

REFERENCES TO ANIMALS IN THE *DĪWĀN* OF AL-HANSĀ'

Gertrúd Kovács

Eötvös Loránd University, Budapest

In the *Dīwān* of al-Hansā' (ca. 575 A.D.- ?), we find 57 elegies, the verses of which, taken together, come to a grand total of 627 lines¹. Approximately 18 percent of these, or 109 verse lines, contain the names of 20 animal species, or various adjectives describing them; in addition to a number of lines of particular relevance which are concerned with the characterization and depicting of some animals' qualities and habits, out of which there are no less than 13 that make mention of more than one species each.

The purpose of the present paper is to present and analyse all the sentences containing references to animals that occur in the collected *oeuvre* of al-Hansā', and offer a translation of each, replete with brief notes that may serve to facilitate a better knowledge of either the word itself or the animal it signifies. Longish explanations I have consciously striven to avoid for obvious space limits, yet some important information on etological and etymological aspects of the sentences might not infrequently be conveyed sufficiently clearly by the translation itself.

Animal species occurring only once or, at any rate, very rarely, in the *dīwān* are singled out first:

مَشَى السَّبْنَتَى إِلَى هَبْجَاءَ مُخْلِعةٍ * لَهَا سِلَاحَانِ : أَثْيَابٌ وَأَظْفَارٌ

(1) 228.49.10² "The leopard (*as-sabantā*) marched forth for a fierce battle, aided by two kinds of weapon – teeth and claws." Commentators are unanimous in that the word means 'leopard', although some insist it actually signifies a feature ascribed to the panther: 'brave of heart'. (b65, d44, °Aṭwī 1944:104). The poetess characterises her brother *Ṣaḥr* as a leopard, when he is leaving to meet a ferocious fighter, that is death, who, quite like the leopard itself, is armed with teeth and claws. Death, therefore, is also likened to a wild animal in the metaphor, which makes the line even more picturesque.

وَإِذَا مَا الْبَيْضُ يَمْشِينَ مَعًا * كَبَنَاتِ الْمَاءِ فِي الضُّحُلِ الْكَدْرِ

(2) 245.53.4 "And when the white-complexioned [damsels] walk together like [*white*] water-fowl (*banāt al-mā*) in the turbid, shallow water." The aesthetic beauty of the six-line poem is enhanced by the continuous presence of the concept of whiteness as an undercurrent; thus, this line compares the fair-complexioned women to water-fowl (a) (presumably white too), while two lines further her

¹ Throughout my study, I have relied on the edition of Fāyiz Muḥammad that follows the version of Abū l-°Abbās Ta'lab, since this appeared to be the most complete of all the editions available to me. Hereunder, I shall refer to it as (a). Given the considerable divergences among the various editions, I have found it imperative to keep comparing all the data with those offered by the rest of the published versions. These will be marked here as (b-f). For details, cf. the References. For a general survey of the poetry of al-Hansā's, cf. the short article of Fariq (1957) or the elaborate essay of Rhodokanakis (1904).

² The order is as follows: page number, verse number, line number.

brother is said to have dealt to the enemy a blow so heavy that even the white fruit of the *raʿ*³ tree³ is unable to alleviate the damage.

تَرَكْتُ بِهِ لَيْلًا طَوِيلًا وَمَنْزِلًا * تَعَارَى عَلَى جَنْبِ الطَّرِيقِ عَوَاسِلًا

(3) 140.27.8 “[And you was the first to pitch camp there, then] you left there a long night and a camping-place, where the *wolves* (*awāsil*) were howling to each other on the roadside.” This word is an adjectival form referring to their ‘trotting, ambling, or running’ (a), though some say it is the plural of ‘wolf’ (c165) or ‘female wolf’ (b124), or else is a term for ‘trembling’ applicable only to wolves.

فَهِنَّ قَبَّ كَحَيَّاتِ الْأَبَاءِ بِهِ * يُجْنِزِينَ نِيًّا وَلَا يُجْنِزِينَ قِرْدَانًا

(4) 109.16.2 “On such camels [is he travelling], which are like the *serpents of al-Abā*’ (*ḥayyāt*), [and when he returns] their humps get fatter but *ticks* (*qirdān*) do not settle on them.” His camels were so very lean, as a result of heavy marching and fighting, as to resemble serpents, for they, even if having swollen sometimes, are quick to become as thin again as an arrow. It is said that ticks settle on camels when the latter grow thin. According to another tentative, ticks are to be found exclusively in filthy places (a).

تَاللهِ أَنْسى أبين عمرو الخير ما نطقت * حمامة أو جرى في البحر علجوم

(5) 59.7.4 “I swear by God, I shall not forget the son of ‘Amr, the son of goodness, as long as the pigeon coos, or there is a *frog* (*ulḡūm*) to be found in the sea.” The meaning of the word remains a matter for speculation. It is likely to mean ‘male frog’ (a, d97), yet whenever used together with the noun ‘sea’ in the construct state, it will come to mean ‘the life, or bulk thereof’ (a). Its multiple meanings also include ‘darkness’, ‘duck’, as well as ‘wave of the sea’. The interpretation may be somewhat modified by the substitution of the word *al-gamr*, ‘copious waters’ (b128, c169) for ‘sea’ in some versions. The gist of the sentence, at any rate, is the notion of ‘never’.

على كل عجماء البغام كأث * وأقتاده منها على أم تولى

(6) 114.17.8 “[*Sahr*, when mounted] on any female animal with a mute voice, is as though he and his camel-saddle had been [placed] on a *wild she-ass* (*umm tawlab*).” She likens *Sahr*’s camel – or, more appropriately, its carriage and/or energy – to that of a female wild ass, which, as expressed in the next line, roams the spacious deserts, ‘singing’ in a resonant voice, as though sounding a multi-holed wooden flute (a).

وأبو اليتامى ينبتون فناءه * نبت الفراخ بمكلىء ميعشاب

(7) 129.24.4 “The father of orphans, who grow up with him in opulence, like *small chickens* (*firāb*) on a grazing grassland.” Comprehending this sentence will pose no trouble.

وخيل تكدس مشي العول * تازلت بالسيف أبطالها

(8) 34.4.10 “What a multitude of riders who came jostling as *mountain goats* (*wuʿūl*) do, and you massacred their prominent heroes with your sword.” The difficulty of this sentence lies to a great extent in interpreting the verb *takaddasu*, which has a pronouncedly varied meaning, including, e.g., ‘to be pressed together’, ‘to go hurriedly’, ‘the gait of a mounted battalion in iron armour’, ‘to jump’, ‘a group of riders and their combined force’, ‘to go in a single throng’ (a), or, elsewhere, ‘(horses) pressing together’, ‘to make haste while walking’, ‘to go with difficulty on account of the movements of shoulders or chests’, ‘to move one’s sides while walking’, ‘the horse’s pacing to war’, ‘an unhurried pace’, ‘the advance of mountain goats’, ‘to run wild’ (d93), and, finally, ‘the walk of horses when they appear to carry a burden’ (f237). This very verb occurs in another passage too

³ A tree common in the Ḥiḡāz, whose white, soft and pulpy fruit used to be utilized to dry up the bleeding by crushing it over the wound (a246).

(157.32.8), where it is explained as follows (a): 'to go to war neither too fast nor too slowly; used primarily in reference to war', 'a mounted battalion and their concerted jump resembling that of a flock of mountain goats'. The first hemistich of the line corresponds to a verse of *al-Mubalbil*, to which the following explanation is proposed: the movements made by the two shoulders and two sides of the horse while walking, which are similar to those made by the mountain goats; and this is a sign of the horse's leisurely pace in entering the war (Ibn Qutayba, *Ma'ānī* 40).

تَقْدُ الذُّؤَابَةَ مِنْ يَدَيْهِ * أَبَتْ أَنْ تَفَارِقَ أَوْعَالَهَا

(9) 47.4.32 "Which [, like a sharp sword,] will cut the summit of Mount *Yadbul* off, from which its mountain goats (*aw'āl*) will not leave." That is to say, the peak of Mount *Yadbul*⁴ is so high as to make the habitat of those goats all but inaccessible. The two sentences display two different plural forms, and that within one single verse too.

وَأَبَتْ أَخَاكَ لَخَيْلٍ كَالْقَطَا قَطَعَ * لِّلسَّخَا وَالنَّدَى وَالْعَقْرِ لِلنَّيْبِ
فَأَبْكِي أَخَاكَ لَخَيْلٍ كَالْقَطَا عَصَبِ * فَتَعْدَنْ لِمَا تَوَى سَيْبًا وَأَنْهَابًا

(10) 184.38.7 "And wail for your brother, on whose death the cavalry split up into bands like sand-grouses (*qaṭā*) do, and who was generous and magnanimous, slaughtering fat she-camels [for his guests]." (11) 75.10.3 "And wail for your brother of the cavalry groups, [so numerous] as sand-grouses (*qaṭā*), which have [forever] lost, with the death of *Ṣaḥr*, [the usual] gifts and booty." In both verse lines, riders are likened to birds, on account of their dispersal and numbers, respectively.

