al-raḥl* (Ṣ., Mṣb.) He saddled the camel; he bound, (Ṣ., Mgh., Mṣb.) or put, the *raḥl* upon the camel; (Ṣ., Mgh., Mṣb., Ḳ.);) as also *irtaḥalahu*: (T., TA.:) and *irtaḥaltu al-ba^cīra*, I rode the camel either with "*qītb*" saddle, or on his bare back".¹

To (Z., Ar.)² "*kūr*" denoted the "*raḥl*" of the camel, i.e. the saddle with its apparatus.

According to Lane, it denoted,

"A camel's saddle of the kind called "*raḥl*" (Ḳ., TA.) as also *makwar* (Ḳ.) and *mukawwar*: (Tṣ., L.:) or a *raḥl* with its apparatus: (Ṣ., Mṣb., Ḳ.:) pronounced by many *kāwr*, but this is a mistake".³

The Translations:-

"Saddle", as translated by (J.) and (A.), might either be close to the recension of "*raḥl*", depending on Lane's explanation, or to the recension of "*kūr*", depending on the explanation of (Ḳ., TA.) as presented by Lane.

1 Lane, Lex., Bk. 1, vol. I, p. 1053.

2 (Z.) (SMS.), p. 11; (Ar.) (SSM.), p. 6.

3 Lane, Lex., Bk. 1, vol. III, p. 2637.

12.C- Commentaries:-

Controversy existed among commentators as to the following:

12.c.1- The precise syntactic function of the adverb of time, "yawm", in this verse was debated among grammarians. As a rule it ought to have been in the same case as "yawm" in the previous verse, being in coordination to it. Those who adopted the recension of "yawmun" in the previous verse thought of it as being indicative in position and subjunctive in utterance because it has an incomplete governing. To give support to this interpretation, (An.)¹ quoted the verse Q.LXXXII.17-19:

"And what shall teach thee what is the Day of Doom?
Again, what shall teach thee what is the Day of Doom?
A day when no soul shall possess aught to succour
another soul;"²

The same remedy was equally applied to the interpretation that regarded "yawm" as governed in position and indicative in the utterance because it is in coordination to "yawmin" in the previous verse.

(Aj.-D.)³ presented another explanation that puts it in the accusative case by a suppressed verb implying *adkur*, "I call to my mind, or remember a day". (K., N., Z., T.)⁴ were of the opinion that it is in the objective case, for as a rule all nouns denoting time when followed by a governed sentence, or past tense, acquire their desinential inflection. While Baṣran grammarians limited this rule to the flective tenses only, Kūfans extended it to include the inflective ones.

1 (An.) (ṢQS.), p. 34.

2 Arberry, J. A. The Koran Interpreted, p. 634.

3 (Aj.-D.) (ṢMS.), fol. 13.

4 (K.) (MIQ.), p. 18; (N.) (ṢQT.), p. 114; (Z.) (ṢMS.), p. 11; (T.) (ṢQA.), p. 8.

The Translations:-

(J.)'s translation, "And the day on which I killed", is close to the interpretation that regarded it in the objective case. (A.)'s translation, "and the day I slaughtered for the virgins", is rather in the accusative case with a suppressed verb implying "remember". In the previous verse he adopted this interpretation when he translated the second hemistich, "and especially I call to mind a day". In the next verse he used the conjunction of coordination "and" which conveys the same semantic message of the previous verse, i.e. "I call to my mind".

12.c.2- *ʿaqāra*:-

According to (Q., Ṭ., K., B., A., T.)¹ it is synonymous with "*dabaḥa*", "slaughtered". (K.)² added that it was said that it denoted "the chopping off the legs of the she-camel with a sword to stab it, lest it should escape".

It is apparent from the above presentation that (K.)'s second interpretation is included in the interpretation of (Q., Ṭ., K., B., A., T.) and it stands in a hyponymy-superordination semantic relation with it. According to Lane, it denoted:

"Somebody hacked, hamstrung him, or her, namely a beast. He struck; (Ṣ., Lath., Mgh., Mṣb.) or cut, (TA.) his camel's or her legs (L., Mgh.) with a sword (Ṣ., Lath., Mgh., O., Mṣb., TA.,) while the beast was standing. He cut one of his or her legs previously to stabbing the animal, that it might not

1 (Q.) (JAA.), p. 122; (Ṭ.) (DIQ.), fol. 17; (K.) (MIQ.), p. 18; (B.) (ṢSJ.), p. 75; (A.) (DIQ.), p. 10; (T.) (SQA.), p. 8.
2 (K.) (MIQ.), p. 18.

run away while being stabbed, but might fall down, and so be within his power. Hence "*aqara al-ba^cir*". He stabbed him, namely a camel, slaughtered him by stabbing: (Az., Msb., TA.) because the slaughterer of the camel first lays bare its *irqūb*. (or hacks it, or strikes it, or cuts its legs or one of its legs with a sword (TA.) And so in the trad. "*lā aqārā fī al-Islam*" (There shall be no slaughtering of camels at the grave of the dead in the time of Islam):"¹

"Al-Baḡdādī quoted Ibn al-Sīd who, in his turn, referred it to someone else, that the latent reason for slaughtering camels at the graves of the dead in pre-Islamic days was the belief that the occupant of the grave used to slaughter camels for guests during his life time; so people rewarded him by doing the same after his death."² Another interpretation of this tradition assumes that "it is a symbol of their reverence for the dead just as it was of their reverence for their idols; so it was a last trace of their ancient custom of worshipping the dead."³ A third interpretation suggests that "the camel is the only grass-eating mammal, nourished among other things by the decomposed bones of dead people. Therefore, it seems that pre-Islamic people tried, unconsciously, in one way or another, to save their bones from being eaten by this animal, and to revenge themselves on this beast during their life time."⁴ Labīd referred to it when he said:

*"wa l-nību in ta^cru minnī rimmatan ḥalaqan
ba^cda l-mamāti fa³ innī kuntu att³aru"⁵*

"If the nību are going to eat my bones when I die I will already have taken my revenge, because I used to slaughter them."

A fourth interpretation emphasizes that "the Arabs considered the excessive slaughter of the camels as a sign of generosity and hospitality. It was reported that pre-Islamic people used to compete with each other on the slaughtering of the camels until one of them forced his opponent to give up."⁶

The Translations:-

(J.)'s translation, "killing", has a wide range of denotations. It includes the interpretations of all the above-mentioned commentaries.

1 Lane, Lex., Bk. 1, Vol. 1, p. 2107-8..

2 al-Baḡdādī, Ḥizānat al-Adab, vol. 3, p. 193.

3 Ibid.

4 Ibid, p. 194; also see Abū ^cUbayda, Kitāb Ayyām al-^cArab, pp. 295-6.

5 Dīwān Labīd, p. 63

6 Cf Abū ^cUbayda, Kitāb Ayyām al-^cArab, p. 296.

More precisely, it contracts a superordination-hyponymy semantic relation with them. (A.)'s translation, "slaughtered", which stands in a hyponymy-superordination semantic relation with that of (J.), is close to the interpretation of (Q., Ṭ., K., B., A., T.). Both translations, it has to be indicated, however, fell short of conveying the suggested cultural denotation and connotation of S.L. to the receptor of T.L.

12.c.3- *l-adārā*

While to (Q.)¹ it was subject to two interpretations: (1) virgin damsels; (2) virgin slavegirls, (Ṭ., Aj.-D., An., B., A., Z., T., Ar.)² were almost unanimous that it denoted "the virgins". To (K.)³, however, it denoted "virgin slavegirls".

To sum up, (K.)'s interpretation is synonymous with that of (Q.)'s second alternative interpretation. On the other hand, the interpretation of (Ṭ., Aj.-D., An., B., A., Z., T.) includes that of (Q., K.) and contracts a superordination-hyponymy relation with it.

The Translations:-

"Maidens" and "virgins" as translated by (J.) and (A.) respectively are partially synonymous in this context. Therefore, both translators adopted the interpretation of (Ṭ., Aj.-D., An., B., A., Z., T., Ar.).

12.c.4- *maṭiya*

While (Q., Ṭ., K., An., B., A., T.)⁴ were unanimous in believing it denoted "a she-camel", (Aj.-D., N., Z., Ar.)⁵ believed it denoted "the riding-beast". (As.)⁶ ascribed to Abū ^cUbayda the belief that "it denoted a

1 (Q.) (JAA.), p. 122.

2 (Ṭ.) (DIQ.), fol. 17; (Aj.-D.) (SMS.), fol. 13; (An.) (SOS.), p. 34; (B.) (SSJ.), p. 75; (A.) (DIQ.), p. 11; (Z.) (SMS.), p. 11; (T.) (SOA.), p. 8; (Ar.) (SSM.), p. 6.

3 (K.) (MIQ.), p. 18.

4 (Q.) (JAA.), p. 122; (Ṭ.) (DIQ.), fol. 17; (K.) (MIQ.), p. 18; (An.) (SOS.), p. 34; (B.) (SSJ.), p. 75; (A.) (DIQ.), p. 11; (T.) (SOA.), p. 8.

5 (Aj.-D.) (SMS.), fol. 13; (N.) (SQT.), p. 113; (Z.) (SMS.), p. 11; (Ar.) (SSM.), p. 7.

6 (As.) (DIQ.), fol. 135.

camel".

Summing up, it is clear from the above that the interpretation of (Aj.-D., N., Z., Ar.) includes that of (Q., T., K., An., B., A., T.) and that of Abū ^cUbayda - as reported by (As.) and contracts a superordination-hyponymy semantic relation with it.

The Translations:-

On the one hand, there is a close correspondence between (J.)'s translation, "camel", and the interpretation which (As.) attributed to Abū ^cUbayda. On the other hand, there is a close correspondence between (A.)'s translation, "riding beast" and the interpretation of (Aj.-D., N., Z., Ar.

12.c.5- *yā^cajaban/yā^cajaba:-*

(Q., T., B., A.)¹ believed that "the poet was surprised at how he slaughtered his own she-camel to feast the virgins and how they took pains to carry his she-camel's pads, saddles, etc. on their own camels". It must be noted that (As.)² ascribed this interpretation to Abū ^cUbayda. While (Aj.-D.)³ believed it denoted "the poet's lamentation of his bygone happiness" to (K.)⁴, it was subject to three probable interpretations: (1) the poet wondered at how the virgins, instead of taking shelter in the water of the pool, presented themselves to him and, later on, carried his saddle; (2) he was surprised at the virgins' willingness to carry his saddle, which he regarded as a sign of their veneration of him; (3) he laughed at how the saddle of his she-camel which had formerly sat on was now mounted on the backs of the virgins' camels. (An.)⁵ thought it denoted "the poet's admonishment of himself

1 (Q.) (JAA.), p. 123; (T.) (DIQ.), fol. 17; (B.) (SSJ.), p. 76; (A.) (DIQ.), p. 11.

2 (As.) (DIO.), fol. 135.

3 (Aj.-D.) (SMS.), fol. 13.

4 (K.) (MIQ.), p. 18.

5 (An.) (SQS.), p. 34.

for what he did, regarding it as folly and mere youthful whim". (B., A.)¹ added "the poet admonished himself for being foolish enough to have acted in this way". (Z., T., Ar.)² were of the opinion that the poet was surprised at how the virgins, who had an easy and luxurious life, accepted to load his saddle, etc., in their hawdajs.

Summing up, it can be concluded from the above that there is a partial synonymity between the interpretation of (Q., T., B., A.), Abū ^CUbayda as reported by (As.), (K.)'s second interpretation, and that of (Z., T., Ar.) . Similarly, there is a partial synonymity between the interpretation of (An.) and that of (B., A.). It can be inferred further that the interpretation of (An., B., A.) is incompatible with that of (Aj.-D.) in particular and that of (Q., T., B., A.) in general, Abū ^CUbayda's interpretation), (K.)'s second and third interpretations, and that of (Z., T., Ar.) in general ; because while the former asserts that the poet regrets his foolish behaviour, the latter interpretation, however, denies it.

The Translations:-

Both (J.)'s translation, "how pleasant was their dividing the riding camel's saddle", and (A.)'s translation, "and oh, how marvellous was the dividing of its loaded saddle", are close to the interpretation of (Q., T., B., A.), Abū ^CUbayda as reported by (As.), (K.)'s second interpretation, (Z., T., Ar.) .

1 (B.) (SSJ.), p. 76; (A.) (DIQ.), p. 11.

2 (Z.) (SMS.), p. 11; (T.) (SQA.), p. 9; (Ar.) (SSM.), p. 6.

B- The Recensions:-

*wa yā ʿajaban liḥāli baʿda irtihālinā
wa yā ʿajabā ḥijāziri l-mutabaddilī*

*"And oh, how marvellous the abode, after our departure, and oh,
how marvellous was the extravagant slaughterer"*

(Q. 13)¹

min ḥāllihā baʿda raḥlihā

"unsaddled after being saddled"

(Q. 13V)²

Omitted:

(T./S./Aj.-D./K./An./N./H./B./A./Z./T./As./Ar.)

The Translations:

While there is a close correspondence between (J.)'s translation, "O for wonder at its being unsaddled after that it was saddled; and O wonder for the slaughterer, regardless of his own interest", (A.), however, omitted it.

1 (Q.) (JAA.), p. 123.

2 Ibid.

B- The Recensions:-

*fazalla l-^cadārā yartamīna bi lahmi hā
wa šahmin ka huddābi d-dimaqsi l-mufattalī*

(Q. 14/Ṭ. 10/S. 10/Aj.-D. 12/K. 10/An. 12/N. 12/Z. 12/As. 12/Ar. 12)¹

yazallu

(B. 11/A. 11)²

wazalla

(H. 10)³

1 (Q.) (JAA.), p. 123; (Ṭ.) (DIQ.), fol. 17; (S.) (DSP.), p. 146;
(Aj.-D.) (SMS.), fol. 13; (K.) (MIQ.), p. 19; (An.) (SQS.), p. 35;
(N.) (SQT.), p. 115; (Z.) (SMS.), p. 11; (As.) (DIQ.), fol. 135;
(Ar.) (SSM.), p. 6.
2 (B.) (SSJ.), p. 76; (A.) (DIQ.), p. 11; (H.) (MIQ.), fol.
3 (H.) (MIO.), fol. 7.

14.B- Comment:-

14.b.1- While "yazallu" is in the present tense, "zalla" is in the past. The recension "fazalla" can be translated into T.L. as "then they commenced or went on".

At this point it is useful to examine the denotation of this incomplete verb. Lane gave the following explanation:

"... accord. to (Lth., TA., Kh., Mṣb.) is said only of a thing that is done in the day, or daytime; (Ṭ., Ṣ., M., O., Mṣb.) like "bāta yabītu" is said only of a thing that is done in the night. It is an incomplete (i.e. a non-attributive verb, relating to a time from sunrise to sunset: (Esh-Shihāb, TA.) one says "Such a one passed his day fasting". ... It signifies, too, "ṣāra" syn. "became", being in this sense likewise an incomplete verb diverted of that meaning of time which it radically denotes, as in the phrase in the Kur xvi 60 and xliii, "zalla wajhāhu miswadan" (his face became black): so says Ibn Mālik: (TA.:) or this means his face continues all the day black."¹

The Translations:-

There is a close correspondence between the translation of (J.), "then the maidens commenced", and the recension of "fazalla". While there is a close correspondence between (A.)'s translation, "went on", and the recension of "zalla", his use of the conjunctive of co-ordination "and" as an equivalence to the conjunctive of co-ordination "wa" in S.L. corresponds to the recension of "wa zalla". It should be added that both "commenced" and "went on" as translated by (J.) and (A.) respectively do not accurately convey the denotation of the verb "zalla" as it is illustrated above.

1 Lane, Lex., Bk. 1, vol. II, p. 1914.

14.C- Commentaries:-

Commentators debated as to the denotation of the following:

14.c.1- *yartamīna bi laḥmi hā*:-

To (Q., Aj.-Ḍ., K., N., B.)¹ it denoted "handing each other with it". Moreover, (Q.)² ascribed to al-Aṣma^cī "roasting it and then tossing it to each other". (Ṭ.)³ believed it denoted "presenting and tossing it to each other". (An.)⁴, it should be pointed out, attributed this interpretation to Abū-^cUbayda. At the same time, he quoted Ibn Ḥabīb as saying: "They started handing the meat and feeding each one the other with it". According to (A., T., As.)⁵, it denoted "presenting each other with it". (Si.)⁶ ascribed . . . to al-Sijistānī the belief that it denoted "throwing the meat on the fire to be roasted". At the same time, (An., Z.)⁷ attributed to al-Sijistānī the belief that it denoted "tossing it to each other". (Ar.)⁸, it should be added, adopted this last interpretation.

Summing up, it might become clear from the above presentation that there is a partial synonymity among the interpretations of (Q., Aj.-Ḍ., K., N., B.), (Ṭ., Abū-^cUbayda - the latter as reported by (An.) -, and (A., T., As.) . Similarly, al-Aṣma^cī's interpretation which was reported by (Q.) is partially synonymous with the interpretation attributed to al-Sijistānī, by (An., Si., Z.). Furthermore, it can be inferred that the interpretation of (Q., T., Aj.-Ḍ., K., N., B., A., T., As.) includes the interpretation ascribed to Ibn Ḥabīb by (An.)

1 (Q.) (JAA.), p. 123; (Aj.-Ḍ.) (ŠMS.), fol. 13; (K.) (MIQ.), p. 19; (N.) (ŠQT.), p. 116; (B.) (ŠSJ.), p. 76.
 2 (Q.) (JAA.), p. 123.
 3 (Ṭ.) (DIO), fol. 17.
 4 (An.) (SOS), p. 35.
 5 (A.) (DIQ.), p. 11; (T.) (ŠQA.), p. 9; (As.) (DIQ.), fol. 135.
 6 (Si.) (DIO), fol. 4.
 7 (An.) (SOS), p. 35; (Z.) (SMS.), p. 11.
 8 (Ar.) (SSM.), p. 6.

and contracts a superordination-hyponymy semantic relation with it.

The Translations:-

There is a partial correspondence between the interpretation of (al-Aṣma^cī) which was reported by (Q.), and al-Sijistānī, as reported by (An., Si., Z.) and (J.)'s translation, "throwing her flesh (i.e. the flesh of his camel) into the kettle". Similarly, there is a partial correspondence between (A.)'s translation, "tossing its hacked flesh about", and the interpretation of (al-Sijistānī) - as reported by (An., Z.) - and (Ar.) .

14.c.2- *huddāb*

To (Aj.-D., K., N., B., T., As.)¹ it denoted "the fringe or end or extremity of a garment that has not been woven perfectly". (An.)² attributed this interpretation to al-Aṣma^cī. (Z., Ar.)³ thought it denoted "an epithet applied to a loose thing, e.g. the eyelash; or the loose end of a garment".

It is apparent from the above that (Z., Ar.)'s interpretation includes that of (Aj.-D., K., N., B., T., As.) and contracts a superordination-hyponymy semantic relation with it.

The Translations:-

There is a close correspondence between the translation of (J.), "the loose fringes", and the interpretation of (Z., Ar.). At the same time, (A.)'s translation, "fringes" is close to the interpretation of (Aj.-D., K., N., B., T., As.).

1 (Aj.-D.) (SMS.), fol. 13; (K.) (MIQ.), p. 19; (N.) (SQT.), p. 116; (B.) (SSJ.), p. 76; (T.) (SQA.), p. 9; (As.) (DIQ.), fol. 135.

2 (An.) (SQS.), p. 35.

3 (Z.) (SMS.), p. 11; (Ar.) (SSM.), p. 6.

14.c.3- d -*dimags*:-

While (Q., Aj.-D., K., T.)¹ believed it denoted "the raw silk", (T., B., A.)² believed it denoted "the white silk". According to (An., N.)³, it denoted "any white garment whether it is made of linen, silk, or raw silk". (Z., As.)⁴ thought it denoted "the silk". (N.)⁵, it should be pointed out, attributed this interpretation to al-Aṣma^cī.

To sum up, one can semantically infer from the above that there is a partial synonymy between the interpretation of (Q., Aj.-D., K., T.) and that of (T., B., A.). Both of these interpretations, however, are included in the interpretation that is ascribed to al-Aṣma^cī by (N.), and contract a direct hyponymy-superordination with them. Furthermore, the interpretation of (An., N.) includes that of (Q., T., D., K., B., A., T.) and (Z., As.) and makes a superordination-hyponymy relation with it.

The Translations:-

While there is a close correspondence between (J.)'s translation, "white twisted silk", and the interpretation of (T., B., A.); (A.)'s translation, "silk", is close to the interpretation of al-Aṣma^cī, as reported by (N.), and the interpretation of (Z., As.) .

1 (Q.) (JAA.), p. 123; (Aj.-D.) (SMS.), fol. 13; (K.) (MIQ.), p. 19; (T.) (SQA.), p. 7.
2 (T.) (DIQ.), fol. 17; (B.) (SSJ.), p. 76; (A.) (DIQ.), p. 11.
3 (An.) (SQS.), p. 35; (N.) (SQT.), p. 116.
4 (Z.) (SMS.), p. 11; (As.) (DIQ.), fol. 135.
5 (N.) (SQT.), p. 116.

B- The Recensions:-

*wa yawma dahaltu l-ḥidra ḥidra ^cUnayzatin
fa qālat la kal-waylātu-inna ka murjilī*

(Q. 15/T. 11/S. 11/Aj. 13/K. 11/H. 11/An. 13/N. 13/B. 12/A. 12/Z. 13/
T. 13/As. 13/Ar. 13)¹

yawma ^cUnayzatin

(T. 11V/D. 13V/K. 11V/An. 13V (b. Ḥabīb))²

1 (Q.) (JAA.), p. 123; (T.) (DIO.), fol. 17; (S.) (DSP.), p. 147;
(Aj.) (SMS.), fol. 14; (K.) (MIQ.), p. 19; (H.) (DIO.), fol. 7;
(An.) (SQS.), p. 36; (N.) (SQT.), p. 116; (B.) (SSJ.), p. 76;
(A.) (DIO.), p. 11; (Z.) (SMS.), p. 12; (T.) (SOA.), p. 9;
(As.) (DIO.), fol. 136; (Ar.) (SSM.), p. 7.

2 (T.) (DIO.), fol. 17; (D.) (SMS.), fol. 14; (K.) (MIQ.), p. 19;
(An.) (SQS.), p. 36.

15.B- Comment:-

15.b.1- *yawma dahaltu l-ḥidra* vs. *yawma Unayzatin*

(Ṭ., Aj.-Ḍ., K., An., N., H., B., A.)¹ are unanimous in believing that *ḥidr* in this context is synonymous with *howdaj*, i.e. "a vehicle for women composed of pieces of wood set up over the saddle of the camel and curtained with a piece of cloth"². Though (Q., Ṭ., Z., Ar.)³ favoured this interpretation, they maintained that it might be applied metaphorically to "the *sitr*, i.e. a curtain extended across a part of a house, or chamber, or tent for a girl in order to conceal her, or anything that prevents a thing from being seen"⁴. To (As.)⁵, it denoted "a thin curtain that covers the door of the *howdaj*".

From the above presentation it became apparent that the alternative interpretation of (Q., Ṭ., Z., Ar.) is partially synonymous with that of (As.). Furthermore, the interpretation of (Ṭ., Aj.-Ḍ., K., An., N., H., B., A.) includes that of (Q., Ṭ., Z., As., Ar.) and contracts a superordination-hyponymy relation with it. At this point of our investigation it would be convenient to devote some attention to Lane's explanation of the denotation of this lexeme:-

"*ḥidr* (Ḳ.) He, (Mṣb.) or they namely her family, (A., Mṣb.) made a girl to keep herself behind, or within the curtain (A., Mṣb., Ḳ.) and kept her from menial employment and from going out to accomplish her wants. Hence *ḥaddarat* she (a gazelle) concealed her young one in a coven of trees or the like, or in a hollow. (Ṭ., A.) Hence *ḥaddar* it (rain) confined

1 (Ṭ.) (DIQ.), fol. 17; (Aj.-Ḍ.) (ŠMS.), fol. 14; (K.) (MIQ.), p. 20; (An.) (ŠQS.), p. 38; (N.) (ŠQT.), p. 117; (H.) (MIQ.), fol. 7; (B.) (ŠSJ.), p. 77; (A.) (DIQ.), p. 11.

2 Lane. Lex. Bk. I, Vol. III, p. 2885

3 (Q.) (JAA.), p. 124; (Ṭ.) (DIQ.), fol. 17; (Z.) (ŠMS.), p. 12; (Ar.) (ŠSM.), p. 7.

4 Lane. Lex. Bk. I, Vol. I, p. 707.

5 (As.) (DIQ.), fol. 136.

people in their houses or tents. Hence one says:
ḥaddarat al-fatāt, she (a girl) kept herself behind
 or within the curtain, and *ḥayra fī 'arīnīhi*, A lion
 kept himself in his lurking-place."¹

Furthermore, commentators debated as to the denotation of *Unayza* in
 this hemistich.

(Q., Ṭ., K., N., B.)² believed it denoted "name of a woman".

While ascribing this interpretation to Abū Naṣr, (An.)³ believed it
 denoted "the name of the woman who carried him in her own/and with whom
 he tried to sport while the *howdaj* swayed with them". Furthermore, he
 attributed to Ibn al-Kalbī: "I have no clue as to what "*Unayza*" means".
 To (A.)⁴ it denoted "Fāṭima's surname". (As.)⁵, it should be pointed out,
 ascribed this last interpretation to al-Aṣmā'ī. While to (Z., Ar.)⁶,
 however, it denoted "the name of his beloved cousin", (T.)⁷ believed it
 denoted "the name of his own beloved". It can be concluded from the
 above that there is a partial synonymity among the interpretations of
 (An., A., Z., T., As., Ar.). These interpretations, in their turn,
 have less range of denotation than that of (Q., Ṭ., K., N., B.). In
 short, they are included in the latter interpretation and stand in a
 hyponymy-superordination semantic relation with it.

To (D.)⁸, "*Unayzatin*" in *yawma Unayzatin* denoted "a black
 sandhill". (An.)⁹, who attributed the recension of *yawma Unayzatin* to
 Ibn Ḥabīb, quoted him as saying "*Unayza*" is a name of a black
 sandhill". While (K.)¹⁰ thought it denoted "a name of a place", to

1 Lane. Lex. Bk. I, Vol. I, p. 708.

2 (Q.) (JAA.), p. 123; (Ṭ.) (DIQ.), fol. 17; (K.) (MIQ.), p. 19;
 (N.) (SQT.), p. 116; (B.) (SSJ.), p. 77.

3 (An.) (SQS.), p. 36. 4 (A.) (DIQ.), p. 11.

5 (As.) (DIO.), fol. 136. 6 (Z.) (SMS.), p. 12; (Ar.) (SSM.), p. 7

7 (T.) (SQA.), p. 9. 8 (D.) (SMS.), p. 14.

9 (An.) (SQS.), p. 36. 10 (K.) (MIQ.), p. 19.

(N., B.)¹ it denoted "a name of a sandhill". Yāqūt attributed to Ibn al-ʿArābī the giving of three interpretations to it: "(1) a place in the end of the valley, (2) the name of valleys in al-Yamāma, (3) it was said to be the name of a place lying between Baṣra and al-Yamāma or Mecca".²

The Translations:-

Both (J.)'s translation, "And the day on which I entered the howdah, the howdah of Unaizah", and (A.)'s translation, "And the day I entered the litter where Unaiza was", are close to the recension of *"wa yawma daḥaltu l-ḥidra ḥidra ʿUnayzatin"*. Furthermore, while there is a close correspondence between (J.)'s translation, "howdah", and the interpretation of (T., Aj.-D., K., An., N., H., B., A.), (A.)'s translation, "litter", is partially close to this interpretation.

1 (N.) (ŠQT.), p. 166; (B.) (ŠSJ.), p. 77.

2 Yāqūt. Mūjam al-Buldān, vol. 3, p. 1738.

15.C- Commentaries:-

There is a controversy among commentators as to the precise denotation of the following:-

15.c.1- *lakā l-waylāt*

(Q., K., N., T.)¹ believed it denoted "woe to you or may punishment befall you". To (An., Z.)² it was liable to two incompatible interpretations: (1) "woe to you", (2) "praying for him, or asking for him to be blessed". (An.)³ added that Arabs used to say: "*qātalahu ullāhu mā armāhu*" , "Let God kill him, what a good shot he is!". (Ar., M.)⁴ it has to be indicated, favoured (An.)'s second interpretation.

It can clearly be concluded from the above that the interpretation of (Q., K., N., T.) is incompatible with that of (Ar., M.), because, while the interpretation of the former asserts that she is rebuking him or invoking punishment on him, the interpretation of the latter denies such statement and asserts the reverse.

The Translations:-

(J.)'s translation, "woe to you", which connotes, in this context, that she was seriously praying against him because she had reached the end of her tether, is close to the interpretation of (Q., K., N., T.). (A.)'s translation, "out on you!", which, in this context, connotes that she is not so serious with him, but rather that she is teasing or bantering with him. His translation is close, therefore, to the second

1 (Q.) (JAA.), p. 123; (K.) (MIQ.), p. ; (N.) (ŠQT.), p. 19;
(T.) (SQA.), p. 9.
2 (An.) (SQS.), p. 36; (Z.) (ŠMS.), p. 12.
3 (An.) (ŠQS.), p. 36.
4 (Ar.) (ŠSM.), p. 7; (M.) (ŠQN.), p. 48.

interpretation of (An.) and the interpretation of (Z., Ar.).

15.c.2- *murjilī*

To (Q.)¹ it was subject to a two-fold interpretation: (1) "You will cause me to walk on my own feet for hocking my he-camel", (2) "Your galling of my he-camel will cause me to walk on my own feet". Further, he ascribed to al-Aṣma^cī the interpretation, "You are disclosing me and bringing dishonour upon me". While (Aj.-Ḍ., An., N., A., Z., T., Ar.)² presented (Q.)'s first above mentioned interpretation, (K., B.)³ presented his second interpretation.

It seems apparent from the above presentation that commentaries, save that which (Q.) attributed to al-Aṣma^cī, are unanimous in believing it denoted "You will cause me to walk on my feet".

The Translation:-

Both (J.)'s translation, "You will cause me to travel on foot", and (A.)'s translation, "Will you make me walk on my feet?", are close to the interpretations of (Q., Aj.-Ḍ., K., An., N., B., A., Z., T., As., Ar.). It might be plausible to suggest that (A.)'s endeavour to convey the closest connotative image of S.L., as he perceives it, to the receptor of T.L. led him to use the interrogative sentence, which has not been suggested by any of the commentaries at hand.

1 (Q.) (JAA.), p. 124.

2 (Aj.-Ḍ.) (SMS.), fol. 14; (An.) (ŠQS.), p. 38; (N.) (ŠQT.), p. 117; (A.) (DIQ.), p. 11; (Z.) (ŠMS.), p. 12; (T.) (ŠQA.), p. 10; (Ar.) (SSM.), p. 7.

3 (K.) (MIQ.), p. 20; (B.) (ŠSJ.), p. 77.

B- The Recensions:-

*taqūlu wa qad māla l-ġabītu bi nā ma^can
caqarta ba^cirī yā nra³ l-Qaysī fanzilī*

(Q. 16/T. 12/S. 12/Aj.-D. 14/K. 12/An. 14/N. 14/H. 12/B. 13/A. 13/
Z. 14/T. 14/As. 14/Ar. 14)¹

(Unanimous agreement)

1 (Q.) (JAA.), p. 124; (T.) (DIO.), fol. 17; (S.) (DSP.), p. 147;
(Aj.-D.) (SMS.), fol. 14; (K.) (MIO.), p. 19; (An.) (SOS.), p. 37;
(N.) (SQT.), p. 117; (H.) (MIO.), fol. 8; (B.) (ŠSJ.), p. 77;
(A.) (DIQ.), fol. 11; (Z.) (SMS.), p. 12; (T.) (SQA.), p. 10;
(As.) (DIQ.), fol. 136; (Ar.) (SSM.), p. 7.

16.C- Commentaries:-

Commentators debated the denotation of the following:

16.c.1- *l-gabīṭ*

To (Q.)¹ it was liable to three interpretations: (1) a certain type of vehicle for women; (2) the *hawḍaj* with a certain height; (3) the saddle or pad of the *hawḍaj*. (Ṭ., Ḍ., K., N., B., A.)² adopted the third interpretation. While (An.)³ attributed this interpretation to al-Aṣma^cī, he, at the same time, ascribed to Abū-^cAmr al-Ṣaybānī the opinion: "It is synonymous with the "*hawḍaj*". (T., Ar.)⁴, it should be indicated, adopted this last interpretation, without referring to its source. While (Z.)⁵ believed it denoted "a certain type of *hawḍaj*, (As.)⁶ believed it denoted "a certain type of vehicle for women".

To sum up, it can be concluded from the above that, while (Q.)'s first interpretation is synonymous with that of (As.), his second alternative interpretation is partially synonymous with that of (Abū ^cAmr, T.), and his third interpretation is synonymous with that of (Ṭ., Ḍ., K., N., B., A.). Similarly, (Z.)'s interpretation is synonymous with that of (Abū ^cAmr, T.). Moreover, it can be inferred that the interpretation of (Abū ^cAmr, T., Ar.) includes that of (Ṭ., Ḍ., K., N., B., A.) and contracts a direct superordination-hyponymy semantic relation with it. Similarly, "a certain vehicle for women", as presented by (Q.) and (As.) includes the interpretation presented by (Ṭ., Ḍ., K., N., B., Z., T.), and stands in a superordination-hyponymy

1 (Q.) (JAA.), p. 124.

2 (T.) (DIQ.), fol. 17; (Ḍ.) (DIQ.), fol. 14; (K.) (MIQ.), p. 20; (N.) (ṢQT.), p. 117; (B.) (SSJ.), p. 77; (A.) (DIQ.), p. 11.

3 (An.) (SQS.), p. 37.

4 (T.) (SQA.), p. 10; (Ar.) (SSM.), p. 7.

5 (Z.) (SMS.), p. 12.

6 (As.) (DIQ.), fol. 136.

semantic relation with it. It is evident from the above that the lexeme, *howdaj*, has been repeatedly used by commentators, without explanation, so it is necessary to shed light on its denotation by presenting Lane's explanation:

"... a kind of a camel-vehicle for women: the vehicle of Arab women of the desert: (JK.:) a kind of vehicle for women (Ş., K.) having a dome-like top; and one not having such a top: (Ş.:) or a camel-vehicle for women made with staves over which are put pieces of wood and covered with a dome-like top: (M.:) or a camel-vehicle having a dome-like top, covered with pieces of cloth, in which women ride."¹

As to the denotation of *al-ġabīṭ*, Lane presented the following:-

"a camel's saddle of the kind called *raḥl* (Ş., Mṣb.) for women: upon which the vehicle called is bound; (Ş., Mṣb.) or an elegant kind of *raḥl* depressed in its middle: (TA.:) or a vehicle like the pads of the species of camels called *bahātī* which is tended over with a framework such as is called *šijār* and is for women of birth: (AZ., TA.) or as some say, of which the pad *qatab* is made not in the usual make of pads (Ş., Mṣb., K.) it is also applied to the pieces of wood in camel's saddle; and to such are likened the Persian bows, because of their curvature."²

The Translations:-

Both (J.)'s translation, "howdah", and (A.)'s translation, "canopy", are close to the interpretation of Abū^CAmr al-Šaybānī - as

1 Lane. Lex. Bk. I, Vol. III, p. 2885.

2 Lane. Lex. Bk. I, Vol. III, p. 2226.

reported by (An.) - and that of (Q.)'s second alternative interpretation, (Z., Ar.).

16.c.2- *caqara*

According to (Q., Aj.-D., K., B., Z., As.)¹, it denoted "the galling of the back of the camel". The interpretation that (An.)² attributed to al-Aṣma^cī, *tarakta ba^cīri caqīran*, is ambiguous because it yields a two-fold interpretation: (1) "you left my camel slaughtered"; (2) "you left my camel galled". It should be added that (Q., K., N., T.)³, in paraphrasing the general denotation of the verse, interpreted it "slaughter", because they were almost unanimous in believing that "she was afraid that the poet might slaughter her only camel as he did with his own, and that this would ultimately force her to go on foot". It should become apparent from the above that the lexeme "*caqara*" in this context is a homonymy that yielded two interpretations: "hamstring", slaughter, or "cut the legs of the beast with a sword while it is standing". To shed more light on the denotation of this lexeme, it seems useful to examine Lane's explanation:-

"(IF., B., K.;) applied to a man, wounded: (Ṣ., ʔ.) (Ṣ., Mgh., ʔ., K.) - applied to a camel, (Ṣ., Mgh., ʔ.) both to a male and to a female, (TA.) and to a horse or mare, (Ṣ., ʔ.) (hacked, houghed, or hamstrung;) having the (hock - tendon) or two hock-tendons laid bare, so as to be unable to run; applied to a horse; (TA.:) struck or cut in the legs with a sword; (Ṣ., Mgh., ʔ.;) (a camel having one of the

1 (Q.) (JAA.), p. 124; (Aj.-D.) (SMS.), fol. 14; (K.) (MIQ.), p. 20; (B.) (SSJ.), p. 77; (Z.) (SMS.), p. 12; (As.) (DIQ.), fol. 136.
2 (An.) (SQS.), p. 37.
3 (Q.) (JAA.), p. 124; (K.) (MIQ.), p. 20; (N.) (SQT.), p. 17; (T.) (SQA.), p. 10.

legs cut); previously being stabbed; having a mark, or wound like a notch made in his, or her, (a camel's or a horse's) legs."¹

The Translations:-

(J.)'s translation, "galled", is close to the interpretation of (Q., Aj.-D., B., Z., As.). At the same time, (A.)'s translation, "hocked", is quite close to the interpretations of (Q., Aj.-D., K., N., T.).

1 Lane. Lex. Bk. I, Vol. II, p. 2110.

B- The Recensions:-

*fa qultu la hā sīrī wa arhī zimāmahū
wa lā tub^cidīnī min janā ki l-mu^callilī*

(Q. 17/S. 14/An. 15/A. 14/T. 15/T. 13V/K. 13V/B. 14V/N. 16V)¹

l-mu^callalī

(T. 13/Aj.-D. 15/K. 13/N. 15/H. 13/B. 14/Z. 15/As. 15/Ar. 15)²

tub^cidīnā

(B. 14)³

l-mu^cassalī

(Q. 17V)⁴

-
- 1 (Q.) (JAA.), p. 124; (T.) (DIQ.), fol. 17; (S.) (DSP.), p. 147;
(An.) (SQA.), p. 38; (A.) (DIQ.), p. 12; (T.) (SQA.), p. 10;
(T.) (DIQ.), fol. 17; (K.) (MIQ.), p. 20; (B.) (SSJ.), p. 77;
(N.) (SQJ.), p. 119.
- 2 (T.) (DIQ.), fol. 17; (Aj.-D.) (SMS.), fol. 14; (K.) (MIQ.), p. 20;
(N.) (SQT.), p. 119; (H.) (MIQ.), fol. 8; (B.) (SSJ.), p. 77;
(Z.) (SMS.), p. 13; (As.) (DIQ.), fol. 136; (Ar.) (SSM.), p. 78.
- 3 (B.) (SSJ.), p. 77.
- 4 (Q.) (JAA.), p. 124.

17.B- Comment:-

17.b.1- *tub^cidīnī* vs. *tub^cidīnā*

Though (B.)¹ adopted the recension of "*tub^cidīnā*", he refrained from commenting on its denotation. It can be suggested, however, that there is a total overlapping in this context between the recension of "*tub^cidīnī*" and "*tub^cidīnā*" as both of them denote the poet. Further, it has to be indicated that none of the commentators shed light on its denotation. Therefore, it is convenient to have recourse to Lane's explanation:

"(K.;) he denied him, or refused him, the thing;
(S., K.;) he refused to give him the thing; (T.A.;)
he rendered him hopeless of the thing; (S.;). he
made, or caused, him, or it, to be, or become,
distant, remote, far off, or aloof; or to go,
remove, retire or withdraw himself, to a distance,
far away, far off, he placed, or put, at a distance,
or he put, or sent away, or far away, or far off, or
he removed far away. (S., Msb.) you say *bā^cid*
nafsakā^cannā yā Zayd, "Remove thyself far from, or
avoid thou, Zayd".²

The Translations:-

Both "do not repel me" and "don't drive me away", as translated by (J.) and (A.) respectively, are close to the recension of

1 (B.) (SSJ.), p. 78.

2 Lane, Lex., Bk. 1, vol. I, p. 224.

"*tub^cidīnī*". "Repel", in this context, is partially synonymous with "drive me away"; however, it connotes a strong rejection, anger and despair on the side of the beloved and full submission from the poet towards her. This understanding of the semantic text of S.L. is consistent with the interpretation which assumes that she was gravely angry with the poet and prayed against him, telling him "woe to you", when he entered her own howdaj. "Oh, don't drive me away", connotatively, is less strong and flavoured with the sense that the poet is not so helpless and submissive in front of her as (J.)'s translation suggests. On the contrary, it implies that he is reproaching her for not reciprocating his love. This reading leads to the conclusion that, while (J.)'s translation, as will become clear by and by, is consistent with (Z., Ar.)'s interpretation, (A.)'s translation accords with the other commentaries which assert that the described beloved is more in love with the poet than he is with her and not vice-versa.

17.b.2- *l-mu^callalī* vs. *l-mu^callilī* vs. *l-mu^cassalī*

Commentators were almost unanimous in pointing out that, according to the linguists who read it, "*al-mu^callalī*", it denoted "what is perfumed repeatedly or time after time"; and to those who read it as "*al-mu^callilī*", it denoted "that which is enjoyable, entertaining, or pleasant". Lane gave the following explanation of *al-mu^callal*:

"One says " *imra^ḍatun^cālīlatun*, he signifies a woman perfumed repeatedly: (A., O., K., T., A.) "*mu^callal*" signifies perfumed time after time."¹

1 Lane. Lex. Vol.II, p. 2124.

As for the denotation of *al-mu^callil*, Lane maintained:

"Giving to drink time after time (K.) - and hence that diverts with saliva him who sucks it in when kissing. Also plucking fruits time after time. It is also (T.A., Ş., O., K.) one of the days called *ayyām al-^cajūz* (S., O., K., T.A.) because it diverts men by somewhat of an alleviation of the cold".¹

It has to be added that (T., Aj.-D., K., An., A., Z., T., Ar.)² elaborated "the poet likened the kissing, embracing, scents and speaking which he snatches and gathers from her to ripe perfumed fruits that one gathers or plucks from a laden tree. (B.)³ ascribed to Abū ^cAlī al-Qālī the belief: "The poet likened the kisses which he was gathering from her to repeatedly perfumed fruits". To (As.)⁴ it connoted "her speech to which the poet was listening wholeheartedly".

Finally, as far as the recension of "*l-mu^cassal*" is concerned, it can be translated into T.L. as honeyed or honey sweet. According to Lane, it denoted:

"Made [or preserved] with honey: applied as an epithet in this sense to *Zanjabīl* or ginger".⁵

The Translations:-

While, on the one hand, there is a close correspondence between (J.)'s "repeatedly tasted" and the recension of *al-mu^callalī*, on the other hand, (A.)'s "refreshing fruit" is close to the recension of "*l-mu^callilī*".

1 Lane. Lex. Bk.II, pp. 2124-2125.

2 (T.) (DIQ.), fol. 17; (Aj.-D.) (SMS.), fol. 14; (K.) (MIQ.), p. 20; (An.) (SQS.), p. 38; (A.) (DIQ.), p. 12; (Z.) (SMS.), p. 13; (T.) (SQA.), p. 10; (Ar.) (SSM.), p. 8.

3 (B.) (SST.), p. 78.

4 (As.) (DIQ.), fol. 136.

5 Lane. Lex. vol.II, p. 2047.

B- The Recensions:

*da^cī l-bakra lā tartī lahi min ridāfina
wa hātī adīqīnā janan ka s-safarjalī*

*"Let the bakr be, and do not sympathize with it for being
mounted, and let us taste your fruit like an apple."*

(Q. 18)¹

Omitted

(T./S./Aj.-D./K./An./N./H./B./A./Z./T./As./Ar.)

The Translations:

While there is a close correspondence between (J.)'s translation, "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", and (Q.)'s above-mentioned recension, (A.), however, omitted it.

1 (Q.) (JAA.), p. 125.

The Recensions:-

*fa mitli ki bikran qad taraqtu wa murji^can
fa alhaytu hā^can dī tarā^cima muḥwīlī^c*

(Q. 19)¹

fa mitli ki ḥublā qad taraqtu wa murji^cin

(Ṭ. 14/S. 14/Aj.-Ḍ. 16/K. 14/An. 16/N. 16/H. 14/Z. 16/T. 16/As. 16/
Ar. 16)²

murji^can

(B. 15/A. 15)³

muḥwīlī^c

(Ṭ. 14/S. 14/Aj.-Ḍ. 16/K. 14/An. 16/N. 16/H. 14/Z. 16/T. 16/As. 16/
Ar. 16)⁴

muḡyalī

(B. 15/A. 15/As. 16/An. 16V (Aṣm. and a. ^cUba.)/N. 16V/Z. 16V/T. 16V)⁵

muḥtalī

(Aj.-Ḍ. 16V)⁶

wa mitli-ki bikran ... wa tayyiban

(N. 16V (Sībawayh)/T. 16V (Sībawayh))⁷

1 (Q.) (JAA.), p. 135.

2 (Ṭ.) (DIQ.), fol. 17; (S.) (DSP.), p. 147; (Aj.-Ḍ.) (SMS.), fol. 14;
(K.) (MIQ.), p. 20; (An.) (SQS.), p. 39; (N.) (SQT.), p. 120;
(H.) (MIQ.), fol. 9; (Z.) (SMS.), p. 13; (T.) (SQA.), p. 10;
(As.) (DIQ.), fol. 136; (Ar.) (SSM.), p. 8.

3 (B.) (SSJ.), p. 78; (A.) (DIQ.), p. 12.

4 (Ṭ.) (DIQ.), fol. 17; (S.) (PSP.), p. 147; (Aj.-Ḍ.) (SMS.), fol. 14;
(K.) (MIQ.), p. 20; (An.) (SQS.), p. 39; (N.) (SQT.), p. 120;
(H.) (MIQ.), fol. 9; (Z.) (SMS.), p. 13; (T.) (SQA.), p. 10;
(As.) (DIQ.), fol. 136; (Ar.) (SSM.), p. 8.

5 (B.) (SSJ.), p. 78; (A.) (DIQ.), p. 12; (As.) (DIQ.), fol. 136;
(An.) (SQS.), p. 41; (N.) (SQT.), p. 121; (Z.) (SMS.), p. 14;
(T.) (SQA.), p. 11.

6 (Aj.-Ḍ.) (SMS.), fol. 14.

7 (N.) (SQT.), p. 120; (T.) (SQA.) p. 10

19.B- Comment:-

19.b.1- *fa mitli ki vs. wa mitli ki*

(N., T.)¹ clarified that the overlapping denotation between "rubba", "many", and "wāw", "and", on the one hand, and "wāw", "and" and "fā", "then", on the other, led the Arabs to use them interchangeably. (Q.)², it has to be indicated, attributed this syntactic interpretation to al-Şaffār Thereupon, the sentence, *fa/wa mitli ki*, basically is *mitli ki*, "many". As far as the recension of *mutli ki* is concerned, syntactically, it is in the subjective case.

The Translations:-

It is clear that (J.)'s translation, "for many", does not correspond to the semantic function of "fā" or "wāw" of S.L. nor to their syntactic function. However, it will become clear by and by that he depended on the paraphrase of the general meaning of this verse given by (Z., Ar.). There is a close correspondence, however, between the translation of (A.), "many's", and the syntactic and semantic function of "wāw" and "rubba" of S.L. in this context, as presented by (N., T.).

19.b.2- *murdi^can vs. murdi^cin*

While the recension of *murdi^can* regarded *murdi^c* in the circumstantial or present case "ḥāl", the recension of *murdi^cin* regarded it in the genitive case being an adjective to *mitl*. It can be inferred that these variant syntactic interpretations have no effect on the conveyed semantic message.

1 (N.) (ŠQT.), p. 120; (T.) (ŠQA.), p. 10.

2 (Q.) (JAA.), p. 135.

Attention has to be drawn to the fact that "in S.L. adjectives which are, by their signification applicable to females only, do not form a feminine in "o" when they designate an action as natural and permanent, or as lasting for a certain period of time, e.g. "pregnant", "ḥāmīl", "barren", "cāqir", "menstruating", "ḥā'id", "divorced", "ṭāliq", "muṭfil", having a child or a young one with her", "murḍi^c", "nursing mother, or giving suck". If they designate the said action or state, beginning, actually in progress or about to begin, they form a feminine in "a" as "hiya ḥā'idatun al-yauma", "She is menstruating today", or in Q:XXII.2: "On the day when you shall see it, every woman who is suckling (in the act of giving suck) shall become heedless of what she has been suckling".¹

Turning to the problem at hand; commentators differed as to the precise syntactic function of *murḍi^c* in this verse. While (Q., An.)² regarded it as a "transient action", i.e. "she was giving suck to her young", (T., D., K., N., B., Z., T.)³ regarded it as a permanent epithet for a certain time, i.e. "a nursing woman". To put it more precisely, "the nursing mother" includes the denotation of "giving suck" and contracts a superordination-hyponymy relation with it.

The Translations:-

(J.)'s translation, "... was giving", might be interpreted as denoting that she was giving suck while the poet visited her that night. This interpretation, as will be explained later, overlaps with the

1 Wright, W. A Grammar of the Arabic Language, p. 187.

2 (Q.) (JAA.), p. 135; (An.) (SQS.), p. 40.

3 (T.) (DIQ.), fol. 17; (D.) (DIQ.), fol. 14; (K.) (MIQ.), p. 20; (N.) (ŠOT.), p. 121; (B.) (ŠSJ.), p. 78; (Z.) (ŠMS.), p. 14; (T.) (ŠQA.), p. 10.

recension of *muḡyal* and is close to the interpretation of (A., An.) who thought it denoted "the process of giving suck". (A.)'s translation, "the nursing mother", however, is close to the interpretation of (A., B., T., N., Z., Ar.); they regarded it as an epithet that designates an action or state as natural or permanent. Furthermore, his translation, "the nursing mother", which is in the genetive case, is very close to the recension of "*murḏi^cin*".

19.b.3- *bikran ... wa tayyiban*

While "*bikr*" denoted "a virgin woman", "*tayyib*", as Lane maintained, denoted

"a woman who has become separated from her husband (Lth., T., M., Mgh., K.) in any manner: (Lth., T., M., Mgh.) or a woman whose husband has died, or who has been divorced, and then returned to the marriage-state: (A Heyth., TA.) or one that is not a virgin (IAth., TA.) or a woman to whom a man has gone in; and a man who has gone in to a woman: (KṢ., Isk., Ṣ., Mug., K.) or a person who has married: (Mṣb.) applied to a man and to a woman. It is also applied to a woman who has attained the age of puberty, though as a virgin."¹

19.b.4- *muḡyali vs. muḡwili vs. muḡtali*

Commentators disagreed as to the precise denotation of the lexeme *muḡyali*. While to (N., A.)² it was subject to a two-fold interpretation: (1) the mother who suckles her child while is pregnant; (2) the mother who suckles her child while she is making love, (An.)³ attributed the second alternative interpretation to al-Aṣma^cī. Moreover, while

1 Lane. *Lex. Bk. I, Vol. I, p. 363.*

2 (N.) (*ṢQT.*), p. 121; (A.) (*DIQ.*), p. 12.

3 (An.) (*ṢQS.*), p. 40.

(B., T.)¹ favoured this second interpretation, (Z., As.)² adopted the first interpretation. Lane gave the following explanation:

"*aḡāla waladahū* (Ş., Mşb.), He compressed the mother of his child while she was suckling it. (Ş., Mgh., Mşb.), She gave her child to drink what is termed *ḡayl* (Ş., K., TA.) the milk of her who was compressed, or the milk of her who was pregnant: (TA.) or accord. to common usage: she suckled her child while she was pregnant: (Mgh., Mşb.), She suckled her child while she was being compressed or while she was pregnant."³

Not only did commentators disagree as to the precise denotation of *muḡyal* but the denotation of *muḥwil* also presented them with difficulties.

According to (Q., Aj.-Ḍ., K., Z., Ar.)⁴ it denoted "one-year-old child". (An.)⁵ attributed this interpretation to Abū^cAmr. (N., T.)⁶ believed it denoted "any child even if he is less than one year old".

From the above it is clear that the interpretation of (N., T.) includes that of (Q., Aj.-Ḍ., K., Abū^cAmr - as reported by An., Z.) and contracts a superordination-hyponymy semantic relation with it.

Finally, as far as the recension of *muḥtal* is concerned, (Ḍ.)⁷ believed it denoted "an undernourished child".

The Translations:-

Both (J.)'s translation, "child one year old", and (A.)'s translation, "one-year-old", are close to the recension of "*muḥwilī*". Moreover, both translations are close to the interpretation of (Q., Aj.-Ḍ., K., An., Z., Ar.).

1 (B.) (ŞSĴ.), p. 78; (T.) (ŞQA.), p. 10.

2 (Z.) (SMS.), p. 14; (As.) (DIQ.), fol. 136.

3 Lane. Lex. Bk. I, Vol. I, p. .

4 (Q.) (JAA.), p. 135; (Aj.-Ḍ.) (SMS.), fol. 17; (K.) (MIQ.), p. 20; (Z.) (SMS.), p. 14; (Ar.) (SSM.), p. 8.

5 (An.) (SQS.), p. 40.

6 (N.) (SQT.), p. 12; (T.) (ŞQA.), p. 11.

7 (Ḍ.) (SMS.), fol. 17.

19.C- Commentaries:-

Commentators disagreed as to the precise denotation of the following lexemes:-

19.c.1- *alhaytu*

While (Q., Ṭ., Aj.-Ḍ., K., An., N., T.)¹ believed it denoted "forgot", (Z., Ar.)² thought it denoted "diverted".

It can be inferred from the above that the interpretation of (Q., Ṭ., Aj.-Ḍ., K., An., T.) includes that of (Z., Ar.) because it has a wider range of denotation compared with that of (Z., Ar.).

So, semantically, it contracts a superordination-hyponymy relation with it.

The Translations:-

While there is a close correspondence between (J.)'s translation, "diverted", and the interpretation of (Z., Ar.), (A.)'s translation, "forgot", is very close to the interpretation of (Q., Ṭ., Aj.-Ḍ., K., An., T.).

19.c.2- *ṭamā' im*

Though commentators are almost unanimous in believing it denoted "amulets", it is interesting to shed light on its cultural denotation. According to Lane, it denoted:

"A kind of amulet (T., Ṣ.) which is hung upon a human being; (Ṣ.) or a kind of bead ... (Ṣ., Mgh.) a

1 (A.) (JAA.), p. 135; (Ṭ.) (DIQ.), fol. 17; (Aj.-Ḍ.) (DIQ.), fol. 14; (K.) (MIO.), p. 20; (An.) (SQS.), p. 40; (N.) (ṢQT.), p. 121; (T.) (SQA.), p. 10.
2 (Z.) (SMS.), p. 14; (Ar.) (SSM.), p. 8.

speckled bead, black speckled with white, or the reverse, which is strung upon a thong, and tied to the neck: (M., K.). (T., M., K.) signifies certain beads which the Arabs of the desert used to hang upon their children, to repel, as they asserted, the evil eye: (T., Mgh.) or the *tamīma* is accord. to some a necklace upon which are put thongs and amulets: (M.:) or a necklace of thongs: and is sometimes applied to the amulet that is hung upon the necks of children: (T.:) but he who makes *tamā'im* to signify thongs is in error. El-Farezdaq uses the phrase *ṣuyūr al-tamā'im* because they are beads which are perforated, and into which are inserted thongs or strings whereby they are suspended: (T., Mgh.:) AZ. says, I have not found among the Arabs of the desert any difference of opinion respecting the *tamīma* as to its being the bead itself. (TA.:) but accord. to En-Nakha^cee, the Prophet disapproved of everything hung upon a child or grown person and said that all such things were *tamā'im*.¹

It is interesting to add that "heathen Arabs used to tie unclean things, dead men's bones and menstruous rags, upon their children to avert the jinn and the evil eye. Such amulets are called by the Arabs "*tanjīs, munājasa*"". "That these unclean things are tabooed on account of their inherent supernatural powers or associations appears further from the fact that just these things are most powerful in magic; menstruous blood is one of the strongest of the charms in most countries, and so

1 Lane. Lex. Bk. I, Vol. I, p. 310.

it was among the Arabs". Furthermore, "jewels served as amulets, which were mainly worn to protect the chief organs of action (the hands and the feet), but especially the orifices of the body (ear-rings; nose-rings, hanging over the mouth; jewels on the forehead hanging down and protecting the eyes"¹.

The Translations:-

(J.) did not translate *al-tamā'im* because of his thorough dependence on (Z., Ar.)'s paraphrase of the general denotation of this verse. Though (A.)'s translation, "amuleted", is close to the interpretation of almost all commentators, it fell short of conveying the cultural denotation of S.L. to the receptor of T.L. as explained earlier.

¹ Smith, The Religion of the Semites, pp. 448-453.

B- The Recensions:-

*idā ma baka min ḥalfi ḥā inṣarafat la hu
bi šiqqin wa taḥṭī šiqqu ha lam yuḥawwalī*

(Q. 20/T. 15/S. 15/K. 15/An. 17/N. 17/H. 15/Z. 17/T. 17/As. 17/Ar. 17/
Aj.-D. 17V B.16V)¹

taḥawwalī

(Aj.-D. 17)²

in ḥarafat la ḥū ... bi šiqqin wa šiqqun^c inda nā lam yuḥawwalī

(B. 16/A. 16 T15V/ K 15V)³

wa nahwī šiqqu ḥā

(K. 15V)⁴

inḥarafat la hu

lam yuḥlḥalī

(An. 17V (a. ^cUba.))⁵

min ḥubbi ḥā

(An. 17V/B. 16V/T. 17V)⁶

1 (Q.) (JAA.), p. 127; (T.) (DIQ.), fol. 17; (S.) (DSP.), p. 147;
(K.) (MIQ.), p. 21; (An.) (SOS.), p. 41; (N.) (SOT.), p. 22;
(H.) (MIQ.), fol. 9; (Z.) (SMS.), p. 14; (T.) (SQA.), p. 11;
(As.) (DIQ.), fol. 137; (Ar.) (SSM.), p. 8; (Aj.-D.) (SMS.), fol. 15.
(B.), (SSJ.), p. 79.

2 (Aj.-D.) *ibid.*

3 (B.) (SSJ.), p. 79; (A.) (DIQ.), p. 12; (T.), (DIQ.), fol. 17;
(K.), (MIQ.), p. 21.

4 (K.), (MIQ.), p. 21.

5 (An.) (SOS), p. 42.

20.B- Comment:-

20.b.1- *min ḥalfihā us. min ḥubbi hā*

Commentators¹ who adopted the recension of "*min ḥalfi hā*" unanimously believed it denoted, "behind her" As far as the recension of *min ḥubbi hā*, it can be rendered as "for her love"

The Translations:-

There is a close correspondence between "behind" as translated by (J.) and (A.) and the recension of "*min ḥalfihā*".

20.b.2- *inṣarafat lahu bi ṣiqqin wa taḥtī ṣiqquhā vs. inṣarafat lahu be ṣiqqin wa ṣiqqun^c indanā vs. wa naḥwī ṣiqquhā:*

Neither commentators who read it as "*inṣarafat*" nor those who read it as "*inḥarafat*"² pointed out the semantic differences between these two lexemes. It seems, however, that the lexeme "*inṣarafa*" denotes turned away from something thoroughly and wholeheartedly, whilst "*inḥarafa*" denotes inclined towards something, but not necessarily wholeheartedly. Semantically, therefore, the lexeme "*inḥarafa*" has a wider range of denotations than that of "*inṣarafa*". In fact, it includes the latter and contracts a superordination-hyponymy semantic relation with it.

Commentators, however, disagreed as the precise connotation of this verse. According to (Q.K., N., B.)³ this verse does not contain any indecency. All that it connotes is that when the poet kissed her, she shared glances between the poet and her boy. So, it connotes

1 See p. 256.

2 See p. 256.

3 (Q.) (JAA.), p. 127; (K.) (MIO.), p. 21; (N.) (ŠQT.), p. 121; (B.) (ŠSJ.), p. 78.

that the poet was just kissing her while her cheek was beneath him.

According to (T., Aj-D., A., Z., As., Ar.)¹ however, it connoted that this woman was so infatuated by the poet that when her son whimpered behind her, she turned only her upper part (i.e. her breasts) to nurse him, while the lower half of her body remained immobile under the poet.

Hence, semantically, it can be concluded from the above that the interpretation of (Q., K., N., B.) is incompatible with that of (T., Aj-D., A., Z., As., Ar.) because while the former interpretation denies that this verse has any sensual and sexual connotations, the latter interpretation asserts that this verse has such a connotation.

It is interesting to add that according to a certain commentary² the poet in this verse is defending himself against the accusation of being disliked by women. This commentary relates that when the poet once married 'Umm Jundáb', whilst they were sleeping together, she woke up in the midst of the night and nudged the poet saying: "It is morning! Wake up, you best of the youngmen!" However, he did not wake up. So, she repeated her call more than once, till he woke up. Noticing that it is still dark, he asked: "Why did you wake me up in the middle of the night?" She remained speechless. The poet insisted that she should give an explanation of her behaviour. So, she told him, "I don't like you any more". "Why?" he asked,

1 (T.) (DIO.), fol. 17; (Aj-D.) (SMS), fol. 15; (A.) (DIO.), p. 12; (Z.) (SMS), p. 14; (As.) (DIO.), fol. 137; (Ar.) (SSM.), p. 8.
2 (B.) (SSJ.), p. 78, (M.) (SQN), pp. 52-53.

"You have light buttocks, a heavy chest, a bad smell, one hard to be erected and come too quickly!" She replied. The poet remained silent. As far as the recensions of "*wa šiqqun ʿindanā*" vs. "*wa nahwī šiqquhā*", while the former can be translated as: "we (I) have the other half", the latter can be translated as: "her other half turned towards me".

The Translations:

There is a close correspondence between "When the child cried behind her, she turned towards him with one-half, while her other half was under me", and "whenever he whimpered behind her, she turned him with half her body, her other half under me", as translated by (J.) and (A.) respectively and the recension of "*idā mā baka min ḥalfihā inṣarafat la hu bi šiqqin wa taḥṭi šiqquhā*".

20.b.3- *lam yuḥawwalī* vs. *tahawwalī* vs. *yuḥalḥalī*

Commentators¹ who read it as "*yahawwalī*" unanimously believed it denoted "was not turned away". Whilst the recension of "*tahawwalī*" can be translated as: "she did not turn away her other half", the recension of "*yuḥalḥalī*" can be translated as "her other half remained immobile under me".

The Translations:

There is a close correspondence between both "was not turned away" and "unshifted" as translated by (J.) and (A.) respectively and the recension of "*lam yuḥawwalī*".

1 See p. 256.

B- The Recensions:-

*wa yawman ʿalā zahri l-katībi taʿaddarat
ʿalayya wa ālat ḥalfatan lam taḥallalī*

(Q. 21/T. 16/S. 14/Aj.-D. 18/K. 16/An. 18/N. 18/H. 16/B. 17/A. 17/
Z. 18/T. 18/As. 18/Ar. 18)¹

wa yawmin

(Aj.-D. 18V/An. 18V)²

1 (Q.) (JAA.), p. 128; (T.) (DIQ.), fol. 17; (Aj.-D.) (SMS.), fol. 15;
(K.) (MIO.), p. 21; (An.) (SQS.), p. 42; (N.) (ŠQT.), p. 122;
(H.) (MIO.), fol. 9; (B.) (SSJ.), p. 79; (A.) (DIQ.), p. 12;
(Z.) (SMS.), p. 14; (T.) (SQA.), p. 11; (As.) (DIO.), fol. 137;
(Ar.) (SSM.), p. 9.

2 (Aj.-D.) (SMS.), p. 15; (An.) (SQS.), p. 42.

21.B- Comment:-

21.b.1- *yawman* vs. *yawmin*

(Q., T., Aj.-D., N., B., A., Z., T., Ar.)¹ were of the opinion that the tacit reason for the accusative case of *yawman*, "one day", was due to the verb *ta^caddarat*, "withheld, or made excuses". They argued that the sentence was basically *wa ta^caddarat yawmān*, "One day she withheld herself", or "One day, she made excuses to me". (An.)²'s justification for his recension "*yawmin*" was that the adverb of time, "*yawm*" in this context, is preceded by an omitted "*rubba*", "many". When "*rubba*" is omitted the indefinite genitive often remains alone after the conjunction of coordination, "*wāw*", and which is called by grammarians the "*wāw of rubba*".

The Translations:-

There is a close correspondence between (J.)'s translation, "One day on the back of a sandhill she made excuses to me", and the recension of "*yawman*" and, moreover, this translation is close to the interpretation of (Q., T., Aj.-D., N., B., A., Z., T., Ar.) because, syntactically, the adverb of time "day" in this translation is in the accusative case. Though (A.)'s translation, "Ha, and a day on the back of the sandhill", corresponds to the recension of "*yawman*", however, it does not correspond to the interpretation of (Q., T., Aj.-D., N., B., A., Z., T., Ar.). It is evident that (A.), in translating this part of the Mu^callaqa, thought of the poet as being in a sad state of nostalgia, e.g.:

1 (Q.) (JAA.), p. 128; (T.) (DIQ.), fol. 18; (Aj.-D.) (SMS.), fol. 15; (N.) (SOT.), p. 122; (B.) (SSJ.), p. 79; (A.) (DIQ.), p. 12; (Z.) (SMS.), p. 14; (T.) (SOA.), p. 11; (Ar.) (SSM.), p. 9.
2 (An.) (SQS.), p. 42.

V.10; "Oh yes, I call to mind", V.11; "and the day", V.13; "yes and the day", and V.18; "Ha, and a day". The article of exclamation, "ha", which aside from connoting "joy and surprise" connotes, as well, "peaceful reminiscence".

Whence it can be inferred that (A.) thought of the adverb of time in the accusative case since it is preceded by such an implicit verb as "*atadakkā*", "I remember". Whilst this translation is consistent with the contextual semantic of this part of the Mu^callaqa, as the translator understood it, it does not, however, correspond to the interpretations of the afore-mentioned commentators.

21.C- Commentaries:-

Debate existed among commentators as to the denotation of the following:

21.c.1- *ta^caddarat*

According to (Q., T., An., N., T.)¹, it denoted "she denied me, or refused me". To (K.)², it denoted "she made excuses to me". (An.)³, it has to be indicated, attributed this interpretation to al-Sijistānī. Furthermore, he referred to him as saying, "he did not find her as he wishes". (B., A., Z., As., Ar.)⁴ believed it denoted "she was hard and stubborn with me". (B.)⁵ added "till she made me desperate".

The above presentation shows that there is a partial synonymity between the interpretation of (Q., T., An., N., T.) and that of (B., A., Z., As., Ar.).

It would be profitable at this point of investigation to have a look at Lane's explanation:

"He went backwards; drew back, remained behind; or held back: (K.) You say "*ta^cddara^c alayhī*", they fled from him, and abstained from aiding, or assisting him, or held back from him. (D.) And he resisted, and was difficult: it is said in a trad. He used to resist and be difficult in his malady. (TA.) - and *ta^caddara al-amrū* (D., K., T.). The affair was not direct in its tendency, (K., TA.), i.e. (TA.) it was, or became difficult: One says *ta^caddara^c alayhī al-amrū*. The affair was or became difficult to him (O., Msb., TA.) (And the affair was or became impracticable, or impossible)."⁶

1 (Q.) (JAA.), p. 128; (T.) (DIQ.), fol. 18; (An.) (SQS.), p. 42; (N.) (SQT.), p. 122; (T.) (SQA.), p. 11.

2 (K.) (MIQ.), p. 22.

3 (An.) (SQS.), p. 42.

4 (B.) (SSJ.), p. 79; (A.) (DIQ.), p. 12; (Z.) (SMS.), p. 14; (As.) (DIQ.), fol. 136; (Ar.) (SSM.), p. 9.

5 (B.) (SSJ.), p. 79.

The Translations:-

On the one hand, there is a close correspondence between (J.)'s translation, "she made excuses to me", and the interpretation of (K.), and al-Sijistānī - as reported by (An.). On the other hand, (A.)'s translation, "denied me", is close to the interpretation of (Q., Ṭ., An., N., T.) in particular and that of (B., A., Z., As., Ar.) in general.

The Recensions:-

a Fāṭima mahlan ba^cḍa hāda l-tadallulī
wa^ḍin kunti qad azma^cti ṣurmī fa ajmilī

(Q. 22/Ṭ. 17/S. 17/Aj.-Ḍ. 19/K. 17/An. 19/N. 19/H. 17/T. 19)¹

ṣarmī

(B. 18/A. 18/Z. 19/As. 19/Ar. 19)²

a Fāṭima abqī

(An. 19V (a. ^cAmr al-^vSaybānī))³

hajrī

(An. 19V)⁴

qatlī

(An. 19V (a. ^cUba)/N. 19V (a. ^cUba)/Z. 19V (a. ^cUba))⁵

1 (Q.) (JAA.), p. 128; (Ṭ.) (DIQ.), fol. 18; (S.) (DSP.), p. 147;
(Aj.-Ḍ.) (SMS.), fol. 15; (K.) (MIQ.), p. 22; (An.) (SOS.), p. 42;
(N.) (SQT.), p. 124; (H.) (MIQ.), fol. 10; (T.) (SOA.), p. 11.
2 (B.) (SSJ.), p. 80; (A.) (DIO.), p. 12; (Z.) (SMS.), p. 15;
(As.) (DIO.), fol. 137; (Ar.) (SSM.), p. 9.
3 (An.) (SQS.), p.
4 Ibid.
5 (An.), *ibid*; (N.) (SQT.), p. 125; (Z.) (SMS.), p. 15.

22.B- Comment:

22.b.1- *mahlān* vs. *abqī*

Commentators¹ who adopted the recension of "*mahlān*" were unanimous in believing it denoted "gently". As far as the recension of "*abqī*", upon which denotation none of the commentators shed light, is concerned, it can be translated as "keep".

The Translations:

There is a close correspondence between "gently", as translated by both translators and the recension of "*mahlān*".

22.b.2- *ṣurmi* vs. *ṣarmi* vs. *hajrī* vs. *qatli*

Both commentators² who read it as "*ṣurmi*" and those who read it as "*ṣarmi*", believed it denoted "sever or cut off relationship with me". Concerning the recension of "*hajrī*", (N., A., Z., T.) believed it to be synonymous with "*ṣurmi*", i.e. it denotes "sever or cut off relationship with me".

As far as the recension of "*qatli*" is concerned, it can be translated as "kill me".

The upshot of the above discussion makes it evident that "*ṣurmi*", "*ṣarmi*" or "*hajrī*" are fairly synonymous in this context. Therefore, these variant readings do not constitute an obstacle in the way of the translator.

Furthermore, while (T., Aj.-D., An., K., N., B., A., T., As.)³ paraphrased this verse as: "O Fātima, please be less coquettish, and

1 See p. 265.

2 See p. 265.

3 (T.) (DIQ.), fol. 18; (Aj.-D.) (ŠMS.), fol. 15; (An.) (ŠQS.), p. 42; (K.) (MIQ.), p. 22; (N.) (ŠQT.), p. 125; (B.) (SSJ.), p. 80; (A.) (DIQ.), p. 12; (T.) (SQA.), p. 11; (As.) (DIQ.), fol. 137.

if you had determined on my severance, then do it kindly", (Z., Ar.)¹ paraphrased it as: "O Fāṭima, gently, put aside some of this coquetry, and if you have - (Ar.), indeed - made up your mind to sever our relationship, then do it kindly".

The Translations:

There is a close correspondence between both "cut off" and "break with me", as translated by (J.) and (A.) respectively and the recension of "ṣurmi" or "ṣarmi". Furthermore, while there is a close correspondence between (J.)'s translation, "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", and the interpretation of (Z., Ar.). (A.)'s translation, "Gently now, Fatima! A little less disdainful: even if you intend to break with me, do it kindly", is very close to the interpretation of (T., Aj.-D., An., K., N., B., A., T., As.). Before ending this discussion, it should be indicated that "friendship" and "now ... little less disdainful", as translated by (J.) and (A.) respectively, have not been suggested by any of the earlier mentioned commentators.

1 (Z.) (SMS.), p. 15; (Ar.) (SSM.), p. 9.

B- The Recensions:-

*a ġarra ki minnī ʿanna ḥubba ki qātilī
wa ʿanna ki mahmā taʿmurī l-qalba yafʿalī*

(Q. 23/T. 19/S. 17/Aj.-D. 21/K. 19/An. 20/N. 21/H. 18/B. 20/A. 20/
Z. 20/T. 21/As. 21/Ar. 20)¹

(Unanimous agreement)

¹ (Q.) (JAA.), p. 128; (T.) (DIQ.), fol. 18; (S.) (DSP.), p. 147;
(Aj.-D.) (SMS.), fol. 16; (K.) (MIQ.), p. 23; (An.) (SQS.), p. 45;
(N.) (ŠQT.), p. 127; (H.) (MIQ.), fol. 10; (B.) (ŠSJ.), p. 81;
(A.) (DIQ.), p. 13; (Z.) (SMS.), p. 15; (T.) (ŠQA.), p. 12;
(As.) (DIQ.), fol. 138; (Ar.) (ŠSM.), p. 9.

23.c- Commentaries:-

Commentators debated as to the denotation of the following:

23.c.1- *ağarraki minnī anna ḥubba ki qātīlī*

(Q., T., An., B., T.)¹ are fairly unanimous that the semantic function of the "alif" in "ağarra·ki", "puffed up it has made you", is not to convey an interrogative statement, but only to confirm it. Basically, the sentence denoted "puffed up", so those commentators paraphrased this hemistich as: "Puffed up it has made you that your love is killing me". Though (Z., Ar.)² favoured this interpretation, they, at the same time, attributed to certain linguists the view that the semantic function of the *ālif* in *ağarra·ki* as an interrogative particle. Therefore, they paraphrased this hemistich as: "Has it deceived you about me, that your love is killing me?". (M.)³, it should be indicated, favoured this interpretation.

The Translations:-

On the one hand, there is a close correspondence between the translation of (J.), "Has anything deceived you about me, that your love is killing me?", and the interpretation of (M.) and (Z., Ar.)'s second alternative interpretation, on the other hand, (A.)'s translation, "Puffed up it has made you", is close to the interpretation of (Q., T.; An., B., T.).

1 (Q.) (JAA.), p. 129; (T.) (DIQ.), fol. 18; (An.) (SQS.), p. 45;
(B.) (SSJ.), p. 81; (T.) (SQA.), p. 12.
2 (Z.) (SMS.), p. 15; (Ar.) (SSM.), p. 9.
3 (M.) (SQN.), p. 57.

23.c.2- *wa`anna ki mahmā ta`muri l-qalba yaf`alī*

The homonymous denotation of the lexeme, *al-qalb*, in this context which yields a two-fold interpretation: (1) "my heart", i.e. the poet's heart; (2) "your heart", i.e. the beloved's heart, caused an ambiguity in interpreting this hemistich which, in its turn, led to a controversy among commentators. (Q., Aj.-D., An., B., T.)¹ who believed it denoted "your heart", paraphrased this hemistich as "and that whatever you order your heart to do in order to sever or desert me, it does, I am, however, incapable of acting in this way; because I have no control over my heart". To (B.)² it connoted: "The poet tries to let her know that this is no more than an illusory impression, because he has a full control over his own heart". (K., Z., As.)³ thought it denoted "my heart". (N.)⁴ attributed this interpretation to Abū Ḥātim. Those commentators who agreed with the interpretation of "my heart" paraphrased this hemistich as: "No matter what you order my heart to do, it obeys, because it is obedient and submissive to you". (Z., Ar.)⁵ it has to be added, attributed (B.)'s interpretation, mentioned above, to certain linguists.

