

EROTIC IMAGERY IN CLASSICAL ARABIC POETRY

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Woman's charm is an everlasting source of poetic inspiration. With the unlimited variety of its manifestations, it is a challenge to the pagan poet of the Arabian desert, as it is to the author of refined mystical odes. The small collection of terms, belonging to the lexical stock of erotic imagery, draws on exactly these two poles of the Arabic classical poetry.

*Whenever there emerged a poet in an Arab tribe, other tribes would come to congratulate, feasts would be prepared, the women would join together playing on lutes as they do at weddings, and old and young men would all rejoice at the good news.*¹

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*Poetry is the archive of the Arabs; in it their genealogies have been preserved; through it we can learn the glorious deeds of the past; with it we learn the Arabic language. It sheds clarity on the darkest and strangest things found in the Book of God and in the tradition of God's apostle and that of His companions and successors.*²

1. As widely known, classical Arabic poetry is dominated by convention. The overwhelming power of convention seems to threaten the very creative essence of what is usually understood as love poetry. Within the broad outlines of convention even the classical love poetry underwent many changes, but one essential feature always remained the same – its impersonal anonymity. One has to be very much on one's guard in applying Western concepts to Arabic literary phenomena. When identifying the Arabic love poetry with lyrics, for instance, one has simultaneously to admit that this lyricism has no recognizable trace of the poet's inner self. The creative interplay between convention and the poet never assumes the form of a revolt against the imposed patterns, it is rather a search for excellence within their

¹ Ibn Rašīq (d. 1070), *ʿUmda*, quoted by as-Suyūfī (d. 1505), *Muzhir*, vol. ii, Cairo 1958: 473. The English translation is that of Cantarino (1975: 23).

² Ibn Fāris (d. 1005), *Fiqh al-luġa*, quoted *ibid.*: 470. For the English translation see *ibid.*: 26.

limits. The Western image of the poet as a creative subject with a deep emotional experience finds no parallel in classical Arabic poetry. As elaborate as it may ever be, it rarely goes beyond the limits of impersonal craftsmanship. The archaic Arabic *qaṣīda*, in Ahlwardt's terms, is a product of "descriptive lyricism" (*beschreibende Lyrik*: Bräunlich 1937:244, in: Enderwitz 1955:4, n. 6). The impersonal ring of the archaic Arabic poetry may produce, on the part of an unacquainted reader/hearer, a disturbing impression of monotony. Stetkevych perceives this phenomenon as a problem of the poet's self that "becomes, in effect, a fallacious "I" which outside of a specific form would have no existence. Its burdensome presence "by definition" becomes oppressive and monotonous. One soon realizes that it is not the monorhyme or the absence of stanza-determined relief space between verses or verse groups which produces monotony in Arabic poetry: it is the predictable, unreal "I" which pervades Arabic lyricism. It is the categorical elimination of experience – precisely of the subjective lyrical experience – through an *a priori* constraint of the poet's presence into a formal conceit." (Stetkevych 1975:57-77, in: Enderwitz: *ibid.*).

Much the same holds true of the sophisticated poetry of the great Arab mystics who use erotic images to express their spiritual messages. These undergo the same or nearly the same convention-imposed constraints as those of the nomadic poets of the Arabian desert.

The proper aim of this paper is to present a selection of the frequently recurring lexical means used to visualize woman's beauty and alluring charm within the limits of the Arabic poetic tradition. As already hinted at, two types of convention-dominated poetry will be taken into account:

(1) The orally transmitted archaic (or pre-Islamic) poetry, i.e. the production of the first known generation of the Arab desert poets from roughly the sixth century A.D., as preserved in the famous eighth-century collection *al-Muʿallaqāt*. Five poets, selected from this collection, are: Imru'ū l-Qays (IQ), Ṭarafa (Ṭ), Zuhayr (Z), Labīd (L), and ʿAntara (ʿA). The poetic samples will be presented in the system of writing adopted by Bateson (1970) and they will be followed by a literal word-for-word translation, due to the same author. The verses quoted will be marked by the symbol referring to the poet's name, as given above, and the serial number of the verse in accordance with the numbering of Arnold (1850), substantially identical with that of Bateson.

The erotic prelude (*nasīb*), the inseparable introductory part of any archaic *qaṣīda*, is of quite specific relevance to the subject of this paper.³ The *leitmotiv* of a traditional *nasīb* is always the same: a nomadic tribe, constantly moving, is departing in search of new pastures, together with the poet's beloved; the reminiscence of the lost mistress, real or imaginary, is usually associated with a nostalgic description of the deserted encampment that was, many years ago, the tacit witness of their love.

(2) The samples drawn from archaic poetry will be accompanied with parallels found in another famous piece of classical Arabic poetry, *Tarǧumān al-*

³ For a formal and semantic analysis of *nasīb*, see Lichtenstädter (1932).

'*ašwāq* ("Interpreter of Desires"), by Muḥyiddīn Ibn al-ʿArabī (1165-1240 A.D.), one of the greatest Arab mystics. This collection of poems, written sometimes between 1202 and 1215 A.D., does not cease to be subject of controversial interpretations: love poems in a mystical disguise or true spiritual odes merely using erotic imagery? Most of the poems in this collection are composed on the mold of the archaic *nasīb*. The samples quoted may be identified by two numbers separated from each other by a colon. The first refers to the serial number of the poem in the Nicholson's edition of the collection (1911), the second to that of the verse within this poem. The quotations will be transcribed in the way adopted for the former set.

2. The units collected will be subdivided into two formally different, semantically close and relatively permeable main classes:

(1) terms referring to the poet's mistress (PM), and

(2) those related to her lady-companions (LC) or, more generally, to the tribe's beauties, inclusively of the poet's beloved, in some contexts, or without her, in some others. An unambiguous distinction between the last two subsets is mostly impossible.

Poetic attributes, related to the PM, i.e. attributes with individual, one-person reference, are formally signalled by singular forms and, in phrasal structures, also by a singular concord. Non-singular units may sometimes occur in contexts referring to several mistresses of the poet-lover, irrespective of whether simultaneously existing or successively emerging, as e.g. in the case of the following dual reference: (*'umm al-ḥuwayrīṭ & 'umm arrabāb*) *'idā qāmatā taḍawwaʿa lmisku minhumā*: ('Umm al-Ḥuwayrīṭ & 'Umm ar-Rabāb) when they (two) arose musk diffused-itself from them (IQ:7-8).⁴

The LC-related attributes may formally be identified, in most contexts, by non-singular forms and concords.

2.1. The lexical material collected includes terms – single words or words with their amplificatory items – of very various types and phrasal structures:

- terms referring to the PM/LC as their identity markers, such as *ḥabīb*: beloved (IQ:1), for PM, or *'adārā*: maidens (IQ:11), for LC, irrespective of whether used figuratively or not;⁵
- variously structured PM/LC-related attributes (modifiers in head-modifier phrases, nominal predicates /following, typically, elided subjects/, *ḥāl*-type circumstantial modifiers, etc., as in *zaby mubarqa*^c: veiled gazelle (11:11) or *niswa ʿaṭīrāt*: perfumed women (7:7);

⁴ Bateson's unorthographic hyphenation, marking the Arabic-English word-for-word correspondences, will be maintained in her verse translations, but not in our entry-signalling key-words.

⁵ Figurative terms, such as *'aḥwā*: dark (-lipped gazelle) (T:6), for PM, or *ṭawāwīs*: peacocks (2:1-2), for LC, will be listed together with nonfigurative units within the same class of terms. This way of presenting figurative terms has been adopted for the whole lexical corpus collected.

- attributes conveyed in terms of body features, gestures, hints, states of mind, as well as any other manifestations of the beloved's charm and its impact on her lover, as in *tarā'ibuhā maṣqūlatun kassanġanġali*: her breasts were polished like the silver-mirror (IQ:31), or in terms derived from the sun-smile simile in *tašruqu ššamsu 'idā btasamat*: the sun rises when she smiles (30:23);
- attributes that may be deduced from the emotively significant PM/LC's activities, gestures, attitudes, etc. and their impact on the poet-lover, as in (*hisān*: beauties) *fātikatun biṭarafī 'aḥwara*: murdering with their black eyes (22:4), or even the (30:23) verse quoted above.

All the terms collected will be introduced by pausally written Arabic keywords, arranged on a word (not root) basis, according to the Latin alphabet order. Diacritical marks, in the Romanized transcription of the Arabic terms, will not influence the alphabetic order.⁶

3. PM-related terms in *al-Mu'allaqāt* (6th century A.D.):

'aḥwā: dark (-lipped gazelle) – *wafī lḥayyi 'aḥwā yanfuḍu lmarḍa šādinun * muzāhiru simṭay lu'lu'in wazabarġadi*: and in the tribe is a dark (-lipped gazelle) who shakes-down the arak-fruit, well grown, showing (two) necklaces of pearl and topaz (Ṭ:6);

'almā: blackened (gums /of a gazelle/) – *watabsimu °an 'almā ka'anna munawwiran * taḥallala ḥurra rramlī dī°sun lahu nadi*: and she smiles from blackened (gums) as-though her smile were a blossoming (flower) which appears amidst the sand, a hillock which has moisture (Ṭ:8);

'asīl: smooth (face) – *tašuddu watubdī °an 'asīlin watattaqī * bināziratin min waḥši waġrata muḥfili*: she turns-away and uncovers a smooth (face) and guards-herself with a glance from an antelope of Waġra with-young (IQ:33);

°awāriḍ / °awāriḍuhā: her side-teeth – *waka'anna fārata tāġirin biqasīmatin * sabaqat °awāriḍahā 'ilayka mina lfami k* it is as-though the musk-bag of a merchant in a perfume-container preceded her side-teeth to you from the mouth (°A:14);

°ayn / °aynāki: your eyes – *wamā qarafat °aynāki 'illā litadribī * bisahmayki fī °as°ari qalbin muqattalī*: for your eyes did not flow except so you (could) sport with your (two) arrows in the ten-fragments of a slain heart (IQ:22);

bayḍa / bayḍatu ḥidrin: egg of a curtained chamber – *wabayḍati ḥidrin lā yurāmu ḥibā'uhā * tamatta°tu min lahwīn biḥā ġayra mu°ġali*: and-many-an egg

⁶ In order to avoid too atomized presentation of the Romanized sequences, the alphabetic arrangement adopted will assume the following picture (alphabetic symbols, merging together, are enclosed in brackets as hyphen-linked sequences): *a, b, (d-d-d), f, (ġ-ġ), (h-h-h), i, k, l, m, n, q, r, (s-s-š), (t-t-t), u, w, y, (z-z)*. Further, the symbols for *hamza*, i.e. glottal stop (°), and *°ayn*, i.e. pharyngeal fricative (°), will not influence the alphabetic order. The same holds for the prothetic (*j*). In order to facilitate the identification of the subject, the verbal key-words will be presented in their person-, gender- and number-related forms.

of a curtained-chamber, whose tenting is not dared, I have enjoyed some dalliance with her, not rushed (IQ:23);

bikr: virgin; pearl /first-born of the depths/ – *kabikri lmuqānāti lbayāḍi biṣu-fratin* * *ḡadāhā namīru l mā’i ḡayru lmuḥallali* – (her body is) like the pale first-born of the depths, (mingled) with yellowness, whom the unsullied (part) of the water, not camped-at, nurtured (IQ:32);

far: lock (of hair) – *wafar’in yazīnu lmatna ’aswada fāḥimin* * *’aṭīṭin kaqin-wi nnaḥlati lmuta’atḡili*: and a lock which decks the back, jet black-hair, luxuriant as the clustered bunch-of-dates of the date-palm (IQ:35);

fawd / *fawdā ra’sihā*: (two) tresses of her head – *ḥaṣartu bifawday ra’sihā fatamāyalat* * *’alayya ḥaḍīma lkaṣḥi rayyā lmuḥalḥali*: I pulled at the (two) tresses of her head and she swayed above me, slender flanked and fleshy of the ankle (place) (IQ:30);