وَتَوَجَّحَ بَعَثَتْ كَمِثْلِ الْإِرَا * خَ أَنْسَتِ الْعَيْنُ أَشْبَاهَهَا

(12) 43.4.24 "How many wailing women you have driven to crying, who [wail and gesticulate] like young wild cows (*irāḥ*), [their voices being like that of] cows (*in*) looking at their calves [to summon them]." The singular of the word *irāḥ* is *irḥ*, and it means 'wild cows' (b123, d95), or 'wild cow calves' (a, c163). The noun *in* signifies either 'cows' (a, Ibn Qutayba, *Ma'ānī* 696), or 'having wide/black eyes', the singular being *a'yan*. The interpretation of this line is that cows, when catching sight of their calves, moo to them to call them to be suckled, and the voices of mourning women are compared to this sound (a, c163). According to other sources, however, women leave their dwellings as wild cows do their corral, enjoying the rainfall; or else the gathering of women is likened to cows coming together, and their subsequent stampede out to the rain (b123, d95).

كَأَنَّ الْقَتُودَ إِذَا شَدَّهَا * عَلَى ذِي وَشُومٍ يُبَارِي صَوَارًا

(13) 128.23.11 "Like a camel-saddle when fastened to a tattooed beast which competes with a herd of wild cows (*ṣuwār*) [in its speed of running]." The following lines(a) proceed to describe the behaviour of 'a herd of cows' (‘Aṭwī 1994:113, Ibn Qutayba, *Ma'ānī* 709) or 'a herd of oxen', which has sought refuge under an *artā* tree⁵, only to be disturbed by her brother's camel and becoming agitated. The camel, feeling the approach of a hunter towards the herd, lost no time to flee, making the herd flee too, while some of its animals take to fighting the hunter's dogs.

وَسَبَّحِي كَأَرَامِ الصَّرِيمِ حَوَيْتَهُ * خِلَالَ رِجَالِ مُسْتَكِينٍ عَوَاطِلُهُ

(14) 141.27.9 "And many a humiliated and plundered captive whom you have gathered like white antelopes (*ārām*) of a sandy land, leaving them [in safety] among your people." The collecting and freeing of captive women are compared to a hunter's capture of white antelopes or gazelles (a, b125, c165, Ibn Qutayba, *Ma'ānī* 696). There is a difference of opinion as to what is meant by the

⁴ A mountain situated in the farthest reaches of the land of the *B. Kilāb* (a48).

⁵ *Artā*, *artā'* (a) or *artāt* (b55, c77, ‘Aṭwī 1994:113); a tree the fruit of which resembles that of the jojobe.

possessor in the construct state, as it may be explained as either 'sandy land' (c165, f226) or 'a place which is full of gazelles' (b125).

فَأَوْلَجَ السُّوْطَ إِلَى حَوْشَبٍ * أَجْرَدَ مِثْلَ الصَّدْعِ الْأَعْفَرِ

(15) 82.11.3 "Then he raised his whip [to urge] a huge, short-haired horse, which is like a dust-coloured gazelle (*sada'*)." It may be a young ewe among the grey, dust-coloured he-goats, or a gazelle of middling stature (a), or else a he-goat of middling stature (b53, c74, d48, 'Atwī 1994:110).

بِمَقْوَمٍ لَدُنِ الْكُؤُوبِ سِنَانُهُ * ذَرَبُ الشَّيْبَةِ كَقَادِمِ النَّسْرِ
فَأَنْتَ بِهِ أَسَلُ الْأَسِنَّةِ ضَامِرٌ * مِثْلَ الْعُقَابِ عَدَّتْ مِنَ الْوَكْرِ
تَهْرِي إِذَا أُرْسِلَتْ مِنْ مَنَهْلٍ * مِثْلَ عَقَابِ الدُّجْنَةِ الدَّاجِيَةِ

(16) 132.25.6 "With a precious, firm lance, sharp-pointed and straight as the wing of an eagle (*nasr*)." (17) 132.25.8 "He was saved from the points of the lances by a lean horse, which is [as swift] as an eagle (*uqāb*) setting out from its nest to take prey." (18) 253.51.20 "[The horses], when driven to the well, swoop down [on the water], as does the eagle (*uqāb*) of darkness." In the first verse line the lance, sharp and straight as it is, is likened to an eagle's wing; in the second, a lean horse's light-footed rapidity is to a flying eagle's body; in the third, the swift running of horses with their riders is to an eagle's flight.

وَمَلْحَمَةٍ سَوْمَ الْجَرَادِ وَزَعَّتْهَا * لَهَا قَيْرَانٌ يَسْتَنْدُ مِنَ الْأَسْرِ

(19) "65.8.12 "Many a bloody battle that you stopped, [in which the riders] were like locusts (*ḡarād*), and an army of men ran [to flee from] being taken captive." The truly problematic point is not the word 'locusts' but the noun *sawm*, juxtaposed to it in the genitive structure, which may signify 'as numerous as locusts', 'going like locusts' (a), or 'the herd is heading for the pasture'. This very noun occurs again in another passage too (*sawm al-arāḡīli*; 181.37.1), where it is rendered as 'men walking', or 'those differing from him' or 'the rich'. In other *dīwāns* (b51, c72, d48) this word is replaced by *mitla*, and the rest of the sentence is likewise heavily different.

صَبَحْتَهُمْ بِالْخَيْلِ تَرْدِي كَأَنَّهَا * جَرَادٌ زَفْتُهُ رِيحٌ نَجْدٌ إِلَى الْبَحْرِ

(20) 68.8.13 "[You attacked] them in the morning with horses whose hoofs clattered on the earth, as though they had been [as quick as] locusts (*ḡarād*) driven by the wind of Naḡd towards the sea [of Iraq]." These locusts are moving along from the Tihāma to Naḡd, being driven as they are toward the sea of Iraq by the wind of Naḡd, that is a southerly one (a). As can be seen here, the metaphor of locusts appears no less than twice within one poem, and in two consecutive lines too, probably in an effort on the poetess' part to make palpable the multitude and rapidity of the horses spoken of.

تَكَفَّكَفَ فَضْلٌ سَابِغَةٌ دِلاصٌ * عَلَى خَيْفَانَةٍ خَفِيفٌ حَشَاهَا

(21) 164.33.19 "[Fighting], you hold up the hanging extremities of [your] loose, long armour, [mounted] on your thin [horse like a] locust (*ḡayfāna*)." The phrase means 'a horse that is as thin as a locust', 'a locust that his horse resembles in its thinness and quickness', 'a locust that has turned red from its original colour of blackish-yellow', 'a horse with a long body and scanty flesh' (a), 'locusts with multi-coloured stripe patterns on their wings'.

شَعْنًا شَوَاحِبَ لَا يَنْبِيْنَ * (م) إِذَا وَنَى لَيْلُ النَّوَابِيْهِ

(22) 197.42.17 "With dishevelled hair and pale colour, they do not cease crying [even] if the barking dogs (*nawābih*) have ceased [their concert] at night." Some *dīwāns* (b23, c34, d29) substitute the word *nawā'ib* for *nawābih*, but that is also likely to refer to dogs (c43, e260).

بِدَاهِيَّةٍ يَضْغِي الْكِلَابُ حَسِيْسَهَا * وَتَخْرُجُ مِنْ سِرِّ النَّجِيِّ عَلَانِيَةً

(23) 18.1.2 "A disaster, when the dogs' (*ḡilāb*) voices are made tremble by hunger, and the secrets of whisperers is made public." The most enigmatic word in this line is *yudḡī*, which is interpreted

variedly as 'tremble with hunger', 'hush someone', 'shout' (a, e4), although in some versions (b145, c191, d108) prefer the reading *yaṣṣā*, which probably means 'be silent, listen'.

إذا زَجَرُوهَا فِي السَّرِيحِ وَطَابَقَتْ * طِبَاقَ الْكِلَابِ فِي الْهَرَّاسِ وَصَرَتْ
(24) 101.14.2 "When he is reprimanded for its wearing a leather horse-shoe, it starts trotting quickly, in the manner of dogs (*kilāb*), in the thorny bush, listening intently." Again, it is the verb that we must pay special attention to: *ṭābaqa*. The trot of the horse is likened to that of dogs when the latter are running with a hopping gait. According to the commentaries, the precise meaning is 'when the horse keeps putting its hind feet in the footsteps of the front ones' (a, Ibn Qutayba, *Māʿānī* 46). (This word occurs again in 126.23.5).