From the preceding paragraph, it can be inferred that there is an overlapping between the interpretation of (Q., Aj.-D., An., B., T.) and that of (K., (Abū Ḥātim - as reported by (N.)), (Z., Ar.) because both of them convey the interpretation that the poet's love for his beloved outweighs hers for him. (B.)'s interpretation and the alternative interpretation presented by (Z., Ar.) are incompatible with that of

1 (Q.) (JAA.), p. 129; (Aj.-D.) (ŠMS.), fol. 16; (An.) (SQS.), p. 45;
(B.) (SSJ.), p. 81.
2 (B.) (SSJ.), p. 81.
3 (K.) (MIQ.), p. 24; (Z.) (ŠMS.), p. 15; (As.) (DIQ.), fol. 138.
4 (N.) (SQT.), p. 128.
5 (Z.) (SMS.), p. 15; (Ar.) (SSM.), p. 9.

(Q., Aj.-D., K., An., N., Abū Ḥātim - as reported by (N.), T.), because while the latter interpretation asserts that his love for her exceeds and surpasses hers for him, the former, however, can be understood as an implicit denial of this since it suggests that his love for her does not outweigh hers for him. In fact, it asserts the reverse.

The Translations:-

The apparent closeness between (J.)'s translations, "and that verily as often as you order my heart it will do what you order", which is very close to the interpretation of (Aj.-D., K., N., Z.) and (A.)'s translation, "and that whatever you order my heart to do it obeys", should not lead an attentive reader into making the mistake of thinking that the latter translation stems from the same sources. Unlike (J.), (A.) understood the denotation of this verse within the whole context of this section of the Mu^Callaqa. Tackling it in this way, it can be inferred that (A.) depended on the interpretation of both (B., M.) and (Z.)'s alternative interpretation. His translation of this part of the Mu^Callaqa can be exploited to give support to this conclusion. He translated V.19 as: "Gently now ... a little less disdainful: even if you intend to break", which connotes that the poet (as the translator understood it) believes that she is putting on airs. His translation of V.20: "Just draw off my garments from yours and they'll slip away", can make it evident that (A.) understood the semantic message of S.L. as that the poet was not so concerned about her love as would seem, and that she was only half-serious in her admonition.

B- The Recensions:-

*wa annaki qassanti l-fu'āda fa nisfuhū
qatīlun wa nisfun fi l-ḥadīdi l-mukabbilī*

*"and you divided the heart: half of it has been killed,
the other half is in the fettering irons"*

(Q. 24)¹

Omitted:

(Ṭ./S./Aj.-Ḍ./K./An./N./H./B./A./Z./T./Ar./As.)

The Translations:

Omitted.

1 (Q.) (JAA.), p. 129.

B- The Recensions:-

*wa'in kunti qad s̄a't-ki minni ḥalīqatun
fa sullī t̄iyābī min t̄iyābi-ki tansulī*

(Q. 25/T. 18/Aj.-D. 20/K. 18/B. 19/A. 19)¹

fa'in taku

(S. 19/H. 19)²

wa in taku

(An. 21/N. 20/Z. 21/T. 21/As. 20/Ar. 21)³

tansalī

(Z. 21V/Ar. 21V)⁴

1 (Q.) (JAA.), p. 129; (T.) (DIQ.), fol. 18; (Aj.-D.) (SMS.), fol. 15;
(K.) (MIQ.), p. 22; (B.) (ŠSJ.), p. 80; (A.) (DIQ.), p. 13.
2 (S.) (DSP.), p. 147; (H.) (MIQ.), fol. 10.
3 (An.) (SQS.), p. 46; (N.) (SQT.), p. 195; (Z.) (SMS.), p. 15;
(T.) (SQA.), p. 12; (As.) (DIQ.), fol. 137; (Ar.) (SSM.), p. 10.
4 (Z.) (SMS.), p. 15; (Ar.) (SSM.), p. 10.

25.B- Comment:

25.b.1- *kunti* vs. *taku*

For the purpose of condition there is no difference between these two verbs, but the professional grammarians are disagreed as to whether they are identical, since some argue that " *in kunti* " can have a future reference.

Attention has to be drawn to the fact that commentators¹ who adopted the recension of "*taku*", as will become clear later on, in paraphrasing this verse, regarded it in the past.

The Translations:-

While, on the one hand, there is a close correspondence between (J.)'s translation, "... has caused you ...", and the recension of "*taku*", (A.)'s translation, "... vexed you ...", on the other hand, is very close to the recension of "*kunti*".

1 See p. 273.

25.C- Commentaries:-

25.c.1- The homonymous denotation of the lexeme "tīyāb" in the second hemistich of this verse, "*fa sullī tīyābī min tīyābi ki tansulī*", caused much controversy among commentators.

According to (Q., An., N. B., Z., T. As.)¹, it denoted "the heart". To support their interpretation they quoted, Q. LXXIII4, "*wa tīyābaka fatahhir*" which they interpreted as "thy heart purify". Furthermore, they quoted ^cAntara's hemistich:

"fa šakaktu bi l-rwnhi lašammi tīyāba hu ",

which they interpreted as "I rent his heart with a rigid spear".

(D.)² attributed this interpretation to al-Ašma^cī. Therefore these commentators interpreted this hemistich as "draw off my heart from yours and it will slip away". (Z.)³ added that it connotes "give me back my heart". (T., A.)⁴ thought it denoted "the relationship". So they paraphrased the hemistich: "Sever our relationship". To (D.)⁵, however, it metaphorically denoted "man".

(An., Z.)⁶ ascribed to some linguists as believing it denoted "garments". Therefore they interpreted the lexeme "tīyāb" in the above mentioned quotations as "garments". These linguists interpreted this hemistich as "draw off my garments from yours and they will slip away". (K.)⁷ who favoured this interpretation maintained that this verse connotes "I myself believe that there is nothing wrong with my own habits. I cannot change them. If you are so intent on severing our relationship,

1 (Q.) (JAA.), p. 129; (An.) (ŠQS.), p. 46; (N.) (ŠQT.), p. 185; (B.) (ŠSJ.), p. 80; (Z.) (ŠMS.), p. 15; (T.) (ŠQA.), p. 12; (As.) (DIQ.) fol. 138.

2 (D.) (ŠMS.), fol. 15.

3 (Z.) (ŠMS.), p. 15.

4 (T.) (DIQ.), fol. 18; (A.) (DIQ.), p. 13.

5 (D.) (ŠMS.), fol. 15.

6 (An.) (ŠQS.), p. 46; (Z.) (ŠMS.), p. 15.

7 (K.) (MIQ.), p. 23.

do whatever you like because your heart has power over my own". He added that the poet used the lexeme 'garments' metaphorically to connote the warm and close attachment that unites him with his own beloved. (K.)¹ maintained that "tīyāb" in this context might mean "the self", and this hemistich can be paraphrased: "put away myself from yours and it will slip away". (Z.)², who attributed the interpretation of "garments" to "some linguists", paraphrased it: "If you are so intent on severing our relationship, then go ahead and do whatever you like. You have ruled over my heart and I am your captive. Though termination of our relationship will bring about my end, I am ready to accept it as long as it pleases you".

It is interesting to add that (Q.)³ attributed to al-Mufaddal and (An.)⁴ to Abū Ubayda and Ḥalīd b. Kulṭūm, and (As.)⁵ to Abū Jaʿfar that "tīyāb" in this verse alludes to "a certain pre-Islamic custom of divorce, which was carried through by the man's and woman's slipping off their partner's garments". It would seem, therefore, that "the man's and woman's clothes when they appear together under the same roof are symbols of companionship and union in love"⁶. Traces of this custom are to be noticed in the Babylonian Law wherein it is sometimes said that "he has cut the fringe of her garment", Acc. "*sissiktosa ibtuq*", whereby he solemnly indicates the severance of the marriage tie which bound her to him; for the fringe of a person's garment seems to have been regarded as symbolizing the person of the wearer"⁷. Similarly, in the old literature, "pluck away my garments from thine" means "put an

1 (K.) (MIQ.), p. 26.

2 (Z.) (SMS.), p. 17.

3 (Q.) (JAA.), p. 135.

4 (An.) (SQS.), p. 51.

5 (As.) (DIQ.), fol. 140.

6 *Edebiyāt*, vol. 2, p. 243.

7 Driver, G. R. and Miles, J. C. The Babylonian Laws, vol. I, p. 291.

end to our attachment. "The clothes are so far part of a man that they can serve as a vehicle of personal connection. Hence the religious significance of suspending on an idol or Dāt Anwāt, not only weapons, ornaments and complete garments, but mere shreds from one's raiment. These rag offerings are still to be seen hanging on the sacred trees of Syria and on the tombs of Mohammadan saints; they are not gifts in the ordinary sense, but pledges of attachment"¹. It is interesting to add that "in the Jāhiliya, when a man's father or brother or son died and left a widow, the dead man's heir, if he came at once and threw his garment over her, had the right to marry her under the dowry (*mahr*) of (i.e. already paid by) her (deceased) lord, or to give her in marriage and take her dowry. But if she anticipated him and went off to her own people, then the disposal of her hand belonged to herself". "The symbolical act here spoken of is the same as that we find in the book of Ruth (3q) where the young widow asks her husband's kinsman Boas "to spread his skirt over his handmaid", and so claim her as his wife". "From this symbolic action", Smith concluded, "we understand why words meaning garment, *libās*, *īzār*, etc., are used to mean a spouse; cf. לְבוּשׁוֹ , "his garment", "his wife" in Mal. 2.16. The symbolism of plucking off the shoe on declining to form a levirate marriage is similar for *naʿl*, "shoe", also means "wife" as *wāṭaʿ* means to use a woman as a wife. A Bedouin form of divorce is "she was my slipper and I have cast her off"². Similarly, in Gen. 2.24, marriage is defined as implying that a man leaves his father and mother and cleaves to his

1 Smith, The Religion of the Semites, p. 335.

2 Smith, Kinship and Marriage in Early Arabia, p. 105.

wife and they become one flesh. It seems even to imply that the husband is conceived as adopted into his wife's skin.¹ The same image clearly lurks in Q.II.187: "*hunna libāsūn lakum wa antum libāsūn lāhun*", they are a vestment for you, and you are a vestment for them".²

Moreover it is interesting to indicate at this point in our investigation that Johnson, in his Persian Dictionary, pointed out that the "*taḥb*" originally denoted "clothes"; hence, the "body enclosed", and then "the heart".³ This clarification overlaps with (K.)'s three alternative interpretations that were discussed with elaboration earlier.

To sum up, it is clear from the above, rather elaborate, presentation that one is confronted with four probable interpretations: "heart" as interpreted by (Q., An., N., B., Z., T., As.); "garments" as interpreted by (K.) and ascribed to al-Mufaḍḍāl, Abū-⁶ Ubayda and b. Kulūṭum; and Abu Ja^cfār by (Q., An., Ḍ.), respectively; "human being" as interpreted by (Ḍ.); "the self or body enclosed" as presented by (K.).

Furthermore, it is tempting to infer from the paraphrases of (T., K., A.) "that the poet was neither totally overwhelmed by her love, nor overpowered by it". In fact, their paraphrase implies that the poet was almost defying her to sever her relationship with him and calling her bluff. It is obvious that this conclusion is incompatible with (Z.)'s "the termination of our relationship will bring about my end, because I am nothing but your captive being fully overwhelmed by your love".

1 O.T. Gn 2:24.

2 Arberry, A. J. The Koran Interpreted, p. 24.

3 Johnson, F. The Seven Suspended Poems, p. 10.

The Translations:-

(J.) favoured the interpretation of "heart" as interpreted by (Q., An., N., B., Z., T., As., Ar.). More precisely, his translation "then put away my heart from your heart, and it will be put away" connotes, as he explained, "give me my heart again" corresponds totally to (Z., Ar.)'s first interpretation presented earlier. (A.), however, favoured the interpretation of "garments". To be more precise, he depended completely on (K.)'s interpretation. His use of the adverb "just", it has to be mentioned, conveys the connotation that (T., K., A.) presented. Clearly, his translation, however, does not convey the cultural denotation that we endeavoured to elucidate earlier.

B- The Recensions:-

*wa mā darafat ʿaynā ki illā li tadribī
bi saḥmay ki fī aʿsāri qalbin muqattalī*

(Q. 26/Ṭ. 20/S. 20/Aj.-Ḍ. 22/K. 20/An. 22/N. 22/H. 20/B. 21/Z. 22/
As. 22/Ar. 22/A. 21V/B. 21V)¹

litaqdaḥī

(A. 21/B. 21V)

1 (Q.) (JAA.), p. 130; (Ṭ.) (DIQ.), fol. 18; (S.) (DSP.), p. 147;
(Aj.-Ḍ.) (SMS.), fol. 16; (K.) (MIQ.), p. 24; (An.) (SQS.), p. 47;
(N.) (SOT.), p. 128; (H.) (MIQ.), p. 11; (B.) (SSJ.), p. 81;
(Z.) (SMS.), p. 16; (As.) (DIQ.), fol. 138; (Ar.) (SSM.), p. 10.
2 (A.) (DIQ.), p. 13; (B.) (SSJ.), p. 81.

26.B- Comment:-

26.b.1- *taqdaḥī* vs. *tadribī*

To (An., A.)¹ "*taqdaḥī*" denoted "to strike and pierce". (B.)² attributed to al-Qatībī the interpretation "to wound". Lane, however, presented the following explanation:-

"... originally *qadaḥa al-dūd*" (Ṣ., A.), the worm, or worms effected a cankering, or corrosion, (Lth., Ṣ., A., Mgh.) in the trees, and the teeth became cankered, or corroded. Hence *qadaḥa al-nār*", he produced fire from the piece of stick, or wood called *al-zand*, or rather from that called *Zanda* : (A.) *qadaḥa bi al-zand* (Ṣ.). He endeavoured to produce fire with the *zand*. One says *qadaḥat ʿaynū hi* (Ḳ.). His eyes sank, or became depressed, (Ṣ., A., K.) so that it became like the *qidḥ*, i.e. an arrow, (Ṣ., Mṣb., Ḳ.), i.e. the pared wood, or rod of an arrow, (Mgh.) before it has been furnished with feathers and a head: (Ṣ., Mgh., Mṣb., Ḳ.) or an arrow when straightened and fit to be feathered and headed, or a rod that has attained the desired state of growth and been pruned and cut according to the required length for an arrow, and particularly such as is called in the game called *al-Maysar*. One says *ḍaraba bi al qidḥayn* when speaking of the two arrows used in practising sortilege."³

(A.)⁴ is the only commentator who read it as "*taqdaḥī*". So, according to him this verse denoted: "Your eyes shed tears not out of inequity,

1 (An.) (ṢQS.), p. 48; (A.) (DIQ.), p. 13.

2 (B.) (SSJ.), p. 81.

3 Lane. Lex. Bk. I, Vol.III, p. 2492-2493.

4 (A.) (DIQ.), p. 21.

but only to strike and pierce with their two arrows a heart fragmented into ten pieces". (An., T.)¹ referred to Abū Naṣr as attributing to al-Aṣma^cī the interpretation: "Your love struck and penetrated my heart as does an arrow. You shed tears only to strike and pierce my heart as does an arrow in the large cooking-pot whose ten pieces are together due to its size". (Aj.-D.)², it should be indicated, presented this interpretation; (A.)³ elaborated: "According to the linguists who transmitted it as "*tadribī*" which denotes in this context "strike", this verse was subject to a two-fold interpretation: the first is shown above. The second is an allusion to the game of "*al-Maysir*", or sortilege. It is, as Lane maintained:

"The game or play with unfeathered and headless arrows; (M., K.) the game of hazard which the Arabs play with such arrows; (Ṣ., Mgh., Mḥb.), a game of the Arabs played by ten men with ten unfeathered and headless arrows: they first slaughtered a camel and divided it into ten portions, or as some say into twenty-eight: the first arrow was called *al-fadd* and had one notch and one portion of the slaughtered camel, the second *al-taw^ḍam* and had two notches and two portions, the third *al-raqīb* and had three notches and three portions: the fourth, *al-ḥils*, had four notches and four portions: the fifth, *al-nāfis*, had five notches and five portions: the sixth, *al-musbil*, and had six notches and six portions, the seventh, *al-mu^callā*, the highest of them having seven notches and seven portions, the eighth, ninth and the tenth were called *al-Safih*,

1 (An.) (ṢQS.), p. 48; (T.) (ṢQA.), p. 13.

2 (Aj.-D.) (ṢMS.), fol. 16.

3 (A.) (DIQ.), p. 21.

al-manīh and *al-waḡd*. and these three had no portions". "The procedure involved in the game is shaking untipped and unfeathered arrow-shafts, *aqdāh* or *maḡālīq*, drawn out at random by an impartial person called the *hurḡā*: (with elaborate precautions against cheating). The portions of meat won were not consumed by the players but given to the poor. This shows that what was being gambled for was not material gain, but the prestige of almsgiving: it was a case of competitive prestige-seeking. Most of the poetic allusions to the game imply that participation in it was one aspect of that prime virtue in the bedouin chieftain, generosity to the poor. One account depicts the players, during the shaking-up process, excitedly shouting, and each addressing his own arrow with the adjuration, "to win and not to lose". The arrows must have been individually recognizable. Some accounts say that they were marked with one or more notches to signify the size of the portion of meat to be won; and something of this sort is implicit in the statement in all accounts that each arrow had an individual name. Huber remarks that they were invariably made of one kind of wood, the tough and heavy *nab*^c and the fact that the *hurḡah* was required to wrap his hand in a piece of cloth when drawing was presumably sufficient to prevent him detecting the notches by touch."²

With reference to the problem at hand, (A.)³ maintained that linguists who read it as *tadrībī* took the poet as meaning by the two arrows the two shafts that are called *al-mu^callā* and *al-raḡṭb* to the former, as

1 Lane. Lex. Bk. I, Vol. III, p. 2978.

2 Arabian Studies, Vol. II, pp. 2-3.

3 (A.) (DIQ.), p. 21.

indicated earlier, there are assigned seven portions and to the latter, three; so that put together they make up all ten portions, seemed feasible to them, because the slaughtered camel is divided into ten portions. So the poet meant that she had played for his heart with her two arrows - her glances - and gained complete possession of it.

While (Q., T., N., B., As.)¹ favoured (A.)'s first interpretation which (An.)² attributed to al-Aṣma^cī, (K., T.)³ recommended the second one. In addition, (An., Z., Ar.) paraphrased this verse: "You cried so as to pierce/strike and break my heart into fragments, as does the "Jābir", i.e. that constructs or puts things into a right and proper state with the large cooking-pot of ten pieces. Though the latter can be mended; my heart, however, will never be mended".

Summing up, it can be observed from the above presentation that there is a partial synonymity between the interpretation of (Q., T., Aj.-Ḍ., B., N., As.) and that of (An., Z., Ar.). (K., T.)'s interpretation, however, has a completely different denotation from that of (Q., T., Aj.-Ḍ., B., As.).

The Translations:-

According to (A.)'s report mentioned above, (J.)'s translation, "strike", is close to the recension of *tadribī*. Similarly, depending on (An., A.)'s commentary, (A.)'s translation, "strike and pierce", is close to the recension of *taqdaḥī*. Likewise, while on the one hand (J.)'s translation, "And your two eyes did not flow with tears, except to strike me with your two arrows in my broken heart, conquered by

1 (Q.) (JAA.), p. 132; (T.) (DIQ.), fol. 18; (N.) (ṢQT.), p. 129; (B.) (SSJ.), p. 22; (As.) (DIQ.), fol. 139.

2 (An.) (SQS.), p. 48.

3 (K.) (MIQ.), p. 24; (T.) (ṢQA.), p. 13.

4 (An.) (SQS.), p. 48; (Z.) (SMS.), p. 16; (Ar.) (ṢSM.), p. 10.

love", is partially close to the interpretation of (K), (A)'s second alternative interpretation, (T.); on the other hand, (A.)'s translation, "Your eyes only shed those tears so as to strike and pierce with those two shafts of theirs the fragments of a ruined heart", is close to the interpretation of (Q., T., Aj.-D., An., N., B., A.'s first interpretation, B., Z., T., As., Ar.). Both translations, however, fell short of conveying to the receptor of T.L. the cultural denotation and connotation which the above study does endeavour to express.

B- The Recensions:-

*wa bayḍati ḥidrin lā yurāmu ḥibā'u hā
tamatta^ctu min laḥwin bi-hā ḡayra mu^cjalī*

(Q. 27/Ṭ. 21/S. 21/Aj.-Ḍ. 23/K. 21/An. 23/N. 23/H. 21/B. 22/A. 22/
Z. 23/T. 23/As. 23/Ar. 23)¹

(Unanimous agreement)

1 (Q.) (JAA.), p. 134; (Ṭ.) (DIQ.), fol. 18; (S.) (DSP.), p. 147;
(Aj.-Ḍ.) (SMS.), fol. 6; (K.) (MIQ.), p. 25; (An.) (SQS.), p. 48;
(N.) (SQT.), p. 129; (H.) (MIQ.), fol. 12; (B.) (SSJ.), p. 82;
(A.) (DIQ.), p. 13; (Z.) (SMS.), p. 16; (T.) (SQA.), p. 13;
(As.) (DIQ.), fol. 23; (Ar.) (SSM.), p. 11.

27.C- Commentaries:-

Commentators disagreed as to the denotation of the following:-

27.c.1- *bayḍati ḥidrin*

(Q.)¹ quoted al-Aṣām^{cī} as saying "The poet likened her to the egg of an ostrich in order to connote that she is as pure and soft as the first egg of an ostrich". (Aj.-D.)² adopted this interpretation. To (Ṭ., B., A.)³ it connoted that "she is fair, delicate and pure". The poet associated her with *ḥidr*, they added, "for she was kept concealed behind it unattainable neither by marriage nor fornication". While (K., T.)⁴ thought it connoted that "she is like the egg in respect of her being protected" and (An.)⁵ believed it connoted that "she is fair, pure, delicate, smooth, veiled, safeguarded, and she does not expose herself to the sun". (N.)⁶ thought it connoted that the poet associated her with an egg because of her purity and delicacy. (Z., Ar.)⁷ maintained that women are likened to the eggs for three reasons: (1) health, (2) virginity, and being veiled, (3) fair or like the colour of the egg of an ostrich, i.e. her whiteness is mingled with yellowness. To (As.)⁸ it connoted that the poet likened her fair colour to that of an ostrich-egg.

It should be added that commentators were almost unanimous in believing that she is safeguarded and veiled for she is celebrated and has a high rank in society.

In brief, it can be concluded from the above that there is a

1 (Q.) (JAA.), p. 134.

2 (Aj.-D.) (SMS.), fol. 16.

3 (Ṭ.) (DIQ.), fol. 18; (B.) (SSJ.), p. 82; (A.) (DIQ.), p. 13.

4 (K.) (MIQ.), p. 25; (T.) (SQA.), p. 13.

5 (An.) (SQS.), p. 52.

6 (N.) (SOT.), p. 132.

7 (Z.) (SMS.), p. 18; (Ar.) (SSM.), p. 14.

8 (As.) (DIQ.), fol. 23.

partial synonymy between the interpretation that (Q.) ascribed to *al-Aṣmācī*, and that of (N.). Similarly, there is a partial synonymy between the interpretation of (T., B., A.), (An.) and that of (Z., Ar.). It can be concluded further that the interpretations of *al-Aṣmācī*, as reported by (Q.), and that (Aj.-D., N.) include that of (T., B., A.), (An.) and (Z., Ar.) and contract a direct superordination-hyponymy semantic relation with them. At the same time, the interpretation of (K., T.) includes that of (An., Z., Ar.) and contracts a direct superordination-hyponymy semantic relation with it. Finally, (As.) interpretation includes the interpretations of all commentators and contracts a superordination-hyponymy semantic relation with them.

The Translations:-

There is a partial correspondence between both (J.)'s translation "a fair one, concealed behind the purdah" and (A.)'s translation "the fair veiled lady" and the interpretations of (T., An., B., A., Z., Ar.).

27.c.2 *hibā*³:-

While (Q., An., N., T.)¹ thought it denoted "a certain kind of tent that is either on two or three poles, and *al-bayt* is a tent on six poles", (T., B.)², however, believed it denoted "the howdaj, i.e. a certain vehicle for carrying women, composed of pieces of wood set up over the saddle of the camel, and curtained with a piece of cloth". To (K.)³ it denoted "a tent". While (Z.)⁴ believed it denoted "a tent that is made of wool, camels' fur, cotton, or goat's hair", (As.)⁵, however,

1 (Q.) (JAA.), p. 134; (An.) (SQS.), p. 48; (N.) (SQT.), p. 129; (T.) (SQA.), p. 13.

2 (T.) (DIQ.), fol. 18; (B.) (SSJ.), p. 82.

3 (K.) (MIQ.), p. 25.

4 (Z.) (SMS.), p. 16.

5 (As.) (DIQ.) fol. 23.

believed it denoted "the tent that is made of goat's hair".

From the above it can be inferred that the interpretation of (K.) is synonymous with that of (Z.); both of them in their turn are partially synonymous with that of (Q., An., N., T.). Furthermore, these interpretations include that of (As.) and contract a superordination-hyponymy relation with it. The interpretation of (T., B.), however, has completely different denotation from that of (Q., T., K., An., N., Z., T., As.).

The Translations:-

There is a close correspondence between the translation of both translators' "tent" and the interpretation of (K., Z.).

27.c.3- *ḡayra mu^cjalī*

To (Q., T., Aj.-D., N., B., A., T., As.)¹ it connoted that "the poet was not afraid because he used to do it more than once or twice". (K.)² thought it connoted that "the concerned woman loved him wholeheartedly, to the point that she did not allow him to leave her so quickly". Furthermore, he added that it might connote that he was not afraid of what he was doing. To (An.)³ it connoted "at leisure, and not in a hurry". Though (Z.)⁴ preferred (An.)'s interpretation, he added that it might connote that "the poet was not involved with any other woman".

Summing up, it can be inferred from the above that there is a partial synonymity between the interpretation of (Q., T., Aj.-D., N.,

1 (Q.) (JAA.), p. 134; (T.) (DIQ.), fol. 18; (N.) (SQT.), p. 129; (B.) (SSJ.), p. 82; (A.) (DIQ.), p. 13; (T.) (SQA.), p. 13; (As.) (DIQ.), fol. 139.

2 (K.) (MIQ.), p. 25.

3 (An.) (SQS.), p. 48.

4 (Z.) (SMS.), p. 16.

B., A., T., As.) and that of (An.) because the latter's interpretation, "at leisure and not in a hurry", entails that he is not afraid.

Similarly, (K.)'s comment "that the woman loved him wholeheartedly, that she was rather reluctant to let him leave her" is connoted in the interpretation of (Q., T., Aj.-D., N., B., A., T., As.). Therefore, it can be concluded that there is, at least, a partial synonymity among the interpretations of (Q., T., Aj.-D., K., An., N., B., A., T., As.).

(Z.)'s comment, that "the poet is not involved in love with any other woman", is incompatible with the interpretation of the above-mentioned commentators, because it can be understood as implicitly denying that the woman's love towards the poet outweighs his love towards her.

Indeed, this is the paramount fact which all commentators except (Z.) endeavoured to emphasize.

The Translations:-

There is a close correspondence between (J.)'s translation "without hastening my departure" and (A.)'s "not in a hurry either" and the interpretation of (An.) in particular and that of (Q., T., Aj.-D., K., An., N., B., A., T., As.) in general. Moreover, both translations convey the connotation that all the commentators presented in unanimity except (Z.).

B- The Recensions:-

tajawaztu ahrāsan ilayhā wa ma^ḥṣaran
ḥalayyā hirāsan law yusirrūna maqtalī

(Q. 28/Aj.-D. 24/An. 24/H. 22/Z. 24/Ar. 24/Ṭ. 22V/N. 24V/T. 24V)¹

tahaṭṭaytu ahwālan ilayha wa ma^ḥṣaran

(Ṭ. 22/K. 22/Aj.-D. 24V)²

tajawaztu ahrāsan wa ahwāla ma^ḥṣarin

(B. 23/A. 23/As. 24/An. 24V/T. 24V)³

hirāsin

(B. 23/A. 23/As. 24)⁴

yusirrūna-

(S. 22/N. 24/A. 23/T. 24/As. 24/K. 22V/An. 24V/B. 23V/Z. 24V/
As. 2V (a. Ja^ḥfar)/Ar. 24V)⁵

tahaṭṭaytu abwāban

(K. 22V/An. 24V/T. 24V)⁶

-
- 1 (Q.) (JAA.), p. 134; (Aj.-D.) (SMS.), fol. 17; (An.) (SQS.), p. 49;
(H.) (MIQ.), fol. 13; (Z.) (SMS.), p. 17; (Ar.) (SSM.), p. 11;
(Ṭ.) (DIQ.), fol. 18; (N.) (SOT.), p. 130; (T.) (SOA.), p. 13.
- 2 (Ṭ.) (DIQ.), p. 18; (K.) (MIQ.), p. 25; (Aj.-D.) (SMS.), fol. 17.
- 3 (B.) (SSJ.), p. 82; (A.) (DIQ.), p. 13; (As.) (DIQ.), fol. 139;
(An.) (SQS.), p. 49; (T.) (SOA.), p. 13.
- 4 (B.) (SSJ.), p. 82; (A.) (DIQ.), p. 13; (As.) (DIQ.), fol. 139.
- 5 (S.) (DSP.), p. 147; (N.) (SOT.), p. 130; (A.) (DIQ.), p. 13;
(T.) (SOA.), p. 13; (As.) (DIQ.), fol. 139; (K.) (MIQ.), p. 25;
(An.) (SOA.), p. 49; (B.) (SSJ.), p. 82; (Z.) (SMS.), p. 17;
(As.) (DIQ.), fol. 139; (Ar.) (SSM.), p. 11.
- 6 (K.) (MIQ.), p. 25; (An.) (SQS.), p. 49; (T.) (SOA.), p. 13.

28.b- Comment:-

28.b.1- *tajāwazū* vs. *taḥaṭṭaytu*

Neither those who read it as "*taḥaṭṭaytu*" commented on the denotation of these two lexemes. Therefore, it is necessary to have recourse to Lane's comment:

"*jāwaza* denotes traverse, or cross something. One says he traversed, or crossed its middle and passed through it: left behind (As., Ṣ., A., Mṣb.)."¹

As for "*taḥaṭṭā*", Lane commented:

"Stepped, or walked over him or it; (Mṣb.). One says "*taḥaṭṭaytu fulān*". It denotes I passed over and beyond him."²

It can be inferred from the above that, while the lexeme "*taḥaṭṭā*" denotes passing over, or stepping past stealthily, the lexeme "*tajāwaza*" has a quite wide range of denotation and it includes the denotation of "*taḥaṭṭā*". To be more precise, they stand in a hyponymy-superordination semantic relation.

The Translations:-

While (J.)'s translation, "passed by", is close to the recension of "*tajāwaza*" (A.)'s translation, "slipping past", is fairly close to the recension of "*taḥaṭṭā*".

1 Lane. Lex. Bk.I, vol. 1, p. 284.

2 Ibid, p. 768.

28.b.2- *ma^cšārin* vs. *ma^cšāran*

While those¹ who read it as *ma^cšāran* regarded it in the objective case, *maf^cul bi hi*, those who read it as *ma^cšārin* regarded it in the genitive case that is determined or governed *muḍāf ilayhi* by *ahwāla*, dismay or dangers which is "*muḍāf*".

The Translations:-

Both "a people" and "a whole tribe", as translated by (J.) and (A.) respectively, are close to the recension of "*ma^cšāran*" because both of these translations are in the objective case.

28.b.3- *hirāṣan* vs. *hirāṣin*

As a rule in Arabic the adjective "*al-ṣifa*" usually agrees in its syntactic function with what is described, "*al-mawṣūf*". Therefore, while those² who read it as "*hirāṣan*" regarded it as an adjective of *ma^cšāran*, those who read it as *hirāṣin* thought of it as an adjective of "*ma^cšārin*".

The Translations:-

(J.)'s translation, "desirous of killing me", is an adjectival phrase of "a people". Similarly, (A.)'s translation, "hankering after my blood, eager every man-jack to slay me", is an adjectival phrase of "a whole tribe". This makes both translations close to the recension of *ma^cšāran*.

1 See p. 291.

2 See p. 291.

28.b.4- *yusīrrūna* vs. *yusīrrūna*

While commentators were unanimous in believing that "*yusīrrūna*" is subject to a two-fold interpretation: (1) manifest or declare, (2) conceal, (A.)¹ believed it denoted "conceal" only.

(Aj.-D.)² referred to al-Mufaḍḍal as saying "*yusīrrūna*" denotes "declare or give publicity to". (Q., K., An., N., B., A., T.)³ presented the same interpretation, although without referring to al Mufaḍḍal. This is due to their interpretation the second hemistich of this verse as : "They wished to give publicity to my killing, if they could".

Since (Q., An., N., T.)⁴ adopted the first interpretation, they paraphrased the hemistich: "They wished that they could declare my killing, or give publicity to it, but all in vain, because they are afraid of my own noble birth and my tribe's high social prestige". (Ṭ., Aj.-D., K., B., Z., Ar.)⁵, preferring the second interpretation, paraphrased it, "They wished that they could kill me secretly. But they can not do even this because of my own noble birth and my own tribe's high social prestige". (As.)⁶ interpreted the hemistich: "They wish that they could kill me, yet they conceal this desire, being unable to admit it".

It is necessary to add that both of these denotations were assigned to the verb "*asarū*" in the phrase "*wa asarūal-naddāmata*", Q. x.55 and xxxiv.32, which, while (Q., N.)⁷ believed it denoted "manifested repentance" and (An.)⁸ ascribed this interpretation to Abū ^cUbayda, (D., K.)⁹ believed it to be subject to the two alternative

1 (A.) (DIQ.), p. 13.

2 (Aj.-D.) (SMS.), fol. 17.

3 (Q.) (JAA.), p. 134; (K.) (MIQ.), p. 26; (An.) (SQS.), p. 49; (N.) (SQT.), p. 130; (T.) (SOA.), p. 13.

4 Ibid.

5 (Ṭ.) (DIQ.), fol. 18; (Aj.-D.) (SMS.), fol. 17; (K.) (MIQ.), p. 26; (B.) (SSJ.), p. 82; (Z.) (SMS.), p. 12; (Ar.) (SSM.), p. 11.

6 (As.) (DIQ.), fol. 139.

7 (Q.) (JAA.), p. 134; (N.) (SQT.), p. 130.

8 (An.) (SQS.), p. 49.

9 (D.) (SMS.), fol. 17; (K.) (MIQ.), p. 26.

interpretations previously mentioned. At the same time, (An.)¹ quoted al-Farrā' as interpreting it, "They concealed repentance from their chiefs". Similarly, (Th.) interpreted it:

They will conceal it from their chiefs . The former interpretation, i.e. "declare", says (Iṣd.) is the more correct, which is (M. :) also given on the authority of Abū ^CUbayda. (Sh.) says "I have not heard it on the authority of any other"; and (Az.) says that lexicologists most strongly disapprove the saying of Abū ^CUbayda. According to them it denoted "they, the chiefs of polytheists, will conceal repentance from the lower class of their people whom they shall have caused to err; and in like manner says (Zj.) and other expositors."²

Summing up, it can be inferred from the above that the lexeme "*yusirrūna*" is a homonymy that yields an incompatible two-fold interpretation, "declare" and "conceal". Furthermore, it can be observed from the above that, while the paraphrase of (Q., An., N., T.) is incompatible with that of (T., Aj.-Ḍ., K., B., Z., Ar.), (As.)'s interpretation is incompatible with both the paraphrases of (Q., An., N., T.) and that of (T., Aj.-Ḍ., K., B., Z.) because, while both paraphrases emphasize the tribe's desire to kill the poet, whether openly or secretly, (As.)'s interpretation declines this. In fact, his paraphrase connotes that the tribe's desire to kill the poet is merely a wishful day-dream. It connotes further that the mere idea of killing

1 (An.) (ṢQS.), p. 49.

2 Lane. Lex. Bk.I, vol. II, p. 1337.

him frightens them and forces them not to admit it.

The Translations:-

There is a close correspondence between (J.)'s translation, "desirous of killing me, if they could conceal my murder, being unable to assail me openly", and the interpretation of (T., Aj.-D., K., B., Z., Ar.). (A.)'s translation, "hankering after my blood, eager every man-jack to slay me", is close to the interpretation of (Q., An., N., A., T.). An examination of the denotation of the lexemes, "slipping", "packs", and the phrase "hankering after my blood, eager every man-jack to slay me", respectively, give support to this conclusion. The lexeme "slip" denotes in this context "pass lightly, or escape lightly or to move quickly and softly without attracting attention, or to pass easily out of one's hand or grasp"¹. It connotes, in this context, that he (i.e. the poet) is afraid of being caught or noticed by others who are watching him attentively. The lexeme "pack" is more expressive; it has not been used at random nor without a calculated thought on behalf of the translator. It denotes "persons; usually merely contemptible (on their own) or a gang, which in this context partially overlaps with the denotation of animals kept or naturally congregating together; especially of hounds kept for hunting, or of wild beasts (especially) wolves"². The image of the watchmen overlaps with the image of hounds or wolves who are hankering and longing for the hunt, which, in this context, is "the poet".

1 The Shorter Oxford Dictionary, vol. II, p. 2020.

2 The Shorter Oxford Dictionary, vol. II, p. 1491.

B- The Recensions:-

*idā mā t-Turayyā fi s-samā'i ta^carradat
ta^carruḍa atnā'i l-wiṣāḥi l-mufaṣṣalī*

(Q. 29/T. 23/S. 23/Aj.-D. 25/K. 23/An. 25/N. 24/H. 23/B. 24/A. 24/
Z. 25/T. 25/As. 25/Ar. 25)¹

(Unanimous agreement)

¹ (Q.) (JAA.), p. 135; (T.) (DIQ.), fol. 18; (S.) (DSP.), p. 147;
(Aj.-D.) (SMS.), fol. 17; (K.) (MIQ.), p. 26; (An.) (SQS.), p. 50;
(N.) (SQT.), p. 131; (H.) (MIQ.), fol. 13; (B.) (SSJ.), p. 82;
(A.) (DIQ.), p. 14; (Z.) (SMS.), p. 17; (T.) (SQA.), p. 130;
(As.) (DIQ.), fol. 140; (Ar.) (SSM.), p. 12.

29.C- Commentaries:-

Commentators debated the denotation of the following:-

29.c.1- *idā mā t-T urrayā fī s-samā'i ta^carraḍat:-*

(Q., D.)¹ believed it denoted "the setting of the Pleiades at midnight". (K.)² added "the poet daringly visited this lady after the setting of the Pleiades, in the midst of the tranquility and darkness of the night". (T., B., A., As.)³ thought it denoted "the poet passed by the watchmen and the dismay of the tribe's lady while Pleiades were setting, because at that time they show themselves obliquely. To (An., T.)⁴ it denoted "the poet passed by the watchmen while Pleiades showed themselves obliquely in the heavens, at the time when they were setting". (N.)⁵ thought it denoted "the Pleiades during the last phase of the night". To (Z.)⁶, however, it denoted "the poet passed by the watchmen after seeing the Pleiades", i.e. after the appearance of the Pleiades in the Eastern horizon.

To sum up, it can be inferred from the above that the interpretation of (Q., D.) is partially synonymous with that of (K.). Furthermore, (N.)'s interpretation is partially synonymous with that of (Q., D., K.). Similarly, the interpretation of (T., B., A., As.) is fairly synonymous with that of (An., T.). On reaching this conclusion, it can be inferred further that the interpretation of (Q., D., K., N.) is incompatible with that of (T., An., B., As., T., A.). The same remedy is equally applicable to (Z.)'s interpretation, i.e. it contracts an incompatible semantic relation with that of (Q., D., K., N.) on one hand and with that of (T., B., A., As.) on the other.

1 (Q.) (JAA.), p. 135; (D.) (SMS.), fol. 17.

2 (K.) (MIQ.), p. 26.

3 (T.) (DIQ.), fol. 18; (B.) (SSJ.), p. 83; (A.) (DIQ.), p. 14; (As.) (DIQ.), fol. 140.

4 (An.) (SOS.), p. 51; (T.) (SQA.), p. 14.

5 (N.) (SOT.), p. 131.

6 (Z.) (SMS.), p. 17.

Not only did commentators disagree as to the precise denotation of this hemistich, but they also argued as to the verification of the use of "*al-Turrayā*" in this context.

(B.)¹ attributed to Abū ^cAmr the belief that the poet should have used *al-jawzā*², Orion, a certain constellation, (K.) said to cross the *jawz*, i.e. the middle of (TA.) the sky (Ṣ., TA.)², instead of "*al-Turrayā*", "the Pleiades" because the latter cannot show themselves obliquely in heavens while *al-Jawzā*³, Orion, does. Abū ^cUbayda, al-Mubarrad. Ibn Sallām and *al-Qatībī*, as reported by (An., T.), (N.), and (B.)³ respectively, argued that there is nothing wrong with the poet's use of the Pleiades for they verily show themselves obliquely as an ornamented girdle that women wear round their flanks. It should be pointed out that (An., T., Z.)⁴ attributed to Abū ^cAmr the belief that the Pleiades show themselves obliquely when setting, and hence there is nothing wrong with the poet's use therein. They attributed, however, to Ibn Sallām the claim that the poet's use of the Pleiades in this context is incorrect.

Similarly, al-Bāqillānī criticised the poet for using the word "*ta^carradat*" and he regarded it as meaningless. Furthermore, he criticised the poet for grammatical inaccuracy as in his use of the plural (parts of the girdle) instead of the more appropriate singular "*qit^catun min atnā³il-wiṣāhi*". The proper words did not occur to him, i.e. to "the poet", he commented.⁵ "What al-Bāqillānī fails to see in the large number of lines he cited wherein the Pleiades are mentioned

1 (B.) (ṢṢJ.), p. 83.

2 Lane. Lex. Bk.I, vol. I, p. 485.

3 (An.) (ṢQS.), p. 51; (T.) (ṢQA.), p. 14; (N.) (ṢQT), p. 131; (B.) (ṢṢJ.), p. 83.

4 (An.) (ṢQS.), p. 51; (T.) (ṢQA.), p. 14; (Z.) (ṢMS.), p. 17.

5 al-Bāqillānī, ^cIjāz al-Qūr^ran, pp. 74-76.

is that in every case the Pleiades are associated with joy, fertility, women and drinking", thus he misses the semantic value of the Pleiades' motif.¹

To have a more coherent comprehension of the denotation of "*al-Turraiyā*" it is necessary to examine Lane's comment:

"The Pleiades; the Third Mansion of the Moon: it is believed to be the most beneficial, in its influence on the weather, of all the Mansions of the Moon, on account of the period of its auroral setting, which in Central Arabia, about the commencement of the era of the Flight, began on the 12th of Nov ... hence as being the most excellent of all asterisms, it is called by the ^cArabs *al-naǰm* (Ṣ., Ḳ.) the former appellation is given to it because it comprises in appearance many stars in small space; (M., Ḳ.) for it is said that amid its conspicuous stars are many obscure stars (IAth., TA.), the number altogether being said to be four and twenty agreeably with an assertion of the Prophet; some say that it is so called because of the abundance of the rain of its "*naǰ*", auroral setting."²

It is necessary to remember that the Pleiades were regarded by the Arabs as good-omen and one of the most excellent of all asterisms. "They were carefully observed by primitive people for they used to foretell rain by them."³ "The Arabs said: When thou seest the Pleiades near to setting with sunset, then it is a time of rain, and when thou seest

¹ *Edebiyāt*, 2 (1977), p. 260.

² Lane. *Lex.* BK.I, vol. I, p. 335.

³ Smith, W., *The Religion of the Semites*, p. 541.

Sirius near to rising with sunset [then is the glory of the generous man, and the time of the burden of the full-grown he-camel, for] then is the most intense degree of cold, when none but generous and noble and ingenuous man will patiently observe the exercise of hospitality and beneficence, and the heavy burden is not laid upon the strong full-grown he-camel, because then the camels become lean and the pasturage is scanty"¹. Even nowadays, Arab farmers say "*maṭaran bāda al-ʿAṣī qasā*" "it is hard to expect rain after the rising of Orion"². At the same time, "we should not lose sight of the overlapping denotation between the word "*ṭawātun*", "wealth, many or great number (Ṣ., M., K.) of men, and of cattle, or other property"³, and that of *al-Turayyā*, the Pleiades."

Furthermore, Pleiades were regarded as one of the most beneficial "*majādh*", "stars, or asterisms, which by their auroral settings or risings were believed by the Pagan Arabs to bring rain"; indeed to which the Arabs used to pray for rain. Islam, it has to be mentioned, bitterly condemned this belief. "It was reported that one day after a night of heavy rain the Prophet addressed a mass of people saying "Do you know what God said?" "No one knows except Allah and his Messenger", they replied. The Prophet went on "God said that His worshippers have been split into two groups: believers and unbelievers. The Believers are those who say that it is God who bestowed rain upon us, while those who say we have been rained on by this or that *naw*, asterism or star, are unbelievers"⁴. Similarly, "it was related of ʿOmar that he ascended the pulpit to pray for rain and, having only offered a

1 Lane. Lex. BK.I, vol. I, p. 845-6.

2 *al-Ṭayyib*, ʿAbdullāh, *al-Murṣid ilā fahm ʿaṣār al-ʿArabi wa Ṣināʿatihā*, p. 980.

3 Lane. Lex. BK.I, vol. I, p. 335.

4 *al-Dīnawarī*, *Kitab al-Anwāʾ*, p. 23.

prayer for forgiveness, descended; whereupon, it was said to him, "Thou hast not prayed for rain", and he replied, "*lā qad istasqaytu bi majādīhi al-samā'u*", "I have indeed prayed for rain by words which are the stirrers-up of rain; making the prayers for forgiveness to be prayers for rain, alluding to a passage in the Kur, IXXi.q.10, and thereby meaning to deny the efficacy of the "*anwā'*", stars.¹

The Translations:-

There is a close correspondence between (A.)'s translation "when the Pleiades appeared in the heavens" and the interpretation of (Z.). At the same time, (A.)'s translation, the "Pleiades showed themselves broadly in heaven", is fairly close to the interpretation of (T., An., B., A., T., As.).

29.c.2- *l-wiṣāh*

(Q.)² attributed to al-Aṣmā'^ci "It is a necklace worn by a woman". To (K., As.)³ it denoted "the girdle with which a woman binds her flanks". While (An., T.)⁴ attributed this interpretation to Abū ^cAmr, and (N.)⁵ ascribed it to al-Mubarrad (B.)⁶ ascribed it to Ibn Sāllām and al-Qatībī. At this point in our investigation, it would be interesting to have a look at Lane's explanation:

"(S) an ornament worn by women, (L.) consisting of two series of pearls and jewels strung or put together in regular order, which two series are disposed, or placed, contrariwise, one of them being turned over the other (so that they cross each other); (L,K) or

1 Lane. Lex. BK.I, vol. I, p. 389.

2 (Q.) (JAA.), p. 135; (K.) (MIQ.), p. 26; (As.) (DIQ.), fol. 140.

3 (K.) (MIQ.), p. 25; (A.) (DIQ.), fol. 25.

4 (An.) (SQS.), p. 51; (T.) (SQA.), p. 14.

5 (N.) (SQT.), p. 131.

6 (B.) (SSJ.), p. 83.

a thing woven of leather and adorned with jewels, like a necklace worn by a woman; (Mṣh) or a wide piece of leather (Ḳ) or a thing woven of leather in a wide or broad form (Ṣ) and adorned with jewels which a woman binds between her shoulders and her flanks (Lth, Ṣ, Mgh, Ḳ) or a *qitāda* (necklace) of the belly, which is sometimes long so that the redundant portions of its two extremities are thrown over the shoulders; (Mgh) or one of a pair of necklaces which a woman makes to hang down upon her sides; one upon her right side, and the other upon her left. Hence it seems of different kinds; one kind consisting of two ornaments resembling necklaces, one of which rests upon the right shoulder and against the left flank, the other resting upon the left shoulder and against the right flank; another kind seems from an expression in the (A.) a woman bearing a *wiṣāḥ* and *wiṣāḥayyan* to be an ornament resembling a necklace, thrown over the head so as to rest upon the shoulders, crossing in front, and passing round the loins and is tied or crossed in front, and of which the redundant portions are thrown over the shoulders."¹

The Translations:-

There is a close correspondence between (J.)'s translation "girdle" and the interpretations attributed to Abū ^cAmr, Ibn Sallām, al-Qatībī and al-Mubbarād and (K., As.).

Though (A.)'s translation "scarf", which in this context denotes "a band of silk or other material worn round the neck with the ends

¹ Lane. Lex. BK.I, vol. III, p. 2943.

pendant from the shoulders in front, or a broad strip of silk, gauze worn hung loosely over the shoulders or otherwise as an ornamental accessory to the costume"¹, does not correspond to any of the commentators' interpretations, it is very partially close to the explanation of (Mgh and L, K) as presented by Lane.

29.c.3- *l-mufaṣṣal*:-

While (Q., D.)² believed it denoted "*a wiṣāḥ*" that is separated among its beads by pearls, (T., B., A.)³ thought it denoted "*a wiṣāḥ*" that is separated between every two of its beads with a pearl. To (K., N., H.)⁴ it denoted "*wiṣāḥ*" that is divided by *ṣadr*, i.e. "pieces of gold that are picked up from the mine (Ṣ., A., K.) without the melting or smelting (Ṣ., K.) of the ore: (A.) and beads made of gold to form divisions between pearls and jewels: (TA) or beads by means of which other beads of a string are divided: (K.) or small pearls (Ṣ., K.) or small things of gold, like the heads of ants (Sh.) or, as some say, green beads"⁵. (Aj.)⁶ believed it denoted "*wiṣāḥ* that is divided by beads". While (An., T.)⁷ thought it denoted "a folded "*wiṣāḥ*" that is divided by aquamarine, (Z., Ar.)⁸ believed it denoted "a *wiṣāḥ* whose pearls and beads were divided by gold". To (As.)⁹ it denoted "a *wiṣāḥ* whose both two beads were divided from others by gold, silver, pearls or a red or yellow bead".

To sum up, it can be inferred from the above that there is a partial synonymity between the interpretation of (Q., D.) and that of (T., B., A.). These interpretations, i.e. that of (Q., T., B., A.), in

1 The Shorter Oxford Dictionary, p. 1898.

2 (Q.) (JAA.), p. 135; (D.) (SMS.), fol. 17.

3 (T.) (DIQ.), fol. 18; (B.) (SSJ.), p. 83; (A.) (DIQ.), p. 14.

4 (K.) (MIQ.), p. 26; (N.) (SQT.), p. 131; (H.) (MIQ.), fol. 14.

5 Lane. Lex. vol. 1, p. 1523.

6 (Aj.) (SMS.), fol. 17.

7 (An.) (SQS.), p. 51; (T.) (SQA.), p. 14.

8 (Z.) (SMS.), p. 17; (Ar.) (SSM.), p. 14.

9 (As.) (DIQ.), fol. 140.

their turn include the interpretations of (K., N., An., Z., T., As., Ar.), and contract a superordination - hyponymy semantic relation with them.

The Translations:-

(J.)'s translation "the gems in the spaces in the ornamental girdle, set with pearls and gems" is partially close to the interpretation of (Z., Ar.). (A.)'s translation "bejewelled scarf" includes the interpretations of all the above mentioned commentaries and contracts a superordination-hyponymy semantic relation with them. His translation "glittering like the folds ...", however, is partially close to the interpretation of (An., T.).

The Recensions:-

*fa ji²tu wa qad nadat li nauwin t̄iyābahā
ladā s-sitri i llā libsata l-mutafaddili*

(Q. 30/T. 24/S. 24/K. 24/An. 26/H. 24/B. 25/A. 25/T. 26)¹

naddat

(Aj.-D. 25/N. 26/Z. 26/As. 26/Ar. 26)²

wa qad alqat

(An. 26V)³

1 (Q.) (JAA.), p. 135; (T.) (DIQ.), fol. 19; (S.) (DSP.), p. 147;
(K.) (MIQ.), p. 27; (An.) (SQS.), p. 51; (H.) (MIQ.), p. 15; (B.)
(SSJ.), p. 83; (A.) (DIQ.), p. 14; (T.) (SOA.), p. 14.
2 (Aj.-D.) (SMS.), fol. 17; (N.) (SOT.), p. 132; (Z.) (SMS.), p. 18;
(As.) (DIO.), fol. 140; (Ar.) (SSM.), p. 12.
3 (An.) (SQS.), p. 52.

30.B- Comment:

30.b.1- *naḍat vs. naḍḍat vs. alqat*

The exact denotation of the lexeme *naḍat* was a matter of controversy among commentators. While according to (Q.)¹ it was subject to two denotations, (1) "took off", (2) "threw", (Ṭ., B., A.)² thought it denoted "took off". According to (K., T.)³ it denoted "threw". (An.)⁴, however, believed it denoted "stripped off".

Moreover, while (Aj.-D., As.)⁵ believed that "*naḍḍat*" denoted "took off and threw", (N.)⁶ believed it denoted "threw". To (Z., Ar.)⁷, it denoted "stripped off". Finally, as far as the denotation of "*alqat*" is concerned, (Q.)⁸ believed it denoted "threw".

From the above it can be concluded that the first alternative interpretation of (Q.) is synonymous with that of (Ṭ., B., A.). Similarly, the second alternative interpretation of (Q.) is synonymous with that of (K., N., T.). Furthermore, the interpretation of (An.) is synonymous with that of (Z., Ar.) and the interpretation of his second presented recension is synonymous with that of (K., N., T.). At the same time, the interpretation of (Aj.-D., As.) is included in the interpretation of (Ṭ., K., N., B., A., T.) and it contracts a hyponymy-superordination relation with it. It can be concluded further that the interpretation of (An., Z., Ar.) has sexual and sensual connotations and has a narrow range of denotation compared with that of (Q.)'s first interpretation and (Ṭ., B., A.). Therefore, it contracts a hyponymy-superordination semantic relation with it.

1 (Q.)•(JAA.), p. 135.

2 (Ṭ.)•(DIQ.), fol. 19; (B.)•(SSJ.), p. 83; (A.)•(DIQ.), p. 14.

3 (K.)•(MIQ.), p. 27; (T.)•(SQA.), p. 14. 4 (An.)•(SQS) p. 52.

5 (Aj.-D.)•(DIQ.), fol. 17; (As.)•(DIQ.), fol. 140.

6 (N.)•(SQT.), p. 132.

7 (Z.)•(SMS.), p. 18; (Ar.)•(SSM.), p. 14.

8 (Q.)•(JAA.), p. 135.

The Translations:-

While, on the one hand, there is a close correspondence between the interpretation of (Q. - first interpretation - T., B., A.) and the translation of (J.), "has taken off", on the other hand, there is a close correspondence between (A.)'s translation "had stripped off" and the interpretation of (An., Z., Ar.).

30.C- Commentaries:-

Commentators debated as to the precise denotation of the following:

30.c.1- *l-mutafaddil*:-

According to (Q., T., K., N., B., A., T.)¹, it denoted "a single garment which a man/woman wears when he/she is ready to go to bed or work". Likewise, they were in agreement that it is an epithet applied to the person who wears it. (Q.)² added "It might denote a flimsy shirt, drapery, or covering, or the like, that a man or woman wears in the house or tent when he/she is ready to go to bed or do work". To (Aj.-D.)³ it denoted "a single garment such as a flimsy shirt or wrap". (An.)⁴, however, believed it denoted "a single flimsy slip which a woman wears, i.e. a single garment a woman wears without wearing anything else, in which she stands, sits, and sleeps". To (Z., Ar.)⁵ it was liable to two interpretations: (1) a single garment one wears, enabling one to handle work lightly, (2) a single sleeping garment a woman wears when she goes to bed. (As.)⁶ believed it denoted "a single garment a woman wears in her house or tent and when she goes to bed".

It can be concluded from the above that the interpretation of (Q., T., K., N., B., A., T.) is synonymous with the first interpretation of (Z., Ar.). Similarly, the interpretation of (Aj.-D.) is synonymous with (Q.)'s second alternative interpretation and with that of (An.). It can be concluded further that the interpretation of (As.) is partially synonymous with the interpretation of (Q., Aj.-D., An.).

1 (Q.)•(JAA.), p. 135; (T.)•(DIQ.), fol. 19; (K.)•(MIQ.), p. 27; (N.)•(SQT.), p. 132; (B.)•(SSJ.), p. 83; (A.)•(DIQ.), p. 14; (T.)•(SQA.), p. 14.
2 (Q.)•(JAA.), p. 135.
3 (Aj.-D.)•(SMS.), fol. 17.
4 (An.)•(SOS.), p. 52.
5 (Z.)•(SMS.), p. 18; (Ar.)•(SSM.), p. 14.
6 (As.)•(DIQ.), fol. 140.

Furthermore, the interpretation of (Q.'s first interpretation, T., K., N., B., A., T., Z., Ar.) includes that of (Q. - second alternative - Aj.-D., An., As.) and contracts a superordination-hyponymy relation semantic with it.

At this point of investigation, it is interesting to examine Lane's explanation:

"*mifḍāl* a single garment that is worn without any other by a woman (Ṣ., O., K., L.) in her tent, or chamber, such as is called *ḥay^cal*. So *ṭawbun fuḍḍilun* signifies a single garment, a *malḥafa*, or the like, with which a woman wraps herself (Mgh.) and according to Lth. *fiḍāl* signifies a single garment that is worn by a man in his tent or house or chamber (TA:)"¹.

The Translations:-

While there is a partial correspondence between (J.)'s translation "night garment" and the second interpretation of (Z., Ar.), (A.)'s translation "a single flimsy slip" is fairly close to the interpretation of (Q. - second alternative interpretation - Aj.-D., An.).

30.c.2- *ladā s-sitrī*

Though (Aj.-D., An., Z., As., Ar.)² were unanimous that "*ladā*" in this context is synonymous with "*ḥinda*" which is close to, by or near in T.L., they differed as to the precise denotation of "*al-sitr*". According to (Aj.-D.)³ it is synonymous with "*ḥibā²*" which is (K.) "a

1 Lane. *Lex.* Bk.I, vol. III, p. 2413.

2 (Aj.-D.)-(SMS.), fol. 17; (An.)-(SOS.), p. 52; (Z.)-(SMS.), p. 18; (As.)-(DIO.), fol. 140; (Ar.)-(SSM.), p. 14.

3 (Aj.-D.)-(SMS.), fol. 17.

kind of tent (Mgh., T A.) made of wool, (Mgh., Mṣb.) or of camels' fur, or sometimes of goats' hair, sometimes on two poles, or three"! It can be concluded from (Z., As., Ar.)²'s paraphrase of this verse that they thought it denoted "tent-flap". (Z., Ar.)³ commented on this verse: "I came and she had stripped off her clothes for sleeping and wore only her night garment; and she stood by the tent-flap waiting for me attentively". "She stripped off her clothes", (Z., Ar.)⁴ added, "so as to deceive her family into thinking that she was going to bed". (As.)⁵ paraphrased it: "Unexpectedly, when I came I met her by the tent-flap wherein she had already taken off her clothes for sleep except for her night garment". According to (Q., N., B., A., T.)⁶ the verse connoted that the poet came to enjoy himself with her and at her bed-time. (K.)⁷ added "The poet exploited the opportunity of it being her bed-time, and her being alone. So, he chose the most appropriate situation wherein he can enjoy himself with her leisurely".

It can be concluded from the above that there is a partial synonymy between the connotative interpretation of (K.) and that of (Z., Ar.), because, while the former only insinuates, the latter asserts that the poet deliberately came at that particular time because there was a previous engagement arranged between the poet and his beloved. These interpretations, in their turn, are incompatible with the interpretation of (As.) which denies that the poet has a previously agreed engagement with his beloved, and asserts that he met her by the tent-flap unexpectedly.

1 Lane. Lex. BK.I, vol. I, p. 693.

2 (Z.) (SMS.), p. 18; (As.) (DIQ.), fol. 140; (Ar.) (SSM.), p. 14.

3 (Z.) (SMS.), p. 18; (Ar.) (SSM.), p. 14.

4 Ibid.

5 (As.) (DIQ.), fol. 140.

6 (Q.) (JAA.), p. 135; (N.) (SQT.), p. 132; (B.) (SSJ.), p. 83; (A.) (DIQ.), p. 14; (T.) (SQA.), p. 14.

7 (K.) (MIQ.), p. 27.

At this point of discussion, it is necessary to examine Lane's comment on the denotation of *al-sitr*:

"Anything by which a person or thing is veiled, concealed, hidden, or covered. It denotes a veil, curtain, a screen, a cover, or a covert".¹

The Translations:-

(J.)'s translation "the screen of the tent" is close to Lane's comment presented above. Furthermore, there is a close correspondence between his translation "and she was standing near the screen of the tent" and the interpretation of (Z., Ar.), likewise it partially conveys the connotative interpretation presented by (K., Z., Ar.). His translation of the next verse: "Then she said to me, I swear by God, you have no excuse for what you are doing ...", denotationally and connotatively conveys that she has not been taken by surprise because of the poet's night-visiting her. On the contrary, it connotes that she was yearning for his arranged meeting. On the other hand, (A.)'s translation "the tent-flap" is partially close to the interpretation of (Z., As., Ar.). Furthermore, his translation of this verse and V.27, "she cried, 'God's oath, man, you won't get away with this!'", and V.28, "But I brought her", which connotes that the poet is bragging about his success in convincing her to go out with him, which in its turn connotes that she was rather reluctant to obey him, being afraid of risking discovery; as it will become obvious by and by, denotes that she did not expect his night-visiting nor did she have a previously agreed engagement with him. Clearly, this conclusion makes (A.)'s translation of this verse close to the interpretation of (As.) in particular and that of (Q., N., B., A., T.) in general.

¹ Lane, Lex., Bk. 1, vol. 1, p. 304.

The Recensions:-

*fa qālat yamīna llāhi mā laka ḥīlatun
wa mā'in arā canka l-ḡawāyata tanjalī*

(Q. 31/Ṭ. 25/S. 25/Aj.-Ḍ. 26/K. 25/An. 27/N. 27/H. 25/A. 26/Z. 27/
T. 27/As. 27)¹

yamīnu llāhi

(B. 26/A. 26/K. 25V/N. 27V/T. 27V)²

l-camāyata

(B. 26/A. 26/Ṭ. 25V/An. 27V (Aṣm.)/N. 27V (Aṣm.)/Z. 27V/T. 27V)³

1 (Q.) (JAA.), p. 136; (Ṭ.) (DIQ.), fol. 19; (S.) (DSP.), p. 147;
(Aj.-Ḍ.) (SMS.), fol. 17; (K.) (MIQ.), p. 28; (An.) (SQA.), p. 52;
(N.) (SOT.), p. 132; (H.) (MIQ.), fol. 15; (A.) (DIQ.), p. 14;
(Z.) (SMS.), p. 18; (T.) (SQA.), p. 14; (As.) (DIQ.), fol. 140.
2 (B.) (SSJ.), p. 84; (A.) (DIQ.), p. 14; (K.) (MIQ.), p. 28;
(N.) (SOT.), p. 133; (T.) (SQA.), p. 14.
3 (B.) (SSJ.), p. 84; (A.) (DIQ.), p. 14; (Ṭ.) (DIQ.), fol. 19;
(An.) (SQS.), p. 52; (N.) (SOT.), p. 133; (Z.) (SMS.), p. 18;
(T.) (SQA.), p. 14.

Comment:-

31.b.1- *yamīna* vs. *yamīnu*

According to the linguists who adopted the recension of "*yamīna*", the sentence "*yamīna llāhi*" is in the accusative case being an absolute object by a suppressed verb namely "*ḥaliftu*", swore, or "*ḥaliftu bi yamīni llāhi*", I swore by God, in which the proposition *bi* is omitted and the verb becomes transitive. To those who adopted the recension of "*yamīnu*" the sentence "*yamīnu llāhi*" is in the nominative case and thought of the implicit suppressed ^c*alaya* as predicative. Basically, the sentence being "*yamīnū llāhi ^calaya or qasamī*", "God's oath".

The Translations:-

While (J.)'s translation, "I swear by God", is close to the reading of "*yamīna*", (A.)'s translation, "God's oath" is close to the reading of "*yamīnū*" as illustrated above.

31.b.2- *al-ḡawāyata* vs. *al-^camāyata*

(Q., T., Aj.-D., K., An., N., Z., T., As., Ar.)¹ were almost unanimous that *al-ḡawāyata* denoted "ignorance, and deviation from the right way". To (B., A.)², however, "*al-^camāyata*" denoted ignorance, deviation from the right way, or the blindness of the heart, i.e. folly. (N.)³ attributed to al-Aṣma^{cī} the belief that *al-^camāyata* denoted the blindness of the heart. (T.)⁴ maintained, however, that both *al-ḡawāyata* and *al-^camāyata* are fairly synonymous.

1 (Q.) (JAA.), p. 136; (T.) (DIQ.), fol. 19; (Aj.-D.) (SMS.), fol. 17; (K.) (MIQ), p. 28; (An.) (SQS.), p. 52; (N.) (SQT.), p. 132; (Z.) (SMS.), p. 18; (T.) (SQA.), p. 14; (As.) (DIQ.), fol. 140; (Ar.) (SSM.), p. 14.
 2 (B.) (SSJ.), p. 84; (A.) (DIQ.), p. 14.
 3 (N.) (SQT.), p. 133.
 4 (T.) (SQA.), p. 14.

Not only did the aforementioned commentators incline to admit the synonymy of these two lexemes, but Arabic lexicons tended to approve their synonymy as well. So, Lane provided the following explanation to *al-^camāya* :

"an error: and persistence; or contention, or litigations, or wrangling; or persistence in contention or litigation. *fī him^camiyyatuhum* in them is their ignorance. *^camāyatun* A remaining portion of the darkness of night. (TA.) and the dimness of the eyes from tears."¹

As for *al-ḡawāya* , he gave the following explanation:

"He erred, deviated from the right way, or course, or from that which was right; or he laboured and persisted (Ath., Mṣ.b., TA.) in that which was vain, or false (Ath., TA.), or in ignorant conduct. It signifies an error."²

The Translations:-

Notwithstanding the synonymy of both *al-ḡawāyata* and *al-^camāyata* as illustrated above by commentators as well as lexicons, the translators gave them different equivalents in T.L. (J.)'s translation. "Your erring habits" is closer to the reading of *al-ḡawāyata* than *al-^camāyata*. This can be supported by pointing out that in V.48 he applied the lexeme "follies" as an equivalent to "*^camāya*". The same remedy is quite applicable to (A.)'s translation, "the folly's not left you", which is fairly close to the recension of *al-^camāyata*. This conclusion can be supported by mentioning that he used the same lexeme in the plural, i.e., follies, in translating "*^camāyāt*" in V.48.

1 Lane, *Lex.*, Bk. 1, vol. II, p. 2162.

2 Ibid, p. 2304.

31.c- Commentaries:-

31.c.1- There was a controversy among commentators as to the exact denotation of the phrase "*mā laka hīlatun*".

According to (Q.)¹, it was subject to two interpretations:

"(1) You have nothing to occupy yourself with, (2) You will not get away with it!". (T., A.)² believed it denoted "You have no excuse for coming while I have been surrounded by my own people". (An.)³, it should be pointed out, ascribed this interpretation to al-Aṣma^cī. (Aj.)⁴ thought it denoted "You are not so self-controlled, patient, decisive and wise as other men, for if you had such characteristics, you would not have visited me while I am surrounded by my own people!". To (D.)⁵ it denoted "You are an impatient man. The more you enjoy yourself with me, the more greedy and demanding you become!". (K., N., T.)⁶ adopted (Q.)'s second alternative interpretation presented above. (An.)⁷, however, presented three interpretations: (1) He attributed to Ibn Ḥabīb the interpretation "There is not any trick at hand that keeps you away from me", (2) "You have no excuse for disgracing me", (3) "There is no excuse for your coming!". (Si.)⁸, it is necessary to mention, attributed the last interpretation to Abū Ḥātim al-Sijistānī. Though (B.)⁹ approved the interpretation of (T., A.)¹⁰ presented above, he reported that it was said it was subject to two further interpretations: "(1) You won't get away with this, (2) You are in no way going to get what you are aiming for". While (Z., Ar.)¹¹ approved Ibn Ḥabīb's above mentioned interpretation, they reported that it was said that it

1 (Q.) (JAA.), p. 136.
2 (T.) (DIO.), fol. 19; (A.) (DIO.), p. 14.
3 (An.) (SQS.), p. 52.
4 (Aj.) (SMS.), fol. 17.
5 (D.) (SMS.), fol. 17.
6 (K.) (MIQ.), p. 28; (N.) (SQT.), p. 132; (T.) (SQA.), p. 14.
7 (An.) (SQS.), p. 52.
8 (Si.) (DIO.), fol. 3.
9 (B.) (SSJ.), p. 84. 10. (T) (DIO) fol. 19; (A) (DIO) p. 14.
11 (Z.) (SMS.), p. 18; (Ar.) (SSM.), p. 14.

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1 (Q.) (JAA.), p. 136.

2 (T.) (DIO.), fol. 19; (A.) (DIO.), p. 14.

3 (An.) (SOS.), p. 52.

4 (Aj.) (SMS.), fol. 17.

5 (D.) (SMS.), fol. 17.

6 (K.) (MIO.), p. 28; (N.) (SQT.), p. 132; (T.) (SQA.), p. 14.

7 (An.) (SOS.), p. 52.

8 (Si.) (DIO.), fol. 3.

9 (B.) (SSJ.), p. 84. 10. (T) (DIO) fol. 19; (A) (DIO) p. 14.

11. (Z.) (SMS.) p. 18; (Ar.) (SSM.) - 11

denoted "You have no excuse to disgrace me by your night visiting". Furthermore, (Z.) repeated the presentation of (Q., T., K., An., N., B., T.) mentioned earlier. To (As.)¹ it denoted "You are an impatient man and full of whims".

To sum up, it can be concluded from the above that there is a partial synonymy between the second interpretation of (Q.) and that of (B.). Similarly, there is a partial synonymy between (An.)'s second and third interpretations, which, in their turn, are partially synonymous with that of (T., A., Z.). Furthermore, it can be concluded that there is a partial synonymy among the interpretations of (Aj- D., Ibn Hābīb and As.).

The Translations:-

There is a close correspondence between (J.)'s translation "You have no excuse for what you are doing", and the interpretation of (Z., Ar.) in particular and (T., An.'s - second and third interpretation - A., Z.) in general. (A.)'s translation, "You won't get away with this", is fairly close to the interpretation of (Q.'s - second interpretation - K., N., B., T.).

1- (As.) (DIQ.), fol. 140.

B- The Recensions:-

ḥarajtu bi ḥā nomšī tajurru warāʾanā
ʿalā itrinā adyāla mirṭin murahḥalī

(Q. 32)¹

fa quntu bi ḥā amšī

(T. 26/S. 26/Aj.-D. 28/K. 26/An. 28/N. 28/H. 26/Z. 28/T. 28/Ar. 28/
As. 28)²

ḥarajtu bi ḥā tamšī

(B. 27/A. 27/Aj.-D. 28V)³

ʿalā ataray nā dayla

(B. 27/A. 27/K. 26V/Z. 28/As. 28)⁴

adyāla nira

(K. 26/An. 28V/B. 27V/Z. 28V/T. 28V)⁵

nīrin

(An. 28V (a1-Šaybānī))⁶

1 (Q.) (JAA.), p. 136.

2 (T.) (DIQ.), fol. 19; (S.) (DSP.), p. 147; (Aj.-D.) (SMS.), fol. 18;
(K.) (MIQ.), p. 29; (N.) (SQT.), p. 134; (H.) (MIO.), fol. 16; (Z.)
(SMS.), p. 19; (T.) (SQA.), p. 14; (Ar.) (SSM.), p. 13; (As.) (DIQ.),
fol. 140.

3 (B.) (SSJ.), p. 84; (A.) (DIO.), p. 14; (Aj.-D.) (SMS.), fol. 18.

4 (B.), ibid; (A.), ibid; (K.) (MIO.), p. 28; (Z.) (SMS.), p. 19;
(As.) (DIQ.), fol. 140.

5 (K.) (MIO.), p. 28; (An.) (SQS.), p. 54; (B.) (SSJ.), p. 84;
(Z.) (SMS.), p. 19; (T.) (SQA.), p. 4.

6 (An.) (SQS.), p. 54.

32.B- Comment:-

32.b.1- *ḥarajtu bi·hā vs. fa qumtu bi·hā*

To (Ṭ., B., A.)¹ the phrase "*ḥarajtu bi·hā*" denoted "I went out of the houses (tents) with her seeking loneliness". Though (Ṭ., K., N., Z., T.)² adopted the recension of "*qumtu bi·hā*", "I stood her up", it seems, however, in their commentary they favoured the recension of "*ḥarajtu bi·hā*". Thereupon, (K., Z., Ar.)³ thought it denoted that "I brought her out of her "*ḥidr*"", i.e.

"a curtain (Ṣ., A., Msb., K.) that is extended for a girl in part of a house, or chamber, or tent: (Ḳ:) and hence (M.) any chamber, or house, or tent, or the like that conceals a person".⁴

According to (An., As.)⁵ the phrase "*qumtu bi hā*" denoted "I stood her up, putting my arm around her waist, and catching her hand". (N., T.)⁶ thought it denoted "I brought her out seeking loneliness".

It can be concluded from the above presentation that the interpretation of (K., N., Z., T., Ar.) which is partially synonymous with that of (Ṭ., B., A.) connotes that the poet was bragging of his success in convincing the concerned beloved to go out with him after a long hesitation on her part. Likewise, this connotation can be quite clearly traced in the interpretation of (An., As.) which is included in the interpretation of (Ṭ., K., N., B., A., Z., T., Ar.), i.e. it contracts a hyponymy-superordination semantic relation with it.

1 (Ṭ.) (DIQ.), fol. 19; (B.) (SSJ.), p. 84; (A.) (DIO.), p. 14.

2 (Ṭ.) (DIQ.), fol. 19; (K.) (MIQ.), p. 28; (N.) (SQT.), p. 134; (Z.) (SMS.), p. 19; (T.) (SQA.), p. 14.

3 (K.) (MIQ.), p. 28; (Z.) (SMS.), p. 19; (Ar.) (SSM.), p. 13.

4 Lane. *Lex*, BK.I, vol. I, p. 708.

5 (An.) (SQS.), p. 53; (As.) (DIQ.), fol. 140.

6 (N.) (SQT.), p. 134; (T.) (SQA.), p. 14.

The Translations:-

While there is a partial correspondence between (J.)'s translation "I went out with her" and the interpretation of (T., N., B., A., T., Z., Ar.), (A.)'s translation "out I brought her" is fairly close to the interpretation of (K., N., T., Z., Ar.).

32.b.2- *tamsī̄ vs. amsī̄ vs. namśī̄*

The above mentioned three variant recensions can be translated into T.L. as "she was walking", "I was walking" and "we were walking", respectively.

The Translations:-

Both (J.)'s translation "she was walking" and (A.)'s translation "she stepped" are close to the recension of "*tamsī̄*", "she was walking".

32.b.3- *alā it̄ri na vs. alā atāray nā*

It can be inferred from the commentaries of (Q., T., D., An., N., Z., T.)¹ that "*it̄r*" and "*atār*" are synonymous because both denoted "our trace". Furthermore, they were unanimous that "she trailed behind them her skirts to cover their footprints". To (Aj.)², however, this interpretation does not hold water. "It connotes", he commented, "'Her skirts dragged upon the ground when she was walking because she is a self-conceited woman of noble birth'". To (K.)³ "*it̄r*" denoted "after, or behind us". Thereupon, he believed that the phrase *alā it̄ri nā* denoted "she trailed her skirt after or behind us". According to (B., A.)⁴ it denoted "our footprints".

1 (Q.) (JAA.), p. 136; (T.) (DIO.), fol. 19; (D.) (SMS.), fol. 18; (An.) (SQS.), p. 53; (N.) (SQT.), p. 134; (Z.) (SMS.), p. 19; (T.) (SQA.), p. 14.
2 (Aj.) (SMS.), fol. 18.
3 (K.) (MIO.), p. 28.
4 (B.) (SSJ.), p. 84; (A.) (DIQ.), p. 14.

The Translations:-

Both (J.)'s translation, "over our footmarks . . . , to erase the footmarks", and (A.)'s translation, "to cover our footprints", are close to the recensions of *itri na* and *atary nā* according to the interpretation of (Q., T., D., An., N., Z., T.).

32.b.4- *dayla* vs. *adyāla*

adyāla is the plural of *dayla*. They can be translated into T.L. as "skirt" and "skirts", respectively.

The Translations:-

While there is a close correspondence between (J.)'s translation "skirts" and the recension of "*adyāla*", (A.)'s translation "skirt" is close to the recension of "*dayla*".