ḡadā’ir / *ḡadā’iruhā*: her plaits – *ḡadā’iruhā mustaṣzirātun ’ilā l’ulā* * *taḡillu l’iqāṣu fī muṭannan wamursali*: her plaits are twisted-withershins to the top (of her head), the red-ties stray in a doubled-back and a loosed (portion) (IQ:36);

ḡanan: fruits (saliva) – *faqultu lahā sīri wa’arḥi zimāmahu* * *walā tub’idīni min ḡanāki lmu’allali*: then I said to her, “Travel-on and loosen his /your camel’s/ nose-rein and don’t banish me from your twice-tasted saliva...” (IQ:15);

ḡid: neck – *waḡīdin kaḡīdi rri’mi laysa bifāḥiṣin* * *’idā hiya naṣṣathu walā bimū’aṭṭali*: and a neck like the neck of the white-antelope, without grossness when she displays it, nor unornamented (IQ:34);

ḡurūb: sharp teeth / *dū ḡurūbin*: mouth with sharp teeth – *’id tastabīka biḡī ḡurūbin wāḡīḥin* * *’adbin muqabbaluhu laḡīdi lmaṣ’ami*: when she captivates you with a shining mouth possessing sharp-teeth, whose kiss is sweet, pleasant of taste (°A:13);

ḥabīb: beloved – *qifā nabki min ḡikrā ḥabībīn wamanzili* * *bisiḡṭi lliwā bayana ddaḥūli faḥawmali*: halt (you two) and let us weep for the memory of the beloved and an abode at the edge of the dune’s winding, between al-Dakhūl and Ḥawmal (IQ:1);

ḥublā: pregnant (woman) – *famiṭliki ḥublā qad ṭaraqtu wamurḡi’in* * *fa’alhaytuhā ’an ḡī tamā’ima muḥwili*: and-many-a pregnant (women) like you have I night-visited, and many a nursing (mother), and diverted her from a one-year-old with amulets; *’idā mā bakā min ḥalfihā nṣarafat lahu* * *biṣiḡqin wataḥṭī ṣiḡquhā lam yuḥawwali*: when he cried from behind her, she turned-away to him with a half, and under me, half of her was not turned (IQ:16-17);

kaṣḥ: waist – *wakaṣḥin laṭīfin kalḡadīli muḥaṣṣarin* * *wasāqin ka’anbūbi ssa-qiyyi lmuḡallali*: and a delicate waist, like the leather-thong, slender, and a leg, like the stalk of the overshadowed waterplant (IQ:37);

liṭāt: gums (of a gazelle) – *saḡathu ’iyātu ṣṣamsi ’illā liṭātihi* * *’usiffa walam takdim ’alayhi bi’iṭmidi*: (a mouth) which the rays of the sun have drenched, except for its gum, which has been smeared, while she does not bite on it, with antimony (T:9);

manāra / *manāratu mumsan*: lamp of a night-cell – *tuḡī’u zḡalāma bil’išā’i ka’annahā* * *manāratu mumsā rāhibin mutabattīli*: she illuminates the darkness at

dusk, as-though she were the lamp of the night-cell of a monk, dedicating-himself (IQ:40);

muhafhafa: slender – *muhafhafatun bayḍā'u ḡayru mufāḍatin * tarā'ibuhā maṣqūlatun kassaḡaḡali*: a luminous, slender (body), not buxom, her breasts were polished like the silver-mirror (IQ:31);

na'ūm / na'ūmu ḍḍuhā: slumberer of the forenoon *watuḍḥi fatītu lmiski fawqa firāṣihā * na'ūmu ḍḍuhā lam tantatiq 'an tafaḍḍuli*: when she wakes-in-the-forenoon, crumbs of musk are over her bedding; a slumberer of the forenoon, she did not gird-herself rather-than wearing-a-single-garment (IQ:38);

rahṣ: tender (hand) – *wata'fū birahṣin ḡayri ṣaṭnin ka'annahu * 'asārī'cu zaby-in 'aw masāwīku 'ishīli*: and she takes (her due) with a tender (hand), not calloused, as-though it were red headed-worms of Zaby, or tooth-sticks of tamarisk-wood (IQ:39);

rawḍa: watery meadow (her mouth) – *'aw rawḍatan 'unufan taḍammāna nabtahā * ḡayṭun qalīlu ddimni laysa bima'lami*: (her mouth is like the musk-bag) or a watery-meadow, untrodden, whose plants a rain guarantees, (a rain-meadow) scant of dung, not a marked place (i.e. untrodden) (°A:15);

waḡh: face – *wawaḡhun ka'anna ṣṣamsa ḡallat ridā'ahā * 'alayhi naqiyyu llawni lam yataḡaddadi*: and (she has) a face, as-though the sun had loosed its mantle on it, clear of colour, not wrinkled (Ṭ:10).

3.1. Other terms of relevance, co-occurring with the key-words, in the textual samples quoted (alphabetically arranged):

'adb: sweet (kiss) > *ḡurūb* (°A:13); *'anbūb*: stalk (of an overshadowed waterplant:leg) > *kaṣḡ* (IQ:37); *'alhaytuhā*: I diverted her (from her baby) > *ḡublā* (IQ:16-17); *'arḡi / zimāmahu*: loosen his (your camel's) /nose-rein/ > *ḡanan* (IQ:15); *'asārī'*: red-headed worms (her hand is unlike) > *rahṣ* (IQ:39); *'aswad / 'aswad u fāhimun*: jet-black (hair) > *far*^c (IQ:35); *'atī'*: luxuriant (hair) > *far*^c (IQ:35); *bayḍā'*: white; luminous (body) > *muhafhafa* (IQ:31); *ḍarafat / wamā ḍarafat 'aynāki*: your eyes did not flow > *'ayn* (IQ:22); *ḍikrā / ḡabībin*: the memory (of a beloved) > *ḡabīb* (IQ:1); *ḍi's (lahu nadi)*: a hillock which has moisture (smile of a gazelle) > *'almā* (Ṭ:8); *ḍū ḡurūbin*: mouth with sharp teeth > *ḡurūb* (°A:13); *fāḡim*: jet-black (hair) > *far*^c (IQ:35); *fam*: mouth > *'awāriḍ* (°A:14); *fāḡiṣ / laysa bifāḡiṣin*: without grossness (neck of a white antelope) > *ḡīd* (IQ:34); *fāra*: musk-bag > *'awāriḍ* (°A:14); *fatū / fatītu lmiski*: crumbs of misk > *na'ūm* (IQ:38); *firāṣ / firāṣuhā*: her bedding > *na'ūm* (IQ:38); *ḡadīl*: plait, tresse; leather-thong (waist) > *kaṣḡ* (IQ:37); *ḡaḍīm*: slender (flank) > *fawḍ* (IQ:30); *ḡibā' / ḡibā'uhā*: her tent > *bayḍa* (IQ:23); *inṣarafat / lahu*: she turned away /to him (to her baby) > *ḡublā* (IQ:16-17); *'iqāṣ*: red ties > *ḡadā'ir* (IQ:36); *'iṣā'*: evening, evening dusk > *manāra* (IQ:40); *'iṣḡil / masāwīku 'iṣḡilin*: toothsticks of tamarisk-wood (her hand is unlike) > *rahṣ* (IQ:39); *'iṭmid*: antimony > *liṭāt* (Ṭ:9); *'iyāt / 'iyātu ṣṣamsi*: rays of the sun > *liṭāt* (Ṭ:9); *kaṣḡ / ḡaḍīmu lkaṣḡi*: slender-flanked > *fawḍ* (IQ:30); *lahw*: dalliance > *bayḍa* (IQ:23); *laṭīf*: delicate (waist) > *kaṣḡ* (IQ:37); *lu'lu'*: pearls > *'aḡwā* (Ṭ:6); *masāwīk*: toothsticks > *rahṣ* (IQ:39); *maṣqūla*: polished (her breasts); *maṭ'am / laḍīḍu lmaṭ'ami*: pleasant of taste (kiss) > *ḡurūb* (°A:13); *matn*: the back > *far*^c

(IQ:35); *misk* / *fatītu lmiski*: crumbs of musk > *na'ūm* (IQ:38); *mu'allal*: twice-tasted (saliva) > *ġanan* (IQ:15); *mufāda* / *ġayru mufādatin*: not buxom > *muhafhafa* (IQ:31); *mu'aṭṭal* / *ġayru mu'aṭṭali(n)*: not unornamented (neck of a white antelope) > *ġīd* (IQ:34); *mu'ġal* / *ġayru mu'ġalin* (*lahw*): not rushed (dalliance) > *bayda* (IQ:23); *muḥalḥal*: ankle (adorned with an anklet / *ḥalḥāl*) > *fawd* (IQ:30); *muḥaṣṣar*: slender (waist) > *kašḥ* (IQ:37); *muḥwil*: one-year-old (baby) > *ḥublā* (IQ:16-17); *mumsan*: night-cell (of a monk) > *manāra* (IQ:40); *munawwir*: blossoming (flower) – (smile of a gazelle) > *'almā* (Ṭ:8); *muqabbal*: part of the body kissed, kiss > *ġurūb* (°A:13); *muqattal* / *qalb*: slain / heart > *'ayn* (IQ:22); *murdi*°: nursing (mother) > *ḥublā* (IQ:16-17); *mustašzirāt*: twisted withershins (her plaits) > *ġadā'ir* (IQ:36); *muṭfil*: having a young (*waḥš*: antelope) > *'asīl* (IQ:33); *nadan* (*nady* / *nadi*): moisture > *'almā* (Ṭ:8); *naḥla*: date-palm > *far*° (IQ:35); *naṣṣat*: she displays (her neck: white antelope) > (IQ:34); *nāzira*: glance, look (of an antelope) > *'asīl* (IQ:33); *qalb*: heart > *'ayn* (IQ:22); *qasīma*: perfume-container > *'awāriq* (°A:14); *qifā* / *nabki*: halt (you two) / and let us weep > *ḥabīb* (IQ:1); *qinw*: bunch of dates (her hair) > *far*° (IQ:35); *rāhib*: monk > *manāra* (IQ:40); *rayyā*: abundant, rich; fleshy (her ankle) > *fawd* (IQ:30); *ri'm*: white antelope > *ġīd* (IQ:34); *šādin*: well-grown (gazelle) > *'aḥwā* (Ṭ:6); *saġanġal*: silver-mirror > *muhafhafa* (IQ:31); *sahm* / *bisahmayki*: with your (two) arrows > *'ayn* (IQ:22); *sāq*: leg > *kašḥ* (IQ:37); *saqat* / *saqathu* *'iyātu ššamsi*: (a mouth) drenched by the rays of the sun > *liṭāt* (Ṭ:9); *saqiyy*: rain-cloud, waterplant > *kašḥ* (IQ:37); *simṭ*: necklace / *simṭā lu'lu'in wazabaġadi*: (two) necklaces of pearl and topaz > *'aḥwā* (Ṭ:6); *šiqq* / *šiqquhā*: half of her (nursing mother) > *ḥublā* (IQ:16-17); *širi*: travel on > *ġanan* (IQ:15); *tabsimur*: she smiles (gazelle) > *'almā* (Ṭ:8); *taḍribi(na)* (*bisahmayki*): you sport (shoot) with your (two) arrows > *'ayn* (IQ:22); *tamā'im*: amulets / *dū tamā'ima*: protected by amulets (baby) > *ḥublā* (IQ:16-17); *tamāyalat 'alayya*: she swayed above me > *fawd* (IQ:30); *tantaṭiq* / *lam* ~ *'an tafadḍuli*: she did not wear (gird herself with) but a single garment > *na'ūm* (IQ:38); *tarā'ibuhā*: her breasts > *muhafhafa* (IQ:31); *ṭaraqtu* / *qad* ~: I visited by night (a pregnant woman) > *ḥublā* (IQ:16-17); *tastabika* / (*'id*) ~: (when) she captivates you > *ġurūb* (°A:13); *tub'idīnī* / *walā* ~: don't banish me > *ġanan* (IQ:15); *tuḍḥi*: she wakes in the forenoon > *na'ūm* (IQ:38); *'usiffa* / ~ *bi'itmidī*: (gum: of a gazelle) has been smeared with antimony > *liṭāt* (Ṭ:9); *wāḍiḥ*: shining (mouth) > *ġurūb* (°A:13); *waḥš*: antelope > *'asīl* (IQ:33); *yazīnu*: (a lock of hair) adorns (her back) > *far*° (IQ:35); *zabarġad*: topaz > *'aḥwā* (Ṭ:6); *zālām*: darkness > *manāra* (IQ:40); *zimām*: nose-rein > *ġanan* (IQ:15); *yazīnu*: (a lock of hair) adorns her back > *far*° (IQ:35); *yuhawwili* / *lam* ~: (another half of her) did not turn away > *ḥublā* (IQ:16-17).