The following species appear in more than one line in al-Hansa's *oeuvre*:

تَاللهِ أَنْبَسَى أَبِنَ عَمْرٍو الْخَيْرِ مَا نَطَقَتْ * حَمَامَةٌ أَوْ جَرَى فِي الْبَحْرِ عَلْجُومِ
تَذَكَّرْتُ صَخْرًا إِنْ تَغَنَّتْ حَمَامَةٌ * هَتُوفَ عَلَى غُصْنٍ مِنَ الْأَيْنِ تَسْجَعُ
(25) 59.7.4 "I swear by God, I shall not forget the son of 'Amr, the son of goodness, as long as the pigeon (*ḥamāma*) coos, or there is a frog in the sea." (26) 184.39.1 "I recalled *Ṣaḥr* when [hearing] a high-pitched pigeon (*ḥamāma*) sing and coo on a branch of the *ayn* tree." The pigeon plays a prominent role in laments, for wherever it appears in a poem it will remind the poetess of her brother with its unceasing cooing, or it is evoked to make us understand that she will continue remembering and lamenting her beloved until it ceases singing, that is forever. An interesting element is the tree mentioned in the second line, the singular form of which is *ayna*.

أَبْكِي لِيَصْخُرَ إِذَا نَاحَتْ مُطَوَّقَةٌ * حَمَامَةٌ سَجَّوْهَا وَرَقَاءَ بِالْوَادِي
لَأَبْكِيَنَّكَ مَا نَاحَتْ مُطَوَّقَةٌ * وَمَا سَرَيْتُ مَعَ السَّارِي عَلَي سَاقِ
وَسَوْفَ أَبْكِيكَ مَا نَاحَتْ مُطَوَّقَةٌ * وَمَا أَضَاءَتْ نَجُومَ اللَّيْلِ لِلسَّارِي
إِنِّي تَذَكَّرْتَنِي صَخْرًا إِذَا سَجَّعَتْ * عَلَى الْغُصُونِ هَتُوفَ ذَاتِ أَطْوَاقِ
كُونِي كورْقَاءَ فِي أَفْئَانِ غَيْلَتِهَا * أَوْ صَائِحِ فِي فُرُوعِ النَّخْلِ هَتَافِ

Besides the general name 'pigeon', we also often encounter the expression 'ringdove', as well as, on one occasion, 'turtle-dove'. (27) 235.50.1 "I wail for *Ṣaḥr* whenever I [hear] a grey ringdove (*muṭawwāqa ḥamāma*) shout away its anguish in the wadi." (28) 176.35.6 "I shall lament you as long as there is a ringdove (*muṭawwāqa*) to wail on a tree's branch and there is a night-time traveller for me to travel with." (29) 168.34.9 "I shall lament you as long as there is a ringdove (*muṭawwāqa*) to wail and there are stars to illuminate the night for those travelling." (30) 202.43.2 "I am reminded of *Ṣaḥr* whenever a ringed [dove] (*dāt aṭwāq*) coos with its high-pitched voice among the branches." In all of these lines, we can observe virtually identical images of the dove. (31) 243.52.2 "And be like a turtle-dove (*warqā*) among the twigs of its bush, or a crying, cooing [creature] (*hattāf*) on the branches of the palms."

حَامِي الْحَقِيقِ تَخَالُهُ عِنْدَ الْوَعْيِ * أَسَدًا بَيْبِشَةً كَاشِرَ الْأَثْيَابِ
مِنْ أَسَدِ بَيْبِشَةَ يَحْمِي الْخَلَّ ذِي لِبَدٍ * مِنْ أَهْلِهِ الْحَاضِرِ الْأَدْنَيْنِ وَالْبَادِي
(32) 130.24.5 "A superb protector, whom you would imagine is a lion in *Biša* (*asad bi-Biša*) that is revealing its teeth." (33) 236.50.5 "He is one of the maned lions of *Biša* (*usd Biša*) which will protect its friends [and] relations, be they sedentary or Bedouin." Besides the camel and the horse, the lion is the third most important animal motif in this poetry. The location mentioned here is, according to the sources, a place famous for its predatory fauna (a, f208), or a territory of the Arabs infested with lions (b11), or a wadi in the Yemen, populated primarily by the *Ḥaṭ'am* and the *Ka'b* tribes, which lots of lions roamed (a).

كَأَنَّ مَدْلًا مِنْ أَسُودِ تَبَالَةٍ * يَكُونُ لَهَا حَيْثُ اسْتَفَاءَتْ وَكَرَّتْ

In yet another line, the poetess again refers to her brother as a lion from a Yemeni town (f208) or an Arab settlement (b17, c26): (34) 105.14.11 "[And *Ṣahr* was] like a brave lion of *Tabāla* (*usūd Tabāla*) to the cavalry when they were returning and attacking." In all the above three lines, her brother is visualized as a lion (*asad*) bravely protecting its habitat and family.

بِفَيْلِقِ الْخَيْلِ تَنْزَوْ فِي أَعْيُنِهَا * مِثْلَ الْأَسُودِ تَوَافَتْ عِنْدَ جَرَّارِ
(35) 174.34.26 "With a great army on horses hopping in their bridles like lions (*usūd*) appearing in a teeming crowd." Which is to say the bravado of these riders makes them resemble ferocious lions.

أَسَدًا تَنْذَرَهُ الرُّفَاقُ ضُبَارِمًا * شَتْنُ الْبَرَائِنِ لَاحِقُ الْأَقْرَابِ
(36) 130.24.6 "A lion (*asad*) of whom companions are wary, [being as he is] of a hard disposition, strong of claws and slender of hips." There are a number of verses which do not simply describe him/them as a lion, merely mentioning some of the latter's stereotyped inner attributes, but also give a description of the appearance of the animal, which is, naturally, suggestive of some inner qualities too. Here, the *asad* is characterized by one of its typical attributes (b11, c12, f227), *dubārim*, which might be rendered as 'of a hard disposition', 'with a broad neck and waist' (a), 'of a strong integrity' (f227, 'Aṭwī 1994:101). This word also occurs in the following lines, which are the poetess' longest and most detailed, hence probably most beautiful, similes describing the lion.

مِنَ الْقَوْمِ مَغْشَى الرُّوَاقِ كَأَنَّهُ * إِذَا سِيَمَ ضَيْمًا خَادِرٌ مُتَيْسِّلٌ
شَرِيثٌ أَطْرَافَ الْبَنَانِ ضُبَارِمٌ * لَهُ فِي عَرِينِ الْفَيْلِ عَيْسٌ وَأَشْبِلٌ
هَيْبَتُ هَرِيْتِ الشَّدَقِ رِثْبَالُ غَابَةِ * مَخُوفُ اللَّقَاءِ جَانِبُ الْعَيْنِ أَنْجَلِ
(37) 188.40.9 "[And you are of such] a people to whose tent visitors are always coming, and who, when wronged, become like a lurking (*ḥādir*), severe-looking (*mutabassil*)," (38) 188.40.10 "Whose fingertips are broad, whose neck is broad (*dubārim*) [of a hard disposition], and whose den in the bushes hides a lioness and cubs." (39) 189.40.11 "A lion with broad jaws (*bizabr*), a ferocious lion (*ri'bāl*), which one fears meeting, the eyes of which are wide open." *Hizabr* means a stout and strong lion (a), while *ri'bāl* does a brave (b108, 'Aṭwī 1994:126) and strong (a, d84) one, of a proud gait (a). The first hemistich of this line also appears in a poem of al-Farazdaq (Ibn Qutayba, *Mā'ānī* 252).

هَرِيْتِ الشَّدَقِ رِثْبَالٌ إِذَا مَا * عَدَا لَمْ تَنْهَ عَدُوْتَهُ بِيْزَجْرِ
(40) 97.13.11 "And [at] a broad-jawed lion (*ri'bāl*), which, when running [to catch its prey], cannot be stopped." Here, as in the previous line, the adjective preceding *ri'bāl* is 'broad-jawed'.

وَأَحْيَا مِنْ مَخْبِئَةٍ حَيَاءٌ * وَأَجْرَأَ مِنْ أَبِي شَيْبَلِ هَيْبَتِ
(41) 97.13.10 "And he is more demure than a shy virgin, while being braver than the father of lion cubs (*abū šibl*), a male lion (*bizabr*)." A prominent feature of the lion in similes is its having cubs and females around it, which it is intent on protecting.

تَدِينُ الْخَادِرَاتُ لَهُ إِذَا مَا * سَمِعْنَ زَنْبِيرَهُ فِي كُلِّ فَجْرٍ
(42) 98.13.12 "And [he] is obeyed by the lions (*ḥādirāt*) of the bush [which will not leave their hiding-places for the fear that they feel] when they hear his roar in every dawn." Vide supra; *al-ḥādirāt* means such lions as use small thickets as hiding-places and will not leave them (a, 'Aṭwī 1994:101); that is lions hidden in their dens, looking surreptitiously at their surroundings.