32.b.5- *mirt* vs. *nīr*

The precise denotation of *mirt* was debated among commentators. To (Q., T., Aj.-D., K., N., B., A., T., As.)¹, it denoted "an "*izār*", i.e. a piece of drapery wrapped about the body or a waist; that is made of "*ḥaz*", "silk", upon which are ornamented marks or borders". At the same time, (Q.)² reported that "it was said to denote a black embroidered garment or a kind of garment called *kisā*³ made of wool, silk, linen, or goat-hair". Furthermore, (T., B., A.)³ added that it might be made of wool. (An., Z., Ar.)⁴ believed it denoted a garment made of (An.) silk, goat-hair, or (Z.) wool. Moreover, they reported that it was said to denote "a garment of hair-cloth". (Z.)⁵ added that it is synonymous

1 (Q.) (JAA.), p. 136; (T.) (DIQ.), fol. 19; (Aj.-D.) (SMS.), fol. 18; (K.) (MIQ.), p. 28; (N.) (SQT.), p. 134; (B.) (SSJ.), p. 84; (A.) (DIQ.), p. 14; (T.) (SQA.), p. 14; (As.) (DIQ.), fol. 140.
2 (Q.) (JAA.), p. 136.
3 (T.) (SQA.), p. 14; (B.) (SSJ.), p. 84; (A.) (DIQ.), p. 14.
4 (An.) (SOS.), p. 53; (Z.) (SMS.), p. 19; (Ar.) (SSM.), p. 13.
5 (Z.) (SMS.), p. 19.

with "malā³a", i.e. a piece of drapery wrapped around the body.

From the above it is plausible to infer that the interpretation of (Q., Ṭ., Aj.-Ḍ., K., N., B., A., T., As.) is partially synonymous with that of (An., Z., Ar.) because the denotation of "kisā³" in this context is partially synonymous with that of "malā³a", and it overlaps with the denotation of "izār". Furthermore, (Q.)'s explanation is included in the interpretation of (An., Z., Ar.) and it contracts a direct hyponymy-superordination with it. Both of these interpretations, in their turn, include the interpretation of (Ṭ., Aj.-Ḍ., K., N., B., A., T., As.) and contract a superordination-hyponymy relation with it.

At this point of investigation it is necessary to examine Lane's explanation:

"a garment of the kind called *kisā³* of wool, or silk (Ṣ., Mgh., Mṣb., K., TA.) or of linen (TA.) and of hair-cloth, being tropically applied to one of this last description in a tradition of *Āiṣa* (MF.) used as an "*izār*" (a waist-wrapper) (Ṣ., Mgh., Mṣb.) in former times (Ṣ.) and sometimes a woman throws it over her head (Mgh.) and wraps herself in it (Mgh., Mṣb.) or a green, perhaps meaning gray, as is often the case, garment, or any garment that is not sewed (TA:)"¹

As far as the denotation of "*nīra*" is concerned, (K., Z.)² believed it denoted "the marks or the borders and extremity of the cloth". Lane, however, provided the following definition:

1 Lane. Lex. Bk.I, vol. III, p. 2709.

2 (K.) (MIQ.), p. 28; (Z.) (SMS.), p. 19.

"*nīrun*" The ornamental border of a piece of cloth (T., Ṣ., M., A., K.) pl. *anyār*. (Ṣ.) *tawb qū nāyrayan* signifies a piece of cloth strongly woven with a double woof, it is more close in texture and more lasting (A:) or a piece of cloth woven with a double woof (Lḥ., M., K.);, i.e., with a double thread".

The Translations:-

Both (J.)'s translation, "an embroidered woollen garment", and (A.)'s translation, "an embroidered gown", are close to the recension of "*mirt*". Furthermore, both of these translations are partially close to the second interpretation presented by (Q., Ṭ., An., B., A., Z., Ar.).

1 Lane. Lex. Bk.I., vol. III, p. 2870.

B- The Recensions:-

*fa lammā ajaznā sāhata l-ḥayyi wa ntaḥā
bi nā baṭnu ḥabtin dī qifāfin ʿaqanqalī*

(Q. 33/T. 27/S. 27/Aj.-Ḍ. 29/K. 27/An. 29/N. 29/H. 27/T. 29/As. 29/
Z. 29V)¹

baṭnu ḥiqfin

(B. 28/Q. 33V/N. 29V/T. 29V)²

baṭnu ḥabtin dī ḥiqāfin

(Z. 29/Ar. 29/Aj.-Ḍ. 29V)³

ḥiqfin dī rukāmin

(A. 28/An. 29V/T. 29V)⁴

bi nā tinyu ramlin

(An. 29V)⁵

1 (Q.) (JAA.), p. 137; (T.) (DIQ.), fol. 19; (S.) (DSP.), p. 147;
(Aj.-Ḍ.) (ŠMS.), fol. 18; (K.) (MIQ.), p. 29; (An.) (ŠQS.), p. 54;
(N.) (ŠQT.), p. 134; (H.) (MIQ.), fol. 17; (T.) (ŠQA.), p. 14;
(As.) (DIQ.), fol. 141; (Z.) (ŠMS.), p. 19.
2 (B.) (ŠSJ.), p. 85; (Q.) (JAA.), p. 137; (N.) (ŠQT.), p. 134;
(T.) (ŠQA.), p. 14.
3 (Z.) (ŠMS.), p. 19; (Ar.) (ŠSM.), p. 13; (Aj.-Ḍ.) (ŠMS.), fol. 18.
4 (A.) (DIQ.), p. 15; (An.) (ŠQS.), p. 54; (T.) (ŠQA.), p. 15.
5 (An.) (ŠQS.), p. 55.

33.B- Comment:-

33.b.1- *baṭnu ḥiqfin vs. baṭnu ḥabtīn vs. ṭinyu raṣṣīn:-*

(Q., Aj.-D., An., N., A., T., As.)¹ were almost unanimous that "*ḥiqf*" denoted "a curving or winding tract of sand". While (T., B.)² believed it denoted "the rim or extremity or end of the sand", (Z., Ar.)³ thought it denoted "an oblong elevated tract of sand". According to Lane, it denoted:

"a curving, or winding, tract of sand: (Ṣ., Mgh., Mṣb., K.) *ḥiqāf*, pl. *aḥqāf* (Ṣ., Mṣb., K.) and *ḥuqūfun* (Q., L., K.) and *ḥūqūf* (Q., L., K.) and pl. *ḥaqāʿif* and *ḥaqfahu* (TA.); or a heap or hill of sand that has assumed a bowed form: (IDrd., TA.)) or a curving or winding thin tract of sand; or a great round tract of sand: (Ibn-Arafēh, K.); or an oblong, elevated tract of sand;"⁴

As far as the denotation of "*ḥabt*" is concerned, while (T., D.)⁵ believed it denoted "a bottom or depressed tract of ground", (Aj., As., Ar.)⁶ believed it denoted "a wide or spacious tract of ground". To (K.)⁷ it denoted "a soft, depressed tract of ground". Furthermore, while (An., T.)⁸ on the one hand believed it denoted "a depressed, dark tract of ground", on the other hand, (N., Z.)⁹ believed it denoted "a low or depressed tract of ground".

To sum up, it can be concluded from the above presentation that there is a partial synonymity between the interpretation of (T., D.)

1 (Q.) (JAA.), p. 137; (Aj.-D.) (ṢMS.), fol. 18; (An.) (ṢQS.), p. 54; (N.) (ṢQT.), p. 135; (A.) (DIQ.), p. 15; (T.) (ṢQA.), p. 15; (As.) (DIQ.), fol. 141.

2 (T.) (DIQ.), fol. 19; (B.) (ṢSJ.), p. 85.

3 (Z.) (ṢMS.), p. 19; (Ar.) (ṢSM.), p. 13.

4 Lane. *Lex.* vol. I, p. 612.

5 (T.) (DIQ.), fol. 19; (D.) (ṢMS.), fol. 18.

6 (Aj.) (ṢMS.), fol. 18; (As.) (DIQ.), fol. 141; (Ar.) (ṢSM.), p. 13.

7 (K.) (MIQ.), p. 29.

8 (An.) (ṢQS.), p. 54; (T.) (ṢQA.), p. 15.

9 (N.) (ṢQT.), p. 135; (Z.) (ṢMS.), p. 19.

and (N., Z.) on the one hand, and that of (An., T.) on the other. "A bottom of ground", as interpreted by (Ṭ., Ḍ.), entails that the ground is dark. This, in its turn, leads to the conclusion that the interpretation of (Ṭ., Ḍ., An., N., Z., T.) includes that of (K.), and contracts a superordination-hyponymy semantic relation with it. The interpretation of (Aj., As., Ar.), however, is incompatible with the interpretation of (Ṭ., Ḍ., An., N., Z., T.). At this point of investigation, it is interesting to consult Lane's explanation:

"A low, or depressed, tract of ground, (TA. :) or a low, or depressed, (Ṣ.) or concealed and low; (TA.,) tract of ground, in which is sand: (Ṣ, TA. :) or a wide, or spacious, low tract of ground in a stony tract such as is termed *ḥir* (clay): (TA. :) and a wide bottom, or bed, or interior of a valley: (A. :) or a deep valley easy to be walked or ridden through extended to a great length and in which grow varieties of "*uḍāt*"."¹

As far as the recension of "*ṭinyu raḥlin*" is concerned, it denoted "a curving or winding tract of sand". This denotation, as it is apparent, is fairly synonymous with the denotation of "*ḥiqf*", as interpreted by (Q., Ḍ., An., N., T., As.) which has been explained in the previous page.

The Translations:-

Both "the middle of the open plain" and "dark ... a convenient shallow", as translated by (J.) and (A.), respectively, are close to

1 Lane. Lex. BK.I, vol. I, p. 693.

the recension of "*baṭnu ḥabtin*". Whilst, however, there is a partial correspondence between the former translation and the interpretation of (Aj., As., Ar.), there is a close correspondence between the latter translation and the interpretation of (An., T.) in particular and the interpretation of (Ṭ., Ḍ., N., Z.) in general. Furthermore, attention has to be drawn to the fact that, while both (J.)'s translation, "sandy undulations", and (A.)'s translation, "undulant", are partially close to the recension of "*ḍi ḥiqāfin*", as interpreted by (Q., Aj.-Ḍ., An., N., A., T., As.), (J.)'s translation, "and sandy hills", is partially close to the recension of "*qifāf*", as interpreted by (An., Z., T., H., As.). More precisely, his translation, "its sandy undulations and sand hills", depends completely on (Z.)'s paraphrase of this verse.

33.b.2- *rukām* vs. *qifāf*

To (An., A., T.)¹, "*rukām*" denoted "accumulated layers of ground, one part overlapping the other". As to the denotation of "*qifāf*", while (Aj.-Ḍ., K., N.)² thought it denoted "a rugged tract of ground", (An., Z., T., H., As.)³ believed it denoted "a high and rugged tract of ground".

From the above, it can be concluded that the interpretation of (An., A., T.) is partially synonymous with that of (An., Z., T., As., H.); and both of them are included in the interpretation of (Aj.-Ḍ., K., N.). To put it more precisely, they stand in a hyponymy-superordination semantic relation with each other. To Lane, it denoted:

1 (An.) (ṢQS.), p. 55; (A.) (DIQ.), p. 15; (T.) (ṢQA.), p. 15.
 2 (Aj.-Ḍ.) (ṢMS.), fol. 18; (K.) (MIQ.), p. 29; (N.) (ṢQT.), p. 135.
 3 (An.) (ṢQS.), p. 55; (Z.) (ṢMS.), p. 19; (T.) (ṢQA.), p. 15; (H.) (MIQ.), fol. 17; (As.) (DIQ.), fol. 141.

"High ground (Mṣb., Ḳ.) less than what is termed "*jabal*" (mountain) (Mṣb.) or a high portion of the *qaf* of the earth: (Ṣ.:) or high and rugged ground, not amounting to what is termed "*jabal*" (mountain) (Sh., TA)." ¹

The Translations:-

Neither translator depended on these recensions.

1 Lane. Lex. BK.I, vol. III, p. 2991.

33.C- Commentaries:-

The denotation of the following was the subject of debate among commentators:

33.c.1- The syntactic function of the "wāw" in the hemistich "*fa lammā ajaznā sāhata l-hayyi wa ntaḥā*:-

(Q.)¹ attributed to al-Ḥalīl the belief that the "wāw" is surplus, and the verb "*ḥntaḥā*", encountered, or turned aside, is an apodosis of "*lammā*", "when". (Ṭ., D.)² favoured this interpretation: To give support to this interpretation". (K., An., N.)³ maintained "linguists quoted Q. xxxvii, 103-104: *fa lammā aslamā wa tallahu lil-jabīni wa nādaynāhu an yā Ibrāhīm*", "When they had surrendered and he flung him upon his brow, We called unto him, Abraham"⁴. It should be indicated that, while (Ibn Jinnī and A.)⁵ attributed this interpretation to the Kūfan scholars, (Z., Ar.)⁶ attributed it to Abū ^cUbayda and the Kūfan scholars. Furthermore, (N.)⁷ quoted Abū al-^cAbbās Muḥammad Ibn Yazīd as saying "Everything has its own semantic function in the Arabic language, nothing is redundant". He believed that the apodosis of *idā* in Qxxxix, 73: "*ḥattā idā jā³ū hā wa futiḥat abwābūhā*", "till, when they have come thither, then its gates will be opened"⁸; is omitted because the basic sentence is: "They entered it full of joy". (N.)⁹, however, attributed to al-Zajjāj the belief that the apodosis of *idā* in the above quoted Qur³ānic verse is "they entered it". Similarly, he argued, "The apodosis of *lammā* in Qxxxvii, 103-104, quoted above, is omitted,

1 (Q.) (JAA.), p. 137.

2 (Ṭ.) (DIQ.), fol. 19; (D.) (SMS.), fol. 18.

3 (K.) (MIQ.), p. 30; (An.) (SQS.), p. 55; (N.) (SOS.), p. 136.

4 Arberrý, A. J. The Koran Interpreted, p. 460.

5 Ibn Jinnī, al-Ḥaṣā is, vol. 2, p. 462; (A.) (DIQ.), p. 15.

6 (Z.) (SMS.), p. 19; (Ar.) (SSM.), p. 13.

7 (N.) (SQT.), p. 134.

8 Arberrý, A. J. The Koran Interpreted, p. 479.

9 (N.) (SQT.), p. 134.

the basic sentence is: he became elated or God rewarded him".

"The same remedy", he went on, "is equally applicable to the problem at hand. The apodosis of *"lammā"* in this hemistich is omitted.

Literally, it is "we were delighted, filled with joy, or the like".

(K., An., N., B.)¹ ascribed to Abū ^CUbayda the belief that *antaḥa* co-ordinates to *"ajaznā"* and the apodosis to *lammā* is the next line, namely:

*"ḥaṣartu bi fawday ra³si hā fa tamāyalat
calayya ḥaḍīma l-kaṣḥi rayyā l-muḥalḥalī."*

"I twisted her side-tresses to me, and she leaned over me; slender-waisted she was, and tenderly plump her ankles."

(T.)², it has to be indicated, adopted this interpretation.

The Translations:-

(J.)'s translation, "Then when we had crossed the enclosure of the tribe, the middle of the open plain, with its sandy undulations and sandhills, was sought by us", might be either close to the interpretation of (T., D.), which (Q.) attributed to al-Ḥalīl, (Ibn Jinnī, A.) to the Kūfan scholars, and (Z., Ar.) to the Abū ^CUbayda and the Kūfan scholars, or to the interpretation that (N.) attributed to Ibn Yazīd and al-Zajjāj. There is a close correspondence, however, between (A.)'s translation, "But when we had crossed the tribe's enclosure, and dark about us hung a convenient shallow intricately undulant", and the

1 (K.) (MIQ.), p. 29; (An.) (ŠQS.), p. 55; (N.) (ŠQT.), p. 135;
(B.) (SSJ.), p. 85.

2 (T.) (ŠQA.), p. 15.

interpretation of (T.) which (K., An., N., B.) ascribed to Abū ^CUbayda.

33.c.2- *mtahā*

While (Q., An., N., B., A., T.)¹ thought it denoted "encountered and reclining upon", (Ṭ.)² believed it denoted "dark and opposing". (Aj.-D.)³ believed it denoted "turned aside". (K.)⁴ believed it denoted "seemed opposing". To (Z., Ar.)⁵ it denoted "reached". (Z.)⁶, it has to be indicated, attributed this interpretation to Ibn al-A^Crābī.

The Translations:-

(J.)'s translation, "sought by us", is partially close to the interpretation of (Z., Ar.), Ibn al-A^Crābī - as reported by (Z.) . (A.)'s translation, "hung", includes the interpretations of (Q., An., N., B., A., T.), (Ṭ.) and (K.) and contracts a superordination-hyponymy semantic relation with them.

1 (Q.) (JAA.), p. 137; (An.) (ŠQS.), p. 54; (N.) (ŠQT.), p. 134; (B.) (ŠSJ.), p. 85; (A.) (DIQ.), p. 15 ; (T.) (ŠQA.), p. 15.
2 (Ṭ.) (DIQ.), fol. 19.
3 (Aj.-D.) (ŠMS.), fol. 18.
4 (K.) (MIQ.), p. 29.
5 (Z.) (ŠMS.), p. 19; (Ar.) (SSM.), p. 13.
6 (Z.), *ibid.*

B- The Recensions:-

haṣartu bi fawday rāsihā fa tamāyalat
ʿalayya haḍima l-kaṣhi rayyāl-muhalḥalī

(Q. 34/S. 28/H. 28/Z. 30/Ṭ. 30/K. 28V/As. 30/An. 30V (a. ʿUba.)/
N. 30V (a. ʿUba.)/B. 28V (a. ʿUba.))¹

idā qultu hātī nāwīlīnī tamāyalat

(Ṭ. 28/Aj.-D. 31/K. 28/N. 30/B. 30/A. 30/Q. 34V/An. 30V)²

madadtu bi guṣnay dawmatin fa tamāyalat

(An. 30)³

madadtu bi fawday raʿsihā

(An. 30V)⁴

1 (Q.) (JAA.), p. 138; (S.) (DSO.), p. 147; (H.) (MIO.), fol. 18;
(Z.) (SMS.), p. 20; (K.) (MIO.), p. 30; (As.) (PIO.), fol. 141;
(An.) (SQS.), p. 57; (N.) (SQT.), p. 140; (B.) (SSJ.), p. 85.
2 (Ṭ.) (DIQ.), fol. 19; (Aj.-D.) (SMS.), fol. 19; (K.) (MIO.), p. 30;
(N.) (SQT.), p. 137.
3 (An.) (SQS.), p. 56.
4 Ibid, p. 57.

34.b- Comment:-

34.b.1- *haṣartu bi fawday ra^ḍsihā vs. idā qultu hātī nawwīlīnī vs. madadtu bi ḡuṣnay dawmatin:-*

Commentators debated as to the precise denotation of "*haṣartu*". While (Q., Z.)¹ believed it denoted "drew", (An., T., As.)² believed it denoted "drew and inclined". (H.)³, however, believed it denoted "took hold of". Therefore, the recension of "*haṣartu bi fawday ra^ḍsihā*" can be translated into T.L. as "I drew (Q., Z.)⁴, drew and inclined (An., T., As., Ar.)⁵ her side-locks towards me".

It is fairly clear from the above that the interpretation of (Q., Z.) includes that of (An., T., As.) and contracts a superordination-hyponymy semantic relation with it.

At this point of investigation, it is plausible to examine Lane's explanation:

"*haṣar*" (Ṣ., K.) he pulled it: and he inclined it; he pulled and inclined it: (T.A.): he took hold of its (a branch's) head and inclined it towards him: (Ṣ.): or he inclined it (a branch) towards him: (A.): or he bent it (a branch) and drew it towards him: (Mgh.) he bent it namely a pliant thing, such as a branch and the like: (A., K.) and he broke it without separating: (K.): or he bent it namely anything: (A., K.). Imru^ḍ al Qays says: (Ṣ., TA.): *fa lamā tanāza^ḥnā l-ḥadīṭa wa asmāḥāt haṣartu bi ḡuṣnin dī ṣamāriḥa mayyālī* (and when we discoursed together, and she became compliant, I pulled (TA.)

1 (Q.) (JAA.), p. 138; (Z.) (SMS.), p. 20.

2 (An.) (SOS.), p. 57; (T.) (SQA.), p. 15; (As.) (DIQ.), p. 141.

3 (H.) (MIQ.), fol. 18.

4 (Q.) (JAA.), p. 138; (Z.) (SMS.), p. 20.

5 (An.) (SOS.), p. 57; (T.) (SQA.), p. 15; (As.) (DIQ.), fol. 141; (Ar.) (SSM.), p. 14.

or laying hold of her head, inclined towards me (Ş.) a branch with fruit-stalks, waving from side to side: the poet meaning by the branch her body, became bending, and soft or supple, like a branch, and likening her hair to the fruit-stalks of the raceme of a palm-tree, in respect of its abundance and luxuriance"¹.

Concerning the recension of "*idā qultu hātī nawwīlīnī* (T., An., N., B., A.)² believed it denoted "if I say be bounteous and generous in your giving". (An.)³ ascribed to some linguists and (N.) to Abū Ḥātim the belief that *nawwīlīnī* in this context, denotes "kiss me". To (Aj.-D., K.)⁴ it denoted "her kissing, caressing and embracing".

As far as the recension of "*madādtu bi ḡuṣṣay dawmatin*", (An.)⁵ commented that "the poet likened the hair of the described woman to a Dumma's branches and her height to the "*Dawmā*"'s height, which is:

"the Cucifera Thebaica, or Theban Palm; so called because abundant in the Thebais; a species of fan-palm, by some called the gingerbread-tree, because its fruit resembles gingerbread: accord. to Forskal: *Borassus flabelliformis*; a name applied after him by Sonnini to the Theban palm, but now generally used by botanists to designate another species of fan-palm: the tree of "*muql*"; (Ş., M., Mṣb., K.): a well-known kind of tree, of which the fruit is called the *muql*: (TA.): AḤn. says that *Dawma* is a tree that becomes thick and tall, and has leaves of the kind called *ḡuṣṣ* like that of the date-palm, and racemes like the

1 Lane. *Lex.* BK.I, p. 2895.

2 (T.) (DIQ.), fol. 19; (An.) (SOS.), p. 53; (N.) (SQT.), p. 134; (B.) (SSJ.), p. 84; (A.) (DIQ.), p. 14.

3 (An.) (SOS.), p. 53; (N.) (SQT.), p. 134.

4 (Aj.-D.) (SMS.), fol. 18; (K.) (MIQ.), p. 28.

5 (An.) (SQS) p. 53.

racemes of a date-palm (M., TA.) accord. to Aboo-Zīyād al-Aḥarābee (Aḥn., M.) The *nābq* [which probably signifies the fruit of the *sidr*, but here apparently means, as it does today, the tree called *sidr*, a species of lote-tree ...] and (M., K.) accord. to IAḥr, (M.) big trees of any kind".¹

Thereupon, the recension of "*maddadtu biḡuṣṣay dawmatin*" can be translated as "I stretched two branches of a dawma".

Finally, the recension of "*maddadtu bi-fawday ra³sihā*" can be translated into T.L. as "I stretched the (two) side-locks of her head", i.e. hair.

The Translations:-

There is a close correspondence between both (J.)'s translation "I drew the two side-locks of her head towards me" and (A.)'s translation "I twisted her side-tresses to me" and the recension of *ḥaṣartu bi fawday ra³sihā*. Furthermore, while there is a close correspondence between (J.)'s translation, "I drew the two side-locks of her head towards me", and the interpretation of (Q., Z.), (A.)'s translation is close to the interpretation of (An., T., As., Ar.).

¹ Lane. Lex. Bk. 1, vol. I, p. 93.

B- The Recensions:-

muhafhafatun bayḍā'u ḡayru mufāḍatin
tarā'ibu ḥā maṣqūlatun kas-sajanjalī

(Q. 35/T. 29/S. 29/Aj.-D. 32/K. 29/An. 31/N. 31/H. 30/B. 31/A. 31/
Z. 31/T. 31/As. 31/Ar. 31)¹

bi s-sajanjalī

(Q. 35V/An. 31V (a. ^cUba.)/N. 31V (a. ^cUba.)/B. 31V (a. ^cUba.)/
T. 31V (a. ^cUba))²

1 (Q.) (JAA.), p. 139; (T.) (PIQ.), fol. 19; (S.) (PSP.), p. 147;
(Aj.-D.) (SMS.), fol. 20; (K.) (MIQ.), p. 31; (An.) (SOS.), p. 58;
(N.) (ŠOT.), p. 140; (H.) (MIQ.), fol. 20; (A.) (DIO.), p. 15;
(Z.) (SMS.), p. 20; (T.) (ŠQA.), p. 16; (As.) (DIQ.), fol. 141;
(Ar.) (SSM.), p. 14.

2 (Q.) (JAA.), p. 139; (An.) (ŠOS.), p. 59; (N.) (ŠOT.), p. 141;
(B.) (ŠSJ.), p. 87; (T.) (ŠQA.), p. 16.

35.B- Comment:-

35.b.1- *kaṣ-sajanjalī* vs. *bis-sajanjalī*

To (Q.)¹ "*al-sajanjalī*" denoted "a polished mirror". (Ṭ., Aj.-Ḍ., K., N., H., B., A., Z., T., As., Ar.)² were almost unanimous in believing it denoted "mirror". (K., N., T.)³ reported that it was said to denote "pieces of silver". (An.)⁴ it should be pointed out, attributed both these interpretations to Ibn al-Sikkit. (As.)⁵ attributed to Abū Ja^cfar the saying "It is a green, very smooth and glittering rock. Normally it is hung on the walls of the Kings' palaces for lighting". (Aj.-Ḍ.)⁶ commented that it connoted "One can see himself in her breast, as though it were a polished mirror". To (An., T.)⁷ it connoted "she is young". To (Z., Ar.)⁸ it connoted "her breast is as shining as the glittering of a mirror".

It can be concluded from the above that the interpretation of (Q.) is included in the interpretation of (Ṭ., Aj.-Ḍ., K., N., H., B., A., Z., T., As., Ar.) and it contracts a hyponymy-superordination relation with it. Furthermore, (Aj.-Ḍ.)'s comment is partially synonymous with that of (Z., Ar.).

It will now prove interesting to examine Lane's explanation of the denotation of "*al-Sajanjal*":

"A mirror: (Ṣ., Ḳ.) or a Chinese mirror: (MA.:) said to be a Greek word, "*rūmīyun*", (Ṣ., Ḳ.) arabicized: (Ṣ.:) and some say: "*zajanjalūn*" (Az., TA.) And pieces such as are termed "*sabā'ik*" of

1 (Q.) (JAA.), p. 139.

2 (Ṭ.) (DIO.), fol. 19; (Aj.-Ḍ.) (SMS.), fol. 21; (K.) (MIQ.), p. 31; (N.) (SOT.), p. 140; (H.) (MIQ.), fol. ; (B.) (SSJ.), p. 87; (A.) (DIO.), p. 15; (Z.) (SMS.), p. 20; (T.) (SQA.), p. 16; (As.) (DIO.), fol. 141; (Ar.) (SSM.), p. 14.

3 (K.) (MIQ.), p. 31; (N.) (SOT.), p. 141; (T.) (SQA.), p. 16.

4 (An.) (SQS.), p. 59.

5 (As.) (DIO.), fol. 141. 7 (An.) (SQS.), p. 59; (T.) (SQA.), p. 16.

6 (Aj.-Ḍ.) (SMS.), fol. 21. 8 (Z.) (SMS.), p. 20; (Ar.) (SSM.), p. 14.

silver; (K., TA.) as being likened to the mirror.

(TA.) And Gold (K.) and saffron".¹

Though (An., N., B., T.)² as indicated earlier, attributed the recension of *bis-sajanjalī* to Abū ^cUbayda, only (N., B.)³ attributed to him the belief that it denoted "the saffron". (Q., An., T.)⁴ attributed this interpretation to some linguists. Furthermore, while (An.)⁵ reported that it was said to denote "the water of gold and saffron", (T.)⁶ ascribed to some linguists the belief: "the water of gold".

The Translations:-

Both (J.)'s translation, "shining polished like a mirror", and (A.)'s translation, "smooth as a burnished mirror", are close to the recension of "*kas-sajanjalī*". Moreover, while there is a close correspondence between the former translation and the interpretation of (Z., Ar.) a partial correspondence to the interpretation of (T., Aj.-D., K., N., H., B., A., T., As.), the latter translation is close to the interpretation of (Q.) in particular and (Aj.-D., Z., Ar.) in general.

1 Lane. Lex. Bk. I, vol. II, p. 1311-2.

2 See p. 337.

3 Ibid.

4 Ibid.

5 Ibid.

6 Ibid.

35.C- Commentaries:-

There was controversy among commentators as to the precise denotation of the following:

35.c.1- *muhafhafa*:-

According to (Q., N., As.)¹, it denoted "a woman of compact belly and flesh". To (T., A.)² it denoted "a woman of compact flesh". (Aj.-D., Z., Ar.)³ believed it denoted "a slender-waisted woman". While (An.)⁴ attributed this interpretation, which was also presented by (K., B.)⁵, to some Baṣran scholars, (Si.)⁶ attributed it to Abū Ḥātim al-Sijistānī. Furthermore, (An.)⁷ attributed to Ibn al-Sikkīt the saying "It denotes a woman of compact flesh and of neither flabby nor large belly". (T.)⁸ was satisfied with this interpretation.

To sum up, it seems apparent from the above that the interpretation of (Q., N., As.) is synonymous with the interpretation that (An.) attributed to Ibn al-Sikkīt. Moreover, the interpretation of (Q., N., As.) is partially synonymous with that of (K., B., the Baṣran scholars - as reported by An. - and Abū Ḥātim al-Sijistānī - as reported by (Si.)). The interpretation of (T., A.), however, includes that of (Q., N., As.), and that of (K., B., the Baṣran scholars, and Abu Ḥātim al-Sijistānī) and contracts a superordination-hyponymy relation with it.

The Translations:-

While (J.)'s translation, "thin-waisted", is rather close to the interpretation of (Aj.-D., the Baṣran scholars, Abū Ḥātim, Z., Ar.),

1 (Q.) (JAA.), p. 139; (N.) (ŠQT.), p. 140; (As.) (DIQ.), fol. 141.
2 (T.) (DIQ.), fol. 19; (A.) (DIQ.), p. 15.
3 (Aj.-D.) (SMS.), fol. 21; (Z.) (SMS.), p. 20; (Ar.) (SSM.), p. 14.
4 (An.) (SQS.), p. 58.
5 (K.) (MIQ.), p. 31; (B.) (ŠSJ.), p. 87.
6 (Si.) (DIQ.), fol. 10.
7 (An.) (SQS.), p. 58.
8 (T.) (SQA.), p. 16.

there is close correspondence between (A.)'s translation, "shapely and taut her belly", and the interpretation of (Q., Ibn al-Sikkīt, as reported by (An.), T., As.). Furthermore, it is partially close to the interpretation of (K., B., the Baṣran scholars - as reported by (An.) - Abū Ḥātim al-Sijistānī - as reported by (Si.) .

35.c.2- *mufāḍa*:-

According to (Q., T., N., B., A.)¹, it denoted "a woman with a large belly". (Q.)² added that it might denote "a woman with a flabby belly". (K., An., T.)³ adopted (Q.)'s latter alternative interpretation. According to (Aj.-D., Z., As., Ar.)⁴ it denoted "a flabby woman with a big belly". (An.)⁵ ascribed this interpretation to Ibn al-Sikkīt. (An., N., B.)⁶ attributed to Abū ^cUbayda the interpretation "an uncommonly tall woman".

To sum up, it seems apparent from the above that the interpretation of (Q., T., N., A.) is partially synonymous with that of (K., An., T.). These interpretations include the interpretation of (Aj.-D., Z., As., Ar.) and contract a superordination-hyponymy semantic relation with it.

The Translations:-

There is a close correspondence between (J.)'s translation, "not fat in the abdomen", and the interpretation of (Q., T., K., An., N., T.). (A.)'s translation, "not the least flabby", is partially close to the interpretation of (Aj.-D., Z., As., Ar.).

1 (Q.) (JAA.), p. 139; (T.) (DIQ.), fol. 19; (N.) (ŠQT.), p. 140; (B.) (ŠSJ.), p. 87; (A.) (DIQ.), p. 15.

2 Ibid.

3 (K.) (MIQ.), p. 31; (An.) (ŠQS.), p. 38; (T.) (ŠQA.), p. 16.

4 (Aj.-D.) (SMS.), fol. 21; (Z.) (ŠMS.), p. 20; (As.) (DIQ.), fol. 141; (Ar.) (SSM.), p. 14.

5 (An.) (SQS.), p. 58.

6 (An.) *ibid*; (N.) (ŠQT.), p. 141; (B.) (ŠSJ.), p. 87.

B- The Recensions:-

fa bātat tamujju l-miska fī fī ḍajī^ḥnā

bi ṭībi litātin ḡayri kurhi l-muqabbalī

*then throughout the night, her sweet lips were inviting
kisses, and exuding the scent of musk (in the mouth
of her partner)*

(Q. 36)¹

Omitted:

(Ṭ./S./Aj.-Ḍ./K./An./N./H./B./A./Z./T./As./Ar.)

The Translations:

Omitted.

1 (Q.) (JAA.), p. 139.

B- The Recensions:-

*wa bāta wisādī nahruhā wa dirā^cuhā
wa qad sulibat ^can kulli dir^cin wa mijwalī*

*"And throughout the night, her neck and arm were my pillow,
and she was totally stripped of both her long dress
and shift"*

(Q. 37)¹

Omitted:

(T./S./Aj.-D./K./An./N./H./B./A./Z./T./As./Ar.)

The Translations:

Omitted.

1 (Q.) (JAA.), p. 139.

B- The Recensions:-

*taṣuddu wa tubdī^c an asīlin wa tattaqī
bi nāziratin min waḥši wajrata muṭfilī*

(Q. 38/S. 30/Aj. 33/An. 32/H. 31/B. 32/A. 34/T. 32/Z. 33/As. 33/
Ar. 33/Ṭ. 30V)¹

an šatītin

(Ṭ. 30/K. 30/N. 32/B. 32V/An. 32V/T. 32V)²

admi

(D. 33)³

1 (Q.) (JAA.), p. 139; (S.) (DSP.), p. 148; (Aj.) (ŠMS.), fol. 23;
(An.) (ŠQS.), p. 59; (H.) (MIQ.), fol. 21; (B.) (ŠSJ.), p. 87;
(A.) (DIQ.), p. 16; (T.) (ŠQA.), p. 16; (Z.) (ŠMS.), p. 21;
(As.) (DIQ.), fol. 142; (Ar.) (ŠSM.), p. ; (Ṭ.) (DIO.), fol. 15.
2 (Ṭ.) (DIQ.), fol. 19; (K.) (MIQ.), p. 31; (N.) (ŠQT.), p. 141;
(B.) (ŠSJ.), p. 87; (An.) (ŠQS.), p. 59; (T.) (ŠQA.), p. 16.
3 (D.) (ŠMS.), fol. 23.

38.B- Comment:-

38.b.1- *asīl* vs. *ṣatīt*:-

Commentators debated as to the precise denotation of "*asīl*". While to (Q.)¹ it denoted "a long and smooth cheek", (Ṭ., Aj.-D., N., B., A., Z., As., Ar.)² it denoted "long and even cheek", i.e. "a soft cheek". To (An., T.)³ it denoted "an agreeable cheek, pleasing to the eye and far from rugged", i.e. "soft cheek".

From the above it can be observed that there is a partial synonymy among the interpretations of the commentators. According to Lane, it denoted:

"smooth and even, anything *lank* (Ṣ., A. :) syn. *sabṭ* (Ṣ., As.) applied to cheek, (AZ., Ḳ., TA.) smooth and long: or long, or oblong and not high in its ball: soft, tender, thin, and even: (AZ. :) or long: (Ḳ., TA.) soft in make; and *lank*. (TA., Ḳ.): *rajulun asīlu al-ḥad*, A man having the cheek soft and long. (TA.) in the cheek of a horse is approved, and is an indication of generous quality. One says, *tunabbī²u asālatu ḥaddihi can aṣālati jaddihi* (the smoothness and longness of his cheek tells of the generous origin of his ancestor)".⁴

As far as the recension of "*ṣatīt*" is concerned, (Ṭ., K., An., N., B., A., T.)⁵ were unanimous in believing it denoted "separated teeth or wide-apart from each other".

1 (Q.) (JAA.), p. 139.

2 (Ṭ.) (DIQ.), fol. 19; (Aj.-D.) (ṢMS.), fol. 21; (N.) (ṢQT.), p. 142; (B.) (ṢSJ.), p. 87; (A.) (DIQ.), p. 16; (Z.) (SMS.), p. 21; (As.) (DIQ.), fol. 142; (Ar.) (ṢSM.), p. 15.

3 (An.) (ṢQS.), p. 59; (T.) (ṢQA.), p. 16.

4 Lane. Lex. Bk.I, p. 59.

5 (Ṭ.) (DIQ.), fol. 19; (K.) (MIQ.), p. 31; (An.) (ṢQS.), p. 59; (N.) (ṢQT.), p. 142; (B.) (ṢSJ.), p. 87; (A.) (DIQ.), p. 16; (T.) (ṢQA.), p. 16.

The Translations:-

Both (J.)'s translation "smooth cheek", and (A.)'s translation, "a soft cheek", are close to the recension of "asīl". Furthermore, while there is close correspondence between the former translation and the interpretation of (Ṭ., Aj.-Ḍ., N., B., A., Z., As., Ar.) in particular and the interpretation of (Q.) in general; the latter translation is fairly close to the interpretation of (An., T.).

38.b.2- *wahṣ* vs. *adm*

Commentators disagreed as to the denotation of "*wahṣ*". According to (Q., Aj.-Ḍ., K., An., N., T., As.)¹ it denoted "*ḡabīya*", "a wild doe". (Ṭ., B., A.)² believed it denoted "*mānāt*", "an oryx". (An.)³ it should be pointed out, ascribed this interpretation to Ibn Ḥabīb. To (Z., Ar.)⁴ it was liable to threefold interpretations: "(1) a wild animal, (2) an oryx, (3) a wild doe".

It is apparent from the above that the first interpretation of (Z., Ar.) includes that of (Q., Aj.-Ḍ., K., An., N., T., As.) and (Ṭ., B., A.) and contracts a superordination-hyponymy relation with each of them, while the latter two are discrete "paronyms".

According to Lane, *adm* denoted:

"Of the colour termed *admatun*: Pl. *udm* ... applied to a camel of a colour intermixed, or tinged, with blackness, or with whiteness; or of a clear white; (M., K.;) or as some say, intensely white; (TA.) or white, and black in the eyeballs; (Ṣ.) or white; (As., T.) and so applied to a gazelle: (T.:) or applied to a gazelle of a colour intermixed, or

1 (A.) (JAA.), p. 139; (Aj.-Ḍ.) (SMS.), fol. 21; (K.) (MIQ.), p. 31; (An.) (SQS.), p. 16; (N.) (SQT.), p. 142; (T.) (SQA.), p. 16; (As.) (DIQ.), fol. 142.

2 (Ṭ.) (DIQ.), fol. 19; (B.) (SSJ.), p. 87; (A.) (DIQ.), p. 16.

3 (An.) (SQS.), p. 60.

4 (Z.) (SMS.), p. 21; (Ar.) (SSM.), p. 15.

tinged, with whiteness; (M., K.); LtA., however, says that *admatun* is applied to a female gazelle, but he had not heard *adam* applied to the male gazelle; (TA.;) and (As.) says *adm* applied to gazelles, signifies white having upon them streaks in which is a dust-colour, (Ş., M.) inhabiting the mountains and of the colour of the mountains; (Ş.;) if of a pure white colour, they are termed *adam*: (T., TA.:) or accord. to ISK., white in the bellies, tawny in the backs, and having the colour of the bellies and the backs divided by two streaks of the colour of musk;"¹

Furthermore, it should be added that there was a controversy among commentators as to the connotation of the phrase "*nāzirati waḥs*". While (Q., Aj.-D.)² believed it connoted "that the described woman was as alert as a shy, wild doe", (Ṭ., A.)³ believed it connoted "that she was neither a heedless young girl, nor an idiot old woman". To (K., T.)⁴ it connoted "she was coquettish and coy". (An., N.)⁵, it should be mentioned, while attributing the interpretation of (Q., Aj.-D.)⁶, mentioned above, to Ibn Ḥabīb, (An.)⁷ likewise ascribed to him the interpretation "the poet likened the large eyes of the described woman to that of the oryx". (B.)⁸ preferred the interpretations of (Q., Aj.-D.) and (Ṭ., A.). To (Z., Ar.)⁹ it connoted "her eyes were as large and full of love and kindness as those of the wild doe that looks attentively after her own fawns".

To sum up, it seems from the above that there is a partial synonymy between the interpretation of (Q., Aj.-D.), Ibn Ḥabīb as reported

1 Lane. *Lex.* Bk.I, vol. I, p. 37.
 2 (A.) (JAA.), p. 139; (Aj.-D.) (SMS.), fol. 21.
 3 (Ṭ.) (DIQ.), fol. 19; (A.) (DIQ.), p. 16.
 4 (K.) (NIQ.), p. 31; (T.) (SOA.), p. 16.
 5 (An.) (SQS.), p. 60; (N.) (SQT.), p. 142.
 6 (Q.) (JAA.), p. 139; (Aj.-D.) (SMS.), fol. 21.
 7 (An.) (SQS.), p. 60; (N.) (SQT.), p. 142.
 8 (B.) (SSJ.), p. 87.
 9 (Z.) (SMS.), p. 21; (Ar.) (SSM.), p. 15.

by (An., N.) and that of (Z., Ar.).

The Translations:-

There is a close correspondence between (J.)'s translation, "a wild animal", and the first interpretation of (Z., Ar.). (A.)'s translation, "a wild deer", on the one hand, is partially close to the interpretation of (Q., Aj.-D., K., An., N., T., As.), and his translation, "a shy gazelle", on the other hand, is totally close to the connotative interpretation of (Q., Aj.-D., Ibn Fāhīb as reported by (An., N.) in particular, and that of (Z., Ar.) in general.

38.C- Commentaries:-

There was a controversy among commentators as to the denotation of the following:-

38.c.1- *mutfil*

Commentators¹, except (Z.), were almost unanimous in believing it denoted "with its fawn, or young". (Z.)², however, believed it denoted "with young, or fawns".

The Translations:-

While (J.)'s translation, "with young", is close to the interpretation of (Z.), (A.)'s translation, "with its fawn", is close to the interpretation of the rest of the commentators.

1 (Q.) (JAA.), p. 139; (T.) (DIQ.), fol. 19; (Aj.-D.) (SMS.), fol. 21; (K.) (MIQ.), p. 31; (An.) (SQS.), p. 60; (N.) (SQT.), p. 142; (H.) (MIQ.), fol. 21; (B.) (SSJ.), p. 87; (A.) (DIQ.), p. 16; (T.) (SQA.), p. 16; (As.) (DIQ.), fol. 142; (Ar.) (SSM.), p. 15; (M.) (SQN.), p. 96.

2 (Z.) (SMS.), p. 21.

B-The Recensions:-

*wa jīdin ka jīdi r-Ri³mi laysa bi fāhišin
idā hiya nassathū wa lā bi mu^cattalī*

(Q. 39/T. 31/S. 31/Aj.-D. 34/K. 31/An. 33/N. 33/H. 32/B. 33/A. 34/Z. 34/
T. 33/As. 34/Ar. 34)¹

(Unanimous agreement)

¹ (Q.) (JAA.), p. 140; (T.) (DIQ.), fol. 20; (S.) (DSP.), p. 148;
(Aj.-D.) (SMS.), fol. 21; (K.) (MIQ.), p. 33; (An.) (SOS.), p. 61;
(N.) (ŠQT.), p. 144; (H.) (MIQ.), fol. 22; (B.) (ŠSJ.), p. 88;
(A.) (DIQ.), p. 16; (Z.) (SMS.), p. 22; (T.) (ŠQA.), p. 16;
(As.) (DIQ.), fol. 142; (Ar.) (SSM.), p. 14.

39.C- Commentaries:-

Commentators debated the precise denotation of the following:-

39.c.1- *jīd*

Though commentators were almost unanimous that in this context it is synonymous with *ʿunq*, the closest equivalent to them in T.L. is "neck". (An.)¹ attributed to al-Sijistānī the interpretation, "I found out in al-Aṣmāʿī's handwriting that *jīd* denotes the whole part of the "*ʿunq*".

It can be concluded from (An.)'s report that, according to al-Aṣmāʿī, the denotation of "*ʿunq*" is included in that of "*jīd*". Therefore it contracts a hyponymy-superordination semantic relation with it. At this point of discussion it is interesting to examine Lane's explanation:-

"*jīd* (S., TA.) The neck (S., Z., Msb., K.) said by (Sh.) to be used only in praise, and *ʿunq* in dis-praise. (TA.;) but accord. to Esh-Shihād, the contr. is often the case: (MF.) generally applied to what of a woman: (K. :) or the part of the neck upon which the necklace lies: or its forepart. (L., K.) *Layyinat al-ajyād* denotes "A female soft in respect of the neck; as though the term *jīd* applied to each distinct part of the neck and the pl. denoted the whole neck."²

1 (An.) (SQS.), p. 61.

2 Lane. Lex. Bk. I, Vol. I, p. 493.

The Translations:-

There is a close correspondence between (J.)'s translation, "neck", and the interpretation unanimously presented by all commentators. (A.)'s translation, "throat", might either be close to al-Aṣma^cī's interpretation as reported by (An.), or to the interpretation of (Ḳ., L.) as explained by Lane.

39.c.2- *laysa bi fāḥiṣin*

To (Q., Aj.)¹ it denoted "neither short nor long". (Ṭ., K., A., As., M.)² believed it denoted "not very long". (D.)³ believed it denoted "not very short". To (An., B., T.)⁴ it denoted "not ungainly". (Z., Ar.)⁵ believed it denoted "not disproportionate". (Aj., Z., Ar., M.)⁶ commented on the denotation of this verse, "she shows to the viewer a neck like that of a white antelope that is neither disproportionate when she raises it, nor unornamented".

Summing up, it seems apparent from the above that there is a partial synonymy between the interpretation of (Q., Aj.) and that of (Z., Ar.). Likewise, these interpretations, in their turn, are partially synonymous with that of (An., B., T.). Furthermore, the interpretation of (Ṭ., K., A., As., M.) stands in an incompatible semantic relation with that of (D.).

The Translations:-

There is a close correspondence between (J.)'s translation, "neither disproportionate", and the interpretation of (Z., Ar.).

- 1 (Q.) (JAA.), p. 140; (Aj.) (ŠMS.), fol. 22.
- 2 (Ṭ.) (DIQ.), fol. 20; (K.) (MIQ.), p. 33; (A.) (DIQ.), p. 16; (As.) (DIQ.), fol. 142; (M.) (ŠQN.), p. 98
- 3 (D.) (ŠMS.), fol. 22.
- 4 (An.) (SQS.), p. 61; (B.) (ŠSJ.), p. 88; (T.) (ŠQA.), p. 16.
- 5 (Z.) (ŠMS.), p. 22; (Ar.) (ŠSM.), p. 16.
- 6 (Aj.) (ŠMS.), fol. 22; (Z.) (ŠMS.), p. 22; (Ar.) (ŠSM.), p. 16; (M.) (ŠQN.), p. 98.

Furthermore, there is a close correspondence between his translation of this verse and the comment of (Q., Aj., Z., Ar., M.). (A.)'s translation, "not ungainly", is close to the interpretation of (An., B., T.) and the interpretation of (Z., Ar.) in general. Moreover, his translation, "she shows me", is partially close to the paraphrase of (D., Z., Ar., M.).

B- The Recensions:-

*wa far^cin yazīnu l-matna aswada fāhimin
attītinka qinwi n-naḥlati l-muta^catkiḷī*

(Q. 40/T. 32/S. 32/Aj.-D. 35/K. 32/An. 34/N. 34/H. 33/Z. 35/T. 34/
As. 35/Ar. 35)¹

yuḡaššī

(B. 34/A. 35)²

1 (Q.) (JAA.), p. 140; (T.) (DIQ.), fol. 20; (S.) (DSP.), p. 148;
(Aj.-D.) (SMS.), fol. 21; (K.) (MIQ.), p. 33; (An.) (ŠQA.), p. 62;
(N.) (ŠQT.), p. 144; (H.) (MIQ.), fol. 23; (Z.) (ŠMS.), p. 22; (T.)
(ŠQA.), p. 17; (As.) (DIQ.), fol. 142; (Ar.) (SSM.), p. 17.

2 (B.) (ŠSJ.), p. 89; (A.) (DIQ.), p. 16.

40.B- Comment:

40.b.1- *yazīnu* vs. *yūḡaššī*

According to (M.)¹ "*yazīnu*" denoted "embellishes, or adorns".

Other commentators, it should be remarked, refrained from explaining the denotation of this lexeme. Lane gave the following explanation:

"(Ş., Md., Mşb., K.;) He or it adorned, ornamented, decorated, decked, garnished, embellished, beautified or graced him, or it ... He embellished it, dressed it up, or trimmed it: and he embellished it, dressed it up, namely, an action to another often said in this sense of the Devil, as in Kur.vi.43,&C), i.e. he commended it to him, and (God's adorning, & of things) is sometimes by means of his creating them adorned. The adorning, & of men, by their abundance of property, and by their speech, i.e. by their extolling Him. (Er-Raġīb, TA.) One says: Beauty adorned or graced him, or it). Majnoon says:

"And, O my Lord, since Thou hast made Layla to be to me the object of love, then grace Thou me to her eyes like as Thou hast graced her to me" ."²

As far as the denotation of *yūḡaššī* is concerned, none of the commentaries at hand, it should be pointed out, shed light on its denotation. According to Lane, it denoted: .

"*aḡšāhu al-layyilu*, The night enveloped him in its darkness. The night came down: (Ad., IAar, Mşb.) or came on with its darkness; (TA.) its darkness came on."³

1 (M.) (ŞQN.), p. 100.

2 Lane. Lex. Bk. I, Vol. II, p. 1279.

3 Lane. Lex. Bk. I, Vol. II, p. 2040.

The Translations:-

Both (J.)'s translation, "adorns", and (A.)'s translation, "embellishment", are close to the recension of *yazīnu*. Furthermore, both translations are close to the interpretation of (M.) and are partially close to Lane's explanation.

40.C- Commentaries:-

Commentators debated as to the precise denotation of the following:-

40.c.1- *far*^c

While (Q., D., K., N.)¹ believed it denoted "hair", (Ṭ., Aj., B., A.)² thought it denoted "long hair". To (An., T.)³ it denoted "a perfect hair". (Z., Ar.)⁴ believed it denoted "a long perfect hair". (Z., Ar., M.)⁵ elaborated, "the poet likened her two tresses to a bunch, "*ʿunqūd*", of a laden palm-tree". (M.)⁶ added, "The poet alluded to a certain custom in the pre-Islamic time when women used to plait their hair into two tresses leaving them to cluster down and adorn each side of their backs".

Summing up, it seems clear from the above that the interpretation of (Q., D., K., N.) includes the interpretations of (Ṭ., Aj., B., A.), (An., T.) and (Z., Ar.) and contracts a superordination-hyponymy semantic relation with them. Furthermore, the interpretation of (Ṭ., Aj., B., A.) is partially synonymous with that of (An., T., Ar.). Both of these interpretations include that of (Z., Ar.) and contract a direct superordination-hyponymy relation with it. At the same time, both of them, i.e. that of (Ṭ., Aj., B., A.) and (An., T.) are included in the interpretation of (Q., D., K., N.) and contract a direct hyponymy-superordination relation with it.

1 (Q.) (JAA.), p. 140; (D.) (DIQ.), fol. 22; (K.) (MIQ.), p. 33; (N.) (SQT.), p. 62.

2 (Ṭ.) (DIQ.), fol. 20; (Aj.) (ŠMS.), fol. 22; (B.) (ŠSJ.), p. 90; (A.) (DIQ.), p. 16.

3 (An.) (ŠQS.), p. 62; (T.) (ŠQA.), p. 17.

4 (Z.) (ŠMS.), p. 22; (Ar.) (SSM.), p. 16.

5 (Z.) (ŠMS.), p. 22; (Ar.) (SSM.), p. 16; (M.) (ŠQN.), p. 102.

6 (M.) (ŠQN.), p. 102.

The Translations:-

While there is a close correspondence between (J.)'s translation, "a perfect head of hair", and the interpretation of (An., T.), (A.)'s translation, "her thick black tresses", is close to the comment of (Z., Ar., M.).

40.c.2- *qimwi*

According to al-*Aṣmā^{cī}*¹, it is synonymous with *ʿadiq*, a raceme of a date-palm, which is also called *al-kabāsa*. To (Q.)² it denoted "a black ripe raceme of a date tree". According to (Ṭ., Aj.-Ḍ., K., N., H., B., A.)³ it denoted "a raceme of a date tree upon which hang the ripening dates". (An., T.)⁴ presented al-*Aṣmā^{cī}*'s above-mentioned interpretation. (T.)⁵ added that *ʿatākīl*, "racemes", is synonymous with *ṣamārīḥ*, "branching or bunches of stalks". To (Z.)⁶ it might either denote *ʿatkūl*, a raceme, or *ṣimrāḥ*, "a single branching stalk". It should be added that (Z.)⁷, in explaining the general denotation of the verse, interpreted it "bunches of a laden date tree". To (Ar.)⁸ it denoted "a date-cluster".

It seems from the above that there is a partial synonymity among the interpretations of al-*Aṣmā^{cī}*, (Ṭ., Aj.-Ḍ., K., N., H.), (Z.'s first interpretation), and (Ar.). These interpretations, in their turn, have wider range of denotations than that of (Q.). In short, they include it and contract a superordination-hyponymy semantic relation with it.

1 al-*Aṣmā^{cī}*. Kitāb al-Naḥl wa al-Karm, p. 11.

2 (Q.) (JAA.), p. 140.

3 (T.) (DIQ.), fol. 20; (Aj.-Ḍ.) (ṢMS.), fol. 22; (K.) (MIQ.), p. 33; (N.) (ṢQT.), p. 62; (H.) (MIQ.), fol. 23; (B.) (ṢSJ.), p. 90; (A.) (DIQ.), p. 16.

4 (An.) (SQS.), p. 62; (T.) (SQA.), p. 17.

5 (T.) (SQA.), p. 17.

6 (Z.) (SMS.), p. 22.

7 Ibid.

8 (Ar.) (ṢSM.), p. 10.

The Translations:-

There is a close correspondence between (J.)'s translation, "a date-cluster", and the interpretation of (Ar.) in particular and that of al-Aṣma^cī and (T., Aj.-D., K., N., H., Z.'s first interpretation). At the same time, there is a close correspondence between (A.)'s translation, "bunches of a laden date-tree", and (Z.)'s paraphrase of the verse and (T.)'s interpretation.

40.c.3- muta^catkil

(Q., T., Aj.-D., K., An., N., B., A., T.)¹ were almost unanimous in believing it denoted "a raceme of clustered bunches". (An.)² attributed to Abū ^cUbayda the interpretation "an abundant raceme". Furthermore, (An., T.)³ ascribed to some linguists the belief that it denoted "clustering down". (Z., Ar.)⁴ commented: "The poet likened her tresses to bunches of a date raceme, or a heavily laden date-tree". (As.)⁵, it should be added, adopted the interpretation that (An., T.) attributed to some linguists that is mentioned above.

Summing up, it is apparent from the above that the interpretation which (An.) ascribed to Abū ^cUbayda is partially synonymous with that of (Q., T., Aj.-D., An., N., B., A., T.), because "an abundant raceme" entails that its bunches are clustering. Furthermore, (As.)'s interpretation is partially synonymous with that of (Q., T., Aj.-D., K., An., N., B., A., T.) and Abū ^cUbayda, as reported by (An.), simply because the racemes of heavily laden with dates bunches often cluster down.

1 (Q.) (JAA.), p. 140; (T.) (ŠSQ.), fol. 20; (Aj.-D.) (ŠMS.), fol. 22; (K.) (MIQ.), p. 33; (An.) (SQS.), p. 62; (N.) (ŠOT.), p. 145; (B.) (SSJ.), p. 89; (A.) (DIQ.), p. 16; (T.) (ŠQA.), p. 17.
2 (An.) (SQS.), p. 62.
3 (An.) (SQS.), p. 62; (T.) (ŠQA.), p. 17.
4 (Z.) (SMS.), p. 22; (Ar.) (SSM.), p. 17.
5 (As.) (DIQ.), fol. 142.

The Translations:-

On the one hand, there is a close correspondence between (J.)'s translation, "a date-cluster on a heavily laden date tree", and the comment of (Z., Ar.); on the other hand, (A.)'s translation, "clustering down", is fairly close to the interpretation of (As.), and some linguists, as reported by (An., T.) in particular and that of Abū ^cUbayda, (Q., Ṭ., Aj.-Ḍ., K., An., N., B., A., T.) in general.

B- The Recensions:-

ğadā² iru hu mustarsilātun ilā l-^culā

yadilla l-^ciqāsu bayna mutannan wa mursalī

(Q. 41)¹

mustāšzarātun

(T. 33/S. 33/Aj.-D. 37/K. 33/An. 35/N. 35/H. 34/B. 35/A. 36/T. 35/
As. 36)²

mustāšzirātun

(Z. 36/Ar. 36/K. 33V (b. al-^cArābī)/An. 35V/N. 35V (b. al-^cArābī)/
B. 35V/T. 35V (b. al-^cArābī))³

taḍillu

(T. 33/S. 33/Aj.-D. 37/K. 33/An. 35/N. 35/H. 34/B. 35/A. 36/Z. 36/
T. 35/As. 36/Ar. 36)⁴

yadillu

(Q. 41V/K. 33V (Bundār)/An. 35V (Aḥmad b. ^cUbayd)/N. 33V (K., Bundār))⁵

l-madārā

(B. 35/A. 36/Aj.-D. 37V/An. 35V/T. 35V)⁶

1 (Q.) (JAA.), p. 141.

2 (T.) (DIQ.), fol. 20; (S.) (DSP.), p. 148; (Aj.-D.) (SMS.), fol. 21;
(K.) (MIQ.), p. 34; (An.) (SQS.), p. 63; (N.) (SQT.), p. 145;
(H.) (MIQ.), fol. 24; (B.) (SSJ.), p. 89; (A.) (DIQ.), p. 17; (T.)
(SQA.), p. 17; (As.) (DIQ.), fol. 143.

3 (Z.) (SMS.), p. 22; (Ar.) (SSM.), p. 14; (K.) (MIQ.), p. 34; (An.)
(SQS.), p. 63; (N.) (SQT.), p. 145; (B.) (SSJ.), p. 90; (T.) (SQA.),
p. 17.

4 (T.) (DIQ.), fol. 20; (S.) (DSP.), p. 148; (Aj.-D.) (SMS.), fol. 21;
(K.) (MIQ.), p. 34; (An.) (SQS.), p. 63; (N.) (SQT.), p. 145; (H.)
(MIQ.), fol. 24; (B.) (SSJ.), p. 89; (A.) (DIQ.), p. 17; (Z.) (SMS.),
p. 22; (T.) (SQA.), p. 17; (As.) (DIQ.), fol. 143; (Ar.) (SSM.), p. 14.

41.B- Comment:-

41.b.1- *mustarsilātun vs. mustašzarātun vs. mustašzirātun*

Though (Q.)¹ presented the recension of "*mustarsilātun*" on his commentary, he adopted the recension of "*mustašzarātun*" and "*mustašzirātun*" which he believed denoted "twisted". According to (Ṭ., Aj.-Ḍ., K., An., N., B., T.)², "*mustašzarātun*" denoted "twisted upwards in different directions due to their abundance". To (A., As.)³ it denoted "twisted upwards". (K., N., T.)⁴ ascribed to Ibn al-A^crābī the belief that "*mustašzirātun*" denoted "raised upwards or ascending". (An., Z., Ar.)⁵ presented this interpretation, though without referring it to Ibn al-A^crābī. (Z., Ar.)⁶ added "Her locks and curls raised upwards and tied to the top of her head by threads". (An.)⁷ attributed this interpretation to Abū Naṣir. It can be concluded from the above that there is a partial synonymy between the interpretation of (Ṭ., Aj.-Ḍ., K., An., N., B., T.) and that of (A., As.). Both of these interpretations are included in the interpretation of (Q.) and contract a hyponymy-superordination semantic relation with it. Further, it can be pointed out that the main difference between the recension of *mustašzarāt* and *mustašzirāt* is that, while the former is in the passive voice, the latter is in the active.

The Translations:-

There is a close correspondence between (J.)'s translation, "creep upwards", and the recension of "*mustašzirāt*" and the interpretation that (K., N., T.) ascribed to Ibn al-A^crābī (An., Z., Ar.). (A.)'s

1 (Q.) (JAA.), p. 141.

2 (T.) (DIO.), fol. 20; (Aj.-Ḍ.) (SMS.), fol. 33; (K.) (MIQ.), p. 34; (An.) (SQS.), p. 63; (N.) (SQT.), p. 145; (B.) (SSJ.), p. 90; (T.) (SQA.), p. 17.

3 (A.) (DIQ.), p. 17; (As.) (DIQ.), fol. 142.

4 (K.) (MIO.), p. 34; (N.) (SOT.), p. 145; (T.) (SQA.), p. 17.

5 (An.) (SQS.), p. 63; (Z.) (SMS.), p. 22; (Ar.) (SSM.), p. 17.

6 (Z.) (SMS.), p. 22; (Ar.) (SSM.), p. 17.

7 (An.) (SQS.), p. 63.

translation, "twisted upwards", is close to the recension of "mustašzarat" and is close to the interpretation of (A., As.) in particular and that of (Ṭ., Aj.-Ḍ., K., An., N., B., T.) in general.

41.b.2- *l-^ciqāṣ vs. l-madārā*

(Q., Ṭ., Aj.-Ḍ., K., An., N., Z., T., As.)¹ almost agreed that *al-^ciqāṣ* denoted "hair is worn gathered up into curls or knots". (H.)² ascribed to al-Ḥalīl: "Women would take each lock of their hair, twist it, and then tie it". According to (Ar.)³, it denoted "her braided hair".

It can be concluded from the above that there is a partial synonymity among the interpretations of (Q., Ṭ., Aj.-Ḍ., K., A., N., Z., T., As.), (al-Ḥalīl - as reported by (H.) - and (Ar.)). Lane gave the following explanation:

"*^caqaṣat ša^crahā* to denote, she (a woman) (Lth., Mṣb.) twisted her hair and inserted the ends thereof into the parts next to the roots: (Mgh., I.Ath., Mṣb.) this is the primary signification. (IAth.) or she took each lock of her hair and twisted it, then tied it, so that there remained in it a twisting and then let it hang down; (Lth., D.) each of the said locks is termed *^caqīṣā*. (Lth.) and she tied her hair upon the back of her neck. (TA.) and she plaited her hair (Mṣb.) or *^caqṣ al-ša^cri* signifies the gathering of the hair together upon the head. (Mgh.) or the plaiting of the hair: or the twisting it upon the head: (S.) you say *^caqaṣa ša^carahu* meaning he plaited his hair; and he twisted it."⁴

1 (Q.) (JAA.), p. 141; (Ṭ.) (DIQ.), fol. 20; (Aj.-Ḍ.) (SMS.), fol. 23; (K.) (MIQ.), p. 3; (An.) (SQS.), p. 63; (N.) (SQT.), p. 145; (Z.) (SMS.), p. 22; (T.) (SQA.), p. 17; (As.) (DIQ.), fol. 142.
 2 (H.) (MIQ.), fol. 46.
 3 (Ar.) (SSM.), p. 17.
 4 Lane. Lex. Bk. I, vol.I., p. 211.

According to (Aj.-D., K., An., B., A.)¹, "*al-maāra*" denoted "a thing like a thorn with which a woman used to adjust or arrange the locks of her hair". (K.)², it should be pointed out, attributed to Bundār: "'*caqīsa* is synonymous with *al-maāra* because both denote "an instrument which a woman puts into her hair"'. Furthermore, they were almost unanimous in believing it connoted that the described instruments or thorns were well hidden and lost in her hair because of its thickness. In addition, (B.)³ ascribed to Abū ^cAli al-Qālī the belief that it might allude to the habit of some women who used to wear hair pieces. "It connotes", al-Qālī went on, "the artificial hair attached to her own original hair was well hidden". In accordance with this tradition, there was attributed to ^cĀ'īsa the saying, "It is all right for a woman with fine hair to wear a hair piece"⁴. (B.)⁵, however, it should be added, did not favour this interpretation.

At this point in the presentation, it is interesting to have recourse to Lane's explanation:

"An iron instrument with which the head is scratched, (T.) a thing like a large needle, with which the female hair-dresser adjusts or puts in order the locks of a woman's hair; (S.) or a wooden instrument which a woman puts into her hair."⁶

The Translations:-

Both (J.)'s translation, "the plaits", and (A.)'s translation, "knots", are close to the recension of *l-^ciqāṣ*. Further, while there is a close correspondence between the former translation and the interpretation of (Ar.), the latter translation is close to the interpretation of (Q., T., Aj.-D., K., An., Z., T., As.).

1 (Aj.-D.) (ŠMS.), fol. 33; (K.) (MIQ.), p. 34; (An.) (SQS.), p. 63; (B.) (SSJ.), p. 90; (A.) (DIQ.), p. 17.

2 (K.) (MIQ.), p. 34.

3 (B.) (SSJ.), p. 90.

4 Ibn Qutayba. ^cUyūn al-Aḥbār, vol. 4, p. 102.

5 (B.) (SSJ.), p. 90.

6 Uyūn al-Aḥbār, vol. 4, p. 102.

B- The Recensions:-

*wa kaṣḥin laṭīfin kaljadīli muḥaṣṣarin
wa sāqin ka anbūbi s-saqiyūl-mudāllālī*

(Q. 42/T. 34/S. 34/Aj.-Ḍ. 37/K. 34/An. 36/N. 36/H. 35/B. 36/H. 37/
Z. 37/T. 36/As. 37/Ar. 37)¹

(Unanimous agreement)

1 (Q.) (JAA.), p. 142; (T.) (DIQ.), fol. 20; (S.) (DSḌ.), p. 148;
(Aj.-Ḍ.) (SMS.), fol. 24; (K.) (MIQ.), p. 34; (An.) (SQS.), p. 64;
(N.) (SQT.), p. 146; (H.) (MIQ.), fol. 24; (B.) (SSJ.), p. 90;
(A.) (DIQ.), p. 17; (Z.) (SMS.), p. 23; (T.) (SQA.), p. 17;
(As.) (DIQ.), fol. 143; (Ar.) (SSM.), p. 17.

42.C- Commentaries:-

There was a controversy among commentators as to the accurate denotation of the following:

42.c.1- *latīf*:-

To (Q.)¹ it was subject to a two-fold interpretation: "(1) a neat waist, (2) a slender, lean waist". (K., N.)² presented (Q.)'s first alternative interpretation. To (An., T.)³ it denoted "a slender and slight waist". (Z., Ar.)⁴ presented (Q.)'s second alternative above presented interpretation. Moreover, (Aj.-D., Z., Ar.)⁵ commented on this hemistich: "she shows a nice waist" (Aj.-D.)⁶ slender, and lean as a cammel's nose-rein".

It can be observed from the above that the interpretation of (An., T.) is partially synonymous with that of (Q.)'s second alternative interpretation. Further, (Q.)'s first interpretation, and the interpretation of (K., N.) include that of (Q.)'s second alternative interpretation, (An., Z., T., Ar.) and contracts a superordination-hyponymy relation with it.

The Translations:-

(J.)'s translation, "a slender waist, thin", is close to (Q.)'s second interpretation, and that of (Z., Ar.) in particular and the interpretation of (An., T.) in general. At the same time, there is a close correspondence between (A.)'s translation, "a waist slender and slight",

1 (Q.) (JAA.), p. 142.

2 (K.) (MIQ.), p. 34; (N.) (SQT.), p. 146.

3 (An.) (SQS.), p. 64; (T.) (SOA.), p. 17.

4 (Z.) (SMS.), p. 23; (Ar.) (SSM.), p. 17.

5 (Aj.-D.) (SMS.), fol. 23. (Z.) Ibid; (Ar.) Ibid.

6 (Aj.-D.) Ibid.

and the interpretation of (An., T.) in particular, and (Q.)'s second alternative interpretation and the interpretation of (Z., Ar.) in general. Moreover, while (J.)'s translation, "And she meets me", does not correspond with any of the above presented commentaries, (A.)'s translation, "she shows me", is fairly close to the interpretation of (Aj.-D., Z., Ar.).

42.c.2- *anbūb*:-

To (Q.)¹ it denoted either, "the persian reed, or papyrus". (As.)², it has to be indicated, ascribed (Q.)'s second interpretation to Abū ^cAmr. While (T., K., N., B., A., T.)³ were rather unanimous in believing it denoted "papyrus", (Aj.-D., Z., Ar.)⁴ believed it denoted "the part, or space between two nodes of a cane or reed". To (An.)⁵ it was subject to a two-fold interpretation: "(1) papyrus that grows in the midst of the leaves of a date-palm, (2) the stem of a reed". While (Si.)⁶ ascribed (An.)'s first interpretation to Abū Hātim, (H.)⁷ ascribed his second interpretation to al-Aṣma^cī. It has to be added, however, that (K., An., N., T., Z., Ar.)⁸ paraphrased this hemistich as: "the poet likened her shank to the stem of a watered date-palm". Moreover, (Z., Ar.)⁹ attributed to some linguists the interpretation: "the poet likened her shank to the reed of a watered bent papyrus".

It is necessary to add that (T., K., An., N., B., A., Z., T.)¹⁰ were almost unanimous that it connoted that "the calf of the described woman is as white, soft, smooth as the papyrus". To (Aj.-D.)¹¹ it

1 (Q.) (JAA.), p. 142.

2 (As.) (DIQ.), fol. 142

3 (T.) (DIQ.), fol. 20; (K.) (MIQ.), p. 34; (N.) (SQT.), p. 146; (B.) (SSJ.), p. 90; (A.) (DIQ.), p. 17; (T.) (SOA.), p. 17.

4 (Aj.-D.) (SMS.), fol. 23; (Z.) (SMS.), p. 23; (Ar.) (SSM.), p. 17.

5 (An.) (SQS.), p. 64.

6 (SI.) (DIQ.), fol. 11.

7 (H.) (MIQ.), fol. 24.

8 (K.) (MIQ.), p. 34; (An.) (SOS.), p. 64; (N.) (SQT.), p. 146; (T.) (SOA.), p. 17; (Z.) (SMS.), p. 23; (Ar.) (SSM.), p. 17.

9 (Z.) (SMS.), p. 23; (Ar.) (SSM.), p. 17.

10 (T.) (DIQ.), fol. 20; (K.) (MIQ.), p. 35; (An.) (SQS.), p. 64; (N.) (SQT.), p. 146; (B.) (SSJ.), p. 90; (A.) (DIQ.), p. 17; (Z.) (SMS.), p. 23; (T.) (SOA.), p. 17.

connoted that "the colour of her calf was white mingled with yellow like the colour of the papyrus". To (As.)¹ it connoted that "her calf was as white, straight and smooth as the papyrus". To (Ar.)² it connoted "her calf was as smooth, plump and white as papyrus".

To sum up, it can be inferred from the above presentation that (Q.)'s second interpretation and the interpretation of (T., K., N., B., A., T.) include that of (An.)'s first interpretation and contract a superordination-hyponymy relation with it. Further, (T., K., An., N., B., A., Z., T.)'s comment on the connotation of this lexeme is partially synonymous with that of (As.) and (Ar.).

The Translations:-

There is a close correspondence between (J.)'s translation, "a shank, like the stem of a palm tree", and the comment on this hemistich presented by (K., An., N., T., Z., Ar.). Similarly, there is a close correspondence between (A.)'s translation, "a smooth shank like the reed of a watered, bent papyrus", and the interpretation that (Z., Ar.) attributed to some linguists. Furthermore, his translation, "smooth", is partially close to the connotative interpretation of (T., K., An., N., B., A., Z., T.) in particular and that of (As., Ar.) in general.

42.c.3- s-saqīy yī

While (Q., T., An., N., B., A., T., Ar.)³ believed it denoted "the watered date-palms, and (Aj.-D.)⁴ believed it denoted "papyrus", (K., Z.)⁵ believed it denoted "a watered plant". (An.)⁶ reported that it was said

1 (As.) (DIQ.), fol. 142.

2 (Ar.) (SSM.), p. 17.

3 (Q.) (JAA.), p. 142; (T.) (DIQ.), fol. 20; (An.) (ŠQS.), p. 64; (N.) (ŠQT.), p. 147; (B.) (ŠSJ.), p. 90; (A.) (DIQ.), p. 17; (T.) (ŠQA.), p. 17; (Ar.) (SSM.), p. 17.

4 (Aj.-D.) (ŠMS.), fol. 23.

5 (K.) (MIQ.), p. 34; (Z.) (ŠMS.), p. 23.

6 (An.) (ŠQS.), p. 64.

to denote "papyrus". (As.)¹ adopted this last interpretation which (Q.) ascribed to al-Aṣma^cī and Abū ^cAmr. Furthermore, (An.)² attributed to some linguists the interpretation, "the well watered plant".

It can be concluded from the above that there is a partial synonymy between the interpretation of (K., Z.) and the last interpretation which (An.) ascribed to some linguists. Both of these interpretations, in their turn, include the interpretation of (Q., Ṭ., An., N., B., A., T., Ar.) and that of (As.) which (Q.) ascribed to al-Aṣma^cī and Abū ^cAmr, and contract a superordination-hyponymy relation with it.

The Translations:-

While (J.) refrained from translating this lexeme, (A.)'s translation, "watered", is fairly close to the interpretation of (Q., Ṭ., K., An., N., B., A., Z., T., Ar.) in particular and that which (An.) attributed to some linguists in general.

42.c.4- *l-mudallalī*

(Q., Ṭ., An., B., A., As.)³ believed it denoted "racemes of date palms that were cultivated, gathered and made ready to be reaped". While (Aj.-D.)⁴ believed it denoted "smooth and tender plant", (K.)⁵ thought it denoted "racemes of date palms that were bent down because of their abundance and ripeness". Furthermore, (K.)⁶ attributed to Bundār the interpretation "The described papyrus is so soft and tender that even a gentle breeze bends it". (N., T.)⁷, apart from presenting the interpretation of (Q., Ṭ., An., B., A., As.) and that of (K.) and

1 (As.) (DIQ.), fol. 142.

2 (An.) (SQS.), p. 64.

3 (Q.) (JAA.), p. 142; (Ṭ.) (DIQ.), fol. 20; (An.) (SQS.), p. 64; (B.) (SSJ.), p. 90; (A.) (DIQ.), p. 17; (As.) (DIQ.), fol. 142.

4 (Aj.-D.) (SMS.), fol. 23.

5 (K.) (MIQ.), p. 35.

6 Ibid.

7 (N.) (SQ.T.), p. 147; (T.) (SQA.), p. 17.

Bundār, they added that it was said to denote: "(1) papyrus that is so bent down by saturation it is low enough for everyone to catch easily, (2) water polluted by descent of many paddlers". (Z., Ar.)¹ believed it denoted "date palms that are bent down because of the abundance of their racemes, so that their branches overshadow and shelter these papyri from the sun". Moreover, (Z., Ar.)² attributed to some linguists the interpretation that "the poet likened her calf to the reed of a watered, bent papyrus".

The Translations:-

On the one hand, there is a partial correspondence between (J.)'s translation, "a stem of a palm tree bending over from the weight of its fruit", and the interpretation of (Z., Ar.). On the other hand, as indicated earlier, there is close correspondence between (A.)'s translation, "the reed of a watered, bent papyrus", and the interpretation that (Z., Ar.) ascribed to some linguists.

1 (Z.) (SMS.), p. 23; (Ar.) (SSM.), p. 17.