4. LC-related terms in *al-Mu'allaqāt*:

'aḍārā: maidens (playing catch) – *wayawma 'aqartu lil'aḍārā maṭiyyati* * *fayā 'aġaban min kūrihā lmutaḥammali*: and the day I hamstrung my mount for the maidens – oh, wonder of its trappings (to be loaded)! *fazalla l'aḍārā yartamīna bilaḥmihā* * *wašaḥmin kahuddābi ddimaqsi lmufattali*: so the maidens spent-

the-day playing-catch with its meat and fat like the fringes of twisted white-silk (IQ:11-12);

'ağzā^c / 'ağzā^cu bīšata: windings of Bīsha – (*zu^cnu lḥayyi*: litter-borne women of the tribe) – *ḥuzifat wazāyalahā ssarābu ka'annahā * 'ağzā^cu bīšata 'aṭluhā waridāmuḥā*: they were pressed-on, and the midday-mirage quit them, as-though they were windings of Bīša (Valley), its tamarisks and basalt-blocks (L:15);

dall: coquetry – (*za^cā'in*: litter-borne women) *wawarrakna fī ssūbāni ya'lūna matnahu * 'alayhinna dallu nnā^cimi lmutana^cimi*: and they swerved in al-Sūbān, mounting to the top of it, (with) on them the coquetry of the easy-liver enjoying life (Z:10);

malhan: playground – *wafihinna malhan lillaṭifi wamanzarun * 'anīqun li^cayni nnāziri lmutawassimi*: while among them was a playground for the refined (man) and a pretty view to the eye of the discriminating viewer (Z:12);

ni^cāğ / ni^cāğū tūḍiḥa: the ewes of Tūḍiḥ – *zuğalan ka'anna ni^cāğā tūḍiḥa fawqahā * wazibā'a wağrata 'uṭṭafan 'ar'āmuhā*: (they travelled) in groups, as-though the ewes of Tūḍiḥ were on them (i.e. the litters) and the gazelles of Wağra, their antelopes bending-over (L:14);

za^cā'in: litter-borne women – *tabaššar ḥalīlī hal tarā min za^cā'inin * taḥammalna bil^calyā'i min fawqi ġurtumī*: look, my friend, do you see some litter-borne-women, going-off in the heights above Jurthum? (Z:7);

zu^cn / zu^cnu lḥayyi: litter-borne women of the tribe – *šāqatka zu^cnu lḥayyi ḥīna taḥammalū * fatakannasū quṭnan taširru ḥiyāmuḥā*: the litter-borne-women of the tribe excited you when they loaded-up and then withdrew-under the cotton (cover) whose tents creaked (L:12).

4.1. Other LC-related terms in the § 4 – samples:

'anīq / manzarun 'anīqun: pretty view (at the travelling women) > *malhan* (Z:10); *'aqartu / maṭiyyatī*: I hamstrung (my mount) > *'adārā* (IQ:11-12); *'aṭl / 'aṭluhā*: its (Bīsha-Valley's) tamarisks > *'ağzā^c* (L:15); *ḥiyām / ḥiyāmuḥā*: their (litter-borne-women's) tents > *zu^cn* (L:12); *ḥuzifat*: they (women) were pressed on (parting away) > *'ağzā^c* (L:15); *laḥm / laḥmuḥā*: its (their companion's hamstrung mount's) meat > *'adārā* (IQ:11-12); *laṭīf*: refined (man) > *malhan* (Z:12); *manzar / manzarun laṭīfun*: pretty view (at the travelling women) > *malhan* (Z:10); *maṭiyya*: mount, riding animal > *'adārā* (IQ: 11—12); *mutawassim / annāziru lmutawassimu*: discriminating (viewer) > *malhan* (Z:12); *nāzīr*: viewer > *malhan* (Z:12); *riḍām / riḍāmuḥā*: its (Bīsha Valley's) basalt-blocks > *'ağzā^c* (L:15); *šāqat / šāqatka*: they (litter-borne-women) excited you > *zu^cn* (L:12); *šaḥm*: fat (of the lover's hamstrung mount) > *'adārā* (IQ:11-12); *sarāb*: mirage > *'ağzā^c* (L:15); *taḥammalna*: they (litter-borne women) departed > *za^cā'in* (Z:7); *taḥammalū*: they (women) loaded up (before departing) > *zu^cn* (L:12); *takannasū / ~ quṭnan*: they (women) withdrew under the cotton (cover) > *zu^cn* (L:12); *taširru* / they (tents) creaked > *zu^cn* (L:12); *'uṭṭaf / 'uṭṭafan*: (their antelopes) bending over > *ni^cāğ* (L:14); *yartamūna / ~ bilaḥmihā*: (maidens spent the day) playing catch with its meat (of their companion's / lover's slaughtered mount) > *'adārā* (IQ:11-12); *zibā' / zibā'u wağrata*: gazelles of Wağra > *ni^cāğ* (L:14); *zuğal / zuğalan*: (they /women/ travelled) in groups > *ni^cāğ* (L:14).

5. As against the pre-Islamic poetry, more or less rigidly observing line boundaries in creating each line-verse as an autonomous functional unit, Ibn al-^cArabī's ode *Tarğumān al-'ašwāq*, even if substantially observing basic principles of the archaic poetry, by far more frequently transcends this one-line constraint. In order to prevent the loss of information that might result from a too atomized presentation of poetic samples, a greater number of them will be quoted in several-verse groupings than was done in the previous section.

Tarğumān al-'ašwāq is a relatively small collection of poems (61 poems with a total of 586 verses). Nevertheless, the whole textual corpus, composed in the tradition of the archaic *nasīb*, is relevant from the point of view of erotic imagery. In contradistinction to the pagan poetry, *Tarğumān al-'ašwāq* makes use of symbols derived from Islamic rites and institutionalized manifestations of the way of life in Islam. The poet's beloved may take the form of "a moon that appeared in the circumambulation" – *qamarun ta'arraḍa fī ṭṭawāfi* (29:22) or may appear as "a veiled gazelle" – *zaby mubarqa^c* (11:11). In spite of the spiritual reinterpretation of these images, provided by the author himself,⁷ the veil is presented as a protection of the lover from his beloved's "terrible beauty" – *ğamāl 'arwa^c* (28:18), "killing magic" – *siḥr qatūl* (22:8) or "murderous glances" – *lahz fātik* (59:22).

Christianity and Judaism have also left some traces in the poetry of Ibn al-^cArabī. Some of them may even be perceived as blasphemous, at first sight, as e.g. the peacock (poet's mistress) – Jesus simile in: *yuhyi 'idā qatalat billahzi manṭiquhā * ka'annahā 'indamā yuhyi bihi 'isā*: when she kills with her glances, her speech restores to life, as tho' she, in giving life thereby, were Jesus (2:4), or the beloved's leg compared to Torah and the poet-lover himself to Moses, in: *tawrātuhā lawḥu sāqayhā sanan wa'anā * 'atlū wa'adrusuhā ka'annanī mūsā*: the smooth surface of her legs is (like) Tora⁸ in brightness, and I follow it and tread in its footsteps as tho' I were Moses (2:5).

The samples selected will be presented in the way adopted for the pre-Islamic poetry. In view of the huge mass of data, relevant to the matter, only a part of them can be related to the verse-long samples quoted while another part of them will simply be referred to the unquoted parts of Ibn al-^cArabī's ode.

6. PM-related terms in *Tarğumān al-'ašwāq* (13th century A.D.):

'aqrab: scorpion (-like tress) – *'arsalat 'iṭṭa ṣudğayhā 'alayhā 'aqrabā*: she lets down (to conceal herself) a scorpion-like tress on each side of her temples (30:22);

badr: full moon – *ṭala^ca lbadru fī duğā šša^cari * wasaqā lwarda narğisu lḥawari*: the full moon appeared in the night of hair, and the black narcissus bedewed the rose (44:1); *ta^calayta min badrin 'alā lqalbi⁹ ṭālī^cin * walaysa lahu*

⁷ Cf., e.g. items like "veiled gazelle", interpreted as "divine subtlety" (*latīfa*), veiled by a sensual state (*ḥāla nafsīyya*) (Nicholson 1911: 68).

⁸ Nicholson's orthography and archaic wording will be maintained.