كَاللَيْثِ يَحْمِي عَرِينًا دُونَ أَشْبِلِهِ * ثَبَتَ الْجَنَانَ إِذَا مَا زَعَزَعَ الْأَسْلَ
أَشْجَاعٌ فَأَثَتْ أَشْجَعٌ مِّنْ لَيْثٍ * (م) عَرِينِ نِي لِبْدَةِ وَشِبَالِ
سَمِعَ الْخَلِيْقَةَ لَا يَكْسُ وَلَا عَمْرٌ * بَلْ بِأَسْلٍ مِثْلَ لَيْثِ الْغَابَةِ الْعَادِي

The following three lines feature the bold and energetic *layt*. (43) 182.37.4 "You are like a lion (*layt*) protecting its den and cubs, of a solid heart when the spears tremble." (44) 204.44.3 "Oh you brave man, you are braver than a maned lion (*layt*) in its den protecting its cubs." (45) 236.50.4 "[*Ṣahr*] is of a pliant nature, neither a weakling nor an ignoramus, but bold like the predatory lion (*layt*) of the forest."

عَبِلُ الذَّرَاعَيْنِ قَدْ تَخَشَى بَدِيهَتَهُ * لَهُ سَلَاخَانُ : آثِيَابٌ وَأَظْفَارُ
كَأَنَّهُمْ يَوْمَ رَامُوهُ بِأَجْمَعِهِمْ * رَامُوا الشُّكِيمَةَ مِنْ لِبْدَةِ ضَارٍ

There remain two verses, one of them containing an *isti'āra makeniyya*, the other describing a maned sort of animal, which is quite likely to be a reference to a lion. (46) 234.49.38 "With a thick [strong] arm, he is much feared for his unexpected [attacks], [and he resembles a lion by virtue of] having two weapons, teeth and claws." (47) 171.34.15 "As though they, on the day of their turning against him to a man, had encountered [the living embodiment of] fury and force, [bursting forth from] a maned predator."

The most important animal species to appear in poems are the two essential domestic animals of the Arabs, the horse and the camel. To comment on horses first. There is a fair selection of terms for them in modern standard Arabic; out of these, however, only *ḥayl* occurs in pre-Islamic poetry. On the other hand, it will not always signify 'horse', but often 'rider(s)', the exact meaning being determined only by the context, and even then left uncertain occasionally. Thus, in 157.32.9 Ṣaḥr shaves off the forelocks of enemy riders after being victorious over them. In contrast, 234.49.37 describes Ṣaḥr as 'shaver of forelocks', which probably refers to his shaving off the forelocks of looted horses, a customary thing in those days, although this is not an unequivocal point. All the following five lines mention *ḥayl*; and it is to be noted that this word is used by the poetess in speaking of horses in a general sense, as opposed to one particular horse, named for some important feature of it. Which, of course, does not imply that *ḥayl* could not be combined with adjectives.

يَا مَنْ يَرَى مِنْ قَوْمِنَا فَارِسًا * فِي الْخَيْلِ إِذْ تَعْدُو بِهِ الضَّافِيَةَ
وَلَقَدْ تَدَارَكَ رَأْيُنَا فِي خَالِدٍ * مَا قَادَ خَيْلًا آخِرَ الدَّهْرِ
أَعْيُنَ أَلَا فَبِكِي لَصُفْرٍ بَدْرَةٌ * إِذَا الْخَيْلُ مِنْ طُولِ الْوَجِيفِ أَتَشَعَّرَتْ
صَبَحْتَهُمْ بِالْخَيْلِ تَرْدِي كَأَنَّهَا * جَرَادٌ زَفْتَهُ رِيحٌ تَجِدُ إِلَى الْبَحْرِ
لَا نَوْمَ حَتَّى تَعُودَ الْخَيْلُ عَابِسَةً * يَنْثِيذُنَ طَرْحًا بِمَهْرَاتٍ وَأَمْهَارٍ

(48) 242.51.16 "Oh you who catches sight of a rider among the cavalry (*ḥayl*), [his] long-tailed steed carrying him running." *Dāfiya* means 'long-tailed' (a, b148, c195, d110). (49) 133.25.10 "And should we have been alert to Ḥālid's doings, he should never more be able to lead a stud of horses/horsemen (*ḥayl*)." (50) 101.14.1 "Oh my eyes, do wail over Ṣaḥr, pouring forth copious [tears, like] horses (*ḥayl*) when sweltering with the long forced march." The meaning of the verb is 'to grow weak and thin with a long foray' (a, b16, c24, d25), 'for one's condition to worsen' (a), 'to tremble, wither' (f236). (51) 67.8.13 "[You attacked] them in the morning with horses (*ḥayl*) whose hoofs clattered on the earth, as though they had been [as quick as] locusts driven by the wind of Naḡd towards the sea [of Iraq]." *Vide supra* (locusts). Horses that hit the ground hard and scatter pebbles with their hoofs when running (b52, Aḡwī 1994:109). (52) 173.34.22 "No sleep until the horses (*ḥayl*) return with stern glances [because exhausted], casting away [the care of] fillies (*mubrāt*) and foals (*ambār*)."

فَتَلَاهِمَهُ الْقَوْمَ تَحْتَ الرَّعَى * وَأَرْسَلْتَ مَهْرَكَ فِيهَا فَعَارَا

(53) 126.23.4 "And you made the people swallow him during the fight, then sent your foal (*mubr*) to the cavalry, and it duly went there."

فَقَدْ فَتَدَّتْكَ طَلْقَةُ فَاسْتَرَاحَتْ * فَلَيْتَ الْخَيْلَ فَارِسَهَا يَرَاهَا
وَحَسَنَاءَ فِي الْقَوْمِ مَنْسُوبَةٍ * تَكْشِفُ عَنْ حَاجِبَيْهَا السُّبَيْبَا

(54) 164.33.20 "You have been lost by [your horse] Ṭalqa, who gained some rest [after ever so many forays]; oh, if only their owner could see the group of horses (*ḥayl*) [now that they have put on weight and had a long rest]." Ṭalqa is the name of a horse of Ṣaḥr's (a, al-Gundiḡānī, *Asmā'* 158). Another verse line also mentions the name of a horse, Ḥasnā', which probably belonged to Ṣaḥr (a); this, however, may well mean 'a horse of noble breed' (a). Al-A'rābi does not mention this

latter name, but this matters relatively little as he likewise fails to mention aš-Šamā', the favourite horse of Mu'āwiya. (55) 145.31.2 "Many a horse of noble pedigree (*ḥasnā'*), the eyebrows of which flashed out from under the locks [in running], [were owned] by the tribe." "Of an evening, he fastened the saddle onto the horse's back and made it run, [the horse] enjoying marching in a circle if mounted by him." "Slicing the earth with its hoofs around him, thrusting itself [with vivacity] beyond the hillocks, [surveying the surroundings], lest he should fail to notice something." "And he made [the horse] run in various manners, and it was not found lacking in any kind of run." "After he had made it prance, the horse proceeded [to carry him running, as quick] as water [runs when] the owners of water-carrying camels empty the huge buckets."

يَعْدُو بِهِ سَابِحٌ نَهْدٌ مَرَاكِلُهُ * إِذَا اكَتَسَى مِنْ سَوَادِ اللَّيْلِ جِلْبَابًا
وَالرَّاهِبِ الْعَيْسِ الْعَيْتَا * ق مَعَ الْخَنَازِيرِ السَّوَابِحِ

Sābiḥ is a horse that is running with outstretched front legs as though swimming (a, b7, d19, ḌAṭwī 1994:80), that is to say very swiftly (b7, c15/40, d19, f221, ḌAṭwī 1994:80). This noun appears in as many as three lines: (56) 76.10.5 "It runs with [the rider, who urges it by kicking] its waist; a superb, healthy horse (*sābiḥ*), when the night has put its garment of darkness on." Here, the horse is further characterized as 'enormous' (c15), 'strong' (a, f243), 'having a nice physique' (b7). (57) 201.42.24 "The giver of camels of a noble breed and exceedingly swift horses (*sawābiḥ*)."¹ In this line, yet another interesting word, meaning 'long, tall' (a, ḌAṭwī 1994:94), 'having firm flesh' (c32), is added to 'running as though swimming'.

وَكَاثِبِينَ قَرَيْتَ الْحَقِّ مِنْ ثَوْبِ صَفْوَةٍ * وَمِنْ سَابِحِ طَرْفٍ وَمِنْ كَعَابٍ يَكْرُ
وَطِرْفًا نَجِيبًا مُعْرَبًا مُتَطَلِّقًا * وَدُرْدَا إِذَا مَا قَالِ فَارِسُهُ هَيْبَ

(58) 69.8.15 "How often you have treated the visitor to a nice garment, a noble horse (*sābiḥ*) and a plump virgin." *Sābiḥ ṭirf* is a 'horse that runs as though swimming and has a thoroughly noble pedigree on both sides' (a, f228). The second word also introduces the following line, and is then accompanied by several adjectives describing the horse: (59) 116.17.12 "And a horse of noble pedigree on both sides (*ṭirf naḡīb*), of noble Arabic blood (*mu'rib*), a swift runner (*mutatalliq*) with a tame nature (*wadūd*), which, if asked by its rider, sets off [with no delay]." *Mu'rib* means 'a thoroughbred Arabic horse, which is made evident even by its neighing' (a), whereas *mutatalliq* is one that is 'happy to be trained to race' (a), and *wadūd* is 'of a cheerful disposition' (a).