2 Ibid.

B- The Recensions:-

*wa yudhī fatītu l-miski fawqa firāsiha
naʿūmu d-ḍuhā lam tantatīq ʿan tafaddulī*

(Q. 43/T. 30/An. 37/H. 36/B. 37/As. 38)¹

wa tudhī

(S. 35/A. 40/Z. 38/Ar. 38)²

fa tudhī

(Aj.-D. 38)³

naʿūma

(S. 35/K. 35/N. 37/T. 37)⁴

1 (Q.) (JAA.), p. 143; (T.) (DIO.), fol. 20;
(An.) (SQS.), p. 65; (H.) (MIQ.), fol. 24;
(B.) (SSJ.), p. 91; (T.) (SQA.), p. 17; (As.) (DIQ.), fol. 143.
2 (S.) (DSP.), p. 148; (A.) (DIQ.), p. 17; (Z.) (SMS.), p. 23;
(Ar.) (SSM.), p. 17.
3 (Aj.-D.) (SMS.), fol. 23.
4 (S.) (DSP.), fol. 148; (K.) (MIQ.), p. 35; (N.) (SQT.), p. 147;
(T.) (SQA.), p. 17.

43.B- Comment

43.b.1- *wa* vs. *fa*

For a comprehensive discussion of the semantic applications of the conjunctions *wa* vs. *fa*, the reader is referred to p. 140-2.

The Translations:

"In the morning", the translation employed by both translators, does not correspond to either of these recensions nor to any of the commentaries.

43.b.2- *tudḥī* vs. *yudḥī*

While those¹ who read it as "*tudḥī*" regarded the woman described as being the subject, those who read it as "*yudḥī*" considered the subject to be the musk.

The Translations:

While there is a close correspondence between (J.)'s translation, "when she wakes, the particles of musk ...", and the recension of "*tudḥī*", (A.)'s translation, "the grains of musk ...", is very close to the recension of "*yudḥī*".

43.b.3- *na²ūmu* vs. *na²ūma*

While those who read it as "*na²ūmu*" regarded it in the nominative case being a predicative to the described woman, (K., T.)² maintained that "*na²ūma*" is in the accusative case by an omitted verb, namely "*a^cnī*", "I mean".

The Translations:-

There is a close correspondence between both "she sleeps" and "sleeping", as translated by (J.) and (A.) respectively, and the recension of "*na²ūmu*".

1 See p. 370.

2 (K.) (MIQ.), p. 35; (T.) (SQA.), p. 17.

43.C- Commentaries:-

Commentators debated as to the accurate denotation of the following:

43.c.1- *fatītu l-misk*

To (Q., Z., As., Ar.)¹ it denoted "the crumbled particles of musk that hang over her bed". (Aj.-D., K., N., B., T.)² thought it denoted "the grains of musk that crumbled from her skin onto her bed". To (An.)³, however, it denoted "the musk that was crumbled onto her bed by someone (i.e. servants)". At the same time he attributed to Abū Ja^cfar Aḥmad Ibn ^cAbīd the interpretation: "The musk has not been crumbled by someone onto her bed, but it is her body that scented the bed with musk".

To sum up, it is apparent from the above presentation that the interpretation of (Aj.-D., K., N., B., T.) is synonymous with the interpretation that (An.) attributed to b.^cAbīd. At the same time, the interpretation of (Q., Z., As., Ar.) includes the interpretation of (Aj.-D., K., N., B., T., b.^cAbīd) and that of (An.), and contracts a superordination-hyponymy semantic relation with it.

The Translations:-

Both (J.)'s translation, "the particles of musk are lying over her bed", and (A.)'s, "the grains of musk hang over her couch", are close to the interpretation of (Q., Z., As., Ar.).

1 (Q.) (JAA.), p. 142; (Z.) (SMS.), p. 23; (As.) (DIQ.), fol. 142; (Ar.) (SSM.), p. 17.
2 (Aj.-D.) (SMS.), fol. 23; (K.) (MIQ.), p. 35; (N.) (SQT.), p. 47; (B.) (SSJ.), p. 91; (T.) (SQA.), p. 17.
3 (An.) (SQS.), p. 65.

43.c.2- *l am tantatiq^can taffadḍulī*

Commentators were almost unanimous in thinking it denoted "the described lady does not bother to gird her waist to labour". Moreover, (Q.)¹ referred to al-Aṣma^cī, and (An., T.)² referred to some linguists as interpreting it, "She is not prepared to labour after donning her single flimsy garment", or: "a single garment with which a woman wraps herself; because she leads an easy, comfortable and prosperous life, and has a lot of servants to meet her every need". Likewise, (Q.)³ attributed to some linguists the interpretation: "She is in the habit of wearing nothing more than a flimsy garment because, unlike other women, she is not used to going out, but confines herself to her home". Furthermore, he attributed to other linguists the belief "Unlike the thin women, who might wear more than a single garment to compensate for their thinness and pretend that they have a fuller figure, she is so plump that she does not need to wear more than a single flimsy garment". "Some linguists understood it to connote", (Q.)⁴ continued, "She is so tall and so plump that she does not need to wear more than a single garment, nor does she need to gird it".

The Translations:-

Both (J.)'s translation, "does not gird her waist with a working dress", and (A.)'s translation, "not girded and aproned to labour", are close to the interpretation presented by all other commentators.

1 (Q.) (JAA.), p. 143; (An.) (ŠQS.), p. 66; (T.) (ŠQA.), p. 18.

2 Ibid.

3 Ibid.

4 Ibid.

B- The Recensions:-

*wa ta^ctū bi raḥṣin ġayri šatnin ka ʿanna hū
asārī^cu ẓabyin aw masāwīku Ishīlī*

(Q. 44/T. 36/S. 36/Aj.-D. 40/K. 36/An. 38/N. 38/H. 37/B. 38/A. 38/
Z. 39/T. 38/As. 39/Ar. 39)¹

(Unanimous agreement)

1 (Q.) (JAA.), p. 143; (T.) (DIQ.), fol. 23; (S.) (DSP.), p. 148;
(Aj.-D.) (ŠMS.), fol. 28; (K.) (MIO.), p. 36; (An.) (ŠQS.), p. 66;
(N.) (ŠQT.), p. 150; (H.) (MIQ.), fol. 24; (B.) (ŠSJ.), p. 91;
(A.) (DIQ.), p. 17; (Z.) (ŠMS.), p. 24; (T.) (ŠQA.), p. 18;
(As.) (DIQ.), fol. 144; (Ar.) (ŠSM.), p. 18.

44.C- Commentaries:-

Commentators debated as to the denotation of the following:-

44.c.1- ṣatnīn:-

While (Q., Aj.-D., Z.)¹ believed it denoted "thick fingers", (Ṭ., K., An., N., B., A., T., As.)² were almost unanimous in believing it denoted "coarse fingers".

It can be concluded from the above presentation that the interpretation of (Q., Aj.-D., Z.) includes that of (Ṭ., K., An., N., B., A., T., As.) and contracts a superordination-hyponymy relation with it.

The Translations:-

While (J.)'s translation "thick" is fairly close to the interpretation of (Q., Aj.-D., Z.), (A.)'s translation "coarse" is fairly close to the interpretation of (Ṭ., K., An., N., B., A., T., As.).

44.c.2- asārī^cu

To (Q., Aj., K., An., N., T.)³ it denoted "certain small worms of smoothed backs that inhabit the sand". At the same time, (Q., K., N., T.)⁴ reported that "it was said that they inhabit the bush". (Ṭ.)⁵ believed it denoted "multicoloured worms that inhabit the sands". (D.)⁶ believed it denoted "certain worms that inhabit the bush. They have evenly spaced markings like fingers stained with henna. When they are disturbed, they wreak havoc with the bush". (H.)⁷ attributed to al-Ḥālīl: "They are of the same colours as the briar and grass". Likewise, he

1 (Q.) (JAA.), p. 143; (Aj.-D.) (ṢMS.), fol. 23; (Z.) (ṢMS.), p. 24.
 2 (Ṭ.) (DIQ.), fol. 20; (K.) (MIQ.), p. 36; (An.) (SQS.), p. 66; (N.) (ṢQT.), p. 151; (B.) (SSJ.), p. 91; (A.) (DIQ.), p. 17; (T.) (SQA.), p. 18; (As.) (DIQ.), fol. 143.
 3 (Q.) (JAA.), p. 143; (Aj.) (ṢMS.), fol. 23; (K.) (MIQ.), p. 36; (An.) (SQS.), p. 66; (N.) (ṢQT.), p. 151; (T.) (SQA.), p. 18.
 4 (Q.) (JAA.), p. 143; (K.) (MIQ.), p. 36; (N.) (ṢQT.), p. 151; (T.) (SQA.), p. 18; (K.) (MIQ.), p. 36; (N.) (ṢQT.), p. 151; (T.) (SQA.), p. 18.
 5 (Ṭ.) (DIQ.), fol. 20.
 6 (D.) (ṢMS.), fol. 23.
 7 (H.) (MIQ.), fol. 24.

attributed to Abū Zayd al-Kilābī: "They are multicoloured worms, a hand's span in length, that are eaten by dogs, birds, and flies. As they multiply, they destroy the bush". Further, (H.)¹ elaborated, "al-Kilābī and Ibn al-Sikkīt confirmed that these worms cannot inhabit any place save grasses and scrub". Moreover, (H., B.)² attributed to Abū al-Qīṣ: "They were often associated with "Zaby" deer, because the latter eat them". Over and above, while (B., A.)³ believed it denoted "white worms inhabit the sands", (Z.)⁴ believed it denoted "certain worms that inhabit the damp places and grasses". To (As., Ar.)⁵, "they are small white worms with red heads that inhabit the sands and a certain valley called *Isrū*^c". Finally, it is interesting to add that, according to al-Aṣmā^cī*, the tendrils are called "*asārī*^c".

The Translations:-

Both (J.)'s translation "worms of the desert" and (A.)'s translation "sand-worms" are close to the interpretation of (Q., Aj., K., An., N., T.).

44.c.3- *Zaby*:-

(Q., T., K., An., B., A., T.)⁶ believed it denoted "a sand dune". Though (Q., Aj.)⁷ attributed this interpretation to al-Aṣmā^cī, the former elaborated that it might denote "a damp valley"; the latter, however, believed it denoted "a name of a valley". To (D.)⁸ it denoted "a name of a place near *Di-Qār*". (H., Z.)⁹ believed it denoted "a name of a place". (As.)¹⁰ attributed to Abū ^cAmr: "It is a term for a tract of

1 (H.) (MIQ.), fol. 24.

2 (H.) (MIQ.), fol. 24; (B.) (ŠSJ.), p. 92.

3 (B.) (ŠSJ.), p. 92; (A.) (DIQ.), p. 17.

4 (Z.) (SMS.), p. 24.

5 (As.) (DIQ.), fol. 143; (Ar.) (SSM.), p. 18.

6 (Q.) (JAA.), p. 143; (T.) (DIQ.), fol. 20; (K.) (MIQ.), p. 36; (An.) (SQS.), p. 67; (B.) (ŠSJ.), p. 92; (A.) (DIQ.), p. 17; (T.) (ŠQA.), p. 18.

7 (Q.) (JAA.), p. 143; (Aj.) (SMS.), fol. 143.

8 (D.) (SMS.), fol. 143. 9 (H.) (MIQ.), fol. 24; (Z.) (SMS.), p. 24.

10 (As.) (DIQ.), fol. 143.

* al-Aṣmā^cī. *Kitab al-Nahl wa al-Karīm*, p. 22.

land".

From the above it can be inferred that the interpretation that (As.) ascribed to Abū^c Amr includes the interpretations presented by all the above mentioned commentators. More precisely, it contracts a superordination-hyponymy semantic relation with it. Similarly, the interpretation of (Aj.) includes (Q.)'s second interpretation and contracts a superordination-hyponymy semantic relation with it. Furthermore, (H., Z.)'s interpretation includes that of (D.) and contracts a superordination-hyponymy relation with it.

The Translation:-

Though both (J.)'s translation, "the worms of the desert of Zabi", and (A.)'s translation, "sand-worms of Zaby", correspond to none of the above mentioned commentators, they are close to the commentaries of (Q., Aj., K., An., N., T.) on the denotation of the lexeme "asārī^cu", which has already been discussed earlier.

44.c.4- *Ishīl*

According to al-Aṣmā^cī, it denoted "a species of tree whose twigs are used as tooth-sticks, i.e. a piece of stick with which the teeth are rubbed and cleaned". (Q., T., A., T.), it should be indicated, adopted this interpretation, which (An.), in his turn, attributed to Ibn al-Sikkīt. (Aj.-D., K., N., B.) favouring this interpretation, added: "These trees resemble the trees of *Arāk*", i.e. kind of trees termed "*ḥamd*":

1 al-Aṣmā^cī, Kitāb al-Nabāt wa l-Šajar, p. 41.

2 (Q.) (JAA.), p. 143; (T.) (DIQ.), fol. 20; (A.) (DIQ.), p. 17; (T.) (ŠQA.), p. 18.

3 (An.) (ŠQS.), p. 66.

4 (Aj.-D.) (ŠMS.), fol. 23; (K.) (MIQ.), p. 36; (N.) (ŠQT.), p. 151; (B.) (ŠSJ.), p. 92.

"(Aḥn., Ḳ.;) as also *īrk*: (Ibn- Abbad, Ḳ.:) and (Ḳ.) certain trees of the kind termed *ḥamd*, (T., Ṣ., Mṣb, Ḳ.) well known, bearing what resemble bunches of grapes, (T., TA.) and of which sticks for cleaning the teeth are made, (Aḥn., Abū Zīyād, Mṣb., Ḳ.,) that of its branches, (Aḥn., Abū Zīyād, Mṣb.) and of its roots, which latter are more esteemed for this purpose: (Abū Ziyād) it is the best of the trees of which the branches are used for this purpose, and the best of those upon which beasts feed with respect to the odour of the milk [yielded by those beasts]: (Aḥn.) or one of the large thorny trees, upon which camels feed: the milk of the camels that feed upon it is the best of the milk: and it is not allowable to prohibit the public from feeding their beasts upon it: (Mgh.:) or a kind of tall, smooth, or soft, tree, abounding with leaves and branches, the wood of which is weak, and which has a fruit in branches, or racemes, called *barṭr*, one bunch of which will fill the hand".¹

(H.) quoted Abū ^cAmr al-Ṣaybānī as saying: "They resemble a species of tamarisk that is called "*al-atal*"². According to (Z., Ar.)³, it denoted "a species of tree of delicate twigs that used to be cut off, trimmed, then used as tooth-sticks". (As.)⁴ believed it denoted "a species of tree of soft and delicate twigs".

Furthermore, it has to be remembered that, while (T., A.) believed it connoted that "the poet likened the soft, smooth and white fingers of his beloved to the twigs of *Iṣḥil* trees", (An.) quoted Ibn al-Sikkīt as believing it connoted: "The poet likened the delicate, smooth, white

1 Lane. *Lex.* BK.I, vol. I, p. 50.

2 (H.) (*MIO.*), fol. 24.

3 (Z.) (*SMS.*), p. 24; (Ar.) (*SSM.*), p. 18.

4 (As.) (*DIQ.*), fol. 143.

5 (T.) (*DIQ.*), fol. 20; (A.) (*DIQ.*), p. 17.

6 (An.) (*SQS.*), p. 67.

and straight fingers of his beloved to the twigs of Ishil trees". To (Z., T., Ar.)¹, however, it connoted, "the poet likened the soft and smooth fingers of his beloved to the twigs of Ishil trees".

From the above, it can be observed that there is a partial synonymy among the interpretations of al-Asmā^{cī}, (Q., T., A., T.), (Aj.-D., K., N., B.), Ibn al-Sikkīt as reported by (An.), and that of (Z., Ar.). These interpretations are included in that of (As.) and contract a hyponymy-superordination semantic relation with it.

Similarly, the connotative interpretations of (T., A.) is partially synonymous with that of Ibn al-Sikkīt, as reported by (An.) and both of them are included in that of (Z., T., Ar.) and contract a hyponymy-superordination semantic relation with it.

The Translations:-

Both (J.)'s translation, "soft as the tooth-brushes of the Ishil tree", and (A.)'s translation, "tooth-sticks of ishīl-wood", are partially close to the interpretation of al-Aṣma^{cī}, (Q., T., A., T.), (Aj.-D., K., N., B.), Ibn al-Sikkīt as reported by (An.) and that of (Z., Ar.). Moreover, while on the one hand there is a close correspondence between (J.)'s translation, "soft", and the interpretation of (Z., Ar.), (A.)'s translation, "delicate", on the other hand, is partially close to the interpretation that (An.) attributed to Ibn al-Sikkīt.

1 (Z.) (SMS.), p. 24; (T.) (SQA.), p. 18; (Ar.) (SSM.), p. 18.

The Recensions:-

*ka bikri l-muqānāti l-bayādi bi şufratin
ğadāhā nomīru l-mā'i gayra muhallalī*

(Q. 45/T. 39/S. 39/Aj.-D. 33/K. 39/An. 41/N. 41/H. 29/T. 41/As. 42/Ar. 32)¹

l-bayādu

(K. 39/An. 41/N. 41/T. 41)²

l-bayāda

(K. 39/An. 41/N. 41/Z. 32/T. 41/As. 42)³

muqānāti l-bayādi

(B. 41/A. 32/As. 42V (Aşm.))⁴

muhallilī

(K. 39V/An. 41V/N. 39V (K.)/T. 41V)⁵

l-muhallalī

(Z. 32)⁶

-
- 1 (Q.) (JAA.), p. 144; (T.) (DIQ.), fol. 21; (S.) (DSP.), p. 148; (Aj.-D.) (ŞMS.), fol. 20; (K.) (MIQ.), p. 38; (An.) (ŞOS.), p. 70; (N.) (ŞQT.), p. 154; (H.) (MIQ.), fol. 19; (T.) (SQA.), p. 18; (As.) (EIQ.), fol. 12; (Ar.) (SSM.), p. 14.
- 2 (K.) (MIQ.), p. 38; (N.) (ŞQT.), p. 154.
- 3 (K.), *ibid*; (An.) (ŞOS.), p. 70; (N.) (ŞQT.), p. 155; (T.) (ŞQA.), p. 19; (Z.) (ŞMS.), p. 21; (As.) (DIQ.), fol. 144.
- 4 (B.) (ŞSJ.), p. 43; (A.) (DIQ.), p. 16; (As.) (DIQ.), fol. 145.
- 5 (K.) (MIQ.), p. 38; (An.) (ŞOS.), p. 72; (N.) (ŞQT.), p. 154; (T.) (SQA.), p. 19.
- 6 (Z.) (ŞMS.), p. 21.

45.B- Comment

45.b.1- *l-bayāḍi* vs. *l-bayāḍu* vs. *l-bayāḍa*

While those¹ who read it as "*al-bayāḍi*" regarded it as being in the genitive case, and those² who read it as "*al-bayāḍu*" as in the nominative, those who read it as '*l-bayāḍa*'³ considered it to be in the accusative.

The Translations:

Both (J.)'s translation, "whiteness mixed with yellowness", and (A.)'s translation, "its whiteness mingled with yellow", are in the nominative case. Therefore, both these translations are close to the recension of "*l-bayāḍu*".

45.b.2- *muḥallalī* vs. *muḥallilī*

While commentators⁴ who read it as "*muḥallalī*" were unanimous in believing it denoted "sullied or turbid", those⁵ who reported that it was read as "*muḥallilī*" believed it denoted "water which the body absorbs and dissolves quickly".

The Translations:

There is a close correspondence between "sullied", as translated by both translators, and the recension of "*muḥallalī*".

1. See p. 380.
2. Ibid.
3. Ibid.
4. Ibid.
5. Ibid.

45.C- Commentaries

Commentators disagreed as to the precise denotation of the following:

45.c.1- *bikr*

While (Q., K., An., N., H., B., T., Ar.)¹ believed it denoted "the first egg of the ostrich", (T., Aj.-D.)² thought it denoted "the pearl". At the same time (An.)³ attributed to Abū ^cUbayda the interpretation: "the first of the papyrus". According to (A.)⁴ it yielded a two-fold interpretation: (1) "the first egg of the ostrich", (2) an unpierced pearl which takes shelter at the edge of the shell within which it is contained". While, on the one hand, (Z.)⁵ satisfied with presenting the three varied interpretations illustrated above, (As.)⁶ on the other hand, favoured (A.)'s second interpretation.

Summing up, it can be inferred from the above that (A.)'s second interpretation and (As.)'s interpretation has a less range of denotation than that of (T., Aj.-D.). In short, the latter interpretation includes the former and contracts a superordination-hyponymy semantic relationship with it.

The Translations:

There is a close correspondence between both (J.) and (A.)'s translation, "the first egg of the ostrich", and the interpretation of (Q., K., An., N., B., T.) and (Ar.) and (A.)'s first interpretation.

-
1. (Q.), (JAA), p. 144, (K.), (MIQ), p. 38, (An.), (SQS), p. 72, (N.), (SQT.), p. 154, (H.), (MIQ), fol. 19, (B.), (SSJ), p. 93, (T.), (SQA.), p. 19, (Ar.), (SSM), p. 15.
 2. (T.), (DIQ), fol. 21; (Aj.-D.), (SMS), fol. 20. 3. (An.) (SQS) p. 72.
 4. (A.), (DIQ), p. 16.
 5. (Z.), (SMS), p. 21.
 6. (As.), (DIQ), fol. 142.

45.c.2- *namīr*

While (Q., Aj.-D., K., An., N., H., B., T., As.)¹ believed it denoted "a wholesome satiating water whether sweet or not", (Ṭ., A.)² thought it denoted "a sweet and wholesome satiating water". While (Q.)³ attributed the first interpretation, mentioned above, to Abū ^cAmr., (An.)⁴ attributed the latter interpretation to Abū ^cUbayda. To (Z., Ar.)⁵ it denoted "sweet, pure and wholesome satiating water".

Semantically, it can be concluded from the above that the interpretation of (Q., Aj.-D., K., An., N., H., B., T., As.) has a wider range of denotation than the interpretation of (Ṭ., A.) and that of (Z., Ar.). In fact, while it includes the interpretation of (Ṭ., An.) and contracts a direct superordination-hyponymy relation with it, at the same time, it includes the interpretation of (Z., Ar.) and establishes a superordination-hyponymy relation with it. Furthermore, the interpretation of (Ṭ., A.) includes that of (Z., Ar.) and contracts a superordination-hyponymy relation with it.

At this point of discussion, it would seem useful to turn our attention to Lane's explanation:

"*mā³un namīrun* (T., Ṣ., M., A., K.) and *nimrun*, wholesome water, whether sweet or not: (Ṣ., K.) or sweet and wholesome water: (T., A.:) or wholesome in satiety: (TA.) or copious (Ibn Keyrān, M., K.:) or increasing in quality syn. *nāmin*."⁶

The Translations:

There is a partial correspondence between both (J.)'s translation, "pure water", and (A.)'s translation, "water pure", and the interpretation of (Z., Ar.).

-
1. (Q.). (JAA), p. 144, (Aj-D.), (SMS), fol. 20, (K.) (MIQ), p. 38, (An.) (SOA) p. 72, (N.) (SQT), p. 154, (H.), (MIQ), fol. 19, (B.), (SSJ), p. 93, (T.). (SQA), p. 19, (As.). (DIO), fol. 142,
 2. (Ṭ.). (DIQ), fol. 21, (A.). (DIQ), p. 16.
 3. (Q.). (JAA), p. 144, (An.). (SQS), p. 72. 4. (An.) (SQS) p. 72.
 5. (Z.). (SMS), p. 21, (Ar.). (SSM), p. 14.
 6. Lane, *Lex.*, Bk. 1, Vol. III, p. 2853

B- The Recensions:-

*tudī²u ẓ-ẓalāma bi l²iṣā²i ka²anna hā
manāratu mumsā rāhibin mutabattilī*

(Q.46/T.37/S.37/Aj.-D.40/K.37/An.39/N.39/H.39/B.39/A.39/Z.40/T.39/
As.40/Ar.40)¹

(Unanimous agreement)

1 (Q.) (JAA.), p. 145; (T.) (DIQ.), fol. 20; (S.) (DSP.), p. 148;
(Aj.-D.) (SMS.), fol. 23; (K.) (MIQ.), p. 36; (An.) (SQS.), p. 67;
(N.) (SQT.), p. 151; (H.) (MIQ.), fol. 27; (B.) (SSJ.), p. 92;
(A.) (DIQ.), p. 17; (Z.) (SMS.), p. 24; (T.) (SQA.), p. 18; (As.)
(DIQ.), fol. 144; (Ar.) (SSM.), p. 19.

46.C- Commentaries:-

Commentators debated as to the denotation of the following:

46.c.1- *manāratu*:-

To (Q.)¹ it yielded a two-fold interpretation: (1) "the lamp", (2) "the light tower". (T., Aj.-D., N., B., A., Z., T., As.)² almost unanimously believed that it denoted "the lamp". (A., As.)³ added that it might denote "the light tower". While attributing this interpretation to Ibn al-Sikkīt, (An.)⁴ at the same time quoted Ibn Ḥabīb as saying: "The poet likened his beloved to the lamp of a monk, because the latter keeps his lamp shining continuously throughout the night". (K.)⁵ attributed to Bundār the interpretation "a shining tower". Furthermore, he and (N.)⁶ quoted Bundār as saying "The poet likened the shining beauty of the above-mentioned woman to an ever shining tower, because its glowing can be seen from a far distance due to its height". To (An., Z., T.)⁷ it connoted "The poet likened the way her face lightens and shatters the black shadows of the evening to the lamp of a dedicated monk who keeps his lamp shining all through the night". (Z.)⁸ added "as a sign of guidance for those who have been led astray or lost their way in the desert".

To sum up, it becomes apparent from the above presentation that the paraphrase of Ibn Ḥabīb, as reported by (An.), is fairly synonymous with that of (An., T., Z.). (Q.)'s interpretation, "the lamp", is, on the one hand, synonymous with that of (T., Aj.-D., N., B., A., Z., T.,

1 (Q.) (JAA.), p. 145.

2 (T.) (DIQ.), fol. 20; (Aj.-D.) (SMS.), fol. 22; (N.) (SQT.), p. 152; (B.) (SSJ.), p. 92; (A.) (DIQ.), p. 17; (Z.) (SMS.), p. 24; (T.) (SQA.), p. 18; (As.) (DIQ.), fol.

3 (A.) (DIQ.), p. 17; (As.) (DIQ.), fol.

4 (An.) (SOS.), p. 68.

5 (K.) (MIQ.), p. 37.

6 (N.) (SQT.), p. 152.

7 (An.) (SOS.), p. 68; (Z.) (SMS.), p. 24; (T.) (SQA.), p. 18.

8 (Z.) (SMS.), p. 24.

As.), while, on the other hand, his interpretation, "light tower", is synonymous with that of Bindār as reported by (K.).

The Translations:-

Though (J.)'s translation, "the light tower", is close to the second interpretation of (Q.) and that of Bundār as reported by (K.), his translation of the rest of the line depends completely on the interpretation of (Z.) in particular and that of (An., T., Ibn Ḥabīb) in general.

On the other hand, there is a close correspondence between (A.)'s translation, "lamp", and (Q.)'s first interpretation and that of (T., Aj.-D., N., B., A., Z., T., As.) and Ibn al-Sikkīt, as reported by (An.) . Furthermore, there is a close correspondence between his translation of the rest of this verse and the interpretation of (An., T.) in particular and that of (Z., Ibn Ḥabīb) in general.

B- The Recensions:-

ilā mitlihā yarnu l-ḥalīmu ṣabābatan

idā mā sbakarrat bayna dir^cin wa mijwalī

(Q. 47/T. 38/S. 38/Aj.-D. 42/K. 38/An. 40/N. 40/H. 38/B. 40/A. 41/
Z. 41/T. 40/As. 41/Ar. 41)¹

(Unanimous agreement)

¹ (Q.) (JAA.), p. 146; (T.) (DIQ.), fol. 21; (S.) (DSP.), p. 148;
(Aj.-D.) (SMS.), fol. 23; (K.) (MIQ.), p. 37; (An.) (SOS.), p. 68;
(N.) (SQT.), p. 152; (H.) (MIQ.), fol. 26; (B.) (SSJ.), p. 92;
(A.) (DIQ.), p. 18; (Z.) (SMS.), p. 25; (T.) (SQA.), p. 18;
(As.) (DIQ.), fol. 144; (Ar.) (SSM.), p. 19.

47.C- Commentaries:-

Commentators disagreed as to the denotation of the following.

47.c.1- *sbakarrat*

To (Q., T., Aj.-D., An., Z.)¹ it denoted "she stretched herself to full size, completely upright". (Q., N.)² ascribed to al-Aṣma^cī the interpretation, "she stood up with ease". Similarly, while (An.)³, on the one hand, attributed to Abū ^cUbayda the interpretation, "a fully grown and plump girl", and to some linguists, "a girl of a perfect youth and full figure", (N.)⁴, on the other hand, attributed to some linguists the belief, "a girl well-proportioned in height". (Ar.)⁵, it has to be indicated, presented this interpretation. According to (K., N., B., A., T.)⁶ it denoted "she stood up". (As.)⁷ believed it denoted "she stretched herself and walked".

From the above it can be observed that the interpretation of (K., N., B., T.) includes that of (Q., T., Aj.-D., An., A., Z.). Precisely, it stands in a superordination-hyponymy relation with it. As to the interpretation that is attributed to al-Aṣmā^cī, Abū ^cUbayda, and some linguists; and that of (As.), each of them, as it is apparent, has a rather different denotation from the other.

The Translations:-

There is a close correspondence between (J.)'s translation, "she is well proportioned in height", and the interpretation that (N.) ascribed to some linguists, and that of (Ar.). At the same time there

1 (Q.) (JAA.), p. 146; (T.) (DIQ.), fol. 21; (Aj.-D.) (ŠMS.), fol. 22; (An.) (ŠQS.), p. 69; (Z.) (ŠMS.), p. 25.
2 (Q.) (JAA.), p. 146; (N.) (ŠQT.), p. 152.
3 (An.) (ŠQS.), p. 69.
4 (N.) (ŠQT.), p. 152.
5 (Ar.) (SSM.), p. 19.
6 (K.) (MIQ.), p. 37; (N.) (ŠQT.), p. 152; (B.) (ŠSJ.), p. 92; (A.) (DIQ.), p. 18; (T.) (ŠQA.), p. 18.
7 (As.) (DIQ.), fol. 144.

is a close correspondence between (A.)'s translation, "upstanding", and that of (K., N., B., T.).

47.c.2- *dir^cin*

To (Q.)¹ it might either denote "a woman's garment" or "a woman's shift". While (Ṭ., Aj.-Ḍ., An., N., B., A., T.)² favoured the first of (Q.)'s interpretations, (K., Z., As., Ar.)³ favoured the second one. Aside from the interpretation of (Ṭ., Aj.-Ḍ., An., N., B., A., T.) which contracts a superordination-hyponymy relation with that of (K., Z., As., Ar.), it is necessary to have a look at Lane's clarification:

"A woman's shift, (Ṣ., Mṣb., Ḳ.) a garment or a piece of cloth, in the middle of which a woman cuts an opening for the head to put through, and to which she puts sleeves, and the two openings of which at the two sides are sewed up".⁴

The Translations:-

Though (J.)'s translation, "the wearer of a long dress", corresponds to none of the commentaries at hand or lexicons, his translation, "dress", which in this context includes the denotation of "garment" might be regarded as partially close to the first interpretation of (Q.) in particular, and the interpretation of (Ṭ., Aj.-Ḍ., An., N., B., A., T.) in general. While, on the one hand, there is a close correspondence between (A.)'s translation, "froked midway between matron", and the commentaries at hand, which, as will become apparent by and by, are

1 (Q.) (JAA.), p. 146.

2 (Ṭ.) (DIQ.), fol. 21; (An.) (ṢQS.), p. 69; (N.) (ṢQT.), p. 153; (B.) (ṢSJ.), p. 93; (A.) (DIQ.), p. 18; (T.) (ṢQA.), p. 18.

3 (K.) (MIQ.), p. 37; (Z.) (ṢMS.), p. 25; (As.) (DIQ.), fol. 144; (Ar.) (ṢSM.), p. 19.

4 Lane. Lex. BK.I, vol. I, p. 872.

almost unanimous in giving it this interpretation; his translation, "frosted", on the other hand, is fairly close to the interpretation of (K., Z., As.) and that of (Ş., Mşb., K.) as presented by Lane.

47.c.3- *mijwal*:-

To (Q.)¹ it might either denote (1) *malḥafa*, i.e. *mulā³a* that is [not lined, or stuffed]: (L., TA.) and the same applies to the "*liḥāf*". (TA.) says also (in another place) that the Arabs apply the terms *liḥāf* and *malḥafa* to a night wrapper if it be a single piece of stuff, i.e. not double, not lined nor faced, nor stuffed²; (2) *wiṣāḥ*, that wraps part of a woman's body. (T., B., A.)³ thought it denoted "a light garment, a shift that girls wear", (Aj.-D., Z., Ar.)⁴ believed it denoted "a certain garment young girls wear". (D.)⁵, at the same time, reported that he had heard Ibn al-A^crābī saying "it is a woman's anklet". (H.)⁶ attributed to (D.) the interpretation "the shift of the woman". While to (K.)⁷ it denoted "a certain garment an immature girl wears". (An.)⁸ believed it denoted "a slight light garment young girls wear". Furthermore, while he attributed to Abū ^cUbayda the saying, "It is synonymous with al-baqīra, i.e. a frock, or a shift without sleeves", at the same time he ascribed to Ibn Ḥabīb: "It is synonymous with the *malḥafa*".

To (N., T.)⁹ it denoted "the shift of a young woman". Moreover, he ascribed to some linguists the saying, "It is synonymous with *wiṣāḥ* that wraps part of the woman's body. (As.)¹⁰, however, believed it

1 (Q.) (JAA.), p. 146.

2 Lane. Lex. vol. III, p. 2730.

3 (T.) (DIQ.), fol. 21; (B.) (ŞSJ.), p. 92; (A.) (DIQ.), p. 18.

4 (Aj.-D.) (ŞMS.), fol. 22; (Z.) (ŞMS.), p. 25; (Ar.) (ŞSJ.), p. 19.

5 (D.) (ŞMS.), fol. 22.

6 (H.) (MIQ.), fol. 26.

7 (K.) (MIQ.), p. 37.

8 (An.) (ŞQS.), p. 69.

9 (N.) (ŞQT.), p. 93; (T.) (ŞQA.), p. 18.

10 (As.) (DIQ.), fol. 144.

denoted "a frock without sleeves".

It can be concluded from the above that the interpretations of (Q.'s first interpretation, T., B., A.), (H.), (An., N., T., As.) (Abū ^cUbayda and Ibn Ḥabīb as reported by (An.) are partially synonymous. They, in their turn, are included in the interpretation of (Aj.-D., K., Z., Ar.) and contract a hyponymy-superordination semantic relation with them.

Having reached this point of presentation, it will now prove interesting to examine Lane's explanation:

"A certain garment for woman, (M., K.,) doubled and sewed together at one of its two sides, and having an opening made to it at the neck and bosom; in which a woman goes about; (T., TA. ;) or for a young girl; (K.) the *dir^c*, being for a woman: (TA. :) a small garment in which a girl goes about: (Ṣ. :) or a garment which a girl wears before she is made to keep herself behind, or within, the curtain, and in which she goes about".¹

The Translations:-

Denotationally, (J.)'s translation, "the wearer of a short frock", does not correspond to the above mentioned commentaries nor to the lexicons. Connotatively, however, it might be interpreted as being partially close to the interpretation of (T., Aj.-D., K., An., N., B., A., Z., T., As., Ar.), because a young girl often wears a short frock. There is a close correspondence as indicated earlier, however, between (A.)'s translation, "frocked midway between matron and maiden", and the paraphrase of this line as presented by the commentators unanimously.

1 Lane. Lex. vol. I, p. 490.

B- The Recensions:-

*tajallat ^camāyātu r-rijāli ^cani ş-şibā
wa laysa fu^ḍādī ^can şibāhu bimumjalī*

(Q. 48)¹

tasallat

(T. 40/S. 40/Aj.-D. 43/K. 42/An. 42/N. 42/H. 40/B. 42/A. 42/Z. 42/
T. 42/As. 43/Ar. 42)²

fu^ḍādī ^can hawāki

(T.40/Aj.-D.43/An.42/H.40/Z.42/As.43/Ar.42/Q.48V/K.40V/N.42V/T.42V)³

şibāyā ^can hawāhā

(B. 42/A. 42/T. 40V)⁴

fu^ḍādī ^can hawāhā

(T. 42/S. 40/K. 42/N. 42/T. 42/Aj.-D. 43V)⁵

fu^ḍādī ^can şibāhū

(Q. 48/K. 40V/An. 42V/T. 42V)⁶

bi munsalī

(T. 40/S. 40/Aj.-D. 43/K. 42/An. 42/N. 42/H. 40/B. 42/A. 42/Z. 42/T. 42/
As. 43/Ar. 42)⁷

1 (Q.) (JAA.), p. 146.

2 (T.) (DIQ.), fol. 21; (S.) (DSP.), p. 148; (Aj.-D.) (SMS.), fol. 23;
(K.) (MIQ.), p. 41; (An.) (SOS.), p. 73; (N.) (ŞQT.), p. 156;
(H.) (MIQ.), p. 28; (B.) (ŞSJ.), p. 94; (A.) (DIQ.), p. 18;
(Z.) (SMS.), p. 25; (T.) (ŞQA.), p. 19; (As.) (DIQ.), fol. 145;
(Ar.) (SSM.), p. 19.

3 (T.) (DIQ.), fol. 21; (Aj.-D.) (SMS.), fol. 23; (An.) (ŞQS.), p. 73;
(H.) (MIQ.), fol. 28; (Z.) (SMS.), p. 25; (As.) (DIQ.), fol. 145;
(Ar.) (SSM.), p. 19; (Q.) (JAA.), p. 146; (K.) (MIQ.), p. 41; (N.) (ŞQT.),
p. 156; (T.) (ŞQA.), p. 19.

4 (B.) (ŞSJ.), p. 94; (A.) (DIQ.), p. 18; (T.) (DIQ.), fol. 21.

5 (T.) (DIQ.), fol. 21; (S.) (DSP.), p. 148; (K.) (MIQ.), p. 41;
(N.) (ŞQT.), p. 156; (T.) (ŞQA.), p. 19; (Aj.-D.) (SMS.), p. 23.

6 (Q.) (JAA.), p. 146; (K.) (MIQ.), p. 41; (An.) (ŞQS.), p. 73;
(T.) (ŞQA.), p. 19.

7 (T.) (DIQ.), fol. 21; (S.) (DSP.), p. 148; (Aj.-D.) (SMS.), fol. 23;
(K.) (MIQ.), p. 41; (An.) (ŞQS.), p. 73; (N.) (ŞQT.), p. 156; (H.)
(H.) (MIQ.), fol. 28; (B.) (ŞSJ.), p. 94; (A.) (DIQ.), p. 18;
(Z.) (SMS.), p. 25; (T.) (ŞQA.), p. 19; (As.) (DIQ.), fol. 145;
(Ar.) (SSM.), p. 19.

48.B- Comment:-

48.b.1- *tasallat* vs. *tajallat*:-

(Q.)¹ attributed to al-Aṣma^cī the belief that "*tajallat*" denotes "that which was removed or cleared away". To (Ṭ., Aj.-Ḍ., K., An., N., B., T.)² "*tajallat*" denoted "forswearing or giving up something willingly". To (A., Z., As., Ar.)³ "*tasallat*" denoted "what was removed or cleared away".

To sum up, it is clear from the above that the interpretation that (Q.) attributed to al-Aṣma^cī is synonymous with that of (A., Z., As., Ar.). At the same time, both these interpretations include that of (Ṭ., Aj.-Ḍ., K., An., N., B., T.) and contract a superordination-hyponymy semantic relation with it.

The Translations:-

There is a close correspondence between (J.)'s translation, "remove", and the interpretation of (Q., A., Z., As., Ar.). Therefore his translation, to be more precise, is close to both recensions, namely "*tasallat*" and "*tajallat*". (A.)'s translation, "forswear", is totally close to the interpretation of (Ṭ., Aj.-Ḍ., K., An., B., T.), who, as is shown earlier, adopted the recension of "*tasallat*".

48.b.2- *fu'ādi ʿan ṣibāhi* vs. *fu'ādi ʿan hawāki* vs. *fu'ādi ʿan hawāhi*
vs. *sibāyā ʿan hawāhā*:-

As a thorough discussion of these recensions will be included in our explanation of the denotation of the lexeme "*al-ṣibā*" later on, it

1 (Q.) (JAA.), p. 146.

2 (Ṭ.) (DIO.), fol. 21; (Aj.-Ḍ.) (SMS.), p. 22; (K.) (MIQ.), p. 41; (An.) (SQS.), p. 73; (N.) (SQT.), p. 157; (B.) (SSJ.), p. 94; (T.) (SQA.), p. 19.

3 (A.) (DIQ.), p. 18; (Z.) (SMS.), p. 25; (As.) (DIQ.), fol. 145; (Ar.) (SSM.), p. 19.

suffices at this stage to point out that, while the recension of "*fu'ādī 'an ṣībāhū*" denotes "my heart has not yet freed from its follies", the recension of "*fu'ādī 'an hawāki*" denotes "my heart has not yet been freed from your love". At the same time, while the recension of "*fu'ādī 'an hawāhū*" denotes "my heart has not yet been freed from its youthful conduct", the recension of "*ṣībāya 'an hawāhā*" denotes "my follies have not yet been freed from her love".

Summing up, it can be concluded from the above that there is a partial synonymity between the recensions "my heart has not yet been freed from its follies" and "my heart has not yet been freed from its youthful conduct". These recensions, in their turn, include the recension "my heart has not yet been freed from your love", and contract a superordination-hyponymy semantic relation with it. Moreover, the recension "my follies have not been freed from her love" is incompatible with the recension "my heart has not yet been freed from your love", because, while the former recension regards the poet's love for her as a mere youthful whim and an illusion, i.e. "follies", the latter recension declines this and confirms that his love for her is an inescapable reality.

The Translations:-

Both "my heart is not freed from your love" and "my heart forswears not, nor will forget the love I bear you", as translated by (J.) and (A.), respectively, are close to the recension of "*fu'ādī 'an hawāki*".

48.C- Commentaries:-

Commentators debated as to the denotation of the following:-

48.c.1- *can*:-

To (Q., T., D., K., An., N., Z., T., As.)¹ it overlaps with the preposition "*min*" which is close to the preposition "from" in T.L. (Aj.)², however, believed it denoted "*ba^cda*", which is close to the preposition "after" in T.L. (A., Ar.)³, it should be pointed out, ascribed this interpretation to certain linguists.

The Translations:-

There is a close correspondence between (J.)'s translation, "after", and the interpretation that (Z., Ar.) attributed to some linguists. (A.)'s translation, "forswear", which in this context denotes "free from, remove from, or give up", is close to the interpretation of all commentators who regarded "*can*" in this context as synonymous with "*min*", "from".

48.c.2- *ṣ-ṣibā*:-

According to (Q., T., Aj.-D., K., An., N., B., A., T., As.)⁴, it denoted "the youth, inclination towards ignorance, foolish and youthful conduct". So, they paraphrased this hemistich, "Men forswore, or freed from the follies of the youthful conduct". To (Z.)⁵ it yielded a two-fold interpretation: (1) youth or the inclination towards foolish, silly and youthful conduct; (2) fond passion, or amorous dalliance".

1 (A.) (JAA.), p. 146; (T.) (DIQ.), fol. 21; (D.) (SMS.), fol. 22; (K.) (MIQ.), p. 41; (An.) (SQS.), p. 73; (N.) (SQT.), p. 157; (Z.) (SMS.), p. 25; (T.) (SQA.), p. 19; (As.) (DIQ.), fol. 145.

2 (Aj.) (SMS.), fol. 22.

3 (A.) (DIQ.), p. 18; (Ar.) (SSM.), p. 19.

4 (Q.) (JAA.), p. 146; (T.) (DIO.), fol. 21; (Aj.-D.) (SMS.), fol. 22; (K.) (MIQ.), p. 41; (An.) (SQS.), p. 73; (N.) (SQT.), p. 21; (B.) (SSJ.), p. 92; (A.) (DIQ.), p. 18; (T.) (SQA.), p. 19; (As.) (DIQ.), fol. 145.

5 (Z.) (SMS.), p. 25.

To him, therefore, this hemistich is subject to three interpretations: (1) as paraphrased above by (Q., Ṭ., Aj.-Ḍ., K., An., N., B., A., T., As.); (2) let the follies of other men forswear fond passion; (3) the follies of men are removed after their youth. It should be noted that he attributed the last interpretation to certain linguists.

It can be concluded from the above that, while (Z.)'s first interpretation is synonymous with that of (Q., Ṭ., Aj.-Ḍ., K., An., N. B., A., T., As.), his second interpretation, i.e. "fond passion", or "an amorous dalliance", can be regarded as a confusion of the lexeme "*al-ṣibā*", "youthful conduct" with "*al-ṣabā*", "fond passion".

The Translations:-

Though there is a close correspondence between (J.)'s translation, "youth", and the interpretation of (Q., Ṭ., Aj.-Ḍ., K., An., N., B., A., Z., T., As.), his translation of the hemistich, "The follies of men are removed after their youth", is totally close to (Z.)'s third alternative interpretation. On the other hand, there is a close correspondence between (A.)'s translation, "Let the follies of other men forswear fond passion", and (Z.)'s second probable interpretation.

B- The Recensions:-

*alā rubba ḥaṣmin fī ki alwā radadtu hi
naṣīhin alā ta^cdāli hī ḡayri mū^ʔṭalī*

(Q. 49/T. 41/S. 41/Aj.-D. 43/K. 41/An. 43/N. 43/H. 41/B. 43/A. 43/Z. 43/
T. 43/As. 44/Ar. 43)¹

(Unanimous agreement)

1 (Q.) (JAA.), p. 147; (T.) (DIQ.), fol. 21; (S.) (DSP.), p. 148;
(Aj.-D.) (SMS.), fol. 23; (K.) (MIQ.), p. 41; (An.) (SQS.), p. 73;
(N.) (SQT.), p. 157; (H.) (MIQ.), fol. 28; (B.) (SSJ.), p. 95;
(A.) (DIQ.), p. 18; (Z.) (SMS.), p. 25; (T.) (SQA.), p. 19;
(As.) (DIQ.), fol. 145; (Ar.) (SSM.), p. 20.

49.C- Commentaries:

Commentators debated the precise denotation of:

49.c.1- *radadtu hu*

While (Q., T., A., Ar.)¹ thought it denoted "I have turned him back from his reproaches", (Aj.-D., K., N., B., Z., T.)² thought it denoted "I have thwarted and turned him back from his reproaches". Furthermore, while (Q., N.)³ added that it might connote that "I have turned him back by ignoring his reproaches, not talking with him and regarding him as an adversary", (K.)⁴ quoted some linguists as believing it connoted "I have turned him back by belittling the importance of his reproaches and refuting them".

Semantically, it can be observed from the above that the interpretation of (Q., T., A., Ar.) have a wider range of denotation than that of (Aj.-D., K., N., B., Z., T.). In short, the former interpretation includes the latter and contracts a superordination-hyponymy relationship with it.

The Translations:

While, on the one hand, there is a close correspondence between (J.)'s translation, "I have turned him back from his reproaches", and the interpretation of (Q., T., A., Ar.), there is a close correspondence at the same time between (A.)'s translation, "I have turned and thwarted", and the interpretation of (Aj.-D., K., N., B., Z., T.).

1 (Q.) (JAA.), p. 147; (T.) (DIQ.), fol. 21; (A.) (DIQ.), p. 18; (Ar.) (SSM.), p. 20.

2 (Aj.-D.) (SMS.), fol. 23; (K.) (MIQ.), p. 41; (N.) (SQT.), p. 158; (B.) (SSJ.), p. 95; (Z.) (SMS.), p. 25; (T.) (SQA.), p. 19.

3 (Q.) (JAA.), p. 147; (N.) (SQT.), p. 158.

4 (K.) (MIQ.), p. 41.

B- The Recensions:-

wa laylin ka mawji l-bahri arḥā sudūla hi
alay ya bi anwā^ci l-humūmi li yabtalī

(Q. 50/T. 42/S. 42/Aj.-D. 44/An. 44/N. 44/H. 42/B. 44/A. 44/Z. 44/
As. 45/Ar. 44)¹

murḥin sudūla hi

(K. 42/T. 44)²

1 (Q.) (JAA.), p. 147; (T.) (DIQ.), fol. 21; (S.) (PSP.), p. 148;
(Aj.-D.) (SMS.), fol. 24; (An.) (ŠQA.), p. 74; (N.) (SQT.), p. 159;
(H.) (MIQ.), fol. 29; (B.) (ŠSJ.), p. 95; (A.) (DIQ.), p. 18;
(Z.) (SMS.), p. 26; (As.) (DIQ.), fol. 145; (Ar.) (SSM.), p. 20.
2 (K.) (MIQ.), p. 42; (T.) (ŠQA.), p. 19.

50.B- Comment:-

50.b.1- *arḥā* vs. *murḥin*

The main difference between these two recensions is that, while the former thought of the action as being in the past, the second recension regards it as an adjective. Moreover, commentators were unanimous in believing it denoted "let down" or "loosened".

Attention has to be drawn, however, to the fact that commentators of both recensions were unanimous in believing that this verse denoted, "the poet compared the ceaseless and dark night which has loosened its curtains over the poet with all kinds of cares (Z., Ar.)¹, griefs to test him and try his patience". Moreover, (Aj.-D.)² added "And he proved to the night that he was stubbornly patient and enduring". (An., N., T.)³ attributed to Ibn Ḥabīb the interpretation "The poet compared the dense darkness of the night to the dense and dark waves of the sea".

The Translations:-

Both "has let down" and "has dropped", as translated by (J.) and (A.), respectively, are close to the recension of *arḥā*. Moreover, (A.)'s translation, "thick", is close to the interpretation that (An., N., T.) attributed to Ibn Ḥabīb. It should be added that, while there is a close correspondence between (J.)'s translation, "griefs", and (Z.)'s interpretation, (A.)'s translation, "cares", is close to the interpretation of the rest of the commentaries.

1 (Z.) (ŠMS.), p. 26; (Ar.) (ŠSM.), p. 20.

2 (Aj.-D.) (ŠMS.), fol. 23.

3 (An.) (ŠQS.), p. 74; (N.) (ŠQT.), p. 159; (T.) (ŠQA.), p. 19.

B- The Recensions:-

*fa qultu la-hū lammā tamattā bi şulbi-hī
wa ardafa a^cjāzan wa nā^a bi kalkalī*

(Q. 51/Ṭ. 43/S. 43/Aj.-Ḍ. 45/K. 43/An. 45/N. 45/H. 43/Z. 45/T. 43/
As. 46/Ar. 44)¹

bi jawzi-hī

(B. 45/A. 45/Q. 51V/Aj.-Ḍ. 45V/K. 43V/An. 45V/N. 43V (Aşm.)/
T. 43V (Aşm.))²

1 (Q.) (JAA.), p. 147; (Ṭ.) (DIO.), fol. 21; (S.) (DSP.), p. 148;
(Aj.-Ḍ.) (SMS.), fol. 24; (K.) (MIQ.), p. 42; (An.) (SOA.), p. 74;
(N.) (SQT.), p. 159; (H.) (MIQ.), fol. 29; (Z.) (SMS.), p. 26;
(T.) (SOA.), p. 19; (As.) (DIQ.), fol. 145; (Ar.) (SSM.), fol. 20.
2 (B.) (SSJ.), p. 95; (A.) (DIO.), p. 18; (Q.) (JAA.), p. 147;
(Aj.-Ḍ.) (SMS.), fol. 24; (K.) (MIQ.), p. 42; (An.) (SQS.), p. 76;
(N.) (SQT.), p. 160; (T.) (SOA.), p. 20.

51.B- Comment:-

51.b.1- "ṣulb" vs. "jawz"

Commentators¹ were unanimous that "ṣulb" in this context is synonymous with "jawz" because both of them denoted "the middle of the night". As far as the denotation of "ṣulb" is concerned, Lane gave the following explanation:-

"(TA;) The back-bone; i.e. the bone extending from the *kāhil* [or the base of the neck] to the *ʿajib* [or rump bone]; (M., A., K.;) the bone upon which the neck is set, extending to the root of the tail [in a beast, and in a man to *ʿuṣʿuṣ* or os coccygis]: (Zj. in his "*Khalk el-Insān*":) or a portion of the back: (Ṣ.) or any portion of the back containing vertebrae: (Ṣ., Mṣb., TA. :) and particularly the lumbar portion; the loins: and the back (absolutely) ... (TA., Lḥ.) mentions, as a phrase of the Arabs, *ḥāʾulāʾi abnāʾi ṣalībatihim*, (These are the sons of their loins: because the sperma of the man is held to proceed from the *ṣulb* of the man)." ²

As to the "jawz", he provided the following explanation:-

"The middle (Ṣ., K.) of a thing, (K.) or of any thing (Ṣ.;) (as for instance of a desert), (A.,) and of a camel (TA.,) and of the night (A., TA. :) and the main part of a thing, (K.) or of the night (TA. :) pl. "*ajwāz*"." ³

The Translations:-

There is a close correspondence between "loins", as translated by both translators, and the denotation of the lexeme "ṣulb", as interpreted by (Ṣ., Mṣb., TA) and presented by Lane.

1 See p. 401.

2 Lane, Lex., Bk. 1, vol. II, p. 1712.

3 Lane, Lex., Bk. 1, vol. I, p. 485.

51.C- Commentaries:-

Commentators debated the precise denotation of the following:-

51.c.1- *tamaṭṭā*

While (Q., T., Aj.-D., K., An., N., B., A., Z., T., As., Ar.)¹ were unanimous in believing it denoted "stretched", (M.)² believed it denoted "stretched lazily".

It is apparent from the above that the former interpretation has a wider range of denotation than the latter. In brief, it includes the latter and contracts a superordination-hyponymy semantic relation with it. At this stage of discussion, it seems useful to examine Lane's explanation:-

"He stretched himself: he walked with an elegant, and a proud, and self-conceited, gait, with an affected inclining of his body from side to side, and stretching out his arms; *syn. tomaddāda*; (Ṣ., Ḳ.;) as also *tamaṭṭā*. It is said in the *Ḳur* (LXXV.33) *tummā dahaba ʾilā ahlihi yata maṭṭā*. Then he went to his family walking with an elegant, and a proud and self-conceited, gait, with an affected inclining of his body from side to side; *syn. yatabaḥṭar*; (Fr., Bḍ., Jel., TA.;) from *al-maṭṭu*, because he who so walks extends his steps, so that it is originally *yatamaṭṭaṭu*; (Bḍ.;) or from *al-maṭā*, signifying the "back" because he who walks twists his back."³

-
- 1 (Q.) (JAA.), p. 148; (T.) (DIQ.), fol. 21; (Aj.-D.) (ṢMS.), fol. 145; (K.) (MIQ.), p. 42; (An.) (SQS.), p. 75; (N.) (SQT.), p. 160; (B.) (SSJ.), p. 95; (A.) (DIQ.), p. 18; (Z.) (SMS.), p. 26; (As.) (DIQ.), fol. 145; (Ar.) (SSM.), p. 23.
2 (M.) (ṢQN.), p. 135.
3 Lane. Lex. Bk. I, Vol.III, p. 2721.

The Translations:-

There is a close correspondence between (J.)'s translation, "stretched", and the interpretation of (Q., T., Aj.-D., K., An., N., B., A., Z., T., As., Ar.). Also, there is a close correspondence between (A.)'s translation, "stretched its lazy loins", and the interpretation of (M.).

51.c.2- $nā^3a$

While (Q., N., B., A., As.)¹ believed it denoted "rose", (Aj.-D.)² believed it denoted "fell down heavily". (An., T.)³ believed it denoted "about to rise". To (K.)⁴, it was open to a two-fold interpretation: (1) "about to rise"; (2) "heaved itself off". (M.)⁵ adopted this interpretation. According to (Z., Ar.)⁶ it denoted "removed".

It can be concluded from the above that the interpretation of (Q., N., B., A., As.) has a quite wide range of denotations compared with (K.)'s second interpretation and that of (M.). In short, it includes it and stands in a superordination-hyponymy semantic relation with it. Furthermore, (Aj.-D.)'s interpretation is incompatible with that of (Q., K., N., B., A., As., M.) because, while the former interpretation asserts the denotation of "falling down heavily", the latter denotation declines it and emphasizes the reverse. It seems useful at this point of explanation to have a look at Lane's explanation:-

" $nā^3a$ (K.,) He rose, or arose with effort and difficulty (Ş., K.) $nā^3a bi \cdot \dot{h}imlihī$, He rose with his burden with effort and difficulty (TA.:) he rose

1 (Q.) (JAA.), p. 148; (N.) (ŞQT.), p. 160; (B.) (ŞŞJ.), p. 95; (A.) (DIQ.), p. 18; (As.) (DIQ.), fol. 145.
 2 (Aj.-D.) (SMS.), fol. 21.
 3 (An.) (SQS.), p. 76; (T.) (ŞQA.), p. 20.
 4 (K.) (MIQ.), p. 42.
 5 (M.) (ŞQN.), p. 137.
 6 (Z.) (SMS.), p. 29; (Ar.) (SSM.), p. 23.

with his burden oppressed by its weight (Ş., K.)
nā'a bi-şadrihi, He rose (app. said originally, if
not only of a camel)."¹

The Translations:-

On the one hand, there is a close correspondence between (J.)'s translation, "removed distant", and the interpretation of (Z., Ar.); on the other hand, there is a close correspondence between (A.)'s translation, "heaved off", and (K.)'s second interpretation and that of (M.) and the interpretation of (Ş., K.), as presented by Lane. It should be added that, though (A.)'s translation, "fat buttocks" and "heavy breast", have not been suggested by any of the commentaries at hand, the translator used them deliberately to convey to the receptor of T.L. the heavy, endless and boring night, which afflicted the poet.

1 Lane. Lex. Bk.1 , Vol. III, p. 2860.

B- The Recensions:-

*alā ayyuhā l-laylu t-tawīlu alā njalī
bi ṣubḥin wa mā l-iṣbāḥu fī-ka bi amtālī*

(Q. 52/T. 44/S. 44/Aj.-D. 45/K. 44/H. 44/An. 46/B. 46/A. 46/T. 44/As. 47)¹

min ka

(N. 46/Z. 46/Ar. 46/Q. 53V)²

wa³in kunta qad azma^cta dālīka faf^calī

(Aj.-D. 45V/An. 46V (b. Ḥabīb)/K. 44V/N. 46V (b. Ḥabīb))³

1 (Q.) (JAA.), p. 148; (T.) (DIO.), fol. 21; (S.) (DSP.), p. 148;
(Aj.-D.) (SMS.), fol. 24; (K.) (MIQ.), p. 42; (H.) (MIQ.), fol. 29;
(An.) (SQS.), p. 77; (B.) (SSJ.), p. 95; (A.) (DIQ.), p. 18;
(T.) (ŠQA.), p. 20; (As.) (DIQ.), fol. 146.
2 (N.) (SQT.), p. 160; (Z.) (SMS.), p. 27; (Ar.) (SSM.), p. 21;
(Q.) (JAA.), p. 148.
3 (Aj.-D.) (SMS.), fol. 24; (An.) (ŠQS.), p. 77; (K.) (MIQ.), p. 43; (N.)
(SQT.), p. 161.

52.B- Comment:-

52.b.1- *fī-ka vs. min-ka vs. wa²in kunta qad azma^cta dālīka faf^calī*

Though *fī-ka* denotes "in you", i.e. in the night, and "*min-ka*" denotes "better than you", commentators, as it will become clear later, regarded them as synonyms, and which they interpreted as "is not better than you". Furthermore, they were unanimous in believing it connoted "I am depressed and heavy-hearted day and night". (Q.)¹ added "Nonetheless, daybreak may bring a certain change". (K.)², it should be explained, attributed the poet's day and night depression and agony to his passionate love to his beloved - who deserted him. Moreover, (An., N., T., Ar.)³ maintained that the phrase *fī-ka bi-amtalī* might connote "If morning comes, it will be in no way better than this night, because some time morning does come while the darkness of the night still prevails". (B.)⁴ attributed this interpretation to al-Aṣbahānī.

(Z., Ar.)⁵ added that it might connote "My multifarious cares make me see the light of the day as no different from the darkness of the night". It is apparent that (Z., Ar.)'s last interpretation is synonymous with the interpretation that was presented by commentators in unanimity, because the poet's depression and agony is due to the multifarious cares which afflicted him.

(Aj.-D.)⁶ paraphrased the recension "*wa in kunta qad azma^cta dālīka fa f^calī*" as "If you decided to do so, don't hesitate to do it, because you will alleviate me".

1 (Q.) (JAA.), p. 148.

2 (K.) (MIQ.), p. 43.

3 (An.) (SOS.), p. 77; (N.) (SQT.), p. 160; (T.) (SQA.), p. 20;
(Ar.) (SSM.), p. 21.

4 (B.) (SSJ.), p. 96.

5 (Z.) (SMS.), p. 27; (Ar.) (SSM.), p. 21.

6 (Aj.-D.) (SMS.), fol. 21.

The Translations:-

There is a close correspondence between both "is not preferable or superior to you" and "in no way better than you", as translated by (J.) and (A.), respectively, and the recension of *min ka*. Furthermore, both these translations convey the connotation that the poet is depressed and heavy-hearted day and night as presented by the commentators in unanimity. It should be pointed out that (J.)'s translation, "for the pain of separation still continues the same", is partially close to (K.)'s interpretation formerly presented.

B- The Recensions:-

*fa yā la ka min laylin ka ʿanna nujūma hu
bi kulli muḡāri l-fatli šuddat bi Yadbulī*

(Q. 53/T. 45/S. /Aj.-D. 47/K. 45/An. 47/N. 47/H. 45/B. 47/A. 47/
T. 47/As. 48/Z. 47V/Ar. 47V)¹

bi amrāsi kattānin ilā summi jandalī

(Z. 47/Ar. 47/An. 47V)²

1 (Q.) (JAA.), p. 149; (T.) (DIO.), fol. 21; (S.) (DSP.), p. 148;
(Aj.-D.) (SMS.), fol. 24; (K.) (MIQ.), p. 43; (An.) (SQS.), p. 79;
(N.) (ŠOT.), p. 162; (H.) (MIQ.), fol. 30; (B.) (ŠSJ.), p. 96;
(A.) (DIO.), p. 19; (T.) (ŠOA.), p. 20; (As.) (DIO.), fol. 146;
(Z.) (SMS.), p. 27; (Ar.) (SSM.), p. 21.

2 (Z.) (SMS.), p. 27; (Ar.) (SSM.), p. 21; (An.) (SQS.), p. 79.

53.B- Comment:-

53.b.1- *bi kulli muġārī l-fatli šuddat bi Yadbulī vs. bi amrāsi
kattānin ilā ṣummi jandalī*

Commentators who adopted the first above mentioned recension paraphrased it as: "It is as though the stars of this night were tied with very strongly twisted ropes to the mountain of Yadbul. (An.)¹ attributed this interpretation to Ibn al-Sikkīt. According to (Z., Ar.)², the recension "*bi amrāsi kattānin ilā ṣummi jandalī*" denoted: "It is as though the stars of this night were tied with infinite flax ropes to hard and solid rocks".

It should be added that commentators of both recensions were unanimous in believing it connoted "the stillness, endless and boring night which afflicted the poet with many cares, and from which he is suffering".

The Translations:-

There is a close correspondence between (J.)'s translation, "of whom the stars, as if it were, are tied firm with very strongly twisted rope(s) to the Mount Yazbul", and the recension of "*bi kulli muġārī l-fatli šuddat bi Yadbulī*". (A.)'s translation, "It's as though the stars were tied to the mount of Yadhbul with infinite hempen ropes", does not correspond completely to any of the presented recensions. In fact, (A.) exchanged the phrase "*bi kulli muġārī l-fatli*" in the recension "*bi kulli muġārī l-fatli šuddat bi Yadbulī*" with the phrase

1 (An.) (SQS.), p. 79.

2 (Z.) (SMS.), p. 27; (Ar.) (SSM.), p. 21.

"*bi amrāsi kattānin*" in the recension "*bi amrāsi kattānin ilā ṣummi jandalī*". In short, his translation is close to the recension "*bi amrāsi kattānin šuddat bi Yaḍbulī*". This recension, it should be maintained, is presented neither by any of the extant recensions nor commentaries.

The Recensions:-

*ka²anna t-Turayyā^c ʿulliqat fī maṣāmi-hā
bi amrāsi kattānin ilā ṣummi jandalī*

(Q. 54/T. 46/S. 46/Aj.-D. 48/An. 48/N. 48/B. 48/A. 48/T. 48/As. 49)¹

ka²anna nujūman ʿulliqat fī maṣāmi-hā

(An. 48V/T. 48V)²

maṣāmihi

(Ibn al-^cArābī)³

Omitted

K./H./Z./Ar.

1 (Q.) (JAA.), p. 149; (T.) (DIQ.), fol. 21; (S.) (DSP.), p. 148;
(Aj.-D.) (SMS.), fol. 24; (An.) (SQS.), p. 79; (N.) (SQT.), p. 162;
(B.) (SSJ.), p. 97; (A.) (DIQ.), p. 19; (As.) (DIQ.), fol. 146;
(T.) (SOA.), p. 21.

2 (An.) (SQS.), p. 79; (T.) (SOA.), p. 21.

3 al-^cAskarī. Šarḥ mā yaqa^c fih al-Taṣḥīf wa al-Taḥrīf, p. 233.

54.B- Comment:-

54.b.1- *ka ʾanna t-Turayyā ʿulliqat fī maṣāmi-hā vs. ka ʾanna nujūman ʿulliqat fī maṣāmi-hā vs. maṣāmi hi*

al-^CAskarī¹ referred to al-Aṣmā^Cī as believing that the recension of "*ka ʾanna t-Turayyā ʿulliqat fī maṣāmi-hā*" denoted "The Pleiades were firmly fixed and stationary in their places as though they were anchored to the extremities of the earth". (Aj.-D., An., T.)² presented this interpretation without referring to al-Aṣmā^Cī. (Q., T.)³ added "The poet likened the horse that stood still in its stable to the Pleiades that were firmly fixed in the sky".

Ibn al-^CArābī⁴ who adopted the recension of "*ka ʾanna nujūman ʿulliqat fī maṣāmi hi*" and read it before the verse:

*'wa qad aḡtadī wa t-tayru fī wukunāti-hā
bi munjaridin qaydi l-awābidi haykalī",*

as reported by al-^CAskarī, paraphrased it: "The poet likened the white ankles of the horse to the Pleiades, and the horse's solid body to the slabs of granite. He also likened the distance between the ankles and the horse's solid body to the stout cables". Adopting this recension and interpretation, (K.)⁵ read it after the verse:

*"ka ʾanna sarāta-hu ladā l-bayti qāʾiman
madāku ʿarūsin aw ṣalāyatu ḥanzalī".*

1 al-^CAskarī. Ṣarḥ mā yaqā^C fih al-Taṣḥīf wa al-Taḥrīf, p. 222.

2 (Aj.-D) (SMS.), fol. 23; (An.) (SQS.), p. 79; (T.) (SQA.), p. 20.

3 (Q.) (JAA.), p. 149; (T.) (DIO.), fol. 21.

4 al-^CAskarī. Ṣarḥ mā yaqā^C fih al-Taṣḥīf wa al-Taḥrīf, p. 233.

5 (K.) (MIQ.), p. 49.

The Translation:-

While (J.) did not translate this verse, which shows that he agreed with (Z., Ar.) who omitted it from the Mu^callaqa, there is a close correspondence between (A.)'s translation, "as though the Pleiades in their stable were firmly hung by stout flax cables to craggy slabs of granite", and the recension of *ka³anna t-Turayyā² culliqat fī maṣāmi-hā*. Furthermore, his translation is very close to the interpretation of al-Aṣma^cī, as reported by al-^cAskarī, and that of (Aj.-Ḍ., An., T.).

B- The Recensions:-

*wa qirbati aqwāmin ja^caltu ^ciṣāma hā
^calā kāhilin min-nī dalūlin murahḥalī*

(Q.55/T.47/Aj.-D.49/An.49/N.49/Z.48/T.49/Ar.48)¹

Omitted

S./K./H./B./A./As.

1 (Q.) (JAA.), p. 149; (T.) (DIQ.), fol. 22; (Aj.-D) (SMS.), fol. 24;
(An.) (SQS.), p. 80; (N.) (SOT.), p. 163; (Z.) (SMS.), p. 28;
(T.) (SOA.), p. 21; (Ar.) (SSM.), p. 23.

55.C- Commentaries:-

Commentators debated the precise denotation of:-

55.c.1- *ciṣām*

While (Q., T., An., Z., T., Ar.)¹ believed it denoted "the strap of a water-skin", (Aj.-D.)² believed it denoted "the stopper of a water-skin which is bound round the top to confine the contents".

The Translations:-

There is a close correspondence between "strap", as translated by both translators, and the interpretation of (Q., T., An., Z., T., Ar.).

55.c.2- *muraḥḥal*.

While (Q., T., Aj.-D., An., T.)³ believed it denoted "his back became used to carrying it", (Z., Ar.)⁴ believed it denoted that "his back is repeatedly saddled with it".

It can be concluded from the above that there is a partial synonymity between both interpretations, because "his back is repeatedly saddled with it", as interpreted by (Z., Ar.), implies that his back became used to it.

The Translation:-

There is a close correspondence between (J.)'s translation, "repeatedly saddled with it", and the interpretation of (Z., Ar.). (A.)'s translation, "humped it", connotes that he used to carry the

1 (Q.) (JAA.), p. 149; (T.) (DIQ.), fol. 22; (An.) (SQS.), p. 80; (Z.) (SMS.), p. 28; (T.) (SOA.), p. 21; (Ar.) (SSM.), p. 22.

2 (Aj.-D.) (SMS.), fol. 23.

3 (Q.) (JAA.), p.149; (T.) (DIQ.), fol. 22; (Aj.-D.) (SMS.), fol. 23; (An.) (SQS.), p. 80; (T.) (SOA.), p. 21.

4 (Z.) (SMS.), p. 28; (Ar.) (SSM.), p. 22.

waterskin on his back till his back became used to it, and he almost became a hunch-back. So, his translation is fairly close to the interpretations of (Q., Ṭ., Aj.-Ḍ., An., T.) and (Z., Ar.).

Also, commentators disagreed as to the connotation of:-

55.c.3- dalūl

While (Q., Ṭ., Aj.-Ḍ., An., T.)¹ believed it to connote that the poet is in the habit of serving his companions when travelling together, i.e. he is humble, (Z., Ar.)² added that it might also connote that the poet is boasting of being patient and enduring the multifarious cares that life used to afflict on him till he became submissive.

The Translations:-

While there is a close correspondence between the interpretation of (Z., Ar.) and (J.)'s translation, "submissive", there is also a close correspondence between (A.)'s translation, "humble", and the interpretation of (Q., Ṭ., Aj.-Ḍ., An., T.).

1 (Q.) (JAA.), p. 149; (Ṭ.) (DIQ.), fol. 22; (Aj.-Ḍ.) (SMS.), fol. 23;
(An.) (SQS.), p. 80; (T.) (ṢQA.), p. 21.

2 (Z.) (SMS.), p. 28; (Ar.) (SSM.), p. 22.

B- The Recensions:-

wa wādin ka jawfi l-^cayri qafirin qata^ctu hü
bi hi d-di²bu ya^cwī ka l-ḥalī^ci l-mu^cayyalī

(Q. 56/T. 48/Aj.-D. 50/An. 50/N. 50/Z. 49/T. 50/Ar. 49)¹

wa ḥarqin ka jawfi l-^cayri

(An. 50V)²

Omitted:

S./K./H./B./A./As.

1 (Q.) (JAA.), p. 149; (T.) (DIO.), fol. 22; (Aj.-D.) (ŠMS.), fol. 25;
(An.) (SQS.), p. 80; (N.) (SOT.), p. 163; (Z.) (ŠMS.), p. 28;
(T.) (ŠQA.), p. 21; (Ar.) (ŠSM.), p. 22.
2 (An.) (SQS.), p. 80.

56.B- Comment:-

56.b.1- *wādi* vs. *ḥarq*

Commentators were unanimous in believing that "*wādi*" denoted "a valley". As far as the denotation of *ḥarq* is concerned, Lane gave the following explanation:

"*ḥaraqa al-arḍa*, (Jk., Ṣ., Mṣb.) or *al-mafāza*, (Mgh., K.,) He traversed, crossed, or cut through by journeying, (Jk., Ṣ., Mgh., Mṣb., K.,) the earth or land, (Jk., Ṣ., Mṣb.,) or the desert; (Mgh., K.;) syn. *qaṭa^cahā*; (Jk., Mgh., K.;) or *jābahā*: (Ṣ., Mṣb.) so as to reach the furthest part thereof ..."¹

The Translations:-

Both "a valley" and "the valley", as translated by (J.) and (A.), respectively, are close to the recension of "*wādin*".

1 Lane. Lex. Bk. I. Vol. I, p. 727.

56.C- Commentaries:-

Commentators debated the precise denotation of:

56.c.1- *jawf* :*l-cayr*

According to (Q.)¹ it was subject to a threefold interpretation:

(1) the ass, (2) an empty belly of an ass out of which nothing of any use can be made and to which the poet likened the barren valley,

(3) the valley of Ḥimār, the latter being the name of the possessor of the valley. Furthermore, (Q.) gave the following three variant

interpretations to his third interpretation: (1) Once upon a time,

Ḥimār, the possessor of this valley, invited some people for a meal

which became dusty due to the blowing of a sudden and violent wind.

Ḥimār became so angry and he cursed God. So God made the ground

swallow him and his guests up; (2) Ibn Ṭishāq related that Ḥiṣām ibn

Muḥammad reported on the authority of his father Muḥammad ibn al-Sā'ib

al-Kalbī who said: "Once upon a time there was a man who originated

from ḶAd, whose name was Ḥimār ibn Mālik ibn Naṣir al-Azdī. He used to

be one of the strongest and most feared ruler of his time. He was a

good believer and used to care for anyone in need or difficulty, and be

generous to visitors passing through the valley. Ḥimār, who lived

forty years before the advent of Islam, guarded a valley in the land of

ḶAd wherein the best trees grew abundantly. This valley, which was

famous for its fertility and pure and limpid water-sources, was of a

distance of one day's walk and two parasangs in breadth. One day,

1 (Q.) (JAA.), pp. 149-150.

his ten sons (in other commentaries seven sons) made a trip and suddenly a flash of lightning struck, killing all of them. Their father, Ḥimār, became very sad and upset, and he bitterly addressed God, "O God! Do you kill my sons while I pray to you and perform good deeds every day, and yet you leave the sons of other people unharmed? Well! I will never worship such a God that burnt my sons!". Thus, not only did he become a pagan, but he went further to warn all the people of the valley that they should either become heathens or he would put them to the sword. Some of the tribes obeyed him. So, God sent a flaming fire upon him with a blasting wind which burnt the valley with its inhabitants, making it barren, wasted, and as dark as the dense darkness of the night. No plant grew there, no man could cross it, except the arrogant, and such was the desolation of this valley, which became the favourite dwellings of the Jinn, that it gave rise to proverbs among the Arabs such as "*ka jawf al-^cayr*", "it is like the belly of an ass", because there is nothing in its belly of which any use is made, and "*wādī al-^cayr*", "the valley of ^cayr", and "*aššōā min Ḥimār*", "more cruel than Ḥimār".

al-^cAskarī¹, it should be maintained, attributed (Q.)'s second interpretation to al-Ašma^cī and Abū Ḥātim.

While (Ṭ., An., Z., T., Ar.)² believed it to be subject to (Q.)'s second and third interpretation, (Aj.-D.)³ adopted (Q.)'s third interpretation, which al-^cAskarī attributed to ibn Durayd.

1 al-^cAskarī. *Šarḥ ma yaqa^c fih. al-Taṣḥīf wa al-Taḥrīf*, p. 241.

2 (Ṭ.) (DIQ.), fol. 22; (An.) (SQS.), p. 80; (Z.) (SMS.), p. 28; (T.) (SQA.), p. 21; (Ar.) (SSM.), p. 22.

3 (Aj.-D.) (SMS.), fol. 24.

The Translations:

While, on the one hand, there is a close correspondence between (J.)'s translation, "a valley like the plain of Aer" and (Q.)'s third interpretation, (Aj-D), and the second interpretation of (T., An., Z., T., Ar.), (A.)'s translation, "bare as an ass's belley", on the other hand, is fairly close (Q.)'s second interpretation and the first interpretation of (T., An., Z., T., Av.).