⁹ In the anonymous Beirut edition (1981: 191): *'alā lqutbī* over the pole.

ba^ˆda t̄t̄ulū^ˆi 'ufūlu: thou art exalted, a full moon rising over the heart, a moon that never sets after it hath risen (58:5);

baydā': the sun – *turika sanā lbaydā'i 'inda ttabassumi* – (she) shows thee the radiance of the sun when she smiles (3:10);

baydā': white, bright (-faced) – *bibaydā'a ġaydā'a bahtānatin * taḍawwa^ˆu našran kamiskin fatīqi*: (we were robbed) of a bright-faced lissome damsel sweet of breath, diffusing a perfume like shredded musk (23:12);

bint: girl, maid – *bintu 'ašrin wa'arba^ˆin ḡala^ˆat lī badrā*: a maid of fourteen rose to my sight like a full moon (40:1);

burqu^ˆ: veil – *law 'annah yusfiru 'an burqu^ˆihi * kāna 'aḍāban falihādā ḡtaḡabā*: had she (she: full moon) removed her veil, it would have been a torment, and on this account she veiled herself (25:6);

ḡaw' / ḡaw'u nnahāri: daylight – *fanaḡnu billayli fī ḡaw'i nnahāri bihā * wanaḡnu fī zzuḡri fī laylin mina šša^ˆari*: through her we are in daylight during the night and in a night of hair at noon (39:8);

durr: pearls – *naḡama lḡusnu mina ddurri lahā * 'ašnaban 'abyaḡa šāfin¹⁰ kalmahā*: beauty strung for her a row of fine pearly teeth, white and pure as crystal (42:5);

fanan: branch, twig – *'iḡā mālat 'aratnā fananan * 'aw ranat sallat mina llaḡzi ḡubā*: and whenever she bends she shows to us a (fruitful) branch, or when she gazes her looks are drawn swords (30:26);

fatāh / fatātun 'arūbun: fond maiden – *fālaw kunta tahwā lfatāta l'arūba * lanilta nna^ˆima bihā wassurūrā*: but hadst thou been in love with the fond maiden, thou wouldst have gained, through her, happiness and joy (16:15);

ḡadīra / ḡadīratuhā: her plaited lock – *saḡabat ḡadīratahā šuḡā^ˆan 'aswadan * lituḡifa man yaḡfū biḡāka l'aswadi*: she let down her plaited lock as a black serpent, that she might frighten with it those who were following her (22:10);

ḡādīra: traitress – *wagādīratin ḡad ḡādarat biḡadā'irin * šabiḡi l'afā^ˆi man 'arāda sabīlā*: Oh, the traitress! She has left bitten by her viper-like locks one who would fain approach her (50:1);

ḡazāl / ~ rabīb: God-nurtured gazelle – *bi'abī tumma bī ḡazālun rabībun * yarta^ˆi bayna 'aḡlu^ˆi fī 'amāni*: may my father and I myself be the ransom of a God-nurtured gazelle which pastures between my ribs in safety (20:6);

ḡurra: white spot on a horse's face; whiteness / *ḡurratuhā*: whiteness of her forehead – *liššamsi ḡurratuhā lillayli ḡurratuhā * šamsun walaylun ma^ˆan min 'aḡabi šsuwari*: the whiteness of her forehead is the sun's, the blackness of the hair on her brow is the night's: most wondrous of forms is she – a sun and a night together! (39:7);

ḡamal: Aries (astr.) – *ka'annah šamsu ḡuḡan fī ḡamalin * qāḡi^ˆatun 'aqšā ma^ˆālī ddaraḡi*: as though she were the morning sun in Aries, crossing the degrees of the zodiac at their farthest height (48:8);

ḡarāb: desert – *fakullu ḡarābin bihā 'āmīrun * wa kullu sarābin bihā ḡādiḡu*: by her is every desert peopled, and by her is every mirage transformed to abundant water (31:9);

¹⁰ *šāfiya*, in the Beirut edition (1981: 160).

ḥasnā': beautiful – *ḥasn ā'u ḥālīyatun laysat bigāniyatīn * taftarru ʿan barādīn ḡalmin waʿan šanabi*: beautiful, decked with ornaments; she is not wedded she shows teeth like hailstones for lustre and coolness (46:4);

ḥumsāna: slender (girl) – *bimuhğatī ḥumsānatun*: may my life-blood be the ransom of a slender girl (29:13);

ḥuqqa: small box, pyx – *ḥuqqatun ʿūdīʿat ʿabīran wanašran * rawđatun ʿanbatat rabīʿan wažahrā*: thou art a pyx containing blended odours and perfume, thou art a meadow producing spring-herbs and flowers (40:5);

ʿīsā: Jesus (2:4);¹¹

laḥz: look(s), glance(s) – *tuhayyī fatuḥyī man ʿamātat bilaḥziḥā*: she greets and revives those whom she killed with her looks (38:4);

lamyā: dark-lipped – *lamyā'u laʿsā'u maʿsūlun muqabbaluhā*: dark-lipped and swart is she, her mouth honeyed (46:2);

layl: night – *yaṭluʿu llaylu ʿidā mā ʿasdalat * fāḥīman ġaṭlan ʿaṭītan ġaybahā*: night appears when she lets fall her black, luxuriant and tangled hair (30:24);

luʿba: plaything, toy; phantom of delight – *luʿbatun dīkruhā yuđawwibuhā*: she is a phantom of delight that melts away when we think of her (44:4);

luʿluʿa: pearl – *luʿluʿatun mahnūnatun fī šadafīn * min šaʿarin miṭli sawādī ssabağī*: she is a pearl hidden in a shell of hair as black as jet (48:5);

mabsim: smile, smiling mouth – *yā mabsimu ʿaḥbaltu minhu lḥababā * wayā ruđaban duqtu minhu đdarabā*: O smiling mouth whose bubbles I loved! O saliva in which I tasted white honey! (25:4);

mahāh: piece of crystal, sun – *hiya ʿasnā mina lmaḥātī sanan*: she excels the sun in splendour (44:10);

muḥalḥal: place on the leg where the anklet (*ḥalḥāl*) is worn, ankle – *rayyā lmuḥalḥali dayğūrun ʿalā lqamari * fi ḥaddihā šafaqun ġuṣnun ʿalā kutubin*: full-ankled, a darkness o'er a moon; in her cheek a red blush; she is a bough growing on hills (46:3);

mukaḥḥal: smeared with kohl (the eyelids), eyes – *biḡunğī wassiḥri lqatūli mukaḥḥalin * bittīhi walḥusni lbadīʿi muqalladin*: her eyes are adorned with languishment and killing magic; her sides¹² are girt with amazement and incomparable beauty (22:8);

misk: musk – *yā miskū yā badru wayā ġuṣna naqan * mā ʿawraqā mā ʿanwarā mā ʿaṭyabā*: O musk! O full moon! O bough of the sand-hills! How green is the bough, how bright the moon, how sweet the musk! (25:3);

muḥayyan: face, mouth – *ʿin ʿasfarat ʿan muḥayyāḥā ʿaratka sanan * miṭla lğazālātī ʿiṣrāqan bilā ġiyari*: if she unveils her mouth, she will show to thee what sparkles like the sun in unchanging radiance (39:6);

nady: assembly – *yafūḥu nnadyu ladā dīkriḥā * fakullu lisānin biḥā nāfiqū*: the assembly is filled with fragrance at the mention of her, and every tongue utters her name (31:6);

¹¹ See § 5.

¹² It seems to be more appropriate to speak about “her neck”, viz. “her neck is adorned with pride and unequalled beauty” cf. KAZIMIRSKI (1875): *muqallad (adḡahab)*: endroit du cou où passe le collier.

naḥl: bees – *yatağārā nnaḥlu mahmā tafalat*: the bees compete with one another whenever she spits (30:25);

raḥṣ: soft (hand) – *taʿtū biraḥṣin kaddimaqsi muna^camin * binnadi walmiski lfatīqi muqarmadi*: she takes with a hand soft and delicate, like pure silk, anointed with *nadd* and shredded musk (22:6);

riyāḍ: meadows – *wakullu riyāḍin bihā zāhirun * wakullu šarābin bihā rāʾiqu*: and by her is every meadow bright, and by her is every wine made clear (31:10);

šams: sun – *ṭala^cat fī lʿiyāni šamsan falammā * ʾafalat ʾašraqat biʾufuqi ḡanānī*: she rose, plain to see, like a sun, and when she vanished she shone in the horizon of my heart (20:4);

šams / šamsu ḡuḥan: morning sun – *šamsu ḡuḥan fī falakin ṭālī^catun * ḡuṣnu naqan fī rawḍatin qad nuṣibā*: she is the morning sun rising in a heaven, she is the bough of the sand-hills planted in a garden (25:7);

sihām: arrows – *ramat bisihāmi llaḥzi ʿan qawsī ḥāḡibin*: she shot the arrows of her glances from the bow of an eyebrow (50:2);

suwaydāʿ: black bile (one of the four humours of ancient medicine); black clot of blood – *sakanat suwaydā ḥilbi ʾakbādī*: she dwells in the black clot of blood in the membrane of my liver (61:8);

ṭafḷa / ṭafḷa la^cūb: tender playful girl – *biʾabī ṭaflatin la^cūbun tahādā * min banāti lhudūri bayna lḡawānī*: may my father be the ransom of a tender playful girl, one of the maidens guarded in howdas, advancing swayingly among the married women ! (20:3);

tawrāh / tawrātuhā: (her) Torah;¹³

tuḡīʾu: (her fairness) illuminates, gives light – *yā ḡusnahā min ṭaflatin ḡurratuhā * tuḡīʾu liṭṭāriqi miṭla ssuruḡi*: Oh, her beauty – the tender maid! Her fairness gives light like lamps to one travelling in the dark (48:4);

ʿunnāb: henna-tipped fingers – *waḡayyat biʿunnābihā lilwadāʿi * faʾadrat dumū^can tahīḡu ssadīrā*: and she saluted with her henna-tipped fingers for the leave-taking, and let fall tears that excited the flames (of desire) (16:3);

warda: rose – *wardatun nābitatun min ʾadmu^cin * narḡisun yamṭuru ḡayṭan ʿaḡaban*: she is a rose that springs up from tears, a narcissus that sheds a marvelous shower (30:21);

zaby / zaby mubarqa^c: veiled gazelle – *wamin ʾaḡabi lʾašyāʾi zabyun mubarqa^cun * yuṣīru biʿunnābin wayuʾmī biʾaḡfānī*: and one of the most wonderful things is a veiled gazelle, who points with red finger-tips and winks with eyelids; *wamarāḡu mā bayna ṭtarāʾibi walḡašā * wayā ʿaḡaban min rawḍatin waṣṭa nīrānī*: a gazelle whose pasture is between the breast-bones and the bowels. O marvel! A garden amidst fires! (11:11-12);

6.1. Other terms of relevance:

ʾab / biʾabī: may my father be the ransom (of) > *ḡazāl* (20:6); *ʿabīr*: fragrance, perfume > *ḡuqqa* (40:5); *ʾabyaḍ*: white (teeth) > *durr* (42:5); *ʿadāb*: torment > *burqu^c* (25:6); *ʾadlu^c*: ribs > *ḡazāl* (20:6); *ʾadmu^c*: tears > *warda* (30:21); *ʾadrat*

¹³ See § 5.