وَأَنْتَ عَلَيَّ مُعْرَبٍ قَارِحٍ * كَأَنْ بِهِ حَيْثُ يَرْدِي جُنُونًا

(60) 211.46.24 "You [were] sitting on a powerful, young thoroughbred (*mu'rib qarīḥ*), which seems to be insane when galloping." The term for a thoroughbred horse that we encountered in the previous line is here combined with *qarīḥ*, that is 'a horse over five years of age (a) with a fully grown set of teeth' (f235).

فَأَرْوَجَ السَّوْطَ إِلَى حَوْشَبٍ * أَجْرَدٌ مِثْلَ الصَّدْعِ الْأَعْفَرِ

(61) 82.11.3 "Then he raised the whip to a huge, short-haired horse (*ḥawšab aḡrad*), which was like a dust-coloured gazelle." *Ḥawšab* means 'huge, having a huge belly, with puffed-up sides' (a, b53, c74, d48, ḌAṭwī 1994:110), while *aḡrad* is a horse 'with short hairs' (f210).

عَلَى كُلِّ جَرْدَاءِ النَّسَالَةِ ضَامِرٌ * بِأَخْرِ لَيْلٍ شَاهِرِينَ الْحَدَائِدَا

(62) 28.3.7 "[And attack them] on every lean mare with clipped hairs (*ḡardā' an-nusāla ḡāmir*) at the end of the night, brandishing your swords." The adjective 'short-haired', which we have seen used in its masculine form in the above line, re-appears here as a feminine adjective, suggestive of 'mares', which, neighing as they do in a far less audible and shrill voice, help avoiding to arouse the attention of the enemy during raids. *Nusāla* means 'hairs plucked or fallen out (a, b32, c46), hairs lost'; while *ḡāmir* is a horse grown lean not because debilitated but as a result of heavy

training that has led to a loss of all fat on its body and the thinness and hardness of its musculature.

فَاتَتْ بِهِ أَسَلَ الْأَسِنَّةِ ضَامِرًا * مِثْلَ الْعُقَابِ غَدَّتْ مِنَ الْوَكْرِ
(63) 132.25.8 "He was rescued from the points of the lances by a *lean horse* (*dāmīr*), [as rapid] as an eagle setting out from its nest to hunt." *Vide supra* (eagle), and the previous line.

يَقِينٌ وَتَحْسِبُهُ قَافِلًا * إِذَا طَابَقَتْ وَغَشِيْنَ الْحِرَارًا
إِذَا زَجَرُوهَا فِي السَّرِيحِ وَطَابَقَتْ * طَبَاقَ الْكِلَابِ فِي الْهَرَّاسِ وَصَرَّتْ
I have already touched upon the meaning of the verb *tābaqa*; see above, at the similes about dogs.
(64) 126.23.5 "[The horses] are ambling along cautiously [for the pain they feel in their hoofs], yet you would say [Šahr's young horse] is [still] *rigid* (*qāfil*), even when it had walked for long and they had entered al-Ḥarār." *Qāfil* refers to a horse that is 'rigid with leanness' (a), 'a lean horse'. (65) 101.14.2 "When he is reprimanded for its wearing a leather horse-shoe, it starts trotting quickly, in the manner of dogs, in the thorny bush, listening intently." In this line, not only the exact purport but also the very use of the word *sariḥ* are questionable; it may mean 'leather horse-shoe' (a), 'a swift horse with no saddle on', but is replaced by different words in the rest of the *dīwāns* (b16, c24, d25). The last verb in this verse signifies 'let out an excited sound' (a), or 'prick up one's ears' (a).

تَحْتَهُ كَبْدَاءُ كَمَيْتٌ كَمَا * أَدْرَجَ تَوْبَ الْيَمْنَةِ الطَّارِيَهُ
In the following lines a wide array of terms is to be found for various species and qualities of horses. (66) 242.51.17 "Under you is a *huge-flanked* (*kabdā*), *reddish-brown* (*kumayt*) mare, which resembles someone arranging his garb on his right arm, coiling it up." *Kabdā* means a horse 'having huge flanks' (b148, c195, d110), that is to say offering an extensive surface for the rider to urge it on by kicking it; whereas *kumayt* describes 'a dark chestnut horse, with a certain reddish-black hue' (b148, f238).

فَرَأَحَتْ تَبَارِي أَعْوَجِيَاءَ مُصَدَّرًا * طَوِيلَ عِذَارِ الْخَدِّ جَوْجُوهُ رَحْبُ
(67) 91.12.9 "And the camel set out on a race against a *prime* [horse] with a *curved back* (*awaḡī*), a *broad chest* (*muṣaddar*), long cheekbones, and a huge chest." *Awaḡī* designates a putative descendant of a celebrated stallion of the *Kinda* confederation⁶ (a) which was then taken from that tribe by the Banū Sulaym, al-Ḥansā's kin during the *yawm 'llāf*. *Muṣaddar* means 'broad-chested' (a), whilst *muṣaddir* does 'a horse one chest's length ahead of the rest in a race' (b10).

وَرُبَّ فَعْرٍ مَخُوفٍ خَضَّتْ فَعْمَرْتَهُ * بِالْمَقْرَبَاتِ عَلَيْهَا الْفَيْتِيَّةَ الصَّيْدِ
(68) 143.30.3 "Many a frightful scene that you have entered deep with noble youths on their *trea-sured horses* (*muqrabāt*)." The word means 'horses tied up quite near their owners', either because of their being cherished by the latter, or with an eye to the possible necessity of mounting them quickly for a raid (a). Other sources prefer the interpretation 'highly esteemed horses' (c55) or 'saddled thoroughbreds'.

مُقْبِلَاتٍ حَتَّى يُوَلِّينَ عَنْهُ * مُدْبِرَاتٍ وَلَا يَرِدْنَ كِفَاحًا
فِيَوْمًا تَرَاهُ عَلَى هَيْكَلٍ * أَخَا الْحَرْبِ يَلْبَسُ سِرْبَالَهَا
(69) 136.26.16 "[He stabs at their horses, which are] *advancing* (*muqbilāt*) toward him, then *turning away* (*mudbirāt*) and retreating, reluctant to fight [any more]." (70) 48.4.36 "Of a day, you see him seated on an *enormous horse* (*haykal*) like a combatant igniting the fire of war." *Haykal* is something 'of enormous proportions' (a).

وَفَيْتِيَانِ صِدْقٍ عَلَى شَرْبٍ * إِذَا وَجَّهُوهُنَّ وَجَّهًا هَوِينَا

⁶ A tribal alliance formed in the late 5th century by the Ḥimyarites of Southern Arabia (Yemen) in order to protect their trade routes.

(71) 211.46.25 "And what a multitude of real men on their *svelte horses* (*šuzzab*), [who], directing [their horses] in the direction [of war], [went] galloping." *Šuzzab* are 'well-trained, perfectly fit horses (a), svelte and delicate animals'. For other renderings, *vide supra* (eagle, locust, mountain goat).

The lines in al-Ḥansā's *dīwān* with references to camels can be analysed by grouping them into three categories. The *first category* comprises verses in which the emphasis is on noble deeds, namely on lavish presents of precious, fat camels, or massive slaughters thereof for the purpose of feeding guests.

رَفَعُ الْعِظَامِ مُهَيَّبٌ فَهَوَّ الْفَتَى * مُتْسَهِّلٌ لِلْأَهْلِ وَالْأَجْنَابِ

(72) 129.24.2 "Fatty bones (*raḥḥ al-izām*) [has the camel that you have slaughtered for your guests]; there is a man who lets his guests, rather than himself, eat, and does entertain both his kin and strangers." Other *dīwāns* substitute 'fatty bones' (a, e158) with 'scented robe' (b11, c12, d21).