6.c.2- l-hali^c

According to (Q.)¹, it was subject to a five fold interpretation: (1) a man who has been cast off or renounced by his tribe due to his badness so that if he commits an offence or homicide liable to punishment, his tribe will not be prosecuted or punished for it, and if he is killed, his tribe will not revenge his death; (2) the gambler; (3) the hunter; (4) ghoul; (5) the wolf. While (T., An., Z., T., Ar.)² adopted (Q.)'s second interpretation, (Aj.-D)³ adopted (Q.)'s first interpretation.

The Translations:-

There is a close correspondence between (J.)'s translation, "the gambler", and (Q.)'s second interpretation and that of (T., An., Z., T., Ar.) and (A.)'s translation, "wastrel". which in this context denotes "an idle and disreputable person",⁴ is partially close to (Q.)'s first interpretation and that of (Aj.-D.).

1 (Q.) (JAA.), p. 149

2 (T.) (DIQ.), fol 22; (An.) (SQS.), p. 80; (Z.) (SMS.), p. 28;
(T.) (SQA.), p. 21; (Ar.) (SSM.), p. 22.

3 (Aj.-D.) (SMS.), fol. 24.

4 The Shorter Oxford Dictionary, vol II, p. 2511.

The Recensions:-

fa qultu la hū lammā awā inna sa³na nā
ba⁴idu l-ginā in kunta lammā tamawwalī

(Q. 57/Aj.-D. 51V)¹

qalīlu

(Aj.-D. 51/An. 51/Z. 50/T. 51/Ar. 50)²

ṭawīlū l-ginā

(T. 49/N. 51/An. 51V/T. 51V/Z. 50V/Ar. 50V)³

Tābitan

(T. 49V)⁴

Omitted:

S./K./H./B./A./As.

-
- 1 (Q.) (JAA.), p. 150; (Aj.-D.) (SSM.), fol. 25.
 - 2 (Aj.-D.) (SMS.), fol. 25; (An.) (SQS.), p. 81; (Z.) (SMS.), p. 29;
(T.) (SQA.), p. 21; (Ar.) (SSM.), p. 23.
 - 3 (T.) (DIQ.), fol. 22; (An.) (SQS.), p. 81; (N.) (SQT.), p. 163;
(T.) (SQA.), p. 21; (Z.) (SMS.), p. 29; (Ar.) (SSM.), p. 23.
 - 4 (T.) (DIQ.), fol. 22.

57.B- Comment:-

57.b.1- $\check{S}a\ na\ n\bar{a}$ vs. $\check{T}\bar{a}bitan$

(Z., Ar.)¹ believed that " $\check{S}a\ na\ n\bar{a}$ " denoted "our business". Lane provided the following explanation:-

"A thing, an affair, or a business; Syn. *amrun*; (Ş., L., K.;) and *ḥatḥun* (L., K.;) a great thing or affair: state condition, case, quality, or manner of being; syn. *ḥāl* (Ş., L. :) (also property or nature: and importance attaching to a person or thing)."²

According to (Ṭ.)³, " $\check{T}\bar{a}bit$ " in this context denoted the name of a pre-Islamic poet called $\check{T}a\ 'abbat\check{a}\ \check{S}arran$.

The Translations:-

There is a close correspondence between (J.)'s translation, "business", and the interpretation of (Z., Ar.). (A.)'s translation, "that's a pair of us pretty unprosperous both", connotes that their condition or state is unprosperous. So, his translation is close to the interpretation of (Z., Ar.). Therefore, it is clear that both translators adopted the recension of " $\check{S}a\ na\ n\bar{a}$ ".

57.b.2- $ba^c\check{i}du\ l-gin\bar{a}$ vs. $qal\check{i}lu\ l-gin\bar{a}$ vs. $\check{t}aw\check{i}l\check{i}\ l-gin\bar{a}$

According to (Q., Aj.-D.)⁴, " $ba^c\check{i}du\ l-gin\bar{a}$ " denoted "both of us are a long way from prosperity". (An., Z., T., Ar.)⁵ believed that the phrase, " $qal\check{i}lu\ l-gin\bar{a}$ ", denoted "unprosperous". As far as the

1 (Z.) ($\check{S}MS.$), p. 29; (Ar.) ($\check{S}SM.$), p. 23.

2 Lane. Lex. Bk. I, Vol. II, p. 1491.

3 (Ṭ.) ($\check{D}IQ.$), fol. 22.

4 (Q.) ($\check{J}AA.$), p. 150; (Aj.-D.) ($\check{S}MS.$), fol. 24.

5 (An.) ($\check{S}QS.$), p. 81; (Z.) ($\check{S}MS.$), p. 29; (T.) ($\check{S}QA.$), p. 21; (Ar.) ($\check{S}SM.$), p. 23.

recension of "*ṭawīlū l-ġinā*" is concerned, (Aj.-D., An., T.)¹ believed it denoted "both of us have a high aspiration to prosperity". (Aj.-D.)² added "we, however, can never achieve anything".

Summing up, it can be inferred from the above that the denotation of *ba^cīdu l-ġina* as interpreted by (Q., Aj.-D.) is partially synonymous with the denotation of "*ṭawīlū l-ġinā*", as interpreted by (An., Z., T., Ar.) because the former interpretation entails that "they are unprosperous", as interpreted by (An., Z., T., Ar.). Furthermore, the denotation of "*ṭawīlū l-ġinā*", as interpreted by (Aj.-D., An., T.), has a wider range of denotation than the explanation that (Aj.-D.) added to this interpretation. In short, the former interpretation includes the latter and contracts a superordination-hyponymy semantic relation with it.

The Translations:-

Both "small in the way of wealth" and "unprosperous", as translated by (J.) and (A.), respectively, are close to the recension of *qalīlu l-ġinā* as interpreted by (An., Z., T., Ar.), and partially close to the recension of *ba^cīdu l-ġinā* as interpreted by (Q., Aj.-D.).

1 (Aj.-D.) (ŠMS.), fol. 24; (An.) (ŠQS.), p. 80; (T.) (ŠQA.), p. 21.
2 (Aj.-D.) (ŠMS.), fol. 24.

B- The Recensions:-

*kilā nā idā mā nāla šay'an afāta hū
wa man yahtarit hartī wa harta ka yuhzalī*

(Q. 58/T. 50/Aj.-D. 53/An. 52/N. 52/Z. 51/T. 52/Ar. 51)¹

Omitted:

S./K./H./B./A./As.

1 (Q.) (JAA.), p. 150; (T.) (DIO.), fol. 22; (Aj.-D.) (SMS.), fol. 25;
(An.) (SQS.), p. 81; (N.) (SOT.), p. 163; (Z.) (SMS.), p. 29;
(T.) (SQA.), p. 21; (Ar.) (SSM.), p. 23.

58.C- Commentaries:-

58.c.1- *wa man yaḥtarit hartī wa ḥarta-ka yuhzalī*

(Q., T., Aj.-D., Z., Ar.)¹ believed it metaphorically denoted "whoever cultivates as you and I do will become thin", i.e. "whoever follows our manner of living will become thin".

While presenting this interpretation, (An., T.)² believed it metaphorically denoted "tillers of our tilth will grow thin", i.e. "whoever hopes to gain anything from us will become thin".

It can be semantically concluded from the above that the interpretation of (Q., T., Aj.-D., Z., Ar.) is incompatible with that of (An., T.), because, while the former interpretation denotes that both the poet and the wolf are wasteful, careless about their way of life, the latter interpretation rejects this denotation and confirms that they are so careful, cautious, that they weigh up every situation, giving no-one the opportunity to gain anything from them.

The Translations:-

There is a close correspondence between (J.)'s translation, "he who cultivates after the manner of my cultivation and your cultivation will become thin", and the interpretation of (Q., T., Aj.-D., Z., Ar.). Also, there is a close correspondence between the translation of (A.), "tillers of our tilth go pretty thin", and the interpretation of (An., T.).

1 (Q.) (JAA.), p. 152; (T.) (DIQ.), fol. 23; (Aj.-D.) (SMS.), fol. 24; (Z.) (SMS.), p. 24; (Ar.) (SSJ.), p. 23.
2 (An.) (SQS.), p. 82; (T.) (SQA.), p. 21.

B- The Recensions:-

*wa qad aḡtadī wa ṭ-ṭayrū fī wukunātihā
bi munjaridin qaydi l-awābidi haykalī*

(Q. 59/S. 47/Aj.-D. 53/An. 53/H. 46/A. 49/Z. 52/T. 53/As. 50/Ar. 52/
K. 46V)¹

fī wukarātihā

(Ṭ. 51/K. 46/N. 53/B. 49/An. 53V/T. 53V)²

1 (Q.) (JAA.), p. 152; (S.) (DSP.), p. 148; (Aj.-D.) (SMS.), fol. 25;
(An.) (SOS.), p. 82; (H.) (MIQ.), fol. 30; (A.) (DIO.), p. 19;
(Z.) (SMS.), p. 29; (T.) (SOA.), p. 21; (As.) (DIO.), fol. 146;
(Ar.) (SSM.), p. 23; (K.) (MIQ.), p. 43.
2 (Ṭ.) (DIO.), fol. 21; (K.) (MIQ.), p. 43; (N.) (SOT.), p. 163;
(B.) (SSJ.), p. 97; (An.) (SQS.), p. 82; (T.) (SQA.), p. 21.

59.b- Comment:-

59.b.1- *wukun* vs. *wukar*

Ibn Sīda¹ quoted Abū ^CUbaydā as saying: the "*wukun*" is synonymous with "*wukar*" because both denote "the nest which a bird enters". While (T., B., A.)² also suggested this interpretation, it should be noted that (An., N.)³ attributed it to al-Aṣmā^Cī. Moreover, Ibn Sīda and (As.)⁴ quoted Abū ^CAmr as saying "*al-wukar*", "the nest whether it is in a mountain or a tree". (Aj.-D.)⁵ agreed with this interpretation. According to (Q.)⁶, "*wukunāt*" is subject to a two-fold interpretation: "(1) the nest where a bird sleeps; (2) the place where a bird keeps its young". To (K., N.)⁷ "*wukar*" is synonymous with "*ḥiṣ*", "nest". While (An.)⁸ thought that "*wukunāt*" denoted "the nest where a bird sleeps", at the same time he attributed to Ibn al-Sikkīt the interpretation, "The "*wukunāt*" in the mountains have the same denotation as "*tamārṭd*", "pigeon house", in the plains". (T.)⁹ also presented this interpretation without referring to Ibn al-Sikkīt. According to Ibn al-Sikkīt¹⁰, the "*wukna*" and "*iūkna*" denote "the nest of the bird". While (Aj.-D., Z., Ar.)¹¹ believed that *wukunāt* denoted the nest of a bird, (Aj.-D.)¹² added that the "*wukun*" is often in the mountains and walls whereas "*wukar*" is in the trees. Moreover, while (B.)¹³ believed that "*wukunāt*", which is synonymous with "*wukurāt*", denotes "the nest which a bird enters whether in the peaks of the mountain or elsewhere", (As.)¹⁴ believed that "*wukunāt*" denoted "the birds' nests in the trees".

1 Ibn Sīda. *al-Muḥaṣṣas*, Bk. 2, vol. 8, p. 128.

2 (T.) (DIQ.), fol. 21; (B.) (ŠSJ.), p. 97; (A.) (DIQ.), p. 19.

3 (An.) (ŠQS.), p. 82; (N.) (ŠQT.), p. 164.

4 Ibn Sīda. *al-Muḥaṣṣas*, Bk. 2, vol. 8, p. 128; (As.) (DIQ.), fol. 146.

5 (Aj.-D.) (ŠMS.), fol. 24. 6 (Q.) (JAA.), p. 152.

7 (K.) (MIQ.), p. 43; (N.) (ŠQT.), p. 163. 8 (An.) (ŠQS.), p. 82.

9 (T.) (ŠQA.), p. 21.

10 Ibn al-Sikkīt. *Iṣlāḥ al-Mantiq*, p. 377.

11 (Aj.-D.) (ŠMS.), fol. 24; (Z.) (ŠMS.), p. 29; (Ar.) (ŠSM.), p. 24.

12 (Aj.-D.), *ibid.*

13 (B.) (ŠSJ.), p. 97.

14 (As.) (DIQ.), fol. 146.

Summing up, it can be observed from the above that the commentators are unanimous in believing that both "*wukunāt*" and "*wukarāt*" denote "the nest of the birds". However, while Abū ^cAmr - as reported by (Ibn Sīda, As.) - specified the place of the *wukūr* as being in the mountains and trees, (As.) specified the place of *wukūn* as being in the trees only. It can be inferred further that there is no overlapping between the denotation presented by (Aj.-Ḍ.) and which Ibn Sīda and (As.) attributed to Abū ^cAmr, and that of (As.), because each of them denotes completely different kinds of nest; both of them are included in the denotation which Ibn Sīda attributed to Abū ^cUbayda, and (An., N.) to al-Aṣma^cī, and that of (Q., Ṭ., An., B., A., T., K., N.), Ibn al-Sikkīt, and that of (Z., Ar.) which is their common superordination and semantically they are exclusive paronyms.

The Translations:-

There is a close correspondence between "nests", as translated by both translators, and the interpretation presented by all commentators, except that of Abū ^cAmr - as reported by (Ibn Sīda, As.) and that of (Aj.-Ḍ.) and (As.).

59.c- Commentaries:-

Commentators debated the precise denotation of:

59.c.1- *munjarid*

While (Q., K., An., N., B., A., T., As., Ar.)¹ believed it denoted "a short-haired horse", which connotes a well-bred horse, (B., A.)² added, (T., Aj.-D., H.)³ believed it denoted "a horse sharp or vigorous in pace". Furthermore, (An.)⁴ ascribed to Abū ^CUbaydā the interpretation, "It denotes a short-haired and ample-tailed horse". To (Z.)⁵ it denoted "a short-haired horse vigorous in pace".

It can be observed from the above that, though there is no overlapping between the denotation presented by (Q., K., An., N., B., A., T., As., Ar.) and that of (T., Aj.-D., H.), both of these interpretations are included in the interpretation of (Z.). In short, they are exclusive paronyms.

At this point, it seems useful to examine Lane's explanation:

"a horse having a short, and little hair or sharp, or vigorous in pace and having little hair."⁶

The Translations:-

There is a close correspondence between (J.)'s translation, "well-bred", and the connotation presented by (B., A.). Similarly, there is a close correspondence between (A.)'s translation, "short-haired", and the interpretation of (Q., K., An., N., B., A., T., As., Ar.). At the same time, it is close to Lane's above mentioned first explanation.

1 (Q.) (JAA.), p. 153; (K.) (MIQ.), p. 44; (An.) (SQS.), p. 82; (N.) (SOT.), p. 165; (B.) (SSJ.), p. 97; (A.) (DIQ.), p. 19; (T.) (SQA.), p. 21; (As.) (DIQ.), fol. 146; (Ar.) (SSM.), p. 24.
2 (B.) (SSJ.), p. 24; (A.) (DIQ.), p. 19.
3 (T.) (DIQ.), fol. 21; (Aj.-D.) (SMS.), fol. 24; (H.) (MIQ.), fol. 30.
4 (An.) (SQS.), p. 83.
5 (Z.) (SMS.), p. 30.
6 Lane. Lex. Bk. I, vol. 1, p. 407.

59.c.2- haykal

Abū ¹Ubaydā believed it denoted: "a horse that is monumental and supple of bone". Furthermore, while to (Q.)² it yielded a two-fold interpretation: (1) "a long-bodied horse", (2) "a huge long-bodied horse", (Ṭ., Aj.-Ḍ., K., An., N., B., A., T.)³ believed it denoted "a huge horse". (Z.)⁴ attributed this interpretation to Ibn Dūrayd. (H.)⁵ believed it denoted "a long-bodied and monumental horse". (Ar.)⁶ adopted (Q.)'s second interpretation.

It can be observed from the above that (Q.)'s second interpretation is synonymous with that of (H.), because both of them denote "a horse that has a huge long body". Moreover, the interpretation of (Ṭ., Aj.-Ḍ., K., An., N., B., A., T.), Ibn Durayd - as reported by (Z.) - has a wider range of denotation than that of Abū ¹Ubaydā. In fact, the former interpretation includes the latter and contracts a superordination-hyponymy relation with it. The same conclusion is equally applicable to (Q.)'s first interpretation which includes his second interpretation as well as that of (H.) and contracts a superordination-hyponymy semantic relation with them.

It should be added that (K., A., T.)⁷ believed that this verse denoted: "Often I have got out early in the morning while the birds are still sleeping in their nests, on a short-haired - (B., A.)⁸ - an epithet of a well bred horse - huge bodied horse that outstrips the wild beasts". (A.)⁹ added that it connotes that "he goes off earlier than the birds". To (Z., Ar.)¹⁰ it denoted "And often I have set off in

1 Abū ¹Ubaydā. Kitāb al-Hayl, p. 116.

2 (Q.) (JAA.), p. 152.

3 (Ṭ.) (DIQ.), fol. 21; (Aj.-Ḍ.) (ŠMS.), fol. 24; (K.) (MIQ.), p. 44; (An.) (ŠQS.), p. 82; (N.) (ŠQT.), p. 164; (B.) (ŠSJ.), p. 98; (A.) (DIQ.), p. 19; (T.) (ŠQA.), p. 21.

4 (Z.) (ŠMS.), p. 30.

5 (H.) (MIQ.), fol. 30.

6 (Ar.) (ŠSM.), p. 24.

7 (K.) (MIQ.), p. 43; (A.) (DIQ.), p. 19; (T.) (ŠQA.), p. 21.

8 (B.) (ŠSJ.), p. 98; (A.) (DIQ.), p. 19.

9 (A.), *ibid.*

10 (Z.) (ŠMS.), p. 30; (Ar.) (ŠSM.), p. 24.

the early morning while the birds are yet asleep in their places on a short-haired horse, huge-bodied - (Z.) well-ribbed - and vigorous in pace that outstrips the wild beasts".

The Translations:-

As far as the translation of the lexeme "haykal" is concerned, it seems that there is a close correspondence between (J.)'s translation, "long bodied", and (Q.)'s second interpretation and that of (Ar.).

There is also a close correspondence between (A.)'s translation, "huge-bodied", and the interpretation of (Aj.-D., K., An., N., A., T.).

Concerning the translation of this verse, it is apparent that, while there is a close correspondence between (J.)'s translation, "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", and the interpretation of (Z., Ar.). At the same time, there is a close correspondence between (A.)'s translation, "Often I've been off with the morn, the birds yet asleep in their nests, my horse short-haired outstripping the wild game, huge-bodied", and the interpretation of (K., T.).

B- The Recensions:-

*mikarrin mifarrin muqbilin mudbirin ma^can
ka julmūdī ṣaḥrin ḥaṭṭa hu s saylu min ^calī*

(Q. 60/Ṭ. 52/S. 48/Aj.-D. 55/K. 47/An. 54/N. 54/H. 47/B. 50/A. 50/
Z. 53/Ṭ. 54/As. 51/Ar. 53)¹

mikarrin mumirrin

(K. 47V)²

1 (Q.) (JAA.), p. 153; (Ṭ.) (DIQ.), fol. 21; (S.) (DSP.), p. 148;
(Aj.-D.) (ŠMS.), fol. 25; (K.) (MIQ.), p. 44; (An.) (ŠQS.), p. 83;
(N.) (ŠQT.), p. 165; (H.) (MIQ.), fol. 31; (B.) (ŠSJ.), p. 98;
(A.) (DIQ.), p. 19; (Z.) (ŠMS.), p. 30; (T.) (ŠQA.), p. 21;
(As.) (DIQ.), fol. 147; (Ar.) (ŠSM.), p. 24.

2 (K.) (MIQ.), p. 44.

60.B- Comment:-

60.b.1- *mikarrin mifarrin vs. mikarrin mumirrin*

There is a slight disagreement among commentators as to the incompatible denotation of the phrase "*mikarrin mifarrin*".

While (Q., K., N., B., Z., T., As.)¹ believed it denoted "the horse is quite suitable for attacking and fleeing", (T., Aj.-D., A.)² believed it denoted "the horse is suitable to charge the enemy and flee from them". Attributing the latter interpretation to Ibn al-Sikkīt, (An.)³ at the same time referred to some linguists as believing it denoted "the horse cannot be matched in charging and fleeing".

What intensified the ambiguity of this hemistich and led to the commentators' puzzlement is the joining of the incompatible phrases "*mikarrin mifarrin*", "*muqbilin mudbirin*" with the preposition "*ma^can*", "all together". So, while (Q., K., N., T., Ar.)⁴ thought it denoted that "the horse is good in advancing and withdrawing", (B., A., Z., T.)⁵ thought that the lexeme "*mikarr*" is synonymous with "*muqbil*", and so is "*mifarr*" vs. "*mudbir*". (An.)⁶ reported that some linguists believed it denoted that "the horse is handsome when viewed either from the back or from the front". (K.)⁷ attributed to Bundār the statement: "The apparent incompatibility and ambiguity of this hemistich can be disclosed if the whole verse is read as one unit, and within the context of this part of the poem". He maintained, "the poet in the second hemistich compared his horse to a rough rounded boulder rolling so swiftly that its front and rear became indistinguishable, when hurled

1 (Q.) (JAA.), p. 153; (K.) (MIQ.), p. 44; (N.) (ŠQT.), p. 165; (B.) (ŠSJ.), p. 98; (Z.) (ŠMS.), p. 30; (T.) (ŠQA.), p. 22; (As.) (DIQ.), fol. 147.

2 (T.) (DIQ.), fol. 25; (Aj.-D.) (SMS.), fol. 55; (A.) (DIQ.), p. 19.

3 (An.) (SQS.), p. 83.

4 (Q.) (JAA.), p. 153; (K.) (MIQ.), p. 44; (N.) (ŠQT.), p. 165; (T.) (ŠQA.), p. 22; (Ar.) (ŠSM.), p. 24.

5 (B.) (ŠSJ.), p. 98; (A.) (DIQ.), p. 19; (Z.) (ŠMS.), p. 30; (T.) (ŠQA.), p. 22.

6 (An.) (SQS.), p. 83.

7 (K.) (MIQ.), pp. 44-45.

down by the torrent from the top of a mountain. So is the horse, whose advancing and withdrawing are equal, and who brings his rider up with the foremost of the hunt and outstrips them. He is as attractive, handsome, healthy and well-built when he advances as well as when he withdraws".¹

Summing up, it can be observed from the above that there is a partial synonymy between the interpretation of (Q., K., N., B., Z., T., As.) and that interpretation which (An.) attributed to some linguists because the denotation of "the horse is quite suitable for attacking and fleeing", as interpreted by (Q., K., N., B., T., As.), entails that the horse cannot be matched in charging and fleeing, as (An.) attributed to some linguists. Furthermore, both these interpretations have a wider range of denotation compared with that of (T., Aj.-D., A.). In short, the latter interpretation is included in the above discussed two interpretations and it contracts a hyponymy-superordination semantic relation with them.

It seems worthwhile at this point of our discussion to examine Lane's explanation of the denotation of "*mikarrin*":-

"One says *karra* ^c*alayhī* (A., K.,) aor., (TA.,) inf. n. *karrūn*, He turned to, or against him, or it, (A., K.;). One says *inhazama tumma karra* ^c*alayhī* (he was put to flight, then he returned, or turned back against him. You say *karra al-fārisū*, The horseman wheeled round or about or fled to wheel round or about, and then returned to the fight:

1 (K.) (MIQ.), p. 45.

(Mṣb.:) or returned to fight after wheeling round or about, or retiring, or being put to flight. One says also *al-jawādū yaṣlahū lḷkarri wa al-farrī* (The courser is suitable or fit for returning to the fight or for charging or assaulting and fleeing."¹

As far as the denotation of "mumirr" is concerned, which al-^cAskarī ² attributed to Abū ^cUbayda, (K.)³ believed it denoted "the horse is handsome when viewed either from the back or from the front".

It is evident that (K.)'s above mentioned interpretation of the phrase "mikarrin mumirrin" is synonymous with the interpretation of the phrase "mikarrin mifarrin", which (An.) attributed to some linguists.

Lane provided the following explanation as to the denotation of "mumirr":

"A horse strongly, or firmly made."⁴

The Translations:-

There is a close correspondence between both "Attacking, fleeing" and "charging, fleet-fleeing", as translated by (J.) and (A.), respectively, and the interpretation of (Q., T., Aj.-D., K., N., B., A., Z., T., As.).

Furthermore, there is a close correspondence between (J.)'s translation, "advancing, retiring", and the interpretation of (Q., K., N., T., Ar.). (A.)'s translation, "head-foremost, head-long", which conveys the image of a horse galloping onwards without hesitation as though his front can not be distinguished from his back, is very close to the interpretation that (K.) attributed to Bundār and explained earlier.

1 Lane. Lex. Bk. I, vol. 3, p. 2600.

2 al-^cAskarī. Ṣarḥ mā yaqa^c fihī al-Taṣḥīf wa al-Taḥrīf, p. 83.

3 (K.) (MIQ.), p. 44.

4 Lane. Lex. Bk. I, vol. 3, p. 2702.

60.C- Commentaries:-

Commentators debated the precise denotation of:

60.c.1- *julmūd*

While (Q., Ṭ., A., Z., Ar.)¹ believed it denoted "a boulder", (Aj.-Ḍ., K., H., As.)² believed it denoted "a rock that fills the palm of the hand"- (K.) added "a rock as large as the head of a human being". (An.)³ attributed to Ibn al-Sikkīt the interpretation "a rugged boulder on the top of a mountain". (B.)⁴ adopted this interpretation. (N.)⁵ believed it denoted "a smooth not so big rock". (T.)⁶ believed it denoted "rock".

It can be inferred from the above that the interpretation of (Q., Ṭ., A., Z., Ar.) has a wider range of denotation compared with that of (B.) and the interpretation that (An.) attributed to Ibn al-Sikkīt. In brief, it includes the latter interpretation and contracts a superordination-hyponymy semantic relation with it. The same conclusion is quite equally applicable to the interpretation of (T.) which has a quite wide range of denotation compared with that of (Aj.-Ḍ., K., H., As.) and (N.). In fact it includes both of those interpretations and, while contracting a direct superordination-hyponymy semantic relation with that of (Aj.-Ḍ., K., H., As.), it, at the same time, contracts a superordination-hyponymy semantic relation with that of (N.). It can be concluded further that the interpretation of (Aj.-Ḍ., K., H., As.) also includes that of (N.) and contracts a

1 (A.) (JAA.), p. 153; (Ṭ.) (DIQ.), fol. 25; (A.) (DIQ.), p. 19; (Z.) (SMS.), p. 30; (Ar.) (SSM.), p. 24.

2 (Aj.-Ḍ.) (SMS.), fol. 26; (K.) (MIQ.), p. 44; (H.) (MIQ.), fol. 31; (As.) (DIQ.), fol. 147.

3 (K.) (MIQ.), p. 44.

4 (B.) (SSJ.), p. 98.

5 (N.) (SOT.), p. 166.

6 (T.) (SQA.), p. 22.

direct superordination-hyponymy semantic relation with it.

The Translations:-

On the one hand, there is a close correspondence between (J.)'s rather clumsy translation, "the boulder of a rock", and the interpretation of (Q., T., A., Z., Ar.). On the other hand, there is a close correspondence between (A.)'s translation, "a rugged boulder", and the interpretation of (B.) and that which (An.) ascribed to Ibn al-Sikkīt.

B- The Recensions:-

*kumaytin yazillu l-libdu^c an hādi matni hi
ka mā zallati ṣ-ṣafwā^u bi l-mutana^cilī*

(Q. 61)¹

^can hāli matni-hī

(T. 53/S. 49/Aj.-D. 56/K. 48/An. 55/N. 55/H. 48/B. 51/A. 51/Z. 54/
T. 55/As. 52)²

l-mutanazzilī

(T. 53/S. 49/Aj.-D. 56/K. 48/An. 55/N. 55/H. 48/B. 51/A. 51/Z. 54/
As. 52/T. 55/Q. 62V)³

hādi

(T. 53V/An. 55V/T. 55V)⁴

1 (Q.) (JAA.), p. 154.

2 (T.) (DIO.), fol. 22; (S.) (DSP.), p. 149; (Aj.-D.) (SMS.), fol. 26;
(K.) (MIQ.), p. 45; (An.) (SOS.), p. 84; (N.) (SOT.), p. 168;
(H.) (MIO.), fol. 32; (B.) (SSJ.), p. 98; (A.) (DIO.), p. 20;
(Z.) (SMS.), p. 31; (T.) (SQA.), p. 22; (As.) (DIQ.), fol. 147.

3 Ibid.

4 (T.), ibid; (An.), ibid; (T.), ibid.

61.B- Comment:-

61.b.1- *ḥāli matini hi* vs. *ḥādi matni hi*

(Q., T., K., N., B., A., Z., As., Ar.)¹ were in agreement that "*ḥāli*" denoted "the middle of the horse's back". (Aj.-Ḍ., An., T.)² maintained that *ḥāl* is synonymous with *ḥād* because both of them denote "the middle of the horse's back".

To have a more comprehensive look at the denotation of these lexemes it is necessary to examine Lane's explanation. As for the denotation of "*ḥāl*", he maintained:

"(Ṣ.) *ḥāla fī matini farasihi*, inf. n. He leaped, and rode, upon the back of his horse; as also *aḥāla*: (Ṣ.:) *ḥāla fī zahri dāb'atihi*, he leaped and seated himself firmly upon the back of his beast."³

Concerning the denotation of *ḥād*, Lane gave the following explanation:

"*ḥād* (A., L., Mṣb.) and *ḥād al-mātin* (Ṣ., L., K.) The part of the back of a horse that is beneath the *libd* (or saddle-cloth); (Ṣ., A., L., Mṣb., K.); i.e. the middle thereof; (Mṣb.); as also *al-ḥālu* (Sh., A., L.) and *ḥālu al-mātin*: (Ṣ., L.:) also the line along the middle of the back (M., L.) of a man: (L.;) *al-ḥāl* is more approved in this sense."⁴

The Translations:-

There is a close correspondence between (J.)'s translation, "the middle of his back", and the recensions of both *ḥāl* and *ḥād* as

1 (Q.) (JAA.), p. 154; (T.) (DIQ.), fol. 22; (K.) (MIQ.), p. 45; (N.) (ṢOT.), p. 168; (B.) (SSJ.), p. 98; (A.) (DIQ.), p. 20; (Z.) (ṢMS.), p. 31; (As.) (DIQ.), fol. 147; (Ar.) (SSM.), p. 25.

2 (Aj.-Ḍ.) (ṢMS.), fol. 25; (An.) (ṢQS.), p. 84; (T.) (ṢQA.), p. 22.

3 Lane. Lex. Bk. I, vol. 1, p. 675.

4 Ibid, p. 669.

interpreted by (Aj.-D., An., T.) Furthermore, it is close to the recension of *ḥāl* as interpreted by (Q., T., K., N., B., Z., As., Ar.). (A.)'s translation, "his back", as it is evident, has a wider range of denotation than that of the recension of *ḥāl* as interpreted by (Q., T., K., N., B., Z., As., Ar.) and that of *ḥād* as interpreted by (Aj.-D., An., T.). In fact, (A.)'s translation includes all the above mentioned commentaries and contracts a superordination-hyponymy semantic relation with them.

61.b.2- *l-mutana^{cc}ilī* vs. *l-mutanazzilī* :-

Though (Q.)¹ presented the recension of "*l-mutana^{cc}ilī*", he did not explain its denotation. Lane provided the following denotation:

"*muna^{cc}al*" applied to a horse, white on the forelegs or "*awfazū*" (Ş., K.) and "*muqaffazūn*" (Ş., A., K.) A horse whose whiteness of the lower parts of his forelegs extends as far as his "*marfaqān*" (the knees) without having the like in the hind legs; (Ş., K. :) as though he had gloves "*qaffāzān*" put upon him: (Ş. :) or whose whiteness of the lower parts of the legs does not extend beyond the *āṣā^vir*, the hairs next to the hooves."²

Commentators, however, debated the precise denotation of "*al-mutanazzilī*".

While (Q.)³ believed that it might either denote "the bird that alights on the smooth rock, or the rain that falls on it", (T., B.)⁴ thought it denoted "what falls on the smooth - (T.) soft - pebble.

1 (Q.) (JAA.), p. 154.

2 Lane. Lex. Bk. I, vol. 3, pp. 2551 and 3035.

3 (Q.) (JAA.), p. 154.

4 (T.) (DIQ.), fol. 21; (B.) (ŠSJ.), p. 98.

(Aj.-D., An., A.)¹ believed it denoted "what falls from the smooth rock". (K., N., T., As.)² thought it denoted "the bird or the like that slips from the smooth rock". (K., B.)³ added that it might either denote "the rain" or the "torrent". While (Z., Ar.)⁴ believed it denoted "the rain that slips from the smooth stone", he at the same time pointed out that it might denote "the man".

Summing up, it can be observed from the above that, while there is no overlapping between the first and second denotations as suggested by (Q.), both of these interpretations are properly included in the denotation suggested by (T., B.). Semantically, they are exclusive paronyms. This conclusion is quite equally applicable to the paronyms "the bird", "the rain" and "the man", as suggested by (K., N., T., As.), (Z., Ar.) and (Z., Ar.), respectively. As it is clear, while there is no overlapping between the denotation of these three paronyms, they are properly included in the denotation presented by (Aj.-D., An., A.) and they contract exclusive paronyms. Furthermore, the interpretations of (Q.) and (T., B.) is incompatible with that of (Aj.-D., A.), (K., As.) and (Z., Ar.) because, while the former interpretation asserts that the bird or rain (Q.) alights on the smooth rock, or "that which falls on the smooth rock" (T., B.), on the contrary, the latter interpretation asserts that "what falls from it". Moreover, while the former interpretation depicts a static image, the latter illustrates a moving one.

The Translations:-

While there is a close correspondence between (J.)'s translation, "rain", and the interpretation of (Z., Ar.), there is a partial

1 (Aj.-D.) (ŠMS.), fol. 25; (An.) (ŠQS.), p. 84; (A.) (DIQ.), p. 20.
2 (K.) (MIQ.), p. 45; (N.) (ŠQT.), p. 168; (T.) (ŠQA.), p. 22;
(As.) (DIQ.), fol. 147.
3 (K.) (MIQ.), p. 45; (B.) (ŠŠJ.), p. 99.
4 (Z.) (ŠMS.), p. 31; (Ar.) (ŠSM.), p. 25.

correspondence between (A.)'s translation, "the rain cascading", and the interpretation of (K., B.) which (An.) ascribed to some linguists. This conclusion can be supported by maintaining that the phrase "rain cascading" in this context denotes rain falling from above heavily and in torrents. Such an image is not so far from the interpretation suggested above.

Furthermore, it seems evident from the above that both translators adopted the recension of "*l-mutanazilī*".

61.C- Commentaries:-

Commentators debated the precise denotation of:-

61.c.1- *kumayt*

al-Aṣmā^{cī}¹ believed it denoted "a horse whose red colour is mixed with blackness", i.e. "bay". (Q., Aj.-Ḍ., As.)² adopted this interpretation. al-Aṣmā^{cī} added: "A horse that is *kumayt* consists of two main colours: a blood-coloured bay and a cheerful bay, the latter which is the favourite colour of the Arabs refers to a horse which has the toughest skin and most solid hooves". (An.)³ it should be noted, attributed al-Aṣmā^{cī}'s last comment to Ibn al-Sikkīt. Abū^c Ubayda⁴ gave the following colours of *kumayt*: "a bay, a cheerful-bay, a blackish-bay, a blood-coloured bay, a reddish bay and a chestnut-bay".

It can be observed from the above that both al-Aṣmā^{cī}'s and Abū^c Ubayda's interpretations constitute a partial overlapping paronymy set.

It seems worthwhile at this point to examine Lane's explanation:

"(Ṣ., Ḳ.) a bay, or dark bay, or brown horse of red colour mixed with blackness: (Kh., Sh. :) or of a red colour mixed with blackness. (As., Ṣ., Ḳ.,) which latter's blackness is not pure or clear (TA. app. from As.) a camel is called "*aḥmar*" if of unmixed red; but if of a red colour mixed with blackness it is called "*kumayt*": (As., Ṣ.) the difference between *kumaytūn aṣqar* as applied to horses is in the

1 al-Aṣmā^{cī}. Kitāb al-Ḥayl, p. 21.

2 (Q.) (JAA.), p. 154; (Aj.-Ḍ.) (ŠMS.), p. 25; (As.) (DIQ.), p. 147.

3 (An.) (ŠQS.), p. 84.

4 Abū^c Ubayda. Kitāb al-Ḥayl, p. 105.

mane and the tail: if these are red the animal is called "*ašqar*" and if they are black it is called *kumayt* (AD., Ş., TA. ;) and the *ward* is between these two. (AD., TA. :) all bay horses have black manes which distinguish them from the sorrel that have red or white manes."¹

The Translations:-

There is a close correspondence between (J.)'s translation, "bay", and the first interpretation of al-Aşma^cī, Abū ^cUbayda, (Q., Aj.-D., As.) and that of (Ş., K.) as presented by Lane. (A.)'s translation, "gay bay", is close to al-Aşma^cī's and Abū ^cUbayda's interpretation of "*kumaytin aḥammīn*".

61.c.2- *š-şafwā²u*

While (Q., Aj.-D., K., An., N.; A., T., As., Ar.)² believed it denoted "a smooth rock", (T.)³ believed it denoted "a soft pebble". (B.)⁴ thought it denoted "a smooth pebble". (Z.)⁵ believed it denoted "a solid smooth rock".

It can be observed from the above that the interpretation of (Z.) has a less range of denotation than that of (Q., Aj.-D., K., An., N., A., T., As., Ar.). In brief, the former interpretation is included in the latter and it contracts a hyponymy-superordination semantic relation with it. (T.)'s interpretation, in this context, is synonymous with that of (B.) because both of them denote the smooth and delicate surface of the described pebble.

1 Lane. *Lex.* Bk. I, vol. 3, p. 2629.

2 (Q.) (*JAA.*), p. 154; (Aj.-D.) (*ŞMS.*), fol. 25; (K.) (*MIQ.*), p. 45; (An.) (*SQS.*), p. 84; (N.) (*SQT.*), p. 168; (A.) (*DIQ.*), p. 20; (T.) (*SQA.*), p. 22; (As.) (*DIQ.*), fol. 147; (Ar.) (*SSM.*), p. 25.

3 (T.) (*DIQ.*), fol. 22. 4 (B) (*ŞSJ*) p. 99.

5 (Z.) (*SMS.*), p. 31.

At this point of discussion, it seems useful to examine Lane's explanation":-

"Stone; or smooth stones: and one thereof is termed *ṣafāt*: a smooth rock: (Ṣ.:) or a hard and smooth stone, large, and such as does which is a quasi - pl. n. and *ṣafwān* (As., T., Ṣ., M., TA.) of which the sing. is *ṣafwānā* stones, or (Ṣ.) soft smooth stones; (TA.;)." ¹

The Translations:-

There is a close correspondence between (J.)'s translation, "a smooth stone", and the interpretation of (Q., Aj.-D., K., An., N., A., T., As., Ar.). At the same time, there is a close correspondence between (A.)'s translation, "a smooth pebble", and the interpretation of (B.).

1 Lane. Lex. Bk. I, vol. 2, p. 1703.

B- The Recensions:-

ʿala lʿaḳbi jayyāšin ka-anna htizāmāhu
idā jāša fīhi ḥamyāhu ḡalyu mirjalī

(Q. 62/B. 52/A. 53/K. 49V/An. 56V (Aṣm a. ʿUba)/N. 56V/T. 56V)¹

ʿala d-dabli

(T. 54/S. 50/Aj.-D. 58/K. 49/An. 56/N. 56/H. 49/Z. 55/T. 56/As. 53/Ar. 55)²

ʿala d-dumri

(An. 56V/T. 56V)³

ʿala d-dāli

(An. 56V (b. A^crābī))⁴

1 (Q.) (JAA.), p. 155; (B.) (ŠSJ.), p. 99; (A.) (DIO.), p. 20;
(K.) (MIQ.), p. 45; (An.) (SOS.), p. 85; (N.) (SQT.), p. 169;
(T.) (SQA.), p. 22.

2 (T.) (DIO.), fol. 22; (S.) (DSP.), p. 149; (Aj.-D.) (SMS.), fol. 26;
(K.) (MIQ.), p. 45; (An.) (SOS.), p. 85; (N.) (SQT.), p. 169;
(H.) (MIQ.), fol. 36; (Z.) (SMS.), p. 31; (T.) (SQA.), p. 22;
(As.) (DIO.), fol. 148; (Ar.) (SSM.), p. 25.

3 (An.) (SOS.), p. 85; (T.) (SQA.), p. 22.

4 (An.), *ibid.*

62.B- Comment:-

62.b.1- *l-caqbi vs. d-dabli vs. d-dumri vs. d-da³li*

To (Q., K., N., A., T.)¹ "*al-caqbi*" denoted "running after running". While (An.)² attributed this interpretation to al-Aṣma^{cī}, (B.)³ attributed it to al-Qutaybī. Thinking of the lexeme "*al-caqb*" in this context as denoting "the heel", (B.) interpreted the phrase "*ala al-cāqbi*" as denoting that the horse is so swift and active that he saves his rider from using a whip to urge him on, because he can run swiftly by merely being kicked by the rider's heels. (K., N., T.)⁴ believed that the sentence "*ala al-cāqbi jayyāsin*" denoted "If the horse is so swift and fiery in his last race, one might wonder how swift and fiery he was in his first one".

Regarding the denotation of the lexeme "*al-dabli*", (Q., T., Aj.-D., K., N., H., Z., T., As., Ar.) were unanimous in believing that it overlaps with the denotation of "*al-dumr*", "thinness". (Z., Ar.) added that it denotes "a horse of a thin appearance and lank belly".

As for the denotation of the lexeme "*al-da³l*", while al-Aṣma^{cī}⁵ thought it denoted "a horse of cautious short steps as though he were heavily burdened or overburdened", (An.)⁶ quoted Ibn al-Ārābī as saying: "The poet likened the manner in which the horse walks or runs to the loping of the wolf". Lane provided the following explanation:

"da³al, He walked, or went in a weak manner, (M., K.)
and with haste: (M. :) or he ran with short steps:
(M., K.) or he walked, or went, in a brisk, or

1 (Q.) (JAA.), p. 155; (K.) (MIQ.), pp. 45-46; (N.) (ŠQT.), p. 169; (A.) (DIQ.), p. 20; (T.) (ŠQA.), p. 22.

2 (An.) (ŠQS.), p. 85.

3 (B.) (SSJ.), p. 99.

4 (K.) (MIQ.), p. 46; (N.) (ŠQT.), p. 169; (T.) (ŠQA.), p. 22.

5 Wiener Akademie Sitzungsberichte... Vols. CXXXII-CXXXIII, p. 19.

6 (An.) (ŠQS), p. 85.

sprightly manner (K. :) or he walked, or went, as though labouring in his gait, by reason of briskness, or sprightliness: (M. :), or he went along little by little, stealthily, lest he should make an audible sound: for "da³lun" is syn. with "ḥatlun": or accord. to (AZ.,) it signifies the walking, or going in a manner resembling that which it is termed ḥatlun; and in the manner of him who is heavily burdened, or over-burdened: and (As.) in describing the manner in which horses go explains da³lān as signifying the walking, or going with short steps, and in an unusual manner, as though heavily burdened, or overburdened."¹

The Translations:

There is a close correspondence between "thinness" and "leanness" as translated by (J.) and (A.), respectively, and the recension of " d-dabli" and " d-dumri" according to the interpretation of (Q., T., Aj.-D., K., N., H., Z., T., As., Ar.).

1 Lane. Lex. Bk.1. Vol. I. p. 840.

62.C- Commentaries:

Commentators debated the precise denotation of:

62.c.1- *jayyās*

To (Q., An.)¹ it denoted "a horse that is rising in his running". Furthermore, (An.)² reported that Ibn al-Sikkīt attributed to Abū^c Ubayda the interpretation: "a horse of ceaseless and vehement running". (As.)³ adopted this interpretation. While (Ṭ., Aj.-Ḍ., K., N., H., B., A., T.)⁴ believed it denoted "the horse that seethes in his running as the seething of a cauldron on a fire", (Z., Ar.)⁵ thought it denoted "the boiling of his ardour or vehemence within him (while running), i.e. the horse runs briskly, vigorously, and in a lively manner".

Summing up, it can be concluded from the above that there is a partial synonymity between the interpretation that Ibn al-Sikkīt attributed to Abū^c Ubayda and that of (Ṭ., Aj.-Ḍ., K., N., H., B., A., T.), and (Z., Ar.), because "a horse of vehement and ceaseless running", as interpreted by Abū^c Ubayda entails that the horse runs swiftly, briskly and vigorously as though he were seething. Furthermore, "the boiling vehemence and ardour within him", as interpreted by (Z., Ar.), is the normal outcome of his seething when running as the seething of a cauldron on fire", as interpreted by (Ṭ., Aj.-Ḍ., K., N., H., B., A., T.).

At this point of discussion it is of interest to examine Lane's explanation:

-
- 1 (Q.) (JAA.), p. 155; (An.) (SQA.), p. 85.
 - 2 (An.), *ibid.*
 - 3 (As.) (DIQ.), fol. 148.
 - 4 (Ṭ.) (DIQ.), fol. 22; (Aj.-Ḍ.) (ŠMS.), fol. 26; (K.) (MIQ.), p. 45; (N.) (SQT.), p. 169; (H.) (MIQ.), fol. 36; (B.) (ŠSJ.), p. 99; (A.) (DIQ.), p. 20; (T.) (SQA.), p. 22.
 - 5 (Z.) (SMS.), p. 32; (Ar.) (SSM.), p. 25.

"*farasūn jayyāšūn*, A horse that rears and is excited when thou puttest him in motion with thy heel."¹

The Translations:

While there is a close correspondence between (J.)'s translation, "very lively", and the interpretation of (Z., Ar.), (A.)'s translation, "fiery", which denotes "an ardent, high spirited, and persistent horse",² is partially close to the interpretation that Ibn al-Sikkīt attributed to Abū Ubayda as reported by (An.) and the interpretation of (Ṭ., Aj.-D., K., N., H., B., A., T.).

62.c.2- *ih̄tizām*

According to (Q.)³ it was subject to a three-fold interpretation: "(1) the sound of his running; (2) his rumbling or growling which resembled the rumbling of the thunder; (3) the sound that comes from within the horse as he runs". (Aj.-D.)⁴ believed it denoted "the horse's ceaseless running".

While (Ṭ., B., A., As.)⁵ presented (Q.)'s third interpretation, (An., N., T.)⁶ presented (Q.)'s first interpretation. To (Z., Ar.)⁷ it denoted "the explosive panting sound from within the horse's chest as he runs".

To sum up, it can be concluded from the above that (Q.)'s third interpretation has a wider range of denotation than that of his own first interpretation which denotes a very specific sound that comes

1 Lane. Lex. Bk. I, Vol. 1 , p. 494.

2 The Shorter Oxford English Dictionary, Vol. I, p. 747.

3 (Q.) (JAA.), p. 155.

4 (Aj.-D.) (SMS.), fol. 26.

5 (Ṭ.) (DIQ.), fol. 22; (B.) (SSJ.), p. 99; (A.) (DIQ.), p. 20; (As.) (DIQ.), fol. 148.

6 (An.) (SQS.), p. 85; (N.) (SOT.), p. 169; (T.) (SQA.), p. 22.

7 (Z.) (SMS.), p. 31; (Ar.) (SSM.), p. 25.

from within the horse as he runs. In brief, (Q.)'s third interpretation stands in superordination-hyponymy relation with his first one. Furthermore, the interpretation of (Z., Ar.) denotes that when the horse holds his breath, out of anger or excitement, the pent up air will eventually be violently expelled. This makes (Z., Ar.)'s interpretation synonymous with the denotation of "snorting".

The Translations:

There is a close correspondence between (J.)'s translation, "snorting", and the interpretation of (Z., Ar.), (A.)'s translation, "roar", which denotes in this context "a full, deep and prolonged cry uttered by the horse in breathing"¹; it also connotes a growling sound like that of thunder". This interpretation makes (A.)'s translation very close to (Q.)'s second interpretation and (B.)'s second possible interpretation.

62.c.3- *mirjal*

While (Q., Ṭ., Aj., N., B., A., T., Ar.)² believed it denoted "a large cooking-pot", (K.)³ thought it denoted "a large iron cooking-pot". Furthermore, while (An.)⁴ attributed to Ṭa^clab and (Z.)⁵ attributed to Ibn Mujāhid the interpretation "any large cooking-pot made of either iron, copper, stone, brass or pottery", (As.)⁶ referred to Abū ^cAmr as believing it denoted "a large cooking-pot made of copper".

It can be noticed from the above that the interpretation of (Q., Ṭ., Aj., N., B., A., T., Ar.) is synonymous with that of Ṭa^clab and

1 The Shorter Oxford Dictionary, Vol. II, p. 1839.

2 (Q.) (JAA.), p. 155; (Ṭ.) (DIQ.), fol. 22; (Aj.) (SMS.), fol. 26; (N.) (SQT.), p. 169; (B.) (SSJ.), p. 99; (A.) (DIQ.), p. 20; (T.) (SQA.), p. 99; (Ar.) (SSM.), p. 25.

3 (K.) (MIQ.), p. 45.

4 (An.) (SQS.), p. 31.

5 (Z.) (SMS.), p. 31.

6 (As.) (DIQ.), fol. 148.

Ibn Mujāhid as reported by (An.) and (Z.), respectively, because both of these interpretations denote "any large cooking-pot". Moreover, while there is no overlapping between the denotation presented by (K.) with that (As.) attributed to Abū ^CAmr, both of these interpretations are properly included in the interpretation of (Q., Ṭ., Aj., N., B., A., T., Ar.) which is regarded as their common superordination. In brief semantic terms, they are exclusive paronyms.

The Translations:

Despite the fact that both "kettle" and "cauldron", as translated by (J.) and (A.), respectively, denote "a vessel for boiling", a cauldron is larger than a kettle and is partially synonymous with boiler. "A kettle, which is commonly made of metal, apart from being used for boiling water, is often used for cooking and serving food"¹.

Juxtaposing this conclusion with the interpretations mentioned earlier, it seems that there is a partial correspondence between the denotation of "kettle" and the interpretation of (Q., Ṭ., N., B., A., T., Ar.) and that of Ta^Clab and Ibn Mujahid as reported by (An.) and (Z.), respectively. Similarly, the denotation of "cauldron" in this context is partially close to the interpretation of (K.).

1 The Shorter Oxford English Dictionary, vol. I, p. 1151.

B- The Recensions:-

misahḥin idā mā s-sābihātu ʿala l-wanā
atarna l-ḡubāra bi l-kadīdi l-murakkalī

(Q. 63/Ṭ. 56/Aj.-Ḍ. 57/K. 50/An. 57/N. 60/H. 55/Z. 56/T. 57/As. 54/
Ar. 56)¹

ḡubāran

(S. 51/B. 53/A. 52)²

ʿala lwajā

(Ṭ. 55V)³

bi l-kaṭībi s-samawʿalī

(An. 57V (a. ʿUba))⁴

bi l-kadīdi s-samawwalī

(Ṭ. 57V)⁵

1 (Q.) (JAA.), p. 156; (Ṭ.) (DIO.), fol. 22; (Aj.-Ḍ.) (SMS.), fol. 26;
(K.) (MIQ.), p. 46; (An.) (SQS.), p. 86; (N.) (SQT.), p. 173;
(H.) (MIQ.), fol. 39; (Z.) (SMS.), p. 31; (T.) (SQA.), p. 22;
(As.) (DIQ.), fol. 148; (Ar.) (SSM.), p. 25.
2 (S.) (DSP.), p. 149; (B.) (SSJ.), p. 99; (A.) (DIQ.), p. 20.
3 (Ṭ.) (DIQ.), fol. 22.
4 (An.) (SQS.), p. 87.
5 (Ṭ.) (SQA.), p. 22.

63.b- Comment:-

63.b.1- *l-wanā* vs. *l-wajā*

Commentators disagreed as to the precise denotation of "*al-wanā*". While (Q., Z., As.)¹ believed it denoted "fatigue and weariness", (Ṭ., K., An., N., B., A., T.)² thought it denoted "lassitude and tiredness". (Ar.)³ believed it denoted "tiredness".

Summing up, it can be concluded from the above that there is a close match between the interpretation of (Q., Z., As.) and that of (Ṭ., K., An., B., A., T.). Both of these interpretations have a less range of denotation than that of (Ar.), which, while contracting a direct superordination-hyponymy semantic relation with that of (Ṭ., K., An., N., B., A., T.), it, at the same time, contracts a superordination-hyponymy relation with that of (Q., Z., As.). As far as the denotation of "*al-wajā*" is concerned, al-Aṣma^c_ī⁴ believed it denoted "a pain in the hoof of a horse".

The Translations:-

Both "fatigue" and "floundering wearily" as translated by (J.) and (A.), respectively, are close to the recension of "*l-wanā*". Moreover, while there is a partial correspondence between (J.)'s translation and the interpretation of (Q., Z., As.), there is a close correspondence between (A.)'s translation and the interpretation of (An.).

63.b.2- *l-murakkāl* vs. *s-samawa^l* vs. *s-samawwal*

While (Q., Ṭ., Aj.-Ḍ., N., B., Z., T., As.)⁵ believed that the lexeme *l-murakkāl* denoted "the land which is trampled or trodden on by

1 (Q.) (JAA.), p. 156; (Z.) (ŠMS.), p. 31; (As.) (DIQ.), fol. 148.

2 (Ṭ.) (DIQ.), fol. 21; (K.) (MIQ.), p. 46; (An.) (SQS.), p. 86; (N.) (ŠQT.), p. 174; (B.) (ŠSJ.), p. 99; (A.) (DIQ.), p. 20; (T.) (ŠQA.), p. 22.

3 (Ar.) (SSM.), p. 25; (T.) (ŠQA.), p. 22.

4 al-Aṣma^c_ī. *Kitāb al-Hayl*, p. 12.

5 (Q.) (JAA.), p. 156; (Ṭ.) (DIQ.), fol. 21; (Aj.-Ḍ.) (SMS.), fol. 25; (N.) (ŠQT.), p. 174; (B.) (ŠSJ.), p. 99; (Z.) (ŠMS.), p. 31; (T.) (ŠQA.), p. 22; (As.) (DIQ.), fol. 148.

the legs of the horses", (K., An., A., Ar.)¹ believed it denoted "the land that is trampled by the hooves of the horses".

It seems from the above that "legs" as interpreted by the former interpretation has a wider range of denotation than that of "hooves". In fact, it includes it and contracts a superordination-hyponymy relation with it.

As far as the denotation of *al-samawa*² is concerned, (An.)² attributed to Abū Ubaydā the interpretation: "a wide, spacious tract of land". (As.)³, it should be maintained, presented this interpretation without referring to Abū Ubaydā. According to (T.)⁴, "*al-samawal*" denoted "a hard tract of land".

It seems clear from the above that the denotation of "*al-samawal*" as interpreted by (T.) is synonymous with the denotation of "*al-kadīd*" as interpreted by (Q., T., Aj.-D., K., An., B., A., T., As., Ar.).

The Translations:-

There is a close correspondence between "the rough ground beaten by their hoofs" and "their hooves drag in the trampled track" as translated by (J.) and (A.), respectively, and the recension of "*l-murkkal*" Furthermore, both these translations are fairly close to the interpretation of (K., An., A., Ar.).

63.b.3- *ġubāran* vs. *l-ġubāra*

Apart from the syntactic differences of the indefinite vs. the definite article in "*ġubāran*", "dust", vs. "*l-ġubāra*", "the dust",

1 (K.) (MIQ.), p. 46; (An.) (SQS.), p. 87; (A.) (DIQ.), p. 20;
(Ar.) (SSM.), p. 25.

2 (An.) (SQS.), p. 87.

3 (As.) (DIQ.), fol. 148.

4 (T.) (SOA.), p. 22.

respectively, which might limit the denotation of the latter and make it denote certain sort of dust; no other semantic difference can be singled out.

The Translations:-

There is a close correspondence between "dust" as translated by both translators and the recension of "*l-ġubāra*".

63.b.4- *l-kadīd* vs. *l-katīb*:

(Q., Ṭ., Aj.-D., K., An., N., B., A., T., As., Ar.)¹ were unanimous in believing it denoted "a hard, trampled tract of land". (Z.)² believed it denoted "a low and hard trampled tract of land".

Hence, it can be observed from the above that the interpretation of (Q., Ṭ., Aj.-D., K., An., N., B., A., T., Ar., As.) has a wider range of denotation than that of (Z.). In brief, the former interpretation includes the latter and contracts a superordination-hyponymy relation with it.

It should be added that (An.)³, attributing to Abū ʿUbayda the recension of "*bi l-katībī s-samawālī*", he quoted him as interpreting it "a wide, spacious tract of land".

The Translations:

Both "the rough ground" and "the trampled track" are close to the recension of *l-kadīdi*. Furthermore, both these translations are close to the interpretation of (Q., Ṭ., Aj.-D., K., An., N., B., A., T., As., Ar.).

1 (Q.) (JAA.), p. 156; (Ṭ.) (DIQ.), fol. 21; (Aj.-D.) (SMS.), fol. 25; (K.) (MIQ.), p. 46; (An.) (SQS.), p. 87; (N.) (SQT.), p. 174; (B.) (SSJ.), p. 99; (A.) (DIQ.), p. 20; (T.) (SQA.), p. 22; (As.) (DIQ.), p. 148; (Ar.) (SSM.), p. 25.

2 (Z.) (SMS.), p. 31.

3 (An.) (SQS) p. 87.

63.c- Commentaries:-

Commentators debated the precise denotation of:

63.c.1- *misahh*

(Q., Aj.-D., K., N., H.)¹ believed it denoted "the horse that runs fluidly, extensively and ceaselessly as though he were pouring forth running". (As.)², it should be pointed out, attributed this interpretation to al-Aṣma^cī. According to (Ṭ., An., B., A., T., Z., As., Ar.)³ it denoted "the horse that pours forth running as the sky pours forth its rain".

Though both these interpretations denote the ceaseless, graceful continuity, swift fluency and flowing energy of the horse's running, the interpretation of (Ṭ., An., B., A., T., Z., As., Ar.) is more specific and has less range of denotation than that of (Q., Aj.-D., K., N., H.) because, while the former interpretation emphasizes the simile of "the sky that pours forth its rain", the latter interpretation lacks this simile. In short, they stand in a hyponymy-superordination relation. At this point of explanation, it is worthwhile examining Lane's illumination:

"*farastn misahhin*" denotes a swift horse, (KZ., K., TA.) as though it were pouring forth running, (Ṣ., K., TA.) likened to rain in swiftness. One says "*sahhat: al-samā'u maṭarāhā*" to denote "the sky poured forth rain abundantly and extensively".⁴

1 (Q.) (JAA.), p. 156; (Aj.-D.) (SMS.), fol. 25; (K.) (MIQ.), p. 46; (N.) (SOT.), p. 174; (H.) (MIQ.), fol. 39.
2 (As.) (DIQ.), fol. 148.
3 (Ṭ.) (DIQ.), fol. 21; (An.) (SQS.), p. 86; (B.) (SSJ.), p. 99; (A.) (DIQ.), p. 20; (T.) (SOA.), p. 22; (Z.) (SMS.), p. 31; (As.) (DIQ.), fol. 148; (Ar.) (SSM.), p. .
4 Lane. Lex. Bk. I, vol. 2, p. 1313-1314.

The Translations:-

(J.)'s translation, "at full gallop", is close to the interpretation of (Q., Aj.-Ḍ., K., N.) because, while it conveys the denotation of the horse's swift and rapid movement, however, it sacrifices the connotation of the flowing energy of his running that is likened to the abundant and ceaseless raining of the sky. More precisely, (J.)'s translation falls short of conveying the image of "water" which in this context is an essential trait of the denotation of the lexeme "misakḥḥ". On the other hand, there is a close correspondence between (A.)'s translation, "sweetly he flows", and the interpretation of (Ṭ., An., B., A., T., Z., As., Ar.). Furthermore, it conveys the swift and abundant running of the horse, and it brings to mind the image of the sky that pours forth rain abundantly and extensively.

63.c.2- *ṣ-sābiḥāt*

While (Q., Aj., K., N., As.)¹ believed it denoted "mares that are so swift in running it is as though they are swimming", (Ṭ., B., A.)² thought it denoted "mares that stretch forth their forelegs well in running". (An., T.)³ added, "and without folding them when running, as though they were swimming". (An.)⁴ attributed to Abū Ubayda the belief that it denoted "a horse that stretches forth his forelegs to their utmost when running". (Z., Ar.)⁵ adopted this last interpretation.

It can be inferred from the above that the interpretation of (Q., Aj., K., N., As.) has a wider range of denotation than that of (Ṭ., An., B., A., T.), because the latter interpretation is more specific in

1 (Q.) (JAA.), p. 156; (Aj.) (ṢMS.), p. 25; (K.) (MIQ.), p. 46; (N.) (SQT.), p. 174; (As.) (DIQ.), fol. 148.
 2 (Ṭ.) (DIQ.), fol. 21; (B.) (SSJ.), p. 99; (A.) (DIQ.), p. 20.
 3 (An.) (SQS.), p. 86; (T.) (SOA.), p. 22.
 4 (An.) (SQS.), p. 86.
 5 (Z.) (ṢMS.), p. 31; (Ar.) (SSM.), p. 25.

depicting the manner of running than the former. In brief semantic terms, the former interpretation includes the latter and contracts a superordination-hyponymy relation with it.

It is worthwhile at this point of our discussion to examine Lane's explanation:

"The running of a horse (Ş., L., K., TA.) in which the fore legs are stretched forth well [like as are the arms of a man in swimming]."¹

The Translations:

There is a partial correspondence between (J.)'s translation, "swift horses", and the interpretation that (An.) attributed to Abu ^CUbayda and that of (Z., Ar.). Similarly, there is a partial correspondence between (A.)'s translation, "mares", and the interpretation of (Q., Aj., K., N., As.) and that of (T., An., B., A., T.). It should not escape our attention, however, that though both translators managed to convey to the receptor of the T.L. the gender of the horses described, as presented by commentators, they, however, fell short of conveying the accurate image of the horse's/mare's way of running, as the lexeme "*al-sābiḥāt*" in the S.L. vividly depicts.

¹ Lane. Lex. Bk. I, vol. 2, p. 1291.

B- The Recensions:-

yazillu l-ḡulāma l-ḥiffu ^can ṣahawāti ḥi
wa yulwī bi atwābi l-^canīfi l-mutaqqalī

(Q. 64/K. 5/An. 58/N. 57/H. 50/T. 58/As. 55/Z. 57V)¹

yuzilla l-ḡulāma l-ḥiffa

(S. 52/T. 56/Z. 57/Ar. 57/K. 51V/An. 58V/T. 58V)²

yutīru l-ḡulāma l-ḥiffa

(Aj.-D. 59/B. 54/A. 54/Q. 64V (Aṣm.)/An. 58V (Aṣm.)/N. 57V (Aṣm.)/
T. 58V (Aṣm.))³

l-ḥaff

(An. 58V (Abū ^cUba)/T. 58V. (Abū ^cUba))⁴

-
- 1 (Q.) (JAA.), p. 156; (K.) (MIQ.), p. 46; (An.) (SQS.), p. 87;
(N.) (SQT.), p. 169; (H.) (MIQ.), fol. 36; (T.) (SQA.), p. 22;
(As.) (DIQ.), fol. 148; (Z.) (SMS.), p. 32.
- 2 (S.) (DSP.), p. 149; (T.) (DIQ.), fol. 22; (Z.) (SMS.), p. 32;
(Ar.) (SSM.), p. 24; (K.) (MIQ.), p. 45; (An.) (SQS.), p. 87;
(N.) (SQT.), p. 170; (T.) (SQA.), p. 22.
- 3 (Aj.-D.) (SMS.), fol. 26; (B.) (SSJ.), p. 100; (A.) (DIQ.), p. 20;
(Q.) (JAA.), p. 157; (An.) (SQS.), p. 87; (N.) (SQT.), p. 170;
(T.) (SQA.), p. 22.
- 4 (An.) (SQS.), p. 87; (T.) (SQA.), p. 22.

64.B- Comment

64.b.1- *yazillu l-ḡulāmu l-ḥiffu* vs. *yuzillu l-ḡulāma l-ḥiffa* vs.
yutīru l-ḡulāma l-ḥiffa

It seems clear from the above that the main reason that is latent behind these three variant recensions is the active voice vs. the passive voice, respectively. So, while the recension "*yazillu l-ḡulāmu l-ḥiffu*" is in the active voice which can be shown in a diagram form as vt. + s. + adj., denotes that the lightweight lad slips off the horse's back, both the recensions of "*yuzillu l-ḡulāma l-ḥiffa*" and "*yutīru l-ḡulāma l-ḥiffa*" are in the passive in which "the agent, by which is meant that element in passive clause structure whose nominal part may operate as (S.) in the active clause transform *majhūl*"¹. By implication in this context it denotes the horse. Hence these two recensions which can be rendered diagrammatically as pass. v. + o. + adj. generate the following semantic message: "The horse (due to his swiftness and ardour) flings off or throws away, or makes to slip off the lightweight lad".

These variant semantic interpretations, which are the outcome of the different syntactic functions of the passive patterns vs. the active patterns and which show that language is a patterned activity, baffled commentators. This is quite evident in their disagreement concerning which of the earlier mentioned recensions is closer to the poet's intention. So (Q., T., K., N., B.)² believed that the lexeme *yazillu* denoted "slips off" and the sentence "*yazillu l-ḡulāma l-ḥiffa*" denoted

1 Jan Svartvik, On Voice in the English Verb, p. 30.

2 (Q.) (JAA.), p. 157; (T.) (DIQ.), fol. 22; (K.) (MIQ.), p. 46;
(N.) (SQT.), p. 170; (B.) (SSJ.), p. 100.

"the lightweight lad slips off the horse's back because of the latter's swiftness and ardour". (An., N., T.)¹ attributed to al-Aṣma^cī the belief that the sentence "*yutīru l-ḡulāma l-ḥiffa*" denoted "the horse, due to his swiftness and ardour, throws off the lightweight rider". (An.)² quoted Ibn Ḥabīb as saying "The horse throws off the inexperienced and heavy-handed rider". According to (Z., Ar.)³ the sentence *yuzillu l-ḡulāma l-ḥiffa* denoted "the horse makes the inexperienced rider slip off his back".

The Translations:-

Both "the light boy slips off" and "the lightweight lad slips landward", as translated by (J.) and (A.), respectively, are close to the recension of "*yazillu l-ḡulāmu l-ḥiffu*". Furthermore, there is a close correspondence between both these translations and the interpretation of (Q., T., K., N., B.).

1 (An.) (ŠQS.), p. 87; (N.) (ŠQT.), p. 170; (T.) (ŠQA.), p. 22.
2 (An.), ibid.
3 (Z.) (ŠMS.), p. 32; (Ar.) (SSM.), p. 26.

64.C- Commentaries

Commentators debated the precise denotation of:

64.c.1- *yulwī*

While (Q., An., N., Z., T., As., Ar.)¹ believed it denoted "throw away", (Ṭ., Aj.-Ḍ., K., B., A.)² believed it denoted "fling off".

It can be seen from the above that the denotation of "throw away" has a wider range of denotation than that of "fling off".

In precise semantic terms, the former interpretation includes the latter and contracts a superordination-hyponymy relation with it.

The Translations:-

There is a close correspondence between (J.)'s translation, "throws away", and the interpretation of (Q., An., N., Z., T., As., Ar.). At the same time, there is a close correspondence between (A.)'s translation, "flings off", and the interpretation of (Ṭ., Aj.-Ḍ., K., B., A.).

64.c.2- *atwāb*

While (Q., Ṭ., Aj.-Ḍ., K., B., A., Z., As., Ar.)³ believed it denoted "the garments", (T.)⁴ believed it denoted "the heavy rider himself". Attention has to be drawn to the fact that, while (An.)⁵ attributed (T.)'s interpretation to Ibn Ḥabīb, (Si.)⁶ attributed it to Abū Ḥātim al-Sijistānī.

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- 1 (Q.) (JAA.), p. 157; (An.) (SQS.), p. 87; (N.) (SQT.), p. 170; (Z.) (SMS.), p. 22; (T.) (SQA.), p. 22; (As.) (DIQ.), fol. 148; (Ar.) (SSM.), p. 26.
 - 2 (Ṭ.) (DIQ.), fol. 22; (Aj.-Ḍ.) (SMS.), fol. 25; (K.) (MIQ.), p. 46; (B.) (SSJ.), p. 100; (A.) (DIQ.), p. 20.
 - 3 (Q.) (JAA.), p. 157; (Ṭ.) (DIQ.), fol. 22; (Aj.-Ḍ.) (SMS.), fol. 25; (K.) (MIQ.), p. 48; (B.) (SSJ.), p. 100; (A.) (DIQ.), p. 20; (Z.) (SMS.), p. 32; (As.) (DIQ.), p. 148; (Ar.) (SSM.), p. 26.
 - 4 (T.) (SQA.), p. 22.
 - 5 (An.) (SQS.), p. 87.
 - 6 (Si.) (DIQ.), fol. 18.

Since a rather elaborated explanation of the denotation and connotation of the lexeme "tīyāb" has already been maintained earlier,¹ it suffices here to have a recourse to Lane's explanation:

"tawbun A garment, (M., Mgh., Mṣb., K.,) (or piece of cloth or stuff,) that is worn by men, composed of linen, cotton, wool, fur, (Mgh., Mṣb.,) silk or the like; (Mṣb. ;) but properly not what is cut out of several pieces, such as the shirt, and trousers, or drawers, (Mgh. ;) though often applied to a shirt or shift, it seems to be so called because the wearer returns to it, or it to the wearer, time after time: (Mgh. :) also a garment worn by women and girls over the shift ... atwābun is sometimes employed to signify "The wearers of garments, the wearers' bodies ... (T., TA.,) And in like manner, also, the dual is employed to signify "The wearer's body, or self, or what the garments infold: and tīyāb is employed in the same manner."²

The Translations:-

There is a close correspondence between (J.)'s translation, "garments", and the interpretation of (Q., T., Aj.-Ḍ., K., B., A., Z., As., Ar.). It can be suggested, however, that (A.), due to his desire to convey the closest semantic message of S.L. - as he perceives it - to the receptor of T.L., chose to use the word "burnous", which has not been suggested by any of the commentators at hand, nor by Lane, in this context denotes "a cloak with a hood normally worn by Arabs and Moors".³

1 See pp. 275-8.

2 Lane. Lex. Bk. I, vol. 1, p. 361.

3 The Shorter Oxford English Dictionary, vol. II, p. 255.

64.c.3- *l-c anif*

While (Q., Aj.-D., K., An., N., B., T.)¹ believed it denoted "a hard and an inconsiderate rider", (T., A.)² believed it denoted "a rough and an inept rider". (Z., Ar.)³, however, believed it denoted "skilled rider".

From the above it can be observed that there is a partial synonymity between the interpretation of (Q., Aj.-D., K., An., N., B., T.) and that of (T., A.), because both of them denote that the rider is not gentle and is inconsiderate of how much the horse can comfortably bear. Connotatively, however, "rough" is often associated with not smooth, whereas "hard" is often associated with "not soft". Furthermore, it is apparent from the above that the interpretation of (Z., Ar.) is incompatible with that of (Q., Aj.-D., K., An., N., B., T.) and that of (T., A.) because, while the former interpretation asserts that this horse cannot be mounted except by the rider who handles him properly, because the horse's swiftness and ardour upset the garments of the rough (N., T.) and (B.) heavy handed rider, and it emphasizes that this horse neither settles beneath the rough or violent rider nor allows him to fix his own garments; likewise the horse causes the lightweight lad to slip off his back; (A., Ar.)'s interpretation asserts the contrary. It emphasizes that this horse runs so swiftly, smoothly and excitedly that he causes the rider who is not so well-experienced in horsemanship to slip off his back, likewise, the horse throws away the garments of the well-experienced and nimble rider".

1 (Q.) (JAA.), p. 157; (Aj.-D.) (ŠMS.), fol. 25; (K.) (MIQ.), p. 46; (An.) (ŠQS.), p. 87; (N.) (ŠQT.), p. 170; (B.) (ŠSJ.), p. 100; (T.) (ŠQA.), p. 22.
2 (T.) (DIQ.), fol. 22; (A.) (DIQ.), p. 20.
3 (Z.) (ŠMS.), p. 32; (Ar.) (ŠSM.), p. 26.

The Translations:-

There is a close correspondence between (J.)'s translation, "rough rider", and the interpretation of (Ṭ., A.). Furthermore, it is partially close to the interpretation of (Q., Aj.-Ḍ., K., An., N., B., T.). At the same time, there is a close correspondence between (A.)'s translation, "hard", and the interpretation of (Q., Aj.-Ḍ., K., An., N., B., T.). Furthermore, his translation is partially close to the interpretation of (Ṭ., A.).

64.c.4- *l-mutaqqal*

While (Q., Aj.-Ḍ., K., An., N., Z., As., Ar.)¹ believed it denoted "a heavy(weight) rider", (Ṭ., B., A.)² thought it denoted "a heavy-handed rider".

The Translations:

The homonymous denotation of the lexeme, "heavy", as translated by both translators as an equivalent to the lexeme "*l-mutaqqal*" in the S.L. causes an ambiguity that yields a two-fold interpretation:

(1) "heavy weight"; (2) "heavy-handed or clumsy".

Examining the denotation of the lexemes "light" and "lightweight", as translated by (J.) and (A.), respectively, as an equivalent to the lexeme "*al-hiffu*" which all commentators at hand believed denoted "light weight" in S.L. can be used in solving the present problem. Thereupon, (J.)'s application of the lexeme "light" as synonymous in this context with lightweight when translated "*al-hiffa*", permits us to infer that he might have in mind the idea of heavy (weight), because,

1 (Q.) (JAA.), p. 156; (Aj.-Ḍ.) (ṢMS.), fol. 25; (K.) (MIQ.), p. 46; (An.) (SQS.), p. 87; (N.) (ṢQT.), p. 170; (Z.) (ṢMS.), p. 32; (As.) (DIQ.), fol. 148; (Ar.) (SSM.), p. 24.

2 (Ṭ.) (DIQ.), fol. 22; (B.) (SSJ.), p. 100; (A.) (DIQ.), p. 26.

as he used the lexeme "light" to denote "lightweight", it is quite plausible to infer, therefore, that he thought of the lexeme "heavy" as being synonymous with "heavyweight". If and only if this conclusion is accepted, it makes (J.)'s translation very close to the interpretation of (Q., Aj.-D., K., An., N., Z., As., Ar.).

The same conclusion is equally applicable to (A.)'s translation, whose choice of the lexeme "heavy" in this context may be assumed to be deliberate. It tempts us to infer that the translator might have in mind the idea of a clumsy and heavy-handed rider as interpreted by (T., B., A.).

B- The Recensions:-

darīrin ka ḥudrūfi l-walīdi a marra ḥū
tatābu^cu kaffay·hi bi ḥayṭin muwaṣṣalī

(Q. 65/Ṭ. 57/S. 53/Aj.-D. 60/K. 52/An. 59/N. 58/H. 51/Z. 58/Ṭ. 58/
As. 56/Ar. 58)¹

taqallubu

(B. 55/A. 55)²

add·arāhu

(Aj.-D. 60V)³

1 (Q.) (JAA.), p. 157; (Ṭ.) (DIQ.), fol. 23; (S.) (DSP.), p. 149;
(Aj.-D.) (SMS.), fol. 26; (K.) (MIQ.), p. 47; (An.) (SOS.), p. 88;
(N.) (ŠQT.), p. 170; (H.) (MIQ.), fol. 38; (Z.) (SMS.), p. 33;
(Ṭ.) (SOA.), p. 23; (As.) (DIQ.), fol. 149; (Ar.) (SSM.), p. 26.
2 (B.) (SSJ.), p. 100; (A.) (DIQ.), p. 21.
3 (Aj.-D.) (SMS.), fol. 25.

65.B- Comment:

65.b.1- *amarra hi vs. addarahi*

While (Q., B., As.)¹ thought it denoted "a twisted thread", (Ṭ., Aj.-Ḍ., An., N., Z., T., Ar.)² believed it denoted "a thread - (Z., Ar.) string - twisted firmly or tightly". (K.)³ maintained "The thread was twisted owing to the juxtaposed movement of the hands of the boy that successively pull the thread outward and push it inward".