(*dumū'an*): she let fall tears > *unnāb* (16:3); *'afā'in*: vipers > *gādīra* (50:1); *'ağab* (*ğayt*): marvelous (shower) > *warda* (30:21); *'ahbabtu*: I loved (bubbles of the smiling mouth) > *mabsim* (25:4); *'akbād*: liver > *suwaydā'* (61:8); *'amān*: safety > *ğazāl* (20:6); *'amātat*: she killed (her lovers with her glances) > *lahz* (38:4); *'āmīr*: inhabited, peopled (desert) > *harāb* (31:9); *'anbatat*: (a meadow) producing (spring-herbs) > *huqqa* (40:5); *'aratka* (*alğazālata*): she showed you (the sun) > *muḥayyan* (39:6); *'arsalat* (*'aqraban*): she let down (a scorpion-like tress) > *'aqrab* (30:22); *'arūb* (*fatāh*): fond, dear, tender (girl) > *fatāh* (16:15); *'as-dalat*: she let fall (her hair) > *layl* (30:24); *'asfarat* (*'an muḥayyāhā*): she unveiled (her mouth) > *muḥayyan* (39:6); *'asnā* (*mina lmaḥāti sanan*): she excels (the sun) in splendour > *maḥāh* (44:10); *'aşnab*: brilliant and sharp teeth > *durr* (42:5); *'aswad*: black (serpent): her plaited lock > *gādīra* (22:10); *'atīt*: luxuriant (hair) > *layl* (30:24); *'awmaḍa* (*bāriqun*): (a levin) flashed > *tanāyā* (4:5); *badr*^c: unprecedented, incomparable (beauty) > *mukaḥḥal* (22:8); *badr*: full moon > *misk* (25:3); *bahtāna*: supple, lissome (girl) > *baydā'* (23:12); *banān*: fingers / *maḥdūbatu lbanāni*: (girl) with dyed fingers (49:1); *banātu lḥudūri*: (one of) the maidens guarded in howdas > *tafla* (20:30); *barad*: (teeth like) hailstones > *ḥasnā* (46:4); *bāriq*: levin, lightning > *tanāyā* (4:5); *bi'abī*: may my father be the ransom (of) > *tafla* (20:3; 20:6); *darab*: white honey (her saliva) > *mabsim* (25:4); *darag*^c: course, degrees (of the zodiac) > *ḥamal* (48:8); *daygūr*: darkness (hair) > *muḥalḥal* (46:3); *dīkruhā*: thinking of her (*yudawwibuhā*: makes her vanish) > *lu'ba* (44:4); (*ladā dīkrihā*): at the mention of her > *nady* (31:6); *dimaqs* / *raḥṣ kaddimaqsi*: (her hand) soft and delicate like (pure) silk > *raḥṣ* (22:6); *duḥan* / *šamsu duḥan*: morning sun > *ḥamal* (48:8) & > *šams* (25:7); *dumū'*: tears > *unnāb* (16:3); *falak*: celestial orbit, heaven > *šams* (25:7); *gāda*: tender girl (44:2); *gādā'ir*: (vipper-like) locks > *gādīra* (50:1); *gādarat*: she (has) left > *gādīra* (50:1); *gādiq*: abundant, copious (water, rain) > *harāb* (31:9); *gāniya*: beautiful woman, pretty girl; virtuous and righteous (married) woman > *ḥasnā'* (46:4); *ğatī*: thick, dense (hair) > *layl* (30:24); *ğawānin*: (plur. of *gāniya*) virtuous (married) women, etc. > *tafla* (*la'ūb*) (20:3); *ğazāla*: rising sun, disk of the sun > *muḥayyan* (39:6); *ğayhab*: dark, darkness (hair) > *layl* (30:24); *ğaydā'*: young and delicate (girl, lady) > *baydā'* (23:12); *ğayt*: rain, shower > *warda* (30:21); *ğurratuhā*: her beauty, brightness of her face > *tuḍr'u* (48:4) & > *ğurra* (39:7); *ğuşn*: bough (growing on hills: *'alā kuṭubīn*) > *muḥalḥal* (46:3) & *ğuşn* / *ğuşnu naqan*: bough of the sand-hills > *misk* (25:3) & > *šams* (25:7); *ḥabab*: bubbles > *mabsim* (25:4); *ḥadduhā*: her cheek: *muḥalḥal* (46:3); *ḥāğib*: eyebrow / *qawsu ḥāğibin*: the bow of an eyebrow > *siḥām* (50:2); *ḥāliya*: adorned, decked with ornaments > *ḥasnā'* (46:4); *hayfā'*: slender (woman) (31:5); *ḥayyat* (*bi'unnābihā*): she saluted (with her henna-tipped fingers) > *unnāb* (16:3); *ḥilb*: lobe of the liver (Wahrmund 1898: Lappen der Leber), liver > *suwaydā'* (61:8); *ḥudūr*: howdas / *banātu lḥudūri*: (one of) the maidens guarded in howdas > *tafla* (20:3); *ḥusn*: beauty / ~ *badr*^c: incomparable beauty > *mukaḥḥal* (22:8); (*i*)*ḥtağaba*: she (*badr*: full moon) veiled herself (masc.) > *burqu'* (25:6); *'īsā*: Jesus (see §5); *'iśrāq*: radiance (of the sun) > *muḥayyan* (39:6); *'iṭf* / *'iṭfu suḍğayhā*: each side of her temples > *'aqrab* (30:22); *kuṭub*: dunes, sand-hills, hills > *muḥalḥal* (46:3); *lahz*: glances > *siḥām* (50:2); *la'sā'*:

swart, red-lipped > *lamyā'* (46:2); *lawḥ* / *lawḥu sāqayhā*: the (smooth) surface of her legs > *tawrāh* (2:5), see §5; *layl*: night (hair) > *ḍaw'* (39:8); *lisān*: tongue / *ma^csūlatu llisāni*: (girl) with honeyed tongue (49:1) & > *nady* (31:6); *ma^cālīn*: heights > *ḥamal* (48:8); *mahāh*: (pieces of) crystal (teeth) > *durr* (42:5); *maḥḍūba* / *maḥḍūbatu lbanāni*, see *banān* (49:1) above; *maknūna*: hidden (pearl) > *lu'lu'a* (48:5); *ma^csūl*: honeyed (*muqabbal*: mouth) > *lamyā'* (46:2); *ma^csūla* / *ma^csūlatu llisāni*, see *lisān* (49:1) above; *misk* (*fatīq*): (shredded) musk > *raḥṣ* (22:6) & > *bayḍā'* (23:12); *muhǧa*: heart, life-blood > *ḥumšāna* (29:13); *mu^cna^cam* (*dimaqs*): pure (silk) > *raḥṣ* (22:6); *muqallad*: place on the neck where the necklace is worn (Kazimirski 1875) > *mukaḥḥal* (22:18); *nābita* (*warda*): (a rose) that springs up (from tears) > *warda* (30:21); *nadd*: frankincense > *raḥṣ* (22:6); *nahār* / *ḍaw'u nnahāri*: daylight > *ḍaw'* (39:8); *na^cīm*: happiness > *fatāh* (16:15); *naqan*: sand-hill > *šams* (25:7) & > *misk* (25:3) & > (48:7); *nargīs*: narcissus > *warda* (30:21); *našr*: perfume > *bayḍā'* (23:12) & > *ḥuqqa* (40:5); *nāṭiq*: (every tongue) utters (her name) > *nady* (31:6); *naẓama*: to string (pearls) > *durr* (42:5); *nīlta*: you (would have) gained (happiness and joy) > *fatāh* (16:15); *nuṣība*: (the bough) planted (in a garden) > (25:7); *qamar*: moon > *muḥalḥal* (46:3); *qāṭi^ca* (*šams*: the sun / maid: the zodiac) > *ḥamal* (48:8); *qatūl* (*sihr*): killing (magic) > *mukaḥḥal* (22:8); *qaws* / *qawsu ḥāǧībin*: the bow (of an eyebrow) > *sihām* (50:2); *rabi^c*: spring, spring-herbs > *ḥuqqa* (40:5); *rabiḥ*: foster-child, nurse-child, nursling > *ǧazāl* (20:6); *rā'iq*: clear, pure > *riyāḍ* (31:10); *rawḍa*: meadow > *ḥuqqa* (40:5) & > *šams* (25:7); *rayyā*: fleshy (her ankle) > *muḥalḥal* (46:3); *ruḍāb*: saliva > *mabsim* (25:4); *ša^car*: hair > *lu'lu'a* (48:5); *sabaǧ*: jet > *lu'lu'a* (48:5); *šabiḥ*: similar, resembling, like / *šab'ihu l'afā^ci*: viper-like (her plaited locks) > *ǧādīra* (50:1); *šadaf*: shell > *lu'lu'a* (48:5); *sadīr* / *sadir*: affected by vertigo, dizziness (Kazimirski 1875); flames (of desire) > *unnāb* (16:3); *šafaq*: red morning/evening sky; red blush on her cheek > *muḥalḥal* (46:3); *šāfin*: pure (as crystal: teeth) > *durr* (42:5); *saḥabat*: she let down (her plaited lock) > *ǧādīra* (22:10); *šams*: sun (whiteness of her forehead vs. *layl*: her hair) > *ǧurra* (39:7) & *šamsu duḥan*: morning sun > *ḥamal* (48:8); *sakanat*: she dwelt > *suwayḍā'* (61:8); *sanā*, *sanān*: radiance (of the sun) > *bayḍā'* (3:10); *šanab*: lustre, freshness (of teeth) > *ḥasnā'* (46:4); *sanān*: white spot on a horse's face; splendour, sparkle > *mahāh* (44:10); *sāq*: leg > *tawrāh* (2:5), see §5; *sarāb*: mirage > *ḥarāb* (31:9); *sihr* (*qatūl*): (killing) magic > *mukaḥḥal* (22:8); *ṣudǧ*: temple / *īṭfu ṣudǧayhā*: each side of her temples > *aqrab* (30:22); *šugā^c*: serpent, Hydra (astr.); her plaited lock > *ǧādīra* (22:10); *suruǧ*: lamps > *tuḍī'* (48:4); *surūr*: joy > *fatāh* (16:15); *tabassum*: smile, smiling > *bayḍā'* (3:10); *taḍawwa^cu* (< *tataḍawwa^cu*) / ~ *našran*: she diffuses perfume > *bayḍā'* (23:12); *tafalat*: she spits > *naḥl* (30:25); *tahādā* (< *tatahādā*): she advances swayingly > *tafla* (20:3); *tahīǧu*: (tears) excited (the flames of desire) > *unnāb* (16:3); *ṭālī^c* (*badr*): rising, ascending (full moon) > *badr* (58:5); *ṭālī^ca* (*šams*): (sun) rising (in a heaven) > *šams* (22:7); *tarā'ib*: breast(bones) > *zaby* (11:11-12); *ṭāriq*: nocturnal visitor, traveller > *tuḍī'u* (48:4); *tih*: pride; amazement > *mukaḥḥal* (22:8); *tuhayyī*: she greets > *laḥz* (38:4); (*li*)*tuhīfa*: (that) she might frighten > *ǧādīra* (22:10); *tuhīyī*: she revives > *laḥz* (38:4); *ṭulū^c*: rise (of the full moon) > *badr* (58:5); *turī-*

ka: she shows you (the radiance of the sun) > *bayḍā'* (3:10); *ḥurratuhā*: her forelock, hair (night) vs. *ḡurratuhā*: her forehead (sun) > *ḡurra* (39:7); *'ūdi^cat / ḥuqqatun* ~ *'abīran*: (a pyx) containing (blended odours) > *ḥuqqa* (40:4); *'ufūl*: setting (of the moon) > *badr* (58:5); *'unnāb*: red finger-tips, henna-tipped fingers > *zaby* (11:11-12); *wadā^c*: leave-taking > *'unnāb* (16:3); *warda*: rose > *zaby* (11:11-12); *yafūḥu*: (*nady*: the assembly) exhales a pleasant odour; is filled with fragrance > *nady* (31:6); *yamṭuru*: (narcissus) sheds (a marvellous shower) > *warda* (30:21); *yarta^c*: (gazelle) pastures (between my ribs) > *ḡazāl* (20:6); *yataḡārā (naḥlu)*: (the bees) compete with one another > *naḥl* (30:25); *yaṭlu^cu (llaylu)*: (night) appears > *layl* (30:24); *yudawwibuhā (dikruhā)*: she melts away when we think of her; lit.: remembering her makes her vanish, melt away > *lu^cba* (44:4); *yu^cmī*: (a veiled gazelle) winks (with eyelids) > *zaby / mubarqa^c* (11:11-12); *yusfiru ('an burqu^cihi)*: she (full moon) removes her veil > *burqu^c* (25:6); *yušīru*: (a veiled gazelle) points (with red finger-tips) > *zaby / mubarqa^c* (11:11-12); *zaby / zabyu naqan*: gazelle of the sand-hills (48:7); *zāhir*: bright > *riyāḍ* (31:10); *zahr*: flowers > *ḥuqqa* (40:5); *zalm*: radiant whiteness > *ḥasnā'* (46:4); *zuhr*: noon > *ḍaw'* (39:8).