وَعَنَسَ أُمُونٌ بَخْدَ مَتْنِهَا * لِيَطْعَمَهَا نَفَرٌ جَوْعٌ
فَنظَلَّتْ تَكُوسٌ عَلَى أَكْرَعٍ * ثَلَاثٌ وَكَانَ لَهَا أَرْبَعٌ
وَحَمْرَاءُ فِي الْقَوْمِ مَطْلُومَةٌ * كَأَنَّ عَلَى دَفْتِنِهَا كَثِيبًا
فَنظَلَّتْ تَكُوسٌ عَلَى أَدْرَعٍ * ثَلَاثٌ وَغَادَرَتْ أُخْرَى خَضِيبًا
فَرَأَحَ يُفْدَى عَلَى جَسْرَةٍ * أُمُونٌ وَغَادَرَتْ رَحْلًا جَنِيبًا

(73) 206.45.7 "Many a *reliable* (*amūn*), *strong she-camel* (*ʿans*) that you have slaughtered, distributing its flesh to feed the starving people." 'Ans is a 'strong she-camel' (a), whereas *amūn* signifies a camel 'that you can rely on in a combat' (a, f206). The following verses also clarify the method of slaughtering the camels, namely 'with a shiny white sword resembling lightning; being grabbed by an eminent leader'. (74) 206.45.9 "It was crawling along on three legs after losing a fourth." "By a sword, when you aimed at it, it became as though its bones were [as soft as] a castor plant." *Tahād-dama* is 'tearing apart and distributing' (a). These lines are of particular interest, displaying as they do marked similarities to the description in another poem of a slaughter of camels. The adjective *amūn* occurs there too, as does the verb *takūsu*, which means a camel's 'staggering or crawling on three legs and chest' (a), 'going' (c124), 'walking paralysed' (b93). (75) 150.31.12 "Many a *she-camel* killed fully healthy (*ḥamrāʾ maẓlūma*) in the company, as though there had been a sand-dune on its two sides [with its back fat and hump grown]." "You aimed at him without having asked for permission, then let [his blood] flow and dressed [your] sword with it." (76) 152.31.14 "It was crawling along on three legs, after you had left there another [, the fourth one,] dyed [with blood]." (77) 154.31.16 "And [the camel that had been killed] was ransomed by a *strong camel* (*ḡasra*) dependable in combat, and the camel-saddle [the former] had left behind was put [on the latter]." *Ḥamrāʾ maẓlūma* is a 'red camel unjustly accused', or one 'killed when totally healthy' (a). *Ḡasra* is a 'powerful (a) and splendid (f210), tall camel'.

وَأَبِكِ أَخَاكَ لَخَيْلٍ كَالْقَطَا قِطْعٍ * وَاللِسْخَا وَالنَّدَى وَالْعَقْرُ لِلنَّيْبِ
وَأِنْ صَخْرًا لِمَقْدَامٍ إِذَا رَكَبُوا * وَإِنْ صَخْرًا إِذَا جَاعُوا لِعَقَارِ

(78) 184.38.7 "And wail for your brother, on whose death the cavalry split up into bands like sand-grouses do, and who was generous and magnanimous, slaughtering *fat she-camels* (*nīb*) [for his guests]." *Nīb* are 'old and fat she-camels' (a). 'Aqr means 'the act of slaughtering a camel' (a, b48), 'killing a sheep' (f231). The same verb is applied in the next line; 'aqqār being 'a person who slaughters great numbers of camels' (a, b48, c67). (79) 230.49.15 "Ṣaḥr would be bold when setting out for a fight, and Ṣaḥr would magnanimously slaughter his camel for the starving."

تَشْتَقِي بِهِ الْكَوْمَ لَدَى قِدْرِهِ * وَالنَّابِ وَالْمُصْنَبَةِ الْخَنْشَلِيلِ

(80) 181.36.21 "He, when his pot is boiling, is a distress for the *camel herds* (*kūm*), as well as for the *old, fat, powerful* [hence not easily driven] *she-camels*, and the *fast-trotting she-camels of middling* [size]."

The word *muṣāba* designates 'obese camels, having more fat than flesh on their frames' (a), noble mares' (f226), 'she-camels not easy to lead' (b115, c153). *Hansālīl* means 'camels of middling size (a), extremely swift (b115, c153), light-footed or powerful (d89)'. This word re-appears in the 14th line of the same poem (or another poem, as some *dīwāns* present it), where it is explained as meaning an 'adroit, skilful swordsman' (a, b114, c151, d88).

والعَوْدُ تُعْطِي إِذَا مَا يَأْبَ مُمْتَنِعٌ * وَكُلَّ طَرْفٍ إِلَى الْغَايَاتِ سَبَاقِ
(81) 203.43.6 "And he presents *old, strong and fat camels (awd)*, while a miser will refuse to do so, as well as such rarities as will win in [various] competitions." *Awd* are 'fat (a, b105, c140, f232) and old camels'.

وَالرَّوَيْبِ الْمَيْسَ الْعَيْتَا * قَ مَعَ الْخَنَازِيذِ السَّرَابِيحِ
(82) 201.42.24 "And the giver of *noble camels (īs)* of fine breed, and of swift horses." The meaning of 'īs is 'noble camels (a), of a reddish-white hue; a white camel the whiteness of which is mixed somewhat with a fair or darker hue' (f232).

يَكْبُؤْنَ الْعِشَارَ لَمَنْ آتَاهُمْ * إِذَا لَمْ تَسْكُبِ الْمَاءَةَ الرَّوَيْدَا
يُجِيلُ الْخِطَارَ لِيَوْمِ الْفَخَارِ * وَيَحْمِي الذَّمَّارَ وَيُعْطِي الْمَثِينَا
(83) 57.6.7 "They slaughter the *she-camels ten months pregnant (išār)* for those who come to visit them, even when not one in a *hundred suckling camels (mi'a)* can provide milk for an infant." It is regarded as an exceptionally noble deed, since slaughtering a pregnant camel was seen as a sin. *Kabba, yakubbu* means 'killing a camel for the guests (a), lay them out on the ground, turn them on their heads' (f237); whereas *išār* designates a 'she-camel that has been pregnant for six months or more, or else for ten months (a, c45, d34), regarded as exceedingly valuable' ('Aṭwī 1994:129). The word 'hundred' occurring in the second hemistich one encounters again in the next line. (84) 208.46.7 "He has uncommon gifts and luck on a day of boasting, protecting honour and giving off *lots of camels (mi'ūr)*." Her brother, therefore, was a noble man who loved to act as a generous host. "A man of noble deeds such as will slaughter his own camel for the guests; should you be a guest at his tent, you would see him entertain his guests, giving the fat of the camels' hump to them." (247.54.7 and 161.33.9).

The lines constituting the *second category* are those which probably come closest to a lament, that is to the emotions of a woman having just lost a darling relative. These verses describe she-camel whose offspring have died, evoking strong feelings of sympathy.

إِنَّ فِي الصَّدْرِ أَرْبَعًا يَتَجَاوَبُ * نَ حَنِينًا حَتَّى بَلَّغْنَ الْمُرَاحَا
(85) 134.26.5 "[As though] there were *four [camels] (arba')* in my heart, which keep mentioning longingly [their lost young] till the time of rest arrives." *Arba'* are 'four she-camels affectionate for their offspring' (a, e166); whilst in other *dīwāns* the second hemistich is entirely different, turning thereby the meaning of the phrase into 'the four uppermost ribs of the chest' (b26).

يُحَنِّنُ بَعْدَ كَرَى الْعَيُو * نَ حَنِينٍ وَالْهَةِ قَوَامِحِ
(86) 197.42.18 "They long with nostalgia even after the people's eyes have closed, crying like *she-camels unwilling to drink, having lost their young (wāliha qawāmih)*." *Wāliha* are 'she-camels longing after their lost offspring' (a, b22, c34); while *qawāmih* means 'camels that, dissatisfied with the pasture and water to be found on their own territory, choose to feed elsewhere' (a), or 'camels that raise their heads from the water short of having drunk because of the cold' (a, b22, d29, 'Aṭwī 1994:95), or else 'those which keep raising their heads, then drinking again' (c34).

فَمَا عَجُولٌ عَلَى بَوِّ طُطِيفٍ بِهِ * لَهَا حَنِينَانِ إِصْتَارٌ وَإِكْتَابُ
(87) 228.49.11 "And not an *animal having lost its offspring (aḡūl)* [like me], before which the *skin of its beloved, stuffed with straw (baww)* has been put, and it is circling around it, calling it now loudly, now all but inaudibly." The poetess then goes on to describe the situation of the poor

wretched animal, hence of herself. "It continues to feed until it [suddenly] recalls its lost offspring, whereupon it starts to wander up and down unquiet with pain; it will get none the fatter even if the springtime rains have poured upon the earth and caused everything to turn green; it will keep longing and growl loud and long." *ʿAḡūl* is 'one whose infant baby has died (a), a woman bereft of her child (a, c66, d44, ʿAṭwī 1994:104), or a camel bereft of its offspring'. *Baww*: 'when a baby camel dies, it is common practice to skin it and stuff its skin with grass or other vegetable material, then give it to its mother for the latter to continue fondling it and caring for it' (a, c66, d44, ʿAṭwī 1994:104); a young camel or a stuffed camel skin to trick the mother into continuing to yield milk.

شَدَدَتْ عِصَابَ الْحَرْبِ إِذْ هِيَ مَانِعٌ * فَأَلْقَتْ بِرِجْلَيْهَا مَرِيئًا وَدَرَّتْ
وَكَاثَتْ إِذَا مَا رَامَهَا قَبْلُ حَالِبٌ * تَقْتَهُ بِإِيزَاغٍ دَمَا وَأَقْتَمَطَرَتْ

(88) 102.14.3 "You have participated in the fight [just as you desired to], which is [like] a [she-camel] refusing [to suckle], yet surrendering [eventually, like a] *suckling she-camel (mariyy)* [having lost its offspring] which yields abundant milk." *Mariyy* is a 'milch camel' (ʿAṭwī 1994:90), 'one whose offspring has died yet it still gives milk when milked' (a). This line, together with the following one, describe war as an obstinate she-camel refusing to yield milk. The first hemistich may well be a reference to the fact that a camel will not give milk unless its nose or thigh is fastened (a); that is to say, metaphorically, that her brother has put a halter on the unbounded ferocity of war, while the second hemistich's reference is likely to be that an animal being milked will stand with its legs apart, avoiding all rudeness (a), which is to say war has totally surrendered to her brother. This same image is continued in the following line. (89) 103.14.4 "And previously, whenever a milker would take to [milking] it, it wounded him [to protect itself], besmeared him with blood, and pressed its legs together with its tail held high." That is to say, war had previously wounded and killed anyone bold enough to defy it.