(Q., B., As.)'s interpretation, as it seems from the above presentation, has a wide range of denotation and it includes the interpretation presented by (Ṭ., Aj.-Ḍ., An., N., T., Z., Ar.). Therefore, the former interpretation contracts a superordination-hyponymy semantic relation with the latter. (K.)'s comment, however, is fairly implicit in the interpretation of (Ṭ., Aj.-Ḍ., An., N., Z., T., Ar.) because the thread in question cannot be twisted firmly without being pulled outwards and pushed inwards by the successive juxtaposed movement of the boy's hands.

Summing up, (K.)'s interpretation is partially synonymous with that of (Ṭ., Aj.-Ḍ., An., N., Z., T., Ar.). The interpretation of (Q., B., As.), however, includes that of (Ṭ., Aj.-Ḍ., An., N., Z., T., Ar.). To put it more precisely it contracts a superordination-hyponymy semantic relation with it.

As far as the recension of "*addarahi*" is concerned, it can be translated as "turned it in a circle".

1 (Q.) (JAA.), p. 157; (B.) (SSJ.), p. 100; (As.) (DIQ.), fol. 149.
2 (Ṭ.) (DIO.), fol. 22; (Aj.-Ḍ.) (SMS.), fol. 25; (An.) (SQS.), p. 88; (N.) (SQT.), p. 171; (Z.) (SMS.), p. 33; (T.) (SQA.), p. 23; (Ar.) (SSM.), p. 26.
3 (K.) (MIQ.), p. 47.

The Translations:-

There is a close correspondence between (J.)'s translation, "the connected string has spun it well", and the recension of "*amarra hū*" and the interpretation of (Z., Ar.) in particular and that of (T., Aj. An., N., Z., T., Ar.) in general. (A.), however, avoided translating this lexeme.

65.C- Commentaries:-

The denotation of the following lexemes were debated among commentators:

65.c.1- *darīr*

While (Q., K., An., T.)¹ believed it denoted "a fast horse", (Ṭ., N., B., A.)² thought it denoted "a swift horse". (K.)³ added "that produces a blowing from his nostrils in running". Likewise, (K., An., T.)⁴ believed it denoted "the horse whirls in his running as the whirling of a spinner". Though (B.)⁵ agreed with (K.)'s interpretation, he called the sound that the horse makes in running "ripple", "*ḥarīr*", which he likened to the rippling of the "*ḥudrūf*". (Aj.-Ḍ., Z., As., Ar.)⁶ believed it denoted "a horse that runs continuously, ceaselessly, successively and abundantly".

From the above it might be plausible to infer that (Q., K., An., T.)'s interpretation is synonymous with that of (Ṭ., N., B., A.). At the same time, the interpretation of (K., An., T.) is liable to three interpretations: (1) the horse runs as fast as the movement of the "*ḥudrūf*" which connotes that it has a circular movement, or it might denote that the sound the horse makes in running is like that of a whirling top. This latter interpretation is synonymous with that of (K.) presented earlier. Thirdly, it might be interpreted as including both of the above mentioned characteristics, i.e. swiftness of running and the production of the whirling sound of the "*ḥudrūf*". Semantically,

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- 1 (Q.) (JAA.), p. 157; (K.) (MIQ.), p. 47; (An.) (ŠQS.), p. 88; (T.) (SQA.), p. 23.
2 (Ṭ.) (DIQ.), fol. 22; (N.) (ŠQT.), p. 171; (B.) (ŠSJ.), p. 100; (A.) (DIQ.), p. 21.
3 (K.) (MIQ.), p. 47.
4 (K.) (MIQ.), p. 47; (An.) (ŠQS.), p. 88; (T.) (ŠQA.), p. 23.
5 (B.) (ŠSJ.), p. 100.
6 (Aj.-Ḍ.) (ŠMS.), fol. 25; (Z.) (ŠMS.), p. 33; (As.) (DIQ.), fol. 149; (Ar.) (SSM.), p. 26.

the third interpretation has a wider range of denotation than that of the first and second interpretation. It contracts a superordination-hyponymy semantic relation with them. At this point it might be useful to examine its denotation in Lane:

"a horse, (Ṣ., Ḳ.,) or similar beast (Ḳ., TA.,) that is swift (Ṣ., Ḳ.,) or swift in running, compact in build: (TA.,) or compact and firm in build. *faras dari* (TA.,) or *dariyya* (A.)
A horse or mare that runs much."¹

The Translations:-

There is a close correspondence between (J.)'s translation, "very fast", and the interpretation of (Q., Ḳ., An., T.) in particular and that of (Ṭ., N., B., A.) and Aj.-D., Z., As., Ar.) in general. Similarly, there is a close correspondence between (A.)'s translation, "very swift", and the interpretation of (Ṭ., N., B., A.) in particular and that of (Q., Ḳ., An., T.) and (Aj.-D., Z., Ar.) in general.

65.c.2-*ḥudrūf*

According to (A., Z., Ar.)² it denoted "a round piece of leather or soft stone or (Z.) a pebble in the middle of which is cut a notch and which is then tied with a thread which is being pulled by the boy". (Z.) added "above his head", outwardly and then pushed inwardly it turns round swiftly, making a sound, i.e. like that of "a whirling whizzer", i.e. "a game which a child can make by threading a long loop of string through two holes on each side of the centre of a piece of leather, wood, or stone etc. Then the child takes hold of each end of the string and pulls them apart. The string becomes twisted and thus, by gently pulling the string out and in, the child causes the whizzer to spin",³

1. Lane. Lex. Bk. I, vol. 1, p. 869.

2. (Q.) (JAA.), p. 157; (Z.) (SMS.), p. 33; (Ar.) (SSM.), p. 26.

3. Susan Stranks. The Big Ideas Book, p. 13.

Furthermore, while (Ṭ., Aj.-Ḍ., K., B., A., T., As.)¹ believed it to be synonymous with "a fast *"ḥīrrāra"* with which boys play", (N.)² believed it denoted "*duwāma*", i.e. "whirlpool" or vortex. (An.)³ added "it makes a sound like *"ḥirḥir"*, "whirling".

It can be concluded from the above that the interpretation of (Ṭ., Aj.-Ḍ., K., B., A., T., As.) contracts a superordination-hyponymy semantic relation with that of (Q., Z., Ar.), because the lexeme "*ḥīrrāra*" denotes various types of boys' toys that produce a whirring sound. (N.)'s interpretation, however, denotes a different type of boys' toys that has no connection with the other above presented interpretations.

The Translations:-

On the one hand, there is a partial correspondence between (J.)'s translation, "top", and the interpretation of (Q., Z., Ar.), (A.)'s translation, "the toy spinner", on the other hand, is partially close to the interpretations of (Ṭ., Aj.-Ḍ., K., B., A., T., As.) and (N.).

65.c.3- *ḥayṭin mawaṣṣalī*

While (Q.)⁴ believed it denoted "a double thread", (Ṭ., An., B., A., Z., T., As., Ar.)⁵ were unanimous in believing it denoted "the thread of the *"ḥīrrāra"* was overused till it became thin, then broke off and hence was connected which made the *"ḥīrrāra"* turn more swiftly". To (N.)⁶ it denoted "a long thread".

1 (Ṭ.) (DIQ.), fol. 22; (Aj.-Ḍ.) (ŠMS.), fol. 25; (K.) (MIQ.), p. 47; (B.) (ŠSJ.), p. 100; (A.) (DIQ.), p. 21; (T.) (ŠQA.), p. 23; (As.) (DIQ.), fol. 149.
2 (N.) (ŠQT.), p. 171.
3 (An.) (ŠQS.), p. 88.
4 (Q.) (JAA.), p. 157.
5 (Ṭ.) (DIQ.), fol. 22; (An.) (ŠQS.), p. 88; (B.) (ŠSJ.), p. 100; (A.) (DIQ.), p. 21; (Z.) (ŠMS.), p. 33; (T.) (ŠQA.), p. 23; (As.) (DIQ.), fol. 149; (Ar.) (SSM.), p. 26.
6 (N.) (ŠQT.), p. 171.

The above presentations make it apparent that the interpretation of (T., An., B., A., Z., T., As., Ar.)'s "connected thread" is rather ambiguous as it yields a two-fold interpretation: (1) a knotted thread; (2) the overused and broken off thread is connected or knotted by adding another thread to link it. So, this last interpretation is partially synonymous with the interpretation of (N.) as intimated above. The former interpretation, however, is incompatible with it, because a knotted thread implies that it should be shortened by knotting it, which implicitly denies that the thread is "long".

Summing up, the sentence "a connected thread" stands in a superordination-hyponymy semantic relation with "a knotted thread".

The Translations:-

Though both translators depended on (T., An., B., A., Z., T., As., Ar.), (J.)'s translation, "connected thread", is liable to the two-fold interpretations presented earlier, (A.)'s "knotted thread" corresponds totally to the first possible interpretation maintained earlier. Furthermore, there is a close correspondence between (J.)'s translation, "string", and the interpretation of (Q., A.), (A.)'s translation, "thread", corresponds to the interpretation of (T., K., An., N., Z., T., As., Ar.).

B- The Recensions:-

*la-hi aytalā zabyin wa sāqā na^cāmatin
wa irhā'u sirhānin wa taqrību tatfulī*

(Q. 66/T. 58/S. 54/Aj.-D. 61/K. 53/N. 51/H. 52/B. 56/A. 56/Z. 59/T. 60/
As. 57/Ar. 59)¹

iṭilā

(An. 60/Aj.-D. 61V)²

tutfali

(An. 60V/B. 56V)³

1 (Q.) (JAA.), p. 158; (T.) (DIQ.), fol. 22; (S.) (DSP.), p. 149;
(Aj.-D.) (SMS.), fol. 27; (N.) (SQT.), p. 171; (H.) (MIQ.), fol. 38;
(B.) (SSJ.), p. 101; (A.) (DIQ.), p. 21; (Z.) (SMS.), p. 33;
(T.) (SOA.), p. 60; (As.) (DIQ.), fol. 149; (Ar.) (SSM.), p. 26.
2 (An.) (SQS.), p. 89; (Aj.-D.) (SMS.), fol. 27.
3 (An.) (SQS.), p. 89; (B.) (SSJ.), p. 101.

66.B- Comment:-

66.b.1- *ayṭalā* vs. *iṭilā*

The crux of the controversy on the precise recension of "*ayṭalā*" vs. "*iṭilā*", which denoted to all commentators "flanks", stems from the ever-debating Baṣran and Kūfan schools. Baṣrans are in consensus that in Arabic there are no nouns or adjectives which have the measure of "*fi^cil*" except "*ibil*", "camel", and "*bilis*", "camels". To Sībawayh, however, "it is only "*ībil*", "camels", that has the measure of "*fi^cil*" in Arabic".¹ It is al-Aḥfaṣ, a prominent Baṣran scholar, who reported that "it was said "*ala asnān hi ḥibirra*"², "there is yellowness on his teeth". al-Aṣma^cī, however, declining al-Aḥfaṣ' reading, read it "*ḥabra*"³ al-Jurjānī, it should be pointed out, read it as "*bi asnānihi ḥabra*"⁴ too. Kūfans added to the measure of "*fi^cil*" the reading of "*iṭil*", which the Baṣran declined and read as "*ayṭal*"⁵.

60.b.2- *tatful* vs. *tutfal*

While al-Aṣma^cī believed that *al-tatful* and *al-tutafal* denoted "cub", Quṭrub believed that "*tatful*", "*tatfal*", "*tutful*", "*tutfal*" and "*tatfil*" all denoted "fox", and the female is called "*turmulatun*".⁷

Furthermore, Ibn Manẓūr reported on the authority of Abū Manṣūr that the latter heard more than one Bedouin reading it "*tufal*" on the measure of "*fu^cal*". While (Q., T., An., B., Z., T., As., Ar.)⁹ adopted al-Aṣma^cī's interpretation, (Aj.-D., K., N., A.)¹⁰ adopted Quṭrub's interpretation.

1 Sībawayh, *al-Kitāb*, vol. II, p. 179.

2 (N.) (*ṢQT.*), p. 172.

3 Ibid.

4 al-Jurjānī. *Asās al-Balāga*, p. 149.

5 (N.) (*ṢQT.*), p. 172.

6 al-Aṣma^cī. *Kitāb al-Wūhūš*, p. 379.

7 Quṭrub. *Kitāb al-Wūhūš*, p. 386.

8 Ibn Manẓūr. *Lisān al-^cArab*, vol. 13 and 14, p. 81.

9 (Q.) (*JAA.*), p. 158; (T.) (*DIQ.*), fol. 23; (An.) (*ṢQS.*), p. 89;

(B.) (*ṢSJ.*), p. 101; (Z.) (*ṢMS.*), p. 33; (T.) (*ṢQA.*), p. 23;

(As.) (*DIQ.*), fol. 149; (Ar.) (*SSM.*), p. 27.

10 (Aj.-D.) (*ṢMS.*), fol. 34; (K.) (*MIQ.*), p. 48; (N.) (*ṢQT.*), p. 171;

(A.) (*DIQ.*), p. 21.

The Translations:-

There is a close correspondence between (J.)'s translation, "cub", and the interpretation of al-Aṣmā^cī, (Q., Ṭ., An., B., Z., T., Ar., As.). Similarly, there is a close correspondence between (A.)'s translation, "fox", and the interpretation of Quṭrub, and that of (Aj.-Ḍ., K., N., A.).

66.C- Commentaries:

Commentators debated the precise denotation of the following lexemes:

66.c.1- *irḥā*³

According to Abū ¹Ubayda, the *irḥā*³ is of two sorts: "low, which is of the same level of *al-taqrib al-²ālā*", "gallop", and the high *irḥā*³ which denotes permitting the horse to follow his eager desire to run without fatiguing or exceeding him". Furthermore, while (Q., Aj.-D., H.)² believed it denoted "rapid, vehement, or ardent running", i.e. "gallop", (Ṭ., An., N., B., A., T., As.)³ were unanimous in believing it denoted "running that is not ardent or not impetuous", i.e. gentleness in running. (N.)⁴ added: "It seems in this context and - God knows better - that "*irḥā*³" is synonymous with "*raḥā*³", soft and gentle running". To give his argument plausibility, he quoted Q.38.36: "*fasaḥaranā lahu al-rīḥu tajrī bi³ amrihi ruḥā³an ḥaytu aṣā³*", "so we subjected to him the wind that ran at his commandment softly, wherever he might light on"⁵. Moreover, while (K.)⁶ believed it denoted "running", (Z., Ar.)⁷ believed it denoted "a type of running that resembles the trotting of the beasts".

From the above it seems clear that, while the interpretation of (Q., Aj.-D., H.) is synonymous with Abū ¹Ubayda's interpretation of *al-irḥā*³ *al-asfal*, the interpretation of (Ṭ., An., N., B., A., T., As.) is synonymous with his interpretation of *al-irḥā*³ *al-²ālā*. Moreover, the interpretation of Abū ¹Ubayda, "gallop", and that of (Q., Aj.-D., H.)

1 Abū ¹Ubayda. *Kitāb al-Hayl*, p. 124.

2 (Q.) (JAA.), p. 158; (Aj.-D.) (ŠMS.), fol. 26; (H.) (MIQ.), fol. 38.

3 (Ṭ.) (DIQ.), fol. 22; (An.) (SQS.), p. 89; (N.) (ŠQT.), p. 172; (B.) (ŠSJ.), p. 101; (A.) (DIQ.), p. 21; (As.) (DIQ.), fol. 149.

4 (N.) (ŠQT.), p. 172.

5 Arberry, *The Koran Interpreted*, p. 467.

6 (K.) (MIQ.), p. 47.

7 (Z.) (ŠMS.), p. 33; (Ar.) (SSM.), p. 28.

is incompatible with the interpretation of Abū ^cUbayda, "permitting the horse to follow his eager desire to run" (i.e. gentleness in running), as interpreted by (Ṭ., An., N., B., A., T., As.), because, while the former interpretation emphasizes the vehement and ardent running, i.e. gallop, the latter interpretation on the contrary confirms gentleness in running. Furthermore, both these interpretations are included in the interpretation of (K.) which constitutes their common superordination. In precise semantic terms, they are exclusive antonyms. Moreover, the interpretation of (Q., Aj.-D., H.), Abū ^cUbayda, (Ṭ., An., N., B., A., T., As.), and that of (Z., Ar.) are exclusive paronyms with regard to their common superordination "running", as interpreted by (K.).

The Translations:-

While there is a close correspondence between (J.)'s translation, "gallop", and the interpretation of Abū ^cUbayda, (Q., Aj.-D., H.), (A.)'s translation, "springy trot", is partially close to the interpretation of (Z., Ar.).

66.c.2- *taqrīb*

While according to al-Aṣma^c_ī¹ it denoted "the raising of the horse's forelegs together and put them down together", i.e. "galloping", Abū ^cUbayda² maintained that there are two sorts of *taqrīb*: (1) *al-taqrīb al-adnā* which is synonymous with *al-ta^clabiyya* denotes "galloping"; (2) *al-taqrīb al-^ṣālā* which is synonymous with *al-irḥā^ḍ al-asfal* denotes "cantering". While (Ṭ., H., B., A., Z.)³ suggested al-Aṣma^c_ī's above

1 al-Aṣma^c_ī. Kitāb al-Ḥayl, p. 19.

2 Abū ^cUbayda. Kitāb al-Ḥayl, p. 127.

3 (Ṭ.) (DIQ.), fol. 22; (H.) (MIQ.), fol. 38; (B.) (ŠSJ.), p. 101; (A.) (DIQ.), p. 21; (Z.) (SMS.), p. 33.

mentioned interpretation, (Q., K., An., N., T., As., Ar.)¹ adopted Abū ʿUbayda's second interpretation. (Aj.-D.)² believed it denoted "a certain type of running".

It is evident from the above that al-Aṣmāʿī's interpretation and that of (Ṭ., H., B., A., Z.) is synonymous with Abū ʿUbayda's interpretation of *al-taqrīb al-adnā*. Furthermore, it can be observed that, while al-Aṣmāʿī's interpretation and that of (Ṭ., H., B., A., Z.) does not overlap with that of Abū ʿUbayda's second interpretation and that of (Q., K., An., N., T., As., Ar.), both of these interpretations are included in the interpretation of (Aj.-D.) which is regarded as their common superordination. In precise semantic terms, they are exclusive paronyms. Reaching this conclusion, it is worthwhile to examine Lane's explanation:

"A certain type of "ʿadū" (or running) (Ṣ., O., Ḳ.) of a horse (Ṣ., Q. :) one says of a horse "qarrab inf. n. "taqrīb" (Ṣ., A., Q.) meaning he raised his fore legs together and put them down together (Ṣ., Q., Ḳ.) in running: (Ṣ., Q. :) or he ran as though beating the ground with his hoofs: (AZ., TA. :) and it is also said of other animals than the horse: but not of the camel: (MF. :) one sort of *al-taqrīb* is [a rate] less than *al-ḥudr* (Ṣ., A., O. ;) and more than *al-ḥabab*: (El-Amidee, MF.) there are two sorts of *taqrīb*, called *ālā* which is a gallop and *adnā* which is a canter (Ṣ., O. :) the former is termed *al-taʿlabiyya* and the latter *al-irḥāʿ*."³

1 (Q.) (JAA.), p. 158; (K.) (MIQ.), p. 47; (An.) (ṢOS.), p. 89; (N.) (ṢOT.), p. 173; (T.) (ṢQA.), p. 23; (As.) (DIQ.), p. 149; (Ar.) (SSM.), p. 27.

2 (Aj.-D.) (SMS.), fol. 26.

3 Lane. Lex. Bk. I, vol. III, p. 2505.

The Translations:-

On the one hand, (J.)'s translation, "canter", is very close to Abū Ubayda's second interpretation and that of (T., H., B., A., Z.), (A.)'s translation, "gallop", on the other hand, is very close to the interpretation of al-Aṣmā'ī, (T., H., B., A., Z.) and that of Abū Ubayda's first interpretation.

B- The Recensions:

*ḍalī^c in idā stadbarta hu sadda farja hu
bi ḍāfin fuwayqa l-arḍi laysa bi a^czalī*

(Q. 67/T. 59/S. 55/Aj.-D. 62/K. 54/An. 61/N. 61/H. 55/Z. 60/T. 61/
As. 58/Ar. 60)¹

wa anta idā

(B. 66/A. 66/Aj.-D. 62V)²

1 (Q.) (JAA.), p. 159; (T.) (DIQ.), fol. 23; (S.) (DSP.), p. 149;
(Aj.-D.) (SMS.), fol. 27; (K.) (MIQ.), p. 48; (An.) (SQS.), p. 90;
(N.) (SQT.), p. 174; (H.) (MIQ.), fol. 39; (Z.) (SMS.), p. 34;
(T.) (SQA.), p. 23; (As.) (DIQ.), fol. 149; (Ar.) (SSM.), p. 27.
2 (B.) (SSJ.), p. 107; (A.) (DIQ.), p. 23; (Aj.-D.) (SMS.), fol. 27.

67.B- Comment:

67.B.1 Commentators who adopted the recension of "*ḍalī'in*" debated its precise denotation.

While (Q.)¹ believed it denoted "a horse that is perfect in formation", (Ṭ., Aj.-D., K., H., As.)² thought it denoted "a sturdy horse". According to (An., N., T.)³ it denoted "a horse that is strong with muscled flanks". Furthermore, while (Z.)⁴ thought it denoted "a horse with strong sinews and muscled flanks", (Ar.)⁵ believed it denoted "a horse of perfect formation with thick shoulder-blades".

To sum up, it can be observed from the above that the interpretation of (Q.) has a wider range of denotation than that of (Ar.). So, the former interpretation includes the latter and contracts a superordination-hyponymy semantic relationship with it. At the same time, there is a partial synonymy between the interpretation of (An., N., T.) and that of (Z.) because "a horse of strong sinews" as interpreted by (Z.) entails that the horse described is "strong" as interpreted by (An., N., T.). Furthermore, it can be inferred that the interpretation of (Ṭ., Aj.-D., K., H., As.) has a wider range of denotation than that of (An., N., T., Z.). In precise semantic terms, the former interpretation includes the latter and contracts a superordination-hyponymy relationship with it.

Concerning the recension of "*wa anta idā'*", (B., A.)⁶ believed it denoted "and if you see him from behind".

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1. (Q.), (JAA), p. 159.
 2. (Ṭ.), (DIQ), fol. 25, (Aj-D.), (SMS), fol. 27; (K.), (MIQ), p. 48, (H.), (MIQ), fol. 39, (As.), (DIQ), fol. 199.
 3. (An.), (SOS), p. 90, (N.), (SQT), p. 174, (T.), (SQA), p. 23.
 4. (Z.), (SMS), p. 34.
 5. (Ar.), (SSM), p. 27
 6. (B.), (SSJ), p. 107, (A.), (DIQ), p. 23.

The Translations:

There is a close correspondence between both "well shaped, with thick bones and strong sinews" and "sturdy", as translated by (J.) and (A.) respectively and the recension of "*ḍalī^cin*". Furthermore, while there is a partial correspondence between (J.)'s above-mentioned translation and (Ar.)'s interpretation, (A.)'s translation is very close to the interpretation of (T., Aj.-D., K., H., As.).

B- The Recensions:-

*ka: ʾanna sarāta-hu ladā l-bayti qā ʾiman
madāku ʿarūsīn aw ʾalāyatū ḥanzalī*

(Q. 68/S. 56/K. 55/An. 62/N. 62/H. 56/T. 62/As. 59V)¹

wa

(T. 69)²

ka ʾanna ʿala l-matnayni min-hu idā ntaḥā

(Aj.-D. 63/Z. 61/Ar. 61/N. 62V (Aṣm.)/T. 62V (Aṣm.))³

ʿala l-kitfayni

(B. 57/A. 57/As. 59/Aj.-D. 63V/An. 62V (Aṣm.))⁴

ʾalāyata

(Aj.-D. 63/B. 57/Z. 61/Ar. 61)⁵

ʾarāyata

(A. 52/As. 59/An. 62V (Aṣm.)/N. 62V (Aṣm.)/T. 62 (Aṣm.))⁶

ʾirāyata

(An. 62V (a. ʿUba)/B. 57V (a. ʿUba)/T. 62V (a. ʿUba))⁷

1 (Q.) (JAA.), p. 160; (S.) (DSP.), p. 149; (K.) (MIQ.), p. 48;
(An.) (SQS.), p. 90; (N.) (SQT.), p. 176; (H.) (MIQ.), p. 40;
(T.) (ŠQA.), p. 23; (As.) (DIQ.), fol. 149.

2 (T.) (DIQ.), fol. 23.

3 (Aj.-D.) (SMS.), fol. 27; (Z.) (SMS.), p. 34; (Ar.) (SSM.), p. 27;
(N.) (SQT.), p. 176; (T.) (ŠQA.), p. 23.

4 (B.) (SSJ.), p. 101; (A.) (DIQ.), p. 21; (As.) (DIQ.), p. 149;
(Aj.-D.) (SMS.), fol. 26; (An.) (SOS.), p. 90.

5 (Aj.-D.) (SMS.), fol. 27; (B.) (SSJ.), p. 101; (Z.) (SMS.), p. 34;
(Ar.) (SSM.), p. 27.

6 (A.) (DIQ.), p. 21; (As.) (DIQ.), fol. 149; (An.) (SQS.), p. 90;
(N.) (SQT.), p. 177; (T.) (ŠQA.), p. 24.

7 (An.) (SQS.), p. 91; (B.) (SSJ.), p. 102; (T.) (ŠQA.), p. 24.

68.B- Comment:-

68.b.1- *kitfayan* vs. *matnayan* vs. *sarāt*

While (B.)¹ believed that "*kitfayan*" denoted "the back of the horse", (A.)² believed that it was synonymous with *ḥārik*, i.e.

"the withers of the horse, or (Ḳ.:) the branches of the two shoulder blades of a horse: (Ṣ.) or the upper part of the horse's back: (TA.:) or a bone projecting from the two sides thereof, (K., TA.:) bordered by the two branches of the two shoulder blades: (A.:) or the growth of the bone at the lowest part of the mane, next to the back, upon which he who mounts lays hold: (Ḳ.:) or *ḥārikin* signifies the place where the two shoulder blades meet (Mṣb.)."³

Though (Z., Ar.)⁴ believed that the lexeme "*matnayan*" denotes "the two sides of the horse's back", they interpreted it as "the back of the horse" when interpreting the general denotation of the verse.

As far as the denotation of "*sarāt*" is concerned, Abū⁵ Ubayda, (An., Z., As., Ar.)⁶ thought it denoted "the upper part of the horse's back". (Q., Ṭ., K., N., H., T.)⁷ thought it denoted "the back of the horse". It is obvious that the last interpretation has a wider range of denotation than that of Abū⁵ Ubayda, (An., Z., As., Ar.). In short, it includes it and contracts a superordination-hyponymy semantic relation with it.

Lane provided the following explanation:-

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- 1 (B.) (ṢṢJ.), p. 101.
 - 2 (A.) (DIQ.), p. 21.
 - 3 Lane. Lex. Bk. I, vol. 1, p. 553.
 - 4 (Z.) (SMS.), p. 34; (Ar.) (SSM.), p. 25.
 - 5 Abū⁵ Ubayda. Kitāb al-Hayl, p. 25.
 - 6 (An.) (ṢQS.), p. 90; (Z.) (SMS.), p. 34; (As.) (DIQ.), fol. 149; (Ar.) (SSM.), p. 27.
 - 7 (Q.) (JAA.), p. 160; (Ṭ.) (DIQ.), fol. 22; (K.) (MIQ.), p. 49; (N.) (SQT.), p. 176; (H.) (MIQ.), p. 40; (T.) (ṢQA.), p. 23.

"The back (Ṣ., M., K.) of anything: (Ṣ.:) pl. "sarāwāt". The higher, or the highest part of anything."¹

It seems clear from the above that the denotation of "kitfayan" as suggested by (B.) is synonymous with (Z., Ar.)'s second interpretation of "matnayan". Furthermore, the denotation of "sarāt" as suggested by (Q., Ṭ., K., N., H., T.) is synonymous with the denotation of "kitfayan" and "matnayan" as suggested by (B.) and (Z., Ar.)'s second interpretation. It can be noticed, further, that the denotation of "kitfayan" as presented by (A., Z., Ar.) is synonymous with the denotation of "sarāt" as suggested by Abū ^cUbayda (An., Z., As., Ar.).

Summing up, it can be inferred from the above discussion that the interpretation of (Q., Ṭ., K., N., H., B., Z., T., Ar.), i.e. "the back of the horse", has a wider range of denotation than that of "the upper part of the back" as suggested by Abū ^cUbayda, (An., Z., As., Ar.). In precise semantic terms, the former interpretation includes the latter, and contracts a superordination-hyponymy relation with it.

The Translations:-

There is a close correspondence between (J.)'s translation, "... when he was standing in front of the house, his back", and (A.)'s translation, "his back, as he stands beside the tent", and the recension of "ka ²anna sarāta hu ladā l-bayti qā²iman". Moreover, "his back" as translated by both translators is close to the interpretation of (Q., Ṭ., K., N., H., B., Z., T., Ar.).

¹ Lane. Lex. Bk. I, vol. 2, p. 1354.

68.b.2- *ṣalāyatu vs. ṣarāyatu vs. ṣirāyatu*

Commentators are unanimous in believing that "*ṣalāyatu*" denotes a smooth stone - (Ar.)¹ stone - upon which the pods of the colocynth are pounded. (Aj.-D., K.)² added that the nomadic Arabs used firstly to peel the pods of the colocynth, (Aj.-D.)³ and then wash them seven times to temper their bitterness, then pound them and finally cook them. (Ṭ., N., B., T.)⁴ maintained that when the pods of the colocynth are pounded on the smooth stone, they cover it with oil which makes it glisten.

Assigning to al-Aṣmā^cī the recension of "*ṣarāyatu*", al-^cAskarī⁵, at the same time, believed it denoted "green gleaming colocynth". To (Ṭ., Aj.-D., An., B., A., T.)⁶ it denoted "a yellow gleaming colocynth", because unless the colocynth is yellow (which implies ripeness), they argued, "it has a dust-colour". (Si.)⁷ attributed this interpretation to Abū Ḥātim. (N., Z.)⁸ thought it denoted "a gleaming colocynth".

Summing up, it can be inferred from the above that if and only if (Ṭ., Aj.-D., An., B., A., T.)'s statement, "only a yellow colocynth gleams", is accepted, this interpretation will be incompatible with that of al-^cAskarī and that (Si.) attributed to Abū Ḥātim, because, while the former interpretation can be understood as implicitly denying that the colocynth is yellow and it can gleam, the latter's interpretation rejects this and asserts that the colocynth is green, and hence it cannot gleam. Applying the same remedy to (N., Z.)'s interpretation, it can be inferred that their interpretation can be understood as

1 (Ar.) (ṢSM.), p. 27.

2 (Aj.-D.) (SMS.), fol. 26; (K.) (MIQ.), p. 49.

3 (Ṭ.) (DIQ.), fol. 22; (N.) (ṢQT.), p. 177; (B.) (ṢSJ.), pp. 101-102; (T.) (ṢQA.), p. 24.

4 (Ṭ.) (DIQ.), fol. 22; (N.) (ṢQT.), p. 177; (B.) (ṢSJ.), p. 101; (T.) (ṢQA.), p. 24.

5 al-^cAskarī. *Ṣarḥmā yaqa^c fiḥ al-Taṣḥīf wa al-Tahrīf*, p. 223.

6 (Ṭ.) (DIQ.), fol. 22; (Aj.-D.) (SMS.), fol. 26; (An.) (ṢQS.), p. 91; (B.) (ṢSJ.), p. 102; (A.) (DIQ.), p. 21; (T.) (ṢQA.), p. 24.

7 (Si.) (DIQ.), fol. 20.

8 (N.) (ṢQT.), p. 177; (Z.) (ṢMS.), p. 34.

implicitly asserting that the colocynth is yellow and this is why it gleams. Therefore, the interpretation of (Ṭ., Aj.-D., An., B., A., T.) can be regarded as synonymous with that of (N., Z.).

At this point of discussion, it seems interesting to examine Lane's explanation of the lexeme *ṣalāyatun*:

"stone such as fills the hand; or the size of that with which one bruises and breaks walnuts and the like. (Ṣ.:) or a thing with which perfume is bruised, brayed, or pounded: (M., K.) or a stone upon which one bruises, or powders, (MA., Mgh.:) that with which (not upon which) one does, so being called "*madāk*". Imral Qeis used *ṣalāyatu ḥanḡalī* because colocynths when they have become dry, are split therewith."¹

As far as the lexeme "*ṣirāya*" is concerned, (An., B., T.)² attributed to Abū ^cUbaydā the interpretation: "the water wherein the pods of colocynth have been steeped to temper their bitterness". This water is of a yellow colour like that of "*ḥilba*", "fenugreek". He added, "The poet compared the sweat of the horse to the yellow perfume-pounding stone of the bride or the yellow water wherein the pods of the colocynth have been steeped".

Lane gave the following explanation of the lexeme "*sarāyatun*":-

"*ṣarā^uun*" are colocynths when they become yellow. (Ṣ., M. ;) as also "*ṣarāyātun*", sing. "*ṣarāyatun*", the water in which colocynths have been steeped."³

1 Lane. Lex. Bk. I, vol. 2, p. 1722.

2 (An.) (SQS.), p. 91; (B.) (SSJ.), p. 102; (T.) (SQA.), p. 24.

3 Lane. Lex. Bk. I, vol. 2, p. 1686.

The Translations:-

Both (J.)'s translation, "the stone on which they break up the colocynth", and (A.)'s translation, "the smooth stone a colocynth is broken on", are close to the recension of "*ṣalāyatu*". Furthermore, while there is a close correspondence between (J.)'s translation and the interpretation of (Ar.), (A.)'s translation is very close to the other commentaries.

B- The Recensions:-

ka'anna nujūran^c ulliqat fī maṣāmihi
bi am̄asi kattānin ilā ṣummi jandālī

"It's as though stars were tied to his ankles
with stout flax to craggy slabs of granite"*

(Q.69/K.56/An.62V)^{1*}

Omitted:

(T./S./Aj.-D./An./N./H./B./A./Z./T./Ar.)

The Translations:

Omitted

* Cf. p. 135.

1 (Q.) (JAA.), p. 160; (K.) (MIQ.), p. 49; (An.) (SQS.), p. 92.

* For the explanation of the denotation of this verse, see pp. 413-4.

B- The Recensions:-

min ṭ-ṭāmiḥāti ṭ-ṭarfi dārin ka'annahu
ala l-jamri ḥatta yastagīta bi ma'kalī

"A horse that keeps his head and eyes uphold level in running, patient on hard journeys, that yearns for a hunt, as though he were on embers"

(As. 69)¹

Omitted:

(Q./Ṭ./S./Aj.-D./K./An./N./H./B./A./Z./T./Ar.)

The Translations:

Omitted

1 (As.) (DIQ.), fol. 152.

B- The Recensions:-

*ka³anna dimā³l-hādiyāti bi nahri hi³
uṣār³ahinnā³in bi šaybin murajjalī*

(Q. 70/S. 57/Aj.-D. 70/K. 57/An. 63/N. 63/H. 57/B. 58/A. 65/Z. 62/
T. 63/As. 61/Ar. 62)¹

wa ka³anna

(T. 61)²

1 (Q.) (JAA.), p. 166; (S.) (DSP.), p. 149; (Aj.-D.) (ŠMS.), fol. 29;
(K.) (MIQ.), p. 49; (An.) (SOS.), p. 92; (N.) (ŠQT.), p. 178;
(H.) (MIQ.), fol. 40; (B.) (ŠSJ.), p. 102; (A.) (DIQ.), p. 23;
(Z.) (ŠMS.), p. 34; (T.) (ŠQA.), p. 24; (As.) (DIQ.), fol. 150;
(Ar.) (SSM.), p. 28.
2 (T.) (DIQ.), fol. 23.

70.B- Comment:-

70.b.1- *ka³anna vs. wa ka³nna*

The reader is referred to p140-2 wherein a comprehensive discussion of the syntactic and semantic function of the particle of conjunction "*wāw*" has been demonstrated.

The Translations:-

There is a close correspondence between (J.)'s translation, "As if", and the recension of (Q., S., Aj.-D., K., An., N., H., B., A., Z., T., As., Ar.). (A.)'s translation, "...; the blood ... like expressed tincture of henna", is close to the recension of (T.); this is due to the close correspondence between the semantic and syntactic function of the semi-colon in the T.L. and the "*wāw*" in the S.L.

70.c- Commentaries:-

70.c.1- *cuṣāraṭi ḥinnā² in*

While (Q., T., A., Z., A., Ar.)¹ thought it denoted "the juice of henna", (K., An., N., B., T.)² believed it denoted "tincture of henna". It is clear that, while "the juice of henna" evidently connotes "the liquid of henna" or its flowing water, "tincture of henna", however, connotes its colouring.

The Translations:-

There is a close correspondence between (J.)'s translation, "the juice of henna", and the interpretation of (Q., T., A., Z., As., Ar.). Similarly, there is a close correspondence between (A.)'s translation, "expressed tincture of henna", and the interpretation of (K., An., N., B., T.). Not only did commentators differ as to the precise denotation of the above mentioned phrase, but the precise denotation of this verse was also a source of controversy among them.

While (Q.)³ believed it denoted "the blood stained his neck as the staining of the juice of henna on white, combed hair", (T., B., A.)⁴ believed it denoted "the poet compared the redness of the beast's blood that dyed the horse's chest to the redness of henna that is washed from combed, white hair". To (K.)⁵ it was open to two denotations:

(1) "The poet compared the flowing of the blood of the leaders of the herd on his neck to the red water that flows when a beard that is dyed with henna is washed and combed"; (2) "The blood might dye his neck and

1 (Q.) (JAA.), p. 161; (T.) (DIQ.), fol. 22; (A.) (DIQ.), p. 23;
(Z.) (SMS.), p. 35; (As.) (DIQ.), fol. 150; (Ar.) (SSM.), p. 28.
2 (K.) (MIQ.), p. 50; (An.) (SOS.), p. 92; (N.) (ŠQT.), p. 178;
(B.) (SSJ.), p. 102; (T.) (ŠQA), p. 25.
3 (Q.) (JAA.), p. 161.
4 (T.) (DIQ.), fol. 23; (B.) (SSJ.), p. 102; (A.) (DIQ.), fol. 23.
5 (K.) (MIQ.), p. 50.

hide its original colour as henna colours combed white hair". (An., N., T.)¹ believed it denoted: "When the horse caught up with the foremost of the herd and started thrusting into them with his neck, they spattered his neck with their blood as henna colours combed, white hair". To (Z.)² it denoted that "the poet compared the dried blood of the hunt on his neck to the dried juice of henna on white hair". (Ar.)³ thought it denoted: "As if the blood of the leaders of the herd on his neck were the juice of henna in combed, white hair".

Finally, it is useful to add that according to al-Nūwayrī⁴ it connoted that "the poet alludes to the practice of the pre-Islamic hunters in staining the neck of the horse with the blood of the hunted beasts, thus symbolising the superiority of the mount in outrunning the game".

Summing up, it can be observed from the above that the interpretation of (Q.) is synonymous with that of (K.)'s second interpretation and that of (Ar.). At the same time, these two interpretations are partially synonymous with the interpretation: "they spattered his neck with their blood as henna colours combed, white hair", as interpreted by (An., N., T.) because it has a correspondence with the denotation: "the blood stained his neck as does henna on combed, white hair", as interpreted by (Q., Ar.). It can be concluded, further, that (K.)'s first interpretation, "the flowing of the blood of the leaders of the herd on his neck looks like the flowing of the tincture of henna", is incompatible with (Z.)'s interpretation, "the dried blood of the hunt

1 (An.) (SQS.), p. 92; (N.) (SQT.), p. 178; (T.) (SQA.), p. 24.

2 (Z.) (SMS.), p. 35.

3 (Ar.) (SSM.), p. 28.

4 al-Nūwayrī. Bilūg al-Arb fi ma^crafat aḥbār al-^cArab, Vol. 3, p. 18.

on his neck looks like the dried juice of henna", because, while the former interpretation depicts a moving image of a fresh blood, i.e. "flowing blood" and "flowing tincture of henna", on the contrary, the latter interpretation depicts a static image, i.e. "dried blood" and "dried tincture of henna". Both these incompatible interpretations are included in the interpretation of (Q., K. - second interpretation - Ar.), which is regarded as their common superordination due to its wide range of denotation. To put it in precise semantic terms, these three interpretations are exclusive antonyms.

The Translations:-

There is a close correspondence between (J.)'s translation, "As if the blood of the leaders of the herd on his neck were the juice of henna in combed, white hair", and the interpretation of (Q., K. - second interpretation - Ar.). Similarly, there is a close correspondence between (A.)'s translation, "the blood of the herd's leaders spatters his thrusting neck like expressed tincture of henna reddening combed white locks", and the interpretation of (An., N., T.).

B- The Recensions:-

ka'annī wa abdāna s-silāhi ġudayyatan
ġadā ġaba ray^cāni s-sawwāmi bi ajdalī

"Putting on my armour in the morning, it is as though
I were riding a hawk, coursing cattle that
graze freely on verdant pasture"

(As. 70)¹

Omitted:

(Q./T./S./Aj.-D./K./An./N./H./B./A./Z./T./Ar.)

The Translations:

Omitted

1 (As.) (DIQ.), fol. 152.

B-The Recensions:-

fa ^canna la nā sirbun ka³nna ni^cāja hu
^cadārā Dawārin fi mulā³in mudayyalī

(Q. 71/T. 62/S. 58/Aj.-D. 64/K. 58/An. 64/N. 64/H. 58/Z. 63/T. 64/
Ar. 63)¹

l-mulā³i l-mud^c ayyalī

(B. 59/A. 59/As. 62)²

Duwār

(al-^cAskarī (d. ^cUba))³

1 (Q.) (JAA.), p. 161; (T.) (DIQ.), fol. 23; (S.) (DSP.), p. 149;
(Aj.-D.) (SMS.), fol. 27; (K.) (MIQ.), p. 50; (An.) (SQS.), p. 43;
(N.) (ŠQT.), p. 178; (H.) (MIQ.), fol. 41; (Z.) (SMS.), p. 35;
(T.) (ŠQA.), p. 24; (Ar.) (SSM.), p. 28.
2 (B.) (SSJ.), p. 102; (A.) (DIQ.), p. 22; (As.) (DIQ.), fol. 150.
3 al-^cAskarī. Sarh mā yaqa^c fih al-Taṣḥīf wa al-Taḥrīf, p. 224.

71.b- Comment:-

71.b.1- *Dawār vs. Duwār*

Commentators¹ were in agreement that "*Dawār / Duwār*" denoted "an idol that the Arabs used to set up and circle around". Lane provided the following explanation:

"*Dawār* (M., Ḳ.,) A certain idol, (T., Ṣ., M., Ḳ.,) which the Arabs set up, and around it they made a space, (T.,) round which they turned or circled: (T., M.:) and the same they applied to the space above mentioned: (T., M.:) it is said that thus they compassed it certain weeks, like as people compass the Kaabeh: (M., F.:) or certain stones around which they circled, in imitation of people compassing the Kaabeh: (I Amb.). Imru' al-Qays says:

Virgins making the circuit of *Duwār*, in long-skirted garments of the kind called *mulā'*:
(Ṣ.:) likening a herd of wild cows to damsels thus occupied and attired, alluding to the length of their tails. (TA.) *al-duwār*, *al-dawwār* also signify the Kaabeh."²

To shed more light on the cultural denotation of this lexeme, it is worthwhile to have a look at Ibn al-Kalbī's explanation:

"The Arabs were passionately fond of worshipping idols. Some of them took unto themselves a temple around which they centered their worship, while others adopted an idol to which they offered their adoration.

¹ See p. 501.

² Lane. Lex. Bk. I, vol. I, p. 931.

The person who was unable to build himself a temple or adopt an idol would erect a stone in front of the Sacred House or in front of any other temple which he might prefer, and then circumambulate it in the same manner in which he would circumambulate the Sacred House. The Arabs called these stones baetyls (*anṣāb*). Whenever these stones resembled a living form they called them idols (*aṣnām*) and images (*awthān*). The act of circumambulating them they called circumrotation (*dawār*).

Whenever a traveler stopped at a place or station [in order to rest or spend the night] he would select for himself four stones, pick out the finest among them and adopt it as his god, and use the remaining three as supports for his cooking-pot. On his departure he would leave them behind, and do the same on his other stops."¹

The Translations:

"*Duḡār*", as translated by (J.) and (A.), respectively, does not convey to the receptor of T.L. the cultural denotation of the lexeme *Duḡār* which has been clarified above.

1 Ibn al-Kalbī. Kitāb al-Aṣnām, pp. 28-29.

71.C- Commentaries:-

The precise denotation of the following lexemes is debated among commentators:

71.c.1- *canna*

While (Q., T., K., N., A., As.)¹ believed it denoted "presented themselves to us", (Aj.-D., An., T.)² believed it denoted "encountered us". To (B., Z., Ar.)³ it denoted "appeared to us".

From the above it seems plausible to infer that there is a partial synonymy between the interpretation of (Q., T., K., N., A., As.) and that of (Aj.-D., An., T.) because both have the denotation that the herd came forward or appeared deliberately with the intention of being seen. "Appeared to us" as interpreted by (B., Z., Ar.) denotes in this context that the herd came into their field of vision almost non-chalantly and suddenly.

The Translations:-

There is a close correspondence between (J.)'s translation, "appeared to us", and the interpretation of (B., Z., Ar.). At the same time, there is a close correspondence between (A.)'s translation, "presented itself to us", and the interpretation of (Q., T., K., N., A., As.) in particular and that of (Aj.-D., An., T.) in general.

71.c.2- *sirb*

While (Q., An., As.)⁴ believed it denoted "a herd of cows (oryxes), deer, and a group of women and a flock of a certain sort of bird called

1 (Q.) (JAA.), p. 161; (T.) (DIQ.), fol. 22; (K.) (MIQ.), p. 50; (N.) (SQT.), p. 179; (A.) (DIQ.), p. 22; (As.) (DIQ.), fol. 150.
2 (Aj.-D.) (SMS.), fol. 26; (An.) (SQS.), p. 93; (T.) (SQA.), p. 24.
3 (B.) (SSJ.), p. 102; (Z.) (SMS.), p. 35; (Ar.) (SSM.), p. 28.
4 (Q.) (JAA.), p. 161; (An.) (SQS.), p. 93; (As.) (DIQ.), fol. 150.

al-qatā", and to (Ṭ., K., B., T., Ar.)¹ it denoted "a herd of cows (oryxes), (A.)² believed it denoted "herd". To (Z.)³ it denoted "a herd of cows, deer, horses, and a flock of birds and a group of women".

Summing up, it can be inferred from the above that the interpretation of (Z.) has a wider range of denotation than that of (Q., An., As.). In other words, it includes the latter interpretation and contracts a direct superordination-hyponymy semantic relation with it. Furthermore, the interpretation of (Ṭ., K., B., T., Ar.) is included in that of (Q., An., As.) and it contracts a direct hyponymy-superordination semantic relation with it. (A.)'s interpretation has a wider range of denotation than that of (Q., An., As.), (Ṭ., K., B., T., Ar.), and that of (Z.). In short, it contracts a direct superordination-hyponymy semantic relation with that of (Z.) and a superordination-hyponymy relation with that of (Q., An., As.) and (Ṭ., K., B., T., Ar.). It seems interesting at this point of discussion to examine Lane's explanation:

"it is a *qatī*^c (Ṣ., M., K.) or a group (Mgh., Mṣb.), i.e. herd of gazelles (Ṣ., M., A., Mṣb., Mgh., K.) and of oxen (M., Mgh., Mṣb.) meaning wild oxen, and of wild asses, (M.) and of wild animals in general (Ṣ., Mṣb.) and a flock or herd of sheep or goats and a flock of sheep or goats (M.) and a flock of the birds called *qatā* (Ṣ., Mṣb.) and of birds in general."⁴

The Translations:-

While there is no correspondence between (J.)'s translation, "a flock of wild sheep", and the above-mentioned commentaries, his translation can be regarded as close to the interpretation of (Ṣ., Mṣb.) as presented by Lane. There is a close correspondence, however, between (A.)'s translation and the interpretation of (A.).

1 (Ṭ.) (DIQ.), fol. 22; (K.) (MIQ.), p. 50; (B.) (ṢSJ.), p. 102;
 (Ṭ.) (SQA.), p. 24; (Ar.) (SSM.), p. 28. 2 (A.) (DIQ) p. 23.
 3 (Z.) (SMS.), p. 35.
 4 Lane. Lex. Bk. I, vol. 2, p. 1341.

71.c.3- *ni^cāj*

While (Q., Ṭ., A., Z., Ar.)¹ believed it denoted "the white wild female cows", and (Aj.-Ḍ.)² believed it denoted "the white cows", (K., An., N., B., T.)³ believed it denoted "the female wild cows whose backs are white and legs are black".

To sum up, it can be concluded from the above that the interpretation of (Aj.-Ḍ.) has a wider denotation than that of (Q., Ṭ., A., Z., Ar:). In brief, it includes it and contracts a superordination-hyponymy relation with it. Lane presented the following explanation:

"(A.) ewe: the female of the sheep: (L., Ḳ.:) also the female of the wild bull, and of the gazelle; and of the wild sheep: (TA.:) the Arabs speak of gazelles as though they were goats, terming the male "*tāys*" and of wild bulls or cows, as though they were sheep, terming the female "*ni^cāj*"."⁴

The Translations:-

Though (J.)'s translation, "ewes", corresponds to none of the above mentioned commentaries, it corresponds to the interpretation of (A.) as presented by Lane. (A.)'s translation, "cows", has a quite general denotation and it includes the interpretation of all the above mentioned commentaries.

1 (Q.) (JAA.), p. 161; (Ṭ.) (DIQ.), fol. 22; (A.) (DIQ.), p. 22; (Z.) (ŠMS.), p. 35; (Ar.) (SSM.), p. 28.
2 (Aj.-Ḍ.) (ŠMS), fol. 26.
3 (K.) (MIO.), p. 51; (An.) (ŠQS.), p. 93; (N.) (ŠQT.), p. 179; (B.) (ŠSJ.), p. 102; (T.) (SQA.), p. 24.
4 Lane. Lex. Bk. I, vol. 3, p. 2815.

B- The Recensions:-

*fa aḏbarna ka l-jaz^ci l-mufaṣṣali bayna hu
bi jīdi mu^carmin fi l-^cašīrati muḥwalī*

(Q. 72/Ṭ. 63/S. 59/Aj.-Ḍ. 65/K. 59/An. 65/N. 65/H. 59/Z. 64/T. 65/As. 63/
Ar. 64)¹

bi jīdin mu^carmin

(A. 60/B. 60)²

ka l-jiz^ci

(An. 65V (a. ^cUba)/N. 65V (a. ^cUba)/T. 65V (a. ^cUba))³

1 (Q.) (JAA.), p. 162; (Ṭ.) (DIQ.), fol. 23; (S.) (DSP.), p. 149;
(Aj.-Ḍ.) (SMS.), fol. 28; (K.) (MIQ.), p. 51; (An.) (SQS.), p. 94;
(N.) (ŠQT.), p. 180; (H.) (MIQ.), fol. 41; (Z.) (SMS.), p. 35;
(T.) (SQA.), p. 24; (As.) (DIO.), fol. 15; (Ar.) (ŠSM.), p. 28.
2 (A.) (DIQ.), p. 22; (B.) (ŠSJ.), p. 103.
3 (An.) (SQS.), p. 94; (N.) (ŠQT.), p. 180; (T.) (ŠQA.), p. 24.

72.b- Comment:

72.b.1- *al-jaz^c* vs. *al-jiz^c*

Commentators debated the precise denotation of "*al-jaz^c*". While (Q., Z.)¹ believed it denoted "certain Yemenī beads", (Ṭ., K., N., B., A., T., As.)² thought it denoted "beads in which are whiteness and blackness to which the blackness and whiteness in the colours of the cows, i.e. *al-Mahā*, are likened". (B.)³ added "The "*jaz^c*" whose middle colour is white and its ends are black, resembles the colour of the cows, *al-Mahā*, which are white except for their legs and - as (An.)⁴ attributed to Abū Naṣr - cheeks are black. According to (Aj.-D.)⁵ it denoted "a certain type of beads". (Si., T.)⁶ attributed to Abū Ḥātim the interpretation "a necklace that is interspersed with beads". To (Ar.)⁷ it denoted "the Yemenī beads of black and white colours". (N., T.)⁸ ascribed to Abū ^cUbayda the belief that "*al-jiz^c*" "are beads of white and black colours" and "*al-jaz^c*" "is the place of bending, or the turning of a valley".

Summing up, it can be noticed from the above that the interpretation which (N., T.) attributed to Abū ^cUbayda is partially synonymous with that of (Ṭ., K., N., B., A., T., As.) and that of (Ar.) because they are denoting either expressively or implicitly "a certain type of Yemenī beads of white and black colours". Furthermore, the interpretation of (Aj.-D.) has a quite wide range of denotation compared with that of Abū ^cUbayda - as reported by (N., T.) - and that of (Ṭ., K., N., B., A., T., As., Ar.). In short, the former interpretation includes the latter and contracts a superordination-hyponymy semantic relation with it.

1 (Q.) (JAA.), p. 162; (Z.) (ŠMS.), p. 35.

2 (Ṭ.) (DIQ.), fol. 22; (K.) (MIQ.), p. 51; (N.) (SQT.), p. 180; (B.) (SSJ.), p. 103; (A.) (DIQ.), p. 22; (T.) (SQA.), p. 24; (As.) (DIQ.), fol. 151.

3 (B.) (SSJ.), p. 103.

4 (An.) (ŠQS.), p. 94.

5 (Aj.-D.) (SMS.), fol. 27.

6 (SI.) (DIQ.), fol. 22; (T.) (ŠQA.), p. 24.

7 (Ar.) (SSM.), p. 28.

8 (N.) (SQT.), p. 180; (T.) (ŠQA.), p. 24.

It seems useful at this point to examine Lane's explanation of the lexeme "*al-jaz^c*":

"*al-jaz^c* (Ş., Mşb., K.) and *al-jiz^c* (Kr., K.) (TA.) the onyx (so called in the present day) certain beads or gems, "*harazin*" of El-Yemen (Ş., K.) and of China, (K.) in which are whiteness and blackness (Ş., Mşb., K.) and to which eyes are likened, (Ş., K.) and particularly by Imru' al-Qays, the eyes of the wild animals, because their eyes while they are alive, are black, but when they die, their whiteness appears (TA. :) a kind of stone having many colours, brought from El-Yemen and China; (Kzwi. ;) so called because interrupted by various colours, its blackness being interrupted by its whiteness and its yellowness."¹

The Translations:-

(J.)'s translation, "shell", does not correspond to the recension of "*al-jiz^c*" nor of "*al-jaz^c*". Furthermore, it corresponds to none of the previous mentioned commentaries, nor to Lane's above mentioned explanation. There is a close correspondence, however, between (A.)'s translation, "beads of Yemen", and the recension of "*al-jaz^c*" as interpreted by (Q., Z.) and (TA.) as presented by Lane.

72.b.2 *bijīdi mu^cammin vs. bijīdin mu^cammin*

Since enough light will be shed on the denotation of this phrase in the following section, it suffices here to mention that both those² who read it as "*bijīdi*" and those³ who read it as "*bijīdin*" believed it

1 Lane. *Lex.* Bk. I, vol. 1, p. 419.

2 See p. 507.

3 Ibid.

denoted "on the neck of a boy". Attention, however, has to be drawn to the fact that while the former reading apocopated what is described, "*al-mawṣūf*" which can be understood as "*al-ṣaby*", "the boy", basically the sentence in full is: "*bi jīdi ṣabyin mu^carmin*", "on a boy's neck"; the latter reading regarded that which is described *mawṣūf* is "*al-jīd*", "the neck" itself.

The Translations:-

There is a close correspondence between "on the neck of a boy" and "on a boy's neck", as translated by (J.) and (A.) respectively and the recension of "*bi jīdi mu^carmin*".

72.c- Commentaries:

Commentators debated the precise denotation of:

72.c.1- *l-mufaṣṣal*

While (Q., Ṭ., Aj.-Ḍ., Z., Ar.)¹ believed it denoted "*jaz^c* that is interspersed with gems", (K., B.)² believed it denoted "an interspersed *jaz^c*". (An.)³, it should be indicated, attributed (K., B.)'s interpretation to Ibn al-Sikkīt. Furthermore, while (A., T.)⁴ believed it denoted "a *jaz^c* that is interspersed with pearls", (As.)⁵ thought it denoted "a *jaz^c* that is interspersed with beads".

It can be concluded from the above that, though there is no overlapping among the denotations presented by (Q., Ṭ., Aj.-Ḍ., Z., Ar.), (A., T.), (As.), respectively, they are, in their turn, included in the interpretation which (An.) attributed to Ibn al-Sikkīt, and that of (K., B.) which is their common superordination. To put it in precise semantic terms, the interpretations of (Q., Ṭ., Aj.-Ḍ., Z., Ar.), (A., T.) and (As.) are three paronyms with non-intersecting denotation, the sum of whose denotation is properly included in that of their common superordination, "an interspersed *jaz^c*", and contract exclusive paronyms.

It is worthwhile, before closing this discussion, to examine Lane's explanation:

"A necklace between every two pearls (or other beads) of which is put a bead [of another kind], (Ṣ., O.,

1 (Q.) (JAA.), p. 162; (Ṭ.) (DIQ.), fol. 22; (Aj.-Ḍ.) (SMS.), fol. 27; (Z.) (SMS.), p. 35; (Ar.) (SSM.), p. 28.
2 (K.) (MIQ.), p. 51; (B.) (SSJ.), p. 103.
3 (An.) (SQS.), p. 94.
4 (A.) (DIQ.), p. 22; (T.) (ŠQA.), p. 24.
5 (As.) (DIQ.), fol. 151.

TA.,) or a bead of gold or gem, to form a division between every two of the same colour, or sort."¹

The Translations:

There is a close correspondence between (J.)'s translation, "variegated by gems", and the interpretation of (Q., Ṭ., Aj.-Ḍ., Z., Ar.). Though there is no correspondence, however, between (A.)'s translation, "spaced with cowries", and any of the above mentioned commentaries, his translation can be roughly regarded as partially close to the denotation of *al-jaz^c* as interpreted by (TA., Ḳzwi.) and presented by Lane.

72.c.2- *mu^cammīn fi l-^caṣṣīrati muḥwalī*

While (Q., K., An., N., T.)² believed it denoted "a boy whose maternal and paternal uncles are of the same tribe", (Ṭ., Aj.-Ḍ., B., A., Z., T., As., Ar.)³ believed it denoted "a boy nobly uncled in the tribe".

The Translations:

While there is a partial correspondence between (J.)'s translation, "whose relations on both sides are distinguished in the tribe", and the interpretation of (Ṭ., Aj.-Ḍ., B., A., Z., T., As., Ar.), there is a close correspondence between this interpretation and (A.)'s translation, "he is nobly uncled in the clan".

1 Lane. *Lex.* Bk. I, vol. 2, p. 2407.

2 (Q.) (JAA.), p. 162; (K.) (MIQ.), p. 51; (An.) (SQS.), p. 94; (N.) (SQT.), p. 180; (T.) (SQA.), p. 24.

3 (Ṭ.) (DIQ.), fol. 22; (Aj.-Ḍ.) (SMS.), fol. 27; (B.) (SSJ.), p. 103; (A.) (DIQ.), p. 22; (Z.) (SMS.), p. 35; (T.) (SQA.), p. 24; (As.) (DIQ.), fol. 151; (Ar.) (SSM.), p. 28.

B- The Recensions:-

fa alḥaqa hu bi l-hādiyāti wa dūna hū
jawāhiru hā fi šarratin lam tazayyalī

(Q. 73/T. 64/Aj.-Ḍ. 67/K. 60/An. 66/N. 66/H. 60/T. 66/As. 64)¹

fa alḥaqa nā

(S. 60/B. 61/A. 61/Z. 65/Ar. 65)²

1 (Q.) (JAA.), p. 163; (T.) (DIQ.), fol. 23; (Aj.-Ḍ.) (ŠMS.), fol. 28;
(K.) (MIQ.), p. 52; (An.) (SQS.), p. 95; (N.) (ŠQT.), p. 181;
(H.) (MIQ.), fol. 41; (T.) (SQA.), p. 24; (As.) (DIQ.), fol. 151.
2 (S.) (DSP.), p. 149; (B.) (ŠSJ.), p. 104; (A.) (DIQ.), p. 22;
(Z.) (ŠMS.), p. 36; (Ar.) (SSM.), p. 29.

73.b- Comment

73.b.1- *alḥaqa hu vs. alḥaqa nā*

(Q., Ṭ., An., As.)¹ were unanimous in believing that *alḥaqa hu* denoted that "the horse brought the lad, i.e. the rider, up with the leaders". Agreeing with above commentators, (K.)² thought it might denote that "the lad, i.e. the rider, brought the horse up level with the leaders". (Aj.-D.)³ believed it denoted that "the horse brought himself up with the leaders". (N., T.)⁴ accepted both these interpretations as possibilities. Furthermore, (N.)⁵ attributed to Abū Ḥātim the interpretation, "the horse brought the hunter up with the leaders". Finally, it should not escape our attention that, though (B.)⁶ read it as "*alḥaqa nā*", in presenting the reading of *alḥaqa hu* he agreed with the interpretation of (Ṭ., K., An., As.). (A., Z., Ar.)⁷ believed that "*al-ḥaqa-nā*" denoted "the horse brought us up level with the leaders".

Summing up, it can be concluded from the above that the interpretation of (Q., Ṭ., An., As.) is synonymous with that of (N.) because "the hunter", as interpreted by the latter, in this context, totally overlaps with the denotation of "the lad", as interpreted by (Q., Ṭ., An., As.).

Furthermore, it is interesting to add that (Ṭ., B., A.)⁸ paraphrased this verse as "the horse overtook both the foremost and the hindmost . When the horse gave chase to the leaders, he was confident that he would return and capture the stragglers". (K.)⁹ paraphrased it "the rider of the horse satisfied with what he captured, i.e. the

1 (Q.) (JAA.), p. 163; (Ṭ.) (DIQ.), fol. 22; (An.) (ŠQS.), p. 95 ; (As.) (DIQ.), fol. 151.

2 (K.) (MIQ.), p. 52.

3 (Aj.-D.) (ŠMS.), fol. 27.

4 (N.) (ŠQT.), p. 181; (T.) (ŠQA.), p. 24.

5 (N.), ibid.

6 (B.) (ŠSJ.), p. 104.

7 (A.) (DIQ.), p. 22; (Z.) (ŠMS.), p. 36; (Ar.) (ŠSM.), p. 29.

8 (Ṭ.) (DIQ.), fol. 24; (B.) (ŠSJ.), p. 104; (A.) (DIQ.), p. 22.

9 (K.) (MIQ.), p. 52.

hindmost which he captured easily without hunting the foremost". So, he overtook the foremost and then came back to capture the undispersed hindmost". (N., T.)¹ paraphrased it: "When the horse overtook the foremost, the hindmost remained still and did not disperse". To (Z., Ar.)² it denoted: "While the horse brought us up with the foremost, he left the hindmost behind, because of his complete confidence in his great running capacity. So, he overtook the foremost while the hindmost remained undispersed".

From the above, it seems clear that there is a close correspondence among all these interpretations. They all emphasize, either denotationally or connotatively, that the horse was so swift that he overtook the foremost of the herd while the hindmost remained undispersed which in its turn connotes that he overtook them all together.

The Translations:

There is a close correspondence between (J.)'s translation, "he caused us to overtake the foremost ones", and the recension of "*alḥaqa nā*", as interpreted by (A., Z., Ar.). It seems that (A.) did not favour any of those recensions, because his translation, "my charger thrust me", is close to the recension of "*alḥaqanī*", which has not been put forward by any of the commentators at hand. His translation, however, is neither accidental nor ill-considered. It seems tempting to suggest that the translator might have in mind the idea that the Arabs often use plural to denote singular. If this conclusion is accepted, (A.)'s translation can be regarded as partially close to the recension of "*al ḥaqa nā*", "the horse brought us up level with the leaders", which, in this context, as is apparent, denotes "the poet himself".

1 (N.) (ŠQT.), p. 181; (T.) (ŠQA.), p. 24.

2 (Z.) (ŠMS.), p. 36; (Ar.) (SSM.), p. 29.

73.c- Commentaries:

73.c.1- The homonymous denotation of the lexeme "ṣarrā" caused an ambiguity among commentators in determining its precise denotation in this context, leading them to give four different interpretations:

According to (Q., Ṭ., K., An., A., T., As., Ar.)¹ it denoted "a crowd or company". To Ibn al-Sikkīt² it denoted "vociferation and distress". At the same time, while (Q.)³ quoted some linguists who believed it denoted "the dust that the herd raised while running", (An.)⁴ quoted some other linguists who believed it denoted "clamour and vociferation". (Aj.-Ḍ., H., B.)⁵, it should be pointed out, adopted the last interpretation. Furthermore, (Z.)⁶ believed that it might either denote "a crowd" or "clamour". Moreover, to support their interpretation, (Q., An., N.)⁷ exploited the lexeme "ṣarratin" in Q.LI.29:

"fa aqbalat imra²atahu fi ṣarratin fa ṣakkat wajhaḥā", "Then came forward his wife, with a group in distress/clamouring, and she smote her face". So, whereas to (Q., An.) it denoted "a group", to (N.) it yielded a two-fold interpretation: (1) distress or anxiety; (2) "clamour". At this point, it would be appropriate to consider Lane's explanation:

"vociferation, or clamour (Ṣ., M., A., TA. :) so in the Kur Li 29. (TA. :) or the most vehement vociferation of clamour or crying (Zj., M., K.) of a man and a bird. And vehemence of grief or anxiety (Ṣ., K., M.) and of war (M., K.) and of heat, (K.) or of

1 (Q.) (JAA.), p. 163; (Ṭ.) (DIQ.), fol. 22; (K.) (MIQ.), p. 52; (An.) (SQS.), p. 95; (A.) (DIO.), p. 22; (T.) (SQA.), p. 24; (As.) (DIQ.), fol. 151; (Ar.) (SSM.), p. 29.

2 Ibn al-Sikkīt. Islāh al-Mantiq, p. 320.

3 (Q.) (JAA.), p. 163.

4 (An.) (SQS.), p. 96.

5 (Aj.-Ḍ.) (SMS.), fol. 27; (H.) (MIQ.), fol. 41; (B.) (ŠSJ.), p. 104.

6 (Z.) (SMS.), p. 36.

7 (Q.) (JAA.), p. 163; (An.) (SQS.), p. 96; (N.) (SQT.), p. 181.

the hot season (Ş., M. :) and vehemence of the heat of summer (Ş., A.) and a contraction, or much contraction, and sternness, or moroseness, of the face, (K., TA.) by the reason of dislike, or hatred. (TA.) also a company, a collection or an assemblance (Ş., M., K.). So in Imral kays it means in the midst of clamour; (Ş. :) or in vehemence of grief or anxiety."¹

The Translations:

Though both (J.)'s translation, "in a crowd", and (A.)'s "huddled the stragglers herded together" denote that the stragglers were congregated closely together, and thus correspond to the interpretation of (Q., T., K., An., A., T., As., Ar.), (A.)'s translation should not pass without close examination. "Huddle", in this context, denotes "congested in a heap hurriedly and confusedly". It connotes, at the same time, that the stragglers when herded together were in anxiety and distress, and confusion. The image of raised dust is part of this interpretation. This conclusion corresponds to the interpretation of (Q., An., N.) of the verse in the Qur^{ān} mentioned earlier. Furthermore, the alliteration of the sound [h] in huddled, herded, is not accidental or without deliberate intention of the translator. It encourages us to assume that he might have thought of conveying the sound of the herd and the image of their confusion.

To sum up, it seems that (A.), in trying to convey the closest semantic message of the S.L. to the receptor in the T.L. endeavoured to convey all the interpretations presented earlier.

¹ Lane. Lex. Bk. I, vol. II, p. 1672.

B- The Recensions:-

*fa ʿādā ʿidāʿan bayna tawrin wa naʿjatin
dirākan wa lam yundah bi māʿin fa yuḡsalī*

(Q. 74/T. 65/Aj.-D. 68/K. 61/An. 67/N. 67/H. 61/B. 62/A. 62/T. 67/
As. 65/Ar. 66)¹

yandih

(S. 61)²

yandah

(Z. 67)³

1 (Q.) (JAA.), p. 164; (T.) (DIQ.), fol. 23. (Aj.-D.) (SMS.), fol. 28; (K.) (U
(An.) (SQS.), p. 96; (N.) (SQT.), p. 182; (H.) (MIQ.), fol. 42; P
(B.) (SSJ.), p. 104; (A.) (DIQ.), p. 22; (T.) (SQA.), p. 24;
(As.) (DIQ.), fol. 151; (Ar.) (SSM.), p. 29.
2 (S.) (DSP.), p. 149.
3 (Z.) (SMS.), p. 36.

74.B- Comment

74.b.1- *yundāḥ* vs. *yandāḥ*

Both (Q., Ṭ., Aj.-Ḍ., An., N., B., A., T., As., Ar.)¹ who read it as "*yundāḥ*" and (Z.) who read it as "*yandāḥ*", as has been indicated in the previous page, were in agreement that the sentence, "*lam yundāḥ/ yandāḥ bi mā'in fa yuḡsalī*", denoted "the horse overtook a bull and a cow so easily that he did not exude so much sweat so that he would be washed". According to (K.)², it denoted "the horse overtook a bull and a cow very easily and without exuding sweat at all". "If the horse exuded sweat", (K.) exclaimed, "he would have hunted the whole flock!"

Two main points emerge from the above discussion: (1) The recension of "*yundāḥ*" in this context is synonymous with the recension of "*yandāḥ*"; (2) the interpretation of (Q., Ṭ., Aj.-Ḍ., An., N., B., A., Z., T., As., Ar.) is incompatible with that of (K.), because, while the former interpretation asserts that the horse sweated, though not so much, the latter interpretation declines this and asserts that the horse did not exude sweat at all.

The Translations:

Both (J.)'s translation, "... he did not break out into a sweat that he should be washed", and (A.)'s translation, "... and not a drop of sweat on his body", are close to the recension of "*yundāḥ*" and "*yandāḥ*". Furthermore, while, on the one hand, there is a close correspondence between the former translation and the interpretation of (Q., Ṭ., Aj.-Ḍ., An., N., B., A., Z., T., As., Ar.), there is a close correspondence, as well, between the latter translation and the interpretation of (K.).

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1. (Q.).(JAA), p. 164; (Ṭ.).(DIQ), fol. 23; (Aj.-Ḍ.).(SMS), fol. 28, (An.).(SQS), p. 96, (N.).(SQT), p. 182; (B.).(SSJ), p. 104-5; (A.).(DIQ), p. 225 (T.).(SQA), p. 25; (As.).(DIQ), fol. 151; (Ar.).(SSM), p.30.
 2. (K.).(MIQ), p. 53.

74.C- Commentaries

Commentators debated the precise denotation of the following:

74.c.1- *cāḍā*

(Q., T., Aj.-Ḍ., An., N., H., Z., T., As., Ar.)¹ were in agreement that it denoted "the horse overtook at one bound a bull and cow". According to (K.)² it was subject to a two-fold interpretation: (1) the bringing of a couple of the chase close to each other; (2) the hastening of the pace of one hunt after the other in the chase". Attention has to be drawn to the fact that (B.)³ and Bundār - the latter as (K.)⁴ reported - believed it denoted that "the horse overtook not only a single bull and a cow, but all the flock together".

The Translations:

While there is a partial correspondence between (J.)'s translation, "He killed one after the other, a bull and a cow, overtaking them ...", and the interpretation of (Q., T., Aj.-Ḍ., An., N., H., Z., T., As., Ar.), there is, however, a close correspondence between (A.)'s translation, "at one bound he had taken a bull and a cow together", and the interpretation of the above-mentioned commentators.

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1. (Q.).(JAA), p. 164; (T.).(DIQ), fol. 23; (Aj-Ḍ). (SMS), fol. 28, (An.).(SQS), p. 96, (N.).(SQT), p. 82; (H.).(MIQ), fol. 92, (Z.).(SMS), p. 36. (T.).(SQA), p. 25, (As.).(DIQ), fol. 151, (Ar.).(SSM), p. 29.
 2. (K.).(MIQ), p. 53.
 3. (B.).(SSJ), p. 104; 4.(K.) (MIQ), p. 53.

B- The Recensions:-

*fa ẓalla tuḥātu l-qawmi min bayni mundijin
ṣafīfa šiwā'in aw qadīrin mu^cajjalī*

(Q. 75)¹

wa ẓalla

(T. 66/H. 62/B. 63/A. 63)²

tuḥātu l-laḥmi

(T. 66/Aj.-D. 68/S. 62/K. 62/An. 68/N. 68/H. 62/B. 63/A. 63/Z. 67/

T. 68/As. 68/Ar. 67)³

1 (Q.) (JAA.), p. 165.

2 (T.) (DIQ.), fol. 24; (H.) (MIQ.), fol. 42; (B.) (SSJ.), p. 105;
(A.) (DIQ.), p. 22.

3 (T.) (DIQ.), fol. 24; (Aj.-D.) (SMS.), p. 28; (S.) (DSP.), p. 149;
(K.) (MIQ.), p. 53; (An.) (SQS.), p. 97; (N.) (SQT.), p. 183;
(H.) (MIQ.), fol. 42; (B.) (SSJ.), p. 145; (A.) (DIQ.), p. 22;
(Z.) (SMS.), p. 36; (T.) (SQA.), p. 25; (As.) (DIQ.), fol. 152;
(Ar.) (SSM.), p. 30.

75.B- Comment

75.b.1- *fa* vs. *wa*

The reader is referred to p. 140-2 where the different semantic and syntactic functions of the particle "*wāw*", "and" vs. "*fā'*", "then", were discussed.

The Translations

There is a close correspondence between the semantic function of "*fa*" in S.L. and "then" in T.L. as translated by (J., A.).

75.b.2- *ṭuhātu l-qawmī* vs. *ṭuhātu l-laḥmī*

Commentators¹ except (Z., Ar.) and (As.) were unanimous in believing that "*ṭuhāt*" is synonymous with "*ṭabāḥḥūn*", "the cooks". (Z., Ar.)², however, thought it denoted "the dressers". To (As.)³ it denoted "the roasters of the meat".

It can be inferred from the above that while there is no overlapping between the denotation presented by (Z., Ar.) and that of (As.), both these interpretations, however, are included in the interpretation that is suggested by the rest of the commentators. In brief, they are exclusive paronyms.

It should be maintained, therefore, that while the phrase "*ṭuhāt al-qawmī*" can be translated as "the people's cooks", the phrase "*ṭuhātu al-laḥmī*" can be translated as "the cooks of the meat" or (Z., Ar.) "the dressers of the meat", or (As.) "the roasters of the meat".

1 (Q.) (JAA.), p. 165; (Ṭ.) (DIQ.), fol. 22; (Aj.-Ḍ.) (SMS.), fol. 27; (K.) (MIO.), p. 53; (An.) (SQS.), p. 97; (H.) (MIO.), fol. 42; (B.) (SSJ.), p. 106; (A.) (DIQ.), p. 22; (T.) (SQA.), p. 25; (M.) (SQN.), p. 199.
2 (Z.) (SMS.), p. 36; (A.) (SSM.), p.
3 (As.) (DIQ.), fol. 152.

The Translations

Though (J.)'s translation, "the d essers of the meat", is close to the recension of "*ṭuhāt l-laḥmī*", his use of "dressers" as an equivalence to "*ṭuhāt*" in S.L. is close to the interpretation of (Z., Ar.). (A.), however, translated neither the recension of "*l-laḥmī*" nor that of "*l-qawmī*". He satisfied himself with translating the lexeme "*ṭuhāt*" of S.L. into "the cooks". This shows that there is a close correspondence between his translation and the interpretation of all commentators except that of (Z., Ar.) and (As.).

75.C- Commentaries:-

Commentators debated the precise denotation of:

75.c.1- *ṣafīfa šiwā'in*

While (Q.)¹ believed it denoted "slices of flesh-meat", (Ṭ., Aj.-Ḍ., An., H., B., A., T., As.)² believed it denoted "*aḷ-muraqqaq*" or "*qadīd*", i.e. "spitted-pieces of roasted meat"³. To (K., N.)⁴ it denoted "Bedouin spitted-pieces of roasted meat that is called "*kabāb*", i.e. flesh-meat that has been laid cut into strips on the live coals"⁵. (Z., Ar.)⁶ believed it denoted "flesh-meat that is laid on fire to be baked". To (M.)⁷ it denoted "spitted-pieces of roasted meat placed in an orderly line".