7. LC-related terms in *Tarḡumān al-'ašwāq*:

'awānis / ~ mu^ctaḡīrāt: friendly women with veiled faces – *wazāḥamanī 'inda stilāmī 'awānisun * 'atayna 'ilā ttaṭwāfi mu^ctaḡīrāti*: as I kissed the Black Stone, friendly women thronged around me; they came to perform circumambulation with veiled faces; *ḥasarna 'an 'anwāri ššumūsi waqulna lī * tawarra^c famawtu nnaḥsi fi llaḥazāti*: they uncovered the (faces like) sunbeams and said to me, “Beware! for the death of the soul is in thy looking at us...” (7:1-2);

'awānis / ~ nuhhad: friendly full-breasted damsels – *wal^cab kamā la^cibat 'awānisu nuhhadun * warta^c kamā rata^cat zibā'un šurradu*: and play as friendly full-breasted damsels played, and pasture as shy gazelles pastured (26:3);

bīḍ / ~ 'awānis: friendly damsels, bright of countenance – *bīḍun 'awānisu kaššumūsi ṭawālī^cun * 'inun karīmātun 'aqa^c'ilu ḡīdun* – friendly damsels, bright of countenance, rising like the suns, large-eyed, noble of generous race, and limber (9:5);

bīḍ / bīḍ ḡīd ḥisān ḥurrad: bright-faced damsels and fair lissome virgins – *warfā^c suwaytaka bissuḥayri munāḍīyan * bilbīḍi walḡīdi ḥisāni ḥurradi*: and lift thy voice at dawn to invoke the bright-faced damsels and the fair lissome virgins; *min kullī ḥātīkatīn biṭarfin 'aḥwarin * min kullī ṭāniyatīn biḡīḍīn 'aḡyada*: who muder with their black eyes and bend their supple necks (22:3-4);

bīḍ / ~ ḥurrad 'urub: fair-complexioned and coy virgins – *nafsi lfidā'u libīḍīn ḥurradin 'urubin * la^cibna bī 'inda laṭmi rrukni walḥaḡari*: my soul be the ransom of fair-complexioned and coy virgins who played with me as I was kissing the pillar and the Stone! (i.e. in the holy shrine of Mekka); *mā tastadillu 'idā mā ṭihta ḥalfahum * 'illā birīḥihim min 'aṭyabi l'aṭari*: when thou art lost in pursuit of them, thou will find no guide but in their scent, the sweetest of traces (39:1-2);

burūq / ~ suyūf: flashes of swords – (*liṭāriqīn*) *burūqu suyūfin min burūqi mabāsīmin * nawāfiḡa miskin mā 'ubīḥat lināšīqi*: (to the traveller by night)

appear flashes of swords from the lightnings of smiling mouths like musk-glands, the odour whereof none is permitted to smell (51:2);

duman: dolls; marble statues - *ḥamalna ʿalā lyaʿmalāti lḥudūrā * waʿawdaʿna fihā ddumā walbudūrā*: they (women) mounted the howdas on the swift camels and placed in them the (damsels like) marble statues and full moons (16:1);

ḡadāʿir: plaited locks (of hair) – *almursilātu mina ššuʿūri ḡadāʿiran * allayyinātu maʿāqidan wamaʿāṭifā*: (boughs: maidens) loosing plaited locks of hair; soft in their joints and bends (29:2);

ḡālibāt: attracting, luring (by their witchery) – *alḡālibātu bikulli siḥrin muḡibin * ʿinda lḥadīti masāmiʿan walaṭāʿifā*: luring ears and souls, when they converse, by their wondrous witchery (29:7);

ḡuṣūn (māʿisāt): (swaying) boughs – *liʿabī lḡuṣūnu lmaʿisātu ʿawāṭifā * alʿāṭifātu ʿalā lḥudūdi sawālifā*: may my father be the ransom of the boughs swaying to and fro as they bend, bending their tresses towards the cheeks (29:1);

ḥisān: fair women – *ʿinna lḥisāna ṭafalnahā min rīqihā * kalmiski ḡāda bihā ʿalaynā lḥurradu*: verily, the fair women scattered it (*sulāfa*: pure wine) from the water of their mouths like musk and the virgins bestowed it on us without stint (26:9);

ḥurrad / ~ ʿawānis: friendly maidens – *yā ṭalalan ʿinda lʿuṭayli dārisan * lāʿabtu fihī ḥurradan ʿawānisā k* o mouldering remains (of the encampment) at al-Uṭayl, where I played with friendly maidens!; *bilʿmsi kāna muʿnisan waḡāḥikan * walya-wma ʿaḡḥā muḥišan waʿābisā*: yesterday it was cheerful and smiling, but today it has become desolate and frowning; *naʿaw walam ʿašʿur bihim famā daraw * ʿanna ʿalayhim min ḡamīrī ḥārisā*: they went far away and I was unaware of them, and they knew not that my mind was watching over them (19:1-3);

ḥurrad / ~ ʿawānis (ṭawāwīs): friendly maidens (peacocks) – *mā nazalū fi manzilin ʿillā ḥawā * mina lḥisāni rawḡuhu ṭawāwīsā*: they did not halt at any place but its meadow contained forms beautiful as peacocks; *walā naʿaw ʿan manzilin ʿillā ḥawat * min ʿāšiqihim ʿarḡuhu nawāwīsā*: and they did not depart from any place but its earth contained tombs of their lovers (19:7-8);

liḥāz / ~ alḡīd: looks (of lissome women) – *ʿinda lkaṭībi min ḡibālī zarūdi * šidun waʿusdun min liḥāzi lḡīdi*: at the hill among the mountains of Zarūd are haughty lions, by the looks of lissome women (overthrown); *ṣarʿā wahum ʿabnāʿu malḥamati lwaḡā * ʿayna lʿusūdu mina lʿuyūni ssūdi*: overthrown, though they were bred in the carnage of war; what match are the lions for the black eyes?; *fatakāt bihim laḡazātuhunna waḡabbadā * tilka lmalāḥīzu min banāti ššīdi*: the women’s looks murdered them; how sweet are those looks from the daughters of kings! (34:1-3);

mubdiyāt: (boughs: friendly maidens) displaying (teeth like pearls) – *almubdiyātu mina tṭuḡūri laʿāliyan * tašfi birīqatihā ḡāʿifan tālifā*: displaying teeth like pearls, healing with their saliva one who is feeble and wasted (29:9);

muʿniqāt: (boughs: ~) charming – *almuʿniqātu maḡāḥikan wamabāsīman * aṭṭayyibātu muḡabbalan wamarāšifā*: which charm by their laughing and smiling mouths; whose lips are sweet to kiss (29:5);

munšīʿāt: (boughs: ~) creating (rain-clouds from tears) – *almunšīʿātu mi-na ddumūʿi saḡāʿiban * almusmiʿātu mina zzafīri qawāšifā*: causing tears to

flow as from rain-clouds, causing sighs to be heard like the crash of thunder (29:12);

muṭli^ˁāt: (boughs: ~) making rise (new moons) – *almuṭli^ˁātu mina lǧuyūbi 'ahillatan * lā tulfayanna ma^ˁa ttamāmi kawāsifā*: making rise from their bossoms new moons which suffer no eclipse on becoming full (29:11);

nafas: breath (of their love) – *wamā lī dalilun ^ˁalā 'itrihim * siwā nafasīn min hawāhum ^ˁatir*: I had no guide in pursuing them except a perfumed breath of their love ; *rafa^ˁna ssiǧāfa 'aḏā^ˁa dduǧā * fasāra rrikābu liḏaw'i lqamar*: the women raised the curtain, the darkness became light, and the camels journeyed on because of the moonshine (41:5-6);

nā^ˁimāt: (boughs: ~) with dainty (limbs) – *annā^ˁimātu muǧarradan walkā^ˁibā * tu munahhadan walmuhdiyātu ṭarā'ifā*: whose bare limbs are dainty; which have swelling breasts and offer choice presents (29:6);

niswa (^ˁaṭirāt): (perfumed) women – *hunālika man qad šaffahu lwaǧdu ya-štafi * bimā šāqahu min niswatin ^ˁaṭirāti*: there everyone whom anguish hath emaciated is restored to health by the love-desire that perfumed women stir in him; *'idā ḥifna 'asdalna ššu^ˁūra fahunna min * ḡadā'irihā fī 'alḥufi zzulumāti*: when they are afraid they let fall their hair, so that they are hidden by their tresses as it were by robes of darkness (7:7-8);

rāmiyāt: (boughs: ~) shooting (glances) – *arrāmiyātu mina l'uyūni rawāšiqan * qalban ḥabīran bilḥurūbi muṭāqifā*: darting from their eyes glances which pierce a heart experienced in the wars and used to combat (29:10);

sātirāt: (boughs: ~) covering (their faces) – *assātirātu mina lḥayā'i maḥāsīnan * tasbī bihā lqalba ttaqiyya lḥā'ifā*: covering their faces for shame, taking captive thereby the devout and fearing heart (29:8);

šumūs (^ˁtulla^ˁ): (rising) suns – *hal 'aḥbaratki riyāḥuhum bimaqālihim * qālat na^ˁam qālū biḏāti l'aǧra^ˁi*: did their (departing women's) winds tell thee where they rested at noontide? She said – yes, they rested at Dhāt al-Aǧra; *ḥaytu lḥiyāmu lbīḏu tušriqu billadī * taḥwīhi min tilka ššumūsi ṭṭulla^ˁi*: where the white tents are radiant with those rising suns within (24:10-11);

ṭawāwīs: peacocks (tribe's beauties, departing women) – *mā raḥḥalū yawma bānū lbuzzala l'īsā * 'illā waqad ḥamalū fihā ṭṭawāwīsā*: on the day of parting they did not saddle the full-grown reddish-white camels until they had mounted the peacocks upon them; *min kulli fātikati l'alḥāzi mālikatin * taḥāluḥā fawqa ^ˁarśi bilqīsā*: peacocks with murderous glances and sovereign power: thou wouldst fancy that each of them was a Bilqīs on her throne of pearls (2:1-2);

urub: coy beauties – *lā ^ˁaǧabun lā ^ˁaǧabun lā ^ˁaǧaban * min ^ˁarabiyyin yataḥawā l'urubā*: do not wonder, do not wonder, do not wonder at an Arab passionately fond of the coy beauties (25:19);

zibā': gazelles (maidens, tribe's beauties) – *biḏī salamin waddayri min ḥāḏir alḥimā * zibā'un turīka ššamsa fī šuwari ddumā*: at Dhū Salam and the monastery in the abode of al-Himā are gazelles who show thee the sun in the forms of marble statues (12:1).