إِذَا الْبِازِلُ الْكَوْمَاءُ ضَنْتَتْ بِرِفْدِهَا * وَلَاذَتْ لِيَوَادًا مِلْمَدْرَيْنَ بِالسَّامِ
(90) 107.15.4 "When the milk of the *powerful she-camel with a thick hump (bāzil kawmā)* dried up, and it fled the milkers to seek refuge at the acacia tree." *Bāzil* signifies a 'camel whose teeth grew out (b130, c171) when eight or nine years old' (a, f207); or 'whose first teeth had just appeared; the small of a riding beast' (c171). *Kawmā* is a 'camel with a thick hump' (a). Whereas *rifd* means 'milk' (a) in this line, it does 'donation' (a) in the next one.

عَلَى صَخْرٍ أَوْ فِتْيَ كَصَخْرٍ * إِذَا مَا النَّابُ لَمْ تَرَ أَمْ طَلَامَا
(91) 158.33.2 "On account of *Ṣaḥr*, and which man can be like *Ṣaḥr*? when even the old *she-camel (nāb)* ceases to fondle its offspring [on a freezingly cold night]." *Vide supra (nāb)*.

Finally, let us turn to the *third category* of verses containing references to camels in the *diwān* of al-*Hansā*; one that encompasses verse lines about camels used for raiding as well as lines that cannot be grouped into either of the previous two categories.

وَمُجْمِعَةً سَقَّتْهَا قَاعِيدًا * فَأَعْلَمْتِ بِالرَّمْحِ أَغْفَالَهَا
(92) 40.4.20 "Many a *herd [of camels] (muḡmī'a)* that you have led seated [on your horse], and you have put a brand on them (*aḡfāl*) with your spear." *Aḡfāl* are 'camels having no mark on them (a, b123, c162, d94), that is animals the buttocks of which have never been stabbed' (a).

وَنَاجِيَةَ نَقِيبِ خَفْئِهَا * غَادَرَتْ بِالْخَلِّ أَوْصَالَهَا
(93) 41.4.21 "Many a *camel of extraordinary speed (nāḡiyya)* whose hoofs are worn off [with frequent running], which [you have slaughtered, then] left their joints in the sand of the road." *Nāḡiyya* designates a 'swift she-camel' (a, b123, c163, d94).

فَرَلُوا شِلَالًا وَالْفَيْتَهُمْ * يَسُوقُونَ نَهْبًا وَجُونًا حَوِينًا

(94) 211.46.26 "Defeated, they withdrew, and [on returning], you found your companions laden with booty, with *black/white camels* (*ḡūr*).” Meaning either ‘black’ or ‘white’ (a), *ḡūr* is an example of the *addād*, and it most likely refers here to camels of either colour.

وَصَخْرًا وَمِنْ ذَا مِثْلِ صَخْرٍ إِذَا غَدَا * بِسَاهِمَةِ الْأَبْصَارِ قَبْ يَتَوَدَّهَا
فَهُنَّ قَبْ كَحَيَاتِ الْأَبَاءِ بِهِ * يَجْذِبْنَ نَيْأً وَلَا يَجْذِبْنَ قِرْدَانَا

(95) 217.47.3 "Nor *Ṣaḥr*; and who can be like *Ṣaḥr* setting out of a morning, driving before him a camel (*qubb*) with a piercing glance." (96) 109.16.2 "On such *camels* (*qubb*) [is he travelling], which are like the serpents of al-Abā', [and when he returns] their humps get fatter but ticks do not settle on them." The noun *qubb*, occurring in both lines, properly means 'she-camels with narrow hips' (a, f235). For the second verse, *vide supra* (ticks, serpent).

وَالْحَرْبُ قَدْ رَكِبَتْ جَرَبَاءَ بَاقِرَةً * حَلَّتْ عَلَى طَبَقٍ مِنْ ظَهْرِهَا عَارٍ

(97) 169.34.12 "And war [after breaking out and intensifying] mounted a *scabby, wretched camel* (*ḡarbā' bāqira*), settling on a bare spot on its back." A line containing an extremely beautiful simile to characterize war.

قَتَطَعْتُ بِمِجْدَامِ الرُّوَاخِ كَأَنَّهَا * إِذَا حَلَّ عَنْهَا كَوْرُهَا جَمَلٌ صَعْبٌ

(98) 88.12.2 "I crossed [that desert] with a *quick-paced she-camel* (*miḡḡām ar-rawāḥ*), which, when rid of its saddle, is like a camel (*ḡamal*) hard [to lead]." *Miḡḡām ar-rawāḥ* is 'a camel that moves quickly' (a, b9, c17, d20, 'Aḡwī 1994:82), being as swift as evening is followed by morning. *Kūr* is a 'camel-saddle' (a, 'Aḡwī 1994:82); cf. 128.23.11, where *qutūd* carries the same meaning. The subsequent lines of this poem of al-Ḥansā', in which she probably addresses a son or daughter of hers, say that her child 'reproaches the camel for the mistakes it made during the journey, occasionally beating it even if it has done nothing bad; and [the camel] is frightened of him, beaten by him or not; and [during the journey] the camel set out on a race against a prime [horse taken as booty] with a curved back, a broad chest, long cheekbones and a huge chest."

وَإِذْ فِينَا مُعَاوِيَةَ بْنِ عَمْرٍو * عَلَى أَدْمَاءَ كَالْجَمَلِ الْفَتِيْقِ

(99) 24.2.9 "And when Mu'āwiya b. 'Amr was among us on his *white she-camel* (*admā'*), which was quite like a *noble camel* (*ḡamal fanīq*).” *Admā'* is a 'perfectly white (a) or brown she-camel', while *fanīq* is a 'noble he-camel' (a, b104, c137), 'a prime breeding camel'.

حَلَّرْ حَلَاوَتَهُ فَصَلَّ مَقَالَتَهُ * فَاشْرَ جَمَالَتَهُ لِلْعَظْمِ جَبَّارٌ

(100) 231.49.19 "He is a pleasant person; his words are unequivocal; his *camels* (*ḡumāla*) [graze] scattered [on the pasture]; and he keeps mending the [broken] bones." The noun signifies 'she-camels, a camel herd'.

فَإِنَّ بِالْمُعْتَدَةِ مِنْ يَلْبَنِ * عَبِيرَ السَّرَى فِي الْقُلُصِ الضَّمْرُ

(101) 86.11.7 "For [you have to wail *Ṣaḥr*, being reminded of him by] a wooded part of *Yalban*, where there is [his] *camel* (*'ubir as-surā*) among the lean *she-camels* (*qulus*).” Camels would be used for travelling, especially at night, only if extremely powerful, '*ubir as-surā*. *Qulus* are 'she-camels' (f236), or 'young she-camels'.

حَلَفْتُ بِرَبِّ صُهَيْبٍ مُعْمَلَاتٍ * إِلَى الْبَيْتِ الْمُحَرَّمِ مِنْتَهَاهَا

(102) 159.33.3 "I have sworn by the Lord of *reddish camels* (*ṣubb*) that are headed for [His] Sanctum." *Ṣubb* are 'camels with a variegated colour, white mingled with a reddish hue (a), reddish-chestnut, reddish.'

وَأَلْجَأَ بَرْدُهَا الْأَشْوَالَ حُدْبًا * إِلَى الْحَجَرَاتِ بَادِيَةً كَلَاهَا

(103) 160.33.8 "The frost [of those nights] forced the *pregnant camels* (*aṣwāl*) into the pens, with curved bodies and kidneys visible [for skinniness]." The word *aṣwāl* designates 'camels whose milk has become abundant (a, c186), she-camels in the seventh month of pregnancy' (b140, f225). As we

could observe before, the poetess depicts the severe cold of winter by describing the wretched condition it brings for the (pregnant) camels, and sometimes in a quite detailed manner too.

فَيْضًا كَمَا فَاضَ الْغُرُ * بَ الْمُثْرَعَاتُ مِنَ التَّوَاضِيعِ
(104) 192.42.2 "A torrent of water, as [the water] bursting forth from the full containers on the camels' (*nawāḍih*) backs." *Nawāḍih* means either 'camels used for carrying water from the well' (a, c31) or 'containers for carrying water' (b21, c31, f242).