It can be concluded from the above that the interpretations of (Ṭ., Aj.-Ḍ., An., B., A., T., As.), (K., N.) and (M.) in this context are synonymous. Furthermore, the interpretation of (Z., Ar.) has a wider range of denotation than that of (Ṭ., Aj.-Ḍ., An., B.), (A., T., As.), (K., N.) and (M.), because "flesh-meat" as interpreted by the former has a quite wider range of denotation than that of "spitted-pieces of roasted meat", as interpreted by the latter. In brief, the interpretation of (Z., Ar.) includes that of (Ṭ., Aj.-Ḍ., An., B., A., T., As.), (K., N.) and (M.) and contracts a direct superordination-hyponymy semantic relation with it. Furthermore, the interpretation of (Q.) has a wider range of denotation than that of (Ṭ., Aj.-Ḍ., An., B., A., T., As.), (K., N.), (M.) and (Z., Ar.). In fact, while it

1 (Q.) (JAA.), p. 165.

2 (Ṭ.) (DIQ.), fol. 25; (Aj.-Ḍ.) (SMS.), fol. 27; (An.) (SQS.), p. 97; (H.) (MIQ.), fol. 42; (B.) (SSJ.), p. 106; (A.) (DIQ.), p. 22; (T.) (SOA.), p. 25; (As.) (DIQ.), fol. 152.

3 Lane. Lex. Bk. I, vol. 3, p. 1694; see also *ibid*, Bk. I, vol. I, p. 1132.

4 (K.) (MIQ.), p. 53; (N.) (SQT.), p. 183.

5 Lane. Lex. Bk. I, vol. 3, p. 2583.

6 (Z.) (SMS.), p. 36; (Ar.) (SSM.), p. 30.

7 (M.) (SQN.), p. 200.

contracts a direct-superordination-hyponymy semantic relation with that of (Z., Ar.), it, at the same time, stands in a superordination-hyponymy semantic relation with that of (Ṭ., Aj.-Ḍ., An., B., A., T., As.), (K., N.) and (M.).

At this point, it is of interest to examine Lane's explanation of this lexeme:

"Flesh-meat (Ṣ., M.) such as has been laid cut into strips, or into strips and laid upon the live coals (Ṣ., Mgh., O., K.) to broil (Ṣ., Mgh., K.) or to become thoroughly cooked (O.) or upon the pebbles and then roasted, or broiled (M.) or in the sun, to dry: (O., K.) or flesh meat cut into strips or oblong pieces, and dried in the sun, (M., Mgh., Mṣb.) or as (Lth.) says, and in like manner (K.) spread in the sun to dry (Mgh.) or flesh meat cut into broad slices."¹

The Translations:

While there is a close correspondence between (J.)'s translation, "baking slices of roasted meat placed in line", and the interpretation of (Z., Ar.), (A.)'s translation, "roasting upon a fire the grilled slices", is partially close to the interpretation of (Ṭ., Aj.-Ḍ., An., B., A., T., As.), (K., N.) and (M.).

75.c.2- *qadīr*

While (Q., Ṭ., K., B., Z., A., T., Ar.)² thought it denoted "what is cooked in the "*qidr*", i.e. "pot"³, (An., N.)³ believed it denoted

1 Lane. Lex. Bk. I, vol. II, p. 1094.

2 (Q.) (JAA.), p. 165; (Ṭ.) (DIQ.), fol. 22; (K.) (MIQ.), p. 53; (B.) (SSJ.), p. 106; (Z.) (SMS.), p. 36; (A.) (DIQ.), p. 22; (T.) (SOA.), p. 25; (Ar.) (SSM.), p. 30.

3 (An.) (SQS.), p. 97; (N.) (SQT.), p. 183.

"flesh-meat that is cooked in the pot".

Semantically, as is apparent from the above, the interpretation of (Q., Ṭ., K., B., A., Z., T., Ar.) has a wider range of denotation than that of (An., N.). In brief, it includes it and contracts a superordination-hyponymy semantic relation with it. Reaching this conclusion, it is worth looking at Lane's comment:

"*qidrun* is a cooking-pot; a vessel in which one cooks; (Mṣb. :) and it very often means the food contained therein; pottage of any kind; (TA. :) dim. is *qudayrun* flesh meat cooked in a pot with seeds to season it; such as pepper and cumin seeds and the like: (Lth., JK. :) of what is cooked in a *qidir*."¹

The Translations:

(J.)'s translation, "boiling quickly in the kettle", can be interpreted as denoting that they were cooking "something" in the kettle, which in this context denotes "a deep vessel for cooking food"². Thus, (J.)'s translation can be regarded as partially close to the interpretation of (Q., Ṭ., K., B., A., Z., T., Ar.). (A.)'s translation, "stew", is partially close to the interpretation of (An., N.) and (Mṣb., TA.) as presented by Lane.

1 Lane. Lex. Bk. I, vol.III, p. 2496.

2 The Shorter Oxford Dictionary, Vol.II, p. 1151.

B- The Recensions:-

*wa ruḥnā wa rāḥa ṭ-ṭarfu yaqṣuru dūna hi
matā mā taraqqā l-^caynu fī hi tasahhalī*

(Q. 76/Aj.-D. 70V)¹

yakādu

(T. 62/S. 63/Aj.-D. 70/K. 63/An. 69/N. 69/H. 63/Z. 68/T. 69/Ar. 68)²

faruḥnā

(N. 69 (a. ^cAmr al-^vṢaybānī))³

wa ruḥnā wa rāḥa ṭ-ṭirfu yanfuḍu ra³sa hū

(B. 64/A. 64/As. 67/An. 69V (Aṣm. a. ^cUba)/N. 69V (Aṣm. a. ^cUba)/
T. 69V (Aṣm. a. ^cUba))⁴

tasaffalī

(Z. 68/Ar. 68)⁵

1 (Q.) (JAA.), p. 165; (Aj.-D.) (SMS.), fol. 29.

2 (T.) (DIQ.), fol. 24; (S.) (DSP.), p. 149; (Aj.-D.) (SMS.), fol. 29;
(K.) (MIO.), p. 54; (An.) (SQS.), p. 98; (N.) (SOT.), p. 185;
(H.) (MIQ.), fol. 43; (Z.) (SMS.), p. 37; (Ar.) (SSM.), p. 30; (T.) (SQA.), p. 25.

3 (N.) (SOT.), p. 185.

4 (B.) (SSJ.), p. 106; (A.) (DIQ.), p. 23; (As.) (DIQ.), fol. 152;
(An.) (SOS.), p. 98; (N.) (SOT.), p. 185; (T.) (SQA.), p. 25.

5 (Z.) (SMS.), p. 37; (Ar.) (SSM.), p. 30.

76.B- Comment

76.b.1- *wa* vs. *fa*

"*wa*" is a connective particle of co-ordination. It is equivalent to the particle "and" in T.L.; "*fa*", however, is "a particle of classification of gradation which usually connects two clauses showing either that the latter is immediately subsequent to the former in time, or that it is connected with it by some internal link, such as that of cause and effect"¹. It is equivalent to "then" and "so", and "consequently" in T.L.

The Translations

While (J.) adopted the recension of "*wa*" ("and"), (A.), however, favoured the recension of "*fa*" ("then").

76.b.2- *ṭ-ṭirfu* vs. *ṭ-ṭārfu*

Commentators debated the precise denotation of *al-ṭirfu*. (An., N., T.)² believed it denoted "anything of generous ancestors whether it is a man or a horse". (An.)³ maintained that Abū ^CUbayda attributed to Muntajī^CIbn Nabḥān the belief that it denoted "a thing of generous maternal and paternal ancestors". Furthermore, while (B., As.)⁴ believed it denoted "a horse of thoroughbred maternal and paternal ancestors", (An.)⁵ thought it denoted "a rapid horse".

To sum up, it can be inferred from the above that there is a partial synonymity between the interpretation that (An.) ascribed to M. Ibn Nabḥān on the authority of Abū ^CUbayda and the interpretation of

1 Wright., A Grammar of the Arabic Language, pp. 290-291.

2 (An.) (SQS.), p. 98; (N.) (SQT.), p. 185; (T.) (SQA.), p. 25.

3 (An.) (SQS.), p. 98.

4 (B.) (SSJ.), p. 106; (As.) (DIQ.), fol. 152.

5 (An.) (SQS.), p. 98.

(An., N., T.). These interpretations, in their turn, have a wider range of denotation than that of (B., As.). In brief, the former interpretation includes the latter and contracts a superordination-hyponymy relation with it. Before closing this presentation, it seems interesting to examine Lane's explanation:

"*al-tirf*" is a generous horse: (As., Ş., O., K.:) or according to Er-Raghib one that is looked at because of his beauty; according to (A., Z.) an epithet applied peculiarly to the males; (A., O., K.:) or generous in respect of the sires and the dams or recently acquired; not of his owner's breeding: fem. *tirfa*. (A.) *tirf* signifies also a horse long in the legs or the neck having the ears pointed, tapering, or slender at the extremities - generous (Ş., O., TA.) as an epithet applied to a young man (A., TA.) or to a man; (O., TA.) as also *tarf*; (O., K.) or a man generous in respect of his male and female ancestors."¹

As to the recension of "*t-tarfu*", (Q., T., Aj.-D., K., An., N., Z., T., Ar.)² were unanimous in believing it denoted "the eye" or "the sight".

The Translations

Both "the eye" and "the appraising eye" as translated by (J.) and (A.), respectively, are close to the recension of "*t-tarfu*" and the interpretation of (Q., T., Aj.-D., K., An., N., Z., T., Ar.).

¹ Lane. Lex. Bk. I, vol. II, p. 1843.

² (Q.) (JAA.), p. 165; (T.) (DJQ.), fol. 23; (Aj.-D.) (ŞMS.), fol. 28; (K.) (MIQ.), p. 54; (An.) (ŞOS.), p. 98; (N.) (ŞOT.), p. 185; (Z.) (ŞMS.), p. 37; (T.) (ŞQA.), p. 25; (Ar.) (ŞSM.), p. 30.

76.b.3- *yanfudu ra²sa hu* vs. *yaqşuru dūna-hū*

(An., N., T.)¹ attributed to al-Aşma^cī the belief that the phrase "*yanfudu ra²sa hu*" connoted that "the horse shakes his head out of his liveliness and activity". Commentators, however, disagreed as to the connotation of the phrase "*yaqşuru dūna hū*". While (Q., Aj.-D., An., N.)² thought it connoted "the amazing beauty of the horse's body obliges the onlooker to cast down his eyes to ward the evil-eye off him", (T., K., B., Z., T., Ar.)³ thought it connoted "the appraising eye falls short of containing all his beauty; or bedazzled by his beauty; for the beauty of each part of his body captures the vision of the onlooker, making him enjoy and think over his beauty and tempting the onlooker to have another look at the other parts of the horse's body". To (As.)⁴ it connoted "the horse is so rapid in running that the eye falls short of concentrating on any part of his body".

From the above it can be concluded semantically that the interpretation of (Q., Aj.-D., An., N.) is incompatible with that of (T., K., B., Z., Ar.), because while the former interpretation emphasizes that the amazing beauty of the horse causes the onlooker reluctantly to cast down his eyes, the latter interpretation, on the contrary, however, confirms that the amazing beauty of each part of the horse's body captures the vision of the onlooker making him enjoy and think over his beauty and tempting him to keep on gazing eagerly at the other attractive parts of the horse's body.

1 (An.) (ŠQS.), p. 98; (N.) (ŠQT.), p. 185; (T.) (ŠQA.), p. 98.
2 (Q.) (JAA.), p. 165; (Aj.-D.) (ŠMS.), fol. 28; (An.) (ŠQS.), p. 98; (N.) (ŠQT.), p. 185.
3 (T.) (DIQ.), fol. 23; (K.) (MIQ.), p. 55; (B.) (ŠSJ.), p. 106; (Z.) (ŠMS.), p. 37; (T.) (ŠQA.), p. 25; (Ar.) (ŠSM.), p. 30.
4 (As.) (DIQ.), fol. 152.

The Translations:-

Both "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" and "the appraising eye bedazzled to take in his beauty, looking him eagerly up and down", as translated by (J.) and (A.), respectively, are close to the interpretation of (T., K., B., Z., T., Ar.).

76.b.4- *tasahhalī* vs. *tasaffalī*

In general, commentators¹ who read it as "*tasahhalī*" believed that it is synonymous with "*tasaffalī*", "to lower" or "cast down". Lane gave the following explanation to the word "*tasahhalī*":-

"*ashalu*, They descended to the *sahl* smooth or soft, or plain or level, or smooth and soft tract: (JK., Msb.:) or they betook themselves to the *sahl* (S.:) or they became in the *sahl* (K.) and they alighted and abode in the *sahl* after they had been alighting in the *hazn* ." ²

The Translation:-

It is apparent from the above presentation that "*tasahhalī*" is synonymous with "*tasaffalī*" in this context. So these two recensions can be regarded as one. Put more precisely, they have no effect on the denotation of the verse and hence on the translation.

1 See p. 527.

2 Lane. Lex. Bk. I, vol.II, p. 1453.

B- The Recensions:-

ka'anna dimā'a l-hādiyāti bi nahrihī
*uṣāratu hinnā'in bi ṣaybin murajjāi'**

(Q.77/S.57/Aj.-D.70/K.57/An.63/N.63/H.57/B.58/A.65/Z.62/T.63/
As.61/Ar.62)¹

wa ka'anna

(T.61)²

* For the explanation of the denotation of this verse, as well as its translation, see pp. 497-9.

- 1 (Q.) (JAA.), p. 166; (S.) (DSP), p. 149; (Aj.-D.) (SMS.), fol. 29;
(K.) (MIQ.), p. 49; (An.) (SQS.), p. 92; (N.) (SQT.), p. 178;
(Z.) (SMS.), p. 34; (T.) (SQA.), p. 24; (As.) (DIQ.), fol. 150.
2 (T.) (DIQ.), fol. 23.

B- The Recensions:

fa bātā^calay-hi sarjuhū wa ligāmu-hii
wa bāta bi^caynī qā³iman ġayra mukmalī

(Q. 78)¹

ġayra mursalī

(T. 63/Aj.-D. 63/S. 64/K. 64/An. 70/N. 70/H. 62/Z. 69/T. 70/As. 70/
Ar. 69)²

wa bāta

(B. 65/A. 58)³

ġayra muġfalī

(Q. 78V)⁴

1 (Q.) (JAA.), p. 166.

2 (T.) (DIQ.), fol. 24; (Aj.-D.) (ŠMS.), fol. 27; (S.) (DSP.), p. 149;
(K.) (MIQ.), p. 55; (An.) (ŠQS.), p. 99; (N.) (ŠOT.), p. 186;
(H.) (MIO.), fol. 43; (Z.) (ŠMS.), p. 37; (T.) (ŠOA.), p. 25;
(As.) (DIQ.), fol. 153; (Ar.) (SSM.), p. 30.

3 (B.) (ŠSJ.), p. 107; (A.) (DIQ.), p. 21.

4 (Q.) (JAA.), p. 166.

78.b- Comment

78.b.1- *ġayra muħmalī* vs. *ġayra muġfalī* vs. *ġayra mursalī*

In this context, "*muħmal*" is synonymous with "*muġfal*" because both denote that the horse has not been left unattended. Commentators, however, disagreed as to the precise denotation of "*ġayra mursalī*".

While (T.)¹ believed it denoted "the horse has not been sent on a raid", (Aj.-D., Z., As., Ar.)² thought it denoted "not loosed for pasture". To (K., An.)³ it denoted "the horse has not been left unattended while he was foddering". Furthermore, while (B.)⁴ believed it denoted "the horse has not been let loose", (A., T.)⁵ believed it denoted "the horse has not been left unattended".

From the above it can be concluded that the interpretation of (A., T.) of the phrase "*ġayra mursalī*" is synonymous with the denotation of "*ġayra muħmalī*" and "*ġayra muġfalī*". Furthermore, though there is no overlapping among the denotations presented by (T.), (Aj.-D., Z., As., Ar.), (K., An.) and (A., T.), respectively, they are included in the denotation presented by (B.) which is their common superordination. In brief semantic terms, they are exclusive paronyms.

The Translations:-

While (J.)'s translation, "without being sent to the stable", does not correspond with any of the above mentioned commentators, (A.)'s translation, "not loose to his will", is very close to the interpretation of (B.). Both translations, however, are close to the recension of "*ġayra mursalī*".

1 (T.) (DIQ.), fol. 23.

2 (Aj.-D.) (ŠMS.), fol. 26; (Z.) (ŠMS.), p. 37; (As.) (DIQ.), fol. 26; (Ar.) (SSM.), p. 31.

3 (K.) (MIQ.), p. 55; (An.) (ŠQA.), p. 99.

4 (B.) (ŠSJ.), p. 107.

5 (A.) (DIQ.), p. 21; (T.) (ŠQA.), p. 26.

78.c- Commentaries

Commentators debated the connotation of the following:

78.c.1- *fa bāta ^calay·hi sarju·hū wa lijāmu·hū*

While (Q., As.)¹ believed it connoted that "the horse was left saddled and bridled in case it should lose its vitality and vigorousness" and (T., B.)² believed it connoted that "the horse was left ready to be ridden at any time", (Aj.-D., A.)³ believed it connoted that "the poet took off neither the horse's saddle nor his bridle, because he was looking forward to going hunting early the next morning". According to (K., N., B., T.)⁴ it connoted that "the horse was left saddled in case its back should become cold, because when they came back from hunting the horse was sweating". (N.)⁵ added that it might connote that "the horse was left ready to be used on a raid next dawn". Furthermore, (B.)⁶ added that "it might connote that the horse was left bridled in case he should fodder while he was tired and that would affect him badly".

From the above, it can be noted that, though there is no overlapping between the interpretation presented by (Aj.-D., A.) and (N.)'s second alternative interpretation, both of these interpretations, however, are included in the interpretation of (T., B.) which is their common superordination.

In brief semantic terms, they are exclusive paronyms.

1 (Q.) (JAA.), p. 116; (As.) (DIQ.), fol. 153.

2 (T.) (DIQ.), fol. 23; (B.) (SSJ.), p. 107.

3 (Aj.-D.) (SMS.), p. 26; (A.) (DIQ.), p. 21.

4 (K.) (MIO.), p. 55; (N.) (ŠQT.), p. 186; (B.) (SSJ.), p. 107;
(T.) (SQA.), p. 26.

5 (N.) (ŠQT.), p. 186.

6 (B.) (SSJ.), p. 107.

The Translations:-

Though both "He passed the night with his saddle and bridle on him", and "all through the night he stood with his saddle and bridle upon him", as translated by (J.) and (A.), respectively, convey the denotation of this hemistich, they do not convey the connotation as presented by the above mentioned commentators.

78.c.2- *wa bāta bi^caynī qā²iman*

While (Q., D., Z., Ar.)¹ thought it connoted that "the horse passed the night standing by the poet's side", (Ṭ., An., B., A., T.)² thought it connoted "the horse passed the night standing where the poet could see him (B., T.) foddering". (Ṭ., B., A.)³ added "it connotes the warm and strong attachment between the poet and his horse and it alludes to the custom that the Arabs used to keep their thoroughbred horses close to them as a mark of their warm attachment to and great love for them".

It is apparent from the above that the interpretation of (Q., D., Z., Ar.) has a wider range of denotation than that of (B., T.). In fact, the former interpretation includes the latter and contracts a superordination-hyponymy semantic relation with it.

The Translations:-

While there is a partial correspondence between (J.)'s translation, "he passed the night standing in my eyesight", and the interpretation of (Ṭ., An., B., A., T.), there is a close correspondence between this interpretation and (A.)'s translation, "where my eyes could see him".

1 (Q.) (JAA.), p. 116; (D.) (ŠMS.), fol. 26; (Z.) (ŠMS.), p. 37; (Ar.) (SSM.), p. 30.

2 (Ṭ.) (DIQ.), fol. 23; (An.) (ŠOS.), p. 99; (B.) (ŠSJ.), p. 107; (A.) (DIQ.), p. 21; (T.) (SQA.), p. 26.

3 (Ṭ.) (DIQ.), fol. 23; (B.) (ŠSJ.), p. 107; (A.) (DIQ.), p. 21.

B- The Recensions:-

*a šāhi tarā barqan urīka wamiḍa hū
ka lam^ci l-yadayni fi ḥabīyyin mukallaiī*

(Q. 79/T. 64/S. 65/Aj. 71/An. 71/N. 71/H. 65/B. 67/Z. 70/T. 71/As. 71/
Ar. 70)¹

a^cin-nī^c alā barqin

(D. 71/K. 65/An. 71V/B. 67V/T. 71V)²

Hāri tarā barqan ka² nna wamiḍa-hū

(A. 67/An. 71V/N. 65V (a. Ḥatim)/T. 71V)³

mukallilī

(B. 67V (a. ^cUba)/Z. 70V/Ar. 70V)⁴

1 (Q.) (JAA.), p. 166; (T.) (DIQ.), fol. 25; (S.) (DSP.), p. 149;
(Aj.) (SMS.), fol. 29; (An.) (SQS.), p. 99; (N.) (SQT.), p. 187;
(H.) (MIO.), fol. 44; (B.) (SSJ.), p. 108; (Z.) (SMS.), p. 37;
(T.) (SOA.), p. 26; (As.) (DIO.), fol. 153; (Ar.) (SSM.), p. 31.
2 (D.) (SME.), fol. 29; (K.) (MIO.), p. 56; (An.) (SOS.), p. 100;
(B.) (SSJ.), p. 108; (T.) (SOA.), p. 26.
3 (A.) (DIQ.), p. 24; (An.) (SOS.), p. 99; (N.) (SQT.), p. 190;
(T.) (SOA.), p. 26.
4 (B.) (SSJ.), p. 109; (Z.) (SMS.), p. 37; (Ar.) (SSM.), p. 31.

79.b- Comment:-

79.b.1- *a Ḥārī tarā barqan vs. a ṣāḥī tarā barqan vs. āin nī calā barqin*

Both linguists who presented the recension of "*a Ḥārī*" and those who presented the recension of "*a ṣāḥī*" were almost unanimous in believing that they are vocative apocopated for "*yā Ḥārīt*" and "*yā ṣāḥībī*".

It should be added that (N., T.)¹ reported that grammarians debated as to the latent reason behind the apocopation of the indefinite nouns; because grammarians were agreed that the indefinite should not be apocopated. Sibawayh, however, allowed the apocopation of the indefinite that ends with "*hā'*". To support his argument, he quoted al-^cAjjāj's verse:

"jāriy:ā lā tastankiri ^cadīrī",

"in which he said in reply to his wife, who, seeing him repairing the saddle of his she-camel for a journey which he had determined to make, asked him, "What is this that thou reparaest?". He replied, "O girl, inquire not as disapproving it respecting my desired state for which I shall be excusable or rather my excusable purpose, my work (or my journeying) and my benevolent care for my camel"². (N., T.)³ added that al-Mubarrad, while rejecting Sibawayh's suggestion, interpreted the above quoted hemistich, "*Yā ayatuhā al-jāriya*", "You (slave)-girl". "Therefore", he argued, "*aṣṣāḥī*", "O, friend!", is basically *yā ayuhā al-ṣāḥīb*", "O, you friend!" ".

1 (N.) (SQT.), pp. 188-189; (T.) (SQA.), p. 26.

2 Lane. Lex. Bk. I, Vol. II, pp. 1986-1987.

3 (N.) (SQT.), pp. 188-189; (T.) (SQA.), p. 26.

To (Q.)¹ it connoted that the poet delightedly asked his friend to look with him at the lightning because it came from the direction of his own homeland from which he has been away for quite a long time.

(K.)² believed that there is a partial overlapping between the denotation of the phrases "*aṣāḥi tarā barqan*" and "*a^cinni^calā barqin*", because both denote that the poet's passionate yearning for the place of the lightning's origin made him exaggerate the reality of what he was seeing. So he asked his companion to confirm what he was looking at, and the place from which it was coming. To Ibn Qutayba³, however, the phrase "*aṣāḥi tarā barqan*" connoted that the Arabs used to count the number of lightning-flashes and when they counted seventy-two from a particular direction they regarded it as a good-omen which foretells rainfall which revives the desert and brings wealth to the people. So they used to go and dwell there for a while. It should be indicated that (B.)⁴ preferred (K.)'s above mentioned interpretation and that of Ibn Qutayba. (M.)⁵ believed that, while the poet was asking his companion to look at the lightning, he was, at the same time, pointing at the direction from which it was coming.

The Translations:-

Both "Oh, my companion, do you see the lightning of which I am showing you" and (A.)'s translation, "Friend, do you see yonder lightning? Look, there goes its glitter", are close to the recension of "*aṣāḥi tarā barqan*". Furthermore, (A.)'s use of "yonder", "look",

1 (Q.) (JAA.), p. 166.

2 (K.) (MIQ.), p. 56.

3 Ibn Qutaybā. Kitāb al-Anwā', p. 177.

4 (B.) (SSJ.), p. 109.

5 (M.) (ŠQN.), p. 206.

"there", and "now", denotes that the poet was pointing at the direction of the lightning. This makes (A.)'s translation very close to (M.)'s commentary.

79.b.2- *mukallalī* vs. *mukallilī*

While to (Q., Ṭ., Aj.-Ḍ., B., A., Z., Ar.)¹ "*mukallalī*" denoted "clouds crowned with lightning", (K., An., N., T.)² believed it denoted "crowned, towering masses of clouds". (An., N., T., B.)³ quoted Abū ḲUbayda as saying "They are clouds which seem to be smiling due to the surrounding lightning-flashes". (Z., Ar.)⁴ assigned this interpretation to the lexeme "*mukallilī*", though without referring to Abū ḲUbayda.

It can be concluded from the above that there is a partial synonymy between the interpretation of (Q., Ṭ., Aj.-Ḍ., B., A., Z., Ar.) and the interpretation that (An., N., T., B.) attributed to Abū ḲUbayda. Furthermore, the interpretation of (Q., Ṭ., Aj.-Ḍ., B., A., Z., Ar.) and that of Abū ḲUbayda as reported by (An., N., T., B.) include the interpretation of (K., An., N., T.) and contract a superordination-hyponymy semantic relation with them.

Having reached this conclusion, it is convenient to examine Lane's explanation:

"It (lightning) flashed, gleamed, or shone, slightly, (Ṣ., A., Mṣb., Ḳ.,) not extending sideways in the adjacent tracts of clouds; (Ṣ., Ḳ.;) for when it does so it is termed *ḥafū*; and when it extends high in the

1 (Q.) (JAA.), p. 166; (Ṭ.) (DIQ.), fol. 24; (Aj.-Ḍ.) (SMS.), fol. 28; (B.) (SSJ.), p. 109; (A.) (DIQ.), p. 24; (Z.) (SMS.), p. 37; (Ar.) (SSM.), p. 31.
 2 (K.) (MIQ.), p. 56; (An.) (SQS.), p. 100; (N.) (SQT.), p. 188; (T.) (SQA.), p. 26.
 3 (An.) (SQS.), p. 100; (N.) (SQT.), p. 188; (B.) (SSJ.), p. 108; (T.) (SQA.), p. 27.
 4 (Z.) (SMS.), p. 37; (Ar.) (SSM.), p. 32.

sky, without extending sideways to the right and the left, it is termed *ʿaqīqā*."

The Translations:-

The lexeme "crowned" as translated by both translators is close to the recension of *"mukallalī"*, as interpreted by (Q., T., Aj.-D., B., A., Z., Ar.) and (K., An., N., T.).

1 Lane. Lex. Bk. 1, Vol. III, p. 3002.

79.c- Commentaries:-

Commentators disagreed as to the precise denotation of the following:

79.c.1- *ḥabiyy*

While (Q.)¹ believed it denoted "towering masses of clouds that are close to the earth because they are over-loaded with water", (Ṭ., B., A.)² thought it denoted "towering masses of clouds that creep along and then rise high in the sky". (As.)³, it should be indicated, attributed this last interpretation to al-Aṣma^{cī}. While to Ibn Qutaybā⁴ and Ibn Durayd⁵ it denoted "a mass of clouds close to the earth and hovering on the horizons", al-Nūwayrī⁶ thought it denoted "towering masses of clouds on the most distant horizons like a mountain range before they cover the sky". (Ar.)⁷ adopted this interpretation. To (Ḍ.)⁸ it denoted "towering masses of black clouds that loom large in the sky". (K., An., N., T.)⁹ believed it denoted "towering masses of high-sided clouds". (Z.)¹⁰ believed it denoted "towering masses of clouds".

It can be observed from the above that there is a partial synonymity between the interpretation of Ibn Qutaybā, Ibn Dūrayd, and that of al-Nūwayrī and (Ar.). While both of these interpretations are included in the interpretation of (Q.) and they contract a direct hyponymy-superordination semantic relation with them, they, at the same time, include the interpretation of (Ḍ.) and contract a direct superordination-hyponymy semantic relation with it. Furthermore, the

1 (Q.) (JAA.), p. 166.

2 (Ṭ.) (DIQ.), fol. 24; (B.) (SSJ.), p. 108; (A.) (DIQ.), p. 24.

3 (As.) (DIQ.), fol. 153.

4 Ibn Qutaybā. *Kitāb al-Anwā*, p. 178.

5 Ibn Durayd. *Wasif al-Saḥāb wa al- Maṭar*, p. 43.

6 al-Nūwayrī. *Nihāyat al-Arib fi finūn al-Adab*, p. 73.

7 (Ar.) (SSM.), p. 32.

8 (Ḍ.) (SMS.), fol. 28.

9 (K.) (MIQ.), p. 56; (An.) (SQS.), p. 100; (N.) (SQT.); p. 188; (T.) (SQA.), p. 26.

10 (Z.) (SMS.), p. 37.

interpretations of (Q.), (D.), (Ibn Qutayba, Ibn Dürayd), (al-Nūwayrī Ar.) and that of (K., An., N., T.) stand in an incompatible semantic relation with that of (Ṭ., B., A.) because while the former interpretation depicts a static image of the clouds, the latter describes a moving one. Finally, (Z.)'s interpretation includes the interpretation of (Q., D., Ibn Qūṭaybā, Ibn Durayd al-Nūwayrī , Ar.) and that of (K., An., N., T.) and contracts an exclusive autonomy relation with them.

At this point of investigation, it is profitable to examine Lane's explanation:

"A collection of clouds syn. *saḥāb*" because it creeps along or from meaning *arada* wherefore it is also called *arid*: (Mgh. :) or applied to a collection of clouds as meaning that which presents itself, or its breadth, or width, or its side, or extends sideways (Ṣ., Ḥam., Em.) heaped up, (Em.), in the tracts of the sky; (Ṣ., Em. ;) as also *ḥabā* so called because it is near to the earth, (Ṣ., Ḥam.) as though creeping or crawling like a child or from *ḥabā* like as *saḥāb* from *saḥabā*. As also *ḥūbiyyun* a collection of clouds overpeering from the horizon upon the earth: or heaped up one part above another."¹

The Translations:-

While there is a partial correspondence between (J.)'s translation, "thick collecting clouds", and (Z.)'s interpretation and Lane's explanation, there is a close correspondence between (A.)'s translation, "heaped up storm-cloud", and the interpretation of (Q.). Furthermore, it is partially close to the interpretation of (D.).

¹ Lane, Lex., Bk. 1, vol. I, p. 508.

B- The Recensions:-

yūḫī²u sanā-hū aw maṣābīḥu rāhibin

amāla s-salīṭa bid-dubāli l-mufatali

(Q. 80/T. 65/S. 66/Aj.-D. 71/K. 64/An. 72/H. 66/Z. 71/As. 72/Ar. 71)¹

ahāna s-salīṭa bi d-dubāli

(N. 72/B. 68/A. 68/T. 72)²

ka²anna sanā hu fī maṣābīḥi rāhibin ahāna s-salīṭa

lid-dubāli

(An. 72V (Aṣm.)/N. 72V (Aṣm.)/B. 68V)³

-
- 1 (Q.) (JAA.), p. 167; (T.) (DIO.), fol. 24; (S.) (DSP.), p. 149; (Aj.-D.) (SMS.), fol. 29; (K.) (MIQ.), p. 56; (An.) (SOS.), p. 100; (H.) (MIQ.), fol. 44; (Z.) (SMS.), p. 38; (As.) (DIQ.), fol. 153; (Ar.) (SSM), p. 31.
 - 2 (N.) (SOT.), p. 190; (B.) (SSJ.), p. 109; (A.) (DIQ.), p. 24; (T.) (SQA.), p. 26.
 - 3 (An.) (SOS.), p. 100; (N.) (SOT.), p. 191; (B.) (SSJ.), p. 110.

80.b- Comment:-

80.b.1- *yudī² u sanā hu aw maṣābīḥu rāhibin vs. ka²anna sanā hu fī maṣābīḥi rāhibin*

While (K.)¹ believed that the recension "*yudī² u sanā hu aw maṣābīḥu rāhibin*" denoted "that the poet asked his companion to assist him to decide whether he was seeing lightning or lanterns of a monk", (B., Z., Ar.)² believed it denoted that "the glory of this lightning shines, as though it was the flashing of two hands or the lanterns of a monk". At the same time, (An., N., B.)³ were unanimous in believing that the recension of *ka²anna sanā-hu fī maṣābīḥi rāhibin* denoted "the lightning shines as brilliantly as the lanterns of a monk".

The Translations:-

On the one hand, there is a close correspondence between (J.)'s translation, "shines the glory of it, or like the lamps of a monk", and the recension of "*yudī² u sanā-hu aw maṣābīḥu rāhibin*" as interpreted by (B., Z., Ar.). On the other hand, there is a close correspondence between (A.)'s translation, "brilliantly it shines - so flames the lamp of an anchorite", and the recension of "*ka²anna sanā-hu fī maṣābīḥi rāhibin*", as interpreted by (An., N., B.).

80.b.2- *amāla vs. ahāna*

To (K.)⁴, the sentence *amāla al-salīṭa bi al-dubāli* was open to a two-fold interpretation: (1) the continuous inclination of oil towards

1 (K.) (MIQ.), p. 56.

2 (B.) (SSJ.), p. 110; (Z.) (ŠMS.), p. 38; (Ar.) (SSM.), p. 31.

3 (An.) (SOS.), p. 101; (N.) (SQT.), p. 191; (B.) (SSJ.), p. 110.

4 (K.) (MIQ.), p. 56.

the twisted wicks, (2) the continuous pouring of oil on them. (Z., Ar.),¹ adopting (K.)'s second interpretation, added that some linguists believed it denoted that "the wicks became twisted when they were soaked with oil poured on them by the monk". Furthermore, he referred to some linguists as believing it denoted "the monk inclined the lantern which contains both the oil and the twisted wicks".

Summing up, it can be inferred from the above that there is a partial synonymy between the interpretation that (Z.) attributed to some linguists and (K.)'s second interpretation. Similarly, the third interpretation that (Z.) assigned to some linguists is partially synonymous with (K.)'s first interpretation.

(Q., T., Aj.-D., An., N., B., A., T.)² were unanimous in believing that the sentence "*ahāna s.-salīṭa bi dubāli*" denoted "the excessive pouring of oil onto the wicks". They were unanimous also in believing it connoted that the oil was so worthless to the monk that he used it carelessly". It is necessary to add that (N., T.)³ pointed out that the recension of "*amāla s.-salīṭa*" is meaningless.

The Translations:-

(J.)'s translation, "dipped in the oil the twisted wicks", stands in an incompatible semantic relation with both the recension and commentaries of "*amāla*" and "*ahāna*" because, contrary to the commentaries which are unanimous in showing that the wicks were inside the lanterns when the monk poured oil on them, (J.)'s translation emphasizes that the

1 (Z.) (SMS.), p. 38; (Ar.) (SSM.), p. 31.
2 (Q.) (JAA.), p. 167; (T.) (DIQ.), p. 24; (Aj.-D.) (SMS.), p. 39;
(An.) (SQS.), p. 101; (N.) (SQT.), p. 191; (B.) (SSJ.), p. 110;
(A.) (DIQ.), p. 24; (T.) (SQA.), p. 27.
3 (N.) (SQT.), p. 191; (T.) (SQA.), p. 27.

wicks were outside the lanterns that were full of oil, then the monk dipped them into the oil.

There is a close correspondence, however, between (A.)'s translation, "slops the oil over the twisted wicks", and the recension of "*ahāna s-salīṭa*" as interpreted by (Q., T., Aj.-D., An., N., B., A., T.).

B- The Recensions:-

*qa^cadtu wa aṣḥābi la hu bayna Dārijin
wa bayna l-^cUdaybi bu^cda mā muta^ḍammalī*

(Q. 81)¹

qa^cadtu la hu wa suḥbatī

(T. 66/S. 67/Aj.-D. 74/K. 67/An. 73/N. 73/H. 66/B. 69/A. 69/Z. 72/
T. 73/As. 73/Ar. 72)²

bayna Hāmīrin ... wa bayna Ikāmin

(B. 69/A. 69/Si. 73V(a. ^cUba))³

bayna Hāmīzin wa bayna Ikāmin

(An. 73V)⁴

bayna Hāmīzin wa bayna Lukāmin

(An. 73V)⁵

ba^cda mā

(An. 73V/N. 73V(al-Riyāṣī)/T. 73V(al-Riyāṣī))⁶

1 (Q.) (JAA.), p. 168.

2 (T.) (DIQ.), fol. 24; (S.) (DSP.), p. 149; (Aj.-D.) (SMS.), fol. 30;
(K.) (MIQ.), p. 55; (An.) (SQS.), p. 102; (N.) (SQT.), p. 191;
(H.) (MIQ.), fol. 45; (B.) (SSJ.), p. 110; (A.) (DIO.), p. 24;
(Z.) (SMS.), p. 38; (T.) (SQA.), p. 27; (As.) (DIQ.), fol. 154;
(Ar.) (SSM.), p. 31.

3 (B.) (SSJ.), p. 110; (A.) (DIO.), p. 24; (Si.) (DIQ.), fol. 24.

4 (An.) (SQS.), p. 102.

5 Ibid.

6 (An.), ibid; (N.) (SQT.), p. 192; (T.) (SQA.), p. 25.

81.b- Comment:-

81.b.1- *Dārij* ... *al-^cUdayb* vs. *Hāmīr* ... *Ikāmīn* vs. *Hāmīz* ... *Ikām* vs. *Hāmīz* ... *Lukām*

To (Q.)¹ "*Dārij*" is name of a water source that is located in the land of "*Tayy*" and "*al-^cUdayb*" is also name of a water source that belongs to Banī Tamīm. (T., K., An., N., Z., T., As.)² believed that they are names of two places. (D.)³ believed that "*al-^cUdayb*" is the name of a place on the way to the "*bādiya*" desert, and "*Dārij*" is a sandy valley that belonged to Banī ^cAbs where some date-palms grow.

(An., T.)⁴ thought that "*Hāmīz*" is the name of a place that belonged to the lodgings of "*Gatafān*" and "*Ikām*" is plural of "*akmā*" which denotes "hill". Moreover, they maintained that "*Lukām*" is the name of a mountain in *al-Šām*.

(A., B.)⁵ maintained that "*Hāmīr*" and "*Ikām*" are names of places. Yāqūt thought that "*Hāmīr*" is either the name of a suburb between "*Manbij*" and "*al-Raqqā*" that is located by Euphrates, or a valley in "*al-Samāwa*", or it is the name of a place in the lodgings of "*Gatafān*". Furthermore, he thought that "*Ikām*" is the name of a place in the "*Šām*".⁶

Yāqūt reported that "*Dārij*" is a place on the way to al-Yaman and he added that it was said that it is a swampy land by *al-Kūfa*. He added that "*al-^cUdayb*" is the name of some water that is located between "*Qādisiyya*" and "*al-Maḡīta*". He added that "it is said that it is a valley belonging to the people of Tamīm."⁷

1 (Q.) (JAA.), p. 168.

2 (T.) (DIO.), fol. 24; (K.) (MIQ.), p. 57; (An.) (SQS.), p. 102; (N.) (ŠQT.), p. 192; (Z.) (SMS.), p. 38; (T.) (SQA.), p. 27; (As.) (DIQ.), fol. 157.

3 (D.) (SMS.), fol. 29.

4 (An.) (SQS.), p. 102; (T.) (SQA.), p. 27.

5 (B.) (SSJ.), p. 110; (A.) (DIQ.), p. 24.

6 Yāqūt. *Mu^cjam al-Buldān*, vol. 3, p. 460.

7 Ibid, p. 626.

al-^cAbūdī thought that "Dārij" is the name of a salty swamp by Bark. Nowadays it is called Dārī; similarly, al-^cUdayb was believed to be a name of water that is nowadays called 'al-mu^cḡāb'.¹ al-Bakrī quoted al-Ṭūsī as saying: "Dārij is the name of a place that is located in al-Yemen and al-^cUdayb is also the name of a place that is located in ^cIrāq".² "It seems unlikely, however, ", al-^cAbūdī argued, "that the poet was sitting between such far away places and saw the described lightning. It is more likely, however, that al-^cUdayb denotes a mountain that is located to the west of Habūb, that, in its turn, is located to the west of Barīda. Therefore, the distance between Dārij and al-^cUdayb according to al-^cAbūdī is almost 20 km; and the area encompassed between them nowadays is called the Southern Milayyā where the central Airport of al-Qaṣīm is situated. There, when one looks towards the West, one can see the lightning and clouds hovering on the mountain of Qaṭan and Ibān, which are not further away from the viewer than a distance of 120 km.²

Furthermore, 'the clouds that start to rain on Qaṭan and Ibān will reach al-Jiwā³, a land that is located (100 km) to the East of Qaṭan. The distance between Qaṭan and al-Sītār is almost 15 km. As for Yadbūl, it is an ancient well-known mountain that is nowadays called "ṣabḥan", and it is rather far away from the described places.

Moreover, the description of the water source of Dārij that is ascribed to the poet,

1 al-^cArab, vol. 7 & 8, p. 648.

2 Ibid.

"*tayammantu l-^cayna l-latī^c inda Dārijin yuḏī^cu
^calayha ḡ-ḡillu^c ʿirmudahā ṭamī^c".*

"I turned toward the water-source by Dārij, which
is shadowy and overspread with alga".

is close to the description of a spring that is still located by Dārij,
where a little pure water accumulates and travellers drink. al-^cAbūdī
came to the conclusion that Dārij is an ancient source of water, which
later on became a village famous for its tilling and possessed by the
people of al-Ṣayydā,¹ a subdivision of Banū Asad and Banū al-Sūbbay^c "1

The Translations:-

Both "Zarij and Uzaib" and "Dārij and El-Cdheib", as translated
by (J.) and (A.), are close to the recension of "*bayna Dārijin wa bayna
l-^cUḏaybi*".

81.b.2- *bu^cda mā muta²ammalī vs. ba^cda mā muta²ammalī*

To (Q.)² *bu^cda mā muta²ammalī* might either denote that "the object
of the poet's contemplation was far distant" or "how distant was the
place wherein the poet saw the lightning". While (T., K., N., T., As.)³
favoured (Q.)'s first interpretation, and which (An.)⁴ attributed to
al-Aṣma^cī, (Aj.-D.)⁵ preferred (Q.)'s second interpretation. (Z., Ar.)⁶
believed it denoted "when the clouds at which the poet was looking
attentively and yearning for their rain became so distant from him, he
kept on gazing at them, till he was astonished by his own far-ranging
vision".

1 al-^cArab, vol. 7 & 8, pp. 648-658.

2 (Q.)·(JAA.), p. 168.

3 (T.)·(DIQ.), fol. 24; (K.)·(MIQ.), p. 57; (N.)·(SQT.), p. 192; (T.)
(ŠQA.), p. 27; (As.) (DIQ.), fol. 157.

4 (An.)·(SQS.), p. 102.

5 (Aj.-D.)·(SMS.), fol. 29.

6 (Z.)·(SMS.), p. 38; (Ar.)·(SSM.), p. 32.

According to al-Riyāšī , as reported by (N., T.)¹, however, "ba^cda mā" might either be a syncopated form of the past tense ba^cuāa, "became far away", which in this case is synonymous with the denotation of bu^cda-mā, or it might denote "that the poet after looking attentively at the lightning sat down with his own companions". To put it more precisely, according to al-Riyāšī's second interpretation, "ba^cda-mā" in which "mā" is redundant, denoted "after". (B.)² added that al-Riyāšī's second interpretation can be interpreted that "the poet after looking attentively at the lightning and the clouds noticed that they turned upward on Qaṭan".

It can be observed from the above that there is a partial synonymy between the interpretation of (Q.)'s second interpretation, (Aj.-D.) and that of (Z., Ar.). It is useful at this point of discussion to present Lane's explanation:

"ba^cūda" is often used, agreeably with a general rule, in the manner of a verb of praise or dispraise; and in this case is commonly contracted into "bu^cāa" like "ḥusna"; as in the phrase in a verse of Imrael-Keys bu^cda mā muta^ḥammilī (in which mā is redundant). Distant, or far distant, was the object of my contemplation! or (as explained in the EM. p. 52) how distant. ba^cada, inf. n. ba^cdun (Ṣ., L., Mṣb., K.); and ba^cdu inf. n. bu^cdun; (L., K.); also signify: He or it, perished: (Ṣ., L., Mṣb.); he died ... (TA. :) or both signify he became far distant from his home or native country, he became a stranger or estranged."³

1 (N.) (ṢQT.), p. 192; (T.) (ṢQA.), p. 27.

2 (B.) (SSJ.), p. 111.

3 Lane. Lex. Bk. I, vol. I, p. 224.

The Translations:-

There is a close correspondence between (J.)'s translation, "I sat down with my companions waiting for the rain ... after regarding the lightning attentively", and the interpretation of (Z., Ar.). (A.)'s translation, "far-ranging my anxious gaze", is ambiguous for it yields a two-fold interpretation: Firstly, the poet is strongly and wholeheartedly yearning to ascertain the place which the lightning was over; his own homeland and from where he has been deprived and become distant. This interpretation makes (A.)'s translation close to (Q.)'s commentary on the preceding verse and Lane's above mentioned explanation. Secondly, the poet is yearning for rainfall because, as it has been maintained earlier, pre-Islamic people regarded lightning as the harbinger of rain that revives the desert and causes gardens to grow full of loveliness. This interpretation makes (A.)'s translation very close to the commentaries of Ibn Qutayba and (B.). At the same time, it conveys the cultural denotation associated with the lightning which has been explained earlier.

B- The Recensions:-

*ʿalā Qaṭānān bi š-šaymi aymanu ṣawbi-hī
wa aysaru-hū ʿala s-Sitārī fa Yaḍbulī*

(Q. 82/S. 68/T. 70/Aj.-Ḍ. 74/K. 68/An. 74/N. 74/H. 67/B. 76/T. 74/As. 74)¹

ʿalā Qaṭānin

(A. 76/Z. 73/Ar. 73/An. 74V (Aṣm.)/N. 74V (Aṣm.)/T. 74V (Aṣm.))²

ʿalā n-Nibāji wa Taytālī

(An. 74V (Aṣm.)/N. 74V (Aṣm.)/Z. 74V/T. 74V)³

1 (Q.) (JAA.), p. 169; (S.) (DSP.), p. 150; (T.) (DIO.), fol. 24;
(Aj.-Ḍ.) (SMS.), fol. 30; (K.) (MIQ.), p. 57; (An.) (SOS.), p. 102;
(N.) (SQT.), p. 192; (H.) (MIQ.), fol. 45; (B.) (SSJ.), p. 115;
(T.) (SQA.), p. 27; (As.) (DIO.), fol. 154.

2 (A.) (DIO.), p. 26; (Z.) (SMS.), p. 38; (Ar.) (SSM.), p. 32;
(An.) (SQS.), p. 103; (N.) (SQT.), p. 193; (T.) (SQA.), p. 27.

3 (An.) (SQS.), p. 103; (N.) (SQT.), p. 193; (Z.) (SMS.), p. 38;
(T.) (SQA.), p. 27.

82.B- Comment

82.b.1- *ʿalā* vs. *ʿala*

Commentators¹ who adopted the recension of "*ʿalā*" were unanimous in believing it denoted "that which became high, arose or towered up".

According to Lane:

"It is synonymous with *irtafʿā*, became high, or elevated; (Mṣb.;) and also *taʿalla*: (Ṣ., Ḳ.:) one says *ʿalā fī al-makān*, it was or became high in place, aor. *yaʿlū*, inf. n. *ʿulū*. Hence one says *ʿalat al-šams*, 'the sun became high'."²

Meanwhile, commentators³ who adopted the recension of "*ʿala*" believed it denoted "on, or over".

The Translations:

"Over Qatan", and "Over Katan", as translated by (J.) and (A.) respectively, are close to the recension of "*ʿala*".

82.b.2- *s-Sitāri fa Yadbulī* vs. *n-Nibāji wa Taytālī*

Commentators were mainly in agreement that "*al-Sitār*" and "*Yadbul*" are names of two mountains. According to Yāqūt: "*al-Sitār*, which is said to be a red mountain, is located in *al-ʿAlīyū* in the lands of the people of Salīm"⁴ At the same time, Yāqūt maintained that "*Yadbul*" is a famous mountain on the way to Najd. It was said that it used to belong to Bāhila"⁵

1 See p. 454.

2 Lane. *Lex.* Bk 1, Vol. 11, p. 2142.

3 See p. 454.

4 Yāqūt, *Muʿjam al-Buldān*, vol. 3, p. 38.

5 *Ibid*, vol. 4, p. 1014.

As far as the denotation of "*al-Nibāj*" and "*Taytal*" is concerned, (An.)¹ mentioned that "they were water sources which used to belong to the people of Sa^cad bin Zayd. According to Yāqūt², "*al-Nibāj*" is a place where between it and Baṣrah there are ten stations to stop at or ten days' journey". At the same time, Yāqūt³ believed that "*Taytal*" is a land close to "*al-Nibāj*". It used to belong to the people of Jumān.

The Translations:

Both "*Satār ... Yazbul*" and "*Es-Sitār ... Yadhbul*", as translated by (J.) and (A.) respectively are close to the recension of *s-Sitārī fa Yadhbulī*".

1 (An.) (SOS.), p. 103.

2 Yāqūt, *Mu'jam al-Buldān*, vol. 4, p. 734.

3 Ibid, vol. 1, p. 942.

82.C- Commentaries:

Commentators debated the denotation of the following:

82.c.1- *Qaṭan*

While (Q., An., N., A.)¹ thought it denoted "a mountain in the lands of the people of Asad", (Ṭ., Aj.-Ḍ., K., H., B., Z., T., As.)² thought it denoted "the name of a mountain". It is clear that the former interpretation has a wider range of denotation than the latter. In fact it is included in the latter and it contracts a superordination-hyponymy semantic relationship with it.

Though Yāqūt believed it to be a "mountain belonging to the people of Asād, at the same time he reported that it was said that it used to belong to the people of ^cAbs. Furthermore, he described it as being rounded, curved and having many springs on its peak."³

82.c.2- *š-š'aym*

While (Q., K., N., B.)⁴ believed it denoted "the looking", (Ṭ., An., T., As.)⁵ believed it denoted "the looking at the lightning". (Aj.-Ḍ., A., Z., Ar.)⁶ believed it denoted "the looking at the lightning so as to guess whether it would rain".

It can be concluded from the above that the interpretation of (Q., K., N., B.) has quite a wide range of denotation compared with both that of (Ṭ., An., T., As.) and (Aj.-Ḍ., A., Z., Ar.). In fact, while it includes the interpretation of (Ṭ., An., T., As.) and contracts a direct superordination-hyponymy semantic relationship with it, at the same time, it also includes the interpretation of (Aj.-Ḍ., A., Z., Ar.).

1 (Q.) (JAA.), p. 169; (An.) (SQS.), p. 102; (N.) (SQT), p. 192; (A.) (DIQ.), p. 26.

2 (Ṭ.) (DIQ), fol. 24; (Aj-Ḍ) (SMS), fol. 30; (K) (MIQ), p. 58; (H) (MIQ), fol. 154; (B) (SSJ), p. 115; (T) (SQA), p. 27; (As.) (DIQ), fol. 154.

3 Yāqūt, Mu^c jam al-Buldān, vol. 4, p. 138.

4 (Q) (JAA), p. 169; (K) (MIQ), p. 57; (N) (SQT), p. 192; (B) (SSJ), p. 115.

5 (Ṭ) (DIQ), fol. 24; (An) (SQS), pp. 102-3; (T) (SQA), p. 27; (As) (DIQ), fol. 154.

6 (Aj-Ḍ) (SQS), fol. 30; (A) (DIQ), p. 26; (Z) (SMS), p. 38; (Ar) (SSM), p. 32.

and contracts a superordination-hyponymy relationship with it.

Similarly, the interpretation of (Ṭ., An., T., As.) has a wider range of denotation than that of (Aj.-Ḍ., A., Z., Ar.). In brief semantic terms, the former interpretation includes the latter and contracts a superordination-hyponymy relationship with it.

Reaching this point of investigation, it is interesting to examine Lane's explanation:

"(Ṣ.) one says *šimtū al-barq* (Ṣ., Mṣb., Ḳ., TA.), I looked at, (Ṣ., Ḳ.) or watched, or observed, (Mṣb.) the lightning (Mṣb., Ḳ.) or the clouds thereof to see whether it would rain, (Ṣ.,) or to see where it would pour, or bring rain (Mṣb.) or to see where it would rain: (Ḳ.:) this is done only when it flickers and disappears without delay: and it was said, but, in my opinion, fancifully, and with little reason, that the drawing and sheathing of a sword is likened to lightning flickering and disappearing. (TA.) One says *šāma al-ṣḥāb*, he looked at the clouds from afar." ¹

The Translations:

There is a partial correspondence between both "In looking for the rain, we guessed", and "so we guessed", as translated by (J.) and (A.) respectively and the interpretation of (Aj.-Ḍ., A., Z., Ar.).

82.c.3- *ayman*

To (Q., Ṭ., Aj.-Ḍ., An., Z., As., Ar.)² it denoted "the right side". Though (K., N., T., B.)³ favoured this interpretation, they, at the same time, maintained that it might denote "prosperity and bounty".

1 Lane, *Lex. Bk.* 1, Vol. 11, p. 1634.

2 (Q.) (JAA.), p. 169; (T.) (DIQ.), fol. 24; (Aj.-Ḍ.) (SMS), fol. 30; (An.) (ṢQS), p. 103; (Z.) (SMS), p. 38; (As.) (DIQ.), fol. 154; (Ar.) (SSM.), p. 32.

3 (K.) (MIQ.), p. 58; (N.) (ṢQT.), p. 193; (B.) (ṢSJ.), p. 115. (T.) (ṢQA) p. 27.

The Translations:

Both (J.)'s translation, "the right of its downpour", and (A.)'s "the right of deluge", are close to the interpretation of (Q., T., Aj.-D., An., Z., As., Ar.) and the first interpretation of (K., N., B., T.).

82.c.4- *aysar*

To (Q., T., Aj.-D., K., An., Z., As., Ar.)¹ it denoted "the left side". Though (N., T.)² agreed with this interpretation, they added that it might denote "the abundance and majority of the rain". At the same time, (K.)³ maintained that it might denote "the scarcity of the rain".

From the above it seems obvious that the second interpretation of (N., T.) is incompatible with that of (K.)'s second interpretation simply because, while the former interpretation confirms "the maximum and majority of the rain", the latter interpretation declines this and asserts the "scarcity of the rain".

The Translations:

There is a close correspondence between both (J.) and (A.)'s translation, "left", and the interpretation of (Q., T., Aj.-D., K., An., Z., As., Ar.). Furthermore, both translations are close to (N., T.)'s first interpretation.

1 (Q.) (JAA.), p. 169; (T.) (DIQ.), fol. 24; (Aj.-D.) (SMS.), fol. 30; (K.) (MIQ.), p. 58; (An.) (SQS.), p. 103; (Z.) (SMS.), p. 38; (As.) (DIQ.), fol. 154; (Ar.) (SSM.), p. 32.
2 (N.) (SQT.) p. 193; (T) (SQA) p. 27.
3 (K.) (MIQ) p. 58.

B- The Recensions:-

fa adhā yasuhhu l-mā'a min kulli fiqatin
yakubbu 'ala l-adqāni dawha l-kanahbuli

(Q. 83/Aj.-D. 75V/N. 75V/T. 75V/As. 74V)¹

hawla Kutayfatin

(T. 71/Aj.-D. 75/S. 69/K. 69/An. 75/N. 75/H. 69/Z. 74/T. 75/Q. 83V/
As. 75V)²

'an kulli fiqatin

(B. 70/A. 70/An. 75V (Aṣm.)/N. 75V/Z. 74V/T. 75V)³

dūna Kutayfatin

(Q. 83V)⁴

min kulli talatin

(An. 75 (a. 'Uba)/N. 75V (a. 'Uba)/T. 75V (a. 'Uba))⁵

fī kulli talatin

(As. 75)⁶

fawqa Kutayfatin

(Ar. 74)⁷

-
- 1 (Q.) (JAA.), p. 170; (Aj.-D.) (SMS.), fol. 30; (N.) (SQT.), p. 194; (As.) (DIQ.), fol. 154.
 - 2 (T.) (DIQ.), fol. 24; (Aj.-D.) (SMS.), fol. 30; (S.) (DSP.), p. 150; (K.) (MIQ.), p. 58; (An.) (SQS.), p. 103; (N.) (SQT.), p. 193; (H.) (MIQ.), fol. 46; (Z.) (SMS.), p. 39; (T.) (SQA.), p. 27; (Ar.) (SSM.), p. 32; (Q.) (JAA.), p. 170; (As.) (DIQ.), fol. 154.
 - 3 (B.) (SSJ.), p. 111; (A.) (DIQ.), p. 24; (An.) (SQS.), p. 103; (N.) (SQT.), p. 194; (Z.) (SSM.), p. 39; (T.) (SQA.), p. 27.
 - 4 (Q.) (JAA.), p. 170.
 - 5 (An.) (SQS.), p. 103; (N.) (SQT.), p. 194; (T.) (SQA.), p. 27.
 - 6 (As.) (DIQ.), fol. 154.
 - 7 (Ar.) (SSM.), p. 32.

83.B- Comment:-

83.b.1- *min kulli fiqatin vs. can kulli fiqatin vs. min kulli tal^catin vs. fi kulli tal^catin vs. hawla Kutayfatin vs. dūna Kutayfatin vs. fawqa*

According to (Aj.-D.)¹ "min", "from" in this context, is partially synonymous with "fi", "in". So, to them, the phrase "min kulli fiqatin" denoted "in every fiqatin". To (Z., Ar.)², however, "min", "from" in this context, is partially synonymous with "ba^cda", "after". To them, therefore, the phrase "min kulli fiqatin" denoted "after every fiqatin". As far as the recension of "can kulli fiqatin" is concerned, (N., B., A., T.)³ were in agreement that "can" in this context is synonymous with "ba^cda", "after". To them the phrase "can kulli fiqatin" denoted "after kulli fiqatin". (An.)⁴, it should be added, ascribed the last interpretation to al-Aṣma^cī.

Before elaborating further, it can be inferred from the above that the interpretation of (Z., Ar.) is synonymous with that of (An., N., T., B., A.).

It should be added that (Aj.-D., An., N., B., A., Z., T.)⁵ were in agreement that "fiqa" denoted "the water that accumulates and collects in the clouds and then falls in heavy rain time after time or successively". More precisely, they believed it denoted "the pouring forth of rain heavily for a while and stopping for a while, as though collecting more water and then rains again and so forth, as does the milk that collects in the udder of a she-camel between two milkings.

1 (Aj.-D.) (SMS.), fol. 29.

2 (Z.) (SMS.), p. 39; (Ar.) (SSJ.), p. 32.

3 (N.) (SQT.), p. 194; (B.) (SSJ.), p. 111; (A.) (DIQ.), p. 24; (T.) (SQA.), p. 27.

4 (An.) (SQS.), p. 104.

5 (Aj.-D.) (SMS.), fol. 29; (An.) (SQS.), p. 103; (N.) (SQT.), p. 194; (B.) (SSJ.), p. 111; (A.) (DIQ.), p. 24; (Z.) (SMS.), p. 39; (T.) (SQA.), p. 27.

Lane gave the following explanation:

"(Ş., O., &c) originally "fūqatun" (Ş., O., TA.:)
The milk that collects (Ş., O., K.) in the udder (K.)
between two milkings: (Ş., O., K.:) and
Ibn al-Sarrāj has mentioned *fayqāt al-nāqa* with *fath*;
but Isd says, "I know not how that is". (TA.:) pl.
fīqun (O., K.) *afāwīq* also signifies "The water that
has collected in the clouds and then falls in rain,
(Ş., O., K., TA. ;) time after time (Ş., K., TA.)
also *afāwīqun*, the greater part of the night".¹

While (An., N., T.)² believed that "talca" denoted "a water course",
(As.)³ believed it denoted "a water course (that falls) from the higher
part of the ground to the plain or level land". To Ibn Durayd it
denoted "the mouths of the valleys".⁴

It is clear from the above that the interpretation of (An., N.,
T.) includes that of (As.) and contracts a superordination-hyponymy
semantic relation with it. At this point, it is most enlightening to
examine Lane's explanation:

"High, or elevated, land or ground: (AO., Ş., K.:)
and low or depressed, land or ground: (AO., Ş.,
Mşb., K.:) thus bearing to contr. significations.
(Ş., K.) to AO.: (Ş.:) or it has not these signi-
fications, but means a water course from the upper
part of a valley to its lower part, therefore some-
times it is the upper part that is described by this
name and sometimes its lower part: (IAdr., IB., TA.),

1 Lane. Lex. Bk.I, vol. II, p. 2462.

2 (An.) (SQS.), p.103; (N.) (SQT.), p. 194; (T.) (ŞQA.), p. 27.

3 (As.) (DIQ.), fol. 154.

4 Ibn Dürayd. Waşf al-Matar wa al-Sahāb, p. 13.

or it has the second of the signification above (Mṣb., K.,) and the first, (K.) and signifies also a water-course (Mṣb., K.,) or accord. to (IDrd., TA.,) the wide part of the mouth of a valley: and a high, or an elevated piece of land or ground: (IDrd., K.:) sometimes, says (IDrd.), it has this last application; but the former is the original signification: (TA.:) rugged, land, or ground in which the torrent goes to and fro and from which it pours then to another *tal^ca* lower than it; and which is fertile in plants, or herbage: (L., TA.:) or a water-course from the higher part of the ground to the bottom of a valley:"¹

As to the recension of "*ḥawla Kutayfatin*", while (Q., Aj.-D.)² believed that "*ḥawla*" denotes "about", (An., Z., T.)³ believed it denoted "over". "*dūna*" as reported by (Q.) which denotes "below" is semantically incompatible with the denotation of "*ḥawla*" as reported by (An., Z., T.). To (Ar.)⁴, "*fawqa*" denoted "over".

The precise delineation of "*Kutayfatin*", however, was a matter of controversy among commentators.

While (Q.)⁵ believed it denoted "a land of trees", (Ṭ., An., T.)⁶ believed it denoted "the name of a place". To (K., N., As.)⁷, however, it denoted "the name of a land". Yāqūt quoted Abū Zīyād as saying "It is the name of water-course that belongs to ^cAmr Ibn Kilāb"⁸. According to Janāydil, it denoted "a slightly small black mountain located between the mountain of Atlat and that of al-Ḥawwār to the north-west of Dāmah. Anciently it was part of the land of ^cAmr Ibn Kilāb". He

1 Lane. Lex. Bk. 1, vol. I, p. 312.

2 (Q.) (JAA.), p. 170; (Aj.-D.) (SMS.), fol. 29.

3 (An.) (SOS.), p. 104; (Z.) (SMS.), p. 39; (T.) (SQA.), p. 27.

4 (Ar.) (SSM.), p. 32.

5 (Q.) (JAA.), p. 170.

6 (Ṭ.) (DIO.), fol. 29; (An.) (SOS.), p. 103; (T.) (SQA.), p. 27.

7 (K.) (MLO.), p. 58; (N.) (SOT.), p. 194; (As.) (DIO.), fol. 154.

8 Yāqūt. Mu^cjam al-Buldān, vol. 4, p. 237.

continued, "Moreover, it might denote the name of a hill in the upper part of the Valley of Mahbal, which in its turn is located in the North of the Valley of Mabhal which is located to the north-east of Maska's town, part of the Emirate of al-Qaṣīm".¹

The Translations:-

There is a close correspondence between (J.)'s translation, "over", and the recension of "*fawqa*". Furthermore, his translation is very close to the interpretation of (An., Z., T.), who, as indicated earlier, believed that "*ḥawla*" in this context is synonymous with "*fawqa*".

(A.)'s translation, "about", is very close to the recension of "*ḥawla*" and the interpretation of (Q., Aj.-D.).

1 al-^cArab, vol. 7 & 8, p. 567.

83.C- Commentaries:-

Commentators disagreed as to the denotation of the following:

83.c.1- The indeterminacy of the pronominal referent in the verb "*adhā*":-

While (Q., Aj.-D.)¹ believed it denoted "the torrent", (Ṭ., B., A.)² believed it denoted "the clouds". According to (K.)³ it denoted "the rain". (An., Z., T.)⁴ believed it denoted either "the clouds" or "the rain". (Ar.)⁵ elaborated, "It used to be said in Arabic that the storm blew violently and overturned the trees upon their faces! In paraphrasing the verse, however, he believed it denoted the "rain".

The Translations:-

While (J.)'s translation, "the storm", is close to (Ar.)'s first alternative interpretation, (A.)'s translation, "the cloud", is close to the interpretation of (An., Z., T.).

83.c.2- *l-adqān*:-

While (Q., Ṭ., B., A., As.)⁶ believed it denoted "the faces (of the trees)", (K., N., T., Ar.)⁷ thought "it is a metaphor which denotes "the heads and tops (of the trees) ". (An., Z.)⁸, however, believed it to be a metaphor which denotes "the trees".

To sum up, it can be inferred from the above that there is a partial synonymy between the interpretation of (Q., Ṭ., B., A., As.) and that of (K., N., T., Ar.). Both these interpretations are included in the interpretation of (An., Z.) and they contract a hyponymy-

1 (Q.) (JAA.), p. 170; (Aj.-D.) (ŠMS.), fol. 29.
2 (Ṭ.) (DIO.), fol. 24; (B.) (SSJ.), p. 111; (A.) (DIQ.), p. 24.
3 (K.) (MIO.), p. 58.
4 (An.) (SQS.), p. 104; (Z.) (ŠMS.), p. 39; (T.) (ŠQA.), p. 27.
5 (Ar.) (SSM.), p. 32.
6 (Q.) (JAA.), p. 170; (Ṭ.) (DIQ.), fol. 24; (B.) (SSJ.), p. ;
(A.) (DIQ.), p. 24; (As.) (DIO.), fol. 154.
7 (K.) (MIO.), p. 58; (N.) (SQT.), p. 194; (T.) (ŠQA.), p. 27;
(Ar.) (SSM.), p. 32.
8 (An.) (SQS.), p. 104; (Z.) (ŠMS.), p. 39.

superordination semantic relation with them.

At this point of illustration, it is interesting to present Lane's definition:

"*al-daḡin* (the chin), the place where the two lateral portions of the lower jaw combine, (JK., Ṣ., Mṣb., K.) at their lower part (K.) it is of a man (Ṣ., Mṣb.) and of a beast. It may say, *ḥarru li-adḡānahum*, they fall down prostrate, with their chins to the ground, Qur. (xvii.108 and 109), and *ʿaṣafat al-rīḥu faḥarat al-ašjāru*, a wind blew violently so that the trees *ḥarru* fell, or bent (chins) down to the ground, and one may say, *habbat al-rīḥu fa kaḏbat al-šajār ʿala adḡāni hā*, the wind blew and overturned or threw, or bent down, the trees."¹

The Translations:-

While there is a close correspondence between (J.)'s translation, "faces", and the interpretation of (Q., Ṭ., B., A., As.), (A.)'s translation, "beards", is included in the literal denotation of "*al-adḡān*" as presented by Lane, and it contracts a hyponymy-superordination semantic relation with it.

83.c.3- *dawḥ*:-

While (Q., Ṭ., D., K., N., Z., T., As.)² agreed in believing it denoted "great and big trees of any sort", (An., H.)³ believed it denoted "big trees with abundant leaves, and spreading branches". To (A.)⁴ it denoted "big trees with abundant and spreading branches".

1 Lane. Lex. Bk.I, vol. I, p. 997.

2 (Q.) (JAA.), p. 170; (Ṭ.) (DIQ.), fol. 24; (D.) (SMS.), fol. 29; (K.) (MIQ.), p. 58; (N.) (ŠQT.), p. 194; (Z.) (SMS.), p. 39; (T.) (ŠQA.), p. 27; (As.) (DIQ.), fol. 154.

3 (An.) (ŠQA.), p. 104; (H.) (MIQ.), fol. 46.

4 (A.) (DIQ.), p. 24.

It can be concluded from the above that there is a partial synonymy between the interpretations of (An., H.) and that of (A.). Both of these interpretations, however, are included in their turn in the interpretation of (Q., Ṭ., K., N., Z., T., As.) and contract a hyponymy-superordination semantic relation with it.

At this point of discussion, it is useful to examine Lane's explanation:

"*Dawhā*" is a great tree, (Ṣ., A., Mṣb., Ḳ.) with spreading branches, (TA.) of whatever kind it be: (Ṣ., Mṣb.) pl. *dawḥun* (Ṣ., Mṣb., Ḳ.) one says, *fulān min dawḥati al-Karmu*. Such a one is of a great generous stock. *dawwāḥ*, very tall: so is in a tradition in which it is said, *kam min ʿaḍqin dawwāḥin fī al-Janna*. How many a very tall palm tree is there in paradise (TA.)."¹

The Translations:-

Both (J.)'s translation, "big", and (A.)'s translation, "tall", are fairly close to the interpretation of (Q., Ṭ., Ḍ., K., N., Z., T., As.).

83.c.4- *l-kanahbul*:-

(Q., Ṭ., K., An., N.; T.)² were unanimous in believing it denoted "the biggest trees of *ʿudāt* which as al-Aṣmaʿī believed it denoted "tall thorny trees"³. While (Aj.-Ḍ.)⁴ believed it denoted "trees of any sort", (Z., Ar.)⁵ thought it denoted "a sort of the desert big trees".

1 Lane. Lex. Bk.I., Vol.I, p. 929.

2 (Q.) (JAA.), p. 170; (Ṭ.) (DIQ.), fol. 24; (K.) (MIQ.), p. 58; (An.) (SQS.), p. 104; (N.) (ṢQT.), p. 194; (Ṭ.) (SQA.), p. 27.

3 al-Aṣmaʿī, Kitāb al-Nabāt wa al-Ṣajar, p. 33.

4 (Aj.-Ḍ.) (SMS.), fol. 29.

5 (Z.) (SMS.), p. 39; (Ar.) (SSM.), p. 32.

To (As.)¹ it denoted "big and tall trees".

Summing up, it can be concluded from the above that there is a partial synonymity between the interpretation of (Z., Ar.) and that of (As.). Both of these interpretations include that of (Q., T., K., An., N., T.) and contract a direct superordination-hyponymy semantic relation with it. Furthermore, the interpretation of (Aj.-D.) includes the interpretations of (Q., T., K., An., N., T.), (Z., As., Ar.) and contracts a direct superordination-hyponymy semantic relation with that of (Z., As., Ar.) and a superordination-hyponymy semantic relation with that of (Q., T., K., An., N., T.).

The Translations:-

While there is a partial correspondence between the translation of (J.), "big trees called kanahbul", and the interpretation of (Z., Ar.), (A.)'s translation, "the tall kanahbals", includes the interpretations of (Q., T., K., An., N., T.) and (As.).

1 (As.) (DIQ.), fol. 154.

B- The Recensions:-

*ka-²anna makākiyyal-jiwā²i ġudayyatan
ṣubihna sulāfan min raḥīqin mufalfalī*

(Q. 84/An. 81/N. 81/Z. 80/T. 81/As. 81/Ar. 80)¹

wa ka²anna

(T. 76)²

ṣubihna raḥīqan min sulāfin

(T. 76/Aj.-D. 80/K. 61)³

sulāfan min mudāmin

(H. 75)⁴

našāwā tasāqaw bi r-raḥīqi l-mufalfalī

(Q. 84V)⁵

Omitted:

B./A.

-
- 1 (Q.) (JAA.), p. 170; (An.) (SQS.), p. 110; (N.) (SQT.), p. 201; (Z.) (SMS.), p. 41; (T.) (SQA.), p. 29; (As.) (DIQ.), fol. 157; (Ar.) (SSM.), p. 34.
 - 2 (T.) (DIQ.), fol. 25.
 - 3 (T.) (DIQ.), fol. 25; (Aj.-D.) (SMS.), fol. 30.
 - 4 (H.) (MIQ.), fol. 48.
 - 5 (Q.) (JAA.), p. 171.

84.B- Comment:-

84.b.1- *sulāf* vs. *rahīq* vs. *mudōm* vs. *nasāwā tasāqaw*:-

al-Aṣmā^{cī}¹ believed that "*sulāf*" denoted "the first flowing portion of the wine". (As.)² adopted this interpretation. At the same time, al-Aṣmā^{cī}³ quoted al-Ṭā²ifī as saying: "It is the purest portion of the wine". Moreover, while (Q., An., N., T.)⁴ believed it denoted "the first pressed flowing portion of the wine", (Ṭ., Aj.-Ḍ., K., H.)⁵ thought it denoted "the first unpressed flowing portion of the wine". To (Z., M.)⁶ it denoted "the purest, first unpressed portion of the wine". (Ar.)⁷ believed it denoted simply "the wine".

It can be observed from the above that, though the interpretation of (Q., An., N., T.) does not intersect with the interpretation of (Ṭ., Aj.-Ḍ., K., H.), both of them are included in the interpretation of al-Aṣmā^{cī} and (As.) which is their common superordinate term. In short, they are exclusive antonyms with respect to the opposition "pressed wine" vs. "unpressed wine". Furthermore, the interpretation of al-Ṭā²ifī as reported by al-Aṣmā^{cī}, includes the interpretation of (Z., M.) and contracts a superordination-hyponymy semantic relation with it. Lastly, (Ar.)'s interpretation, being the least specific, includes all the interpretations of (al-Aṣmā^{cī}, As.), (Q., An., N., T.), (Ṭ., Aj.-Ḍ., K., H.) and (Z., M.) and contracts a superordination-hyponymy semantic relation with them.

At this point of discussion, it is of interest to examine Lane's explanation:

1 al-Aṣmā^{cī}. Kitāb al-Nahl wa al-Karm, p. 32.

2 (As.) (DIQ.), fol. 157.

3 al-Aṣmā^{cī}. Kitāb al-Nahl wa al-Karm, p. 32.

4 (Q.) (JAA.), p. 170; (An.) (SQS.), p. 110; (N.) (SQT.), p. 202; (T.) (SQA.), p. 29.

5 (Ṭ.) (DIQ.), fol. 25; (Aj.-Ḍ.) (SMS.), fol. 30; (K.) (MIQ.), p. 62; (H.) (MIQ.), fol. 49.

6 (Z.) (SMS.), p. 41; (M.) (SQN.), p.

7 (Ar.) (SSM.), p. 34.

"*sulāf* (T., Ṣ., M., Mgh.) *sulāfa* (T., M., Mgh.) portion that flows before its being expressed, (Ṣ., Mgh.) of the juice of the grape; (Ṣ.;) and this is the most excellent of wine. (Mgh. :) the first that is expressed of wine; or the portion that flows without its being expressed; or the first that descends: (M. :) or the clearest or the purest and most excellent of wine, such as flows from the grapes without being pressed, and without steeping, or maceration, (T., TA. ;) and in like manner, such as flows from dates (T., TA.) and from raisins, before water has been added to it."¹

Not only did commentators debate as to the precise denotation of "*sulāf*", as has been indicated earlier, but they disagreed also as to the precise denotation of "*rahīq*".

While (Q., Aj.-D., K., An., T., Ar.)² believed it denoted "the wine", (T., N.)³ believed it denoted "the choicest of wine". (An.)⁴, it should be pointed out, attributed the last interpretation to Abū ^CUbaydā. To (As.)⁵ it denoted "sweet wine".