7.1. Other LC-related terms in the samples quoted:

^c *ābis*: frowning > *hurrad* (19:1-3); *'aḏā'a* (*dduḡā*): (the darkness) became light > *nafas* (41:5-6); *'aḏhā*: (the deserted encampment) has become (desolate) > *hurrad* (19:1-3); *'aḡyad*: supple (neck) > *bīḏ* (22:3-4); *'ahbaratki* / *hal* ~ *riyāḥuhum*: did (their winds) tell you? > *šumūs* (24:10-11); *'ahilla*: new moons > *muṭli'āt* (29:11); *'ahwar* / *ṭarf* ~: black (eye) > *bīḏ* (22:3-4); *'alḥuf*: covers, wraps; robes > *niswa* (7:7-8); *alyawma*: today > *hurrad* (19:1-3); *'amsi* > *bil'amsi*; *'aqa'il*: the best ones, of generous race (friendly damsels) > *bīḏ* (9:5); *'arḏ*: earth > *hurrad* (19:7-8); *'arš*: throne / ~ *durr*: throne of pearls (i.e., the throne of Bilqīs, Queen of Sheba, according to Muslim legends) > *ṭawāwīs* (2:1-2); *'asḏalna* / ~ *ššu'ūr*: they (friendly women) let fall (their hair) > *niswa* (7:7-8); *'āšiqū(hum)*: (their) lovers > *hurrad* (19:7-8); *'atar*: trace > *bīḏ* (39:1-2); *'atayna* (*'ilā ṭaṭwāfi*): they (friendly women) came (to perform circumambulation) > *'awānis* (7:1-2); *'āṭifāt* / *ḡuṣūn* ~ bending boughs > *ḡuṣūn* (29:1); *'aṭir* / *nafas* ~: perfumed breath (of love) > *nafas* (41:5-6); *'aṭyab*: the sweetest (trace: scent) > *bīḏ* (39:1-2); *'awānis*: friendly damsels; mostly in combination with other attributes, such as *bīḏ* ~ (9:5), *hurrad* ~ (19:1-3; 19:7-8), etc.; *'awāṭif* / ~ *sawālifa*: bending (their tresses) > *ḡuṣūn* (29:1); *'awḏa'na*: they (women) placed (damsels in howdas) > *duman* (16:1); *bān*: Nicholson's bān-tree; ben tree (*Moringa*) also horse-radish tree (*Moringa oleifera*) or Egyptian willow (*Salix aegyptiaca*); the term is frequently occurring in classical poetry; *bīḏ*: fair-complexioned, bright-faced, etc. women, maidens, damsels, etc., frequently used in combination with other attributes, like *'awānis*, *ḡīd*, *hurrad*, etc., cf. (9:5; 39:1-2; 22:3-4, etc.); *bil'amsi*: yesterday > *hurrad* (19:1-3); *bilqīs*: Bilqīs, the legendary Queen of Sheba, noted for her beauty > *ṭawāwīs* (2:1-2); *budūr*: full moons (damsels) > *duman* (16:1); *buzzal*: full-grown camels > *ṭawāwīs* (2:1-2); *ḏāḥik*: smiling > *hurrad* (19:1-3); *ḏa'if*: feeble, weak (lover) > *mubḏiyāt* (29:9); *dalīl*: guide > *nafas* (41:5-6); *ḏamīrī*: my mind (is watching over them: friendly maidens) > *hurrad* (19:1-3); *dāris*: mouldering, decayed (*ṭalal*: remains of a deserted encampment) > *hurrad* (19:1-3); *ḏaw'*: light / *ḏaw'u lqamari*: moonshine > *nafas* (41:5-6); *ḏayr*: monastery > *zibā'* (12:1); *duḡan*: darkness / *'aḏā'a dduḡā*: the darkness became light > *nafas* (41:5-6); *duman*, *dumā*: dolls; marble statues > *zibā'* (12:1); *dumū'*: tears > *munšī'āt* (29:12); *durr*: pearls / *'arš* ~: throne of pearls > *ṭawāwīs* (2:1-2); *fatakāt bihim*: (women's looks) murdered them > *liḥāz* (34:1-3); *fātika*: murdering (with their/her eyes) > *bīḏ* (22:3-4) & > *ṭawāwīs* (peacocks with murderous glances) (2:1-2), etc.; *fīḏā'*: ransom / *nafsī lfīḏā'u liḳ*: may my soul be the ransom of > *bīḏ* (39:1-2); *ḡāda* / ~ *bihā 'alaynā*: (fair women) bestowed it (wine) on us > *ḥisān* (26:9); *ḡadā'iruhā*: their tresses > *niswa* (7:7-8); *ḡībāl*: mountains > *liḥāz* (34:1-3); *ḡīd*: neck / ~ *'aḡyad*: supple neck > *bīḏ* (22:3-4); *ḡīd*: lissome women > *liḥāz* (34:1-3) & limber, supple (friendly damsels) > *bīḏ* (9:5; 22:3-4; etc.); *ḡuyūb*: bossoms > *muṭli'āt* (29:11); *ḥabīr* / *bilḥurūb*: *qalb*: (heart) experienced (in wars) > *rāmiyāt* (29:10); *ḥāḏīr*: tribe; steady abode > *zibā'* (12:1); *ḥadīt*: conversation > *ḡālibāt* (29:7); *ḥā'if*: fearing (heart) > *sātīrāt* (29:8); *ḥamalna*: they (women) mounted (the howdas on camels) > *duman* (16:1); *ḥamalū*: they (departing tribesmen) mounted (the peacocks /women/ up-

on camels) > *ṭawāwīs* (2:1-2); *ḥāris*: (my mind) is watching (over them: departing maidens) > *ḥurrad* (19:1-3); *ḥasarna*: they (friendly women) uncovered (faces like sunbeams) > *'awānis* (7:1-2); *ḥawā*: (meadow) contained (beautiful peacocks: maidens) > *ḥurrad* (19:7-8); *hawan / hawāhum*: their (*'aḥibba*: the loved ones') love > *nafas* (41:5); *ḥayā'*: shame > *sātirāt* (29:8); *ḥifna / 'idā ~*: (when) they (perfumed women) are afraid (they let fall their hair) > *niswa* (7:7-8); *ḥisān*: beautiful women, the beauties > *bīḍ* (22:3-4) & (26:9), etc.; *ḥiyām* (*bīḍ*): (white) tents > *ṣumūs* (24:10-11); *ḥudūd*: cheeks > *ḡuṣūn* (29:1); *ḥudūr*: howdas, litters (mounted on camels) > *duman* (16:1); *ḥurrad / bīḍ ~ 'urub*: fair-complexioned and coy virgins > *bīḍ* (22:3-4) & > *ḥisān* (26:9), etc.; *ḥurūb*: wars > *rāmiyāt* (29:10); *'in / ~ 'awānis*: large-eyed (friendly damsels) > *bīḍ* (9:5); *'īs*: yellowish, reddish-white (camel) > *ṭawāwīs* (2:1-2); *'itr / 'alā 'itrihim*: following their traces; in pursuit of them > *nafas* (41:5-6); *kā'ibat*: (boughs: maidens) with swelling breasts > *nā'imāt* (29:6); *karīmāt*: noble (friendly damsels) > *bīḍ* (9:5); *kaṭīb*: hill > *liḥāz* (34:1-3); *kawāsif*: eclipsed (new moons) > *muṭli'āt* (29:11); *lā'abtu*: I played (with friendly maidens) > *ḥurrad* (19:1-3); (*i*)*l'ab / wal'ab*: (and) play! > *'awānis* (26:3); *laḥazāt*: looks, looking > *'awānis* (7:1-2) & > *liḥāz* (34:1-3), etc.; *la'ibat*: (friendly damsels) played > *'awānis* (26:3); *laṭā'if*: witticisms, niceties; souls > *ḡālibāt* (29:7); *laṭm*: kissing (the Pillar and Stone: i.e. in the holy shrine of Mekka) > *bīḍ* (39:1-2); *layyināt*: (maidens) soft (in their joints and bends) > *ḡadā'ir* (29:2); *ma'āqid*: joints > *ḡadā'ir* (29:2); *ma'āṭif*: bends > *ḡadā'ir* (29:2); *mabāsīm*: smiling mouths > *mu'niqāt* (29:5); *maḍāḥik*: laughing mouths > *mu'niqāt* (29:5); *maḥāsin*: here: beautiful faces > *sātirāt* (29:8); *mā'isāt*: swaying (boughs) > *ḡuṣūn* (29:1); *malāḥiz*: looks > *liḥāz* (34:1-3); *malḥama*: massacre, carnage > *liḥāz* (34:1-3), *malḥamat alwaḡā*: carnage of war (ibid.); *manzil*: halting place > *ḥurrad* (19:7-8); *maqāl*: midday rest > *ṣumūs* (24:10-11); *marāšif*: lips > *mu'niqāt* (29:5); *masāmi'*: ears > *ḡālibāt* (29:7); *mawt*: death / *mawtu nnafsi*: death of the soul > *'awānis* (7:1-2); *misk*: musk > *ḥisān* (26:9); *muḡarrad*: bare (limbs) > *nā'imāt* (29:6); *mu'ḡib*: amazing, wondrous (witchery) > *ḡālibāt* (29:7); *muhdiyāt*: (boughs: maidens) offering presents > *nā'imāt* (29:6); *mūḥiš*: desolate > *ḥurrad* (19:1-3); *munahhad*: having swelling breasts > *nā'imāt* (29:6); *mu'nis*: cheerful > *ḥurrad* (19:1-3); *muqabbal*: place of the kiss (lips, mouth); kiss > *mu'niqāt* (29:5); *mursilāt*: (maidens) loosing (plaited locks of hair) > *ḡadā'ir* (29:2); *musmi'āt*: (boughs: maidens) causing (sighs) to be heard > *munšī'āt* (29:12); *mu'taḡirāt / 'awānis ~*: (friendly women) with veiled faces > *'awānis* (7:1-2); *muṭāqif*: fencing, combatting (with swords) > *rāmiyāt* (29:10); *na'aw*: they (friendly maidens) went far away > *ḥurrad* (19:1-3; 7-8); *nafsi*: my soul > *bīḍ* (39:1-2); *nawāwīs*: sarcophagi > *ḥurrad* (19:7-8); *nazalū / mā ~ fī manzilin*: they (friendly maidens) did not halt (at any place) > *ḥurrad* (19:7-8); *nuhhad / 'awānis ~*: full-breasted (friendly damsels) > *'awānis* (26:3); *qalb*: heart > *rāmiyāt* (29:10) & > *sātirāt* (29:8), etc.; *qawāšif*: thunders > *munšī'āt* (29:12); *rafā'na (ssigāfa)*: they (departing women) raised (the curtains) > *nafas* (41:5-6); *raḥḥalū / mā ~*: they (departing tribesmen) did not saddle (camels) until... > *ṭawāwīs* (2:1-2); *rata'at*: they (friendly damsels)