تَذْرِي السَّوَافِ عَلَى السَّوَا * مَ وَأَجْدَيْتُ سَبِيلَ الْمَسَارِحِ
إِذْ لَحِقْتِ مِنْ خَلْفِهَا تَدْعِي * مِثْلَ سَوَامِ الرَّجُلِ الْفَادِيَةِ
(105) 196.42.14 "The winds blow [dust] onto our *beasts let loose to pasture* (*sawām*), and the paths of our grazing-grounds have become barren." (106) 242.51.18 "When overtaken from behind [being otherwise as quick as always to be followed by all the riders], it claimed to be like *animals, let loose to pasture* (*sawām*), of a man setting out in the morning." The meaning of the word *sawām* is 'animals grazing freely, or all one's property, especially land' (a), or else 'beasts' (ʿAṭwī 1994:90), 'camels headed for the pasture or already there' (b148, c196, d110, f223).

عَلَى كُلِّ عَجْمَاءِ الْبِقَامِ كَأَنَّهُ * وَأَقْتَادَهُ مِنْهَا عَلَى أُمَّ تَوَلَّبِ
لَهَا مِشْفَرٌ سَابِغٌ طَوْلُهُ * وَلَا عَيْنَ فِيهَا وَلَا فَا لَهَا
تَوَلَّوْا ظِمْمَهُ خَامِيسَةً فَأَمْسَوْا * مَعَ الْمَاضِيْنَ قَدْ لَحِقُوا ثَمُودًا
Finally, there are still other lines that seek to characterize camels from some aspect or another, of which noteworthy examples include: (107) 114.17.8 "[*Ṣahr*, when mounted] on any *female animal with a mute voice* (*ağmā' al-buğām*), is as though he and his camel-saddle had been [placed] on a wild she-ass[, so energetic is he]." The mute animal is in all probability a reference to a camel. (108) 40.4.19 "[These armies] had long and broad lips [like those of a camel], [and they swallow anyone who approaches them, despite] having no eyes or mouths." The *avant-garde* of the army, when lining up for attack, is likened here to a camel's mouth. (109) 53.6.3 "They kept dying in about a week's time, becoming like the peoples that had perished before, and following [the fate of] the *Tamūdites*." The interesting element of this line is the phrase *zim' hāmisa*, which means 'about a week's time', and is derived from the vocabulary of camel rearing: 'a five days' period without watering the herds' (a, b31, c44, f228); 'when someone was preparing for a long journey, he would water his camel only once in every five days to train it to bear thirst' (b31), or else 'the most burning thirst felt by the camel during the scorching summer days', 'grazing between two waterings' (a). "Like a camel-saddle when fastened to a tattooed beast which competes with a herd of wild cows [in its speed of running]." 128.23.11, *vide supra* (camel-saddle, wild cow); the 'tattooed beast' is likely to be a camel (a) or a wild ass with a striped skin (ʿAṭwī 1994:113).

In summary, we must observe that animals play a very prominent role in the poems of al-*Hansā'*. Like the poetry of the *Ġāhiliyya* in general, hers also offers a detailed description of various facets of Bedouin life, with many ever-recurrent images and themes, which is of course due to the ever-unchanging kind of environment. Animals she presents in such vivid images as to make us all but feel, see and hear what she is describing. Her sentences are sometimes simple as befits a depiction of the extreme simplicity of the desert, but one occasionally encounters quite complex phrases and examples of *ġarīb* too in this poetry. In al-*Hansā'*'s poems, animals often appear in similes, which represent the most frequently applied poetic device of the *Ġāhiliyya* era, conveying as they do the gist of the verse, the image formed in the poet's mind in a condensed and powerful way, in order to make tangible the inner and outer

qualities of her beloved brothers, to express the pain felt by her – since she presents highly emotional and lyric pictures when describing animals –, and, eventually, to lend strength to her statements and describe everyday life. Although hyperbole is a common phenomenon in al-Hansā's poetry, it is not applied in reference to animals. The description of animals always serves to characterize certain individuals (her beloved brothers, captive women, etc.) or other species of animals (a horse being as swift as an eagle, etc.), or else it is a mere depiction of the environment.

It is to be noted that some animal species that, appearing frequently in al-Hansā's poems, are the focus of special attention are described in minute detail, in spite of the *dīwān*'s being essentially a collection of laments. This may be explained by the fact that *tā'bīn*, or praise of the deceased, is given a much more prominent place in her *oeuvre* than in comparable collections of elegies; moreover, perhaps to counterweigh the relative absence of the theme of *hikma* in her collection, al-Hansā' offers us plenty of *wasf*, or description. In alluding to ferocity and strength, the image of the leopard is evoked. Various feminine features are described by similes of white waterfowl, wild cows, or white antelopes. Perishing is shown through images of the wolf; leanness is characterized by describing serpents, ticks or locusts; perpetuity by pigeons and frogs; swiftness and multitude by mountain goats, sandgrouses, locusts, eagles, dogs and horses. It may therefore be stated as a general observation that horses, if in a group, tend to be likened to locusts, as well as to sandgrouses, as the latter fly in one single group but scatter when forced to do so, whereas the swiftness of horses is compared to the flight of eagles. The most important attribute of dogs is their barking, that of pigeons and doves, rueful cooing. It is to be observed that lions are referred to as *asad*, horses as *ḥayl*, when no particular feature of them is emphasized; while a lion may be called *layl* when bold, *ri'bāl* when proud and strong, *hizabr* when huge and powerful. Speaking of horses, the poetess puts an emphasis on their noble pedigree, broad chest, lean but muscular body, and swift pace. Her poems also testify that horses were held in very high esteem among these people, as every reference to horses bespeaks praise and affection towards them. Camel, the mainstay of desert life, is spoken of in quite varied phrases. This being the animal that lived closest to the ordinary Bedouin, even a woman was able to describe the various characteristics of the species, including the strikingly affectionate treatment displayed by she-camels towards their calves.

APPENDIX⁷

- | | | |
|-----------------------|---------------------------|------------------------|
| 1. leopard (1) 1 | 9. mountain goats (8-9) 2 | 14. eagles (16-18) 3 |
| 2. water-fowl (2) 1 | 10. sandgrouses (10-11) 2 | 15. locusts (19-21) 3 |
| 3. wolves (3) 1 | 11. young wild cows | 16. dogs (22-24) 3 |
| 4. serpents (4) 1 | (12) 1, herd of wild | 17. doves (25-31) 7 |
| 5. tick (4) 1 | cows (13) 1 | 18. lions (32-47) 16 |
| 6. frog (5) 1 | 12. cows (12) 1 | 19. horses (48-71) 24 |
| 7. wild she-ass (6) 1 | 13. white antelopes, | 20. camels (72-109) 38 |
| 8. chicks (7) 1 | gazelles (14-15) 2 | |

REFERENCES

A. Primary sources

al-Hansā', *Dīwān* = References are made to the following editions:

- (a) *Šarḥ dīwān al-Ḥansā*'. Edited by Fāyiz Muḥammad. Beirut: Dār al-Kitāb al-ʿArabī, 1996.
- (b) *Dīwān al-Ḥansā*'. Edited by Karam al-Bustānī. Beirut: Dār Šādir, 1996.
- (c) *Dīwān al-Bākīyatayn*. Edited by Yūsuf ʿAyd. Beirut: Dār al-Ġīl, 1992.
- (d) *Dīwān al-Ḥansā*'. No editor. Beirut: Dār at-Taqaḥfa, n.d.
- (e) *Dīwān al-Ḥansā*'. Edited by Ibrāhīm ʿAwdāyn. Cairo: al-Maktabat al-Azhariyya li-t-Turāt, 1985.
- (f) *Šarḥ dīwān al-Ḥansā*'. Beirut: Dār at-Turāt, 1968.
- Ibn Qutayba, *Maʿānī* = ʿAbdallāh b. Muslim b. Qutayba ad-Dīnawarī, *Kitāb al-maʿānī al-kabīr fī abyāt al-maʿānī*. Edited by F. Krenkow. 3 vols., Beirut 1953.
- al-Ġundiġānī, *Asmā*' = Abū Muḥammad al-ʿArabī al-Aswad al-Ġundiġānī, *Kitāb asmā' ḥayl al-ʿarab wa-ansābihā wa-dīker fursāniha*. Damascus: Mu'assasat ar-Risāla, [1981].

B. Secondary sources

- ʿAṭwī, ʿAlī Naġīb. 1994. *al-Ḥansā' bint ʿAmr*. Beirut: Dār al-Kutub al-ʿIlmiyya.
- Fariq, K. A. 1957, "Al-Khansa and her poetry". *Islamic Culture* 31.209-219.
- Rhodokanakis, N. 1904. *Al-Ḥansā und ihre Traneslieder: ein literahistorischer Essay mit textkritischen Exkursen*. (= *Sitzungsberichte der philosophisch-historischen Classe der Akademie der Wissenschaften*, 147/4 *Abhandlung*). Wien.

⁷ Numbers in brackets refer to paragraph numbers in the article, whereas the numbers outside the brackets refer to the number of occurrence in the *Dīwān*.