It can be inferred from the above that the interpretations of (Abū ^CUbayda - as reported by (An.) - (T., N.)), and that of (As.) are included in the interpretation of (Q., Aj.-D., K., An., T., Ar.) and they contract a superordination-hyponymy semantic relation with it.

Lane provided the following explanation:

-
- 1 Lane. Lex. Bk. I, vol. II, p. 1409.
 - 2 (Q.) (JAA.), p. 171; (Aj.-D.) (ṢMS.), fol. 30; (K.) (MIQ.), p. 62; (An.) (ṢQS.), p. 110; (T.) (ṢQA.), p. 29; (Ar.) (ṢSM.), p. 34.
 - 3 (T.) (DIQ.), fol. 25; (N.) (SOT.), p. 202.
 - 4 (An.) (ṢQS.), p. 110.
 - 5 (As.) (DIQ.), fol. 157.

"Wine: (A^cObeyd., K. ;) or the choicest of wine: (Ş., TA.) or the sweetest of wine: or the most excellent thereof: (K. :) the oldest and most excellent thereof: (M., TA. :) or unadulterated wine: (Zj., TA. :) or wine that is easy to swallow (TA. :) or (K. :) or pure wine: (TA. :) or clear wine: as also *ruhāqun* (K. :) in all of these senses the former has been explained as used in the *Qur* Ixxxiii.25."¹

Concerning the denotation of *al-mudām*, al-Aṣmā^cī believed it denoted "the abundant wine that does not exhaust among men".² Lane provided the following explanation:

"*mudām* continued, or lasting rain (Ij., M., K.) - And wine; as also *mudāmatun* (T., Ş., M., K. :) so called because it is made to continue for a time (T., M.) in the *dam*, (T.) or in its receptacle, (M.,) until it becomes still after fermenting: (T. :) or because by reason of its abundance; it does not become exhausted: (Sh., T. :) or because of its oldness: (AO., T. :) or because it is the only beverage of which the drinking can be long continued: (M., K. :) or because the drinking thereof is continued for days, to the exclusion of other beverages (A., TA.)."³

Finally, the recension of "*naṣāwā tasāqaw*" can be translated as: "intoxicatedly, they were sharing in drink".

The Translations:-

(J.)'s translation, "old, pure, spiced wine", is close to the recension of *raḥīqan min sulāfin* because, while there is a partial

1 Lane. Lex. Bk. I, vol. II, p. 1053.

2 al-Aṣmā^cī. Kitāb al-Naḥl. wa al-Karm, p. 31.

3 Lane. Lex. Bk. I, vol. I, p. 938.

correspondence between his translation, "old ... wine", and the denotation of the lexeme "rahīq" as interpreted by (K.) and presented by Lane, there is a close correspondence between his translation, "pure ... wine", and the denotation of *sulāf* as interpreted by al-Ṭāʾifī and (M.) as presented by Lane.

(A.)'s translation, "the choicest of sweet wines", is close to the denotation of "rahīq" because, while there is a close correspondence between his translation, "the choicest of sweet wines", and the interpretation of Abū^c Ubayda - as reported by (An.) and Lane - (T., N.), there is a partial correspondence between his translation, "sweet wines", and the denotation of "rahīq", as interpreted by (As.) and (S., TA.) as presented by Lane. It is evident, therefore, that (A.)'s translation falls short of translating the lexeme "*sulāf*".

84.C- Commentaries:-

Commentators debated the precise denotation of:

84.c.1- *makākiyya*

While (Q.)¹ believed it denoted "certain type of birds that inhabit places of abundant water and pastures", (Ṭ., An., Z., Ar.)² thought it denoted "certain type of birds". To (Aj.-D.)³ it denoted "certain type of birds of a rising and falling flying movement during which they whistle". (K., N., T.)⁴ thought it denoted "certain type of bird famous for their whistling".

Furthermore, it should be maintained that commentators were fairly unanimous in believing that these birds when they saw greenery and water started whistling delightfully as though they were intoxicated. At the same time, they agreed that it connotes "the shrillness of these birds' tongues, and their joy of living in seeing the water and greenery".

Summing up, it can be concluded from the above that the interpretation of (Ṭ., An., Z., Ar.) which has a quite wide range of denotation includes that of (Q.) and contracts a direct superordination-hyponymy semantic relation with it. At the same time, the interpretation of (K., N., T.) has a larger range of denotation than that of (Aj.-D.). In short, it stands in a direct superordination-hyponymy semantic relation with it. Furthermore, the interpretation of (Ṭ., An., Z., Ar.) includes both the interpretation of (Aj.-D.) and that of (K., N., T.)

1 (Q.) (JAA.), p. 170.

2 (Ṭ.) (DIQ.), fol. 25; (An.) (ŠQS.), p. 110; (Z.) (ŠMS.), p. 41; (Ar.) (ŠSM.), p. 34.

3 (Aj.-D.) (SMS.), fol. 30.

4 (K.) (MIQ.), p. 61; (N.) (ŠQT.), p. 201; (T.) (ŠQA.), p. 29.

and it contracts a superordination-hyponymy semantic relation with them.

It is interesting to add that Ibn Manẓūr¹ believed that *al-makḳā*² denoted "a bird that looks like the lark except that its wings are of a piebald colour. It is so called because when it whistles, it gathers together its wings, and then starts whistling". According to Ibn Sīdā,² it denoted "a delicate white bird of long neck and legs and short beak. It has a rising and falling flying movement during which it whistles". Ibn al-Sikkīt³ believed that the sentence "*makā al-rajilu*" denotes a man gathers together his hands and then whistles. It partially overlaps with the denotation of clapping and whistling as it has been used in Q.8.35: "*wa mā kā nū ṣalātuhum ʿinda al-bayti illā mukāʿan wa taṣḍiyatan*": "And their prayer at the House is nothing but a whistling and clapping of hands".

According to Ibn Qutayba, however, *makā* denotes whistling and *makkā*³ denotes the bird that whistles when it sees greenery and water. "Ibn ʿAṭīyya reported that whistling and clapping were regarded by pre-Islamic people as a means of praying to the gods". He added: "Some strong Arab used to stand whistling and clapping in al-Ṣafā and their clapping and whistling could be heard in Ḥarrā". "A good example of this practice", he added, "is Maḥrama bin Qays bin ʿAbd Manāf who used to stand whistling by "*al-Bayt*", "the House", and his whistling and clapping used to be heard in Ḥarrā".⁴ According to al-Qazwīnī, "*al-makkā*" is a bird of the nomadic areas. There is an outstanding

1 Ibn Manẓūr. *Lisān al-ʿArab*, vol. 19 and 20, p. 158-9.

2 Ibn Sīdā. *al-Muḥassas*, vol. 8, p. 159.

3 Ibn al-Sikkīt. *Iṣlāḥ al-Mantiq*, p. 115.

4 al-Damīrī. *A Dictionary of Zoology*, p. 359.

enmity between this bird and the snakes because the latter used to eat its eggs and its young. He quoted Hiṣām bin Sālim as saying: "Once a snake ate the eggs of this bird, and the latter went on flapping its wings over the snake's head until it opened its mouth into which the bird then threw a thorn that put an end to the snake"¹.

The Translations:-

While (J.)'s translation, "small", does not correspond to any of the presented commentaries, his translation, "birds", is fairly close to the interpretation of (T., An., Z., Ar.). (A.)'s translation, "the songbirds", is partially close to the interpretation of (K., N., T.).

1 al-Qazwīnī. Ajā'ib al-Maḥluqāt, p. 444.

B- The Recensions:-

wa marra ʿala l-Qanāni min nafayāni-hi
fa anzalā min hu l-ʿUṣma min kulli mawʿilī

(Q. 85)¹

manzilī

(T. 72/S. 70/Aj.-D. 77/An. 76/H. 70/Z. 75/As. 76/Ar. 75 /K. 70V/N. 76V/
T. 76V)²

munzalī

(K. 70/N. 76/T. 76)³

maʿqilī

(Q. 85V)⁴

l-ʿUfra

(An. 76V/N. 76V)⁵

wa alqā bi Busyānin maʿa l-layyli barkahu

(A. 77/An. 76V (Aṣm.)/N. 76V (Aṣm.))⁶

Omitted:

B./

1 (Q.) (JAA.), p. 171.

2 (T.) (DIQ.), fol. 24; (S.) (DSP.), p. 150; (Aj.-D.) (ŠMS.), p. 31;
(An.) (ŠQA.), p. 104; (H.) (MIQ.), p. 46; (Z.) (ŠMS.), p. 39;
(As.) (DIQ.), fol. 155; (Ar.) (SSM.), p. 33; (K.) (MIQ.), p. 58;
(N.) (ŠQT.), p. 194; (T.) (ŠQA.), p. 27.

3 (K.) (MIQ.), p. 58; (N.) (ŠQT.), p. 194; (T.) (ŠQA.), p. 27.

4 (Q.) (JAA.), p. 171.

5 (An.) (ŠOS.), p. 104; (N.) (ŠQT.), p. 196.

6 (A.) (DIQ.), p. 26; (An.) (ŠQS.), p. 105; (N.) (ŠQT.), p. 195.

85.b- Comment:-

85.b.1- *nafayān* vs. *bark*

While (Q., Z., As., Ar.)¹ believed that "*nafayān*" denoted "the spray of the rain", (Ṭ., K., An., N., T.)² thought it denoted "the flying spray of the rain".

It is clear from the above that there is a partial synonymity between both interpretations.

As far as the denotation of "*bark*" is concerned, (An., N., A.)³ were in agreement that the poet applied it metaphorically to denote "the breast". (A.)⁴ elaborated: "The poet likened the hard downpour of the rain and the accumulation of the flood in that place to a camel that heavily falls upon his breast with his legs folded and remains in this state and place for a long time".

The Translations:-

Both (J.)'s translation, "from the spray of it", and (A.)'s translation, "its flying spray", are close to the recension of "*nafayān*". Furthermore, while there is a close correspondence between the interpretation of (Q., Z., As., Ar.) and (J.)'s translation, (A.)'s translation is very close to the interpretation of (Ṭ., K., An., N., T.).

85.b.2- *al-Uṣm* vs. *al-Ufr*

There was a controversy among commentators as to the precise denotation of "*al-Uṣm*".

1 (Q.) (JAA.), p. 173; (Z.) (ŠMS.), p. 39; (As.) (DIQ.), fol. 155; (Ar.) (SSM.), p. 33.

2 (Ṭ.) (DIO.), fol. 24; (K.) (MIQ.), p. 59; (An.) (ŠQS.), p. 104; (N.) (ŠQT.), p. 194; (T.) (ŠQA.), p. 27.

3 (An.) (SQS.), p. 104; (N.) (ŠQT.), p. 194; (A.) (DIQ.), p. 26.

4 (A.) Ibid.

To (Q.)¹, it yielded a three-fold interpretation: (1) "the white wristed goats"; (2) "the young goats with white fore-legs"; (3) "the wild mountain-goats". (Ṭ., Aj.-Ḍ., A.)² believed it denoted "goats having some whiteness in their fore-legs". (K., N., T., Ar.)³ thought it denoted "goats having either some whiteness in their fore-legs or any other colour that differs from that of the rest of their bodies". While to (An.)⁴ it denoted "mountain-goats having some whiteness in their fore-legs", (Z.)⁵ believed it denoted "mountain-goats having some whiteness on one of their fore-legs". According to (As.)⁶ it denoted "wild goats that are clinging to the mountains". Furthermore, he quoted Abū^c Amr as believing it denoted "the wild mountain-goats".

From the above it can be inferred that there is a partial synonymy among the interpretations of (Ṭ., Aj.-Ḍ., A.), and (An.) and (Z.). Furthermore, the interpretation of (K., N., T.) includes (Q.)'s first interpretation and contracts a direct superordination-hyponymy relation with it. The interpretation of (Ṭ., Aj.-Ḍ., A.), (An., Z.) includes the interpretation of both (K., N., T.) and that of (Q.)'s first interpretation and contracts a direct superordination-hyponymy with that of (K., N., T.) and a superordination-hyponymy relation with that of (Q.). Moreover, there is a partial synonymy between the interpretation of Abu-^cAmr, as reported by (As.), (As.) and (Q.)'s third interpretation. These last interpretations in their turn include (Q.)'s first interpretation, and that presented by (Ṭ., Aj.-Ḍ., A.), (K., N., T.), (An., Z.) and make a superordination-hyponymy semantic relation with it. Having

1 (Q.) (JAA.), p. 172.

2 (Ṭ.) (DIO.), fol. 24; (Aj.-Ḍ.) (ṢMS.), p. 155; (A.) (DIQ.), p. 26.

3 (K.) (MIQ.), p. 59; (N.) (ṢQT.), p. 195; (T.) (ṢQA.), p. 27; (Ar.) (ṢSM.), p. 33.

4 (An.) (ṢQS.), p. 104.

5 (Z.) (SMS.), p. 39.

6 (As.) (DIQ.), fol. 155.

reached this point of investigation, it is necessary to examine Lane's explanation:-

"a gazelle and a mountain-goat, having in his arms (As., T., Ş., K.) or in one of them, (AD., Ş., M., K.) a whiteness; (Ş., K.) the rest of him being red or black: (K.) or a goat white in the fore-legs - and a horse white in the fore-leg: (As., TA.) or having a whiteness in one of his fore-legs, above the pastern: (Ish., TA. :) or having a whiteness in his fore shanks or having a whiteness in one of his fore-legs (Ş., TA.) but not in his hind legs ..."¹

As far as the denotation of "*al-ʿUfr*" is concerned, al-Aşma^{cî} believed it denoted "goats whose whiteness is mixed with a tinge of redness over it"². Furthermore, while (An.)³ believed it denoted "whitish dust-colour goats", (N.)⁴ adopted al-Aşma^{cî}'s above mentioned interpretation.

It can be inferred from the above that there is a partial synonymy between the interpretation of (al-Aşma^{cî}), (N.), and that of (An.). To Lane, it denoted:-

"a whitish dust-colour: (TA. :) or whiteness that is not clear, (Az., As.) like the colour of the surface of the earth; (Az., As., Mgh. :) or whiteness with a tinge of redness over it: or a buck-antelope having a tinge of red over his whiteness (AA., Ş., A., K.) with a short neck; and such is the weakest of antelopes in running: (AA., Ş., Q. :) or having a

1 Lane. Lex. Bk., 1, vol. II, p. 2090.

2 al-Aşma^{cî}. Kitāb al-Wūḥūṣ; p. 368.

3 (An.) (SQS.), p. 104.

4 (N.) (SQT.), p. 195.

redness in his back, with white flanks (K.) or such as inhabits elevated rugged, stony tracts, and hard grounds: and such is red (Az.): or having white horns: (A.): (Ş., K.,) also applied to a she-goat meaning of a clear white colour:"¹

The Translations:-

(J.)'s translation, "the wild goats", which includes (A.)'s translation, "the white wild goats", i.e. it stands in a superordination-hyponymy relation, is fairly close to the recension of "*l-cUşm*", and the interpretation of Abū ^cAmr - as reported by (As.) - (Q.)'s third interpretation, and (As.). (A.)'s translation, however, corresponds to neither the recensions, nor to the commentaries.

85.b.3- "*min kulli maw²ilī*" vs. "*ma^cqilī*" vs. "*manzilī*" vs. "*munzalī*"

According to (Q.)², "*ma^cqilī*" and "*maw²ilī*" are fairly synonymous because both of them denote "a fort". Furthermore, commentators were unanimous in believing that "*manzil*" denoted "haunt". (Z., Ar.)³ elaborated, "the spray of this rain was so intensive and violent that it caused the wild goats to descend from every haunt in this mountain".

As far as the denotation of "*munzal*" is concerned, (K., N., T.)⁴ were in agreement that it denoted "on all sides". (K.)⁵ commented "the flying spray of the rain hurtled them, i.e. the "*cUşm*", on all sides of the mountain".

The Translations:-

While (J.)'s translation, "haunt", is close to the recension of

1 Lane. Lex. Bk. I, vol. II, p. 2067.

2 (Q.) (JAA.), p. 172.

3 (Z.) (SMS.), p. 39; (Ar.) (ŞSM.), p. 33.

4 (K.) (MIQ.), p. 59; (N.) (SQT.), p. 195; (T.) (ŞQA.), p. 27.

5 (K.) Ibid.

"*manzil*", (A.)'s translation, "on all sides", is close to the recension of "*munzal*". Furthermore, there is a close correspondence between (J.)'s translation, "... that which was so very violent that it caused wild goats to descend from every haunt in it", and the interpretation and paraphrase of (Z., Ar.), on the one hand, and there is a close correspondence between (A.)'s translation, "hurtling down on all sides", and the paraphrase presented by (K.) on the other.

B- The Recensions:-

*wa Taymā'a lam yatrūk bihā jid'a nahlatin
wa lā ujuman illā mašidan bijandalī*

(Q. 86/Ṭ. 73/An. 77/N. 77/H. 71/T. 77/As. 77/Aj.-D. 77V/B. 71V)¹

wa lā uṭuman

(S. 71/Aj.-D. 77/B. 71/A. 71/Z. 76/Ar. 76/Ṭ. 73V/An. 77V (Aṣm.)/
T. 77V)²

ujuman uṭuman

(K. 71)³

1 (Q.) (JAA.), p. 173; (Ṭ.) (DIQ.), fol. 24; (An.) (ṢOS.), p. 105;
(N.) (SQT.), p. 196; (H.) (MIQ.), fol. 47; (T.) (SQA.), p. 27;
(As.) (DIQ.), fol. 155; (Aj.-D.) (ṢMS.), fol. 30; (B.) (ṢSJ.), p. 111.
2 (S.) (DSP.), p. 150; (Aj.-D.) (ṢMS.), fol. 30; (B.) (ṢSJ.), p. 111;
(A.) (DIQ.), p. 25; (Z.) (ṢMS.), p. 39.
3 (K.) (MIQ.), p. 50.

86.B- Comment:-

86.b.1- *ujuman* vs. *uṭuman*

Though commentators were almost in agreement that the lexemes *ujuman* and *uṭuman* are synonymous, they, however, debated as to their precise denotation.

To (Q.)¹ it yielded a two-fold interpretation: (1) a lofty building; (2) an epithet applied to "the fortresses of the people of al-Madīna". While (T., B., A.)² believed it denoted "plain roofed houses", (Aj. → D., Z., As.)³ thought it denoted "a lofty building". (K., N.)⁴ thought it denoted "lofty fortresses". To (An., T.)⁵ it denoted "roofed houses".

From the above it can be inferred that there is a partial synonymy between the interpretation of (T., B., A.) and that of (An., T.). At the same time, the first interpretation of (Q.) and that of (Aj. - D., Z., As.) include that of (K., N.) and contract a superordination-hyponymy semantic relation with it.

The Translations:-

There is a partial correspondence between (J.)'s translation, "a building", and the first interpretation of (Q.) and the interpretation of (Aj.-D., Z., As.). Similarly, (A.)'s translation, "a solitary fort", is fairly close to the interpretation of (K., N.).

1 (Q.) (JAA.), p. 173.

2 (T.) (DIQ.), fol. 25; (B.) (ŠSJ.), p. 111; (A.) (DIQ.), p. 25.

3 (Aj.-D.) (SMS.), fol. 29; (Z.) (SMS.), p. 39; (As.) (DIQ.), fol. 155.

4 (K.) (MIQ.), p. 59; (N.) (ŠQT.), p. 196.

5 (An.) (SQS.), p. 105; (T.) (SQA.), p. 27.

86.C- Commentaries:-

There was a controversy among commentators as to the denotation of the following.

86.c.1- *Taymā*²

According to (Q., Ṭ., K., N., B., A.)¹, it denoted "a name of a town or land". While (Aj.-Ḍ., As.)² believed it denoted "the fortified town of al-Samaw³ al b. ⁴Ādiyā³", (An., T.)³ thought it denoted "one of the greatest villages in al-Ḥijāz. To (H.)⁴, it denoted "a buttressed place". (Z.)⁵ believed it denoted "an ordinary village in the Arab land".

It can be seen from the above that there is a partial synonymity between the interpretation of (Q., Ṭ., K., N., B., A.) and that of (Z.). Both of these interpretations, in their turn, include the interpretation of (Aj.-Ḍ., As.), (An., T.) and that of (H.) and contract a superordination-hyponymy semantic relation with them. (H.)'s interpretation includes that of (Aj.-Ḍ., As.) and contracts a direct superordination-hyponymy relation with it.

Furthermore, according to Yāqūt, "*Taymā*² is a small town between al-Ṣām and the Valley of al-Qurā. It is located on the border of al-Ṣām near the fortress of al-Ablaq"⁶. "Nowadays, it is one of the most important towns that is located in northern Saudi Arabia with almost 5000 inhabitants. It is famous for its fertile soil and delicious dates. It is located at 37²-30' longitude and 40⁰-27' latitude, and

1 (Q.) (JAA.), p. 173; (Ṭ.) (DIQ.), fol. 24; (K.) (MIQ.), p. 59; (N.) (ŠQT.), p. 196; (B.) (ŠSJ.), p. 111; (A.) (DIQ.), p. 25.
2 (Aj.-Ḍ.) (ŠMS.), fol. 29; (As.) (DIQ.), fol. 155.
3 (An.) (SQS.), p. 108; (T.) (ŠQA.), p. 28.
4 (H.) (MIQ.), fol. 47.
5 (Z.) (ŠMS.), p. 39.
6 Yāqūt. Mu^cjam al-Būldān, vol. I, p. 907.

about 476 km from al-Madīna, 259 km from Ḥaybar, and 240 km from Tabūk'

The Translations:-

Though "*Taima'a*" and "*Taima*", as translated by (J.) and (A.), respectively, convey the literal denotation of "*Taymā*"¹, they, however, fall short of conveying its precise geographical delination, as it has been explained above, and which plays an important role in conveying the closest semantic message to the receptor of T.L.

86.c.2- *mašidan bi jandalī*:-

While (Q., N., Z., T., Ar.)² were almost unanimous in believing it denoted "a lofty building raised high and built with hard rocks", (Ṭ., B., A., As.)³ thought it denoted "a lofty building built with hard rocks". Further, while (Aj.-D.)⁴ believed it denoted "the fortresses of al-Samaw' al b. ^cĀdiyā", (K.)⁵ believed it denoted "a fortress that is built with lime and gypsum". (K.) added that it was said that it denoted "a lofty building built with baked brick, gypsum, and stones". (An.)⁶ believed it denoted "a roofed house built with hard rocks and gypsum".

To sum up, it can be concluded from the above that, while there is a partial synonymity among the interpretations of (Q., N., Z., T., Ar.) and that of (Ṭ., B., A., Ar.) and that of the second alternative interpretation of (K.), the interpretation of (Aj.-D.) is included in that of (K.)'s first interpretation and it contracts a hyponymy-superordination relation with it. Similarly, the interpretation of

1 al-Jāsir, Ḥamad al-Mu^cjam al-Juġrāfi Libilād al-^cArabiyya al-Su^cūdiyya, Pt. I, p. 271.

2 (Q.) (JAA.), p. 173; (N.) (SQT.), p. 196; (Z.) (SMS.), p. 39; (T.) (SQA.), p. 28; (Ar.) (SSM.), p. 331.

3 (Ṭ.) (DIQ.), fol. 24; (B.) (SSJ.), p. 111; (As.) (DIQ.), fol. 155; (Ar.) (SSM.), p. 33.

4 (Aj.-D.) (SMS.), fol. 29.

5 (K.) (MIQ.), p. 59.

6 (An.) (SQS.), p. 105.

(An.) is included in that of (Q., N., Z., T., Ar.) and that of (T., B., A., As.) and (K.)'s second alternative interpretation and it contracts a hyponymy-superordination relation with it.

The Translations:-

There is a close correspondence between (J.)'s translation, "strengthened by hard stones", and (A.)'s translation, "buttressed with hard rocks". Both of these translations, in their turn, are close to the interpretation of (Q., N., Z., T., Ar.) and that of (T., B., A., As.) and (K.)'s second alternative interpretation.

B- The Recensions:-

ka³anna Tabīran fī ʿarānīni wabli-hī
kabīru unāsin fī bijādin muzammalī

(Q. 87/S. 72/Aj.-D. 81/K. 72/An. 78/N. 78/H. 71/Z. 77/T. 78/As. 78/
Ar. 77)¹

wa

(T. 74/N. 78V)²

ka²anna Abānan fī afānini wadqihi

(B. 72/A. 73/Aj.-D. 81V (Aṣm.)/N. 78V (Aṣm.)/T. 78V (Aṣm.)/As. 78V)³

bijādin muzammalu

(N. 78V)⁴

1 (Q.) (JAA.), p. 173; (S.) (DSO.), p. 150; (Aj.-D.) (SMS.), fol. 32;
(K.) (MIQ.), p. 59; (An.) (SQS.), p. 106; (N.) (SQT.), p. 197;
(H.) (MIQ.), fol. 47; (Z.) (SMS.), p. 40; (T.) (SOA.), p. 27;
(As.) (DIQ.), fol. 154; (Ar.) (SSM.), p. 32.
2 (T.) (DIQ.), fol. 25; (N.) (SQT.), p. 198.
3 (B.) (SSJ.), p. 112; (A.) (DIQ.), p. 25; (Aj.-D.) (SMS.), fol. 31;
(N.) (SQT.), p. 198; (T.) (SOA.), p. 28; (As.) (DIQ.), fol. 155
4 (N.) (SQT.), p. 198.

87.b- Comment:-

87.b.1- Tabīr vs. Abān

While (Q., T., An.)¹ believed that Tabīr is "the name of a mountain", (K., N., Z., T., As., Ar.)² believed it denoted "the name of a mountain located in Mecca". According to Yāqūt, "it is one of the greatest mountains which is located between Mecca and ^CArafa. It is named after the name of a man who died on it"³. "There are many mountains in Mecca, however, that are called Tabīr:-

(a) Tabīr al-Atbira: It is the highest mountain in Mecca that faces Harra . Nowadays it is called the mountain of *Rahām* due to the accumulation of excrement of birds on its peak.

(b) Tabīr al-Naṣḥ: It is called nowadays the mountain of al-Muzdalifa.

(c) Tabīr al-Aḥḍab: It is located to the North of Tabīr al-Naṣḥ.

(d) Tabīr al-Zinj: It is called nowadays the mountain of al-Masfala

(e) Tabīr al-Ḥadrā³: It is a huge mountain.

(f) Tabīr al-^CAraj: Nowadays it is called the mountain of Ḥarrā³ or al-Nūr.

(g) Tabīr al-Naḥīl: Nowadays it is called al-Aqḥwāna"⁴.

According to (B., A.)⁵, "Abān" "is the name of a mountain". Yāqūt elaborated: "There are two mountains that are called "Abān": the White Abān and the Black Abān. The former is located to the East of al-Ḥājir, wherein one finds plenty water and date-palms"⁶. Al-Bakrī added "The valley of al-Rummā passes through them. The White Abān

1 (Q.) (JAA.), p. 174; (T.) (DIQ.), fol. 25; (An.) (SQS.), p. 106.
2 (K.) (MIQ.), p. 59; (N.) (SQT.), p. 197; (Z.) (SMS.), p. 40; (T.) (SQA.), p. 28; (As.) (DIQ.), fol. 157; (Ar.) (SSM.), p. 34.
3 Yāqūt. Mu^Cjam al-Buldān, vol. I, p. 917.
4 al-^CArab, vol. 9-10, p. 752.
5 (B.) (SSJ.), p. 112; (A.) (DIQ.), p. 25.
6 Yāqūt. Mu^Cjam al-Buldān, vol. I, p. 26.

belonged to the people of Jurayd of Fazāra, and the black one belonged to the people of Wāliba of al-Hāriḡ al-Asādī".¹ Al-Aṣbahānī, however, believed that the White Abān belonged to ^CAbs and the black one belonged to the people of Asād.² al-^CAbūdī who visited the area - as he claims - said: "Abān has been and still is the most famous mountain in the area. In fact there are two mountains that are called Abān; the brown Abān, *Abān al-Asmār*, which formerly used to be called the black Abān, and the second one is the Red Abān, which formerly used to be called the white Abān. Both of these mountains are situated about 50 km from the town of al-Ris. They were regarded by the Arabs as symbols of solidness and immortality. Due to its fame, nearby and adjacent places used to be described geographically in relation to it. From time immemorial to the present, it has remained famous for its inaccessibility. Abān and its surrounding places are famous for their fresh air and fertile soil. This is why their inhabitants have warm attachment to the places and they continue to remember them even when they leave them". al-^CAbūdī concluded, "The poet located the mountain Abān by many places that nowadays still have their ancient names. All of them are located in al-Qaṣīm Emirate".³

The Translations:-

Both translators adopted the recension of "Ṭabīr".

87.b.2- ^C*arānīn* vs. *afānīni*

Commentators were unanimous in believing that "^C*arānīn*" denoted "the first of the rain". To Lane, it denoted:

1 al-Bakrī. Mu^Cjam mā asta^Cjam, Vol: 1, p. 95.

2 al-^CArab, vol. 5-6, pp. 391-403.

3 Ibid.

"The first part or portion of anything. (Ṣ., Mṣb., Ḳ.) and hence, (Mṣb.) the first or upper part, i.e. (the bridge) of the nose, beneath the place where the eyebrows come together; the place of what is termed *al-šām* (Ṣ., Mṣb., TA.:) or the head of the nose: (TA.:) or the hard part of the bone of the nose. One says: *hum šūm al-ʿarānīn*, They are high in respect of noses, or of the bridges thereof. *ʿarānīn al-Saḥāb*, The first of the rains of the clouds".¹

To (An., N., B., A., T.)² "*afānīn*" denoted "sorts, or kinds".

The Translations:-

Both (J.)'s translation, "the first downfall of its rain", and (A.)'s translation, "the first onrush of its deluge", are close to the recension of "*ʿarānīn*".

87.b.3- *wabl* vs. *wadq*

There was a controversy among commentators as to the precise denotation of "*wabl*".

While (Q., Aj., An.)³ believed it denoted "an intensive, violent or heavy rain", (Ṭ., Ḍ., Ḳ., N., T., As.)⁴, however, believed it denoted "a rain of large drops". Ibn Dūrāyd⁵ favoured the latter interpretation. According to (Z.)⁶, however, it denoted "a violent and heavy rain of large drops".

It seems from the above that the interpretation of (Z.) is included in that of (Q., Aj., An.), (Ṭ., Ḍ., Ḳ., N., T., As.) and that of

1 Lane. Lex. Bk.I, vol. II, p. 2027.

2 (An.) (SQS.), p. 106; (N.) (SQT.), p. 197; (B.) (SSJ.), p. 112; (A.) (DIQ.), p. 25; (T.) (SQA.), p. 28.

3 (Q.) (JAA.), p. 174; (Aj.) (SMS.), fol. 31; (An.) (SQS.), p. 106.

4 (Ṭ.) (DIQ.), fol. 25; (Ḍ.) (SMS.), fol. 31; (Ḳ.) (MIQ.), p. 59; (N.) (SQT.), p. 197; (As.) (DIQ.), fol.

5 Ibn Dūrāyd. Wasf al-Matar wa al-Saḥāb, p. 17.

6 (Z.) (SMS.), p. 40.

Ibn Durayd and contracts a hyponymy-superordination semantic relation with them.

As to the denotation of "wadq", (Aj.-D., An., A., T.)¹ were unanimous in believing it denoted "the rain". To Ibn Dūrayd it denoted "large drops which are emitted by the clouds before the commencement of rainfall"². Lane presented the following explanation:

"Rain, (Ṣ., Ḳ., TA.,) whether violent or gentle:
(TA. :) or violent rain."³

The Translations:-

Both (J.)'s translation, "downfall of its rain", and (A.)'s translation, "onrush of its deluge", are fairly close to the recension of "wabl". Furthermore, both of them are partially close to the interpretation of (Q., Aj., An.).

1 (Aj.-D.) (ṢMS.), fol. 31; (An.) (ṢQS.), p. 107; (A.) (DIQ.), p. 25; (T.) (ṢQA.), p. 28.

2 Ibn Dūrayd. Waṣf al-Maṭar wa al-Saḥāb, p. 11.

3 Lane. Lex. Bk.I, vol. III, p. 3051.

87.c- Commentaries:-

There was controversy among commentators as to the precise denotation of the following:-

87.c.1- *Kabīri Unāsin*:-

Though (Q., T., B., Z., Ar.)¹ were unanimous in believing it denoted "a great chieftain", there was a slight disagreement among them as to the functional denotation of the imagery in this verse. While (Q., Z., Ar.)² were in agreement that the poet likened the mountain of Tabīr [(B.)³ Abān] at the first downpour of the rain [(B.)⁴ by the variant sorts of the raining] to a great chieftain wrapped in his own striped "*kisā*", (T., B.)⁵ added "While the peak of the mountain was as black as the head of the chieftain, (which might connote his turban), the flood that surrounded it was as white as the colour of the chieftain's "*kisā*". Furthermore, (B.)⁶ pointed out that it might denote that the blossoms and flowers that dressed the mountain after the rainfall made the mountain Abān look as if it were a *bijād* which wraps a great chieftain. (An., T.)⁷, it should be pointed out, ascribed (B.)'s last interpretation to al-Aṣmā^{cī}. According to (K., As.)⁸, it denoted "an old man". (K.)⁹ elaborated, "the flood completely covered and surrounded the mountain as does the "*kisā*", within which an old man always wraps himself". (As.)¹⁰ paraphrased it, "The flood completely covered the mountain; its peak was covered by the (white) foam of the flood, the rest of the mountain was covered by the black debris".

1 (Q.) (JAA.), p. 174; (T.) (DIQ.), fol. 25; (B.) (SSJ.), p. 112; (Z.) (SMS.), p. 40; (Ar.) (SSM.), p. 34.

2 Ibid.

3 (B.) (SSJ.), p. 112.

4 Ibid.

5 (T.) (DIQ.), fol. 31; (B.) Ibid.

6 Ibid.

7 (An.) (SQS.), p. 107; (T.) (SQA.), p. 28.

8 (K.) (MIQ.), p. 60; (As.) (DIQ.), fol. 157.

9 (K.), *ibid.*

10 (As.) (DIQ.), fol. 157.

(An., T.)¹ ascribed to Abū Naṣr the saying: "The poet likened the debris and flood that covered thoroughly the mountain save its peak to the striped "kisā³" of a chieftain. Similarly, the poet likened the black peak of the mountain to the black head of the chieftain". To (A.)² it denoted "a feeble old man". So, he interpreted the imagery in this verse: "the poet likened the mountain previously covered by the rain and dressed by the flowers to a feeble old man who always wraps himself in his garments".

It can be summed up from the above that the interpretation of (Ṭ., B.) is partially-synonymous with that which (An., T.) ascribed to Abū-Ṣaṣr. Furthermore, (K.)'s interpretation includes that of (A.) and contracts a direct superordination-hyponymy relation with it. Moreover, (As.)'s paraphrase of the imagery is incompatible with that of (Ṭ., B., Abu Naṣr). Lastly, the interpretation of imagery as presented by (Q., Ṭ., B., Z., Ar.) includes the interpretation of the imagery presented by (Abu-Ṣaṣir, K., A., As.) and stands in a superordination-hyponymy semantic relation with it.

The Translations:-

While (J.)'s translation, "a great one of the people", which includes (A.)'s translation, "a great chieftain", and contracts a superordination-hyponymy relation with it, is partially close to the interpretation of (Q., Ṭ., B., Z., Ar.), (A.)'s translation is very close to it.

1 (An.) (SQS.), p. 107; (T.) (SQA.), p. 28.

2 (A.) (DIQ.), p. 25.

87.c.2- *bijād*:-

While (Q., Ṭ., Aj.-Ḍ., H., B., A., Z., Ar.)¹ believed it denoted "a striped garment of the kind called "*kisā*"", i.e. a simple oblong piece of cloth which is close to *ʿabā*, a well-known sort of woollen garment (L., Ḳ., TA.) in which are generally stripes and said to be a "*jubba* of wool"²; (K., N.)³ thought it denoted "a garment of the kind called *kisā*", striped by white and black". (An., T.)⁴ believed it denoted "a certain kind of a striped "*kisā*", worn by the Bedouins made of the wool of the sheep and the fur of the camels". To (As.)⁵, it denoted "a striped garment of the kind called "*kisā*" made of wool".

From the above it can be inferred that the interpretation of (Q., Ṭ., Aj.-Ḍ., H., B., A., Z., Ar.) includes that of (K., N.) and contracts a direct superordination-hyponymy relation with it. Furthermore, it includes that of (An., T., As.) and makes a superordination-hyponymy relation with them. Similarly, the interpretation of (As.) includes that of (An., T.) and again makes a superordination-hyponymy relation with them.

The Translations:-

(J.)'s translation, "cloak", is very close, in this context, to Lane's explanation, "a simple oblong piece of cloth", and it is partially close to the interpretation of (Q., Ṭ., Aj.-Ḍ., H., B., A., Z., Ar.). While, on the one hand, there is a close correspondence between (A.)'s translation, "*jubba*", and Lane's explanation, "a well-known sort of woollen garment in which are generally stripes and said to be a *jubba* of wool", on the other hand, it is partially close to the interpretation of (An., T.

1 (Q.) (JAA.), p. 174; (Ṭ.) (DIQ.), fol. 35; (Aj.-Ḍ.) (ṢMS.), fol. 32 ; (H.) (MIQ.), fol. 47; (B.) (SSJ.), p. 112; (A.) (DIQ.), p. 25; (Z.) (ṢMS.), p. 40; (Ar.) (ṢSM.), p. 34.

2 Lane. Lex. Bk. 1, vol. III, p. 3000.

3 (K.) (MIQ.), p. 50; (N.) (SQT.), p. 197.

4 (An.) (SQS.), p. 107; (T.) (SQA.), p. 28.

5 (As.) (DIQ.), fol. 157.

B- The Recensions:-

ka-²anna ḍurā ra²si l-Mujaymiri ḡudwatan
mina s-sayli wa l-aḡtā²i falkatu miḡzali

(Q. 88/S. 73/An. 79/N. 79/H. 72/Z. 78/T. 79/As. 79/Ar. 78)¹

wa ka-²anna bi-hi ra²su

(T. 75)²

wa ka-²anna

(Aj.-D. 82)³

ka-²anna qulay^cata l-Mujaymiri

(Aj.-D. 82/K. 73/An. 79V (b. Ḥabīb)/N. 79V/T. 79V/As. 79V)⁴

Ta^cmiyyata

(B. 73/A. 72/An. 79V (Asm.)/T. 79V (Asm.))⁵

ṭulay^cata

(N. 79V (b. Ḥabīb))⁶

l-guttā²i

(B. 73/A. 72/An. 79V (Aṣm.)/T. 79V (Aṣm.))⁷

l-itrā^ci

(Q. 88V)⁸

falkatu

(T. 75/S. 73/Aj.-D. 82/K. 73/N.79/H. 72 /B. 73/A. 72/Z. 78/T. 79/As. 79/
Ar. 78)⁹

1 (Q.) (JAA.), p. 174; (S.) (DSP.), p. 150; (An.) (ŠQS.), p. 108;
(N.) (SQT.), p. 198; (H.) (MIQ.), fol. 48; (Z.) (SMS.), p. 40;
(T.) (SQA.), p. 28; (As.) (PIQ.), fol. 156; (Ar.) (SSM.), p. 34.

2 (T.) (DIQ.), fol. 25.

3 (Aj.-D.) (SMS.), fol. 32.

4 (Aj.-D.), *ibid*; (K.) (MIQ.), p. 60; (An.) (ŠQS.), p. 108;
(N.) (SQT.), p. 198; (T.) (SQA.), p. 28; (As.) (DIQ.), fol. 156.

5 (B.) (SSJ.), p. 113; (A.) (DIQ.), p. 25; (An.) (SQA.), p. 108;
(T.) (SQA.), p. 28.

6 (N.) (SQT.), p. 199.

7 (B.) (SSJ.), p. 199; (A.) (DIQ.), p. 25; (An.) (ŠQS.), p. 108;
(T.) (SQA.), p. 28.

8 (Q.) (JAA.), p. 174.

9 (T.) (DIQ.), fol. 25; (S.) (DSP.), p. 150; (Aj.-D.) (ŠMS.), fol. 32;
(K.) (MIQ.), p. 60; (N.) (SQT.), p. 198; (B.) (SSJ.), p. 113;
(A.) (DIQ.), p. 25; (Z.) (SMS.), p. 40; (T.) (SQA.), p. 28;
(As.) (DIO.), fol. 155; (Ar.) (SSM.), p. 34.

88.B- Comment:-

88.b.1- *ka²anna vs. wa ka²anna*

While (T., Aj.-D.)¹ used the particle of connection, "wāw", in order to connect this verse with the preceding ones and introduce a comment on the content of the preceding verses, which is close to the semantic function of "and" in T.L.², other recensions regarded it as an introductory verse.

The Translations:-

Both (J.)'s translation, "as if", and (A.)'s translation, "in the morning the topmost peak", are close to the recension of "*ka²anna*".

88.b.2- *durā ra²si vs. bi-hi ra²su vs. qulay^cata vs. Tamayyita vs. ṭulay^cata*

According to (Q., N., B., Z., T., As., Ar.)³, "*durā*" denoted "the uppermost parts". Lane provided the following explanation:

"*durwā*" and "*dirwā*", The upper or uppermost part of a thing (Ṣ., M., Mṣb., K.) of any kind; (M., Mṣb. ;) (TA. :) and particularly of a camel's hump, (Ṣ., M.,) and the head; (M. :) and a camel's hump itself: (TA.) *durā*. (Ṣ., TA.) it is said in a trad, *atā bi ibilin ḡurrū l-durā*, He brought camels having white humps. (TA.) and in another tradition, "*cala durwati kulti ba^cīrin ṣaytān*", On the hump of every camel is a devil."⁴

1 (T.) (DIQ.), fol. 25 ; (Aj.-D.) (SMS.), fol. 32.
2 Quirk, R., Greenbaum, S., Leech, G., and Svartvik, J., A Grammar of Contemporary English, p. 601.
3 (Q.) (JAA), p. 174; (N.) (SOT.), p. 199; (B.) (SSJ.), p. 114; (Z.) (SMS.), p. 40; (T.) (SQA.), p. 28; (As.) (DIQ.), fol. 157; (Ar.) (SSM.), p. 34.
4 Lane. Lex. Bk. I, vol. I, p. 965.

According to (T.)¹, "*bi·hi ra'su*" denoted "the head - literally the peak - of the mountain in the flood and the scum".

While (Q., N., Z., Ar.)² believed that *Tamiyya* is the name of a mountain, (An., A., T.)³ believed it denoted the name of a mountain in the land of the people of Fazāra. Furthermore, (An., A., T.)⁵ believed that *al-Mujaymir* is the name of a land that belonged to the people of Fazāra. According to Yāqūt, *Tamiyya* is the name of a mountain on the road to Mecca. Moreover, he reported that it was said that it might either denote a sandhill or a small mountain that belonged to the people of Fazāra.⁵ As far as the denotation of *al-Mujaymir* is concerned, while Yāqūt thought it denoted a mountain on the westernmost side of the Valley of *Mabhal*, he at the same time reported that it was said to be the name of the land that used to belong to the people of Fazāra.⁶

Furthermore, Yāqūt reported that al-Aṣmā^cī described the borders of the Kingdom of Ḥajar al-Kindī in Najd as being located between *Tamiyya* as far as *Dārbā* and *Dārat Juljul*.⁷

It is interesting to add that "*Tamiyya*", as it is pronounced nowadays, is the name of a red mountain. On its peaks there are yellow rocks where eagles shelter and where Bedouin used to go to hunt them. From far away one can almost see clearly the white excrement of the birds. It is located to the westernmost point of *al-Qaṣīm* and at a distance of around 230 km from the town of *Barīda*. Such is its loftiness that it has given rise to a proverb: "By evening every mountain

1 (T.) (DIQ.), fol. 157.

2 (Q.) (JAA.), p. 174; (N.) (SQT.), p. 199; (Z.) (SMS.), p. 40; (Ar.) (SSM.), p. 34.

3 (An.) (SQS.), p. 108; (T.) (SQA.), p. 28.

4 (An.) (SQS.), p. 108; (A.) (DIQ.), p. 25; (T.) (SQA.), p. 28.

5 Yāqūt. *Mu^cjam al-Buldān*, vol. 4, pp. 41-42.

6 Ibid, vol. 4, p. 422.

7 Ibid.

can be reached by beast except the mountain of *Sāq* and *Taniyya*".¹

While (Aj.-D.)² believed that "*qulay^ca*" denoted "a huge rock", (K.)³ believed it denoted "the name of a place on the peak of the described mountain". According to Lane, "*ṭulay^ca*" is:

"Anything appearing from the upper part of the thing that comes up out of a thing and appears (TA.) or appearing by rising or by becoming elevated."⁴

The Translations:-

Both "the summit of the peak of Mujaimir" and "the topmost peak of El-Mujaimir", as translated by (J.) and (A.), respectively, are close to the recension of "*ḍurā ra^ḍsi*".

88.b.3- *l-ḡuttā^ḍ* vs. *l-aḡtā^ḍ* vs. *l-itra^c*

(An., T.)⁵ referred to al-Farrā^ḍ as believing that "*l-aḡtā^ḍ*" is a plural of "*l-ḡuttā^ḍ*". (N.)⁶, rejecting such a reading, confirmed that the plural of "*ḡuttā^ḍ*" is "*aḡtiya*".

Not only did the Arab linguists disagree as to the precise reading of the lexeme *l-ḡuttā^ḍ* or *l-aḡtā^ḍ*, its denotation was a matter of controversy among them too. While (Q., T., An., B., A., As.)⁷ believed it denoted "the scum that is borne upon the surface of the torrent", (N., Z., Ar.)⁸ thought it denoted "the debris of trees that is carried upon the surface of the torrent". To (K.)⁹, it denoted "the debris of trees and the foam of water which are carried upon the surface of the torrents".

1 *al-^cArab*, vol. 9-10, pp. 737-769.

2 (Aj.-D.) (*SMS.*), fol. 31.

3 (K.) (*MIQ.*), p. 60

4 Lane. *Lex.* Bk. I, vol. II, p. 1870.

5 (An.) (*SOS.*), p. 108; (T.) (*SQA.*), p. 28.

6 (N.) (*SQT.*), p. 199.

7 (Q.) (*JAA.*), p. 174; (T.) (*DIQ.*), fol. 25; (An.) (*SOS.*), p. 108; (B.) (*SSJ.*), p. 114; (A.) (*DIQ.*), p. 25; (As.) (*DIQ.*), fol. 157.

8 (N.) (*SQT.*), p. 198; (Z.) (*SMS.*), p. 40; (Ar.) (*SSM.*), p. 34.

9 (K.) (*MIQ.*), p. 61.

It seems from the above that, while (K.)'s interpretation is included in that of (N., Z., Ar.) and it contracts a hyponymy-superordination semantic relation with it, (N., Z., Ar.)'s interpretation, in its turn, is included in that of (Q., T., An., B., A., Z., As., Ar.) and it contracts a direct hyponymy-superordination semantic relation with it.

Lane provided the following explanation:

"*ḡutā*³ (Ṣ., Mṣb., Ḳ.) and *ḡuttā*³ (Ṣ., Ḳ.) the rubbish, or small rubbish or particles of things, or refuse, and scum, and rotten leaves mixed with scum, and scum (Zj., Ṣ., Mṣb., Ḳ., TA.) borne upon the surface (Ṣ., Mṣb., TA.) of a torrent: (Zj., Ṣ., Mṣb., Ḳ., TA.;) or dried up or decayed and broken pieces or dried up or decayed and broken pieces of leaves and stalks of herbage, that are seen upon a torrent: so in the Ḳ.lxxxvii5."¹

As for the denotation of *al-itra*^c, Lane provided the following explanation:

"A torrent filling the valley; as also *atra*^c*u*: (Ḳ. :) or a torrent which fills the valley: (Ṣ. :) and the latter as a vehement torrent. (TA.) J. says in the (Ṣ.) that *sayrun atra*^c*u* signifies *ṣadīdūn*; and he cites the words of a poet thus:

fa-aftarāṣa al-arḡā bisayrin atra^c

ascribed by some to El-^cAjjaj, but correctly, accord. to (IB.), the words of Rūbeh; making two mistakes,

¹ Lane. Lex. Bk. I, vol. II, p. 2231.

in saying *iftaraša*, in the sing., and *bisayrin*:
moreover, the last word in the citation is a pret.
verb: (the right reading is)

fa-aftarasu l-arḏā bisaylin atra^cā

(And they travelled the land with a multitude like
a torrent that filled the valleys)

The poet describes the Benoo-Temeem, and their
travelling the land like the torrent by reason of
multitude."¹

The Translations:

While, on the one hand, there is a close correspondence between
(J.)'s translation, "debris", and the interpretation of (N., Z., Ar.),
there is a close correspondence, on the other hand, between (A.)'s
translation, "scum", and the interpretation of (Q., T., An., B., A.,
As.).

88.b.4- *fulkatu* vs. *falkatu*

Though commentators who read it as "*fulkatu*" and those who read
it as "*falkatu*" are unanimous in believing it denoted "the whorl of a
spindle", there is disagreement among them as to the precise denotation
of the imagery that the poet used in this verse.

According to (Q.)² it denoted "when the black scum that was
carried by the torrent surrounded the mountain it looked as though it
was a white whorl spinning amidst the whirling blackness of the scum".
(T., Aj.-D., N., B., A., Z., Ar., M.)³ believed it denoted "when the

1 Lane. Lex. Bk.I, vol. I, p. 303.

2 (Q.) (JAA.), p. 179.

3 (T.) (DIQ.), fol. 25; (Aj.-D.) (SMS.), fol. 31; (N.) (SOT.), p. 199;
(B.) (ŠSJ.), p. 114; (A.) (DIQ.), p. 25; (Z.) (SMS.), p. 39; (Ar.)
(ŠSM.), p. 34; (M.) (SQN.), p. 217.

scum that was carried by the torrent surrounded the mountain it seemed as though the mountain itself was turning around, as does the whorl of a spindle". To (K., An., T.)¹ it denoted "when the torrent encompassed the small castle of *"al-Mujaymir"* nothing appeared from it save its top that looked as though it was a turning whorl of a spindle; because", (K.)² added, "the spinning of the debris of trees and the foam that were carried upon the surface of the torrent, around this castle gives the impression that the latter is itself turning". (Ar.)³ paraphrased it as: "as if in the morning the topmost peak of this mountain due to the torrent and debris around it were a whirl of a spindle".

Summing up, it can be seen from the above that the interpretation of (Q.) is included in that of (T., Aj.-D., N., B., A., Z., M.). Furthermore, apart from "mountain" vs. "castle", as interpreted by (T., Aj.-D., N., B., A., Z., M.) and (K., An., T.), respectively, the rest of their interpretation is fairly synonymous. It can be concluded further that connotatively the interpretation of (Ar.) is partially synonymous with that of (T., Aj.-D., N., B., A., Z., M.) and (K., An., T.) because, while the former interpretation denotes the movement of the object and connotes the whorl whose function it is to regulate that movement, the latter interpretation, i.e. "a spindle's whorl", denotes the object and connotes its movement.

It is of interest at this point of discussion to examine Lane's explanation of the denotation of this lexeme:

1 (K.) (MIQ.), p. 61; (An.) (SQS.), p. 108; (T.) (SQA.), p. 28.
2 Ibid.
3 (Ar.) (SSM.), p. 34.

"*falkatun*. The whirl of a spindle: (MA. :) this is what is meant by the saying that the *falka* of *miğzal* is well known; (K. ;) and is thus called because of its roundness: (Ş., D. :) [it is a piece of wood, generally of a hemispherical form, or nearly so, through the middle of which the upper part of the spindle-spin is inserted:] also pronounced *filka*."¹

The Translations:-

There is a close correspondence between (J.)'s translation, "the whirl of a spindle", and the interpretation of (Ar.) and Lane's explanation. Similarly, there is a close correspondence between (A.)'s translation, "a spindle whorl", and the interpretation of (T., Aj.-D., N., B., Z., M.) and that of (K., An., T.).

¹ Lane. Lex. Bk. I, vol. II, p. 2444.

B - The Recensions:-

ka ʾanna s-sibā^ca fī hi ġarqā ʿašīyatan
biʾarjā^ʿi hi l-quṣwā anābī^vsu Unṣulī

(Q. 89/S. 76/An. 82/N. 82/H. 75/Z. 81/T. 82/As. 81/Ar. 81)¹

wa ka ʾanna

(Aj.-D. 81)²

ġudayyatan

(T. 68/K. 76/B. 75/A. 75)³

sibā^can

(B. 75/A. 75)⁴

wa ka ʾanna

(T. 68)⁵

ʿUnṣalī

(An. 82)⁶

-
- 1 (Q.) (JAA.), p. 175; (S.) (DSP.), p. 150; (An.) (SQS.), p. 111;
(N.) (SOT.), p. 202; (H.) (DIQ.), fol. 49; (Z.) (SMS.), p. 41;
(T.) (SQA.), p. 29; (As.) (DIQ.), fol. 157; (Ar.) (SSM.), p. 35.
2 (Aj.-D.) (SMS.), fol. 31.
3 (T.) (DIQ.), fol. 24; (K.) (MIQ.), p. 62; (B.) (SSJ.), p. 114;
(A.) (DIQ.), p. 26.
4 (B.) (SSJ.), p. 114; (A.) (DIQ.), p. 26.
5 (T.) (DIQ.), fol. 24.
6 (An.) (SQS.), p. 111.

89.B- Comment:-

89.b.1- *ka^ḥanna* vs. *wa ka^ḥanna*

While those who read it "*ka^ḥanna*" regarded it as "a nominal sentence" that can be translated into T.L. as "as though", commentators on the other hand, who read it "*wa ka^ḥanna*" connected its syntactic and semantic function with that of the preceding verse. It can be translated into T.L. as "and as though".

(Aj.-D.)¹ believed that the conjunctive *wāw* in this line was applied to connect and maintain the sequence of this verse with the preceding ones, and that it should be ignored when scanning the verse. It seems, however, that the learned Arab scholar Abū al-^cAlā^ḥ al-Ma^crrī was rather unhappy with this as a whole. So, in his "*Risālat al-Ḡufrān*", "The Message of Forgiveness", he made Ibn al-Qāriḥ ask the poet, "Would you tell me what you think of the Baḡḍadī scholars who read this part of the Mu^callaqa by adding the particle of conjunction "*wāw*"". The poet replied "Woe to them! They have no poetic feeling because when they added the conjunction "*wāw*" they spoiled the rhythm and turned poetry into prose!"²

The Translations:-

While (J.)'s translation, "as if", is close to the recension of "*ka^ḥanna*", (A.)'s translation, "; the wild beasts at evening drowned in the furthest reaches of the wide watercourse lay like drawn bulbs of wild onion is close to the recension of "*wa ka^ḥanna*" because the

1 (Aj.-D) (SMS.), fol. 30.

2 al-Ma^crrī Risālat al-Ḡufrān. Ed. ^cĀiṣa ^cAbdal Raḥmān, p. 315.

para-syntactic feature (;) in this context does the semantic function of "and".

89.b.2- *sibā^can* vs. *s-sibā^ca*

Apart from the slight difference in rhythm, and the denotation of the indefinite vs. definite in the recensions of "*sibā^can*" and "*s-sibā^ca*", respectively, no other difference, as far as the denotation is concerned, can be noticed.

At this point of presentation, it is necessary to examine Lane's explanation:-

"*sabu^cun* (Ş., Şgh, Mşb., K.,) and *sab^cun* (Şgh., Mşb., K.) a dial. var., (Şgh., Mşb.) and the form in common use with the vulgar (Mşb.) adopted also by several readers of *Qur* in v.4 (Mşb., TA.,) and often occurring in the poems of the Arabs, (TA.,) and *saba^cun* (Şgh., K.,) a form adopted by two readers of the *Qur* in the place above mentioned, and perhaps a dial. var., (Şgh., TA.). The animal of prey; the rapacious animal; (K;) whether beast or bird; being sometimes applied to the latter, but generally to the former:] or whatsoever has a fang or canine tooth, with which it makes hostile attacks and seizes its prey; (Mşb.) such as the lion [to which it is particularly applied by most of the Arabs in the present day, and also (TA.,) such as the wolf and the lynx and the leopard (Mşb., TA.) and the like of these, that has a fang, and attacks men and beasts and makes them its prey: (TA.) the fox, however, is not thus called, though having a fang, (Mşb., TA.) because he does not

attack with it nor take prey, (Mṣb.) or because he does not attack small beasts, nor seize with his fang any animal; (TA.,) and in like manner the hyena (Mṣb., TA.) is not reckoned among the hostile animals thus called, wherefore the Sunneh allows that its flesh may be eaten, and requires that a compensation be made for it by the sacrifice of a ram; if it be smitten and killed in the sacred territory or by a person in a state of iḥrām ... thus says AZ.: but some others say that the *sab^c* is any hostile beast having a tearing claw: and it is said in the Mufradāt to be thus called because of the perfectness of its strength, for *sab^ca* (seven) is one of the perfect numbers."¹

The Translations:-

"The wild beasts", as translated by (J.) and (A.), is close to the recension "*s-sibā^ca*".

89.b.3- *caṣīyatan* vs. *ḡudayyatan*

According to (Z.)², "*caṣīyatan*", which is synonymous with "*caṣā^v*", denoted "the time from the declining of the sun to the dawn". To Lane, it denoted:

"The late part of the evening: or the evening: or the afternoon, or the time from the prayer of sunset to the darkness after night fall."³

To (An., N., T.)⁴, "*ḡudayyatan*" denoted "the morning". Lane gave the following explanation:-

1 Lane. Lex. Bk. I, vol. II, p. 1297.

2 (Z.) (SMS.), p. 41.

3 Lane. Lex. Bk. I, vol. II, p. 2055.

4 (An.) (SMS.), p. 111; (N.) (SOT.), p. 204; (T.) (SQA.), p. 29.

"(TA.,) the early part of the morning; the first part of the day; (K.;) or the period between the time of the prayer of daybreak and sunrise."¹

From the above, it is apparent that the denotation "*ʿaṣīyatan*" is incompatible with that of "*ḡudayyatan*".

The Translations:-

Both (J.)'s translation, "in the evening", and (A.)'s translation, "at evening", are close to the recension of "*ʿaṣīyatan*".

89.b.4- *ʿUnsul* vs. *ʿUnsal*

Though commentators were unanimous in reading it "*ʿUnsul*", "*ʿUnsal*", they, however, differed as to its precise denotation.

While (Q., T., B., Z., T.)² believed it denoted "a desert onion", "*al-Basal al-barrī*" from which a very sour vinegar is prepared, and (Aj.-D.)³ believed it denoted "the desert leek"; (K., N., A.)⁴ believed it denoted "a certain desert plant which looks like the desert onion". Though (An.)⁵, as indicated above, read it "*ʿUnsal*", he agreed with the interpretation of (Q., T., B., Z., T.). (H.)⁶ quoted al-Ḥalīl as saying, "It is a certain yellow plant of the desert which looks like the desert onion, and its leaves like that of the leek. The Arab youths used to play by making crowns out of them and then throwing them away". According to (As.)⁷, it denoted "the white onion". At the same time, he attributed to Abū ^cAmr the saying "It is the desert leek from which

1 Lane. *Lex.* Bk. I, vol. II, p. 2234.

2 (Q.) (*JAA.*), p. 175; (T.) (*DIQ.*), fol. 24; (B.) (*SSJ.*), p. 115; (Z.) (*ŠMS.*), p. 41; (T.) (*ŠQA.*), p. 29.

3 (Aj.-D.) (*ŠMS.*), fol. 29.

4 (K.) (*MIQ.*), p. 62; (N.) (*ŠQT.*), p. 203; (A.) (*DIQ.*), p. 26.

5 (An.) (*ŠQA.*), p. 111.

6 (H.) (*MIQ.*), fol. 49.

7 (As.) (*DIQ.*), fol. 157.

vinegar is prepared". Furthermore, (An., A., T., As.)¹ attributed to al-Aṣma^cī the saying "I saw, and tasted it, though however I could not eat it because it was very sour".

From the above it can be concluded that there is a partial synonymy between the interpretation of (Aj.-D.) and the interpretation that (As.) ascribed to Abū ^cAmr. Similarly, there is a partial synonymy between the interpretation of (K., N., B.) and that which (H.) ascribed to al-Ḥalīl.

Having reached this point of illustration, it is necessary to examine Lane's explanation:-

"It is called *al-Baṣal al-barri* (Q., Ḳ.) also called *Baṣal al-fa²ar*, and a vinegar is prepared from it (Ṣ., TA. :) IAar. says it is a certain plant in the deserts which they assert that longing pregnant woman desires it and eats it and that it is what is called *al-Baṣal al-barri* (AḤS.) says it consists of leaves like the leek, appearing, extended and lank; ... it is a certain tree [or plant] of the plain, or soft, tracts, growing in the places of water and moisture ... it has a blossom like that of the white sewsen or lily of which bees eat, and make honey; and the oxen in cases of drought eat its leaves which are mixed for them in the fodder. (TA.) it is good for the alopecia, and hemiplegia and sciatica; ... and the vinegar thereof, for chronic cough, and the rattles; and strengthens the weak body."²

The Translations:-

(J.)'s and (A.)'s translation, "the wild onion", is close to the recension of ^c*Unṣul* as interpreted by (Q., T., B., Z., T.) and is close to the recension of ^c*Unṣal* as interpreted by (An.).

1 (An.) (SQS.), p. 111; (A.) (DIQ.), p. 26; (T.) (SQA.), p. 29; (As.) (DIQ.), fol. 157.

2 Lane, Lex., Bk. 1, vol. II, p. 2065

89.C- Commentaries:-

Commentators disagreed as to the denotation of the following:-

89.c.1- *anābīṣ*:-

Though commentators were almost unanimous in believing it denoted "the plucked up bulbs of the *Unṣul*, there is, as it will become clear by and by, a controversy among them as to the accurate denotation of the imagery by means of which the poet compared the plucked up bulbs with those of the drowned *sibā*".

According to (Q., T., B., A.)¹ it denoted "The poet, seeing the drowned *sibā*" floating on the surface of the torrent, from afar, he likened their small sizes, and decaying colours to those of the root-bulbs of "*Unṣul*". (Aj.-D.)² believed it denoted "The poet sarcastically likened the torrent that destroyed and belittled the strength of *al-sibā* to what boys do with the bulbs of *Unṣul*. To (K., N.)³ it denoted "Nothing can be seen of the *sibā* that have been drowned by the heavy rainfall except their limbs, which the poet likened to the bulbs of *Unṣul*". (T.)⁴ believed it denoted "In the morning the people saw the limbs of the drowned *sibā* lying on the surface of the torrent, so the poet likened the visible limbs of the *sibā* to the bulbs of "*Unṣul*". (Z., Ar.)⁵ believed it denoted "The poet likened the drowned *sibā* which remained afloat on the surface of the torrent, stained with mud and scum in the evening to the root-bulbs of *Unṣul* when stained with dust and mud".

1 (Q.) (JAA.), p. 175; (T.) (DIQ.), fol. 24; (B.) (SSJ.), p. 115; (A.) (DIQ.), p. 26.
2 (Aj.-D.) (ŠMS.), fol. 30.
3 (K.) (MIQ.), p. 62; (N.) (ŠQT.), p. 203.
4 (T.) (ŠQA.), p. 29.
5 (Z.) (ŠMS.), p. 41; (Ar.) (ŠSM.), p. 35.

To (As.)¹, however, it might either denote that "The poet likened the distended bellies of the drowned *sībā*^c to the bulbs of *Unṣul*, or he likened the floating bones of the drowned *sībā*^c to the bulbs of *Unṣul*."

It can be concluded from the above that there is a partial synonymy between the interpretation of (Q., Ṭ., B., A.) and the interpretation of (Z., Ar.). Both of these interpretations are included in the interpretation of (Aj.-Ḍ., K., N., T.) because the denotation of "root-bulbs" as interpreted by (Q., Ṭ., B., A.), (Z., Ar.) is included in the denotation of "bulbs" as interpreted by (Aj.-Ḍ., K., N., T.). To be more precise, they stand in a direct hyponymy-superordination semantic relation with it. Furthermore, it can be inferred that the interpretation of (T.), "in the morning", is incompatible with the interpretation of (Z., Ar.), "in the evening". Moreover, the interpretation of (As.) is included in the interpretation of (Q., Ṭ., B., A.), (Aj.-Ḍ.), (K., N., T.) and that of (Z., Ar.) and it contracts a hyponymy-superordination semantic relation with them.

The Translations:-

There is a close correspondence between (J.)'s translation, "the root-bulbs", and the interpretation of (Z., Ar.) in particular and (Q., Ṭ., B., A.) in general. Moreover, his translation, "in the furthest parts of it, i.e. the valley ...", is very close to the interpretation of (Z., Ar.). (A.)'s translation, "bulbs", is very close to the interpretation of (Aj.-Ḍ., K., N., T.). Moreover, his translation, "in the furthest reaches of the wide watercourse lay ...", is fairly close close to the interpretation of (K., N., T.).

1 (As.) (DIQ.), fol. 157.

B- The Recensions:-

*fa alqā bi ṣahrā^ḍi l-Gabīṭi ba^cā^ca hu
nuzūla l-Yamānī dī l-^ciyābi l-muḥammalī*

(Q. 90/T. 67)¹

wa^ḥalqā

(S. 74/Aj.-D. 79/K. 74/An. 80/N. 80/H. 73/B. 74/A. 74/Z. 79/T. 80/As. 80/
Ar. 79)²

l-muḥammalī

(Aj.-D. 79)³

l-muḥawalī

(B. 74/A. 74)⁴

ka ṣar^ci l-Yamānī dī l-^ciyabi l-muḥawalī

(An. 80V (Aṣm.)/T. 80V (Aṣm.))⁵

ka ṣaw^ci l-Yamānī dī l-^ciyābi l-muḥawalī

(K. 80V/N. 80V (Aṣm))⁶

l-muḥammilī

(An. 80V (b. Ḥabīb)/N. 80V)⁷

1 (Q.) (JAA.), p. 176; (T.) (DIQ.), fol. 24.

2 (S.) (DSP.), p. 150; (Aj.-D.) (SMS.), fol. 31; (K.) (MIQ.), p. 61;
(An.) (SOS.), p. 108; (N.) (SQT.), p. 200; (H.) (MIQ.), fol. 48;
(B.) (SSJ.), p. 114; (A.) (DIQ.), p. 25; (Z.) (SMS.), p. 40;
(T.) (SOA.), p. 28; (As.) (DIO.), fol. 156; (Ar.) (SSM.), p. 35.

3 (Aj.-D.) (SMS.), fol. 31.

4 (B.) (SSJ.), p. 114; (A.) (DIQ.), p. 25.

5 (An.) (SQS.), p. 108; (T.) (SOA.), p. 29.

6 (K.) (MIO), p. 61; (T.) (SOA.), p. 29.

7 (An.) (SQS.), p. 109; (N.) (SQT.), p. 200.

90.B- Comment:-

90.b.1- *fa vs. wa*

For a detailed explanation of their denotation, see p. 140-2..

The Translations:-

Both (and), (;) as translated by (J.) and (A.), respectively, are close to the recension of "wa".

90.b.2- *nuzūl vs. ṣar^c vs. ṣaw^c*

Commentators who adopted the recension of "nuzūl" were almost unanimous in believing it denoted "sojourning" or "alighted". Lane gave the following explanation:-

"*nazala fī al-makān* (Mṣb.) he alighted, descended and stopped or sojourned or lodged or settled in the place. *nazala laban al-šāt*, the milk of the ewe descended into her udder."¹

According to (An.)², "ṣar^c" denoted "throwing down". So he paraphrased this verse: the Yemenī merchant threw down his receptacles or bags laden with cargoes and clothes of red and yellow. (Si.)³ attributed this recension to al-Aṣmā^cī. To (T.)⁴, however, "ṣar^c" denoted "dispersing and spreading". So he paraphrased this recension as: "a Yemenī merchant unpacked his bags laden with red and yellow clothes".

Lane presented the following explanation:-

1 Lane. Lex. Bk.1 , vol. III, p. 3031.

2 (An.) (SQS.), p. 109.

3 (Si.) (DIQ.), fol.27

4 (T.) (SQA.), p. 29.

"šāra^ca: he threw him down or prostrated him (Q., L., K., TA. ;) namely a man (T., TA.), and šara^ctahu is also said of a beast, [the pronoun referring to the rider]. It threw him down."¹

According to (N.)², "šaw^c" denoted "dispersing or spreading". While (T.)³, however, believed it denoted "throwing down", he, at the same time, referred to some linguists as believing it denoted "the lines".

From the above, it can be seen that (T.)'s interpretation of the denotation of the lexeme "šar^c" is synonymous with (N.)'s interpretation of the denotation of the lexeme "šaw^c". Similarly, his interpretation of the denotation of the lexeme "šaw^c" is synonymous with (An.)'s interpretation of the denotation of the lexeme "šar^c".

According to Lane, "šaw^c" has an incompatible denotation:-

"It applies to collect it (something) together as the measurer collects corns in the measure: and (the contr., i.e.) to disperse, or scatter as a pastor disperses his camels or a shepherd disperses his sheep or goats."⁴

The Translation:-

While (J.)'s translation, "the arrival", is partially close to the recension of "nuzūl", (A.)'s translation, "unpacking", may either be close to the recension of šar^c depending on (T.)'s interpretation or to the recension of "šaw^c" according to (N.)'s interpretation.

1 Lane. Lex. Bk. I, vol. II, p. 1678.
2 (N.) (SQT.), p. 200.
3 (T.) (SQA.), p. 29.
4 Lane. Lex. Bk. I, vol. II, p. 1745.

90.b.3- *l-muḥammalī* vs. *l-muḥammilī* vs. *l-muḥawwalī* vs. *l-muḥawalī*
vs. *l-muḥawalī* vs. *l-muḥammalī*:-

Commentators who adopted the recension of *l-muḥammalī* were in agreement that it denoted "loaded or overloaded"! Similarly, they were unanimous in believing that this verse denoted "when the clouds unleashed their water onto the desert of al-Ġabīṭ, they brought out flowers and plants of various colours, so does the Yemenī merchant when he lodges and unpacks his laden cargoes and clothes that are of red, yellow and green"². Furthermore, it should be pointed out that, while (Q.)³ attributed the above interpretation to al Aṣma^{cī}, he at the same time maintained "The verse might denote that the poet likened the packed cargoes of the Yemenī merchant to the big and thick trees by which he descended". (As.)⁴ adopted this interpretation.

It can be concluded from the above that (Q.)'s second interpretation stands in an incompatible semantic relation with the interpretation presented by commentators in unanimity, because, while the first interpretation asserts that the Yemenī merchant unpacked his bags laden with rich clothes of red, yellow and green, the second interpretation declines this and asserts that the Yemenī merchant left his laden bags packed.

According to (T., B., A.)⁵, "*al-muḥawal*" denoted "the Yemenī merchant who possesses slaves, servants, and other dependants". To them this verse denoted "the rain which unloaded its heavy cargoes (heavy pouring) on the desert of al-Ġabīṭ like the unpacking of a

1 (Q.) (JAA.), p. 176; (T.) (DIQ.), fol. 24; (Aj.-D.) (SMS.), fol. 30; (K.) (MIQ.), p. 61; (An.) (SMS.), p. 109; (N.) (SQT.), p. 200; (B.) (SSJ.), p. 114; (A.) (DIQ.), p. 25; (Z.) (SMS.), p. 40; (T.) (SQA.), p. 28; (Ar.) (SSM.), p. 35; (M.) (SQN.), p. 218.

2 Ibid.

3 (Q.) (JAA.), p. 176.

4 (As.) (DIQ.), fol. 157.

5 (T.) (DIQ.), fol. 24; (B.) (SSJ.), p. 114; (A.) (DIQ.), p. 25.

Yemenī merchant, possessing a lot of slaves, dependants, and rich multicoloured cargoes, who when he lodges in a place never deserts it". While (N., T.)¹ ascribed this interpretation to al-Aṣma^cī, (B., A.)² elaborated further, "the rain dressed the desert of al-Ġabīṭ with a green garment and flowers of different colours as does a Yemenī merchant when he unpacks his receptacles laden with garments of variant colours, treasures and perfumes".

Concerning the recension of "l-muḥammilī", (Q., T., B., A.)³ were in agreement that it denoted "a camel". To (K., N., As.)⁴ however, it denoted the "Yemenī merchant". Moreover, while (K., N.)⁵ believed that "l-muḥammalī" denoted "a camel", (As.)⁶ believed it denoted "the receptacles in which clothes are put".

We should not lose sight of the fact that the interpretation of (K., N.) is rather a reversed interpretation compared with that of other commentators.

Though (Aj.-D.)⁷ presented the recension of "l-muḥammalī", they did not comment on its denotation. Lane gave the following explanation:-

"a garment, (JK., TA.) or a *kisā'* (Mgh., Mṣb.) having "ham l" or nap, (JK., Mgh., Mṣb., TA.), i.e. what resembles *hubb* on its surface."⁸

According to (K.)⁹, *al-muḥawwal* denoted "the Yemenī merchant who when he deserts his lodging, he carefully collects his precious unpacked cargoes".

1 (N.) (SOT.), p. 201; (T.) (SOA.), p. 28.

2 (B.) (SSJ.), p. 114; (A.) (DIQ.), p. 25.

3 (Q.) (JAA.), p. 176; (T.) (DIQ.), fol. 24; (B.) (SSJ.), p. 114; (A.) (DIQ.), p. 25.

4 (K.) (MIQ.), p. 61; (N.) (SOT.), p. 200; (As.) (DIQ.), fol.

5 (K.) Ibid; (N.) Ibid.

6 (As.) (DIQ.), fol. 157.

7 (Aj.-D.) (SMS.), fol. 30.

8 Lane. *Lex.* Bk. I, vol. I, p. 813.

9 (K.) (MIQ.), p. 61.

The Translations:-

Both (J.)'s translation, "trunks loaded with rich clothes", and (A.)'s translation, "laden bags", are close to the recension of "*al-muḥammalī*" as interpreted by all commentators who adopted this recension except (K., N., As.).

90.C- Commentaries:-

There was a controversy among commentators as to the denotation of the following:-

90.c.1- The indeterminacy of the pronominal referent in the verb *alqā*

While (Q.)¹ believed it denoted "the torrent that flung its heavy water (load) over ...", (Ṭ., Aj.-Ḍ., An., Z., T., Ar., M.)² believed it denoted "the rain that poured out from the clouds onto ..., or the heavy rain that the clouds flung on ...".

The Translations:-

While there is a close correspondence between (J.)'s translation, "the clouds", and the interpretation of (Ṭ., Aj.-Ḍ., An., Z., T., Ar., M.), (A.)'s translation, "it", which refers to the "torrent" as he translated the preceding verse, is close to the interpretation of (Q.).

90.c.2- *l-Ġabīṭ*:-

To (Q.)³ it might either denote "a desert of black stones" or a name of a valley wherein is located the desert of al-Ġabīṭ. (Ṭ., K., N., H.)⁴ believed it denoted "a name of a place". (Ḍ., An., B., A., T., M.)⁵ were almost unanimous in believing it denoted "a depressed land or a wide and even tract of land in which the two ends or extremities are elevated, like the form of the camel's saddle". They added that in this context it belongs to Banī-Yarbū^c. (T.)⁶ attributed to the same source saying that "the poet did not mean the Ġabīṭ of Banī Yarbū^c,

1 (Q.) (JAA.), p. 176.

2 (Ṭ.) (DIQ.), fol. 24; (Aj.-Ḍ.) (SMS), fol. 30; (An.) (SQS.), p. 109; (Z.) (SMS), p. 40; (T.) (SQA.), p. 29; (Ar.) (SSM.), p. 34; (M.) (SQN.), p. 218-9.

3 (Q.) (JAA.), p. 176.

4 (Ṭ.) (DIQ.), fol. 24; (K.) (MIQ.), p. 61; (N.) (SQT.), p. 201; (H.) (MIQ.), fol. 48.

5 (Ḍ.) (SMS), fol. 30; (An.) (SQS.), p. 109; (B.) (SSJ.), p. 114; (A.) (DIQ.), p. 25; (T.) (SQA.), p. 28; (M.) (SQN.), p. 218.

6 (T.) Ibid.

but any depressed tract of land where the two ends are elevated".

The Translations:-

Both (J.)'s translation, "the desert of Ghabeet", and (A.)'s translation, "the desert of El-Ghabeet", are partially close to the interpretation of (Q.) and totally close to the literal denotation of S.L.

INDICES

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