pastured > 'awānis (26:3); rawāšiq: piercing (arrows) > rāmiyāt (29:10); rawḍ: meadows > hurrad (19:7-8); (i)rfa^c / warfa^c: and lift (your voice)! > bīḍ (22:3-4); riḥuhum: their (departing women's) scent > (39:1-2); rikāb: riding camels, mounts > nafas (41:5-6); rīq: saliva > ḥisān (26:9); rīqa: saliva > mubdiyāt (29:9); (i)rta^c / warta^c: (and) pasture! > 'awānis (26:3); šaffahu (lwaḡdu): (anguish) has emaciated him > niswa (7:7-8); saḥā'ib: rain-clouds > munšī'āt (29:12); šāqahu: (the love-desire) excited him > niswa (7:7-8); sawālif: tresses > ḡuṣūn (29:1); šid: hunters; lions; kings: banātu ṣṣīdi: daughters of kings > liḥāz (34:1-3) & šidun wa'usdun: haughty lions > liḥāz (ibid.); siḡāf: curtains > nafas (41:5-6); sihr: magic, witchery > ḡālibāt (29:7); sūd ('uyūn ~): black (eyes) > liḥāz (34:1-3); sulāfa: choicest wine (26:8: the beloved's saliva) > ḥisān (26:9); šumūs: suns (damsels) > bīḍ (9:5); šurrad (zibā' ~): shy (gazelles) > 'awānis (26:3); šu'ūr: hair > niswa (7:7-8); šuwar: forms > zibā' (12:1); tafalnahā: they (fair women) scattered it (choicest wine: from the water of their mouths) > ḥisān (26:9); taḥāluhā: you (would) believe that she... > ṭawāwīs (2:1-2); taḥwī: (white tents) enclose, contain (rising suns: bright-faced damsels) > šumūs (24:10-11); ṭalal: remains (of a deserted encampment) > hurrad (19:1-3); tālif: wasted, ruined (lover) > mubdiyāt (29:9); tamām / ma'a ttamāmi: (new moons suffer no eclipse) on becoming full > muḥli'āt (29:11); tāniya (biḡīdin 'aḡyada): bending their supple necks > bīḍ (22:3-4); taqiyy: devout (heart) > sātirāt (29:8); tarā'if: choice presents, rarities > nā'imāt (29:6); tarf ('aḥwar): (black) eye > bīḍ (22:3-4); tasbi: they (boughs: maidens) captivate (hearts of their lovers) > sātirāt (29:8); tašfi: they (boughs: maidens) heal (their lovers with their saliva) > mubdiyāt (29:9); tastadillu / mā ~: you will find no guide > bīḍ (39:1-2); taṭwāf: circumambulation > 'awānis (7:1-2); ṭawāli' (kaššumūs): (friendly damsels) rising (like the suns) > bīḍ (9:5); tawarra^c: beware! > 'awānis (7:1-2); ṭawāwīs: peacocks (maidens) > hurrad (19:7-8); tihta / 'idā mā ~: (when) you have gone astray, (when) you are lost in pursuit of > bīḍ (39:1-2); tuḡūr: front teeth, mouths > mubdiyāt (29:9); tulfayanna / lā ~ kawāsifa: (new moons) suffer no eclipse > muḥli'āt (29:11); ṭulla^c / šumūs ~: rising (suns) > šumūs (24:10-11); turika: (gazelles) show you (the sun) > zibā' (12:1); 'urub / bīḍ hurrad ~: fair-complexioned and coy virgins > bīḍ (39:1-2); 'uyūn: eyes > rāmiyāt (29:10) & 'uyūn sūd: black eyes > liḥāz (34:1-3), etc.; 'usd, 'usūd: lions > liḥāz (34:1-3); waḡan, waḡy: tumult, uproar; war > liḥāz (34:1-3); waḡd: tormenting love, anguish > niswa (7:7-8); ya'malāt: swift camels > duman (16:1); yaštafi: (the lover) is restored to health > niswa (7:7-8); zafir: sighing, sighs > munšī'āt (29:12); zāḥamanī ('awānis): (friendly women) thronged around me > 'awānis (7:1-2); zibā' (šurrad): (shy) gazelles > 'awānis (26:3).

8. Basic PM-related identity terms in an English-Arabic arrangement:

- subject-slot units (i.e., in the [] marking: [PM] is ...; [PM] does ...; etc.);
- predicate-slot attributes (i.e., PM is []; PM is like []; as though she were []; etc.);

- vocative expressions (i.e., o [PM] !);
- amplifiers related to any of these items.

The contextually written terms in entry-slots will be presented in nominative forms, irrespective of their case value in the verses quoted, and the bracketed word-final elements, occurring with some verses, signal either superfluous or – on the contrary – missing endings, enforced by metrical patterns as cases of the poetic licence.

For the verse-marking see §§ 1.1. and 1.2., i.e.: (name-symbol: number) = *al-Mu^callaqāt*, (number: number) = *Tarğumān al-’ašwāq*.

antelope: *waḥš* / ~ of Wağra with young: *waḥšu wağrata muḥfilu(n)* > *’asīl* (IQ:33);

beloved: *ḥabīb* / > *ḥabīb* (IQ:1);

bough: *ğuşn* / ~ growing on hills: *ğuşnun ^calā kuṭubi(n)* > *muḥalḥal* (46:3);

bright-faced lissome damsel > damsel;

damsel / bright-faced lissome ~: *bayḍā’u ġaydā’u bahtānatun* > *bayḍā’* (23:12);

egg: *bayḍa* / ~ of a curtained chamber: *bayḍatu ḥidrin* > *bayḍa* (IQ:23);

fond maiden > maiden;

full moon: *badr* > *badr* (44:1); ~ rising over the heart: *badrun ^calā lqalbi ṭāli^cun* >

badr (58:5);

garden: *rawḍa* / ~ amidst fires: *rawḍatun waṣṭa nīrāni(n)* > *zaby* (11:12);

gazelle / dark (-lipped gazelle): *’aḥwā* > *’aḥwā* (Ṭ:6);

gazelle: *ğazāl* / God-nurtured ~: *ğazālun rabībun* > *ğazāl* (20:6);

gazelle: *zaby* / veiled ~: *zabyun mubarqa^cun* > *zaby* (11:11);

girl / tender playful ~: *ṭaflatun la^cūbun* > *ṭafla* (20:3);

Jesus: *’īsā*, see § 5;

lamp: *manāra* / ~ of a night-cell of a monk: *manāratu mumsā rāhibin* > *manāra* (IQ:40);

lissome / bright-faced ~ damsel > damsel;

maid / tender ~: *ṭafla* > *tuḍī’u* (48:4);

maiden: *fatāh* / fond ~: *fatātun ^carūbun* > *fatāh* (16:15);

meadow: *rawḍa* / ~ producing spring herbs and flowers: *rawḍatun ^canbatat rabī^can wazahrā* > *ḥuqqa* (40:5);

moon > full moon;

morning sun > sun;

musk: *misk* / o musk !: *yā misku!* > *misk* (25:3);

narcissus: *narğis* / ~ that sheds a marvellous shower: *narğisun yamṭuru ġayṭan ^cağaban* > *warda* (30:21);

night: *layl* / a sun and a night together: *šamsun walaylun ma^can* > *ğurra* (39:7);

pearl (first-born of the depths): *bikr* > *bikr* (IQ:32);

pearl: *lu’lu’a* / ~ hidden in a shell of hair: *lu’lu’atun maknūnatun fī ṣadafin min ša^carin* > *lu’lu’a* (48:5);

phantom of delight: *lu^cba* > *lu^cba* (44:4);
 pyx: *ḥuqqa* / ~ containing blended odours and perfume: *ḥuqqatun 'ūdi^cat 'abīran wanašran* > *ḥuqqa* (40:5);
 rose: *warda* / ~ that springs up from tears: *wardatun nābitatun min 'admu^cin* > *warda* (30:21);
 slumberer: *na'ūm* / ~ of the forenoon: *na'ūmu dduḥā* > *na'ūm* (IQ:38);
 sun: *šams* > *šams* (20:4);
 sun: *šams* / morning ~: *šamsu duḥan* > *šams* (25:7);
 sun: *šams* / morning ~ in Aries: *šamsu duḥan fī ḥamalīn* > *ḥamal* (48:8);
 sun: *šams* > night;
 tender maid > maid;
 tender playful girl > girl;

9. LC-related identity terms in an English-Arabic arrangement (selected on the same principles as the PM-related items in the previous paragraph):
 basalt-blocks: *riḏām* / its (Bīša Valley's) tamarisks and basalt-blocks (litter-borne women of the tribe): *'atluḥā wariḏāmuhā* > *'ağzā^c* (L:15);
 beauties / coy ~: *'urub* > *'urub* (25:19);
 boughs: *ḡuṣūn* / swaying ~: *ḡuṣūnun mā'isātun* > *ḡuṣūn* (29:1);
 bright-faced damsels and fair lissome virgins > damsels > *bīḏ* (22:3);
 bright of countenance (friendly damsels) > damsels > *bīḏ* (9:5);
 coy beauties > beauties;
 coy virgins > virgins;
 damsels / bright-faced ~ and fair lissome virgins: *bīḏ ḡīd ḥisān ḥurrad* > *bīḏ* (22:3);
 damsels / friendly ~: *'awānis* / ~ bright of countenance: *bīḏun 'awānisu* > *bīḏ* (9:5);
 damsels / friendly ... damsels: *'awānis* / friendly full-breasted damsels: *'awānisu nuḥhadun* > *'awānis* (26:3);
 daughters: *banāt* / ~ of kings (lissome women): *banātu ṣṣīdī* > *liḥāz* (34:3);
 ewes: *ni^cāğ* / ~ of Tūḏiḥ: *ni^cāğū tūḏiḥa* (litter-borne women of the tribe) > *ni^cāğ* (L:14);
 fair-complexioned and coy virgins > virgins;
 fair women > women;
 friendly damsels, bright of countenance > damsels;
 friendly full-breasted damsels > damsels;
 friendly maidens > maidens;
 friendly women with veiled faces > women;
 full moons (damsels like ~): *budūr* > *duman* (16:1);
 gazelles: *zibā'* (maidens, tribe's beauties) > *zibā'* (12:1);
 gazelles: *zibā'* / shy ~: *zibā'un šurradun* > *'awānis* (26:3);
 gazelles: *zibā'* / ~ of Wağra: *zibā'u wağrata* (litter-borne women of the tribe) > *ni^cāğ* (L:14);
 lissome women > women;

litter-borne women > women;
 litter-borne women of the tribe > women;
 maidens: 'aḏārā (tribe's beauties) > 'aḏārā (IQ:11-12);
 maidens / friendly maidens: ḥurrad 'awānis > ḥurrad (19:1);
 maidens: banāt / ~ guarded in howdas: banātu lḥudūri > tafla (20:3) in § 6.
 marble statues (damsels like ~): duman (definite: dumā) > duman (16:1);
 moons > full moons;
 peococks: ṭawāwīs (friendly maidens) > ḥurrad (19:7-8);
 perfumed women > women;
 rising suns (tribe's beauties, departing women) > suns;
 shy gazelles > gazelles > 'awānis (26:3);
 suns: šumūs (friendly damsels) > damsels > bīd (9:5);
 suns: šumūs / rising ~: šumūsun ṭulla^cun > šumūs (24:11);
 swaying boughs (friendly maidens) > boughs;
 tamarisks: 'aṭl / its (Bīša Valley's) tamarisks and basalt-blocks (litter-borne
 women of the tribe): 'aṭluḥā wariḏāmuhā > 'aḡzā^c (L:15);
 virgins: ḥurrad / coy ~: ḥurrad 'urub / fair-complexioned and coy virgins:
 bīḏun ḥurradun 'urubun > bīd (39:1);
 windings: 'aḡzā^c / ~ of Bīša (Valley): 'aḡzā^cu bīšata (litter-borne women
 of the tribe) > 'aḡzā^c (L:15);
 women / fair women: ḥisān > ḥisān (26:9);
 women / friendly women: 'awānis / ~ with veiled faces: 'awānisu
 (mu^ctaḡīrātun: 'atayna mu^ctaḡīrātun) > 'awānis (7:1);
 women / lissome ~: ḡīd > liḥāz (34:1);
 women / litter-borne women: za^cā'in > za^cā'in (Z:7);
 women / litter-borne women: zu^cn / ~ of the tribe: zu^cnu lḥayyi > zu^cn
 (L:12);
 women: niswa / perfumed ~: niswatun 'aṭīrātun > niswa (7:7).

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Ibn Raṣīq:

ابن رشيق:

وكانت القبيلة من العرب إذا نبغ فيها شاعر أتت القبائل
فهنأتها بذلك، وصنعت الأطعمة، واجتمعت النساء يلعبن
بالمزاهر كما يصنعن في الأعراس، وتتباشر الرجال والولدان.

Ibn Fāris:

ابن فارس:

والشعر ديوان العرب، وبه حفظت الأنساب وعرفت المآثر،
ومنه تعلمت اللغة، وهو حجة فيما أشكل من غريب كتاب
الله، وغريب حديث رسول الله صلى الله عليه وسلم وحديث
صحابته والتابعين.